

ΙΣΤΟΡΙΩΝ Ζ

Κεφ. α'. ΖΗΝΩΝ

1 Ζήνων Μνασέου ἢ Δημέου Κιτιεύς ἀπὸ Κύπρου, πολίσματος Ἑλληνικοῦ, Φοίνικας ἐποίκουσ ἐσχηκότος.

Τὸν τράχηλον ἐπὶ θάτερα νενευκῶς ἦν, ὡς φησι Τιμόθεος ὁ Ἀθηναῖος ἐν τῷ Περὶ βίων· καὶ Ἀπολλώνιος δέ φησιν ὁ Τύριος ὅτι ἰσχνὸς ἦν, ὑπομήκης, μελάγχρους—ὄθεν τις αὐτὸν εἶπεν Αἰγυπτίαν κληματίδα, καθὰ φησι Χρῦσιππος ἐν πρώτῳ Παροιμιῶν—παχύκνημὸς τε καὶ ἀπαγῆς καὶ ἀσθενής· διὸ καὶ φησι Περσαῖος ἐν Ὑπομνήμασι συμποτικοῖς τὰ πλεῖστα αὐτὸν δεῖπνα παραιτεῖσθαι. ἔχαιρε δέ, φασί, σύκοις χλωροῖς καὶ ἡλιοκαΐαις.

2 Διήκουσε δέ, καθὰ προεῖρηται, Κράτητος· εἶτα καὶ Στίλπωνος ἀκοῦσαί φασιν αὐτὸν καὶ Ξενοκράτους ἔτη δέκα, ὡς Τιμοκράτης ἐν τῷ Δίῳ· ἀλλὰ καὶ Πολέμωνος. Ἐκάτων δέ φησι καὶ Ἀπολλώνιος ὁ Τύριος ἐν πρώτῳ περὶ Ζήνωνος, χρηστηριασαμένου¹ αὐτοῦ τί πράττων ἄριστα βιώσεται, ἀποκρίνασθαι τὸν θεόν, εἰ συγχρωτίζοιτο τοῖς νεκροῖς· ὄθεν ξυνέντα τὰ τῶν ἀρχαίων ἀναγνώσκειν. τῷ οὖν Κράτητι παρέβαλε τοῦτον

¹ χρηστηριαζομένου PFD Cobet.

BOOK VII

CHAPTER I. ZENO (333-261 B.C.)

ZENO, the son of Mnaseas (or Demeas), was a native of Citium in Cyprus, a Greek city which had received Phoenician settlers. He had a wry neck, says Timotheus of Athens in his book *On Lives*. Moreover, Apollonius of Tyre says he was lean, fairly tall, and swarthy—hence some one called him an Egyptian vine-branch, according to Chrysippus in the first book of his *Proverbs*. He had thick legs; he was flabby and delicate. Hence Persaeus in his *Convivial Reminiscences* relates that he declined most invitations to dinner. They say he was fond of eating green figs and of basking in the sun.

He was a pupil of Crates, as stated above. Next they say he attended the lectures of Stilpo and Xenocrates for ten years—so Timocrates says in his *Dion*—and Polemo as well. It is stated by Hecato and by Apollonius of Tyre in his first book on Zeno that he consulted the oracle to know what he should do to attain the best life, and that the god's response was that he should take on the complexion of the dead. Whereupon, perceiving what this meant, he studied ancient authors. Now the way he came

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- τὸν τρόπον. πορφύραν ἐμπεπορευμένος ἀπὸ τῆς Φοινίκης πρὸς τῷ Πειραιεῖ ἐναυάγησεν. ἀνελθὼν δ' εἰς τὰς Ἀθήνας ἤδη τριακοντούτης ἐκάθισε παρά τινα βιβλιοπώλην. ἀναγνώσκοντας δ' ἐκείνου τὸ δεύτερον τῶν Ξενοφῶντος Ἀπομνημονευμάτων, ἦσθεις ἐπύθετο ποῦ διατρίβοιεν οἱ τοιοῦτοι ἄνδρες.
- 3 εὐκαίρως δὲ παριόντος Κράτητος, ὁ βιβλιοπώλης δείξας αὐτὸν φησι, “ τούτῳ παρακολούθησον.” ἐντεῦθεν ἤκουσε τοῦ Κράτητος, ἄλλως μὲν εὐτονος <ῶν>¹ πρὸς φιλοσοφίαν, αἰδήμων δὲ ὡς πρὸς τὴν Κυνικήν ἀναισχυντίαν. ὅθεν ὁ Κράτης βουλόμενος αὐτὸν² καὶ τοῦτο θεραπεύσαι δίδωσι χύτραν φακῆς διὰ τοῦ Κεραμικοῦ φέρειν. ἐπεὶ δ' εἶδεν αὐτὸν αἰδούμενον καὶ παρακαλύπτοντα, παίσας τῇ βακτηρίᾳ κατάγνυσι τὴν χύτραν· φεύγοντος δ' αὐτοῦ καὶ τῆς φακῆς κατὰ τῶν σκελῶν ρεούσης, φησὶν ὁ Κράτης, “ τί φεύγεις, Φοινικίδιον; οὐδὲν δεινὸν πέπονθας.”
- 4 Ἔως μὲν οὖν τινὸς ἤκουσε τοῦ Κράτητος· ὅτε καὶ τὴν Πολιτείαν αὐτοῦ γράψαντος, τινὲς ἔλεγον παίζοντες ἐπὶ τῆς τοῦ κυνὸς οὐράς αὐτὴν γεγραφέναι. γέγραφε δὲ πρὸς τῇ Πολιτεία καὶ τάδε·

