Fragments

THE PRESOCRATICS

6th–5th century BC

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Ἀποσπάσματα

Translated from the Greek with AI (Claude) and edited

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Fragments · The Presocratics (6th–5th century BC)

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INTRODUCTION

Greek philosophy begins, in the sixth century BC, with a handful of thinkers in Ionia and southern Italy who asked what the world is made of, how it came to be, and how anyone could know. None of their books survives. What we have are fragments: sentences and lines of verse quoted by later writers, from Plato and Aristotle to Christian bishops and Byzantine anthologists, often a thousand years later.

This page collects the genuine fragments of the major figures, in the numbering that scholars have used since Hermann Diels first gathered them in 1903. Anaximander's single sentence on justice and time; Xenophanes mocking gods made in human image; Heraclitus on the logos, the unity of opposites and the river; Parmenides' poem of the goddess who reveals that "it is"; Zeno and Melissus defending him; Empedocles' four roots, driven by Love and Strife; Anaxagoras' Mind; the Pythagorean Philolaus on limit and number; and Democritus, the atomist, whose surviving words are mostly advice on how to live cheerfully. Thales and Pythagoras wrote nothing that survives, and so do not appear.

Fragments are hard: often we do not know their context, and sometimes where the quotation begins and ends. Words of the quoting author that are needed to make sense of a fragment are shown in italics.

The Milesians

Anaximander and Anaximenes: the first philosophers of nature, and the few words of theirs that survive.

Ἀναξίμανδρος

	GREEK	ENGLISH
12B1	ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν	The things from which existing things come to be are also the things into which they perish, according to what must be. For they pay penalty and retribution to one another for their injustice, according to the ordering of time.[1]

Anaximenes

Anaximenes of Miletus (sixth century BC), who held that all things are air, thinned or thickened.

	GREEK	ENGLISH
13B1	*τὸ γὰρ συστελλόμενον αὐτῆς καὶ πυκνούμενον ψυχρὸν εἶναί φησι, τὸ δ' ἀραιὸν καὶ τὸ χαλαρόν (οὕτω πως ὀνομάσας καὶ τῶι ῥήματι) θερμόν.*	*For he says that the part of it that is contracted and condensed is cold, and that what is rare and* relaxed *(this, roughly, is the name he gives it, word and all) is hot.*[2]
13B2	οἷον ἡ ψυχή, *φησίν,* ἡ ἡμετέρα ἀὴρ οὖσα συγκρατεῖ ἡμᾶς, καὶ ὅλον τὸν κόσμον πνεῦμα καὶ ἀὴρ περιέχει.	Just as our soul, *he says,* being air, holds us together, so breath and air encompass the whole world.

1 Anaximander of Miletus (sixth century BC). Simplicius preserves this sentence in indirect speech; it is the oldest surviving piece of Greek philosophical prose.

2 Plutarch is quoting Anaximenes of Miletus (sixth century BC). "It" is matter, which for Anaximenes is air.

Xenophanes

The poet who mocked gods made in human image, and taught one god and the limits of knowledge.

Ἐλεγεῖαι

	GREEK	ENGLISH
21B1	νῦν γὰρ δὴ ζάπεδον καθαρὸν καὶ χεῖρες ἁπάντων καὶ κύλικες· πλεκτοὺς δ’ ἀμφιτιθεῖ στεφάνους, ἄλλος δ’ εὐῶδες μύρον ἐν φιάλῃ παρατείνει· κρατὴρ δ’ ἕστηκεν μεστὸς εὐφροσύνης, ἄλλος δ’ οἶνος ἕτοιμος, ὃς οὔποτέ φησι προδώσειν, μείλιχος ἐν κεράμοισ’ ἄνθεος ὀσδόμενος· ἐν δὲ μέσοισ’ ἁγνὴν ὀδμὴν λιβανωτὸς ἵησι· ψυχρὸν δ’ ἔστιν ὕδωρ καὶ γλυκὺ καὶ καθαρόν· πάρκειναι δ’ ἄρτοι ξανθοὶ γεραρή τε τράπεζα τυροῦ καὶ μέλιτος πίονος ἀχθομένη· βωμὸς δ’ ἄνθεσιν ἀν τὸ μέσον πάντηι πεπύκασται, μολπὴ δ’ ἀμφὶς ἔχει δώματα καὶ θαλίη.	For now the floor is clean, and everyone’s hands, and the cups. Someone sets woven garlands around our heads, another hands round sweet-smelling perfume in a bowl; the mixing bowl stands full of good cheer, and more wine is ready, which says it will never let us down, mellow in the jars, with the scent of flowers. In our midst the frankincense sends up its holy fragrance; there is water, cool and sweet and clean; golden loaves are set beside us, and a splendid table laden with cheese and rich honey; the altar in the middle is decked all over with flowers, and song and festivity fill the house all around.[1]
	/ χρὴ δὲ πρῶτον μὲν θεὸν ὑμνεῖν εὔφρονας ἄνδρας εὐφήμοις μύθοις καὶ καθαροῖσι λόγοις· σπείσαντας δὲ καὶ εὐξαμένους τὰ δίκαια δύνασθαι πρήσσειν (ταῦτα γὰρ ὧν ἐστι προχειρότερον) οὐχ ὕβρις πίνειν ὁπόσον κεν ἔχων ἀφίκοιο οἴκαδ’ ἄνευ προπόλου μὴ πάνυ γηραλέος. ἀνδρῶν δ’ αἰνεῖν τοῦτον ὃς ἐσθλὰ πιὼν ἀναφαίνηι, ὥς οἱ μνημοσύνη καὶ τόνος ἀμφ’ ἀρετῆς. οὔτι μάχας διέπειν Τιτήνων οὐδὲ Γιγάντων οὐδ(ὲ) ⟨αὖ⟩ Κενταύρων, πλάσματα τῶν προτέρων, ἢ στάσιας σφεδανάς, τοῖσ’ οὐδὲν χρηστὸν ἔνεστι, θεῶν ⟨δὲ⟩ προμηθείην αἰὲν ἔχειν ἀγαθόν.	/ Men of good cheer should first hymn the god with reverent stories and pure words. And when they have poured libations and prayed for the power to do what is just (for that is the more obvious thing to ask for), it is no outrage to drink as much as still lets you get home without an attendant, unless you are very old. Of men, praise the one who, after drinking, brings fine things to light, as memory and his striving for excellence allow him; he should not recount the battles of Titans or of Giants, or of Centaurs either, the fictions of earlier men, or violent civil strife, in which there is nothing

1 Xenophanes of Colophon (c. 570–475 BC) was a poet and thinker. The poem describes a symposium, a formal drinking party.

	GREEK	ENGLISH
		useful. But to keep the gods always in mind is good.
21B2	ἀλλ᾽ εἰ μὲν ταχυτῆτι ποδῶν νίκην τις ἄροιτο ἢ πενταθλεύων, ἔνθα Διὸς τέμενος πὰρ Πίσαο ῥοῆισ᾽ ἐν ᾽Ολυμπίηι, εἴτε παλαίων ἢ καὶ πυκτοσύνην ἀλγινόεσσαν ἔχων, εἴτε τι δεινὸν ἄεθλον ὃ παγκράτιον καλέουσιν, ἀστοῖσίν κ᾽ εἴη κυδρότερος προσορᾶν, καί κε προεδρίην φανερὴν ἐν ἀγῶσιν ἄροιτο, καί κεν σῖτ᾽ εἴη δημοσίων κτεάνων ἐκ πόλεως καὶ δῶρον ὅ οἱ κειμήλιον εἴη· εἴτε καὶ ἵπποισιν, ταῦτά κε πάντα λάχοι οὐκ ἐὼν ἄξιος ὥσπερ ἐγώ. ῥώμης γὰρ ἀμείνων ἀνδρῶν ἠδ᾽ ἵππων ἡμετέρη σοφίη. ἀλλ᾽ εἰκῆι μάλα τοῦτο νομίζεται, οὐδὲ δίκαιον προκρίνειν ῥώμην τῆς ἀγαθῆς σοφίης.	But suppose someone wins a victory by speed of foot, or in the pentathlon, where the precinct of Zeus lies beside the streams of Pisa at Olympia, or in wrestling, or by taking on the painful art of boxing, or in that fearsome contest they call the pankration. Then he would be more glorious in his fellow citizens' eyes, and would win a conspicuous front seat at the games, and he would have his meals at public expense from the city, and a gift to keep as an heirloom. Or if he won with horses, he would get all these things too, though he is not as deserving as I am. For better than the strength of men or of horses is our wisdom. But this custom is quite thoughtless, and it is not just to rank strength above good wisdom.[2]
	/ οὔτε γὰρ εἰ πύκτης ἀγαθὸς λαοῖσι μετείη οὔτ᾽ εἰ πενταθλεῖν οὔτε παλαισμοσύνην, οὐδὲ μὲν εἰ ταχυτῆτι ποδῶν, τόπερ ἐστὶ πρότιμον ῥώμης ὅσσ᾽ ἀνδρῶν ἔργ᾽ ἐν ἀγῶνι πέλει, τοὔνεκεν ἂν δὴ μᾶλλον ἐν εὐνομίηι πόλις εἴη. σμικρὸν δ᾽ ἄν τι πόλει χάρμα γένοιτ᾽ ἐπὶ τῶι, εἴ τις ἀεθλεύων νικῶι Πίσαο παρ᾽ ὄχθας· οὐ γὰρ πιαίνει ταῦτα μυχοὺς πόλεως.	/ For even if there were a good boxer among the people, or a man good at the pentathlon or at wrestling, or even at speed of foot, which is honored above all the feats of strength men perform in the games, the city would not be any better governed for that. Small is the joy a city would take in it if someone won a contest on the banks of Pisa, for these things do not fatten the city's storerooms.
21B3	ἁβροσύνας δὲ μαθόντες ἀνωφελέας παρὰ Λυδῶν, ὄφρα τυραννίης ἦσαν ἄνευ στυγερῆς, ἤιεσαν εἰς ἀγορὴν παναλουργέα φάρε᾽ ἔχοντες, οὐ μείους ὥσπερ χίλιοι εἰς ἐπίπαν, αὐχαλέοι, χαίτηισιν ἀγαλλόμεν(οι) εὐπρεπέεσσιν ἀσκητοῖσ᾽ ὀδμὴν χρίμασι δευόμενοι.	They learned useless luxuries from the Lydians while they were still free of hateful tyranny, and went to the marketplace in robes all of purple, no fewer than a thousand in all, boastful, glorying in their handsome hair, drenched in the scent of elaborate perfumes.[3]
21B4	*εἴτε Φείδων πρῶτος ὁ Ἀργεῖος ἔκοψε νόμισμα … εἴτε* Λυδοί, *καθά φησι Ξ.*	*Whether it was Pheidon of Argos who first* struck coinage … *or* the Lydians, *as Xenophanes says.*
21B5		

2 The pankration was a no-holds-barred combination of boxing and wrestling. Pisa is the district around Olympia.
3 The subject is Xenophanes's own people, the citizens of Colophon in Ionia.

	GREEK	ENGLISH
	οὐδέ κεν ἐν κύλικι πρότερον κεράσειέ τις οἶνον / ἐγχέας, ἀλλ' ὕδωρ καὶ καθύπερθε μέθυ.	Nor would anyone mix wine in the cup by pouring the wine in first, / but water, and the wine on top.
21B6	πέμψας γὰρ κωλῆν ἐρίφου σκέλος ἤραο πῖον ταύρου λαρινοῦ, τίμιον ἀνδρὶ λαχεῖν, τοῦ κλέος Ἑλλάδα πᾶσαν ἐφίξεται οὐδ' ἀπολήξει, ἔστ' ἂν ἀοιδάων ἦι γένος Ἑλλαδικῶν.	For you sent the thigh of a kid and got back the fat leg of a fatted bull, a prize fit for a man to receive, a man whose fame will reach all Greece and will not cease as long as the race of Greek songs endures.
21B7	νῦν αὖτ' ἄλλον ἔπειμι λόγον, δείξω δὲ κέλευθον.	Now I will move on to another account, and show the way.
	καί ποτέ μιν στυφελιζομένου σκύλακος παριόντα φασὶν ἐποικτῖραι καὶ τόδε φάσθαι ἔπος· 'παῦσαι μηδὲ ῥάπιζ', ἐπεὶ ἦ φίλου ἀνέρος ἐστὶν ψυχή, τὴν ἔγνων φθεγξαμένης ἀίων.'	And once, they say, as he was passing a puppy that was being beaten, he took pity and spoke these words: "Stop, don't beat it. It really is the soul of a friend; I recognized it when I heard it cry out."[4]
21B8	ἤδη δ' ἑπτά τ' ἔασι καὶ ἑξήκοντ' ἐνιαυτοί βλητρίζοντες ἐμὴν φροντίδ' ἀν' Ἑλλάδα γῆν· ἐκ γενετῆς δὲ τότ' ἦσαν ἐείκοσι πέντε τε πρὸς τοῖς, εἴπερ ἐγὼ περὶ τῶνδ' οἶδα λέγειν ἐτύμως.	Sixty-seven years there have been already tossing my thoughts up and down the land of Greece; and from my birth until then there were twenty-five more besides, if I know how to speak truly about these things.
21B9	ἀνδρὸς γηρέντος πολλὸν ἀφαυρότερος.	much feebler than an aged man.

SATIRES

Xenophanes's satirical poems (sixth century BC), attacking Homer, Hesiod and gods made in human image.

	GREEK	ENGLISH
21B10	ἐξ ἀρχῆς καθ' Ὅμηρον ἐπεὶ μεμαθήκασι πάντες . . .	Since from the beginning all have learned from Homer . . .
21B11	πάντα θεοῖσ' ἀνέθηκαν Ὅμηρός θ' Ἡσίοδός τε, ὅσσα παρ' ἀνθρώποισιν ὀνείδεα καὶ ψόγος ἐστίν, κλέπτειν μοιχεύειν τε καὶ ἀλλήλους ἀπατεύειν.	Homer and Hesiod have attributed to the gods everything that is a shame and a reproach among human beings: stealing, adultery, and deceiving one another.
21B12	ὡς πλεῖστ' ἐφθέγξαντο θεῶν ἀθεμίστια ἔργα, / κλέπτειν μοιχεύειν τε καὶ ἀλλήλους ἀπατεύειν.	as they told of very many lawless deeds of the gods: / stealing, adultery, and deceiving one another.
21B13	alii Homerum quam Hesiodum maiorem natu fuisse scripserunt, in quibus Philochorus et Xenophanes, alii minorem.	Some have written that Homer was older than Hesiod, among them Philochorus and Xenophanes; others that he was younger.
21B14		

4 The man is Pythagoras, mocked here for his teaching that souls pass into other bodies.

	GREEK	ENGLISH
	ἀλλ' οἱ βροτοὶ δοκέουσι γεννᾶσθαι θεούς, / τὴν σφετέρην δ' ἐσθῆτα ἔχειν φωνήν τε δέμας τε.	But mortals suppose that gods are born, / and have clothes and a voice and a body like their own.
21B15	ἀλλ' εἰ χεῖρας ἔχον βόες ⟨ἵπποι τ'⟩ ἠὲ λέοντες ἢ γράψαι χείρεσσι καὶ ἔργα τελεῖν ἅπερ ἄνδρες, ἵπποι μέν θ' ἵπποισι βόες δέ τε βουσὶν ὁμοίας καί ⟨κε⟩ θεῶν ἰδέας ἔγραφον καὶ σώματ' ἐποίουν τοιαῦθ' οἷόν περ καὐτοὶ δέμας εἶχον ⟨ἕκαστοι⟩.	But if cattle and horses and lions had hands, or could draw with their hands and make works as men do, horses would draw like horses, and cattle like cattle, the shapes of gods, and would make their bodies just like the build each kind had itself.
21B16	Αἰθίοπές τε ⟨θεοὺς σφετέρους⟩ σιμοὺς μέλανάς τε / Θρῆικές τε γλαυκοὺς καὶ πυρρούς ⟨φασι πέλεσθαι⟩.	The Ethiopians say their gods are snub-nosed and black, / the Thracians that theirs are blue-eyed and red-haired.
21B17	ἑστᾶσιν δ' ἐλάτης ⟨βάκχοι⟩ πυκινὸν περὶ δῶμα.	And Bacchic boughs of pine stand around the close-built house.
21B18	οὔτοι ἀπ' ἀρχῆς πάντα θεοὶ θνητοῖσ' ὑπέδειξαν, / ἀλλὰ χρόνωι ζητοῦντες ἐφευρίσκουσιν ἄμεινον.	The gods did not reveal all things to mortals from the beginning; / but in time, by searching, they find out better.
21B19	*δοκεῖ δὲ [Thales] κατά τινας πρῶτος ἀστρολογῆσαι καὶ ἡλιακὰς ἐκλείψεις καὶ τροπὰς προειπεῖν, ὥς φησιν Εὔδημος ἐν τῆι περὶ τῶν Ἀστρολογουμένων ἱστορίαι· ὅθεν αὐτὸν καὶ Ξενοφάνης καὶ Ἡρόδοτος θαυμάζει.*	*According to some, he [Thales] seems to have been the first to study the stars and to* foretell solar eclipses *and solstices, as Eudemus says in his history of astronomy. This is why both Xenophanes and Herodotus admire him.*[5]
21B20	*ὡς δὲ Ξ. ὁ Κολοφώνιος ἀκηκοέναι φησί,* τέτταρα πρὸς τοῖς πεντήκοντα καὶ ἑκατόν *(sc. ἔτη βιῶναι Ἐπιμενίδην).*	*As Xenophanes of Colophon says he has heard,* one hundred and fifty-four *(that is, Epimenides lived that many years).*[6]
21B21	*ὅθεν Ξενοφάνης κίμβικα αὐτὸν [Simonides] προσαγορεύει.*	*That is why Xenophanes calls him [Simonides]* a skinflint.[7]

PARODIES

Xenophanes's lighter verses in the manner of epic, with a scene of fireside talk in winter.

	GREEK	ENGLISH
21B22	παρ πυρὶ χρὴ τοιαῦτα λέγειν χειμῶνος ἐν ὥρηι ἐν κλίνηι μαλακῆι κατακείμενον, ἔμπλεον ὄντα, πίνοντα γλυκὺν οἶνον, ὑποτρώγοντ' ἐρεβίνθους· 'τίς πόθεν εἶς ἀνδρῶν, πόσα τοι ἔτε' ἐστί, φέριστε; πηλίκος ἦσθ', ὅθ' ὁ Μῆδος ἀφίκετο;'	This is the sort of thing to say by the fire in wintertime, lying on a soft couch, well fed, drinking sweet wine and nibbling chickpeas: "Who are you, my good man, and where are you from? How old are you? How old were you when the Mede came?"[8]

5 Thales of Miletus (early sixth century BC), traditionally counted the first Greek philosopher, was credited with predicting the solar eclipse of 585 BC.
6 Epimenides of Crete was a legendary seer and purifier.
7 Simonides of Ceos, the lyric poet, was notorious for charging high fees for his poems.
8 "The Mede" refers to the Persian conquest of Ionia around 546 BC.

ON NATURE

Xenophanes's poem on the one god, earth and sea, and the limits of human knowledge.

	GREEK	ENGLISH
21B23	εἷς θεός, ἔν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος, / οὔτε δέμας θνητοῖσιν ὁμοίιος οὔτε νόημα.	One god, greatest among gods and humans, / not at all like mortals in body or in thought.
21B24	οὖλος ὁρᾶι, οὖλος δὲ νοεῖ, οὖλος δέ τ' ἀκούει.	All of him sees, all of him thinks, and all of him hears.
21B25	ἀλλ' ἀπάνευθε πόνοιο νόου φρενὶ πάντα κραδαίνει.	But without toil he shakes all things by the thought of his mind.
21B26	αἰεὶ δ' ἐν ταὐτῶι μίμνει κινούμενος οὐδέν / οὐδὲ μετέρχεσθαί μιν ἐπιπρέπει ἄλλοτε ἄλλη.	He always remains in the same place, not moving at all, / and it is not fitting for him to go now here, now there.
21B27	ἐκ γαίης γὰρ πάντα καὶ εἰς γῆν πάντα τελευτᾶι.	For all things come from earth, and all things end in earth.
21B28	γαίης μὲν τόδε πεῖρας ἄνω παρὰ ποσσὶν ὁρᾶται / ἠέρι προσπλάζον, τὸ κάτω δ' ἐς ἄπειρον ἱκνεῖται.	This upper limit of the earth is seen at our feet, / touching the air; but the part below goes down without limit.
21B29	γῆ καὶ ὕδωρ πάντ' ἐσθ' ὅσα γίνοντ(αι) ἠδὲ φύονται.	All things that come to be and grow are earth and water.
21B30	πηγὴ δ' ἐστὶ θάλασσ(α) ὕδατος, πηγὴ δ' ἀνέμοιο· οὔτε γὰρ ἐν νέφεσιν ⟨πνοιαί κ' ἀνέμοιο φύοιντο ἐκπνείοντος⟩ ἔσωθεν ἄνευ πόντου μεγάλοιο οὔτε ῥοαὶ ποταμῶν οὔτ' αἰθέρος ὄμβριον ὕδωρ, ἀλλὰ μέγας πόντος γενέτωρ νεφέων ἀνέμων τε καὶ ποταμῶν.	The sea is the source of water, and the source of wind. For neither would blasts of wind arise in the clouds, blowing out from within, without the great sea, nor the streams of rivers, nor the rainwater of the sky; but the great sea is the begetter of clouds and winds and rivers.
21B31	ἠέλιός θ' ὑπεριέμενος γαῖάν τ' ἐπιθάλπων.	and the sun, sweeping overhead and warming the earth.
21B32	ἥν τ' Ἶριν καλέουσι, νέφος καὶ τοῦτο πέφυκε, / πορφύρεον καὶ φοινίκεον καὶ χλωρὸν ἰδέσθαι.	And she whom they call Iris is by nature a cloud as well, / purple and red and yellow-green to look at.[9]
21B33	πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα.	For we are all born from earth and water.
21B34	καὶ τὸ μὲν οὖν σαφὲς οὔτις ἀνὴρ γένετ' οὐδέ τις ἔσται εἰδὼς ἀμφὶ θεῶν τε καὶ ἅσσα λέγω περὶ πάντων· εἰ γὰρ καὶ τὰ μάλιστα τύχοι τετελεσμένον εἰπών, αὐτὸς ὅμως οὐκ οἶδε· δόκος δ' ἐπὶ πᾶσι τέτυκται.	As for the clear truth, no man has been, nor will there be anyone, who knows it about the gods and about all the things I speak of. For even if he should happen to say, as fully as can

9 Iris is both the rainbow and the goddess who personifies it.

	GREEK	ENGLISH
		be, what is actually so, still he himself does not know it; opinion is fashioned over all things.
21B35	ταῦτα δεδοξάσθω μὲν ἐοικότα τοῖς ἐτύμοισι.	Let these things be believed as resembling what is true.
21B36	ὁππόσα δὴ θνητοῖσι πεφήνασιν εἰσοράασθαι . . .	all the things that have shown themselves for mortals to look upon . . .
21B37	καὶ μὲν ἐνὶ σπεάτεσσι τεοῖς καταλείβεται ὕδωρ.	And in certain caves, too, water drips down.[10]
21B38	εἰ μὴ χλωρὸν ἔφυσε θεὸς μέλι, πολλὸν ἔφασκον / γλύσσονα σῦκα πέλεσθαι.	If god had not made yellow honey, they would say / that figs are far sweeter.
21B39	κέρασον *τὸ δένδρον ἐν τῶι* Περὶ φύσεως *Ξενοφάνους εὑρών.*	cherry *(the tree), having found it in the* On Nature *of Xenophanes.*
21B40	βρόταχον *τὸν βάτραχον Ἴωνες [καὶ Ἀριστοφάνης φησὶ] καὶ παρὰ Ξενοφάνει.*	brotachos *is what the Ionians call the frog [and Aristophanes says so], and it occurs in Xenophanes.*[11]
21B41	σιρός *(σιλλογράφος δέ τις τὸ σῖ μακρὸν γράφει τῶι ῥῶ, δοκεῖ μοι, τοῦτο μηκύνας τάχα, σιλλογράφος νῦν ὁ Ξενοφάνης ἐστὶ καὶ ὁ Τίμων καὶ ἕτεροι.)*	siros *(a certain writer of silloi writes the long "si" with the "r", lengthening it perhaps, it seems to me; by "writer of silloi" I here mean Xenophanes, Timon and others.)*[12]

10 The word rendered "certain" may also mean "your."
11 *Brotachos* is a dialect form of *batrachos*, "frog."
12 *Silloi* are satirical poems. *Siros* means "grain pit."

Heraclitus

The logos, the unity of opposites, the ever-living fire, and the river you cannot step into twice.

Ἡρακλειτου περὶ φυσεως

	GREEK	ENGLISH
22B1	⟨τοῦ δὲ⟩ λόγου τοῦδ’ ἐόντος ⟨ἀεὶ⟩ ἀξύνετοι γίγνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ ⟨πάντων⟩ κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι διαιρέων ἕκαστον κατὰ φύσιν καὶ φράζων ὅκως ἔχει. τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται.	But of this logos, which holds always, human beings prove to be without understanding, both before they have heard it and once they have heard it for the first time. For although all things come to be in accordance with this logos, they are like people with no experience of it, even when they experience such words and deeds as I set out, dividing each thing according to its nature and declaring how it is. But other people fail to notice what they do when awake, just as they forget what they do when asleep.[1]
22B2	διὸ δεῖ ἕπεσθαι τῶι ⟨ξυνῶι, τουτέστι τῶι⟩ *κοινῶι· ξυνὸς γὰρ ὁ κοινός.* τοῦ λόγου δὲ ἐόντος ξυνοῦ ζώουσιν οἱ πολλοὶ ὡς ἰδίαν ἔχοντες φρόνησιν.	That is why one must follow what is common, that is, *what is shared, for “common” is his word for “shared.”* But although the logos is common, the many live as though they had a private understanding of their own.
22B3	*[περὶ μεγέθους ἡλίου]* εὖρος ποδὸς ἀνθρωπείου.	*[on the size of the sun]* the width of a human foot.
22B4	Si felicitas esset in delectationibus corporis, boves felices diceremus, cum inveniant orobum ad comedendum.	If happiness lay in bodily pleasures, we would call cattle happy when they find bitter vetch to eat.
22B4a	κατὰ λόγον δὲ ὡρέων συμβάλλεται ἑβδομὰς κατὰ σελήνην, διαιρεῖται δὲ κατὰ τὰς ἄρκτους, ἀθανάτου Μνήμης σημείω [?].	In accordance with the proportion of the seasons, the seven is gathered together with respect to the moon, and divided with respect to the Bears, two signs of immortal Memory [?].[2]
22B5	καθαίρονται δ’ ἄλλως αἵματι μιαινόμενοι οἷον εἴ τις εἰς πηλὸν ἐμβὰς πηλῶι ἀπονίζοιτο. μαίνεσθαι δ’ ἂν δοκοίη, εἴ τις αὐτὸν ἀνθρώπων ἐπιφράσαιτο οὕτω ποιέοντα. καὶ τοῖς ἀγάλμασι δὲ τουτέοισιν εὔχονται ὁκοῖον εἴ τις δόμοισι λεσχηνεύοιτο ⟨οὔ τι γινώσκων θεοὺς οὐδ’ ἥρωας οἵτινές εἰσι⟩.	They purify themselves in vain with blood when they are defiled by it, as if someone who had stepped into mud were to wash himself off with mud. Anyone who noticed him doing this would think him mad. And they pray to these statues as if someone were to chat with houses, knowing nothing of what gods and heroes are.[3]
22B6	*ὁ ἥλιος οὐ μόνον, καθάπερ ὁ Ἡ. φησί,* νέος ἐφ’ ἡμέρηι ἐστίν, *ἀλλ’ ἀεί νέος συνεχῶς.*	*The sun is not only, as Heraclitus says,* new each day, *but always new, continuously.*

1 *Logos* means word, account, reason and proportion all at once. “Always” can also be taken with “without understanding.”
2 The Bears are the constellations Ursa Major and Ursa Minor. The text is corrupt and its meaning uncertain.
3 A person polluted by bloodshed was ritually cleansed with the blood of a sacrificed animal.

	GREEK	ENGLISH
22B7	εἰ πάντα τὰ ὄντα καπνὸς γένοιτο, ῥῖνες ἂν διαγνοῖεν.	If all things turned to smoke, noses would tell them apart.
22B8	τὸ ἀντίξουν συμφέρον καὶ ἐκ τῶν διαφερόντων καλλίστην ἁρμονίαν καὶ πάντα κατ' ἔριν γίνεσθαι.	What opposes brings together; from things that differ comes the most beautiful harmony; and all things come to be through strife.
22B9	ὄνους σύρματ' ἂν ἑλέσθαι μᾶλλον ἢ χρυσόν.	Donkeys would choose sweepings rather than gold.
22B10	*ταὐτὸ δὲ τοῦτο ἦν καὶ τὸ παρὰ τῶι σκοτεινῶι λεγόμενον Ἡρακλείτωι·* συνάψιες ὅλα καὶ οὐχ ὅλα, συμφερόμενον διαφερόμενον, συνᾶιδον διᾶιδον, καὶ ἐκ πάντων ἓν καὶ ἐξ ἑνὸς πάντα.	*This was also the same as what is said by Heraclitus the Obscure:* combinations: wholes and not wholes, drawn together drawn apart, in tune out of tune; and from all things one, and from one all things.
22B11	πᾶν γὰρ ἑρπετὸν ⟨θεοῦ⟩ πληγῆι νέμεται.	For every creeping thing is driven to pasture by the blow of the god.
22B12	ποταμοῖσι τοῖσιν αὐτοῖσιν ἐμβαίνουσιν ἕτερα καὶ ἕτερα ὕδατα ἐπιρρεῖ· *καὶ* ψυχαὶ δὲ ἀπὸ τῶν ὑγρῶν ἀναθυμιῶνται.	On those who step into the same rivers, different and again different waters flow. *And* souls, too, are exhaled from what is moist.
22B13	*δεῖ γὰρ τὸν χαρίεντα μήτε ῥυπᾶν μήτε αὐχμεῖν μήτε* βορβόρωι χαίρειν *καθ' Ἡράκλειτον.*	*For a person of taste should be neither dirty nor unkempt, nor* delight in mud, *as Heraclitus puts it.*
22B14	*τίσι δὴ μαντεύεται Ἡ. ὁ Ἐφέσιος;* νυκτιπόλοις, μάγοις, βάκχοις, λήναις, μύσταις· *τούτοις ἀπειλεῖ τὰ μετὰ θάνατον, τούτοις μαντεύεται τὸ πῦρ.* τὰ γὰρ νομιζόμενα κατ' ἀνθρώπους μυστήρια ἀνιερωστὶ μυεῦνται.	*To whom, then, does Heraclitus of Ephesus prophesy?* To night-wanderers, magi, bacchants, maenads, initiates. *These are the ones he threatens with what comes after death; for these he prophesies the fire.* For the mysteries customary among human beings are entered into in an unholy way.[4]
22B15	εἰ μὴ γὰρ Διονύσωι πομπὴν ἐποιοῦντο καὶ ὕμνεον ἆισμα αἰδοίοισιν, ἀναιδέστατα εἴργαστ' ἄν. ὠυτὸς δὲ Ἀΐδης καὶ Διόνυσος, ὅτεωι μαίνονται καὶ ληναΐζουσιν.	For if it were not for Dionysus that they held the procession and sang the hymn to the shameful parts, what they did would be most shameless. But Hades and Dionysus are the same, the one for whom they rave and hold their Bacchic revels.[5]
22B16	τὸ μὴ δῦνόν ποτε πῶς ἄν τις λάθοι;	How could anyone escape the notice of what never sets?
22B17	οὐ γὰρ φρονέουσι τοιαῦτα ⟨οἱ⟩ πολλοί, ὁκοίοις ἐγκυρεῦσιν, οὐδὲ μαθόντες γινώσκουσιν, ἑωυτοῖσι δὲ δοκέουσι.	For the many do not understand such things as they encounter, nor do they know them once they have learned them; they only think they do.
22B18	ἐὰν μὴ ἔλπηται, ἀνέλπιστον οὐκ ἐξευρήσει, ἀνεξερεύνητον ἐὸν καὶ ἄπορον.	If one does not expect the unexpected, one will not find it out, since it cannot be tracked down and there is no path to it.
22B19	ἀκοῦσαι οὐκ ἐπιστάμενοι οὐδ' εἰπεῖν.	Knowing neither how to listen nor how to speak.

4 The magi were Persian priests; the name came to be used for wandering ritual specialists.
5 The Greek plays on *aidoia* ("genitals," literally "shameful parts"), *anaidestata* ("most shamelessly") and *Aidēs* (Hades). The procession carried a phallus.

	GREEK	ENGLISH
22B20	γενόμενοι ζώειν ἐθέλουσι μόρους τ' ἔχειν, μᾶλλον δὲ ἀναπαύεσθαι, καὶ παῖδας καταλείπουσι μόρους γενέσθαι.	Once born, they want to live and to meet their deaths, or rather to rest, and they leave children behind to become deaths in turn.
22B21	θάνατός ἐστιν ὁκόσα ἐγερθέντες ὁρέομεν, ὁκόσα δὲ εὕδοντες ὕπνος.	Death is all we see when awake; all we see asleep is sleep.
22B22	χρυσὸν γὰρ οἱ διζήμενοι γῆν πολλὴν ὀρύσσουσι καὶ εὑρίσκουσιν ὀλίγον.	Those who seek gold dig up a lot of earth and find little.
22B23	Δίκης ὄνομα οὐκ ἂν ἤιδεσαν, εἰ ταῦτα μὴ ἦν.	They would not have known the name of Justice if these things did not exist.
22B24	ἀρηιφάτους θεοὶ τιμῶσι καὶ ἄνθρωποι.	Gods and humans honor those slain in war.
22B25	μόροι γὰρ μέζονες μέζονας μοίρας λαγχάνουσι.	For greater deaths win greater shares.
22B26	ἄνθρωπος ἐν εὐφρόνηι φάος ἅπτεται ἑαυτῶι ἀποθανών, ἀποσβεσθεὶς [ὄψεις], ζῶν δὲ ἅπτεται τεθνεῶτος εὕδων, ἀποσβεσθεὶς ὄψεις, ἐγρηγορὼς ἅπτεται εὕδοντος.	A human being in the night kindles a light for himself when he has died, quenched [in his eyes]. Living, he touches the dead when asleep, quenched in his eyes; awake, he touches the sleeper.[6]
22B27	ἀνθρώπους μένει τελευτήσαντας ἅσσα οὐκ ἔλπονται οὐδὲ δοκέουσιν.	What awaits human beings when they die is what they neither expect nor imagine.
22B28	δοκέοντα γὰρ ὁ δοκιμώτατος γινώσκει, φυλάσσει· καὶ μέντοι καὶ Δίκη καταλήψεται ψευδῶν τέκτονας καὶ μάρτυρας.	For what the one of greatest repute knows, and guards, is only what is reputed. And yet Justice will surely catch the makers of lies and those who bear witness to them.
22B29	αἱρεῦνται γὰρ ἓν ἀντία πάντων οἱ ἄριστοι, κλέος ἀέναον θνητῶν, οἱ δὲ πολλοὶ κεκόρηνται ὅκωσπερ κτήνεα.	For the best choose one thing in place of all others: everlasting fame among mortals. But the many have stuffed themselves like cattle.
22B30	κόσμον ⟨τόνδε⟩, τὸν αὐτὸν ἁπάντων, οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ' ἦν ἀεὶ καὶ ἔστιν καὶ ἔσται πῦρ ἀείζωον, ἁπτόμενον μέτρα καὶ ἀποσβεννύμενον μέτρα.	This world-order, the same for all, no god and no human being made. It always was and is and will be: ever-living fire, kindling in measures and going out in measures.
22B31	πυρὸς τροπαὶ πρῶτον θάλασσα, θαλάσσης δὲ τὸ μὲν ἥμισυ γῆ, τὸ δὲ ἥμισυ πρηστήρ. *δυνάμει γὰρ λέγει ὅτι τὸ πῦρ ὑπὸ τοῦ διοικοῦντος λόγου καὶ θεοῦ τὰ σύμπαντα δι' ἀέρος τρέπεται εἰς ὑγρὸν τὸ ὡς σπέρμα τῆς διακοσμήσεως, ὃ καλεῖ* θάλασσαν, *ἐκ δὲ τούτου αὖθις γίνεται γῆ καὶ οὐρανὸς καὶ τὰ ἐμπεριεχόμενα. ὅπως δὲ πάλιν ἀναλαμβάνεται καὶ ἐκπυροῦται, σαφῶς διὰ τούτων δηλοῖ·* θάλασσα διαχέεται καὶ μετρέεται εἰς τὸν αὐτὸν λόγον, ὁκοῖος πρόσθεν ἦν ἢ γενέσθαι γῆ.	The turnings of fire: first sea; and of sea, half is earth, half fiery whirlwind. *What he is saying, in effect, is that fire, by the logos and god that governs all things, is turned through air into moisture, the seed, as it were, of the world's ordering, which he calls* sea. *From this, in turn, come earth and sky and all they contain. How they are taken back again and turned to fire, he shows clearly in these words:* Sea is poured out and measured into the same proportion as it was before it became earth.[7]

6 The verb *haptetai* means both "kindles" and "touches," and Heraclitus uses it in both senses here.
7 The Greek word, prēstēr, means a fiery whirlwind or waterspout.

