

Lives and Opinions of Eminent Philosophers by Diogenes Laërtius. A Bibliography

COMPLETE BIBLIOGRAPHY OF THE EDITIONS OF THE GREEK TEXT OF THE *VITAE PHILOSOPHORUM*

1. *Diogenis Laertij De vitis, decretis & responsis celebrium philosophorum Libri decem, nunc primum excusi*. Basileae: 1533.
First complete edition (*Editio princeps*) of the Greek text, edited and translated by Hieronimus Frobenius and Nicolaus Episcopus.
Three *Vitae* have been already printed:
Aristotelis et Theophrasti Vitae in vol. II of the Aldine edition of Aristotle (Venetiis 1497);
Xenophontis Vita in the Aldine edition of the works of Xenophon (Venetiis 1525) reprinted in the Giuntina edition (Florentiae 1527).
2. *Laertii Diogenis de vita et moribus philosophorum, libri X*. Antverpiae: Christophori Plantini 1566.
Edited Ioannis Sambuci (Iános Zsámboky, 1531-1584)
3. *Diogenis Laertii de vitis, dogmatis & apophthegmatis eorum qui in philosophia claruerunt, libri X*. Geneva: 1570.
Edited with annotations and Latin translation by Henricus Stephanus.
4. *Diogenis Laertii de vitis, dogmatis & apophthegmatis clarorum philosophorum libri X*. Geneva: 1593.
Reprint of the edition by Henri Estienne (Henricus Stephanus, 1570) with annotations by Isaac Casaubon.
5. *Laertii Diogenis de vitis, dogmatis et apophthegmatis eorum qui in philosophia claruerunt, libri X*. Romae: Aloysium Zanettum 1594.
Edited with annotations by Tommaso Aldobrandini
6. *Diogenes Laertius, De Vitis, dogmatis et apophthegmatis clarorum Philosophorum, Libri X*. Geneva: Iacobum Stoer 1615.
Edited by Paul Estienne (son of Henri Estienne), with the notes by Isaac Casaubon
7. *Laertii Diogenis De Vitis Dogmatis et Apophthegmatis Eorum qui in philosophia Claruerunt; Libri X*. Londinii: Octavanum Pulleyn 1664.
Reprint by John Pearson (1613-1686) of the Aldobrandinian edition of 1594 with *Annotationes* by Henri Estienne, Isaac and Méric Casaubon and *Observationibus* by Gilles Ménage (Aegidii Menagii, 1613-1692) that contains the first printed edition of an anonymous life of Aristotle (the so-called *Vita Menagiana*).
8. *Diogenis Laertii De Vitis, Dogmatibus et Apophthegmatibus Clarorum Philosophorum Libri X*. Amstelaeami: Henricus Wetstenium 1692.
Greek and Latin text by Marc Meibom, with annotations to I. and M. Casaubon, T. Aldobrandini in two volumes.
The second volume contains: Aegidii Menagii in *Diogenem Observationes auctiores* [with the unedited *Vita* of Aristotle called *Vita Menagiana*], *ut et Joachimi Kühnii ad Diogenem Notas*.
9. *Diogenis Laertii De vitis, dogmatibus et apophthegmatibus clarorum philosophorum Libri X*. Curiae Regnitianae: Gotthard Ioannem Puttnerum 1739.
Greek and Latin edition By Paulo Daniele Longolio
10. *Diogenis Laertii De vitis, dogmatis et apophthegmatis clarorum philosophorum libri X*. Lipsiae: Carolus Franciscus Koehlerus 1828.
Greek and Latin edition in two volumes: I. (1828) edited by Heinrich Gustav Hübner; II. (1831) edited by Gottfried Hermann
11. *Diogenis Laertii De Vitis Philosophorum libri X cum indice rerum*. Lipsiae: Charles Tauchnitz 1833.

12. *Diogenis Laertii de clarorum philosophorum vitis, dogmatibus et apophthegmatibus libri decem*. Paris: Firmin-Didot 1850.
Edited by Carel Gabriel Cobet.
Reprinted 1862 and 1929
13. *Commentarii in Diogenem Laertium. Volumen Primum*. Lipsiae und Londini: C. F. Kochler und Black, Young & Young 1830.
Edited by Heinrich Gustav Huebner, contains: Menagius, Aegidius, *Notae atque Aegridii Menagii observationes et emendationes in Diogenem Laertium. Addita est historia mulierum philosopharum ab eodem Menagio scripta. Editionem ad exemplar wetstenianum expressam atque indicibus instructam curavit Henricus Gustavus Huebnerus lipsiensis*.
14. *Commentarii in Diogenem Laertium. Volumen Secundum*. Lipsiae: C. F. Kochler 1833.
Edited by Carl Iacobitz after the death of Huebner; contains the reprint of the notes by Gilles Ménage with the *Vita Menagiana* (1692): Menagius, Aegidius, *Notae atque Aegidii Menagii observationes et emendationes in Diogenem Laertium. Addita est historia mulierum philosopharum ab eodem Menagio scripta. Editionem ad exemplar wetstenianum expressam atque indicibus instructam post Huebneri mortem absolvit Carolus Iacobitz. Volumen Secundum*.
15. Diogenes Laërtius. *Lives of eminent philosophers*. Cambridge: Harvard University Press 1925.
Greek text facing an English translation by Robert Drew Hicks.
Reprint with an introduction by Herbert Strain Long, 1972.
16. Diogenes Laertii. *Vitae Philosophorum*. Oxford: Clarendon Press 1964.
Critical edition of the Greek text by Herbert Strain Long
17. Diogenes Laertius. *Vitae philosophorum*. Stuttgart: B. G. Teubner 1999.
Critical edition by Miroslav Marcovich.
Vol. I: *Libri I - X*; Vol. II: *Excerpta Byzantina et indices*; Vol III: *Indices* Hans Gärtner (2002).
18. Diogenes Laërtius. *Vitae philosophorum*. Cambridge: Cambridge University Press 2011.
New critical edition in two volumes by Tiziano Dorandi (not yet published).
The first volume is in press and the second near to completion (Tiziano Dorandi, "Premessa" (February 2009) to *Laertiana*, Berlin, Walter de Gruyter, 2009 p. XI).
19. Mühl Peter von der. *Epicuri Epistulae Tres et Ratae Sententiae*. Leipzig: Teubner 1922.
20. Laks André. Édition critique et commentée de la *Vie d'Epicure* dans Diogene Laërce (X, 1- 34). In *Études sur l'épicurisme antique*. Edited by Bollack Jean and Laks André. Lille: Publications de l'Université de Lille 1976. pp. 1-118
21. Laks André. *Diogène d'Apollonie. La dernière cosmologie présocratique*. Lille: Presses Universitaires de Lille 1983.
Édition, traduction et commentaire des fragments et des témoignages. Présentation de Jean Bollack.
Appendice 4. Diogène Laërce, *Vies des philosophes*, IX, 57. Avec une note sur l'ordre des chapitres dans le livre IX des *Vies*.

