

EMPEDOCLES

OF ACRAGAS

The Complete Fragments

Περὶ φύσεως · Καθαρμοί

A bilingual edition

The Greek text of Hermann Diels
with a new English translation

A NOTE ON THIS EDITION

The Greek text is that of Hermann Diels (*Poetarum philosophorum fragmenta*, 1901; *Die Fragmente der Vorsokratiker*, 1903), reproduced as transmitted, with his iota adscripts, his editorial supplements in angle brackets, and his daggers. Diels died in 1922 and his text is in the public domain.

The English translation is new, made directly from the Greek printed opposite, and is line-for-line: each English line answers the Greek line that faces it.

Beneath each fragment on the Greek page stands the ancient author who preserves it. The numbering is that of Diels-Kranz, chapter 31 B, by which Empedocles is universally cited.

The Strasbourg and Cairo papyri, the reconstructions built upon them, and the testimonia (the A-fragments) are not printed here. The reasons are given in the Introduction, section VII.

INTRODUCTION

I. EMPEDOCLES OF ACRAGAS

Empedocles was a citizen of Acragas, the Greek city on the south coast of Sicily that the Romans called Agrigentum and that is now Agrigento. He belonged to a rich and prominent family: Diogenes Laertius makes him the son of Meton and the grandson of an earlier Empedocles who kept racehorses and was remembered for an Olympic victory, which Eratosthenes, citing Aristotle, dated to the seventy-first Olympiad, 496/5 BC.

The one chronological datum that deserves real confidence is that he died at sixty, a figure Diogenes reports on the authority of Aristotle and of Heraclides. Everything else in the ancient chronology is in conflict with something else. Diogenes puts his floruit in the eighty-fourth Olympiad, 444–441 BC; the Suda puts it in the seventy-seventh, some twenty-eight years earlier, and cannot even settle his father's name, offering Archinomos and Exainetos as alternatives to Meton. Modern handbooks generally settle on something like 495–435 BC, and that is the range assumed here. It should be understood as a convention rather than a result.

The political anecdotes are the most credible part of the biography, because they are local, unmiraculous, and of a kind that Sicilian historians could plausibly have known. Diogenes reports that Empedocles broke up an oligarchic council called the Thousand three years after its establishment, and that he declined the kingship of Acragas when it was offered him. Whether this makes him a democratic partisan is now disputed; the anecdotes reach us through Timaeus at several removes, and the Hellenistic biographical industry was capable of manufacturing exactly this sort of material.

The famous stories are certainly legend. The leap into the crater of Etna, with the bronze slipper thrown back up by the flames to betray the attempted apotheosis, is attributed by Diogenes to Hippobotus, and stands in his *Life* among at least four other incompatible accounts of the death: a fall from a carriage on the road to Messene, a drowning, a departure for the Peloponnese from which he never returned, and a life prolonged to a hundred and nine. The multiplicity is itself the argument against all of them. The miracle stories are equally legendary but more interesting, because they correspond so exactly to what the poem itself promises. Empedocles is said to have stopped the etesian winds at

Acragas with bags of ass-hide, earning the epithet *kōlysanemas*, "wind-stayer"; to have revived a woman given up by the physicians; to have ended a plague at Selinus by diverting two rivers. Fragment 111, where the poet undertakes to teach Pausanias how to stop the winds, turn drought to rain, and lead back from Hades the strength of a dead man, is very likely the source of the legends rather than independent confirmation of them.

His relation to Pythagoras and to Parmenides was already a matter of dispute in antiquity, and the ancient answers are biographical where the real evidence is textual. Timaeus made him a pupil of Pythagoras, later convicted of *logoklopia*, "stealing his discourses," and barred from the lectures; the Suda makes Parmenides his teacher; Hermippus preferred Xenophanes. The chronology strains against direct discipleship in every case. What is not in doubt is the engagement with Parmenides in the verses themselves. Fragments 8, 9, 11, 12 and 17 are built directly against the Eleatic denial of coming-to-be, and they concede its central point while refusing its consequence: nothing comes to be or perishes, but what men call birth and death are mixture and separation of things that always are. The Pythagorean connection rests on the vegetarianism, the transmigration, and the bean-taboo, which is a better foundation than the master-and-pupil story it is usually attached to.

II. THE POEMS, AND HOW THEY SURVIVE

Apart from two papyri, every word of Empedocles that we possess is a quotation embedded in the work of a later author. There is no manuscript tradition of the poem itself. Three consequences follow, and the reader of a bilingual edition should keep all three in view.

First, what survives was selected by men with their own arguments to make. Simplicius quotes Empedocles to expound Aristotle; Sextus Empiricus quotes him for a thesis about the criterion of truth; Clement and Hippolytus quote him for Christian apologetic purposes; Plutarch quotes him against the Epicureans. The proportions of what we have reflect their interests, not Empedocles'.

Second, the boundaries of the fragments are editorial. Where a quotation begins and ends is a decision made by the quoting author, and where a modern editor marks the fragment off is a second decision made on top of the first. The numbered units in this book are not units of Empedocles' composition.

Third, the order is editorial too, except in the few places where a witness names a book number. This is the single most important thing to understand about any edition of Empedocles, including this one, and it is discussed further in section IV.

Simplicius, the sixth-century Neoplatonist commentator on Aristotle, is by a wide margin our largest source, and the only one who regularly cites with book numbers. He still had substantial portions of the physical poem in front of him, and he preserves the long continuous stretches on which every reconstruction depends: fragments 17, 21, 26, 35, 96 and 98, and he is the second witness to 27. Aristotle is the earliest and the most philosophically weighted witness, and mentions Empedocles more often than any philosopher except Plato, but his quotations are short and embedded in criticism. Plutarch cites or refers to him more than eighty times across the extant works and wrote a lost study of him in ten books; he is our source for much of the eschatological material. Sextus Empiricus preserves few fragments but heavy ones: the epistemological proem, fragments 2 and 3, and the two great anti-sacrifice fragments, 136 and 137. Clement, Hippolytus, Diogenes Laertius, Stobaeus, Aëtius, Theophrastus, Porphyry, Aelian, Athenaeus, Proclus and Tzetzes supply the remainder.

It is worth stating plainly which fragments depend on a single witness, because a single-witness fragment has no collateral for emendation. Fragments 17 and 35, the two longest and doctrinally most important physical passages, are transmitted by Simplicius alone; the entire reconstruction of the cosmic cycle rests on one Neoplatonist's manuscript. Fragments 136 and 137 depend on Sextus alone, and 114 and 147 on Clement alone. Fragment 6, on which the identification of the four roots with the four divine names depends, reaches us through the doxographer Aëtius and, in the form printed here, through Tzetzes. Fragment 115 is the one place where the witnesses are plural — Plutarch and Hippolytus both have it, and Plotinus alludes to it — but Plutarch gives only part of it, so Hippolytus remains in effect the sole continuous witness, and the text of the thirteenth line is disputed between three readings.

Diogenes reports that the *On Nature* and the *Purifications* together ran to five thousand lines, and a *Medical Discourse* to six hundred. The Suda gives the *On Nature* two books and two thousand lines. The two figures cannot both be right, and they may not be two independent witnesses at all: both may descend from the Hellenistic bibliographer Lobon of Argos, who is notoriously unreliable. What survives in this

book is on the order of a tenth of what the ancient totals imply, and possibly less.

III. THE PAPYRI

In 1904 the German archaeologist Otto Rubensohn bought from a Cairo dealer a stiff, collar-shaped strip of papyrus that had served as backing for the gilded copper leaves of a funerary wreath, probably from the necropolis at Panopolis. It reached Strasbourg the following year and lay unidentified for most of a century. Alain Martin recognised the text as Empedocles in the early 1990s, and the edition by Martin and Oliver Primavesi appeared in 1999.

The roll dates from the first century AD, or possibly the second, and was written by a skilled scribe in *scriptio continua*, without punctuation or word-division. Fifty-two pieces were arranged by the editors into eleven ensembles lettered a to k, of which six are substantial enough to yield connected sense; the frequently repeated phrase "ensembles a-f" refers to those six, not to the whole lettering. The six major ensembles carry something on the order of seventy-four visible lines, of which roughly twenty overlap passages already known from Simplicius. That overlap is the only place in the entire tradition where we can audit a witness against a copy independent of him, and it shows Simplicius' text to be slightly corrupt at points.

The papyrus yielded two results of the first importance. The first is structural. A marginal stichometric mark, the letter gamma standing for three hundred, identifies the three-hundredth line of the book in ensemble a. The columns hold about thirty hexameters each, so the first three hundred lines occupied ten columns and ensemble a is the tenth column of Book I. Because ensemble a overlaps the end of fragment 17, the opening line of that fragment can be fixed at approximately line 232 of Book I — which means that the proem of *On Nature* ran to well over two hundred lines. Every reconstruction made before 1999 had assumed a short proem.

The second result is doctrinal, and more disruptive. Ensembles d to f contain verses on forbidden foods and on punishment: material that every editor before the papyrus had assigned to the *Purifications*, purely on the ground of its content. The papyrus places it inside Book I of the physical poem. The criterion by which the fragments had been divided between the two titles for a century is thereby shown to be invalid. Whether this proves that there was only ever one poem is another

question, and scholars differ; but the content-based division can no longer be defended as it stood.

A further papyrus has since come to light. P. Fouad inv. 218, identified by Nathan Carlig in 2021 as coming from the same roll and the same scribe as the Strasbourg fragments, was published by Carlig, Martin and Primavesi in 2025 and carries some thirty further verses, bearing specifically on effluences and pores. Its consequences for the theory of perception have not yet been absorbed into the handbooks, and any account of Empedoclean perception written before 2025 should be read with that in mind. Neither papyrus is represented in the Greek text printed here; the reasons are given in section VII.

IV. ONE POEM OR TWO, AND THE ORDER OF THIS EDITION

Diels divided the fragments between two poems, *On Nature* and the *Purifications*, and explained the doctrinal tension between physics and transmigration by positing a spiritual development in their author. The hypothesis has the weakness that it can be run in either chronological direction and so explains nothing. The division nonetheless became standard, and remains the framework within which most readers first meet Empedocles.

Against it stands a tradition of argument running from Charles Kahn in 1960 through Catherine Osborne's "Empedocles Recycled" of 1987 to Brad Inwood's edition, which prints the fragments as a single poem, and to Simon Trépanier and Richard Janko. Osborne's case is methodological and negative: the assumptions underpinning the division are shakier than they look, the ancient sources do not draw it cleanly, assignment by subject matter is circular, and Hippolytus — our most extended ancient expositor — reads the entire system through the daimones, which is hard to reconcile with a clean partition between a scientific poem and a religious one. Tom Mackenzie has argued that a passage in the papyrus functions as a table of contents, promising accounts of animals, humans and plants in that order, a programme apparently fulfilled by fragments distributed across both alleged works.

Against that, in turn, David Sedley, Peter Kingsley, Giovanni Cerri, Oliver Primavesi and Jean-Claude Picot have continued to defend two poems, with Kingsley adding the striking proposal that the *Purifications* came first. Jean Bollack occupies a middle position: two works within one coordinated undertaking, addressed to different audiences. Chiara Ferella has recently argued that the two poems differ formally rather

than in content — the *On Nature* a doctrinal exposition, the *Purifications* a collection of heterogeneous ritual material — and that fragment 115 belongs to the proem of *On Nature* rather than to the *Purifications*.

The reader should understand that there is no neutral order available. To print Diels's order is to embed the two-poem hypothesis; to print Inwood's is to embed the one-poem hypothesis. The honest course is to print in a stated order and say what that order presupposes.

This edition prints the fragments in the arrangement of Diels, in the sequence and the grouping in which his text has been transmitted: a proem and three books of *On Nature*, then the *Purifications*, then fragments of uncertain placement. The arrangement is retained because it is the one to which the standard numbering is keyed and because it makes the book usable alongside the scholarship, not because the underlying hypothesis is here endorsed. Readers should treat the section headings as an editorial convenience of the late nineteenth century and not as a report about the shape of Empedocles' work. In particular, the placement of the daimon fragments — 115 through 126 — in the proem of *On Nature* rather than in the *Purifications* reflects a judgement that the papyrus has made defensible, but it is a judgement, and the traditional assignment of most of that material to the *Purifications* is recorded in the notes.

V. THE SYSTEM

Empedocles begins from four *rhizōmata*, "roots," named in fragment 6 under divine names: Zeus, Hera, Aidoneus and Nestis. The word is worth pausing on. It is not *stoicheion*, "element" — a word that belongs to Plato and Aristotle, and that carries the later analysis with it; a root is a thing from which growth proceeds, and the metaphor is live. Aristotle nonetheless credits Empedocles with being the first to distinguish the four clearly, and the credit is deserved. The roots are eternal and ungenerated; nothing is added to them and nothing subtracted; what changes is their arrangement and the proportions of their mixture.

Which divine name attaches to which root is genuinely unresolved, and this edition does not conceal the fact. The disagreement is not a modern one. It is already fixed in the ancient reports: Aëtius makes Hera the air and Aidoneus the earth, while the Homeric Allegories preserved in Stobaeus and Hippolytus in his *Refutation* both reverse the pair, giving Hera the earth and Aidoneus the air. Hippolytus alone

argues for it — air is Aidoneus, the unseen one, because we see all things through it and it alone we do not see. Diogenes Laertius, summarising the doctrine at the end of his *Life*, makes the same assignment as they do — Hera the earth, Aidoneus the air — so that Aëtius stands alone against three. The modern majority follows Aëtius all the same, and Diels assigned the air-reading to Theophrastus and the earth-reading to the Stoics; but the ancient tally runs three to one the other way, and what is being followed is a choice, not a consensus. There is general agreement that the four are fire, earth, air or aither, and water, and that Nestis is water — she moistens with her tears the springs of mortals. Beyond that, the majority view makes Zeus fire, Hera air and Aidoneus earth; an older variant exchanges Hera and Aidoneus; and Peter Kingsley has argued, with an etymological case about the range of *aithēr* in this period and a Sicilian-geological case about volcanic fire, that Zeus is air or aither and that Aidoneus is fire. The argument is serious and not fringe. Because the question is open, the divine names are transliterated in the translation and left to stand as names; a translation that silently rendered "Zeus" as "fire" would be settling by fiat a question that the evidence does not settle.