	GREEK	ENGLISH
22B32	ἓν τὸ σοφὸν μοῦνον λέγεσθαι οὐκ ἐθέλει καὶ ἐθέλει Ζηνὸς ὄνομα.	One thing, the only wise thing, is unwilling and willing to be called by the name of Zeus.[8]
22B33	νόμος καὶ βουλῆι πείθεσθαι ἑνός.	It is law, too, to obey the counsel of one.
22B34	ἀξύνετοι ἀκούσαντες κωφοῖσιν ἐοίκασι· φάτις αὐτοῖσιν μαρτυρεῖ παρεόντας ἀπεῖναι.	Those without understanding, even when they have heard, are like the deaf. The saying bears witness against them: present, they are absent.
22B35	χρὴ γὰρ εὖ μάλα πολλῶν ἵστορας φιλοσόφους ἄνδρας εἶναι *καθ' Ἡράκλειτον.*	For men who love wisdom must be inquirers into a great many things, *according to Heraclitus.*
22B36	ψυχῆισιν θάνατος ὕδωρ γενέσθαι, ὕδατι δὲ θάνατος γῆν γενέσθαι, ἐκ γῆς δὲ ὕδωρ γίνεται, ἐξ ὕδατος δὲ ψυχή.	For souls it is death to become water, and for water it is death to become earth; but from earth water comes to be, and from water soul.
22B37	*si modo credimus Ephesio Heracleto qui ait* sues caeno, cohortales aves pulvere vel cinere lavari.	*if only we believe Heraclitus of Ephesus, who says that* pigs wash in mud, and farmyard birds in dust or ashes.
22B38	*[Thales] δοκεῖ δὲ κατά τινας* πρῶτος ἀστρολογῆσαι *. . . μαρτυρεῖ δ' αὐτὸ καὶ Ἡράκλειτος καὶ Δημόκριτος.*	*[Thales] seems, according to some,* to have been the first to study the stars . . . *Heraclitus and Democritus also bear witness to this.*
22B39	ἐν Πριήνηι Βίας ἐγένετο ὁ Τευτάμεω, οὗ πλέων λόγος ἢ τῶν ἄλλων.	In Priene lived Bias, son of Teutames, who is of more account than the rest.[9]
22B40	πολυμαθίη νόον ⟨ἔχειν⟩ οὐ διδάσκει· Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην αὖτίς τε Ξενοφάνεα καὶ Ἑκαταῖον.	Much learning does not teach one to have sense. Otherwise it would have taught Hesiod and Pythagoras, and Xenophanes and Hecataeus as well.[10]
22B41	εἶναι γὰρ ἓν τὸ σοφόν, ἐπίστασθαι γνώμην, ὁτέη ἐκυβέρνησε πάντα διὰ πάντων.	For the wise thing is one: to know the judgment by which all things are steered through all things.
22B42	τόν τε Ὅμηρον *ἔφασκεν* ἄξιον ἐκ τῶν ἀγώνων ἐκβάλλεσθαι καὶ ῥαπίζεσθαι καὶ Ἀρχίλοχον ὁμοίως.	Homer, *he used to say,* deserved to be thrown out of the contests and beaten with a stick, and Archilochus likewise.[11]
22B43	ὕβριν χρὴ σβεννύναι μᾶλλον ἢ πυρκαϊήν.	Arrogance must be put out sooner than a blaze.
22B44	μάχεσθαι χρὴ τὸν δῆμον ὑπὲρ τοῦ νόμου ὅκωσπερ τείχεος.	The people must fight for the law as for their city wall.
22B45	ψυχῆι πείρατα ἰὼν οὐκ ἂν ἐξεύροιο, πᾶσαν ἐπιπορευόμενος ὁδόν· οὕτω βαθὺν λόγον ἔχει.	You would not find the limits of the soul in your going, even if you traveled every road: so deep is its logos.
22B46	τήν τε οἴησιν ἱερὰν νόσον *ἔλεγε καὶ τὴν ὅρασιν ψεύδεσθαι.*	Conceit is a sacred disease, *he said, and sight deceives.*[12]

8 *Zēnos,* the form of Zeus's name used here, echoes *zēn,* "to live."
9 Bias of Priene was one of the Seven Sages of early Greek tradition.
10 Hecataeus of Miletus (c. 500 BC) wrote on geography and genealogy.
11 The contests were public competitions in which rhapsodes recited poetry; Archilochus was a poet of the seventh century BC.

	GREEK	ENGLISH
22B47	μὴ εἰκῇ περὶ τῶν μεγίστων συμβαλλώμεθα.	Let us not make random guesses about the greatest things.
22B48	τῶι οὖν τόξωι ὄνομα βίος, ἔργον δὲ θάνατος.	So the bow's name is life, but its work is death.[13]
22B49	εἷς ἐμοὶ μύριοι, ⟨ἐὰν ἄριστος ἦι⟩.	One man is ten thousand to me, if he is the best.
22B50	Ἡ. μὲν οὖν ⟨ἓν⟩ φησιν εἶναι τὸ πᾶν διαιρετὸν ἀδιαίρετον, γενητὸν ἀγένητον, θνητὸν ἀθάνατον, λόγον αἰῶνα, πατέρα υἱόν, θεὸν δίκαιον· οὐκ ἐμοῦ, ἀλλὰ τοῦ λόγου ἀκούσαντας ὁμολογεῖν σοφόν ἐστιν ἓν πάντα εἶναι.	*So Heraclitus says that the all is one: divisible indivisible, generated ungenerated, mortal immortal, logos eternity, father son, god just.* Listening not to me but to the logos, it is wise to agree that all things are one.[14]
22B51	οὐ ξυνιᾶσιν ὅκως διαφερόμενον ἑωυτῶι ὁμολογέει· παλίντροπος ἁρμονίη ὅκωσπερ τόξου καὶ λύρης.	They do not understand how, differing from itself, it agrees with itself: a back-turning harmony, as of the bow and the lyre.[15]
22B52	αἰὼν παῖς ἐστι παίζων, πεττεύων· παιδὸς ἡ βασιληίη.	Lifetime is a child at play, moving pieces on a board: the kingship belongs to a child.[16]
22B53	Πόλεμος πάντων μὲν πατήρ ἐστι, πάντων δὲ βασιλεύς, καὶ τοὺς μὲν θεοὺς ἔδειξε τοὺς δὲ ἀνθρώπους, τοὺς μὲν δούλους ἐποίησε τοὺς δὲ ἐλευθέρους.	War is the father of all and the king of all. Some it has shown to be gods, others humans; some it has made slaves, others free.
22B54	ἁρμονίη ἀφανὴς φανερῆς κρείττων.	An unseen harmony is stronger than a visible one.
22B55	ὅσων ὄψις ἀκοὴ μάθησις, ταῦτα ἐγὼ προτιμέω.	Whatever can be seen, heard, learned: these are the things I prize most.
22B56	ἐξηπάτηνται οἱ ἄνθρωποι πρὸς τὴν γνῶσιν τῶν φανερῶν παραπλησίως Ὁμήρωι, ὃς ἐγένετο τῶν Ἑλλήνων σοφώτερος πάντων. ἐκεῖνόν τε γὰρ παῖδες φθεῖρας κατακτείνοντες ἐξηπάτησαν εἰπόντες· ὅσα εἴδομεν καὶ ἐλάβομεν, ταῦτα ἀπολείπομεν, ὅσα δὲ οὔτε εἴδομεν οὔτ' ἐλάβομεν, ταῦτα φέρομεν.	People are deceived about the knowledge of visible things in much the same way as Homer, who was wiser than all the Greeks. For he too was deceived by boys who were killing lice and said, "What we saw and caught, we leave behind; what we neither saw nor caught, we carry with us."[17]
22B57	διδάσκαλος δὲ πλείστων Ἡσίοδος· τοῦτον ἐπίστανται πλεῖστα εἰδέναι, ὅστις ἡμέρην καὶ εὐφρόνην οὐκ ἐγίνωσκεν· ἔστι γὰρ ἕν.	The teacher of most people is Hesiod. They are sure he knew a great many things—he who did not recognize day and night. For they are one.
22B58	καὶ ἀγαθὸν καὶ κακόν. οἱ γοῦν ἰατροὶ τέμνοντες, καίοντες *πάντη, βασανίζοντες κακῶς τοὺς ἀρρωστοῦντας,* ἐπαιτέονται μηδὲν ἄξιοι μισθὸν λαμβάνειν *παρὰ τῶν ἀρρωστούντων,* ταὐτὰ ἐργαζόμενοι, *τὰ ἀγαθὰ καὶ τὰς νόσους.*	Both good and bad. Doctors, at any rate, who cut and burn *everywhere, cruelly tormenting the sick,* demand a fee, though they deserve to get nothing *from the sick,* since they produce the same things, *the goods and the diseases.*
22B59	γναφείωι ὁδὸς εὐθεῖα καὶ σκολιὴ *(ἡ τοῦ ὀργάνου τοῦ καλουμένου κοχλίου ἐν τῶι γναφείωι περιστροφὴ εὐθεῖα καὶ*	In the fuller's press the way straight and crooked *(the turning of the device called the screw in the*

12 The "sacred disease" was the Greek name for epilepsy.
13 A pun: in Greek *biós* means "bow" and *bíos* means "life."
14 "Agree" (*homologein*) literally means "to say the same," a play on *logos*.
15 Some sources read *palintonos*, "back-stretched," for "back-turning."
16 The Greek *aiōn* can mean a lifetime, an age, or eternity.

	GREEK	ENGLISH
	σκολιή· ἄνω γὰρ ὁμοῦ καὶ κύκλωι περιέρχεται) μία ἐστὶ καὶ ἡ αὐτή.	*fuller's press is straight and crooked, for it moves upward and round in a circle at once)* is one and the same.[18]
22B60	ὁδὸς ἄνω κάτω μία καὶ ὡυτή.	The way up and the way down are one and the same.
22B61	θάλασσα ὕδωρ καθαρώτατον καὶ μιαρώτατον, ἰχθύσι μὲν πότιμον καὶ σωτήριον, ἀνθρώποις δὲ ἄποτον καὶ ὀλέθριον.	The sea is the purest and the foulest water: for fish it is drinkable and life-giving, for humans undrinkable and deadly.
22B62	ἀθάνατοι θνητοί, θνητοὶ ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον, τὸν δὲ ἐκείνων βίον τεθνεῶτες.	Immortals mortals, mortals immortals: living the death of those, having died the life of those.
22B63	ἔνθα δ' ἐόντι ἐπανίστασθαι καὶ φύλακας γίνεσθαι ἐγερτὶ ζώντων καὶ νεκρῶν.	Before one who is there they rise up and become wakeful guardians of the living and the dead.
22B64	τὰ δὲ πάντα οἰακίζει κεραυνός.	The thunderbolt steers all things.
22B65	*καλεῖ δὲ αὐτὸ [τὸ πῦρ]* χρησμοσύνην καὶ κόρον.	*He calls it [the fire]* want and surfeit.
22B66	πάντα γάρ, *φησί,* τὸ πῦρ ἐπελθὸν κρινεῖ καὶ καταλήψεται.	For fire, *he says,* will come upon all things and judge and seize them.
22B67	ὁ θεὸς ἡμέρη εὐφρόνη, χειμὼν θέρος, πόλεμος εἰρήνη, κόρος λιμός *(τἀναντία ἅπαντα· οὗτος ὁ νοῦς),* ἀλλοιοῦται δὲ ὅκωσπερ ⟨πῦρ⟩, ὁπόταν συμμιγῆι θυώμασιν, ὀνομάζεται καθ' ἡδονὴν ἑκάστου.	The god: day night, winter summer, war peace, surfeit hunger *(all the opposites—that is the meaning).* He changes like fire, which, when it is mixed with spices, is named after the scent of each.
22B68	*καὶ διὰ τοῦτο εἰκότως αὐτὰ ἄκεα Ἡ. προσεῖπεν ὡς ἐξακεσόμενα τὰ δεινὰ καὶ τὰς ψυχὰς ἐξάντεις ἀπεργαζόμενα τῶν ἐν τῆι γενέσει συμφορῶν.*	*And for this reason Heraclitus fittingly called them* cures, *since they would cure what is dreadful and set souls free from the misfortunes of coming-to-be.*
22B69	θυσιῶν τοίνυν τίθημι διττὰ εἴδη· τὰ μὲν τῶν ἀποκεκαθαρμένων παντάπασιν ἀνθρώπων, οἷα ἐφ' ἑνὸς ἄν ποτε γένοιτο σπανίως, ὥς φησιν Ἡ., ἤ τινων ὀλίγων εὐαριθμήτων ἀνδρῶν.	Of sacrifices, then, I set down two kinds. The first are those of people who have been completely purified, such as might rarely happen in the case of a single man, as Heraclitus says, or of a few men who are easily counted.
22B70	*πόσωι δὴ οὖν βέλτιον Ἡ.* παίδων ἀθύρματα *νενόμικεν εἶναι τὰ ἀνθρώπινα δοξάσματα.*	*How much better, then, has Heraclitus judged human opinions to be* children's toys.
22B71	*μεμνῆσθαι δὲ καὶ* τοῦ ἐπιλανθανομένου ἧι ἡ ὁδὸς ἄγει.	*One should also remember* the one who forgets where the road leads.
22B72	ὧι μάλιστα διηνεκῶς ὁμιλοῦσι λόγωι *τῶι τὰ ὅλα διοικοῦντι* τούτωι διαφέρονται, καὶ οἷς καθ' ἡμέραν ἐγκυροῦσι, ταῦτα αὐτοῖς ξένα φαίνεται.	The logos they are most continually in touch with, *the one that governs the whole*—with this they are at odds; and the things they meet every day seem strange to them.
22B73	οὐ δεῖ ὥσπερ καθεύδοντας ποιεῖν καὶ λέγειν· *καὶ γὰρ καὶ τότε δοκοῦμεν ποιεῖν καὶ λέγειν.*	One must not act and speak like people asleep; *for even then we think we are acting and speaking.*

17 Legend had it that Homer died of chagrin at failing to solve this riddle.
18 A fuller cleaned and finished woolen cloth, pressing it with a screw press.

	GREEK	ENGLISH
22B74	οὐ δεῖ ⟨ὡς⟩ παῖδας τοκέων, *ὧν τοῦτ' ἔστι κατὰ ψιλόν· καθότι παρειλήφαμεν.*	One must not be like children of their parents, *which in plain terms means "as we have received it."*
22B75	*τοὺς καθεύδοντας οἶμαι ὁ Ἡ.* ἐργάτας εἶναι λέγει καὶ συνεργοὺς τῶν ἐν τῶι κόσμωι γινομένων.	*Heraclitus, I think, says that those asleep are* workers and fellow workers in what happens in the world.
22B76	ζῆι πῦρ τὸν ἀέρος θάνατον καὶ ἀὴρ ζῆι τὸν πυρὸς θάνατον, ὕδωρ ζῆι τὸν γῆς θάνατον, γῆ τὸν ὕδατος.	Fire lives the death of air, and air lives the death of fire; water lives the death of earth, and earth that of water.
22B77	*ὅθεν καὶ Ἡράκλειτον* ψυχῆισι *φάναι* τέρψιν ἢ θάνατον ὑγρῆισι γενέσθαι, *τέρψιν δὲ εἶναι αὐταῖς τὴν εἰς γένεσιν πτῶσιν, ἀλλαχοῦ δὲ φάναι* ζῆν ἡμᾶς τὸν ἐκείνων θάνατον καὶ ζῆν ἐκείνας τὸν ἡμέτερον θάνατον.	*Hence Heraclitus too said that* for souls it is delight or death to become wet, *and that their delight is the fall into coming-to-be; and elsewhere he said that* we live their death and they live our death.
22B78	ἦθος γὰρ ἀνθρώπειον μὲν οὐκ ἔχει γνώμας, θεῖον δὲ ἔχει.	For human character has no insight, but divine character has.
22B79	ἀνὴρ νήπιος ἤκουσε πρὸς δαίμονος ὅκωσπερ παῖς πρὸς ἀνδρός.	A man is called a fool by a spirit, as a child is by a man.
22B80	εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ' ἔριν καὶ χρεώμενα [χρεών?].	One must know that war is common, and justice is strife, and that all things come about through strife and are ordained [necessity?].[19]
22B81	*ἡ δὲ τῶν ῥητόρων εἰσαγωγὴ πάντα τὰ θεωρήματα πρὸς τοῦτ' ἔχει τείνοντα καὶ κατὰ τὸν Ἡράκλειτον* κοπίδων ἐστὶν ἀρχηγός.	*The rhetoricians' introductory teaching has all its principles tending toward this, and, as Heraclitus says,* is the ringleader of swindlers.[20]
22B82	πιθήκων ὁ κάλλιστος αἰσχρὸς ἀνθρώπων γένει συμβάλλειν.	The most beautiful of apes is ugly compared with the human race.
22B83	ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πίθηκος φανεῖται καὶ σοφίαι καὶ κάλλει καὶ τοῖς ἄλλοις πᾶσιν.	The wisest of humans will look like an ape beside a god, in wisdom and beauty and everything else.
22B84	μεταβάλλον ἀναπαύεται *καὶ* κάματός ἐστι τοῖς αὐτοῖς μοχθεῖν καὶ ἄρχεσθαι.	By changing it rests, *and* it is weariness to toil for the same ones and be ruled.[21]
22B85	θυμῶι μάχεσθαι χαλεπόν· ὅ τι γὰρ ἂν θέλῃ, ψυχῆς ὠνεῖται.	It is hard to fight against passion: whatever it wants, it buys at the price of soul.
22B86	*ἀλλὰ τῶν μὲν θείων τὰ πολλά, καθ' Ἡράκλειτον,* ἀπιστίηι διαφυγγάνει μὴ γιγνώσκεσθαι.	*But most divine things, as Heraclitus says,* escape being known through lack of trust.
22B87	βλὰξ ἄνθρωπος ἐπὶ παντὶ λόγωι ἐπτοῆσθαι φιλεῖ.	A dullard tends to get excited at every word.
22B88	ταὐτό τ' ἔνι ζῶν καὶ τεθνηκὸς καὶ τὸ ἐγρηγορὸς καὶ τὸ καθεῦδον καὶ νέον καὶ γηραιόν· τάδε γὰρ μεταπεσόντα ἐκεῖνά ἐστι κἀκεῖνα πάλιν μεταπεσόντα ταῦτα.	And the same thing is present as living and dead, waking and sleeping, young and old. For these, having changed, are those, and those, having changed again, are these.

19 The manuscript's last word is unclear; Diels suggests reading "necessity."
20 Elsewhere Heraclitus is reported to have said this of Pythagoras.
21 "Be ruled" (*archesthai*) can also mean "begin."

	GREEK	ENGLISH
22B89	ὁ Ἡ. *φησί* τοῖς ἐγρηγορόσιν ἕνα καὶ κοινὸν κόσμον εἶναι, *τῶν δὲ κοιμωμένων ἕκαστον εἰς ἴδιον ἀποστρέφεσθαι.*	*Heraclitus says that* for those who are awake there is one common world, *but that each of those asleep turns away into a private one.*
22B90	πυρός τε ἀνταμοιβὴ τὰ πάντα καὶ πῦρ ἁπάντων ὅκωσπερ χρυσοῦ χρήματα καὶ χρημάτων χρυσός.	All things are an exchange for fire, and fire for all things, as goods are for gold and gold for goods.
22B91	ποταμῶι γὰρ οὐκ ἔστιν ἐμβῆναι δὶς τῶι αὐτῶι *καθ' Ἡράκλειτον οὐδὲ θνητῆς οὐσίας δὶς ἅψασθαι κατὰ ἕξιν· ἀλλ' ὀξύτητι καὶ τάχει μεταβολῆς* σκίδνησι καὶ πάλιν συνάγει καὶ πρόσεισι καὶ ἄπεισι.	For you cannot step twice into the same river, *according to Heraclitus, nor touch mortal substance twice in the same condition; but by the sharpness and speed of its change* it scatters and gathers again, and approaches and departs.
22B92	Σίβυλλα δὲ μαινομένωι στόματι *καθ' Ἡράκλειτον* ἀγέλαστα καὶ ἀκαλλώπιστα καὶ ἀμύριστα φθεγγομένη *χιλίων ἐτῶν ἐξικνεῖται τῆι φωνῆι* διὰ τὸν θεόν.	The Sibyl, with raving mouth, *according to Heraclitus,* uttering things without laughter, without ornament, without perfume, *reaches across a thousand years with her voice* because of the god.[22]
22B93	ὁ ἄναξ οὗ τὸ μαντεῖόν ἐστι τὸ ἐν Δελφοῖς οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει.	The lord whose oracle is at Delphi neither speaks nor hides, but gives a sign.[23]
22B94	ἥλιος γὰρ οὐχ ὑπερβήσεται ⟨τὰ⟩ μέτρα· εἰ δὲ μή, Ἐρινύες μιν Δίκης ἐπίκουροι ἐξευρήσουσιν.	For the sun will not overstep its measures; if it does, the Erinyes, helpers of Justice, will find it out.[24]
22B95	ἀμαθίην γὰρ ἄμεινον κρύπτειν, *ἔργον δὲ ἐν ἀνέσει καὶ παρ' οἶνον.*	For it is better to hide ignorance, *but that is hard when one is relaxed and over wine.*
22B96	νέκυες γὰρ κοπρίων ἐκβλητότεροι.	For corpses are more fit to be thrown out than dung.
22B97	κύνες γὰρ καὶ βαΰζουσιν ὃν ἂν μὴ γινώσκωσι.	For dogs too bark at anyone they don't know.
22B98	αἱ ψυχαὶ ὀσμῶνται καθ' ἅιδην.	Souls perceive by smell in Hades.
22B99	εἰ μὴ ἥλιος ἦν, ⟨ἕνεκα τῶν ἄλλων ἄστρων⟩ εὐφρόνη ⟨ἂν⟩ ἦν.	If there were no sun, it would be night, as far as the other stars are concerned.
22B100	*. . . περιόδους· ὧν ὁ ἥλιος ἐπιστάτης ὢν καὶ σκοπὸς ὁρίζειν καὶ βραβεύειν καὶ ἀναδεικνύναι καὶ ἀναφαίνειν μεταβολὰς καὶ ὥρας αἳ πάντα φέρουσι καθ' Ἡράκλειτον.*	*. . . cycles; the sun, as their overseer and watcher, is to mark off and umpire and display and bring to light the changes and* the seasons, which bring all things, *according to Heraclitus.*
22B101	ἐδιζησάμην ἐμεωυτόν.	I searched myself.
22B102	τῶι μὲν θεῶι καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἄνθρωποι δὲ ἃ μὲν ἄδικα ὑπειλήφασιν ἃ δὲ δίκαια.	To god all things are beautiful and good and just, but humans have taken some things to be unjust and others just.
22B103	ξυνὸν γὰρ ἀρχὴ καὶ πέρας ἐπὶ κύκλου περιφερείας.	

22 The Sibyl was a legendary prophetess who spoke in divine frenzy.
23 The lord of the Delphic oracle is Apollo.
24 The Erinyes (Furies) were goddesses who hunted down wrongdoers.

	GREEK	ENGLISH
		For beginning and end are common on the circumference of a circle.
22B104	τίς γὰρ αὐτῶν νόος ἢ φρήν; δήμων ἀοιδοῖσι πείθονται καὶ διδασκάλωι χρείωνται ὁμίλωι οὐκ εἰδότες ὅτι οἱ πολλοὶ κακοί, ὀλίγοι δὲ ἀγαθοί.	For what mind or sense do they have? They trust the people's bards and take the crowd for their teacher, not knowing that the many are bad and the few are good.
22B105	Ἡ. ἐντεῦθεν ἀστρολόγον *φησὶ* τὸν Ὅμηρον *καὶ ἐν οἷς φησι 'μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν' κτλ.*	*On this ground Heraclitus says that Homer was* an astronomer, *and also in the lines where he says, "No man, I tell you, has ever escaped his fate," and so on.*[25]
22B106	unus dies par omni est.	One day is equal to every day.
22B107	κακοὶ μάρτυρες ἀνθρώποισιν ὀφθαλμοὶ καὶ ὦτα βαρβάρους ψυχὰς ἐχόντων.	Eyes and ears are bad witnesses for people if they have souls that don't understand their language.[26]
22B108	ὁκόσων λόγους ἤκουσα, οὐδεὶς ἀφικνεῖται ἐς τοῦτο, ὥστε γινώσκειν ὅτι σοφόν ἐστι πάντων κεχωρισμένον.	Of all those whose accounts I have heard, no one gets so far as to recognize that the wise thing is set apart from all.
22B109	κρύπτειν ἀμαθίην κρέσσον ἢ ἐς τὸ μέσον φέρειν [= 95?].	It is better to hide ignorance than to bring it out into the open [= 95?].
22B110	ἀνθρώποις γίνεσθαι ὁκόσα θέλουσιν οὐκ ἄμεινον.	It is not better for people to get whatever they want.
22B111	νοῦσος ὑγιείην ἐποίησεν ἡδύ, κακὸν ἀγαθόν, λιμὸς κόρον, κάματος ἀνάπαυσιν.	Disease makes health pleasant; evil, good; hunger, fullness; weariness, rest.
22B112	τὸ φρονεῖν ἀρετὴ μεγίστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαΐοντας.	Understanding is the greatest excellence, and wisdom is to speak what is true and to act according to nature, paying heed to it.
22B113	ξυνόν ἐστι πᾶσι τὸ φρονέειν.	Understanding is common to all.
22B114	ξὺν νόωι λέγοντας ἰσχυρίζεσθαι χρὴ τῶι ξυνῶι πάντων, ὅκωσπερ νόμωι πόλις, καὶ πολὺ ἰσχυροτέρως. τρέφονται γὰρ πάντες οἱ ἀνθρώπειοι νόμοι ὑπὸ ἑνὸς τοῦ θείου· κρατεῖ γὰρ τοσοῦτον ὁκόσον ἐθέλει καὶ ἐξαρκεῖ πᾶσι καὶ περιγίνεται.	Those who speak with sense must hold fast to what is common to all, as a city holds to its law, and much more firmly. For all human laws are nourished by one, the divine law; for it has as much power as it wishes, and is enough for all, and more than enough.[27]
22B115	ψυχῆς ἐστι λόγος ἑαυτὸν αὔξων.	The soul has a logos that increases itself.
22B116	ἀνθρώποισι πᾶσι μέτεστι γινώσκειν ἑωυτοὺς καὶ φρονεῖν.	All people have a share in knowing themselves and in understanding.
22B117	ἀνὴρ ὁκόταν μεθυσθῆι, ἄγεται ὑπὸ παιδὸς ἀνήβου σφαλλόμενος, οὐκ ἐπαΐων ὅκη βαίνει, ὑγρὴν τὴν ψυχὴν ἔχων.	When a man gets drunk, he is led along by a boy not yet grown, stumbling, not noticing where he is going, because his soul is wet.

25 The quoted line is Hector's, spoken to his wife Andromache (*Iliad* 6.488).
26 The Greek calls such souls *barbaroi*, a word for those who do not speak Greek.
27 "With sense" (*xyn noōi*) puns on "common" (*xynōi*).

	GREEK	ENGLISH
22B118	αὔη ψυχὴ σοφωτάτη καὶ ἀρίστη.	A dry soul is wisest and best.
22B119	ἦθος ἀνθρώπωι δαίμων.	Character is a person's guardian spirit.[28]
22B120	ἠοῦς καὶ ἑσπέρας τέρματα ἡ ἄρκτος καὶ ἀντίον τῆς ἄρκτου οὖρος αἰθρίου Διός.	The limits of dawn and evening are the Bear and, opposite the Bear, the boundary-marker of bright Zeus.[29]
22B121	ἄξιον Ἐφεσίοις ἡβηδὸν ἀπάγξασθαι ⟨πᾶσι καὶ τοῖς ἀνήβοις τὴν πόλιν καταλιπεῖν⟩ οἵτινες Ἑρμόδωρον ἄνδρα ἑωυτῶν ὀνήιστον ἐξέβαλον φάντες· ἡμέων μηδὲ εἷς ὀνήιστος ἔστω, εἰ δὲ μή, ἄλλη τε καὶ μετ' ἄλλων.	The Ephesians would deserve to hang themselves, every grown man of them, and leave the city to those not yet grown, for they threw out Hermodorus, the most valuable man among them, saying, "Let no one among us be the most valuable; or if anyone is, let him be so elsewhere and among others."[30]
22B122	ἀγχιβασίην *Ἡράκλειτος.*	Approaching—*Heraclitus.*[31]
22B123	φύσις δὲ καθ' *Ἡράκλειτον* κρύπτεσθαι φιλεῖ.	Nature, *according to Heraclitus,* loves to hide.
22B124	*ἄλογον δὲ κἀκεῖνο δόξειεν ἂν εἰ ὁ μὲν ὅλος οὐρανὸς καὶ ἕκαστα τῶν μερῶν ἅπαντ' ἐν τάξει καὶ λόγωι, καὶ μορφαῖς καὶ δυνάμεσιν καὶ περιόδοις, ἐν δὲ ταῖς ἀρχαῖς μηθὲν τοιοῦτον, ἀλλ'* ὥσπερ σάρμα εἰκῆ κεχυμένον ὁ κάλλιστος, *φησὶν Ἡράκλειτος,* [ὁ] κόσμος.	*And it would also seem irrational if the whole heaven and each of its parts were all in order and proportion, in shapes and powers and revolutions, while in the principles there were nothing of the kind, but instead* the fairest [the] world-order, *says Heraclitus,* is like sweepings poured out at random.
22B125	καὶ ὁ κυκεὼν διίσταται ⟨μὴ⟩ κινούμενος.	Even the barley drink separates if it is not stirred.[32]
22B126	τὰ ψυχρὰ θέρεται, θερμὸν ψύχεται, ὑγρὸν αὐαίνεται, καρφαλέον νοτίζεται.	Cold things grow warm, warm grows cold, wet grows dry, parched grows moist.

28 Often rendered "a person's character is their fate": the *daimōn* was the spirit thought to allot each person's lot in life.
29 The boundary-marker opposite the Bear is probably the star Arcturus.
30 Hermodorus, a leading Ephesian, was exiled by his fellow citizens.
31 A single word cited by a lexicon. It may mean "approach" or an argument pressed at close quarters.
32 The *kykeon* was a drink of barley meal, grated cheese and wine, which separates unless it is kept moving.

Parmenides

The goddess's poem: the way of truth, "it is", and the way of mortal opinion.

ΠΕΡῚ ΦΥΣΕΩΣ

	GREEK	ENGLISH
28B1	ἵπποι ταί με φέρουσιν, ὅσον τ' ἐπὶ θυμὸς ἱκάνοι, πέμπον, ἐπεί μ' ἐς ὁδὸν βῆσαν πολύφημον ἄγουσαι δαίμονος, ἣ κατὰ πάντ' α〈ὐ〉τὴ φέρει εἰδότα φῶτα· τῇι φερόμην· τῇι γάρ με πολύφραστοι φέρον ἵπποι ἅρμα τιταίνουσαι, κοῦραι δ' ὁδὸν ἡγεμόνευον. ἄξων δ' ἐν χνοίηισιν 〈ἵει〉 σύριγγος ἀυτήν αἰθόμενος (δοιοῖς γὰρ ἐπείγετο δινωτοῖσιν κύκλοις ἀμφοτέρωθεν), ὅτε σπερχοίατο πέμπειν Ἡλιάδες κοῦραι, προλιποῦσαι δώματα Νυκτός, εἰς φάος, ὠσάμεναι κράτων ἄπο χερσὶ καλύπτρας. ἔνθα πύλαι Νυκτός τε καὶ Ἤματός εἰσι κελεύθων, καί σφας ὑπέρθυρον ἀμφὶς ἔχει καὶ λάινος οὐδός· αὐταὶ δ' αἰθέριαι πλῆνται μεγάλοισι θυρέτροις.	The mares that carry me, as far as my heart could wish, were taking me, once they had led me and set me on the far-famed road of the divinity, the road that carries the man who knows through all things. On it I was carried, for on it the very shrewd mares carried me, straining at the chariot, and maidens led the way. The axle in its hubs gave out the shrill sound of a pipe as it glowed (for it was driven on by two whirling wheels, one on either side), whenever they hurried to escort me, the daughters of the Sun, who had left the house of Night for the light, pushing the veils back from their heads with their hands. There stand the gates of the paths of Night and Day, held between a lintel above and a threshold of stone. The gates themselves, high in the air, are filled with great doors.[1]
	/ τῶν δὲ Δίκη πολύποινος ἔχει κληῖδας ἀμοιβούς· τὴν δὴ παρφάμεναι κοῦραι μαλακοῖσι λόγοισιν πεῖσαν ἐπιφραδέως, ὥς σφιν βαλανωτὸν ὀχῆα ἀπτερέως ὥσειε πυλέων ἄπο· ταὶ δὲ θυρέτρων χάσμ' ἀχανὲς ποίησαν ἀναπτάμεναι πολυχάλκους ἄξονας ἐν σύριγξιν ἀμοιβαδὸν εἰλίξασαι γόμφοις καὶ περόνηισιν ἀρηρότε· τῇι ῥα δι' αὐτῶν ἰθὺς ἔχον κοῦραι κατ' ἀμαξιτὸν ἅρμα καὶ ἵππους. καί με θεὰ πρόφρων ὑπεδέξατο, χεῖρα δὲ χειρί δεξιτερὴν ἕλεν, ὧδε δ' ἔπος φάτο καί με προσηύδα· ὦ κοῦρ' ἀθανάτοισι συνάορος ἡνιόχοισιν, ἵπποις ταί σε φέρουσιν ἱκάνων ἡμέτερον δῶ χαῖρ', ἐπεὶ οὔτι σε μοῖρα κακὴ προὔπεμπε νέεσθαι	/ Justice, rich in penalties, holds the keys that open and lock them. The maidens coaxed her with soft words and cleverly persuaded her to push the bolted bar swiftly back from the gates for them. And the doors made a gaping chasm as they flew open, swinging the bronze-rich pivots in their sockets one after the other, fitted with pegs and pins. Straight through them, there, the maidens drove the chariot and mares along the road.

