

I. 23-24. THALES

After engaging in politics he became a student of nature. According to some he left nothing in writing; for the *Nautical Astronomy*^a attributed to him is said to be by Phocus of Samos. Callimachus knows him as the discoverer of the Ursa Minor; for he says in his *Iambics* :

Who first of men the course made plain
Of those small stars we call the Wain,
Whereby Phoenicians sail the main.^b

But according to others he wrote nothing but two treatises, one *On the Solstice* and one *On the Equinox*, regarding all other matters as incognizable. He seems by some accounts to have been the first to study astronomy,^c the first to predict eclipses of the sun and to fix the solstices; so Eudemus in his *History of Astronomy*. It was this which gained for him the admiration of Xenophanes and Herodotus and the notice of Heraclitus and Democritus.

And some, including Choerilus the poet, declare that he was the first to maintain the immortality of the soul. He was the first to determine the sun's course from solstice to solstice, and according to some the first to declare the size of the sun to be one seven hundred and twentieth part of the solar circle, and the size of the moon to be the same fraction of the lunar circle. He was the first to give the last day of the month the name of Thirtieth, and the first, some say, to discuss physical problems.

Aristotle^d and Hippas affirm that, arguing from the magnet and from amber, he attributed a soul or life even to inanimate objects. Pamphila states that,

^a See Sir T. L. Heath, *Aristarchus of Samos*, pp. 12-23.
^b *De anima*, A 2, 405 a 19.

I. 24-27. THALES

having learnt geometry from the Egyptians, he was the first to inscribe a right-angled triangle in a circle, whereupon he sacrificed an ox. Others tell this tale of Pythagoras, amongst them Apollodorus the arithmetician. (It was Pythagoras who developed to their furthest extent the discoveries attributed by Callimachus in his *Iambics* to Euphorbus the Phrygian, I mean "scalene triangles" and whatever else has to do with theoretical geometry.^a)

Thales is also credited with having given excellent advice on political matters. For instance, when Croesus sent to Miletus offering terms of alliance, he frustrated the plan; and this proved the salvation of the city when Cyrus obtained the victory. Heraclides makes Thales himself^b say that he had always lived in solitude as a private individual and kept aloof from State affairs. Some authorities say that he married and had a son Cybisthus; others that he remained unmarried and adopted his sister's son, and that when he was asked why he had no children of his own he replied "because he loved children." The story is told that, when his mother tried to force him to marry, he replied it was too soon, and when she pressed him again later in life, he replied that it was too late. Hieronymus of Rhodes in the second book of his *Scattered Notes* relates that, in order to show how easy it is to grow rich, Thales, foreseeing that it would be a good season for olives, rented all the oil-mills and thus amassed a fortune.^c

His doctrine was that water is the universal primary substance, and that the world is animate and full of divinities. He is said to have discovered

I. 21-22. THALES

made a selection from the tenets of all the existing sects. As he himself states in his *Elements of Philosophy*, he takes as criteria of truth (1) that by which the judgement is formed, namely, the ruling principle of the soul; (2) the instrument used, for instance the most accurate perception. His universal principles are matter and the efficient cause, quality, and place; for that out of which and that by which a thing is made, as well as the quality with which and the place in which it is made, are principles. The end to which he refers all actions is life made perfect in all virtue, natural advantages of body and environment being indispensable to its attainment.

It remains to speak of the philosophers themselves, and in the first place of Thales.

CHAPTER I. THALES (flourished circa 585 B.C., the date of the eclipse)

Herodotus, Duris, and Democritus are agreed that Thales was the son of Examyas and Cleobulina, and belonged to the Thelidae^a who are Phoenicians, and among the noblest of the descendants of Cadmus and Agenor. As Plato testifies, he was one of the seven Sages. He was the first to receive the name of Sage, in the archonship of Damasias^b at Athens, when the term was applied to all the Seven Sages, as Demetrius of Phalerum mentions in his *List of Archons*. He was admitted to citizenship at Miletus when he came to that town along with Nileos, who had been expelled from Phoenicia. Most writers, however, represent him as a genuine Milesian and of a distinguished family.

the seasons of the year and divided it into 365 days.

