

DIOGENES LAERTIUS

Κεφ. ια'. ΠΥΡΡΩΝ

- 61 Πύρρων Ἡλείος Πλειστάρχου μὲν ἦν υἱός, καθὰ καὶ Διοκλῆς ἱστορεῖ· ὡς φησι δ' Ἀπολλόδωρος ἐν Χρονικοῖς, πρότερον ἦν ζωγράφος, καὶ ἤκουσε Βρύσωνος τοῦ Στίλπωνος, ὡς Ἀλέξανδρος ἐν Διαδοχαῖς, εἶτ' Ἀναξάρχου, ξυνακολουθῶν πανταχοῦ, ὡς καὶ τοῖς Γυμνοσοφισταῖς ἐν Ἰνδία συμμῖξαι καὶ τοῖς Μάγοις. ὅθεν γενναιοτάτα δοκεῖ φιλοσοφῆσαι, τὸ τῆς ἀκαταληψίας καὶ ἐποχῆς εἶδος εἰσαγαγών, ὡς Ἀσκάνιος ὁ Ἀβδηρίτης φησὶν· οὐδὲν γὰρ ἔφασκεν οὔτε καλὸν οὔτ' αἰσχρὸν οὔτε δίκαιον οὔτ' ἀδικον· καὶ ὁμοίως ἐπὶ πάντων μηδὲν εἶναι τῇ ἀληθείᾳ, νόμῳ δὲ καὶ ἔθει πάντα τοὺς ἀνθρώπους πράττειν· οὐ γὰρ μᾶλλον τότε ἢ τότε εἶναι ἕκαστον.
- 62 Ἀκόλουθος δ' ἦν καὶ τῷ βίῳ, μηδὲν ἐκτρεπόμενος μηδὲ φυλαττόμενος, ἅπαντα ὑφιστάμενος, ἀμάξας, εἰ τύχοι, καὶ κρημνοὺς καὶ κύνας καὶ ὄλως μηδὲν ταῖς αἰσθήσεσιν ἐπιτρέπων. σώζεσθαι μέντοι, καθὰ φασιν οἱ περὶ τὸν Καρύστιον Ἀντίγονον, ὑπὸ τῶν γνωρίμων παρακολουθούτων. Αἰνεσίδημος δὲ φησι φιλοσοφεῖν μὲν αὐτὸν κατὰ τὸν τῆς ἐποχῆς λόγον, μὴ μέντοι γ' ἀπροοράτως ἕκαστα πράττειν. ὁ δὲ πρὸς τὰ ἐνεήκοντα ἔτη κατεβίω.
- Ἀντίγονος δὲ φησιν ὁ Καρύστιος ἐν τῷ Περὶ Πύρρωνος τάδε περὶ αὐτοῦ, ὅτι τὴν ἀρχὴν ἀδοξός τ' ἦν καὶ πένης καὶ ζωγράφος. σώζεσθαι τ' αὐτοῦ

^a For "Stilpo's son Bryson" Roeper's conjecture Βρύσωνος ἢ Στίλπωνος (*Philolog.* xxx. 462) would substitute "under Bryson or Stilpo." In any case chronology seems to forbid

IX. 61-62. PYRRHO

CHAPTER 11. PYRRHO (c. 360-270 B.C.)

Pyrrho of Elis was the son of Pleistarchus, as Diocles relates. According to Apollodorus in his *Chronology*, he was first a painter; then he studied under Stilpo's son Bryson^a: thus Alexander in his *Successions of Philosophers*. Afterwards he joined Anaxarchus, whom he accompanied on his travels everywhere so that he even forgathered with the Indian Gymnosophists and with the Magi. This led him to adopt a most noble philosophy, to quote Ascanius of Abdera, taking the form of agnosticism and suspension of judgement. He denied that anything was honourable or dishonourable, just or unjust.^b And so, universally, he held that there is nothing really existent, but custom and convention govern human action; for no single thing is in itself any more this than that.

He led a life consistent with this doctrine, going out of his way for nothing, taking no precaution, but facing all risks as they came, whether carts, precipices, dogs or what not, and, generally, leaving nothing to the arbitrament of the senses; but he was kept out of harm's way by his friends who, as Antigonus of Carystus tells us, used to follow close after him. But Aenesidemus says that it was only his philosophy that was based upon suspension of judgement, and that he did not lack foresight in his everyday acts. He lived to be nearly ninety.

This is what Antigonus of Carystus says of Pyrrho in his book upon him. At first he was a poor and unknown painter, and there are still some indifferent the supposition that Pyrrho was a pupil of either Stilpo or Bryson.

