

Γ

ΠΛΑΤΩΝ

- 1 Πλάτων, Ἀρίστωνος καὶ Περικτιόνης — ἡ Πρωτόνης, — Ἀθηναῖος, ἥτις τὸ γένος ἀνέφερεν εἰς Σόλωνα. τούτου γὰρ ἦν ἀδελφὸς Δρωπίδης, οὗ Κριτίας, οὗ Κάλλαισχος, οὗ Κριτίας ὁ τῶν τριάκοντα καὶ Γλαύκων, οὗ Χαρμίδης καὶ Περικτιόνη, ἥς καὶ Ἀρίστωνος Πλάτων, ἕκτος ἀπὸ Σόλωνος. ὁ δὲ Σόλων εἰς Νηλέα καὶ Ποσειδῶνα ἀνέφερε τὸ γένος. φασὶ δὲ καὶ τὸν πατέρα αὐτοῦ ἀνάγειν εἰς Κόδρον τὸν Μελάνθου, οἵτινες ἀπὸ Ποσειδῶνος ἱστοροῦνται κατὰ Θρασύλον.
- 2 Σπεύσιππος δ' ἐν τῷ ἐπιγραφομένῳ Πλάτωνος περιδείπνῳ καὶ Κλέαρχος ἐν τῷ Πλάτωνος ἐγκωμίῳ καὶ Ἀναξилаΐδης ἐν τῷ δευτέρῳ Περὶ φιλοσόφων φασίν, ὡς Ἀθήνησιν ἦν λόγος, ὡραῖαν οὖσαν τὴν Περικτιόνην βιάζεσθαι τὸν Ἀρίστωνα καὶ μὴ τυγχάνειν· παυόμενόν τε τῆς βίας ἰδεῖν τὴν τοῦ Ἀπόλλωνος ὄψιν· ὅθεν καθαρὰν γάμου φυλάξαι ἕως τῆς ἀποικύσεως.

Καὶ γίνεται Πλάτων, ὡς φησιν Ἀπολλόδωρος ἐν Χρονικοῖς, ὀγδόη καὶ ὀγδοηκοστῇ Ὀλυμπιάδι, Θαρρηγιῶνος ἐβδόμη, καθ' ἣν Δῆλιοι τὸν Ἀπόλλωνα

BOOK III

PLATO (427-347 B.C.)

PLATO was the son of Ariston and a citizen of Athens. His mother was Perictione (or Potone), who traced back her descent to Solon. For Solon had a brother, Dropides; he was the father of Critias, who was the father of Callaeschrus, who was the father of Critias, one of the Thirty, as well as of Glaucon, who was the father of Charmides and Perictione. Thus Plato, the son of this Perictione and Ariston, was in the sixth generation from Solon. And Solon traced his descent to Neleus and Poseidon. His father too is said to be in the direct line from Codrus, the son of Melanthus, and, according to Thrasylus, Codrus and Melanthus also trace their descent from Poseidon.

Speusippus in the work entitled *Plato's Funeral Feast*, Clearchus in his *Encomium on Plato*, and Anaxilaïdes in his second book *On Philosophers*, tell us that there was a story at Athens that Ariston made violent love to Perictione, then in her bloom, and failed to win her; and that, when he ceased to offer violence, Apollo appeared to him in a dream, whereupon he left her unmolested until her child was born.

Apollodorus in his *Chronology* fixes the date of Plato's birth in the 88th Olympiad, on the seventh day of the month Thargelion, the same day on which