Two further powers move the roots: Love and Strife. Love is *Philotēs*, and appears also as Aphrodite, Cypriis, Storgē, Gēthosynē and Harmonia — the multiplicity of names is itself part of the doctrine, and where Empedocles changes the name this translation changes it too. Strife is *Neikos*, and once, at 17.19, carries the epithet *oulomenon*, "destructive," the word Homer applies to the wrath of Achilles in the second line of the *Iliad*; at 109 the epithet is *lygron*, "baleful." The two are as eternal as the roots, and they alternate in dominance. Under the complete ascendancy of Love the four roots are wholly intermingled and at rest in the *Sphairos* — a masculine formation beside the ordinary feminine *sphaira*, "ball," and therefore a proper name and a god, which is why this translation keeps it as "Sphere" only where the personification is carried by the surrounding words and otherwise lets the god be a god. Fragments 27 to 29 describe him: no branching arms, no swift knees, no organs of generation, equal to himself on every side, rejoicing in his encircling solitude.

Whether the cycle contains one world-formation or two is the oldest live controversy in the subject and is not resolved. On the symmetrical reading, defended by Guthrie, O'Brien and M. R. Wright and today by Primavesi, the cycle is endlessly repeating with two distinct cosmogonies and two zoogonies, one as Love increases and one

as Strife increases. On the revisionist reading of Bollack, Solmsen, Long and Hölscher there is only one cosmogony: Strife disintegrates the Sphairos and is responsible for the separation of the roots, and Love then builds the world and its living things. Both camps must find something to do with Aristotle's objection at *De caelo* 301a, that Empedocles shied away from a cosmogony beginning from already-separated elements because such a cosmogony is unreasonable. Byzantine scholia on Aristotle published by Marwan Rashed have added a timetable to the discussion — an increase of Love for sixty units, a perfect Sphere for forty, a rule of Strife for sixty — which Primavesi has interpreted as encoding a double tetractys multiplied by ten. The interpretation is ingenious and is not generally accepted.

The zoogony is the most vividly written part of what survives. In the first phase single limbs wander unattached: necks without heads, arms bereft of shoulders, eyes straying in want of foreheads. In the second, chance combinations arise — creatures with faces and breasts on both sides, ox-kindred things with the prow of a man, man-kindred things with the heads of oxen. Aristotle reports that the combinations fitted to survive persisted, and it has become conventional to see in this an anticipation of natural selection; Primavesi disputes the reading, and the fragments themselves do not describe a continuing process of selection so much as a single sorting. In the third phase whole-natured forms rise from the earth, undifferentiated, having a portion of both water and heat but as yet no lovely frame of limbs, no voice, and no member native to men. Sexual differentiation and reproduction belong to the fourth phase and to the present world.

Perception works by effluences and passages. Everything continually gives off *aporrhoeai*, streams of tiny particles, and perception occurs when these fit the *poroi*, the passages, of a sense organ. The lantern simile of fragment 84 applies the theory to the eye, and the water-catcher of fragment 100 — a girl's bronze *klepsydra*, stopped with the thumb and dipped in water — is the most sustained piece of physical analogy in early Greek verse. Knowledge, on this account, is a matter of like meeting like: by earth we see earth, by water water, by aither divine aither, and by fire destroying fire. Thought is located in the blood about the heart.

Against this stands the doctrine of the daimon. Fragment 115 reports a decree of Necessity, sealed with broad oaths: a divinity who defiles himself with bloodshed or swears falsely must wander thirty thousand seasons away from the blessed, born through time into every

kind of mortal shape, and the four roots expel him in turn — air drives him to sea, the sea spits him onto land, the land casts him into the sun's rays, and the sun hurls him back into the eddies of air. Empedocles then places himself among them: an exile from god and a wanderer, who put his trust in raving Strife. Fragment 117 gives the incarnations: boy, girl, bush, bird, and a mute fish out of the sea. Fragments 127 and 146 give the ladder of ascent: among beasts the lion is highest, among trees the laurel, and among men the seers, singers, physicians and chieftains, from whom the reborn spring up as gods.

It should be said clearly that no surviving fragment explains how transmigration is supposed to survive the total mixture of the Sphairos or the total separation under Strife, and that what the daimon is made of is the most contested question in the system. It has been identified with Love and Strife themselves, with embodied Love, with incorporeal imprints of the Sphere, with aither, with compounds of the roots, and with particles of Love; and it has been argued that the incompatibility with the physics survives every attempt at reconciliation. Empedocles never uses the word *psychē* for the transmigrating self, and this translation never renders *daimōn* as "soul," which would import a Platonic psychology that is not there.

From the doctrine follow the prohibitions. Sacrifice is kin-murder, and the argument is physical rather than sentimental: since transmigration is a fact, the father who cuts the throat of the changed son at the altar is committing in literal truth what fragment 137 describes. Meat-eating is the same crime domesticated. Laurel is forbidden because it stands at the head of plant life, and beans are forbidden in the Pythagorean manner. Behind the prohibitions lies the golden age of fragments 128 to 130, when Cypris alone was queen, no altar was drenched with the unmixed blood of bulls, the beasts and birds were tame toward men, and worship was made with myrrh and frankincense and libations of yellow honey.

VI. THE TRANSLATION

The aim throughout has been a close, plain, line-for-line English: each English line answers the Greek line that faces it, so that a reader with some Greek can use the translation as a crib and a reader with none can see where the sense of a particular verse lies. No attempt has been made to reproduce the hexameter. Where the syntax of a sentence runs across several verses, the English has been allowed to run with it

rather than being broken into self-contained units, but the line boundaries are kept.

A few decisions of vocabulary are worth stating, since consistency in them matters more than elegance in any one place.

Rhizōmata is "roots," never "elements." *Philotēs* is "Love" and *Neikos* is "Strife," both capitalised as divine names; "Attraction" and "Repulsion" have been avoided as modern physical glosses that destroy the personification, and so has "Hate," which is too psychological. Where Empedocles uses Cypris or Aphrodite instead of Love, the substitution is preserved.

Daimōn is "spirit" or is left as it stands, never "soul." *Sphairos* is treated as a name.

Harmoniē is rendered by words of fitting and joining rather than by "harmony." The Homeric sense is a carpenter's: the joining of timbers. In fragment 96 the bone is glued and fitted together by Harmonia, and the image is joinery, not music.

Thnēta, "mortal things," is a technical term for the compounds formed out of the roots, and covers bones and stones as well as animals; it has not been narrowed to "mortals" where the context is physical.

Physis in fragment 8 does not mean "nature" in any modern sense. The line says that there is no *physis* of any mortal thing, and the word there means birth or coming-to-be; the point of the fragment is precisely that what men call birth is only mixture. To translate "there is no nature of anything" would turn a claim about generation into a claim about essence, and reverse the argument.

Mētis is cunning or contrivance, the practical intelligence of the craftsman, and is not "wisdom."

Poroi have been rendered "passages" or "channels" rather than "pores," since the Greek word means a way through and the English word means a small opening in the skin. Where "effluences" appears for *aporrhōai* it is the conventional rendering, and the flowing metaphor should be heard in it.

Angle brackets in the Greek mark editorial supplements, and are reproduced in the English. Daggers mark passages the editors regarded as corrupt. Rows of dots mark where a quotation begins or ends in the middle of a sentence, which is very often. Two fragments are not verse at all: fragment 92 survives only as Aristotle's prose paraphrase, and fragment 94 only in a Latin rendering in Plutarch; both are translated as what they are, and identified as such in the notes.

VII. THE GREEK TEXT, AND WHAT IS NOT IN IT

The Greek printed here is that of Hermann Diels, whose *Poetarum philosophorum fragmenta* of 1901 and *Die Fragmente der Vorsokratiker* of 1903 established the numbering that every subsequent edition has had to accommodate. Diels's text is reproduced as transmitted, including his iota adscripts, his editorial supplements in angle brackets, his daggers, and his occasional readings that later editors have altered. Where the arrangement in which his text has come down separates or conflates fragments differently from the standard numbering, the standard numbering has been restored and the divergence recorded in the notes.

Three things are deliberately absent.

The first is the Strasbourg papyrus. Its verses are ancient, but the text a reader would want — the arrangement of the ensembles, the supplements that make the broken lines yield sense, the placement within Book I — is the work of Martin and Primavesi and of the scholars who have argued with them, and it is recent scholarship rather than transmitted text. The same applies to the new Cairo papyrus and to Janko's reconstruction of Book I. This edition describes those results and does not reprint them. A reader who wants the papyrus text should go to the *editio princeps*, which is where the argument for every supplement can also be inspected.

The second is a critical apparatus in the proper sense. What appears beneath each fragment is the ancient source: the author, work and place at which the quotation is preserved. This tells a reader where the words come from and how far they can be checked, which is the information most often wanted; it does not record manuscript variants or the conjectures of editors since Diels.

The third is the testimonia. The A-fragments of Diels-Kranz — the reports and summaries about Empedocles rather than quotations of him, among them Theophrastus on perception and Aëtius on the four zoogonic stages — are not printed here, though they are drawn on throughout this introduction. A reader working seriously on the cosmic cycle or on the theory of perception will need them, and will not find them in this book.

Fragments 154 to 157 of Diels-Kranz, generally regarded as spurious, are omitted. Fragment 158, which stands outside the numbered series and is equally doubtful, is nonetheless printed, because the arrangement followed here transmits it among the Purifications; a note marks its status. Fragments 151 to 153a are included although they are single words or bare reports, since a reader looking for them should

be able to find out what they are; each carries a note explaining the context in the quoting author, without which they are unintelligible.

ΠΕΡΙ ΦΥΣΕΩΣ

Προοίμιον

ON NATURE

Proem

1

Diog. Laert. VIII 60

Παυσανίη, σὺ δὲ κλυθι, δαΐφρονος Ἀγχίτου υἱέ.

2

Sext. Emp., Adv. math. VII 123 sq.

στεινωποὶ μὲν γὰρ παλάμαι κατὰ γυῖα κέχυνται·
πολλὰ δὲ δεῖλ' ἔμπαια, τά τ' ἀμβλύνουσι μερίμνας.
παῦρον δὲ ζῶησι βίου μέρος ἀθρήσαντες
ὠκύμοροι καπνοῖο δίκην ἀρθέντες ἀπέπταν,
αὐτὸ μόνον πεισθέντες, ὅτι προσέκυρσεν ἕκαστος
πάντος' ἐλαυνόμενοι, τὸ δ' ὅλον <πᾶς> εὐχεται εὐρεῖν·
οὕτως οὐτ' ἐπιδερκτὰ τάδ' ἀνδράσιν οὐτ' ἐπακουστά
οὔτε νόωι περιληπτά. σὺ δ' οὖν, ἐπεὶ ὧδ' ἐλιάσθης,
πεύσεαι· οὐ πλεῖόν γε βροτείη μῆτις ὄρωρεν.

5

3

Sext. Emp., Adv. math. VII 125

ἀλλὰ θεοὶ τῶν μὲν μανίην ἀποτρέψατε γλώσσης,
ἐκ δ' ὁσίων στομάτων καθαρὴν ὀχετεύσατε πηγὴν·
καὶ σέ, πολυμνήστη λευκώλενε παρθένε Μοῦσα,
ἄντομαι, ὧν θέμις ἐστὶν ἐφημερίοισιν ἀκούειν,
πέμπε παρ' Εὐσεβίης ἐλάου· εὐήνιον ἄρμα.
μηδὲ σέ γ' εὐδόξοιο βιήσεται ἄνθεα τιμῆς
πρὸς θνητῶν ἀνελέσθαι, ἐφ' ᾧ θ' ὁσίης πλέον εἰπεῖν
θάρσεϊ, καὶ τότε δὴ σοφίης ἐπ' ἄκροισι θαῶζειν.

5

1

And you, Pausanias, hear me, son of wise-hearted Anchites.

2

For narrow are the means of grasping strewn throughout the limbs,
and many the wretched things that break in and blunt their thinking.
Having looked, in their lifetimes, on a small part of life,
swift-fated, they are lifted like smoke and fly away,
persuaded only of that which each has chanced to meet with 5
as they are driven every way — yet <each> boasts to have found the
whole.

So these things are not to be seen by men, nor heard,
nor grasped with the mind. But you, then, since you have turned aside
here,
shall learn — no further than mortal wisdom has ever risen.

3

But you, gods, turn the madness of those men away from my tongue,
and from holy mouths channel out a pure spring;
and you, much-remembering white-armed maiden Muse,
I entreat: of what it is lawful for creatures of a day to hear,
send it, driving from the house of Piety your well-reined chariot. 5
Nor shall the flowers of glorious honour force you
to take them up from mortals, on the terms of speaking more than is
holy
in your boldness — and only then to be enthroned on the heights of
wisdom.

3 (cont.)

Sext. Emp., Adv. math. VII 125

ἀλλ' ἄγ' ἄθρει πάσῃ παλάμῃ, πῇ δῆλον ἕκαστον,
μήτε τιν' ὅψιν ἔχων πίστει πλέον ἢ κατ' ἀκουήν
ἢ ἀκοὴν ἐρίδουπον ὑπὲρ τρανώματα γλώσσης,
μήτε τι τῶν ἄλλων, ὅπόσῃ πόρος ἐστὶ νοῆσαι,
γυίων πίστιν ἔρυκε, νόει θ' ἢ δῆλον ἕκαστον.

10

4

Clem. Alex., Strom. V 18, 4

ἀλλὰ κακοῖς μὲν κάρτα μέλει κρατέουσιν ἀπιστεῖν.
ὥς δὲ παρ' ἡμετέρης κέλεται πιστώματα Μούσης,
γνώθι διασηθέντος ἐνὶ σπλάγχνοισι λόγιοι.