1 The "daughters of the Sun" (Heliades) are the maidens who escort the poet's chariot.

	GREEK	ENGLISH
	τήνδ' ὁδόν (ἦ γὰρ ἀπ' ἀνθρώπων ἐκτὸς πάτου ἐστίν), ἀλλὰ θέμις τε δίκη τε.	And the goddess welcomed me graciously, and took my hand in her right hand, and spoke, and addressed me with these words: Young man, companion of immortal charioteers, who come to our house with the mares that carry you, welcome! It was no evil fate that sent you out to travel this road (and it lies far indeed from the beaten track of humans), but right and justice.
	χρεὼ δέ σε πάντα πυθέσθαι ἠμὲν Ἀληθείης εὐκυκλέος ἀτρεμὲς ἦτορ ἠδὲ βροτῶν δόξας, ταῖς οὐκ ἔνι πίστις ἀληθής. 〈ἀλλ' ἔμπης καὶ ταῦτα μαθήσεαι, ὡς τὰ δοκοῦντα χρῆν δοκιμῶσ' εἶναι διὰ παντὸς πάντα περῶντα〉. ἀλλὰ σὺ τῆσδ' ἀφ' ὁδοῦ διζήσιος εἶργε νόημα μηδέ σ' ἔθος πολύπειρον ὁδὸν κατὰ τήνδε βιάσθω, νωμᾶν ἄσκοπον ὄμμα καὶ ἠχήεσσαν ἀκουήν καὶ γλῶσσαν, κρῖναι δὲ λόγωι πολύδηριν ἔλεγχον ἐξ ἐμέθεν ῥηθέντα. μόνος δ' ἔτι θυμὸς ὁδοῖο λείπεται . . .	You must learn all things, both the unshaken heart of well-rounded Truth and the opinions of mortals, in which there is no true trust. But you will learn these things too: how the things that seem had to be acceptably, all of them passing through everything. But you, hold your thought back from this road of inquiry, and do not let habit, born of much experience, force you along this road to ply an aimless eye and an echoing ear and tongue. Judge by reason the much-contested refutation spoken by me. Only one spirit of the road still remains . . .
28B2	εἰ δ' ἄγ' ἐγὼν ἐρέω, κόμισαι δὲ σὺ μῦθον ἀκούσας, αἵπερ ὁδοὶ μοῦναι διζήσιός εἰσι νοῆσαι· ἥ μὲν ὅπως ἔστιν τε καὶ ὡς οὐκ ἔστι μὴ εἶναι Πειθοῦς ἐστι κέλευθος (Ἀληθείηι γὰρ ὀπηδεῖ), ἥ δ' ὡς οὐκ ἔστιν τε καὶ ὡς χρεών ἐστι μὴ εἶναι, τὴν δή τοι φράζω παναπευθέα ἔμμεν ἀταρπόν· οὔτε γὰρ ἂν γνοίης τό γε μὴ ἐὸν (οὐ γὰρ ἀνυστόν) οὔτε φράσαις.	Come now, I will tell you—and you, once you have heard it, carry my word away— which are the only roads of inquiry there are for thinking: the one, that it is and that it is not possible for it not to be, is the path of Persuasion (for it follows Truth); the other, that it is not and that it must not be— this, I tell you, is a path wholly beyond learning. For you could not know what is not (it cannot be done) nor point it out.
28B3	. . . τὸ γὰρ αὐτὸ νοεῖν ἐστίν τε καὶ εἶναι.	. . . for it is the same thing to think and to be.
28B4	λεῦσσε δ' ὅμως ἀπεόντα νόωι παρεόντα βεβαίως· οὐ γὰρ ἀποτμήξει τὸ ἐὸν τοῦ ἐόντος ἔχεσθαι οὔτε σκιδνάμενον πάντηι πάντως κατὰ κόσμον οὔτε συνιστάμενον.	Look at things which, though absent, are firmly present to the mind. For it will not cut off what is from holding on to what is, neither scattering everywhere in every way

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		throughout the world nor gathering together.
28B5	ξυνὸν δέ μοί ἐστιν, / ὁππόθεν ἄρξωμαι· τόθι γὰρ πάλιν ἵξομαι αὖθις.	It is all one to me / where I begin; for I will come back there again.
28B6	χρὴ τὸ λέγειν τε νοεῖν τ' ἐὸν ἔμμεναι· ἔστι γὰρ εἶναι, μηδὲν δ' οὐκ ἔστιν· τά σ' ἐγὼ φράζεσθαι ἄνωγα. πρώτης γάρ σ' ἀφ' ὁδοῦ ταύτης διζήσιος ⟨εἴργω⟩, αὐτὰρ ἔπειτ' ἀπὸ τῆς, ἣν δὴ βροτοὶ εἰδότες οὐδέν πλάττονται, δίκρανοι· ἀμηχανίη γὰρ ἐν αὐτῶν στήθεσιν ἰθύνει πλακτὸν νόον· οἱ δὲ φοροῦνται κωφοὶ ὁμῶς τυφλοί τε, τεθηπότες, ἄκριτα φῦλα, οἷς τὸ πέλειν τε καὶ οὐκ εἶναι ταὐτὸν νενόμισται κοὐ ταὐτόν, πάντων δὲ παλίντροπός ἐστι κέλευθος.	What is there for speaking and thinking must be; for it can be, but nothing cannot. This I bid you consider. For I hold you back from this first road of inquiry, and then from the one that mortals who know nothing invent, two-headed. Helplessness in their breasts steers their wandering mind, and they are carried along, deaf and blind alike, dazed, undiscerning tribes, who think that to be and not to be are the same and not the same, and the path of all of them turns back on itself.
28B7	οὐ γὰρ μήποτε τοῦτο δαμῆι εἶναι μὴ ἐόντα· / ἀλλὰ σὺ τῆσδ' ἀφ' ὁδοῦ διζήσιος εἶργε νόημα.	For never shall this be forced through: that things that are not, are. / But you, hold your thought back from this road of inquiry.
28B8	μοῦνος δ' ἔτι μῦθος ὁδοῖο λείπεται ὡς ἔστιν· ταύτηι δ' ἐπὶ σήματ' ἔασι πολλὰ μάλ', ὡς ἀγένητον ἐὸν καὶ ἀνώλεθρόν ἐστιν οὖλον μουνογενές τε καὶ ἀτρεμὲς ἠδ' ἀτέλεστον· οὐδέ ποτ' ἦν οὐδ' ἔσται, ἐπεὶ νῦν ἔστιν ὁμοῦ πᾶν, ἕν, συνεχές· τίνα γὰρ γένναν διζήσεαι αὐτοῦ; πῆ πόθεν αὐξηθέν; οὔτ' ἐκ μὴ ἐόντος ἐάσσω φάσθαι σ(ε) οὐδὲ νοεῖν· οὐ γὰρ φατὸν οὐδὲ νοητόν ἔστιν ὅπως οὐκ ἔστι. τί δ' ἄν μιν καὶ χρέος ὦρσεν ὕστερον ἢ πρόσθεν, τοῦ μηδενὸς ἀρξάμενον, φῦν; οὕτως ἢ πάμπαν πελέναι χρεών ἐστιν ἢ οὐχί.	Only one account of the road still remains: that it is. On this road there are signs, very many: that what is is ungenerated and imperishable, whole, of a single kind, unshaken and without end. It never was, nor will be, since it is now, all together, one, continuous. For what birth will you seek for it? How and from where did it grow? Nor from what is not will I allow you to say or think it; for it cannot be said or thought that it is not. And what need would have stirred it to grow later rather than earlier, starting from nothing? So it must either be completely or not at all.
	/ οὐδέ ποτ' ἐκ μὴ ἐόντος ἐφήσει πίστιος ἰσχύς γίγνεσθαί τι παρ' αὐτό· τοῦ εἵνεκεν οὔτε γενέσθαι οὔτ' ὄλλυσθαι ἀνῆκε δίκη χαλάσασα πέδηισιν, ἀλλ' ἔχει· ἥ δὲ κρίσις περὶ τούτων ἐν τῶιδ' ἔστιν· ἔστιν ἢ οὐκ ἔστιν· κέκριται δ' οὖν, ὥσπερ ἀνάγκη, τὴν μὲν ἐᾶν ἀνόητον ἀνώνυμον (οὐ γὰρ ἀληθής ἔστιν ὁδός), τὴν δ' ὥστε πέλειν καὶ ἐτήτυμον εἶναι. πῶς δ' ἂν ἔπειτα πέλοι τὸ ἐόν; πῶς δ' ἄν κε γένοιτο;	/ Nor will the strength of conviction ever allow that from what is not anything should come to be beside it. For this reason Justice has not loosened her fetters to let it come to be or perish, but holds it fast. And the decision about these things lies in this: it is or it is not. It has been decided, then, as is ne-

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εἰ γὰρ ἔγεντ', οὐκ ἔστ(ι), οὐδ' εἴ ποτε μέλλει ἔσεσθαι.	cessary,
τὼς γένεσις μὲν ἀπέσβεσται καὶ ἄπυστος ὄλεθρος.	to leave the one unthought and nameless (for it is not a true
οὐδὲ διαιρετόν ἐστιν, ἐπεὶ πᾶν ἐστιν ὁμοῖον·	road), and that the other is, and is genuine.
οὐδέ τι τῆι μᾶλλον, τό κεν εἴργοι μιν συνέχεσθαι,	How could what is be hereafter? How could it come to be?
οὐδέ τι χειρότερον, πᾶν δ' ἔμπλεόν ἐστιν ἐόντος.	For if it came to be, it is not; nor is it, if it is ever going to be.
	So coming-to-be is extinguished, and perishing is unheard of.
	Nor is it divisible, since it is all alike.
	Nor is there more of it here, which would keep it from holding together,
	nor any less, but it is all full of what is.
/ τῶι ξυνεχὲς πᾶν ἐστιν· ἐὸν γὰρ ἐόντι πελάζει.	/ So it is all continuous, for what is draws close to what is.
αὐτὰρ ἀκίνητον μεγάλων ἐν πείρασι δεσμῶν	But motionless within the limits of great bonds
ἔστιν ἄναρχον ἄπαυστον, ἐπεὶ γένεσις καὶ ὄλεθρος	it is, without beginning, without ceasing, since coming-to-be and perishing
τῆλε μάλ' ἐπλάχθησαν, ἀπῶσε δὲ πίστις ἀληθής.	have been driven far off, and true conviction has thrust them away.
ταὐτόν τ' ἐν ταὐτῶι τε μένον καθ' ἑαυτό τε κεῖται	Remaining the same, in the same place, it lies by itself
χοὕτως ἔμπεδον αὖθι μένει· κρατερὴ γὰρ Ἀνάγκη	and so remains fixed there; for mighty Necessity
πείρατος ἐν δεσμοῖσιν ἔχει, τό μιν ἀμφὶς ἐέργει.	holds it in the bonds of a limit that fences it all around.
οὔνεκεν οὐκ ἀτελεύτητον τὸ ἐὸν θέμις εἶναι·	Therefore it is not right for what is to be incomplete;
ἔστι γὰρ οὐκ ἐπιδευές, [μὴ] ἐὸν δ' ἂν παντὸς ἐδεῖτο.	for it is not lacking—were it [not] so, it would lack everything.
ταὐτὸν δ' ἐστὶ νοεῖν τε καὶ οὕνεκέν ἐστι νόημα.	To think is the same as that for the sake of which there is thought.
/ οὐ γὰρ ἄνευ τοῦ ἐόντος, ἐν ὧι πεφατισμένον ἐστίν,	/ For without what is, in which it has been expressed,
εὑρήσεις τὸ νοεῖν· οὐδὲν γὰρ ⟨ἢ⟩ ἔστιν ἢ ἔσται	you will not find thinking; for nothing else either is or will be
ἄλλο πάρεξ τοῦ ἐόντος, ἐπεὶ τό γε Μοῖρ' ἐπέδησεν	apart from what is, since Fate has bound it
οὖλον ἀκίνητόν τ' ἔμεναι· τῶι πάντ' ὄνομ(α) ἔσται	to be whole and motionless. So everything will be a name
ὅσσα βροτοὶ κατέθεντο πεποιθότες εἶναι ἀληθῆ,	that mortals have laid down, trusting it to be true:
γίγνεσθαί τε καὶ ὄλλυσθαι, εἶναί τε καὶ οὐχί,	coming to be and perishing, being and not being,
καὶ τόπον ἀλλάσσειν διά τε χρόα φανὸν ἀμείβειν.	changing place and altering bright color.
αὐτὰρ ἐπεὶ πεῖρας πύματον, τετελεσμένον ἐστί	But since there is a furthest limit, it is complete
πάντοθεν, εὐκύκλου σφαίρης ἐναλίγκιον ὄγκωι,	on every side, like the bulk of a well-rounded sphere,
μεσσόθεν ἰσοπαλὲς πάντηι· τὸ γὰρ οὔτε τι μεῖζον	equally balanced from the center in every direction; for it must not be at all greater
οὔτε τι βαιότερον πελέναι χρεόν ἐστι τῆι ἢ τῆι.	or at all smaller here or there.

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	/ οὔτε γὰρ οὔ τεον ἔστι, τό κεν παύοι μιν ἱκνεῖσθαι εἰς ὁμόν, οὔτ' ἐὸν ἔστιν ὅπως εἴη κεν ἐόντος τῆι μᾶλλον τῆι δ' ἧσσον, ἐπεὶ πᾶν ἐστιν ἄσυλον· οἷ γὰρ πάντοθεν ἶσον, ὁμῶς ἐν πείρασι κύρει. ἐν τῶι σοι παύω πιστὸν λόγον ἠδὲ νόημα ἀμφὶς ἀληθείης· δόξας δ' ἀπὸ τοῦδε βροτείας μάνθανε κόσμον ἐμῶν ἐπέων ἀπατηλὸν ἀκούων. μορφὰς γὰρ κατέθεντο δύο γνώμας ὀνομάζειν, τῶν μίαν οὐ χρεών ἐστιν (ἐν ὧι πεπλανημένοι εἰσίν). ἀντία δ' ἐκρίναντο δέμας καὶ σήματ' ἔθεντο χωρὶς ἀπ' ἀλλήλων, τῆι μὲν φλογὸς αἰθέριον πῦρ, ἤπιον ὄν, μέγ' [ἀραιὸν] ἐλαφρόν, ἑωυτῶι πάντοσε τωὐτόν, τῶι δ' ἑτέρωι μὴ τωὐτόν· ἀτὰρ κἀκεῖνο κατ' αὐτό τἀντία νύκτ' ἀδαῆ, πυκινὸν δέμας ἐμβριθές τε.	/ For there is neither what is not, which could stop it from reaching its like, nor is there any way in which what is could be more than what is here and less there, since it is all inviolate. For, equal to itself on every side, it meets its limits uniformly. Here I end for you my trustworthy account and thought about truth. From here on, learn the opinions of mortals, listening to the deceptive ordering of my words. For they made up their minds to name two forms, of which it is not right to name one (in this they have gone astray). They distinguished them as opposite in body and assigned them signs apart from one another: to the one, the aethereal fire of flame, gentle, very [thin,] light, the same as itself in every direction, but not the same as the other; and that other, too, by itself, the opposite: unknowing night, a dense and heavy body.
	/ τόν σοι ἐγὼ διάκοσμον ἐοικότα πάντα φατίζω, / ὡς οὐ μή ποτέ τίς σε βροτῶν γνώμη παρελάσσηι.	/ I declare to you this whole arrangement, likely in every way, / so that no judgment of mortals may ever outrun you.
28B9	αὐτὰρ ἐπειδὴ πάντα φάος καὶ νὺξ ὀνόμασται καὶ τὰ κατὰ σφετέρας δυνάμεις ἐπὶ τοῖσί τε καὶ τοῖς, πᾶν πλέον ἐστὶν ὁμοῦ φάεος καὶ νυκτὸς ἀφάντου ἴσων ἀμφοτέρων, ἐπεὶ οὐδετέρωι μέτα μηδέν.	But since all things have been named light and night, and the names that match their powers have been given to these things and to those, all is full of light and invisible night together, both equal, since neither has any share in nothing.
28B10	εἴσηι δ' αἰθερίαν τε φύσιν τά τ' ἐν αἰθέρι πάντα σήματα καὶ καθαρᾶς εὐαγέος ἠελίοιο λαμπάδος ἔργ' ἀίδηλα καὶ ὁππόθεν ἐξεγένοντο, ἔργα τε κύκλωπος πεύσηι περίφοιτα σελήνης καὶ φύσιν, εἰδήσεις δὲ καὶ οὐρανὸν ἀμφὶς ἔχοντα ἔνθεν [μὲν γὰρ] ἔφυ τε καὶ ὥς μιν ἄγουσ(α) ἐπέδησεν Ἀνάγκη πείρατ' ἔχειν ἄστρων.	You will know the nature of the aether, and all the signs in the aether, and the destructive works of the pure, bright torch of the sun, and where they came from; and you will learn the wandering works of the round-eyed moon and her nature; and you will know too the heaven that holds all around, from where [for] it grew, and how Necessity led and bound it to hold the limits of the stars.
28B11	πῶς γαῖα καὶ ἥλιος ἠδὲ σελήνη αἰθήρ τε ξυνὸς γάλα τ' οὐράνιον καὶ ὄλυμπος	how earth and sun and moon and the common aether and the Milky Way and

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	ἔσχατος ἠδ' ἄστρων θερμὸν μένος ὡρμήθησαν γίγνεσθαι.	furthest Olympus and the hot might of the stars were set in motion to come to be.
28B12	αἱ γὰρ στεινότεραι πλῆντο πυρὸς ἀκρήτοιο, αἱ δ' ἐπὶ ταῖς νυκτός, μετὰ δὲ φλογὸς ἵεται αἶσα· ἐν δὲ μέσωι τούτων δαίμων ἣ πάντα κυβερνᾶι· πάντα γὰρ ⟨ἣ⟩ στυγεροῖο τόκου καὶ μίξιος ἄρχει πέμπουσ' ἄρσενι θῆλυ μιγῆν τό τ' ἐναντίον αὖτις ἄρσεν θηλυτέρωι.	For the narrower rings were filled with unmixed fire, those next to them with night, and a portion of flame is shot out among them. In the middle of these is the divinity who steers all things; for she rules over hateful birth and mixing in everything, sending the female to mix with the male, and in turn the opposite, the male with the female.
28B13	πρώτιστον μὲν Ἔρωτα θεῶν μητίσατο πάντων.	First of all the gods she devised Eros.
28B14	νυκτιφαὲς περὶ γαῖαν ἀλώμενον ἀλλότριον φῶς	shining by night, wandering around the earth, a borrowed light[2]
28B15	αἰεὶ παπταίνουσα πρὸς αὐγὰς ἠελίοιο	always gazing toward the rays of the sun
28B16	ὡς γὰρ ἑκάστοτ' ἔχει κρᾶσιν μελέων πολυπλάγκτων, τὼς νόος ἀνθρώποισι παριστᾶται· τὸ γὰρ αὐτό ἔστιν ὅπερ φρονέει μελέων φύσις ἀνθρώποισιν καὶ πᾶσιν καὶ παντί· τὸ γὰρ πλέον ἐστὶ νόημα.	For as each at any time holds the mixture of the much-wandering limbs, so mind comes to human beings; for the same thing is what the nature of the limbs thinks in human beings, in all and in each; for what predominates is thought.
28B17	δεξιτεροῖσιν μὲν κούρους, λαιοῖσι δὲ κούρας	on the right, boys; on the left, girls[3]
28B18	femina virque simul Veneris cum germina miscent, venis informans diverso ex sanguine virtus temperiem servans bene condita corpora fingit. nam si virtutes permixto semine pugnent nec faciant unam permixto in corpore, dirae nascentem gemino vexabunt semine sexum.	When woman and man mix the seeds of Venus together, the power that shapes them in the veins from different blood, if it keeps a proper balance, forms well-made bodies. But if, when the seed is mixed, the powers fight and do not make a single power in the mixed body, they will cruelly torment the sex of the one being born with a double seed.
28B19	οὕτω τοι κατὰ δόξαν ἔφυ τάδε καί νυν ἔασι καὶ μετέπειτ' ἀπὸ τοῦδε τελευτήσουσι τραφέντα· τοῖς δ' ὄνομ' ἄνθρωποι κατέθεντ' ἐπίσημον ἑκάστωι.	So, according to opinion, these things came to be and now are, and hereafter, having grown from this, they will

2 This line and the next describe the moon.
3 Of the womb: males are conceived on the right side, females on the left.

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	come to an end; and to each of them humans have given a name as a mark.

Zeno

Paradoxes against plurality and motion, in defense of Parmenides.

ΖΗΝΩΝ ΠΕΡῚ ΦΥΣΕΩΣ

	GREEK	ENGLISH
29B1	δείξας γὰρ ὅτι εἰ μὴ ἔχοι μέγεθος τὸ ὄν, οὐδ’ ἂν εἴη, *ἐπάγει·* εἰ δὲ ἔστιν, ἀνάγκη ἕκαστον μέγεθός τι ἔχειν καὶ πάχος καὶ ἀπέχειν αὐτοῦ τὸ ἕτερον ἀπὸ τοῦ ἑτέρου. καὶ περὶ τοῦ προύχοντος ὁ αὐτὸς λόγος. καὶ γὰρ ἐκεῖνο ἕξει μέγεθος καὶ προέξει αὐτοῦ τι. ὅμοιον δὴ τοῦτο ἅπαξ τε εἰπεῖν καὶ ἀεὶ λέγειν· οὐδὲν γὰρ αὐτοῦ τοιοῦτον ἔσχατον οὔτε ἕτερον πρὸς ἕτερον οὐκ ἔσται. οὕτως εἰ πολλά ἐστιν, ἀνάγκη αὐτὰ μικρά τε εἶναι καὶ μεγάλα· μικρὰ μὲν ὥστε μὴ ἔχειν μέγεθος, μεγάλα δὲ ὥστε ἄπειρα εἶναι.	*For having shown that* if what is had no size, it would not even be, *he adds:* But if it is, each thing must have some size and thickness, and one part of it must be at some distance from another. And the same account holds for the part that projects in front. For that too will have size, and some part of it will project in front. Now it is the same thing to say this once and to keep saying it forever; for no such part of it will be the last, nor will one part ever fail to stand in front of another. So if there are many things, they must be both small and large: so small as to have no size, so large as to be unlimited.
29B2	εἰ γὰρ ἄλλωι ὄντι, *φησί,* προσγένοιτο, οὐδὲν ἂν μεῖζον ποιήσειεν· μεγέθους γὰρ μηδενὸς ὄντος, προσγενομένου δὲ οὐδὲν οἷόν τε εἰς μέγεθος ἐπιδοῦναι. καὶ οὕτως ἂν ἤδη τὸ προσγινόμενον οὐδὲν εἴη. εἰ δὲ ἀπογινομένου τὸ ἕτερον μηδὲν ἔλαττον ἔσται μηδὲ αὖ προσγινομένου αὐξήσεται, δῆλον ὅτι τὸ προσγενόμενον οὐδὲν ἦν οὐδὲ τὸ ἀπογενόμενον.	For if it were added to something else that is, *he says,* it would not make it any larger. For if it has no size, and is added, it cannot contribute anything to size. And so what is added would already be nothing. And if, when it is taken away, the other thing is no smaller, and again does not grow when it is added, clearly what was added was nothing, and so was what was taken away.
29B3	εἰ πολλά ἐστιν, ἀνάγκη τοσαῦτα εἶναι ὅσα ἐστὶ καὶ οὔτε πλείονα αὐτῶν οὔτε ἐλάττονα. εἰ δὲ τοσαῦτά ἐστιν ὅσα ἐστί, πεπερασμένα ἂν εἴη. εἰ πολλά ἐστιν, ἄπειρα τὰ ὄντα ἐστίν. ἀεὶ γὰρ ἕτερα μεταξὺ τῶν ὄντων ἐστί, καὶ πάλιν ἐκείνων ἕτερα μεταξύ. καὶ οὕτως ἄπειρα τὰ ὄντα ἐστί.	If there are many things, they must be just as many as they are, neither more nor fewer. And if they are as many as they are, they will be limited. If there are many things, the things that are are unlimited. For there are always other things between the things that are, and again others between those. And so the things that are are unlimited.
29B4	*Ζ. δὲ τὴν κίνησιν ἀναιρεῖ λέγων·* τὸ κινούμενον οὔτ’ ἐν ᾧι ἐστι τόπωι κινεῖται οὔτ’ ἐν ᾧι μὴ ἔστι.	*Zeno does away with motion when he says:* What moves moves neither in the place where it is nor in the place where it is not.

Melissus

What is is one, eternal, unlimited and unchanging; the senses deceive.

ΜΕΛΙΣΣΟΥ ΠΕΡῚ ΤΗ̃Σ ΦΥΣΕΩΣ Ἢ ΠΕΡῚ ΤΟΥ̃ ὌΝΤΟΣ

	GREEK	ENGLISH
30B1	ἀεὶ ἦν ὅ τι ἦν καὶ ἀεὶ ἔσται. εἰ γὰρ ἐγένετο, ἀναγκαῖόν ἐστι πρὶν γενέσθαι εἶναι μηδέν· εἰ τοίνυν μηδὲν ἦν, οὐδαμὰ ἂν γένοιτο οὐδὲν ἐκ μηδενός.	Whatever was always was and always will be. For if it came to be, there must have been nothing before it came to be. Now if there was nothing, nothing could ever come to be out of nothing.
30B2	ὅτε τοίνυν οὐκ ἐγένετο, ἔστι τε καὶ ἀεὶ ἦν καὶ ἀεὶ ἔσται, καὶ ἀρχὴν οὐκ ἔχει οὐδὲ τελευτήν, ἀλλ᾽ ἄπειρόν ἐστιν. εἰ μὲν γὰρ ἐγένετο, ἀρχὴν ἂν εἶχεν (ἤρξατο γὰρ ἄν ποτε γενόμενον) καὶ τελευτήν (ἐτελεύτησε γὰρ ἄν ποτε γενόμενον)· εἰ δὲ μήτε ἤρξατο μήτε ἐτελεύτησεν ἀεί τε ἦν καὶ ἀεὶ ἔσται, οὐκ ἔχει ἀρχὴν οὐδὲ τελευτήν. οὐ γὰρ ἀεὶ εἶναι ἀνυστόν, ὅ τι μὴ πᾶν ἔστι.	Since, then, it did not come to be, it is and always was and always will be, and it has no beginning or end but is unlimited. For if it had come to be, it would have a beginning (for it would have begun coming to be at some time) and an end (for it would have finished coming to be at some time). But if it neither began nor ended, and always was and always will be, it has no beginning or end. For it is not possible for anything to be always unless it is all.
30B3	ἀλλ᾽ ὥσπερ ἔστιν ἀεί, οὕτω καὶ τὸ μέγεθος ἄπειρον ἀεὶ χρὴ εἶναι.	But just as it always is, so its size too must always be unlimited.
30B4	ἀρχήν τε καὶ τέλος ἔχον οὐδὲν οὔτε ἀίδιον οὔτε ἄπειρόν ἐστιν.	Nothing that has a beginning and an end is either everlasting or unlimited.
30B5	εἰ μὴ ἓν εἴη, περανεῖ πρὸς ἄλλο.	If it were not one, it will have a limit against something else.
30B6	εἰ γὰρ εἴη, ἓν εἴη ἄν· εἰ γὰρ δύο εἴη, οὐκ ἂν δύναιτο ἄπειρα εἶναι, ἀλλ᾽ ἔχοι ἂν πείρατα πρὸς ἄλληλα.	For if it were, it would be one; for if there were two, they could not be unlimited, but would have limits against each other.
30B7	οὕτως οὖν ἀίδιόν ἐστι καὶ ἄπειρον καὶ ἓν καὶ ὅμοιον πᾶν. καὶ οὔτ᾽ ἂν ἀπόλοιτο οὔτε μεῖζον γίνοιτο οὔτε μετακοσμέοιτο οὔτε ἀλγεῖ οὔτε ἀνιᾶται· εἰ γάρ τι τούτων πάσχοι, οὐκ ἂν ἔτι ἓν εἴη. εἰ γὰρ ἑτεροιοῦται, ἀνάγκη τὸ ἐὸν μὴ ὁμοῖον εἶναι, ἀλλὰ ἀπόλλυσθαι τὸ πρόσθεν ἐόν, τὸ δὲ οὐκ ἐὸν γίνεσθαι. εἰ τοίνυν τριχὶ μιῆι μυρίοις ἔτεσιν ἑτεροῖον γίνοιτο τὸ πᾶν, ὀλεῖται ἂν ἐν τῶι παντὶ χρόνωι. ἀλλ᾽ οὐδὲ μετακοσμηθῆναι ἀνυστόν· ὁ γὰρ κόσμος ὁ πρόσθεν ἐὼν οὐκ ἀπόλλυται οὔτε ὁ μὴ ἐὼν γίνεται. ὅτε δὲ μήτε προσγίνεται μηδὲν μήτε ἀπόλλυται μήτε ἑτεροιοῦται, πῶς ἂν μετακοσμηθὲν τῶν ἐόντων εἴη; εἰ μὲν γάρ τι ἐγίνετο ἑτεροῖον, ἤδη ἂν καὶ μετακοσμηθείη.	So it is everlasting and unlimited and one and all alike. And it could neither perish nor grow larger nor be rearranged, nor does it feel pain or distress; for if it underwent any of these things, it would no longer be one. For if it alters, what is must be unlike, and what was before must perish, and what is not must come to be. So if the all were to become different by a single hair in ten thousand years, it would perish in the whole of time. Nor is it possible for it to be rearranged; for the arrangement that was before does not perish, nor does one that is not come to be. And since nothing is added to it,

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or perishes, or alters, how could any of the things that are have been rearranged? For if something became different, it would thereby have been rearranged too.

οὐδὲ ἀλγεῖ· οὐ γὰρ ἂν πᾶν εἴη ἀλγέον (οὐ γὰρ ἂν δύναιτο ἀεὶ εἶναι χρῆμα ἀλγέον), οὐδὲ ἔχει ἴσην δύναμιν τῶι ὑγιεῖ. οὐδ' ἂν ὁμοῖον εἴη, εἰ ἀλγέοι· ἀπογινομένου γάρ τευ ἂν ἀλγέοι ἢ προσγινομένου, κοὐκ ἂν ἔτι ὁμοῖον εἴη. οὐδ' ἂν τὸ ὑγιὲς ἀλγῆσαι δύναιτο· ἀπὸ γὰρ ἂν ὄλοιτο τὸ ὑγιὲς καὶ τὸ ἐόν, τὸ δὲ οὐκ ἐὸν γένοιτο. καὶ περὶ τοῦ ἀνιᾶσθαι ὡυτὸς λόγος τῶι ἀλγέοντι. οὐδὲ κενεόν ἐστιν οὐδέν· τὸ γὰρ κενεὸν οὐδέν ἐστιν· οὐκ ἂν οὖν εἴη τό γε μηδέν· οὐδὲ κινεῖται· ὑποχωρῆσαι γὰρ οὐκ ἔχει οὐδαμῆι, ἀλλὰ πλέων ἐστίν. εἰ μὲν γὰρ κενεὸν ἦν, ὑπεχώρει ἂν εἰς τὸ κενόν· κενοῦ δὲ μὴ ἐόντος οὐκ ἔχει ὅκηι ὑποχωρήσει. πυκνὸν δὲ καὶ ἀραιὸν οὐκ ἂν εἴη.

Nor does it feel pain; for it could not all be in pain (a thing in pain could not always be), nor does it have the same power as what is healthy. Nor would it be alike if it were in pain; for it would be in pain because something was taken away or added, and it would no longer be alike. Nor could what is healthy feel pain; for then what is healthy, and what is, would perish, and what is not would come to be. And the same account holds for distress as for pain. Nor is there any void; for the void is nothing, and what is nothing could not be. Nor does it move; for it has nowhere to give way to, but is full. For if there were void, it would give way into the void; but since there is no void, it has nowhere to give way to. And it could not be dense and rare.

τὸ γὰρ ἀραιὸν οὐκ ἀνυστὸν πλέων εἶναι ὁμοίως τῶι πυκνῶι, ἀλλ' ἤδη τὸ ἀραιόν γε κενεώτερον γίνεται τοῦ πυκνοῦ. κρίσιν δὲ ταύτην χρὴ ποιήσασθαι τοῦ πλέω καὶ τοῦ μὴ πλέω· εἰ μὲν οὖν χωρεῖ τι ἢ εἰσδέχεται, οὐ πλέων· εἰ δὲ μήτε χωρεῖ μήτε εἰσδέχεται, πλέων. ἀνάγκη τοίνυν πλέων εἶναι, εἰ κενὸν μὴ ἔστιν. εἰ τοίνυν πλέων ἐστίν, οὐ κινεῖται.

For what is rare cannot be full in the same way as what is dense; what is rare is thereby emptier than the dense. And this is how one must distinguish the full from the not full: if something gives way or takes something in, it is not full; if it neither gives way nor takes anything in, it is full. So it must be full, if there is no void. And if it is full, it does not move.

30B8 μέγιστον μὲν οὖν σημεῖον οὗτος ὁ λόγος, ὅτι ἓν μόνον ἔστιν· ἀτὰρ καὶ τάδε σημεῖα. εἰ γὰρ ἦν πολλά, τοιαῦτα χρὴ αὐτὰ εἶναι, οἷόν περ ἐγώ φημι τὸ ἓν εἶναι. εἰ γὰρ ἔστι γῆ καὶ ὕδωρ καὶ ἀὴρ καὶ πῦρ καὶ σίδηρος καὶ χρυσός, καὶ τὸ μὲν ζῶον τὸ δὲ τεθνηκός, καὶ μέλαν καὶ λευκὸν καὶ τὰ ἄλλα, ὅσα φασὶν οἱ ἄνθρωποι εἶναι ἀληθῆ, εἰ δὴ ταῦτα ἔστι, καὶ ἡμεῖς ὀρθῶς ὁρῶμεν καὶ ἀκούομεν, εἶναι χρὴ ἕκαστον τοιοῦτον, οἷόν περ τὸ πρῶτον ἔδοξεν ἡμῖν, καὶ μὴ μεταπίπτειν μηδὲ γίνεσθαι ἑτεροῖον, ἀλλὰ ἀεὶ εἶναι ἕκαστον, οἷόν περ ἐστίν· νῦν δέ φαμεν ὀρθῶς ὁρᾶν καὶ ἀκούειν καὶ συνιέναι.

This argument, then, is the greatest sign that it is one only; but there are the following signs too. If there were many things, they would have to be just as I say the one is. For if there is earth and water and air and fire and iron and gold, and one thing living and another dead, and black and white and all the rest that people say are real—if these things really are, and we see and hear correctly, each must be just as it first seemed to us, and not change or become different, but each must always be just as it is. As it is, we say that we see and hear and understand correctly.

δοκεῖ δὲ ἡμῖν τό τε θερμὸν ψυχρὸν γίνεσθαι καὶ τὸ ψυχρὸν θερμὸν καὶ τὸ σκληρὸν μαλθακὸν καὶ τὸ μαλθακὸν σκληρὸν καὶ τὸ ζῶον ἀποθνήισκειν καὶ ἐκ μὴ ζῶντος γίνεσθαι, καὶ ταῦτα πάντα ἑτεροιοῦσθαι, καὶ ὅ τι ἦν τε καὶ ὃ νῦν οὐδὲν ὁμοῖον εἶναι, ἀλλ' ὅ τε σίδηρος σκληρὸς ἐὼν τῶι δακτύλωι κατατρίβεσθαι ὁμοῦ ῥέων, καὶ χρυσὸς καὶ λίθος καὶ ἄλλο ὅ τι ἰσχυρὸν δοκεῖ εἶναι πᾶν, ἐξ ὕδατός τε γῆ καὶ λίθος γίνεσθαι· ὥστε συμβαίνει μήτε

Yet it seems to us that the hot becomes cold and the cold hot, the hard soft and the soft hard, that the living dies and comes to be from what is not living, and that all these things alter, and that what was and what is now are not at all alike: iron, hard as it is, is worn away by the finger, flowing away with it, and so are gold and stone and everything else that seems to be strong, and earth

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	ὁρᾶν μήτε τὰ ὄντα γινώσκειν. οὐ τοίνυν ταῦτα ἀλλήλοις ὁμολογεῖ. φαμένοις γὰρ εἶναι πολλὰ καὶ ἀίδια καὶ εἴδη τε καὶ ἰσχὺν ἔχοντα πάντα ἑτεροιοῦσθαι ἡμῖν δοκεῖ καὶ μεταπίπτειν ἐκ τοῦ ἑκάστοτε ὁρωμένου.	and stone come to be from water. So it turns out that we neither see nor know the things that are. These things, then, do not agree with one another. For though we say that there are many things, everlasting and having forms and strength, all of them seem to us to alter and to change from what is seen on each occasion.
	δῆλον τοίνυν, ὅτι οὐκ ὀρθῶς ἑωρῶμεν, οὐδὲ ἐκεῖνα πολλὰ ὀρθῶς δοκεῖ εἶναι· οὐ γὰρ ἂν μετέπιπτεν, εἰ ἀληθῆ ἦν· ἀλλ᾽ ἦν οἷόν περ ἐδόκει ἕκαστον τοιοῦτον. τοῦ γὰρ ἐόντος ἀληθινοῦ κρεῖσσον οὐδέν. ἢν δὲ μεταπέσηι, τὸ μὲν ἐὸν ἀπώλετο, τὸ δὲ οὐκ ἐὸν γέγονεν. οὕτως οὖν, εἰ πολλὰ εἴη, τοιαῦτα χρὴ εἶναι, οἷόν περ τὸ ἕν.	It is clear, then, that we did not see correctly, and that those many things do not correctly seem to be. For they would not change if they were real; each would be just as it seemed. For nothing is stronger than what really is. And if it changes, what is has perished, and what is not has come to be. So, then, if there were many things, they would have to be just as the one is.
30B9	εἰ μὲν οὖν εἴη, δεῖ αὐτὸ ἓν εἶναι· ἓν δὲ ὂν δεῖ αὐτὸ σῶμα μὴ ἔχειν. ⟨εἰ δὲ ἔχοι πάχος, ἔχοι ἂν μόρια, καὶ οὐκέτι ἓν εἴη⟩.	If, then, it is, it must be one; and being one, it must not have a body. If it had thickness, it would have parts, and would no longer be one.
30B10	εἰ γὰρ διήιρηται, *φησί,* τὸ ἐόν, κινεῖται· κινούμενον δὲ οὐκ ἂν εἴη.	For if what is is divided, *he says,* it moves; and if it moved, it would not be.

Empedocles

The four roots, Love and Strife, and the purifications of a fallen spirit.