SELECTED TRANSLATIONS IN LATIN, ENGLISH, ITALIAN, FRENCH, AND GERMAN

1. *Laertii Diogenis Vitae et sententiae eorum qui in philosophia probati fuerunt*. Romae: Giorgio Lauer 1472.
Latin version by Ambrogio Traversari (1386-1439) between 1424 and 1433 (the first printed text of the *Lives*) edited by Elius Fanciscus Marchisius.
Many reprints: Venice, 1475, 1490, 1493 and 1497; Brescia 1485, Bologna 1495 (Miroslav Flodr - *Incunabula classicorum. Wiegendrucke der griechischen und römischen Literatur* - Amsterdam, Hakkert, 1973, pp. 137-138).
2. *Diogenes Laertius Vitae et Sententiae eorum qui in Philosophia probati fuerunt*. Venetia: Nicolaum Jenson 1475.
Translated by Ambrosio Camaldulensi [Ambrogio Traversari] from the recension by Bendetto Brognoli
3. *Laertii Diogenis de vita et moribus philosophorum, libri decem*. Antwerpiae: Tirnaviensis Pannonii

1566.
Translated by Joannes Sambucus [János Zsámboky] (1531-1584).
4. Diogenes Laërtius. *Lives of eminent philosophers*. Cambridge: Harvard University Press 1925.
Translated by R. D. Hicks with the Greek text facing.
Reprint with an introduction by Herbert Straunge Long, 1972.
 5. Sollenberger Michael George, "Diogenes Laertius' *Life of Theophrastus*. A critical edition of the text with a translation and commentary", Rutgers University, 1984.
Unpublished Ph.D thesis
 6. Diogene Laerzio. *Vite dei filosofi*. Bari : Laterza 1962.
Traduzione italiana di Marcello Gigante; terza edizione riveduta 1987.
 7. Diogene Laerzio. *Vite e dottrine dei più celebri filosofi*. Milano: Bompiani 2005.
Traduzione italiana con testo greco a fronte (edizione Marcovich) a cura di Giovanni Reale, con la collaborazione di Giuseppe Girgenti e Ilaria Ramelli
 8. *Epicurea, nell'edizione di Hermann Usener*. Milano : Bompiani 2002.
Traduzione dell'edizione del 1887 di Ilaria Ramelli con testo greco a fronte.
Contiene la *Vita di Epicuro* di Diogene Laerzio.
 9. Diogène Laërce. *Vies et doctrines des philosophes illustres*. Paris: LGF - Livre de Poche 1999.
Traduction française sous la direction de Marie-Odile Goulet-Cazé. Introduction et notes de J.-F. Balaudé, L. Brisson, J. Brunschwig, R. Goulet, T. Dorandi, M.-O. Goulet-Cazé, M. Narcy, avec la collaboration de Michel Patillon
 10. Delatte Armand. *La vie de Pythagore de Diogène Laërce*. Bruxelles: Lamertin 1922.
Édition critique avec introduction (pp. 5-100) et commentaire par Armand Delatte.
Reprint New York, Arno Press, 1979 and Hildesheim, Georg Olms, 1988.
 11. Diogène Laërce. *Vie de Platon*. Paris: Belles Lettres 1996.
Traduction, introduction et notes d' Alain Philippe Segonds
 12. Diogène Laërce. *Vies et doctrines des Stoïciens*. Paris: LGF 2006.
Traduction, introduction, notes de commentaire, bibliographie, index de Richard Goulet
 13. Diogenes Laertius. *Leben und Meinungen berühmter Philosophen*. Leipzig: Meiner 1921.
Übersetzung von Otto Apelt (neu herausgegeben sowie mit Vorwort Einleitung und neuen Anmerkungen zu Text & Übersetzung versehen von K. Reich (1967); 3. Auflage Hamburg, Meiner, 1998)
 14. Diogenes Laertius. *Leben und Lehre der Philosophen*. Stuttgart: Reclam 1998.
Übersetzung von Fritz Jürß
 15. Diógenes Laercio. *Vidas, opiniones y sentencias de los filósofos mas illustres*. Madrid: Luis Navarro 1982.
Traducidas por José Ortiz y Sanz (2 tomos)
 16. Diógenes Laercio. *Vidas de los Filósofos Ilustres*. Madrid: Alianza Editorial 2007.
Traducción de Carlos García Gual

SELECTED BIBLIOGRAPHY OF CRITICAL STUDIES

1. Diogene Laerzio storico del pensiero antico. *Elenchos.Rivista di Studi sul Pensiero Antico* 7 1986.

Atti del Convegno Internazionale, Napoli ed Amalfi, 30 settembre - 3 ottobre 1985.
Sommario: Avvertenza 5; Marcello Gigante: Biografia e dossografia in Diogene Laerzio 7; Gerard Verbeke: Panétius et Posidonius chez Diogène Laërce 103; Olof Gigon: Das dritte Buch des Diogenes Laertios 133; Gabriele Giannantoni: Socrate e i Socratici in Diogene Laerzio 183; Jan Frederik Kindstrand: Diogenes Laertius and the *Chreia* tradition 217; Paul Moraux: Diogène Laërce et le *Péripatos* 245; Jaap Mansfeld: Diogenes Laertius on Stoic philosophy 295; Jonathan Barnes: Diogene Laerzio e il Pirronismo 383; Anthony A. Long: Diogenes Laertius, Life of Arcesilaus 429-449; Indici 451.
2. Algra Keimpe A., "Gassendi e le texte de Diogène Laërce," *Elenchos.Rivista di Studi sul Pensiero Antico* 15: 79-103 (1994).
"L'étude des objectifs et de la méthode de Gassendi, ainsi que du matériel dont il disposait pour la

réduction de ses *Animadversiones in decimum librum Diogenis Laërtii* (Lyon 1649), permet d'affirmer que le jugement très négatif que la plupart des savants du XIX et XX siècle ont porté sur cet ouvrage n'est pas justifié. Même si les compétences philologiques de Gassendi n'égalent pas ses qualités de philosophe, il a donné une impulsion non négligeable à l'établissement du texte de Diogène grâce à sa connaissance de l'épicurisme et à sa maîtrise du grec."

3. Ambaglio Delfino, "Diogene Laerzio e la storiografia greca frammentaria," *Athenaeum* 61: 269-272 (1983).
4. Aronadio Francesco, "Due fonti laerziane: Sozione e Demetrio di Magnesia," *Elenchos.Rivista di Studi sul Pensiero Antico* 11: 203-255 (1990).
5. Bansch Friedrich. *Quaestionum de Diogenis Laertii fontibus initia*. Königsberg: Gumbinnen 1868. Dissertation
6. Barnes Jonathan, "Diogene Laerzio e il pirronismo," *Elenchos.Rivista di Studi sul Pensiero Antico* 7: 383-427 (1986).
7. Barnes Jonathan, "Nietzsche and Diogenes Laertius," *Nietzsche Studien* 15: 16-40 (1986).
8. Barnes Jonathan. Diogenes Laertius IX 61-116: the philosophy of Pirronism. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 6: Teilband: Philosophie (Doxographica [Forts.])*. Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 4241-4301
9. Barnes Jonathan. The catalogue of Chrysippus' logical works. In *Polyhistor. Studies in the history and historiography of ancient philosophy presented to Jaap Mansfeld on his sixtieth birthday*. Edited by Algra Keimpe, Van der Horst Pieter, and Runia David. Leiden: Brill 1996. pp. 169-184
The catalogue of the works of Chrysippus preserved by Diogenes Laertius (7, 189 ff.) may derive from a handbook by Chrysippus himself ; this makes it a fairly reliable guide to his thought
10. Bidez Joseph. *La biographie d'Empédocle*. Gand: Université de Gand 1894.
Contents:La vie d'Empédocle par Diogène Laërce; Histoire de la tradition; Biographie d'Empédocle. Reprint: Hildesheim, Georg Olms, 1973; Charleston, BiblioLife 2009.
11. Bodéüs Richard, "L'aristotélisme stoïcien," *Cahiers des Études Anciennes* 29: 7-32 (1995).
"The text of Diogenes Laertius' testimony to Aristotle's philosophy is in fact a Stoic construction the principle elements of which, established in the Hellenistic era, have influenced for centuries our understanding of Aristotle's thought."
12. Bollansée Jan, "Animadversiones in Diogenem Laertium," *Rheinisches Museum für Philologie* 144: 64-106 (2001).
13. Brancacci Aldo. I *koiné aréskonta* dei Cinici e la *koinonia* tra cinismo e stoicismo nel libro VI (103-105) delle 'Vite' di Diogene Laerzio. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 6. Teilband: Philosophie (Doxographica [Forts.])*. Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 4049-4075
14. Brisson Luc. Diogène Laërce, 'Vies et doctrines des philosophes illustres', Livre III: Structure et contenu. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 5. Teilband: Philosophie (Einzelne Autoren, Doxographica)*. Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 3619-3760

Indices pp. 2* - 25*.

