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.

ʾΑΝΑΞΙΜΑΝΔΡΟΣ

12B1 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.

13B1 *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 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

21B1 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]

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

/ 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 useful.
But to keep the gods always in mind is good.

21B2 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]

2 The pankration was a no-holds-barred combination of boxing and wrestling. Pisa is the district around Olympia.

/ 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 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 *Whether it was Pheidon of Argos who first* struck coinage … *or* the Lydians, *as Xenophanes says.*

21B5 Nor would anyone mix wine in the cup by pouring the wine in first, / but water, and the wine on top.

21B6 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 Now I will move on to another account, and show the way.
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]

3 The subject is Xenophanes's own people, the citizens of Colophon in Ionia.
4 The man is Pythagoras, mocked here for his teaching that souls pass into other bodies.

21B8 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 much feebler than an aged man.

SATIRES

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

21B10 Since from the beginning all have learned from Homer . . .

21B11 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 as they told of very many lawless deeds of the gods: / stealing, adultery, and deceiving one another.

21B13 Some have written that Homer was older than Hesiod, among them Philochorus and Xenophanes; others that he was younger.

21B14 But mortals suppose that gods are born, / and have clothes and a voice and a body like their own.

21B15 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 The Ethiopians say their gods are snub-nosed and black, / the Thracians that theirs are blue-eyed and red-haired.

21B17 And Bacchic boughs of pine stand around the close-built house.

21B18 The gods did not reveal all things to mortals from the beginning; / but in time, by searching, they find out better.

21B19 *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 *As Xenophanes of Colophon says he has heard,* one hundred and fifty-four *(that is, Epimenides lived that many years).*[6]

21B21 *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.

21B22 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]

ON NATURE

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

21B23 One god, greatest among gods and humans, / not at all like mortals in body or in thought.

21B24 All of him sees, all of him thinks, and all of him hears.

21B25 But without toil he shakes all things by the thought of his mind.

21B26 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 For all things come from earth, and all things end in earth.

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.

21B28 This upper limit of the earth is seen at our feet, / touching the air; but the part below goes down without limit.

21B29 All things that come to be and grow are earth and water.

21B30 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 and the sun, sweeping overhead and warming the earth.

21B32 And she whom they call Iris is by nature a cloud as well, / purple and red and yellow-green to look at.[9]

21B33 For we are all born from earth and water.

21B34 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 be, what is actually so,
still he himself does not know it; opinion is fashioned over all things.

21B35 Let these things be believed as resembling what is true.

21B36 all the things that have shown themselves for mortals to look upon . . .

21B37 And in certain caves, too, water drips down.[10]

21B38 If god had not made yellow honey, they would say / that figs are far sweeter.

21B39 cherry *(the tree), having found it in the* On Nature *of Xenophanes.*

21B40 brotachos *is what the Ionians call the frog [and Aristophanes says so], and it occurs in Xenophanes.*[11]

9 Iris is both the rainbow and the goddess who personifies it.
10 The word rendered "certain" may also mean "your."
11 *Brotachos* is a dialect form of *batrachos*, "frog."

21B41 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]

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

22B1 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 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 *[on the size of the sun]* the width of a human foot.

22B4 If happiness lay in bodily pleasures, we would call cattle happy when they find bitter vetch to eat.

22B4a 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]

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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.

22B5 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 *The sun is not only, as Heraclitus says,* new each day, *but always new, continuously.*

22B7 If all things turned to smoke, noses would tell them apart.

22B8 What opposes brings together; from things that differ comes the most beautiful harmony; and all things come to be through strife.

22B9 Donkeys would choose sweepings rather than gold.

22B10 *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 For every creeping thing is driven to pasture by the blow of the god.

22B12 On those who step into the same rivers, different and again different waters flow. *And* souls, too, are exhaled from what is moist.

22B13 *For a person of taste should be neither dirty nor unkempt, nor* delight in mud, *as Heraclitus puts it.*

22B14 *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 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

3 A person polluted by bloodshed was ritually cleansed with the blood of a sacrificed animal.

4 The magi were Persian priests; the name came to be used for wandering ritual specialists.

same, the one for whom they rave and hold their Bacchic revels.[5]

22B16 How could anyone escape the notice of what never sets?

22B17 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 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 Knowing neither how to listen nor how to speak.

22B20 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 Death is all we see when awake; all we see asleep is sleep.

22B22 Those who seek gold dig up a lot of earth and find little.

22B23 They would not have known the name of Justice if these things did not exist.

22B24 Gods and humans honor those slain in war.

22B25 For greater deaths win greater shares.

22B26 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 What awaits human beings when they die is what they neither expect nor imagine.

