

Ε

Κεφ. α'. ΑΡΙΣΤΟΤΕΛΗΣ

- 1 Ἀριστοτέλης Νικομάχου καὶ Φαιστίδος Σταγειρίτης. ὁ δὲ Νικόμαχος ἦν ἀπὸ Νικομάχου τοῦ Μαχάονος τοῦ Ἀσκληπιοῦ, καθά φησιν Ἑρμιππος ἐν τῷ Περὶ Ἀριστοτέλους· καὶ συνεβίω Ἀμύντα τῷ Μακεδόνων βασιλεῖ ἰατροῦ καὶ φίλου χρεῖα. οὗτος γνησιώτατος τῶν Πλάτωνος μαθητῶν, τραυλὸς τὴν φωνήν, ὡς φησι Τιμόθεος ὁ Ἀθηναῖος ἐν τῷ Περὶ βίων· ἀλλὰ καὶ ἰσχυροσκελής, φασίν, ἦν καὶ μικρόμματος ἐσθῆτί τ' ἐπισήμῳ χρώμενος καὶ δακτυλίοις καὶ κουρᾶ. ἔσχε δὲ καὶ υἱὸν Νικόμαχον ἐξ Ἑρπυλλίδος τῆς παλλακῆς, ὡς φησι Τίμαιος.¹
- 2 Ἀπέστη δὲ Πλάτωνος ἔτι περιόντος· ὥστε φασὶν ἐκεῖνον εἰπεῖν, “Ἀριστοτέλης ἡμᾶς ἀπελάκτισε, καθαπερεὶ τὰ πωλάρια γεννηθέντα τὴν μητέρα.” φησὶ δ' Ἑρμιππος ἐν τοῖς Βίοις ὅτι πρεσβεύοντος αὐτοῦ πρὸς Φίλιππον ὑπὲρ Ἀθηναίων σχολάρχης ἐγένετο τῆς ἐν Ἀκαδημείᾳ σχολῆς Ξενοκράτης· ἐλθόντα δὲ αὐτὸν καὶ θεασάμενον ὑπ' ἄλλῳ τὴν σχολήν, ἐλέσθαι περίπατον τὸν ἐν Λυκείῳ καὶ

¹ codd. Τιμόθεος repeated from above.

BOOK V

CHAPTER 1. ARISTOTLE (384-322 B.C.)

ARISTOTLE, son of Nicomachus and Phaestis, was a native of Stagira. His father, Nicomachus, as Hermippus relates in his book *On Aristotle*, traced his descent from Nicomachus who was the son of Machaon and grandson of Asclepius; and he resided with Amyntas, the king of Macedon, in the capacity of physician and friend. Aristotle was Plato's most genuine disciple; he spoke with a lisp, as we learn from Timotheus the Athenian in his book *On Lives*; further, his calves were slender (so they say), his eyes small, and he was conspicuous by his attire, his rings, and the cut of his hair. According to Timaeus, he had a son by Herpyllis, his concubine, who was also called Nicomachus.

He seceded from the Academy while Plato was still alive. Hence the remark attributed to the latter: "Aristotle spurns me, as colts kick out at the mother who bore them."^a Hermippus in his *Lives* mentions that he was absent as Athenian envoy at the court of Philip when Xenocrates became head of the Academy, and that on his return, when he saw the school under a new head, he made choice of a public walk in the Lyceum where he would walk

^a Cf. Aelian, *V.H.* iv. 9.

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μέχρι μὲν ἀλείμματος¹ ἀνακάμπτοντα τοῖς μαθηταῖς
 συμφιλοσοφεῖν· ὅθεν περιπατητικὸν προσαγορευθῆ-
 ναι. οἱ δ' ὅτι ἐκ νόσου περιπατοῦντι Ἀλεξάνδρῳ
 συμπαραὼν διελέγετο ἅττα.
 3 Ἐπειδὴ δὲ πλείους ἐγένοντο ἤδη, καὶ ἐκάθισεν
 εἰπών·

αἰσχρὸν σιωπᾶν, Ξενοκράτην δ' εἶαν λέγειν.