^b *i.e.* a particular act is no more just than unjust.

DIOGENES LAERTIUS

- ἐν Ἡλιδι ἐν τῷ γυμνασίῳ λαμπαδιστὰς μετρίως
 63 ἔχοντας. ἐκπατεῖν τ' αὐτὸν καὶ ἐρημάζειν, σπανίως
 ποτ' ἐπιφαινόμενον τοῖς οἴκοι. τοῦτο δὲ ποιεῖν
 ἀκούσαντα Ἰνδοῦ τινας ὀνειδίζοντος Ἀναξάρχου
 ὡς οὐκ ἂν ἕτερόν τινα διδάξαι οὗτος ἀγαθόν, αὐτὸς
 ἀλλὰ βασιλικὰς θεραπεύων. αἰεὶ τ' εἶναι ἐν τῷ
 αὐτῷ καταστήματι, ὥστ' εἰ καὶ τις αὐτὸν καταλίποι
 μεταξὺ λέγοντα, αὐτῷ διαπεραίνειν τὸν λόγον,
 καίτοι κεκινημένον τε <* * * >¹ ὄντα ἐν νεότητι.
 πολλάκις, φησί, καὶ ἀπεδήμει, μηδενὶ προειπών,
 καὶ συνερρέμβετο οἰστισιν ἤθελεν. καὶ ποτ' Ἀναξ-
 ἀρχου εἰς τέλμα ἐμπεσόντος, παρήλθεν οὐ βοηθήσας.
 τινῶν δὲ αἰτιωμένων, αὐτὸς Ἀναξάρχος ἐπῆνει τὸ
 ἀδιάφορον καὶ ἄστοργον αὐτοῦ.
- 64 Καταληφθεῖς δὲ ποτε καὶ αὐτῷ λαλῶν καὶ
 ἐρωτηθεῖς τὴν αἰτίαν ἔφη μελετᾶν χρηστὸς εἶναι.
 ἐν τε ταῖς ζητήσεσιν ὑπ' οὐδενὸς κατεφρονεῖτο διὰ
 τὸ <καὶ δι' ἐξοδικῶς λέγειν καὶ πρὸς ἐρώτησιν·
 ὅθεν καὶ Ναυσιφάνην ἤδη νεανίσκον ὄντα θηραθῆναι.
 ἔφασκε γοῦν γίνεσθαι δεῖν τῆς μὲν διαθέσεως τῆς
 Πυρρωνείου, τῶν δὲ λόγων τῶν ἑαυτοῦ. ἔλεγέ
 τε πολλάκις καὶ Ἐπίκουρον θαυμάζοντα τὴν Πύρ-
 ρωνος ἀναστροφὴν συνεχῆς αὐτοῦ πυνθάνεσθαι περὶ
 αὐτοῦ. οὕτω δ' αὐτὸν ὑπὸ τῆς πατρίδος τιμηθῆ-
 ναι ὥστε καὶ ἀρχιερέα καταστήσασθαι αὐτὸν καὶ δι'
 ἐκείνων πᾶσι τοῖς φιλοσόφοις ἀτέλειαν ψηφίσασθαι.
 Καὶ δὴ καὶ ζηλωτὸς εἶχε πολλοὺς τῆς ἀπραγ-

¹ Supplet Diels <τῷ τοῦ ὄχλου κρότῳ καὶ φιλόδοξον>.

^a Here Diels would insert in the text words which would make the meaning "easily moved by the applause of the crowd and ambitious of fame."

IX. 62-64. PYRRHO

torch-racers of his in the gymnasium at Elis. He would withdraw from the world and live in solitude, rarely showing himself to his relatives; this he did because he had heard an Indian reproach Anaxarchus, telling him that he would never be able to teach others what is good while he himself danced attendance on kings in their courts. He would maintain the same composure at all times, so that, even if you left him when he was in the middle of a speech, he would finish what he had to say with no audience but himself, although in his youth he had been hasty.^a Often, our informant adds, he would leave his home and, telling no one, would go roaming about with whomsoever he chanced to meet. And once, when Anaxarchus fell into a slough, he passed by without giving him any help, and, while others blamed him, Anaxarchus himself praised his indifference and *sang-froid*.