24

Plut., De def. or. 418 C

. . . κορυφὰς ἐτέρας ἐτέρησι προσάπτων
μύθων μὴ τελέειν ἀτραπὸν μίαν . . .

25

Schol. ad Plat Gorg. 498e.

καὶ δις γάρ, ὃ δεῖ, καλὸν ἐστὶν ἐνισπεῖν.

115

Plut., De exil. 607 C; Hippol., Haer. VII 29, 14-23

ἔστιν Ἀνάγκης χρῆμα, θεῶν ψήφισμα παλαιόν,
αἰδίδιον, πλατέεσσι κατεσφρηγισμένον ὄρκοις·
εὔτε τις ἀμπλακίῃσι φόνωι φίλα γυῖα μίνηι,

3 (cont.)

But come, observe with every faculty in what way each thing is clear;
hold no sight in greater trust than what accords with hearing, 10
nor loud-echoing hearing above the plain evidence of the tongue,
nor withhold trust from any other of the limbs, wherever there is a
channel for understanding,
but understand each thing in the way in which it is clear.

4

But the base are very much bent on distrusting those who prevail.
As the pledges of our Muse command you, then,
know this, once the argument has been sifted through your inward
parts.

24

. . . fastening one summit to another,
not to complete a single path of words . . .

25

For what must be said, it is well to say even twice.

115

There is a decree of Necessity, an ancient ordinance of the gods,
everlasting, sealed fast with broad oaths:
whenever one, in his transgressions, defiles his own limbs with
bloodshed,

115 (cont.)

Plut., De exil. 607 C; Hippol., Haer. VII 29, 14-23

«Νεΐκεΐ θ'» ὅς κε ἐπίορκον ἁμαρτήσας ἐπομόσσηι,
δαίμονες οἷτε μακραίωνος λελάχασι βίοιο, 5
τρὶς μιν μυρίας ὥρας ἀπὸ μακάρων ἀλλάγησθαι,
φυομένους παντοῖα διὰ χρόνου εἶδεα θνητῶν
ἀργαλέας βιότοιο μεταλλάσσοντα κελεύθους.
αἰθήριον μὲν γάρ σφε μένος πόντονδε διώκει,
πόντος δ' ἐς χθονὸς οὐδας ἀπέπτυσε, γαῖα δ' ἐς αὐγὰς 10
ἡελίου φαέθοντος, ὃ δ' αἰθέρος ἔμβαλε δίναις·
ἄλλος δ' ἐξ ἄλλου δέχεται, στυγέουσι δὲ πάντες.
τῶν καὶ ἐγὼ νῦν εἰμι, φυγὰς θεόθεν καὶ ἀλήτης,
Νεΐκεϊ μαινομένω πίσυνος.

116

Plut., Quaest. conv. 745 C

... χάρις ... στυγέει δύσκλητον Ἀνάγκην.

117

Diog. Laert. VIII 77

ἤδη γάρ ποτ' ἐγὼ γενόμην κοῦρός τε κόρη τε
θάμνος τ' οἰωνός τε καὶ ἔξαλος ἔλλοπος ἰχθύς.

115 (cont.)

 <or, following Strife,> swears falsely in his erring —
 those spirits, that is, whose portion is life of long duration — 5
 he must wander thrice ten thousand seasons far from the blessed,
 growing through time into all manner of mortal shapes,
 exchanging one grievous path of life for another.
 For the force of the upper air drives him out to sea,
 and the sea spits him onto the floor of earth, and earth into the rays 10
 of the blazing sun, and he flings him into the eddies of the aither;
 one takes him from another, and all abhor him.
 Of these I too am now one, an exile from god and a wanderer,
 having put my trust in raving Strife.

116

 . . . Grace . . . loathes Necessity, that is hard to bear.

117

 For I have already been, at some time, a boy and a girl,
 a bush and a bird and a mute fish out of the sea.

118

Clem. Alex., Strom. III 14, 2; Hierokl. in Carm. aur. 24

κλαῦσά τε καὶ κώκυσα ἰδὼν ἀσυνήθεα χῶρον.

121

Clem. Alex., Strom. III 14, 2; Hierokl. in Carm. aur. 24

(1) ἀτερπέα χῶρον,
ἔνθα Φόνος τε Κότος τε καὶ ἄλλων ἔθνεα Κηρῶν
(2) Ἄτης ἂν λειμῶνα κατὰ σκότος ἡλάσκουσιν.

119

Plut., De exil. 607 D

ἐξ οἷς τιμῆς τε καὶ ὅσπου μήκεος ὄλβου . . .

120

Porph., Antr. 8

ἠλύθομεν τόδ' ὑπ' ἄντρον ὑπόστεγον...

122/123

Plut., De trans. an. 474 B; Cornut. Epidr. 17

ἐνθ' ἦσαν Χθονίη τε καὶ Ἡλιόπη ταναῶπις,
Δῆρις θ' αἱματόεσσα καὶ Ἀρμονίη θεμερῶπις,
Καλλιστώ τ' Αἰσχροῖ τε, Θόωσά τε Διηναίη τε,
Νημερτής τ' ἐρόεσσα μελάγκουρός τ' Ἀσάφεια.
Φυσώ τε Φθιμένη τε, καὶ Εὐναίη καὶ Ἑγερσις,
Κινώ τ' Ἀστεμφής τε, πολυστέφανός τε Μεγιστώ
καὶ Φορύη, Σωπή τε καὶ Ὀμφαίη . . .

118

I wept and wailed when I saw the unfamiliar place.

121

(1) the joyless place,
where Murder and Wrath and the tribes of the other Dooms,
(2) through the meadow of Ruin, roam about in darkness.

119

From what honour, and from what a height of blessedness . . .

120

We came into this roofed cave . . .

122/123

There were Earth-Maid and far-glancing Sun-Maid,
and bloody Quarrel and grave-eyed Harmony,
Fairest and Foulest, Swift-One and Slow-One,
and lovely Truth-Unerring and dark-haired Obscurity.
Growth and Decay, and She-of-the-Bed and Waking,
Movement and Immobility, and much-garlanded Greatness
and Squalor, and Silence and Utterance . . .

124

Clem. Alex., Strom. III 14, 2

ὦ πόποι, ὦ δειλὸν θνητῶν γένος, ὦ δυσάνολβον,
τοίων ἔκ τ' ἐρίδων ἔκ τε στοναχῶν ἐγένεσθε.

125

Clem. Alex., Strom. III 14, 2

ἐκ μὲν γὰρ ζῶων ἐτίθει νεκρὰ εἶδε' ἀμείβων.
ἄλλοι δὲ νεκρῶν ζῶοντα

126

Porph. ap. Stob. I, p. 446, 7

δαίμων,
σαρκῶν ἀλλογνῶτι περιστέλλουσα χιτῶνι.

5

Plut., Quaest. conv. 728 E

ἄλλα δὲ δόγματα
στεγάζει φρενὸς ἔλλοπος εἶσω.

124

Alas, O wretched race of mortals, O hard-fated,
out of such strifes and such groanings were you born.

125

For out of living things he set dead shapes, exchanging them,
‹and out of dead things, living ones.‹

126

a spirit,
wrapping them about in an alien tunic of flesh.

5

‹the doctrines‹
to keep sheltered within a speechless breast.

ΠΕΡΙ ΦΥΣΕΩΣ

Βιβλίον α΄

ON NATURE

Book I

δίπλ' ἐρέω· τοτὲ μὲν γὰρ ἔν ἡϋξήθη μόνον εἶναι
 ἐκ πλεόνων, τοτὲ δ' αὖ διέφυ πλέον' ἐξ ἑνὸς εἶναι.
 δοιὴ δὲ θνητῶν γένεσις, δοιὴ δ' ἀπόλειψις·
 τὴν μὲν γὰρ πάντων σύνοδος τίκει τ' ὀλέκει τε,
 ἢ δὲ πάλιν διαφυομένων θρεφθεῖσα διέπτῃ.
 καὶ ταῦτ' ἀλλάσσοντα διαμπερὲς οὐδαμὰ λήγει,
 ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἑν ἅπαντα,
 ἄλλοτε δ' αὖ δίχ' ἕκαστα φορεύμενα Νεῖκος ἔχθει.
 «οὕτως ἦ μὲν ἑν ἐκ πλεόνων μεμάθηκε φύεσθαι»
 ἡδὲ πάλιν διαφύντος ἑνὸς πλέον' ἐκτελέθουσι,
 τῇ μὲν γίγνονταί τε καὶ οὐ σφισιν ἔμπεδος αἰών·
 ἦ δὲ διαλλάσσοντα διαμπερὲς οὐδαμὰ λήγει,
 ταύτῃ δ' αἰὲν ἔασιν ἀκίνητοι κατὰ κύκλον.
 ἀλλ' ἄγε μύθων κλυθι· μάθη γὰρ τοι φρένας αὔξει·
 ὥς γὰρ καὶ πρὶν ἔειπα πιφάυσκων πείρατα μύθων,
 δίπλ' ἐρέω· τοτὲ μὲν γὰρ ἔν ἡϋξήθη μόνον εἶναι
 ἐκ πλεόνων, τοτὲ δ' αὖ διέφυ πλέον' ἐξ ἑνὸς εἶναι,
 πῦρ καὶ ὕδωρ καὶ γαῖα καὶ ἡέρος ἅπλετον ὕψος,
 Νεῖκός τ' οὐλόμενον δίχα τῶν, ἀτάλαντον ἀπάντηι,
 καὶ Φιλότης ἐν τοῖσιν, ἴση μῆκός τε πλάτος τε·
 τὴν σὺ νόωι δέρκευ, μὴδ' ὀμμασιν ἥσο τεθηπώς·
 ἥτις καὶ θνητοῖσι νομίζεται ἔμφυτος ἄρθροις,
 τῇ τε φίλα φρονέουσι καὶ ἄρθρια ἔργα τελοῦσι,
 Γηθοσύνην καλέοντες ἐπώνυμον ἢδ' Ἀφροδίτην·

5

10

15

20

A double tale I shall tell. For at one time it grew to be one alone
 out of many; at another it grew apart, to be many out of one.
 Twofold is the birth of mortal things, and twofold their failing:
 for the one birth the coming together of all things begets and destroys,
 while the other, as they grow apart again, is reared up and flies asunder.

5

And these things never cease from interchanging continually,
 at one time all coming together into one through Love,
 at another each borne apart by the hatred of Strife.
 <So, in so far as the one has learned to grow out of many,>
 and again, as the one grows apart, many come forth,
 to that extent they come to be, and their lifetime is not steadfast;
 but in so far as they never cease from interchanging continually,
 to that extent they are forever unmoved throughout the cycle.
 But come, hear my words, for learning increases the mind.

10

As I said before, declaring the bounds of my words,
 a double tale I shall tell. For at one time it grew to be one alone
 out of many; at another it grew apart, to be many out of one —
 fire and water and earth and the boundless height of air,
 and destructive Strife apart from these, balanced in every direction,
 and Love among them, equal in length and in breadth.
 Look on her with the mind, and do not sit with eyes astonished;
 she it is who is held to be inborn in mortal limbs as well,
 and by her they think thoughts of love and accomplish works of joining,
 calling her by the names of Gladness and of Aphrodite.

15

20

17 (cont.)

Simplic. in Phys., p. 157,25 sqq.

τὴν οὐ τις μετὰ τοῖσιν ἐλίσσομένην δεδάηκε
25
θνητὸς ἀνὴρ· σὺ δ' ἄκουε λόγου στόλον οὐκ ἀπατηλόν.
ταῦτα γὰρ ἴσα τε πάντα καὶ ἥλικα γένναν ἔασι,
τιμῆς δ' ἄλλης ἄλλο μέδει, πάρα δ' ἦθος ἐκάστωι,
ἐν δὲ μέρει κρατέουσι περιπλομένοιο χρόνοιο.
καὶ πρὸς τοῖς οὕτ' ἄρ τι ἐπιγίνεται οὐδ' ἀπολήγει·
30
εἴτε γὰρ ἐφθείροντο διαμπερές, οὐκέτ' ἂν ἦσαν·
τοῦτο δ' ἐπαυξήσειε τὸ πᾶν τί κε καὶ πόθεν ἐλθόν;
πῆι δέ κε κῆξαπόλοιτο, ἐπεὶ τῶνδ' οὐδὲν ἔρημον;
ἀλλ' αὐτὰ ἔστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα
γίγνεται ἄλλοτε ἄλλα καὶ ἡνεκὲς αἰὲν ὁμοῖα.
35

21

Simplic. in Phys., p. 159,13 sqq.

ἀλλ' ἄγε, τῶνδ' ὁάρων προτέρων ἐπιμάρτυρα δέρκευ,
εἴ τι καὶ ἐν προτέροισι λιπόξυλον ἔπλετο μορφῇ,
ἥελιον μὲν θερμὸν ὄραν καὶ λαμπρὸν ἀπάντη,
ἄμβροτα δ' ὅσσοι ἴδει τε καὶ ἀργέτι δεύεται αὐγῇ,
5
ὄμβρον δ' ἐν πᾶσι δνοφόντά τε ρίγαλέον τε·
ἐκ δ' αἴης προρέουσι θέλυμνά τε καὶ στερεωπά.
ἐν δὲ Κότῳ διάμορφα καὶ ἄνδιχα πάντα πέλονται,
σὺν δ' ἔβη ἐν Φιλότητι καὶ ἀλλήλοισι ποθεῖται.
ἐκ τούτων γὰρ πάνθ' ὅσα τ' ἦν ὅσα τ' ἔστι καὶ ἔσται,

17 (cont.)