Ἐμπεδοκλεους περὶ φυσεως α β

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31B1	Παυσανίη, σὺ δὲ κλῦθι δαΐφρονος Ἀγχίτου υἱέ.	And you, Pausanias, son of wise-hearted Anchitus, listen.[1]
31B2	στεινωποὶ μὲν γὰρ παλάμαι κατὰ γυῖα κέχυνται· πολλὰ δὲ δείλ' ἔμπαια, τά τ' ἀμβλύνουσι μερίμνας. παῦρον δὲ ζωῆς ἰδίου μέρος ἀθρήσαντες ὠκύμοροι καπνοῖο δίκην ἀρθέντες ἀπέπταν αὐτὸ μόνον πεισθέντες, ὅτωι προσέκυρσεν ἕκαστος πάντοσ' ἐλαυνόμενοι, τὸ δ' ὅλον ⟨πᾶς⟩ εὔχεται εὑρεῖν· οὔτως οὔτ' ἐπιδερκτὰ τάδ' ἀνδράσιν οὐδ' ἐπακουστά οὔτε νόωι περιληπτά. σὺ δ' οὖν, ἐπεὶ ὧδ' ἐλιάσθης, πεύσεαι οὐ πλέον ἠὲ βροτείη μῆτις ὄρωρεν.	For narrow are the powers of grasping spread through the limbs, and many wretched things burst in and blunt their thoughts. Having seen only a small part of their own life, swift to die, they rise and fly off like smoke, convinced only of whatever each has happened upon as they are driven every way; yet each claims to find the whole. So these things are neither seen by men nor heard nor grasped by the mind. But you, since you have turned aside here, will learn no more than mortal wit has reached.
31B3	ἀλλὰ θεοὶ τῶν μὲν μανίην ἀποτρέψατε γλώσσης, ἐκ δ' ὁσίων στομάτων καθαρὴν ὀχετεύσατε πηγήν. καὶ σέ, πολυμνήστη λευκώλενε παρθένε Μοῦσα, ἄντομαι, ὧν θέμις ἐστὶν ἐφημερίοισιν ἀκούειν, πέμπε παρ' Εὐσεβίης ἐλάουσ' εὐήνιον ἅρμα. μηδέ σέ γ' εὐδόξοιο βιήσεται ἄνθεα τιμῆς πρὸς θνητῶν ἀνελέσθαι, ἐφ' ὧι θ' ὁσίης πλέον εἰπεῖν θάρσεϊ καὶ τότε δὴ σοφίης ἐπ' ἄκροισι θοάζειν. ἀλλ' ἄγ' ἄθρει πάσηι παλάμηι, πῆι δῆλον ἕκαστον, μήτε τι ὄψιν ἔχων πίστει πλέον ἢ κατ' ἀκουήν ἢ ἀκοὴν ἐρίδουπον ὑπὲρ τρανώματα γλώσσης, μήτε τι τῶν ἄλλων, ὁπόσηι πόρος ἐστὶ νοῆσαι, γυίων πίστιν ἔρυκε, νόει θ' ἧι δῆλον ἕκαστον.	But you gods, turn the madness of those men away from my tongue, and from holy lips channel a pure spring. And you, much-remembered, white-armed maiden Muse, I beg you: what is right for creatures of a day to hear, send it, driving the well-reined chariot from the house of Reverence. Nor shall the flowers of glorious honor force you to take them from mortals, on condition that you boldly speak beyond what is holy—and then sit on the heights of wisdom. But come, observe with every means how each thing is clear, not holding any sight in more trust than hearing, or the roaring ear above what the tongue makes plain; nor, from any of the other limbs by which there is

1 Pausanias was Empedocles's pupil (by ancient tradition also his beloved), to whom the poem *On Nature* is addressed.

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		a path to understanding, hold back your trust, but understand each thing in the way it is clear.
31B4	ἀλλὰ κακοῖς μὲν χαρτὰ πέλει κρατέουσιν ἀπιστεῖν. ὡς δὲ παρ' ἡμετέρης κέλεται πιστώματα Μούσης, γνῶθι διασσηθέντος ἐνὶ σπλάγχνοισι λόγοιο.	But it pleases base men to distrust what prevails. As the pledges of our Muse bid you, know it, once the account has been sifted within you.
31B5	στεγάσαι φρενὸς ἔλλοπος εἴσω.	to shelter it within a silent mind.
31B6	τέσσαρα γὰρ πάντων ῥιζώματα πρῶτον ἄκουε· Ζεὺς ἀργὴς Ἥρη τε φερέσβιος ἠδ' Ἀιδωνεύς Νῆστίς θ', ἣ δακρύοις τέγγει κρούνωμα βρότειον.	For first hear the four roots of all things: shining Zeus and life-bringing Hera and Aidoneus and Nestis, who with her tears moistens the spring of mortals.[2]
31B7	ἀγένητα: *στοιχεῖα. παρ' Ἐμπεδοκλεῖ*	Ungenerated: *elements. In Empedocles.*
31B8	ἄλλο δέ τοι ἐρέω· φύσις οὐδενός ἐστιν ἁπάντων θνητῶν, οὐδέ τις οὐλομένου θανάτοιο τελευτή, ἀλλὰ μόνον μίξις τε διάλλαξίς τε μιγέντων ἐστί, φύσις δ' ἐπὶ τοῖς ὀνομάζεται ἀνθρώποισιν.	And I will tell you something else: there is no birth of any of all mortal things, nor any end in ruinous death; there is only mixing and exchange of what has been mixed, and birth is the name humans give to these.[3]
31B9	οἱ δ' ὅτε μὲν κατὰ φῶτα μιγέντ' εἰς αἰθέρ' ⟨ἵκωνται⟩ ἢ κατὰ θηρῶν ἀγροτέρων γένος ἢ κατὰ θάμνων ἠὲ κατ' οἰωνῶν, τότε μὲν τὸ ⟨λέγουσι⟩ γενέσθαι· εὖτε δ' ἀποκρινθῶσι, τὰ δ' αὖ δυσδαίμονα πότμον· ἣ θέμις ⟨οὐ⟩ καλέουσι, νόμωι δ' ἐπίφημι καὶ αὐτός.	But when they come into the air mixed in the form of a man, or of the race of wild beasts, or of bushes, or of birds, then they say that this has come to be; and when they are separated, they call it, in turn, an ill-starred fate. They do not call it as is right, but I too follow custom in speaking.
31B10	θάνατον . . . ἀλοίτην.	death . . . the avenger.
31B11	νήπιοι· οὐ γάρ σφιν δολιχόφρονές εἰσι μέριμναι, οἳ δὴ γίγνεσθαι πάρος οὐκ ἐὸν ἐλπίζουσιν ἤ τι καταθνήισκειν τε καὶ ἐξόλλυσθαι ἁπάντηι.	Fools! For their thoughts do not reach far, who expect that what was not before comes to be, or that anything dies and is utterly destroyed.
31B12	ἔκ τε γὰρ οὐδάμ' ἐόντος ἀμήχανόν ἐστι γενέσθαι καί τ' ἐὸν ἐξαπολέσθαι ἀνήνυστον καὶ ἄπυστον· αἰεὶ γὰρ τῆι γ' ἔσται, ὅπηι κέ τις αἰὲν ἐρείδηι.	For from what in no way is, it is impossible for anything to come to be, and for what is to perish cannot be done and is unheard of; for it will always be there, wherever anyone keeps pushing it.
31B13	οὐδέ τι τοῦ παντὸς κενεὸν πέλει οὐδὲ περισσόν.	Nor is any of the all empty or overfull.
31B14	τοῦ παντὸς δ' οὐδὲν κενεόν· πόθεν οὖν τί κ' ἐπέλθοι;	

2 Nestis is a Sicilian name for water; the other gods stand for fire, air and earth, though which is which was disputed already in antiquity.

3 *Physis*, elsewhere "nature", is used here in its root sense of "birth" or "growth".

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		Of the all nothing is empty; from where, then, could anything come in?
31B15	οὐκ ἂν ἀνὴρ τοιαῦτα σοφὸς φρεσὶ μαντεύσαιτο, ὡς ὅφρα μέν τε βιῶσι, τὸ δὴ βίοτον καλέουσι, τόφρα μὲν οὖν εἰσίν, καί σφιν πάρα δειλὰ καὶ ἐσθλά, πρὶν δὲ πάγεν τε βροτοὶ καὶ ⟨ἐπεὶ⟩ λύθεν, οὐδὲν ἄρ’ εἰσιν.	A man wise in such matters would not divine in his mind that as long as they live what they call life, for that long they exist, and have their bad things and their good, but that before mortals are formed and after they are dissolved, they are nothing after all.
31B16	ἦι γὰρ καὶ πάρος ἔσκε, καὶ ἔσσεται, οὐδέ ποτ’, οἴω, / τούτων ἀμφοτέρων κενεώσεται ἄσπετος αἰών.	For as it was before, so it will be, and never, I think, / will boundless time be emptied of these two.
31B17	δίπλ’ ἐρέω· τοτὲ μὲν γὰρ ἓν ηὐξήθη μόνον εἶναι ἐκ πλεόνων, τοτὲ δ’ αὖ διέφυ πλέον’ ἐξ ἑνὸς εἶναι. δοιὴ δὲ θνητῶν γένεσις, δοιὴ δ’ ἀπόλειψις· τὴν μὲν γὰρ πάντων σύνοδος τίκτει τ’ ὀλέκει τε, ἡ δὲ πάλιν διαφυομένων θρεφθεῖσα διέπτη. καὶ ταῦτ’ ἀλλάσσοντα διαμπερὲς οὐδαμὰ λήγει, ἄλλοτε μὲν Φιλότητι συνερχόμεν’ εἰς ἓν ἅπαντα, ἄλλοτε δ’ αὖ δίχ’ ἕκαστα φορεύμενα Νείκεος ἔχθει. ⟨οὕτως ἦι μὲν ἓν ἐκ πλεόνων μεμάθηκε φύεσθαι⟩ ἠδὲ πάλιν διαφύντος ἑνὸς πλέον’ ἐκτελέθουσι, τῆι μὲν γίγνονταί τε καὶ οὔ σφισιν ἔμπεδος αἰών· ἦι δὲ διαλλάσσοντα διαμπερὲς οὐδαμὰ λήγει, ταύτηι δ’ αἰὲν ἔασιν ἀκίνητοι κατὰ κύκλον.	I will tell a double tale: at one time it grew to be one alone out of many, at another it grew apart again to be many out of one. Double is the birth of mortal things, and double their passing away: the coming together of all things both begets and destroys the one, and the other, nurtured as they grow apart again, flies apart. And these never cease their continual exchange, at one time all coming together into one through Love, at another each borne apart again by the hatred of Strife. So insofar as one has learned to grow out of many, and again, as the one grows apart, many spring up, in that respect they come to be, and their life is not constant; but insofar as they never cease their continual exchange, in that respect they always are, unmoved in a cycle.
	/ ἀλλ’ ἄγε μύθων κλῦθι· μάθη γάρ τοι φρένας αὔξει· ὡς γὰρ καὶ πρὶν ἔειπα πιφαύσκων πείρατα μύθων, δίπλ’ ἐρέω· τοτὲ μὲν γὰρ ἓν ηὐξήθη μόνον εἶναι ἐκ πλεόνων, τοτὲ δ’ αὖ διέφυ πλέον’ ἐξ ἑνὸς εἶναι, πῦρ καὶ ὕδωρ καὶ γαῖα καὶ ἠέρος ἄπλετον ὕψος, Νεῖκός τ’ οὐλόμενον δίχα τῶν, ἀτάλαντον ἁπάντηι, καὶ Φιλότης ἐν τοῖσιν, ἴση μῆκός τε πλάτος τε· τὴν σὺ νόωι δέρκευ, μηδ’ ὄμμασιν ἧσο τεθηπώς· ἥτις καὶ θνητοῖσι νομίζεται ἔμφυτος ἄρθροις, τῆι τε φίλα φρονέουσι καὶ ἅρθμια ἔργα τελοῦσι, Γηθοσύνην καλέοντες ἐπώνυμον ἠδ’ Ἀφροδίτην·	/ But come, hear my words, for learning makes the mind grow. For as I said before, when I declared the limits of my words, I will tell a double tale: at one time it grew to be one alone out of many, at another it grew apart again to be many out of one— fire and water and earth and the boundless height of air, and accursed Strife apart from them, equal in

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	τὴν οὔ τις μετὰ τοῖσιν ἐλισσομένην δεδάηκε θνητὸς ἀνήρ· σὺ δ' ἄκουε λόγου στόλον οὐκ ἀπατηλόν.	weight everywhere, and Love among them, equal in length and breadth. Look at her with your mind, and do not sit with your eyes dazzled. She is thought to be inborn in the limbs of mortals too; through her they think loving thoughts and accomplish works of union, calling her by the names Joy and Aphrodite. Her, whirling among them, no one has come to know, no mortal man; but you, listen to the undeceiving course of my account.
	/ ταῦτα γὰρ ἶσά τε πάντα καὶ ἥλικα γένναν ἔασι, τιμῆς δ' ἄλλης ἄλλο μέδει, πάρα δ' ἦθος ἑκάστωι, ἐν δὲ μέρει κρατέουσι περιπλομένοιο χρόνοιο. καὶ πρὸς τοῖς οὔτ' ἄρ τέ τι γίγνεται οὔτ' ἀπολήγει· εἴτε γὰρ ἐφθείροντο διαμπερές, οὐκέτ' ἂν ἦσαν, τοῦτο δ' ἐπαυξήσειε τὸ πᾶν τί κε καὶ πόθεν ἐλθόν; πῆι δέ κε κἠξαπόλοιτο, ἐπεὶ τῶνδ' οὐδὲν ἔρημον; ἀλλ' αὐτ(ά) ἐστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα γίγνεται ἄλλοτε ἄλλα καὶ ἠνεκὲς αἰὲν ὁμοῖα.	/ For these are all equal and of the same age in their birth, but each holds a different prerogative, and each has its own character, and they prevail in turn as time comes round. And besides these nothing comes to be or ceases. For if they were perishing continually, they would no longer be; and what could increase this all, and where would it come from? And how could it perish, since nothing is empty of these? No, there are just these, and running through one another they become different things at different times, and are always, continuously, alike.
31B18	Φιλίη	Love
31B19	σχεδύνην Φιλότητα	clinging Love
31B20	τοῦτο μὲν ἂν βροτέων μελέων ἀριδείκετον ὄγκον· ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἓν ἅπαντα γυῖα, τὰ σῶμα λέλογχε, βίου θαλέθοντος ἐν ἀκμῆι· ἄλλοτε δ' αὖτε κακῆισι διατμηθέντ' Ἐρίδεσσι πλάζεται ἄνδιχ' ἕκαστα περὶ ῥηγμῖνι βίοιο. ὡς δ' αὔτως θάμνοισι καὶ ἰχθύσιν ὑδρομελάθροις θηρσί τ' ὀρειλεχέεσσιν ἰδὲ πτεροβάμοσι κύμβαις.	This is plain to see in the mass of mortal limbs: at one time, through Love, all coming together into one— the limbs that are the body's lot—at the peak of flourishing life; at another, cut apart again by evil Strifes, they wander, each apart, on the breakers at the shore of life. So it is too for bushes and for fish that make their homes in water, and for beasts whose lairs are in the mountains, and for diving birds that go on wings.
31B21	ἀλλ' ἄγε, τῶνδ' ὀάρων προτέρων ἐπιμάρτυρα δέρκευ, εἴ τι καὶ ἐν προτέροισι λιπόξυλον ἔπλετο μορφῆι, ἠέλιον μὲν θερμὸν ὁρᾶν καὶ λαμπρὸν ἁπάντηι,	But come, look at these witnesses to my earlier words, if anything in what I said before was deficient in

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	ἄμβροτα δ’ ὅσσ’ ἴδει τε καὶ ἀργέτι δεύεται αὐγῆι, ὄμβρον δ’ ἐν πᾶσι δνοφόεντά τε ῥιγαλέον τε· ἐκ δ’ αἴης προρέουσι θέλυμνά τε καὶ στερεωπά. ἐν δὲ Κότωι διάμορφα καὶ ἄνδιχα πάντα πέλονται, σὺν δ’ ἔβη ἐν Φιλότητι καὶ ἀλλήλοισι ποθεῖται. ἐκ τούτων γὰρ πάνθ’ ὅσα τ’ ἦν ὅσα τ’ ἔστι καὶ ἔσται, δένδρεά τ’ ἐβλάστησε καὶ ἀνέρες ἠδὲ γυναῖκες, θῆρές τ’ οἰωνοί τε καὶ ὑδατοθρέμμονες ἰχθῦς, καί τε θεοὶ δολιχαίωνες τιμῆισι φέριστοι. αὐτὰ γὰρ ἔστιν ταῦτα, δι’ ἀλλήλων δὲ θέοντα γίγνεται ἀλλοιωπά· τόσον διὰ κρῆσις ἀμείβει.	shape: see the sun, warm and bright everywhere, and all the immortal things drenched in heat and shining radiance, and rain, in all things dark and chill; and out of earth flow things rooted and solid. In Wrath all things are separate in shape and apart, but they come together in Love and long for one another. For from these have sprung all things that were and are and will be: trees, and men and women, and beasts and birds and fish nourished in water, and long-lived gods, highest in honors. For there are just these, and running through one another they take on different looks; so much does mixing change them.
31B22	ἄρθμια μὲν γὰρ ταῦτα ἑαυτῶν πάντα μέρεσσιν, ἠλέκτωρ τε χθών τε καὶ οὐρανὸς ἠδὲ θάλασσα, ὅσσα φιν ἐν θνητοῖσιν ἀποπλαχθέντα πέφυκεν. ὡς δ’ αὕτως ὅσα κρᾶσιν ἐπαρκέα μᾶλλον ἔασιν, ἀλλήλοις ἔστερκται ὁμοιωθέντ’ Ἀφροδίτηι. ἐχθρὰ ⟨δ’ ἄ⟩ πλεῖστον ἀπ’ ἀλλήλων διέχουσι μάλιστα γέννηι τε κρήσει τε καὶ εἴδεσιν ἐκμάκτοισι, πάντηι συγγίνεσθαι ἀήθεα καὶ μάλα λυγρά Νείκεος ἐννεσίηισιν, ὅτι σφίσι γένναν ἔοργεν.	For all these are at one with their own parts— the shining sun and earth and heaven and sea— all the parts of them that have strayed off and grown in mortal things. In the same way, the things that are better suited for mixing love one another, made alike by Aphrodite. But hostile are those that differ most from one another in birth and mixing and the molded forms stamped on them, wholly unused to coming together, and very miserable at the bidding of Strife, because it has brought about their birth.
31B23	ὡς δ’ ὁπόταν γραφέες ἀναθήματα ποικίλλωσιν ἀνέρες ἀμφὶ τέχνης ὑπὸ μήτιος εὖ δεδαῶτε, οἵτ’ ἐπεὶ οὖν μάρψωσι πολύχροα φάρμακα χερσίν, ἁρμονίηι μείξαντε τὰ μὲν πλέω, ἄλλα δ’ ἐλάσσω, ἐκ τῶν εἴδεα πᾶσιν ἀλίγκια πορσύνουσι, δένδρεά τε κτίζοντε καὶ ἀνέρας ἠδὲ γυναῖκας θῆράς τ’ οἰωνούς τε καὶ ὑδατοθρέμμονας ἰχθῦς καί τε θεοὺς δολιχαίωνας τιμῆισι φερίστους· οὕτω μή σ’ ἀπάτη φρένα καινύτω ἄλλοθεν εἶναι θνητῶν, ὅσσα γε δῆλα γεγάκασιν ἄσπετα, πηγήν, ἀλλὰ τορῶς ταῦτ’ ἴσθι, θεοῦ πάρα μῦθον ἀκούσας.	As when painters decorate votive offerings, men well taught in their craft by skill, who, when they have taken pigments of many colors in their hands, mixing them in harmony, more of some and less of others, produce from them forms resembling all things, creating trees and men and women and beasts and birds and fish nourished in water and long-lived gods, highest in honors: so do not let deception overcome your mind into thinking that from anywhere else comes the source of mortal things, all the countless ones that have come to light,

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		but know this clearly, having heard the account from a god.
31B24	κορυφὰς ἑτέρας ἑτέρησι προσάπτων / μύθων μὴ τελέειν ἀτραπὸν μίαν,	fitting one peak to another, / not to complete a single path of stories,
31B25	. . . . καὶ δὶς γάρ, ὃ δεῖ, καλόν ἐστιν ἐνισπεῖν.	. . . . for what must be said, it is good to say even twice.
31B26	ἐν δὲ μέρει κρατέουσι περιπλομένοιο κύκλοιο, καὶ φθίνει εἰς ἄλληλα καὶ αὔξεται ἐν μέρει αἴσης. αὐτὰ γὰρ ἔστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα γίνοντ(αι) ἄνθρωποί τε καὶ ἄλλων ἔθνεα θηρῶν ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἕνα κόσμον, ἄλλοτε δ' αὖ δίχ' ἕκαστα φορούμενα Νείκεος ἔχθει, εἰσόκεν ἓν συμφύντα τὸ πᾶν ὑπένερθε γένηται. οὕτως ἦι μὲν ἓν ἐκ πλεόνων μεμάθηκε φύεσθαι, ἠδὲ πάλιν διαφύντος ἑνὸς πλέον' ἐκτελέθουσι, τῆι μὲν γίγνονταί τε καὶ οὔ σφισιν ἔμπεδος αἰών· ἦι δὲ τάδ' ἀλλάσσοντα διαμπερὲς οὐδαμὰ λήγει, ταύτηι δ' αἰὲν ἔασιν ἀκίνητοι κατὰ κύκλον.	They prevail in turn as the cycle comes round, and they dwindle into one another and grow in their appointed turn. For there are just these, and running through one another they become humans and the tribes of other beasts, at one time coming together into one world through Love, at another each borne apart again by the hatred of Strife, until, growing together into one, the all goes under. So insofar as one has learned to grow out of many, and again, as the one grows apart, many spring up, in that respect they come to be, and their life is not constant; but insofar as these never cease their continual exchange, in that respect they always are, unmoved in a cycle.
31B27	ἔνθ' οὔτ' Ἠελίοιο διείδεται ὠκέα γυῖα οὐδὲ μὲν οὐδ' αἴης λάσιον μένος οὐδὲ θάλασσα· οὕτως Ἁρμονίης πυκινῶι κρύφωι ἐστήρικται Σφαῖρος κυκλοτερὴς μονίηι περιηγέι γαίων.	There neither the swift limbs of the Sun can be made out, nor, indeed, the shaggy might of earth, nor the sea; so firmly is he fixed in the dense concealment of Harmony, the round Sphere, rejoicing in the solitude around him.
31B28	ἀλλ' ὅ γε πάντοθεν ἶσος ⟨ἔην⟩ καὶ πάμπαν ἀπείρων / Σφαῖρος κυκλοτερὴς μονίηι περιηγέι γαίων.	But he was equal on every side and wholly unlimited, / the round Sphere, rejoicing in the solitude around him.
31B29	οὐ γὰρ ἀπὸ νώτοιο δύο κλάδοι ἀίσσονται, οὐ πόδες, οὐ θοὰ γοῦν(α), οὐ μήδεα γεννήεντα, ἀλλὰ σφαῖρος ἔην καὶ ⟨πάντοθεν⟩ ἶσος ἑαυτῶι.	For no two branches spring from his back, no feet, no swift knees, no genitals that beget, but he was a sphere, and on every side equal to himself.
31B30		But when great Strife had grown strong in the limbs

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	αὐτὰρ ἐπεὶ μέγα Νεῖκος ἐνὶμμελέεσσιν ἐθρέφθη ἐς τιμάς τ’ ἀνόρουσε τελειομένοιο χρόνοιο, ὅς σφιν ἀμοιβαῖος πλατέος παρελήλαται ὅρκου . . .	and sprang up to claim his honors as the time was fulfilled that has been fixed for them in turn by a broad oath . . .
31B31	πάντα γὰρ ἐξείης πελεμίζετο γυῖα θεοῖο.	For one after another all the limbs of the god quaked.
31B32	δύω δέει ἄρθρον.	A joint binds two.
31B33	ὡς δ’ ὅτ’ ὀπὸς γάλα λευκὸν ἐγόμφωσεν καὶ ἔδησε . . .	As when fig juice has fastened and bound white milk . . .[4]
31B34	ἄλφιτον ὕδατι κολλήσας . . .	gluing barley-meal with water . . .
31B35	αὐτὰρ ἐγὼ παλίνορσος ἐλεύσομαι ἐς πόρον ὕμνων, τὸν πρότερον κατέλεξα, λόγου λόγον ἐξοχετεύων, κεῖνον· ἐπεὶ Νεῖκος μὲν ἐνέρτατον ἵκετο βένθος δίνης, ἐν δὲ μέσῃι Φιλότης στροφάλιγγι γένηται, ἐν τῆι δὴ τάδε πάντα συνέρχεται ἓν μόνον εἶναι, οὐκ ἄφαρ, ἀλλὰ θελημὰ συνιστάμεν’ ἄλλοθεν ἄλλα. τῶν δέ τε μισγομένων χεῖτ’ ἔθνεα μυρία θνητῶν· πολλὰ δ’ ἄμειχθ’ ἔστηκε κεραιομένοισιν ἐναλλάξ, ὅσσ’ ἔτι Νεῖκος ἔρυκε μετάρσιον· οὐ γὰρ ἀμεμφέως τῶν πᾶν ἐξέστηκεν ἐπ’ ἔσχατα τέρματα κύκλου, ἀλλὰ τὰ μέν τ’ ἐνέμιμνε, μελέων τὰ δέ τ’ ἐξεβεβήκει.	But I will turn back and go to the path of songs that I laid out before, channeling one account off from another, that path: when Strife has reached the lowest depth of the whirl, and Love comes to be in the middle of the eddy, there all these things come together to be one alone, not all at once, but willingly combining, some from one place, some from another. And as they mixed, countless tribes of mortal things poured forth; but many stood unmixed, alternating with those being mixed, all that Strife still held back aloft; for not blamelessly had it wholly withdrawn from them to the outermost limits of the circle, but some of its limbs stayed within, while some had gone out.
	/ ὅσσον δ’ αἰὲν ὑπεκπροθέοι, τόσον αἰὲν ἐπήιει ἠπιόφρων Φιλότητος ἀμεμφέος ἄμβροτος ὁρμή· αἶψα δὲ θνήτ’ ἐφύοντο, τὰ πρὶν μάθον ἀθάνατ’ εἶναι, ζωρά τε τὰ πρὶν ἄκρητα [, ἔκρητο?] διαλλάξαντα κελεύθους. τῶν δέ τε μισγομένων χεῖτ’ ἔθνεα μυρία θνητῶν, παντοίαις ἰδέηισιν ἀρηρότα, θαῦμα ἰδέσθαι.	/ And as far as it kept running out ahead, so far there kept coming on the gentle-minded, immortal onrush of blameless Love; and at once things grew mortal that before had learned to be immortal, and things mixed that before were unmixed [, were mixed?], exchanging their paths. And as they mixed, countless tribes of mortal things poured forth, fitted with every kind of shape, a wonder to see.
31B36	τῶν δὲ συνερχομένων ἐξ ἔσχατον ἵστατο Νεῖκος	And as they came together, Strife was withdrawing to the outermost edge

4 Fig sap was used to curdle milk in making cheese.

	GREEK	ENGLISH
31B37	αὔξει δὲ χθὼν μὲν σφέτερον δέμας, αἰθέρα δ' αἰθήρ.	Earth increases its own body, and aether increases aether.
31B38	. . . εἰ δ' ἄγε τοι λέξω πρῶθ' ἥλικά τ' ἀρχήν, ἐξ ὧν δῆλ' ἐγένοντο τὰ νῦν ἐσορῶμεν ἅπαντα, γαῖά τε καὶ πόντος πολυκύμων ἠδ' ὑγρὸς ἀήρ Τιτὰν ἠδ' αἰθὴρ σφίγγων περὶ κύκλον ἅπαντα.	. . . Come, I will tell you first of the origin and the things as old as it, from which all the things we now see became plain: earth and the sea with its many waves and moist air and Titan aether, binding all things round in a circle.
31B39	εἴπερ ἀπείρονα γῆς τε βάθη καὶ δαψιλὸς αἰθήρ, ὡς διὰ πολλῶν δὴ γλώσσης ῥηθέντα ματαίως ἐκκέχυται στομάτων, ὀλίγον τοῦ παντὸς ἰδόντων.	If the depths of the earth and the abundant aether were unlimited, as has been said in vain by the tongues of many and poured out of the mouths of those who have seen little of the whole.
31B40	ἥλιος ὀξυβελὴς ἠδ' ἰλάειρα σελήνη	the sharp-shooting sun and the gracious moon
31B41	ἀλλ' ὁ μὲν ἁλισθεὶς μέγαν οὐρανὸν ἀμφιπολεύει.	But he, gathered into a mass, makes his round of the great sky.
31B42	ἀπεστέγασεν δέ οἱ αὐγάς, ἔστ' ἂν ἴηι καθύπερθεν, ἀπεσκνίφωσε δὲ γαίης τόσσον ὅσον τ' εὖρος γλαυκώπιδος ἔπλετο μήνης.	And she shut off his rays as he passed above, and cast into shadow as much of the earth as was the breadth of the gray-eyed moon.
31B43	ὡς αὐγὴ τύψασα σεληναίης κύκλον εὐρύν . . .	so the ray, striking the broad circle of the moon . . .
31B44	ἀνταυγεῖ πρὸς Ὄλυμπον ἀταρβήτοισι προσώποις.	It shines back toward Olympus with untroubled face.
31B45	κυκλοτερὲς περὶ γαῖαν ἑλίσσεται ἀλλότριον φῶς.	A round, borrowed light whirls about the earth.
31B46	ἅρματος ὡς πέρι χνοίη ἑλίσσεται ἥ τε παρ' ἄκραν . . .	as the hub of a chariot whirls round, the one that close to the tip . . .
31B47	ἀθρεῖ μὲν γὰρ ἄνακτος ἐναντίον ἁγέα κύκλον.	For she gazes at the holy circle of her lord opposite.
31B48	νύκτα δὲ γαῖα τίθησιν ὑφισταμένοιο(?) φάεσσι.	And earth makes night by standing(?) in the way of the lights.
31B49	νυκτὸς ἐρημαίης ἀλαώπιδος	of lonely, blind-eyed night
31B50	Ἶρις δ' ἐκ πελάγους ἄνεμον φέρει ἢ μέγαν ὄμβρον.	And Iris brings from the sea wind or great rain.
31B51	καρπαλίμως δ' ἀνόπαιον . . .	and swiftly upward . . .
31B52	πολλὰ δ' ἔνερθ(ε) οὔδεος πυρὰ καίεται.	And many fires burn beneath the ground.
31B53	οὕτω γὰρ συνέκυρσε θέων τοτέ, πολλάκι δ' ἄλλως.	For so it chanced to run at that time, but often otherwise.

	GREEK	ENGLISH
31B54	αἰθὴρ ⟨δ' αὖ⟩ μακρῆισι κατὰ χθόνα δύετο ῥίζαις.	And aether, in turn, sank down into the earth with long roots.
31B55	γῆς ἱδρῶτα θάλασσαν.	the sea, sweat of the earth
31B56	ἅλς ἐπάγη ῥιπῆισιν ἐωσμένος ἠελίοιο.	Salt set hard, thrust by the blasts of the sun.
31B57	ᾗι πολλαὶ μὲν κόρσαι ἀναύχενες ἐβλάστησαν, γυμνοὶ δ' ἐπλάζοντο βραχίονες εὔνιδες ὤμων, ὄμματά τ' οἶ(α) ἐπλανᾶτο πενητεύοντα μετώπων.	Where many heads sprang up without necks, and arms wandered naked, bereft of shoulders, and eyes roamed alone, in want of foreheads.
31B58	μουνομελῆ ἔτι τὰ γυῖα ἀπὸ τῆς τοῦ Νείκους διακρίσεως ὄντα ἐπλανᾶτο *τῆς πρὸς ἄλληλα μίξεως ἐφιέμενα.*	*The limbs, still* single-limbed *as a result of the separating by Strife,* wandered about, *longing to mix with one another.*
31B59	αὐτὰρ ἐπεὶ κατὰ μεῖζον ἐμίσγετο δαίμονι δαίμων, ταῦτά τε συμπίπτεσκον, ὅπηι συνέκυρσεν ἕκαστα, ἄλλα τε πρὸς τοῖς πολλὰ διηνεκῆ ἐξεγένοντο.	But when spirit mixed more and more with spirit, these fell together, however each chanced to meet, and many others besides these came into being, one after another.
31B60	εἰλίποδ' ἀκριτόχειρα	shambling-footed, with countless hands[5]
31B61	πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστερνα φύεσθαι, βουγενῆ ἀνδρόπρωιρα, τὰ δ' ἔμπαλιν ἐξανατέλλειν ἀνδροφυῆ βούκρανα, μεμειγμένα τῆι μὲν ἀπ' ἀνδρῶν τῆι δὲ γυναικοφυῆ, σκιεροῖς ἠσκημένα γυίοις.	Many grew with faces and chests on both sides, ox-born with the faces of men, while others, the other way round, sprang up man-born with the heads of oxen, mixed, in part from men and in part female in nature, fitted with shadowy limbs.
31B62	νῦν δ' ἄγ', ὅπως ἀνδρῶν τε πολυκλαύτων τε γυναικῶν ἐννυχίους ὅρπηκας ἀνήγαγε κρινόμενον πῦρ, τῶνδε κλύ'· οὐ γὰρ μῦθος ἀπόσκοπος οὐδ' ἀδαήμων. οὐλοφυεῖς μὲν πρῶτα τύποι χθονὸς ἐξανέτελλον, ἀμφοτέρων ὕδατός τε καὶ ἴδεος αἶσαν ἔχοντες· τοὺς μὲν πῦρ ἀνέπεμπε θέλον πρὸς ὁμοῖον ἱκέσθαι, οὔτε τί πω μελέων ἐρατὸν δέμας ἐμφαίνοντας οὔτ' ἐνοπὴν οἷόν τ' ἐπιχώριον ἀνδράσι γυῖον.	Now come: how of men and much-lamenting women fire, as it was being separated, brought up the night-hidden shoots, hear this; for my story is not off the mark or ignorant. First whole-natured shapes sprang up from the earth, having a share of both, water and heat; these fire sent up, wanting to reach its like, not yet showing any lovely body of limbs, nor voice, nor the member that is native to men.
31B63	ἀλλὰ διέσπασται μελέων φύσις· ἡ μὲν ἐν ἀνδρός . . .	But the nature of the limbs has been torn apart: part in the man's . . .
31B64	τῶι δ' ἐπὶ καὶ Πόθος εἶσι δι' ὄψιος ἄμματα μίσγων	And upon him comes Longing too, through sight, mingling embraces
31B65	ἐν δ' ἐχύθη καθαροῖσι· τὰ μὲν τελέθουσι γυναῖκες, / ψύχεος ἀντιάσαντα, ⟨τὰ δ' ἔμπαλιν ἄρρενα θερμοῦ⟩.	

5 The last word may also mean "with hands not distinguished from one another."

	GREEK	ENGLISH
		And it was poured into clean places: some become women, / when they meet with cold, and others, conversely, males, when they meet with heat.
31B66	εἰς σχιστοὺς λειμῶνας . . . Ἀφροδίτης.	into the cloven meadows . . . of Aphrodite
31B67	ἐν γὰρ θερμοτέρωι τοκὰς ἄρρενος ἔπλετο γαστήρ· καὶ μέλανες διὰ τοῦτο καὶ ἀνδρωδέστεροι ἄνδρες καὶ λαχνήεντες μᾶλλον.	For in the warmer part the womb became the bearer of the male; and that is why men are dark and more manly and hairier.
31B68	μηνὸς ἐν ὀγδοάτου δεκάτηι πύον ἔπλετο λευκόν.	On the tenth day of the eighth month white pus comes.
31B69	δίγονοι	twice-bearing
31B70	ἀμνίον	amnion
31B71	εἰ δέ τί σοι περὶ τῶνδε λιπόξυλος ἔπλετο πίστις, πῶς ὕδατος γαίης τε καὶ αἰθέρος ἠελίου τε κιρναμένων εἴδη τε γενοίατο χροΐά τε θνητῶν τόσσ', ὅσα νῦν γεγάασι συναρμοσθέντ' Ἀφροδίτηι . . .	But if your conviction on these matters is at all short of fuel, how, when water and earth and aether and sun were blended, the forms and colors of mortal things came to be, as many as have now come to be, fitted together by Aphrodite . . .
31B72	πῶς καὶ δένδρεα μακρὰ καὶ εἰνάλιοι καμασῆνες	how tall trees, too, and the fish in the sea
31B73	ὡς δὲ τότε χθόνα Κύπρις, ἐπεί τ' ἐδίηνεν ἐν ὄμβρωι, / ἴδεα ποιπνύουσα θοῶι πυρὶ δῶκε κρατῦναι . . .	And as then Kypris, when she had moistened earth with rain, / busily preparing forms, gave them to swift fire to harden . . .[6]
31B74	φῦλον ἄμουσον ἄγουσα πολυσπερέων καμασήνων.	leading the songless tribe of teeming fish
31B75	τῶν δ' ὅσ' ἔσω μὲν πυκνά, τὰ δ' ἔκτοθι μανὰ πέπηγε, / Κύπριδος ἐν παλάμηισι πλάδης τοιῆσδε τυχόντα . . .	Of these, all that are compacted dense within and loose outside, / having met with such moistness in the hands of Kypris . . .
31B76	τοῦτο μὲν ἐν κόγχαισι θαλασσονόμων βαρυνώτοις, ναὶ μὴν κηρύκων τε λιθορρίνων χελύων τε· ἔνθ' ὄψει χθόνα χρωτὸς ὑπέρτατα ναιετάουσαν.	So it is in the heavy-backed shells of sea-grazing creatures, yes, and of stone-skinned whelks and turtles; there you will see earth dwelling on the very surface of the skin.
31B77	⟨δένδρεα δ'⟩ ἐμπεδόφυλλα καὶ ἐμπεδόκαρπα τέθηλεν / καρπῶν ἀφθονίηισι κατ' ἠέρα πάντ' ἐνιαυτόν.	And trees, ever-leafed and ever-fruited, flourish / with abundance of fruit, thanks to the air, all year round.
31B79	οὕτω δ' ὠιοτοκεῖ μακρὰ δένδρεα πρῶτον ἐλαίας.	So tall trees lay eggs: first of all, olives.
31B80	οὕνεκεν ὀψίγονοί τε σίδαι καὶ ὑπέρφλοια μῆλα	which is why pomegranates come late and apples are so lush

6 Kypris, "the Cyprian," is Aphrodite, Empedocles's name here for Love.

	GREEK	ENGLISH
31B81	οἶνος ἀπὸ φλοιοῦ πέλεται σαπὲν ἐν ξύλωι ὕδωρ.	Wine is water from the bark, rotted in the wood.
31B82	ταὐτὰ τρίχες καὶ φύλλα καὶ οἰωνῶν πτερὰ πυκνά / καὶ λεπίδες γίγνονται ἐπὶ στιβαροῖσι μέλεσσιν.	Hair and leaves and the thick feathers of birds are the same, / and scales, that grow on sturdy limbs.
31B83	αὐτὰρ ἐχίνοις / ὀξυβελεῖς χαῖται νώτοις ἐπιπεφρίκασιν.	But on hedgehogs / sharp-pointed hairs bristle along their backs.
31B84	ὡς δ' ὅτε τις πρόοδον νοέων ὡπλίσσατο λύχνον χειμερίην διὰ νύκτα, πυρὸς σέλας αἰθομένοιο ἄψας, παντοίων ἀνέμων λαμπτῆρας ἀμοργούς, οἵ τ' ἀνέμων μὲν πνεῦμα διασκιδνᾶσιν ἀέντων, φῶς δ' ἔξω διαθρῶισκον, ὅσον ταναώτερον ἦεν, λάμπεσκεν κατὰ βηλὸν ἀτειρέσιν ἀκτίνεσσιν· ὡς δὲ τότ' ἐν μήνιγξιν ἐεργμένον ὠγύγιον πῦρ λεπτῆισίν ⟨τ'⟩ ὀθόνηισι λοχάζετο κύκλοπα κούρην, ⟨αἳ⟩ χοάνηισι δίαντα τετρήατο θεσπεσίηισιν· αἳ δ' ὕδατος μὲν βένθος ἀπέστεγον ἀμφιναέντος, πῦρ δ' ἔξω διίεσκον, ὅσον ταναώτερον ἦεν.	As when someone who means to go out prepares a lamp for the wintry night, lighting a flame of blazing fire, and fits lantern-panels that keep off winds of every kind, which scatter the breath of the winds as they blow, while the light, leaping out through them, as much of it as is finer, shines across the threshold with unwearying rays: so then the primeval fire, shut up in membranes and fine tissues, lay in wait in the round pupil; and these were pierced right through with wondrous channels; they kept out the depth of water flowing around, but let the fire through outward, as much of it as was finer.
31B85	ἡ δὲ φλὸξ ἱλάειρα μινυνθαδίης τύχε γαίης	And the gracious flame met with only a little earth
31B86	ἐξ ὧν ὄμματ' ἔπηξεν ἀτειρέα δῖ' Ἀφροδίτη.	from which divine Aphrodite fashioned unwearying eyes.
31B87	γόμφοις ἀσκήσασα καταστόργοις Ἀφροδίτη.	Aphrodite, fitting them together with rivets of love.
31B88	μία γίγνεται ἀμφοτέρων ὄψ.	From both comes one sight.
31B89	γνούς, ὅτι πάντων εἰσὶν ἀπορροαί, ὅσσ' ἐγένοντο.	knowing that there are effluences from all things that have come to be.
31B90	ὡς γλυκὺ μὲν γλυκὺ μάρπτε, πικρὸν δ' ἐπὶ πικρὸν ὄρουσεν, / ὀξὺ δ' ἐπ' ὀξὺ ἔβη, δαερὸν δ' ἐποχεῖτο δαηρῶι.	So sweet seized on sweet, bitter rushed to bitter, / sour went to sour, and hot rode on hot.
31B91	*ὕδωρ* οἴνωι μᾶλλον ἐνάρθμιον, αὐτὰρ ἐλαίωι / οὐκ ἐθέλει.	*Water* fits better with wine, but with oil / it will not.
31B92	*συναρμόττειν γὰρ τὰ κοῖλα τοῖς πυκνοῖς ἀλλήλων, ἐκ δὲ τῶν τοιούτων γίνεσθαι ἐκ μαλακῶν σκληρὸν ὥσπερ τῶι* καττιτέρωι μιχθέντα τὸν χαλκόν.	*For the hollows of one fit together with the dense parts of the other, and from such things hard comes out of soft, as with* copper mixed with tin.
31B93	βύσσωι δὲ γλαυκῆς κόκκος καταμίσγεται ἀκτῆς	and the berry of the gray elder mixes with linen
31B94	et niger in fundo fluvii color exstat ab umbra, / atque cavernosis itidem spectatur in antris.	and the black color at the bottom of a river comes from the shadow, / and the same is seen in hollow caves.

