

EARLY GREEK PHILOSOPHY II

Terrestrial Map and Celestial Globe (D4–D5)

D4 (< A6) Strab. 1.1.11

ὦν τοὺς πρώτους μεθ' Ὁμηρον δύο φησὶν Ἐρατοσθένης [Frag. IB5 Berger], Ἀναξίμανδρον τε [. . . = **P6**] καὶ Ἑκαταῖον τὸν Μιλήσιον· τὸν μὲν οὖν ἐκδοῦναι πρῶτον γεωγραφικὸν πίνακα [. . .].

D5 (< A1) Diog. Laert. 2.2

καὶ γῆς καὶ θαλάσσης περίμετρον πρῶτος ἔγραψεν, ἀλλὰ καὶ σφαῖραν κατεσκεύασε.

Three Summaries Ultimately Deriving from Theophrastus (D6–D8)

D6 (< A9, B1) Simplicius, *Commentary on Aristotle's Physics*, p. 24.13–25 (< Theoph. Frag. 226A FHS&G)

τῶν δὲ ἐν καὶ κινούμενον καὶ ἄπειρον λεγόντων Ἀναξίμανδρος [. . . = **P5**] ἀρχὴν τε καὶ στοιχείον εἶρηκε τῶν ὄντων τὸ ἄπειρον, πρῶτος τοῦτο¹ τοῦνομα κομίσας τῆς ἀρχῆς. λέγει δ' αὐτὴν μήτε ὕδωρ μήτε ἄλλο τι τῶν καλουμένων εἶναι στοιχείων, ἀλλ' ἑτέραν τιὰ φύσιν ἄπειρον, ἐξ ἧς ἅπαντας γίνεσθαι τοὺς οὐρανοὺς καὶ τοὺς ἐν αὐτοῖς κόσμους· ἐξ ὧν δὲ ἡ γένεσις

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D4 (< A6) Strabo, *Geography*

Eratosthenes says that the first two [scil. geographers] after Homer were Anaximander [. . .] and Hecataeus of Miletus; and that the former was the first to publish a map of the earth [. . .].

D5 (< A1) Diogenes Laertius

And he was the first to draw the outline of the earth and sea, and he also constructed a [scil. celestial] sphere.

Three Summaries Ultimately Deriving from Theophrastus (D6–D8)

D6 (< A9, B1) Simplicius, *Commentary on Aristotle's Physics*

Among those who say that it [i.e. the principle] is one, in movement, and unlimited, Anaximander [. . .] said that the principle (*arkhê*) and element of beings is the **unlimited** (*to apeiron*); he was the first to call the principle by this term.¹ He says that it is neither water nor any other of what are called elements, but a certain other unlimited nature from which come about all the heavens and the worlds in them. And the things out of which birth comes about for

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ἔσται τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ
χρεῶν. διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις² τῆς
ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν, ποιητικωτέροις οὕτως³
ὀνόμασιν αὐτὰ λέγων.

