
AN
E P I T O M E
OF THE
HISTORY OF PHILOSOPHY,
IN THREE PERIODS.

PERIOD THE FIRST,
From the Earliest Times, to the Decline of the Roman
Republic; which comprehends,

I. BARBARIC PHILOSOPHY, including that of all
antient Nations, among whom the Greek Language was not
spoken..

I. EASTERN NATIONS.

(1.) HEBREWS, comprehending the posterity of Abraham to the Time of the Babylonish Captivity; after their return from which they were called Jews. Among their wise men, the most celebrated names are MOSES, Solomon, and Daniel. Their wisdom, derived from divine revelation, is not to be confounded with philosophical and speculative science.

(2.) CHALDEANS, the author of whose philosophy was Zoroaster. Belus was another celebrated teacher of wisdom among the Assyrians; but both his age and history are uncertain. Later than these lived Berosus, who first taught the Chaldean learning to the Greeks.

(3.) PERSIANS,

(3.) PERSIANS, among whom Zardhuft, also called Zoroafter, was the founder of wisdom : he wrote a sacred book called Zend. Among the Persian Magi were Hyftaspes and Hoftanes.

(4.) INDIANS, whose wife men were called Gymnofophifts and Brachmans. Among these were Buddas, Dandamis, and Calanus.

(5.) ARABIANS, among whom the Zabii, a sect of philosophers, and Lokman, an elegant writer of fables, are memorable.

(6.) PHENICIANS, to whom is ascribed the invention of letters. Mofchus, Cadmus, and Sanchoniathon, are among their celebrated men.

2. S O U T H E R N N A T I O N S .

(1.) EGYPTIANS, the founder of whose wisdom was Theut, or Thoth, whom the Greeks call Hermes, and the Latins Mercury. After him arose a second Hermes, called also Trismegiftus, to whom various books and inventions are ascribed.

(2.) ETHIOPIANS, whose wisdom seems to have been borrowed from the Egyptians, Atlas was one of their first astronomers.

3. W E S T E R N N A T I O N S .

(1.) CELTS, whose philosophers were called Druids. Under the general name of the Celtic nations were comprehended the Gauls, Britons, Germans, and Cambrians.

(2.) ETRURIANS and ROMANS : among the former flourished Tages, the inventor of augury : among the latter, Numa is improperly styled a philosopher.

4. N O R T H E R N N A T I O N S .

These include the Northern Scythians (distinct from the Celtic Scythians) Thracians, Getæ, &c. Among whom Abaris, Anacharsis, Toxaris, and Zamolxis, obtained the praise of wisdom.

II. GRECIAN PHILOSOPHY; which was,

First, FABULOUS, as taught by Prometheus, Linus, Orpheus, Musæus, Eumolpus, Melampus, Amphion, Hesiod, Epimenides, and Homer.

Secondly, POLITICAL, chiefly adapted to the formation and improvement of states, and the civilization of society. Among the authors of this philosophy were the legislators Zeleucus, Triptolemus, Draco, Solon, and Lycurgus; the Seven Wise Men of Greece, Thales, Chilo, Pittacus, Bias, Cleobulus, and Periander; and the fabulist, Esop.

Thirdly, SECTARIAN, which owes its birth to Thales and Pythagoras, and was divided into two leading schools, the Ionic and Italic.

Of the IONIC SCHOOL were

1. THE IONIC SECT *proper*, whose founder Thales had, as his successors, Anaximenes, Anaxagoras, Diogenes Apolloniates, and Archelaus.

2. THE SOCRATIC SCHOOL, founded by SOCRATES, the principal of whose disciples were Xenophon, Æschines, Simon, Cebes, Aristippus, Phædo, Euclid, Plato, Antisthenes, Critus, and Alcibiades.

3. THE CYRENAIC SECT, of which ARISTIPPUS was the author: his followers were, his daughter Arete, Hegesias, Anicerris, Theodorus, and Bion.

4. THE MEGARIC, or ERISTIC SECT, formed by EUCLID of Megara; to whom succeeded Eubulides, Diodorus, and Stilpo, famous for their logical subtlety.

5. THE ELIAC, or ERETRIAC SCHOOL, raised by PHÆDO of Elis, who, though he closely adhered to the doctrine of Socrates, gave name to his school. His successors were Plistanus, and Menedemus: the latter of whom, being a native of Eretria, transferred the school and name to his own country.

