

DIOGENES LAERTIUS

καὶ ἐγὼ δὲ οὐ πάντα περὶ τοὺς ἐμεινωτοῦ μύθους,
ἀλλὰ καὶ ἐν πολέμοις οὓς διαφέρουσιν ἐς ἀλλήλους
Ἰταλιῶται.”

Ἐπειδὴ δὲ περὶ Πυθαγόρου διεληλύθαμεν, ῥητέον
περὶ τῶν ἐλλογίμων Πυθαγορικῶν· μεθ’ οὓς περὶ
τῶν σποράδην κατὰ τινὰς φερομένων· ἔπειθ’
οὕτως ἐξάψομεν τὴν διαδοχὴν τῶν ἀξίων λόγου
ἕως Ἐπικούρου καθὰ καὶ προειρήκαμεν. περὶ μὲν
οὖν Θεανοῦς καὶ Τηλαύγου διειλέγμεθα· λεκτέον
δὲ νῦν περὶ Ἐμπεδοκλέους πρῶτον· κατὰ γάρ
τινας Πυθαγόρου διήκουσεν.

Κεφ. β’. ΕΜΠΕΔΟΚΛΗΣ

- 51 Ἐμπεδοκλῆς, ὡς φησιν Ἰππόβοτος, Μέτωνος
ἦν υἱὸς τοῦ Ἐμπεδοκλέους, Ἀκραγαντίνος. τὸ
δ’ αὐτὸ καὶ Τίμαιος ἐν τῇ πεντεκαιδεκάτῃ τῶν
Ἱστοριῶν <λέγει προσιστορῶν> ἐπίσημον ἄνδρα
γεγονέναι τὸν Ἐμπεδοκλέα τὸν πάππον τοῦ ποιητοῦ.
ἀλλὰ καὶ Ἐρμιππος τὰ αὐτὰ τούτῳ φησίν. ὁμοίως
καὶ Ἡρακλείδης ἐν τῷ Περὶ νόσων, ὅτι λαμπρᾶς
ἦν οἰκίας ἵπποτροφηκότος τοῦ πάππου. λέγει δὲ
καὶ Ἐρατοσθένης ἐν τοῖς Ὀλυμπιονίκαις τὴν
πρώτην καὶ ἑβδομηκοστὴν Ὀλυμπιάδα νενικηκένας
τὸν τοῦ Μέτωνος πατέρα, μάρτυρι χρώμενος
52 Ἀριστοτέλει. Ἀπολλόδωρος δ’ ὁ γραμματικὸς
ἐν τοῖς Χρονικοῖς φησιν ὡς

ἦν μὲν Μέτωνος υἱός, εἰς δὲ Θουρίους
αὐτὸν νεωστὶ παντελῶς ἐκτισμένους
<ὁ> Γλαῦκος ἐλθεῖν φησιν.

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mother country. For I too am not altogether in my discourses but am found no less in the wars which the Italians wage with one another.”

Having now finished our account of Pythagoras, we have next to speak of the noteworthy Pythagoreans; after them will come the philosophers whom some denominate “sporadic” [*i.e.* belonging to no particular school]; and then, in the next place, we will append the succession of all those worthy of notice as far as Epicurus, in the way that we promised. We have already treated of Theano and Telauges: so now we have first to speak of Empedocles, for some say he was a pupil of Pythagoras.

CHAPTER 2. EMPEDOCLES (484-424 B.C.)

Empedocles was, according to Hippobotus, the son of Meton and grandson of Empedocles, and was a native of Agrigentum. This is confirmed by Timaeus in the fifteenth book of his *Histories*, and he adds that Empedocles, the poet's grandfather, had been a man of distinction. Hermippus also agrees with Timaeus. So, too, Heraclides, in his treatise *On Diseases*,^a says that he was of an illustrious family, his grandfather having kept racehorses. Eratosthenes also in his *Olympic Victories* records, on the authority of Aristotle, that the father of Meton was a victor in the 71st Olympiad.^b The grammarian Apollodorus in his *Chronology* tells us that

He was the son of Meton, and Glaucus says he went to Thurii, just then founded.^c

^a v. 67.