D7 (< A11, B2) (Ps.-?) Hippol. *Ref.* 1.6.1–7

[1] [. . .] οὗτος ἀρχὴν ἔφη τῶν ὄντων φύσιν τινὰ τοῦ ἀπείρου, ἐξ
ἧς γίνεσθαι τοὺς οὐρανοὺς καὶ τὸν ἐν αὐτοῖς κόσμον.¹ ταύτην δὲ
αἰδίον εἶναι καὶ ἀγήρω, ἣν καὶ πάντας περιέχειν τοὺς κόσμους.
λέγει δὲ χρόνον, ὡς ὠρισμένης τῆς γενέσεως καὶ τῆς οὐσίας² καὶ
τῆς φθορᾶς. [2] οὗτος μὲν οὖν³ ἀρχὴν καὶ στοιχείον εἴρηκεν τῶν
ὄντων τὸ ἀπειρον, πρῶτος τοῦνομα⁴ καλέσας τῆς ἀρχῆς. πρὸς δὲ
τούτῳ κίνησιν αἰδίον εἶναι, ἐν ᾗ συμβαίνειν⁵ γίνεσθαι τοὺς
οὐρανοὺς. [3] τὴν δὲ γῆν εἶναι μετέωρον, ὑπὸ μηδενὸς
κρατουμένην, μένουσαν <δὲ>⁶ διὰ τὴν ὁμοίαν πάντων
ἀπόστασιν. τὸ δὲ σχῆμα αὐτῆς †ὑγρόν†,⁷ στρογγύλον, κίονι⁸
λίθῳ παραπλήσιον· τῶν δὲ ἐπιπέδων ᾧ⁹ μὲν ἐπιβεβήκαμεν, ὃ δὲ
ἀντίθετον ὑπάρχει. [4] τὰ δὲ ἄστρα γίνεσθαι κύκλον πυρός,
ἀποκριθέντα τοῦ κατὰ τὸν κόσμον πυρός,

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beings, into these too their destruction happens, **according to obligation: for they pay the penalty (*dikê*) and retribution (*tisis*) to each other for their injustice (*adikia*)** according to the order of time²—this is how he says these things, with rather poetic words.

D7 (< A11, B2) (Ps.-?) Hippolytus, *Refutation of All Heresies*

[1] [. . .] He said that the principle of beings is a certain nature, that of the **unlimited**, from which the heavens come about and the world that is in them. It is eternal and **unaging** and it surrounds all the worlds. He speaks of time, on the idea that generation, subsistence, and destruction are limited. [2] He said that the principle and element of beings is the **unlimited**; he was the first to use this term for the principle.¹ Besides this, there is an eternal motion, in which the birth of the heavens comes about. [3] The earth is suspended; it is not controlled by anything, but remains where it is because it is at the same distance from all things. Its form is †moist†,² round, similar to **a stone column**; of its surfaces, one is that upon which we walk, the other is opposite to it. [4] The stars are a **wheel** of fire; they have been separated from the fire in the world and are surrounded by air. There are certain

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περιληφθέντα δ' ὑπὸ ἀέρος. ἐκπνοὰς δ' ὑπάρξαι, πόρους¹⁰ τινὰς αὐλώδεις,¹¹ καθ' οὓς φαίνεσθαι¹² τὰ ἄστρο· διὸ καὶ ἐπιφρασσομένων τῶν ἐκπνοῶν τὰς ἐκλείψεις γίνεσθαι. [5] τὴν δὲ σελήνην ποτὲ μὲν πληρουμένην φαίνεσθαι, ποτὲ δὲ μειουμένην κατὰ τὴν τῶν πόρων ἐπίφραξιν ἢ ἀνοιξιν. εἶναι δὲ τὸν κύκλον τοῦ ἡλίου ἐπτακαικεκοσαπλασίονα¹³ τῆς σελήνης, καὶ ἀνωτάτω μὲν εἶναι τὸν ἥλιον,¹⁴ κατωτάτω δὲ τοὺς τῶν ἀπλανῶν ἀστέρων κύκλους. [6] τὰ δὲ ζῶα γίνεσθαι ἐξαμιζόμενα¹⁵ ὑπὸ τοῦ ἡλίου. τὸν δὲ ἄνθρωπον ἐτέρῳ ζῳῷ γεγονέναι—τούτεστιν ἰχθύι— παραπλήσιον κατ' ἀρχάς. [7] ἀνέμους δὲ γίνεσθαι τῶν λεπτοτάτων ἀτμῶν τοῦ ἀέρος¹⁶ ἀποκρινομένων καὶ ὅταν ἀθροισθῶσι κινουμένων· ὑετοὺς¹⁷ δὲ ἐκ τῆς ἀτμίδος¹⁸ τῆς ἐκ γῆς ὑφ' ἡλίου ἀναδιδομένης¹⁹ ἀστραπὰς δέ, ὅταν ἄνεμος ἐμπίπτων διωστῆ τὰς νεφέλας.

