

HOMER, PARMENIDES, AND THE ROAD TO DEMONSTRATION

It is widely agreed that Parmenides invented extended deductive argumentation and the practice of demonstration, a transformative event in the history of thought. But how did he manage this seminal accomplishment? In this book, Benjamin Folit-Weinberg finally provides an answer. At the heart of this story is the image of the *hodos*, the road and the journey. Brilliantly deploying the tools and insights of literary criticism, conceptual history, and archaeology, Folit-Weinberg illuminates how Parmenides adopts and adapts this image from Homer, especially the *Odyssey*, forging from it his pioneering intellectual approaches. Reinserting Parmenides into the physical world and poetic culture of archaic Greece, Folit-Weinberg reveals both how deeply traditional and how radical was Parmenides' new way of thinking and speaking. By taking this first step towards providing a history of the concept of method, this volume uncovers the genealogy of philosophy in poetry and poetic imagery.

BENJAMIN FOLIT-WEINBERG is A. G. Leventis Research Fellow at the Institute for Greece, Rome, and the Classical Tradition at the University of Bristol.

CAMBRIDGE CLASSICAL STUDIES

General editors

J. P. T. Clackson, W. M. Beard, G. Betegh, R. L. Hunter, M. J. Millett,
S. P. Oakley, R. G. Osborne, C. Vout, T. J. G. Whitmarsh



Ancient Greek rut road.

HOMER, PARMENIDES, AND THE ROAD TO
DEMONSTRATION

BENJAMIN FOLIT-WEINBERG
University of Bristol



CAMBRIDGE
UNIVERSITY PRESS

CAMBRIDGE UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom

One Liberty Plaza, 20th Floor, New York, NY 10006, USA

477 Williamstown Road, Port Melbourne, VIC 3207, Australia

314–321, 3rd Floor, Plot 3, Splendor Forum, Jasola District Centre,
New Delhi – 110025, India

103 Penang Road, #05–06/07, Visioncrest Commercial, Singapore 238467

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning, and research at the highest international levels of excellence.

www.cambridge.org

Information on this title: www.cambridge.org/9781316517819

DOI: [10.1017/9781009047562](https://doi.org/10.1017/9781009047562)

© Faculty of Classics, University of Cambridge 2022

This work is in copyright. It is subject to statutory exceptions and to the provisions of relevant licensing agreements; with the exception of the Creative Commons version the link for which is provided below, no reproduction of any part of this work may take place without the written permission of Cambridge University Press.

An online version of this work is published at doi.org/10.1017/9781009047562 under a Creative Commons Open Access license CC-BY-NC-ND 4.0 which permits re-use, distribution and reproduction in any medium for non-commercial purposes providing appropriate credit to the original work is given. You may not distribute derivative works without permission. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-nd/4.0>

All versions of this work may contain content reproduced under license from third parties.

Permission to reproduce this third-party content must be obtained from these third-parties directly.

When citing this work, please include a reference to the DOI [10.1017/9781009047562](https://doi.org/10.1017/9781009047562)

First published 2022

A catalogue record for this publication is available from the British Library.

ISBN 978-1-316-51781-9 Hardback

ISBN 978-1-009-04848-4 Paperback

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party internet websites referred to in this publication and does not guarantee that any content on such websites is, or will remain, accurate or appropriate.

CONTENTS

<i>List of Figures and Tables</i>	page ix
<i>Acknowledgements</i>	xi
<i>List of Abbreviations</i>	xv
Introduction	
Two Enduring Problems: A Parmenidean Greek Miracle, and ‘Why Verse?’	I 3
The Agenda: A General Outline of the Book	12
(Met)hodology	15
Aims: What Is and Is Not at Stake	19
PART I Prooimia	
	29
1 Roads: Words and Things	31
1.1 Archaic and Classical Greek Roads	32
1.2 The Semantics of the word <i>hodos</i>	46
2 Parmenides the Late Archaic Poet	65
2.1 Hesiod’s Muses, Xenophanes’ Doubt	69
2.2 Archaic Receptions of Homer	72
2.3 Poetics and Epistemology	84
2.4 Parmenidean Strategies: A Culmination	94
2.5 Conclusion	114
PART II Routes	
	117
3 The <i>hodos</i> in Homer	119
3.1 The Theoretical Apparatus in Context	121
3.2 How the <i>hodos</i> Organizes Homeric Discourse: Forms of Succession	131
3.3 Conclusions	143
4 The <i>hodos</i> in <i>Odyssey</i> 12	146
4.1 <i>Odyssey</i> 12: Rhetorical Schema of the <i>hodos</i>	146
4.2 <i>Krisis</i>	157
4.3 Concluding Remarks	191
	vii

Contents

5	<i>Krisis</i> : Fragment 2	195
5.1	Disjunctions	203
5.2	Opening Moves	214
6	Con(-)sequence: Fragment 8	217
6.1	<i>Sēma</i> I: Systematicity and Argumentativeness	226
6.2	<i>Sēma</i> II: Discursive Architecture and Temporality	230
6.3	<i>Sēma</i> III: <i>Hodopoiēsis</i> (the ‘Route to Truth’ and Fragment 8)	249
6.4	<i>Sēma</i> IV: Accomplishments and Completions	270
	PART III Doxai	279
7	Mortal Opinions	281
7.1	End of the Line	281
7.2	<i>Epi-/Apologoi</i> : ‘Here I End My <i>pistos logos</i> ...’?	283
7.3	An End That Is No End	296
7.4	Another <i>K/Crisis</i> , More Con(-)sequences?	298
	<i>Appendix Fragment 5</i>	301
	<i>Works Cited</i>	314
	<i>Index</i>	355
	<i>Index Locorum</i>	363

FIGURES AND TABLES

Figures

1.1	Modified Kenny–Vendler typology	page 60
3.1	Summary of the framework: The <i>hodos</i> and forms of succession	132
3.2	The figure of the <i>hodos</i> in <i>Odyssey</i> 10	144
4.1	Preliminary analysis: Discursive organization governed by the figure of the <i>hodos</i> in <i>Odyssey</i> 12	158
4.2	Analysis of <i>Od.</i> 12.39–141 by discourse-unit, <i>hodos</i> -unit, and episode	161
5.1	The structure of Odysseus’ <i>Apologoi</i>	199
5.2	Levels of dependence, <i>Od.</i> 12.55–81 and Fr. 2.1–6	206
5.3	Types of dependence, <i>Od.</i> 12.83–110 and Fr. 2.3–8	210
5.4a	Circe’s exclusive disjunction (routes), <i>Od.</i> 12.55–83	212
5.4b	Circe’s exclusive disjunction (rocks), <i>Od.</i> 12.73–126	212
5.4c	Parmenides’ goddess’s exclusive disjunction, Fr. 2.2–5	212
5.5a	<i>Od.</i> 12.55–83: Rejection implicit, selection explicit	213
5.5b	<i>Od.</i> 12.73–126: Rejection explicit, selection explicit	213
5.5c	Fr. 2: Rejection explicit, selection implicit	213
5.6	Shift: <i>Krisis</i> placed at the beginning of the <i>hodos</i>	215
6.1a	One possibility. Con-sequence: Ordered sequential linkage of discursive units (= <i>hodos</i> -units), frs. 2, 6, 7, and 8.5–21	224
6.1b	Articulation of Fr. 8.5–49 (after Owen = strong reading) according to rhetorical schema of the <i>hodos</i> (con-sequence)	225
6.2	Levels of dependence: Transformation from Homer <i>Od.</i> 12.39–141 to Parmenides Fr. 8	232
7.1	Confluence of story pattern, theme, type-scene: Interview with Penelope	288

List of Figures and Tables

7.2	<i>Nostos</i> -as-quest (<i>à la</i> Bakker): Final episode (interview with Penelope)	289
7.3	<i>Nostos</i> -as-quest (<i>à la</i> Bakker) + Recognition: Interview with Penelope	291
7.4	Parmenides' 'Route to Truth' (frs. 2–8)	295

Tables

4.1	Preliminary division of <i>Od.</i> 12.39–141 by discourse-units	148
4.2	Preliminary analysis of <i>Od.</i> 12.39–141	162
4.3	Terms of analysis: <i>Od.</i> 12.55–126	163
4.4a	Organization by (possible) episodes (after de Jong)	167
4.4b	Organization by discourse-units/episodes visited	168
4.4c	Organization by <i>hodos</i> -units	169
5.1	Verbal person and type of 'situation' in 'description' and 'argument' sections, <i>Od.</i> 12 and Fr. 2	210
	Appendix 1: Table 1	302

ACKNOWLEDGEMENTS

It is humbling to record the many debts I have accumulated in the course of writing this book. Simon Goldhill, who supervised the dissertation out of which it evolved, is due first fruits, both for his patience as my PhD topic took a detour onto an unexpected path and metastasized into this book, and for the valuable insights and support he has offered along the way. Both this book and I have benefited a great deal from the guidance of two learned and kind PhD examiners, Gábor Betegh and Johannes Haubold, and of the readers from the Cambridge Classical Studies series, especially James Clackson. I am grateful to Geoffrey Lloyd, who has been a stimulating and patient correspondent, and to Renaud Gagné, Mary-Louise Gill, Alessandro Launaro, and James Warren for input on the dissertation when it was in a more tender phase. Particular thanks are due to Henry Spelman and Sol Tor, who read part or all of this manuscript and improved specific portions of it considerably, and in Henry's case for sharing unpublished work from which I have learned a great deal. The skill and professionalism of Michael Sharp, Katie Idle, Natasha Burton, and Alwyn Harrison at CUP have improved this book in subtle but important ways: my sincere thanks to each of them. I suspect that readers of this book will be able to discern, perhaps with embarrassing ease, which portions of the manuscript received the attention of three Greekless readers: for the time and brain-power they have devoted to poring over obscurities, I extend my warmest thanks to Boaz Munro and especially Jens van 't Klooster and David Frisof. Naturally, the infelicities, obtuse language, or outright errors that remain are down to my own deficiencies of scholarship or judgement.

Perhaps a special prodigy could complete in solitude a project that transcends the petty confines of their discipline; the rest of us require clever, patient friends. I am much indebted to Naor Ben-Yehoyada

Acknowledgements

and Jonas Tinius for help in grappling with questions of anthropology, Marco Meyer and Jens van 't Klooster questions of analytic philosophy, Allegra Fryxell questions of historiography, Maya Feile Tomes questions of reception, and Will Bateman and Alexi Zervos the finer points of an argument; without these conversations, I would still be marooned on many a bibliographic island, cursing the inscrutable tides and windless days.

The extent to which serious scholarship requires strong institutions is not always fully appreciated; I am grateful to be able to acknowledge the generous support of several of them. The dissertation that stands behind this book is largely the product of Gonville & Caius College's beneficence in the form of a Gonville Studentship; sincere thanks are also due to the Cambridge Faculty of Classics for further support. My debts to Caius are more than merely financial, however: along with many of the friends and elders listed elsewhere, David Abulafia, Ed Brambley, Melissa Calaresu, John Casey, Alessandro Launaro, David Motadel, and Ruth Scurr all helped me find my place in college and in Cambridge. It is thanks to the generous support of the Dahlem Research School at the Freie Universität Berlin, which funded a fellowship at Sonderforschungsbereich 980 Episteme in Bewegung, that I was able turn my dissertation into a book. As is true for so many of my peers, I owe a special debt of gratitude to the A. G. Leventis Foundation, patron saint of early career researchers; their outstanding support for junior researchers makes it fitting that the foundation's eponym be given pride of place on the first page of this book. I am no less grateful to the Institute for Greece, Rome, and the Classical Tradition at the University of Bristol for its stalwart support. For their guidance and for making me feel welcome at the Freie Universität and in the larger academic environment of Berlin, I thank Gyburg Uhlmann, Christiane Hasselmann, Andrea Dunscheide, Philip Schmitz, Giulia Maria Chiesi, and especially Christian Vogel. At Bristol I am fortunate to be surrounded by uniformly kind and collegial colleagues; I am particularly grateful for the guidance and general good cheer of Lyndsay Coe, Esther Eidinow, Patrick Finglass, Tamar Hodos, Kurt Lampe, Genevieve Lively, Pantelis Michelakis, Nicoletta Momigliano, and especially Ellen

Acknowledgements

O’Gorman, whose sharp intellect and personal warmth have been a great boon.

Mentorship takes many forms, some of them surprising. In addition to those listed elsewhere, Randall Dillard, Etelle Higonnet, Laura Killbride, Hallvard Lillehammer, James Laidlaw, Daniel Levine, John Mamoulakis, Alex Oliver, John Petropoulos, Martin Ruehl, Emily Tomlinson, Gonda van Steen, and Philip von Hardenberg all taught me something important that, one way or another, contributed to this book. I am especially grateful to James Fox and Naor Ben-Yehoyada for their remarkable personal virtues.

I have also learned much from my friends: in addition to those mentioned above, I owe heartfelt thanks first, always, to Corley Miller and also Zak Hoff and Brian Goldsmith; to David Frisof, Greg Mellen, Boaz Munro, and Dino Quin at Brown; and to Dan Costelloe, Maya Feile Tomes, Allegra Fryxell, Tom Geue, Lala Haris-Sheikh, Becca Kay, Anna Osnato, Valeria Pace, Ollie Passmore, Dan Peat, Tom Simpson, Clara Spera, Becca Sugden, Roeland Verhallen, and Naomi Woo at Cambridge. I have had the great good fortune to enjoy the company of Itxaso Araque, Will Bateman, Marco Meyer, Justus Schollmeyer, Jonas Tinius, and Jens van ’t Klooster in both Cambridge and Berlin. I will always be thankful to Sara Chaves. For their patience with me all these years, it is a pleasure to thank Michalis Karagiannis, Niko Nikitoglou, Malda Stalagriou, and Alexandra Mirialli. I am also grateful to Theodora Kalakidou for the photograph on the front cover of the book. The Athens Centre and the many wonderful people who work there have always made me feel that it is a home away from home, and it is a pleasure to acknowledge their extraordinary hospitality. Georgiana Dalaras and Mark Sargent deserve heartfelt thanks that are many years overdue. For their excellent companionship in Berlin, I am grateful to Joachim Helfer, Steffi Lenk, Steven Stoler, and the Hardenberg family. Laura von Hardenberg and the Mann family – Jindrich Mann, Hannah Mann, and Ludmila Korb-Mann – will always have a special place in my heart. I cherish my time and conversations with Georgia Horn. My time with the wonderful Folit-Katzen family always fills me with

Acknowledgements

immense pride, and I can't wait to see who Isaiah and Adira become.

Some debts are so large they are difficult to characterize. Few things give me as much comfort as an afternoon with John Psaropoulos, who has looked after me since before I could grow a beard; it has been a joy to grow up, albeit in different ways, alongside Atalanta and Jason Psaropoulos. For many years, Alexi and Anthea Zervos and Rosemary Donnelly have taken me in as one of their own; I can hardly imagine who I would have become without them, nor would this book exist were there no terrace in the halls behind which theses grow. No expression of thanks can capture my gratitude to you.

There is a reason that the *hodos* comes first from the mouths of the tragedians when they wish not only to relate action to consequence, but to discern some shape in the disarray of the past and the opacity of the present. From this vantage point, it is clear to me that five people have shaped my intellectual path most of all. Were it not for A. E. Stallings, I never would have had the courage to set out or the wisdom to carry on. Without the inexplicable kindness and support of Pura Nieto and David Konstan, I would have been smashed by my first encounter with the Planctae and sunk by Charybdis many times over – or, far worse, ended up in private equity. Duncan Kennedy, Tiresias-like, signed out the *sēmata* long before I knew what any of them meant. In this setting, however, it is Robin Osborne who stands as Master of the Roads. He found me travelling and tormented, dialectic and bizarre, and with unflagging energy and what has seemed an inexhaustible well of belief, steered me towards Atlantis under skies of all colours and conditions. My greatest hope for this book is that each of you faithful Mentors and Athenas can find something in these pages that makes you feel that your efforts were not wasted.

Finally, thank you to Lucia Mann for her steadfast support, patience for my many eccentricities, and unfailing kindness, sweetness, and good humour. With my deep gratitude for a lifetime's worth of love and encouragement, I dedicate this book to the Folit-Weinberg family: my sister Sara, my mother Ruth, and the memory of my beloved father, Marc.

ABBREVIATIONS

Bacchyl.	Maehler, H., <i>Bacchylidis carmina cum fragmentis</i> (Leipzig, 1970).
BNP	<i>Brill's New Pauly</i>
DELG	Chantraine, P. <i>Dictionnaire étymologique de la langue grecque: histoire des mots</i> , 4 vols. (Paris, 1968–80).
Denniston	Denniston, J. D., <i>The Greek Particles</i> , 2nd ed. (Oxford, 1954).
FGE	Page, D. L., ed., <i>Further Greek Epigrams: Epigrams before AD 50 from The Greek Anthology and other sources not included in Hellenistic Epigrams or The Garland of Philip</i> (Cambridge, 1981).
GJ	Graf, F. and S. I. Johnston, <i>Ritual Texts for the Afterlife: Orpheus and the Bacchic Gold Tablets</i> , 2nd ed. (London, 2013).
IEG	West, M. L., <i>Iambi et elegi graeci ante Alexandrum cantati</i> , 2nd ed. (Oxford, 1989–92).
IG I ³	<i>Inscriptiones graecae. Vol. I. Inscriptiones Atticae Euclidis anno anteriores</i> . Editio tertia D. M. Lewis, L. H. Jeffery, E. Erxleben, K. Hallof (Berlin, 1981–98).
IG II ²	<i>Inscriptiones graecae. Vols. II et III. Inscriptiones Atticae Euclidis anno posteriores</i> . Editio altera J. Kirchner ed. (1913–40), Reimer (1913–16) (Berlin).
LfgRE	Snell, B., et al., eds., <i>Lexikon des frühgriechischen Epos</i> (Göttingen, 1955–2010).
LM	Laks, A. and G. W. Most, eds., <i>Early Greek Philosophy</i> . 9 vols. (Cambridge, MA, 2016).