"*Conclusion*. Le livre III, qui, comme on peut le constater, suit un plan assez rigoureux, présente donc un intérêt tout particulier, dans la mesure où la dédicace qui s'y trouve insérée permet de se faire une idée du public auquel s'adressait Diogène Laërce: il s'agissait non de spécialistes intéressés par les doctrines philosophiques, mais d'amateurs éclairés friands de littérature. Ce point précisé, on comprend mieux de quelle manière procède Diogène Laërce, lorsqu'il décrit la vie de Platon, et lorsqu'il évoque ses oeuvres et ses doctrines.

Pour fabriquer la vie de Platon, qui, pour l'essentiel, répond à des intentions bien précises, notamment celle d'illustrer ou d'exemplifier des points de doctrine par référence à des éléments biographiques, un certain nombre de recettes ont été appliquées. Or, cette recherche systématique d'un accord entre la vie de Platon et ses doctrines ne laisse pas de prêter à cette partie du livre III l'allure d'un "roman".

En revanche, les informations que recèle la partie du livre III sur les oeuvres et les doctrines de Platon présentent un caractère plus positif. Diogène Laërce y donne des renseignements de

première importance sur la transmission du texte de Platon et sur sa présentation matérielle à son époque. En outre, la doxographie que, par la suite, propose Diogène Laërce nous permet de nous faire une idée de l'interprétation à laquelle furent soumises les doctrines de Platon dans les tout premiers siècles de l'Empire, période que nous connaissons mal par ailleurs.

Cela dit, on ne peut, à la suite de cette lecture "savante", manquer de se poser cette question. Si le corpus platonicien avait été perdu, s'il n'en restait plus que des fragments, serions-nous en mesure de relativiser l'image que l'on pouvait se faire de Platon et de son oeuvre dans certains milieux durant la première moitié du IIIème siècle apr. J.-C., pour retrouver une image de Platon plus authentique, celle qu'essaie de reconstituer un historien contemporain de la philosophie, à partir d'une lecture systématique et assidue du corpus platonicien? Cette question présente d'autant plus de pertinence que les oeuvres de la plupart des philosophes qu'évoque Diogène Laërce ont été perdues en tout ou en partie." pp. 3759-3760

15. Canfora Luciano. Clemente di Alessandria e Diogene Laerzio. In *Storia poesia e pensiero nel mondo antico. Studi in onore di Marcello Gigante*. Edited by Bibliopolis. Napoli: 1992. pp. 79-81
16. Capasso Mario. Il libro X delle *Vite* di Diogene Laerzio. In *Syzetesis. Studi sull'epicureismo greco e romano offerti a Marcello Gigante*. Napoli: Macchiaroli 1983. pp. 464-480
Biblioteca della Parola del passato. Vol. 16
17. Caujolle-Zaslowsky Françoise. Note sur l' *epagogé* dans le *Sophiste*. A propos de Diogène Laërce III 53-55. In *Études sur le Sophiste de Platon*. Edited by Aubenque Pierre. Napoli: Bibliopolis 1991. pp. 509-534
18. Celluprica Vincenza, "Diocle di Magnesia come fonte della dossografia stoica in Diogene Laerzio," *Orpheus.Rivista di Umanità Classica e Cristiana* 10: 58-79 (1989).
19. Centrone Bruno, "Alcune osservazioni sui *Placita* di Platone in Diogene Laerzio III, 67-80," *Elenchos.Rivista di Studi sul Pensiero Antico* 8: 105-118 (1987).
20. Centrone Bruno. L'VIII libro delle 'Vite' di Diogene Laerzio. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 6. Teilband: Philosophie (Doxographica [Forts.]*). Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 4183-4217
21. Chroust Anton-Hermann, "A brief analysis of the *Vita Aristotelis* of Diogenes Laertius (V, 1-16)," *Antiquité Classique* 34: 97-129 (1965).
Revised reprint as Chapter III in: A.-H. Chroust - *Aristotle. New light on his life and on some of his lost works* - London, Routledge & Kegan Paul, 1973, Vol. I pp. 25-53
22. Decleva Caizzi Fernanda. Il libro IX delle 'Vite dei filosofi' di Diogene Laerzio. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 6. Teilband: Philosophie (Doxographica [Forts.]*). Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 4218-4240
23. Delatte Armand. *La vie de Pythagore de Diogène Laërce*. Bruxelles: Lamertin 1922.
Introduction pp. 5-100.
Reprint: New York, Arno Press, 1979; Hildesheim, Georg Olms, 1988; Genève, Slatkine, 2002.
24. Delebecque Édouard. *Essai sur la vie de Xénophon*. Paris: Klincksieck, 1957.
25. Desbordes Bernadette Anne, "Introduction à Diogène Laërce. Exposition de l'*Altertumswissenschaft* servant de préliminaires critiques à une lecture de l'oeuvre", Rijksuniversiteit, 1990.
Two volumes
26. Dorandi Tiziano. Il quarto libro delle 'Vite' di Diogene Laerzio: l'Accademia da Speusippo a Clitomaco. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 5. Teilband: Philosophie (Einzelne Autoren, Doxographica)*. Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 3761-3792
"Sebbene singoli 'Bioi' siano stati analiticamente studiati nella variet? dei loro problemi, in particolare quelli di Speusippo, Senocrate (Isnardi Parente / Tar?n) e Arcesilao (Long), n? sia stata trascurata una indagine sui rapporti di Diogene Laerzio con la 'Academicorum historia' di Filodemo (Gaiser, Gigante, Dorandi), manca, per il quarto libro, una trattazione complessiva unitaria. Tale non possono esser considerati infatti n? la rapida rassegna del Leo, (11) n? il profilo biografico di Antigono del Wilamowitz, (12) interessati entrambi a enucleare piuttosto la struttura, le fonti e la genesi formativa della compilazione diogeniana.

Il presente contributo, che ricalca idealmente le pagine della mia Introduzione all'edizione della 'Academicorum historia' filodemea, (13) dedicate a Filodemo quale storico dell'Accademia, si propone di colmare, almeno in parte, questa lacuna, ma anche di delineare e definire le caratteristiche salienti del contributo di Diogene Laerzio e porre cos? i presupposti essenziali di una progettata indagine complessiva sulla tradizione antica dell'Accademia da Speusippo Antioco." pp. 3762-3763

