

Ancilla to the Pre-Socratic Philosophers

by Kathleen Freeman

[1948]

As our soul, being air, holds us together, so do breath and air surround the whole universe.--Anaximenes of Miletus, only surviving fragment (p. 19)

This is a translation of nearly every scrap of the writings of the Greek Pre-Socratic Philosophers, from the nearly legendary Orpheus, through Thales, Pythagoras, Heracleitus, Zeno, and Democritus. Included are translations of all known quotations from each writer, names of lost books they wrote, what other authors said about their beliefs, as well as spurious and dubious quotes. Some of the entries, indeed most, are very short, as we only know the names and a bit of biography for some of these figures. This book is a great reference for this topic, and makes fascinating reading.

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Ancilla to the Pre-Socratic Philosophers

A complete translation of the Fragments in Diels,

Fragmente der Vorsokratiker

by

Kathleen Freeman

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FOREWORD

THIS book is a complete translation of the fragments of the Pre-Socratic philosophers given in Diels, *Fragmente der Vorsokratiker*, Fifth Edition (B-sections).

Comments on readings and interpretation have been confined to footnotes, and are restricted to the minimum; for further discussion, the reader is referred to my *Companion to the Pre-Socratic Philosophers*, to which this book is ancillary.

The fragments have been translated in full except for the longer extracts from Gorgias, which are fully summarised. Summaries of contexts, and words inserted in explanation or for the sake of clarity, are given in italic type, in order to show the exact words of the writer when these are preserved. When no quotations survive, this has been stated for the sake of completeness, and an account derived from summaries in other ancient writers will be found in the *Companion*.

K. F.

[Next: 1. Orpheus](#)

ANCILLA TO THE PRE-SOCRATIC PHILOSOPHERS

1. ORPHEUS

ORPHEUS lived probably in Thrace, in pre-Homeric times. Aristotle believed that he never existed; but to other ancient writers he was a real person, though living in remote antiquity.

Nothing is known of any ancient Orphic writings. It was believed that Orpheus taught, but left no writings, and that the epic poetry attributed to him was written in the sixth century by Onomacritus.

The Orphic literature current in the time of the Neo-Platonists (third century A.D.) is now thought to be a collection of writings of different periods and varying outlook, dating from the sixth century B.C. to the beginning of the Christian era.

A large number of titles survive. ¹

There are also a number of gold plates from tombs, and a few papyrus fragments, which give Orphic instruction to the dead.

1. (PLATO, *Philebus* 66C): In the sixth generation, cease the ordered arrangement of your song!
2. (PLATO, *Cratylus* 402B, C): Ocean, fair-flowing, first began marriage, he who married his full sister on the mother's side, Tethys.
3. (*ib.* 400B, C: *The Orphics explained the name 'sôma' for the body with reference to the verb 'sôzesthai', to keep safe or guard, the simile being that of a prison*).
- 4 (PLATO, *Republic* 363C: *Orphic doctrine on rewards and punishments in the next world, ascribed to 'Musaeus and his son': the just are given a life of feasting and everlasting drunkenness, and some say they shall leave children and grandchildren behind; the unjust are plunged into mud or made to carry water in sieves*).
5. (*ib.* 364E: *The Orphic books give instruction on purification, both private and communal, by means of sacrifice both for the living and the dead. These they call 'Teletai', 'rites of initiation', which if performed will save us from hurt in the next world, whereas if we fail to perform them, dire pains await us*).
- 5a. (PLATO, *Laws* 669D: *on incompatible elements in music. Poets who mixed up such elements in their compositions would*

provoke the laughter of all men who, as Orpheus says) have come to the time of enjoyment.

6. (*ib.* 715E: *as the ancient saying goes*) God holds the beginning and end, and the middle of all existing things.

6a. (*ib.* 829D: *Nobody is to sing a song not approved by the Guardians, not even if it be sweeter than the hymns of Thamyris and Orpheus*).

7. (PLATO, *Symposium* 218B: *Alcibiades bids the uninitiated depart. Cp. the Orphic command*): Ye uninitiated, close the doors!