καὶ πρὸς θεοῖν συνεγύμναζε τοὺς μαθητάς, ἅμα καὶ
 ῥητορικῶς ἐπασκῶν. ἔπειτα μέντοι ἀπῆρε πρὸς
 Ἑρμίαν τὸν εὐνοῦχον, Ἀταρνέως ὄντα τύραννον·
 ὃν οἱ μὲν φασὶ παιδικὰ γενέσθαι αὐτοῦ, οἱ δὲ καὶ
 κηδεῦσαι αὐτῷ δόντα τὴν θυγατέρα ἢ ἀδελφιδὴν, ὡς
 φησι Δημήτριος ὁ Μάγνης ἐν τοῖς Περὶ ὁμωνύμων
 ποιητῶν τε καὶ συγγραφέων· ὃς καὶ δοῦλον Εὐβού-
 λου φησὶ γενέσθαι τὸν Ἑρμίαν, γένει Βιθυνὸν ὄντα
 καὶ τὸν δεσπότην ἀνελόντα. Ἀρίστιππος δ' ἐν τῷ
 πρώτῳ² Περὶ παλαιᾶς τρυφῆς φησὶν ἐρασθῆναι τὸν
 4 Ἀριστοτέλην παλλακίδος τοῦ Ἑρμίου. τοῦ δὲ
 συγχωρήσαντος ἔγημέ τ' αὐτὴν καὶ ἔθυσεν ὑπερ-
 χαίρων τῷ γυνάϊῳ, ὡς Ἀθηναῖοι τῇ Ἑλευσινίᾳ
 Δήμητρι· τῷ τε Ἑρμῖα παιᾶνα ἔγραψεν, ὃς ἐνδον
 γέγραπται. ἐντεῦθεν τε γενέσθαι ἐν Μακεδονίᾳ
 παρὰ Φιλίππῳ καὶ λαβεῖν μαθητὴν παρ' αὐτοῦ τὸν
 υἱὸν Ἀλέξανδρον, καὶ αἰτῆσαι ἀναστήσαι αὐτοῦ τὴν
 πατρίδα κατασκαφείσαν ὑπὸ Φιλίππου καὶ τυχεῖν·

¹ ἀλείμματος. Bywater puts this between daggers.

² πρώτῳ] τετάρτῳ Wilamowitz.

^a Eur. *Philoct.* Frag. 785 Dind., 796 Nauck².

^b Most authorities put Isocrates here in place of Xenocrates.

^c This story comes ultimately from Lyco the Pythagorean; cf. Aristocles. Cf. Euseb. *Praep. Ev.* xv. 2 § 5 φησὶ γὰρ

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up and down discussing philosophy with his pupils until it was time to rub themselves with oil. Hence the name "Peripatetic." But others say that it was given to him because, when Alexander was recovering from an illness and taking daily walks, Aristotle joined him and talked with him on certain matters.

In time the circle about him grew larger ; he then sat down to lecture, remarking ^a :

It were base to keep silence and let Xenocrates ^b speak.

He also taught his pupils to discourse upon a set theme, besides practising them in oratory. Afterwards, however, he departed to Hermias the eunuch, who was tyrant of Atarneus, and there is one story that he was on very affectionate terms with Hermias ; according to another, Hermias bound him by ties of kinship, giving him his daughter or his niece in marriage, and so Demetrius of Magnesia narrates in his work on *Poets and Writers of the Same Name*. The same author tells us that Hermias had been the slave of Eubulus, and that he was of Bithynian origin and had murdered his master. Aristippus in his first book *On the Luxury of the Ancients* says that Aristotle fell in love with a concubine of Hermias, and married her with his consent, and in an excess of delight sacrificed to a weak woman as the Athenians did to Demeter of Eleusis ^c ; and that he composed a paean in honour of Hermias, which is given below ; next that he stayed in Macedonia at Philip's court and received from him his son Alexander as his pupil ; that he petitioned Alexander to restore his native city which had been destroyed by Philip and obtained his

θεύειν Ἀριστοτέλην θυσίαν τετελευτηκυία τῇ γυναικὶ τοιαύτην ὅποιαν Ἀθηναῖοι τῇ Δήμητρι. This version is irreconcilable with ὑπερχαίρων in D. L.

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οἷς καὶ νόμους θεῖναι. ἀλλὰ καὶ ἐν τῇ σχολῇ νομοθετεῖν μιμούμενον Ξενοκράτην, ὥστε κατὰ δέκα ἡμέρας ἄρχοντα ποιεῖν. ἐπειδὴ δ' ἔδοκει ἐπιεικῶς αὐτῷ συγγεγενῆσθαι Ἀλεξάνδρῳ, ἀπῆρεν εἰς Ἀθήνας, συστήσας αὐτῷ τὸν συγγενῆ Καλλι-
 5 σθένην τὸν Ὀλύμπιον· ὃν καὶ παρρησιαστικώτερον λαλοῦντα τῷ βασιλεῖ καὶ μὴ πειθόμενον αὐτῷ φασιν ἐπιπλήξαντα εἰπεῖν·

ὠκύμορος δὴ μοι, τέκος, ἔσσειαι, οἱ ἄγορευεῖς.

καὶ δὴ καὶ ἐγένετο. δόξας γὰρ Ἑρμολάῳ συμ-
 μετεσχηκέναι τῆς εἰς Ἀλέξανδρον ἐπιβουλῆς ἐν
 σιδηρᾷ περιήγετο γαλεάγρα, φθειριῶν καὶ ἀ-
 κόμιστος· καὶ τέλος λέοντι παραβληθείς, οὕτω κατ-
 ἔστρεψεν.