He had no instructor, except that he went to Egypt and spent some time with the priests there. Hieronymus informs us that he measured the height of the pyramids by the shadow they cast, taking the observation at the hour when our shadow is of the same length as ourselves. He lived, as Minyas relates, with Thrasybulus, the tyrant of Miletus.

The well-known story of the tripod found by the fishermen and sent by the people of Miletus to all the Wise Men in succession runs as follows. Certain Ionian youths having purchased of the Milesian fishermen their catch of fish, a dispute arose over the tripod which had formed part of the catch. Finally the Milesians referred the question to Delphi, and the god gave an oracle in this form^a:

Who shall possess the tripod? Thus replies
Apollo: "Whosoever is most wise."^b

Accordingly they give it to Thales, and he to another, and so on till it comes to Solon, who, with the remark that the god was the most wise, sent it off to Delphi. Callimachus in his *Iambics* has a different version of the story, which he took from Maeandrius of Miletus.^c It is that Bathycles, an Arcadian, left at his death a bowl with the solemn injunction that it "should be given to him who had done most good by his wisdom." So it was given to Thales, went the round of all the sages, and came back to Thales again. And he sent it

written a local history of Miletus. Such histories, *cf.* of Sicily, Megara, Samos, Naxos, Argolis, Epirus, Thessaly, abounded in the Alexandrian age.

to Apollo at Didyma, with this dedication, according to Callimachus:

Lord of the folk of Neleus' line,
Thales, of Greeks adjudged most wise,
Brings to thy Didymaeon shrine
His offering, a twice-won prize.

But the prose inscription is:

Thales the Milesian, son of Examyas [dedicates this] to Delphinian Apollo after twice winning the prize from all the Greeks.

The bowl was carried from place to place by the son of Bathycles, whose name was Thyriion, so it is stated by Eleusis in his work *On Achilles*, and Alexo the Myndian in the ninth book of his *Legends*.

But Eudoxus of Cnidos and Euanthes of Miletus agree that a certain man who was a friend of Croesus received from the king a golden goblet in order to bestow it upon the wisest of the Greeks; this man gave it to Thales, and from him it passed to others and so to Chilon.

Chilon laid the question "Who is a wiser man than I?" before the Pythian Apollo, and the god replied "Myson." Of him we shall have more to say presently. (In the list of the Seven Sages given by Eudoxus, Myson takes the place of Cleobulus; Plato also includes him by omitting Periander.) The answer of the oracle respecting him was as follows^a:

Myson of Chen in Oeta; this is he
Who for wiseheartedness surpasseth thee:

and it was given in reply to a question put by Anacharsis. Daïmachus the Platonist and Clearchus allege that a bowl was sent by Croesus to Pittacus and began the round of the Wise Men from him.

The story told by Andron^a in his work on *The Tripod* is that the Argives offered a tripod as a prize of virtue to the wisest of the Greeks; Aristodemus of Sparta was adjudged the winner but retired in favour of Chilon. Aristodemus is mentioned by Alcaeus thus^b:

Surely no witless word was this of the Spartan, I deem,
"Wealth is the worth of a man; and poverty void of esteem."

Some relate that a vessel with its freight was sent by Periander to Thrasybulus, tyrant of Miletus, and that, when it was wrecked in Coan waters, the tripod was afterwards found by certain fishermen. However, Phanodicus declares it to have been found in Athenian waters and thence brought to Athens. An assembly was held and it was sent to Bias; for what reason shall be explained in the life of Bias.

There is yet another version, that it was the work of Hephaestus presented by the god to Pelops on his marriage. Thence it passed to Menelaus and was carried off by Paris along with Helen and was thrown by her into the Coan sea, for she said it would be a cause of strife. In process of time certain people of Lebedus, having purchased a catch of fish thereabouts, obtained possession of the tripod, and, quarrelling with the fishermen about it, put in to Cos, and, when they could not settle the dispute, reported the fact to Miletus, their mother-city. The Milesians, when their embassies were disregarded, made war upon Cos; many fell on both sides, and an oracle pronounced that the tripod

who is accused of having plagiarized from *The Tripod*: Eusebius, *Praep. Ev.* x. 3, 7.

^a Fr. 49 Bergk; *cf.* Schol. Pindar, *Isthm.* ii. 17.

