

SEXTUS EMPIRICUS

WITH AN ENGLISH TRANSLATION BY
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IN FOUR VOLUMES

III

AGAINST THE PHYSICISTS
AGAINST THE ETHICISTS



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ἐν οἷς εἰσὶ καὶ οἱ περὶ τὸν Αἰνησιδήμον, διττὴν τινα
 κατὰ τὸ ἀνωτάτω κίνησιν ἀπολείπουσι, μίαν μὲν
 39 τὴν μεταβλητικὴν, δευτέραν δὲ τὴν μεταβατικὴν,
 ἣν μεταβλητικὴ μὲν ἐστὶ κίνησις καθ' ἣν τὸ σῶμα
 ἐν τῇ αὐτῇ μένον οὐσία ἄλλοτ' ἄλλην ἀναδέχεται
 ποιότητα καὶ ἣν μὲν ἀπολείπει ἣν δὲ ἐπιλαμβάνει,
 ὁποῖόν τι γίνεται ἐπὶ τοῦ εἰς ὄξος μεταβάλλοντος
 οἴνου καὶ ἐπὶ τῆς ἐξ ὄμφακος εἰς γλυκὴν χυμὸν
 μεταβαλλούσης σταφυλῆς ἢ τοῦ ἄλλοτ' ἄλλως
 40 ποικιλλομένου τὰς χροῶς χαμαιλέοντος ἢ πολυ-
 ποδος. ὅθεν καὶ τὴν γένεσιν καὶ τὴν φθορὰν καὶ
 τὴν αὐξήσιν ἐπι δὲ μείωσιν εἰδικὰς ῥητέον εἶναι
 μεταβολὰς· ἃς φασὶ καὶ τῇ μεταβλητικῇ κινήσει
 ὑποστέλλειν, εἰ μὴ τι τὴν αὐξήσιν φήσει τις
 41 ἔχουσαν ὁμοειδέων εἰς τε μήκος καὶ εὐρος. μετα-
 βατικὴ δὲ ἐστὶ κίνησις καθ' ἣν τόπον ἐκ τόπου
 μετέρχεται τὸ κινούμενον, ἥτοι ὅλον ἢ κατὰ μέρος,
 ὅλον μὲν ὡς ἐπὶ τῶν τροχαζόντων καὶ περιπατούν-
 των θεωροῦμεν, κατὰ μέρος δὲ ὡς ἐπὶ τῆς ἐκ-
 τεωμένης καὶ συστελλομένης χειρὸς ἢ ἐπὶ τῶν
 τῆς περὶ κέντρον² δινουμένης σφαίρας μερῶν. ὅλης
 γὰρ αὐτῆς ἐν τῷ αὐτῷ μενούσης τόπῳ τὰ μέρη
 ἀμείβει τοὺς τόπους· τὸ γὰρ κάτω ὄν πρότερον ἄνω
 γίνεται καὶ τὸ ἄνω κάτω καὶ τὸ πρόσω ὀπίσω.
 42 καίτοι τινὲς τῶν φυσικῶν, ἐξ ὧν ἐστὶ καὶ
 ὁ Ἐπίκουρος, τὴν μεταβλητικὴν κίνησιν εἶδος
 ἔλεξαν εἶναι τῆς μεταβατικῆς· τὸ γὰρ μεταβάλλον
 κατὰ ποιότητα σύγκριμα πάντως κατὰ τὴν τῶν

¹ <ὡς> πρόβασην οὖσαν Heintz: προβαίνουσαν mss., Bekk.
² κέντρον Mutsch.: κέντροις mss., Bekk.

whom Aenesidemus is included—allow that motion,
 in its main kinds, is twofold, one sort being that of
 change, the second that of transition; and of these 39
 the motion of change is that by which the body, while
 remaining identical in substance, receives different
 qualities at different times, putting off one quality
 and putting on another,—the sort of thing which takes
 place in the case of wine changing into vinegar and in
 the case of the grape when it changes from a state of
 acidity to a sweet flavour, or when the chameleon or
 polypod takes on a variety of different colours at
 different times. Hence, too, it must be affirmed that 40
 becoming and perishing and increase, and decrease as
 well, are particular forms of change; and they assert
 that these come under the head of the motion of
 change, unless perhaps someone should assert that
 increase belongs to transitional motion, as it is the
 progress of bodies towards length and breadth. And 41
 transitional motion is that by which the moving object
 passes from place to place, either wholly or partially,
 —wholly as we see in the case of runners and walkers,
 and partially as in the case of a hand which is ex-
 tended and clenched, or in the case of the parts of a
 sphere which is spinning round its centre. For while
 this as a whole remains in the same place, its parts
 change their places; for the part which was formerly
 below becomes above, and the above below, and the
 before behind.—Some of the physicists, however,— 42
 and amongst them Epicurus—have declared that the
 motion of change is a particular form of transitional
 motion; for the composite object which changes in

