



Robert Bringhurst uses both
side notes and footnotes.

*The Elements of Typographic
Style*

ΦΥΣΙΣ AS THE SOUL/ THE SOUL AS ΓΝΩΣΙΣ.
The second proposition of Thales declares that the All is alive, or has Soul in it (τὸ πᾶν ἔμψυχον). This statement accounts for the mobility of φύσις. Its motion, and its power of generating things other than itself, are due to its life (ψυχή), an inward, spontaneous principle of activity. (Cf. Plato, *Laws* 892c: φύσιν βούλονται λέγειν γένεσιν τὴν περὶ τὰ πρῶτα· εἰ δὲ φανήσεται ψυχὴ πρῶτον, οὐ πῦρ οὐδὲ ἀήρ, ψυχὴ δ' ἐν πρῶτοις γεγενημένη, σχεδὸν ὀρθότατα λέγοιτ' ἂν εἶναι διαφερόντως φύσει.)...

It is a general rule that the Greek philosophers describe φύσις as standing in the same relation to the universe as soul does to body. Anaximenes, the third Milesian, says: οἷον ἡ ψυχὴ ἡ ἡμετέρα ἀήρ οὐσα συγκρατεῖ ἡμᾶς, καὶ δλον τὸν κόσμον πνεῦμα καὶ ἀήρ περιέχει. "As our soul is air and holds us together, so a breath or air embraces the whole cosmos."¹...

The second function of Soul – knowing – was not at first distinguished from motion. Aristotle says, φαμέν γὰρ τὴν ψυχὴν λυπεῖσθαι χαίρειν, θαρρεῖν φοβεῖσθαι, ἔτι δὲ ὀργίζεσθαι τε καὶ αἰσθάνεσθαι καὶ διανοεῖσθαι· ταῦτα δὲ πάντα κινήσεις εἶναι δοκοῦσιν. ὅθεν οἰηθεῖ τις ἂν αὐτὴν κινεῖσθαι. "The soul is said to feel pain and joy, confidence and fear, and again to be angry, to perceive, and to think; and all these states are held to be movements, which might lead one to suppose that soul itself is moved."² Sense-perception (αἴσθησις), not distinguished from thought, was taken as the type of all cognition, and this is a form of action at a distance.³

1 Frag. 2. Compare Pythagoras' "boundless breath" outside the heavens, which is inhaled by the world (Arist., *Phys.* 213b22), and Heraclitus' "divine reason," which surrounds (περιέχει) us and which we draw in by means of respiration (Sext. *Emp., Adv. Math.* vii.127).

2 *De anima* 408b1.

3 *De anima* 410a25: Those who make soul consist of all the elements, and who hold that like perceives and knows like, "assume that perceiving is a sort of being acted upon or moved and that the same is true of thinking and knowing" (τὸ δ' αἰσθάνεσθαι πάσῃ τι καὶ κινεῖσθαι τιθέσθαι· ὁμοίως δὲ καὶ τὸ νοεῖν τε καὶ γινώσκειν).

All such action, moreover, was held to require a continuous vehicle or medium, uniting the soul which knows to the object which is known. Further, the soul and its object must not only be thus linked in physical contact, but they must be alike or alike....

It follows from this principle that, if the Soul is to know the world, the world must ultimately consist of the same substance as Soul. Φύσις and Soul must be homogeneous. Aristotle formulates the doctrine with great precision:

ὅσοι δ' ἐπὶ τὸ γινώσκειν καὶ τὸ αἰσθάνεσθαι τῶν ὄντων, οὗτοι δὲ λέγουσι τὴν ψυχὴν τὰς ἀρχάς, οἱ μὲν πλείους ποιοῦντες, ταῦτα, οἱ δὲ μίαν, ταύτην, ὥσπερ Ἐμπεδοκλῆς μὲν ἐκ τῶν στοιχείων πάντων, εἶναι δὲ καὶ ἕκαστον ψυχὴν τούτων, λέγων οὕτως

γαίῃ μὲν γὰρ γαῖαν ἐσώπαμεν, ὕδατι δ' ὕδωρ, αἰθέρι δ' αἰθέρα διόσκει, ἀτὰρ πυρὶ πῦρ αἰδηλον, στοργῇ δὲ στοργήν, νεῖκος δὲ τε νεῖκε' λυγρῶ.

τὸν αὐτὸν δὲ πρόπον καὶ Πλάτων ἐν τῷ *Τιμαίῳ* τὴν ψυχὴν ἐκ τῶν στοιχείων ποιεῖ· γινώσκεισθαι γὰρ τῷ ὁμοίῳ τὸ ὁμοιον, τὰ δὲ πράγματα ἐκ τῶν ἀρχῶν εἶναι.

•Those who laid stress on its knowledge and perception of all that exists identified the soul with the ultimate principles, whether they recognized a plurality of these or only one. Thus, Empedocles compounded soul out of all the elements, while at the same time regarding each one of them as a soul. His words are,

•With earth we see earth, with water water,
•with air in bright air, ravaging fire by fire,
•love by love, and strife by gruesome strife.

•In the same manner, Plato in the *Timaeus* constructs the soul out of the elements. Like, he there maintains, is known by like, and the things we know are composed of the ultimate principles....⁴

4 *De anima* 404b8-18.

The texts on this spread are adapted from E.M. CORNFORD'S *From Religion to Philosophy: A Study in the Origins of Western Speculation* (London, 1912). Some of the Greek quotations have been extended, and some have been moved from the footnotes into the main text. This makes Cornford's prose seem more pedantic and less lucid than it really is, but it poses a harder test for the type and permits a more compact typographic demonstration.

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Practical Methods - or how can authors and editors add notes

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