IL 58-60. XENOPHON—AESCHINES

In deeds of Greece, how bright his lesson shone! How fair was wisdom seen in Socrates! a

There is another on the circumstances of his death b:

Albeit the countrymen of Cranaus and Cecrops condemned thee, Xenophon, to exile on account of thy friendship for Cyrus, yet hospitable Corinth welcomed thee, so well content with the delights of that city wast thou, and there didst resolve to take up thy rest.

In other authorities I find the statement that he flourished, along with the other Socratics, in the 89th Olympiad, and Istrus affirms that he was banished by a decree of Eubulus and recalled by a decree of the same man.

There have been seven Xenophons: the first our subject himself; the second an Athenian, brother of Pythostratus, who wrote the Theseid, and himself the author, amongst other works, of a biography of Epaminondas and Pelopidas; the third a physician of Cos; the fourth the author of a history of Hannibal; the fifth an authority on legendary marvels; the sixth a sculptor, of Paros; the seventh a poet of the Old Comedv.

CHAPTER 7. AESCHINES (c. 400 B.C.)

Aeschines was the son of Charinus the sausagemaker, but others make his father's name Lysanias. He was a citizen of Athens, industrious from his birth up. For this reason he never quitted Socrates; hence Socrates' remark, "Only the sausage-maker's son knows how to honour me." Idomeneus declared the great deeds of Greece are the outcome of his training, he recalled what a beautiful thing was the wisdom of Socrates."

b Anth. Pal. vii. 98.

This would be 424–420 B.c., a date obviously absurd as the floruit for either Xenophon or Plato. 189

DIOGENES LAERTIUS

'Ιδομενεὺς ἐν τῷ δεσμωτηρίῳ συμβουλεῦσαι περὶ τῆς φυγῆς Σωκράτει, καὶ οὐ Κρίτωνα Πλάτωνα δέ, ότι ἢν 'Αριστίππω μαλλον φίλος, Κρίτωνι περιθείναι τους λόγους. διεβάλλετο δ' ὁ Αἰσχίνης καὶ μάλισθ' ύπὸ Μενεδήμου τοῦ Ἐρετριέως ώς τοὺς πλείστους διαλόγους όντας Σωκράτους ύποβάλλοιτο, λαμβάνων παρὰ Ξανθίππης ὧν οἱ μὲν καλούμενοι ἀκέφαλοι σφόδρ' εἰσὶν ἐκλελυμένοι καὶ οὐκ ἐπιφαίνοντες τὴν Σωκρατικὴν εὐτονίαν ους καὶ Πεισίστρατος ὁ Ἐφέσιος ἔλεγε μὴ εἶναι Αἰσχίνου. 61 καὶ τῶν ἐπτὰ δὲ τοὺς πλείστους Περσαῖός φησι Πασιφῶντος εἶναι τοῦ Ἐρετρικοῦ, εἰς τοὺς Αἰσχίνου δὲ κατατάξαι. ἀλλὰ καὶ τῶν ᾿Αντισθένους τόν τε μικρον Κυρον καὶ τον Ἡρακλέα τον ἐλάσσω καὶ ᾿Αλκιβιάδην καὶ τοὺς τῶν ἄλλων δὲ ἐσκευώρηται. οἱ δ' οὖν τῶν Αἰσχίνου τὸ Σωκρατικὸν ήθος ἀπομεμαγμένοι εἰσὶν ἐπτά· πρῶτος Μιλτιάδης, διὸ καὶ ἀσθενέστερόν πως έχει· Καλλίας, 'Αξίοχος, 'Ασπασία, 'Αλκιβιάδης, Τηλαύγης, 'Ρίνων.