List of Abbreviations

Maehler	Maehler, H. <i>Pindari carmina cum fragmentis. Pars II. Fragmenta</i> (Leipzig, 2001).
PMG	Page, D. L., <i>Poetae melici graeci</i> (Oxford, 1962).
Race	Race, W. H., <i>Pindar</i> , 2 vols. (Cambridge, MA, 1997).
SLG	Page, D.L., <i>Supplementum lyricis Graecis. Poetarum lyricorum Graecorum fragmenta quae recens innotuerunt</i> (Oxford, 1974)
SM	Snell, B. and H. Maehler, eds., <i>Pindari carmina cum fragmentis</i> , 2 vols. (Leipzig, 1987–89).
Smyth	Smyth, H. W., <i>Greek Grammar</i> . Revised by Gordon M. Messing (Cambridge, 1956).
Syll ³	W. Dittenberger, <i>Sylloge inscriptionum graecarum</i> , 3rd ed. (Leipzig, 1915–24).

INTRODUCTION

Demonstration has been the cornerstone of claims to knowledge since at least the time of Aristotle.¹ But demonstration, and, more specifically, the extended deductive argumentation that forms its backbone, has a history. As is widely agreed, that history begins with Parmenides of Elea, in whose poem we find the first recorded extended deductive argument – and with it, the first outline of a demonstration.²

This is not the only reason why Parmenides has won acclaim, even veneration, from leading Western thinkers. Since the time of Plato³ (and – to judge from Parmenides' influence on Zeno, Melissus, Democritus, and others – probably before), philosophers of many stripes, from Hegel⁴ to Heidegger,⁵ Russell⁶ to Popper⁷ to Anscombe,⁸ have celebrated Parmenides' unique importance as

¹ See esp. Arist. *Top.* 100a2 ff.

² See especially Lloyd (1979) 67–79; Lloyd (1990) 81–83; Lloyd (2000) 244–45. More generally, see also the comments in e.g. Mansfeld (1990) 17–18; Kirk, Raven, and Schofield (2007); Schofield (2003) 61–64; McKirahan (2010) esp. 150–51, 172–73; Osborne (2004) 39–50 (and the critical Osborne (2006)); and Warren (2007) 79.

³ See e.g. Pl. *Soph.* 241d, *Th.* 183e–84a.

⁴ See e.g. Hegel (1833) 296–7: 'Mit Parmenides hat das eigentliche Philosophieren angefangen.' ('Real philosophy begins with Parmenides.')

⁵ See e.g. the rhapsodic remarks at Heidegger (2000) 100–03, 145–54, where he enshrines Parmenides as the founder of Being (even, with Heraclitus, 'the founder of all thinking', p. 145), the first thinker to thematize Being-as-such and so open the field of ontology.

⁶ See e.g. Russell (1972) 55: 'What makes Parmenides historically important is that he invented a form of metaphysical argument that ... is to be found in most subsequent metaphysicians down to and including Hegel. He is often said to have invented logic, but what he really invented was metaphysics based on logic.'

⁷ See e.g. Popper (1998a) 146, where we read of 'the almost unlimited power still exerted over Western scientific thought by the ideas of a great man who lived about 2,500 years ago: Parmenides of Elea'; see the same work for a discussion of Parmenides' revolutionary conception of knowledge as the defining feature of Western science and rationalism (pp. 159–60). It is telling that Heidegger and Popper, whose mutual contempt was as deep as their ideas were incompatible, should both reverence Parmenides as a heroic oecist of the city of *logos*.

⁸ Who one-upped Whitehead by declaring that 'subsequent philosophy is footnotes on Parmenides': Anscombe (1981) xi.

the grandfather of their profession – though not always for the same reason. Historians of ancient philosophy and science similarly agree on the epochal importance of Parmenides’ contribution to Western thought but disagree on where, precisely, this importance lies. Some herald Parmenides for his primordial articulation of the notion of modality;⁹ others laud his groundbreaking advances in astronomy, especially his remarkable observation that the moon reflects the sun’s light (and, therefore, that the earth is spherical);¹⁰ others still foreground his seminal position in the atomic tradition.¹¹ Whatever their differences, however, nearly all acknowledge that Parmenides is the first recorded person to make an extended deductive argument, and nearly all accept that his poem shares key features with what Aristotle will later call *apodeixis* or ‘demonstration’. As one of the 20th century’s leading historians of ancient thought put it, ‘the *aims* of *The Way of Truth* are clear: Parmenides sets out to establish a set of inescapable conclusions by strict deductive arguments from a starting point that itself has to be accepted. Those are features it shares with later demonstrations.’¹²

Parmenides’ many other astonishing achievements do not, however, eclipse the fact that his confection of these three features – (i) proceeding from a starting point that has to be accepted (ii) by strict deductive arguments (iii) to establish an inescapable conclusion – marks a fundamental inflection point in the history of Western thought. The clarity with which we may state this is matched only by the intractable obscurity surrounding the development and fusion of these three features in Parmenides’ poem. This remains so despite agreement about Parmenides’ importance, and despite the quantity (and quality) of recent scholarship devoted to understanding Parmenides in relation to his

⁹ See e.g. Palmer (2009).

¹⁰ See e.g. Popper (1998d), Popper (1998c), Popper (1998b), Popper (1998e), Cerri (2000), Cerri (2011), Graham (2002b), Graham (2006), Graham (2013), Mourelatos (2013b).

¹¹ See e.g. Curd (1998b), Curd (2006) 47–49, Graham (2006) and Graham (2013), Palmer (2009), Cerri et al. (2018).

¹² Lloyd (2000) 244–45. See also Lloyd (1979) 67–79; Lloyd (1990) 81–86; and, more recently, and for an even more macroscopic perspective, Lloyd (2009) esp. 15–17; Lloyd (2017b) esp. 58–87; Lloyd (2018) esp. 39–56; and now Lloyd and Zhao (2018), for a comparison with ancient Chinese thought.

Presocratic predecessors and successors.¹³ Exploring the origins of this complex of features (i–iii) and providing an account of their emergence, both as individual items and as a complex formed from them (viz. a ‘demonstration’), forms the central task of this book.

Two Enduring Problems: A Parmenidean Greek Miracle, and ‘Why Verse?’

There are good reasons for this intractability. The task of relocating Parmenides in his intellectual context is beset by deep, even potentially insurmountable challenges. The few *ipsissima verba* of Parmenides’ Milesian predecessors are embedded in settings, doxographical or otherwise, strongly marked by their pursuit of other, post-Parmenidean, agendas.¹⁴ Unless new original fragments appear, or a new understanding of the spread of people, information, and ideas can be persuasively established – or both – attempts to pin down the relationships between Parmenides and Xenophanes, or Anaximander, or Anaximenes¹⁵ (not to mention Heraclitus)¹⁶ will remain largely speculative¹⁷ (and may say more

¹³ Following the initial move by Barnes (1982), Curd (1998b) and Curd (2006), Osborne (2006), and Palmer (2009) re-examine Parmenides’ relationship to Empedocles, Anaxagoras, and the atomists. For predecessors and possible contemporaries, see nn. 15–17 below.

¹⁴ See e.g. Osborne (1987), also Coxon (2009) [1986] 1–7, Mansfeld (1999) and Mansfeld (2015), and Runia (2008) for overviews, Palmer (2009) 1–45 for discussion and bibliography; see also esp. Cordero (1987) for Parmenides’ poem itself.

¹⁵ For a sophisticated treatment of ‘grand narrative’ approaches from Zeller (1892 and 1919) through Cherniss (1935) and Guthrie (1962), Guthrie (1965) to the surveys of Barnes (1982) and Kirk, Raven, and Schofield (2007), see Palmer (2009) 1–45, esp. 20–25; and also Graham (2006), Graham (2010), Graham (2013). The critique of Osborne (2006) remains trenchant. Much good work on Xenophanes has appeared in the last two decades, considerable portions of which have a bearing on his relationship to Parmenides; see esp. Leshner (1999); Leshner (2008); Leshner (2013); Mourelatos (2002); Mourelatos (2008a); Mourelatos (2008b) xxii–xxiii, xxii n. 14; Mourelatos (2013b); Mourelatos (2016a); Mogyóródi (2006); Bryan (2012); also discussion in Curd (2011) 10–13, and now esp. Tor (2017).

¹⁶ See e.g. the deflationary comments of Cordero (2004) 8. Embers of the debate still smoulder: see e.g. Graham (2002a) and Nehamas (2002), followed up by Hermann (2009); Osborne (2006) 231–37 offers a different perspective on the controversy.

¹⁷ Not to mention possible relationships with Orphic and Pythagorean thought, and/or the myths and rituals of mystery cults; see n. 82 below.

about our own conception of how ‘philosophy’ ought to work than anything else).¹⁸

Furthermore, our knowledge of the social, political, and intellectual dynamics of archaic *poleis*, especially in Magna Graecia, is too lacunose to identify with precision the influence of existing cultural, political, and legal institutions and practices on Parmenides.¹⁹ Vernant, responding to the connection between Hesiod and the Milesians posited by Cornford, mocked Burnet’s notion of the ‘Greek Miracle’, as if ‘[a]ll of a sudden, on the soil of Ionia, *logos* presumably broke free from myth, as the scales fell from the blind man’s eyes. And the light of that reason, revealed once and for all, has never ceased to guide the progress of the human mind.’²⁰ These words first appeared more than half a century ago, and in the interim an army of distinguished scholars has laboured to disassemble the Greek Miracle edifice block by block. Parmenides’ great foundation stone has escaped untouched, however: even now, we still have no detailed account that would explain just how Parmenides invented deductive argumentation, nor even one that links it to his predecessors’ modes of speaking and writing persuasively. Before Parmenides, Presocratics merely asserted;²¹ after him, they argued, and attempted to demonstrate.²² It is still as if, all of a sudden, on the soil of Elea, deductive argumentation and the practice of demonstration broke free from mere assertion, as the scales fell . . . In practice, the result is, as Malcolm Schofield put it, that ‘it is nowadays commonly supposed that Parmenides was a creative genius not much in debt to anybody’.²³

¹⁸ See esp. Osborne (2004) and Osborne (2006).

¹⁹ To the extent that they elucidate larger sociopolitical trends with direct bearing on Parmenides’ context much more generally, classic studies such as Vlastos (1947), Vernant (2006g), Vernant (1982), Vernant (2006a), Vernant (2006f), Detienne (1996), Detienne (2007), Lloyd (1979), Lloyd (1987) help us grapple with the larger ‘Why?’ but do little to address the ‘How?’ of precise developments pertaining to Parmenides (see e.g. Lloyd (1990) 96). For relatively recent studies on law, see Gagarin (2002) and Asper (2005). We can now also add interest in archaic architectural practices: see e.g. Tzonis and Lefaivre (1999), Hahn (2001), and Giannisi (2006).

²⁰ Vernant (1982) 104.

²¹ E.g. Curd (1998a) esp. 5–6; this point will be discussed extensively in Section 6.1, ‘*Sēma I*’ below.

²² Though see qualifications by Curd (1998b), Osborne (2006), also Barnes (1982) 177.

²³ Schofield (2003) 44.

It is useful to juxtapose the scarcity of our knowledge of Parmenides' social, cultural, and political setting with another quirk of the last century and a half of scholarship on Parmenides. While we often seem to be able to say too little about the tradition within, and out of, which Parmenides developed extended deductive argumentation and the skeleton of demonstration, scholars have ignored, and even lamented, aspects of his poem about which we might say much.²⁴ They have registered with dismay Parmenides' linguistic extravagance, finding it incongruous with the triumph of austere reasoning whose birth we are supposed to witness in the 'Route to Truth'.²⁵ How could Parmenides have elected to compose in verse?²⁶ (Especially if, as the consensus since Diels and Wilamowitz – not to mention Plutarch – has it, that verse is so defective.)²⁷ What could have motivated him to use such richly textured, imagistic language to formulate a deductive argument?²⁸ Why did he deploy the narrative mechanics and

²⁴ See nn. 27–28, 79–81 below, for discussion of earlier treatments of Parmenides as poet. Fortunately, this book seems to be part of a groundswell of more culturally or poetically oriented assessments of Parmenides' poetry, which, to my knowledge, have arisen independently of each other: see n. 28 below.

²⁵ This attitude is no mere relic of the past; for a recent example, see Wedin (2014).

²⁶ Barnes (1982) 155 captures what was until recently the *communis opinio*: 'It is hard to excuse Parmenides' choice of verse as a medium for his philosophy.' More nuanced discussions on the topic have appeared sporadically in the last two-plus decades, including Coxon (2009) [1986], Floyd (1992), Wöhrle (1993), Wright (1997), C. Osborne (1997), Most (1999a) (with concurring remarks in Kahn (2003)), Cerri (1999), Robbiano (2006), Granger (2008) 3–4, Gemelli Marciano (2008) and Gemelli Marciano (2013), and now Sassi (2018) 151–55. For predecessors in this debate, see Mourelatos (2008b) 4–11 and the polemical Tarán (1977); I discuss the question at length in Ch. 2.

²⁷ Barnes again: 'the difficulty of understanding his thought is not lightened by any literary joy: the case presents no adjunct to the Muse's [*sic*] diadem' (Barnes (1982) 155); cf. Plut. *De aud. poet.* 45b. Further denigration of Parmenides' verse at Hussey (1972) 79, Tarán (1977) 653–54, Kirk, Raven, and Schofield (2007) 241; see Wöhrle (1993) for discussion.

²⁸ See Mourelatos (2008b) 222–63 for an early embrace of linguistic polyvalence in Parmenides – and, exceptionally even by later standards, not only in the proem. After a hiatus, one finds Coxon (2009) [1986], Couloubaritsis (1990), Mansfeld (1995), Cerri (1999), Morgan (2000) 67–87, Miller (2006), Gemelli Marciano (2008) and Gemelli Marciano (2013), Palmer (2009), and Sassi (2018) – all of whose interests in linguistic ambiguity or polyvalence focus mostly, or exclusively, on the proem. Thankfully, times have begun to change. Robbiano (2006) makes use of Iser's audience-oriented reception aesthetics (see esp. 22–34) to develop a more multifaceted account of Parmenides' use of language and imagery, which are seen to work in service of transforming the audience itself. A recent entrant into the field, Ranzato (2015), drawing inspiration from Gernet's notion of 'the polyvalence of images' as 'a phenomenon of social memory' (Gernet

dramatic scenario of myth to stage reason's great debut in Western thought?²⁹

The impulses animating these questions are perhaps understandable. It will always be both tempting and, at least to some extent, unavoidable to read Parmenides backwards through the prism of the formalized second-order analysis of demonstration and deductive argumentation established by Aristotle. There is no obligation, however, to read Parmenides exclusively according to the rules of this canon, even though, in many of its essential features, it continues to define the way that we think and argue.³⁰ In fact, it is precisely *because* the object of study here is in so many ways directly connected, and therefore immediately accessible, to our own intellectual practices, to what intuitively constitutes 'good thinking' today, that we must take special care.

How are we to do this? The question gives an extra bite to Geoffrey Lloyd's insistence on the value to historians of ancient thought of the anthropologist's distinction between 'actors' categories' and 'observers' categories'.³¹ As a basic methodological principle, anthropologists attempt 'to express the ideas, beliefs, [and] practices of the society in question in the terms used by members of society themselves – the actors'.³² What is at stake in doing so?

(2004) 48, excerpted at length in Ranzato (2015) 16–17), uses 'polyvalence' as a sort of master term through which to approach Parmenides' poem (see discussion at Section 4.3, 'Concluding Remarks', and notes 79, 80–82 in this chapter for more general differences between the respective fields, methods, and aims of our projects). Despite these differences, the present book operates in broad, if originally unwitting, allegiance with Ranzato's work, along with a new generation of reassessments including Tor (2017), Ferella (2017) and Ferella (2018) (see note 76 below), and Mackenzie (2015), Mackenzie (2016), and Mackenzie (2017) (see note 79 below), in seeking to relocate Parmenides in his larger sociocultural, poetic, linguistic, religious, and physical context.

²⁹ For welcome exceptions, see Most (1999a), Kahn (2003), Nightingale (2007) 190, Laks (2013), Sassi (2018), also Morgan (2000) 67–87, and the more recent works mentioned in n. 28 above. Much of the research cited in n. 82 below takes the opposite tack: emphasizing the mythical aspects of Parmenides' poem, these scholars deny its status as a founding document in the Western tradition of philosophical reasoning and argument – or that it contains arguments at all (in e.g. Gemelli Marciano (2008) and (2013); see n. 83 below for further discussion. As with many of the works cited in n. 28, these discussions nearly always focus on the proem (on this point, see n. 56 below).

³⁰ Including, of course, the way that the author of a book such as this one is expected to argue, here and in what follows; see also remarks in Part III.

³¹ See Lloyd (1992) and Lloyd (2004) viii–ix. For similar remarks on the history of philosophy, see likewise Lloyd (1991a).

³² Lloyd (1992) 566.

Two Enduring Problems

The aim of keeping as close as possible to the actors' own categories is two-fold. Negatively, first, it helps to minimize the risks of assimilating alien ideas to our own, of assuming that the subjects studied have the same conceptual framework in mind that is suggested by the interpreter's own (observer) categories. Positively, second, it allows an alien network of meanings to be built up in its own terms and be seen for what it is, as alien.³³

Both factors should be carefully considered in the case of Parmenides. While reading his 'Route to Truth' as no more and no less than the earliest attested example of an extended deductive argument helps us pinpoint one of Parmenides' most important contributions to the history of thought, paradoxically, doing so blocks us from examining just how he accomplishes the very act – inventing extended deductive argumentation and the outline of demonstration – that we would study.

This is true on several levels. First, to characterize Parmenides' poem as a deductive argument is implicitly to bestow upon it from the start all the qualities we today understand a deductive argument to possess; suddenly fragments 2, 6, 7, and, especially, 8, as 'deductive arguments', are truth-preserving, and so proceed according to a specific kind of logical necessity anchored *a priori* in what we would call the laws of non-contradiction and the excluded middle.

Or at least they ought to. For, second, labelling the poem a deductive argument has the consequence of establishing a distinctive interpretive frame and corresponding set of hermeneutic expectations.³⁴ Understanding it as a deductive argument first and last, one reads the poem against such criteria as validity and soundness, guards against such things as illicit modal upgrades³⁵ or confusions of *necessitas consequentiae* and *necessitas consequentiis*,³⁶ discusses its language and structure in the philosopher's idiom of quantification and predication,³⁷ claims

³³ Lloyd (1992) 566.

³⁴ Again, Barnes is exemplary: 'Thus I shall ... treat [Fr. 8] as an ordinary deduction' (Barnes (1982) 177–78).