27. Dorandi Tiziano, "Considerazioni sull'*index locupletior* di Diogene Laerzio," *Prometheus* 18: 121-126 (1992).
28. Dorandi Tiziano. Qualche aspetto della Vita Theophrasti di Diogene Laerzio e il Liceo dopo Aristotele. In *Theophrastus. Reappraising the sources*. Edited by Ophuijsen Johannes Van and Raalte Marlein Van. New Brunswick: Transaction Publishers 1998. pp. 29-38
29. Dorandi Tiziano, "La *versio* latina *antiqua* di Diogene Laerzio e la sua recezione nel medioevo occidentale: Il *Compendium moralium notabilium* di Geremia di Montagnone e il *Liber de vita et moribus philosophorum* dello ps.-Burleo," *Documenti e Studi sulla Tradizione Filosofica Medievale* 10: 371-396 (1999).
30. Dorandi Tiziano, "Diogenes Laertius *Vitae Philosophorum*," *Phronesis* 45: 331-340 (2000). Critical review of the edition by Marcovich.
31. Dorandi Tiziano, "Due note alla *Vita di Arcesilao* di Diogene Laerzio," *Prometheus* 28: 52-56 (2002).
32. Dorandi Tiziano, "Tracce delle *Vite dei filosofi* di Diogene Laerzio nell'Epistolario di Fozio?," *Göttinger Forum für Altertumswissenschaften* 5: 59-63 (2003).
33. Dorandi Tiziano, "Diogene Laerzio a Bisanzio nel X secolo. Studi sulla tradizione indiretta delle *Vite dei filosofi*," *Byzantinische Zeitschrift* 96: 123-155 (2003).
34. Dorandi Tiziano, "Diogène Laërce "lecteur" d'Aristote," *Elenchos. Rivista di Studi sul Pensiero Antico* 28: 435-446 (2007).
"Présente une nouvelle édition du passage que Diogène Laërce consacre à la doctrine d'Aristote (*Vies* V, 27-34), accompagnée d'un appareil et de quelques notes de lecture destinées à justifier les choix textuels."
35. Dorandi Tiziano, "Diogene Laerzio fra Bisanzio e l'Italia Meridionale. La circolazione delle *Vite dei filosofi* tra la tarda antichità e l'età paleologa," *Segno e Testo* 5: 99-172 (2007).
36. Dorandi Tiziano, "I manoscritti di Diogene Laerzio: un catalogo sommario," *Codices Manuscripti* 62/63: 45-61 (2007).
37. Dorandi Tiziano, "Ricerche sulla più antica tradizione delle *Vite* di Diogene Laerzio," *Prometheus* 34: 193-216 (2008).
38. Dorandi Tiziano, "Notes critiques et exégétiques aux livres III et V des *Vies des philosophes* de Diogène Laërce," *Eikasmos. Quaderni Bolognesi di Filologia Classica* 19: 241-262 (2008).
39. Dorandi Tiziano. *Laertiana. Capitoli sulla tradizione manoscritta e sulla storia del testo delle Vite dei filosofi di Diogene Laerzio*. Berlin: de Gruyter 2009.
Sommario: Premessa XI-XIII; I. Dai codici alle edizioni delle *Vite dei filosofi* 1; II. Ricerche sulla più antica tradizione delle *Vite dei filosofi* 49; III. Lettori bizantini delle *Vite dei filosofi* ovvero del buon uso della tradizione 'indiretta' 125; IV. Verso uno *stemma codicum* dei più antichi testimoni 195; V. Le *Vite dei filosofi* tra Medioevo e Rinascimento latino 201; VI. Appendice. Peter von der Mühl editore di Diogene Laerzio 229; VII. Bibliografia 247; VIII. Indici 256-276
40. Dumont Jean Paul, "Les modèles de conversion à la philosophie chez Diogène Laërce," *Augustinus* 32: 79-97 (1987).
Les quelques modèles de conversion à la philosophie que présente Diogène établissent un ordre de filiation entre l'Académie, l'école cynique et le Portique. Radicales, ces conversions n'obéissent pas tant aux raisons de l'intelligence (*protreptique*) qu'à une intervention incompréhensible et gratuite de la Fortune, c'est-à-dire de Dieu. Ainsi, de spéculative la philosophie devient existentielle, préparant le terrain à la conversion chrétienne."
41. Dumont Jean Paul, "La physique de Zénon d'Élée: Diogène Laërce, *Vies* 9, 29," *Helmantica* 44: 73-90 (1993).
"Étude visant à montrer la cohérence de la physique zénonienne, sur la base de l'examen des *kephalaia* d'un ouvrage de Zénon sur la physique conservés et cités par Diogène Laërce 9, 29."

42. Düring Ingemar, "Ariston or Hermippus? A note on the Catalogue of Aristotle's writings," *Classica et Mediaevalia* 17: 11-21 (1956).
According to P. Moraux the catalogue by Diogenes Laertius is based on the Peripatetic philosopher Aristo of Ceos; according to I. Düring on Hermippus of Smyrna.
43. Egger Victor. *Disputationis de fontibus Diogenis Laertii, particulam de successionibus philosophorum*. Burdigalae: G. Gounouillhou 1881.
44. Finkelberg Aryeh, "Diogenes Laertius on the Stoic definitions of *Kosmos*," *Scripta Classica Israelica* 17: 21-26 (1998).
45. Finkelberg Aryeh, "Diogenes Laertius on the Stoic definitions of *Kosmos* again," *Scripta Classica Israelica* 19: 271-280 (2000).
46. Frede Michael, "Doxographie, historiographie philosophique et historiographie historique de la philosophie," *Revue de Métaphysique et de Morale* 97: 311-325 (1992).
47. Garin Eugenio, "La prima traduzione latina di Diogene Laerzio," *Giornale della Filosofia Italiana* 38: 283-285 (2009).
48. Giannantoni Gabriele, "Socrate e i Socratici in Diogene Laerzio," *Elenchos. Rivista di Studi sul Pensiero Antico* 7: 183-216 (1986).
49. Giannantoni Gabriele. Il secondo libro delle 'Vite' di Diogene Laerzio. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 5. Teilband: Philosophie (Einzelne Autoren, Doxographica)*. Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 3603-3618
"La struttura del secondo libro delle 'Vite' di Diogene Laerzio è presto detta. Rifacendosi al criterio delle 'successioni' fissato nel 'Proemio', ribadito in questo stesso libro (II 19) e sul quale dovremo tornare, Diogene Laerzio inizia con il *bios* di Anassimandro (II 1 - 2), che - a rigore - se si prescinde dalla indicazione cronologica fornita sulla base di Apollodoro, non è un vero e proprio *bios* quanto piuttosto un compendio dossografico. Ad esso segue il *bios* di Anassimene (II 3 - 5), con la solita indicazione cronologica desunta da Apollodoro e quasi interamente occupato dal testo di due lettere - certamente non autentiche - di Anassimene a Pitagora. Inverosimile, per ragioni cronologiche, è la notizia, desunta da fonti anonime, di un suo discepolato presso Parmenide.
A questi *bioi* seguono quelli di Anassagora (II 6 - 15) e di Archela (II 16 - 17); il seguito del libro è interamente occupato dai *bioi* di Socrate e dei Socratici, ad eccezione di Platone (trattato nel libro III) e di Antistene (trattato nel libro VI): su questa parte ci soffermeremo con particolare attenzione, dopo aver detto qualcosa sui *bioi* di Anassagora ed Archelao." pp. 3603-3604
50. Gigante Marcello, "Note laertziane," *Parola del Passato* 17: 371-381 (1962).
51. Gigante Marcello, "Per una interpretazione di Diogene Laerzio," *Rendiconti dell'Accademia di Archeologia Lettere e Belle Arti di Napoli* 47: 119-137 (1972).
Reprinted as Introduction to the 1983 reprint of his translation: *Vite dei filosofi* - Bari, Laterza, 1983 (pp. I - CXVIII)
52. Gigante Marcello, "Diogene Laerzio storico e cronista dei filosofi antichi," *Atene e Roma* 18: 105-132 (1973).
Also reprinted as Introduction to the 1983 reprint of his translation: *Vite dei filosofi* - Bari, Laterza, 1983.
53. Gigante Marcello, "Gli studi di Nietzsche su Diogene Laerzio," *Rendiconti dell'Accademia di Archeologia Lettere e Belle Arti di Napoli* 59: 67-78 (1984).
Reprinted as Introduction to the 1983 reprint of his translation: *Vite dei filosofi* - Bari, Laterza, 1983.
54. Gigante Marcello, "Biografia e dossografia in Diogene Laerzio," *Elenchos. Rivista di Studi sul Pensiero Antico* 7: 7-102 (1986).
55. Gigante Marcello. Ambrogio Traversari interprete di Diogene Laerzio. In *Ambrogio Traversari nel VI centenario della nascita. Convegno internazionale di studi (Camaldoli-Firenze, 15-18 settembre 1986)*. Edited by Garfagnini Gian Carlo. Firenze: Olschki 1988. pp. 367-459
56. Gigante Marcello. Das zehnte Buch des Diogenes Laertios: Epikur und der Epikureismus. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 6: Teilband: Philosophie (Doxographica [Forts.])*. Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 4302-4307

