

## ISSS Virtual Socrates Colloquium 2021

### Afterlives of an Eminent Philosopher: Socrates in Diogenes Laertius

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#### I. Socrates in the *Lives*: philosophy's genealogy and a founder's legacy

##### 1. Plan of the *Lives*

B1. Origins: Thales, sages, Pherecydes

Ionic branch from Thales in Books 2-7

B2. Anaximander, Anaximenes, Anaxagoras, Archelaus

B2. **Socrates**: Socratics

Xenophon, Aeschines

Aristippus: Cyrenaics; Phaedo (Eretriacs); Euclides: Megarics

Crito (4 sons), Simon, Glaucon, Simmias, Cebes

B3. Plato: Academics & Peripatetics

B4. Academics

B5. Aristotle: Peripatetics

B6. Antisthenes: Cynics

B7. Zeno: Stoics

Italic branch from Pherecydes in Books 8-10

B8. Pythagoras: Pythagoreans

B9. Heraclitus; Eleatics, Atomists, Protagoras ...

Pyrrho: Pyrrhonists

B10. Epicurus: Epicureans

##### 2. Preview of Lives organized by teacher-student succession: *Lives* 1.13-15

φιλοσοφίας δὲ δύο γεγονασιν ἀρχαί, **(B2)** ἢ τε ἀπὸ Ἀναξίμανδρου καὶ **(B8)** ἢ ἀπὸ Πυθαγόρου· τοῦ μὲν Θαλοῦ διακηκοῦτος, Πυθαγόρου δὲ Φερεκύδης καθηγήσατο. καὶ ἐκαλεῖτο ἢ μὲν Ἴωνική, ὅτι Θαλῆς Ἴων ὢν, Μιλήσιος γάρ, καθηγήσατο Ἀναξίμανδρου· ἢ δὲ Ἰταλική ἀπὸ Πυθαγόρου, ὅτι τὰ πλεῖστα κατὰ τὴν Ἰταλίαν ἐφιλοσόφησε. [14] καταλήγει δὲ ἢ μὲν εἰς **(B4)** Κλειτόμαχον καὶ **(B7)** Χρῦσιππον καὶ **(B5)** Θεόφραστον ἢ Ἴωνική· ἢ δὲ Ἰταλική εἰς **(B10)** Ἐπίκουρον. **(B2)** Θαλοῦ μὲν γὰρ Ἀναξίμανδρος, οὗ Ἀναξίμενης, οὗ Ἀναξαγόρας, οὗ Ἀρχέλαος, οὗ **Σωκράτης** ὁ τὴν ἠθικὴν εἰσαγαγών· οὗ οἱ τε ἄλλοι Σωκρατικοὶ καὶ **(B3)** Πλάτων ὁ τὴν ἀρχαίαν Ἀκαδημίαν συστησάμενος· **(B4)** οὗ Σπεύσιππος καὶ Ξενοκράτης, οὗ Πολέμων, οὗ Κράντωρ καὶ Κράτης, οὗ Ἀρκεσίλαος ὁ τὴν μέσην Ἀκαδημίαν εἰσηγησάμενος· οὗ Λακῦδης ὁ τὴν νέαν Ἀκαδημίαν φιλοσοφῆσας· οὗ Καρνεάδης, οὗ Κλειτόμαχος, καὶ ὧδε μὲν εἰς Κλειτόμαχον. [15] εἰς δὲ Χρῦσιππον οὕτω καταλήγει· **(B6)** **Σωκράτους** Ἀντισθένης, οὗ Διογένης ὁ Κύων, οὗ Κράτης ὁ Θηβαῖος, **(B7)** οὗ Ζήνων ὁ Κιτιεύς, οὗ Κλεάνθης, οὗ Χρῦσιππος. εἰς δὲ Θεόφραστον οὕτως· **(B5)** Πλάτωνος Ἀριστοτέλης, οὗ Θεόφραστος. καὶ ἢ μὲν Ἴωνική τοῦτον καταλήγει τὸν τρόπον· ἢ δὲ Ἰταλική οὕτω· **(B8)** Φερεκύδους Πυθαγόρας, οὗ Τηλαύγης ὁ υἱός, **(B9)** οὗ Ξενοφάνης, οὗ Παρμενίδης, οὗ Ζήνων ὁ Ἐλεάτης, οὗ Λεύκιππος, οὗ Δημόκριτος, οὗ πολλοὶ μὲν, ἐπ' ὀνόματος δὲ Ναυσιφάνης {καὶ Ναυκύδης}, **(B10)** οὗ Ἐπίκουρος.