³⁵ Hardly a relic of past attitudes: see e.g. discussion in the astute Palmer (2009), and the arguments of Lewis (2009) and Wedin (2014) for the enduring importance of the question of the 'illicit modal upgrade'.

³⁶ See e.g. Barnes (1982) 164, Goldin (1993), Crystal (2002).

³⁷ Little wonder that so much confusion surrounded Parmenides' use of *esti* for so long – if one renders his argument in notation whose lexicon includes '∃' and 'φx', one is not only trapped in the anachronism diagnosed by Brown (1994), one is perhaps blind to this very possibility, and thus also prevented in advance from transcending it.

made *de dicto* and *de re*.³⁸ Appropriate intertexts become the *Discourse on Method*³⁹ or the *Critique of Pure Reason*,⁴⁰ ‘On Denoting’⁴¹ or the *Tractatus*.⁴² This has consequences. Judged by rules unformed and standards yet unknown for hundreds or thousands of years, Parmenides is perpetually – but also, given his nonpareil innovation as a practising logician, inexplicably – on the verge of suffering amateurish lapses or committing schoolboy blunders.⁴³

Even more significantly for the present discussion, such a stance excludes from analysis – because by definition they should have no bearing on the deductive validity of the argument itself – the imagery that shapes, guides, and inflects the language and structure of Parmenides’ argument; the argument’s dramatic framing; its intertextual relations (except insofar as these intertexts are other deductive arguments); and its relationship to its sociocultural and historical context. In fact, such a hermeneutic stance not only

³⁸ Barnes (1982) is not alone in succumbing to the urge to render Parmenides’ argument in formal logical notation; analysts as diverse as Wedin (2014) and Mourelatos (2008b) do the same.

³⁹ Owen (1960) 95–96, Gallop (1979) 71, Hintikka (1980), M. Mackenzie (1982), among others, examine the analogy with Descartes’s *cogito*. See remarks in Schofield (2003) 44, also Ch. 5 below.

⁴⁰ ‘Burnet once said . . . that we must not (as Th. Gomperz did) interpret Parmenides as Kant before Kant . . . But this is exactly what we must do’ (Popper (1998e) 143–44); see also Mourelatos (2008b) xlii–xliv and Mourelatos (2013b).

⁴¹ Owen’s ‘Russellian’ interpretation of Fr. 2 remains influential: see Kirk, Raven, and Schofield (2007), esp. 245–46, and the discussions in Palmer (2009) 19–25, 74–82 and Mourelatos (2016b).

⁴² Wittgenstein remains the most popular point of comparison in the anglophone world (though not only here – see also Jantzen (1976)); see, *inter alia*, Owen (1960) and Owen (1974) 275–76, Kahn (2009b), Williams (1981), the explicitly Wittgensteinian Mourelatos (2008b), M. Mackenzie (1982), Austin (1986) 15–16, and Wedin (2014). To this list we might also add Wilfred Sellars, a comparison detailed at length by Mourelatos (2008b) xliv–xlix and Mourelatos (2013b); Spinoza, Berkeley, Meinong are also in the mix (see e.g. Mourelatos (2013a) 161–63). The phenomenon is not strictly limited to latter-day philosophers; one even finds comparisons to Stephen Hawking’s *A Brief History of Time* (Cerri (2000) 67–69), while Popper is happy to place Parmenides’ ideas alongside those of Boltzmann, Einstein, Gödel (see here also Wedin (2014)), and Schrödinger (Popper (1998a)).

⁴³ See some of the discussions cited in nn. 37–38, esp. Barnes (1982) and Lewis (2009). In response, some would-be ‘defenders’ of Parmenides, such as Wedin (2014), must find ways to explain that Parmenides actually ‘got it right’. More subtly, this impulse can become a guiding interpretative assumption through a charitable desire to ‘make Parmenides’ arguments good’ (Sedley (1999), McKirahan (2008) 173, Palmer (2009) 63–105). This last remark is an observation, not a criticism; see Ch. 6, esp. n. 164, for further discussion.

prevents these dimensions from being considered, but configures basic features of the text as problems. Why verse for a deductive argument?⁴⁴ Why the dramatic encounter between *kouros* and goddess in a proof about the nature of what-is?⁴⁵ Why so many images, such figurative language?

Similarly, referring to the poem as (simply) a deductive argument makes it hard to avoid retrojecting onto the poem's earliest audiences a sense of the privileged status deductive argumentation today enjoys as the authoritative means by which to prove the validity of a claim. But why should a contemporary of Parmenides have found the sequence into which he ordered his claims compelling in and of itself?⁴⁶

Third, to approach the 'Route to Truth' from the presumption that one is reading a deductive argument is to accept as a *fait accompli* the very achievement one wishes to examine as the product of a complex process. The notion of a systematic argument of interlinked claims which begins from a necessary point of departure, proceeds from one claim to the next according to some kind of necessity, and ultimately arrives at a final destination, is all taken for granted of a demonstration (not least since these are among its defining features). But these are precisely the new elements that Parmenides introduces onto the discursive scene. To refer to Parmenides' argumentative style as 'deductive' (and leave the matter there) is therefore to accept as a finished article that which we are in fact seeing fashioned before our eyes.

And this in turn, fourth, short-circuits from the start any attempt to examine the specific strategies and techniques by which Parmenides develops these new elements – precisely what we are interested in here. Calling this portion of his poem no less and no more than a deductive argument makes it seem as if this specific manner of advancing a claim (obviously and inherently superior, on this view, to its predecessors) had always been sitting around waiting to be discovered. To refer to Parmenides'

⁴⁴ See nn. 26 and 27 above.

⁴⁵ See nn. 28 and 29 above.

⁴⁶ See e.g. Detienne (1996). The question is of course only as strange as, for example, the fact that the ancient Chinese felt little need to bother much with rigorous argumentation or proof; see Lloyd and Sivin (2002), Osborne (2006).

fragments 2–8 as a ‘deductive argument’ or a ‘demonstration’, with no further elaboration, thus threatens *ipso facto* to prevent us from gaining fundamental insights into the process by which deductive argumentation emerges, the very techniques and strategies Parmenides used to make this manner of expressing claims about the nature of what-is seem plausible, or even intelligible.

The Two Problems Resolve Each Other

Against this backdrop, Lloyd’s remark concerning the benefits of allowing ‘an alien network of meanings to be built up’ could hardly be more salutary. It is true that ‘the terminology in which [Parmenides] describes what he is doing is a very limited one’ and that ‘[h]e has no word for deduction’.⁴⁷ (Indeed, why would he?) But Parmenides *does* have language to describe the arguments that span fragments 2, 6, 7, and 8: and this centres on the programmatically repeated notion of what he calls a *hodos dizēsios* or ‘route of inquiry’.⁴⁸ What is more, if this ‘terminology’ is indeed ‘limited’ insofar as it is not part of a larger system of technical vocabulary coined for special purposes, it is in other ways far richer, deeper, and of more subtle texture for precisely the same reason. These terms, not being ‘technical’, remain the more powerfully charged by the currents of polysemy, ambiguity, intertextuality, and the play of signifier and signified, for remaining enmeshed in the web of language.

Or, rather, network. For in light of Lloyd’s call to use actors’ categories (and not – or not only⁴⁹ – our own), the gap (between Parmenides and his predecessors) and the excess (in Parmenides’ use of language and imagery) discussed above can be seen to form two sides of the very same Parmenidean coin. More: these two mysteries (where did Parmenides’ extended deductive argument

⁴⁷ See also Lloyd (1990) 81–84. One must be fair: the (important) point Lloyd makes concerns the importance of a well-developed technical vocabulary and other aspects of formalization, systematization, and other second-order activities.

⁴⁸ Mourelatos (2008b) makes a strong case for this translation; for the semantics of the word *hodos*, which can mean, *inter alia*, ‘road’, ‘route’, ‘way’, or ‘journey’, see Folit-Weinberg (forthcoming, 2022) and Section 1.2 below.

⁴⁹ It is ultimately, of course, the interplay between Parmenides’ terms and our own that will be of interest to us.

and move towards demonstration come from? Why the poetry, the polyvalent language, and myth's mosaic of imagery?), once viewed together, cease to be mysteries at all. Rather, each can be seen to provide the key that unlocks the other. To address the question of how Parmenides invented extended deductive argumentation, that is, we must return to his poem prepared to read it *as a poem*: to attend to the densely imbricated richness of his language and the many layers of resonance compressed in, and radiating out from, key words; to trace with care the imagery that Parmenides puts into circulation and mobilizes, activates, and exploits; to read and hear this poem alongside its major predecessors in dactylic hexameter, with ears sharply attuned to echoes in linguistic and imagistic detail, dramatic setting, plot mechanics, and formal organization and structure; and to relocate this poem in the physical and social reality of its time and place.

In the 'network of meanings' Parmenides builds up in his poem, no nexus of language and imagery bears a greater symbolic charge, or is asked to do more work, than the figure of the *hodos* just cited and its related language of roads, travel, and journeying.⁵⁰ My core claims are premised on the idea that providing an account of Parmenides' invention of extended deductive argumentation requires that we examine the network emanating from, and compressed into, the phrase *hodos dizēsios* along three axes: the relationship between word and world, the relationship

⁵⁰ Its major role is often acknowledged, only to slip from view immediately. Cordero (2004) is exemplary: we read that 'it is precisely the image of the journey and the way (i.e. route) . . . that will be central in Parmenides' philosophy. *Indeed, this will become the presentation of the single way for thought to travel, and the demonstration of the foundations establishing that only this way exists.* The notion of "way," represented . . . mainly by *hodos*, appears 15 times in the Poem. This fact, which is not accidental, shows that for Parmenides, knowledge is gained by a "route," a "journey," a conceptual course, . . . we may say that with Parmenides' Poem, the image of the way, or more broadly, that of a "journey" as a method of access to the truth, makes its entry in definitive form into the domain of philosophy' (p. 23, emphasis original). Even as he acknowledges that '[w]ith respect to this image in Parmenides, the most complete study continues to be Chapter 1 of Mourelatos (1970)' (Cordero (2004) 23 n. 68), he develops this line of analysis no further, and the point does not reappear; Couloubaritis (1990) deserves mention as an exception of sorts. See even now: 'although the Parmenidean image or motif of the way (*hodos*) has a decisive function and far-reaching consequences . . . it has been somewhat neglected' (Hülsz Piccone (2013) 153).

between signifier and signified, and the relationship between text and intertext. I shall address these points in turn.

The Agenda: A General Outline of the Book

First: archaic Greek roads were not at all like our own. The physical nature and social function of archaic Greek roads (to be discussed in Chapter 1.1) have been neglected by analysts of Parmenides, but have a crucial bearing on our understanding of Fragment 8. One of the most striking features of Parmenides' text is the notion of necessity that defines the claims he advances and, depending on one's interpretation, the sequence in which these claims are advanced.⁵¹ The multifarious techniques he uses to express this notion – including the invocation of personified forms of *dikē*, *anankē*, *moira*, and (possibly) *themis*; the deployment of images of binding or fettering (frs. 8.14, 8.26, 8.31, 8.37) and reference to 'bounds' or 'limits' (Fr. 8.26); and, most arrestingly, the repeated use of the words *chrē* and *chreōn* with a sense that is still hotly disputed⁵² – have been much discussed, with one exception: the physical nature of ancient Greek roads.

Second: the semantics of the word *hodos* and its neighbours in the Homeric semantic field impose a distinctive shape upon the overarching contours of Parmenides' *hodos dizēsios*.⁵³ The semantic analysis conducted in Chapter 1.2 will suggest a conceptual footprint whose outlines are defined by the fact that in the Homeric semantic field, a *hodos* is always a *hodos to somewhere*, a journey oriented towards, and undertaken with reference to, a fixed, stable final destination, to an *end*.⁵⁴ The thematic use of the word *hodos* thus inscribes the endeavour denoted by the phrase *hodos dizēsios* within a distinctively teleological framework.

⁵¹ The relationship between different interpretations of Fragment 8 and this point will be discussed at length in Ch. 6 below.

⁵² See e.g. Mourelatos (2008b) 25–29, 277–78 for an analysis of what Mourelatos terms the 'Fate-Constraint' and his study of the semantics of *chrē* and *chreōn*, respectively; see also Benardete (1965) and Palmer (2009).

⁵³ Here I draw inspiration from the theoretical framework of Skinner (2002a) and esp. Skinner (2002b) 160–62, and the applied practice of Nightingale (2004) 1–93, esp. 40–71.

⁵⁴ This is part of a larger study of the semantics of road words in Homer; see Folit-Weinberg (forthcoming, 2022).

Finally, Parmenides' use of the figure of the *hodos* orchestrates a complex web of associations with the use of the word and image in the *Odyssey*, and *Odyssey* 10–12 (and especially 12) more precisely. Here we are fortunate to be able to draw on two important studies of this relationship. Nearly six decades ago Eric Havelock first made the case for a Parmenides inspired by *Odyssey* 10–12:

We suggest . . . that he composed a philosophical poem partly in the mood of an Odysseus, voyaging successively to Hades and past the Planctae and Scylla and Charybdis to Thrinacia's isle . . . Once books ten to twelve of the *Odyssey* (or a section approximating thereto) are accepted as his central frame of reference, the patterning of his poem becomes clearer and some of his symbols become easier to interpret.⁵⁵

Another of Havelock's major insights was to reject the commonplace – still evident even in many sophisticated contemporary accounts – that one should draw a clear distinction between Fragment 1, with its symbolism, imagery, and narrative mode of organization, and the remaining fragments, particularly 2–8, where the 'real philosophizing' is thought to occur; his insistence that the influence of the 'Homeric echoes' in Parmenides 'is not confined to the "proem" but affects also the general structure of Parmenides' philosophical argument' is of decisive importance.⁵⁶

Alexander Mourelatos's influential 1970 study, *The Route of Parmenides*, developed this fundamental insight in a number of essential ways.⁵⁷ One important step forward was his elaboration of Havelock's vague parallels between the itineraries Circe narrates to Odysseus and those Parmenides' goddess

⁵⁵ Havelock (1958) 137–38. Havelock (pp. 138–40) teases out five points that constitute this 'central frame of reference' for an intertextual reading of Parmenides alongside *Odyssey* 10–12: (i) a journey of questing/inquiry that involves (ii) a *hodos* that splits and (iii) traverses terrain beyond normal human bounds through a domain of special knowledge (iv) under supernatural directive (v) to a place where there is no becoming and no passing away.

⁵⁶ Havelock (1958) 135–36; he continues: 'It is one of the oddities of all this criticism [of Parmenides' poem] that while most – though not all – of the Homeric echoes in Parmenides have been noted, the evocative contexts in Homer, from which they are mostly drawn, have been ignored'.

⁵⁷ Mourelatos (2008b) 1–46, esp. 16–25, 29–34, 39–41. For Havelock's personal influence on Mourelatos, see Mourelatos (2008b) xvii–xviii. In addition to these two studies, see Pfeiffer (1975); Böhme (1986) 35–85; and Coxon (2009), esp. 7–11; as well as Cassin (1987); Cassin (2011); Floyd (1992) 251–60; and Granger (2008).

narrates to the *kouros*.⁵⁸ Perhaps even more importantly, Mourelatos explicitly theorizes the relationship between these two texts, pairing the distinction between ‘motifs’ and ‘themes’ with a theory of metaphor according to which a metaphor sometimes ‘fashions a new outlook, a new concept’.⁵⁹ Just as when metaphors of this type are used, ‘old words, old motifs, old images are appropriated and extended towards the expression of ideas and concepts which are still in the process of development and formation’, so Mourelatos claims that ‘Parmenides uses old words, old motifs, old themes, and old images precisely in order to think new thoughts in them and through them.’⁶⁰ Specifically, ‘the image of the route mediates a new concept of the nature of thinking and knowing’.⁶¹

By pointing the way towards a reading of Parmenides that identifies the profound influence of Homer on his poem, Havelock and Mourelatos have each taken us forward a long way. Even so, their analyses leave several fundamental questions unanswered. Just how does Parmenides actually accomplish his mediation of a new concept of thinking and knowing? What specific role does the figure of the *hodos* actually play? In other words, how does the surface level of language (words, motifs, images) examined by Mourelatos relate to the ‘general structure of argument’ that Havelock invokes? And how do the individual words and images that Mourelatos studies achieve the revolutionary outcome – an ‘entirely new mode of thinking and knowing’ – that he identifies? Between individual words and general structure lies the entire domain of argumentation – its principles of construction, its architecture, its patterns of formation. And between

⁵⁸ Mourelatos (2008b) 24: ‘In both cases, we have in this order: (a) an initial choice between two routes; (b) an explanation that one of these invariably leads to *planē* (cf. the very name Planktai in the *Odyssey*, the adjective *panapeuthea* in Parmenides); (c) a further explanation that the remaining route calls for expert navigation and that most mortals fail at it (*Od.* 12.73–110; cf. B6, B7); (d) detailed instructions for the correct navigation of this remaining route (*Od.* 12.115–26; cf. B8).’

⁵⁹ See Mourelatos (2008b) 11–12, 37–38 for his discussion of Erwin Panofsky’s and Max Black’s theories of metaphor, respectively. Mourelatos insists that the image of the route is a motif and not a theme; to call it a theme would require that ‘Parmenides intended to give us an allegory of Odysseus’ return journey to Ithaca’ (p. 32) – an interpretation that Mourelatos resists, but Cassin (1987) advances.

⁶⁰ Mourelatos (2008b) 39.

⁶¹ Mourelatos (2008b) 39.

the whence of the image and the whither of a new mode of thinking⁶² lies the entirety of the *(met)hodos*.⁶³ The terrain that forms these ‘betweens’ is what we shall explore in chapters 3 and 4 (on Homer, and *Odyssey* 12 in particular) and chapters 5 and 6 (on Parmenides’ ‘Route to Truth’, and especially fragments 2 and 8, respectively).

(Met)hodology

But how? We began with Geoffrey Lloyd’s observation that it was Parmenides ‘who was – as all recognize – the first to produce a sustained deductive argument’.⁶⁴ Note Lloyd’s use of the word ‘argument’ rather than ‘reasoning’. Though the relationship between argumentation and reasoning is theorized differently by different thinkers, Lloyd’s use of ‘argument’ undoubtedly refers to a discursive undertaking, as opposed to the mental activity often captured by the term ‘reasoning’.⁶⁵ It is thus the domain of discourse

⁶² As Aristotle has it at *EN* 1174b5–6, for which see e.g. Ackrill (1997) [1965] and Graham (1980).