συγκεκρικώτων αὐτὸ λόγῳ θεωρητῶν σωμάτων
τοπικῆν τε καὶ μεταβατικῆν κίνησιν μεταβάλλει.
43 οἶον ἵνα τι ἐκ γλυκέος γένηται πικρὸν ἢ ἐκ λευκοῦ
μέλαν, δεῖ τοὺς συνιστακότας αὐτὸ ὄγκους μετα-
κοσμηθῆναι καὶ ἄλλην ἀντὶ ἄλλης τάξιν ἀνα-
δέξασθαι· τοῦτο δ' οὐκ ἂν ἄλλως συμβαίη, ἐὰν μὴ
μεταβατικῶς κινήθωσιν οἱ ὄγκοι. καὶ πάλιν ἵνα
τι ἐκ σκληροῦ μαλακὸν γένηται ἢ ἐκ μαλακοῦ
σκληρόν, δεῖ τὰ ἐξ ἧν ἔστι μέρια κατὰ τὸν τόπον
44 κινήθηναι· διατάσει μὲν γὰρ αὐτῶν μαλακύνεται,
συνελεύσει δὲ καὶ πυκνώσει σκληρύνεται. παρ' ὃ
ἢ μεταβλητικῆ κίνησις οὐχ ἑτέρα κατὰ γένος ἔστι
τῆς μεταβατικῆς κινήσεως. διόπερ ἡμεῖς πρὸς
ταύτην μάλιστα κομιοῦμεν τὰς ἀπορίας, ἐπεὶ περ
αἰρομένης αὐτῆς οἰχθήσεται καὶ ἡ μεταβλητικῆ
κίνησις.
45 Πρὶν δὲ τῶν ἀποριῶν γνωστόν ὅτι τρεῖς γε-
γῶνασι στάσεις κατὰ τὸ ἀνωτάτω περὶ κινήσεως.
οἱ μὲν γὰρ φασὶ κίνησιν εἶναι, οἱ δὲ μὴ εἶναι, οἱ δὲ
οὐ μᾶλλον εἶναι ἢ μὴ εἶναι. καὶ εἶναι μὲν ὃ τε
βίος,¹ τοῖς φαινομένοις προσέχων, καὶ οἱ πλείους
τῶν φυσικῶν, ὡσπερ οἱ περὶ Πυθαγόραν καὶ
Ἐμπεδοκλέα καὶ Ἀναξαγόραν Δημόκριτόν τε καὶ
Ἐπίκουρον, οἷς καὶ οἱ ἀπὸ τοῦ περιπάτου ἔτι δὲ
καὶ οἱ ἀπὸ τῆς στοᾶς συναπεγράψαντο καὶ ἄλλοι
46 παμπληθεῖς· μὴ εἶναι δὲ οἱ περὶ Παρμενίδην καὶ
Μέλισσον, οὓς ὁ Ἀριστοτέλης στασιώτας τε (τῆς
φύσεως)² καὶ ἀφυσικούς κέκληκεν, στασιώτας μὲν

¹ βίος NL: Βίος cet., Bekk.

² <τῆς φύσεως> add. NLE.

^a With §§ 45-49 cf. P.H. iii. 65.

^b This phrase is derived (by A.) from Plato, *Theaet.* 181 A,

quality changes owing to the local and transitional
motion of the rationally perceived bodies which com-
pose it. Thus, in order that a thing may become 43
bitter from sweet, or black from white, the molecules
which compose it must be arranged in a new order
and take up different positions; and this could not
be brought about otherwise than by the transitional
motion of the molecules. And again,—in order that
a thing may become soft from hard or hard from soft,
the parts whereof it is composed must move in place;
for it is made soft by their expansion, but made hard 44
by their coalescence and condensation. And owing
to this the motion of change is, generically, nothing
else than transitional motion. Consequently, we
shall bring our criticisms to bear chiefly on this last,
since if it is abolished the motion of change will also
disappear.

But before we begin our criticisms we must observe 45
that there have been three main views regarding
motion.^a Some say that motion exists, others that
it does not exist, and others that it is "no more"
existent than non-existent. That it exists is affirmed
both by ordinary folk, who pay attention to appear-
ances, and by the majority of physicists, such as
Pythagoras and Empedocles and Anaxagoras and
Democritus and Epicurus, to whose view also the
Peripatetics have subscribed, and the Stoics as well,
and a host of others. But its non-existence is affirmed 46
by Parmenides and Melissus, whom Aristotle has
described as "Nature's stationers"^b and "anti-
naturalists"—"stationers" from "standing still,"

where the Eleatics are called τοῦ ὅλου στασιῶται ("partisans
of the Whole"), with a play on στασ. (as if from στάσις,
"rest").