Philosophy has two beginnings: **(B2)** one starting with Anaximander, who studied with Thales, and **(B8)** the other starting with Pythagoras, who was inspired by instruction from Pherecydes. One origin was called Ionian, because Thales was an Ionian from Miletus and Anaximander's instructor. The other was called Italian, because Pythagoras engaged in philosophy mostly in Italy. [14] The Ionian tradition ends with Clitomachus, Chrysippus, and Theophrastus, and the Italian ends with Epicurus. After Thales came **(B2)** Anaximander, then Anaximenes, Anaxagoras, Archelaus, **Socrates** (who introduced ethics), then the

other Socratics and **(B3)** Plato (who established the old Academy), then **(B4)** Speusippus, Xenocrates, Polemo, Crantor and Crates, Arcesilaus (who introduced the Middle Academy), Lacydes (who formed the New Academy), Carneades, and finally Clitomachus. [15] It also ends with Chrysippus: after **Socrates** came **(B6)** Antisthenes, then Diogenes the Cynic, Crates of Thebes, **(B7)** Zeno of Citium, Cleanthes, and Chrysippus. And also with Theophrastus: after Plato came **(B5)** Aristotle, then Theophrastus. That is the way the Ionian tradition ends. The Italian ends this way: after Pherecydes came **(B8)** Pythagoras, then his son Telauges, then **(B9)** Xenophanes, Parmenides, Zeno of Elea, Leucippus, Democritus, who had many followers, notably Nausiphanes {and Naucydes}, then **(B10)** Epicurus.

### 3. Parts of philosophy and lists of stances: *Lives* 1.18-20

#### a) Physics from Thales, Dialectic from Zeno of Elea, Ethics from Socrates

καὶ μέχρι μὲν Ἀρχελάου τὸ φυσικὸν εἶδος ἦν· ἀπὸ δὲ Σωκράτους, ὡς προείρηται, τὸ ἠθικόν· ἀπὸ δὲ Ζήνωνος τοῦ Ἐλεάτου, τὸ διαλεκτικόν.

τοῦ δὲ ἠθικοῦ γεγόνασιν **αἰρέσεις δέκα**: Ἀκαδημαϊκή, Κυρηναϊκή, Ἡλειακή, Μεγαρική, Κυνική, Ἐρετρική, Διαλεκτική, Περιπατητική, Στωϊκή, Ἐπικούρειος. [19] Ἀκαδημαϊκῆς μὲν οὖν τῆς ἀρχαίας προέστη Πλάτων, τῆς μέσης Ἀρκεσίλαος, τῆς νέας Λακύδης· Κυρηναϊκῆς Ἀρίστιππος ὁ Κυρηναῖος, Ἡλειακῆς Φαίδων ὁ Ἡλείος, Μεγαρικῆς Εὐκλείδης Μεγαρεύς, Κυνικῆς Ἀντισθένης Ἀθηναῖος, Ἐρετρικῆς Μενέδημος Ἐρετριεύς, Διαλεκτικῆς Κλειτόμαχος Καρχηδόσιος, Περιπατητικῆς Ἀριστοτέλης Σταγειρίτης, Στωϊκῆς Ζήνων Κιτιεύς· ἡ δὲ Ἐπικούρειος ἀπ' αὐτοῦ κέκληται Ἐπικούρου.

Ἴππόβοτος δ' ἐν τῷ Περὶ αἰρέσεων **ἐννέα φησὶν αἰρέσεις** καὶ ἀγωγὰς εἶναι· πρώτην Μεγαρικὴν, δευτέραν Ἐρετρικὴν, τρίτην Κυρηναϊκὴν, τετάρτην Ἐπικούρειον, πέμπτην Ἀννικέρειον, ἕκτην Θεοδώρειον, ἑβδόμην Ζηνώνειον τὴν καὶ Στωϊκὴν, ὀγδόην Ἀκαδημαϊκὴν τὴν ἀρχαίαν, ἐνάτην Περιπατητικὴν· [20] οὔτε δὲ Κυνικὴν, οὔτε Ἡλειακὴν, οὔτε Διαλεκτικὴν. τὴν μὲν γὰρ Πυρρώνειον οὐδ' οἱ πλείους προσποιῶνται διὰ τὴν ἀφασίαν· ἔνιοι δὲ κατὰ τι μὲν αἴρεσιν εἶναι φασιν αὐτὴν, κατὰ τι δὲ οὔ.

