trans. Robin Waterfield

human knowledge of the most important and remote things. We cannot attain infallible knowledge, and we are limited by the experiences we happen to have encountered. Enquiry can improve matters (F19), but even so we will never attain certainty about the big questions of life. This thesis in turn depends on a thesis about the senses: Xenophanes is implicitly saying that the reason we will never attain certain knowledge is that the information we receive through our senses is incapable of taking us there. And so his philosophical successors took up various positions on the reliability of the senses, some (Parmenides, Melissus) claiming that the senses are useless, while intelligence or divinely granted insight gives them a fast track to the truth which Xenophanes found so elusive, others (e.g. Heraclitus, Empedocles) arguing for cautious use of the senses.

F1 (DK 21B8; KRS 161)

Already my thoughts have been tossed here and there in Greece
For sixty-seven years; and that's not all:
From my birth till then there were twenty-five more,
If I know how to speak truly about these things.

(Diogenes Laertius, *Lives of Eminent Philosophers* 9.19.1–4 Long)

F2 (DK 21B45)

I tossed myself about, travelling from city to city.

(Erotian, *Notes on Hippocrates' 'On Epidemics'* 102.23–4 Nachmanson)

T1 (DK 21A29; KRS 163) [*A visitor from Elea is speaking*] And our Eleatic tribe, beginning with Xenophanes or even earlier, tell us tales in their stories on the assumption that what people call 'all things' are really one. (Plato, *Sophist* 242d4–7 Duke *et al.*)

F3 (DK 21B23; KRS 170)

One god, greatest among gods and men,
In no way similar to mortal men in body or in thought.

(Clement, *Miscellanies* 5.109.1 Stählin/Früchtel)

F4 (DK 21B24; KRS 172)

Complete he sees, complete he thinks, complete he hears.

(Sextus Empiricus, *Against the Professors* 9.144.4 Bury)

F5 (DK 21B26, B25; KRS 171)

He remains for ever in the same place, entirely motionless,
Nor is it proper for him to move from one place to another.
But effortlessly he shakes all things by thinking with his mind.

(Simplicius, *Commentary on Aristotle's 'Physics'*, CAG IX, 23.11–12, 20 Diels)

F6 (DK 21B11; KRS 166)

Homer and Hesiod have attributed to the gods
Everything that men find shameful and reprehensible—
Stealing, adultery, and deceiving one another.

(Sextus Empiricus, *Against the Professors* 9.193.3–5 Bury)

F7 (DK 21B14; KRS 167)

But mortals think that the gods are born,
Wear their own clothes, have voices and bodies.

(Clement, *Miscellanies* 5.109.2 Stählin/Früchtel)

F8 (DK 21B15; KRS 169)

If cows and horses or lions had hands,†
Or could draw with their hands and make things as men can,
Horses would have drawn horse-like gods, cows cow-like gods,
And each species would have made the gods' bodies just like their own.

(Clement, *Miscellanies* 5.109.3 Stählin/Früchtel)

F9 (DK 21B16; KRS 168)

Ethiopians say that their gods are flat-nosed and black,
And Thracians that theirs have blue eyes and red hair.*

(Clement, *Miscellanies* 7.22.1 Stählin/Früchtel)

T2 (DK 21A13) The people of Elea asked Xenophanes whether or not they should sacrifice to Leucothea and mourn for her. The advice he gave them was not to mourn for her if they took her to be divine, and not to sacrifice to her if they took her to be human. (Aristotle, *Rhetoric* 1400^{b}6–8 Ross)