I. 32-34. THALES

should be given to the wisest; both parties to the dispute agreed upon Thales. After it had gone the round of the sages, Thales dedicated it to Apollo of Didyma. The oracle which the Coans received was on this wise:

Hephaestus cast the tripod in the sea;
Until it quit the city there will be
No end to strife, until it reach the seer
Whose wisdom makes past, present, future clear.

That of the Milesians beginning "Who shall possess the tripod?" has been quoted above. So much for this version of the story.

Hermippus in his *Lives* refers to Thales the story which is told by some of Socrates, namely, that he used to say there were three blessings for which he was grateful to Fortune: "first, that I was born a human being and not one of the brutes; next, that I was born a man and not a woman; thirdly, a Greek and not a barbarian." It is said that once, when he was taken out of doors by an old woman in order that he might observe the stars, he fell into a ditch, and his cry for help drew from the old woman the retort, "How can you expect to know all about the heavens, Thales, when you cannot even see what is just before your feet?" Timon too knows him as an astronomer, and praises him in the *Silli* where he says^a:

Thales among the Seven the sage astronomer.

His writings are said by Lobon of Argos to have run to some two hundred lines. His statue is said to bear this inscription^b:

^a Fr. 23 Diels.
^b *Anth. Pal.* vii. 83.

I. 34-36. THALES

Pride of Miletus and Ionian lands,
Wisest astronomer, here Thales stands.

Of songs still sung these verses belong to him:

Many words do not declare an understanding heart.
Seek one sole wisdom.
Choose one sole good.
For thou wilt check the tongues of chattering prating
without end.

Here too are certain current apophthegms assigned to him:

Of all things that are, the most ancient is God, for he is uncreated.
The most beautiful is the universe, for it is God's workmanship.
The greatest is space, for it holds all things.
The swiftest is mind, for it speeds everywhere.
The strongest, necessity, for it masters all.
The wisest, time, for it brings everything to light.

He held there was no difference between life and death. "Why then," said one, "do you not die?" "Because," said he, "there is no difference." To the question which is older, day or night, he replied: "Night is the older by one day." Some one asked him whether a man could hide an evil deed from the gods: "No," he replied, "nor yet an evil thought." To the adulterer who inquired if he should deny the charge upon oath he replied that perjury was no worse than adultery. Being asked what is difficult, he replied, "To know oneself." "What is easy?" "To give advice to another." "What is most pleasant?" "Success." "What is the divine?" "That which has neither beginning nor end." To the question what was the strangest

I. 36-38. THALES

thing he had ever seen, his answer was, "An aged tyrant." "How can one best bear adversity?" "If he should see his enemies in worse plight." "How shall we lead the best and most righteous life?" "By refraining from doing what we blame in others." "What man is happy?" "He who has a healthy body, a resourceful mind and a docile nature." He tells us to remember friends, whether present or absent; not to pride ourselves upon outward appearance, but to study to be beautiful in character. "Shun ill-gotten gains," he says. "Let not idle words prejudice thee against those who have shared thy confidence." "Whatever provision thou hast made for thy parents, the same must thou expect from thy children." He explained the overflow of the Nile as due to the etesian winds which, blowing in the contrary direction, drove the waters upstream.

Apollodorus in his *Chronology* places his birth in the first year of the 35th Olympiad [640 B.C.]. He died at the age of 78 (or, according to Sosicrates, of 90 years); for he died in the 58th Olympiad, being contemporary with Croesus, whom he undertook to take across the Halys without building a bridge, by diverting the river.

There have lived five other men who bore the name of Thales, as enumerated by Demetrius of Magnesia in his *Dictionary of Men of the Same Name*:

1. A rhetorician of Callatia, with an affected style.
2. A painter of Sicyon, of great gifts.
3. A contemporary of Hesiod, Homer and Lycurgus, in very early times.
4. A person mentioned by Duris in his work *On Painting*.

I. 38-40. THALES

5. An obscure person in more recent times who is mentioned by Dionysius in his *Critical Writings*.

Thales the Sage died as he was watching an athletic contest from heat, thirst, and the weakness incident to advanced age. And the inscription on his tomb is ^a :

Here in a narrow tomb great Thales lies ;
Yet his renown for wisdom reached the skies.