Up to Archelaus there was only physics; ethics originated, as said before, with Socrates, and dialectic with Zeno of Elea.

In ethics there have been **ten** philosophical stances: Academic, Cyrenaic, Eliac, Megaric, Cynic, Eretric, Dialectical, Peripatetic, Stoic, and Epicurean. [19] Plato founded the original Academic stance, Arcesilaus the Middle Academic stance, and Lacydes the New Academic stance. Phaedo of Elis founded the Eliac; Euclides of Megara the Megaric; Antisthenes of Athens the Cynic; Menedemus of Eretria the Eretric; Clitomachus of Carthage the Dialectical; Aristotle of Stagira the Peripatetic; Zeno of Citium the Stoic; and the Epicurean stance is named after Epicurus himself.

Hippobotus [F1] in *On Stances* says there are **nine** stances or schools: first the Megaric, second the Eretric, third the Cyrenaic, fourth the Epicurean, fifth the Annicerian, sixth the Theodorean, seventh the Zenonian and Stoic, eighth the original Academic, and ninth the Peripatetic; [20] but he does not include the Cynic, Eliac, or Dialectical stances. For most authorities do not count the Pyrrhonians because of their practice of affirming nothing, though some say it is a stance in some ways, and in other ways not.

#### b) Socratic stances

Anonymous: 1) Academic, Cyrenaic, Eliac, Megaric, Cynic  
2) Peripatetic, Epicurean, Eretric, Dialectical, Stoic (realigned)

Hippobotus: 1) Megaric, Eretric, Cyrenaic = a) Euclides, b) Phaedo, c) Aristippus  
2c) Epicurean, Annicerian, Theodorean  
2d) Zenonian or Stoic: from 1d) Antisthenes  
2e) Academic, Peripatetic: from 1e) Plato  
– no Cynic (2d), Eliac (1b), Dialectical (1a) ... or Pyrrhonian

#### 4. Preview of Socratic Lives: *Lives* 2.47

[47] τῶν δὲ διαδεξαμένων αὐτὸν τῶν λεγομένων Σωκρατικῶν οἱ κορυφαιότατοι μὲν Πλάτων, Ξενοφῶν, Ἀντισθένης· τῶν δὲ φερομένων δέκα οἱ διασημότετοι τέσσαρες, Αἰσχίνης, Φαίδων, Εὐκλείδης, Ἀρίστιππος. λεκτέον δὴ πρῶτον περὶ Ξενοφῶντος, εἶτα περὶ Ἀντισθένους ἐν τοῖς κυνικοῖς, ἔπειτα περὶ τῶν Σωκρατικῶν, εἴθ' οὕτω περὶ Πλάτωνος, ἐπεὶ κατάρχει τῶν δέκα αἱρέσεων. καὶ τὴν πρώτην Ἀκαδημίαν αὐτὸς συνεστήσατο. ἢ μὲν οὖν ἀκολουθία τοῦτον ἐχέτω τὸν τρόπον.

[47] The foremost among his successors, who are called Socratics, are Plato, Xenophon, and Antisthenes; and among the traditional ten, the four most prominent are Aeschines (2.60-4), Phaedo (2.105), Euclides (2.106-8), and Aristippus (2.65-85). We must first discuss Xenophon (2.48-59), then Antisthenes (6.1-19) among the Cynics, then the Socratics, then on to Plato (3), since he inaugurates the ten philosophical stances and himself established the first Academy. So that is to be the sequence to follow.

### II. The Life of Socrates by Diogenes (2.18-47)

- A. Origins (18-21): family, studies, trade, innovations  
     parents & teachers: Anaxagoras, Damon, Archelaus  
     firsts: teaching rhetoric, discussing conduct, condemned  
     preview: ethical focus, persistent questioning
- B. Character displayed in public and social life (22-28)  
     public: Athens, fitness & military service, politics  
     personal: austerity, wives & sons, comic ridicule
- C. Philosophical practice displayed in personal encounters (29-37)  
     beneficiaries: eight citizens; Socratics (Euclides, Antisthenes, Phaedo, Aeschines)  
     topics: daimonion, education, knowledge, austerity, Xanthippe, Pythian oracle, trial
- D. Trial and death (38-44)  
     prosecution, charges, Lysias, verdicts, prison, verses, aftermath
- E. Addenda (44-6): chronology (birth, death), physics, magus, Epigram, rivals
- F. Transition (47): students (successors), homonyms

