

## I. 81-83. PITTACUS—BIAS

Sardis, for I am not in want of money, and my possessions are sufficient for my friends as well as myself. Nevertheless, I will come, to be entertained by you and to make your acquaintance."

### CHAPTER 5. BIAS (c. 570 B.C.)

Bias, the son of Teutames, was born at Priene, and by Satyrus is placed at the head of the Seven Sages. Some make him of a wealthy family, but Duris says he was a labourer living in the house. Phanodicus relates that he ransomed certain Messenian maidens captured in war and brought them up as his daughters, gave them dowries, and restored them to their fathers in Messenia. In course of time, as has been already related, the bronze tripod with the inscription "To him that is wise" having been found at Athens by the fishermen, the maidens according to Satyrus, or their father according to other accounts, including that of Phanodicus, came forward into the assembly and, after the recital of their own adventures, pronounced Bias to be wise. And thereupon the tripod was dispatched to him; but Bias, on seeing it, declared that Apollo was wise, and refused to take the tripod. But others say that he dedicated it to Heracles in Thebes, since he was a descendant of the Thebans who had founded a colony at Priene; and this is the version of Phanodicus.

A story is told that, while Alyattes was besieging Priene, Bias fattened two mules and drove them into the camp, and that the king, when he saw them, was amazed at the good condition of the citizens actually *extending to their beasts of burden*. And he decided

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καὶ εἰσέπεμψεν ἄγγελον. Βίας δὲ σωροὺς ψάμμου χέας καὶ ἄνωθεν σῖτον περιχέας ἔδειξε τῷ ἀνθρώπῳ· καὶ τέλος μαθὼν ὁ Ἀλυάττης εἰρήνην ἐσπέισατο πρὸς τοὺς Πριηνέας. θάττον δ' αὐτῷ πέμψαντι πρὸς τὸν Βίαντα ἵνα ἦκοι παρ' αὐτόν, “ἐγὼ δέ,” φησὶν, “Ἀλυάττη κελεύω  
84 κρόμμυα ἐσθίειν, [ἴσον τῷ κλαίειν].” λέγεται δὲ καὶ δίκας δεινότατος γεγονέναι εἰπεῖν. ἐπ' ἀγαθῷ μέντοι τῇ τῶν λόγων ἰσχυρῷ προσεχρήτο. ὅθεν καὶ Δημόδικος ὁ Λέριος τοῦτο αἰνίττεται λέγων·

ἦν τύχης κρίνων δικάζου τὴν Πριηνίην δίκην·

καὶ Ἰππῶναξ· “ἂ καὶ δικάζεσθαι Βίαντος τοῦ Πριηνέως κρεῖσσον.”

Τοῦτον οὖν καὶ ἐτελεύτα τὸν τρόπον. δίκην γὰρ ὑπὲρ τινος λέξας ἤδη ὑπέργηρος ὑπάρχων, μετὰ τὸ καταπαῦσαι τὸν λόγον ἀπέκλιε τὴν κεφαλὴν εἰς τοὺς τοῦ τῆς θυγατρὸς υἱοῦ κόλπους· εἰπόντος δὲ καὶ τοῦ ἐξ ἐναντίας καὶ τῶν δικαστῶν τὴν ψῆφον ἐνεγκόντων τῷ ὑπὸ τοῦ Βίαντος βοηθουμένῳ, λυθέντος τοῦ δικαστηρίου νεκρὸς ἐν  
85 τοῖς κόλποις εὐρέθη. καὶ αὐτὸν μεγαλοπρεπῶς ἔθαψεν ἡ πόλις, καὶ ἐπέγραψαν·

κλεινοῖς ἐν δαπέδοισι Πριήνης φύντα καλύπτει  
ἦδε Βίαντα πέτρη, κόσμον Ἴωσι μέγαν.

ἀλλὰ καὶ ἡμεῖς·

τῆδε Βίαντα κέκευθα, τὸν ἀτρέμας ἤγαγεν Ἑρμῆς  
εἰς Ἀἶδην, πολὺ γῆραὶ νιφόμενον.  
εἶπε γάρ, εἶπε δίκην ἐτάρου τινός· εἶτ' ἀποκλιθεὶς  
παιδὸς ἐς ἀγκαλίδας μακρὸν ἔτεινεν ὕπνον.