No mortal man has perceived her as she wheels among them; 25
but you, listen to the undeceiving course of my argument.
For all of these are equal and of like age in their birth,
but each has charge of a different office, and each its own character,
and they hold sway in turn as time comes round.
And besides these nothing comes to be, nor ceases; 30
for if they were being destroyed continually, they would be no longer.
And what could increase this All? and coming from where?
and how could it perish, since nothing is empty of these?
But these very things are, and running through one another
they become now one thing, now another, and yet forever and
continuously the same. 35

21

But come, look upon the witnesses to my earlier words,
if anything in what came before was wanting in substance as to form:
the sun, warm to look on and bright in every direction,
and all the immortal things that are steeped in heat and in shining ray,
and rain, in all things dark and chilling; 5
and out of earth stream forth things deep-rooted and solid.
In Wrath they are all of different form and set apart,
but they come together in Love and are longed for by one another.
For out of these comes everything that was and is and shall be:

21 (cont.)

Simplic. in Phys., p. 159,13 sqq.

δένδρεά τ' ἐβλάστησε καὶ ἄνδρες ἡδὲ γυναῖκες,
θῆρες τ' οἰωνοὶ τε καὶ ὕδατοθρέμμονες ἰχθυῖς,
καὶ τε θεοὶ δολιχαίωνες τιμῇσι φέριστοι.
αὐτὰ γὰρ ἔστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα
γίγνεται ἀλλοιωπά· τόσον διὰ κρήσις ἀμείβει.

10

76

Plut., Quaest. conv. 618 B

τοῦτο μὲν ἐν κόγχαισι θαλασσονόμων βαρυνώτοις,
ἔνθ' ὄψει χθόνα χρωτὸς ὑπέρτατα ναιετάουσιν.
ναὶ μὴν κηρύκων τε λιθορρίνων χελύων τε·

23

Simplic. in Phys., p. 160,1 sqq.

ὥς δ' ὁπόταν γραφέες ἀναθήματα ποικίλλωσιν
ἄνδρες ἀμφὶ τέχνης ὑπὸ μήτιος εὖ δεδαῶτε,
οἷτ' ἐπεὶ οὖν μάρψωσι πολύχροα φάρμακα χερσίν,
ἁρμονίῃ μεῖζαντε τὰ μὲν πλέω, ἄλλα δ' ἐλάσσω,
ἐκ τῶν εἶδεα πᾶσιν ἀλίγκια πορσύνουσι,
δένδρεά τε κτίζοντε καὶ ἄνδρας ἡδὲ γυναῖκας
θῆρας τ' οἰωνοὺς τε καὶ ὕδατοθρέμμονας ἰχθυῖς
καὶ τε θεοὺς δολιχαίωνας τιμῇσι φερίστους·
οὕτω μὴ σ' ἀπάτη φρένα καινύτω ἄλλοθεν εἶναι
θνητῶν, ὅσα γε δῆλα γεγάκασιν ἄσπετα, πηγῇν,

5

10

21 (cont.)

trees have sprung from them, and men and women, 10
and beasts and birds and water-nurtured fish,
and the long-lived gods, highest in honours.
For these very things are, and running through one another
they come to look otherwise — so far does blending change them.

76

This, for one, in the heavy-backed shells of sea-dwellers,
where you will see earth dwelling on the uppermost parts of the flesh.
Yes, and in stony-skinned whelks and in tortoises.

23

As when painters are decorating votive tablets —
men well taught in their craft by skill —
who, when they have seized pigments of many colours in their hands,
and mixed them in harmony, more of these and less of those,
out of them furnish shapes resembling all things, 5
fashioning trees and men and women,
and beasts and birds and water-nurtured fish,
and the long-lived gods, highest in honours:
so let no deceit overcome your mind, that from any other source
comes the spring of mortal things, all the countless things that have
plainly come to be, 10

23 (cont.)

Simplic. in Phys., p. 160,1 sqq.

ἀλλὰ τορῶς ταῦτ' ἴσθι, θεοῦ πάρα μῦθον ἀκούσας.

26

Simplic. in Phys., p. 33,18 sqq.

ἐν δὲ μέρει κρατέουσι περιπλομένοιο κύκλοιο,
καὶ φθίνει εἰς ἄλληλα καὶ αὖξεται ἐν μέρει αἴσης.
αὐτὰ γὰρ ἔστιν ταῦτα, δι' ἀλλήλων δὲ θέοντα
γίγνονται ἄνθρωποι τε καὶ ἄλλων ἔθνεα θηρῶν
ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἓνα κόσμον,
ἄλλοτε δ' αὖ δίχ' ἕκαστα φορούμενα Νείκεος ἔχθει,
εἰσόκεν ἓν συμφύντα τὸ πᾶν ὑπένερθε γένηται.
οὕτως ἦι μὲν ἓν ἐκ πλεόνων μεμάθηκε φύεσθαι,
ἡδὲ πάλιν διαφύντος ἐνὸς πλέον' ἐκτελέθουσι,
τῇ μὲν γίγνονταί τε καὶ οὐ σφισιν ἔμπεδος αἰών·
ἦι δὲ τάδ' ἀλλάσσοντα διαμπερὲς οὐδαμὰ λήγει,
ταύτηι δ' αἰὲν ἔασιν ἀκίνητοι κατὰ κύκλον.

5

10

35

Simplic. in Cael., p. 529,1 sqq.

αὐτὰρ ἐγὼ παλίνορσος ἐλεύσομαι ἐς πόρον ὕμνων,
τὸν πρότερον κατέλεξα, λόγου λόγον ἐξοχετεύων,
κεῖνον· ἐπεὶ Νεῖκος μὲν ἐνέρτατον ἵκετο βένθος
δίνης, ἐν δὲ μέσῃ Φιλότης στροφάλιγι γένηται,
ἐν τῇ δὴ τάδε πάντα συνέρχεται ἐν μόνον εἶναι,

5

23 (cont.)

but know this clearly, since you have heard the tale from a god.

26

And they hold sway in turn as the cycle comes round,
and they wane into one another and grow again in the turn appointed.
For these very things are, and running through one another
they become men and the tribes of the other beasts,
at one time coming together through Love into a single order, 5
at another each borne apart by the hatred of Strife,
until, grown together into one, the All is brought under.
So, in so far as the one has learned to grow out of many,
and again, as the one grows apart, many come forth,
to that extent they come to be, and their lifetime is not steadfast; 10
but in so far as these never cease from interchanging continually,
to that extent they are forever unmoved throughout the cycle.

35

But I shall turn back again to the path of songs
which I told before, channelling one argument out of another —
to that one. When Strife had reached the lowest depth
of the whirl, and Love had come to be in the middle of the eddy,
there indeed do all these things come together to be one alone, 5

35 (cont.)

Simplic. in Cael., p. 529,1 sqq.

οὐκ ἄφαρ, ἀλλὰ θελημὰ συνιστάμεν' ἄλλοθεν ἄλλα.
τῶν δέ τε μισγομένων χειτ' ἔθνεα μυρία θνητῶν·
πολλὰ δ' ἄμεικτ' ἔστηκε κεραιομένοισιν ἐναλλάξ,
ὅσσοι ἔτι Νεῖκος ἔρυκε μετάρσιον· οὐ γὰρ ἀμεμφέως
τῶν πᾶν ἐξέστηκεν ἐπ' ἔσχατα τέρματα κύκλου,
ἀλλὰ τὰ μέν τ' ἐνέμιμνε μελέων τὰ δέ τ' ἐξεβέβηκει.
ὅσσον δ' αἰὲν ὑπεκπροθέοι, τόσον αἰὲν ἐπήϊει
ἠπιόφρων Φιλότητος ἀμεμφέος ἄμβροτος ὁρμή·
αἶψα δέ θνέτ' ἐφύοντο, τὰ πρὶν μάθον ἄθάναντ' εἶναι,
ζωρά τε τὰ πρὶν ἄκρητα διαλλάξαντα κελεύθους.
τῶν δέ τε μισγομένων χειτ' ἔθνεα μυρία θνητῶν,
παντοίαις ιδέησιν ἄρηρότα, θαῦμα ιδέσθαι.

10

15

98

Simplic. in Phys., p. 32,6 sq.

ἡ δὲ Χθὼν τούτοις ἴση συνέκυρσε μάλιστα,
Ἥφαίστῳ τ' ὄμβρῳ τε καὶ αἰθέρι παμφανόωντι,
Κύπριδος ὀρμισθεῖσα τελείοις ἐν λιμένεσσιν,
εἴτ' ὀλίγον μείζων εἴτε πλεόνεσσιν ἐλάσσων·
ἐκ τῶν αἰμά τε γέντο καὶ ἄλλης εἶδεα σαρκός.

5

35 (cont.)

not at once, but joining willingly, some from one quarter, some from another.

And as they mingled, countless tribes of mortal things poured forth;
but many stood unmixed, alternating with those being blended,
all that Strife still held back aloft. For not blamelessly had it
withdrawn from them wholly to the outermost limits of the circle, 10
but part of it remained within the limbs, and part had gone out.

And by as much as it ever ran out ahead, by so much there ever came on
the kindly-hearted immortal onrush of blameless Love.

And at once those things grew mortal that before had learned to be
immortal,
and things before unmixed grew mixed, exchanging their paths. 15
And as they mingled, countless tribes of mortal things poured forth,
fitted out with shapes of every kind, a wonder to behold.

98

And Earth met with these in near-equal measure —
with Hephaestus and with rain and with all-shining aither —
anchored in the perfect harbours of Cypris,
whether a little more, or less among more;
and out of these came blood and the forms of other flesh. 5

20

Simplic. in Phys., p. 1124,12 sqq.

τοῦτο μὲν ἂν βροτέων μελέων ἀριδείκετον ὄγκον·
ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἓν ἅπαντα
γυῖα, τὰ σῶμα λέλογχε, βίου θαλέθοντος ἐν ἀκμῇ·
ἄλλοτε δ' αὖτε κακῇσι διατμηθέντ' Ἐρίδεσσι
πλάζεται ἄνδιχ' ἕκαστα περὶ ῥηγμῖνι βίοιο.
ὥς δ' αὖτως θάμνοισι καὶ ἰχθύσιν ὑδρομελάθοις
θηρσί τ' ὀρειλεχέεσσιν ἰδὲ πτεροβάμοσι κύμβαις.

5

6

Tzetzes, Ex. in Iliad., p. 53,22 sq.; Aetios I 3,20

τέσσαρα γὰρ πάντων ῥιζώματα πρῶτον ἄκουε·
Ζεὺς ἀργῆς Ἥρη τε φερέσβιος ἠδ' Αἰδωνεύς
Νῆστίς θ', ἥ δακρύοις τέγγει κρούνωμα βρότειον.

7

Hesychios, «ἀγέννητα»

ῥιζώματα> . . . ἀγέννητα . . .

16

Hippolytos, Haer. VII 29,10

ἦι γὰρ καὶ πάρος ἔσκε, καὶ ἔσσεται, οὐδέ ποτ', οἶω,
τούτων ἀμφοτέρων κενεώσεται ἄσπετος αἰών.

20

This is conspicuous in the bulk of mortal limbs:
at one time, coming together through Love, all
the limbs that have obtained a body meet into one, at the peak of
flourishing life;
at another, cut apart again by wicked Quarrels,
each wanders separately about the breakers of life.
And just so it is with bushes, and with water-housed fish,
and mountain-lying beasts, and wing-faring boats.

5

6

Hear first the four roots of all things:
shining Zeus, and life-bearing Hera, and Aidoneus,
and Nestis, who with her tears moistens the mortal spring.

7

⟨the roots⟩ . . . ungenerated . . .

16

For as it was before, so shall it be; nor ever, I think,
shall boundless time be emptied of these two.

8

Aetios I 30,1 (Ps.-Plut.)

ἄλλο δέ τοι ἔρέω· φύσις οὐδενός ἐστιν ἀπάντων
θνητῶν, οὐδέ τις οὐλομένου θανάτοιο τελευτή,
ἀλλὰ μόνον μίξις τε διάλλαξις τε μιγέντων
ἐστί, φύσις δ' ἐπὶ τοῖς ὀνομάζεται ἀνθρώποισιν.

15

Plut., Adv. Col. 1113 D

οὐκ ἂν ἀνὴρ τοιαῦτα σοφὸς φρεσὶ μαντεύσαιτο,
ὥς ὄφρα μὲν τε βιώσι, τὸ δὴ βίοντον καλέουσι,
τόφρα μὲν οὖν εἰσίν, καὶ σφιν πάρα δειλὰ καὶ ἐσθλά,
πρὶν δὲ πάγεν τε βροτοὶ καὶ <ἐπεὶ> λύθεν, οὐδὲν ἄρ' εἰσιν.

11

Plut., Adv. Col. 1113 C

νήπιοι· οὐ γάρ σφιν δολιχόφρονές εἰσι μέριμναι,
οἳ δὴ γίγνεσθαι πάρος οὐκ ἐὼν ἐλπίζουσιν
ἢ τι καταθνήσκειν τε καὶ ἐξόλλυσθαι ἀπάντη.

12

Ps.-Arist., De Mel. Xen. Gorg. 2, 975b 1 sq.

ἔκ τε γὰρ οὐδὰμ' ἐόντος ἀμήχανόν ἐστι γενέσθαι
καὶ τ' ἐὼν ἐξαπολέσθαι ἀνήνυστον καὶ ἄπυστον·
αἰεὶ γὰρ τῇ γ' ἔσται, ὅπῃ κέ τις αἰὲν ἐρείδῃ.

8

And another thing I shall tell you. There is no birth of any one
of all mortal things, nor any ending in accursed death,
but only mixture, and interchange of what has been mixed,
is there; and 'birth' is the name men give to it.

15

A wise man would not divine such things in his heart:
that, for as long as they live what they call a lifetime,
for so long they are, and evils and goods attend them,
but before mortals were compacted and <after> they were loosed, they
are nothing at all.

11

Fools — for their thoughts are not far-reaching —
who suppose that what was not before comes to be,
or that anything dies and is utterly destroyed.

12

For out of what in no way is, it is impossible that anything come to be,
and that what is should perish is unaccomplishable and unheard of;
for it will always be there, wherever one may ever press it.

10

Plut., Adv. Col. 1113 B

. . . θάνατον ἀλοίτην . . .