### III. Philosophical practice

#### 5. Innovations or distinctive features: *Lives* 2.19-20

ἦν γὰρ καὶ ἐν τοῖς ῥητορικοῖς δεινός, ὥς φησι καὶ Ἰδομενεύς· ἀλλὰ καὶ οἱ τριάκοντα αὐτὸν ἐκόλυσαν **τέχνας διδάσκειν λόγων**, ὥς φησι Ξενοφῶν. [20] καὶ Ἀριστοφάνης αὐτὸν κωμῶδει ὡς **τὸν ἥττω λόγον κρείττω ποιοῦντα**. καὶ γὰρ **πρῶτος**, ὥς φησι καὶ Φαβωρίνος ἐν Παντοδαπῇ ἱστορίᾳ, μετὰ τοῦ μαθητοῦ Αἰσχίνου **ῥητορεύειν ἐδίδαξε**· λέγει δὲ τοῦτο καὶ Ἰδομενεύς ἐν τοῖς Περὶ τῶν Σωκρατικῶν. καὶ **πρῶτος περὶ βίου διελέχθη** καὶ πρῶτος φιλοσόφων καταδικασθεὶς ἐτελεύτα. ...

For he also had formidable rhetorical skills, as Idomeneus [F25] says too. In fact, the Thirty prohibited him from teaching techniques of argument, as Xenophon says [*Mem.* 1.2.31]; [20] and Aristophanes depicts him in his comedy making the weaker argument stronger [*Clouds* 112–18, 882–1114]. For as Favorinus [F67] says in *Historical Omnibus*, he was the first along with his student Aeschines to teach public speaking; that is what Idomeneus [F25] says too in *On the Socratics*. He was also the first to discuss the conduct of life, and the first philosopher condemned and put to death. Aristoxenus son of Spintharus [F59] says he also made money; for instance, he would invest some petty cash, collect the return, and after spending that, invest again.

6. Preview of Socratic philosophy: *Lives* 2.20-1

Κρίτωνα δ' ἀναστῆσαι αὐτὸν ἀπὸ τοῦ **ἐργαστηρίου** καὶ παιδεῦσαι τῆς κατὰ ψυχὴν χάριτος ἐρασθέντα Δημήτριός φησιν ὁ Βυζάντιος. [21] γνόντα δὲ τὴν φυσικὴν θεωρίαν μηδὲν εἶναι πρὸς ἡμᾶς, **τὰ ἠθικὰ φιλοσοφεῖν** ἐπὶ τε τῶν **ἐργαστηρίων** καὶ ἐν τῇ ἀγορᾷ· κάκεῖνα δὲ φάσκειν ζητεῖν, “ὅτι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται.” πολλάκις δὲ βιαίτερον ἐν ταῖς **ζητήσεσι διαλεγόμενον** κονδυλίζεσθαι καὶ παρατίλλεσθαι, τὸ πλέον τε γελᾶσθαι καταφρονούμενον· καὶ πάντα ταῦτα φέρειν ἀνεξικάκως, ὅθεν καὶ λακτισθέντα, ἐπειδὴ ἠνέσχετο, τινὸς θαυμάσαντος, εἰπεῖν, ‘εἰ δέ με ὄνος ἐλάκτισε, δίκην ἂν αὐτῷ ἐλάγχανον;’ καὶ ταῦτα μὲν ὁ Δημήτριος.

1) Crito secured his release from the workshop and educated him, having fallen in love with his charismatic soul, says Demetrius of Byzantium. [21] 2) Concluding that the study of natural philosophy is nothing to us, he dedicated his philosophy to examining questions of ethics directly in workshops and the marketplace; and that is what he claimed to be investigating:

Anything bad or good that gets done in halls and dwellings. [*Od.* 4.392]

3) Because he was often so forceful in pressing the discussion in his investigations, sometimes people punched him or pulled his hair, and mostly they laughed at him with contempt, all of which he patiently endured. 4) So once after he was kicked, and someone was amazed he put up with it, he said, “If an ass had kicked me, would I get any justice from it?” All that’s from Demetrius.