57. Gigante Marcello. Diogene Laerzio. In *Lo spazio letterario della Grecia antica Vol. I.3*. Edited by Canfora Luciano and Lanza Diego. Roma: Salerno Editrice 1994. pp. 723-740
58. Gigon Olof. Das Prooemium des Diogenes Laertios. Struktur und Probleme. In *Horizonte der Humanitas. Eine Freundesgabe für Walter Wili zu seinem 60. Geburtstag*. Edited by Luck Georg. Bern: Haupt 1960. pp. 37-64
59. Gigon Olof, "Das dritte Buch des Diogenes Laertios," *Elenchos.Rivista di Studi sul Pensiero Antico* 7: 133-182 (1986).
60. Goulet-Cazé Marie-Odile, "Un syllogisme stoïcien sur la loi dans la doxographie de Diogène le Cynique. A propos de Diogène Laërce VI 72," *Rheinisches Museum für Philologie* 125: 214-240 (1982).
61. Goulet-Cazé Marie-Odile. *L'ascèse cynique. Un commentaire de Diogène Laërce VI, 70-71*. Paris: Vrin 1986.
62. Goulet-Cazé Marie-Odile, "Une liste de disciples de Cratès le Cynique en Diogène Laërce 6, 95," *Hermes* 114: 247-252 (1986).
63. Goulet-Cazé Marie-Odile. Le livre VI de Diogène Laërce: analyse de sa structure et réflexions méthodologiques. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 6. Teilband: Philosophie (Doxographica [Forts.]*). Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 3880-4048
64. Goulet-Cazé Marie-Odile. Les titres des œuvres d'Eschine chez Diogène Laërce. In *Titres et articulations du texte dans les oeuvres antiques. Actes du Colloque nternational de Chantilly, 13-15 décembre 1994*. Edited by Fredouille Jean-Claude et al. Paris: Institut des Études Augustiniennes 1997. pp. 167-190
65. Goulet Richard. Des sages parmi les philosophes: le premier livre des Vies des philosophes de Diogène Laërce. In *Sophiês Maiêtotes. Chercheurs de Sagesse, Mélanges Jean Pépin*. Edited by Goulet-Cazé Marie-Odile, Madec Goulven, and O'Brien Denis. Paris: Institut d'études Augustiniennes 1992. pp. 167-178
Réimprimé dans: R. Goulet - *Études sur les vies de philosophes dans l'antiquité tardive. Diogène Laërce, Porphyre de Tyr, Eunape de Sardes - Pars, Vrin, 2001*
66. Goulet Richard. Les références chez Diogène Laërce: sources ou autorités? In *Titres et articulations du texte dans les oeuvres antiques. Actes du Colloque nternational de Chantilly, 13-15 décembre 1994*. Edited by Fredouille Jean-Claude et al. Paris: Institut des Études Augustiniennes 1997. pp. 149-166
67. Goulet Richard. *Études sur les vies de philosophes dans l'antiquité tardive. Diogène Laërce, Porphyre de Tyr, Eunape de Sardes*. Paris: Vrin 2001.
68. Goulet Richard. La conservation et la transmission des textes philosophiques grecs. In *The Libraries of the Neoplatonists*. Edited by D'Ancona Cristina. Brill: Leiden 2007. pp. 29-61
69. Grignaschi Mario, "Lo pseudo Walter Burley e il "Liber de vita et moribus philosophorum", "*Medioevo* 16: 131-190 (1990).
70. Grignaschi Mario, "'Corrigenda et addenda' sulla questione dello ps. Burleo," *Medioevo* 16: 325-352 (1990).
71. Gugliermi Isabelle, "Les écrits de Cratès de Thèbes selon Diogène Laërce: (*Vies et doctrines des philosophes illustres*, II, 118, 26; VI, 85-98)," *Philosophie Antique* 5: 3-196 (2005).
"Investigates the reasons why Diogenes Laertius does not give a full account of Crates' literary production, and does not deal with him in the same way he does with Antisthenes and Diogenes. Several solutions seem plausible: Laertius may leave out some of Crates' writings on purpose, in order to avoid repetitions in his book as a whole; since he holds Antisthenes to be the founder of Cynicism, he deliberately passes over some of Crates' writings which could bring their author closer to Diogenes and so highlight the latter's prominent role in the Cynic movement; finally, since his aim is to write a work of history of philosophy, Laertius deliberately disregards sources foreign to this field."
72. Gugliermi Isabelle. *Diogène Laërce et le cynisme*. Villeneuve d'Ascq: Presses Universitaires du Septentrion 2006.
73. Haake Matthias, "Documentary evidence, literary forgery, or manipulation of historical documents?: Diogenes Laertius and an Athenian honorary decree for Zeno of Citium," *Classical Quarterly* 54:

570-483 (2004).

"The Athenian decree honoring Zeno of Citium is considered to be a source for the social status of philosophers in Hellenistic Athens. A remarkable aspect of this source is that the text has not come to us as an inscription, but is quoted by Diogenes Laertius in his « Life of Zeno » (7, 10-12). In spite of the convincing form of the decree, the possibility of a forgery or - most likely - the manipulation of an historical document should not be ruled out. Analysis of the motivation clause shows elements that do not fit the pattern of, or are incompatible with the nature of, honorary inscriptions. It is not possible to decide whether Apollonius of Tyre, Diogenes' source, himself copied the decree or consulted a collection."

