Some Texts of General Relevance to the Broad Sweep of the Course

   
i. Note: the value of Diogenes as a source is disputed. While through him we have access to many sources otherwise lost, he is widely held to have exercised bad judgment and to have focused on the sensational
   
ii. Pythagoras was the first to call himself a “philosopher,” saying that only the gods are wise. All too quickly philosophy was called wisdom.
   
   
   1. Initially there were two lineages:
      
      a. Ionian:
         
         i. (Thales), Anaximander, Anaximenes, Anaxagoras, Archelaus, Socrates,...
         
         ii. [Branch ending in Clitomachus:] Plato (founder of the Old Academy), Speusippus, Xenoceates, Polemo, Crantor, Crates, Arcesilaus (founder of Middle Academy), Lacydes (founder of the New Academy), Carneades, Clitomachus
         
         iii. [Branch ending in Chrysippus:] Antisthenes, Diogenes the Cynic, Crates of Thebes, Zeno of Citium, Cleanthes, Chrysippus.
         
         iv. [Branch ending in Theophrastus:] (from Plato:) Aristotle, Theophrastus.
         
         v. “In this manner the school of Ionia comes to an end.”
      
      b. Italian:
         
         i. Pherecydes, Pythagoras, his son Telauges, Xenophanes, Parmenides, Zeno of Elea, Leucippus, Democritus, many students, including Nausiphanes and Naucydes, Epicurus
         
         iv. Diogenes Laertius on the Seven Sages of Greece (I, 13 and II, 27-33 and 39-42) (II is the chapter on Thales):
         
         1. Commonly known as wise (“sophoi”): Thales, Solon, Periander, Cleobulus, Chilon of Sparta, Bias, Pittacus. To these are added: Anacharsis the Scythian, Myson of Chen, Pherecydes of Syros, Epimenides the Cretan, Pisistratus the tyrant. [Diogenes later also gives other, longer versions of the list.]
2. In his account of Thales, Diogenes gives numerous versions of a story of a valuable object being circulated among the sages. In some versions it was a tripod hauled out of the sea along with a catch of fish. In others, it was a bowl or a goblet. In some, it was a prize for wisdom. These stories revolve principally around Thales, and in some of them, Thales sends the object around, receives it back again, and then donates it to a shrine of Apollo.

3. Chilon of Sparta, one of the sages in Diogenes’ first list, is credited with the proverb (“apophthegm”) “Nothing too much,” Thales, with “Know thyself” (attributed to Chilon in Plato’s Charmides).

b. Aristotle’s account of Socrates, Plato, and Platonism
   i. *Metaphysics I, 5-7:*
   1. Pythagoreans: the elements of harmony and number are the elements of all things, and so the universe is a harmony and a number. Later: the elements of all things are limit and the unlimited. The Pythagoreans were the first to study the formula as a cause, but in a crude way.
   2. Plato’s philosophy mainly resembles that of the Pythagoreans.
      a. From Cratylus he derived the notion that all sensible things are in flux, and from Socrates the concern with the formula—hence he allocated the formula to things not in flux—the Forms are eternal, and sensibles are named from them.
      b. He differs from the Pythagoreans in positing an intermediate between Forms and sensibles—the mathematical, which are intelligible, but many alike.
         i. Does this accord with the description of the mathematical in Book VI of Republic?
      c. Plato uses the term “participation” instead of the Pythagorean “imitation,” but this is merely a verbal difference.
      d. Plato makes Form the cause of the essence (“the what it was [for a thing] to be”), and essence of the sensible. Hence, the elements of Form must be the elements of essence and of the sensible, and these elements are the One and the Unlimited, or the Great and the Small.
         i. Does this theory of the elements of the Forms appear in the dialogues? Perhaps in Philebus and Sophist.
e. Thus, of the four kinds of causes (this is Aristotle's concern in his survey of his predecessors in *Metaphysics* I), Plato employs only two, the matter and the formula.

ii. *Metaphysics* VII, 2:

1. What things are substances?

a. Most clearly, bodies and their parts and assemblages (for the sake of economy of expression I'm calling bodies and their parts and assemblages “class B.”)

b. Possibilities for the class of substances:
   i. Only class B
   ii. Class B ∪ some other class
   iii. Some proper subset of class B
   iv. (Some proper subset of class B) ∪ some other class
   v. None of class B, but some other class
   vi. (Note: Aristotle is assuming that substance exists—given this, he seems to have presented an exhaustive list of possibilities.)

c. Some believe in other entities more numerous and more real than (kinds of) sensible things
   i. Thus Plato
      1. Forms
      2. Mathematicals
      3. Sensible bodies
         a. Note: there is a problem here in seeing this as the doctrine of Plato's dialogues, in that Plato (in *Phaedo* at least) reserves the term “substance” ("ousia") for the Forms.
   ii. Speusippus--more types, each (after the first) with its own principles
      1. One
      2. Numbers
      3. Magnitudes
      4. Souls
   iii. Others (the followers of Xenocrates, according to Tredennick)
      1. Form-numbers
      2. Lines
      3. Planes
4. ...  
5. Sensibles  
iv. We (says Aristotle) must consider  
   1. Which of these are substances?  
   2. Are there other substances besides sensible ones?  
   3. Are there separable substances?  
   4. (Are these last two questions the same or distinct?)