7. Goal of Socratic inquiry: *Lives* 2.22

ἀποδημίας δὲ οὐκ ἐδεήθη, καθάπερ οἱ πλείους, πλὴν εἰ μὴ στρατεύεσθαι ἔδει. τὸ δὲ λοιπὸν αὐτόθι μένων **φιλονεικότερον συνεζήτηε τοῖς προσδιαλεγόμενοις**, οὐχ ὥστε ἀφελέσθαι τὴν δόξαν αὐτοῦς, ἀλλ' ὥστε **τὸ ἀληθὲς ἐκμαθεῖν** πειρᾶσθαι.

He had no interest in travel, as most people do, except when military service required it. The rest of his time he spent in Athens and pursued his investigations tenaciously in his discussions with people, not so as to diminish their reputations but to try to understand the truth fully.

8. Transition to end of life: *Lives* 2.37-8

ταῦτα δὴ καὶ **τοιαῦτα λέγων καὶ πράττων** πρὸς τῆς Πυθίας ἐμαρτυρήθη, Χαιρεφῶντι ἀνελούσης ἐκεῖνο δὴ τὸ περιφερόμενον· “ἀνδρῶν ἀπάντων Σωκράτης σοφώτατος.” [38] ἀφ' οὗ δὴ καὶ **ἐφθονήθη** μάλιστα· καὶ δὴ καὶ ὅτι **διήλεγχε** τοὺς μέγα φρονούντας ἐφ' ἑαυτοῖς ὡς ἀνοήτους, καθάπερ ἀμέλει καὶ Ἄνυτον, ὡς καὶ ἐν τῷ Πλάτωνός ἐστι Μένωνι. οὗτος γὰρ οὐ φέρων τὸν ὑπὸ Σωκράτους χλευασμὸν πρῶτον μὲν ἐπήλειπεν αὐτῷ τοὺς περὶ Ἀριστοφάνην, ἔπειτα καὶ Μέλητον συνέπεισεν ἀπενέγκασθαι κατ' αὐτοῦ γραφὴν ἀσεβείας καὶ τῶν νέων διαφθορᾶς.

Those, then, are the kinds of things he said and did, as the Pythian oracle attested when it gave Chaerephon that celebrated response: “Of all mankind the wisest is your Socrates.” [38] That naturally provoked enormous resentment. So too did his practice of confuting many who thought highly of themselves, since it made them look foolish. That’s exactly what happened with Anytus, as seen in Plato’s *Meno* [89-95]; for he did not put up with Socrates’ scorn for him, and first he stirred up Aristophanes and his friends against him, and then he persuaded Meletus to file charges against him for impiety and corruption of the young [*Ap.* 18-19, 24].

8a. Plato’s version: *Apology* 21a-b

ἤρετο γὰρ δὴ εἴ τις ἐμοῦ εἴη σοφώτερος. ἀνεῖλεν οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι. καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ οὐτοσί μαρτυρήσει, ἐπειδὴ ἐκεῖνος τετελεύτηκεν. Σκέψασθε δὴ ὧν ἕνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονεν. ταῦτα γὰρ ἐγὼ ἀκούσας ἐνεθυμούμην οὕτως· “Τί ποτε λέγει ὁ θεός, καὶ τί ποτε αἰνίττεται; ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε μικρὸν σύννοϊδα ἐμαυτῷ σοφὸς ὢν. τί οὖν ποτε λέγει φάσκων ἐμὲ σοφώτατον εἶναι; οὐ γὰρ δήπου ψεύδεται γε· οὐ γὰρ θέμις αὐτῷ.”

He [Chaerephon] asked is anyone was wiser than me. So the Pythia responded that no one is wiser. And on these points his brother here will testify for you, since the man is dead. Now you consider why I say these things, for I'm going to explain for you how the accusations against me have arisen. For when I heard that, I thought to myself this way: "What on earth is the god saying, and what on earth is he hinting at? For my part, I'm certainly not aware of my being wise in any way great or small. So what on earth is he saying in claiming I am wisest? For he can't possibly be saying something false; that's not sanctioned for him."