8. (PLATO, *Timaeus* 40D: *the 'descendants of the gods', as the Orphics 1 call themselves, give the following account of the origin of the other gods*): The children of Earth and Heaven were Ocean and Tethys, and from these came Phorcys, Cronos and Rhea, and their contemporaries; and from Cronos and Rhea came Zeus and Hera and all those whom we know, said to be their brothers and sisters, and others still, their offspring.

9. (ARISTOTLE, *Metaphysics* 1071b; 1091b: *The Theologoi generate all things from Night. The ancient poets agree that the Ruler is not Night and Heaven or Chaos or Ocean, but Zeus*).

10. (*ib.* 983B: *the ancient Theologoi made Ocean and Tethys the parents of Creation, and the oath of the gods in Water, or Styx as they called it*).

10a. (ARISTOTLE, *de gen. anim.* 734a: *The so-called epic poems of Orpheus say that the various organs—heart, lungs, liver, eyes, etc.—were formed successively: for he says therein that the animals come into being in the same way as a net is woven*).

11. (ARISTOTLE, *de anima*, 410b: *Discussion on whether all living things, including plants, have Soul: in the so-called Orphic poems, the poet says that Soul is borne along by the winds, and enters from the Whole when the creatures inhale*).

12. (DAMASCIUS: *The Theologia in Eudemus, attributed to Orpheus, says nothing about the Intelligible. He gave Night as the original Element. In the current Orphic Rhapsôdiae, the theology concerning the Intelligible is roughly as follows: for the One original Element, Time; for the Two, Aether and Chaos; and in the place*

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of Being, the Egg; this triad come first. At the second stage comes either the Egg Fertilised, as God, or the Bright Robe, or the Cloud; from these comes Phanês. At the third stage come Mêtis as Intellect, Erikepaios as Power, Phanês as Father.

(ACHILLES: *The Orphics say that the Sphere is like an Egg, the vault of Heaven being the shell, and the Aether the skin*).

13. (DAMASCIUS: *The Orphic theogony given in Hieronymus and Hellanicus is not the same: it gives the first two elements as Water and Earth. The third Element was begotten of these two, and was a serpent having the heads of a bull and a lion with the face of a god in between; it had wings, and was called Ageless Time, or Unchanging Heracles. With him was united Necessity or Adrasteia, an element having no body, and spread over the whole universe, fastening it together. Time, the serpent, produced a three fold offspring: Aether, Chaos and Erebus; in these, Time begat the Egg. At the third stage came a god*

without body, with golden wings, and bulls' heads on his flanks, and on his head a huge changing serpent. This theogony sings of Prôtogonos (First-born), and calls Zeus the Marshaller of All Things).

(ATHENAGORAS: Orpheus was the first theologian. He gave Water as the beginning of the Whole; from Water came Mud, and from both came a serpent, Heracles or Time. This Heracles produced a huge Egg, which split into two, forming Gê (Earth) and Ouranos (Heaven). Heaven united with Earth and produced the female Fates, and the male Giants and Cyclôpês. Ouranos flung the males into Tartarus, whereat Earth in anger produced the Titans):

Lady Earth produced the sons of Ouranos, who are also called Titans, 1 because they have been punished by great starry Ouranos.

14. (PS.-DEMOSTHENES: *Implacable and reverend Justice, which Orpheus, who revealed to us the most holy rites, says is seated beside the throne of Zeus and looks upon all mortal happenings).*

Is. (MARMOR PARIUM: *From the time when . . . 2 son published his poem, the Rape of Persephone and the search of Demeter and the gift of corn to men).*

(ORPHIC ARGONAUTICA: *The wandering of Demeter, her sorrow for Persephone, and her lawgiving).*

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15a. (Berlin Papyrus: *paraphrase of an Orphic version of the Hymn to Demeter*):

Orpheus was the son of Oiagros and the Muse Calliopê; and the Lord of the Muses, Apollo, nodded towards him so that he became inspired and wrote his Hymns, which to a slight extent Musaeus corrected and wrote down, and he gave the sacred rites (orgies) of Orpheus to be revered by Greeks and barbarians, being deeply concerned with rites, purifications and oracles. The goddess Demeter . . . whom Orpheus gave as the sister of Zeus, others as the mother. There is no need to recall these things to the recollection of the pious.

