

I

ΕΠΙΚΟΥΡΟΣ

- 1 Ἐπίκουρος Νεοκλέους καὶ Χαιρεστράτης, Ἀθηναῖος, τῶν δήμων Γαργήτιος, γένους τοῦ τῶν Φιλαῖδων, ὡς φησι Μητρόδωρος ἐν τῷ Περὶ εὐγενείας. τοῦτόν φασιν ἄλλοι τε καὶ Ἡρακλείδης ἐν τῇ Σωτίωνος ἐπιτομῇ κληρουχισάντων Ἀθηναίων τὴν Σάμον ἐκεῖθι τραφῆναι· ὀκτωκαιδεκέτη δ' ἐλθεῖν εἰς Ἀθήνας, Ξενοκράτους μὲν ἐν Ἀκαδημείᾳ, Ἀριστοτέλους δ' ἐν Χαλκίδι διατρίβοντος. τελευτήσαντος δὲ Ἀλεξάνδρου τοῦ Μακεδόνα καὶ τῶν Ἀθηναίων ἐκπεσόντων ὑπὸ Περδίκκου μετελθεῖν εἰς Κολοφῶνα πρὸς τὸν
- 2 πατέρα· χρόνον δὲ τινα διατρίψαντα αὐτόθι καὶ μαθητὰς ἀθροίσαντα πάλιν ἐπανελθεῖν εἰς Ἀθήνας ἐπὶ Ἀναξικράτους· καὶ μέχρι μὲν τῶς κατ' ἐπιμυξίαν τοῖς ἄλλοις φιλοσοφεῖν, ἔπειτα ἰδίᾳ ἀποφαινέσθαι τὴν ἀπ' αὐτοῦ κληθεῖσαν αἴρεσιν συστήσαντα. ἐφάσασθαι δὲ φιλοσοφίας αὐτός φησιν ἔτη γεγωνῶς τετταρεσκαίδεκα. Ἀπολλόδωρος δ' ὁ Ἐπικούρειος ἐν τῷ πρώτῳ περὶ τοῦ

BOOK X

EPICURUS (341-271 B.C.)

EPICURUS, son of Neocles and Chaerestrata, was a citizen of Athens of the deme Gargettus, and, as Metrodorus says in his book *On Noble Birth*, of the family of the Philadae. He is said by Heraclides^a in his *Epitome* of Sotion, as well as by other authorities, to have been brought up at Samos after the Athenians had sent settlers there and to have come to Athens at the age of eighteen, at the time when Xenocrates was lecturing at the Academy and Aristotle in Chalcis. Upon the death of Alexander of Macedon and the expulsion of the Athenian settlers from Samos by Perdiccas,^b Epicurus left Athens to join his father in Colophon. For some time he stayed there and gathered disciples, but returned to Athens in the archonship of Anaxicrates.^c And for a while, it is said, he prosecuted his studies in common with the other philosophers, but afterwards put forward independent views by the foundation of the school called after him. He says himself that he first came into contact with philosophy at the age of fourteen. Apollodorus the Epicurean, in the first book of his *Life of Epicurus*, says

^a *i.e.* Heraclides Lembos (*F.H.G.* iii. p. 70).

^b Diod. Sic. xviii. 18. 9.

^c 307-306 B.C.

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Ἐπικούρου βίου φησὶν ἔλθειν αὐτὸν ἐπὶ φιλοσοφίαν καταγνόντα τῶν γραμματιστῶν, ἐπειδὴ μὴ ἔδυνήθησαν ἑρμηνεύσαι αὐτῷ τὰ περὶ τοῦ παρ' Ἡσιόδω χάους. φησὶ δ' Ἑρμιππος γραμματοδιδάσκαλον αὐτὸν γεγενῆσθαι, ἔπειτα μέντοι περιτυχόντα τοῖς
 3 Δημοκρίτου βιβλίοις ἐπὶ φιλοσοφίαν ἄξει· διὸ καὶ τὸν Τίμωνα φάσκειν περὶ αὐτοῦ·

ὑστάτος αὖ φυσικῶν καὶ κύντατος, ἐκ Σάμου ἑλθὼν γραμμαδιδασκαλίδης, ἀναγωγότατος ζώντων.

