

**T1** Of the first philosophers, the majority thought the sources/principles of all things were found only in the class of matter. For that of which all existing things consist, and that from which they come to be first and into which they perish last—the substance continuing but changing in its attributes—*this*, they say, is the element and this the source of existing things. Accordingly, they do not think anything either comes to be or perishes, inasmuch as this nature is always preserved. . . . For a certain nature always exists, either one or more than one, from which everything else comes to be while this is preserved. All, however, do not agree on the number and character of this source, but Thales, the originator of this kind of theory, says it is water. . . . Anaximenes and Diogenes [of Apollonia] posit air as the simple body prior to water that is most properly the source.

Aristotle *Metaphysics* 983b6–13, b17–21, 984a5–7

在第一批哲学家中，大多数人认为万物的本原仅存在于物质之中。他们认为，一切存在之物由某种持续存在，但属性不断变化的实体构成——即万物最初由此产生、最终归于其中的那个实体——这就是元素，也是存在的万物的本原。与之相应，他们认为万物既不会产生也不会消亡，因为这种本性始终被保存……因为某种本性始终存在，无论是单一的还是多元，其他事物由此产生，而它却被保持。然而，关于这一本原的数量与性质，众说不一。Thales 作为此类理论的开创者，认为它是水…… Anaximenes 和 Diogenes 则主张空气才是先于水、最恰当地作为本原的简单实体

#### Material Monism (Aristotle's version)

- I.** Everything arises from and terminates back into one source [cosmology/ physics].
- II.** Everything is in essence identical to that source, which is a single substance [metaphysics/ontology].
- III.** There is no (unqualified) coming to be or perishing, but only alteration [a theory of change].
- IV.** The source of all things is (a) water or (b) air or (c) fire or (d) the boundless (?) or (e) earth (?). [a family of concrete theories]

**T2** Each [theorist] seems to me to explain things to us in a story form, as if we were children, one saying that there are three things, and sometimes some of them are at war with each other in a way, then he has them make friends and marry, beget children, and raise their offspring; another says they are two, wet and dry or hot and cold, and gives them in marriage to each other. (Plato *Sophist* 242c–d)

“在我看来，每位[理论家]似乎都以讲故事的形式向我们解释事物，仿佛我们是孩子一般：有人说有三样东西，有时它们之间会发生某种冲突，然后他让它们和解、结为连理、生儿育女、抚养后代；另有人说只有两样，比如湿与干或热与冷，并让它们结为连理。”

**T3** Anaximander ... said that the principle (*archē*) and element (*stoicheion*) of things that are is the boundless (*apeiron*). (He was the first to use this term.) But he says that it is neither water nor any other of the supposed elements, but a different and boundless nature from which come all the heavens and all the cosmoses within them. From the things from which comes the coming-to-be of things that are, into those same things comes passing-away according to necessity: “**For they pay the penalty and recompense of injustice to one another according to the ordering of time.**” (Here he is speaking in rather poetic terms.) (Simplicius *In Phys.* 24,13ff. [DK 12 A9])

**T4:** Parmenides B1: The mares that carry me kept conveying me as far as ever my spirit reached, once they had taken and set me on the goddess' way of much discourse, which carries through every stage to meet her face to face a man of understanding. On this I was carried, for on this the sagacious mares were carrying me, (5) straining at the chariot and guided by maidens along the way. The axle in the naves kept blazing and uttering the pipe's loud note, driven onwards at both ends by its two metallated wheels, whenever the daughters of the sun made haste to convey me, (10) having thrust with their hands their kerchiefs from their heads and deserted the abode of night for the light. There stand the gates between the journeys of night and day, enclosed at top and bottom by a lintel and threshold of stone, and themselves fitting closely to a great architrave in the aether. The keys, which allow to open first one gate then the other, retributive justice holds; (15) whom the maidens blandished with soft words and persuaded cunningly to thrust the locked bar for them in a moment from the gates, which swung open and made vacant the gulf of the gateway, turning successively in their sockets the bronze-fitted posts (20) fixed to them with pegs and nails. Whereupon the maidens drove the chariot and mares straight on through the gates along the road. And the goddess received me warmly, and taking my right hand in hers spoke as follows and addressed me: 'Welcome, O youth, arriving at our dwelling as consort of immortal charioteers (25) and mares which carry you; no ill fate sent you forth to travel on this way, which is far removed indeed from the step of men, but right and justice. You must be informed of everything, both of the unmoved heart of persuasive reality (30) and of the beliefs of mortals, which comprise no genuine conviction; nevertheless you shall learn these also, how it was necessary that the things that are believed to be should have their being in general acceptance, ranging through all things from end to end. (tr. Coxon)

载着我的母马，一直把我送到我的心灵所欲之远处；当它们把我带上，并安置在女神（goddess）的多言之路上时，这条路穿过每一段路程，使一个懂得的人得以与她面对面。我就是在这条路上被载送着；因为正是在这条路上，聪慧的母马驮着我，拉紧着战车，而少女们（maidens）在前引路。轮轴在轮毂中灼热发亮，并发出管笛般尖锐的响声；它在两端被那一对包着金属的车轮催迫着向前；每当太阳的女儿们（daughters of the sun）急忙送我前行时，她们便用手把头上的面纱推下，离开夜（night）的居所，进入光（light）之中。那里立着夜与日的道路之间的大门，上下被石制的门楣和门限围住，门本身严密地嵌合在以太（aether）中巨大的横梁里。那一开一闭、掌管门户开启的钥匙，由报应的正义（Retributive Justice）执掌；少女们用温和的话语抚慰她，又巧妙地说服她，叫她立刻替她们把门上锁着的门闩推开。大门于是敞开，把门道的深口空了出来，并且使那装着青铜配件的门柱在门枢中依次转动；这些门柱是用木钉和铁钉固定在门上的。于是少女们便赶着战车和母马，径直穿过大门，沿着大道前进。女神（goddess）亲切地接待了我；她把我的右手握在她手中，然后这样说，向我宣告：“欢迎你，青年（youth），你来到我们的居所，有不死的御车者（immortal charioteers）和载着你的母马相伴。并不是恶运（ill fate）把你送上这条道路，因为这条路确实远离凡人的足迹，而是正当（Right）与正义（Justice）把你送来。你必须了解一切：既要了解那可信真理（persuasive reality）不动的核心，也要了解凡人（mortals）的意见，这些意见里面并没有真正可靠的确信。然而这些你也将学到：那些被相信为存在的东西，如何也需要在承认之中获得其存在，从始至终贯穿万有。