(HOMER'S *Hymn to Demeter*, 418, 420-3 follow.)

(After the Rape of Persephone) Demeter mourns for her daughter. Calliope and Cleisidicê and Dêmonassa having come with the queen to get water, inquire of Demeter as if she were a mortal—though Musaeus says in his poems that she joined them because of some need.

(Demeter nurses Dêmophon, infant son of the queen Baubô: she anoints him with oil and cradles him in the fire. Baubô sees this and screams. Demeter says):

'Foolish and wretched mortals, having foreknowledge neither of the evil nor of the good in prospect for you!'

(The baby is burnt up. The goddess reveals herself):

'I am Demeter, bringer of seasons, of bright gifts. What god of heaven, or who among mortal men, has seized Persephone and reft her dear soul?'

(The homecoming of Celeus, and story of Triptolemus)

Whence it (the poem) is called 'The Descent' (into Hades).

16. (APOLLONIUS RHODIUS, 'Argonautica', I. 494: *Orpheus, having lifted up his lyre, tried his song. He sang that Earth and Heaven and Sea formerly were fitted together into one form, and separated through destructive Hate; and that there are, as a perpetual sign in the Aether, the stars, the moon and the paths of the sun; and how the mountains rose, and how the singing rivers with their nymphs and all things that move were created. And he sang how first of all Ophiôn and Eurynomê daughter of Ocean held sway on snowy Olympus, and one was like Cronos in honour, with his power and might, and the other like Rhea; but they fell into the streams of Ocean. These then (Cronos and Rhea) for a while ruled over the Titans, blessed gods, while Zeus was still young, still*

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thinking as a child, and was dwelling in the Dictaeon cave, and the earth-born Cyclopes had not yet strengthened him with bolt, thunder and lightning, which give glory to Zeus.

Gold plates from tombs in Italy and Crete. [1](#)

17. (From Petelia, fourth-third century B.C.)

You will find a spring on the left of the halls of Hades, and beside it a white cypress growing. Do not even go near this spring. And you will find another, from the Lake of Memory, flowing forth with cold water. In front of it are guards. You must say, 'I am the child of Gê (Earth) and of starry Ouranos (Heaven); this you yourselves also know. I am dry with thirst and am perishing. Come, give me at once cold water flowing forth from the Lake of Memory.' And they themselves will give you to drink from the divine spring, and then thereafter you shall reign with the other heroes.

17a. (From Eleutherae (Crete), second century B.C.)

A I am dry with thirst and am perishing.

B Come, drink, I pray, from the ever-flowing spring on the right, where the cypress is. Who are you, and whence?

A I am the son of Earth and starry Heaven.

18. (From Thurii, fourth-third century B.C.)

I come from the pure, O pure Queen of the earthly ones, Euclês, Eubouleus, and ye other immortal gods! I too claim to be of your blessed race, but Fate and other immortal gods conquered me, (*and sent*) the star-smiting thunder. And I flew out from the hard and deeply-grievous circle, and stepped on to the crown with my swift feet, and slipped into the bosom of the Mistress, the Queen of the Underworld. And I stepped out from the crown with my swift feet.

'Happy and blessed one, you shall be a god instead of a mortal.'

I have fallen as a kid into milk.

19. (From Thurii: for a woman)

I come pure from the pure, Queen of the Underworld, Euclês, Eubouleus and all other gods! For I too claim to be

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of your race. And I have paid the penalty for unjust deeds, whether Fate conquered me . . . with the thunderbolt and the lightning flash. Now a suppliant I come to noble Persephone, that she may be kind and send me to the seats of the pure.

19a. (*From Rome: for a woman*)

I come pure from the pure, Queen of the Underworld, Euclês, Eubouleus, noble child of Zeus! And I have this gift of Memory prized by men.

'Caecilia Secundina, come, made divine by the Law!'