318 *ρίους, φίλιαν καὶ νείκος. ἐξ ἀπείρων δ' ἐδόξασαν τὴν τῶν πραγμάτων γένεσιν οἱ περὶ Ἀναξαγόραν τὸν Κλαζομένιον καὶ Δημόκριτον καὶ Ἐπίκουρον καὶ ἄλλοι παμπληθεῖς, ἀλλ' ὁ μὲν Ἀναξαγόρας ἐξ ὁμοίων τοῖς γεννωμένοις, οἱ δὲ περὶ τὸν Δημόκριτον καὶ Ἐπίκουρον ἐξ ἀνομοίων τε καὶ ἀπαθῶν, τουτέστι τῶν ἀτόμων, οἱ δὲ περὶ τὸν Ποντικὸν Ἡρακλείδην καὶ Ἀσκληπιάδην ἐξ ἀνομοίων μὲν παθητῶν δέ, καθάπερ τῶν ἀνάρμων ὄγκων.*

319 *Προειληφότες οὖν ὅτι πᾶσι τούτοις ἄπορος δέικνυται ὁ τῆς φυσιολογίας τρόπος ἀναιρεθείσης τῆς γένεσεως καὶ τῆς φθορᾶς, προθυμότερον ἀπτόμεθα τῶν λόγων. καίτοι γε ἂν ἐξετάζωμεν, διὰ τῶν ἔμπροσθεν αὐτάρκως ἤδη συμβεβίβασται*
 320 *τὸ κεφάλαιον. τὸ γὰρ γινόμενον καὶ φθειρόμενον ἐν χρόνῳ γίνεται καὶ φθίρεται, χρόνος δὲ οὐκ ἔστω, ὡς ἀνώτερον παρεστήσαμεν, ὥστε οὐδὲ τὸ*
 321 *γινόμενον καὶ φθειρόμενον ἔσται. πᾶσά τε γένεσις καὶ φθορὰ μεταβλητικαὶ τινές εἰσι κινήσεις, οὐδὲν δ' ἔστι κίνησις, ὡς προκατεστησάμεθα*
 322 *τούτων οὐδὲ γένεσις καὶ φθορὰ γινήσεται. καὶ πᾶν τὸ γεννώμενον ἢ φθειρόμενον οὐ χωρὶς τοῦ δρώντος καὶ πάσχοντος γεννᾶται ἢ φθίρεται, οὔτε δὲ δρᾶ τι οὔτε πάσχει, ὥστ' οὐδὲ γεννᾶται τι οὐδὲ*
 323 *φθίρεται. καὶ μὴν εἰ γίνεται τι καὶ φθίρεται, ὀφείλει τί τινι προστίθεσθαι καὶ τί τινος ἀφαιρεῖσθαι ἢ τι ἐκ τινος μεταβάλλειν· γένεσις γὰρ καὶ φθορὰ κατὰ τινα τῶν τριῶν τούτων τρόπων ὀφείλει συνίστασθαι, ὅλον ἐπὶ τῆς δεκάδος κατ' ἀφαίρεσιν*

two efficient (Love and Strife). But Anaxagoras of 318 Clazomenae and Democritus and Epicurus and a host of others held that the generation of things is from innumerables; yet whereas Anaxagoras said that these are like to the things generated, Democritus and Epicurus said that they are unlike and impassive (namely, the atoms), while Heraclides of Pontus and Asclepiades said that they are unlike but passive (namely, the irregular molecules).

Having, then, first grasped the fact that the physical 319 theory of all these men is shown to be hopeless if becoming and perishing are abolished, let us deal with their arguments all the more confidently. Yet, if we examine them, the main point has been sufficiently established already by our previous arguments. For what becomes and perishes becomes and 320 perishes in time; but, as we showed above,^a time does not exist, so that what becomes and perishes will not exist either.—Also, becoming and perishing 321 are always change-causing motions; but, as we have previously shown,^b motion is nothing; neither, then, will becoming and perishing exist. Nothing, too, 322 which is generated or perishes is generated or perishes without an agent and a patient,^c but nothing is agent or patient, so that nothing is generated or perishes.—Moreover, if anything becomes and perishes, some- 323 thing must be added to something and something be subtracted from something or something changed from something. For becoming and perishing must come about in some one of these three ways,^d—as, for instance, in the case of the ten, the nine becomes

^a See §§ 170 ff.^b See §§ 37 ff.^c Cf. *Adv. Phys.* i. 195 ff.^d Cf. *P.H.* iii. 109; *Adv. Phys.* i. 277 ff.