Φασὶ δ' αὐτὸν δι' ἀπορίαν ἐλθεῖν εἰς Σικελίαν πρὸς Διονύσιον, καὶ ὑπὸ μὲν Πλάτωνος παροφθῆναι, ὑπὸ δ' ᾿Αριστίππου συστῆναι· δόντα τέ τινας τῶν 62 διαλόγων δῶρα λαβεῖν. ἔπειτ' ἀφικόμενον ᾿Αθήνα- ζε μὴ τολμᾶν σοφιστεύειν, εὐδοκιμούντων τότε τῶν περὶ Πλάτωνα καὶ ᾿Αρίστιππον. ἐμμίσθους δ' ἀκροάσεις ποιεῖσθαι· εἶτα συγγράφειν λόγους δικανικοὺς τοῖς ἀδικουμένοις διὸ καὶ τὸν Τίμωνα εἰπεῖν ἐπ' αὐτοῦ '΄ ἤτ' Αἰσχίνου οὐκ ἀπιθὴς ⟨ἴς⟩ γράψαι.'' φασὶ δ' αὐτῷ λέγειν Σωκράτην, ἐπειδή-

^a Idomeneus, it may be conjectured, relied on some Socratic dialogue in which the part assigned by Plato to Crito was given to Aeschines.

II. 60-62. AESCHINES

that it was Aeschines, not Crito, who advised Socrates in the prison about making his escape, a but that Plato put the words into the mouth of Crito because Aeschines was more attached to Aristippus than to himself. It was said maliciously—by Menedemus of Eretria in particular—that most of the dialogues which Aeschines passed off as his own were really dialogues of Socrates obtained by him from Xanthippe. Those of them which are said to have no beginning (ἀκέφαλοι) are very slovenly and show none of the vigour of Socrates; Pisistratus of Ephesus even denied that they were written by Aeschines. Persaeus indeed attributes the majority of the seven to Pasiphon of the school of Eretria, who inserted them among the dialogues of Aeschines. Moreover, Aeschines made use of the Little Cyrus, the Lesser Heracles and the Alcibiades of Antisthenes as well as dialogues by other authors. However that may be, of the writings of Aeschines those stamped with a Socratic character are seven, namely Milliades, which for that reason is somewhat weak; then Callias, Axiochus, Aspasia, Alcibiades, Telauges, and Rhinon.

They say that want drove him to Sicily to the court of Dionysius, and that Plato took no notice of him, but he was introduced to Dionysius by Aristippus, and on presenting certain dialogues received gifts from him. Afterwards on his return to Athens he did not venture to lecture owing to the popularity of Plato and Aristippus. But he took fees from pupils, and subsequently composed forensic speeches for aggrieved clients. This is the point of Timon's reference to him as "the might of Aeschines, that not unconvincing writer." They say that Socrates,

DIOGENES LAERTIUS

περ ἐπιέζετο ὑπὸ πενίας, παρ' ἑαυτοῦ δανείζεσθαι τῶν σιτίων ὑφαιροῦντα. τούτου τοὺς διαλόγους καὶ 'Αρίστιππος ὑπώπτευεν. ἐν γοῦν Μεγάροις ἀναγινώσκοντος αὐτοῦ φασι σκῶψαι εἰπόντα,

" πόθεν σοι, ληστά, ταῦτα;"

63 Φησὶ δὲ Πολύκριτος ὁ Μενδαῖος ἐν τῷ πρώτῳ τῶν περὶ Διονύσιον ἄχρι τῆς ἐκπτώσεως συμβιῶναι αὐτὸν τῷ τυράννῳ καὶ ἔως τῆς Δίωνος εἰς Συρακούσας καθόδου, λέγων εἶναι σὺν αὐτῷ καὶ Καρκίνον τὸν τραγῳδιοποιόν. φέρεται δὲ καὶ ἐπιστολὴ πρὸς Διονύσιον Αἰσχίνου. ἦν δὲ καὶ ἐν τοῖς ῥητορικοῖς ἱκανῶς γεγυμνασμένος ὡς δῆλον ἔκ τε τῆς ἀπολογίας τοῦ πατρὸς Φαίακος τοῦ στρατηγοῦ καὶ Δίωνος. μάλιστα δὲ μιμεῖται Γοργίαν τὸν Λεοντῖνον. καὶ Λυσίας δὲ κατ' αὐτοῦ γέγραφε λόγον, [περὶ] συκοφαντίας ἐπιγράψας ἐξ ῶν δῆλον ὅτι καὶ ρἡτορικός τις ἦν. γνώριμος δ' αὐτοῦ φέρεται εἶς, 'Αριστοτέλης ὁ Μῦθος ἐπικληθείς.