20. (*From Thurii*)

But whenever a soul leaves the light of the sun—enter on the right where one must if one has kept all (*the laws*) well and truly. Rejoice at the experience! This you have never before experienced: you have become a god instead of a man. You have fallen as a kid into milk. Hail, hail, as you travel on the right, through the holy meadow and groves of Persephone!

21. (*From the same place*).

To Earth, first-born Mother, Cybelian Korê said: . . . Of Demeter . . . All-seeing Zeus.

O Sun, Fire, you went through all towns, when you appeared with the Victories and Fortunes and all-wise Fate, where you increase the brightness of the festival with your lordship, O glorious deity! By you are all things subdued, all things overpowered, all things smitten! The decrees of Fate must everywhere be endured. O Fire, lead me to the Mother, if the fast can endure, to fast for seven nights and days! For there was a seven-day fast, O Olympian Zeus and all-seeing Sun . . .

22. (CLEMENT OF ALEXANDRIA: *Orphic terms from the poem On Orpheus by Epigenes*).

Shuttles with bent carriages (*ploughs*)

Warp-threads (*furrows*)

Thread (*seed*)

Tears of Zeus (*rain*)

Fates clothed in white (*phases of the moon*)

Little flower (*spring*)

Workless (*epithet of night*)

Gorgonian (*epithet of the moon, because of the face in it.*)

Aphrodite (*time for seed-sowing*)

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23. (*Papyrus, third century B.C.*)

. . . in order that he may find

. . on account of the rite they paid the penalty of their fathers. Save me, Brimô, Demeter Rhea, and armed Curêtês! . . .

So that we may perform beautiful sacrifices . . .

Goat and bull, limitless gifts . . .

And by the law of the river. . .

Of the goat, and let him eat the rest of the flesh. Let no uninitiated look on!

. . . dedicating to the . . .

. . prayer . . .

I call on . . . and Eubouleus, and call the (*Maenads*) who cry Euoi . . .

You having parched with thirst the friends of (*the feast*). . .

. . . of Demeter and Pallas for us . . .

King Irekepaigos, save me, (*Phanes*)!

(*The end is mutilated, but there is a reference to the toys of Dionysus*): top, rattle, dice-bones, or mirror.

Footnotes

[1:1](#) For list and discussion, see *Companion*, pp. 5-8.

[2:1](#) The Orphics are not named here, but are obviously meant.

[3:1](#) Τιτῆνες from τίεσθαι.

[3:2](#) 'Orpheus, Oiagros' and Calliope's (*son*)' is supplied in the blank space here.

[5:1](#) See Harrison, *Prolegomena*, Appendix by Gilbert Murray; Guthrie, *Orpheus and Greek Religion*, pp. 172-31 Freeman, *Companion to the Pre-Socratic Philosophers* pp. 16-7.

[Next: 2. Musaeus](#)

2. MUSAEUS

MUSAEUS, said to be of ATHENS, was thought to have lived in pre-Homeric times.

He was regarded as a follower of Orpheus, and titles of poems were attributed to him.

1. (SCHOLIAST on Apollonius Rhodius: *Musaeus in his 'Titanographia' says that Cadmus set forth from the Delphic shrine led by the heifer*).

2. (*ib.*: *Medea sprinkled the drug with a juniper-branch, a tree sacred to Apollo, and led the serpent by means of an incantation*).

3. (ARISTOTLE): The eagle lays three (*eggs*), hatches out two, and neglects the third.

4. Art is ever far better than strength.

5. In the same way the life-giving earth sends up the leaves: some it withers away on the ash-trees, others it sends forth. So too the generation and race of mankind also circle round.

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6. (CLEMENT: *Eugamon of Cyrene appropriated the work of Musaeus 'On the Thesprotians', and published it as his own*).

7. (CLEMENT: *HESIOD IN HIS 'MELAMPOUS' WRITES: 'IT IS SWEET TO LEARN ALL THE THINGS WHICH THE IMMORTALS HAVE FIXED FOR MORTALS AS A CLEAR SIGN OF THINGS UNHAPPY AND THINGS GOOD.' THESE LINES ARE TAKEN WORD FOR WORD FROM MUSAEUS*).

