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

**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

**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
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 immovable, 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.