9

Plut., Adv. Col. 1113 A/B

οἱ δ' ὅτε μὲν κατὰ φῶτα μιγέντ' εἰς αἰθέρ' ἵκωνται
ἢ κατὰ θηρῶν ἀγροτέρων γένος ἢ κατὰ θάμνων
ἢ κατ' οἰωνῶν, τότε μὲν τὸ <λέγουσι> γενέσθαι·
εὗτε δ' ἀποκρινθῶσι, τὰ δ' αὖ δυσδαίμονα πότμον·
ἢ θέμις <οὐ> καλέουσι, νόμῳ δ' ἐπίφημι καὶ αὐτός.

5

13

Aetios I 18,2

οὐδέ τι τοῦ παντὸς κενεὸν πέλει οὐδὲ περισσόν.

22

Simplic. in Phys., p. 160,28 sqq.

ἄρθμια μὲν γὰρ ταῦτα ἑαυτῶν πάντα μέρεσσιν,
ἠλέκτωρ τε χθών τε καὶ οὐρανὸς ἡδὲ θάλασσα,
ὅσσα φιν ἐν θνητοῖσιν ἀποπλαχθέντα πέφυκεν.
ὥς δ' αὐτως ὅσα κρᾶσιν ἐπαρκέα μᾶλλον ἔασιν,
ἀλλήλοισι ἔστερκται ὁμοιωθέντ' Ἀφροδίτῃ.
ἐχθρὰ <δ' ἅ> πλεῖστον ἀπ' ἀλλήλων διέχουσι μάλιστα
γέννηι τε κρήσει τε καὶ εἴδεσιν ἐκμάκτοισι,
πάντῃ συγγίνεσθαι ἀήθεα καὶ μάλα λυγρὰ
Νείκεος ἐννεσίησιν, ὅτι σφίσι γένναν ἔοργεν.

5

10

... avenging death ...

9

But when, mingled in the shape of a man, they come into the aither,
or in the kind of wild beasts, or of bushes,
or of birds, then men <say> that this is to be born;
and when they are separated, they call that in turn ill-starred doom.
They do <not> call it as is right; but I too speak by their custom.

5

13

Nor is any part of the All empty, nor superfluous.

22

For all these are joined in friendship with their own parts —
the beaming sun, and earth, and heaven, and sea —
all of them that have been born, strayed apart, among mortal things.
And just so, all that are the better fitted for blending
are held dear by one another, made alike by Aphrodite.
But hostile <are those that> stand furthest apart from one another
in birth and in blending and in their moulded forms,
in every way unused to come together, and very grievous,
at the biddings of Strife, since it has wrought their birth.

5

36

Stob. I, p. 121,14

τῶν δὲ συνερχομένων ἐξ ἔσχατον ἴστατο Νεῖκος.

29

Hippol., Haer. VII 29,13

οὐ γὰρ ἀπὸ νώτοιο δύο κλάδοι αἰσσονται,
οὐ πόδες, οὐ θοὰ γοῦνα, οὐ μήδεα γεννήεντα,
ἀλλὰ σφαῖρος ἔην καὶ <πάντοθεν> ἴσος ἐαυτῶι.

27

Plut., De fac. 926 E; Simplic. in Phys., p. 1183,30 sq.

ἔνθ' οὕτ' Ἡελίοιο διείδεται ὠκέα γυῖα
οὐδὲ μὲν οὐδ' αἴης λάσιον μένος οὐδὲ θάλασσα·
οὕτως Ἀρμονίης πυκινῶι κρύφωι ἐστήρικται
Σφαῖρος κυκλοτερὴς μονίῃ περιηγεί γαίῳν.

28

Stob. I, p. 144,20 sq.

ἀλλ' ὃ γε πάντοθεν ἴσος <ἔην> καὶ πάμπαν ἀπείρων
Σφαῖρος κυκλοτερὴς μονίῃ περιηγεί γαίῳν.

27a

Plut., Max. cum princ. 777 C

οὐ στάσις οὐδέ τε δῆρις ἀναίσιμος ἐν μελέεσσιν.

36

And as they came together, Strife stood out at the furthest edge.

29

For no two branches dart out from his back,
no feet, no swift knees, no begetting parts,
but he was a sphere, and <from every side> equal to himself.

27

There neither are the swift limbs of the Sun made out,
nor yet the shaggy strength of earth, nor the sea:
so fast is he fixed in the close covert of Harmony,
a rounded Sphere, rejoicing in his encircling solitude.

28

But he <was> equal from every side and altogether without limit,
a rounded Sphere, rejoicing in his encircling solitude.

27a

No faction, nor unseemly quarrel, in his limbs.

30

Arist., Met. B 4, 1000b 14 sq.

αὐτὰρ ἐπεὶ μέγα Νεῖκος ἐνὶ μελέεσσιν ἐθρέφθη
ἐς τιμὰς τ' ἀνόρουσε τελειομένοιο χρόνιοι,
ὅς σφιν ἀμοιβαῖος πλατέος παρ' ἐλήλαται ὄρκου...

31

Simplic. in Phys., p. 1184,4

πάντα γὰρ ἐξείης πελεμίζετο γυῖα θεοῖο.

37

Arist., Gen. corr. B 6, 333b 2 sq.

αὔξει δὲ χθὼν μὲν σφέτερον δέμας, αἰθέρα δ' αἰθήρ.

53

Arist., Phys. B 4, 196a 21 sq.; Gen. corr. B 6, 334a 3

οὕτω γὰρ συνέκυρσε θεῶν τοτέ, πολλάκι δ' ἄλλως.

51

Herod. Alex., Schem. Hom., in: Etym. Gud., p. 745

καρπαλίμως δ' ἀνόπαιον . . .

55

Arist., Meteor. B 3, 356a 25

ἰδρῶτα τῆς γῆς <θάλασσαν>

30

But when great Strife had been nursed up within the limbs
and leapt to its honours as the time was fulfilled —
the time that has been driven for them in turn by a broad oath . . .

31

For one after another all the limbs of the god were shaken.

37

Earth increases its own frame, and aither increases aither.

53

For so it chanced to run together then, though often otherwise.

51

and swiftly upward . . .

55

⟨the sea,⟩ sweat of the earth

39

Arist., Cael. B 13, 294a 26 sq.

εἵπερ ἀπείρονα γῆς τε βάθη καὶ δαψιλὸς αἰθήρ,
ὥς διὰ πολλῶν δὴ γλώσσης ῥηθέντα ματαίως
ἐκκέχυται στομάτων, ὀλίγον τοῦ παντὸς ἰδόντων.

54

Arist., Cael. B 13, 294a 26 sq.

αἰθήρ <δ' αὖ> μακρῆισι κατὰ χθόνα δύετο ρίζαις.

56

Hephaist., Ench. 1, p. 2,13

ἄλς ἐπάγῃ ριπῆισιν ἐωσμένος ἡελίοιο.

52

Prokl. in Tim. II, p. 8,28

πολλὰ δ' ἔνερθε οὐδεὸς πυρὰ καίεται.

38

Clem. Alex., Strom. V 48,3

εἰ δ' ἄγε τοι λέξω πρῶθ' ἡλικά τ' ἀρχήν,
ἐξ ὧν δὴλ' ἐγένοντο τὰ νῦν ἐσορῶμεν ἅπαντα,
γαῖά τε καὶ πόντος πολυκύμων ἡδ' ὑγρὸς ἀήρ
Τιτάν ἡδ' αἰθήρ σφίγγων περὶ κύκλον ἅπαντα.

39

If indeed the depths of earth were boundless, and the aither ample —
as has been idly poured out by the tongue from many
mouths, of men who have seen but a little of the All.

54

And aither <in turn> sank down beneath the earth with long roots.

56

Salt was compacted, driven together by the beatings of the sun.

52

And many fires burn beneath the ground.

38

Come now, I shall tell you first the beginning, of like age with them,
out of which all that we now look upon came plainly to be:
earth, and the many-billowed sea, and moist air,
and the Titan aither, binding all things round in a circle.

40

Plut., De fac. 920 C

ἥλιος ὄξυβελῆς ἡδ' ἰλάειρα σελήνη.

44

Plut., De Pyth. or. 400 B

ἀνταυγεῖ πρὸς Ὀλυμπον ἀταρβήτοισι προσώποις.

41

Macrob., Sat. I 17,46

ἀλλ' ὁ μὲν ἀλισθεῖς μέγαν οὐρανὸν ἀμφιπολεύει.

48

Plut., Quaest. plat. 1006 F

νύκτα δὲ γαῖα τίθησιν ὑφισταμένοιο φάεσσι.

49

Plut., Quaest. conv. 720 E

νυκτὸς ἐρημαῖης ἀλαώπιδος . . .

47

Anecd. Gr., Bekker I, p. 337,16

ἄθρεϊ μὲν γὰρ ἄνακτος ἐναντίον ἀγέα κύκλον.

43

Plut., De fac. 929 E

ὥς αὐγὴ τύψασα σεληναίης κύκλον εὐρύν . . .

40

the sharp-darting sun and the gentle moon.

44

It flashes back toward Olympus with undaunted face.

41

But he, gathered into one, circles about the great heaven.

48

And earth makes night, by standing in the way of the light.

49

of lonely, blind-eyed night . . .

47

For she gazes upon the holy circle of her lord, opposite.

43

So the ray, having struck the broad circle of the moon . . .

46

Plut., De fac. 925 B

†ἄρματος ὥς πέρι χνοίῃ ἐλίσσεται††
ἢ τε παρ' ἄκρην† . . .

45

Achilles, Isag. 16, p. 43,6

κυκλοτερές περὶ γαῖαν ἐλίσσεται ἀλλότριον φῶς.

42

Plut., De fac. 929 C

ἀπεστέγασεν δέ οἱ αὐγὰς
ἔστ' ἂν ἴῃ καθύπερθεν, ἀπεσκνίφωσε δὲ γαίης
τόσσον ὅσον τ' εὖρος γλαυκώπιδος ἔπλετο μήνης.

50

Tzetzes, Alleg. Iliad. O 84

Ἴρις δ' ἐκ πελάγους ἄνεμον φέρει ἢ μέγαν ὄμβρον.

149

Plut., Quaest. conv. 683 E

ἄερα . . . νεφεληγερέτην.

84

Arist., Sens. 2, 437b 26 sqq.

ὥς δ' ὅτε τις πρόοδον νοέων ὠπλίσσατο λύχνον
χειμερίην διὰ νύκτα, πυρὸς σέλας αἰθομένοιο
ἄψας, παντοίων ἀνέμων λαμπτήρας ἀμοργούς,
οἳ τ' ἀνέμων μὲν πνεῦμα διασκιδνᾷσιν ἀέντων,

46

†as the nave revolves about the chariot†
†which along the rim† . . .

45

A light not her own circles round the earth in a ring.

42

And she cut off his rays
for as long as she goes above, and she darkened of the earth
as much as was the breadth of the gray-eyed moon.

50

Iris brings from the sea a wind, or a great rain.

149

the air . . . the cloud-gatherer.

84

As when a man, with a journey in mind, makes ready a lamp,
a gleam of blazing fire, through a wintry night,
kindling it, and fitting linen screens against winds of every kind,
which scatter the breath of the blowing winds,

84 (cont.)

Arist., Sens. 2, 437b 26 sqq.

φῶς δ' ἔξω διαθρῶισκον, ὅσον ταναώτερον ἦεν,
λάμπεςκεν κατὰ βηλὸν ἀτειρέσιν ἀκτίνεσσιν·
ὥς δὲ τότε' ἐν μήνιγξιν ἐεργμένον ὠγύγιον πῦρ
λεπτηϊσὶν <τ> ὀθόνηισι λοχάζετο κύκλοπα κούρην,
<αῖ> χοάνηισι δίαντα τετρήατο θεσπεσίηισιν·
αἶ δ' ὕδατος μὲν βένθος ἀπέστεγον ἀμφινάεντος,
πῦρ δ' ἔξω διέεσκον, ὅσον ταναώτερον ἦεν.

5

10

86

Simplic. in Cael., p. 529,21 sq.

ἐξ ὧν ὄμματ' ἔπηξεν ἀτειρέα δι' Ἀφροδίτη.

87

Simplic. in Cael., p. 529,24 sq.

γόμοις ἀσκήσασα καταστόργοις Ἀφροδίτη.

33

Plut., De am. mult. 95 A

ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐγόμεωσεν καὶ ἔδησε . . .

34

Ps.-Arist., Meteor. Δ 4, 382a 1 sq.

ἄλφιτον ὕδατι κολλήσας . . .

84 (cont.)

while the light, leaping out — as much of it as was finer — 5
shone across the threshold with unwearying rays:
so then the primeval fire, shut up in membranes
and in fine tissues, lay in ambush in the round pupil,
‹tissues› which were pierced right through with wondrous channels;
and these kept out the deep of the water flowing round, 10
but let the fire pass out — as much of it as was finer.

86

Out of which divine Aphrodite fashioned unwearying eyes.

87

Aphrodite, having wrought them with rivets of affection.

33

As when fig-juice has riveted white milk and bound it . . .

34

having glued barley-meal together with water . . .

91

Alex. Aphrod., Quaest. nat. II 23, p. 72,9 sq.

οἶνωι . . . μᾶλλον ἐνάρθμιον, αὐτὰρ ἐλαίωι
οὐκ ἐθέλει.

95

Simplic. in Cael., p. 529,26 sq.

Κύπριδος ἐν παλάμησιν ὅτε ξὺμ πρῶτ' ἐφύοντο.

85

Simplic. in Phys., p. 331,6 sq.

ἡ δὲ φλοῖξ ἰλάειρα μινυνθαδῆς τύχε γαίης.

96

Simplic. in Phys., p. 300,20 sq.

ἡ δὲ χθὼν ἐπίηρος ἐν εὐστέρνοις χοάνοισι
τῷ δύο τῶν ὀκτῶ μερέων λάχε Νήστιδος αἴγλης,
τέσσαρα δ' Ἡφαίστοιο· τὰ δ' ὅστέα λευκὰ γέγοντο
Ἀρμονίης κόλλησιν ἀρηρότα θεσπεσίηθεν.