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γενέσθαι φασί. τελευτᾷ δὲ—ὡς φησιν Ἑρμιππος, ἐν γάμοις δειπνῶν—τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος, βιούς ἔτος ἐν πρὸς τοῖς
 3 ὀγδοήκοντα. Νεάνθης δὲ φησιν αὐτὸν τεττάρων καὶ ὀγδοήκοντα τελευτῆσαι ἐτῶν. ἔστιν οὖν Ἴσοκράτους νεώτερος ἔτεσιν ἕξ· ὁ μὲν γὰρ ἐπὶ Λυσιμάχου, Πλάτων δὲ ἐπὶ Ἀμεινίου γέγονεν, ἐφ' οὗ Περικλῆς ἐτελεύτησεν. ἦν δὲ τῶν δῆμων Κολλυτεύς, ὡς φησιν Ἀντιλέων ἐν δευτέρῳ Περὶ χρόνων. καὶ ἐγεννήθη κατὰ τινας ἐν Αἰγίνῃ—ἐν τῇ Φειδιάδου οἰκίᾳ τοῦ Θάλητος, ὡς φησι Φαβρίνιος ἐν Παντοδαπῇ ἱστορίᾳ—τοῦ πατρὸς αὐτοῦ μετὰ καὶ ἄλλων πεμφθέντος κληροῦχου καὶ ἐπανελθόντος εἰς Ἀθήνας, ὁπόθ' ὑπὸ Λακεδαιμονίων ἐξεβλήθησαν βοηθούτων Αἰγινήταις. ἀλλὰ καὶ ἐχορήγησεν Ἀθήνησι Δίωνος ἀναλίσκοντος, ὡς
 4 φησιν Ἀθηνόδωρος ἐν ἡ' Περιπάτων. ἔσχε δ' ἀδελφοὺς Ἀδείμαντον καὶ Γλαύκωνα καὶ ἀδελφὴν Πωτώνην, ἐξ ἧς ἦν Σπεύσιππος.

Καὶ ἐπαιδεύθη μὲν γράμματα παρὰ Διονυσίῳ, οὗ καὶ μνημονεύει ἐν τοῖς Ἀντερασταῖς. ἐγυμνάσατο δὲ παρὰ Ἀρίστωνι τῷ Ἀργεῖῳ παλαιστῇ· ἀφ' οὗ καὶ Πλάτων διὰ τὴν εὐεξίαν μετωνομάσθη, πρότερον Ἀριστοκλῆς ἀπὸ τοῦ πάππου καλούμενος [ὄνομα], καθὰ φησιν Ἀλέξανδρος ἐν Διαδοχαῖς. ἔνιοι δὲ διὰ τὴν πλατύτητα τῆς ἐρμηνείας οὕτως ὀνομασθῆναι· ἢ ὅτι πλατὺς ἦν τὸ μέτωπον, ὡς φησι Νεάνθης. εἰσὶ δ' οἱ καὶ παλαισαί φασιν αὐτὸν Ἴσθμοῖ, καθὰ καὶ Δικαίαρχος ἐν πρώτῳ Περὶ

III. 2-4. PLATO

the Delians say that Apollo himself was born. He died, according to Hermippus, at a wedding feast, in the first year of the 108th Olympiad, in his eighty-first year.^a Neanthes, however, makes him die at the age of eighty-four. He is thus seen to be six years the junior of Isocrates. For Isocrates was born in the archonship of Lysimachus,^b Plato in that of Ameinias, the year of Pericles' death.^c He belonged to the deme Collytus, as is stated by Antileon in his second book *On Dates*: He was born, according to some, in Aegina, in the house of Phidiades, the son of Thales, as Favorinus states in his *Miscellaneous History*, for his father had been sent along with others to Aegina to settle in the island, but returned to Athens when the Athenians were expelled by the Lacedaemonians, who championed the Aeginetan cause. That Plato acted as choregus at Athens, the cost being defrayed by Dion, is stated by Athenodorus in the eighth book of a work entitled *Walks*. He had two brothers, Adeimantus and Glaucon, and a sister, Potone, who was the mother of Speusippus.

He was taught letters in the school of Dionysius, who is mentioned by him in the *Rivals*. And he learnt gymnastics under Ariston, the Argive wrestler. And from him he received the name of Plato on account of his robust figure, in place of his original name which was Aristocles, after his grandfather, as Alexander informs us in his *Successions of Philosophers*. But others affirm that he got the name Plato from the breadth of his style, or from the breadth of his forehead, as suggested by Neanthes. Others again affirm that he wrestled in the Isthmian Games—this is stated by Dicaearchus in his first book *On Lives*—

^a 427-347 B.C.