74. Hahn David E. *Diogenes Laertius VII: On the Stoics*. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 6. Teilband: Philosophie (Doxographica [Forts.])*. Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 4076-4182
Indices pp. 4404-4411.
"In this study I propose to reexamine Diogenes' composition of the seventh book of his 'Lives' in the light of what is now known about ancient methods of composition of informational works. By carefully picking through the text for evidence on its construction I hope to clarify the nature and identity of most of the sources that he used in this book. This analysis will also bring into clearer focus his historiographical and literary objectives to the extent that they are manifested in this book. It is my hope that these results will, in combination with studies of other parts of his work, also advance our understanding and appreciation of Diogenes as an author and historian of philosophy in the early third century A. D."
75. Hope Richard. *The book of Diogenes Laërtius. Its spirit and its method*. New York: Columbia University Press 1930.
76. Janáček Karel. *Indice delle Vite dei filosofi di Diogene Laerzio*. Firenze: Olschki 1992.
77. Janáček Karel. *Studien zu Sextus Empiricus, Diogenes Laertius und zur pyrrhonischen Skepsis*. Berlin: de Gruyter 2008.
Edited by Jan Janda and Filip Karfík
78. Kienle Walter von, "Die Berichte über die Sukzessionen der Philosophen in der hellenistischen und spätantiken Literatur", Freien Universität, 1961.
Dissertation
79. Kindstrand Jan Frederik, "Diogenes Laertius and the *Chreia* tradition," *Elenchos.Rivista di Studi sul Pensiero Antico* 7: 217-243 (1986).
80. Long Anthony A., "Diogenes Laertius, *Life of Arcesilaus*," *Elenchos.Rivista di Studi sul Pensiero Antico* 7: 429-449 (1986).
81. Maansfeld Jaap, "Diogenes Laertius on Stoic Philosophy," *Elenchos.Rivista di Studi sul Pensiero Antico* 7: 295-382 (1986).
82. Maansfeld Jaap, "Number Nine (Diog. Laert. IX, 87)," *Revue de Philosophie Ancienne* 5: 235-248 (1988).
83. Maansfeld Jaap. Sources. In *The Cambridge companion to early Greek philosophy*. Edited by Long Anthony A. Cambridge: Cambridge University Press 1999. pp. 22-44
"On the reliability of our sources -- the "doxographers" beginning with Theophrastus, Plato, Aristotle, Diogenes Laertius, and other writers -- for the early Greek philosophers."
84. Maansfeld Jaap, "Diogenes Laertius 7.83," *Mnemosyne* 53: 592-597 (2000).
85. Mann Wolfgang-Rainer, "The life of Aristippus," *Archiv für Geschichte der Philosophie* 78: 97-119 (1996).
86. Martini Edgar. *Analecta Laertiana*. Leipzig: J. B. Hirschfeld 1899.
87. Masson Olivier, "La patrie de Diogène Laërce est-elle inconnue?," *Museum Helveticum* 52: 225-230 (1995).
88. Mejer Jørgen. *Diogenes Laertius and his Hellenistic background*. Wiesbaden: Steiner 1978.
Contents: Preface IX; Part I: Diogenes Laertius 1; The intentions of Diogenes' book 2; The question of sources 7; The technique of excerpting 16; A specimen of source analysis 29; Diogenes' personality 46; Part II: Hellenistic historiography of philosophy 60; *Diadokai* 62; History of a single School 74; *Peri aireseon* 75; Doxography 81; Biographies of philosophers 90; Concluding remarks 94; Bibliography 96; Index locorum 102; Index nominum 105-108.

"The original motivation for this book was a wish to sort out the many ways in which Presocratic philosophy was transmitted in Antiquity. Only later did I realize that such a study demanded far more knowledge and skill than I possessed, and that any attempt to discuss the question of historiography of philosophy in Antiquity had to be based on a fresh analysis of Diogenes Laertius. This book is offered as a contribution to Laertian scholarship but its value, if any, is to be decided by the extent to which it will be followed up by further research on Hellenistic scholarship, concerning history of philosophy and biographies of philosophers, and on the transmission of early Greek philosophy in Antiquity. Ultimately, a History of Historiography of Philosophy in Antiquity is to be hoped for." (from the Preface)

89. Mejer Jørgen. Diogenes Laertius and the transmission of Greek philosophy. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 5. Teilband: Philosophie (Einzelne Autoren, Doxographica)*. Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 3556-3602

"It should be clear by now that Diogenes did not mindlessly copy out his sources for his doxographical sections. He must have made an effort to find what he considered the best sources for each philosophical school, and he definitely had his own ideas as to the content of each doxography even if he did not always understand the more complicated philosophical arguments. Most of his doxographies show some affinity to the presentations of earlier Greek philosophy, which we find in other texts from the IInd and IIIrd centuries A. D., though in some cases he seems to have turned to older sources (e. g. for Aristotle and Epicurus). There is no sign of any mechanical use of sources, not even in the case of the Presocratics where he undoubtedly drew upon a source belonging to the doxographical tradition going back to Theophrastus. His information sometimes differs from that in Aetius and Hippolytus. In the few longer excerpts on the Presocratics he seems to reproduce his source(s) fairly closely but he is not averse to changing, or even adding to, the text he found in his source. We may not always be happy with him as a source of information on earlier Greek philosophy, but he is neither incompetent nor consciously misleading; there is little doubt that he can be taken to represent what an individual interested in philosophy, (161) living somewhere in the provinces of the Roman empire in the IInd or IIIrd centuries A. D., could do, provided he worked hard collecting and excerpting the sources which he could find. Diogenes may not be a great writer, and there were obviously better philosophical minds writing in his period, but he is not to be vilified, and he has preserved much information that would have been lost to us, had it not been for his enthusiasm and industry." pp. 3599-3600

(161) Diogenes is usually compared to sources like Plutarch, Galen, Sextus, and Hippolytus. They were, however, in some sense all 'professionals' and placed in important positions with access to good libraries in major cities. If we measure Diogenes with another stick, e. g. the philosophical knowledge implied in Lucian's 'Vitarum Auctio', his effort becomes much more respectable.

90. Mejer Jørgen. Diogène Laërce. In *Dictionnaire des philosophes antiques. Vol. II*. Edited by Goulet Richard. Paris: CNRS Éditions 1994. pp. 824-833
91. Mejer Jørgen. Biography and doxography. Four crucial questions raised by Diogenes Laertius. In *Die griechische Biographie in hellenistischer Zeit. Akten des internationalen Kongresses vom 26.-29. Juli 2006 in Würzburg*. Edited by Erler Michael and Schorn Stefan. Berlin: de Gruyter 2007. pp. 431-442

"Diogenes' text is divided into 10 'books' (...)

This structure is important since it seems to indicate that Diogenes' work belongs to a type of ancient literature in which the lives of philosophers were arranged as two or three series of biographies so that teacher and student followed one another within each major philosophical school. This type of literature had the title *Successions of Philosophers*, (5) though there are also other books with different titles that seem to belong in this category, not least Philodemus' two surveys of the Platonic and the Stoic schools.(6)

Some of Diogenes' biographies, however, seem to have been composed later than the Hellenistic period (Xenophon, Democritus), and some of his reports on philosophical systems show features that are similar to texts from the second century AD (Plato, Sceptics). Therefore, we must ask:

To which extent is Diogenes representative of the *Successions* type -- and in general of the Hellenistic tradition of biography and historiography of philosophy?

Diogenes' biographical sections are composed of a number of items like birth, parents, name, appearance, relationship to other philosophers, travels, life style and circumstances of death; there is no particular order in which these items are presented, and though many details also were found in Hellenistic sources, they cannot have come from one particular source. In any case, we must ask: Is the biographical information we get, trustworthy?

The dominating element in all the biographies is Diogenes' use of anecdotes; sometimes the same anecdote is told about more than one philosopher, hence it is hard to believe that Diogenes himself was convinced of them being literally true. Since it is commonly assumed that anecdotes are fictitious, we must ask a third question:

What is the biographical value of anecdotes?

Many, but not all, of Diogenes' Lives include a section on the philosophical ideas, if not of an individual philosopher, then at least of a philosophical school. In the case of the Post-Socratic schools (the Cyrenaics, Plato, Aristotle, the Cynics, the Stoics, the Sceptics and Epicurus) there is no uniform way of presenting their philosophy: Plato is presented in the light of second century AD Platonism, while Aristotle's philosophy seems to represent a fairly early way of doing Peripatetic philosophy; the Stoic philosophy is described with references to many Stoics of different periods while Epicurus' philosophy is represented by four texts going back to Epicurus himself. The survey of the Sceptic tropes (9,79-105) is shorter than in Sextus Empiricus but otherwise comparable.⁽⁷⁾

The philosophy of the Presocratics is, however, for the most part described by means of fairly short systematic surveys similar to what we find in Hippolytus' *Refutatio omnium haeresium* Book One, and -- in content, if not in form -- to Pseudo-Plutarch's *Placita* and to sections of Stobaeus. These surveys have since Diels' pioneering work *Doxographi Graeci* (1879) been called doxographical, though the term 'doxographical' unfortunately has been extended to mean any text reporting the views of previous philosophers.