⁶³ As has been observed on occasion, Parmenides’ ‘*hodos* of inquiry’ represents the decisive first step in the transition from *hodos* to ‘method’ (*meta* + *hodos*), a transition I am currently examining elsewhere.

⁶⁴ Lloyd (1979) 69. Lloyd takes as one of his ‘principal questions’ the relationship of dependence between ‘the development of philosophy and science’ and ‘the deployment of new *techniques of argument*’ (p. 66, emphasis mine); see Lloyd’s ch. 2 more generally, esp. 67–79.

⁶⁵ See here both Harman (1986) esp. 3–20, a prominent analytic philosopher, and Walton (1990), a prominent argumentation theorist. As Walton puts it: ‘note that “argument” and “reasoning” are conceived here as two different terms. Reasoning is used in argument ... we define reasoning as occurring *within* discourse or argument’ (pp. 402–03). Other aspects of the distinction between reasoning and argument: where reasoning involves beliefs, argument is merely formal. As a result, arguments are ‘*cumulative* in a way’ that reasoning ‘need not be. In argument one accumulates conclusions; things are always added, never subtracted. Reasoned revision ... can subtract from one’s views as well as add to it’ (Harman (1986) 4, emphasis original).

It should be emphasized that the value of the dichotomy as it is deployed here does not depend on the specific terminology one uses to articulate it (see e.g. Hacking (2012) 600, where hand-work as well as head-work come under the umbrella of ‘reasoning’, for a different way of parcelling up the field). Rather, the three benefits to the reasoning/argument distinction as deployed here are: (i) emphasizing that Parmenides’ accomplishment is a discursive phenomenon, and must be studied accordingly; (ii) avoiding the misunderstanding that I want to claim that Parmenides is the first person to perform deductive inferences of any kind (I do not); and (iii) anticipating the possible objection that deductive inference is a fundamental cognitive capability with no history. Finally, note that unlike Netz (1999) (see esp. 6–7, and also Hacking (2012) 606–07), in this book I make no attempt to exceed the realm of discourse by linking my research to any field in the larger domain of cognitive studies (though I do not claim that to do so is necessarily mistaken).

that Lloyd identifies as the decisive locus of innovation of Parmenides' contribution to early Greek thought in this case.

This is a crucial insight. The distinction between reasoning and argument allows us to formulate a much more precise account of Parmenides' place in the history of thought. If it would be absurd to say that Parmenides was the first person to *reason* deductively, it is of the utmost importance that he is the first person we have any record of attempting to articulate his deductive reasoning in the form of an explicit (and extended) *discursive* framework. Accordingly, any attempt to examine the origins and early evolution of deductive argumentation, or to examine the strategies by which Parmenides develops it, must be located at the level of formal discursive organization. My claim will be that in its formal organization – in the articulation of its arguments and in the manner in which these arguments are connected to each other – Parmenides' revolutionary sequence of deductive arguments is deeply influenced by the Homeric strategies of narration deployed in *Odyssey* 12. These, I shall contend, form the basic underlying architecture of Parmenides' epoch-making arguments.

To tie all these threads together: if Parmenides' main achievement occurs at the level of discourse (not reasoning), and if his indebtedness to Homer can be found not only at the level of language or motif (as Mourelatos has it) but at the level of the poem's structure and organization (as intimated by Havelock), what we need is a theoretical apparatus that allows us to identify, at the level of discourse (i.e. spanning the levels of both the individual word and, especially, 'general structure'), the structural continuities that link Parmenides' fragments 2, 6, 7, and 8 to *Odyssey* 12.

Michel Foucault's analysis of discursive regularities, undertaken in his *Archaeology of Knowledge*, offers just such an apparatus. Although this neglected masterpiece has been criticized for presupposing too static a view of discursive regularities (and therefore having difficulty accommodating, let alone explaining, change), this quality is precisely what makes it so valuable in this setting:⁶⁶ for all that Parmenides' deductive

⁶⁶ Though the accusation is misguided; see esp. Kusch (1991) for a thorough defence of Foucault's project.

argumentation has traditionally been presented as a radical rupture with the past, one of my main goals in this book is to emphasize its fundamental similarity to the mode of narration that structures *Odyssey* 12.

Explaining how Foucault's notion of 'discursive regularities' can help us identify more precisely the level at which Parmenides most relies on – and best analyse the specific ways he refashions – the Homeric poem he inherits requires a brief discussion of *Archaeology of Knowledge*.⁶⁷ It is helpful to understand the *Archaeology of Knowledge* as expressing a kind of methodological manifesto for a programme of an *Annaliste* epistemological history;⁶⁸ this is so insofar as it fuses the French *Annales* School's interest in the formation of series, viewed from the perspective of the *longue durée*, with a focus on the processes of knowledge production and a fine-grained concern for distinctive layers or strata of continuity and discontinuity that define the relationships between these different processes.⁶⁹

One of the fundamental units of analysis produced by this fusion is the discursive regularity. For the *Annales* School so closely associated with it, investigating the *longue durée* involved looking at regular patterns or 'structures' formed by the relationship between such things as, for example, 'geographical frameworks, certain biological realities, certain limits to productivity' and specific patterns of human activity – such as, for example, 'the

⁶⁷ Incidentally, the focus here will primarily be on just one component of discursive regularities, namely the 'level of concepts', and, even more specifically, the sublevel of 'forms of succession' (see esp. Foucault (1972) 34–43, 79–88, and discussion in Ch. 3 below).

⁶⁸ See remarks in Foucault (1972) 3–22. Kusch (1991) 12–40 gives a thorough overview of both the *Annales* School and the French tradition of epistemological historiography; though it treats matters from a different perspective, Hacking (2002a) is also illuminating, as is Gutting (1989) esp. 227–60.

⁶⁹ It is with respect to this complex of features that the term 'archaeology' comes to the fore. Other parallels include: an interest in prehistory, either of a culture or of a discipline or science; the use of a relative, rather than an absolute, chronology where what matters is whether strata come above or below each other; and an interest in delimiting discrete strata that are linked by regular or repeated instantiations, either of material culture or of discursive productions. See especially the charts in Kusch (1991) 108 and Elwick (2012) 622; these can help us conceptualize the different levels at which Parmenides might be influenced both by Homer on the one hand (e.g. at the level of concepts), and thinkers such as Anaximander, Anaximenes, Xenophanes, or Heraclitus on the other (e.g. at the level of objects) – or both (e.g. at the level of enunciative modalities).

persistence of certain sectors of marine life, the endurance of roads and trade routes, and the surprising unchangeability of the geographical boundaries of civilizations' – that they shape.⁷⁰ For Foucault, the patterns of human activity to be investigated are made of words: Foucault's structures are formed by series of utterances, inscriptions, texts – of discursive events.

The 'event' in 'discursive event' is important. Foucault sets his sights not merely on what might (according to the rules of grammar or logic) have been written or said, but rather on what was actually written or said – at a particular moment, by a particular historical actor using a particular conceptual vocabulary, in a particular format, and via a particular form of publication. As suggested, however, it is not single events but rather series of them that are of interest. And just as any historical set of events can form a series, so discursive events, in the fact of their being said or written (when other linguistic sequences could have been produced, but were not), can form a series, too. Likewise, just as the series that members of the *Annales* School investigated have their own underlying patterns and rules of production and accumulation, so, too, will the category of series formed by discursive events: namely, a discursive regularity.⁷¹

What Foucault's notion of discursive regularities provides historians of thought, then, is an excellent set of tools to examine discursive landscapes from the perspective of the *longue durée*. It is precisely in this landscape that, as we saw, Parmenides' great innovation is located – and also where his relationship to Homer's *Odyssey* must be excavated. We can therefore restate Mourelatos's

⁷⁰ Braudel and Wallerstein (2009) 178–79. Taken together, these form various levels of 'slow history' that collectively form an 'infrastructure' (Braudel and Wallerstein (2009) 181) which 'traditional history has covered with a thick layer of events' (Foucault (1972) 3); see also Wallerstein (2009) for an illuminating excursus on the notion of the *longue durée*. It would also be possible to frame this project's topic of investigation in terms of a discursive infrastructure underlying Parmenides' pioneering use of extended deductive argumentation.

⁷¹ For example, between statements; 'between groups of statements thus established (even if these groups do not concern the same, or even adjacent, fields . . .); relations between statements and groups of statements and events of quite a different kind'. Provided one 'defines the conditions clearly' it would be 'legitimate to constitute, on the basis of correctly described relations, discursive groups that are not arbitrary, and yet remain invisible' (Foucault (1972) 22). This network of relations, then, is what Foucault attempts to capture with the phrases 'discursive regularity' and 'discursive formation'.

premise – ‘the image of the route mediates a new concept of the nature of thinking and knowing’⁷² – with a new level of specificity and insight: the discursive regularities (explored in chapters 3, 4, 5, and 6) that link Parmenides to Homer mediate the transition from the *Odyssey*’s narration of human movement through physical space in time to Parmenides’ path-breaking deductive argumentation (movement through logical space in discursive sequence) and move towards demonstration. Even more specifically, and to preview one of my primary claims here in full: Circe’s *hodos* lays before our eyes a blueprint of the discursive architecture that Parmenides used to build the first attested sequence of extended deductive argumentation in Western thought.

Aims: What Is and Is Not at Stake

Above, I emphasized the importance of reading Parmenides’ poem as a poem, not merely an argument; this is particularly important, I suggested, where the relationship between Parmenides’ poem and Homer’s *Odyssey*, particularly book 12, is considered. This might imply that I intend to proceed according to the rules of intertextuality as normally understood: namely, line up two bits of text; show, via distinctive features common to both, that there is a high probability that the later text interacts with the former; and then tell a good story about how part of the second text’s meaning is generated as a result of this interaction.⁷³ Inevitably, some version of ‘lining up the texts’ will indeed occupy much of what follows, and I shall discuss in a number of places the points of overlap between *Odyssey* 12 and Parmenides’ poem that are sufficiently marked to justify the exercise.⁷⁴ This procedure remains an invaluable component of sound textual analysis in my view; indeed, it is worth emphasizing that the fundamental

⁷² See n. 61 above.

⁷³ See e.g. Fowler (1997a) and Hinds (1998) for lucid discussions at a general level, and esp. Kelly (2015), along with Bakker (2013) 157–69 and Currie (2016) 33–36 for versions of this conversation specific to archaic poetry.

⁷⁴ See in particular chs. 5 and 6, also Section 2.5, ‘Parmenidean Strategies’ and Section 4.3, ‘Concluding Remarks’. But, as always, there are also places where the level of markedness is less clear-cut, and one should be careful not to press the point too far; see again esp. Section 4.3.

observation that prompted the current study is the deep but hitherto unobserved set of similarities between *Odyssey* 12 and Parmenides' 'Route to Truth', and that these similarities remain the starting point, and the anchor, for all that follows below.

Intertextuality takes many forms, however, and can be evaluated from many perspectives. The crucial difference between this endeavour and most literary criticism now practised in Classics is that what the two poems under consideration here share most of all is a discursive architecture, a similar manner of structuring different units of text. That is to say that the intertextuality between Parmenides' poem and *Odyssey* 12 does not so much generate meaning in the former text (though it may also do this at times) as provide a framework or structure for its shape at a variety of different levels. It is for this reason that I referred above to the 'discursive blueprint' that *Odyssey* 12 offers Parmenides, and it is for this reason that the toolkit offered us by Foucault's *Archaeology of Knowledge* is so valuable.⁷⁵ It is because my aim is to confront this last relic of the Greek Miracle – the genius Parmenides indebted to no one for his invention of extended deductive argumentation – that I have given such prominence to Foucauldian archaeology.⁷⁶

⁷⁵ See Section 4.2.3, and especially Ch. 4 nn. 62 and 63 for further discussion of Bakker, Kelly, and Currie in the context of the intertextual relationship between Parmenides' poem and Homer.

⁷⁶ It is this specificity of insight provided by Foucault's toolkit that I believe justifies the decision not to discuss in terms of metaphor the relationship between Homer and Parmenides, word and concept, and image and structure, as Mourelatos and others do. As noted above, what Mourelatos's account lacks is a clear connection between the micro-structure of word and image and the formal macro-structure of deductive argumentation and the other two features of demonstration highlighted above. At best, the framework of metaphor simply does not offer the same highly nuanced and precise level of insight as Foucault's system.

There may also be other reasons for caution, however. In light of the distinction between actors' and observers' categories, if one takes seriously Lloyd's analysis of Aristotle's (highly polemic) invention of the concept 'metaphor' (see especially Lloyd (1987), but also important subsequent discussions in Lloyd (1990), Lloyd (2004), Lloyd (2012) 72–92, Lloyd (2015), Lloyd (2017a), and Lloyd (2017b)), there would be important risks associated with relying on a dichotomy between the literal and the metaphorical when discussing Parmenides. For, as others have shown, the concept of the literal is surprisingly difficult to pin down when discussing early Greek texts (see e.g. Padel (1992) 9–11, 41–42 on 'pores', and Stevens (2003), esp. 69–92 on the 'long arm of Zeus' in *Iliad* 15.694–95). In Parmenides' poem, one might ask which *hodoi* are 'literal' and which 'metaphorical'? And – no less importantly – what precisely is to be gained from making such a distinction in the first place?

In Chapter 2 I argue that, since Parmenides is operating within the same cultural and poetic milieu as his late archaic comrades in verse, we should approach his poem with the same general assumptions about late archaic receptions of Homer that we bring to bear on his fellow poets. I therefore assume that Parmenides is interacting directly with a Homeric text that is relatively fixed, and that this text is largely similar to the one that has come down to us. I have adopted this position partly for convenience, since doing so enables me to ‘line up the texts’ and compare their discursive architecture and other features in the most concrete fashion. Incidentally, I also take the view that this assumption is in fact correct, a point I shall touch on again at the beginning of Chapter 2, where I discuss late archaic receptions of Homer in greater detail. It does not seem to me, however, that the core thesis for which I argue below would be much damaged should one adopt a different perspective on any number of Homeric questions. Provided that one’s view of the process of Homeric textualization or canonization still allows one coherently to discuss, for example, the A-B-C pattern, or the notion of catalogic discourse in Homer, there is ample scope to discuss the possibility of a similar discursive phenomenon associated with narrating the itinerary of a *hodos*.

If the markedly close correspondences between *Odyssey* 12 and Parmenides’ proem and the ‘Route to Truth’ allow us to posit an intertextual relationship between the two texts, there is no need to commit to a more specific characterization of this intertextuality. Whether this intertextuality is ‘deliberate’, whether Parmenides’ ‘Route to Truth’ is part of a larger discursive regularity involving not only Homer, but an entire body of now-vanished poems

There is, finally, one more concern regarding the kind of analysis to which discussion of Parmenides’ poem in terms of ‘metaphor’, such as Ferella (2017) and Ferella (2018), often leads. Cognitive theories of metaphor begin from the ahistorical, socioculturally ungrounded assumption that the essential nature of the human mind and body make the ‘conceptual metaphor AN ARGUMENT DEFINES A PATH’ a sort of pre-discursive, universal Ur-notion (presumably somehow prior to language), of which Parmenides’ poem is but ‘one linguistic realization’ (Ferella (2017) 107–08). But what evidence should compel us to find such a view persuasive, especially in light of research demonstrating fundamental differences in spatial cognition across cultures? (See e.g. Levinson (2003) and remarks in Lloyd (2007) 23–38 and Lloyd (2017b) 336–39.) Indeed, my analysis will in fact attempt to show that, as a historical matter of fact, precisely the opposite is true: in Parmenides’ poem, and thus, so far as we know, in the development of extended deductive argument as such, it is rather the case that *the path* (=hodos) *defined the argument*.

portions of which were organized by the figure of the *hodos* (or whether both are or can be true!), are questions about which I remain agnostic.⁷⁷ What matters is that the texts are so similar in the way intimated above and analysed below. I submit that the primary discussion that follows in chapters 3–6 stands up just as well whether one chooses to see these similarities as emerging organically out of a thought culture for which Homer is our best witness or as the product of deliberate invocation of Homer – or indeed to see them as anything in between.⁷⁸ In every case, what remains true is that, once one accepts the discursive similarities between Homer and Parmenides, the latter is no longer a ‘creative genius in debt to nobody’.

These questions about the relationship between Homer and Parmenides having been addressed, it is important to take a step back. By staking out this field (Parmenides’ poem, along with the necessary context: physical, linguistic, cultural, and, above all, poetic and discursive), this method (Foucauldian archaeology, supplemented both by more traditional literary criticism and by attending to discussions of Parmenides’ arguments), and, most of all, this strictly delimited aim (explaining Parmenides’ invention of the outline of demonstration and the practice of extended deductive argumentation), my intention is to avoid a number of other possible issues. Despite my insistence on the importance of reading Parmenides’ poem as a poem, it is not my goal to examine Parmenides’ relationship to the larger hexameter tradition or the rich world of archaic poetry as a whole.⁷⁹ While I shall indeed conduct a strategically targeted survey of these topics in Chapter 2, because my principal goal is to provide an account of Parmenides’ invention of extended deductive argumentation and the practice of demonstration, the main task is to identify and articulate the ties that

⁷⁷ In an ideal world, one could recapture one of the main virtues of the term ‘intertextuality’ as originally used, namely, the ability to sidestep questions of authorial intentionality that do not seem to be of great consequence for the present discussion.

⁷⁸ I owe the formulation of the above dichotomy to an anonymous reader for Cambridge University Press.

⁷⁹ For a study along these more comprehensive lines – though one which, in keeping with the ideas of Gernet (2004), centres around myth rather than poetry strictly – see Ranzato (2015), also Tor (2017).

bind the extended deductive argument and characteristic moves of demonstration that Parmenides makes in fragments 2, 6, 7, and especially 8, *specifically* to his time, place, and linguistic and poetic milieu. This is not, of course, to deny or devalue the connections between Parmenides and other predecessors in hexameter verse, notably Hesiod and notably in the proem;⁸⁰ rather, these simply do not have a great bearing on a discussion of Parmenides' invention of extended deductive argumentation. Similarly, my interest in siting Parmenides within the world in which he lived and, especially, in relation to his poetic predecessors, means that, while I shall make some strategic comparisons between Parmenides and his poetic contemporaries – especially Pindar⁸¹ – in Chapter 2, I shall not attempt to examine these relationships in a comprehensive way. Illuminating and valuable though such a project would be, it is not clear this would shed much light on Parmenides' use of extended deductive argumentation.