^b 436-435 B.C.

^c 429 B.C.

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5 βίων, καὶ γραφικῆς ἐπιμεληθῆναι καὶ ποιήματα γράφαι, πρῶτον μὲν διθυράμβους, ἔπειτα καὶ μέλη καὶ τραγωδίας. ἰσχυρόφωνός τε, φασίν, ἦν, ὡς καὶ Τιμόθεός φησιν ὁ Ἀθηναῖος ἐν τῷ Περὶ βίων. λέγεται δ' ὅτι Σωκράτης ὄναρ εἶδε κύκνου νεοττὸν ἐν τοῖς γόνασιν ἔχειν, ὃν καὶ παραχρήμα περοφυήσαντα ἀναπτῆναι ἠδὲ κλάγγεαντα· καὶ μεθ' ἡμέραν Πλάτωνα αὐτῷ συστήναι, τὸν δὲ τοῦτον εἰπεῖν εἶναι τὸν ὄρνιν.

Ἐφιλοσόφει δὲ τὴν ἀρχὴν ἐν Ἀκαδημείᾳ, εἶτα ἐν τῷ κήπῳ τῷ παρὰ τὸν Κολωνόν, ὡς φησιν Ἀλέξανδρος ἐν Διαδοχαῖς, καθ' Ἡράκλειτον. ἔπειτα μέντοι μέλλων ἀγωνιεῖσθαι τραγωδία πρὸ τοῦ Διονυσιακοῦ θεάτρου Σωκράτους ἀκούσας κατέφλεξε τὰ ποιήματα εἰπών·

Ἦφαιστε, πρόμολ' ὦδε· Πλάτων νύ τι σείο χατίζει.

6 τοῦντεῦθεν δὴ γεγονώς, φασίν, εἴκοσιν ἔτη διήκουσε Σωκράτους· ἐκείνου δ' ἀπελθόντος προσείχε Κρατύλῳ τε τῷ Ἡρακλειτείῳ καὶ Ἐρμογένει τῷ τὰ Παρμενίδου φιλοσοφοῦντι. εἶτα γενόμενος ὀκτῶ καὶ εἴκοσιν ἔτη, καθά φησιν Ἐρμόδωρος, εἰς Μέγαρα πρὸς Εὐκλείδην σὺν καὶ ἄλλοις τισὶ Σωκρατικοῖς ὑπεχώρησεν. ἔπειτα εἰς Κυρήνην ἀπήλθε πρὸς Θεόδωρον τὸν μαθηματικόν· κακεῖθεν εἰς Ἰταλίαν πρὸς τοὺς Πυθαγορικοὺς Φιλόλαον καὶ Εὐρυτον. ἔνθεν τε εἰς Αἴγυπτον παρὰ τοὺς

^a Compare Apuleius, *De Platone*, p. 64 Goldb. It has been proposed to emend the next sentence by bracketing the words ἐν Ἀκαδημείᾳ, εἶτα ἐν τῷ κήπῳ τῷ παρὰ τὸν Κολωνόν, as a note inserted by Diogenes Laertius from a different author.

^b Aelian (*V.H.* ii. 30) has πρὸ τῶν Διονυσίων, "before the festival of Dionysus."
^c Hom. *Il.* xviii. 392.