I may also cite one of my own, from my first book, *Epigrams in Various Metres* ^b :

As Thales watched the games one festal day
The fierce sun smote him, and he passed away ;
Zeus, thou didst well to raise him ; his dim eyes
Could not from earth behold the starry skies.^c

To him belongs the proverb "Know thyself," which Antisthenes in his *Successions of Philosophers* attributes to Phemonoë, though admitting that it was appropriated by Chilon.

This seems the proper place for a general notice of the Seven Sages, of whom we have such accounts as the following. Damon of Cyrene in his *History of the Philosophers* carps at all sages, but especially the Seven. Anaximenes remarks that they all applied themselves to poetry ; Dicaearchus that they were neither sages nor philosophers, but merely

^a *Anth. Pal.* vii. 84.

^b *Anth. Pal.* vii. 85.

^c In plain prose : "As the wise Thales was one day watching the contest of the racers, thou, O Sun-god, O Zeus, didst snatch him from the stadium. I praise thee for removing him to be near thee ; for verily the old man could no more discern the stars from earth."

I. 40-42. THALES

shrewd men with a turn for legislation.^a Archetimus of Syracuse describes their meeting at the court of Cypselus, on which occasion he himself happened to be present ; for which Ephorus substitutes a meeting without Thales at the court of Croesus. Some make them meet at the Pan-Ionian festival, at Corinth, and at Delphi. Their utterances are variously reported, and are attributed now to one now to the other, for instance the following ^b :

Chilon of Lacedaemon's words are true :
Nothing too much : good comes from measure due.

Nor is there any agreement how the number is made up ; for Maeandrius, in place of Cleobulus and Myson, includes Leophantus, son of Gorgiadas, of Lebedus or Ephesus, and Epimenides the Cretan in the list ; Plato in his *Protagoras* admits Myson and leaves out Periander ; Ephorus substitutes Anacharsis for Myson ; others add Pythagoras to the Seven. Dicaearchus hands down four names fully recognized : Thales, Bias, Pittacus and Solon ; and appends the names of six others, from whom he selects three : Aristodemus, Pamphylus, Chilon the Lacedaemonian, Cleobulus, Anacharsis, Periander. Others add Acusilaus, son of Cabas or Scabras, of Argos. Hermippus in his work *On the Sages* reckons seventeen, from which number different people make different selections of seven. They are : Solon, Thales, Pittacus, Bias, Chilon, Myson, Cleobulus, Periander, Ana-

a romantic legend, the result being late biographies, collections of apophthegms, and letters attributed to various authors, e.g. the apophthegms of Demetrius of Phalerum. Diogenes Laertius swallows all this as true ; modern criticism rejects it all as forgery.

^b *Anth. Plan.* iv. 22.

I. 42-44. THALES

charsis, Acusilaus, Epimenides, Leophantus, Pherecydes, Aristodemus, Pythagoras, Lasos, son of Charmantides or Sisymbrinus, or, according to Aristoxenus, of Chabrinus, born at Hermione, Anaxagoras. Hippobotus in his *List of Philosophers* enumerates : Orpheus, Linus, Solon, Periander, Anacharsis, Cleobulus, Myson, Thales, Bias, Pittacus, Epicharmus, Pythagoras.

Here follow the extant letters of Thales.

Thales to Pherecydes

"I hear that you intend to be the first Ionian to expound theology to the Greeks. And perhaps it was a wise decision to make the book common property without taking advice, instead of entrusting it to any particular persons whatsoever, a course which has no advantages. However, if it would give you any pleasure, I am quite willing to discuss the subject of your book with you ; and if you bid me come to Syros I will do so. For surely Solon of Athens and I would scarcely be sane if, after having sailed to Crete to pursue our inquiries there, and to Egypt to confer with the priests and astronomers, we hesitated to come to you. For Solon too will come, with your permission. You, however, are so fond of home that you seldom visit Ionia and have no longing to see strangers, but, as I hope, apply yourself to one thing, namely writing, while we, who never write anything, travel all over Hellas and Asia."

I. 44-46. THALES—SOLON

Thales to Solon

“If you leave Athens, it seems to me that you could most conveniently set up your abode at Miletus, which is an Athenian colony; for there you incur no risk. If you are vexed at the thought that we are governed by a tyrant, hating as you do all absolute rulers, you would at least enjoy the society of your friends. Bias wrote inviting you to Priene; and if you prefer the town of Priene for a residence, I myself will come and live with you.”