A similar point may also be made regarding the tradition of reading Parmenides' poem against the backdrop of ritual, mystic, mantic, or other religious texts and contexts. Attempts to reconsider Parmenides in his sociocultural context or to attend to the poetic texture of his language have often come from scholars who have searched for evidence to support readings in this vein.⁸² However

⁸⁰ As examined in e.g. Fränkel (1975)[1930]; Fränkel (1973)[1951]; Fränkel (1968) [1955]; Bowra (1937); Gigon (1945); Jaeger (1948); Dolin (1962); Schwabl (1963); Furley (1973) 3–4; Heitsch (1966) 201–02; Heitsch (1974); Pfeiffer (1975); Pellikaan-Engel (1978); Kirk, Raven, and Schofield (2007)[1983] 256 n. 1, 262; Couloubaritsis (1990); Wöhrle (1993) 172–73; Tulli (2000); Miller (2006) 7–9; Robbiano (2006) esp. 150–54; Most (2007) 80–84; Palmer (2009) esp. 54–55; Kraus (2013) 454. See now especially Ranzato (2015), and extensive discussion in Tor (2017). For a fuller discussion of Parmenides and Hesiod, see Ch. 2 below.

⁸¹ For Pindar, in addition to the works by Fränkel and Bowra cited in n. 80 above, see notably Deichgräber (1959); Mansfeld (1964); Woodbury (1966); Pfeiffer (1975) 68–69; Böhme (1986); D'Alessio (1995); also Morrison (1955) 60; Durante (1976) 123–34, esp. 131–33; Slaveva-Griffin (2003) 231–32; Ranzato (2015) esp. 25–26, 128–29, 148–49.

⁸² See esp. Burkert (1969), Feyerabend (1984), Sassi (1988), Kingsley (1999), Gemelli Marciano (2008) and Gemelli Marciano (2013), and Ustinova (2009) and Ustinova (2018), many of which are developed by Robbiano (2006), Ranzato (2015), and Tor (2017) 265–77 (see also discussion below in Section 4.2.3, '*Krisis*: Assessments and Cautions', where extensive bibliography can be found). One of the main challenges to the view that we misread Parmenides' poem by failing to locate it primarily within a mystic tradition is the fact that, as Mourelatos (2013a) 163 points out, 'within less than a generation, Parmenides' text was placed in the same genre as the works of Melissus, Philolaus, Anaxagoras, Leucippus, Democritus, Diogenes of Apollonia', while these

stimulating these discussions may be in their own right, however, they too have little bearing on the task of accounting for Parmenides' invention of extended deductive argumentation. This is partly because much of this branch of scholarship focuses on the poem, and is much less convincing when it moves beyond this, especially to fragments 2–8, the main focus of my analysis.⁸³

While this line of thinking does little to illuminate Parmenides' invention of extended deductive argumentation in its own right, the two strands of scholarship are neither necessarily hostile nor incompatible. As has recently been argued, accepting the notion that Parmenides' poem represents, or is the product of, a divine revelation, or is otherwise tied to mystic rituals, does not preclude an interest in the rigour or origins of his argumentation.⁸⁴ In short, however rich this vein of research is, it operates at a tangent to the current inquiry into the emergence of extended deductive argumentation and the practice of demonstration.⁸⁵

On another note, despite my insistence on the value of Foucauldian archaeology to the endeavour at hand, I do not claim to have delineated any kind of larger archaic Greek discursive regularity or regularities *per se*. It is tempting, of course, to consider how the topics discussed below might constitute some part of such a thing, and the discussion in Chapter 3 of A-B-C patterns and catalogic discourse, for example, gestures towards what part of a hypothetical discursive regularity of this sort might look like; likewise, the common features shared by the two *hodoi* described in *Odyssey* 10 and 12 offer us enticing grounds for speculation. The overwhelming absence of other texts from this period, however, prohibits us from going further.

Comments of a similar sort might also be made regarding the so-called *Doxa* portion of Parmenides' poem. Much of the most exciting

thinkers 'found in Parmenides' text arguments and challenges to which they felt compelled to respond'.

⁸³ See particularly Mourelatos (2013a) for a powerful response to the attempt in Gemelli Marciano (2013) to push the line of thinking presented by the works cited in n. 82 into the argumentation that makes up frs. 2, 6, 7, and 8.

⁸⁴ See Tor (2017) 10–60 (esp. 10–19), 339–46. See also remarks in Gemelli Marciano (2013) 46 and the perceptive response in Mourelatos (2013a) 176–77.

⁸⁵ For example, though one may strongly disagree with the thrust of the readings advanced in Gemelli Marciano (2008) and Gemelli Marciano (2013), one can still learn a great deal from the many fine observations on display there concerning the poetic texture of Parmenides' poetry.

recent scholarship on Parmenides has involved reconsidering the old, vexed question about the relationship between *Doxa* and the ‘Route to Truth’.⁸⁶ These discussions of *Doxa* have certainly given us a more robust understanding of what Parmenides hoped to accomplish in his poem, and they are an important step forward. Be that as it may, the question of Parmenides’ invention of extended deductive argumentation and the outline of demonstration are not, so far as we can tell, immediately connected to the *Doxa* section of his poem. As a result, the only occasion to discuss it will come in the final section of this book (Part III: *Doxai*), a deliberate non-conclusion that offers more general reflections on the *Doxa* section’s relationship to the ‘Route to Truth’, particularly in the light of the Homeric analysis developed here.

If it is not my goal to provide an exhaustive view of Parmenides in relation to his poetic or religious context, neither will it be my concern to advance my own specific interpretation of Parmenides’ arguments,⁸⁷ less still to stake out a view on what precisely Parmenides’ larger philosophical positions are. (Though in Chapter 6 I shall examine how the view advanced in the pages below might square with various interpretations of Parmenides’ arguments presented by others, and what new light the account offered here can shed on these interpretations.) By the same token, however, I *do* claim that those who in the future wish to offer specific interpretations of Parmenides’ arguments will need to explain how their interpretations can be reconciled with the analysis undertaken in this project. The point is not categorically to deny that a given thinker, on account of thinking from within a specific tradition, is able to argue in a specific way or to make specific arguments (especially when that thinker is as radical and innovative as Parmenides).⁸⁸ But no such categorical denial need be presumed here; if some readers will insist that form cannot

⁸⁶ See, among many others, e.g. Curd (1998b), Granger (2002), Graham (2006), Robbiano (2006), Miller (2006), Thanassas (2007), esp. Palmer (2009) 159–88, Cordero (2011), the material summarized in Curd (2011), Mourelatos (2013b), Kraus (2013) 489–96, Cosgrove (2014), and now the valuable Tor (2017) esp. 155–221 (where further bibliography can be found) and Bryan (2018).

⁸⁷ Though I intend to address this in forthcoming publications.

⁸⁸ Though one could nevertheless imagine a set of claims approaching this; see e.g. Hacking (2002b).

determine content, we must equally insist that form *does* necessarily shape the matrix of possibilities for content in a distinctive way. To conclude: if the domain explored in this project is not deemed prior to philosophical analysis of Parmenides' arguments, neither should philosophical analyses of Parmenides' arguments take rigorous priority over considering the argumentative form in which they are expressed. That is, should the claims advanced in this book be found persuasive, they would need to be borne in mind as a crucial set of factors for scholars to use in formulating their understanding of Parmenides' arguments. From this, it also follows that the findings presented here ought to serve as one of the main criteria by which the strengths and weaknesses of interpretations of Parmenides can be assessed.

One final observation: I do not actually get down to the nuts and bolts – the particles, the modally charged negations, the aspects and tenses – of Parmenides' text until Chapter 5, halfway through the 'Routes' portion of the book. In structuring my overarching argument this way, and in the manner in which I have elected to style the book's larger programme and Table of Contents, I have assumed a relatively high degree of familiarity with Parmenides' poem on the part of the reader; without this, the relevance and importance of the material discussed in chapters 1, 2, and especially 3 and 4, to the problem at hand will be less clear. This strategy is not without its risks. Parmenides is hardly a ubiquitous presence in the contemporary Classics curriculum, and proceeding on this assumption may induce some frustration in a portion of my potential audience. Nevertheless, I hope that scholars of the archaic reception of Homer, and of Homer himself, will find material of value in Chapter 2, and in chapters 3 and 4, respectively; likewise, I hope that all who have occasion to consider ancient Greek roads and their associated lexicon will find something useful in Chapter 1. On the other hand, I have faced a challenge of the reverse nature in writing Chapter 2, where my goal is to bring the discussion of Parmenides into contact with recent advances in the study of the archaic reception of Homer; here I have tried to make the discussion rich enough to be fruitful for scholars of Parmenides without being tiresome for scholars in the field of literature. This proved a delicate balancing act; in view

of the risks and rewards of writing for different – and sometimes rather distant – subfields of the discipline, I ask forbearance from readers who would have charted the *hodos* of argument otherwise.

These, then, are the stakes. From one perspective, the scale of this project might be deemed enormously ambitious: to trace the origins and early evolution of extended deductive argumentation and the practice of demonstration, thereby delineating a key portion of the genealogy of the Western conception of knowledge. From another, however, the domain of inquiry is narrow and its epistemic stance humble: this is simply an attempt to read a poem with attention to the richness of its language and imagery, in relation to its cultural context, and alongside its poetic predecessors – no more and no less than what any poem deserves. To perform an archaeological excavation of this buried *hodos* and recover the first instalment of this invention of the concept of method – a $\mu\tilde{\upsilon}\theta\omicron\varsigma$ $\acute{o}\delta\omicron\tilde{\iota}\omicron$, if ever there was one – we must rethink and re-examine the methods of our *hodos* and the *hodos* of method.

PART I
PROOIMIA

PARMENIDES THE LATE ARCHAIC POET

The mid- to late sixth century into which Parmenides was born was a time of profound changes that touched nearly every aspect of society, from poetry to politics, architecture to astronomy, economics to epistemology.¹ During this period and in the decades before it, new settlements, including Parmenides' own Elea,

¹ Parmenides' dates are notoriously controversial. The two main possibilities for his birth are 544–541 or c. 515 BCE, and in many ways the question comes down to whether one finds greater reason to doubt the timeline provided by Diogenes Laertius (9.21–23), likely on the authority of Apollodorus (see e.g. Cordero (2004) 5–6 and footnotes), or Plato in his *Parmenides* (esp. 127a–c).

One can undermine the historical accuracy of both sources with unnerving ease. As has been pointed out, the earlier date creates a suspiciously tidy chronology of events related to Parmenides; thus his birth would coincide neatly with the foundation of Elea and the *floruit* of Xenophanes, and his own *floruit* precisely with Zeno's birth; see e.g. Burnet (1930) 170; Coxon (2009) 40; Kirk, Raven, and Schofield (2007) 240.

On the other hand, if one takes Plato to be a virtuoso dramatist, it is tempting to see motives other than strict historical accuracy behind his account. Plato clearly has much to gain from staging a contest between, for example, a young Socrates, who presents a well-developed Theory of Forms (something which should in itself make us suspicious), and the venerable old master who critiques it; as has been observed (see e.g. Mansfeld (1990) 64–68 and esp. Cordero (2004) 5–8), it is attractive to see Plato as undertaking a (philosophically Parmenidean) revision of his own Theory of Forms by ventriloquizing his self-criticism through the suitably august figure of Parmenides. What is more, the precision of Plato's dating need not imply, as Guthrie had it, that Plato 'had no reason to give such exact information about their ages unless he knew it to be correct' (Guthrie (1965) 2); as Thanassas, who observes that such precise datings are more or less unparalleled in the Platonic corpus, suggests, 'the reverse is actually the case: Plato would have had no reason to provide such trivial details unless he wanted to present as credible something that in reality could not have taken place' (Thanassas (2007) 10 n. 5). There are of course other instances where Plato's dates are notably unreliable; in *Timaeus* 20d, Solon is presented as twenty to thirty years younger than is possible; see Untersteiner (1958) 19.

Finally, scholars of archaic poetry have also found the earlier date attractive for reasons entirely unrelated to doubts about the strict historicity of Plato's account; see here D'Alessio (1995), whose primary interest is Pindar's relationship to Parmenides. Another striking feature of this debate is that some of those who plump for the later date, including West (1983) and West (2011b), still date Parmenides' poem to about 490 BCE on the premise that the figure of the *kouros* is autobiographical and the poem composed shortly after the event it describes. Conversely, if one is inclined to doubt Plato's dating, but sees in the *kouros* nothing more than a literary construction, one easily ends up at a similar date of composition.

continued to spring up all around the Mediterranean and Black Sea;² Persian encroachments across the Greek east scattered westward Ionian refugees and their cultural and intellectual traditions; the monumental Greek temple as we know it was coming into its own.³ Prose was born;⁴ so was the map; so, too, was (non-alloyed) money.⁵ For the purposes of this chapter, however, one of the most important developments was the series of fundamental shifts that were playing out in the world of archaic poetry during this era, particularly concerning the social status and conceptualization of Homer. If sections 1.1 and 1.2 of the previous chapter located Parmenides in his physical environment and linguistic milieu, respectively, this chapter will in turn locate him in the world of late archaic poetry in which he worked.

Doing so yields three benefits. The first concerns Homer's position of unparalleled cultural prominence and social prestige in Parmenides' era. In recent decades, scholars have begun assembling a mosaic of evidence that suggests important changes during this time in how Homer and the poems attributed to him were conceptualized and how poets of the day interacted with him. By the late archaic period, thinking one's social and aesthetic values, one's views on the nature of knowledge and poetic craft through, against, or otherwise alongside Homer had become a widespread phenomenon. Moreover, when Parmenides was composing his poem, creative reappropriation of the Homeric poems was becoming an established habit. Just as we would miss something of deep importance were we to fail to appreciate the physical nature of the actual roads with which Parmenides and his audience would have been familiar, or were we to elide the semantic nuances of the road vocabulary that Parmenides makes central to his poem, so must we also grapple with how Parmenides fits into the dynamics that defined the relationship between late archaic poets and the epic poems they used and abused, adapted and critiqued. What, generally speaking, were other poets in Parmenides' era doing?

² See Osborne (2009) 117–18.

³ See Osborne (2009) 249–50.

⁴ Usually credited to Anaximander or Pherecydes of Syros. Notable discussions in e.g. Goldhill (2002), Kahn (2003), and Granger (2007); for Pherecydes, see Schibli (1990).

⁵ See table at Osborne (2009) 239–41 with accompanying discussion at 237–45, more generally von Reden (1995), Kurke (1999), Schapps (2004), and Seaford (2004).

Working and reworking Homer, and reworking Homer yet again. In this and subsequent chapters of this book, I unquestionably privilege Homer in my reading of Parmenides – perhaps, as scholars with other interpretative perspectives on Parmenides may argue, excessively so. But as scholars of late archaic poetry have recently demonstrated, and as I shall emphasize in this chapter, poets in the late archaic period accorded Homer a place of unusually exalted privilege. Accordingly, our understanding of Parmenides’ poem will benefit from incorporating the insights gained by recent scholarship on late archaic poetry generally, and the early reception of Homer more specifically. Put differently, my emphasis on reading Parmenides against Homer is simply a reflection of, and commensurate with, the level of cultural influence Homer had earned in Parmenides’ own time.⁶

Second, resituating Parmenides in his time and place will open up new perspectives on the precise nature of Parmenides’ engagements with Homer. As so often when discussing both archaic Greek poetry and ‘the Presocratics’, what appears normal or exceptional often depends on how we narrativize and periodize the development of individual thinkers and patterns of thought, poets and poetic traditions, and alongside whom we do, or do not, place the poet or thinker in question. When Parmenides is viewed not as a successor to Thales, Anaximander, Anaximenes, or Xenophanes, nor as a predecessor to Zeno, Melissus, Empedocles, or Plato (and, eventually, Aristotle, the Stoics, the Cynics, and, ultimately, as is not uncommon, Russell and Wittgenstein, or Heidegger and Derrida), but rather alongside his late archaic companions in verse such as Ibycus, Simonides, and Pindar, we get a different picture of important features of his poem. This is particularly true concerning his use of dactylic hexameter, the dramatic scenario of his poem, his epistemological orientations and aims, and key words, phrases, and lines in his poem and the ‘Route to Truth’.

This brings us to the third, and most consequential, point. Relocating Parmenides in his poetic context will help us

⁶ Though I should emphasize that by no means do I wish to minimize the effect of other influences, much less to rule them out entirely; my interest lies in making the case for a significant interaction with Homer, rather than *against* the influence of others.

understand more precisely both the intellectual challenges he faced and the set of cultural and poetic resources he had at his disposal in facing them. Of central importance on this score is the extraordinary epistemological tumult of Parmenides' era and the decades immediately preceding him. One key current in this epistemological fomentation is a poetic and intellectual tradition that runs from Hesiod by way of Xenophanes, two thinkers with whom scholars have often seen Parmenides engaging.⁷ I shall thus begin this chapter by building on recent scholarship on this theme to outline the poetic and intellectual state of play that Parmenides would have inherited from these poet-thinkers, and the precise challenges their work would have presented him. Framing the discussion this way does not, however, mean we should understand this Hesiodic-Xenophanean line of thinking as disconnected from the conception of, and engagement with, Homer that seems to have played such an important role in the late archaic poetry of Parmenides' peers and near-contemporaries; rather we must be prepared to see how these two stories intersect and are intertwined. Thus, having proceeded by way of other examples of late and mid- to late archaic engagements with Homer (especially in poems by Ibycus, Pindar, and Simonides) and the epistemological stakes at play in these engagements, I shall ultimately loop back to Parmenides' place in the Hesiodic-Xenophanean tradition armed with fresh insights into Parmenides' strategies for addressing the challenges this tradition presented.

To summarize: three strands of the backdrop to Parmenides must be examined. My argument in this chapter will be as follows. First, I shall set the stage by exploring the challenge to which Parmenides needed to respond and the larger epistemic framework within which he needed to work (in Section 2.1, 'Hesiod's Muses, Xenophanes' Doubt'). Second, I shall look at the late archaic period's interest in Homer, especially the Invocation of the Muses in *Iliad* 2, and the

⁷ For Parmenides and Hesiod, see Introduction, n. 80. One of the most important developments in Presocratic scholarship in the last few decades is the rehabilitation of Xenophanes' reputation and the new perspectives this has opened on Parmenides' work; see Introduction, n. 15.