22B28 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 For the best choose one thing in place of all others: everlasting fame among mortals. But the many have stuffed themselves like cattle.

5 The Greek plays on *aidoia* ("genitals," literally "shameful parts"), *anaidestata* ("most shamelessly") and *Aidēs* (Hades). The procession carried a phallus.

6 The verb *haptetai* means both "kindles" and "touches," and Heraclitus uses it in both senses here.

22B30 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 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]

22B32 One thing, the only wise thing, is unwilling and willing to be called by the name of Zeus.[8]

22B33 It is law, too, to obey the counsel of one.

22B34 Those without understanding, even when they have heard, are like the deaf. The saying bears witness against them: present, they are absent.

22B35 For men who love wisdom must be inquirers into a great many things, *according to Heraclitus.*

22B36 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 *if only we believe Heraclitus of Ephesus, who says that* pigs wash in mud, and farmyard birds in dust or ashes.

22B38 *[Thales] seems, according to some,* to have been the first to study the stars . . . *Heraclitus and Democritus also bear witness to this.*

22B39 In Priene lived Bias, son of Teutames, who is of more account than the rest.[9]

22B40 Much learning does not teach one to have sense. Otherwise it would have taught Hesiod and Pythagoras, and Xenophanes and Hecataeus as well.[10]

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7 The Greek word, prēstēr, means a fiery whirlwind or waterspout.
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.

22B41 For the wise thing is one: to know the judgment by which all things are steered through all things.

22B42 Homer, *he used to say,* deserved to be thrown out of the contests and beaten with a stick, and Archilochus likewise.[11]

22B43 Arrogance must be put out sooner than a blaze.

22B44 The people must fight for the law as for their city wall.

22B45 You would not find the limits of the soul in your going, even if you traveled every road: so deep is its logos.

22B46 Conceit is a sacred disease, *he said, and sight deceives.*[12]

22B47 Let us not make random guesses about the greatest things.

22B48 So the bow's name is life, but its work is death.[13]

22B49 One man is ten thousand to me, if he is the best.

22B50 *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 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 Lifetime is a child at play, moving pieces on a board: the kingship belongs to a child.[16]

22B53 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 An unseen harmony is stronger than a visible one.

22B55 Whatever can be seen, heard, learned: these are the things I prize most.

22B56 People are deceived about the knowledge of visible things in much the same way as Homer, who was wiser than all the

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11 The contests were public competitions in which rhapsodes recited poetry; Archilochus was a poet of the seventh century BC.
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.

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 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 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 In the fuller's press the way straight and crooked *(the turning of the device called the screw in the 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 The way up and the way down are one and the same.

22B61 The sea is the purest and the foulest water: for fish it is drinkable and life-giving, for humans undrinkable and deadly.

22B62 Immortals mortals, mortals immortals: living the death of those, having died the life of those.

22B63 Before one who is there they rise up and become wakeful guardians of the living and the dead.

22B64 The thunderbolt steers all things.

22B65 *He calls it [the fire]* want and surfeit.

22B66 For fire, *he says,* will come upon all things and judge and seize them.

22B67 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 *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 Of sacrifices, then, I set down two kinds. The first are those of people who have been completely purified, such as

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.

might rarely happen in the case of a single man, as Heraclitus says, or of a few men who are easily counted.

22B70 *How much better, then, has Heraclitus judged human opinions to be* children's toys.

22B71 *One should also remember* the one who forgets where the road leads.

22B72 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 One must not act and speak like people asleep; *for even then we think we are acting and speaking.*

22B74 One must not be like children of their parents, *which in plain terms means "as we have received it."*

22B75 *Heraclitus, I think, says that those asleep are* workers and fellow workers in what happens in the world.

22B76 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 *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 For human character has no insight, but divine character has.

22B79 A man is called a fool by a spirit, as a child is by a man.

22B80 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 *The rhetoricians' introductory teaching has all its principles tending toward this, and, as Heraclitus says,* is the ringleader of swindlers.[20]

22B82 The most beautiful of apes is ugly compared with the human race.

22B83 The wisest of humans will look like an ape beside a god, in wisdom and beauty and everything else.

19 The manuscript's last word is unclear; Diels suggests reading "necessity."
20 Elsewhere Heraclitus is reported to have said this of Pythagoras.

22B84 By changing it rests, *and* it is weariness to toil for the same ones and be ruled.[21]

22B85 It is hard to fight against passion: whatever it wants, it buys at the price of soul.

22B86 *But most divine things, as Heraclitus says,* escape being known through lack of trust.

22B87 A dullard tends to get excited at every word.

22B88 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.

22B89 *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 All things are an exchange for fire, and fire for all things, as goods are for gold and gold for goods.