6. THE ACADEMIC SECT, of which PLATO was the founder. After his death, many of his disciples deviating from his doctrine, the school was divided into

(1.) *The Old Academy*, which strictly retained his tenets, and in which the chair of Plato was successively filled by SPEUSIPPUS, Xenocrates, Polemo, Crates, and Crantor.

(2.) *The*

(2.) *The Middle Academy*, founded by ARCESILAUS, and continued by Lacydes, Evander, and Egefinus.

(3.) *The New Academy*, of which CARNEADES was the author: he was succeeded by Clitomachus, Philo of Larissa, Charmidas, and Antiochus of Ascalon, the last preceptor of the Platonic school in Greece.

7. THE PERIPATETIC SECT, founded by ARISTOTLE, whose successors in the Lyceum were Theophrastus, Strato, Lycon, Aristo, Critolaus, and Diodorus. Among the Peripatetics, besides those who occupied the chair, were also Dicæarchus, Eudemus, and Demetrius Phalereus.

8. THE CYNIC SECT, of which the author was ANTISTHENES, whom Diogenes, Onesicritus, Crates, Metrocles, Menippus, and Menedemus, succeeded. In the list of Cynic philosophers must also be reckoned Hipparchia, the wife of Crates.

9. THE STOIC SECT, of which ZENO was the founder. His successors in the porch were Persæus, Aristo of Chios, Herillus, Sphærus, Cleanthes, Chrysippus, Zeno of Tarsus, Diogenes the Babylonian, Antipater, Panætius, and Posidonius.

Of the ITALIC SCHOOL were

1. THE ITALIC SECT, *proper*: it was founded by PYTHAGORAS, a disciple of Pherecydes. The followers of Pythagoras were Aristæus, Mnesarchus, Alcmaeon, Ecphantus, Hippo, Empedocles; Epicharmus, Ocellus, Timæus, Archytas, Hippasus, Philolaus, and Eudoxus.

2. THE ELEATIC SECT, of which XENOPHANES was the author: his successors, Parmenides, Melissus, Zeno, belonged to the *metaphysical* class of this sect; Leucippus, Democritus, Protagoras, Diagoras, and Anaxarchus, to the *physical*.

3. THE HERACLITEAN SECT, which was founded by HERACLITUS, and soon afterwards expired: Zeno and Hippocrates philosophised after the manner of Heraclitus, and other philosophers borrowed freely from his system.

4. THE EPICUREAN SECT, a branch of the Eleatic, had EPICURUS for its author; among whose followers were Metrodorus, Polyænus, Hermachus, Polystratus, Basilides, and Protarchus.

5. THE PYRRHONIC, or SCEPTIC SECT, the parent of which was PYRRHO: his doctrine was taught by Timon, the Phliasian; and after some interval was continued by Ptolemy a Cyrenean, and at Alexandria by Ænesidemus.

The GRECIAN PHILOSOPHY at length passed from Greece and Italy,

1. INTO ASIA. Alexander, in his Asiatic expedition, was attended by many philosophers, particularly Callisthenes and Anaxarchus; several of whom he sent to hold conference with the wise men of the East, particularly the Persian Magi and the Indian Brachmans. The consequence was, that by means of the mythological cast of the Oriental theology, the Grecian and Oriental dogmas were blended together; and hence arose a new kind of doctrine in the East.

2. INTO EGYPT. After Alexander had conquered Egypt, he permitted the people, whom he collected from different countries in Alexandria, to profess their respective religious and philosophical tenets; whence these gradually became incorporated with those of the Greeks. This coalition was afterwards greatly promoted by the encouragement which was given to learned men and philosophers of all nations and sects to settle at Alexandria. From this time, the names of almost all the Greek sects were heard in Egypt; but that which was chiefly prevalent was the Platonic. The remains of the Italian school of Pythagoras also fled into Egypt, and their institutions suited the taste of that superstitious nation. Thus an alliance gradually took place between the Egyptian, Platonic, and Pythagorean systems; and from this heterogeneous combination both philosophy and theology assumed a new form in Egypt. When, under Ptolemy Physcon, the philosophers were for a time driven from Egypt into Asia, upon their return the Oriental philosophy was added to the mass, and the confusion of opinions was completed in the *Eclectic sect*.