91

with wine . . . more in union; but with oil
it will not.

95

when they first grew together in the palms of Cypris.

85

And the gentle flame met with a scant portion of earth.

NOTE: the B-number read back for this heading was inconsistent (B 86 / B 85); in Diels-Kranz this verse is B 85.

96

And kindly earth, in her broad-breasted crucibles,
obtained two parts out of the eight of the bright gleam of Nestis,
and four of Hephaestus; and white bones came to be,
fitted together by the gluings of Harmony, divinely.

NOTE: read back consistently as B 85; in Diels-Kranz this fragment is B 96.

ΠΕΡΙ ΦΥΣΕΩΣ

Βιβλίον β'

ON NATURE

Book II

72

Athenaios VIII 10, 334 B

πῶς καὶ δένδρεα μακρὰ καὶ εἰνάλιοι καμασῆνες

57

Simplic. in Cael., p. 586, 12, p. 587, 1 sq.

ἦι πολλαὶ μὲν κόρσαι ἀναύχενες ἐβλάστησαν,
γυμνοὶ δ' ἐπλάζοντο βραχίονες εὐνιδες ὤμων,
ὄμματά τ' οἷ' ἐπλανᾶτο πενητεύοντα μετώπων.

58

Simplic. in Cael., p. 587, 18 sq.

μουνομελῇ ἔτι τὰ γυῖα
ὄντα ἐπλανᾶτο

139

Porph., Abst. II 31

(5) οἶμι' ὅτι οὐ πρόσθεν με διώλεσε νηλεὲς ἡμαρ,
πρὶν σχέτλι' ἔργα βορᾶς περὶ χεῖλεσι μητίσασθαι.

59

Simplic. in Cael., p. 587, 20 sq.

αὐτὰρ ἐπεὶ κατὰ μεῖζον ἐμίσγετο δαίμονι δαίμων,
ταῦτά τε συμπίπτεσκον, ὅπῃ συνέκυρσεν ἕκαστα,
ἄλλα τε πρὸς τοῖς πολλὰ διηνεκῇ ἐξεγένοντο.

72

How too the tall trees, and the fishes of the sea

57

Here many neckless heads sprouted up,
and bare arms wandered, widowed of shoulders,
and eyes strayed alone, in want of foreheads.

58

the limbs, being still single-membered,
wandered about

139

Alas that the pitiless day did not destroy me sooner,
before I contrived cruel deeds of devouring about my lips.

1 Versus ex papyro Strasburgensi

2 Versus ex papyro Strasburgensi

3 Versus ex papyro Strasburgensi

4 Versus ex papyro Strasburgensi

59

But when divinity was mingled with divinity in greater measure,
these things fell together as each chanced to meet,
and many others besides these came to be continuously.

60

Plut., Adv. Col. 1123 B

εἰλίποδ' ἀκριτόχειρα . . .

61

Aelian., Nat. an. XVI 29

πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστερνα φύεσθαι,
βουγενὴ ἀνδρόπρωιρα, τὰ δ' ἔμπαλιν ἐξανατέλλειν
ἀνδροφυῇ βούκρανα, μεμειγμένα τῇ μὲν ἀπ' ἀνδρῶν
τῇ δὲ γυναικοφυῇ, σκιεροῖς ἡσκημένα γυίοις.

62

Simplic. in Phys., p. 381, 29 sqq.

νῦν δ' ἄγ', ὅπως ἀνδρῶν τε πολυκλαύτων τε γυναικῶν
ἐννουχίους ὀρπηκας ἀνήγαγε κρινόμενον πῦρ,
τῶνδε κλύ'· οὐ γὰρ μῦθος ἀπόσκοπος οὐδ' ἀδαήμων.
οὐλοφυεῖς μὲν πρῶτα τύποι χθονὸς ἐξανέτελλον,
ἀμφοτέρων ὕδατός τε καὶ ἴδεος αἶσαν ἔχοντες·
τοὺς μὲν πῦρ ἀνέπεμπε θέλον πρὸς ὅμοιον ἰκέσθαι,
οὔτε τί πω μελέων ἐρατὸν δέμας ἐμφαίνοντας
οὔτ' ἐνοπὴν οἶόν τ' ἐπιχώριον ἀνδράσι γυῖον.

5

71

Simplic. in Cael., p. 529, 28 sq.

εἰ δέ τί σοι περὶ τῶνδε λιπόξυλος ἔπλετο πίστις,
πῶς ὕδατος γαίης τε καὶ αἰθέρος ἡελίου τε
κιρναμένων εἶδη τε γενοῖατο χροῖά τε θνητῶν

60

shambling-footed, with hands past counting . . .

61

Many came to be with faces and breasts on both sides,
ox-kindred with the prow of a man, and others sprang up in turn
man-kindred with the heads of oxen, mingled, here from men
and there of woman's growth, furnished with shadowy parts.

62

But now come: how of men and of much-lamenting women
the fire, as it was being separated out, brought up the night-born shoots

—

hear this; for my tale is not wide of the mark, nor unknowing.
First there sprang up out of the earth whole-natured forms,
having a portion of both, of water and of heat;
these the fire sent up, wishing to reach its like,
showing as yet no lovely frame of limbs,
nor the voice, nor the member native to men.

5

71

But if your belief about these matters was in any way wanting in
substance —
how, out of water and earth and aither and sun
when they are mixed, the forms and colours of mortal things could
come to be,

71 (cont.)

Simplic. in Cael., p. 529, 28 sq.

τόσσ', ὅσα νῦν γεγάασι συναρμιοσθέντ' Ἀφροδίτῃ . . .

73

Simplic. in Cael., p. 530, 4 sq.

ὥς δὲ τότε χθόνα Κύπρις, ἐπεὶ τ' ἐδίηνεν ἐν ὄμβρῳ,
ἴδεα ποιπνύουσα θεῶι πυρὶ δῶκε κρατῦναι . . .

75

Simplic. in Cael., p. 530, 7 sq.

τῶν δ' ὅσ' ἔσω μὲν πυκνά, τὰ δ' ἔκτοθι μανὰ πέπηγε,
Κύπριδος ἐν παλάμῃσι πλάδης τοιῆσδε τυχόντα.

97

Arist., Part. anim. A 1, 640a 20 sq.

ῥάχιν.

79

Arist., Gen. anim. A 23, 731a 1 sq.

οὕτω δ' ὠιοτοκεῖ μακρὰ δένδρεα πρῶτον ἐλαίας.

74

Plut., Quaest. conv. 685 F

φῦλον ἄμιουσον ἄγουσα πολυσπερέων καμασῆνων.

71 (cont.)

so many as have now come to be, fitted together by Aphrodite . . .

73

And as then Cypris, when she had moistened earth in rain,
busily working at the forms, gave them to swift fire to harden . . .

75

Of these, all that are dense within but loosely compacted without,
having met with such dampness in the palms of Cypris.

97

the backbone.

79

So the tall trees first bear eggs — the olives.

74

leading the songless tribe of wide-scattered fishes.

82

Arist. Meteor. Δ 9, 387b 4 sq.

ταὐτὰ τρίχες καὶ φύλλα καὶ οἰωνῶν πτερὰ πυκνά
καὶ λεπίδες γίνονται ἐπὶ στιβαροῖσι μέλεσιν.

83

Plut., De fort. 98 D

αὐτὰρ ἐχίνοις
ὄξυβελεῖς χαῖται νώτοις ἐπιτεφρίκασιν.

66

Schol. ad Eur., Phoin. 18

«εἷς» σχιστοὺς λειμῶνας ... Ἀφροδίτης.

64

Plut., Quaest. nat. 917 C

τῷ δ' ἐπὶ καὶ Πόθος εἴσι δι' ὄψιος ἀμμυμνήσκων . . .

63

Arist., Gen. anim. A 18, 722b 12

ἀλλὰ διέσπασται μελέων φύσις· ἡ μὲν ἐν ἀνδρὸς . . .

65

Arist., Gen. anim. A 17, 723a 23 sq.

ἐν δ' ἐχύθη καθαροῖσι· τὰ μὲν τελέθουσι γυναῖκες,
ψύχεος ἀντιάσαντα, «τὰ δ' ἔμπαλιν ἄρρενα θερμοῦ».

82

The same things are hair, and leaves, and the close plumage of birds,
and scales that grow upon stout limbs.

83

But for hedgehogs,
sharp-pointed bristles bristle upon their backs.

66

⟨into⟩ the cloven meadows . . . of Aphrodite.

64

And upon him comes Desire too, reminding him through sight . . .

63

But the nature of the limbs is torn apart: one part in the man's . . .

65

And it was poured into pure places; and some turn out women,
having met with cold, ⟨and others, on the contrary, males, with heat.⟩

67

Galen. in Epid. VI 48, Kühn XVII, 1, p. 1002

ἐν γὰρ θερμότερῳ τοκάς ἄρρενος ἔπλετο γαστήρ·
καὶ μέλανες διὰ τοῦτο καὶ ἀνδρωδέστεροι ἄνδρες
καὶ λαχνήεντες μᾶλλον.

70

Ruf. Ephes., De nom. part., p. 166, 11 sq. Daremberg

ἄμνιον.

150

Plut., Quaest. conv. 683 E

πολυαίματον ἦπαρ.

69

Prokl. in Remp. II, p. 34, 26

δίγονοι.

68

Arist., Gen. anim. Δ 8, 777a 7 sq.

μηνὸς ἐν ὀγδοάτῳ δεκάτῃ πύον ἔπλετο λευκόν.

81

Plut., Quaest. nat. 912 C

οἶνος ἀπὸ φλοιοῦ πέλεται σαπὲν ἐν ξύλῳ ὕδωρ.

67

For the belly that bears the male came to be in the warmer part;
and for this reason men are dark and more manly
and shaggier.

70

the birth-caul.

150

the blood-rich liver.

69

twice-bearing.

68

On the tenth of the eighth month the white discharge came to be.

81

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

ὦδε δ' ἀναπνεῖ πάντα καὶ ἐκπνεῖ· πᾶσι λίφαιμοι
 σαρκῶν σύριγγες πύματον κατὰ σῶμα τέτανται,
 καὶ σφιν ἐπὶ στομίοις πυκιναῖς τέτρηνται ἄλοξιν
 ῥινῶν ἔσχατα τέρθρα διαμπερές, ὥστε φόνον μὲν
 5 κεύθειν, αἰθέρι δ' εὐπορίην διόδοισι τετμησθαι.
 ἔνθεν ἔπειθ' ὁπόταν μὲν ἀπαΐξῃ τέρην αἷμα,
 αἰθήρ παφλάζων καταΐσσεται οἷδματι μάργῳ,
 εὔτε δ' ἀναθρῶισκη, πάλιν ἐκπνέει, ὥσπερ ὅταν παῖς
 κλεψύδρῃ παίζῃσι διειπετέος χαλκοῖο·
 10 εὔτε μὲν αὐλοῦ πορθμὸν ἐπ' εὐειδεῖ χειρὶ θεῖσα
 εἰς ὕδατος βάπτῃσι τέρην δέμας ἀργυφέοιο,
 οὐδ' ἔτ' ἐς ἄγγοσδ' ὄμβρος ἐσέρχεται, ἀλλὰ μιν εἵργει
 ἄερος ὄγκος ἔσωθε πεσὼν ἐπὶ τρήματα πυκνά,
 εἰσόκ' ἀποστεγάσῃ πυκινὸν ῥόον· αὐτὰρ ἔπειτα
 15 πνεύματος ἐλλείποντος ἐσέρχεται αἷσιμον ὕδωρ.
 ὥς δ' αὐτως, ὅθ' ὕδωρ μὲν ἔχῃ κάτα βένθεα χαλκοῦ
 πορθμοῦ χωσθέντος βροτέῳ χροῖ ἡδὲ πόροιο,
 αἰθήρ δ' ἐκτὸς ἔσω λελιμένος ὄμβρον ἐρύκει
 ἀμφὶ πύλας ἰσθμοῖο δυσσηχέος, ἄκρα κρατύνων,
 20 εἰσόκε χειρὶ μεθῇ· τότε δ' αὖ πάλιν, ἔμπαλιν ἢ πρίν,
 πνεύματος ἐμπίπτοντος ὑπεκθέει αἷσιμον ὕδωρ.
 ὥς δ' αὐτως τέρην αἷμα κλαδασσόμενον διὰ γυίων
 ὁππότε μὲν παλίνορσον ἀπαΐξειε μυχόνδε,
 αἰθέρος εὐθὺς ρεῦμα κατέρχεται οἷδματι θῦον,

In this way all things breathe in and breathe out. In all of them,
 pipes of flesh, scant of blood, are stretched along the outermost body,
 and at their mouths the uttermost ends of the nostrils are pierced
 right through with close-set furrows, so as to keep the blood in,
 but to have an easy passage cut for the aither through the ducts. 5
 Then, whenever the soft blood darts away from these,
 the bubbling aither rushes down with a raging surge;
 and when it leaps up, the breath goes out again — as when a girl
 plays with a water-catcher of gleaming bronze:
 when she sets the passage of the pipe against her shapely hand 10
 and dips it into the soft body of silvery water,
 no rain comes into the vessel, but the mass of air,
 falling from within upon the close-set holes, keeps it out,
 until she uncovers the compressed stream; but then,
 as the breath gives way, the due measure of water enters. 15
 And just so, when the water holds the depths of the bronze
 and the passage and duct are stopped by human flesh,
 the aither outside, straining inward, holds back the rain
 about the gates of the harsh-sounding neck, mastering its surface,
 until she lets go with her hand; and then, contrariwise to before, 20
 as the breath falls in, the due measure of water runs out.
 And just so the soft blood, surging through the limbs,
 whenever it darts back again into the interior,
 at once a stream of aither comes down, raging with its swell;

100 (cont.)

Arist., Resp. 13, 473b 9 sqq.