22B91 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 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 The lord whose oracle is at Delphi neither speaks nor hides, but gives a sign.[23]

22B94 For the sun will not overstep its measures; if it does, the Erinyes, helpers of Justice, will find it out.[24]

22B95 For it is better to hide ignorance, *but that is hard when one is relaxed and over wine.*

22B96 For corpses are more fit to be thrown out than dung.

22B97 For dogs too bark at anyone they don't know.

22B98 Souls perceive by smell in Hades.

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21 "Be ruled" (*archesthai*) can also mean "begin."
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.

22B99 If there were no sun, it would be night, as far as the other stars are concerned.

22B100 *. . . 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 I searched myself.

22B102 To god all things are beautiful and good and just, but humans have taken some things to be unjust and others just.

22B103 For beginning and end are common on the circumference of a circle.

22B104 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 *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 One day is equal to every day.

22B107 Eyes and ears are bad witnesses for people if they have souls that don't understand their language.[26]

22B108 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 It is better to hide ignorance than to bring it out into the open [= 95?].

22B110 It is not better for people to get whatever they want.

22B111 Disease makes health pleasant; evil, good; hunger, fullness; weariness, rest.

22B112 Understanding is the greatest excellence, and wisdom is to speak what is true and to act according to nature, paying heed to it.

22B113 Understanding is common to all.

22B114 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

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.

has as much power as it wishes, and is enough for all, and more than enough.[27]

22B115 The soul has a logos that increases itself.

22B116 All people have a share in knowing themselves and in understanding.

22B117 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.

22B118 A dry soul is wisest and best.

22B119 Character is a person's guardian spirit.[28]

22B120 The limits of dawn and evening are the Bear and, opposite the Bear, the boundary-marker of bright Zeus.[29]

22B121 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 Approaching—*Heraclitus.*[31]

22B123 Nature, *according to Heraclitus,* loves to hide.

22B124 *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 Even the barley drink separates if it is not stirred.[32]

22B126 Cold things grow warm, warm grows cold, wet grows dry, parched grows moist.

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27 "With sense" (*xyn noōi*) puns on "common" (*xynōi*).

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

28B1 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]

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

/ 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.
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.

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 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 . . . for it is the same thing to think and to be.

28B4 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 throughout the world
nor gathering together.

28B5 It is all one to me / where I begin; for I will come back there again.

28B6 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 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 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.

/ 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 necessary,
to leave the one unthought and nameless (for it is not a true
road), and that the other is, and is genuine.
How could what is be hereafter? How could it come to be?
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.

/ So it is all continuous, for what is draws close to what is.
But motionless within the limits of great bonds
it is, without beginning, without ceasing, since coming-to-be and perishing
have been driven far off, and true conviction has thrust them away.
Remaining the same, in the same place, it lies by itself
and so remains fixed there; for mighty Necessity
holds it in the bonds of a limit that fences it all around.
Therefore it is not right for what is to be incomplete;
for it is not lacking—were it [not] so, it would lack everything.
To think is the same as that for the sake of which there is thought.

/ For without what is, in which it has been expressed,
you will not find thinking; for nothing else either is or will be
apart from what is, since Fate has bound it
to be whole and motionless. So everything will be a name
that mortals have laid down, trusting it to be true:
coming to be and perishing, being and not being,
changing place and altering bright color.
But since there is a furthest limit, it is complete
on every side, like the bulk of a well-rounded sphere,
equally balanced from the center in every direction; for it must not be at all greater
or at all smaller here or there.

/ 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.

/ I declare to you this whole arrangement, likely in every way, / so that no judgment of mortals may ever outrun you.

28B9 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 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 how earth and sun and moon
and the common aether and the Milky Way and furthest
Olympus and the hot might of the stars were set in motion
to come to be.

28B12 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 First of all the gods she devised Eros.

28B14 shining by night, wandering around the earth, a borrowed light[2]

28B15 always gazing toward the rays of the sun

28B16 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.

2 This line and the next describe the moon.

28B17 on the right, boys; on the left, girls[3]

28B18 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 So, according to opinion, these things came to be and now are,
and hereafter, having grown from this, they will come to an end;
and to each of them humans have given a name as a mark.

3 Of the womb: males are conceived on the right side, females on the left.

Zeno

Paradoxes against plurality and motion, in defense of Parmenides.

ΖΗΝΩΝ ΠΕΡῚ ΦΥΣΕΩΣ

29B1 *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 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 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 *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

30B1 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 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 But just as it always is, so its size too must always be unlimited.

30B4 Nothing that has a beginning and an end is either everlasting or unlimited.

30B5 If it were not one, it will have a limit against something else.

30B6 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 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, 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. 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. 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 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.