#### 9. Impact on partners: *Lives* 2.29-30

ικανὸς δ' ἀμφοτέρωθεν ἦν, καὶ **προτρέψαι** καὶ ποτρέψαι ὥσπερ τὸν **Θεαίτητον** περὶ ἐπιστήμης **διαλεχθεὶς** ἔνθεον ἀπέπεμψε, καθὰ καὶ Πλάτων φησὶν. **Εὐθύφρονα** δὲ τῷ πατρὶ γραψάμενον ξεν<οκτον>ίας δίκην περὶ οὐδενὸς τινὰ **διαλεχθεὶς** ἀπήγαγε. καὶ τὸν **Λύσιον** δὲ ἠθικώτατον ἐποίησε **προτρέψας**. ἦν γὰρ ἱκανὸς ἀπὸ τῶν πραγμάτων τοὺς λόγους εὐρίσκειν. **ἐνέτρεψε** δὲ καὶ **Λαμπροκλέα** τὸν υἱὸν τῆ μητρὶ ἀγριαίνόμενον, ὡς πού καὶ Ξενοφῶν εἶρηκε. καὶ **Γλαύκωνα** μὲν τὸν Πλάτωνος ἀδελφὸν θέλοντα πολιτεύεσθαι ἀπέστησε διὰ τὸ ἀπειρώς ἔχειν, ὡς φησὶ ὁ Ξενοφῶν· **Χαρμίδην** δὲ τοῦναντίον ἐπέστησεν οἰκείως ἔχοντα. [30] ἐπῆρε δὲ καὶ εἰς φρόνημα **Ἴφικράτη** τὸν στρατηγόν, δείξας αὐτῷ τοῦ κουρέως Μειδίου ἀλεκτρούνας ἀντίον τῶν Καλλίου περυξαμένους.

[29] He was effective in both ways, whether persuading someone to do something or not to do it. For example, 1) their discussion about knowledge left Theaetetus inspired, as Plato says too; and 2) Euthyphro, who had filed an indictment against his father for killing a foreigner, was deterred from proceeding after their discussion about piety. 3) Lysis as well was motivated by him to become a man of sterling character; for Socrates was always able to tie his arguments to the situation at hand. 4) He also made his son Lamprocles feel ashamed for complaining about his mother, as Xenophon says somewhere [*Mem.* 2.2]; and 5) when Plato's brother Glaucon wanted to enter politics, he dissuaded him because of his inexperience, as Xenophon says [*Mem.* 3.6], but 6) he encouraged Charmides, who had an affinity for it [*Mem.* 3.7]. [30] 7) He also spurred the aspirations of the general Iphicrates by pointing out some roosters belonging to the barber Meidias that were flapping their wings in front of Callias' roosters.

#### 10. Impact on four Socratics: *Lives* 2.30, 36, 31, 34

30 ὁρῶν δ' **Εὐκλείδην** ἐσπουδακότα περὶ τοὺς ἐριστικούς λόγους, ὃν Εὐκλείδην, ἔφη, 'σοφισταῖς μὲν δυνήσῃ χρῆσθαι, ἀνθρώποις δὲ οὐδαμῶς.' ἀχρηστον γὰρ ᾤετο εἶναι τὴν περὶ ταῦτα γλισχρολογίαν, ὡς καὶ Πλάτων ἐν Εὐθυδήμῳ φησὶν. When he saw Euclides was fascinated with eristic arguments, he said, "Euclides, you'll be able to deal with sophists but never with people." For he considered such literal-minded hairsplitting useless, as Plato as well says in *Euthydemus* [303a, 304d-5b Anon.]. [cf. 2.106]

36 στρέψαντος **Ἀντισθένης** τὸ διερωγὸς τοῦ τρίβωνος εἰς τοῦμφανές, 'ὁρῶ σου,' ἔφη, 'διὰ τοῦ τρίβωνος τὴν κενοδοξίαν.' When Antisthenes turned over his cloak to show the holes in it, Socrates said, "I see your vanity through your cloak." [cf. 6.8]

31 **Φαίδωνα** δὲ δι' αἰχμαλωσίαν ἐπ' οἰκήματος καθήμενον προσέταξε Κρίτωνι λυτρώσασθαι, καὶ φιλόσοφον ἀπειργάσατο. When Phaedo was taken captive in battle and made to work in a brothel, he directed Crito to pay for his release and made him into a philosopher. [cf. 2.105]

34 **Αἰσχίνου** δὲ εἰπόντος, 'πένης εἰμι καὶ ἄλλο μὲν οὐδὲν ἔχω, δίδωμι δὲ σοι ἑμαυτόν,' ἄρ' οὖν, εἶπεν, 'οὐκ αἰσθάνῃ τὰ μέγιστα μοι δίδούς;' When Aeschines said, "I'm a poor man and I have nothing else, but I give you myself," he replied, "What? Don't you see you're giving me the greatest gift?" [cf. 2.60]