	GREEK	ENGLISH
31B95	Κύπριδος, *φησίν,* ἐν παλάμηισιν ὅτε ξὺμ πρῶτ' ἐφύοντο.	In the hands of Kypris, *he says,* when first they grew together.
31B96	ἡ δὲ χθὼν ἐπίηρος ἐν εὐστέρνοις χοάνοισι τὼ δύο τῶν ὀκτὼ μερέων λάχε Νήστιδος αἴγλης, τέσσαρα δ' Ἡφαίστοιο· τὰ δ' ὀστέα λευκὰ γένοντο Ἁρμονίης κόλλησιν ἀρηρότα θεσπεσίηθεν.	And kindly earth, in her broad-breasted crucibles, received two of the eight parts from the gleam of Nestis, and four from Hephaestus; and white bones came to be, fitted together by the divine glues of Harmony.[7]
31B97	ῥάχις	spine
31B98	ἡ δὲ Χθὼν τούτοισιν ἴση συνέκυρσε μάλιστα, Ἡφαίστωι τ' ὄμβρωι τε καὶ αἰθέρι παμφανόωντι, Κύπριδος ὁρμισθεῖσα τελείοις ἐν λιμένεσσιν εἴτ' ὀλίγον μείζων εἴτε πλεόνεσσιν ἐλάσσων· ἐκ τῶν αἷμά τε γέντο καὶ ἄλλης εἴδεα σαρκός.	And Earth met with these in nearly equal measure, Hephaestus and rain and all-shining aether, anchored in the perfect harbors of Kypris, whether a little more of her, or less among more of them; from these came blood and the forms of other flesh.
31B99	κώδων. σάρκινος ὄζος	bell. fleshy shoot
31B100	ὧδε δ' ἀναπνεῖ πάντα καὶ ἐκπνεῖ· πᾶσι λίφαιμοι σαρκῶν σύριγγες πύματον κατὰ σῶμα τέτανται, καί σφιν ἐπὶ στομίοις πυκναῖς τέτρηνται ἄλοξιν ῥινῶν ἔσχατα τέρθρα διαμπερές, ὥστε φόνον μέν κεύθειν, αἰθέρι δ' εὐπορίην διόδοισι τετμῆσθαι. ἔνθεν ἔπειθ' ὁπόταν μὲν ἀπαΐξηι τέρεν αἷμα, αἰθὴρ παφλάζων καταΐσσεται οἴδματι μάργωι, εὖτε δ' ἀναθρώισκηι, πάλιν ἐκπνέει, ὥσπερ ὅταν παῖς κλεψύδρηι παίζηισι διειπετέος χαλκοῖο· εὖτε μὲν αὐλοῦ πορθμὸν ἐπ' εὐειδεῖ χερὶ θεῖσα εἰς ὕδατος βάπτηισι τέρεν δέμας ἀργυφέοιο, οὐδ' ἔτ' ἐς ἄγγοσδ' ὄμβρος ἐσέρχεται, ἀλλά μιν εἴργει ἀέρος ὄγκος ἔσωθε πεσὼν ἐπὶ τρήματα πυκνά, εἰσόκ' ἀποστεγάσηι πυκινὸν ῥόον· αὐτὰρ ἔπειτα πνεύματος ἐλλείποντος ἐσέρχεται αἴσιμον ὕδωρ.	This is how all things breathe in and out: all have bloodless tubes of flesh stretched over the outside of the body, and at their mouths, with close-set furrows, the outermost surface of the skin is pierced right through, so that the blood is kept in, but an easy passage is cut through for the air. Then, whenever the soft blood rushes away from there, the air comes bubbling down in a raging surge, and when the blood leaps back, it breathes out again, just as when a girl plays with a clepsydra of gleaming bronze: when she puts the mouth of the pipe against her shapely hand and dips it into the soft body of silvery water, no water enters the vessel, but it is kept out by the bulk of air inside, pressing on the close-set holes, until she uncovers the packed stream; but then, as the air gives way, the due measure of water enters.[8]

7 Hephaestus stands here for fire; Harmony is another name for Love.
8 A clepsydra was a household vessel with a perforated base and a narrow open neck; with the neck closed by a hand, water could neither enter nor leave through the holes.

	GREEK	ENGLISH
	/ ὡς δ’ αὖτως, ὅθ’ ὕδωρ μὲν ἔχηι κάτα βένθεα χαλκοῦ πορθμοῦ χωσθέντος βροτέωι χροΐ ἠδὲ πόροιο, αἰθὴρ δ’ ἐκτὸς ἔσω λελιημένος ὄμβρον ἐρύκει ἀμφὶ πύλας ἰσθμοῖο δυσηχέος, ἄκρα κρατύνων, εἰσόκε χειρὶ μεθῆι· τότε δ’ αὖ πάλιν, ἔμπαλιν ἢ πρίν, πνεύματος ἐμπίπτοντος ὑπεκθέει αἴσιμον ὕδωρ. ὡς δ’ αὖτως τέρεν αἷμα κλαδασσόμενον διὰ γυίων ὁππότε μὲν παλίνορσον ἀπαΐξειε μυχόνδε, αἰθέρος εὐθὺς ῥεῦμα κατέρχεται οἴδματι θῦον, εὖτε δ’ ἀναθρώισκηι, πάλιν ἐκπνέει ἶσον ὀπίσσω.	/ And in the same way, when she holds water in the depths of the bronze, the mouth and passage stopped by her human flesh, the air outside, pressing to get in, holds the water back at the gates of the harsh-sounding neck, controlling its surface, until she lets go with her hand; then once more, the reverse of before, as the air rushes in, the due measure of water runs out. In the same way, when the soft blood surging through the limbs rushes back to the inmost part, at once a stream of air comes down, rushing in a surge, and when the blood leaps up, it breathes out an equal amount again.
31B101	κέρματα θηρείων μελέων μυκτῆρσιν ἐρευνῶν / 〈πνεύματά θ’〉 ὅσσ’ ἀπέλειπε ποδῶν ἁπαλῆι περὶ ποίαι . . .	searching out with its nostrils the fragments of wild beasts’ limbs / and the breaths they left from their feet on the soft grass . . .
31B102	ὧδε μὲν οὖν πνοιῆς τε λελόγχασι πάντα καὶ ὀσμῶν.	So all things have their share of breath and smells.
31B103	τῆιδε μὲν οὖν ἰότητι Τύχης πεφρόνηκεν ἅπαντα.	So, by the will of Chance, all things have thought.
31B104	καὶ καθ’ ὅσον μὲν ἀραιότατα ξυνέκυρσε πεσόντα.	And insofar as the finest things chanced to fall together.
31B105	αἵματος ἐν πελάγεσσι τεθραμμένη ἀντιθορόντος, τῆι τε νόημα μάλιστα κικλήσκεται ἀνθρώποισιν· αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.	Nourished in seas of blood that leaps against it, where most of all is what humans call thought; for the blood around the heart is thought for humans.
31B106	πρὸς παρεὸν γὰρ μῆτις ἀέξεται ἀνθρώποισιν.	For human intelligence grows in relation to what is present.
31B107	ἐκ τούτων 〈γὰρ〉 πάντα πεπήγασιν ἁρμοσθέντα / καὶ τούτοις φρονέουσι καὶ ἥδοντ’ ἠδ’ ἀνιῶνται.	For from these all things are fitted together and fixed, / and by these they think and feel pleasure and pain.
31B108	ὅσσον 〈δ’〉 ἀλλοῖοι μετέφυν, τόσον ἄρ σφισιν αἰεί / καὶ τὸ φρονεῖν ἀλλοῖα παρίσταται . . .	And as far as they have changed and grown different, so far / thinking different things always comes to them too . . .
31B109	γαίηι μὲν γὰρ γαῖαν ὀπώπαμεν, ὕδατι δ’ ὕδωρ, αἰθέρι δ’ αἰθέρα δῖον, ἀτὰρ πυρὶ πῦρ ἀίδηλον, στοργὴν δὲ στοργῆι, νεῖκος δέ τε νείκεϊ λυγρῶι.	For by earth we see earth, by water water, by aether divine aether, and by fire destructive fire, love by love, and strife by baneful strife.
31B110		

	GREEK	ENGLISH
	εἰ γάρ κέν σφ' ἀδινῆισιν ὑπὸ πραπίδεσσιν ἐρείσας εὐμενέως καθαρῆισιν ἐποπτεύσηις μελέτηισιν, ταῦτά τέ σοι μάλα πάντα δι' αἰῶνος παρέσονται, ἄλλα τε πόλλ' ἀπὸ τῶνδ' ἐκτήσεαι· αὐτὰ γὰρ αὔξει ταῦτ' εἰς ἦθος ἕκαστον, ὅπηι φύσις ἐστὶν ἑκάστωι. εἰ δὲ σύ γ' ἀλλοίων ἐπορέξεαι, οἷα κατ' ἄνδρας μυρία δειλὰ πέλονται ἃ τ' ἀμβλύνουσι μερίμνας, ἦ σ' ἄφαρ ἐκλείψουσι περιπλομένοιο χρόνοιο σφῶν αὐτῶν ποθέοντα φίλην ἐπὶ γένναν ἱκέσθαι· πάντα γὰρ ἴσθι φρόνησιν ἔχειν καὶ νώματος αἶσαν.	For if you plant them firmly in your strong mind and watch over them kindly with pure attention, all these things will be with you throughout your life, and you will gain many others from them; for these things themselves grow into each character, according to the nature of each. But if you reach out for other sorts of things, such as the countless wretched things among men that blunt their thoughts, they will surely leave you swiftly as time comes round, longing to return to their own dear kind; for know that all things have understanding and a share of thought.
31B111	φάρμακα δ' ὅσσα γεγᾶσι κακῶν καὶ γήραος ἄλκαρ πεύσηι, ἐπεὶ μούνωι σοὶ ἐγὼ κρανέω τάδε πάντα. παύσεις δ' ἀκαμάτων ἀνέμων μένος οἵ τ' ἐπὶ γαῖαν ὀρνύμενοι πνοιαῖσι καταφθινύθουσιν ἀρούρας· καὶ πάλιν, ἢν ἐθέλησθα, παλίντιτα πνεύματ(α) ἐπάξεις· θήσεις δ' ἐξ ὄμβροιο κελαινοῦ καίριον αὐχμόν ἀνθρώποις, θήσεις δὲ καὶ ἐξ αὐχμοῖο θερείου ῥεύματα δενδρεόθρεπτα, τά τ' αἰθέρι ναιήσονται, ἄξεις δ' ἐξ Ἀίδαο καταφθιμένου μένος ἀνδρός.	All the remedies there are for ills, and defense against old age, you will learn, since for you alone I will bring all this to pass. You will stop the force of the tireless winds that sweep over the earth and with their blasts lay waste the fields; and again, if you wish, you will bring the winds back in return; you will make, after dark rain, a timely drought for people, and you will make, after summer drought, tree-nourishing streams that will flow in the air; and you will bring back from Hades the strength of a man who has died.

PURIFICATIONS

Empedocles of Acragas (fifth century BC) speaks as a god among men and as an exiled spirit.

	GREEK	ENGLISH
31B112	ὦ φίλοι, οἳ μέγα ἄστυ κατὰ ξανθοῦ Ἀκράγαντος ναίετ' ἀν' ἄκρα πόλεος, ἀγαθῶν μελεδήμονες ἔργων, ξείνων αἰδοῖοι λιμένες κακότητος ἄπειροι, χαίρετ'· ἐγὼ δ' ὑμῖν θεὸς ἄμβροτος, οὐκέτι θνητός πωλεῦμαι μετὰ πᾶσι τετιμένος, ὥσπερ ἔοικα, ταινίαις τε περίστεπτος στέφεσίν τε θαλείοις· τοῖσιν ἅμ' ⟨εὖτ'⟩ ἂν ἵκωμαι ἐς ἄστεα τηλεθάοντα, ἀνδράσιν ἠδὲ γυναιξί, σεβίζομαι· οἱ δ' ἅμ' ἕπονται μυρίοι ἐξερέοντες, ὅπηι πρὸς κέρδος ἀταρπός, οἱ μὲν μαντοσυνέων κεχρημένοι, οἱ δ' ἐπὶ νούσων	Friends, who live in the great town by yellow Acragas, up on the heights of the city, caring for good deeds, respectful harbors for strangers, untried by wickedness, greetings! I, an immortal god, no longer mortal, go about among you, honored by all, as is fitting, crowned with ribbons and fresh garlands; whenever I come with these to flourishing towns,

	GREEK	ENGLISH
	παντοίων ἐπύθοντο κλύειν εὐηκέα βάξιν δηρὸν δὴ χαλεποῖσι πεπαρμένοι ⟨ἀμφὶ μόγοισιν⟩.	I am revered by men and women; and they follow me in their thousands, asking where the path to profit lies, some wanting prophecies, while others, for diseases of every kind, ask to hear a healing word, having long been pierced through by harsh pains.[9]
31B113	ἀλλὰ τί τοῖσδ' ἐπίκειμ' ὡσεὶ μέγα χρῆμά τι πράσσων, / εἰ θνητῶν περίειμι πολυφθερέων ἀνθρώπων;	But why do I dwell on these things, as if I were achieving something great, / if I surpass mortal, much-perishing humans?
31B114	ὦ φίλοι, οἶδα μὲν οὔνεκ' ἀληθείη πάρα μύθοις, οὓς ἐγὼ ἐξερέω· μάλα δ' ἀργαλέη ⟨ἥ⟩ γε τέτυκται ἀνδράσι καὶ δύσζηλος ἐπὶ φρένα πίστιος ὁρμή.	Friends, I know that there is truth in the words I shall speak out; but very hard it is for men, and grudged, the onset of conviction upon the mind.
31B115	ἔστιν Ἀνάγκης χρῆμα, θεῶν ψήφισμα παλαιόν, ἀίδιον, πλατέεσσι κατεσφρηγισμένον ὅρκοις· εὖτέ τις ἀμπλακίησι φόνωι φίλα γυῖα μιήνηι, ⟨Νείκεϊ θ'⟩ ὅς κ(ε) ἐπίορκον ἁμαρτήσας ἐπομόσσηι, δαίμονες οἵτε μακραίωνος λελάχασι βίοιο, τρίς μιν μυρίας ὥρας ἀπὸ μακάρων ἀλάλησθαι, φυομένους παντοῖα διὰ χρόνου εἴδεα θνητῶν ἀργαλέας βιότοιο μεταλλάσσοντα κελεύθους. αἰθέριον μὲν γάρ σφε μένος πόντονδε διώκει, πόντος δ' ἐς χθονὸς οὖδας ἀπέπτυσε, γαῖα δ' ἐς αὐγὰς ἠελίου φαέθοντος, ὁ δ' αἰθέρος ἔμβαλε δίναις· ἄλλος δ' ἐξ ἄλλου δέχεται, στυγέουσι δὲ πάντες. τῶν καὶ ἐγὼ νῦν εἰμι, φυγὰς θεόθεν καὶ ἀλήτης, Νείκεϊ μαινομένωι πίσυνος.	There is an oracle of Necessity, an ancient decree of the gods, eternal, sealed with broad oaths: whenever someone in his errors stains his own limbs with bloodshed, or, obeying Strife, errs and swears a false oath— spirits, who have been allotted long-lasting life— he must wander three times ten thousand seasons away from the blessed, being born over that time as every kind of mortal form, exchanging one hard path of life for another. For the force of aether chases them into the sea, the sea spits them out onto the ground of earth, earth into the rays of the blazing sun, and the sun hurls them into the eddies of aether; one receives them from another, and all loathe them. Of these I too am now one, an exile from the gods and a wanderer, who put my trust in raving Strife.
31B116	στυγέει δύστλητον Ἀνάγκην.	She loathes intolerable Necessity.[10]
31B117	ἤδη γάρ ποτ' ἐγὼ γενόμην κοῦρός τε κόρη τε / θάμνος τ' οἰωνός τε καὶ ἔξαλος ἔλλοπος ἰχθύς.	For once already I have been a boy and a girl, / a bush and a bird and a mute fish leaping from the sea.
31B118	κλαῦσά τε καὶ κώκυσα ἰδὼν ἀσυνήθεα χῶρον.	I wept and wailed when I saw the unfamiliar place.

9 Acragas is the river of Empedocles's home city in Sicily, which bore the same name (modern Agrigento).
10 Plutarch, who quotes the line, says the subject is Grace (Charis).

	GREEK	ENGLISH
31B119	ἐξ οἵης τιμῆς τε καὶ ὄσσου μήκεος ὄλβου / ⟨ὧδε πεσὼν κατὰ γαῖαν⟩ ἀναστρέφομαι μετὰ θνητοῖς.	From what honor, and from what a height of bliss, / having fallen thus to earth, I go about among mortals.
31B120	ἠλύθομεν τόδ' ὑπ' ἄντρον ὑπόστεγον . . .	We have come under this roofed cave . . .
31B121	. . . ἀτερπέα χῶρον, ἔνθα Φόνος τε Κότος τε καὶ ἄλλων ἔθνεα Κηρῶν αὐχμηραί τε νόσοι καὶ σήψιες ἔργα τε ῥευστά Ἄτης ἀν λειμῶνα κατὰ σκότος ἠλάσκουσιν.	. . . a joyless place, where Murder and Wrath and tribes of other Dooms, and parching diseases and rottings and works that flow away wander in darkness over the meadow of Ruin.
31B122	ἔνθ' ἦσαν Χθονίη τε καὶ Ἠλιόπη ταναῶπις, Δῆρίς θ' αἱματόεσσα καὶ Ἁρμονίη θεμερῶπις, Καλλιστώ τ' Αἰσχρή τε, Θόωσά τε Δηναίη τε, Νημερτής τ' ἐρόεσσα μελάγκουρός τ' Ἀσάφεια.	There were Earth-Maid and far-seeing Sun-Maid, bloody Contention and grave-eyed Harmony, Beauty and Ugliness, Speed and Delay, lovely Truth and dark-haired Obscurity.
31B123	Φυσώ τε Φθιμένη τε, καὶ Εὐναίη καὶ Ἔγερσις, Κινώ τ' Ἀστεμφής τε, πολυστέφανός τε Μεγιστώ καὶ Φορύη, Σωπή τε καὶ Ὀμφαίη . . .	Growth and Decay, Rest and Waking, Motion and Stillness, much-crowned Greatness and Squalor, Silence and Voice . . .
31B124	ὢ πόποι, ὢ δειλὸν θνητῶν γένος, ὢ δυσάνολβον, / τοίων ἔκ τ' ἐρίδων ἔκ τε στοναχῶν ἐγένεσθε.	Oh, oh! Wretched race of mortals, luckless race, / from such strifes and such groans you were born!
31B125	ἐκ μὲν γὰρ ζωῶν ἐτίθει νεκρὰ εἴδε' ἀμείβων.	For out of living things it made dead ones, changing their forms.
31B126	σαρκῶν ἀλλογνῶτι περιστέλλουσα χιτῶνι.	wrapping them in an alien tunic of flesh.
31B127	ἐν θήρεσσι λέοντες ὀρειλεχέες χαμαιεῦναι / γίγνονται, δάφναι δ' ἐνὶ δένδρεσιν ἠυκόμοισιν.	Among beasts they become lions that make their lairs in the mountains and sleep on the ground, / and among fair-leaved trees, laurels.
31B128	οὐδέ τις ἦν κείνοισιν Ἄρης θεὸς οὐδὲ Κυδοιμός οὐδὲ Ζεὺς βασιλεὺς οὐδὲ Κρόνος οὐδὲ Ποσειδῶν, ἀλλὰ Κύπρις βασίλεια. τὴν οἵ γ' εὐσεβέεσσιν ἀγάλμασιν ἱλάσκοντο γραπτοῖς τε ζώιοισι μύροισί τε δαιδαλεόδμοις σμύρνης τ' ἀκρήτου θυσίαις λιβάνου τε θυώδους, ξουθῶν τε σπονδὰς μελιτῶν ῥίπτοντες ἐς οὖδας· ταύρων δ' ἀκρήτοισι φόνοις οὐ δεύετο βωμός, ἀλλὰ μύσος τοῦτ' ἔσκεν ἐν ἀνθρώποισι μέγιστον, θυμὸν ἀπορραίσαντας ἐνέδμεναι ἠέα γυῖα.	For them there was no god Ares, nor Battle-Din, nor Zeus the king, nor Cronus, nor Poseidon, but Kypris the queen. Her they sought to win with pious images, with painted figures and perfumes of intricate scent, with offerings of pure myrrh and fragrant frankincense, pouring libations of golden honey onto the ground. The altar was not drenched with the sheer slaughter of bulls; no, this was the greatest defilement among human beings: to tear out the life and eat the goodly limbs.
31B129	ἦν δέ τις ἐν κείνοισιν ἀνὴρ περιώσια εἰδώς, ὃς δὴ μήκιστον πραπίδων ἐκτήσατο πλοῦτον παντοίων τε μάλιστα σοφῶν ἐπιήρανος ἔργων·	Among them was a man of surpassing knowledge, who had won the greatest wealth of mind, master above all of every kind of wise work;

	GREEK	ENGLISH
	ὁππότε γὰρ πάσησιν ὀρέξαιτο πραπίδεσσιν, ῥεῖ᾽ ὅ γε τῶν ὄντων πάντων λεύσσεσκεν ἕκαστον καί τε δέκ᾽ ἀνθρώπων καί τ᾽ εἴκοσιν αἰώνεσσιν.	for whenever he reached out with all his mind, he easily saw each one of all the things that are, in ten, even twenty, human lifetimes.[11]
31B130	ἦσαν δὲ κτίλα πάντα καὶ ἀνθρώποισι προσηνῆ, / θῆρές τ᾽ οἰωνοί τε, φιλοφροσύνη τε δεδήει.	And all were tame and gentle toward human beings, / both beasts and birds, and kindliness blazed.
31B131	εἰ γὰρ ἐφημερίων ἕνεκέν τινος, ἄμβροτε Μοῦσα, ἡμετέρας μελέτας ⟨μέλε τοι⟩ διὰ φροντίδος ἐλθεῖν, εὐχομένωι νῦν αὖτε παρίστασο, Καλλιόπεια, ἀμφὶ θεῶν μακάρων ἀγαθὸν λόγον ἐμφαίνοντι.	For if, for the sake of any creature of a day, immortal Muse, it pleased you to let our cares pass through your mind, now once again stand by me as I pray, Calliope, as I unfold a good account of the blessed gods.
31B132	ὄλβιος, ὃς θείων πραπίδων ἐκτήσατο πλοῦτον, / δειλὸς δ᾽ ὧι σκοτόεσσα θεῶν πέρι δόξα μέμηλεν.	Happy the one who has won the wealth of divine understanding, / wretched the one who cares for a dark opinion about the gods.
31B133	οὐκ ἔστιν πελάσασθαι ἐν ὀφθαλμοῖσιν ἐφικτόν ἡμετέροις ἢ χερσὶ λαβεῖν, ἧιπέρ τε μεγίστη πειθοῦς ἀνθρώποισιν ἁμαξιτὸς εἰς φρένα πίπτει.	It is not possible to bring it near, within reach of our eyes, or to grasp it with our hands—the ways by which the broadest highway of persuasion enters human minds.
31B134	οὐδὲ γὰρ ἀνδρομέηι κεφαλῆι κατὰ γυῖα κέκασται, οὐ μὲν ἀπαὶ νώτοιο δύο κλάδοι ἀίσσονται, οὐ πόδες, οὐ θοὰ γοῦν(α), οὐ μήδεα λαχνήεντα, ἀλλὰ φρὴν ἱερὴ καὶ ἀθέσφατος ἔπλετο μοῦνον, φροντίσι κόσμον ἅπαντα καταΐσσουσα θοῆισιν.	For he is not fitted out with a human head on his limbs; no two branches spring from his back, no feet, no swift knees, no hairy genitals; he is only mind, holy and beyond speaking, darting through the whole world with swift thoughts.
31B135	ἀλλὰ τὸ μὲν πάντων νόμιμον διά τ᾽ εὐρυμέδοντος / αἰθέρος ἠνεκέως τέταται διά τ᾽ ἀπλέτου αὐγῆς.	But what is lawful for all stretches unbroken through the wide-ruling / aether and through the boundless light.
31B136	οὐ παύσεσθε φόνοιο δυσηχέος; οὐκ ἐσορᾶτε / ἀλλήλους δάπτοντες ἀκηδείηισι νόοιο;	Will you not stop this harsh-sounding slaughter? Do you not see / that you are devouring one another in the heedlessness of your minds?
31B137	μορφὴν δ᾽ ἀλλάξαντα πατὴρ φίλον υἱὸν ἀείρας σφάζει ἐπευχόμενος μέγα νήπιος· οἱ δ᾽ ἐπορεῦνται λισσόμενοι θύοντας, ὁ δ᾽ αὖ νήκουστος ὁμοκλέων σφάξας ἐν μεγάροισι κακὴν ἀλεγύνατο δαῖτα. ὡς δ᾽ αὔτως πατέρ᾽ υἱὸς ἑλὼν καὶ μητέρα παῖδες θυμὸν ἀπορραίσαντε φίλας κατὰ σάρκας ἔδουσιν.	The father lifts up his own son, who has changed his form, and slaughters him with a prayer, the great fool; and the others come forward, begging the sacrificers; but he, deaf to their cries, slaughters him and prepares an evil feast in his halls. In the same way a son seizes his father, and children their mother,

11 Ancient writers took this man to be Pythagoras; some thought Parmenides was meant.

	GREEK	ENGLISH
		and tearing out their life they devour the flesh they love.
31B138	χαλκῶι ἀπὸ ψυχὴν ἀρύσας	drawing off the soul with bronze
31B139	οἴμ' ὅτι οὐ πρόσθεν με διώλεσε νηλεὲς ἦμαρ, / πρὶν σχέτλι' ἔργα βορᾶς περὶ χείλεσι μητίσασθαι.	Alas that the pitiless day did not destroy me first, / before I contrived with my lips the cruel deeds of eating!
31B140	δάφνης ⟨Φοιβείων⟩ φύλλων ἄπο πάμπαν ἔχεσθαι.	to keep away altogether from the leaves of Phoebus' laurel.
31B141	δειλοί, πάνδειλοι, κυάμων ἄπο χεῖρας ἔχεσθαι.	Wretches, utter wretches, keep your hands off beans!
31B142	τὸν δ' οὔτ' ἄρ τε Διὸς τέγεοι δόμοι αἰγιόχοιο / τέρποι ἂν οὐδ(ὲ) ⟨αἰνῆς Ἐ⟩κ⟨άτ⟩ης τέγος ⟨ἠλιτόποινον⟩	Him neither the roofed halls of aegis-bearing Zeus / would gladden, nor the roof of dread Hecate, punisher of wrongdoers
31B143	κρηνάων ἄπο πέντε ταμόντ' ⟨ἐν⟩ ἀτειρέι χαλκῶι.	cutting from five springs in unwearying bronze.[12]
31B144	νηστεῦσαι κακότητος.	to fast from wickedness.
31B145	τοιγάρτοι χαλεπῆισιν ἀλύοντες κακότησιν / οὔποτε δειλαίων ἀχέων λωφήσετε θυμόν.	Therefore, since you are distraught with harsh wickedness, / you will never relieve your hearts of wretched sorrows.
31B146	εἰς δὲ τέλος μάντεις τε καὶ ὑμνοπόλοι καὶ ἰητροί καὶ πρόμοι ἀνθρώποισιν ἐπιχθονίοισι πέλονται, ἔνθεν ἀναβλαστοῦσι θεοὶ τιμῆισι φέριστοι.	But at the end they become prophets and poets and physicians and leaders among human beings who live on earth, and from there they spring up as gods, highest in honors.
31B147	ἀθανάτοις ἄλλοισιν ὁμέστιοι, αὐτοτράπεζοι, / εὔνιες ἀνδρείων ἀχέων, ἀπόκληροι, ἀτειρεῖς.	sharing hearth with the other immortals, sharing their table, / free of human sorrows, exempt, unwearied.
31B148	ἀμφιβρότην χθόνα.	the earth that wraps mortals round.[13]
31B149	νεφεληγερέτην	cloud-gatherer
31B150	πολυαίματον ἦπαρ.	the liver, rich in blood.
31B151	ζείδωρος. *(Aphrodite)*	life-giving. *(Aphrodite)*
31B152	*τὸ γῆρας ἑσπέραν βίου ἢ δυσμὰς βίου.*	*Old age* "the evening of life" *or "the sunset of life."*
31B153	βαυβώ. *(κοιλία)*	Baubo. *(belly)*[14]
31B153a	*τὸ γοῦν βρέφος δοκεῖ τελειοῦσθαι ἐν ἑπτὰ ἑβδομάσιν, ὡς Ἐ. αἰνίττεται ἐν τοῖς Καθαρμοῖς.*	

12 Aristotle quotes this and B 138 as examples of metaphor: "cutting" used for drawing water, and "drawing" for cutting away life.
13 Plutarch, who quotes the phrase, takes this "earth" to be the body.
14 Baubo was a figure in the myth of Demeter; the ancient glossator says Empedocles uses the name for "belly."

GREEK	ENGLISH
	So the unborn child seems to be completed in seven times seven days, *as Empedocles hints in the Purifications.*

Philolaus

The Pythagorean: limiters and unlimiteds, number, and harmony.

ΦΙΛΟΛΑΟΥ ΠΕΡῚ ΦΥΣΙΟΣ

	GREEK	ENGLISH
44B1	ἁ φύσις δ’ ἐν τῶι κόσμωι ἁρμόχθη ἐξ ἀπείρων τε καὶ περαινόντων καὶ ὅλος ὁ κόσμος καὶ τὰ ἐν αὐτῶι πάντα.	Nature in the world was fitted together out of unlimiteds and limiters—both the world as a whole and everything in it.[1]
44B2	ἀνάγκα τὰ ἐόντα εἶμεν πάντα ἢ περαίνοντα ἢ ἄπειρα ἢ περαίνοντά τε καὶ ἄπειρα, ἄπειρα δὲ μόνον ⟨ἢ περαίνοντα μόνον⟩ οὔ κα εἴη. ἐπεὶ τοίνυν φαίνεται οὔτ’ ἐκ περαινόντων πάντων ἐόντα οὔτ’ ἐξ ἀπείρων πάντων, δῆλον τᾶρα ὅτι ἐκ περαινόντων τε καὶ ἀπείρων ὅ τε κόσμος καὶ τὰ ἐν αὐτῶι συναρμόχθη. δηλοῖ δὲ καὶ τὰ ἐν τοῖς ἔργοις. τὰ μὲν γὰρ αὐτῶν ἐκ περαινόντων περαίνοντι, τὰ δ’ ἐκ περαινόντων τε καὶ ἀπείρων περαίνοντί τε καὶ οὐ περαίνοντι, τὰ δ’ ἐξ ἀπείρων ἄπειρα φανέονται.	Necessarily, the things that are must all be either limiters or unlimiteds or both limiters and unlimiteds; but they could not be unlimiteds only, or limiters only. Since, then, they plainly come neither from limiters alone nor from unlimiteds alone, it is clear that both the world and the things in it were fitted together out of limiters and unlimiteds. What happens in actual things shows this too. Those of them made from limiters set limits; those made from both limiters and unlimiteds both set limits and do not; and those made from unlimiteds will plainly be unlimited.
44B3	ἀρχὰν γὰρ οὐδὲ τὸ γνωσούμενον ἐσσεῖται πάντων ἀπείρων ἐόντων.	For there will not be anything that is going to know at all, if all things are unlimited.
44B4	καὶ πάντα γα μὰν τὰ γιγνωσκόμενα ἀριθμὸν ἔχοντι· οὐ γὰρ οἷόν τε οὐδὲν οὔτε νοηθῆμεν οὔτε γνωσθῆμεν ἄνευ τούτου.	And indeed all things that are known have number; for nothing whatever can be thought or known without it.
44B5	ὅ γα μὰν ἀριθμὸς ἔχει δύο μὲν ἴδια εἴδη, περισσὸν καὶ ἄρτιον, τρίτον δὲ ἀπ’ ἀμφοτέρων μειχθέντων ἀρτιοπέριττον· ἑκατέρω δὲ τῶ εἴδεος πολλαὶ μορφαί, ἃς ἕκαστον αὐταυτὸ σημαίνει.	Number, indeed, has two kinds of its own, odd and even, and a third, mixed from both, even-odd. Each of the two kinds has many forms, which each thing signifies of itself.
44B6	περὶ δὲ φύσιος καὶ ἁρμονίας ὧδε ἔχει· ἁ μὲν ἐστὼ τῶν πραγμάτων ἀίδιος ἔσσα καὶ αὐτὰ μὲν ἁ φύσις θείαν γε καὶ οὐκ ἀνθρωπίνην ἐνδέχεται γνῶσιν πλέον γα ἢ ὅτι οὐχ οἷόν τ’ ἦν οὐθὲν τῶν ἐόντων καὶ γιγνωσκόμενον ὑφ’ ἁμῶν γε γενέσθαι μὴ ὑπαρχούσας τᾶς ἐστοῦς τῶν πραγμάτων, ἐξ ὧν συνέστα ὁ κόσμος, καὶ τῶν περαινόντων καὶ τῶν ἀπείρων. ἐπεὶ δὲ ταὶ ἀρχαὶ ὑπᾶρχον οὐχ ὁμοῖαι οὐδ’ ὁμόφυλοι ἔσσαι, ἤδη ἀδύνατον ἦς κα αὐταῖς κοσμηθῆναι, εἰ μὴ ἁρμονία ἐπεγένετο ὠιτινιῶν ἅδε τρόπωι ἐγένετο. τὰ μὲν ὦν ὁμοῖα καὶ ὁμόφυλα	Concerning nature and harmony, this is how it is. The being of things, which is eternal, and nature itself admit of divine and not human knowledge—except that none of the things that are and are known by us could have come to be, if the being of the things from which the world is composed, the limiters and the unlimiteds, had not been there already. But since these principles were there and were neither alike nor of the same kind, it would

1 Philolaus of Croton was a Pythagorean of the later fifth century BC. “Limiters” are what set bounds; “unlimiteds” are what have no bounds of their own.

	GREEK	ENGLISH
	ἁρμονίας οὐδὲν ἐπεδέοντο, τὰ δὲ ἀνόμοια μηδὲ ὁμόφυλα μηδὲ ἰσολαχῆ ἀνάγκα τᾶι τοιαύται ἁρμονίαι συγκεκλεῖσθαι, οἵαι μέλλοντι ἐν κόσμωι κατέχεσθαι.	have been impossible for them to be set in order, unless harmony had come upon them, in whatever way it came about. Things that were alike and of the same kind had no need of harmony; but things that were unlike, not of the same kind and not of equal rank, must be locked together by such a harmony, if they are to be held in a world.
	ἁρμονίας δὲ μέγεθός ἐστι συλλαβὰ καὶ δι’ ὀξειᾶν· τὸ δὲ δι’ ὀξειᾶν μεῖζον τᾶς συλλαβᾶς ἐπογδόωι. ἔστι γὰρ ἀπὸ ὑπάτας ἐς μέσσαν συλλαβά, ἀπὸ δὲ μέσσας ἐς νεάταν δι’ ὀξειᾶν, ἀπὸ δὲ νεάτας ἐς τρίταν συλλαβά, ἀπὸ δὲ τρίτας ἐς ὑπάταν δι’ ὀξειᾶν· τὸ δ’ ἐν μέσωι μέσσας καὶ τρίτας ἐπόγδοον· ἁ δὲ συλλαβὰ ἐπίτριτον, τὸ δὲ δι’ ὀξειᾶν ἡμιόλιον, ⟨τὸ⟩ διὰ πασᾶν δὲ διπλόον. οὕτως ἁρμονία πέντε ἐπόγδοα καὶ ⟨δύο⟩ διέσιες, δι’ ὀξειᾶν δὲ τρία ἐπόγδοα καὶ δίεσις, ⟨συλλαβὰ δὲ δύ’ ἐπόγδοα καὶ δίεσις⟩.	The magnitude of harmony is the fourth and the fifth. The fifth is greater than the fourth by the ratio 9:8. For from the lowest string to the middle is a fourth, from the middle to the highest a fifth, from the highest to the third a fourth, and from the third to the lowest a fifth; what lies in the middle, between the middle and the third, is 9:8. The fourth is 4:3, the fifth 3:2, the octave 2:1. So harmony is five 9:8s and two dieses, the fifth three 9:8s and a diesis, the fourth two 9:8s and a diesis.[2]
44B7	τὸ πρᾶτον ἁρμοσθέν, τὸ ἕν, ἐν τῶι μέσωι τᾶς σφαίρας ἑστία καλεῖται.	The first thing fitted together, the one, in the middle of the sphere, is called the hearth.
44B13	κεφαλὴ [ἐγκέφαλος?] μὲν νόου, καρδία δὲ ψυχῆς καὶ αἰσθήσιος, ὀμφαλὸς δὲ ῥιζώσιος καὶ ἀναφύσιος τοῦ πρώτου, αἰδοῖον δὲ σπέρματος [καὶ] καταβολᾶς τε καὶ γεννήσιος· ἐγκέφαλος δὲ ⟨σημαίνει⟩ τὰν ἀνθρώπω ἀρχάν, καρδία δὲ τὰν ζώου, ὀμφαλὸς δὲ τὰν φυτοῦ, αἰδοῖον δὲ τὰν ξυναπάντων· πάντα γὰρ καὶ θάλλουσι καὶ βλαστάνουσιν.	The head [brain?] is for intellect, the heart for soul and sensation, the navel for rooting and first growth, the genitals for seed [and] its sowing and for begetting. The brain signifies the principle of the human being, the heart that of the animal, the navel that of the plant, the genitals that of all together; for all things both flourish and sprout.