8. (SC PS.-ERATOSTHENES: *Musaeus tells how Zeus at birth was handed over by Rhea to Themis, and by Themis to Amalthea, who gave him to the Goat, the daughter of the Sun, to rear in the caves of Crete. When he grew up and went to war with the Titans, he used the skin of the Goat as his shield because it was invulnerable and bore a Gorgon's face in the middle. He set the Goat in the sky as a constellation, while he himself acquired the epithet Aigiochos, goat-skin holder*).

9. (*Melitê, a deme of the tribe Cecrôpis, was a daughter of Apollo according to Musaeus, not a daughter of Myrmex as Hesiod says*).

10. (*Triptolemus was the son of Ocean and Earth*).

11. (*From a poem 'Eumolpia', attributed to Musaeus*):

Forthwith the voice of Chthoniê uttered a wise word, and with her Pycôn, the servant of glorious Earth-Shaker.

12. (*The head of Zeus, when Athena was born, was split by Palamon, not by Hephaestus*).

13. (*Argos begat four Aethiopian kings by Celainô daughter of Atlas*).

14. (*In the theogony of Musaeus, Tartarus and Night came first*).

15. (*There were two generations of Muses*).
16. (*Zeus, after union with Asteria, gave her to Persês, son of a Titan; to him she bore Hecate*).
17. (*Shooting stars are borne up from Ocean and generated in the Aether*).
18. (*The Hyades, nurses of Dionysus, are five in number; they are so-called because of their lamentation for their brother Hyas, killed while hunting. They are the daughters of Aethra and Ocean, and sisters of the seven Pleiades*).

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19. (*The sea starwort, Tripolion: useful for everything, hence men pitch tents and dig it by night*).
- 19a. (*Hymns to Dionysus attributed to Orpheus and Musaeus. Orpheus composed them, Musaeus corrected them to a slight extent and copied them down*).
20. (*Musaeus wrote a 'Hymn to Demeter' for the Lycomidae; this told how Caucon son of Celaenos son of Phlyos took the rites of the Great Goddesses from Eleusis to Andania in Messenia in the reign of Polycaon and his wife Messênê*).
- 20a. (HERODOTUS, vii. 6: *Onomacritus an Athenian soothsayer was banished by Hipparchus for having inserted a line into the writings of Musaeus, namely that the islands off Lemnos would disappear under the sea*).
21. (HERODOTUS, VIII. 96: *Battle of Salamis: the west wind carried many of the wrecked ships on to the shore of Attica called Côlias; thus an oracle regarding this sea-battle by Musaeus and others was fulfilled*).
22. (*Oracle of Musaeus applied by the Athenians to the Battle of Aegospotami*):

On the Athenians is coming a severe storm through the baseness of their leaders, but there will be a consolation: they will completely bow the city down, but they will pay the penalty.

[Next: 3. Epimenides of Crete](#)

3. EPIMENIDES OF CRETE

EPIMENIDES OF CRETE (Phaestos or Cnossus): date uncertain, but he probably lived in the late sixth and early fifth centuries B.C.

He was sometimes included in the list of the Seven Sages, in place of Periander. A number of epic poems were ascribed to him, giving an Orphic cosmogony; and a prose work on Cretan affairs, which was actually of later date, but was used by Diodorus.

1. (PAUL, *Epistle to Titus*, 1. 12: *One of the Cretans, their own prophet, said of them*): The Cretans are always liars, evil beasts, lazy stomachs. (Clement says that Paul means Epimenides, Jerome that it came from the Oracles of Epimenides).

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2. (From his *Epic poems*): I too am of the race of the fair-tressed moon, who with a dread shudder shook off the wild lion; and strangling him in Nemea because of revered Hera, (*the divine strength of Heracles overcame him*).

3. (ARISTOTLE, *Politics* 12521): *Epimenides calls members of the same household* sharers of the smoke.

4. (ARISTOTLE, *Rhetoric* 1418a; *Epimenides gave his oracles not about the future, but on things in the past which were obscure*).