2.1 Hesiod's Muses, Xenophanes' Doubt

resources this provided Parmenides in meeting that challenge (in Section 2.2, 'Archaic Receptions of Homer'). Third, I shall consider the larger epistemic-poetic milieu within which Parmenides would have been operating in order to appreciate more fully his response to the Hesiodic-Xenophanean tradition (in Section 2.3, 'Poetics and Epistemology'). Finally, building on these three sections, I shall explore how Parmenides, finding himself in the situation described in the third section, deploys the resources explored in the second to overcome the challenge outlined in the first (in Section 2.4, 'Parmenidean Strategies').

2.1 Hesiod's Muses, Xenophanes' Doubt

The best way to establish the larger stakes at play in this chapter, then, is to consider Parmenides' rather more well-established place in the poetic and intellectual tradition that begins with Hesiod and moves primarily by way of Xenophanes. Scholarship on this topic often centres on the infamous lines 27–28 of the *Theogony*. There the Olympian Muses, having withdrawn from their idyllic perch on 'highest Helicon' (*Th.* 25), quite literally condescend to address Hesiod while he tends his flocks in the human world below; underscoring his lowly status (*Th.* 26), they make the following declaration (*Th.* 27–28):

ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
ἴδμεν δ', εὔτ' ἐθέλωμεν, ἀληθέα γηρύσασθαι.

We know how to compose many lies indistinguishable from
things that are real,
And we know, when we wish, to pronounce things that are true.

Shaul Tor's recent study *Mortal and Divine in Early Greek Epistemology* can help us make sense of the bewildering implications of these lines and the reams of scholarship that they have justifiably provoked.⁸ One of the virtues of Tor's analysis is that it

⁸ Tor (2017), with 61–103 devoted to Hesiod and an excellent discussion of lines *Th.* 27–28 at pp. 62–64. I will not attempt a bibliography of the vast discussion on these vexed lines, especially since a comprehensive, systematic account can be found at Tor (2017) 62–64, with extensive bibliography in the footnotes, of the 'truths only', 'lying Muses', and 'ambiguous' interpretations. I have also been influenced by Clay (2003) 49–80, and

transcends the usual impasses – do Hesiod’s Muses lie to others but tell the truth to him, and, if so, does he gain knowledge from them? Do Hesiod’s Muses lie to him? Is there any way of knowing? – by reassessing the place of these lines in the Hesiodic corpus more generally. Seen from this perspective, Hesiod’s Muses are not staking out an epistemological position (that Hesiod’s Muses reject Homeric epic, for example, and authorize his own) but rather constructing an epistemological framework.⁹ This framework is premised on the idea that only by interacting with the divine is Hesiod’s poetry possible, and can be broken down into three parts.¹⁰ First (i) is the need to assess ‘what mortals and gods are like’, especially by attaining insight into the nature of ‘the epistemic capacities and limitations of mortals’; second (ii), as follows from the limitations of mortals established in the first point, ‘it is only through a special and privileged interaction with the divine that the mortal poet can produce potentially true (since divinely disclosed) accounts of matters that lie beyond human cognition’; finally (iii), ‘the mortal cannot know the truth-value of these accounts’.¹¹

There are two fundamental benefits to framing matters this way. First, of use both immediately and later in the chapter, this analysis allows for a concise comparison between the views of Hesiod, Xenophanes, and Parmenides.¹² Following Hesiod, both Xenophanes and Parmenides agree on the importance of point (i). Xenophanes, however, rejects the possibility of point (ii), denying that mortals (poets or otherwise) ‘can produce potentially true (since divinely disclosed) accounts of matters that lie beyond human cognition’; Xenophanes also develops a particularly strong and explicit version of point (iii).¹³ This is an excellent starting point for discussing the intellectual state of play Parmenides would have inherited.

I express my gratitude to the author of Vogel (2019) for discussing this passage with me. For a different view, see e.g. Heiden (2007).

⁹ See esp. Tor (2017) 72–94, 102.

¹⁰ Tor (2017) 64.

¹¹ Tor (2017) 310; see Tor (2017) 83–93 for the *Theogony*, and pp. 97–103 for *Works and Days* and general conclusions.

¹² Tor (2017) 310.

¹³ Tor (2017) 310–11.

Second, of value at the end of this chapter, this perspective helps liberate us from the old dichotomy between rationality and irrationality, between reasoning and divine disclosure. More specifically, we would no longer need to see an incompatibility between the terms that form these traditional dichotomies: the reasoning in Parmenides' poem may be intimately related to, and indeed perhaps made possible by, the fact that it is divinely disclosed.¹⁴

Xenophanes' rejection of point (ii) and development of point (iii) are particularly apparent in Fragment 34:¹⁵

καὶ τὸ μὲν οὖν σαφὲς οὐτις ἀνὴρ ἴδεν οὐδέ τις ἔσται
εἰδὼς ἅμφι θεῶν τε καὶ ἄσσα λέγω περὶ πάντων·
εἰ γὰρ καὶ τὰ μάλιστ' αὖτις τετελεσμένον εἰπὼν,
αὐτὸς ὅμως οὐκ οἶδε· δόκος δ' ἐπὶ πᾶσι τέτυκται.

And indeed that which is clear and certain truth no man has seen
Nor will there be anyone who knows about the gods and what I say
about all things;
For even if, in the best case, someone happened to speak just of what
has been fulfilled [someone chanced to say the complete truth],
Still he himself would not know; but opinion/belief is allotted to all.

As has often been remarked, it is precisely the kind of poetic inspiration described in Homer's famous Invocation of the Muses in *Iliad* 2 that must be at least one of the main targets of Xenophanes' critique;¹⁶ whatever the ambiguity embedded in Hesiod's own poetic or theological epistemology, Xenophanes declares the hotline (or, no less importantly, the perceived and socially accredited hotline) to the Muses definitively severed. *Dokos*, 'opinion' or 'belief', is the best that mortals ever get.¹⁷

Considering matters from this perspective helps us more clearly take stock of the challenges facing Parmenides and the strategies

¹⁴ See Tor (2017) 10–60, esp. 10–19.

¹⁵ Translation mine, influenced by Tor (2017) 128–31; see Leshner (1992) 156–57, Tor (2013) 10 n. 23, Tor (2017) 128–29 and notes. See also Fragment 18.

¹⁶ See e.g. Leshner (1992); Mogyoródi (2006); Leshner (2008); Graziosi and Haubold (2009) 110; also Tor (2017) 130–31, in whose view Xenophanes targets primarily mantic and divinatory practices.

¹⁷ Though, as we shall discuss in Ch. 6 below, Fr. 18 does allow for a temporally extended process by which human understanding can be developed and improved.

he deploys to negotiate and overcome them, a question to which I shall return in the final movement of this chapter ('Parmenidean Strategies'). We can now summarize Parmenides' position *vis-à-vis* this strand of Hesiodic-Xenophanean thinking as follows. In the background stand two Hesiodic premises. Owing to the nature of god and man, truth (because divinely disclosed) can come only via an epistemically significant interaction with the divine; nevertheless, owing to the nature of mortals' own limitations, they cannot be certain of the truth-value of the information they receive in this transaction with divinity. The view Parmenides would oppose is expressed by Xenophanes, who flatly denies the possibility of any unmediated disclosure from divinity, and forcefully underscores the inability of mortals to know the truth (as opposed to merely believing the claims at which they arrive in the course of their inquiries).¹⁸

In short, and setting the stage for this chapter's final section, meeting the challenge that Xenophanes set down thus involves (a) effecting an encounter with a Muse-like divinity, that she may disclose truth, and (b) finding a way to abolish any doubt as to whether what has been disclosed actually is the truth. I shall return below to Parmenides' strategies for meeting these challenges; in order to understand these strategies, however, it will first be necessary to examine aspects of the archaic reception of Homer (in the next section, 'Archaic Receptions of Homer') and the larger epistemic and poetic context in which Parmenides was working (Section 2.3, 'Poetics and Epistemology').

2.2 Archaic Receptions of Homer

As discussed above, with the exception of Havelock and Mourelatos, scholars have often been reluctant to read Parmenides alongside Homer. It is precisely, however, in Parmenides' time that a revolution occurs in the way that Homer is conceptualized and, more pertinently here, that Homer ascends

¹⁸ See above and nn. 15–17 regarding Fragment 18. For the evidence of Parmenides' engagement with Xenophanes, see esp. Bryan (2012) 97–100; for verbal echoes, see discussions in Coxon (2009) [1986] 18–20; Long (1996) 143; Palmer (2009) 329–30; Tor (2017); 314–26.

to the dominant cultural position with which we now associate him; one might even say that it is in this time that Homer first becomes inescapable.¹⁹ It is during this period that the name ‘Homeros’ first appears – not incidentally, in the mouths of critics like Xenophanes, who could proclaim that ἐξ ἀρχῆς καθ’ Ὅμηρον ἐπεὶ μεμαθήκασι πάντες (‘from the beginning, all have learned from Homer’, B10),²⁰ or Heraclitus, for whom τὸν τε Ὅμηρον ... ἄξιον ἐκ τῶν ἀγώνων ἐκβάλλεσθαι καὶ ῥαπίζεσθαι (‘Homer deserves to be kicked out of the *agōnes* and beaten with a stick’, B42).²¹ They would in due course be followed by, among others, Simonides, Pindar, and Bacchylides, though these often took a less acerbic tone.²² In the fragments of Stesichorus (like Parmenides, a western Greek),²³ scholars now detect a level of detailed interaction with the *Iliad* and the *Odyssey* qualitatively different from anything that had come before, and *recherché* enough in nature to suggest an intertextual engagement.²⁴ In the *Hymn to Apollo*, speculated by some to have been performed on Delos in 523/22 BCE,²⁵ we see in the notorious boast concerning ‘a blind man, living in rocky Chios, all of whose songs are the best among posterity’ (*H.Ap.* 172–73) the first surviving allusion to Homer as the ‘absolute classic’ he has been ever since.²⁶ The

¹⁹ Depending, of course, on how one dates both Parmenides and certain events in the reception, conceptualization, and performance of Homer; see n. 1 above and the scholarship cited in n. 27 below. More generally, see esp. Burkert (2001), West (1999), Cassio (2002), Graziosi (2002), Graziosi (2013), Graziosi and Haubold (2015). See also remarks in Graziosi (2013) 10 n. 6 and Clay (2011a) 14–15.

²⁰ See also Xenoph. Fr. 11.

²¹ See also Heraclitus B 56. For the implications of these fragments from both Xenophanes and Heraclitus for our understanding of Homer, see esp. Burkert (2001) 45; Graziosi (2002) 57–60; Graziosi (2008) 28.

²² Simon. 11.15–18 (discussed below), 19.1–2, 20.13–15; *PMG* 564; Pind. frs. 264, 265, *Pyth.* 4.277, 3.112–15, *Nem.* 7.20–23, *Isth.* 4.37–42, *Pae.* 7b.11 (discussed below); Bacchyl. Fr. 48, 1.92. For discussion, see West (1999) 377–82, esp. 378–79; for Pindar and Homer, see Graziosi (2002) 57–60 and West (2011a), esp. 51–56. West also notes an epigram on a herm in the Athenian agora which names Homer; this was set up following the capture of Eion in 475 (Aeschin. *In Ctes.* 183; Plut. *Cim.* 7.6; *FGE*, 257 ll. 841–42).

²³ See discussions in Ercoles (2013) and Finglass and Davies (2014) 6–18 for Stesichorus’ dates and location.

²⁴ See e.g. Burkert (2001) and Kelly (2015) (the adjective *recherché* is his: p. 39); also, from a slightly different perspective, Carey (2015), esp. 54.

²⁵ See Burkert (1979), esp. 54–58; Burkert (2001) 110–13, with bibliography on the debate at 110 n. 61; Janko (1982) 109–14; West (2011b) 241; see also further discussion below.

²⁶ See esp. Burkert (2001) 110–13; Kelly (2015).

establishment of the Great Panathenaea and the institution of regular recitations of the *Iliad* and the *Odyssey* (also possibly in 522 BCE) has long been advanced as another seminal moment reflecting (or announcing) the canonicity of Homer, the stabilization of the Homeric text, or both.²⁷ Perhaps his first out-and-out literary critic, the allegorist Theagenes of Rhegium (a *polis* not far from Elea)²⁸ seems to date from around this time as well.²⁹

The tremendous impact of this shift on late archaic cultural production has been carefully examined in the last several decades. One particularly rich vein of this scholarship explores the relationship between Odysseus' preamble to the Phaeacians at *Od.* 9.2–11, the so-called 'Golden Verses', and different kinds of late archaic poetry and thought, particularly in relation to the symposium.³⁰ This is not the place to delve into this scholarship, but a few of its key findings, which encompass a range of late archaic poets and thinkers including Xenophanes, Heraclitus, Simonides, Bacchylides, and Pindar, may be listed here. One is that addressing the question of 'what is finest' that Odysseus broaches in *Od.* 9.2–11 became central to the process of self-fashioning in sympotic poetry and its associated cultural milieu.³¹ Another, notable in the context of Parmenides' relationship to Homer, is that one strategy for answering this question successfully involved quoting, troping, recontextualizing, and reworking bits of the Homeric text.³² Finally, this in turn reveals the enormous cultural prestige attached to the lines of Homer; as

²⁷ The event is given a position of definitive importance by scholars who otherwise find little to agree on in matters Homeric, including e.g. West (1999); Janko (1998) 13; Janko (1992) 29–32; Nagy (1996a) 66–67; and Cassio (2002), esp. 115. See M. Finkelberg (2017) for an up-to-date discussion (with bibliography) of this large and contested topic.

²⁸ For the interesting possible connections between the Ionic colony of Elea and the Doric outpost of Rhegium, see Cassio (1996) Cassio (2002).

²⁹ Tatianus, *Ad Gr.* 31 (= DK 8.1). See West (1999) 378 n. 41 for discussion; also Cassio (2002).

³⁰ See esp. Ford (1999). See also Fränkel (1950) 407–08; Ford (1997) 92–93; Ford (2002) 29–31; and now Hunter (2018), esp. 92–93 and 110–18. For difficulties in tracing this relationship precisely, particularly in the earlier phases of the archaic era, see Slater (1990) 213; Murray (1991) 95; Ford (1999) 12; Ford (2002) 27 n. 9; Murray (2008); Murray (2016); Wecowski (2014) 191–248; Hunter (2018) 97.

³¹ See e.g. Ford (1999) 11–12; Ford (1997) 92–101, esp. 92–93; Ford (2002), esp. 41–42; Hunter (2018) 116, 122. See also Ford (1999) 12–15; Ford (2002) 32; Hobden (2013).

³² See esp. Ford (1997), Ford (1999), and Ford (2002). For similar effects with Hesiod, see Hunter (2014) 123–26 and Hunter (2018) 113.

Andrew Ford's discussion of the citation of *Il.* 6.146 in Simonides 19 (*IEG*) makes clear, these lines 'draw their authority from being accepted as words said by Homer himself and not by another'.³³ In sum, this strand of scholarship gives us a window onto a cultural milieu where chunks of Homeric text were a kind of precious metal that could be collected, beaten into new forms, recast with one's own visage imprinted on the front, and put into circulation anew. Homerizing, that is, was rampant in the late archaic period.

These well-known points are worth recapitulating here for two reasons. First, my argument in subsequent chapters relies on Parmenides' dealing with something like the *Odyssey* that we have now. I say 'like' because the core of the analysis I shall undertake below does not ultimately hinge on word-by-word intertextual readings.³⁴ Nevertheless, there are many features shared by Parmenides' poem and Homer's text (particularly *Odyssey* 12, my main point of comparison in chapters 3–6) that do take place at the level of language; and since Parmenides, if he engaged with Homer's *Odyssey* 12 word by word, line by line,³⁵ would have had to have done so with *some* version of the *Odyssey*, I shall not shy away from presuming an intertextual relationship between the two poems at times to bolster my case. It is therefore very helpful – though again, in the last analysis, not absolutely necessary – to proceed on the basis that the *Odyssey* 12 that Parmenides would have encountered closely resembled the one we have at our disposal today.³⁶

³³ Ford (1997) 101. That is, should a unit of text be 'adduced and accepted as Homer's words', it 'demands attention in itself because of its source'. Notably, this presupposes some kind of fixed and canonical Homeric text.

³⁴ Rather, I shall claim that certain elements of Parmenides' poem – and, most importantly, its discursive architecture (discussed in Ch. 3) – are inherited from, and rework, *Odyssey* 12. See also discussion above in the 'Aims' section of the Introduction.

³⁵ For claims that Stesichorus engaged with Homer in this way, see Kelly (2015), esp. 43. For a good discussion of evidence for Pindar's literate engagement with Homer, see e.g. West (2011a) and Spelman (2018a) 101–110 with notes.

³⁶ Incidentally, one could support this position equally well with an account of the Homeric poems' influence that emphasized either a process of canonicity or a process of textualization, provided one accepted that by the late archaic period this process was already well underway. See Nagy (2014) for a good recent summary of his views; for criticism of Nagy and his school, see e.g. Janko (1998), Finkelberg (2000), Cassio (2002), Graziosi and Haubold (2015), and Ready (2017) 500–04, many of whom focus on increasing canonicity.

Second, that Homer was ascending to a place of unparalleled prestige in the late archaic era is a point that, as we have seen, has been severely underappreciated by scholars of Parmenides. Exploring what this widespread ‘Homerizing’ during the late archaic era meant for Parmenides’ contemporaries, and especially his fellow poets, will provide a crucial context for my own interpretation of Parmenides. With this background in mind, my next goal in this chapter will be to examine a specific example that demonstrates these dynamics at work in the late archaic era. In particular, a brief look at a series of receptions of Homer’s Invocation of the Muses from *Iliad* 12, in Ibycus’ so-called ‘Polycrates Ode’, Pindar’s *Paeon* 6 and *Paeon* 7b, and Simonides’ ‘Plataea Elegy’, will provide powerful evidence of the kind of detailed engagement with a Homeric text very much resembling our own that I think we should see in Parmenides’ poem (Section 2.2.1, ‘Invoking the Muse(s)').³⁷ On the other hand, juxtaposing the overlaps between Solon’s so-called ‘Eunomia’ (3 G.-P.= 4 W²) and Homer and between Parmenides’ poem and Homer (Section 2.2.2, ‘Far from the Beaten Track of Men’), a brief digression from my larger argument, will also bring into sharp focus aspects of Parmenides’ poem that have often been acknowledged but are not always discussed at the length they deserve.