Considering this variety of philosophical information, we must ask a fourth important question:

To which extent can we assume that Diogenes just copied his predecessors, or to put the question in another way: are we justified in assuming that most of the Hellenistic biographies of philosophers contained separate sections on the philosophers' views?

I would like to discuss these four crucial questions (8) by examining Diogenes' *Life of Democritus* (9,34-49) and draw some more general conclusions on that basis."

(5) Cf. Mejer *Überlieferung der Philosophie im Altertum. Eine Einführung* (Kopenhagen, 2000). Fragments in Rosa Giannattasio Andria *I frammenti delle Successioni dei filosofi* (Napoli, 1989).

(6) Tiziano Dorandi's two editions of Philodemus (Dorandi *Filodemo. Storia dei filosofi. Platone e l'Accademia* Napoli, 1991; *Storia dei filosofi. La Stoa da Zenone a Panezio (PHerc. 1018)* Leiden-NewYork, 1994) have superseded all previous editions.

(7) For these philosophical sections in Diogenes cf. Mejer *Diogenes Laertius and the transmission of Greek philosophy* (1992).

(8) A fifth important question which I shall not discuss in this context, is to which extent Diogenes' presentations of philosophical ideas are reliable, cf., however, the paper mentioned in the previous note.

92. Moraux Paul, "L'exposé de la philosophie d'Aristote chez Diogène Laërce 5.28-34," *Revue Philosophique de Louvain* 47: 5-43 (1949).

"Cet exposé, qui n'est pas toujours fidèle à la pensée d'Aristote, est le résultat d'une compilation."

93. Moraux Paul. *Les listes anciennes des ouvrages d'Aristote*. Louvain: Éditions universitaires de Louvain 1951.

Préface par Augustin Mansion

94. Moraux Paul, "La composition de la Vie d'Aristote chez Diogène Laërce," *Revue des Études Grecques* 53: 124-163 (1955).

"Une grande partie des inepties qui déparent cette vie s'expliquent par l'application maladroite d'un procédé de composition singulier: des digressions en cascades se mêlant à la narration. On peut cependant discerner la charpente originelle de la biographie, identique à celle qu'on trouve chez

Apollodore; l'un et l'autre ont une source commune, probablement Ariston de Céos. Diogène a étoffé ce donné primitif d'une foule de renseignements, qu'il n'incorpora pas tous au texte, mais qu'un éditeur stupide a transcrits en un texte continu."

95. Moraux Paul, "Diogène Laërce et le *Peripatos*," *Elenchos. Rivista di Studi sul Pensiero Antico* 7: 245-294 (1986).
96. Mouraviev Serge, "La *Vie d'Héraclite* de Diogène Laërce (analyse stratigraphique; le texte de base; un nouveau fragment d'Ariston de Céos?)," *Phronesis* 32: 1-33 (1987).
"L'analyse permet de distinguer 1) un texte de base, 2) des compléments (doxographie, lettres, épigrammes, etc.) et 3) des additions postérieures. Le texte de base se subdivise en une étude caractérologique, attribuable à Ariston de Céos d'après Diogène Laërce II, 22, du fr. 13-I Wehrli d'Ariston, et d'un pinax bibliographique. Dans une apostille est reconstituée l'histoire du texte de la *Vie* et la technique de citation de Diogène."
97. Nietzsche Friedrich Wilhelm, "De Laertii Diogenis fontibus I - II," *Rheinisches Museum für Philologie* 23: 632-653 (1868).
I. De Diocle Magnete; II. De Favorino Aretalensi.
Reprinted in: F. W. Nietzsche - *Philologische Schriften (1867-1873)* - edited by Fritz Bornmann and Mario Carpitella - *Nietzsche Werke. Kritische Gesamtausgabe* - Edited by Giorgio Colli and Mazzino Montinari, vol. II, 1 Berlin, de Gruyter, 1982 pp. 75-167
98. Nietzsche Friedrich Wilhelm, "De Laertii Diogenis fontibus III - VI," *Rheinisches Museum für Philologie* 24: 181-228 (1869).
III. De Demetrio Magnete; IV. De Demetrio Dioclis fonte; V. De ceteris Dioclis fontibus; VI. De Laertio et Hesychio.
Reprinted in: F. W. Nietzsche - *Philologische Schriften (1867-1873)* - edited by Fritz Bornmann and Mario Carpitella - *Nietzsche Werke. Kritische Gesamtausgabe* - Edited by Giorgio Colli and Mazzino Montinari, vol. II, 1 Berlin, de Gruyter, 1982 pp. 75-167
99. Nietzsche Friedrich Wilhelm, "Analecta Laertiana," *Rheinisches Museum für Philologie* 25: 217-231 (1870).
Reprinted in: F. W. Nietzsche, *Philologische Schriften (1867-1873)*, edited by Fritz Bornmann and Mario Carpitella in: *Nietzsche Werke. Kritische Gesamtausgabe*, edited by Giorgio Colli and Mazzino Montinari, vol. II, 1 Berlin, de Gruyter, 1982 pp. 169-190.
100. Nietzsche Friedrich Wilhelm. *Beiträge zur Quellenkunde und Kritik des Diogenes Laertius*. Basel: Carl Schultz 1870.
1. Laertius Diogenes als Epigrammendichter 193; 2. Diokles als Hauptquelle des Laertius Diogenes 201; 3. Favorinus als Nebenquelle des Laertius Diogenes 207; 4. Ueberreste platonischer Schriftenverzeichnisse 211; 5. Eine angebliche Schrift des Pythagoras 214; 6. Der codex Burbonicus des Laertius Diogenes 216; 7. Diokles über Demokrit's Leben 218; 8. Das Zeugniß Timons über Demokrit 222; 9. Thrasylls Verzeichniß der demokritischen Schriften 224; 10. Hermippus oder Menippus 231; 11. Der Cyniker Menippus 233; Namenregister zu den Laertianischen Quellenstudien 241.

Reprinted in: F. W. Nietzsche - *Philologische Schriften (1867-1873)* - edited by Fritz Bornmann and Mario Carpitella - *Nietzsche Werke. Kritische Gesamtausgabe* - Edited by Giorgio Colli and Mazzino Montinari, vol. II, 1 Berlin, de Gruyter, 1982 pp. 191-245.
101. Plezia Marian, "De Aristotelis epistulis observationes criticae," *Eos. Commentarii Societatis Philologae Polonorum* 45: 77-85 (1951).
"Critique de la liste fournie par Diogène Laërce, dépendant vraisemblablement d'Hermippe, et des témoignages, notamment de celui du Pseudo-Démétrius, relatifs à une édition alexandrine des *Épîtres*, dué à Artémon. L'activité de ce dernier se place à la fin du IV siècle av. J.C."
102. Ramelli Ilaria, "Diogene Laerzio e Clemente Alessandrino nel contesto di un dibattito culturale comune," *Espacio, Tiempo y Forma* 15: 207-224 (2004).
"The present article analyses the parallels between Diogenes Laertius' *Vitae Philosophorum* and Clement of Alexandria's *Stromata*, and sets them both in the context of a common cultural debate concerning the origins of philosophy."
103. Ramelli Ilaria, "Diogene Laerzio e i cristiani: conoscenza e polemica con Taziano e con Clemente

Alessandrino?," *Espacio, Tiempo y Forma* 15: 27-41 (2004).

"This paper studies the interrelationship between Tatian's *Oratio ad Graecos* and Diogenes Laertius *Vitae Philosophorum* and tries to outline the cultural debate -- involving pagans and Christians in which they took part."