Περὶ τοῦ κατὰ φύσιν βίου.

Περὶ ὀρμῆς ἢ περὶ ἀνθρώπου φύσεως.

Περὶ παθῶν.

Περὶ τοῦ καθήκοντος.

¹ ῶν add. Richards.

² αὐτοῦ F Cobet.

^a Cynosura, Dog's Tail, like Dog's Head, Cynoscephalus,

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across Crates was this. He was shipwrecked on a voyage from Phoenicia to Peiraeus with a cargo of purple. He went up into Athens and sat down in a bookseller's shop, being then a man of thirty. As he went on reading the second book of Xenophon's *Memorabilia*, he was so pleased that he inquired where men like Socrates were to be found. Crates passed by in the nick of time, so the bookseller pointed to him and said, "Follow yonder man." From that day he became Crates's pupil, showing in other respects a strong bent for philosophy, though with too much native modesty to assimilate Cynic shamelessness. Hence Crates, desirous of curing this defect in him, gave him a potful of lentil-soup to carry through the Ceramicus; and when he saw that he was ashamed and tried to keep it out of sight, with a blow of his staff he broke the pot. As Zeno took to flight with the lentil-soup flowing down his legs, "Why run away, my little Phoenician?" quoth Crates, "nothing terrible has befallen you."

For a certain space, then, he was instructed by Crates, and when at this time he had written his *Republic*, some said in jest that he had written it on Cynosura, *i.e.* on the dog's tail.^a Besides the *Republic* he wrote the following works :

- Of Life according to Nature.
- Of Impulse, or Human Nature.
- Of Emotions.
- Of Duty.

was the name of several promontories, notably one in Athens and one in Salamis. Relatively to Cynicism, "holding on by the dog's tail" would seem a more appropriate interpretation.

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Περὶ νόμου.
Περὶ τῆς Ἑλληνικῆς παιδείας.
Περὶ ὄψεως.
Περὶ τοῦ ὄλου.
Περὶ σημείων.
Πυθαγορικά.
Καθολικά.
Περὶ λέξεων.
Προβλημάτων Ὀμηρικῶν πέντε.
Περὶ ποιητικῆς ἀκροάσεως.

Ἔστι δ' αὐτοῦ καὶ

Τέχνη καὶ

Λύσεις καὶ

Ἐλεγχοὶ δύο.

Ἀπομνημονεύματα Κράτητος.

Ἠθικά.

Καὶ τάδε μὲν τὰ βιβλία. τελευταῖον δὲ ἀπέστη καὶ τῶν προειρημένων ἤκουσεν ἕως ἐτῶν εἴκοσιν ἵνα καὶ φασιν αὐτὸν εἰπεῖν, “νῦν εὐπλόγηκα, ὅτε νευαυάγηκα.” οἱ δ' ἐπὶ τοῦ Κράτητος τοῦτ' αὐτὸν εἰπεῖν ἄλλοι δὲ διατρίβοντα ἐν ταῖς Ἀθήναις ἀκοῦσαι τὴν ναυαγίαν καὶ εἰπεῖν, “εὖ γε ποιεῖ ἡ τύχη προσελαύνουσα ἡμᾶς φιλοσοφία.” ἔνιοι δέ, διαθέμενον Ἀθήνησι τὰ φορτία, οὕτω τραπήναι πρὸς φιλοσοφίαν.