On being discovered once talking to himself, he answered, when asked the reason, that he was training to be good. In debate he was looked down upon by no one, for he could both discourse at length and also sustain a cross-examination, so that even Nausiphanes when a young man was captivated by him: at all events he used to say that we should follow Pyrrho in disposition but himself in doctrine; and he would often remark that Epicurus, greatly admiring Pyrrho's way of life, regularly asked him for information about Pyrrho; and that he was so respected by his native city that they made him high priest, and on his account they voted that all philosophers should be exempt from taxation.

Moreover, there were many who emulated his

DIOGENES LAERTIUS

μοσύνης· ὅθεν καὶ ὁ Τίμων περὶ αὐτοῦ φησιν οὕτως ἐν τῷ Πύθωνι * * * καὶ ἐν τοῖς Σίλλοις·

- 65 Ὡ γέρον, ὦ Πύρρων, πῶς ἢ πόθεν ἔκδυσι εὖρες λατρείης δοξῶν [τε] κενεοφροσύνης τε σοφιστῶν, καὶ πάσης ἀπάτης πειθοῦς τ' ἀπελύσοο δεσμῶν; οὐδ' ἔμελέν σοι ταῦτα μεταλλάξαι, τίνες αἰεὶ Ἑλλάδ' ἔχουσι, πόθεν τε καὶ εἰς ὅ, τι κύρει ἕκαστα.

καὶ πάλιν ἐν τοῖς Ἰνδαλμοῖς·

τοῦτό μοι, ὦ Πύρρων, ἰμείρεται ἦτορ ἀκοῦσαι, πῶς ποτ' ἀνὴρ ἔτ' ἀγεις ῥᾶστα μεθ' ἡσυχίης μῶνος ἐν ἀνθρώποισι θεοῦ τρόπον ἡγεμονεύων.

- Ἀθηναῖοι δὲ καὶ πολιτεία αὐτὸν ἐτίμησαν, καθ' ἣν φησι Διοκλῆς, ἐπὶ τῷ Κότυν τὸν Θραῦκα δια-
 66 χρήσασθαι. εὐσεβῶς δὲ καὶ τῇ ἀδελφῇ συνεβίω μαίᾳ οὔσῃ, καθά φησιν Ἐρατοσθένης ἐν τῷ Περὶ πλούτου καὶ πενίας, ὅτε καὶ αὐτὸς φέρων εἰς τὴν ἀγορὰν ἐπίπρασκεν ὀρνίθια, εἰ τύχοι, καὶ χοιρίδια, καὶ τὰ ἐπὶ τῆς οἰκίας ἐκάθαιρεν ἀδιαφόρως. λέγεται δὲ καὶ δέλφακα λούειν αὐτὸς ὑπ' ἀδιαφορίας. καὶ χολήσας τι ὑπὲρ τῆς ἀδελφῆς, Φιλίστα δ' ἐκαλεῖτο, πρὸς τὸν ἐπιλαβόμενον εἰπεῖν ὡς οὐκ ἐν γυναιῷ ἢ ἐπίδειξις τῆς ἀδιαφορίας. καὶ κυνὸς ποτ' ἐπενεχθέντος διασοβηθέντα εἰπεῖν πρὸς τὸν αἰτιασάμενον, ὡς χαλεπὸν εἶη ὀλοσχερῶς ἐκδῦναι τὸν ἄνθρωπον· διαγωνίζεσθαι δ' ὡς οἶόν τε πρῶτον μὲν τοῖς ἔργοις πρὸς τὰ πράγματα, εἰ δὲ μή, τῷ γε λόγῳ.

- 67 Φασὶ δὲ καὶ σηπτικῶν φαρμάκων καὶ τομῶν καὶ καύσεων ἐπὶ τινος ἔλκουσ αὐτῷ προσενεχθέντων, ἀλλὰ μηδὲ τὰς ὀφρῦς συναγαγεῖν. καὶ ὁ Τίμων δὲ
 478

IX. 64-67. PYRRHO

abstention from affairs, so that Timon in his *Pytho*^a and in his *Silli*^b says^c :

O Pyrrho, O aged Pyrrho, whence and how
Found'st thou escape from servitude to sophists,
Their dreams and vanities ; how didst thou loose
The bonds of trickery and specious craft ?
Nor reck'st thou to inquire such things as these,
What breezes circle Hellas, to what end,
And from what quarter each may chance to blow.

And again in the *Conccits*^d :

This, Pyrrho, this my heart is fain to know,
Whence peace of mind to thee doth freely flow,
Why among men thou like a god dost show ?