^b 496 B.C.

^c 445-444 B.C.

εἶθ' ὑποβάς·

οἱ δ' ἱστοροῦντες, ὡς πεφευγὼς οἴκοθεν
εἰς τὰς Συρακούσας μετ' ἐκείνων ἐπολέμει
πρὸς Ἀθηναίους ἐμοί <γε> τελέως ἀγνοεῖν
δοκοῦσιν· ἢ γὰρ οὐκέτ' ἦν ἢ παντελῶς
ὑπεργεγηρακῶς, ὅπερ οὐχὶ φαίνεται.

Ἀριστοτέλης γὰρ αὐτόν, ἔτι τε Ἑρακλείδης,
ἐξήκοντα ἐτῶν φησὶ τετελευτηκέναι. ὁ δὲ <τὴν>
μίαν καὶ ἐβδομηκοστὴν Ὀλυμπιάδα νευικηκῶς

κέλητι τούτου πάππος ἦν ὁμώνυμος,

ὥσθ' ἅμα καὶ τὸν χρόνον ὑπὸ τοῦ Ἀπολλοδώρου
σημαίνεσθαι.

53 Σάτυρος δ' ἐν τοῖς Βίοις φησὶν ὅτι Ἐμπεδοκλῆς
υἱὸς μὲν ἦν Ἐξαίνετου, κατέλιπε δὲ καὶ αὐτὸς
υἰὸν Ἐξαίνετον· ἐπὶ τε τῆς αὐτῆς Ὀλυμπιάδος τὸν
μὲν ἵππῳ κέλητι νευικηκέναι, τὸν δ' υἰὸν αὐτοῦ
πάλη ἦ, ὡς Ἑρακλείδης ἐν τῇ Ἐπιτομῇ, δρόμῳ.
ἐγὼ δ' εὔρον ἐν τοῖς Ὑπομνήμασι Φαβωρίνου ὅτι
καὶ βοῦν ἔθυσσε τοῖς θεωροῖς ὁ Ἐμπεδοκλῆς ἐκ
μέλιτος καὶ ἀλφίτων, καὶ ἀδελφὸν ἔσχε Καλλι-
κρατίδην. Τηλαύγης δ' ὁ Πυθαγόρου παῖς ἐν τῇ
πρὸς Φιλόλαον ἐπιστολῇ φησὶ τὸν Ἐμπεδοκλέα
Ἀρχινόμου εἶναι υἰόν.

54 Ὅτι δ' ἦν Ἀκραγαντῖνος ἐκ Σικελίας, αὐτὸς
ἐναρχόμενος τῶν Καθαρυῶν φησὶν·

ὦ φίλοι οἱ μέγα ἄστνυ κατὰ ξανθοῦ Ἀκράγαντος
ναίετ' ἀν' ἄκρα πόλεος.

καὶ τὰ μὲν περὶ τοῦ γένους αὐτοῦ τάδε.

Ἀκοῦσαι δ' αὐτόν Πυθαγόρου Τίμαιος διὰ τῆς

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Then farther on he adds :

Those who relate that, being exiled from his home, he went to Syracuse and fought in their ranks against the Athenians seem, in my judgement at least, to be completely mistaken. For by that time either he was no longer living or in extreme old age, which is inconsistent with the story.

For Aristotle and Heraclides both affirm that he died at the age of sixty. The victor with the riding-horse in the 71st Olympiad was

This man's namesake and grandfather,

so that Apollodorus in one and the same passage indicates the date as well as the fact.

But Satyrus in his *Lives* states that Empedocles was the son of Exaenetus and himself left a son named Exaenetus, and that in the same Olympiad Empedocles himself was victorious in the horse-race and his son in wrestling, or, as Heraclides^a in his *Epitome* has it, in the foot-race. I found^b in the *Memorabilia* of Favorinus a statement that Empedocles feasted the sacred envoys on a sacrificial ox made of honey and barley-meal, and that he had a brother named Callicratides. Telauges, the son of Pythagoras, in his letter to Philolaus calls Empedocles the son of Archinomus.