Ἀνακάμπτων δὲ ἐν τῇ ποικίλῃ στοᾷ τῇ καὶ Πεισιανακτίῳ καλουμένῃ, ἀπὸ δὲ τῆς γραφῆς τῆς

^a Our word “colonnade” better describes a roofed building, supported at least on one side by pillars and thus affording a public thoroughfare like an arcade or cloister, but open to the sun and air. Owing, however, to the Latin “porticus” Zeno’s school has received in English literature the appellation of “the Porch.” The frescoes or pictures, will

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Of Law.
Of Greek Education.
Of Vision.
Of the Whole World.
Of Signs.
Pythagorean Questions.
Universals.
Of Varieties of Style.
Homeric Problems, in five books.
Of the Reading of Poetry.

There are also by him :
A Handbook of Rhetoric.
Solutions.
Two books of Refutations.
Recollections of Crates.
Ethics.

This is a list of his writings. But at last he left Crates, and the men above mentioned were his masters for twenty years. Hence he is reported to have said, "I made a prosperous voyage when I suffered shipwreck." But others attribute this saying of his to the time when he was under Crates. A different version of the story is that he was staying at Athens when he heard his ship was wrecked and said, "It is well done of thee, Fortune, thus to drive me to philosophy." But some say that he disposed of his cargo in Athens, before he turned his attention to philosophy.

He used then to discourse, pacing up and down in the painted colonnade, which is also called the colonnade or Portico ^a of Pisianax, but which received its name which the Stoa was adorned, made it in some sense the National Gallery of Athens. For further information see by all means Frazer's note on Pausanias i. 15 (vol. ii. pp. 132-137).

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Πολυγνώτου ποικίλη, διετίθετο τοὺς λόγους, βουλόμενος καὶ τὸ χωρίον ἀπερίστατον ποιῆσαι. ἐπὶ γὰρ τῶν τριάκοντα τῶν πολιτῶν πρὸς τοῖς χιλίοις τετρακόσιοι¹ ἀνήρηγτ' ἐν αὐτῷ. προσήεσαν δὴ λοιπὸν ἀκούοντες αὐτοῦ καὶ διὰ τοῦτο Στωικοὶ ἐκλήθησαν καὶ οἱ ἀπ' αὐτοῦ ὁμοίως, πρότερον Ζηγῶνιοι καλούμενοι, καθά φησι καὶ Ἐπίκουρος ἐν ἐπιστολαῖς. καὶ πρότερόν γε Στωικοὶ ἐκαλοῦντο οἱ διατρίβοντες ἐν αὐτῇ ποιηταί, καθά φησιν Ἐρατοσθένης ἐν ὀγδόῃ Περὶ τῆς ἀρχαίας κωμωδίας, οἱ καὶ τὸν λόγον ἐπὶ πλείον ἠΐξησαν.

- 6 Ἐτίμων δὴ οὖν Ἀθηναῖοι σφόδρα τὸν Ζήνωννα, οὕτως ὡς καὶ τῶν τειχῶν αὐτῷ τὰς κλείς παρακαταθέσθαι καὶ χρυσῷ στεφάνῳ τιμῆσαι καὶ χαλκῇ εἰκόνι. τοῦτο δὲ καὶ τοὺς πολίτας αὐτοῦ ποιῆσαι, κόσμον ἡγουμένους τὴν τάνδρὸς εἰκόνα. ἀντεποιοῦντο δ' αὐτοῦ καὶ οἱ ἐν Σιδῶνι Κιτιεῖς. ἀπεδέχετο δ' αὐτὸν καὶ Ἀντίγονος καὶ εἴ ποτ' Ἀθήναζε ἦκοι, ἦκουεν αὐτοῦ πολλὰ τε παρεκάλει ἀφικέσθαι ὡς αὐτόν. ὁ δὲ τοῦτο μὲν παρητήσατο, Περσαῖον δ' ἓνα τῶν γνωρίμων ἀπέστειλεν, ὃς ἦν Δημητρίου μὲν υἱός, Κιτιεὺς δὲ τὸ γένος, καὶ ἦκμαζε κατὰ τὴν τριακοστὴν καὶ ἑκατοστὴν Ὀλυμπιάδα, ἥδη γέροντος ὄντος Ζήνωνος. ἡ δ' ἐπιστολὴ τοῦ Ἀντιγόνου τοῦτον εἶχε τὸν τρόπον, καθά καὶ Ἀπολλώνιος ὁ Τύριος ἐν τοῖς Περὶ Ζήνωνός φησι·

¹ So Cobet: mss. read πρὸς τοῖς χιλίοις τετρακόσιους, which may be right though the expression is unusual. Cf. "civium ad mille quadringentos occisi."

END OF SAMPLE TEXT



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