64 Πάντων μέντοι τῶν Σωκρατικῶν διαλόγων Παναίτιος ἀληθεῖς εἶναι δοκεῖ τοὺς Πλάτωνος, Εενοφῶντος, ᾿Αντισθένους, Αἰσχίνου διστάζει δὲ περὶ τῶν Φαίδωνος καὶ Εὐκλείδου, τοὺς δὲ ἄλλους

άναιρεῖ πάντας.

Γεγόνασι δ' Αἰσχίναι ὀκτώ πρῶτος αὐτὸς οὖτος δεύτερος δ' ὁ τὰς τέχνας γεγραφὼς τὰς ρητορικάς τρίτος ὁ ρήτωρ ὁ κατὰ Δημοσθένην τέταρτος 'Αρκάς, μαθητὴς 'Ισοκράτους' πέμπτος ὁ Μυτιληναῖος, δυ καὶ ρητορομάστιγα ἐκάλουν ἔκτος Νεαπολίτης, φιλόσοφος 'Ακαδημαϊκός, Μελανθίου τοῦ 'Ροδίου μαθητὴς καὶ παιδικά ἔβδομος Μιλήσιος, πολιτικὸς συγγραφεύς ὄγδοος ἀνδριαντοποιός.

II. 62-64. AESCHINES

seeing how he was pinched by poverty, advised him to borrow from himself by reducing his rations. Aristippus among others had suspicions of the genuineness of his dialogues. At all events, as he was reading one at Megara, Aristippus rallied him by asking, "Where did you get that, you thief?"

Polycritus of Mende, in the first book of his History of Dionysius, says that he lived with the tyrant until his expulsion from Syracuse, and survived until the return of Dion, and that with him was Carcinus the tragic poet. There is also extant an epistle of Aeschines to Dionysius. That he had received a good rhetorical training is clear from his defence of the father of Phaeax the general, and from his defence of Dion. He is a close imitator of Gorgias of Leontini. Moreover, Lysias attacked him in a speech which he entitled "On dishonesty." from this too it is clear that he was a rhetorician. A single disciple of his is mentioned, Aristotle, whose nickname was "Story."

Panaetius thinks that, of all the Socratic dialogues, those by Plato, Xenophon, Antisthenes and Aeschines are genuine; he is in doubt about those ascribed to Phaedo and Euclides; but he rejects the

others one and all.

There are eight men who have borne the name of Aeschines: (1) our subject himself; (2) the author of handbooks of rhetoric; (3) the orator who opposed Demosthenes; (4) an Arcadian, a pupil of Isocrates; (5) a Mitylenean whom they used to call the "scourge of rhetoricians"; (6) a Neapolitan, an Academic philosopher, a pupil and favourite of Melanthius of Rhodes; (7) a Milesian who wrote upon politics; (8) a sculptor.