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 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. 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 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 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

31B1 And you, Pausanias, son of wise-hearted Anchitus, listen.[1]

31B2 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.

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

31B3 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 a path to understanding,
hold back your trust, but understand each thing in the way it is clear.

31B4 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 to shelter it within a silent mind.

31B6 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 Ungenerated: *elements. In Empedocles.*

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.

31B8 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 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 death . . . the avenger.

31B11 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 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 Nor is any of the all empty or overfull.

31B14 Of the all nothing is empty; from where, then, could anything come in?

31B15 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.

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

31B16 For as it was before, so it will be, and never, I think, / will boundless time be emptied of these two.

31B17 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.

/ 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 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.

/ 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 Love

31B19 clinging Love

31B20 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 But come, look at these witnesses to my earlier words,
if anything in what I said before was deficient in 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 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 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,
but know this clearly, having heard the account from a god.

31B24 fitting one peak to another, / not to complete a single path of stories,

31B25 . . . . for what must be said, it is good to say even twice.

31B26 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 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 But he was equal on every side and wholly unlimited, /
the round Sphere, rejoicing in the solitude around him.

31B29 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
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 For one after another all the limbs of the god quaked.

31B32 A joint binds two.

31B33 As when fig juice has fastened and bound white milk . . .[4]

31B34 gluing barley-meal with water . . .

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

31B35 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.

/ 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 And as they came together, Strife was withdrawing to the outermost edge

31B37 Earth increases its own body, and aether increases aether.

31B38 . . . 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 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 the sharp-shooting sun and the gracious moon

31B41 But he, gathered into a mass, makes his round of the great sky.

31B42 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 so the ray, striking the broad circle of the moon . . .

31B44 It shines back toward Olympus with untroubled face.

31B45 A round, borrowed light whirls about the earth.

31B46 as the hub of a chariot whirls round, the one that close to the tip . . .

31B47 For she gazes at the holy circle of her lord opposite.

31B48 And earth makes night by standing(?) in the way of the lights.

31B49 of lonely, blind-eyed night

31B50 And Iris brings from the sea wind or great rain.

31B51 and swiftly upward . . .

31B52 And many fires burn beneath the ground.

31B53 For so it chanced to run at that time, but often otherwise.

31B54 And aether, in turn, sank down into the earth with long roots.

31B55 the sea, sweat of the earth

31B56 Salt set hard, thrust by the blasts of the sun.

31B57 Where many heads sprang up without necks,
and arms wandered naked, bereft of shoulders,
and eyes roamed alone, in want of foreheads.

31B58 *The limbs, still* single-limbed *as a result of the separating by Strife,* wandered about, *longing to mix with one another.*

31B59 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 shambling-footed, with countless hands[5]

31B61 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 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 But the nature of the limbs has been torn apart: part in the man's . . .

31B64 And upon him comes Longing too, through sight, mingling embraces

31B65 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 into the cloven meadows . . . of Aphrodite

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

31B67 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 On the tenth day of the eighth month white pus comes.

31B69 twice-bearing

31B70 amnion

31B71 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 how tall trees, too, and the fish in the sea

31B73 And as then Kypris, when she had moistened earth with rain, / busily preparing forms, gave them to swift fire to harden . . .[6]

31B74 leading the songless tribe of teeming fish

31B75 Of these, all that are compacted dense within and loose outside, / having met with such moistness in the hands of Kypris . . .

31B76 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 And trees, ever-leafed and ever-fruited, flourish / with abundance of fruit, thanks to the air, all year round.

31B79 So tall trees lay eggs: first of all, olives.

31B80 which is why pomegranates come late and apples are so lush

31B81 Wine is water from the bark, rotted in the wood.

31B82 Hair and leaves and the thick feathers of birds are the same, / and scales, that grow on sturdy limbs.

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

31B83 But on hedgehogs / sharp-pointed hairs bristle along their backs.

31B84 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 And the gracious flame met with only a little earth

31B86 from which divine Aphrodite fashioned unwearying eyes.

31B87 Aphrodite, fitting them together with rivets of love.

31B88 From both comes one sight.

31B89 knowing that there are effluences from all things that have come to be.

31B90 So sweet seized on sweet, bitter rushed to bitter, / sour went to sour, and hot rode on hot.

31B91 *Water* fits better with wine, but with oil / it will not.

31B92 *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 and the berry of the gray elder mixes with linen

31B94 and the black color at the bottom of a river comes from the shadow, / and the same is seen in hollow caves.

31B95 In the hands of Kypris, *he says,* when first they grew together.

31B96 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 spine

31B98 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 bell. fleshy shoot

31B100 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.

/ 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 searching out with its nostrils the fragments of wild beasts' limbs / and the breaths they left from their feet on the soft grass . . .

