

**THE FRAGMENTS OF THE  
WORK OF HERACLITUS  
OF EPHEBUS ON NATURE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649454440

The Fragments of the Work of Heraclitus of Ephesus on Nature by G. T. W. Patrick

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Cover @ 2017

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**G. T. W. PATRICK**

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THE FRAGMENTS

OF THE WORK OF

HERACLITUS OF EPHESUS

ON NATURE

TRANSLATED FROM THE GREEK TEXT OF BYWATER,  
WITH AN INTRODUCTION HISTORICAL AND CRITICAL

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1889

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[Reprinted from the AMERICAN JOURNAL OF PSYCHOLOGY, 1888.]

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A THESIS ACCEPTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE  
JOHNS HOPKINS UNIVERSITY, 1888.

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*Οἱ ῥέοντες.*

I.

All thoughts, all creeds, all dreams are true,  
All visions wild and strange ;  
Man is the measure of all truth  
Unto himself. All truth is change,  
All men do walk in sleep, and all  
Have faith in that they dream :  
For all things are as they seem to all,  
And all things flow like a stream.

II.

There is no rest, no calm, no pause,  
Nor good nor ill, nor light nor shade,  
Nor essence nor eternal laws :  
For nothing is, but all is made.  
But if I dream that all these are,  
They are to me for that I dream ;  
For all things are as they seem to all,  
And all things flow like a stream.

Argal—this very opinion is only true  
relatively to the flowing philosophers.

TENNYSON.





## PREFACE.

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12  
The latest writers on Heraclitus, namely, Gustav Teichmüller and Edmund Pfeiderer, have thought it necessary to preface their works with an apology for adding other monographs to the Heraclitic literature, already enriched by treatises from such distinguished men as Schleiermacher, Lassalle, Zeller, and Schuster. That still other study of Heraclitus, however, needs no apology, will be admitted when it is seen that these (scholarly critics, instead of determining the place of Heraclitus in the history of philosophy, have so far disagreed, that while Schuster makes him out to be a sensationalist and empiricist, Lassalle finds that he is a rationalist and idealist. While to Teichmüller, his starting point and the key to his whole system is found in his physics, to Zeller it is found in his metaphysics, and to Pfeiderer in his religion.) Heraclitus' theology was derived, according to Teichmüller, from Egypt; according to Lassalle, from India; according to Pfeiderer, from the Greek Mysteries. The Heraclitic flux, according to Pfeiderer, was consequent on his abstract theories; according to Teichmüller, his abstract theories resulted from his observation of the flux. (Pfeiderer says that Heraclitus was an optimist; Gottlob

Mayer says that he was a pessimist. According to Schuster he was a hylozoist, according to Zeller a pantheist, according to Pfeiderer a panzoist, according to Lassalle a panlogist.) Naturally, therefore, in the hands of these critics, with their various theories to support, (the remains of Heraclitus' work have suffered a violence of interpretation only partially excused by his known obscurity.) No small proportion of the fragments, as will be seen in my introduction, have been taken in a diametrically opposite sense.

(Recently a contribution towards the disentanglement of this maze has been made by Mr. Bywater, an acute English scholar. His work (*Heracliti Ephesii Reliquiae*, Oxford, 1877) is simply a complete edition of the now existing fragments of Heraclitus' work, together with the sources from which they are drawn, with so much of the context as to make them intelligible.)

Under these circumstances I have thought that a translation of the fragments into English, that every man may read and judge for himself, would be the best contribution that could be made. The increasing interest in early Greek philosophy, and particularly in (Heraclitus, who is the one Greek thinker most in accord with the thought of our century) makes such a translation justifiable, and the excellent and timely edition of the Greek text by Mr. Bywater makes it practicable.

The translations both of the fragments and of the context are made from the original sources, though I

have followed the text of Bywater except in a very few cases, designated in the critical notes. As (a number of the fragments are ambiguous, and several of them contain a play upon words,) I have appended the entire Greek text.

The collection of sources is wholly that of Mr. Bywater. In these I have made a translation, not of all the references, but only of those from which the fragment is immediately taken, adding others only in cases of especial interest.

My acknowledgments are due to Dr. Basil L. Gildersleeve, of the Johns Hopkins University, for kind suggestions concerning the translation, and to Dr. G. Stanley Hall for valuable assistance in relation to the plan of the work.

BALTIMORE, SEPTEMBER 1, 1888.