III. 5-6. PLATO

and that he applied himself to painting and wrote poems, first dithyrambs, afterwards lyric poems and tragedies. He had, they say, a weak voice ; this is confirmed by Timotheus the Athenian in his book *On Lives*. It is stated that Socrates in a dream saw a cygnet on his knees, which all at once put forth plumage, and flew away after uttering a loud sweet note. And the next day Plato was introduced as a pupil, and thereupon he recognized in him the swan of his dream.^a

At first he used to study philosophy in the Academy, and afterwards in the garden at Colonus (as Alexander states in his *Successions of Philosophers*), as a follower of Heraclitus. Afterwards, when he was about to compete for the prize with a tragedy, he listened to Socrates in front of the theatre of Dionysus,^b and then consigned his poems to the flames, with the words^c :

Come hither, O fire-god, Plato now has need of thee.^d

From that time onward, having reached his twentieth year (so it is said), he was the pupil of Socrates. When Socrates was gone, he attached himself to Cratylus the Heraclitean, and to Hermogenes who professed the philosophy of Parmenides. Then at the age of twenty-eight, according to Hermodorus, he withdrew to Megara to Euclides, with certain other disciples of Socrates. Next he proceeded to Cyrene on a visit to Theodorus the mathematician, thence to Italy to see the Pythagorean philosophers Philolaus and Eurytus, and thence to Egypt to see

^a ἔπειτα μέντοι . . . τι σέο χαρίζει. It is suggested that this sentence also is an insertion by Diogenes, which interrupts the real sequence of the narrative.

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προφήτας· οὐ φασι καὶ Εὐριπίδην αὐτῷ συν-
 ακολουθηῖσαι καὶ αὐτόθι νοσήσαντα πρὸς τῶν
 ἱερέων ἀπολυθῆναι τῇ διὰ θαλάττης θεραπείᾳ·
 ὅθεν που καὶ εἶπεν·

θάλασσα κλύζει πάντα τᾶνθρώπων κακά.

7 ἀλλὰ καθ' Ὁμηρον φάναι <περὶ> πάντων ἀνθρώπων¹
 Αἰγυπτίους ἰατροὺς εἶναι. διέγνω δὴ ὁ Πλάτων
 καὶ τοῖς Μάγοις συμμῖξαι· διὰ δὲ τοὺς τῆς Ἀσίας
 πολέμους ἀπέστη. ἐπανελθὼν δὲ εἰς Ἀθήνας
 διέτριβεν ἐν Ἀκαδημείᾳ. τὸ δ' ἐστὶ γυμνάσιον
 προάστειον ἀλωῶδες ἀπὸ τινος ἥρωος ὀνομασθὲν
 Ἐκαδήμου, καθὰ καὶ Εὐπολις ἐν Ἀστρατεύτοις
 φησίν·

ἐν εὐσκίους δρόμοισιν Ἐκαδήμου θεοῦ.

ἀλλὰ καὶ ὁ Τίμων εἰς τὸν Πλάτωνα λέγων φησί·

*τῶν πάντων δ' ἠγείτο πλατίστακος, ἀλλ' ἀγορητῆς
 ἠδυσπέης, τέττιξιν ἰσογράφος, οἷ θ' Ἐκαδήμου
 δένδρω ἐφεζόμενοι ὅπα λειριόεσσαν ἰᾶσιν.*

8 πρότερον γὰρ διὰ τοῦ ε Ἐκαδήμεια ἐκαλεῖτο.
 ὁ δ' οὖν φιλόσοφος καὶ Ἰσοκράτει φίλος ἦν. καὶ
 αὐτῶν Πραξιφάνης ἀνέγραψε διατριβὴν τινα περὶ
 ποιητῶν γενομένην ἐν ἀγρῷ παρὰ Πλάτωνι ἐπι-
 ξενωθέντος τοῦ Ἰσοκράτους. καὶ αὐτὸν φησιν
 Ἀριστόξενος τρεῖς ἐστρατεῦσθαι, ἅπαξ μὲν εἰς
 Τάναγραν, δεύτερον δὲ εἰς Κόρινθον, τρίτον ἐπὶ
 Δηλίῳ· ἔνθα καὶ ἀριστεύσαι. μίξιν τε ἐποιήσατο
 τῶν τε Ἡρακλειτείων λόγων καὶ Πυθαγορικῶν

¹ πάντας ἀνθρώπους codd.

^a Eur. *Iph. T.* 1193.

^b *Od.* iv. 231.

END OF SAMPLE TEXT



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