5. (DAMASCIUS: *Epimenides gave the first elements as Air and Night, from which were created Tartarus, from which sprang two Titans; these having united produced the Egg, from which again another generation sprang*).

6. (PAUSANIAS: *Epimenides also makes Styx the daughter of Ocean, and unites her not with Pallas but with an unknown Peiras, to whom she bore Echidna*).

7. (*Epimenides says that the Harpies are the children of Ocean, and were slain near (Rhegium?)*).

8. (*The story of Typho: in Epimenides' version, Typho entered the palace while Zeus was asleep; and Zeus killed him with a thunderbolt*).

9. (*Epimenides agrees with certain others that the Harpies guard the apples, but says that they are the same as the Hesperdes*).

10. (PLUTARCH: *Epimenides said of Munychia that*) the Athenians would eat it up with their own teeth, if they foresaw what harm it would do to the city.

11. (PLUTARCH: *Epimenides refuted the story that eagles or swans setting out from the ends of the earth met in the middle at Delphi, the so-called Omphalos*): There was no Omphalos, either in the centre of the earth or of the sea. If any there be, it is visible to the gods, not visible to mortals.

12. (*Epimenides adds a fifth to the sons of Phrixus, Presbôn by name*).

13. (*Aiêtes was a Corinthian, and his mother was Ephyra*).

14. (*Endymion in heaven fell in love with Hera, and Zeus condemned him to eternal sleep*).

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15. (*Laius married Eurycleia daughter of Ecphas, and Oedipus was her son*).

16. (*The children of Zeus and Callistô were Pan and Areas, twins*).

17. (*Epimenides and Hesiod agree on the names of the thirteen suitors slain by Oenomaus*).

18. (*Rhodes is the daughter of Ocean*).

19. (*The Eumenides are the daughters of Cronos*): From him were born fairhaired golden Aphrodite, the immortal Fates, and the Erinyes of changeful gifts.

20. (DIODORUS: *'I have followed the most trustworthy authorities on Cretan affairs, Epimenides the Theologian, Dosiades, Sosicrates and Laosthenes'*).

21. (ARATUS: *'Holy Goat, of whom the story goes that she suckled Zeus, and the priest-interpreters of Zeus call her Olenian'*).

22. (ARATUS: *The story that Cynosoura and Helicê were placed in the heavens because they looked after Zeus in the Idaean cave, when the Dictaeon Kourêtês hid him from Cronos*).

23. (*Cretan story that Zeus when hiding from Cronos changed himself and his nurses into a serpent and bears respectively, and after he had taken over the kingship, placed these forms in the Arctic Circle*).

24. (*The story of Aigokerôs: honoured because he was a foster-brother of Zeus, being with him in Crete when he fought the Titans. Aigokerôs is believed to have discovered the horn, the sound of which put the Titans to flight. He and his mother the Goat were placed in the heavens by Zeus: because he found the horn in the sea, Aigokerôs has a fish-tail*).

25. (*The Crown was a gift of Dionysus to Ariadnê; later he placed it in the heavens*).

Late forgery, drawn from Neo-Pythagoreanism.

26. (*The Dioscuri were male and female, one called Time, as being a Monad, the other called Nature, as being a Dyad; for from the Monad and the Dyad, all numbers which produce life and soul have sprung*).

[Next: 4. Hêsiod of Ascra](#)

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4. HÊSIOD OF ASCRA

HÊSIOD of ASCRA flourished probably in the eighth century B.C.

Apart from his *Theogony* and *Works and Days*, another poem called *Astrologia* or *Astronomia* was sometimes attributed to him by ancient authors. This poem was probably written in the sixth century B.C.

1. Mortals call them the Pleiads.

2. The stormy Pleiads are setting.

3. Then vanish the Pleiads.

4. (*The morning setting of the Pleiads coincides with the autumnal equinox, according to Epimenides*).

5. *The Hyades*: They are Nymphs like the Graces: Phaesylê and Corônîs and fair-garlanded Cleeia, lovely Phaeô and Eudôrê of the long robe, whom the tribes of men on earth call Hyades.

