

101 Versions of Theophrastus' account of Anaximander's originative substance:

<p>A. Simplicius in <i>Phys.</i> 24, 13: DK 12A9</p> <p>τῶν δὲ ἐν καὶ κινουμένου καὶ ἀπειρου λεγόντων Ἀναξίμανδρος μὲν Πρωσίδου Μιλήσιος Θεοῦ γυνόμενος διαδοχῶς καὶ μεθῆτης</p> <p>ἀρχὴν τε καὶ στοιχείων εἶρηκε τῶν ὄντων τὸ ἀπειρον,</p> <p>πρῶτος τοῦτο τοῖονα καλοῖς τῆς ἀρχῆς.</p>	<p>B. Hippolytus <i>Ref.</i> 1, 6, 1-2: DK 12A11</p> <p>Θεοῦ τοίνυν Ἀναξίμανδρος γίνεται ἀποστῆς Ἀ. Πρωσίδου Μιλήσιος ... Ἀναξίμανδρον Θεότητος ἕταρον</p> <p>οὗτος μὲν ἀρχὴν καὶ στοιχείων εἶρηκε τῶν ὄντων τὸ ἀπειρον,</p> <p>πρῶτος (τοῦτο) τοῖονα καλεῖται τῆς ἀρχῆς.</p> <p>ὁ δὲ τοῦτο κίνησιν δίδωσι εἶναι, ἐν ᾗ συμβαίνει γίνεσθαι τοὺς οὐρανούς.)</p>	<p>C. Ps.-Plutarch <i>Strom.</i> 2: DK 12A10</p> <p>... Ἀναξίμανδρον Θεότητος ἕταρον γυνόμενον</p> <p>τὸ ἀπειρον γενναίαν πᾶσαν αἰτίαν ἔχει τῆς τοῦ παντός γενέσεως τε καὶ φθορᾶς,</p>
<p>λέγει δ' αὐτὴν μῆτε ὕδαρ μῆτε ἀλλο τι τῶν καθυμένων εἶναι στοιχείων, ἀλλ' ἕτερον τιὰ φύσιν ἀπειρον,</p> <p>ἔξ ἧς ἀπαντας γίνεσθαι τοὺς οὐρανούς καὶ τοὺς ἐν αὐτοῖς κόσμους.</p>	<p>... οὗτος ἀρχὴν ἔφη τῶν ὄντων φύσιν τιὰ τοῦ ἀπειρου,</p> <p>πρῶτος (τοῦτο) τοῖονα καλεῖται τῆς ἀρχῆς.</p> <p>ὁ δὲ τοῦτο κίνησιν δίδωσι εἶναι, ἐν ᾗ συμβαίνει γίνεσθαι τοὺς οὐρανούς.)</p>	<p>τὸ ἀπειρον γενναίαν πᾶσαν αἰτίαν ἔχει τῆς τοῦ παντός γενέσεως τε καὶ φθορᾶς,</p>
<p>ἔξ ὧν δὲ ἡ γενεῆς ἔστι τοῖς αἰσιν, καὶ τῆν φθορᾶν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεῖον.</p>	<p>λέγει δὲ χρόνον ὅς ἀρχιμῆτης τῆς γενέσεως καὶ τῆς οὐσίας καὶ τῆς φθορᾶς.</p>	<p>ἀπεφῆκετο δὲ τὴν φθορᾶν γίνεσθαι καὶ πάλυ πρῶτον τῆν γενεσιν ἔξ ἀπειρου αἰῶνος ἀνακινουμένων πάντων αὐτῶν.</p>
<p>διδόναι γὰρ αὐτὰ δίκην καὶ τίειν ἀλλήλοισ τῆς δίκης κατὰ τῆν τοῦ χρόνου τάξιν, πρῶτον κατέποις αὐτοῖς ὀφειλάσιν αὐτὰ λέγειν.</p> <p>(What follows is Simplicius' account of Theophrastus.)</p>	<p>λέγει δὲ χρόνον...</p>	<p>ἀπεφῆκετο δὲ τὴν φθορᾶν γίνεσθαι καὶ πάλυ πρῶτον τῆν γενεσιν ἔξ ἀπειρου αἰῶνος ἀνακινουμένων πάντων αὐτῶν.</p>

<p>A</p> <p>Of those who say that it is one, moving, and infinite, Anaximander, son of Praxiades, a Milesian, the successor and pupil of Thales,</p> <p>said that the principle and element of existing things was the <i>apeiron</i> [indefinite, or infinite],</p> <p>being the first to introduce this name of the material principle.</p>	<p>B</p> <p>Now Anaximander was the disciple of Thales, Anaximander, son of Praxiades, of Miletus; ...</p> <p>he said that the principle and element of existing things was the <i>apeiron</i>,</p> <p>being the first to use this name of the material principle.</p> <p>(In addition to this he said that motion was eternal, in which it results that the heavens come into being.)</p>	<p>C</p> <p>... Anaximander, who was the companion of Thales,</p> <p>said that the <i>apeiron</i> contained the whole cause of the coming-to-be and destruction of the world,</p>
<p>it is neither water nor any other of the so-called elements, but some other <i>apeiron</i> nature,</p> <p>from which come into being all the heavens and the worlds in them.</p>	<p>... he said that the material principle of existing things was some nature coming under the heading of the <i>apeiron</i>, from which come into being the heavens and the world in them.</p>	<p>from which he says that the heavens are separated off, and in general all the worlds, being <i>apeiron</i> [innumerable].</p>
<p>And the source of coming-to-be for existing things is that into which destruction, too, happens 'according to necessity;</p> <p>for they pay penalty and retribution to each other for their injustice according to the assessment of Time';</p> <p>as he describes it in these rather poetical terms.</p> <p>(He talks of Time...)</p>	<p>This nature is eternal and unaging, and it also surrounds all the worlds.</p> <p>He talks of Time as though coming-to-be and existence and destruction were limited.</p>	<p>He declared that destruction, and much earlier coming-to-be, happen from infinite ages, since they are all occurring in cycles.</p>