Athens honoured him with her citizenship, says Diocles, for having slain the Thracian Cotys. He lived in fraternal piety with his sister, a midwife, so says Eratosthenes in his essay *On Wealth and Poverty*, now and then even taking things for sale to market, poultry perchance or pigs, and he would dust the things in the house, quite indifferent as to what he did. They say he showed his indifference by washing a porker. Once he got enraged in his sister's cause (her name was Philista), and he told the man who blamed him that it was not over a weak woman that one should display indifference. When a cur rushed at him and terrified him, he answered his critic that it was not easy entirely to strip oneself of human weakness ; but one should strive with all one's might against facts, by deeds if possible, and if not, in word.

They say that, when septic salves and surgical and caustic remedies were applied to a wound he had sustained, he did not so much as frown. Timon

^a The citation from the *Pytho* is lost.
^c *Il.* ii. 796 ; *Od.* xvi. 465.

^b Fr. 48 D.
^d Fr. 67 D.

DIOGENES LAERTIUS

διασαφεί τὴν διάθεσιν αὐτοῦ ἐν οἷς πρὸς Πύθωνα διέξεισιν. ἀλλὰ καὶ Φίλων ὁ Ἀθηναῖος, γνώριμος αὐτοῦ γεγονώς, ἔλεγεν ὡς ἐμέμνητο μάλιστα μὲν Δημοκρίτου, εἶτα δὲ καὶ Ὀμήρου, θαυμάζων αὐτὸν καὶ συνεχῆς λέγων,

οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν·
καὶ ὅτι σφηξὶ καὶ μυῖαις καὶ ὀρνέοις εἵκαζε τοὺς
ἀνθρώπους. προφέρεσθαι δὲ καὶ τάδε·

ἀλλά, φίλος, θάνε καὶ σὺ· τίη ὀλοφύρεαι οὕτως;
κάθθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων·
καὶ ὅσα συντείνει εἰς τὸ ἀβέβαιον καὶ κενόσπουδον
ἅμα καὶ παιδαριῶδες τῶν ἀνθρώπων.

- 68 Ποσειδάωνος δὲ καὶ τοιοῦτόν τι διέξεισι περὶ αὐτοῦ. τῶν γὰρ συμπλεόντων αὐτῷ ἐσκυθρωπακώτων ὑπὸ χεμῶνος, αὐτὸς γαληνὸς ὦν ἀνέρρωσε τὴν ψυχὴν, δείξας ἐν τῷ πλοίῳ χοιρίδιον ἐσθίου καὶ εἰπὼν ὡς χρὴ τὸν σοφὸν ἐν τοιαύτῃ καθεστάναι ἀταραξία. μόνος δὲ Νουμήμιος καὶ δογματίσαι φησὶν αὐτόν. τούτου πρὸς τοῖς ἄλλοις καὶ μαθηταὶ γεγόνασιν ἐλλόγμοι, ὦν Εὐρύλοχος· οὐ φέρεται ἐλάσσωμα τόδε. φασὶ γὰρ ὡς οὕτω παρωξύνθη ποτὲ ὥστε τὸν ὀβελίσκον ἄρας μετὰ τῶν κρεῶν
- 69 ἕως τῆς ἀγορᾶς ἐδίωκε τὸν μάγειρον. καὶ ἐν Ἡλιδι καταπονούμενος ὑπὸ τῶν ζητούντων ἐν τοῖς λόγοις, ἀπορρήψας θοιμάτιον διενήξατο [πέραν]

^a Pl. vi. 146.

^b Pl. xxi. 106 f.

^c Here, it would seem, the materials which can be traced to Antigonus of Carystus come to an end. The source of the long passage §§ 69-108, with which must go the Sceptical Succession, §§ 115-116, is not obvious. It may be supposed that D. L. with his seeming partiality for the school (cf. § 109) has here taken pains to collect as much new material

END OF SAMPLE TEXT



The Complete Text can be found on our CD:
Primary Literary Sources For Ancient Literature
which can be purchased on our Website :
www.Brainfly.net

or

by sending **\$64.95** in check or money order to :
Brainfly Inc.
5100 Garfield Ave. #46
Sacramento CA 95841-3839

TEACHER'S DISCOUNT:

If you are a **TEACHER** you can take advantage of our teacher's discount. Click on **Teachers Discount** on our website (www.Brainfly.net) or **Send us \$55.95** and we will send you a full copy of *Primary Literary Sources For Ancient Literature* **AND** our *5000 Classics CD (a collection of over 5000 classic works of literature in electronic format (.txt))* plus our *Wholesale price list*.

If you have any suggestions such as books you would like to see added to the collection or if you would like our wholesale prices list please send us an email to:

webcomments@brainfly.net