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passages serving as orifices as in an *aulos*, through which the stars appear; this is why eclipses happen, when these orifices are obstructed. [5] The moon appears sometimes to increase, sometimes to decrease, because of the obstruction or opening of these passages. The **wheel** of the sun is twenty-seven times that of the moon; and the sun occupies the highest position, the circles of the fixed stars the lowest one.³ [6] The animals are born by evaporation from the effect of the sun. Human beings were at first similar to a different animal, i.e. to a fish. [7] Winds come about when the finest vapors of the air are detached and when, set into movement, they are agglomerated; and rains from the vapor coming from the earth by the effect of the sun is released; and lightning when the wind falls upon clouds and bursts them.

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D8 (< A10) Ps.-Plut. *Strom.* 2 (= Eus. *PE* 1.8.2)

μεθ' ὃν Ἀναξίμανδρον [. . .] τὸ ἄπειρον φάναι τὴν πᾶσαν αἰτίαν ἔχειν τῆς τοῦ παντὸς γενέσεώς τε καὶ φθορᾶς, ἐξ οὗ δὴ φησι τοὺς τε οὐρανούς ἀποκεκρίσθαι καὶ καθόλου τοὺς ἅπαντας ἀπείρους ὄντας κόσμους. ἀπεφήνατο δὲ τὴν φθορὰν γίνεσθαι, καὶ πολὺν πρότερον τὴν γένεσιν, ἐξ ἀπείρου αἰῶνος ἀνακυκλουμένων πάντων αὐτῶν. ὑπάρχειν δὲ φησι τῷ μὲν σχήματι τὴν γῆν κυλινδροειδῆ, ἔχειν δὲ τοσοῦτον βάθος ὅσον ἂν εἴη τρίτον πρὸς τὸ πλάτος. φησὶ δὲ τὸ ἐκ τοῦ αἰδίου γόνιμον θερμῷ τε καὶ ψυχρῷ κατὰ τὴν γένεσιν τοῦδε τοῦ κόσμου ἀποκριθῆναι καὶ τινα ἐκ τούτου φλογὸς σφαῖραν περιφυῆναι τῷ περὶ τὴν γῆν ἀέρι ὡς τῷ δένδρῳ φλοιόν· ἦστινος ἀπορραγείσης καὶ εἰς τινὰς ἀποκλεισθείσης κύκλους ὑποστῆναι τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας. ἔτι φησὶν ὅτι κατ' ἀρχὰς ἐξ ἀλλοειδῶν ζώων ὁ ἄνθρωπος ἐγεννήθη, ἐκ τοῦ τὰ μὲν ἄλλα δι' ἑαυτῶν ταχὺ νέμεσθαι, μόνον δὲ τὸν ἄνθρωπον πολυχρονίου δεῖσθαι τιτηνησέως· διὸ καὶ κατ' ἀρχὰς οὐκ ἂν ποτε τοιοῦτον ὄντα διασωθῆναι.

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D8 (A10) Pseudo-Plutarch, *Stromata*

After him [i.e. Thales], Anaximander [. . .] said that the **unlimited** is responsible for the birth and destruction of the whole, and from this he says that the heavens are separated out and in general all the worlds, which are unlimited. He declared that destruction, and much earlier birth, come about after an unlimited eternity, as all of these revolve. He says that the earth is cylindrical in form, and that its depth is one third of its breadth. He says that the seed¹ of the warm and the cold, coming from the eternal, was detached at the birth of this world and that a certain sphere of fire coming from this grew around the air surrounding the earth like the **bark** around a tree. When this was torn away and enclosed within certain circles, the sun, the moon, and the stars were formed. He also says that at the beginning human beings were born from animals of different species, because of the fact that the other animals nourish themselves quickly by themselves, while only human beings are in need of a long period of nursing; that is why, being of this sort, they could not have survived at the beginning.