

Text Übersetzung:

(R. D. Hicks)

Diog. Laert. 7.6-7

[6] The people of Athens held Zeno in high honour, as is proved by their depositing with him the keys of the city walls, and their honouring him with a golden crown and a bronze statue. This last mark of respect was also shown to him by citizens of his native town, who deemed his statue an ornament to their city, and the men of Citium living in Sidon were also proud to claim him for their own. Antigonus (Gonatas) also favoured him, and whenever he came to Athens would hear him lecture and often invited him to come to his court. This offer he declined but dispatched thither one of his friends, Persaeus, the son of Demetrius and a native of Citium, who flourished in the 130th Olympiad (260-256 b.c.), at which time Zeno was already an old man. According to Apollonius of Tyre in his work upon Zeno, the letter of Antigonus was couched in the following terms: [7] "King Antigonus to Zeno the philosopher, greeting. "While in fortune and fame I deem myself your superior, in reason and education I own myself inferior, as well as in the perfect happiness which you have attained. Wherefore I have decided to ask you to pay me a visit, being persuaded that you will not refuse the request. By all means, then, do your best to hold conference with me, understanding clearly that you will not be the instructor of myself alone but of all the Macedonians taken together. For it is obvious that whoever instructs the ruler of Macedonia and guides him in the paths of virtue will also be training his subjects to be good men. As is the ruler, such for the most part it may be expected that his subjects will become."

Diog. Laert. 5.65-67

[65] Strato's successor was Lyco, the son of Astyanax of Troas, a master of expression and of the foremost rank in the education of boys. [...]

[66] [...] He often gave the Athenians advice on various subjects and thus conferred on them the greatest benefits. [67] In his dress he was most immaculate, so that the clothes he wore were unsurpassed for the softness of the material, according to Hermippus. Furthermore, he was well practised in gymnastics and kept himself in condition, displaying all an athlete's habit of body, with battered ears and skin begrimed with oil, so we are told by Antigonus of Carystus. Hence it is said that he not only wrestled but played the game of ball common in his birthplace of Ilium. He was esteemed beyond all other philosophers by Eumenes and Attalus, who also did him very great service. Antiochus too tried to get hold of him, but without success.