31B102 So all things have their share of breath and smells.

31B103 So, by the will of Chance, all things have thought.

31B104 And insofar as the finest things chanced to fall together.

31B105 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 For human intelligence grows in relation to what is present.

31B107 For from these all things are fitted together and fixed, / and by these they think and feel pleasure and pain.

31B108 And as far as they have changed and grown different, so far / thinking different things always comes to them too . . .

31B109 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 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 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.

31B112 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,
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 But why do I dwell on these things, as if I were achieving something great, / if I surpass mortal, much-perishing humans?

31B114 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.

9 Acragas is the river of Empedocles's home city in Sicily, which bore the same name (modern Agrigento).

31B115 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 She loathes intolerable Necessity.[10]

31B117 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 I wept and wailed when I saw the unfamiliar place.

31B119 From what honor, and from what a height of bliss, / having fallen thus to earth, I go about among mortals.

31B120 We have come under this roofed cave . . .

31B121 . . . 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.

10 Plutarch, who quotes the line, says the subject is Grace (Charis).

31B122 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 Growth and Decay, Rest and Waking,
Motion and Stillness, much-crowned Greatness
and Squalor, Silence and Voice . . .

31B124 Oh, oh! Wretched race of mortals, luckless race, / from such strifes and such groans you were born!

31B125 For out of living things it made dead ones, changing their forms.

31B126 wrapping them in an alien tunic of flesh.

31B127 Among beasts they become lions that make their lairs in the mountains and sleep on the ground, / and among fair-leaved trees, laurels.

31B128 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 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;
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]

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

31B130 And all were tame and gentle toward human beings, / both beasts and birds, and kindliness blazed.

31B131 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 Happy the one who has won the wealth of divine understanding, / wretched the one who cares for a dark opinion about the gods.

31B133 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 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 But what is lawful for all stretches unbroken through the wide-ruling / aether and through the boundless light.

31B136 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 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,
and tearing out their life they devour the flesh they love.

31B138 drawing off the soul with bronze

31B139 Alas that the pitiless day did not destroy me first, / before I contrived with my lips the cruel deeds of eating!

31B140 to keep away altogether from the leaves of Phoebus' laurel.

31B141 Wretches, utter wretches, keep your hands off beans!

31B142 Him neither the roofed halls of aegis-bearing Zeus / would gladden, nor the roof of dread Hecate, punisher of wrongdoers

31B143 cutting from five springs in unwearying bronze.[12]

31B144 to fast from wickedness.

31B145 Therefore, since you are distraught with harsh wickedness, / you will never relieve your hearts of wretched sorrows.

31B146 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 sharing hearth with the other immortals, sharing their table, / free of human sorrows, exempt, unwearied.

31B148 the earth that wraps mortals round.[13]

31B149 cloud-gatherer

31B150 the liver, rich in blood.

31B151 life-giving. *(Aphrodite)*

31B152 *Old age* "the evening of life" *or "the sunset of life."*

31B153 Baubo. *(belly)*[14]

31B153a *So the unborn child seems to be completed* in seven times seven days, *as Empedocles hints in the Purifications.*

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."

Philolaus

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

ΦΙΛΟΛΑΟΥ ΠΕΡῚ ΦΥΣΙΟΣ

44B1 Nature in the world was fitted together out of unlimiteds and limiters—both the world as a whole and everything in it.[1]

44B2 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 For there will not be anything that is going to know at all, if all things are unlimited.

44B4 And indeed all things that are known have number; for nothing whatever can be thought or known without it.

44B5 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 Concerning nature and harmony, this is how it is. The being of things, which is eternal, and nature itself admit of

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.

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 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. 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 The first thing fitted together, the one, in the middle of the sphere, is called the hearth.

44B13 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.

44B17 The world is one, and it began to come to be from the middle, and from the middle upward through the same stages as

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).

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.

Anaxagoras

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

Ἀναξαγόρου περὶ φύσεως

59B1 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 For air and aether are separated off from the great mass that surrounds, and what surrounds is unlimited in quantity.

59B3 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 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

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

what I have said about separation: that separation would take place not only here with us but elsewhere too. 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 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 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 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 So that we cannot know the number of the things being separated off, either by reasoning or in fact.

59B8 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 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 For how, *he says,* could hair come from what is not hair, and flesh from what is not flesh?

59B11 In everything there is a share of everything except Mind; and there are some things in which Mind too is present.

59B12 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 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. 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. 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 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 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 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 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 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 The sun puts the brightness into the moon.

59B19 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 *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 Because of their weakness, *he says,* we are not able to judge the truth.[2]

59B22 *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

68B1a *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.

68B2 *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.

68B3 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

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.

