

SUMMARY CHART OF EARLY PRE-SOCRATIC PHILOSOPHERS

Milesian School

Anaximander (570-550 BC)

Anaximenes (550 fl.)

Material principles

Logos replaces (?) **mythos**:
mechanical analogies,
impersonal forces used to
explain formation of world-
order

Physics as model of science:
investigators into Nature
called **physikoi**

Appeal to sense experience as
reliable source of
knowledge

Strife of opposites as
"injustice": law of
compensation understood
as law of Nature

Change explained as driving out
of an opposite

Xenophanes (570-545)

Move toward formal unity: God
shakes things without
moving himself

Physis of rainbows, planetary
formation, sun understood
in mechanistic way

Rejection of anthropomorphism,
immorality of Homeric
theology

Monotheistic, abstractive
theology: God sets things in
motion by his **thought**

Human knowledge limited by
time, cultural settings; truth
learned through patient inquiry

Religio-poetic Tradition

Homer (750 BC)

Hesiod (700 BC)

Archilochus

Mythos as narrative account of
origins of world, gods
(Theogony), heroes,
humans

Justice of Zeus: might makes
right

World as generated out of
original unity of male &
female

Moral order of Nature: justice
causes city to flourish,
injustice causes city to
suffer

Orpheus

Ecstasis: when out of body,
soul reveals its true
nature. Soul is fallen god, can
be restored by system of
purification and sacraments.
Religious rites designed to
free soul from prison of
body

Followers organized in
communities,
dedicated to ascetic way
of life

Orphic writings in verses,
oracular sayings

Hieroi Logoi (sacred
doctrines): beliefs
in immortality of soul,
rites of purification

Teletai: mystical sacrifices,
accounts of divine
matters

Pythagorean School
Pythagoras (530 fl.)

Orderliness, beauty, unity of
Nature: world as **kosmos**
Form prior to matter
Philosophy as way of life: love
of wisdom greater than love of
fame, gain
Religious rites based on **hieroi**
logoi (sacred
doctrines): soul is
immortal, has
judges, must pay
requital for deeds
(Orphicism)
Mathematical
abstraction as model
of science
Inquiry (**historia**) as way of
pursuing wisdom
Objects of sense of lower worth
than objects of intellect
Justice=reciprocity determined
by mathematical
proportion
Harmony of spheres
Empty space used to limit
mathematical units

Heraclitus (503-500 fl.)
Logos as ever-living Fire:
brings into being world-order
Strife of opposites as highest
form of Justice: conflict
of opposites is really an
attunement (**harmonia**)
Flux of sensible world
Wisdom is one thing: the many
aspects of experience
have an underlying unity
(One)
Kosmos is both One and Many

Parmenides (504-490 fl.)
Reason determines what are
possible objects of thought
Intelligence is superior to
sense experience
Logos as argument
Universe as a plenum--no empty
space
No motion; change is illusion
God as immoveable, indivisible,
complete, eternal

Zeno (450)
Inventor of dialectic: **logos** as
discourse, question &
answer; polemical in
nature, aims at
refutation
Arguments against pluralism
(the Many); used to establish
thesis that what is, is One.
Paradoxes of motion: designed
to show impossibility of
motion, that what is, is at
Rest.