104. Rocca-Serra Guillaume. Parménide chez Diogène Laërce. In *Études sur Parménide. Tome II. Problèmes d'interprétation*. Edited by Aubenque Pierre. Paris: Vrin 1987. pp. 254-273
 "Nous avons choisi d'organiser notre recherche autour de la notice consacrée à Parménide par Diogène Laërce. Une autre méthode eût consisté dans une présentation qui aurait suivi un ordre chronologique, mais une telle procédure supposait résolu un problème qui tourmente, au moins depuis Nietzsche, philologues et philosophes, celui des sources de Diogène Laërce. Au contraire, partir de cet auteur et revenir en arrière nous évitait de prendre des positions trop tranchées à la fois sur ses informateurs immédiats et sur les sources de ces informateurs eux-mêmes.
 L'oeuvre de Diogène constitue, on le sait, une sorte de synthèse, maladroite et parfois mal intentionnée, de ce que l'érudition hellénistique avait rassemblé sur le thème des «Vies et doctrines des philosophes célèbres». Sa méthode de travail, son esprit superficiel lui ont attiré des critiques méritées, mais il nous a conservé une masse d'informations qui font de son livre un ouvrage indispensable. Ajoutons qu'une partie des absurdités qu'on lui attribue pourrait parfaitement provenir de la maladresse des scribes médiévaux." p. 254
- "Cet examen, bien que partiel, de la tradition biographique et doxographique nous aura persuadés, semble-t-il, d'abord, que les restes de cette tradition ne représentent qu'une infime partie d'une littérature jadis très importante. C'est ainsi que la modeste notice de Diogène nous fait entrevoir les travaux de l'école d'Aristote, de l'érudition alexandrine, de la doxographie sceptique.
 Ensuite et surtout, on peut mettre en évidence la valeur de certaines des indications qu'elle nous transmet. Elle nous fournit le canevas vraisemblable de la biographie de Parménide, d'abord héritier d'une grande famille et voué probablement à une activité politique et législatrice, puis se tournant vers la philosophie, sans toutefois que la fine pointe de sa pensée soit mise en évidence, et c'est là une des lacunes de la tradition. Pourtant, bien avant K. Reinhardt 1^o, Sotion puis Diogène ont dissocié Xénophane et Parménide, pressentant ainsi l'originalité de ce dernier. La tradition, enfin, a retenu plus volontiers le monde de l'apparence que le poème. C'est surtout grâce à elle que nous reconstruisons la doxa parménidienne, sur laquelle les parties conservées du Poème nous renseignent guère. Elle a donc sa place dans l'approche d'un Parménide dans sa totalité." p. 273 (notes omises)
105. Sluiter Ineke. Communicating Cynicism: Diogenes' gangsta rap. In *Language and learning: philosophy of language in the Hellenistic age*. Edited by Frede Dorothea and Inwood Brad. Cambridge: Cambridge University Press 2005. pp. 139-163
106. Sollenberger Michael George. Diogenes Laertius 5.36-57. The *Vita Theophrasti*. In *Theophrastus of Eresus. On his life and work*. Edited by Fortenbaugh William W., Huby Pamela M., and Long Anthony A. New Brunswick: Transaction Books 1985. pp. 1-62
107. Sollenberger Michael George, "A note on the lives of Theophrastus and Strato in Diogenes Laertius 5.57-58," *Classical Philology* 82: 228-230 (1987).
108. Sollenberger Michael George. The Lives of the Peripatetics: an analysis of the contents and structure of Diogenes Laertius' *Vitae philosophorum* Book 5. In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. 6. Teilband: Philosophie (Doxographica [Forts.])*. Edited by Haase Wolfgang. Berlin: de Gruyter 1992. pp. 3793-3879
 "Accounts of the lives of six early Peripatetic philosophers are contained in the fifth book of Diogenes Laertius' 'Vitae philosophorum': the lives of the first four leaders of the sect -- Aristotle, Theophrastus, Strato, and Lyco -- and those of two outstanding members -- Demetrius of Phalerum and Heraclides of Pontus. Our knowledge of the history of two rival schools, the Academy and the Stoa, is aided not only by the lives of several members of these two schools in Books Four and Seven of Diogenes' work, but also by accounts in the 'Index Academicorum' and the 'Index Stoicorum' which have been preserved for us among the several papyri from Herculaneum.(1) But for the Peripatos there is no such second source of information. There are, to be sure, numerous bits and pieces of evidence which concern the school and its members scattered throughout ancient and

medieval literature, many of which have been made readily accessible by F. Wehrli in his well-known series 'Die Schule des Aristoteles'.(2) Moreover, in addition to Diogenes' version, several other lives of Aristotle have come down to us and have been collected and analyzed in detail by I. Düring in his 'Aristotle in the Ancient Biographical Tradition'.(3) But for the lives and careers of other Peripatetics, Diogenes' accounts are the only ones available to us.

All of the many aspects of these six lives cannot be discussed here with comprehensive thoroughness. Rather, relying on the studies and findings of past scholars, sometimes heavily, I shall offer a compilation of those findings in a systematic manner. Although oversimplification is inevitable in view of the many complex problems encountered in these lives, consideration will be given to general matters of content, structure, organization, and arrangement of material in Book Five as a whole, to the different categories of information in the individual lives, and to the two most striking features of this book which set it apart from other books: the wills of the first four scholars and the extensive catalogues of writings included by Diogenes for five of the six philosophers." pp. 3793-3794

(1) P. Herc. 1021 (and 164) and 1018 respectively, edited by S. Mekler, *Academicorum Philosophorum Index Herculanensis* (Berlin, 1902), which should be read in conjunction with W. Crönert, *Die Ueberlieferung des Index Academicorum*, Hermes 38 (1903) p. 357-405, and A. Traversa, *Index Stoicorum Herculanensis*. Istituto di filologia classica 1 (Genoa, 1952).

(2) F. Wehrli, *Die Schule des Aristoteles. Texte und Kommentare*, 2nd ed. vol. 1 - 2 (Basel, 1967), vol. 3 --10 (Basel, 1969), suppl. vol. I (Basel, 1974), and suppl. vol. 2 (Basel, 1978). The fragments of Theophrastus, not included by Wehrli are being prepared by a team of scholars headed by W. Fortenbaugh in a series of volumes which is scheduled to appear soon. [Theophrastus of Eresus. *Sources for his life, writings, thought and influence*. Edited by Fortenbaugh William W. et al. Leiden: Brill 1992, two volumes].

(3) Ingemar Düring Ingemar. Aristotle in the ancient biographical tradition. *Studia Graeca et Latina Gothoburgensis* 5 (Göteborg, 1957).

On the Catalogue of Aristotles' writings see § 2. *Writings* pp. 3849-3855.

109. Sottili Agostino. Il Laerzio latino e greco e altri autografi di Ambrogio Traversari. In *Vestigia. Studi in onore di Giuseppe Billanovich*. Edited by Avesani Rino et al. Roma: Edizioni di Storia e Letteratura 1984. pp. 699-745
110. Untersteiner Mario. *Posidonio nei Placita di Platone secondo Diogene Laerzio III*. Brescia : Paideia 1970.
111. Verbeke Gerard, "Panétius et Posidonius chez Diogène Laërce," *Elenchos.Rivista di Studi sul Pensiero Antico* 7: 103-131 (1986).
112. Warren James. Diogenes Laertius, biographer of philosophy. In *Ordering knowledge in the Roman empire*. Edited by König, Jason, and Whitmarsh Tim. Cambridge: Cambridge University Press 2007. pp. 133-149
 "Diogenes' approach to writing about philosophical history in terms of biography is also an attempt to construct a life-story of philosophy. Evidence includes Diogenes Laertius 1, 13-18; 2, 47; and 4, 28-29"

Last updated: Friday, November 25, 2011