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 For delight and lack of delight are the boundary of what is advantageous and what is not.

PHYSICS

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

68B5 *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 A human being must recognize, *he says,* by this rule, that he is cut off from reality.

68B7 This argument too shows that in reality we know nothing about anything, but for each of us belief is an inflowing.[4]

68B8 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.

68B9 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.

3 Cheerfulness (euthymiē), a settled contentment of mind, was Democritus's name for the goal of life.

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

68B10 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.

68B11 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, 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.

68B18 Whatever a poet writes with divine inspiration and a holy breath is very beautiful.

68B21 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.

68B30 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 For medicine, *according to Democritus,* heals the diseases of the body, but wisdom frees the soul of its passions.

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."

68B32 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 Nature and teaching are closely alike. For teaching reshapes a person, and by reshaping makes a nature.

68B34 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.

68B35 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]

68B37 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 It is fine to stop someone who is doing wrong; if you cannot, at least do not join in the wrong.

68B39 One should be good, or else imitate the good.

68B40 People are happy not through their bodies or their money, but through rightness and wide understanding.

68B41 Keep away from wrongdoing, not out of fear, but because you ought to.

68B42 It is a great thing, in misfortune, to think as one should.

68B43 Regret for shameful deeds is the saving of a life.

68B44 One should speak the truth, not speak at length.

68B45 The one who does wrong is more wretched than the one who is wronged.

68B46 Greatness of soul is bearing an offense calmly.

68B47 It is seemly to give way to the law, to the one in authority, and to someone wiser.

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.

68B48 When worthless people find fault, the good man takes no account of it.

68B49 It is hard to be ruled by someone worse than oneself.

68B50 Someone wholly mastered by money could never be just.

68B51 For persuading, a word often turns out to be stronger than gold.

68B52 Whoever admonishes a man who thinks he has sense labors in vain.

68B53 Many who have never learned reason live in accordance with reason; and many who do the most shameful things cultivate the finest words.

68B54 Fools learn good sense when they meet misfortune.

68B55 It is the deeds and actions of virtue, not its words, that one should strive to emulate.

68B56 Fine things are recognized and pursued by those whose nature is suited to them.

68B57 In cattle, good breeding is strength of body; in human beings, it is a good disposition of character.

68B58 The hopes of those who think rightly can be attained; those of fools are impossible.

68B59 Neither skill nor wisdom can be attained unless one learns.

68B60 It is better to examine one's own faults than other people's.

68B61 Those whose ways are well ordered have their lives set in order too.

68B62 Goodness is not refraining from wrong, but not even wanting to do it.

68B63 It is fine to praise fine deeds; to praise bad ones is the work of a counterfeiter and a cheat.

68B64 Many who have learned many things have no sense.

68B65 One should cultivate much thinking, not much learning.

68B66 It is better to deliberate before acting than to repent afterward.

68B67 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 A worthy man and an unworthy one are known not only from what they do but also from what they want.

68B69 For all human beings the good and the true are the same; but what is pleasant differs from one person to another.

68B70 Desiring without measure belongs to a child, not a man.

68B71 Ill-timed pleasures breed displeasure.

68B72 Violent cravings for any one thing blind the soul to everything else.

68B73 Just love is reaching for what is beautiful without doing violence.

68B74 Accept nothing pleasant unless it is beneficial.

68B75 For the foolish, it is better to be ruled than to rule.

68B76 For the childish, the teacher is not reason but misfortune.

68B77 Fame and wealth without intelligence are not safe possessions.

68B78 Making money is not useless; but making it by wrongdoing is worse than anything.

68B79 It is a grievous thing to imitate the bad, and not even to want to imitate the good.

68B80 It is shameful to busy oneself with other people's affairs and be ignorant of one's own.

68B81 Always putting things off leaves actions unfinished.

68B82 Those who do everything in word and nothing in deed are counterfeit, good only in appearance.

68B83 The cause of error is ignorance of what is better.

68B84 Whoever does shameful things should first be ashamed before himself.

68B85 Someone who contradicts and chatters a great deal is ill suited to learning what he should.

68B86 It is greed to do all the talking and be unwilling to listen to anything.

68B87 One must keep watch on the bad man, in case he seizes his opportunity.

68B88 The envious man pains himself as though he were his own enemy.

68B89 An enemy is not the one who does wrong, but the one who wants to.

68B90 Hatred between kin is far harsher than hatred between strangers.

68B91 Do not be suspicious of everyone, but be cautious and secure.

68B92 One should accept favors with a view to repaying them with greater ones.

68B93 When you do a favor, look closely at the one receiving it, in case he proves false and repays good with evil.

68B94 Small favors at the right moment are the greatest to those who receive them.