Ὁ δ' οὖν Ἀριστοτέλης ἐλθὼν εἰς τὰς Ἀθήνας
 καὶ τρία πρὸς τοῖς δέκα τῆς σχολῆς ἀφηγησάμενος
 ἔτη ὑπέξῆλθεν εἰς Χαλκίδα, Εὐρυμέδοντος αὐτὸν
 τοῦ ἱεροφάντου δίκην ἀσεβείας γραφάμενου, ἣ
 Δημοφίλου, ὡς φησι Φαβωρίνος ἐν Παντοδαπῇ
 ἱστορίᾳ, ἐπειδὴ περ τὸν ὕμνον ἐποίησεν εἰς τὸν
 6 προειρημένον Ἑρμίαν, ἀλλὰ καὶ ἐπίγραμμα ἐπὶ
 τοῦ ἐν Δελφοῖς ἀνδριάντος τοιοῦτον·

τόνδε ποτ' οὐχ ὀσίως παραβὰς μακάρων θέμιν
 ἀγνήν
 ἔκτεινεν Περσῶν τοξοφόρων βασιλεύς,
 οὐ φανερώς λόγῃ φονίους ἐν ἀγῶσι κρατήσας,
 ἀλλ' ἀνδρὸς πίστει χρησάμενος δολίου.

Ἐνταῦθα δὴ πῶν ἀκόνιτον ἐτελεύτησεν, ὡς

^a Hom. II. xviii. 95.

^b As in ii. 78, iii. 19 and v. 77, Favorinus is curious to state the names of the accusers of philosophers put upon trial.

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request ; and that he also drew up a code of laws for the inhabitants. We learn further that, following the example of Xenocrates, he made it a rule in his school that every ten days a new president should be appointed. When he thought that he had stayed long enough with Alexander, he departed to Athens, having first presented to Alexander his kinsman Callisthenes of Olynthus. But when Callisthenes talked with too much freedom to the king and disregarded his own advice, Aristotle is said to have rebuked him by citing the line ^a :

Short-lived, I ween, wilt thou be, my child, by what thou sayest.

And so indeed it fell out. For he, being suspected of complicity in the plot of Hermolaus against the life of Alexander, was confined in an iron cage and carried about until he became infested with vermin through lack of proper attention ; and finally he was thrown to a lion and so met his end.

To return to Aristotle : he came to Athens, was head of his school for thirteen years, and then withdrew to Chalcis because he was indicted for impiety by Eurymedon the hierophant, or, according to Favorinus ^b in his *Miscellaneous History*, by Demophilus, the ground of the charge being the hymn he composed to the aforesaid Hermias, as well as the following inscription for his statue at Delphi ^c :

This man in violation of the hallowed law of the immortals was unrighteously slain by the king of the bow-bearing Persians, who overcame him, not openly with a spear in murderous combat, but by treachery with the aid of one in whom he trusted.

At Chalcis he died, according to Eumelus in the

^c *Anth. Plan.* iii. 48.

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φησιν Εὐμηλος ἐν τῇ πέμπτῃ τῶν Ἱστοριῶν, βιοὺς ἕτη ἑβδομήκοντα. ὁ δ' αὐτὸς φησιν αὐτὸν καὶ Πλάτωνι τριακοντούτῃν συστήναι, διαπίπτων· βεβίωκε γὰρ τρία μὲν πρὸς τοῖς ἑξήκοντα, Πλάτωνι δὲ ἑπτακαιδεκέτης συνέστη.

Ἄδῃ δὲ ὕμνος ἔχει τοῦτον τὸν τρόπον·

- 7 ἀρετά, πολύμοχθε γένει βροτείῳ,
 θήραμα κάλλιστον βίῳ,
 σᾶς πέρι, παρθένε, μορφᾶς
 καὶ θανεῖν ζαλωτὸς ἐν Ἑλλάδι πότμος
 καὶ πόνους τλήναι μαλεροὺς ἀκάμαντας·
 τοῖον ἐπὶ φρένα βάλλεις
 κάρτος ἀθάνατον χρυσοῦ τε κρείσσον
 καὶ γονέων μαλακανγήτιό θ' ὕπνου.
 σεῦ δ' ἔνεχ' οὐκ Διὸς Ἡρακλέης Λήδας τε κούροι
 πόλλ' ἀνέτλασαν ἔργοις
 σὺν ἀγρεύοντες δύναμιν.
- 8 σοῖς δὲ πόθοις Ἀχιλεὺς
 Αἴας τ' Αἴδαο δόμους ἤλθον·
 σᾶς δ' ἔνεκεν φίλιον μορφᾶς καὶ Ἀταρνέος
 ἔντροφος ἀελίου χήρωσεν ἀγᾶς.
 τοιγὰρ αἰίδιμος ἔργοις, ἀθάνατόν τε μιν αὐξή-
 σουσι Μοῦσαι
 Μναμοσύνας θύγατρος, Διὸς ξενίου σέβας αὔ-
 ξουσαι φιλίας τε γέρας βεβαίου.
- Ἔστι δ' οὖν καὶ εἰς τοῦτον ἡμῶν οὕτως ἔχον·
 Εὐρυμέδων ποτ' ἔμελλεν Ἀριστοτέλην ἀσεβείας
 γράφασθαι Δηοῦς μύστιδος ὦν πρόπολος,
 ἀλλὰ πῶν ἀκόνιτον ὑπέκφυγε· τοῦτ' ἀκοντι
 ἦν ἄρα νικῆσαι συκοφάσεις ἀδίκους,

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