Συνεφιλοσόφουν δ' αὐτῷ προτρεψαμένω καὶ οἱ ἀδελφοὶ τρεῖς ὄντες, Νεοκλῆς Χαιρέδημος Ἀριστόβουλος, καθά φησι Φιλόδημος ὁ Ἐπικούρειος ἐν τῷ δεκάτῳ τῆς τῶν φιλοσόφων συντάξεως· ἀλλὰ καὶ δοῦλος Μῦς ὄνομα, καθά φησι Μυρωνιανὸς ἐν Ὀμοίοις ἱστορικοῖς κεφαλαίοις. Διότιμος δ' ὁ Στωικὸς δυσμενῶς ἔχων πρὸς αὐτὸν πικρότατα αὐτὸν διαβέβληκεν, ἐπιστολὰς φέρων πεντήκοντα ἀσελεγεῖς ὡς Ἐπικούρου· καὶ ὁ τὰ εἰς Χρυσίππον ἀναφερόμενα ἐπιστόλια ὡς Ἐπικούρου συντάξας.
 4 ἀλλὰ καὶ οἱ περὶ Ποσειδώνιον τὸν στωικὸν καὶ Νικόλαος καὶ Σωτίων ἐν τῷ δωδεκάτῳ τῶν ἐπιγραφομένων Διοκλείων ἐλέγχων, ἃ ἔστι δ' πρὸς τοῖς κ', καὶ Διονύσιος ὁ Ἀλικαρνασσεύς. καὶ γὰρ σὺν τῇ μητρὶ περιόντα αὐτὸν ἐς τὰ οἰκίδια καθαρμούς ἀναγινώσκειν, καὶ σὺν τῷ πατρὶ γράμματα διδάσκειν λυπροῦ τινος μισθαρίου. ἀλλὰ καὶ τῶν

^a Cf. Sext. Emp. *Adv. math.* x. 18, where the story is well told.

^b Fr. 51 D.

^c The meaning is: "a schoolmaster like his father before him." Cf. Dem. *De cor.* § 258 ἅμα τῷ πατρὶ πρὸς τῷ διδα-

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that he turned to philosophy in disgust at the schoolmasters who could not tell him the meaning of "chaos" in Hesiod.^a According to Hermippus, however, he started as a schoolmaster, but on coming across the works of Democritus turned eagerly to philosophy. Hence the point of Timon's allusion^b in the lines :

Again there is the latest and most shameless of the physicists, the schoolmaster's son^c from Samos, himself the most uneducated of mortals.

At his instigation his three brothers, Neocles, Chaeredemus, and Aristobulus, joined in his studies, according to Philodemus the Epicurean in the tenth book of his comprehensive work *On Philosophers*; furthermore his slave named Mys, as stated by Myronianus in his *Historical Parallels*. Diotimus^d the Stoic, who is hostile to him, has assailed him with bitter slanders, adducing fifty scandalous letters as written by Epicurus; and so too did the author who ascribed to Epicurus the epistles commonly attributed to Chrysippus. They are followed by Posidonius the Stoic and his school, and Nicolaus and Sotion in the twelfth book of his work entitled *Dioclean Refutations*, consisting of twenty-four books; also by Dionysius of Halicarnassus. They allege that he used to go round with his mother to cottages and read charms, and assist his father in his school for a pitiful fee^e; further, that one of his brothers was a pander and

σκαλείω προσεδρεύων. From Aristophanes, *Acharn.* 595-7, it seems that patronymics were used of persons engaged in hereditary occupations.

^a One Diotimus who calumniated Epicurus and was answered by the Epicurean Zeno is mentioned by Athenaeus, xiii. 611 B, as having been put to death.