68B95 Honors carry great weight with the sensible, who understand what it means to be honored.

68B96 The generous man is not the one who looks to the return, but the one who has chosen to do good.

68B97 Many who seem to be friends are not, and many who do not seem to be are.

68B98 The friendship of one intelligent man is better than that of all the unintelligent.

68B99 Whoever has not even one good friend does not deserve to live.

68B100 A man whose tested friends do not stay with him long has a difficult temper.

68B101 Many turn away from their friends when they fall from plenty into poverty.

68B102 In everything, the equal is fine; excess and deficiency are not to my liking.

68B103 Someone who loves no one, it seems to me, is not loved by anyone either.

68B104 An old man is charming when he is pleasant-spoken and his talk is serious.

68B105 Beauty of body is merely animal, unless there is intelligence beneath it.

68B106 In good fortune a friend is easy to find; in bad fortune, hardest of all.

68B107 Not all relatives are friends, but those who agree about what is to their advantage.

68B108 Good things barely come to those who seek them; bad things come even to those who do not.

68B109 Those who love finding fault are not suited by nature to friendship.

68B110 A woman should not practice argument; that is a dreadful thing.

68B111 To be ruled by a woman would be the ultimate outrage for a man.

68B112 It is the mark of a divine mind always to be thinking out something fine.

68B113 Those who praise the unintelligent do them great harm.

68B114 It is better to be praised by someone else than by yourself.

68B115 If you don't recognize the praises, take it that you are being flattered.

68B116 For I came to Athens and no one knew me.

68B117 In reality we know nothing, for truth lies in the depths.

68B118 *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 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 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 all those that wander in a wavelike way along their course

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

68B127 People who scratch themselves feel pleasure, and the same thing happens to them as to people having sex.

68B129 They think divine things with their mind.

68B143 whatever one might think of

68B144 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 For speech is the shadow of action.

68B146 *reason, already nourished within and taking root in itself, and, in Democritus's words,* accustoming itself to draw its delights from itself

68B147 *For pigs, he says, take more pleasure in mud than in clean water,* and they go wild over filth.

68B148 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 *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 *We must, as Democritus says, dismiss the arguments of* wranglers *and* strap-twisters.[9]

68B151 For in a shared fish there are no bones.

68B152 No thunderbolt, *as Democritus says,* fails to hold the pure gleam from the clear sky.

68B153 *Nor will he treat reputation with contempt,* shunning the effort to please those around him, *as Democritus demanded.*

68B154 Standing in line, *says Democritus,* with what gives it light, it takes up and receives the sun.[10]

68B154a *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

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.

sweet-voiced ones, the swan and the nightingale, in song, by imitation

68B155 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 Thing is no more than nothing.[11]

68B157 *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 people thinking new thoughts every day

68B159 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 *For Democrates said that living badly—without understanding, self-control and piety* — is not living badly but taking a long time to die.

68B164 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

11 "Thing" renders δέν, a word Democritus coined by cutting the negative off μηδέν, "nothing."

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 This is what I say about all things.

A human being is what we all know.[12]

68B166 *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 that a whirl of shapes of every kind was separated off from the whole

68B169 Don't be eager to know everything, or you may end up ignorant of everything.

68B170 Happiness belongs to the soul, and so does unhappiness.

68B171 Happiness does not dwell in herds or in gold; the soul is the dwelling-place of one's guardian spirit.[13]

68B172 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 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 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 The gods give human beings all good things, both long ago and now, except whatever is bad, harmful and useless.

12 According to Sextus, the second sentence was Democritus's answer to the question "What is a human being?"

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 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 Fine words do not dim a bad action, nor is a good action spoiled by slanderous words.

68B178 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.

68B179 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 Education is an adornment for the fortunate and a refuge for the unfortunate.

68B181 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 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 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 Constant association with bad people increases a habit of badness.

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

68B185 The hopes of the educated are better than the wealth of the ignorant.

68B186 Thinking alike makes friendship.

68B187 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 The boundary between what is advantageous and what is not is enjoyment and lack of enjoyment.

68B189 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.

68B190 One should steer clear even of talk about bad deeds.

68B191 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. 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 It's easy to praise and to blame what one shouldn't, but each is the mark of a bad character.

68B193 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 The great delights come from looking at fine works.

68B195 Images, splendid in dress and adornment to look at, but empty of heart.

68B196 Forgetting one's own ills breeds rashness.

68B197 Fools are shaped by the gains of chance, but those who know about such things by the gains of wisdom.

68B198 What is in need knows how much it needs; the person in need does not recognize it.

68B199 Fools, though they hate life, want to live out of fear of Hades.

68B200 Fools live without enjoying life.

68B201 Fools long for a long life without enjoying a long life.