CHAPTER 2. SOLON (archon 594 B.C.)

Solon, the son of Execestides, was born at Salamis. His first achievement was the *σειράχθεια* or Law of Release, which he introduced at Athens; its effect was to ransom persons and property. For men used to borrow money on personal security, and many were forced from poverty to become serfs or day-labourers. He then first renounced his claim to a debt of seven talents due to his father, and encouraged others to follow his example. This law of his was called *σειράχθεια*, and the reason is obvious.

He next went on to frame the rest of his laws, which would take time to enumerate, and inscribed them on the revolving pillars.

His greatest service was this: Megara and Athens laid rival claims to his birthplace Salamis, and after many defeats the Athenians passed a decree punishing with death any man who should propose a renewal of the Salaminian war. Solon, feigning madness, rushed into the Agora with a garland on his head; there he had his poem on Salamis read to

47

BOOK II

CHAPTER 1. ANAXIMANDER^a (611-546 B.C.)

ANAXIMANDER, the son of Praxiades, was a native of Miletus. He laid down as his principle and element that which is unlimited without defining it as air or water or anything else. He held that the parts undergo change, but the whole is unchangeable; that the earth, which is of spherical shape, lies in the midst, occupying the place of a centre; that the moon, shining with borrowed light, derives its illumination from the sun; further, that the sun is as large as the earth and consists of the purest fire.^b

He was the first inventor of the gnomon and set it up for a sundial in Lacedaemon,^c as is stated by Favorinus in his *Miscellaneous History*, in order to mark the solstices and the equinoxes; he also constructed clocks to tell the time. He was the first to draw on a map the outline of land and sea, and he constructed a globe as well.

His exposition of his doctrines took the form of a summary which no doubt came into the hands, among others, of Apollodorus of Athens. He says in his *Chronology* that in the second year of the 58th

^b These astronomical discoveries belong properly to Anaxagoras.

^c But see Herodotus ii. 109, who makes the Babylonians the inventors.

131

II 2-4. ANAXIMANDER—ANAXIMENES

Olympiad^a Anaximander was sixty-four, and that he died not long afterwards. Thus he flourished almost at the same time as Polycrates the tyrant of Samos.^b There is a story that the boys laughed at his singing, and that, when he heard of it, he rejoined, “Then to please the boys I must improve my singing.”

There is another Anaximander, also of Miletus, a historian who wrote in the Ionic dialect.

CHAPTER 2. ANAXIMENES^a (flor. c. 546 B.C.)

Anaximenes, the son of Eurystratus, a native of Miletus, was a pupil of Anaximander. According to some, he was also a pupil of Parmenides. He took for his first principle air or that which is unlimited. He held that the stars move round the earth but do not go under it. He writes simply and unaffectedly in the Ionic dialect.

According to Apollodorus he was contemporary with the taking of Sardis and died in the 63rd Olympiad.^d

There have been two other men named Anaximenes, both of Lampsacus, the one a rhetorician who wrote on the achievements of Alexander, the other, he nephew of the rhetorician, who was a historian.

Anaximenes the philosopher wrote the following letters:

Anaximenes to Pythagoras

“Thales, the son of Examyas, has met an unkind fate in his old age. He went out from the court of

7. 1; Plutarch, *Strom.* 3; Aëtius, i. 3. 4; iii. 15. 8; 13. 10; ii. 16. 6; iii. 4. 1; iii. 3. 1; iii. 5. 10; iii. 14. 3, timely from Theophrastus, *Phys. Opin.* Fr. 2.

^a 528-525 B.C.

133

II. 4-6. ANAXIMENES—ANAXAGORAS

house at night, as was his custom, with his maid-
vant to view the stars, and, forgetting where he
s, as he gazed, he got to the edge of a steep
ce and fell over. In such wise have the Milesians
; their astronomer. Let us who were his pupils
rish his memory, and let it be cherished by our
ldren and pupils; and let us not cease to enter-
n one another with his words. Let all our dis-
rse begin with a reference to Thales."

and again:

Anaximenes to Pythagoras

"You were better advised than the rest of us when
left Samos for Croton, where you live in peace.
the sons of Aeaces work incessant mischief, and
letus is never without tyrants. The king of the
des is another terror to us, not indeed so long as
are willing to pay tribute; but the Ionians are
the point of going to war with the Medes to
ure their common freedom, and once we are at
we have no more hope of safety. How then can
anaximenes any longer think of studying the heavens
en threatened with destruction or slavery? Mean-
le you find favour with the people of Croton and
h the other Greeks in Italy; and pupils come to
even from Sicily."