BACCHAE

A cosmological fragment from a work of Philolaus titled Bacchae, of doubtful authenticity.

	GREEK	ENGLISH
44B17	ὁ κόσμος εἷς ἐστιν, ἤρξατο δὲ γίγνεσθαι ἀπὸ τοῦ μέσου καὶ ἀπὸ τοῦ μέσου εἰς τὸ ἄνω διὰ τῶν αὐτῶν τοῖς κάτω. ἔστι ⟨γὰρ⟩ τὰ ἄνω τοῦ μέσου ὑπεναντίως κείμενα τοῖς κάτω. τοῖς γὰρ κατωτάτω τὰ μέσα ἐστὶν ὥσπερ τὰ ἀνωτάτω καὶ τὰ ἄλλα ὡσαύτως. πρὸς γὰρ τὸ μέσον κατὰ ταὐτά ἐστιν ἑκάτερα, ὅσα μὴ μετενήνεκται.	The world is one, and it began to come to be from the middle, and from the middle upward through the same stages as downward. For the things above the middle lie in the reverse position to those below. For to the lowest the middle is just like the highest, and the rest likewise. For both stand in the same relation to the middle, except insofar as they have been shifted.

2 Here “harmony” means the octave; the strings named are those of the lyre, and a diesis is the small interval left over (256:243).

Anaxagoras

"All things were together": a share of everything in everything, and Mind that set it in motion.

Ἀναξαγόρου περὶ φύσεως

	GREEK	ENGLISH
59B1	ὁμοῦ πάντα χρήματα ἦν, ἄπειρα καὶ πλῆθος καὶ σμικρότητα· καὶ γὰρ τὸ σμικρὸν ἄπειρον ἦν. καὶ πάντων ὁμοῦ ἐόντων οὐδὲν ἔνδηλον ἦν ὑπὸ σμικρότητος· πάντα γὰρ ἀήρ τε καὶ αἰθὴρ κατεῖχεν, ἀμφότερα ἄπειρα ἐόντα· ταῦτα γὰρ μέγιστα ἔνεστιν ἐν τοῖς σύμπασι καὶ πλήθει καὶ μεγέθει.	All things were together, unlimited both in number and in smallness; for the small too was unlimited. And while all things were together, nothing was distinct because of smallness; for air and aether held everything in their grip, both of them unlimited; for these are the greatest things present in the whole mass, both in number and in size.[1]
59B2	καὶ γὰρ ἀήρ τε καὶ αἰθὴρ ἀποκρίνονται ἀπὸ τοῦ πολλοῦ τοῦ περιέχοντος, καὶ τό γε περιέχον ἄπειρόν ἐστι τὸ πλῆθος.	For air and aether are separated off from the great mass that surrounds, and what surrounds is unlimited in quantity.
59B3	οὔτε γὰρ τοῦ σμικροῦ ἐστι τό γε ἐλάχιστον, ἀλλ' ἔλασσον ἀεί. τὸ γὰρ ἐὸν οὐκ ἔστι τὸ μὴ οὐκ εἶναι. ἀλλὰ καὶ τοῦ μεγάλου ἀεί ἐστι μεῖζον. καὶ ἴσον ἐστὶ τῶι σμικρῶι πλῆθος, πρὸς ἑαυτὸ δὲ ἕκαστόν ἐστι καὶ μέγα καὶ σμικρόν.	For of the small there is no smallest, but always a smaller; for it cannot be that what is is not. But of the large too there is always a larger. And it is equal to the small in quantity, and in relation to itself each thing is both large and small.
59B4	τούτων δὲ οὕτως ἐχόντων χρὴ δοκεῖν ἐνεῖναι πολλά τε καὶ παντοῖα ἐν πᾶσι τοῖς συγκρινομένοις καὶ σπέρματα πάντων χρημάτων καὶ ἰδέας παντοίας ἔχοντα καὶ χροιὰς καὶ ἡδονάς. καὶ ἀνθρώπους τε συμπαγῆναι καὶ τὰ ἄλλα ζῶια ὅσα ψυχὴν ἔχει. καὶ τοῖς γε ἀνθρώποισιν εἶναι καὶ πόλεις συνωικημένας καὶ ἔργα κατεσκευασμένα, ὥσπερ παρ' ἡμῖν, καὶ ἡέλιόν τε αὐτοῖσιν εἶναι καὶ σελήνην καὶ τὰ ἄλλα, ὥσπερ παρ' ἡμῖν, καὶ τὴν γῆν αὐτοῖσι φύειν πολλά τε καὶ παντοῖα, ὧν ἐκεῖνοι τὰ ὀνήιστα συνενεγκάμενοι εἰς τὴν οἴκησιν χρῶνται. ταῦτα μὲν οὖν μοι λέλεκται περὶ τῆς ἀποκρίσιος, ὅτι οὐκ ἂν παρ' ἡμῖν μόνον ἀποκριθείη, ἀλλὰ καὶ ἄλλη.	Since this is so, one must suppose that there are many things of every kind in everything that is being combined, and seeds of all things, with all kinds of shapes and colors and flavors. And that human beings were compounded, and the other animals that have soul. And that these human beings have cities they have settled and works they have built, as we do, and that they have a sun and a moon and the rest, as we do, and that the earth grows for them many things of every kind, the most useful of which they gather into their dwellings and use. This, then, is what I have said about separation: that separation would take place not only here with us but elsewhere too.
	πρὶν δὲ ἀποκριθῆναι ταῦτα πάντων ὁμοῦ ἐόντων οὐδὲ χροιὴ ἔνδηλος ἦν οὐδεμία· ἀπεκώλυε γὰρ ἡ σύμμιξις πάντων χρημάτων, τοῦ τε διεροῦ καὶ τοῦ ξηροῦ καὶ τοῦ θερμοῦ καὶ τοῦ ψυχροῦ καὶ τοῦ λαμπροῦ καὶ τοῦ ζοφεροῦ, καὶ γῆς πολλῆς ἐνεούσης καὶ σπερμάτων ἀπείρων πλήθους [πλῆθος?] οὐδὲν ἐοικότων ἀλλήλοις. οὐδὲ γὰρ	But before these things were separated off, while all things were together, not even any color was distinct; for the mixture of all things prevented it —of the wet and the dry, the hot and the cold, the bright and the dark—with much earth present in it and seeds unlimited in number [in number?], in

1 Anaxagoras of Clazomenae (c. 500–428 BC) taught in Athens; his "aether" is the bright, fiery upper air.

	GREEK	ENGLISH
	τῶν ἄλλων οὐδὲν ἔοικε τὸ ἕτερον τῶι ἑτέρωι. τούτων δὲ οὕτως ἐχόντων ἐν τῶι σύμπαντι χρὴ δοκεῖν ἐνεῖναι πάντα χρήματα.	no way like one another. For among the other things too, no one is like any other. Since this is so, one must suppose that all things are present in the whole.
59B5	τούτων δὲ οὕτω διακεκριμένων γινώσκειν χρή, ὅτι πάντα οὐδὲν ἐλάσσω ἐστὶν οὐδὲ πλείω (οὐ γὰρ ἀνυστὸν πάντων πλείω εἶναι), ἀλλὰ πάντα ἴσα ἀεί.	These things having been divided in this way, one must recognize that all things are no fewer and no more (for there cannot be more than all), but all are always equal.
59B6	καὶ ὅτε δὲ ἴσαι μοῖραί εἰσι τοῦ τε μεγάλου καὶ τοῦ σμικροῦ πλῆθος, καὶ οὕτως ἂν εἴη ἐν παντὶ πάντα· οὐδὲ χωρὶς ἔστιν εἶναι, ἀλλὰ πάντα παντὸς μοῖραν μετέχει. ὅτε τοὐλάχιστον μὴ ἔστιν εἶναι, οὐκ ἂν δύναιτο χωρισθῆναι, οὐδ' ἂν ἐφ' ἑαυτοῦ γενέσθαι, ἀλλ' ὅπωσπερ ἀρχὴν εἶναι καὶ νῦν πάντα ὁμοῦ. ἐν πᾶσι δὲ πολλὰ ἔνεστι καὶ τῶν ἀποκρινομένων ἴσα πλῆθος ἐν τοῖς μείζοσί τε καὶ ἐλάσσοσι.	And since the shares of the large and the small are equal in number, in this way too all things would be in everything; nor can they be apart, but all things have a share of everything. Since there cannot be a smallest, it could not be separated, nor come to be by itself, but just as in the beginning, so now too all things are together. In all things there are many things, and of the things being separated off there are equal numbers in the larger and in the smaller.
59B7	ὥστε τῶν ἀποκρινομένων μὴ εἰδέναι τὸ πλῆθος μήτε λόγωι μήτε ἔργωι.	So that we cannot know the number of the things being separated off, either by reasoning or in fact.
59B8	οὐ κεχώρισται ἀλλήλων τὰ ἐν τῶι ἑνὶ κόσμωι οὐδὲ ἀποκέκοπται πελέκει οὔτε τὸ θερμὸν ἀπὸ τοῦ ψυχροῦ οὔτε τὸ ψυχρὸν ἀπὸ τοῦ θερμοῦ.	The things in the one world are not separated from one another, nor cut off with an axe—neither the hot from the cold nor the cold from the hot.
59B9	οὕτω τούτων περιχωρούντων τε καὶ ἀποκρινομένων ὑπὸ βίης τε καὶ ταχυτῆτος. βίην δὲ ἡ ταχυτὴς ποιεῖ. ἡ δὲ ταχυτὴς αὐτῶν οὐδενὶ ἔοικε χρήματι τὴν ταχυτῆτα τῶν νῦν ἐόντων χρημάτων ἐν ἀνθρώποις, ἀλλὰ πάντως πολλαπλασίως ταχύ ἐστι.	These things thus rotating and being separated off by force and speed. And speed produces force. Their speed is like the speed of no thing now found among human beings, but is in every way many times as fast.
59B10	πῶς γὰρ ἄν, *φησίν,* ἐκ μὴ τριχὸς γένοιτο θρὶξ καὶ σὰρξ ἐκ μὴ σαρκός;	For how, *he says,* could hair come from what is not hair, and flesh from what is not flesh?
59B11	ἐν παντὶ παντὸς μοῖρα ἔνεστι πλὴν νοῦ, ἔστιν οἷσι δὲ καὶ νοῦς ἔνι.	In everything there is a share of everything except Mind; and there are some things in which Mind too is present.
59B12	τὰ μὲν ἄλλα παντὸς μοῖραν μετέχει, νοῦς δέ ἐστιν ἄπειρον καὶ αὐτοκρατὲς καὶ μέμεικται οὐδενὶ χρήματι, ἀλλὰ μόνος αὐτὸς ἐφ' ἑαυτοῦ ἐστιν. εἰ μὴ γὰρ ἐφ' ἑαυτοῦ ἦν, ἀλλά τεωι ἐμέμεικτο ἄλλωι, μετεῖχεν ἂν ἁπάντων χρημάτων, εἰ ἐμέμεικτό τεωι· ἐν παντὶ γὰρ παντὸς μοῖρα ἔνεστιν, ὥσπερ ἐν τοῖς πρόσθεν μοι λέλεκται· καὶ ἂν ἐκώλυεν αὐτὸν τὰ συμμεμειγμένα, ὥστε μηδενὸς χρήματος κρατεῖν ὁμοίως ὡς καὶ μόνον ἐόντα ἐφ' ἑαυτοῦ. ἔστι γὰρ λεπτότατόν τε πάντων χρημάτων καὶ καθαρώτατον καὶ γνώμην γε περὶ παντὸς πᾶσαν ἴσχει καὶ ἰσχύει μέγιστον. καὶ ὅσα γε ψυχὴν ἔχει καὶ μείζω καὶ ἐλάσσω, πάντων νοῦς κρατεῖ. καὶ τῆς περιχωρήσιος τῆς	The other things have a share of everything, but Mind is unlimited and self-ruling and is mixed with no thing, but is alone, itself by itself. For if it were not by itself but were mixed with something else, it would have a share of all things, if it were mixed with anything; for in everything there is a share of everything, as I said earlier. And the things mixed in with it would hinder it, so that it could control no thing in the way it does being alone by itself. For it is the finest of all things and the purest, and it has all discernment about

	GREEK	ENGLISH
	συμπάσης νοῦς ἐκράτησεν, ὥστε περιχωρῆσαι τὴν ἀρχήν. καὶ πρῶτον ἀπό του σμικροῦ ἤρξατο περιχωρεῖν, ἐπὶ δέ πλέον περιχωρεῖ, καὶ περιχωρήσει ἐπὶ πλέον.	everything and the greatest strength. And all things that have soul, the greater and the smaller, Mind controls. And Mind took control of the whole rotation, so that it rotated to begin with. At first it began to rotate from a small area, but now it rotates over a wider one, and it will rotate over a wider one still.
	καὶ τὰ συμμισγόμενά τε καὶ ἀποκρινόμενα καὶ διακρινόμενα πάντα ἔγνω νοῦς. καὶ ὁποῖα ἔμελλεν ἔσεσθαι καὶ ὁποῖα ἦν, ἅσσα νῦν μὴ ἔστι, καὶ ὁποῖα ἔστι, πάντα διεκόσμησε νοῦς, καὶ τὴν περιχώρησιν ταύτην, ἣν νῦν περιχωρέει τά τε ἄστρα καὶ ὁ ἥλιος καὶ ἡ σελήνη καὶ ὁ ἀὴρ καὶ ὁ αἰθὴρ οἱ ἀποκρινόμενοι. ἡ δὲ περιχώρησις αὐτὴ ἐποίησεν ἀποκρίνεσθαι. καὶ ἀποκρίνεται ἀπό τε τοῦ ἀραιοῦ τὸ πυκνὸν καὶ ἀπὸ τοῦ ψυχροῦ τὸ θερμὸν καὶ ἀπὸ τοῦ ζοφεροῦ τὸ λαμπρὸν καὶ ἀπὸ τοῦ διεροῦ τὸ ξηρόν. μοῖραι δὲ πολλαὶ πολλῶν εἰσι. παντάπασι δὲ οὐδὲν ἀποκρίνεται οὐδὲ διακρίνεται ἕτερον ἀπὸ τοῦ ἑτέρου πλὴν νοῦ. νοῦς δὲ πᾶς ὅμοιός ἐστι καὶ ὁ μείζων καὶ ὁ ἐλάττων.	And the things mixing together and separating off and being divided—all of them Mind knew. And whatever kinds of things were going to be, and whatever kinds were—those that are not now—and whatever kinds are, Mind set them all in order, and also this rotation in which the stars now rotate, and the sun and the moon and the air and the aether as they are separated off. And this rotation made them separate off. And the dense separates off from the rare, the hot from the cold, the bright from the dark, and the dry from the wet. But there are many shares of many things. And nothing is completely separated off or divided one from the other except Mind. All Mind is alike, both the greater and the smaller.
	ἕτερον δὲ οὐδέν ἐστιν ὅμοιον οὐδενί, ἀλλ᾽ ὅτων πλεῖστα ἔνι, ταῦτα ἐνδηλότατα ἓν ἕκαστόν ἐστι καὶ ἦν.	But nothing else is like anything else; rather, whatever things are present in it in the greatest amount, those are what each single thing most plainly is and was.
59B13	καὶ ἐπεὶ ἤρξατο ὁ νοῦς κινεῖν, ἀπὸ τοῦ κινουμένου παντὸς ἀπεκρίνετο, καὶ ὅσον ἐκίνησεν ὁ νοῦς, πᾶν τοῦτο διεκρίθη· κινουμένων δὲ καὶ διακρινομένων ἡ περιχώρησις πολλῶι μᾶλλον ἐποίει διακρίνεσθαι.	And when Mind began to set things moving, there was separating off from everything that was being moved, and all that Mind moved was divided off; and as things were moved and divided, the rotation made them divide much more.
59B14	ὁ δὲ νοῦς, ὃς ἀ〈εί〉 ἐστι, τὸ κάρτα καὶ νῦν ἐστιν ἵνα καὶ τὰ ἄλλα πάντα, ἐν τῶι πολλῶι περιέχοντι καὶ ἐν τοῖς προσκριθεῖσι καὶ ἐν τοῖς ἀποκεκριμένοις.	And Mind, which always is, is very much now too where all the other things are as well—in the great mass that surrounds, and in the things that have been joined on, and in those that have been separated off.
59B15	τὸ μὲν πυκνὸν καὶ διερὸν καὶ ψυχρὸν καὶ τὸ ζοφερὸν ἐνθάδε συνεχώρησεν, ἔνθα νῦν 〈ἡ γῆ〉, τὸ δὲ ἀραιὸν καὶ τὸ θερμὸν καὶ τὸ ξηρὸν ἐξεχώρησεν εἰς τὸ πρόσω τοῦ αἰθέρος.	The dense and the wet and the cold and the dark came together here, where the earth now is, while the rare and the hot and the dry went out to the far reaches of the aether.
59B16	ἀπὸ τουτέων ἀποκρινομένων συμπήγνυται γῆ· ἐκ μὲν γὰρ τῶν νεφελῶν ὕδωρ ἀποκρίνεται, ἐκ δὲ τοῦ ὕδατος γῆ, ἐκ δὲ τῆς γῆς λίθοι συμπήγνυνται ὑπὸ τοῦ ψυχροῦ, οὗτοι δὲ ἐκχωρέουσι μᾶλλον τοῦ ὕδατος.	From these, as they are separated off, earth is compacted; for from the clouds water is separated off, from water earth, and from earth stones are compacted by the cold, and these move farther out than water does.
59B17		

	GREEK	ENGLISH
	τὸ δὲ γίνεσθαι καὶ ἀπόλλυσθαι οὐκ ὀρθῶς νομίζουσιν οἱ Ἕλληνες· οὐδὲν γὰρ χρῆμα γίνεται οὐδὲ ἀπόλλυται, ἀλλ' ἀπὸ ἐόντων χρημάτων συμμίσγεταί τε καὶ διακρίνεται. καὶ οὕτως ἂν ὀρθῶς καλοῖεν τό τε γίνεσθαι συμμίσγεσθαι καὶ τὸ ἀπόλλυσθαι διακρίνεσθαι.	The Greeks are wrong to think there is coming to be and perishing; for no thing comes to be or perishes, but is mixed together and divided from things that are. And so they would be right to call coming to be "mixing together," and perishing "dividing."
59B18	ἥλιος ἐντίθησι τῆι σελήνηι τὸ λαμπρόν.	The sun puts the brightness into the moon.
59B19	Ἶριν δὲ καλέομεν τὸ ἐν τῆισι νεφέλησιν ἀντιλάμπον τῶι ἡλίωι. χειμῶνος οὖν ἐστι σύμβολον· τὸ γὰρ περιχεόμενον ὕδωρ τῶι νέφει ἄνεμον ἐποίησεν ἢ ἐξέχεεν ὄμβρον.	We call Iris the sun's reflection in the clouds. It is a sign of storm; for the water that pours around the cloud has made wind or poured out rain.
59B20	*de hoc autem multa retulit A. inquiens,* cane ascendente messem, descendente vero terrae cultum homines exordiri *subditque* canem XL diebus totidemque noctibus occultari.	*Anaxagoras said a great deal about this, saying* that when the Dog Star rises people begin the harvest, and when it sets they begin working the land; *and he adds* that the Dog Star is hidden for forty days and as many nights.
59B21	ὑπ' ἀφαυρότητος αὐτῶν, *φησίν,* οὐ δυνατοί ἐσμεν κρίνειν τἀληθές.	Because of their weakness, *he says,* we are not able to judge the truth.[2]
59B22	Ἀ. ἐν τοῖς Φυσικοῖς τὸ καλούμενόν *φησιν* ὄρνιθος γάλα τὸ ἐν τοῖς ὠιοῖς εἶναι λευκόν.	*Anaxagoras* in the Physics *says* that what is called "bird's milk" is the white in eggs.

2 "Their" refers to the senses, according to Sextus, who quotes the line.

Democritus

Atoms and void, the limits of the senses, and a wealth of maxims on cheerfulness and the good life.

ΔΗΜΟΚΡΙΤΟΥ ᾿ΗΘΙΚΑ

	GREEK	ENGLISH
68B1a	*παρ᾽ ἣν αἰτίαν οὐδὲ διαθήκας ὑπομένοντες γράφεσθαι περικατάληπτοι γίνονται καὶ* δὶς ἐμφορεῖν ἀναγκάζονται *κατὰ Δημόκριτον.*	*For this reason, not even bearing to have their wills written, they are overtaken, and* are forced to fill up twice over, *as Democritus puts it.*[1]

TRITOGENEIA

From Democritus's ethical writings: Athena's title "Third-born" read as understanding.

	GREEK	ENGLISH
68B2	*Τριτογένεια ἡ Ἀθηνᾶ κατὰ Δημόκριτον φρόνησις νομίζεται. γίνεται δὲ ἐκ τοῦ φρονεῖν τρία ταῦτα·* τὸ εὖ λογίζεσθαι, τὸ εὖ λέγειν καὶ τὸ πράττειν ἃ δεῖ.	*Tritogeneia, Athena, is held according to Democritus to be understanding. And from understanding come these three things:* to reason well, to speak well, and to do what one should.[2]

ON CHEERFULNESS

Democritus's treatise on cheerfulness, the settled contentment he made the goal of life.

	GREEK	ENGLISH
68B3	τὸν εὐθυμεῖσθαι μέλλοντα χρὴ μὴ πολλὰ πρήσσειν, μήτε ἰδίῃ μήτε ξυνῇ, μήτε ἅσσ᾽ ἂν πρήσσῃ, ὑπέρ τε δύναμιν αἱρεῖσθαι τὴν ἑωυτοῦ καὶ φύσιν· ἀλλὰ τοσαύτην ἔχειν φυλακήν, ὥστε καὶ τῆς τύχης ἐπιβαλλούσης καὶ εἰς τὸ πλέον ὑφηγεομένης τῶι δοκεῖν, κατατίθεσθαι, καὶ μὴ πλέω προσάπτεσθαι τῶν δυνατῶν. ἡ γὰρ εὐογκίη ἀσφαλέστερον τῆς μεγαλογκίης.	Whoever means to be cheerful must not be busy with many things, either in private or in public, nor, in whatever he does, choose things beyond his own power and nature. He must keep such a guard on himself that even when fortune strikes and leads him on, to all appearances, toward more, he sets it aside and does not take on more than he can manage. For a modest load is safer than a great one.[3]
68B4	τέρψις γὰρ καὶ ἀτερπίη οὖρος ⟨τῶν τε συμφόρων καὶ τῶν ἀσυμφόρων⟩.	For delight and lack of delight are the boundary of what is advantageous and what is not.

1 Democritus of Abdera lived in the fifth and fourth centuries BC. The quoter is describing people so afraid of death that they die without a will; the quoted phrase is obscure.
2 Tritogeneia ("third-born") is an old title of Athena; Democritus links it to these three.
3 Cheerfulness (euthymiē), a settled contentment of mind, was Democritus's name for the goal of life.

PHYSICS

Democritus's writings on nature, including the Little World-System, fifth century BC.

	GREEK	ENGLISH
68B5	γέγονε δὲ τοῖς χρόνοις, ὡς αὐτός φησιν ἐν τῶι Μικρῶι διακόσμωι, νέος κατὰ πρεσβύτην Ἀναξαγόραν, ἔτεσιν αὐτοῦ νεώτερος τετταράκοντα. *συντετάχθαι δέ φησιν τὸν* Μικρὸν διάκοσμον ἔτεσιν ὕστερον τῆς Ἰλίου ἁλώσεως τριάκοντα καὶ ἑπτακοσίοις.	*As to his date, he was born,* as he himself says in the *Little World-System,* young when Anaxagoras was old, forty years younger than he. *He says that the* Little World-System *was composed* seven hundred and thirty years after the capture of Troy.
68B6	γιγνώσκειν τε χρή, *φησίν,* ἄνθρωπον τῶιδε τῶι κανόνι, ὅτι ἐτεῆς ἀπήλλακται.	A human being must recognize, *he says,* by this rule, that he is cut off from reality.
68B7	δηλοῖ μὲν δὴ καὶ οὗτος ὁ λόγος, ὅτι ἐτεῆι οὐδὲν ἴσμεν περὶ οὐδενός, ἀλλ᾽ ἐπιρυσμίη ἑκάστοισιν ἡ δόξις.	This argument too shows that in reality we know nothing about anything, but for each of us belief is an inflowing.[4]
68B8	καίτοι δῆλον ἔσται, ὅτι ἐτεῆι οἷον ἕκαστον γιγνώσκειν ἐν ἀπόρωι ἐστί.	And yet it will be clear that to know in reality what each thing is like is beyond our means.

CONFIRMATIONS

Democritus on the senses: sweet and bitter by convention, in reality atoms and void.

	GREEK	ENGLISH
68B9	νόμωι *γάρ φησι* γλυκὺ καὶ νόμωι πικρόν, νόμωι θερμόν, νόμωι ψυχρόν, νόμωι χροιή, ἐτεῆι δὲ ἄτομα καὶ κενόν. ἡμεῖς δὲ τῶι μὲν ἐόντι οὐδὲν ἀτρεκὲς συνίεμεν, μεταπῖπτον δὲ κατά τε σώματος διαθήκην καὶ τῶν ἐπεισιόντων καὶ τῶν ἀντιστηριζόντων.	By convention, *so he says,* sweet and by convention bitter, by convention hot, by convention cold, by convention color; but in reality atoms and void. In fact we understand nothing exact, only what shifts according to the condition of the body and of the things that enter it and resist it.
68B10	ἐτεῆι μέν νυν ὅτι οἷον ἕκαστον ἔστιν ἢ οὐκ ἔστιν οὐ συνίεμεν, πολλαχῆι δεδήλωται.	Now, that in reality we do not understand what each thing is or is not like has been shown in many ways.

ON LOGIC, OR THE CANON

Democritus's work on the standards of knowledge: genuine and bastard judgment.

	GREEK	ENGLISH
68B11	γνώμης δὲ δύο εἰσὶν ἰδέαι, ἡ μὲν γνησίη, ἡ δὲ σκοτίη· καὶ σκοτίης μὲν τάδε σύμπαντα, ὄψις, ἀκοή, ὀδμή, γεῦσις, ψαῦσις. ἡ δὲ γνησίη, ἀποκεκριμένη δὲ ταύτης. ὅταν ἡ σκοτίη μηκέτι δύνηται μήτε ὁρῆν ἐπ᾽ ἔλαττον μήτε ἀκούειν μήτε ὀδμᾶσθαι μήτε γεύεσθαι μήτε ἐν τῆι ψαύσει αἰσθάνεσθαι, ἀλλ᾽ ἐπὶ λεπτότερον ⟨δέηι ζητεῖν, τότε ἐπιγίγνεται ἡ γνησίη ὄργανον ἔχουσα τοῦ νῶσαι λεπτότερον⟩.	There are two kinds of judgment, the one genuine, the other obscure. To the obscure belong all these: sight, hearing, smell, taste, touch. The genuine is separate from this. When the obscure can no longer see into anything smaller, nor hear nor smell nor taste nor perceive by touch, but one must search into what is finer,

4 The rare word may mean "inflowing" (of atoms from outside) or "reshaping" (of the soul's atoms).

	GREEK	ENGLISH
		then the genuine comes in, which has an instrument for thinking more finely.[5]

ON MUSIC

Democritus's writings on poetry and music, and on Homer's inspired art.

	GREEK	ENGLISH
68B18	ποιητὴς δὲ ἅσσα μὲν ἂν γράφηι μετ’ ἐνθουσιασμοῦ καὶ ἱεροῦ πνεύματος, καλὰ κάρτα ἐστίν.	Whatever a poet writes with divine inspiration and a holy breath is very beautiful.
68B21	Ὅμηρος φύσεως λαχὼν θεαζούσης ἐπέων κόσμον ἐτεκτήνατο παντοίων.	Homer, having been granted a nature touched by the gods, built an adornment of verses of every kind.

FROM WORKS OF UNCERTAIN PLACE

Sayings of Democritus quoted without a known book title.

	GREEK	ENGLISH
68B30	τῶν λογίων ἀνθρώπων ὀλίγοι ἀνατείναντες τὰς χεῖρας ἐνταῦθα, οὗ νῦν ἠέρα καλέομεν οἱ Ἕλληνες· πάντα<, φασίν,> Ζεὺς μυθεῖται καὶ πάνθ’ οὗτος οἶδε καὶ διδοῖ καὶ ἀφαιρεῖται καὶ βασιλεὺς οὗτος τῶν πάντων.	Of the learned among men, a few, raising their hands toward the place that we Greeks now call the air: “All things,” they say, “Zeus ponders; he knows all things, he gives and takes them away, and he is king of all.”
68B31	ἰατρικὴ μὲν γὰρ *κατὰ Δημόκριτον* σώματος νόσους ἀκέεται, σοφίη δὲ ψυχὴν παθῶν ἀφαιρεῖται.	For medicine, *according to Democritus*, heals the diseases of the body, but wisdom frees the soul of its passions.
68B32	ξυνουσίη ἀποπληξίη σμικρή· ἐξέσσυται γὰρ ἄνθρωπος ἐξ ἀνθρώπου καὶ ἀποσπᾶται πληγῆι τινι μεριζόμενος.	Intercourse is a small apoplexy. For a human being bursts out of a human being and is torn away, separated by a kind of blow.
68B33	ἡ φύσις καὶ ἡ διδαχὴ παραπλήσιόν ἐστι. καὶ γὰρ ἡ διδαχὴ μεταρυσμοῖ τὸν ἄνθρωπον, μεταρυσμοῦσα δὲ φυσιοποιεῖ.	Nature and teaching are closely alike. For teaching reshapes a person, and by reshaping makes a nature.
68B34	ἐν τῶι ἀνθρώπωι μικρῶι κόσμωι ὄντι	in the human being, which is a small world[6]

GOLDEN SAYINGS OF THE PHILOSOPHER DEMOCRATES

Maxims on ethics and politics preserved under the name Democrates, largely Democritus's own.

	GREEK	ENGLISH
68B35	γνωμέων μευ τῶνδε εἴ τις ἐπαΐοι ξὺν νόωι, πολλὰ μὲν ἔρξει πράγματ’ ἀνδρὸς ἀγαθοῦ ἄξια, πολλὰ δὲ φλαῦρα οὐχ ἔρξει.	If anyone listens to these sayings of mine with intelligence, he will do many things worthy of a good man, and will leave many bad things undone.[7]

5 The word translated “obscure,” skotiē, literally means “dark”; it was also used of a child born out of wedlock, the counterpart of gnēsiē, “genuine” or “legitimate.”
6 The Greek *mikros kosmos*, “small world,” is the origin of our word “microcosm.”
7 This collection of maxims has come down under the name “Democrates”; most scholars take it to be Democritus.

	GREEK	ENGLISH
68B37	ὁ τὰ ψυχῆς ἀγαθὰ αἱρεόμενος τὰ θειότερα αἱρέεται· ὁ δὲ τὰ σκήνεος τὰ ἀνθρωπήϊα.	Whoever chooses the goods of the soul chooses what is more divine; whoever chooses the goods of the body chooses what is merely human.
68B38	καλὸν μὲν τὸν ἀδικέοντα κωλύειν· εἰ δὲ μή, μὴ ξυναδικέειν.	It is fine to stop someone who is doing wrong; if you cannot, at least do not join in the wrong.
68B39	ἀγαθὸν εἶναι χρὴ ἢ μιμεῖσθαι.	One should be good, or else imitate the good.
68B40	οὔτε σώμασιν οὔτε χρήμασιν εὐδαιμονοῦσιν ἄνθρωποι, ἀλλ᾽ ὀρθοσύνηι καὶ πολυφροσύνηι.	People are happy not through their bodies or their money, but through rightness and wide understanding.
68B41	μὴ διὰ φόβον, ἀλλὰ διὰ τὸ δέον ἀπέχεσθαι ἁμαρτημάτων.	Keep away from wrongdoing, not out of fear, but because you ought to.
68B42	μέγα τὸ ἐν συμφορῆισι φρονεῖν ἃ δεῖ.	It is a great thing, in misfortune, to think as one should.
68B43	μεταμέλεια ἐπ᾽ αἰσχροῖσιν ἔργμασι βίου σωτηρίη.	Regret for shameful deeds is the saving of a life.
68B44	ἀληθόμυθον χρὴ οὐ πολύλογον.	One should speak the truth, not speak at length.
68B45	ὁ ἀδικῶν τοῦ ἀδικουμένου κακοδαιμονέστερος.	The one who does wrong is more wretched than the one who is wronged.
68B46	μεγαλοψυχίη τὸ φέρειν πραέως πλημμέλειαν.	Greatness of soul is bearing an offense calmly.
68B47	νόμωι καὶ ἄρχοντι καὶ τῶι σοφωτέρωι εἴκειν κόσμιον.	It is seemly to give way to the law, to the one in authority, and to someone wiser.
68B48	μωμεωμένων φλαύρων ὁ ἀγαθὸς οὐ ποιεῖται λόγον.	When worthless people find fault, the good man takes no account of it.
68B49	χαλεπὸν ἄρχεσθαι ὑπὸ χερείονος.	It is hard to be ruled by someone worse than oneself.
68B50	ὁ χρημάτων παντελῶς ἥσσων οὐκ ἄν ποτε εἴη δίκαιος.	Someone wholly mastered by money could never be just.
68B51	ἰσχυρότερος ἐς πειθὼ λόγος πολλαχῆι γίνεται χρυσοῦ.	For persuading, a word often turns out to be stronger than gold.
68B52	τὸν οἰόμενον νόον ἔχειν ὁ νουθετέων ματαιοπονεῖ.	Whoever admonishes a man who thinks he has sense labors in vain.
68B53	πολλοὶ λόγον μὴ μαθόντες ζῶσι κατὰ λόγον· πολλοὶ δὲ δρῶντες τὰ αἴσχιστα λόγους ἀρίστους ἀσκέουσιν.	Many who have never learned reason live in accordance with reason; and many who do the most shameful things cultivate the finest words.
68B54	οἱ ἀξύνετοι δυστυχέοντες σωφρονέουσι.	Fools learn good sense when they meet misfortune.
68B55	ἔργα καὶ πρήξιας ἀρετῆς, οὐ λόγους, ζηλοῦν χρεών.	It is the deeds and actions of virtue, not its words, that one should strive to emulate.

	GREEK	ENGLISH
68B56	τὰ καλὰ γνωρίζουσι καὶ ζηλοῦσιν οἱ εὐφυέες πρὸς αὐτά.	Fine things are recognized and pursued by those whose nature is suited to them.
68B57	κτηνέων μὲν εὐγένεια ἡ τοῦ σκήνεος εὐσθένεια, ἀνθρώπων δὲ ἡ τοῦ ἤθεος εὐτροπίη.	In cattle, good breeding is strength of body; in human beings, it is a good disposition of character.
68B58	ἐλπίδες αἱ τῶν ὀρθὰ φρονεόντων ἐφικταί, αἱ δὲ τῶν ἀξυνέτων ἀδύνατοι.	The hopes of those who think rightly can be attained; those of fools are impossible.
68B59	οὔτε τέχνη οὔτε σοφίη ἐφικτόν, ἢν μὴ μάθηι τις.	Neither skill nor wisdom can be attained unless one learns.
68B60	κρέσσον τὰ οἰκήϊα ἐλέγχειν ἁμαρτήματα ἢ τὰ ὀθνεῖα.	It is better to examine one's own faults than other people's.
68B61	οἷσιν ὁ τρόπος ἐστὶν εὔτακτος, τουτέοισι καὶ ὁ βίος συντέτακται.	Those whose ways are well ordered have their lives set in order too.
68B62	ἀγαθὸν οὐ τὸ μὴ ἀδικεῖν, ἀλλὰ τὸ μηδὲ ἐθέλειν.	Goodness is not refraining from wrong, but not even wanting to do it.
68B63	εὐλογεῖν ἐπὶ καλοῖς ἔργοισι καλόν· τὸ γὰρ ἐπὶ φλαύροισι κιβδήλου καὶ ἀπατεῶνος ἔργον.	It is fine to praise fine deeds; to praise bad ones is the work of a counterfeiter and a cheat.
68B64	πολλοὶ πολυμαθέες νόον οὐκ ἔχουσι.	Many who have learned many things have no sense.
68B65	πολυνοΐην, οὐ πολυμαθίην ἀσκέειν χρή.	One should cultivate much thinking, not much learning.
68B66	προβουλεύεσθαι κρεῖσσον πρὸ τῶν πράξεων ἢ μετανοεῖν.	It is better to deliberate before acting than to repent afterward.
68B67	μὴ πᾶσιν, ἀλλὰ τοῖς δοκίμοισι πιστεύειν· τὸ μὲν γὰρ εὔηθες, τὸ δὲ σωφρονέοντος.	Do not trust everyone, only those who have proved themselves: the first is simple-minded, the second is the mark of a sensible person.
68B68	δόκιμος ἀνὴρ καὶ ἀδόκιμος οὐκ ἐξ ὧν πράσσει μόνον, ἀλλὰ καὶ ἐξ ὧν βούλεται.	A worthy man and an unworthy one are known not only from what they do but also from what they want.
68B69	ἀνθρώποις πᾶσι τωὐτὸν ἀγαθὸν καὶ ἀληθές· ἡδὺ δὲ ἄλλωι ἄλλο.	For all human beings the good and the true are the same; but what is pleasant differs from one person to another.
68B70	παιδός, οὐκ ἀνδρὸς τὸ ἀμέτρως ἐπιθυμεῖν.	Desiring without measure belongs to a child, not a man.
68B71	ἡδοναὶ ἄκαιροι τίκτουσιν ἀηδίας.	Ill-timed pleasures breed displeasure.
68B72	αἱ περί τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς τἆλλα τὴν ψυχήν.	Violent cravings for any one thing blind the soul to everything else.
68B73	δίκαιος ἔρως ἀνυβρίστως ἐφίεσθαι τῶν καλῶν.	Just love is reaching for what is beautiful without doing violence.