68B202 Fools long for what is absent, and they waste what is present, though it is more profitable than what is past.

68B203 In fleeing death, people pursue it.

68B204 Fools are pleasing in nothing throughout their whole life.

68B205 Fools long for life instead of old age, because they fear death.

68B206 Fools, fearing death, want to grow old.

68B207 One should choose not every pleasure, but only pleasure in what is fine.

68B208 A father's self-control is the greatest lesson for his children.

68B209 For self-sufficiency in food, the night is never short.

68B210 Chance sets a lavish table, self-control a sufficient one.

68B211 Self-control increases what is delightful and makes pleasure greater [still greater?].

68B212 Sleeping in the daytime signals trouble in the body, or distress in the soul, or idleness, or lack of education.

68B213 Courage makes disasters small.

68B214 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 The glory of justice is boldness and fearlessness of judgment; the end of injustice is fear of disaster.

68B216 Undismayed wisdom is worth everything, since it is the most precious thing of all.

68B217 Only those who hate doing wrong are dear to the gods.

68B218 Wealth that comes from bad work acquires a disgrace that is all the more conspicuous.

68B219 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 Bad gains bring the loss of excellence.

68B221 The hope of bad gain is the beginning of loss.

68B222 Amassing too much money for one's children is a pretext for love of money, and it exposes one's own character.

68B223 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 Desire for more destroys what one has, becoming like Aesop's dog.[14]

68B225 One should speak the truth; that is far better.

68B226 Frankness belongs to freedom. The danger lies in judging the right moment.

68B227 Misers share the fate of the bee: they work as if they were going to live forever.

68B228 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

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.

miss their father's pattern of carefulness and thrift, tend to be ruined.

68B229 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 A life without feasts is a long road without inns.

68B231 A sensible man is one who does not grieve over what he doesn't have but rejoices in what he has.

68B232 Of pleasant things, the ones that come most rarely give the most delight.

68B233 If one went beyond due measure, the most delightful things would become the least delightful.

68B234 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 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 It is hard to fight against anger. But mastering it is the mark of a man who reasons well.

68B237 All contentiousness is senseless. It keeps its eye on whatever will harm the opponent and does not see its own advantage.

68B238 For whoever vies with his better ends up with a bad name.

68B239 Oaths made in tight corners are not kept by worthless people once they have got away.

68B240 Labors taken on willingly make it easier to endure the ones we don't choose.

68B241 Constant labor grows lighter than itself through habit.

68B242 More people become good through practice than by nature.

68B243 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 Even when you are alone, don't say or do anything base. Learn to feel shame before yourself far more than before others.

68B245 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 Living abroad teaches self-sufficiency in life. Barley-cake and a bed of straw are the sweetest cures for hunger and weariness.

68B248 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 Civil war is bad for both sides. For the winners and the losers alike, the ruin is the same.

68B250 Only through concord can great works be accomplished, and only through concord can cities carry through their wars. Otherwise they cannot.

68B251 Poverty in a democracy is as much preferable to what is called prosperity under autocrats as freedom is to slavery.

68B252 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 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.

68B254 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 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 Justice is doing what ought to be done. Injustice is not doing what ought to be done, and turning aside from it.

68B257 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 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 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 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 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 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.

68B263 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 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 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 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 By nature, ruling belongs to the superior.

68B268 Fear produces flattery, but it has no goodwill in it.

68B269 Daring is the beginning of action, but chance is master of the end.

68B270 Use household slaves like parts of your body, one for one task, another for another.

68B271 The beloved woman [?] undoes the reproach of love.

68B272 *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 A woman is far sharper than a man at devising mischief.

68B274 Few words are an adornment for a woman. Simplicity of adornment is fine too.

68B275 Raising children is risky. Success comes full of struggle and worry, and failure brings a grief that no other pain can surpass.

68B276 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 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 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 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 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 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.

68B282 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 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 If you don't desire many things, a few will seem many to you. For small desire makes poverty as strong as wealth.

68B285 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 Fortunate is the man who is cheerful with moderate means, and unfortunate the man who is gloomy with great ones.

68B287 Want that everyone shares is harder than any one person's, for no hope of help is left.

68B288 Sickness happens to a household and to a life, just as it does to a body.

68B289 It is unreasonable not to give way to the necessities of life.

68B290 Use reasoning to knock out the ungoverned grief of a soul grown numb.

68B291 Bearing poverty with good grace is the mark of a man of moderation.

68B292 The hopes of the unintelligent are unreasonable.

68B293 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 Strength and good looks are the goods of youth, but moderation is the flower of old age.

68B295 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.

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

68B296 Old age is a maiming of the whole body: it has everything and lacks everything.

68B297 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.