^c Compare again Dem. *De cor.* § 258.

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ἀδελφῶν ἓνα προαγωγέειν, Λεοντίῳ καὶ συνεῖναι τῇ ἑταίρᾳ. τὰ δὲ Δημοκρίτου περὶ τῶν ἀτόμων καὶ Ἀριστίππου περὶ τῆς ἡδονῆς ὡς ἴδια λέγειν. μὴ εἶναι τε γνησίως ἀστόν, ὡς Τιμοκράτης φησὶ καὶ Ἡρόδοτος ἐν τῷ Περὶ Ἐπικούρου ἐφηβείας. Μιθρῆν τε αἰσchrῶς κολακεύειν τὸν Λυσιμάχου διοικητὴν, ἐν ταῖς ἐπιστολαῖς Παιᾶνα καὶ ἄνακτα
 5 καλοῦντα· ἀλλὰ καὶ Ἰδομενέα καὶ Ἡρόδοτον καὶ Τιμοκράτην τοὺς ἔκπυστα αὐτοῦ τὰ κρύφια ποιήσαντας ἐγκωμιάζειν καὶ κολακεύειν αὐτὸ τοῦτο. ἐν τε ταῖς ἐπιστολαῖς πρὸς μὲν Λεόντιον Παιᾶν ἄναξ, φίλον Λεοντάριον, οἷον κροτοθορύβου ἡμᾶς ἐνέπλησας ἀναγνόντας σου τὸ ἐπιστόλιον· πρὸς δὲ Θεμίσταν τὴν Λεοντέως γυναῖκα Οἶός τε φησὶν εἰμί, ἐὰν μὴ ὑμεῖς πρὸς με ἀφίκησθε, αὐτὸς τρικύλιστος, ὅπου ἂν ὑμεῖς καὶ Θεμίστα παρακαλῆτε, ὠθεῖσθαι. πρὸς δὲ Πυθοκλέα ὠραῖον ὄντα Καθεδοῦμαι φησὶ προσδοκῶν τὴν ἡμερτὴν καὶ ἰσοθέον σου εἴσοδον. καὶ πάλιν πρὸς Θεμίσταν γράφων νομίζειν αὐτῇ παραινεῖν, καθά φησι Θεόδωρος ἐν
 6 τῷ τετάρτῳ τῶν Πρὸς Ἐπίκουρον. καὶ ἄλλαις δὲ πολλαῖς ἑταίραις γράφειν, καὶ μάλιστα Λεοντίῳ, ἧς καὶ Μητροδώρον ἐρασθήναι. ἐν τε τῷ Περὶ

^a Mithras was a Syrian. Cf. Plut. *Contra Epic.* 1097 v; *Adv. Col.* 1126 ε.

^b A perplexing passage. (1) As *παρανετική* is for the Stoics that branch of ethics which makes personal application of moral principles, the mss. may be right. (2) By changing *αὐτῇ* to *αὐτήν*, a little more sting is given to this tame remark: "he thinks that *she* preaches." (3) If this

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lived with Leontion the courtesan; that he put forward as his own the doctrines of Democritus about atoms and of Aristippus about pleasure; that he was not a genuine Athenian citizen, a charge brought by Timocrates and by Herodotus in a book *On the Training of Epicurus as a Cadet*; that he basely flattered Mithras,^a the minister of Lysimachus, bestowing on him in his letters Apollo's titles of Healer and Lord. Furthermore that he extolled Idomeneus, Herodotus, and Timocrates, who had published his esoteric doctrines, and flattered them for that very reason. Also that in his letters he wrote to Leontion, "O Lord Apollo, my dear little Leontion, with what tumultuous applause we were inspired as we read your letter." Then again to Themista, the wife of Leonteus: "I am quite ready, if you do not come to see me, to spin thrice on my own axis and be propelled to any place that you, including Themista, agree upon"; and to the beautiful Pythocles he writes: "I will sit down and await thy divine advent, my heart's desire." And, as Theodorus says in the fourth book of his work, *Against Epicurus*, in another letter to Themista he thinks he preaches to her.^b It is added that he corresponded with many courtesans, and especially with Leontion, of whom Metrodorus also was enamoured. It is observed too that in his treatise *On the Ethical End* he writes in these