2.2.1 *Invoking the Muse(s)*

Ἔσπετε νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι –
 ὑμεῖς γὰρ θεαί ἐστε πάρεστε τε ἴστέ τε πάντα,
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν.

Tell me now, Muses, who dwell upon Olympus –
 For you are goddesses, and are present and know everything,
 While we hear only rumour, and know nothing.

³⁷ Not coincidentally, Dr Henry Spelman has used these poems by Ibycus, Pindar, and Simonides as case studies for examining late archaic intertextual engagements with Homer; I am most grateful to Dr Spelman for sharing unpublished work with me, and commend to the reader his forthcoming publication on the topic, my debt to which will be very clear.

So begins one of the most memorable and distinctive passages in the entire Homeric corpus, the Invocation of the Muses (*Il.* 2.484–93) that precedes the Catalogue of Ships (2.494–759).³⁸

Although it used to be commonly assumed that poets throughout the archaic period engaged with the Homeric poems in a detailed, textualized way, scholars now take a more cautious view regarding such early archaic poets as Archilochus, Mimnermus, and Alcman.³⁹ How best to assess the relationship between archaic poetry and Homeric epic remains one of the thornier problems occupying scholars of ancient Greek literature.⁴⁰ Even so, with Ibycus' so-called 'Polycrates Ode', almost certain to have been written before Polycrates' demise in 522 BCE (and perhaps dating from as early as c. 560 BCE),⁴¹ even sceptical scholars have found firmer ground upon which to posit an intertextual engagement with Homer.⁴² The Invocation of the Muses and Catalogue of Ships in *Iliad* 2 are widely agreed to be a major point of reference;⁴³ one finds Homeric resonances that run the gamut from Ibycus' use of particles to his compressed treatment of the Catalogue of Ships.⁴⁴ Most pertinently here, as in the Invocation of the Muses, Ibycus juxtaposes the limited capabilities of the mortal poet to the superior powers of the Muses.⁴⁵

³⁸ For the distinctive features of the ten-line invocation, see esp. Krischer (1965) and de Jong (1987).

³⁹ See comments in e.g. West (1999) and Kelly (2015) for Mimnermus, Swift (2012) and Swift (2019) – where further bibliography can be found – for Archilochus.

⁴⁰ For a summary of the current state of play, see e.g. Kelly (2015) and Currie (2016), esp. 33–36.

⁴¹ For the possibility of the early date, see Wilkinson (2013) 8–12, esp. 12. For a date between the late 530s and 522 BCE, see Hutchinson (2001), esp. 231–32, and Hutchinson (2001) 257–59; for an extended discussion of Ibycus' dates in general, see Hutchinson (2001) 228–35.

⁴² Notable here are the remarks of Fowler (1987) 36–37.

⁴³ For detailed analysis of the poem alongside the Catalogue of Ships, see Barron (1969) 133–34; Woodbury (1985); Fowler (1987) 36–37; Goldhill (1991) 116–17; Hutchinson (2001) 235–36, 244–46, 253–56; Wilkinson (2013) 55–58, 71–73; Hardie (2013); Budelmann (2018) 172; and n. 37 above.

⁴⁴ See e.g. Budelmann (2018) 172.

⁴⁵ This is true whether one takes the first word of line 25 to be *thnatos*, as advocated by Hutchinson (2001) 244–46 and Wilkinson (2013) 71–73, or *autos*, as suggested by West (1966b) 152–53 and West (1975) 307. For further discussion, see Woodbury (1985) 197

Similarly, Pindar's *Paean* 6.50–61 and *Paean* 7b.10–20 seem to interact closely with the *Iliad*'s Invocation of the Muses.⁴⁶ Here Pindar, too, mirrors specific features of the Invocation's phraseology and grammar, especially in *Paean* 6.54–57.⁴⁷ More notably here, in contrast to the omniscience attributed to the Muses, mortal men are in both cases expressly characterized by their fundamentally limited epistemic status.⁴⁸ As Pindar puts it (*Pae.* 6.51–53):⁴⁹

... ταῦτα θεοῖσι [μ]ὲν
πιθεῖν σοφοῦ[ς] δυνατόν,
βροτοῖσιν δ' ἀμάχανο[ν]εὔ]ρήμεν. . .

... It is possible for the gods
To persuade wise men of these things,
But for mortals there is no means to discover them. . .

n. 10; also Hardie (2013) 10 n. 2. Following Wilkinson (2013) 50–52, the key portion of the text is (lines 23–26):

καὶ τὰ μὲν[δὲν] Μοῖσαι σεσοφί[σμη]ένοι
εὖ Ἑλικωνίδ[ες] ἔμβαιεν ἡλόγω[ι],
θνατ[ό]ς† δ' οὐ κ[ε]ν ἀνὴρ
διερ[ός]]. τὰ ἕκαστα εἴποι . . .

These things the skilled Heliconian Muses could embark upon (?) in speech well,
but no living mortal man (?) could tell every detail . . .

⁴⁶ For *Paean* 6, see Radt (1958) 121–26; Maehler (1963); Ferrari (1992) 145; Rutherford (2001a); Scodel (2001) 123 n. 30; Granger (2008) 410. For *Paean* 7b, see Clay (1983) 12; Woodbury (1985) 197; Ford (1992) 81–82; D'Alessio (1992) 366–67; and Rutherford (2001a).

⁴⁷ If one accepts SM ii, 27–32, *Pae.* 6.54–55, ἴσθ' [δ]τ[ι], Μοῖσαι, | πάντα is a clear echo of ἴστέ τε πάντα (*Il.* 2.485). Spelman (n. 37) will provide a detailed analysis of this point, and also grammatical similarities; for a different view on how to punctuate *Pae.* 6.54–57, see Rutherford (2001a) 309 n. 13.

⁴⁸ See for now Woodbury (1985) 197–98 for a comparison of these four passages.

⁴⁹ Following Rutherford (2001a) 299. The antecedent of *tauta* in line 51 is missing; though supplements have proliferated, what is required of Pindar is to recount an episode from the mythical past, and it is to this – be that the episode itself, or the labour of telling it – that *tauta* almost certainly refers; what is at stake in both cases is the accuracy of the account that follows.

2.2 Archaic Receptions of Homer

Similar dynamics define the scenario in *Paean* 7b.15–20.⁵⁰

Scholars have also found much in Simonides' so-called 'Plataea Elegy' that echoes the Invocation of the Muses and the Catalogue of Ships, especially in different aspects of its apparent sequence and structure.⁵¹ Most saliently for the present discussion, much of the oblique reference to Homer in lines 15–18 seems to be a summary of the Invocation of the Muses (15–17):⁵²

οἷσιν ἔπ' ἀθά]γατον κέχυται κλέος ἀν[δροῶς] ἔκητι
 ὃς παρ' ἰοπ]λοκάμων δέξατο Πιερίδ[ων
 πᾶσαν ἀλη]θείην.

On them [sc. 'the Danaan leaders in battle' (14)]
 immortal *kleos* has been poured by the will of a man
 Who received from the violet-tressed Pierians
 The entire truth.

⁵⁰ As e.g. West (2011a) does, I follow the text of Rutherford (2001a) 243–45:

ἐ]πεύχο[μαι] δ' Οὐρανοῦ τ' εὐπέπλωι θυγατρὶ
 Μναμ[ο]σύ[ν]αι κόραισί τ' εὐ-
 μαχανίαν διδόμεν.
 τ]υφλα[ῖ γὰρ] ἀνδρῶν φρένες,
 ὅ]στις ἄνευθ' Ἑλικωνιάδων
 βαθεῖαν ε..[.]ων ἐρευνᾷ σοφίας ὁδόν.

I pray to the well-robed daughter of Uranus,
 Mnemosyne, and her girls
 To provide a resource.
 For blind are the minds of men
 Whoever without the Heliconians
 ... seeks out the deep path of wisdom.

See discussion of these lines at Rutherford (2001a) 247–49 and Stamatopoulou (2017) 43–45. A primary debt here is to D'Alessio (1992) and D'Alessio (1995), with further debates in Ferarri (2002), Di Benedetto (2003), and D'Alessio (2004).

⁵¹ For the relationship between Simonides' 'Plataea Elegy' and Homer generally, see West (1993), esp. 9; Clay (2001); Stehle (2001); Kowerski (2005) 100–06; Rawles (2018) 78–106; and n. 37 above. For discussions about Homer's Muses and Simonides' Muse: Rutherford (2001b) 45–46; Aloni (2001) 94–95; Stehle (2001); Clay (2001); Kowerski (2005) 123–26. For the 'Plataea Elegy' and *Iliad* 2 in particular, see Obbink (2001), esp. 69; Stehle (2001), esp. 108, 111.

⁵² Text from West (1993). The supplement πᾶσαν ἀλη]θείην, offered by Parsons in the *editio princeps*, is widely (though not universally) accepted.

The foregoing cases, however briefly sketched, provide a programmatic set of examples supporting the view that in the late archaic period, poets working across a range of genres, from elegy to epinician to the paean, were engaged in a deep and fine-grained way with what seems to be a fixed text of Homer that resembled our own. More specifically, *Iliad* 2's Invocation of the Muses, one of the very few places in Homer where the poet/narrator *does* identify himself (or herself) in the first person and speak directly in his (or her) own voice, seems to have been an object of unusual fascination for poets in this period.⁵³ We shall return to this point in the final section of this chapter ('Parmenidean Strategies').

2.2.2 *Far from the Beaten Track of Men*

First, however, it will be beneficial to entertain a brief digression contrasting Parmenides' relationship to Homer with that of Solon's so-called 'Eunomia' (3 G.-P.² = 4 W²) to *Od.* 9.2–11. Most pertinent are lines 7–10:⁵⁴

δήμου θ' ἡγεμόνων ἄδικος νόος, οἷσιν ἐτοῖμον
 ὕβριος ἐκ μεγάλης ἄλγεα πολλὰ παθεῖν·
 οὐ γὰρ ἐπίστανται κατέχειν κόρον οὐδὲ παρούσας
εὐφροσύνας κοσμεῖν δαιτὸς ἐν ἡσυχίῃ.

And unjust is the *noos*⁵⁵ of the leaders of the *dēmos*, and they are certain
 To suffer many woes from their great *hybris*:
 For they do not know how to restrain excess, nor
 To conduct in an orderly and peaceful manner the festivities
 of the banquet at hand.

It is not possible to pin down the precise relationship between Solon's poem and the *Odyssey* with much confidence.⁵⁶ Be that as it may, the breadth and depth of this poem's parallels with *Od.* 9.2–11 justify its inclusion in this discussion, as does the

⁵³ Graziosi (2013); also Richardson (1990) 181; de Jong (1987).

⁵⁴ Translation adapted from Gerber (1999) 113.

⁵⁵ See Noussia-Fantuzzi (2010) 229.

⁵⁶ See n. 30 above for scholarship on the larger question of the relationship between elegy and Homer.

striking way this handful of lines presents many of the paradigmatic items of vocabulary and concerns of elegiac poetry.⁵⁷ As Odysseus establishes links between *euphrosynē* (*Od.* 9.6), the *dēmos* (*Od.* 9.6), and the orderliness of the banqueters (*hēmenoi hekseiēs*, *Od.* 9.8), so Solon's poem links these elements in their absence from the disorderly city (cf. ll. 9–10).⁵⁸ In both cases, the feast and feast-like setting of the symposium frame reflections on man's place in the world in respect to material abundance, good governance, society at large, and the question of justice more broadly.⁵⁹

In this, the relationship between these portions of the *Odyssey* and Solon's 'Eunomia' (however we should understand it) provides a striking point of contrast with Parmenides. Too often, perhaps, we are in a hurry to pinpoint – or litigate – connections between passages of archaic poetry and Homer, rather than considering which specific portions of Homer may be connected to these passages – and, most importantly, why.

The similarities between Odysseus' observations at the well-laid table of Alcinous and its negative image in the perverted feasts of the suitors and the disorderly tables of Solon's city in turmoil are in every sense a world apart from Parmenides' poem. This also suggests an important contrast between Parmenides' poem and the genre of elegy of which Solon's is so fine a specimen. With the heroic feast and the institution of the symposium, we arrive at the heart of archaic sites of reflection on well-ordered forms of human society and right relations between men. Unlike epic, elegy takes place not in the distant past of heroes but in the time of men; a common topic is the history of the symposiasts' *polis*, and recounting this in the elite, aristocratic setting of the symposium consolidates a shared class identity by emphasizing the basis on which it is asserted.

⁵⁷ Slater (1981); Slater (1990); Murray (1983) 262–65; Ford (2002) 29–30; Hunter (2018) 112 and n. 47.

⁵⁸ On similarities between these two passages, see Ford (1999) 9–10; Ford (2002) 35–37; Irwin (2005) 126–32, esp. 126–28.

⁵⁹ See e.g. Jaeger (1966), 77–99, esp. 82–90. See also Adkins (1985) 114; Anhalt (1993) 74–78, 110–13; Mulke (2002) ad loc.; Irwin (2005), esp. 113–18; Noussia-Fantuzzi (2010) 226. For the relationship between sympotic and political orderliness more generally, see e.g. Bielohlawek (1940); West (1978) 56; Slater (1981) 205–15; Slater (1990), esp. 216–19; Murray (1983) 262–65; Schmitt-Pantel (1992); Ford (2002) 46–60, esp. 54–58; Hobden (2013); Gagné (2013), esp. 226–249.

One could hardly think of a topic or set of concerns more remote from Parmenides' sphere of interest. His poem is precisely *not* grounded in the time of men; unlike elegiac poetry, its theme has precisely *nothing* to with the common past of any specific class, or any particular *polis*, its history, foundation myths and common heroes, or collective identity.⁶⁰ In fact, a considerable portion of the proem's labours are dedicated to distinguishing the nature and context of the poem as emphatically as possible from the world of men in which the civically oriented poetry of the sympotic or 'historical' elegists is embedded. If the city is mentioned (Fr. 1.3), it is left behind immediately;⁶¹ from the opening lines of the proem, the poem is located 'far from the beaten track of men' (ἀπ' ἀνθρώπων ἔκτος πάτου, Fr. 1.27). Similarly, if any question concerning man's fate arises in the proem, this is only for it to be dismissed quickly by the divinity into whose protective custody the *kouros* is taken (e.g. Fr. 1.26, where it is announced that no 'evil fate' [μοῖρα κακή] has brought the *kouros* this far). Similarly, Parmenides' poem is untouched by words of, for example, the semantic fields of *hybris* (cf. 'Eunomia' 8), *euphrosynē* (cf. 'Eunomia' 9), the *atē* family, *habrosynē*, or any of the other terms used so ubiquitously in elegy to invoke the just calibration of cause and effect, behaviour and consequence, action and outcome. Parmenides' grand but static Dike guards the entrance to the goddesses' transcendental Beyond, her agency restricted to the domain of guardswoman and gatekeeper (Fr. 1.14–17) – a far cry from the vast supervisory and regulatory power she is arrogated by Solon, for example.⁶² Though the greeting between goddess and mortal is warm, we find no hint of

⁶⁰ Also noted by Nightingale (2007) 191, who addresses a similar nexus of topics in classical philosophy in Nightingale (2004). In light of Parmenides' influence on Plato, and thus, at least indirectly, later thinkers, I consider the following paragraphs to have major implications for the later tradition that Nightingale (2004) examines; many aspects of the conceptual footprint of philosophic *theoria* that Plato develops would seem to be a very clear Parmenidean legacy.

⁶¹ For the textual crux at Fr. 1.3, see e.g. Coxon (2009) [1986], Leshner (1994b), Cosgrove (2011), Palmer (2009) 376–78, where further discussion and bibliography can be found, also Ch. 5, n. 8 below.

⁶² See Burkert (1969) 13, Furley (1973) 3 n. 10, and, with further bibliography, Bryan (2012) for the former, Nossia-Fantuzzi (2010) 148–49 and Gagné (2013) 238–49 (with good further bibliography) for the latter.

feasting, the drinking of wine, or anything that hints at sympotic practice or culture.⁶³ Similarly, there can be no question of the right relations between man and his city, or even man and his fellow man, for it is precisely to leave behind the world of men that the proem marshals its resources. Considering the portions of the *Odyssey* that archaic poets found useful for articulating their perspectives (or at least resembled when they did so) dramatically underscores that, by contrast, the world of Parmenides' poem is a world specifically *devoid* of other men and their institutions, their division of wealth, responsibility in war, or the prerogatives of high status in the social order.

Equally telling is the portion of the *Odyssey* with which Parmenides does engage.⁶⁴ This, too, can be found in the stories Odysseus embarks upon in his speech to Alcinous: the first half of *Odyssey* 12, at just the moment when Odysseus finally prepares to depart from Circe's never-never island paradise (to be discussed below in Chapter 4). As scholars have pointed out, this episode in many respects represents a climax of the fairy-tale ambience of the *Apologoi*, the Elsewhere *par excellence* against which the *Odyssey* articulates its conception of normal human relationships.⁶⁵ Arguably, no portion of Homer stands more aloof from the *polis* and its metonyms than this divine fantasy.

The inverse point can also be made. Though we are very largely dependent here on what the trash heaps of Egypt disgorge, the evidence we do have suggests that the Circe episode does not seem to have been tremendously popular in the archaic era.⁶⁶ Nor does the existing inventory of pottery (again, a regrettably fragmentary source of evidence) suggest that artists working in other media were more enthusiastic. This, too, is instructive. It is not difficult to discern why this passage should have held such little allure for elegiac poets at the same time as Parmenides found it so attractive, just as the reverse is true for *Od.* 9.2–11.

⁶³ See Ch. 5 n. 35 below for the significance of the hand gesture, which echoes an interaction between divinities and a mortal, not mortals and mortal, in Homer.

⁶⁴ See chs. 5 and 6 below for an extended discussion of the similarities between Parmenides' poem and *Odyssey* 12.

⁶⁵ E.g. Most (1989), Hartog (1996), Montiglio (2005).

⁶⁶ Of course, we must be wary here of the 'what you see is what there is' fallacy discussed by Kelly (2015).