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to make terms and sent a messenger. But Bias piled up heaps of sand with a layer of corn on the top, and showed them to the man, and finally, on being informed of this, Alyattes made a treaty of peace with the people of Priene. Soon afterwards, when Alyattes sent to invite Bias to his court, he replied, "Tell Alyattes, from me, to make his diet of onions," that is, to weep. It is also stated that he was a very effective pleader; but he was accustomed to use his powers of speech to a good end. Hence it is to this that Demodicus of Leros makes reference in the line:

If you happen to be prosecuting a suit, plead as they do at Priene;

and Hipponax thus: "More powerful in pleading causes than Bias of Priene."<sup>a</sup>

This was the manner of his death. He had been pleading in defence of some client in spite of his great age. When he had finished speaking, he reclined his head on his grandson's bosom. The opposing counsel made a speech, the judges voted and gave their verdict in favour of the client of Bias, who, when the court rose, was found dead in his grandson's arms. The city gave him a magnificent funeral and inscribed on his tomb<sup>b</sup>:

Here Bias of Priene lies, whose name  
Brought to his home and all Ionia fame.

My own epitaph is<sup>c</sup>:

Here Bias rests. A quiet death laid low  
The aged head which years had strewn with snow.  
His pleading done, his friend preserved from harms,  
A long sleep took him in his grandson's arms.

<sup>a</sup> P. 79 Bergk; Strabo xiv. p. 636.

<sup>b</sup> *Anth. Pal.* vii. 90.      <sup>c</sup> *Anth. Pal.* vii. 91.

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Ἐποίησε δὲ περὶ Ἰωνίας, τίνα μάλιστα ἂν τρόπον εὐδαιμονοίη, εἰς ἔπη δισχίλια. τῶν δὲ ἄδομένων αὐτοῦ εὐδοκίμησε τάδε·

ἀστοῖσιν ἄρεσκε πᾶσιν. ἐν πόλει\* αἶκε μένης·  
πλείσταν γὰρ ἔχει χάριν· αὐθάδης δὲ τρόπος πολλακί  
βλαβερὰν ἐξέλαμψεν ἄταν.

86 καὶ τὸ μὲν ἰσχυρὸν γενέσθαι τῆς φύσεως ἔργον· τὸ δὲ λέγειν δύνασθαι τὰ συμφέροντα τῇ πατρίδι ψυχῆς ἴδιον καὶ φρονήσεως. εὐπορίαν δὲ χρημάτων πολλοῖς καὶ διὰ τύχην περιγίνεσθαι. ἔλεγε δὲ ἀτυχή εἶναι τὸν ἀτυχίαν μὴ φέροντα· καὶ νόσον ψυχῆς τὸ τῶν ἀδυνάτων ἐρᾶν, ἀλλοτρίων δὲ κακῶν ἀμνημόνευτον εἶναι. ἐρωτηθεὶς τί δυσχερές, τὴν “ἐπὶ τὸ χεῖρον,” ἔφη, “μεταβολὴν εὐγενῶς ἐνεγκεῖν.” συμπλέων ποτὲ ἀσεβέσι, χειμαζομένης τῆς νεῶς κακείνων τοὺς θεοὺς ἐπικαλουμένων, “σιγᾶτε,” ἔφη, “μὴ αἰσθωνται ὑμᾶς ἐνθάδε πλέοντας.” ἐρωτηθεὶς ὑπὸ ἀσεβοῦς ἀνθρώπου τί ποτὲ ἐστὶν εὐσέβεια, ἐσίγα. τοῦ δὲ τὴν αἰτίαν τῆς σιγῆς πυθομένου, “σιωπῶ,” ἔφη, “ὅτι περὶ τῶν οὐδέν σοι προσηκόντων πυνθάνη.”

87 Ἐρωτηθεὶς τί γλυκὴ ἀνθρώποις, “ἐλπίς,” ἔφη. ἦδιον ἔλεγε δικάζειν μεταξὺ ἐχθρῶν ἢ φίλων· τῶν μὲν γὰρ φίλων πάντως ἐχθρὸν ἕσσεσθαι τὸν ἕτερον, τῶν δὲ ἐχθρῶν τὸν ἕτερον φίλον. ἐρωτηθεὶς τί ποιῶν ἀνθρώπος τέρπεται, ἔφη, “κερδαίνων.”

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He wrote a poem of 2000 lines on Ionia and the manner of rendering it prosperous. Of his songs the most popular is the following :

Find favour with all the citizens . . .

. . . in whatever state you dwell.

For this earns most gratitude ;

the headstrong spirit often flashes forth with harmful bane.

The growth of strength in man is nature's work ; but to set forth in speech the interests of one's country is the gift of soul and reason. Even chance brings abundance of wealth to many. He also said that he who could not bear misfortune was truly unfortunate ; that it is a disease of the soul to be enamoured of things impossible of attainment ; and that we ought not to dwell upon the woes of others. Being asked what is difficult, he replied, " Nobly to endure a change for the worse." He was once on a voyage with some impious men ; and, when a storm was encountered, even they began to call upon the gods for help. " Peace !" said he, " lest they hear and become aware that you are here in the ship." When an impious man asked him to define piety, he was silent ; and when the other inquired the reason, " I am silent," he replied, " because you are asking questions about what does not concern you."