	GREEK	ENGLISH
68B74	ἡδὺ μηδὲν ἀποδέχεσθαι, ἢν μὴ συμφέρηι.	Accept nothing pleasant unless it is beneficial.
68B75	κρέσσον ἄρχεσθαι τοῖς ἀνοήτοισιν ἢ ἄρχειν.	For the foolish, it is better to be ruled than to rule.
68B76	νηπίοισιν οὐ λόγος, ἀλλὰ ξυμφορὴ γίνεται διδάσκαλος.	For the childish, the teacher is not reason but misfortune.
68B77	δόξα καὶ πλοῦτος ἄνευ ξυνέσιος οὐκ ἀσφαλέα κτήματα.	Fame and wealth without intelligence are not safe possessions.
68B78	χρήματα πορίζειν μὲν οὐκ ἀχρεῖον, ἐξ ἀδικίης δὲ παντὸς κάκιον.	Making money is not useless; but making it by wrongdoing is worse than anything.
68B79	χαλεπὸν μιμεῖσθαι μὲν τοὺς κακούς, μηδὲ ἐθέλειν δὲ τοὺς ἀγαθούς.	It is a grievous thing to imitate the bad, and not even to want to imitate the good.
68B80	αἰσχρὸν τὰ ὀθνεῖα πολυπραγμονέοντα ἀγνοεῖν τὰ οἰκήϊα.	It is shameful to busy oneself with other people's affairs and be ignorant of one's own.
68B81	τὸ ἀεὶ μέλλειν ἀτελέας ποιεῖ τὰς πρήξιας.	Always putting things off leaves actions unfinished.
68B82	κίβδηλοι καὶ ἀγαθοφανέες οἱ λόγωι μὲν ἅπαντα, ἔργωι δὲ οὐδὲν ἔρδοντες.	Those who do everything in word and nothing in deed are counterfeit, good only in appearance.
68B83	ἁμαρτίης αἰτίη ἡ ἀμαθίη τοῦ κρέσσονος.	The cause of error is ignorance of what is better.
68B84	ἑωυτὸν πρῶτον αἰσχύνεσθαι χρεὼν τὸν αἰσχρὰ ἔρδοντα.	Whoever does shameful things should first be ashamed before himself.
68B85	ὁ ἀντιλογεόμενος καὶ πολλὰ λεσχηνευόμενος ἀφυὴς ἐς μάθησιν ὧν χρή.	Someone who contradicts and chatters a great deal is ill suited to learning what he should.
68B86	πλεονεξίη τὸ πάντα λέγειν, μηδὲν δ' ἐθέλειν ἀκούειν.	It is greed to do all the talking and be unwilling to listen to anything.
68B87	τὸν φαῦλον παραφυλάττειν δεῖ, μὴ καιροῦ λάβηται.	One must keep watch on the bad man, in case he seizes his opportunity.
68B88	ὁ φθονέων ἑωυτὸν ὡς ἐχθρὸν λυπέει.	The envious man pains himself as though he were his own enemy.
68B89	ἐχθρὸς οὐχ ὁ ἀδικέων, ἀλλὰ ὁ βουλόμενος.	An enemy is not the one who does wrong, but the one who wants to.
68B90	ἡ τῶν συγγενῶν ἔχθρη τῆς τῶν ὀθνείων χαλεπωτέρη μάλα.	Hatred between kin is far harsher than hatred between strangers.
68B91	μὴ ὕποπτος πρὸς ἅπαντας, ἀλλ' εὐλαβὴς γίνου καὶ ἀσφαλής.	Do not be suspicious of everyone, but be cautious and secure.
68B92	χάριτας δέχεσθαι χρεὼν προσκοπευόμενον κρέσσονας αὐτῶν ἀμοιβὰς ἀποδοῦναι.	One should accept favors with a view to repaying them with greater ones.
68B93	χαριζόμενος προσκέπτεο τὸν λαμβάνοντα, μὴ κακὸν ἀντ' ἀγαθοῦ κίβδηλος ἐὼν ἀποδῶι.	

	GREEK	ENGLISH
		When you do a favor, look closely at the one receiving it, in case he proves false and repays good with evil.
68B94	μικραὶ χάριτες ἐν καιρῶι μέγισται τοῖς λαμβάνουσι.	Small favors at the right moment are the greatest to those who receive them.
68B95	τιμαὶ παρὰ τοῖς εὖ φρονέουσι μέγα δύνανται, οἳ ξυνιᾶσι τιμώμενοι.	Honors carry great weight with the sensible, who understand what it means to be honored.
68B96	χαριστικὸς οὐχ ὁ βλέπων πρὸς τὴν ἀμοιβήν, ἀλλ᾽ ὁ εὖ δρᾶν προηιρημένος.	The generous man is not the one who looks to the return, but the one who has chosen to do good.
68B97	πολλοὶ δοκέοντες εἶναι φίλοι οὐκ εἰσί, καὶ οὐ δοκέοντες εἰσίν.	Many who seem to be friends are not, and many who do not seem to be are.
68B98	ἑνὸς φιλίη ξυνετοῦ κρέσσων ἀξυνέτων πάντων.	The friendship of one intelligent man is better than that of all the unintelligent.
68B99	ζῆν οὐκ ἄξιος, ὅτωι μηδὲ εἷς ἐστι χρηστὸς φίλος.	Whoever has not even one good friend does not deserve to live.
68B100	ὅτεωι μὴ διαμένουσιν ἐπὶ πολλὸν οἱ πειραθέντες φίλοι, δύστροπος.	A man whose tested friends do not stay with him long has a difficult temper.
68B101	ἐκτρέπονται πολλοὶ τοὺς φίλους, ἐπὴν ἐξ εὐπορίης εἰς πενίην μεταπέσωσιν.	Many turn away from their friends when they fall from plenty into poverty.
68B102	καλὸν ἐν παντὶ τὸ ἴσον· ὑπερβολὴ δὲ καὶ ἔλλειψις οὔ μοι δοκέει.	In everything, the equal is fine; excess and deficiency are not to my liking.
68B103	οὐδ᾽ ὑφ᾽ ἑνὸς φιλέεσθαι δοκέει μοι ὁ φιλέων μηδένα.	Someone who loves no one, it seems to me, is not loved by anyone either.
68B104	γέρων εὔχαρις ὁ αἰμύλος καὶ σπουδαιόμυθος.	An old man is charming when he is pleasant-spoken and his talk is serious.
68B105	σώματος κάλλος ζωιῶδες, ἢν μὴ νοῦς ὑπῆι.	Beauty of body is merely animal, unless there is intelligence beneath it.
68B106	ἐν εὐτυχίηι φίλον εὑρεῖν εὔπορον, ἐν δὲ δυστυχίηι πάντων ἀπορώτατον.	In good fortune a friend is easy to find; in bad fortune, hardest of all.
68B107	φίλοι οὐ πάντες οἱ ξυγγενέες, ἀλλ᾽ οἱ ξυμφωνέοντες περὶ τοῦ ξυμφέροντος.	Not all relatives are friends, but those who agree about what is to their advantage.
68B108	διζημένοισιν τἀγαθὰ μόλις παραγίνεται, τὰ δὲ κακὰ καὶ μὴ διζημένοισι.	Good things barely come to those who seek them; bad things come even to those who do not.
68B109	οἱ φιλομεμφέες εἰς φιλίην οὐκ εὐφυέες.	Those who love finding fault are not suited by nature to friendship.
68B110	γυνὴ μὴ ἀσκείτω λόγον· δεινὸν γάρ.	A woman should not practice argument; that is a dreadful thing.
68B111	ὑπὸ γυναικὸς ἄρχεσθαι ὕβρις ἂν ἀνδρὶ εἴη ἐσχάτη.	

	GREEK	ENGLISH
		To be ruled by a woman would be the ultimate outrage for a man.
68B112	θείου νοῦ τὸ ἀεί τι διαλογίζεσθαι καλόν.	It is the mark of a divine mind always to be thinking out something fine.
68B113	μεγάλα βλάπτουσι τοὺς ἀξυνέτους οἱ ἐπαινέοντες.	Those who praise the unintelligent do them great harm.
68B114	βέλτερον ὑφ' ἑτέρου ἢ ὑφ' ἑαυτοῦ ἐπαινέεσθαι.	It is better to be praised by someone else than by yourself.
68B115	ἢν μὴ γνωρίζηις τοὺς ἐπαίνους, κολακεύεσθαι ἡγέο.	If you don't recognize the praises, take it that you are being flattered.
68B116	ἦλθον γὰρ εἰς Ἀθήνας καὶ οὔ τίς με ἔγνωκεν.	For I came to Athens and no one knew me.
68B117	ἐτεῆι δὲ οὐδὲν ἴδμεν· ἐν βυθῶι γὰρ ἡ ἀλήθεια.	In reality we know nothing, for truth lies in the depths.
68B118	Δ. γοῦν αὐτός, ὥς φασιν, ἔλεγε βούλεσθαι μᾶλλον μίαν εὑρεῖν αἰτιολογίαν ἢ τὴν Περσῶν οἱ βασιλείαν γενέσθαι.	*Democritus himself, at any rate, used to say, so they report,* that he would rather discover a single causal explanation than have the kingdom of the Persians become his.
68B119	ἄνθρωποι τύχης εἴδωλον ἐπλάσαντο πρόφασιν ἰδίης ἀβουλίης. βαιὰ γὰρ φρονήσει τύχη μάχεται, τὰ δὲ πλεῖστα ἐν βίωι εὐξύνετος ὀξυδερκείη κατιθύνει.	People have fashioned an image of chance as an excuse for their own thoughtlessness. For chance fights against understanding in only a few things, and most things in life are set straight by an intelligent sharpness of sight.
68B125	νόμωι χροιή, νόμωι γλυκύ, νόμωι πικρόν, ἐτεῆι δ' ἄτομα καὶ κενόν. τάλαινα φρήν, παρ' ἡμέων λαβοῦσα τὰς πίστεις ἡμέας καταβάλλεις; πτῶμά τοι τὸ κατάβλημα.	By convention color, by convention sweet, by convention bitter; in reality atoms and void. Poor mind, you take your evidence from us, and then you throw us down? Our overthrow is your own fall.[8]
68B126	ὅσα κυματοειδῶς ἀνὰ τὴν πορείαν πλάζεται.	all those that wander in a wavelike way along their course
68B127	ξυόμενοι ἄνθρωποι ἥδονται καί σφιν γίνεται ἅπερ τοῖς ἀφροδισιάζουσιν.	People who scratch themselves feel pleasure, and the same thing happens to them as to people having sex.
68B129	φρενὶ θεῖα νοῦνται.	They think divine things with their mind.
68B143	ὅσα τις ἂν νώσαιτο	whatever one might think of
68B144	μουσικήν *φησι* νεωτέραν εἶναι *καὶ τὴν αἰτίαν ἀποδίδωσι λέγων μὴ* ἀποκρῖναι τἀναγκαῖον, ἀλλὰ ἐκ τοῦ περιεῦντος ἤδη γενέσθαι.	Music, *he says,* is more recent, *and he gives the reason, saying that it was not* necessity that separated it off: it arose from what was already surplus.
68B145	λόγος γὰρ ἔργου σκιή.	For speech is the shadow of action.

8 In Galen, who quotes the second part, it is the senses speaking to the mind.

	GREEK	ENGLISH
68B146	*τὸν λόγον ἐντὸς ἤδη τρεφόμενον καὶ ῥιζούμενον ἐν ἑαυτῶι καὶ κατὰ Δημόκριτον* αὐτὸν ἐξ ἑαυτοῦ τὰς τέρψιας ἐθιζόμενον λαμβάνειν.	*reason, already nourished within and taking root in itself, and, in Democritus's words,* accustoming itself to draw its delights from itself
68B147	*ὗες γάρ, φησίν, ἥδονται βορβόρωι μᾶλλον ἢ καθαρῶι ὕδατι* καὶ ἐπὶ φορυτῶι μαργαίνουσιν.	*For pigs, he says, take more pleasure in mud than in clean water,* and they go wild over filth.
68B148	ὁ γὰρ ὀμφαλὸς πρῶτον ἐν μήτρηισιν, *ὥς φησι Δ.,* ἀγκυρηβόλιον σάλου καὶ πλάνης ἐμφύεται, πεῖσμα καὶ κλῆμα τῶι γεννωμένωι καρπῶι καὶ μέλλοντι.	For the navel, *as Democritus says,* is the first thing to grow in the womb, an anchorage against tossing and drifting, a cable and a vine-tendril for the fruit that is being begotten and is still to come.
68B149	*ἂν δὲ* σαυτὸν ἔνδοθεν ἀνοίξηις, ποικίλον τι καὶ πολυπαθὲς κακῶν ταμιεῖον εὑρήσεις καὶ θησαύρισμα, *ὥς φησι Δ.*	*If you* open yourself up from inside, you will find a motley storehouse and treasury of ills, full of many sufferings, *as Democritus says.*
68B150	ἐριδαντέων *δὲ κατὰ Δημόκριτον καὶ* ἱμαντελικτέων *λόγους ἀφετέον.*	*We must, as Democritus says, dismiss the arguments of* wranglers *and* strap-twisters.[9]
68B151	ἐν γὰρ ξυνῶι ἰχθύι ἄκανθαι οὐκ ἔνεισιν.	For in a shared fish there are no bones.
68B152	διόβλητον μὲν οὐδέν, *ὥς φησι Δ.,* ⟨οἷον μὴ τὸ⟩ παρ' αἰθρίης στέγειν ⟨καθαρὸν⟩ σέλας.	No thunderbolt, *as Democritus says,* fails to hold the pure gleam from the clear sky.
68B153	*οὐδέ γε δόξαν ἀτιμάσει* φεύγων τὸ τοῖς πέλας ἀνδάνειν, *ὡς ἠξίου Δ.*	*Nor will he treat reputation with contempt,* shunning the effort to please those around him, *as Democritus demanded.*
68B154	κατὰ στάθμην, *φησὶ Δ.,* ἱσταμένη τοῦ φωτίζοντος ὑπολαμβάνει καὶ δέχεται τὸν ἥλιον.	Standing in line, *says Democritus,* with what gives it light, it takes up and receives the sun.[10]
68B154a	τὰ ζῶια *σεμνύνοντες, ὧν ὁ Δ. ἀποφαίνει* μαθητὰς ἐν τοῖς μεγίστοις γεγονότας ἡμᾶς· ἀράχνης ἐν ὑφαντικῆι καὶ ἀκεστικῆι, χελιδόνος ἐν οἰκοδομίαι, καὶ τῶν λιγυρῶν, κύκνου καὶ ἀηδόνος, ἐν ὠιδῆι κατὰ μίμησιν.	*extolling* animals, *whose* pupils, *as Democritus declares,* we have been in the most important things: of the spider in weaving and mending, of the swallow in building houses, and of the sweet-voiced ones, the swan and the nightingale, in song, by imitation
68B155	εἰ κῶνος τέμνοιτο παρὰ τὴν βάσιν ἐπιπέδωι, τί χρὴ διανοεῖσθαι τὰς τῶν τμημάτων ἐπιφανείας, ἴσας ἢ ἀνίσους γιγνομένας; ἄνισοι μὲν γὰρ οὖσαι τὸν κῶνον ἀνώμαλον παρέξουσι πολλὰς ἀποχαράξεις λαμβάνοντα βαθμοειδεῖς καὶ τραχύτητας, ἴσων δ' οὐσῶν ἴσα τμήματα ἔσται καὶ φανεῖται τὸ τοῦ κυλίνδρου πεπονθὼς ὁ κῶνος, ἐξ ἴσων συγκείμενος καὶ οὐκ ἀνίσων κύκλων, ὅπερ ἐστὶν ἀτοπώτατον.	If a cone were cut by a plane parallel to its base, what should we think of the surfaces of the segments—do they turn out equal or unequal? If they are unequal, they will make the cone uneven, since it will have many step-like notches and roughnesses. But if they are equal, the segments will be equal, and the cone will turn out to have the property of the cylinder, being made up of equal, not unequal, circles—which is utterly absurd.
68B156	μὴ μᾶλλον τὸ δὲν ἢ τὸ μηδὲν εἶναι.	Thing is no more than nothing.[11]

9 "Strap-twisting" was a fairground trick with a coiled strap; the word means tricksters in argument.
10 In Plutarch, who quotes this, the subject is the moon.

	GREEK	ENGLISH
68B157	*παραινεῖ* τήν τε πολιτικὴν τέχνην μεγίστην οὖσαν ἐκδιδάσκεσθαι καὶ τοὺς πόνους διώκειν, ἀφ' ὧν τὰ μεγάλα καὶ λαμπρὰ γίνονται τοῖς ἀνθρώποις.	*He urges* people to learn thoroughly the art of politics, since it is the greatest, and to pursue the labors from which great and splendid things come to human beings.
68B158	νέα ἐφ' ἡμέρηι φρονέοντες ἄνθρωποι	people thinking new thoughts every day
68B159	εἰ τοῦ σώματος αὐτῆι δίκην λαχόντος, παρὰ πάντα τὸν βίον ὧν ὠδύνηται ⟨καὶ⟩ κακῶς πέπονθεν, αὐτὸς γένοιτο τοῦ ἐγκλήματος δι⟨καστής⟩, ἡδέως ἂν καταψηφίσασθαι τῆς ψυχῆς, ἐφ' οἷς τὰ μὲν ἀπώλεσε τοῦ σώματος ταῖς ἀμελείαις καὶ ἐξέλυσε ταῖς μέθαις, τὰ δὲ κατέφθειρε καὶ διέσπασε ταῖς φιληδονίαις, ὥσπερ ὀργάνου τινὸς ἢ σκεύους κακῶς ἔχοντος τὸν χρώμενον ἀφειδῶς αἰτιασάμενος.	If the body took it to court over all the pains and ill-treatment it had suffered throughout its life, and he himself were to be the judge of the charge, he would gladly vote against the soul, on the grounds that it had ruined parts of the body through neglect and weakened them with drunkenness, and had corrupted and torn apart other parts with its love of pleasure—just as, when a tool or a vessel is in bad condition, one blames the person who used it carelessly.
68B160	*τὸ γὰρ κακῶς ζῆν καὶ μὴ φρονίμως καὶ σωφρόνως καὶ ὁσίως Δημοκράτης ἔλεγεν* οὐ κακῶς ζῆν εἶναι, ἀλλὰ πολὺν χρόνον ἀποθνήισκειν.	*For Democrates said that living badly—without understanding, self-control and piety* — is not living badly but taking a long time to die.
68B164	καὶ γὰρ ζῶια, *φησίν,* ὁμογενέσι ζώιοις συναγελάζεται ὡς περιστεραὶ περιστεραῖς καὶ γέρανοι γεράνοις καὶ ἐπὶ τῶν ἄλλων ἀλόγων· ὡσαύτως δὲ καὶ ἐπὶ τῶν ἀψύχων, καθάπερ ὁρᾶν πάρεστιν ἐπί τε τῶν κοσκινευομένων σπερμάτων καὶ ἐπὶ τῶν παρὰ ταῖς κυματωγαῖς ψηφίδων· ὅπου μὲν γὰρ κατὰ τὸν τοῦ κοσκίνου δῖνον διακριτικῶς φακοὶ μετὰ φακῶν τάσσονται καὶ κριθαὶ μετὰ κριθῶν καὶ πυροὶ μετὰ πυρῶν, ὅπου δὲ κατὰ τὴν τοῦ κύματος κίνησιν αἱ μὲν ἐπιμήκεις ψηφῖδες εἰς τὸν αὐτὸν τόπον ταῖς ἐπιμήκεσιν ὠθοῦνται, αἱ δὲ περιφερεῖς ταῖς περιφερέσιν ὡς ἂν συναγωγόν τι ἐχούσης τῶν πραγμάτων τῆς ἐν τούτοις ὁμοιότητος.	For animals, *he says,* flock together with animals of their own kind, doves with doves and cranes with cranes, and likewise with the other creatures that lack reason. And the same happens with lifeless things, as you can see with seeds being sifted and with pebbles on the beaches. In the one case, through the swirling of the sieve, lentils are sorted out and ranged with lentils, barley with barley, and wheat with wheat; in the other, through the movement of the wave, oblong pebbles are pushed into the same place as the oblong ones, and round ones to the round, as though the likeness in these things had some power to bring things together.
68B165	τάδε περὶ τῶν ξυμπάντων ⟨λέγω⟩. ἄνθρωπός ἐστιν ὃ πάντες ἴδμεν.	This is what I say about all things. A human being is what we all know.[12]
68B166	Δ. δὲ εἴδωλά τινά *φησιν* ἐμπελάζειν τοῖς ἀνθρώποις *καὶ τούτων τὰ μὲν εἶναι ἀγαθοποιὰ τὰ δὲ κακοποιά· ἔνθεν καὶ εὔχεται* εὐλόγχων τυχεῖν εἰδώλων.	*Democritus says that* certain images come near to human beings, *and that some of them do good and others harm; that is why he even prays* to meet with propitious images.
68B167	δῖνον ἀπὸ τοῦ παντὸς ἀποκριθῆναι παντοίων εἰδέων.	that a whirl of shapes of every kind was separated off from the whole
68B169	μὴ πάντα ἐπίστασθαι προθυμέο, μὴ πάντων ἀμαθὴς γένηι.	Don't be eager to know everything, or you may end up ignorant of everything.

11 "Thing" renders δέν, a word Democritus coined by cutting the negative off μηδέν, "nothing."
12 According to Sextus, the second sentence was Democritus's answer to the question "What is a human being?"

	GREEK	ENGLISH
68B170	εὐδαιμονίη ψυχῆς καὶ κακοδαιμονίη.	Happiness belongs to the soul, and so does unhappiness.
68B171	εὐδαιμονίη οὐκ ἐν βοσκήμασιν οἰκεῖ οὐδὲ ἐν χρυσῶι· ψυχὴ οἰκητήριον δαίμονος.	Happiness does not dwell in herds or in gold; the soul is the dwelling-place of one's guardian spirit.[13]
68B172	ἀφ' ὧν ἡμῖν τἀγαθὰ γίγνεται, ἀπὸ τῶν αὐτῶν τούτων καὶ τὰ κακὰ ἐπαυρισκοίμεθ' ἄν, τῶν δὲ κακῶν ἐκτὸς εἴημεν. αὐτίκα ὕδωρ βαθὺ εἰς πολλὰ χρήσιμον καὶ δαῦτε κακόν· κίνδυνος γὰρ ἀποπνιγῆναι. μηχανὴ οὖν εὑρέθη, νήχεσθαι διδάσκειν.	The very things from which good comes to us are the things from which we could also reap harm—though we could also stay clear of the harm. Deep water, for example, is useful for many things, and yet it is harmful too, since there is a risk of drowning. So a remedy was found: teaching people to swim.
68B173	ἀνθρώποισι κακὰ ἐξ ἀγαθῶν φύεται, ἐπήν τις τἀγαθὰ μὴ ’πιστῆται ποδηγετεῖν μηδὲ ὀχεῖν εὐπόρως. οὐ δίκαιον ἐν κακοῖσι τὰ τοιάδε κρίνειν, ἀλλ' ἐν ἀγαθοῖσιν ὧν· τοῖς τε ἀγαθοῖσιν οἷόν τε χρῆσθαι καὶ πρὸς τὰ κακά, εἴ τινι βουλομένωι, ἀλκῆι.	For human beings, bad things grow out of good ones when someone does not know how to guide the good things and handle them skillfully. It is not right to count such things among bad things; they belong among the good ones from which they come. And good things can also be used, if anyone wishes, as a defense against bad ones.
68B174	ὁ μὲν εὔθυμος εἰς ἔργα αἰεὶ φερόμενος δίκαια καὶ νόμιμα καὶ ὕπαρ καὶ ὄναρ χαίρει τε καὶ ἔρρωται καὶ ἀνακηδής ἐστιν· ὃς δ' ἂν καὶ δίκης ἀλογῆι καὶ τὰ χρὴ ἐόντα μὴ ἔρδηι, τούτωι πάντα τὰ τοιαῦτα ἀτερπείη, ὅταν τευ ἀναμνησθῆι, καὶ δέδοικε καὶ ἑωυτὸν κακίζει.	The cheerful person, who is always drawn toward just and lawful deeds, is glad, strong and free of care, awake and asleep. But the one who pays no heed to justice and does not do what he ought finds all such things joyless whenever he remembers any of them; he is afraid, and he reproaches himself.
68B175	οἱ δὲ θεοὶ τοῖσι ἀνθρώποισι διδοῦσι τἀγαθὰ πάντα καὶ πάλαι καὶ νῦν, πλὴν ὁκόσα κακὰ καὶ βλαβερὰ καὶ ἀνωφελέα. τάδε δ' οὔ⟨τε⟩ πάλαι οὔτε νῦν θεοὶ ἀνθρώποισι δωροῦνται, ἀλλ' αὐτοὶ τοῖσδεσιν ἐμπελάζουσι διὰ νοῦ τυφλότητα καὶ ἀγνωμοσύνην.	The gods give human beings all good things, both long ago and now, except whatever is bad, harmful and useless. These things the gods neither gave human beings long ago nor give them now; people run into them by themselves, through blindness of mind and lack of judgment.
68B176	τύχη μεγαλόδωρος, ἀλλ' ἀβέβαιος, φύσις δὲ αὐτάρκης· διόπερ νικᾶι τῶι ἥσσονι καὶ βεβαίωι τὸ μεῖζον τῆς ἐλπίδος.	Chance is lavish with gifts but unreliable, while nature is self-sufficient. That is why, with what is smaller but secure, it beats the greater thing that hope holds out.
68B177	οὔτε λόγος ἐσθλὸς φαύλην πρῆξιν ἀμαυρίσκει οὔτε πρῆξις ἀγαθὴ λόγου βλασφημίηι λυμαίνεται.	Fine words do not dim a bad action, nor is a good action spoiled by slanderous words.
68B178	πάντων κάκιστον ἡ εὐπετείη παιδεῦσαι τὴν νεότητα· αὕτη γάρ ἐστιν ἣ τίκτει τὰς ἡδονὰς ταύτας, ἐξ ὧν ἡ κακότης γίνεται.	The worst of all things for bringing up the young is easy living; for it is this that gives birth to those pleasures from which badness comes.

13 The Greek word for happiness, εὐδαιμονίη, literally means having a good guardian spirit (δαίμων).

	GREEK	ENGLISH
68B179	ἐξωτικῶς μὴ πονεῖν παῖδες ἀνιέντες οὔτε γράμματ’ ἂν μάθοιεν οὔτε μουσικὴν οὔτε ἀγωνίην οὐδ’ ὅπερ μάλιστα τὴν ἀρετὴν συνέχει, τὸ αἰδεῖσθαι· μάλα γὰρ ἐκ τούτων φιλεῖ γίγνεσθαι ἡ αἰδώς.	If children are let loose outside the home and not made to work hard, they will learn neither letters nor music nor athletics, nor what most of all holds virtue together, a sense of shame; for it is from these above all that shame tends to arise.
68B180	ἡ παιδεία εὐτυχοῦσι μέν ἐστι κόσμος, ἀτυχοῦσι δὲ καταφύγιον.	Education is an adornment for the fortunate and a refuge for the unfortunate.
68B181	κρείσσων ἐπ’ ἀρετὴν φανεῖται προτροπῆι χρώμενος καὶ λόγου πειθοῖ ἥπερ νόμωι καὶ ἀνάγκηι. λάθρηι μὲν γὰρ ἁμαρτέειν εἰκὸς τὸν εἰργμένον ἀδικίης ὑπὸ νόμου, τὸν δὲ ἐς τὸ δέον ἠγμένον πειθοῖ οὐκ εἰκὸς οὔτε λάθρηι οὔτε φανερῶς ἔρδειν τι πλημμελές. διόπερ συνέσει τε καὶ ἐπιστήμηι ὀρθοπραγέων τις ἀνδρεῖος ἅμα καὶ εὐθύγνωμος γίγνεται.	Anyone who uses encouragement and the persuasion of reason will prove a better guide to virtue than one who uses law and compulsion. For a person kept from wrongdoing by law is likely to do wrong in secret, whereas a person led to what is right by persuasion is not likely to do anything amiss, either in secret or openly. That is why someone who acts rightly out of intelligence and knowledge proves at once brave and upright in judgment.
68B182	τὰ μὲν καλὰ χρήματα τοῖς πόνοις ἡ μάθησις ἐξεργάζεται, τὰ δ’ αἰσχρὰ ἄνευ πόνων αὐτόματα καρποῦται. καὶ γὰρ οὗν οὐκ ἐθέλοντα πολλάκις ἐξείργει τοιοῦτον εἶναι· οὕτω μεγάλης τε τῆς φυτικῆς ἐστι.	Learning achieves fine things through hard work, but shameful things are reaped of their own accord, without work. For it often keeps a person from being like that, even against his will; so much does it depend on a great natural gift.
68B183	ἔστι που νέων ξύνεσις καὶ γερόντων ἀξυνεσίη· χρόνος γὰρ οὐ διδάσκει φρονεῖν, ἀλλ’ ὡραίη τροφὴ καὶ φύσις.	There is, I suppose, intelligence in the young and lack of intelligence in the old; for time does not teach understanding—timely upbringing and nature do.
68B184	φαύλων ὁμιλίη συνεχὴς ἕξιν κακίης συναύξει.	Constant association with bad people increases a habit of badness.
68B185	κρέσσονές εἰσιν αἱ τῶν πεπαιδευμένων ἐλπίδες ἢ ὁ τῶν ἀμαθῶν πλοῦτος.	The hopes of the educated are better than the wealth of the ignorant.
68B186	ὁμοφροσύνη φιλίην ποιεῖ.	Thinking alike makes friendship.
68B187	ἀνθρώποις ἁρμόδιον ψυχῆς μᾶλλον ἢ σώματος λόγον ποιεῖσθαι· ψυχῆς μὲν γὰρ τελεότης σκήνεος μοχθηρίην ὀρθοῖ, σκήνεος δὲ ἰσχὺς ἄνευ λογισμοῦ ψυχὴν οὐδέν τι ἀμείνω τίθησιν.	It is fitting for human beings to take more account of the soul than of the body. For perfection of soul corrects the defects of its bodily frame, but strength of frame without reasoning makes the soul no better at all.
68B188	ὅρος συμφόρων καὶ ἀσυμφόρων τέρψις καὶ ἀτερψίη.	The boundary between what is advantageous and what is not is enjoyment and lack of enjoyment.
68B189	ἄριστον ἀνθρώπωι τὸν βίον διάγειν ὡς πλεῖστα εὐθυμηθέντι καὶ ἐλάχιστα ἀνιηθέντι. τοῦτο δ’ ἂν εἴη, εἴ τις μὴ ἐπὶ τοῖς θνητοῖσι τὰς ἡδονὰς ποιοῖτο.	The best thing for a person is to go through life with as much cheerfulness and as little distress as possible. And this would happen if one did not take one’s pleasures in mortal things.

	GREEK	ENGLISH
68B190	φαύλων ἔργων καὶ τοὺς λόγους παραιτητέον.	One should steer clear even of talk about bad deeds.
68B191	ἀνθρώποισι γὰρ εὐθυμίη γίνεται μετριότητι τέρψιος καὶ βίου συμμετρίηι· τὰ δ' ἐλλείποντα καὶ ὑπερβάλλοντα μεταπίπτειν τε φιλεῖ καὶ μεγάλας κινήσιας ἐμποιεῖν τῆι ψυχῆι. αἱ δ' ἐκ μεγάλων διαστημάτων κινούμεναι τῶν ψυχέων οὔτε εὐσταθέες εἰσὶν οὔτε εὔθυμοι. ἐπὶ τοῖς δυνατοῖς οὖν δεῖ ἔχειν τὴν γνώμην καὶ τοῖς παρεοῦσιν ἀρκέεσθαι τῶν μὲν ζηλουμένων καὶ θαυμαζομένων ὀλίγην μνήμην ἔχοντα καὶ τῆι διανοίαι μὴ προσεδρεύοντα, τῶν δὲ ταλαιπωρεόντων τοὺς βίους θεωρέειν, ἐννοούμενον ἃ πάσχουσι κάρτα, ὅκως ἂν τὰ παρεόντα σοι καὶ ὑπάρχοντα μεγάλα καὶ ζηλωτὰ φαίνηται, καὶ μηκέτι πλειόνων ἐπιθυμέοντι συμβαίνηι κακοπαθεῖν τῆι ψυχῆι. ὁ γὰρ θαυμάζων τοὺς ἔχοντας καὶ μακαριζομένους ὑπὸ τῶν ἄλλων ἀνθρώπων καὶ τῆι μνήμηι πᾶσαν ὥραν προσεδρεύων ἀεὶ ἐπικαινουργεῖν ἀναγκάζεται καὶ ἐπιβάλλεσθαι δι' ἐπιθυμίην ⟨μέχρι⟩ τοῦ τι πρήσσειν ἀνήκεστον ὧν νόμοι κωλύουσιν.	For people achieve cheerfulness through moderation in enjoyment and a life in due proportion. Deficiencies and excesses tend to change suddenly and to set up great movements in the soul; and souls that are moved across great intervals are neither stable nor cheerful. So you should set your mind on what is possible and be content with what you have. Pay little attention to those who are envied and admired, and don't dwell on them in thought; look instead at the lives of those who are suffering, and consider how badly they are faring, so that what you have and possess may seem great and enviable, and it may no longer happen that your soul suffers from wanting more. For the person who admires those who have much and are called blessed by other people, and who dwells on them in memory every hour, is always compelled to contrive something new and, driven by desire, to go so far as to do something irreparable that the laws forbid.
	διόπερ τὰ μὲν μὴ δίζεσθαι χρεών, ἐπὶ δὲ τοῖς εὐθυμέεσθαι χρεών, παραβάλλοντα τὸν ἑαυτοῦ βίον πρὸς τὸν τῶν φαυλότερον πρησσόντων καὶ μακαρίζειν ἑωυτὸν ἐνθυμεύμενον ἃ πάσχουσιν, ὁκόσωι αὐτῶν βέλτιον πρήσσει τε καὶ διάγει. ταύτης γ' ἄρ' ἐχόμενος τῆς γνώμης εὐθυμότερόν τε διάξεις καὶ οὐκ ὀλίγας κῆρας ἐν τῶι βίωι διώσεαι, φθόνον καὶ ζῆλον καὶ δυσμενίην.	That is why one must not seek those things, but be cheerful about these, comparing one's own life with the life of those who fare worse, and counting oneself blessed when one reflects on what they suffer—how much better one is doing and living than they are. Hold to this way of thinking, then, and you will live more cheerfully and drive away from your life not a few plagues: envy, jealousy and ill will.
68B192	ἔστι ῥάιδιον μὲν ἐπαινεῖν ἃ μὴ χρὴ καὶ ψέγειν, ἑκάτερον δὲ πονηροῦ ἤθους.	It's easy to praise and to blame what one shouldn't, but each is the mark of a bad character.
68B193	φρονήσιος ἔργον μέλλουσαν ἀδικίην φυλάξασθαι, ἀναλγησίης δὲ τὸ γενομένην μὴ ἀμύνασθαι.	It is the task of understanding to guard against wrongdoing before it comes; not to retaliate against it once it has happened is a sign of insensibility.
68B194	αἱ μεγάλαι τέρψεις ἀπὸ τοῦ θεᾶσθαι τὰ καλὰ τῶν ἔργων γίνονται.	The great delights come from looking at fine works.
68B195	εἴδωλα ἐσθῆτι καὶ κόσμωι διαπρεπέα πρὸς θεωρίην, ἀλλὰ καρδίης κενεά.	Images, splendid in dress and adornment to look at, but empty of heart.
68B196	λήθη τῶν ἰδίων κακῶν θρασύτητα γεννᾶι.	Forgetting one's own ills breeds rashness.
68B197	ἀνοήμονες ῥυσμοῦνται τοῖς τῆς τύχης κέρδεσιν, οἱ δὲ τῶν τοιῶνδε δαήμονες τοῖς τῆς σοφίης.	