That he belonged to Agrigentum in Sicily he himself testifies at the beginning of his *Purifications*^c :

My friends, who dwell in the great city sloping down to yellow Acragas, hard by the citadel.

So much for his family.

Timaeus in the ninth book of his *Histories* says he

^a *i.e.* Heraclides Lembus.

^b *Cf. Introd. p. xiv.*

^c Fr. 112 D.

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ἐνάτης ἱστορεῖ, λέγων ὅτι καταγνωσθεῖς ἐπὶ λογοκλοπία τότε, καθὰ καὶ Πλάτων, τῶν λόγων ἐκωλύθη μετέχων. μεμνήσθαι δὲ καὶ αὐτὸν Πυθαγόρου λέγοντα·

ἦν δέ τις ἐν κείνοισιν ἀνὴρ περιώσια εἰδώς,
ὁς δὴ μήκιστον πραπίδων ἐκτήσατο πλοῦτον.

οἱ δὲ τοῦτο εἰς Παρμενίδην αὐτὸν λέγειν ἀναφέροντα.

55 Φησὶ δὲ Νεάνθης ὅτι μέχρι Φιλολάου καὶ Ἐμπεδοκλέους ἐκοινώνουν οἱ Πυθαγορικοὶ τῶν λόγων. ἐπεὶ δ' αὐτὸς διὰ τῆς ποιήσεως ἐδημοσίωσεν αὐτά, νόμον ἔθεντο μηδενὶ μεταδώσειν ἐποποιῶν. τὸ δ' αὐτὸ καὶ Πλάτωνα παθεῖν φησι· καὶ γὰρ τοῦτον κωλυθῆναι. τίνος μέντοι γε αὐτῶν ἤκουσεν ὁ Ἐμπεδοκλῆς, οὐκ εἶπε· τὴν γὰρ περιφερομένην ὡς Τηλαύγους ἐπιστολὴν ὅτι τε μετέσχευ Ἰππάσου καὶ Βροντίνου, μὴ εἶναι ἀξιόπιστον.

Ἄλλοι δὲ Θεόφραστος Παρμενίδου φησὶ ζηλωτὴν αὐτὸν γενέσθαι καὶ μιμητὴν ἐν τοῖς ποιήμασι· καὶ γὰρ ἐκείνον ἐν ἔπεσι τὸν Περὶ φύσεως ἐξενεγκεῖν
56 λόγον. Ἐρμιππος δὲ οὐ Παρμενίδου, Ξενοφάνους δὲ γεγονέναι ζηλωτὴν, ᾧ καὶ συνδιατρίψαι καὶ μιμήσασθαι τὴν ἐποποιίαν· ὕστερον δὲ τοῖς Πυθαγορικοῖς ἐντυχεῖν. Ἀλκιδάμας δ' ἐν τῷ Φυσικῷ φησι κατὰ τοὺς αὐτοὺς χρόνους Ζήνωνα καὶ Ἐμπεδοκλέα ἀκοῦσαι Παρμενίδου, εἴθ' ὕστερον ἀποχωρῆσαι, καὶ τὸν μὲν Ζήωνα κατ' ἰδίαν φιλοσοφῆσαι, τὸν δὲ Ἀναξαγόρου διακοῦσαι καὶ

^a Fr. 129 D.

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was a pupil of Pythagoras, adding that, having been convicted at that time of stealing his discourses, he was, like Plato, excluded from taking part in the discussions of the school; and further, that Empedocles himself mentions Pythagoras in the lines ^a :

And there lived among them a man of superhuman knowledge, who verily possessed the greatest wealth of wisdom.

Others say that it is to Parmenides that he is here referring.

