

Gorgo and Praxinoa as Natural Philosophers? An Experimental Reading of Idyll 15**1. Defining Richness**

1a.) *Idyll* 15.24: ἐν ὀλβίῳ ὀλβια πάντα in a rich man's house, everything is rich¹

1b.) Empedocles fr. 132:

ὀλβιος ὃς θείων πραπίδων ἐκτήσατο πλοῦτον

Rich, who possesses a wealth of divine understanding

1c.) Euripides frag. 910:

ὀλβιος ὅστις τῆς ἱστορίας
ἔσχε μάθησιν
μήτε πολιτῶν ἐπὶ πημοσύνην
μήτ' εἰς ἀδίκους πράξεις ὀρμῶν,
ἀλλ' ἀθανάτου καθορῶν φύσεως
κόσμον ἀγήρων, πῆ τε συνέστη
χῶθεν χῶπως·

Rich, whoever has knowledge from inquiry neither stirring up hostile intent against the citizens nor unjust deeds, but observing the ageless order of immortal nature, how it came to be, where it came from, and how.

1d.) *Idyll* 15.146: ὀλβία ὅσα ἴσατι rich for all the things she knows

2. Starting from the Phenomena

2a.) *Idyll* 15.53: ἴδ' ὡς ἄγριος look how fierce [that horse] is

2b.) *Idyll* 15.65: θᾶσαι ... περὶ τὰς θύρας ὄσσοι ὄμιλος
look ... how great the crowd around the doors is

2c.) *Idyll* 15.12: ὄρη γύναι, ὡς ποθορῆ τυ
look, woman, how [the baby] looks at you

¹ All translations are my own unless otherwise noted.

2d.) *Idyll* 15.78-79: τὰ ποικίλα ... ἄθρησον, λεπτὰ καὶ ὡς χαρίεντα

Look ... at the tapestries, how fine and graceful they are"

3. Theôria in Aristotle and Theocritus

3a.) Iambl. *Protrep.* 53.19-26:

ὥσπερ γὰρ εἰς Ὀλυμπίαν αὐτῆς ἔνεκα τῆς θεᾶς ἀποδημοῦμεν. καὶ εἰ μηδὲν μέλλοι πλεῖον ἀπ' αὐτῆς ἔσεσθαι (αὐτὴ γὰρ ἡ θεωρία κρείττων πολλῶν ἐστὶ χρημάτων), καὶ τὰ Διονύσια δὲ θεωροῦμεν οὐχ ὡς ληψόμενοι τι παρὰ τῶν ὑποκριτῶν ἀλλὰ καὶ προσθέντες, πολλὰς τε ἄλλας θεᾶς ἐλοίμεθα ἀντὶ πολλῶν χρημάτων· οὕτω καὶ τὴν θεωρίαν τοῦ παντὸς προτιμητέον πάντων τῶν δοκούντων εἶναι χρησίμων.

For just as we travel to Olympia for the sake of the spectacle itself, even if nothing more is going to accrue from it (for the observing itself is better than lots of money), and as we observe the Dionysia not in order to take something away from the actors (rather, we actually spend on them), and as there are many other spectacles we would choose instead of lots of money, so the observation of the universe, too, is to be honored above all things that are thought to be useful. (Hutchinson and Johnson, trans.)

3b.) *Idyll* 15.22-25:

Γο. βᾶμες τῷ βασιλῆος ἐς ἀφνειῷ Πτολεμαίῳ
θασόμεναι τὸν Ἄδωνιν· ἀκούω χρῆμα καλόν τι
κοσμεῖν τὴν βασίλισσαν.

Πρ. ἐν ὀλβίῳ ὄλβια πάντα.

Γο. ὧν ἴδες, ὧν εἴπαις κεν ἰδοῖσα τὸ τῷ μὴ ἰδόντι.

Go. Let's go to the palace of the wealthy king Ptolemy to see Adonis. I hear the Queen has arranged quite a scene.

Pr. In a rich man's house everything is rich.

Go. The things you see, you might report to someone who hasn't seen, since you have.

4. Critiquing Folk Wisdom

4a.) Heraclitus frag. 5:

καθαίρονται δ' ἄλλως αἵματι μαινόμενοι, ὀκοῖον εἶ τις εἰς πηλὸν ἐμβὰς πηλῷ
ἀπονίζοιτο· μαίνεσθαι δ' ἂν δοκέοι, εἶ τις μιν ἀνθρώπων ἀπιφράσαιτο οὕτω
ποιέοντα.