is one of the fifty scandalous letters alluded to in § 3, Froben's *αὐτὴν περαίνειν*, which Bignone and Apelt adopt, may be right. (4) If emend we must, a rude remark is quite as probable as a compliment, cf. § 8. Hence *νομίζει αὐτῆ<ν> παρα<κ>νεῖν*, "he deems her mad," if she says or thinks so-and-so, would be in the master's blunt manner, and Themista (to use the language of *Phaedrus*, 249 D) *νουθεῖται ὡς παρακινούσα*.

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τέλους γράφειν οὕτως· Οὐ γὰρ ἔγωγε ἔχω τί νοήσω τάγαθόν, ἀφαιρῶν μὲν τὰς διὰ χυλῶν ἡδονάς, ἀφαιρῶν δὲ τὰς δι' ἀφροδισίων καὶ τὰς δι' ἀκροαμάτων καὶ τὰς διὰ μορφῆς. ἔν τε τῇ πρὸς Πυθοκλέα ἐπιστολῇ γράφειν Παιδείαν δὲ πᾶσαν, μακάριε, φεύγε τὰκάτιον ἀράμενος. Ἐπίκτιτος τε κιναιδολόγον αὐτὸν καλεῖ καὶ τὰ μάλιστα λοιδορεῖ.

Καὶ μὴν καὶ Τιμοκράτης ἐν τοῖς ἐπιγραφομένοις Εὐφραντοῖς ὁ Μητροδώρου μὲν ἀδελφός, μαθητῆς δὲ αὐτοῦ τῆς σχολῆς ἐκφοιτήσας φησὶ δις αὐτὸν τῆς ἡμέρας ἐμείν ἀπὸ τρυφῆς, ἑαυτὸν τε διηγείται μόγις ἐκφυγεῖν ἰσχύσαι τὰς νυκτερινὰς ἐκεῖνας φιλοσοφίας καὶ τὴν μυστικὴν ἐκείνην συνδιαγωγὴν.

7 τὸν τε Ἐπίκουρον πολλὰ κατὰ τὸν λόγον ἠγνοη-
κέναι καὶ πολὺ μᾶλλον κατὰ τὸν βίον, τό τε σῶμα ἔλεεινῶς διακεῖσθαι, ὡς πολλῶν ἐτῶν μὴ δύνασθαι ἀπὸ τοῦ φορείου διαναστῆναι· μνᾶν τε ἀνάλισκεν ἡμερησίαν εἰς τὴν τράπεζαν, ὡς αὐτὸς ἐν τῇ πρὸς Λεόντιον ἐπιστολῇ γράφει καὶ ἐν τῇ πρὸς τοὺς ἐν Μυτιλήνῃ φιλοσόφους. συνείναι τε αὐτῷ τε καὶ Μητροδώρῳ ἐταίρας καὶ ἄλλας, Μαιμάριον καὶ Ἡδεῖαν καὶ Ἐρώτιον καὶ Νικίδιον. καὶ ἐν ταῖς ἑπτὰ καὶ τριάκοντα βίβλοις ταῖς Περὶ φύσεως τὰ πλεῖστα ταῦτά λέγειν καὶ ἀντιγράφειν ἐν αὐταῖς

^a Cf. Athen. xii. 546 E, who cites the concluding words more fully thus: καὶ τὰς διὰ μορφῆς κατ' ὄψιν ἡδεῖας κινήσεις: also vii. 280 A and, for a shorter version than that of D. L., vii. 278 F. Cf. also Cic. *Tusc. Disp.* iii. 41. The last words have been taken to refer especially to the pleasures afforded by music and again by painting and the plastic arts. But perhaps Epicurus is merely citing typical examples of

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