CHAPTER 3. ANAXAGORAS^a (500-428 B.C.)

Anaxagoras, the son of Hegesibulus or Eubulus,
; a native of Clazomenae. He was a pupil of
anaximenes, and was the first who set mind above

n. Fr. 4. For Anaxagoras as astronomer see Sir T. L.
ith, *Aristarchus of Samos*, pp. 78-85.

135

II. 6-8. ANAXAGORAS

matter, for at the beginning of his treatise, which
is composed in attractive and dignified language, he
says, "All things were together; then came Mind
and set them in order." This earned for Anaxagoras
himself the nickname of Nous or Mind, and Timon
in his *Silli* says of him^a:

Then, I ween, there is Anaxagoras, a doughty champion,
whom they call Mind, because forsooth his was the mind
which suddenly woke up and fitted closely together all that
had formerly been in a medley of confusion.

He was eminent for wealth and noble birth, and
furthermore for magnanimity, in that he gave up
his patrimony to his relations. For, when they
accused him of neglecting it, he replied, "Why then
do you not look after it?" And at last he went into
retirement and engaged in physical investigation
without troubling himself about public affairs. When
some one inquired, "Have you no concern in your
native land?" "Gently," he replied, "I am greatly
concerned with my fatherland," and pointed to the
sky.

He is said to have been twenty years old at the in-
vasion of Xerxes and to have lived seventy-two years.
Apollodorus in his *Chronology* says that he was born
in the 70th Olympiad,^b and died in the first year of
the 88th Olympiad.^c He began to study philosophy
at Athens in the archonship of Callias^d when he was
twenty; Demetrius of Phalerum states this in his
list of archons; and at Athens they say he remained
for thirty years.

He declared the sun to be a mass of red-hot metal
and to be larger than the Peloponnesus, though
others ascribe this view to Tantalus; he declared
that there were dwellings on the moon, and moreover

137

II. 8-10. ANAXAGORAS

hills and ravines. He took as his principles the
homoeomeries or homogeneous molecules; for just
as gold consists of fine particles which are called
gold-dust, so he held the whole universe to be com-
pounded of minute bodies having parts homogeneous
to themselves. His moving principle was Mind; of
bodies, he said, some, like earth, were heavy, occupy-
ing the region below, others, light like fire, held the
region above, while water and air were intermediate
in position. For in this way over the earth, which
is flat, the sea sinks down after the moisture has
been evaporated by the sun. In the beginning the
stars moved in the sky as in a revolving dome, so
that the celestial pole which is always visible was
vertically overhead; but subsequently the pole took
its inclined position. He held the Milky Way to be
a reflection of the light of stars which are not shone
upon by the sun; comets to be a conjunction of
planets which emit flames; shooting-stars to be a
sort of sparks thrown off by the air. He held that
winds arise when the air is rarefied by the sun's
heat; that thunder is a clashing together of the
clouds, lightning their violent friction; an earth-
quake a subsidence of air into the earth.

Animals were produced from moisture, heat, and
an earthy substance; later the species were pro-
pagated by generation from one another, males from
the right side, females from the left.

There is a story that he predicted the fall of the
meteoric stone at Aegospotami, which he said would
fall from the sun.^e Hence Euripides, who was his
pupil, in the *Phaëthon* calls the sun itself a "golden
clod."^f Furthermore, when he went to Olympia,

^a Nauck, *T.G.F.*, *Eur.* 783.

II. 10-12. ANAXAGORAS

he sat down wrapped in a sheep-skin cloak as if it were going to rain; and the rain came. When some one asked him if the hills at Lampsacus would ever become sea, he replied, "Yes, it only needs time." Being asked to what end he had been born, he replied, "To study sun and moon and heavens." To one who inquired, "You miss the society of the Athenians?" his reply was, "Not I, but they miss mine." When he saw the tomb of Mausolus, he said, "A costly tomb is an image of an estate turned into stone."^a To one who complained that he was dying in a foreign land, his answer was, "The descent to Hades is much the same from whatever place we start."