Neanthes states that down to the time of Philolaus and Empedocles all Pythagoreans were admitted to the discussions. But when Empedocles himself made them public property by his poem, they made a law that they should not be imparted to any poet. He says the same thing also happened to Plato, for he too was excommunicated. But which of the Pythagoreans it was who had Empedocles for a pupil he did not say. For the epistle commonly attributed to Telauges and the statement that Empedocles was the pupil of both Hippasus and Brontinus he held to be unworthy of credence.

Theophrastus affirms that he was an admirer of Parmenides and imitated him in his verses, for Parmenides too had published his treatise *On Nature* in verse. But Hermippus's account is that he was an admirer not so much of Parmenides as of Xenophanes, with whom in fact he lived and whose writing of poetry he imitated, and that his meeting with the Pythagoreans was subsequent. Alcidas tells us in his treatise on *Physics* that Zeno and Empedocles were pupils of Parmenides about the same time, that afterwards they left him, and that, while Zeno framed his own system, Empedocles became the pupil of Anaxagoras and Pythagoras,

Πυθαγόρου· καὶ τοῦ μὲν τὴν σεμνότητα ζηλώσαι τοῦ τε βίου καὶ τοῦ σχήματος, τοῦ δὲ τὴν φυσιολογίαν.

- 57 Ἀριστοτέλης δ' ἐν τῷ Σοφιστῇ φησι πρῶτον Ἐμπεδοκλέα ῥητορικὴν εὐρεῖν, Ζήνωνα δὲ διαλεκτικὴν. ἐν δὲ τῷ Περὶ ποιητῶν φησιν ὅτι καὶ Ὀμηρικὸς ὁ Ἐμπεδοκλῆς καὶ δευτὸς περὶ τὴν φράσιν γέγονεν, μεταφορητικός τε ὢν καὶ τοῖς ἄλλοις τοῖς περὶ ποιητικὴν ἐπιτεύγμασι χρώμενος· καὶ διότι γράψαντος αὐτοῦ καὶ ἄλλα ποιήματα τὴν τε τοῦ Ξέρξου διάβασιν καὶ προοίμιον εἰς Ἀπόλλωνα, ταῦθ' ὕστερον κατέκαυσεν ἀδελφῇ τις αὐτοῦ (ἢ θυγατρὶ, ὡς φησιν Ἱερώνυμος), τὸ μὲν προοίμιον ἄκουσα, τὰ δὲ Περσικὰ βουληθείσα διὰ τὸ
- 58 ἀτελείωτα εἶναι. καθόλου δὲ φησι καὶ τραγωδίας αὐτὸν γράψαι καὶ πολιτικούς· Ἡρακλείδης δ' ὁ τοῦ Σαραπίωνος ἐτέρου φησὶν εἶναι τὰς τραγωδίας. Ἱερώνυμος δὲ τρισὶ καὶ τετταράκοντά φησιν ἐντετυχηκέαι, Νεάνθης δὲ νέον ὄντα γεγραφέναι τὰς τραγωδίας καὶ αὐτῶν ἑπτὰ¹ ἐντετυχηκέαι.

Φησὶ δὲ Σάτυρος ἐν τοῖς Βίοις ὅτι καὶ ἰατρὸς ἦν καὶ ῥήτωρ ἄριστος. Γοργίαν γοῦν τὸν Λεοντῖνον αὐτοῦ γενέσθαι μαθητὴν, ἄνδρα ὑπερέχοντα ἐν ῥητορικῇ καὶ Τέχνην ἀπολελοιπότη· ὃν φησιν Ἀπολλόδωρος ἐν Χρονικοῖς ἐννέα πρὸς τοῖς

59 ἑκατὸν ἔτη βιώσαι. τούτῳ φησιν ὁ Σάτυρος λέγειν ὡς αὐτὸς παρείη τῷ Ἐμπεδοκλεῖ γοητεύοντι. ἀλλὰ καὶ αὐτὸν διὰ τῶν ποιημάτων ἐπαγγέλλεσθαι τούτῳ τε καὶ ἄλλα πλείω, δι' ὧν φησι·

¹ αὐτὸν ἔπειτα codd. ; corr. Diels.

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