DIOGENES LAERTIUS

$K\epsilon\phi$. η'. ΑΡΙΣΤΙΠΠΟΣ

5 'Αρίστιππος τὸ μὲν γένος ἦν Κυρηναῖος, ἀφυρμένος δ' 'Αθήναζε, καθά φησιν Αἰσχίνης, κατὰ κλέος Σωκράτους. οὖτος σοφιστεύσας, ὡς φησι Φανίας ὁ περιπατητικὸς ὁ 'Ερέσιος, πρῶτος τῶν Σωκρατικῶν μισθοὺς εἰσεπράξατο καὶ ἀπέστειλε χρήματα τῷ διδασκάλω. καί ποτε πέμψας αὐτῷ μνᾶς εἴκοσι παλινδρόμους ἀπέλαβεν, εἰπόντος Σωκράτους τὸ δαιμόνιον αὐτῷ μὴ ἐπιτρέπειν εδυσχέραινε γὰρ ἐπὶ τούτῳ. Ξενοφῶν τ' εἶχε πρὸς αὐτὸν δυσμενῶς διὸ καὶ τὸν κατὰ τῆς ἡδονῆς λόγον Σωκράτει κατ' 'Αριστίππου περιτέθεικεν. οὐ μὴν ἀλλὰ καὶ Θεόδωρος ἐν τῷ Περὶ ἀιρέσεων ἐκάκισεν αὐτὸν καὶ Πλάτων ἐν τῷ Περὶ ψυχῆς, ὡς ἐν ἄλλοις εἰρήκαμεν.

*Ην δὲ ἰκανὸς άρμόσασθαι καὶ τόπῳ καὶ χρόνῳ καὶ προσώπῳ, καὶ πᾶσαν περίστασιν άρμοδίως ὑποκρίνασθαι διὸ καὶ παρὰ Διονυσίῳ τῶν ἄλλων εὐδοκίμει μᾶλλον, ἀεὶ τὸ προσπεσὸν εὖ διατιθέμενος. ἀπέλαυε μὲν γὰρ ἡδονῆς τῶν παρόντων, οὐκ ἐθήρα δὲ πόνῳ τὴν ἀπόλαυσιν τῶν οὐ παρόντων ὅθεν καὶ Διογένης βασιλικὸν κύνα ἔλεγεν αὐτόν. ὁ δὲ Τίμων παρέφαγεν ώς θρυπτόμενον, οὐτωσί

πως είπών.

^a Mem. ii. 1. ^b In the Introduction to the Phaedo, 59 c, Aristippus is said to have been in Aegina on the day when Socrates drank the hemlock. How little this justifies the use of the terms $\frac{\epsilon \kappa \acute{\alpha} \kappa \iota \sigma e \nu}{\epsilon \iota \kappa \acute{\alpha} \kappa \iota \sigma e \nu}$ and $\frac{\delta \iota \alpha \beta \acute{\alpha} \lambda \lambda \omega \nu}{\epsilon \iota \kappa \iota}$ may be seen from the previous statement in the Phaedo that Plato himself is said to have been absent through illness on that occasion. Notice 194

II. 65-66. ARISTIPPUS

CHAPTER 8. ARISTIPPUS (c. 435-350 B.C.)

Aristippus was by birth a citizen of Cyrene and, as Aeschines informs us, was drawn to Athens by the fame of Socrates. Having come forward as a lecturer or sophist, as Phanias of Eresus, the Peripatetic, informs us, he was the first of the followers of Socrates to charge fees and to send money to his master. And on one occasion the sum of twenty minae which he had sent was returned to him, Socrates declaring that the supernatural sign would not let him take it; the very offer, in fact, annoyed him. Xenophon was no friend to Aristippus; and for this reason he has made Socrates direct against Aristippus the discourse in which he denounces pleasure.a Not but what Theodorus in his work On Sects abuses him, and so does Plato in the dialogue On the Soul, b as has been shown elsewhere.

He was capable of adapting himself to place, time and person, and of playing his part appropriately under whatever circumstances. Hence he found more favour than anybody else with Dionysius, because he could always turn the situation to good account. He derived pleasure from what was present, and did not toil to procure the enjoyment of something not present. Hence Diogenes called him the king s poodle. Timon, too, sneered at him for luxury

in these words d :

that Diogenes Laertius refers to the Life of Plato as already

written; see iii. 36.

Or "royal cynic." It is impossible to preserve the double entendre here, for κύων, dog, also means "cynic"; in fact the very name of that sect proclaims that they gloried in their dog-like attributes, especially in snarling and biting. d Fr. 27 D.

195

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