Favorinus in his *Miscellaneous History* says Anaxagoras was the first to maintain that Homer in his poems treats of virtue and justice, and that this thesis was defended at greater length by his friend Metrodorus of Lampsacus, who was the first to busy himself with Homer's physical doctrine. Anaxagoras was also the first to publish a book with diagrams.^b Silenus^c in the first book of his *History* gives the archonship of Demylus^d as the date when the meteoric stone fell, and says that Anaxagoras declared the whole firmament to be made of stones; that the

with diagrams as well as text, *διδασκαλία καὶ γραφή*. Laertius, if the text is sound, is much too vague; and some translate "was the first to bring out a book written by himself."

^c Silenus of Calatia, who served in the Hannibalic war, wrote a *History* quoted by Cicero, Livy and Pliny; also a work on Sicily, *F.H.G.* iii. 100.

^d We know no archon Demylus. Various dates are suggested by critics; the years of (1) Demotion, archon 470, (2) Lysistratus, 467, (3) Diphilus, 442 B.C. The letters *-μυλου* may not be part of the archon's name but a distinct word, calling the meteor a "millstone," *i.e.* in size.

II. 12-14. ANAXAGORAS

rapidity of rotation caused it to cohere; and that if this were relaxed it would fall.^a

Of the trial of Anaxagoras different accounts are given. Sotion in his *Succession of the Philosophers* says that he was indicted by Cleon on a charge of impiety, because he declared the sun to be a mass of red-hot metal; that his pupil Pericles defended him, and he was fined five talents and banished. Satyrus in his *Lives* says that the prosecutor was Thucydides, the opponent of Pericles, and the charge one of treasonable correspondence with Persia as well as of impiety; and that sentence of death was passed on Anaxagoras by default. When news was brought him that he was condemned and his sons were dead, his comment on the sentence was, "Long ago nature condemned both my judges and myself to death"; and on his sons, "I knew that my children were born to die." Some, however, tell this story of Solon, and others of Xenophon. That he buried his sons with his own hands is asserted by Demetrius of Phalerum in his work *On Old Age*. Hermippus in his *Lives* says that he was confined in the prison pending his execution; that Pericles came forward and asked the people whether they had any fault to find with him in his own public career; to which they replied that they had not. "Well," he continued, "I am a pupil of Anaxagoras; do not then be carried away by slanders and put him to death. Let me prevail upon you to release him." So he was released; but he could not brook the indignity he had suffered and committed suicide. Hieronymus in the second book of his *Scattered Notes* states that Pericles brought him into court so weak and wasted from illness that he owed his

II. 14-16. ANAXAGORAS—ARCHELAUS

acquittal not so much to the merits of his case as to the sympathy of the judges. So much then on the subject of his trial.

He was supposed to have borne Democritus a grudge because he had failed to get into communication with him.^a At length he retired to Lampsacus and there died. And when the magistrates of the city asked if there was anything he would like done for him, he replied that he would like them to grant an annual holiday to the boys in the month in which he died; and the custom is kept up to this day. So, when he died, the people of Lampsacus gave him honourable burial and placed over his grave the following inscription^b:

Here Anaxagoras, who in his quest
Of truth scaled heaven itself, is laid to rest.

I also have written an epigram upon him^c:

The sun's a molten mass,
Quoth Anaxagoras;

This is his crime, his life must pay the price.
Pericles from that fate
Rescued his friend too late;

His spirit crushed, by his own hand he dies.

There have been three other men who bore the name of Anaxagoras [of whom no other writer gives a complete list]. The first was a rhetorician of the school of Isocrates; the second a sculptor, mentioned by Antigonus; the third a grammarian, pupil of Zenodotus.

CHAPTER 4. ARCHELAUS^d (c. 450 B.C.)

Archelaus, the son of Apollodorus, or as some say

^b *Anth. Pal.* vii. 94.

^c *Anth. Pal.* vii. 95.

^d Diels (*Doz. Gr.* p. 139) compares Hippolytus, *Ref. Haer.* i. 9. 1-5; Aëtius, i. 3. 6; Theophrastus, *Phys. Opin.* Fr. 4.