	GREEK	ENGLISH
		Fools are shaped by the gains of chance, but those who know about such things by the gains of wisdom.
68B198	τὸ χρῆιζον οἶδεν, ὁκόσον χρήιζει, ὁ δὲ χρήιζων οὐ γινώσκει.	What is in need knows how much it needs; the person in need does not recognize it.
68B199	ἀνοήμονες τὸ ζῆν ὡς στυγέοντες ζῆν ἐθέλουσι δείματι ἀίδεω.	Fools, though they hate life, want to live out of fear of Hades.
68B200	ἀνοήμονες βιοῦσιν οὐ τερπόμενοι βιοτῆι.	Fools live without enjoying life.
68B201	ἀνοήμονες δηναιότητος ὀρέγονται οὐ τερπόμενοι δηναιότητι.	Fools long for a long life without enjoying a long life.
68B202	ἀνοήμονες τῶν ἀπεόντων ὀρέγονται, τὰ δὲ παρεόντα καί〈περ τῶν〉 παρωιχημένων κερδαλεώτερα ἐόντα ἀμαλδύνουσιν.	Fools long for what is absent, and they waste what is present, though it is more profitable than what is past.
68B203	ἄνθρωποι τὸν θάνατον φεύγοντες διώκουσιν.	In fleeing death, people pursue it.
68B204	ἀνοήμονες οὐδέν ἀνδάνουσιν ἐν ὅληι τῆι βιοτῆι.	Fools are pleasing in nothing throughout their whole life.
68B205	ἀνοήμονες ζωῆς ὀρέγονται 〈ἀντὶ〉 γήραος θάνατον δεδοικότες.	Fools long for life instead of old age, because they fear death.
68B206	ἀνοήμονες θάνατον δεδοικότες γηράσκειν ἐθέλουσιν.	Fools, fearing death, want to grow old.
68B207	ἡδονὴν οὐ πᾶσαν, ἀλλὰ τὴν ἐπὶ τῶι καλῶι αἱρεῖσθαι χρεών.	One should choose not every pleasure, but only pleasure in what is fine.
68B208	πατρὸς σωφροσύνη μέγιστον τέκνοις παράγγελμα.	A father's self-control is the greatest lesson for his children.
68B209	αὐταρκείηι τροφῆς σμικρὴ νὺξ οὐδέποτε γίνεται.	For self-sufficiency in food, the night is never short.
68B210	τράπεζαν πολυτελέα μὲν τύχη παρατίθησιν, αὐταρκέα δὲ σωφροσύνη.	Chance sets a lavish table, self-control a sufficient one.
68B211	σωφροσύνη τὰ τερπνὰ ἀέξει καὶ ἡδονὴν ἐπιμείζονα [ἔτι μ.?] ποιεῖ.	Self-control increases what is delightful and makes pleasure greater [still greater?].
68B212	ἡμερήσιοι ὕπνοι σώματος ὄχλησιν ἢ ψυχῆς ἀδημοσύνην ἢ ἀργίην ἢ ἀπαιδευσίην σημαίνουσι.	Sleeping in the daytime signals trouble in the body, or distress in the soul, or idleness, or lack of education.
68B213	ἀνδρείη τὰς ἄτας μικρὰς ἔρδει.	Courage makes disasters small.
68B214	ἀνδρεῖος οὐχ ὁ τῶν πολεμίων μόνον, ἀλλὰ καὶ ὁ τῶν ἡδονῶν κρέσσων. ἔνιοι δὲ πολίων μὲν δεσπόζουσι, γυναιξὶ δὲ δουλεύουσιν.	The brave man is not only the one who overcomes his enemies, but also the one who masters his pleasures. Some men are masters of cities but slaves to women.
68B215		

	GREEK	ENGLISH
	δίκης κῦδος γνώμης θάρσος καὶ ἀθαμβίη, ἀδικίης δὲ δεῖμα ξυμφορῆς τέρμα.	The glory of justice is boldness and fearlessness of judgment; the end of injustice is fear of disaster.
68B216	σοφίη ἄθαμβος ἀξίη πάντων τιμιωτάτη οὖσα.	Undismayed wisdom is worth everything, since it is the most precious thing of all.
68B217	μοῦνοι θεοφιλέες, ὅσοις ἐχθρὸν τὸ ἀδικέειν.	Only those who hate doing wrong are dear to the gods.
68B218	πλοῦτος ἀπὸ κακῆς ἐργασίης περιγινόμενος ἐπιφανέστερον τὸ ὄνειδος κέκτηται.	Wealth that comes from bad work acquires a disgrace that is all the more conspicuous.
68B219	χρημάτων ὄρεξις, ἢν μὴ ὁρίζηται κόρωι, πενίης ἐσχάτης πολλὸν χαλεπωτέρη· μέζονες γὰρ ὀρέξεις μέζονας ἐνδείας ποιεῦσιν.	Desire for money, if it isn't limited by having enough, is far harder to bear than the most extreme poverty. For greater desires create greater wants.
68B220	κακὰ κέρδεα ζημίαν ἀρετῆς φέρει.	Bad gains bring the loss of excellence.
68B221	ἐλπὶς κακοῦ κέρδεος ἀρχὴ ζημίης.	The hope of bad gain is the beginning of loss.
68B222	ἡ τέκνοις ἄγαν χρημάτων συναγωγὴ πρόφασίς ἐστι φιλαργυρίης τρόπον ἴδιον ἐλέγχουσα.	Amassing too much money for one's children is a pretext for love of money, and it exposes one's own character.
68B223	ὧν τὸ σκῆνος χρήιζει, πᾶσι πάρεστιν εὐμαρέως ἄτερ μόχθου καὶ ταλαιπωρίης· ὁκόσα δὲ μόχθου καὶ ταλαιπωρίης χρήιζει καὶ βίον ἀλγύνει, τούτων οὐκ ἰμείρεται τὸ σκῆνος, ἀλλ' ἡ τῆς γνώμης κακοθιγίη.	What the body needs is readily available to everyone, without toil or hardship. But whatever needs toil and hardship and makes life painful is not what the body longs for. It is what a badly tuned judgment longs for.
68B224	ἡ τοῦ πλέονος ἐπιθυμίη τὸ παρεὸν ἀπόλλυσι τῆι Αἰσωπείηι κυνὶ ἰκέλη γινομένη.	Desire for more destroys what one has, becoming like Aesop's dog.[14]
68B225	ἀληθομυθέειν χρεών, ὃ πολὺ λώϊον.	One should speak the truth; that is far better.
68B226	οἰκήιον ἐλευθερίης παρρησίη, κίνδυνος δὲ ἡ τοῦ καιροῦ διάγνωσις.	Frankness belongs to freedom. The danger lies in judging the right moment.
68B227	οἱ φειδωλοὶ τὸν τῆς μελίσσης οἶτον ἔχουσιν ἐργαζόμενοι ὡς ἀεὶ βιωσόμενοι.	Misers share the fate of the bee: they work as if they were going to live forever.
68B228	οἱ τῶν φειδωλῶν παῖδες ἀμαθέες γινόμενοι ὥσπερ οἱ ὀρχησταὶ οἱ ἐς τὰς μαχαίρας ὀρούοντες, ἢν ἑνὸς μούνου μὴ τύχωσι καταφερόμενοι, ἔνθα δεῖ τοὺς πόδας ἐρεῖσαι, ἀπόλλυνται· χαλεπὸν δὲ τυχεῖν ἑνός· τὸ γὰρ ἴχνιον μοῦνον λέλειπται τῶν ποδῶν· οὕτω δὲ καὶ οὗτοι ἢν ἁμάρτωσι τοῦ πατρικοῦ τύπου τοῦ ἐπιμελέος καὶ φειδωλοῦ, φιλέουσι διαφθείρεσθαι.	The children of misers grow up ignorant. They are like the dancers who leap onto swords: if, as they come down, they miss the one single spot where they must plant their feet, they die. It is hard to hit that one spot, for only room for the soles of the feet has been left. In the same way these children too, if they miss their father's pattern of carefulness and thrift, tend to be ruined.
68B229	φειδώ τοι καὶ λιμὸς χρηστή· ἐν καιρῶι δὲ καὶ δαπάνη· γινώσκειν δὲ ἀγαθοῦ.	

14 In Aesop's fable a dog carrying meat sees its reflection in the water. It snaps at the other dog's piece and drops its own.

	GREEK	ENGLISH
		Thrift, you know, and even hunger are useful. But at the right time, so is spending. It takes a good man to recognize which is which.
68B230	βίος ἀνεόρταστος μακρὴ ὁδὸς ἀπανδόκευτος.	A life without feasts is a long road without inns.
68B231	εὐγνώμων ὁ μὴ λυπεόμενος ἐφ' οἷσιν οὐκ ἔχει, ἀλλὰ χαίρων ἐφ' οἷσιν ἔχει.	A sensible man is one who does not grieve over what he doesn't have but rejoices in what he has.
68B232	τῶν ἡδέων τὰ σπανιώτατα γινόμενα μάλιστα τέρπει.	Of pleasant things, the ones that come most rarely give the most delight.
68B233	εἴ τις ὑπερβάλλοι τὸ μέτριον, τὰ ἐπιτερπέστατα ἀτερπέστατα ἂν γίνοιτο.	If one went beyond due measure, the most delightful things would become the least delightful.
68B234	ὑγιείην εὐχῆισι παρὰ θεῶν αἰτέονται ἄνθρωποι, τὴν δὲ ταύτης δύναμιν ἐν ἑαυτοῖς ἔχοντες οὐκ ἴσασιν· ἀκρασίηι δὲ τἀναντία πρήσσοντες αὐτοὶ προδόται τῆς ὑγείης τῆισιν ἐπιθυμίηισιν γίνονται.	People pray to the gods for health, and they don't know that they have the power over it in themselves. Through lack of self-control they do the opposite, and they themselves become traitors to their health through their desires.
68B235	ὅσοι ἀπὸ γαστρὸς τὰς ἡδονὰς ποιέονται ὑπερβεβληκότες τὸν καιρὸν ἐπὶ βρώσεσιν ἢ πόσεσιν ἢ ἀφροδισίοισιν, τοῖσι πᾶσιν αἱ μὲν ἡδοναὶ βραχεῖαί τε καὶ δι' ὀλίγου γίνονται, ὁκόσον ἂν χρόνον ἐσθίωσιν ἢ πίνωσιν, αἱ δὲ λῦπαι πολλαὶ 〈καὶ μακραί〉. τοῦτο μὲν γὰρ τὸ ἐπιθυμεῖν ἀεὶ τῶν αὐτῶν πάρεστι καὶ ὁκόταν γένηται ὁκοίων ἐπιθυμέουσι, διὰ ταχέος τε ἡ ἡδονὴ παροίχεται, καὶ οὐδὲν ἐν αὐτοῖσι χρηστόν ἐστιν ἀλλ' ἢ τέρψις βραχεῖα, καὶ αὖθις τῶν αὐτῶν δεῖ.	Some people take their pleasures from the belly and go beyond the right measure in food or drink or sex. For all of them the pleasures are brief and last only a short while, as long as they are eating or drinking, and the pains are many and long. For the desire for the same things is always there. Whenever what they desire arrives, the pleasure passes quickly, and there is nothing good in these things but a brief delight. Then the same things are needed all over again.
68B236	θυμῶι μάχεσθαι μὲν χαλεπόν· ἀνδρὸς δὲ τὸ κρατέειν εὐλογίστου.	It is hard to fight against anger. But mastering it is the mark of a man who reasons well.
68B237	φιλονικίη πᾶσα ἀνόητος· τὸ γὰρ κατὰ τοῦ δυσμενέος βλαβερὸν θεωρεῦσα τὸ ἴδιον συμφέρον οὐ βλέπει.	All contentiousness is senseless. It keeps its eye on whatever will harm the opponent and does not see its own advantage.
68B238	τελευτᾶι γὰρ ἐς κακοδοξίην κακὴν ὁ παρεκτεινόμενος τῶι κρέσσονι.	For whoever vies with his better ends up with a bad name.
68B239	ὅρκους οὓς ποιέονται ἐν ἀνάγκησιν ἐόντες οὐ τηρέουσιν οἱ φλαῦροι, ἐπὴν διαφύγωσιν.	Oaths made in tight corners are not kept by worthless people once they have got away.
68B240	οἱ ἑκούσιοι πόνοι τὴν τῶν ἀκουσίων ὑπομονὴν ἐλαφροτέρην παρασκευάζουσι.	Labors taken on willingly make it easier to endure the ones we don't choose.
68B241	πόνος συνεχὴς ἐλαφρότερος ἑαυτοῦ συνηθείηι γίνεται.	Constant labor grows lighter than itself through habit.
68B242	πλέονες ἐξ ἀσκήσιος ἀγαθοὶ γίνονται ἢ ἀπὸ φύσιος.	More people become good through practice than by nature.
68B243		

	GREEK	ENGLISH
	τῆς ἡσυχίης πάντες οἱ πόνοι ἡδίονες, ὅταν ὧν εἵνεκεν πονέουσι τυγχάνωσιν ἢ εἰδέωσι κύρσοντες. ἐν δὲ ἑκάστηι ἀποτυχίηι τὸ ⟨πονεῖν⟩ πᾶν ὁμοίως ἀνιηρὸν καὶ ταλαίπωρον.	All labors are more pleasant than rest when people attain what they labor for, or know that they will attain it. But with every failure, all labor is equally painful and wretched.
68B244	φαῦλον, κἂν μόνος ἦις, μήτε λέξηις μήτ' ἐργάσηι· μάθε δὲ πολὺ μᾶλλον τῶν ἄλλων σεαυτὸν αἰσχύνεσθαι.	Even when you are alone, don't say or do anything base. Learn to feel shame before yourself far more than before others.
68B245	οὐκ ἂν ἐκώλυον οἱ νόμοι ζῆν ἕκαστον κατ' ἰδίην ἐξουσίην, εἰ μὴ ἕτερος ἕτερον ἐλυμαίνετο. φθόνος γὰρ στάσιος ἀρχὴν ἀπεργάζεται.	The laws would not stop each person from living as he pleased, if one person did not harm another. For envy is what starts civil strife.
68B246	ξενιτείη βίον αὐτάρκειαν διδάσκει· μᾶζα γὰρ καὶ στιβὰς λιμοῦ καὶ κόπου γλυκύτατα ἰάματα.	Living abroad teaches self-sufficiency in life. Barley-cake and a bed of straw are the sweetest cures for hunger and weariness.
68B248	ὁ νόμος βούλεται μὲν εὐεργετεῖν βίον ἀνθρώπων· δύναται δέ, ὅταν αὐτοὶ βούλωνται πάσχειν εὖ· τοῖσι γὰρ πειθομένοισι τὴν ἰδίην ἀρετὴν ἐνδείκνυται.	The law wants to benefit human life. But it can do so only when people themselves want to be treated well, for it shows its own excellence to those who obey it.
68B249	στάσις ἐμφύλιος ἐς ἑκάτερα κακόν· καὶ γὰρ νικέουσι καὶ ἡσσωμένοις ὁμοίη φθορή.	Civil war is bad for both sides. For the winners and the losers alike, the ruin is the same.
68B250	ἀπὸ ὁμονοίης τὰ μεγάλα ἔργα καὶ ταῖς πόλεσι τοὺς πολέμους δυνατὸν κατεργάζεσθαι, ἄλλως δ' οὔ.	Only through concord can great works be accomplished, and only through concord can cities carry through their wars. Otherwise they cannot.
68B251	ἡ ἐν δημοκρατίηι πενίη τῆς παρὰ τοῖς δυνάστηισι καλεομένης εὐδαιμονίης τοσοῦτόν ἐστι αἱρετωτέρη, ὁκόσον ἐλευθερίη δουλείης.	Poverty in a democracy is as much preferable to what is called prosperity under autocrats as freedom is to slavery.
68B252	τὰ κατὰ τὴν πόλιν χρεὼν τῶν λοιπῶν μέγιστα ἡγεῖσθαι, ὅκως ἄξεται εὖ, μήτε φιλονικέοντα παρὰ τὸ ἐπιεικὲς μήτε ἰσχὺν ἑαυτῶι περιτιθέμενον παρὰ τὸ χρηστὸν τὸ τοῦ ξυνοῦ. πόλις γὰρ εὖ ἀγομένη μεγίστη ὄρθωσίς ἐστι, καὶ ἐν τούτωι πάντα ἔνι, καὶ τούτου σωιζομένου πάντα σώιζεται καὶ τούτου διαφθειρομένου τὰ πάντα διαφθείρεται.	One must count the affairs of the city as more important than everything else, so that it may be well run. One must not be contentious beyond what is fair, nor claim power for oneself beyond what serves the common good. For a well-run city is the greatest mainstay. Everything is contained in it: when it is preserved, everything is preserved, and when it is destroyed, everything is destroyed.
68B253	τοῖς χρηστοῖσιν οὐ συμφέρον ἀμελέοντας τῶν ἑωυτῶν ἄλλα πρήσσειν· τὰ γὰρ ἴδια κακῶς ⟨ἂν⟩ ἔσχεν. εἰ δὲ ἀμελέοι τις τῶν δημοσίων, κακῶς ἀκούειν γίγνεται, καὶ ἦν μηδὲν μήτε κλέπτηι μήτε ἀδικῆι. ἐπεὶ καὶ ⟨μὴ⟩ ἀμελέοντι ἢ ἀδικέοντι κίνδυνος κακῶς ἀκούειν καὶ δὴ καὶ παθεῖν τι· ἀνάγκη δὲ ἁμαρτάνειν, συγγινώσκεσθαι δὲ τοὺς ἀνθρώπους οὐκ εὐπετές.	It doesn't pay good men to neglect their own affairs and attend to other things, for their private affairs would go badly. But if someone neglects public affairs, he gets a bad name, even if he neither steals nor does any wrong. And even one who does not neglect them and does no wrong runs the risk of getting a bad name, and of actually suffering something as well. For mistakes are inevitable, and it isn't easy for people to be forgiven.

	GREEK	ENGLISH
68B254	οἱ κακοὶ ἰόντες ἐς τὰς τιμὰς ὁκόσωι ἂν μᾶλλον ἀνάξιοι ἐόντες ἴωσι, τοσούτωι μᾶλλον ἀνακηδέες γίγνονται καὶ ἀφροσύνης καὶ θράσεος πίμπλανται.	When bad men take office, the more unworthy they are when they take it, the more careless they become, and the more they are filled with folly and recklessness.
68B255	ὅταν οἱ δυνάμενοι τοῖς μὴ ἔχουσι καὶ προτελεῖν τολμέωσι καὶ ὑπουργεῖν καὶ χαρίζεσθαι, ἐν τούτωι ἤδη καὶ τὸ οἰκτίρειν ἔνεστι καὶ ⟨τὸ⟩ μὴ ἐρήμους εἶναι καὶ τὸ ἑταίρους γίνεσθαι, καὶ τὸ ἀμύνειν ἀλλήλοισι καὶ τοὺς πολιήτας ὁμονόους εἶναι καὶ ἄλλα ἀγαθά, ἅσσα οὐδεὶς ἂν δύναιτο καταλέξαι.	Sometimes those who have the means bring themselves to lend to those who have nothing, and to help them and do them favors. In that, at last, there is compassion. There is also no one left alone, people become comrades and defend one another, and the citizens are of one mind. There are other good things too, more than anyone could list.
68B256	δίκη μέν ἐστιν ἔρδειν τὰ χρὴ ἐόντα, ἀδικίη δὲ μὴ ἔρδειν τὰ χρὴ ἐόντα, ἀλλὰ παρατρέπεσθαι.	Justice is doing what ought to be done. Injustice is not doing what ought to be done, and turning aside from it.
68B257	κατὰ δὲ ζώιων ἔστιν ὧν φόνου καὶ μὴ φόνου ὧδε ἔχει· τὰ ἀδικέοντα καὶ θέλοντα ἀδικεῖν ἀθῶιος ὁ κτείνων, καὶ πρὸς εὐεστοῦν τοῦτο ἔρδειν μᾶλλον ἢ μή.	With some animals, the matter of killing or not killing stands like this. Whoever kills those that do harm and want to do harm is guiltless, and for well-being it is better to do this than not.
68B258	κτείνειν χρὴ τὰ πημαίνοντα παρὰ δίκην πάντα περὶ παντός· καὶ ταῦτα ὁ ποιῶν εὐθυμίης καὶ δίκης καὶ θάρσεος καὶ κτήσεως ἐν παντὶ κόσμωι μείζω μοῖραν μεθέξει.	One must kill, at all costs, everything that does harm contrary to justice. Whoever does this will have a greater share of cheerfulness, justice, confidence and property in every ordered society.
68B259	ὅκωσπερ περὶ κιναδέων τε καὶ ἑρπετέων ⟨νόμοι⟩ γεγράφαται τῶν πολεμίων, οὕτω καὶ κατὰ ἀνθρώπων δοκεῖ μοι χρεὼν εἶναι ποιεῖν· κατὰ νόμους τοὺς πατρίους κτείνειν πολέμιον ἐν παντὶ κόσμωι, ἐν ὧι μὴ νόμος ἀπείργει· νόμος [φόνον?] δὲ ἀπείργει ἱερὰ ἑκάστοισι ἐπιχώρια καὶ σπονδαὶ καὶ ὅρκοι.	Laws have been written against hostile vermin and creeping things. It seems to me that one should do the same in the case of human beings, and kill an enemy according to ancestral laws in every ordered society where law does not forbid it. What forbids [killing?] by law is each people's local sacred rites, truces and oaths.
68B260	κιξάλλην καὶ λιστὴν πάντα κτείνων τις ἀθῶιος ἂν εἴη καὶ αὐτοχειρίηι καὶ κελεύων καὶ ψήφωι.	Anyone who kills a highwayman or a robber of any kind would be guiltless, whether he does it with his own hand, by giving the order, or by his vote.
68B261	ἀδικεομένοισι τιμωρεῖν κατὰ δύναμιν χρὴ καὶ μὴ παριέναι· τὸ μὲν γὰρ τοιοῦτον δίκαιον καὶ ἀγαθόν, τὸ δὲ μὴ τοιοῦτον ἄδικον καὶ κακόν.	One must avenge those who are wronged as far as one can, and not let it pass. Doing so is just and good, and not doing so is unjust and bad.
68B262	καὶ οἳ φυγῆς ἄξια ἔρδουσιν ἢ δεσμῶν, ἢ θωιῆς ἄξιοι, καταψηφιστέον καὶ μὴ ἀπολύειν· ὃς δ' ἂν παρὰ νόμον ἀπολύηι κέρδει ὁρίζων ἢ ἡδονῆι ἀδικεῖ, καί οἱ τοῦτο ἐγκάρδιον ἀνάγκη εἶναι.	Some people do things that deserve exile or imprisonment, or they deserve a fine. They must be condemned, not acquitted. Whoever acquits them against the law, and makes his decision by gain or pleasure, does wrong, and this is bound to lie heavy on his heart.

	GREEK	ENGLISH
68B263	δίκης καὶ ἀρετῆς μεγίστην μετέχει μοῖραν ὁ [τιμὰς] ἀξίας τὰς μεγίστας τάμνων ⟨τοῖς ἀξιωτάτοις⟩.	The greatest share of justice and excellence belongs to the one who apportions the greatest [honors] of merit to those who most deserve them.
68B264	μηδέν τι μᾶλλον τοὺς ⟨ἄλλους⟩ ἀνθρώπους αἰδεῖσθαι ἑωυτοῦ μηδέ τι μᾶλλον ἐξεργάζεσθαι κακόν, εἰ μέλλει μηδεὶς εἰδήσειν ἢ εἰ οἱ πάντες ἄνθρωποι· ἀλλ' ἑωυτὸν μάλιστα αἰδεῖσθαι, καὶ τοῦτον νόμον τῆι ψυχῆι καθεστάναι, ὥστε μηδὲν ποιεῖν ἀνεπιτήδειον.	One should feel no more shame before other people than before oneself. One should do wrong no more readily if no one is going to know than if everyone is. One should feel shame before oneself above all, and set this up as a law in one's soul, so as to do nothing unfitting.
68B265	τῶν ἡμαρτημένων ἄνθρωποι μεμνέαται μᾶλλον ἢ τῶν εὖ πεποιημένων. καὶ γὰρ δίκαιον οὕτως· ὥσπερ ⟨γὰρ τὸν⟩ τὰς παρακαταθήκας ἀποδιδόντα οὐ χρὴ ἐπαινεῖσθαι, τὸν δὲ μὴ ἀποδιδόντα κακῶς ἀκούειν καὶ πάσχειν, οὕτω καὶ τὸν ἄρχοντα. οὐ γὰρ ἐπὶ τούτωι ἡιρέθη ὡς κακῶς ποιήσων, ἀλλ' ὡς εὖ.	People remember mistakes more than things done well. And that is just. Someone who returns a deposit should not be praised, while someone who does not return it should get a bad name and be punished. The same holds for the magistrate, for he was not elected to do badly, but to do well.
68B266	οὐδεμία μηχανὴ τῶι νῦν καθεστῶτι ῥυθμῶι μὴ οὐκ ἀδικεῖν τοὺς ἄρχοντας, ἢν καὶ πάνυ ἀγαθοὶ ἔωσιν. οὐδενὶ γὰρ ἄλλωι ἔοικεν ἢ ἑωυτῶι τὸ αὐτὸν ὑφ' ἑτέροισι αὖ γίγνεσθαι· δεῖ δέ κως οὕτω καὶ ταῦτα κοσμηθῆναι, ὅκως ὁ μηδὲν ἀδικέων, ἢν καὶ πάνυ ἐτάζηι τοὺς ἀδικέοντας, μὴ ὑπ' ἐκείνοις γενήσεται, ἀλλά τις ἢ θεσμὸς ἢ ἄλλο τι ἀμυνεῖ τῶι τὰ δίκαια ποιεῦντι.	Under the constitution as it now stands, there is no way to stop magistrates from doing wrong, even if they are thoroughly good. For it falls to no one else but himself to come, in his turn, under the power of others. But these matters too must somehow be arranged so that the man who does no wrong will not come under the power of wrongdoers, however strictly he scrutinizes them. Some ordinance, or something else, must protect the one who does what is just.
68B267	φύσει τὸ ἄρχειν οἰκήιον τῶι κρέσσονι.	By nature, ruling belongs to the superior.
68B268	φόβος κολακείην μὲν ἐργάζεται, εὔνοιαν δὲ οὐκ ἔχει.	Fear produces flattery, but it has no goodwill in it.
68B269	τόλμα πρήξιος ἀρχή, τύχη δὲ τέλεος κυρίη.	Daring is the beginning of action, but chance is master of the end.
68B270	οἰκέτηισιν ὡς μέρεσι τοῦ σκήνεος χρῶ ἄλλωι πρὸς ἄλλο.	Use household slaves like parts of your body, one for one task, another for another.
68B271	ἐρωτικὴν μέμψιν ἡ ἀγαπωμένη [?] λύει.	The beloved woman [?] undoes the reproach of love.
68B272	*Δ. ἔφη,* ὡς ὁ γαμβροῦ μὲν ἐπιτυχὼν εὗρεν υἱόν, ὁ δὲ ἀποτυχὼν ἀπώλεσε καὶ θυγατέρα.	*Democritus said that* the man who is lucky in his son-in-law has found a son, while the man who is unlucky loses his daughter as well.
68B273	γυνὴ πολλὰ ἀνδρὸς ὀξυτέρη πρὸς κακοφραδμοσύνην.	A woman is far sharper than a man at devising mischief.
68B274	κόσμος ὀλιγομυθίη γυναικί· καλὸν δὲ καὶ κόσμου λιτότης.	Few words are an adornment for a woman. Simplicity of adornment is fine too.
68B275		

	GREEK	ENGLISH
	τεκνοτροφίη σφαλερόν· τὴν μὲν γὰρ ἐπιτυχίην ἀγῶνος μεστὴν καὶ φροντίδος κέκτηται, τὴν δὲ ἀποτυχίην ἀνυπέρθετον ἑτέρηι ὀδύνηι.	Raising children is risky. Success comes full of struggle and worry, and failure brings a grief that no other pain can surpass.
68B276	οὐ δοκεῖ μοι χρῆναι παῖδας κτᾶσθαι· ἐνορῶ γὰρ ἐν παίδων κτήσει πολλοὺς μὲν καὶ μεγάλους κινδύνους, πολλὰς δὲ λύπας, ὀλίγα δὲ τὰ εὐθηλέοντα καὶ ταῦτα λεπτά τε καὶ ἀσθενέα.	I don't think one should have children. In having children I see many great dangers and many griefs, and few things that flourish, and those few are slight and feeble.
68B277	ὅτεωι χρήμη τεά ἐστι παῖδα ποιήσασθαι, ἐκ τῶν φίλων τεύ μοι δοκεῖ ἄμεινον εἶναι. καὶ τῶι μὲν παῖς ἔσται τοιοῦτος, οἷον ἂν βούληται· ἔστι γὰρ ἐκλέξασθαι οἷον θέλει· καὶ ὃς ἂν δοκῆι ἐπιτήδειος εἶναι, κἂν μάλιστα κατὰ φύσιν ἔποιτο. καὶ τοῦτο τοσοῦτον διαφέρει, ὅσον ἐνταῦθα μὲν ἔστι τὸν παῖδα λαβεῖν καταθύμιον ἐκ πολλῶν, οἷον ἂν δέηι. ἢν δέ τις ποιῆται ἀπὸ ἑωυτοῦ, πολλοὶ ἔνεισι κίνδυνοι· ἀνάγκη γάρ, ὃς ἂν γένηται, τούτωι χρῆσθαι.	If someone needs to have a child, I think it is better for him to take one from among his friends' children. Then he will have the kind of child he wants, since he can choose the kind he wishes, and the one who seems suitable would most likely follow in accordance with his nature. This makes all the difference: here one can take a child to one's liking from many, as the need may be. But if someone has one of his own, there are many dangers, for he has to make do with whatever child he gets.
68B278	ἀνθρώποισι τῶν ἀναγκαίων δοκεῖ εἶναι παῖδας κτήσασθαι ἀπὸ φύσιος καὶ καταστάσιός τινος ἀρχαίης. δῆλον δὲ καὶ τοῖς ἄλλοις ζώιοις· πάντα γὰρ ἔκγονα κτᾶται κατὰ φύσιν ἐπωφελείης γε οὐδεμιᾶς εἵνεκα· ἀλλ' ὅταν γένηται, ταλαιπωρεῖ καὶ τρέφει ἕκαστον ὡς δύναται καὶ ὑπερδέδοικε, μέχρι σμικρὰ ἦι, καὶ ἤν τι πάθηι, ἀνιᾶται. ἡ μὲν φύσις τοιαύτη πάντων ἐστὶ ὅσσα ψυχὴν ἔχει· τὸ δὲ δὴ ἀνθρώπων νομίζον ἤδη πεποίηται, ὥστε καὶ ἐπαύρεσίν τινα γίνεσθαι ἀπὸ τοῦ ἐκγόνου.	People think that having children is one of the necessities, arising from nature and some ancient institution. This is clear in the other animals too. They all have offspring by nature, not for the sake of any benefit. But when one is born, each parent toils and rears it as best it can, fears greatly for it while it is small, and grieves if anything happens to it. Such is the nature of everything that has a soul. But among humans it has by now become a custom that some benefit should also come from one's offspring.
68B279	τοῖς παισὶ μάλιστα χρὴ τῶν ἀνυστῶν δατεῖσθαι τὰ χρήματα, καὶ ἅμα ἐπιμέλεσθαι αὐτῶν, μή τι ἀτηρὸν ποιέωσι διὰ χειρὸς ἔχοντες· ἅμα μὲν γὰρ πολλὸν φειδότεροι γίγνονται ἐς τὰ χρήματα καὶ προθυμότεροι κτᾶσθαι καὶ ἀγωνίζονται ἀλλήλοισιν. ἐν γὰρ τῶι ξυνῶι τὰ τελεύμενα οὐκ ἀνιᾶι ὥσπερ ἰδίηι οὐδ' εὐθυμεῖ τὰ ἐπικτώμενα, ἀλλὰ πολλῶι ἧσσον.	As far as possible, one should divide one's property among one's children, and at the same time keep an eye on them so that they don't do anything ruinous when they have it in hand. For at once they become much more careful with money and keener to acquire it, and they compete with one another. When the fund is shared, expenses don't hurt as they do when it is one's own, and gains don't cheer as much, but far less.
68B280	ἔξεστιν οὐ πολλὰ τῶν σφετέρων ἀναλώσαντας παιδεῦσαί τε τοὺς παῖδας καὶ τεῖχός τε καὶ σωτηρίην περιβαλέσθαι τοῖς τε χρήμασι καὶ τοῖς σώμασιν αὐτῶν.	Without spending much of one's own, one can educate one's children and put a wall and protection around both their property and their persons.
68B281	ὥσπερ ἐν μὲν τοῖς ἕλκεσι φαγέδαινα κάκιστον νόσημα, οὕτως ἐν τοῖς χρήμασι τὸ μὴ προσαρμόσαι καὶ τὸ συνεχές.	Among sores the spreading ulcer is the worst disease. In the same way, the worst thing in money matters is failing to adjust and keeping on without a break.

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68B282	χρημάτων χρῆσις ξὺν νόωι μὲν χρήσιμον εἰς τὸ ἐλευθέριον εἶναι καὶ δημωφελέα, ξὺν ἀνοίηι δὲ χορηγίη ξυνὴ ⟨ἀξύνετος?⟩.	Used with sense, money is useful for generosity and for the public good. Used with folly, it is a public outlay, and a senseless one (?).[15]
68B283	πενίη πλοῦτος ὀνόματα ἐνδείης καὶ κόρου· οὔτε οὖν πλούσιος ⟨ὁ⟩ ἐνδέων οὔτε πένης ὁ μὴ ἐνδέων.	Poverty and wealth are names for want and fullness. So the man in want is not rich, and the man not in want is not poor.
68B284	ἢν μὴ πολλῶν ἐπιθυμέηις, τὰ ὀλίγα τοι πολλὰ δόξει· σμικρὰ γὰρ ὄρεξις πενίην ἰσοσθενέα πλούτωι ποιέει.	If you don't desire many things, a few will seem many to you. For small desire makes poverty as strong as wealth.
68B285	γινώσκειν χρεὼν ἀνθρωπίνην βιοτὴν ἀφαυρήν τε ἐοῦσαν καὶ ὀλιγοχρόνιον, πολλῆισι δὲ κηρσὶ συμπεφυρμένην καὶ ἀμηχανίηισιν, ὅκως ἄν τις μετρίης τε κτήσιος ἐπιμέληται καὶ ἀμέτρητα ἐπὶ τοῖς ἀναγκαίοισι ταλαιπωρέηι.	One must recognize that human life is feeble and short, and mixed up with many ills and hardships, so that one may attend to moderate possessions and toil without measure over what is necessary.
68B286	εὐτυχὴς ὁ ἐπὶ μετρίοισι χρήμασιν εὐθυμεόμενος, δυστυχὴς δὲ ὁ ἐπὶ πολλοῖσι δυσθυμεόμενος.	Fortunate is the man who is cheerful with moderate means, and unfortunate the man who is gloomy with great ones.
68B287	ἀπορίη ξυνὴ τῆς ἑκάστου χαλεπωτέρη· οὐ γὰρ ὑπολείπεται ἐλπὶς ἐπικουρίης.	Want that everyone shares is harder than any one person's, for no hope of help is left.
68B288	νόσος οἴκου καὶ βίου γίγνεται ὅκωσπερ καὶ σκήνεος.	Sickness happens to a household and to a life, just as it does to a body.
68B289	ἀλογιστίη μὴ ξυγχωρέειν ταῖσι κατὰ τὸν βίον ἀνάγκαις.	It is unreasonable not to give way to the necessities of life.
68B290	λύπην ἀδέσποτον ψυχῆς ναρκώσης λογισμῶι ἔκκρουε.	Use reasoning to knock out the ungoverned grief of a soul grown numb.
68B291	πενίην ἐπιεικέως φέρειν σωφρονέοντος.	Bearing poverty with good grace is the mark of a man of moderation.
68B292	ἄλογοι τῶν ἀξυνέτων αἱ ἐλπίδες.	The hopes of the unintelligent are unreasonable.
68B293	οἷσιν ἡδονὴν ἔχουσιν αἱ τῶν πέλας ξυμφοραί, οὐ ξυνιᾶσι μὲν ὡς τὰ τῆς τύχης κοινὰ πᾶσιν, ἀπορέουσι δὲ οἰκείης χαρᾶς.	Those who take pleasure in their neighbors' misfortunes do not understand that what fortune brings is common to all, and they have no joy of their own.
68B294	ἰσχὺς καὶ εὐμορφίη νεότητος ἀγαθά, γήραος δὲ σωφροσύνη ἄνθος.	Strength and good looks are the goods of youth, but moderation is the flower of old age.
68B295	ὁ γέρων νέος ἐγένετο, ὁ δὲ νέος ἄδηλον εἰ ἐς γῆρας ἀφίξεται· τὸ τέλειον οὖν ἀγαθὸν τοῦ μέλλοντος [εἰ] καὶ ἀδήλου κρέσσον.	The old man was once young, but it is uncertain whether the young man will reach old age. So the good that is already complete is better than the one that is still to come [if] and uncertain.
68B296		

15 The word for public outlay is *choregia*, a public service in which a wealthy citizen paid for something like a festival chorus.

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	γῆρας ὁλόκληρός ἐστι πήρωσις· πάντ’ ἔχει καὶ πᾶσιν ἐνδεῖ.	Old age is a maiming of the whole body: it has everything and lacks everything.
68B297	ἔνιοι θνητῆς φύσιος διάλυσιν οὐκ εἰδότες ἄνθρωποι, συνειδήσει δὲ τῆς ἐν τῶι βίωι κακοπραγμοσύνης, τὸν τῆς βιοτῆς χρόνον ἐν ταραχαῖς καὶ φόβοις ταλαιπωροῦσι, ψεύδεα περὶ τοῦ μετὰ τὴν τελευτὴν μυθοπλαστέοντες χρόνου.	Some people do not know about the dissolution of mortal nature, but they are conscious of the wrongs they have done in their lives. So they spend their lifetime in turmoil and fear, making up false stories about the time after death.