εὔτε δ' ἀναθρώισκη, πάλιν ἐκπνέει ἴσον ὀπίσσω.

25

89

Plut., Quaest. nat. 916 D

γνούς ὅτι πάντων εἰσὶν ἀπορροαί, ὅσσ' ἐγένοντο . . .

88

Arist., Poet. 21, 1458a 5

μία γίγνεται ἀμφοτέρων ὄψ . . .

94

Plut., Quaest. nat. 39

et niger in fundo fluvii color exstat ab umbra,
atque cavernosis itidem spectatur in antris.

93

Plut., De def. or. 433 B

βύσσωι δὲ γλαυκῆς κόκκος καταμίσγεται ἀκτῆς.

102

Theophr., Sens. 22

ᾧδε μὲν οὖν πνοιῆς τε λελόγχασι πάντα καὶ ὁσμῶν.

101

Plut., Quaest. nat. 917 E; Ps.-Alex., Probl., p. 22,7

κέρματα θηρέων μελέων μυκτῆρσιν ἐρευνῶν,
'ζώνονθ' ὅσσ' ἀπέλειπε ποδῶν ἀπαλῇ περὶ ποίηι . . .

100 (cont.)

and when it leaps up, an equal amount breathes out again.

25

89

knowing that there are effluences of all things that have come to be . . .

88

One vision comes to be from both . . .

94

and the black colour stands at the bottom of a river, from shadow,
and it is likewise seen in hollow caves.

93

And the grain of gray elder is mingled with fine linen.

102

In this way, then, all things have their portion of breathing and of
smells.

101

tracking with its nostrils the fragments of the limbs of beasts,
‹all that, living,› they left behind from their feet in the soft grass . . .

90

Plut., Quaest. conv. 663 A

ὥς γλυκὺ μὲν γλυκὺ μάρπτε, πικρὸν δ' ἐπὶ πικρὸν ὄρουσεν,
ὀξὺ δ' ἐπ' ὀξὺ ἔβη, δαερὸν δ' ἐποχεῖτο δαηρῶι.

107

Theophr., Sens. 9 sq.

ἐκ τούτων <γὰρ> πάντα πεπήγασιν ἄρμοσθέντα
καὶ τούτοις φρονέουσι καὶ ἥδοντ' ἢ δ' ἀνιῶνται.

109

Arist., De an. A 2, 404b 13 sq.

γαίηι μὲν γὰρ γαῖαν ὀπώπαμεν, ὕδατι δ' ὕδωρ,
αἰθέρι δ' αἰθέρα διον, ἀτὰρ πυρὶ πῦρ ἀίδηλον,
στοργὴν δὲ στοργῇι, νεῖκος δέ τε νείκεϊ λυγρῶι.

103

Simplic. in Phys., p. 331, 10 sq.

τῇιδε μὲν οὖν ἰότητι Τύχης πεφρόνηκεν ἅπαντα.

104

Simplic. in Phys., p. 331, 10 sq.

καὶ καθ' ὅσον μὲν ἀραιότατα ξυνέκυρσε πεσόντα.

105

Porph., De Styge, ap. Stob. I, p. 424, 17 sq.

αἷματος ἐν πελάγεσσι τεθραμμένη ἀντιθορόντος,
τῇι τε νόημα μάλιστα κικλήσκεται ἀνθρώποισιν·
αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.

90

So sweet seized upon sweet, and bitter rushed upon bitter,
sour went to sour, and hot rode upon hot.

107

For out of these <are> all things fitted together and compacted,
and by these they think, and feel pleasure and pain.

109

For by earth we see earth, and by water water,
by aither divine aither, and by fire destroying fire,
love by love, and strife by baleful strife.

103

In this way, then, all things have thought, by the will of Chance.

Printed by Harsch under the heading B 104; separated here per Diels-Kranz.

104

And in so far as they came together most loosely as they fell.

105

nourished in the seas of blood that leaps to and fro,
where above all is what men call thought;
for the blood about men's hearts is thought.

106

Arist., Met. Γ 5, 1009b 17 sq.

πρὸς παρεὸν γὰρ μῆτις ἀέξεται ἀνθρώποισιν.

108

Arist., Met. Γ 5, 1009b 17 sq.

ὅσπον <δ'> ἀλλοῖοι μετέφυν, τόσπον ἄρ σφισιν αἰεὶ
καὶ τὸ φρονεῖν ἀλλοῖα παρίσταται...

110

Hippolyt., Haer. VI 29, 26

εἰ γὰρ κέν σφ' ἀδινῆσιν ὑπὸ πρᾶπίδεσσιν ἐρείσας
εὐμένεως καθαρῆσιν ἐποπτεύσης μελέτησιν,
ταῦτά τέ σοι μάλα πάντα δι' αἰῶνος παρέσονται,
ἄλλα τε πόλλ' ἀπὸ τῶνδ' ἐκτίσσει· αὐτὰ γὰρ αὔξει
ταῦτ' εἰς ἦθος ἕκαστον, ὅπῃ φύσις ἐστὶν ἐκάστωι.
εἰ δὲ σύ γ' ἀλλοίων ἐπορέξῃ, οἷα κατ' ἄνδρας
μυρία δειλὰ πέλονται ἅ τ' ἀμβλύνουσι μερίμνας,
ἧ σ' ἄφαρ ἐκλείψουσι περιπλομένοιο χρόνοιο
σφῶν αὐτῶν ποθέοντα φίλην ἐπὶ γένναν ἰκέσθαι·
πάντα γὰρ ἴσθι φρόνησιν ἔχειν καὶ νόματος αἴσαν.

5

10

111

Diog. Laert. VIII 59

φάρμακα δ' ὅσσα γεγᾶσι κακῶν καὶ γήραος ἄλκῃ
πεύσῃ, ἐπεὶ μούνω σοὶ ἐγὼ κρανέω τάδε πάντα.
παύσεις δ' ἀκαμάτων ἀνέμων μένος οἷ τ' ἐπὶ γαῖαν

106

For men's wisdom grows with what lies before them.

108

And in so far as they have grown different, so far does it always
does thinking different things present itself to them . . .

110

For if you fix them firmly beneath your close-packed wits,
and look on them graciously with pure studies,
assuredly all these things will be with you through your lifetime,
and from them you will get many others; for these very things grow,
each into the character, according as each one's nature is. 5
But if you reach out after other things, such as among men
are the countless wretched things that blunt their thinking,
surely these will leave you at once as time comes round,
longing to come back to their own dear kind;
for know that all things have thought, and a portion of intelligence. 10

111

All the remedies that there are against ills, and defences against old age,
you shall learn, since for you alone will I accomplish all these things.
You shall stop the force of tireless winds, which sweep over the earth

111 (cont.)

Diog. Laert. VIII 59

ὀρνύμενοι πνοιαῖσι καταφθινύθουσιν ἀρούρας·
καὶ πάλιν, ἣν ἐθέλησθα, παλίντιτα πνεύματ' ἐπάξεις·
θήσεις δ' ἐξ ὄμβροιο κελαينوῦ καίριον ἀνχμόν
ἀνθρώποις, θήσεις δὲ καὶ ἐξ ἀνχμοῖο θερείου
ρεύματα δενδρεόθρεπτα, τὰ τ' αἰθέρι ναίησονται,
ἄξεις δ' ἐξ Αἰίδαο καταφθιμένου μένος ἀνδρός.

111 (cont.)

and with their blasts lay waste the ploughlands;
and again, if you wish, you shall bring requiting breezes back;
you shall make, out of black rain, a drought seasonable
for men; and you shall make, out of summer drought,
tree-nourishing streams that will dwell in the aither;
and you shall lead out of Hades the strength of a man who has died.

ΠΕΡΙ ΦΥΣΕΩΣ

Βιβλίον γ'

ON NATURE

Book III

133

Clem. Alex., Strom. V 81,2 (Diels-Kranz 31, B 133)

οὐκ ἔστιν πελάσασθαι ἐν ὀφθαλμοῖσιν ἐφικτόν
ἡμετέροις ἢ χερσὶ λαβεῖν, ἢ ὑπὲρ τε μεγίστη
πειθοῦς ἀνθρώποισιν ἀμαξίτος εἰς φρένα πίπτει.

134

Tzetzēs, Chil. XIII 78 sq. (Diels-Kranz 31, B 134)

οὐδὲ γὰρ ἀνδρομέῃ κεφαλῇ κατὰ γυῖα κέκασται,
οὐ μὲν ἀπαὶ νώτοιο δύο κλάδοι αἰσσονται,
οὐ πόδες, οὐ θοὰ γοῦνα, οὐ μήδεα λαχνήεντα,
ἀλλὰ φρὴν ἱερὴ καὶ ἀθέσφατος ἔπλετο μοῦνον,
φροντίσι κόσμον ἅπαντα καταΐσσουσα θοῇσιν.

133

It is not possible to bring him near, within reach of our eyes,
nor to take hold of him with hands — by which the greatest
highway of persuasion falls into the minds of men.

134

For he is not furnished with a human head upon limbs,
nor do two branches dart out from his back,
no feet, no swift knees, no shaggy parts,
but he is a sacred and unutterable mind, and that alone,
darting through the whole ordered world with swift thoughts.

ΚΑΘΑΡΜΟΙ

THE PURIFICATIONS

112

Diog. Laert. VIII 54/62; Diod. Sicil. VIII 62

ὦ φίλοι, οἳ μέγα ἄστν κατὰ ξανθοῦ Ἀκράγαντος
ναίετ' ἄν' ἄκρα πόλεος, ἀγαθῶν μελεδήμονες ἔργων,
ξείνων αἰδοῖοι λιμένες κακότητος ἄπειροι,
χαίρετ'· ἐγὼ δ' ὑμῖν θεὸς ἄμβροτος, οὐκέτι θνητός
πωλεῦμαι μετὰ πᾶσι τετιμένος, ὥσπερ ἔοικα,
ταινίαις τε περιστεπτος στέφεσιν τε θαλείοις·
τοῖσιν δ' εὖτ' ἄν' ἴκωμαι ἐς ἄστεα τηλεθάοντα,
ἀνδράσιν ἡδὲ γυναιξί, σεβίζομαι· οἱ δ' ἅμ' ἔπονται
μυρίοι ἐξερέοντες, ὅπηι πρὸς κέρδος ἀταρπός,
οἱ μὲν μαντοσυνέων κεχρημένοι, οἱ δ' ἐπὶ νούσῳ
παντοίων ἐπύθοντο κλύειν εὐηκέα βάζιν
δηρὸν δὴ χαλεποῖσι πεπαρμένοι <ἀμφ' ὀδύνησιν>.

5

10

113

Sext. Emp., Adv. math. I 302

ἀλλὰ τί τοῖσδ' ἐπείκειμ' ὥσει μέγα χρῆμά τι ποάσσω,
εἰ θνητῶν περίεμι πολυφθερέων ἀνθρώπων;

114

Clem. Alex., Strom. V 9,1

ὦ φίλοι, οἷδα μὲν οὔνεκ' ἀληθείῃ πάρα μύθοις,
οὓς ἐγὼ ἐξερέω· μάλα δ' ἀργαλέη <ἧ> γε τέτυκται
ἀνδράσι καὶ δύσζηλος ἐπὶ φρένα πίστιος ὁρμή.

112

O friends, who dwell in the great city by the yellow Acragas,
up on the heights of the citadel, caring for good works,
reverend havens for strangers, untried in wickedness:
hail! I go among you an immortal god, mortal no longer,
honoured among all, as is fitting, 5
crowned about with fillets and with blooming garlands.
And whenever I come to them, to flourishing cities,
to men and women, I am revered; and they follow after me,
countless, asking where the path to profit lies,
some in need of oracles, while others, against disease 10
of every kind, have sought to hear a healing word,
long since transfixed by grievous <pains.>

113

But why do I press these matters, as though achieving something great,
if I am superior to mortal, much-perishing men?

114

O friends, I know that truth is in the words
which I shall utter; but very grievous indeed it proves
to men, and ill-received, is this onrush of conviction into the mind.

131

Hippol., Haer. VII 31,4

εἰ γὰρ ἐφημερίων ἔνεκέν τινος, ἄμβροτε Μοῦσα,
ἡμετέρας μελέτας <ἄδε τοι> διὰ φροντίδος ἐλθεῖν,
εὐχομένωι νῦν αὖτε παρίστασο, Καλλιόπεια,
ἀμφὶ θεῶν μακάρων ἀγαθὸν λόγον ἐμφαίνοντι.

142

Demetr. Lak., Pap. Herc. 1012, col. 25 de Falco

τὸν δ' οὐτ' ἄρ τε Διὸς τέγχοι δόμοι αἰγ[ιόχοιο
οὐ]τε [. . .] Αἶδεω δέ[χεται . . .]κ[. . .]η στέγος [. . .]δ[. . .]

158

Hierokl. in Carm. aur. 24

. . . αἰῶνος ἀμερθεῖς
ὀλβίου . . .

148

Plut., Quaest. conv. 683 E

. . . ἀμφιβρότην χθόνα.

127

Aelian., Nat. an. XII 7

ἐν θήρεσσι λέοντες ὀρειλεχέες χαμαιεῦναι
γίγονται, δάφναι δ' ἐνὶ δένδρεσιν ἡυκόμοισιν.

131

For if for the sake of any creature of a day, immortal Muse,
‹it pleased you‹ that our studies should pass through your thought,
stand by me now once more as I pray, Calliopeia,
as I bring to light a good account concerning the blessed gods.

142

Him neither the roofed halls of aegis-bearing Zeus
nor [. . .] the roof of Hades receives [. . .]

158

. . . bereft of an age
of blessedness . . .

B 158 stands outside the numbered corpus B 1–B 153a; it is printed here as Diels's arrangement transmits it, among the Purifications.

148

. . . the earth that wraps mortals round.

127

Among beasts they are born lions, mountain-lying, couching on the
ground,
and laurels among fair-leaved trees.

