

Eudoxus of Cnidus was a large camel

Post by “Bryan” of February 3, 2024 at 11:09 PM

Maybe even the largest. Philodemus' *On the Stable Conduct of the Gods - Book I* (P.Herc. 26) mentions [Eudoxus of Cnidus](#) who he says wrote *On Solar Eclipses* (Περὶ Ἀφανισμῶν Ἡλιακῶν).

Then he says "...since, of his contradictory arguments, Diogenes said that Eudoxus (Εὐδοξον) was the largest (μέγιστον) camel (κάμηλον)." (col. 21) **"ἐπειδὴ τῶν ἀντιλογικῶν δ' Εὐδοξο[ν ὁ Διο]γένους κάμηλ[ο]ν μέγι[στο]ν ἔλεγεν"**

The only hint I have is that he quotes Eudoxus, who said "it is impossible to decide, if one hesitates (διστάσης) between two similar causes, whether this one or that is more responsible."

Do we have any ideas what this means? I suppose it could be a reference to being stubborn? This is another text I do not have in English (but there must be one).

Post by “Pacatus” of February 4, 2024 at 3:30 PM

[Quote from Bryan](#)

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Using the metaphor of a two-humped bactrian camel?

Post by “Bryan” of February 4, 2024 at 5:35 PM

[Quote from Pacatus](#)

Using the metaphor of a two-humped bactrian camel?

I had not even thought of that! Given we are talking about "two similar causes" this could be a possibility.

This text has some great content, and is simpler than *On the Senses*:

"People see gods as responsible for all evils, creators of ongoing and future misfortunes throughout endless time, including what comes after death. If these elements weren't connected, people wouldn't fear the gods more than tyrants. They dread death as if, after life, they will be tortured in eternal retribution by the gods, leading to a fear of the gods as the doers of evil in the underworld, and death as leading to fiery torment. Just as people feared Phalaris, thinking he would roast them in the bull, and [they also feared] the bull itself, as the place of roasting -- in the same way, hearing any related word caused equal fear for both, and not less for either, even towards the source of the sound. Similarly, with the gods and death, we don't consider both a double evil, neither the direct nor the indirect threat. If we avoid extreme misery and mental harm by facing pain with a rational mind, we can overcome the worst; for with understanding, we shouldn't see death as a double or untamed evil. (P.Herc. 26, col. 19)"