Being asked " What is sweet to men," he answered, " Hope." He said he would rather decide a dispute between two of his enemies than between two of his friends ; for in the latter case he would be certain to make one of his friends his enemy, but in the former case he would make one of his enemies his friend. Asked what occupation gives a man most pleasure, he replied, " Making

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ἔλεγέ τε τὸν βίον οὕτω μετρεῖν ὡς καὶ πολὺν καὶ ὀλίγον χρόνον βιωσομένους, καὶ φιλεῖν ὡς μισή-  
 στοντας· τοὺς γὰρ πλείστους εἶναι κακοὺς. συν-  
 εβούλευέ τε ὦδε· βραδέως ἐγχείρει τοῖς πραττο-  
 μένοις· ὃ δ' ἂν ἔλη, βεβαίως τηρῶν διάμενε. μὴ  
 88 ταχὺ λάλει· μανίαν γὰρ ἐμφαίνει. φρόνησιν ἀγάπα.  
 περὶ θεῶν λέγε, ὡς εἰσίν. ἀνάξιον ἄνδρα μὴ  
 ἐπαίνει διὰ πλοῦτον. πείσας λαβέ, μὴ βιασά-  
 μενος. ὃ τι ἂν ἀγαθὸν πράττης, εἰς θεοὺς ἀνά-  
 πεμπε. ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀνα-  
 λάμβανε σοφίαν· βεβαιότερον γὰρ τοῦτο τῶν  
 ἄλλων κτημάτων.

Μέμνηται τοῦ Βίαντος καὶ Ἰππῶναξ, ὡς προ-  
 εῖρηται, καὶ ὁ δυσάρεστος Ἡράκλειτος μάλιστα  
 αὐτὸν ἐπήνεσε γράψας· “ἐν Πριήνῃ Βίας ἐγένετο  
 ὁ Τευτάμειω, οὗ πλέων λόγος ἢ τῶν ἄλλων.” καὶ  
 οἱ Πριηνεῖς δὲ αὐτῷ τέμενος καθιέρωσαν τὸ  
 Τευτάμειον λεγόμενον. ἀπεφθέγγατο· οἱ πλεί-  
 στοι κακοί.

### Κεφ. 5'. ΚΛΕΟΒΟΥΛΟΣ

89 Κλεόβουλος Εὐαγόρου Λίνδιος, ὡς δὲ Δοῦρις,  
 Κάρ· ἐνοι δὲ εἰς Ἡρακλέα ἀναφέρειν τὸ γένος  
 αὐτόν· ῥώμη δὲ καὶ κάλλι διαφέρειν, μετασχεῖν τε  
 τῆς ἐν Αἰγύπτῳ φιλοσοφίας. γενέσθαι τε αὐτῷ  
 θυγατέρα Κλεοβουλίνην, αἰνιγμάτων ἑξαμέτρων  
 ποιήτριαν, ἧς μέμνηται καὶ Κρατῖνος ἐν τῷ ὁμω-  
 νύμῳ δράματι, πληθυντικῶς ἐπιγράψας. ἀλλὰ καὶ  
 τὸ ἱερόν τῆς Ἀθηναῶν ἀνανεώσασθαι αὐτὸν κτισθῆν  
 90

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money." He advised men to measure life as if they had both a short and a long time to live; to love their friends as if they would some day hate them, the majority of mankind being bad. Further, he gave this advice: Be slow to set about an enterprise, but persevere in it steadfastly when once it is undertaken. Do not be hasty of speech, for that is a sign of madness. Cherish wisdom. Admit the existence of the gods. If a man is unworthy, do not praise him because of his wealth. Gain your point by persuasion, not by force. Ascribe your good actions to the gods. Make wisdom your provision for the journey from youth to old age; for it is a more certain support than all other possessions.

Bias is mentioned by Hipponax as stated above, and Heraclitus, who is hard to please, bestows upon him especial praise in these words<sup>a</sup>: "In Priene lived Bias, son of Teutames, a man of more consideration than any." And the people of Priene dedicated a precinct to him, which is called the Teutameum. His apophthegm is: Most men are bad.

### CHAPTER 6 CLEOBULUS (c. 600 B.C.)

Cleobulus, the son of Euagoras, was born at Lindus, but according to Duris he was a Carian. Some say that he traced his descent back to Heracles, that he was distinguished for strength and beauty, and was acquainted with Egyptian philosophy. He had a daughter Cleobuline, who composed riddles in hexameters; she is mentioned by Cratinus, who gives one of his plays her name, in the plural form Cleobulinae. He is also said to have rebuilt the temple of Athena which was founded by Danaus.

<sup>a</sup> P. 39 D, 112 B.

# END OF SAMPLE TEXT



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