146

Clem. Alex., Strom. IV 150,1/122,3

εἰς δὲ τέλος μάντεις τε καὶ ὕμνοπόλοι καὶ ἱητροὶ
καὶ πρόμοι ἀνθρώποισιν ἐπιχθονίοισι πέλονται.
ἔνθεν ἀναβλαστοῦσι θεοὶ τιμῇσι φέριστοι.

147

Clem. Alex., Strom. V 122,3

ἀθανάτοις ἄλλοισιν ὁμέστιοι αὐτοτράπεζοι,
†όντες† ἀνδρείων ἀχέων, ἀπόκληροι, ἀτειρεῖς.

77.78

Theophr., Caus. plant. I 13,2

«δένδρεα δ'» ἐμπεδόφυλλα καὶ ἐμπεδόκαρπα τέθλην
καρπῶν ἀφθονίησι κατ' ἡέρα πάντ' ἐνιαυτόν.

80

Plut., Quaest. conv. 683 D

οὔνεκεν ὀψίγονοί τε σίδαι καὶ ὑπέρφλοια μῆλα.

128

Theophr., Piet., ap. Porph., Abst. II 20; Porph., Abst. II 27

οὐδέ τις ἦν κείνοισιν Ἄρης θεὸς οὐδὲ Κυδοιμός
οὐδὲ Ζεὺς βασιλεὺς οὐδὲ Κρόνος οὐδὲ Ποσειδῶν,
ἀλλὰ Κύπρις βασίλεια.
τὴν οἷ γ' εὐσεβέεσσιν ἀγάλασιν ἰλάσκοντο
γραπτοῖς τε ζῳίοισι μύροισί τε δαιδαλεόδομοις
σμύρνης τ' ἀκράτου θυσίαις λιβάνου τε θυώδους,

146

And at the last they become seers, and singers of hymns, and
physicians,
and chieftains among men who dwell upon the earth;
and thence they spring up as gods, highest in honours.

147

sharing hearth and table with the other immortals,
having no share in the griefs of men, unwearied.

ἑόντες is obelised by Diels: the word cannot open a hexameter.

77.78

⟨And trees⟩ flourish with steadfast leaves and steadfast fruit,
with abundance of fruits in the air the whole year through.

80

wherefore pomegranates are late-born, and apples full of sap.

128

Among them there was no god Ares, nor Battle-Din,
nor Zeus as king, nor Cronos, nor Poseidon,
but Cypris as queen.

Her they propitiated with pious images,
with painted figures and with subtly-scented perfumes,
with sacrifices of unmixed myrrh and fragrant frankincense,

128 (cont.)

Theophr., Piet., ap. Porph., Abst. II 20; Porph., Abst. II 27

ξανθῶν τε σπονδὰς μελίτων ριπτοῦντες ἐς οὔδας·
ταύρων δ' ἀκρήτοισι φόνους οὐ δεύετο βωμός.
ἀλλὰ μύσος τοῦτ' ἔσκεν ἐν ἀνθρώποισι μέγιστον,
θυμὸν ἀπορραΐσαντας ἐνέδμεναι ἡέα γυῖα.

10

130

Schol. ad Nicandros, Ther. 452

ἦσαν δὲ κτίλα πάντα καὶ ἀνθρώποισι προσηνῇ,
θῆρες τ' οἰωνοὶ τε, φιλοφροσύνη τε δεδήει.

129

Porph., Vit. Pyth. 30

ἦν δέ τις ἐν κείνοισιν ἀνὴρ περιώσια εἰδώς,
ὃς δὴ μήκιστον πραπίδων ἐκτήσατο πλοῦτον
παντοίων τε μάλιστα σοφῶν ἐπιήρανος ἔργων·
ὅππότε γὰρ πάσησιν ὀρέξαιτο πραπίδεσιν,
ῥεῖ' ὃ γε τῶν ὄντων πάντων λεύσσεσκεν ἕκαστον
καὶ τε δέκ' ἀνθρώπων καὶ τ' εἴκοσιν αἰώνεσσιν.

5

135

Arist., Rhet. A 13, 1373b 16 sq.

ἀλλὰ τὸ μὲν πάντων νόμιμον διὰ τ' εὐρυμέδοντος
αἰθέρος ἡνεκέως τέταται διὰ τ' ἀπλέτου ἀνγῆς.

128 (cont.)

casting to the ground libations of yellow honey.
And the altar was not drenched with the unmixed blood of bulls,
but this was the greatest defilement among men:
to tear the life out and devour the goodly limbs.

10

130

And all were tame and gentle toward men,
both beasts and birds, and kindliness blazed up.

129

And there was among them a man of surpassing knowledge,
who had indeed acquired the greatest wealth of understanding,
master above all of every kind of wise work;
for whenever he reached out with all his understanding,
easily he looked upon each one of all the things that are,
even in ten and in twenty lifetimes of men.

5

135

But that which is lawful for all extends continuously through the wide-
ruling
aither and through the boundless light.

132

Clem. Alex., Strom. V 140,5

ὄλβιος, ὃς θείων πραπίδων ἐκτήσατο πλοῦτον,
δειλὸς δ' ὧι σκοτόεσσα θεῶν πέρι δόξα μέμηλεν.

136

Sext. Empir., Adv. math. IX 129

οὐ παύσεσθε φόνοιον δυσηχέος; οὐκ ἐσορᾶτε
ἀλλήλους δάπτοντες ἀκηδείησι νόοιο;

138

Arist., Poet. 21, 1457b 14

. . . χαλκῶι ἀπὸ ψυχὴν ἀρύσας . . .

143

Theon Smyrn., p. 15,11 Hiller

κρηνάων ἄπο πέντε ταμόντ' <ἐν> ἀτειρεὶ χαλκῶι . . .

137

Sext. Empir., Adv. math. IX 129

μορφὴν δ' ἀλλάξαντα πατὴρ φίλον υἱὸν αἰείρας
σφάζει ἐπευχόμενος μέγα νήπιος· οἱ δ' ἐπορευῶνται
λίσσόμενοι θύοντας, ὁ δ' αὖ νήκουστος ὁμοκλέων
σφάζας ἐν μεγάροισι κακὴν ἀλεγύνετο δαῖτα.
ὥς δ' αὐτῶς πατέρ' υἱὸς ἐλὼν καὶ μητέρα παῖδες
θυμὸν ἀπορραΐσαντε φίλας κατὰ σάρκας ἔδουσιν.

132

Blessed is he who has acquired the wealth of divine understanding,
but wretched he whose concern is a dark opinion about the gods.

136

Will you not cease from harsh-sounding slaughter? Do you not see
that you are devouring one another in the heedlessness of your minds?

138

. . . having drawn off the life with bronze . . .

143

having drawn from five springs <into> unwearying bronze . . .

137

The father lifts up his own son, who has changed his form,
and slaughters him with a prayer — great fool. And they are at a loss,
beseeching those who are sacrificing. But he, deaf to their cries,
having slaughtered him, makes ready in his halls an evil feast.
And just so a son seizes his father, and children their mother,
and tearing out the life, they devour the flesh of their own.

140

Plut., Quaest. conv. 646 D

. . . δάφνης φύλλων ἅπο πάμπαν ἔχεσθαι.

141

Gell., Noct. Att. IV 11,9

δειλοί, πάνδειλοι, κυάμων ἅπο χεῖρας ἔχεσθαι.

144

Plut., De coh. ira 464 B

. . . νηστεῦσαι κακότητος.

145

Clem. Alex., Protr. II 27,4

τοιγάρτοι χαλεπήσιν ἀλύοντες κακότησιν
οὔποτε δειλαίων ἀχέων λωφήσετε θυμόν.

140

. . . to keep hands altogether from the leaves of the laurel.

141

Wretches, utter wretches, keep your hands from beans!

144

. . . to fast from wickedness.

145

Therefore, distraught with grievous wickednesses,
never shall you ease your hearts of their wretched sorrows.

ΑΔΗΛΟΥ ΤΟΠΟΥ

FRAGMENTS OF UNCERTAIN PLACE

14

[Aristotle], *De Melisso Xenophane Gorgia* (MXG) 2, 976b 22-26 — where B 13 and B 14 are quoted together.

τοῦ παντὸς δ' οὐδὲν κενεόν· πόθεν οὖν τί κ' ἐπέλθοι;

18

Plutarch, *De Iside et Osiride* 48, 370 D.

Φιλίη

19

Plutarch, *De primo frigido* 16, 952 B.

σχεδύνην Φιλότητα

32

[Aristotle], *De lineis insecabilibus* 972b 29-31.

δύο δέει ἄρθρον

92

Aristotle, *De generatione animalium* B 8, 747a 34 - b 3.

Ἐμπεδοκλῆς δ' αἰτιᾶται τὸ μεῖγμα τὸ τῶν σπερμάτων γίνεσθαι
πυκνὸν ἐκ μαλακῆς τῆς γονῆς οὔσης ἐκατέρας· συναρμόττειν
γὰρ τὰ κοῖλα τοῖς πυκνοῖς ἀλλήλων, ἐκ δὲ τῶν τοιούτων
γίνεσθαι ἐκ μαλακῶν σκληρὸν ὥσπερ τῶι καττιτέρωι μειχθέντα
τὸν χαλκόν.

99

Theophrastus, *De sensibus* 9 (on Empedocles' theory of hearing).

κώδων· σάρκινος ὄζος

151

Plutarch, *Amatorius* 13, 756 E.

ζείδωρος

14

Of the All nothing is empty; whence, then, could anything come into it?

In an argument that what-is is a continuous plenum, the writer cites Empedocles to prove that there is no void anywhere in the universe, so nothing could move into anything.

18

Friendship

Plutarch, listing thinkers who posit two opposed cosmic principles, says Empedocles calls the good, benefactive principle "Φιλότης" and "Φιλίη" (Love/Friendship), and often "Ἀρμονίη θεμερῶπις" (cf. B 122, 2), while the destructive one is "Νείκος οὐλόμενον".

19

clinging Love

Arguing that fire separates and water binds, Plutarch says Empedocles suggested as much by regularly calling fire "destroying Strife" and calling the moist element "clinging/cohesive Love".

32

the joint binds two

In a discussion of how a joint (ἄρθρον) is a kind of "difference" or division-point between two parts, the author quotes Empedocles' line to show that a joint is what fastens two things together.

92

Empedocles explains it by saying that the mixture of the two seeds becomes dense, though the seed of each is soft; for the hollow parts of each fit together with the dense parts of the other, and out of such things something hard comes to be from soft ones, as bronze does when mixed with tin.

NOTE: Diels prints the testimonium itself as B 92 and abbreviates the name as "E."; the sentence is Aristotle's paraphrase of Empedocles, so it is prose, not hexameter.

Aristotle reports (in prose, not verse) Empedocles' explanation of why mules are sterile: the two soft seeds, when mixed, become dense, because their hollows fit into each other's solid parts — as bronze becomes hard when mixed with tin.

99

a bell — a fleshy sprig

Theophrastus' own words around it: ... ὥσπερ γὰρ εἶναι κώδωνα ... ἣν προσαγορεύει σάρκινον ὄζον. Theophrastus says Empedocles made hearing arise from sounds inside the ear, the ear being like a "bell" that rings with equal echoes, and that he called it a "fleshy sprig/shoot".

151

life-giving

Plutarch's sentence: ζείδωρον γὰρ αὐτὴν [sc. Ἀφροδίτην] Ἐμπεδοκλῆς, εὐκαρπον δὲ Σοφοκλῆς ἐμμελῶς πάννυ καὶ πρεπόντως ὠνόμασαν.

Plutarch remarks that Empedocles very aptly named Aphrodite "life-giving / grain-giving" (ζειδωρος), as Sophocles called her "rich in fruit" (εὐκαρπος) — i.e. the epithet is an epithet of Aphrodite.

152

Aristotle, Poetics 21, 1457b 22-25.

γῆρας ἡμέρας — δυσμὰς βίου

153

Hesychius, Lexicon s.v. βαυβώ.

βαυβώ

153a

Theon of Smyrna, Expositio rerum mathematicarum p. 104, 1 Hiller.

τὸ γοῦν βρέφος δοκεῖ τελειοῦσθαι ἐν ἑπτὰ ἑβδομάσιν, ὥς
Ἐμπεδοκλῆς αἰνίττεται ἐν τοῖς Καθαρμοῖς.

152

the old age of the day — the sunset of life

Aristotle's sentence: ... ὁ γῆρας πρὸς βίον, καὶ ἐσπέρα πρὸς ἡμέραν· ἐρεῖ τοίνυν τὴν ἐσπέραν γῆρας ἡμέρας [ῆ] ὥσπερ Ἐμπεδοκλῆς, καὶ τὸ γῆρας ἐσπέραν βίου ἢ δυσμαῖς βίου.

NOTE: the placement of "ὥσπερ Ἐμπεδοκλῆς" in the sentence is textually disputed, so it is unclear which of the two metaphors is Empedocles' own. LSJ (s.v. *δυσμή*) assigns "δυσμαὶ βίου" to him; Diels prints the whole Aristotelian passage under B 152.

Illustrating metaphor by analogy (old age is to life as evening is to day), Aristotle says one may call evening "the old age of the day" and old age "the evening of life" or — as Empedocles does — "the sunset of life".

153

baubo (belly)

Hesychius' entry: βαυβό· τιθήνη Δήμητρος· σημαίνει δὲ καὶ κοιλίαν ὡς παρὰ Ἐμπεδοκλεῖ.

Hesychius glosses the word: "Baubo: nurse of Demeter; it also means 'belly/womb', as in Empedocles" — so in Empedocles βαυβό is a word for the belly or womb.

153a

The embryo, at any rate, seems to be brought to completion in seven weeks, as Empedocles hints in the Purifications.

NOTE: B 153a exists; the Empedoclean content is only the phrase ἐν ἑπτὰ ἐβδομάσιν ("in seven weeks"), reported, not quoted verbatim. Diels abbreviates the name as "E."

In a discussion of the power of the number seven, Theon says the embryo appears to be brought to completion in seven weeks, as Empedocles hints in the Katharmoi.

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