6. (*The Great Bear: a daughter of Lycaon in Arcadia chose the life of a huntress with Artemis on the mountains. Being seduced by Zeus, she continued, undetected by the goddess, until the latter discovered her pregnancy on seeing her bathing, and changed her into a bear. She bore the so-called Areas. When on the mountain she was hunted by goatherds and handed over to Lycaon with her baby. Later she was believed to have set foot in the sacred precinct of Zeus in ignorance of the law; being pursued by her own son and about to be killed, she was saved by Zeus and placed among the stars.*

(*Boôtês: he is said to be Areas son of Zeus and Callistô. When Zeus had seduced her, Lycaon served him with a dish of the infant's flesh.*

(*Callistô was one of the Nymphs*).

7. (*Ôrion: son of Minô and Poseidon, was granted by his father the power of walking on the waves. While in Chios he seduced Meropê, and was blinded and expelled by her father Oenopiôn. He went to Lemnos, where Hephaestus in pity gave him a guide, Cêdalion; carrying him on his shoulders, Orion went eastwards until his blindness was cured by the sun. He then returned to seek vengeance on Oenopiôn, but the latter was hidden underground by his people. Baulked in his search, Orion went to Crete and gave himself up to hunting, with Artemis and Leto. He threatened to*

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kill all the animals on earth, but Gê in anger sent a huge serpent whose sting killed him. Zeus at the request of Artemis and Leto placed him among the stars for his valour).

8. (*Straits of Messina: Orion, after the sea had opened up, piled up the headland of Pelôris on the Sicilian side and made the precinct of Poseidon, which was particularly revered by the inhabitants. Orion then crossed to Euboea and settled there*).

[Next: 5. Phôcus of Samos](#)

5. PHÔCUS OF SAMOS

PHÔCUS of SAMOS: date unknown.

He was credited with a verse work on *Nautical Astronomy* sometimes ascribed to Thales. Nothing is known of its contents.

[Next: 6. Cleostratus of Tenedos](#)

6. CLEOSTRATUS OF TENEDOS

CLEOSTRATUS of TENEDOS lived in the sixth century B.C.

He wrote an astronomical work called *Astrologia* or *Phaenomena*.

1. (SCHOLIAST on Euripides, *Rhesus* 528: *explanation of the words 'first signs'*): But when for the third day over the eighty (*Arctophylax*) remains (*shining, then the 'first signs'*) of the Scorpion fall into the sea. [1](#)
2. (*He then, it is said, observed the signs in the Zodiac, beginning with the Ram and the Archer*).
3. (*He is said to have been the first to point out the Kids among the constellations*).
4. (*The eight year cycle is commonly attributed to Eudoxus of Cnidus, but they say that it was Cleostratus of Tenedos who first devised it*).

Footnotes

[13:1](#) Restoration and meaning uncertain; for discussion, see *Companion*, p. 34, note 3.

[Next: 7. Pherecydes of Syros](#)

7. PHERECYDES OF SYROS

PERECYDES of SYROS: date uncertain; he may have lived in the seventh century, or middle of the sixth century B.C.

He was said to have been the first to write in prose. His book, extant in antiquity, was called *Heptamychos* (Seven-Chambered Cosmos) or *Theocrasia* (Divine Mingling) or *Theogonia*.

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1. ZAS (*Zeus*) and Time existed always, and Chthoniê; but Chthoniê acquired the name Gê, since Zas gives earth to her as a gift of honour.
 - 1a. (*Pherecydes, like Thales, gives water as the first cause; he calls it Chaos, probably borrowing the term from Hesiod*).
 2. For him (*Zas*) they make the houses many and great. And when they had finished providing all this, and also furnishings and men-servants and maid-servants and all else required, when all is ready, they carry out the wedding. On the third day of the wedding, Zas makes a robe, large and fair, and on it he embroiders Earth and Ôgenos (*Ocean*) and his dwelling . . . 'For wishing your marriage to take place, I honour you with this. Therefore receive my greeting and be my wife.' This they say was the first