Those polluted by blood are purified in vain by blood, just as if someone who had stepped in mud might wash it off with mud. He might be considered mad if anyone of men took note of him doing thus.

4b.) *Idyll* 15.61-64:

Γρ. ... ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί,
κάλλισται παίδων· πείρα θην πάντα τελεῖται.
Γο. χρησμῶς ἅ πρεσβῦτις ἀπόχετο θεσπίξασα.
Πρ. πάντα γυναῖκες ἴσαντι, καὶ ὡς Ζεὺς ἠγάγεθ' Ἥρην.

OW Into Troy the Achains went by trying, dearest children. Surely everything is accomplished by trying.

Go. The old lady delivered her prophecies and left.

Pr. Women know everything, even how Zeus married Hera.

5. Ancient Accounts of Female Philosophers

5a.) Stob. 4.23.61:

Φιντύος τᾶς Καλλικράτεος θυγατρὸς Πυθαγορείας ἐκ τοῦ Περί γυναικὸς σωφροσύνας.
Τὸ μὲν ὅλον ἀγαθὸν δεῖ ἡμεῖς καὶ κοσμίαν...

Phintys the daughter of Callicrates, the Pythagorean, from her *On the Moderation of Women*: it is necessary to be completely gentle and moderate...

5b.) Stob. 4.28.19:

Περικτιόνης Πυθαγορείας ἐκ τοῦ Περί γυναικὸς ἀρμονίας. Τὴν ἀρμονίην γυναῖκα νόσασθαι δεῖ φρονήσιός τε καὶ σωφροσύνης πλείην...

Perictione the Pythagorean, from her *On the Harmony of Woman*: it is necessary to recognize the the harmonious woman as one full of reflection and moderation...

5c.) Stob. 4.23.55:

Θεανὼ ἐρωτηθεῖσα τί πρέπον εἶη γυναικί, Τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.

Theano, when asked what was fitting for a woman, replied "to be pleasing to her husband."

6. Polyphemus Parodying the Practitioner6a.) *Idyll* 11.1-6:

οὐδὲν πὸτ τὸν ἔρωτα πεφύκει φάρμακον ἄλλο,
 Νικία, οὔτ' ἔγχριστον, ἐμὶν δοκεῖ, οὔτ' ἐπίπαστον,
 ἢ ταῖ Πιερίδες· κοῦφον δέ τι τοῦτο καὶ ἀδὺ
 γίνετ' ἐπ' ἀνθρώποις, εὐρεῖν δ' οὐ ῥάδιόν ἐστι.
 γινώσκειν δ' οἶμαί τυ καλῶς ἰατρὸν ἐόντα
 καὶ ταῖς ἐννέα δὴ πεφιλάμενον ἔξοχα Μοίσαις.

There is no other cure for love, Nicias, nor salve, it seems to me, nor poultice than the Muses. And this is something pleasant and sweet among men, but it is not easy to find. You, I think, know this well being a doctor and especially beloved to the nine Muses.

6b.) *Idyll* 11.80-81:

οὔτω τοι Πολύφαμος ἐποίμαινεν τὸν ἔρωτα
 μουσίσδων, ῥᾶον δὲ διᾶγ' ἢ εἰ χρυσὸν ἔδωκεν.

Thus Polyphemus herded his love through singing, and he fared better than if he had given money [to a doctor].

7. Diodorus' Daughters (Clem. Strom. 4.19.121):

αἱ γὰρ Διοδώρου τοῦ Κρόνου ἐπικληθέντος θυγατέρες πᾶσαι διαλεκτικαὶ γεγόνασιν, ὡς φησι Φίλων ὁ διαλεκτικὸς ἐν τῷ Μενεξένῳ, ὧν τὰ ὀνόματα παρατίθεται τάδε· Μενεξένη, Ἀργεῖα, Θεογνίς, Ἀρτεμισία, Παντάκλεια.

The daughters of Diodorus called Cronus all became Dialecticians, as Philo the Dialectician says in his *Menexenus*. The names of these were: Menexene, Argeia, Theognis, Artemisia, and Pantacleia.

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