A similar set of points can also be made about Parmenides' engagement with Hesiod.⁶⁷ Scholars of elegiac poetry have a long history of examining the importance of Hesiod for elegiac poets.⁶⁸ As the 'Golden Verses' of the *Odyssey* and other scenes from the world of mortals, such as Odysseus' interactions with the wicked suitors, provided an appealing intertextual opportunity to reflect on the social order and the nature of justice human and divine, so it is Hesiod's *Works and Days* that accounts for the lion's share of archaic elegy's engagements with Hesiod.

The Hesiod we find in Parmenides, however, is not the stern moralist of the *Works and Days* but the Muse-sponsored conduit of facts about the cosmos we find in the *Theogony*.⁶⁹ In the proem especially, scholars have observed a number of striking intertextual links between Parmenides and Hesiod.⁷⁰ As has been much discussed, lines 1.11–20 of Parmenides' proem contain many points of contact with *Theogony* 736–66, where Hesiod describes the 'great bronze threshold' that leads to the Underworld.⁷¹ The Hesiod that interests Parmenides, and whose words and images he reworks, is the Hesiod who sings the birth of gods and the structure of the cosmos, not the poet of well-tilled soil and the righteous hearth. What place could a discussion of an Iron Age, or a jeremiad lamenting its arrival, have in Parmenides' poem?

2.3 Poetics and Epistemology

Homerizing, then, was a widespread phenomenon in the time of Parmenides, but Parmenides' engagements with Homer are

⁶⁷ For Parmenides and Hesiod, see n. 8 above.

⁶⁸ In addition to such classics as Jaeger (1966), see more recently Koning (2010), Hunter (2014), and Stamatapoulou (2017).

⁶⁹ Jaeger (1948) 93: 'That we need consider only the *Theogony* as Parmenides' model, and need not concern ourselves with the *Works and Days*, is evident upon closer comparison.'

⁷⁰ See Section 2.4.2, 'Whose Muse', below.

⁷¹ See esp. Pellikaan-Engel (1978) 6–10 (and 51–58 for further discussion) for a catalogue of similar passages in Parmenides' proem and Hesiod's *Theogony*, especially the passage discussed above. See also Morrison (1955) 59–60; Dolin (1962) 96; Schwabl (1963); Burkert (1969) 8, 11–13; Pfeiffer (1975) 52–56; Furlley (1973) 3–4; Tulli (2000); Miller (2006) 7–9; Robbiano (2006) 150–55; Most (2007) 80–84; Mourelatos (2008b) 15; Palmer (2009), esp. 54–55; Kraus (2013) 454; Ranzato (2015); Tor (2017) 254–56, 351–54.

distinctive in ways that bring into sharp focus defining features of his poem. As we move now towards the larger stakes involved in Parmenides' relationship to Homer, it is important to put the foregoing discussion of the importance of *Iliad* 2 for late archaic moments in its broader social and intellectual context. Of central importance will be the question of what kind of claim to truth – and made by whom – would have been possible in Parmenides' time.

We discussed above the powerful currents of epistemological change, driven in part by thinkers such as Xenophanes, that swept through the mid- to late archaic world.⁷² Into this world of changing knowledge entered a dizzying array of new men, each staking their claim to wisdom and the truth – statesman-sages, cosmologists, mythographers, physicians, as well as diviners, prophets, seers, and other clairvoyants claiming insight into the will of the gods.⁷³ Alongside these social and political developments, the more widespread advent of writing, as well as an increasingly pervasive process of the Panhellenization of myth, may well have resulted in the proliferation of incompatible versions of the same myths, whose differences, now being fixed in writing for comparison, were more conspicuous.⁷⁴ In short, Parmenides was born into a time of radical epistemological fomentation.

The various late archaic echoes of the Invocation of the Muses examined above provide a fascinating glimpse (albeit through the distinctive lens of poetry) into this changing conceptualization of knowledge by allowing us to trace the shifting contours of the relationship between poet and Muse. One way to tell the story of these shifting contours requires us to set matters against the backdrop of epic (or at least Homeric epic) as characterized by, and itself embodying, a maximalist conception of truth and

⁷² See esp. R. Osborne (1997), also Lloyd (1979), esp. 257–59; Lloyd (1987); and works cited in n. 73 below.

⁷³ See, alongside Lloyd (1979) and Lloyd (1987) (and earlier classics such as Detienne (1996), Vernant (1982), and Vernant (2006g)), e.g. Kahn (2003); Dillery (2005); and, Granger (2007) 406–11. The point will also be discussed with reference to Xenophanes in Chapter 6 below.

⁷⁴ Scodel (2001), esp. 125. For a detailed study of this question in regard to Pindar, see West (2011a). As he concludes: 'Pindar acknowledges that these poetic sources have an authority that he cannot simply ignore but must re-evaluate by insight into the nature of the tradition' (p. 67). Scodel is responding in part to Nagy (1990b) 52–81. See also Finkelberg (1998) 166–67 and Thomas (1992) 115.

truthfulness. Scholars have developed this conception through a variety of rubrics, which include a 'poetics of truth', complemented in turn by a 'rhetoric of traditionality' (and, alongside this, a 'rhetoric of universality' and a 'rhetoric of indifference'), grounded in part within a 'semblance of fixity' of epic language and its status as 'special speech', and the 'traditional referentiality' characteristic of bardic practice.⁷⁵

According to the notion of a poetics of truth, the Muses are understood very literally to be eyewitnesses who have first-hand knowledge of the events to be narrated, and they convey these accurately, completely, and unproblematically to the bard via divine inspiration; he in turn acts as their mouthpiece, transmitting the information the Muses have witnessed first-hand directly through his song.⁷⁶ This poetics of truth is expressed through, and supported and complemented by, the rhetorical stances characteristic of Homeric epic listed above.⁷⁷ These stances have been discussed partly in terms of epic's general reluctance to foreground the persona of the poet. If the poet's persona is often introduced for the purpose of establishing a relationship with a specific audience, keeping the individual singer out of the picture allows epic to preserve a 'notional equidistance from all audiences';⁷⁸ by eliding their own presence, bards also emphasize that the song derives directly from the Muses. What is more, any new innovations to the story are added as subtly and discreetly as possible, and are even referred to as if they were already common

⁷⁵ For the 'poetics of truth', see Finkelberg (1998); for the rhetorics of traditionality, indifference, and universality, Scodel (2002); for the 'semblance of fixity', Kahane (1997) and Bakker (1997); for 'special speech' see Bakker (2005) 47–55 (who builds on Nagy (1990a)); for 'traditional referentiality', esp. Foley (1999).

⁷⁶ See esp. Finkelberg (1998) 68–73. (Put differently, 'for Homer, everything in poetry is truth': Finkelberg (1998) 73.) As she observes, the seriousness with which we should take idea that the Muses were conceived of as literal eyewitnesses is underscored by the way Hesiod and other theognists handled the issue of describing affairs that occurred before the Muses themselves were born (p. 72). See also e.g. Ford (1992) 80–82; Thomas (1992) 115; Pratt (1993); also discussed in Granger (2007), but with problems – see below.

⁷⁷ See esp. Scodel (2002) 65–89 and Scodel (2001) 109–12.

⁷⁸ Griffiths (1983) 44; Graziosi and Haubold (2009) 107. This also ensures that what the poet says can be trusted, since it has not been distorted by the pressures of tailoring the story told to this or that specific audience and its social demands (viz. it adheres to 'a rhetorics of indifference'; see Scodel (2002) 65–89, esp. 70–73). See esp. Nagy (1990b) 52–81, esp. 68–69, for a discussion of this question in terms of rejecting the local and epichoric in favour of the Panhellenic.

knowledge.⁷⁹ The effect is immeasurably heightened for being expressed in the special repertoire of epithets, patronymics, and other formulae that make epic ‘special speech’ and, along with type scenes, familiar tropes, and plot points that are encompassed by the notion of epic traditional referentiality.⁸⁰

If parts of this argument draw heavily on the Invocation of the Muses in *Iliad* 2, this picture of the relationship between bard, Muse, and truth contrasts notably with the relationship to the Muses fashioned in the late archaic poems that, we have seen above, were indebted to this purple passage of the *Iliad*. Remarkably, in his ‘Ode to Polycrates’, Ibycus styles his Muses σεσοφισμέναι, ‘practical, technically skilled/clever’ (23).⁸¹ Questions of truth (or falsity, for that matter) are conspicuously absent from this poem; what matters in the ‘Polycrates Ode’ is precisely that which the poet of the *Iliad* suggests is inferior to the Muses’ knowledge (cf. *Il.* 2.485–6): *kleos* – who gets it, who gives it, and how (46–48).⁸² Simonides’ task in the ‘Plataea Elegy’, meanwhile, is not to transmit otherwise-unknowable information about the mythical past, but to transform the facts of a recent event into an account worthy of its magnitude.⁸³ Accordingly, the poet, who asks his Muse to serve as *epikouros*, a ‘(foreign) auxiliary’ (21), designates her share in the poetic labour as ‘preparing the charming adornment of our song’ (μελίφρονα κόσμον ἀοιδῆς | ἡμετέρης, 23–24).⁸⁴ Both poets allude to *Iliad* 2 to draw pointed contrasts that highlight the distinctiveness of their own themes, goals, and modes of expression from the Homeric predecessor whom they glorify at the same moment as they depart from him.⁸⁵ Similarly, on the reconstruction of the texts currently favoured, in

⁷⁹ Scodel (2001) 111–12. As Scodel (2002) 88 points out, this practice ‘could not be sustained if other versions were directly available for comparison’. See also Scodel (2017); Graziosi and Haubold (2009) 107–08.

⁸⁰ For the repertoires, see Kahane (1997), Bakker (1997); for special speech, see Bakker (2005); for traditional referentiality, see esp. Foley (1991) and Foley (1999).

⁸¹ See esp. Woodbury (1985) 200–01, Goldhill (1991), Steiner (2005), Hardie (2013), Stamatopoulou (2017).

⁸² For what is at stake in lines 46–48, see esp. Goldhill (1991) 117–19; for a different view, see Spelman (2018a).

⁸³ See Aloni (2001), esp. 95; Stehle (2001); Obbink (2001); Rutherford (2001b).

⁸⁴ For an intriguing comparison with Parmenides Fr. 8.53, see Rutherford (2001b) 46.

⁸⁵ See in this vein Barron (1969), Woodbury (1985), and Steiner (2005).

Paean 6 and especially 7b, engagement with Homer becomes a site for Pindar to radically refashion his poetic persona.⁸⁶ The Invocation of the Muses in *Iliad* 2 seems to have offered later poets a powerful site for expressing claims about their social function and status as poets, articulating their aesthetic and epistemological positions, and crafting their own poetic identities.

This perspective accords with a popular view concerning Pindar's epinicians. As in the case of praising a living patron, or valorizing in song a recent battle of great importance, celebrating a victor and his recent victory would seem to require no recourse to an apparatus of truth-telling – the fact of the victory is self-evident, the accuracy of what is being reported for celebration hardly in question. Even when he recounts myths, however, nowhere in the large corpus of his surviving epinicians does Pindar claim recourse to the Muses to vouchsafe the veracity of the account he provides.⁸⁷ Rather, not dissimilar to what we have seen Ibycus and Simonides do, Pindar appeals to them on matters concerning the beauty and propriety of his songs.⁸⁸ The late archaic Muses of Ibycus, Simonides, and Pindar's epinicians cut rather a different set of figures from their epic sisters, more honey-voiced technicians or arbiters of propriety than guarantors of truth; their aegis bears the sign of poetic craft and social decorum, not epistemological absolutism.

⁸⁶ See esp. D'Alessio (1995) 178–81; 170; Rutherford (2001a) 248–49 (who bases his argument on content, not form); and, from a slightly different angle, Stamatoulopoulou (2017) 45–47. D'Alessio's interpretation of Pindar's relationship to Homer would take on an ironic cast in light of the relationship between Parmenides and Homer that I propose below. As I shall argue, Parmenides responds to an epistemological crisis, precipitated in part by those who reject Homer as an authoritative source of truth, by – among other things – returning to Homer's epic hexameters, his use of mythical narrative (including specific Homeric dramatic scenarios), and his close relationship to the omniscient Muse(s); on D'Alessio's view ((1992) 369–73; (1995) 178–180), it is precisely Homer's verses that Pindar rejects. Parmenides is 'far from the beaten track of men' in that he rejects the answers offered by e.g. his Milesian predecessors, or perhaps Xenophanes, and partly due to his conservatively rebellious return to Homer; the 'beaten path' Pindar travels far from, by contrast, would be none other than Homer's own. This also highlights the importance of genre and the traditions in which each poet works; the trope by which one poet-thinker cloaks his return to Homer can just as easily be the trope another poet-thinker uses to reject him.

⁸⁷ Scodel (2001); nor, for that matter, does he appeal to them regarding any other matter involving truthfulness.

⁸⁸ Scodel (2001) 123–37, esp. 123–25 (she cites in particular *Ol.* 6.19–21; one could also look at *N.* 1–19). See also Pratt (1993) 123–28; Finkelberg (1998) 160–71.

2.3 Poetics and Epistemology

2.3.1 *Diachronic Change or Generic Difference?*

What does this imply for the epistemological milieu within which Parmenides would have been composing his verse? Answering this question depends in part on whether we see the differences between *Iliad* 2 and subsequent reworkings of it as the result of being products of different eras or of different genres.

The former case has found many advocates. It is easy to set the differences between Homer, and Ibycus, Simonides, and Pindar's epinicians against the backdrop of the enormous 'revolution in wisdom' that took place during the archaic period, largely as a result of, and in turn partly as a cause of, the many different features cited in the opening paragraphs of this chapter and this section, respectively.⁸⁹ Particularly pertinent would be the question of writing discussed above, whose effects we may already have observed in the discussion of Pindar's *Paeon* 6 and 7b.⁹⁰ Thus 'both Pindar and Hecataeus ... faced with multiple and contradictory versions [of myths] ... acknowledge the impossibility of believing everything the tradition has handed down ... Pindar argues for his modifications, while Hecataeus expects the reader to share his understanding of what is likely'.⁹¹ On this view, Pindar 'cannot use the Muse to support the truth of his claims, because poetry has already made claims that he wishes to reject'.⁹² That is to say, in the world of late archaic poetry, '[t]he Muses do not bear witness or take an oath. The poet must stand by his own words'.⁹³

Not long after Ruth Scodel, an expert on archaic poetry, concluded her study of Pindar's epinicians with the remarks quoted above, a more philosophically oriented scholar could cite the paeans of the same poet to argue for quite a different story of epistemological change in the mid- to late archaic period; thus Herbert Granger claims that 'Pindar never gives up his reliance on

⁸⁹ See nn. 2–5, 72–73 above.

⁹⁰ See esp. n. 74 above.

⁹¹ Scodel (2001) 136. See also West's study 'Pindar as a Man of Letters' in West (2011a) 66.

⁹² Scodel (2001) 125. See also Most (1985) 176–77; Pratt (1993) 123–28; Finkelberg (1998) 170; and West (2011a).

⁹³ Scodel (2001) 124; the same holds true for other ostensibly truth-seeking and truth-recording endeavours, such as those undertaken by Hecataeus.

the Muses for truths that are difficult to get at'.⁹⁴ The incompleteness of our evidence does not allow us to determine whether we should best understand a possible contrast between the Muse of Pindar's epinicians and those of his paeans as a negative statement about the nature of the epinician – that, like the Muse of elegy,⁹⁵ the epinician Muse is not there to be a conduit of truth – or a positive statement about the (Pindaric) paean, or perhaps both. With respect to *Paeon* 6 and 7b, at any rate, it is hard to imagine that the holy nature of the performance setting and the poetic genre are not important. The speaker of *Paeon* 6 begins by appealing, by Zeus, to 'Golden Pytho, famed for seers' (1–2), to welcome him, 'a *prophatas* of the Pierians, famed in song' (5–6) in the sacred time (5) of the Delphic *theoxenia* (cf. lines 60–61);⁹⁶ this is not the occasion to entertain questions of fictionality, or lying Muses, or anything but the most sombre, most ardent commitment to the truth.⁹⁷ One can see why an allusion to the most epistemically aspirational portion of all epic would be valuable.

Even so, the dynamic described by Scodel does not seem to be ameliorated. In fact, the contrary seems to be true – local legends surrounding the origins of the festival apparently create a conflict with the cyclic (i.e. 'Homeric') account, and it is precisely this which appears to precipitate Pindar's appeal to the Muses in the first place⁹⁸ – one needs to undertake major strategic manoeuvres if one is to convince the audience to trust an account that contravenes Homer's. Even in this unusually sacred context, however, the best one can do is be persuaded by the Muses and, having been persuaded, persuade other men who, for their part, display (or

⁹⁴ Granger (2007) 410; he cites the two paeans discussed above and a non-epinician fragment (Fr. 150 Maehler, also Bacchyl. Fr. 9.1–6).

⁹⁵ See discussions in Finkelberg (1998) 160–71; Pratt (1993) 123–28; Ford (2002); Halliwell (2011).

⁹⁶ On the Delphic *theoxenia*, a Panhellenic festival for Apollo (cf. lines 60–62) see e.g. Rutherford (2001a) 310–11; Kurke (2005) 97–101, esp. 97 with footnotes.

⁹⁷ One could extend the argument to the genre of paeans generally. What little consensus there is suggests that this is an important expression on behalf of society at large; see the slew of excellent studies on the topic since 1990, including Käppel (1992), esp. 13, 34, 62–66, 341–49; Schröder (1999), esp. 22–31; Rutherford (2001b), esp. 85–86, 183–185; Ford (2006). Useful, too, are these scholars' reviews of each other's work, including Rutherford (2001c) on Schröder, and Käppel (2002) on Rutherford; see also D'Alessio (1994) and D'Alessio (2000).

⁹⁸ Rutherford (2001a), Kurke (2005); see n. 37 above.

prove?) their wisdom by being persuaded in turn. A similar dynamic appears to be in play in *Paean* 7b. There, the best the speaker can hope for from the Muses is a ‘resource’ or ‘facility’ to ‘seek the deep path of wisdom’ (18–20) – a far cry from the direct transmission of knowledge depicted in *Iliad* 2. The stakes of the matter are brought to the fore clearly in line 42: before introducing two alternative stories concerning the origins of Delos that are hard to reconcile, the speaker of the poem⁹⁹ asks: τί πείσομαι[1]; (‘what will I believe?’).¹⁰⁰ In the end, invoking the Muses cannot resolve the problem of impossibly accreted accounts (some of them in the authoritative name of Homer) or of incompatibilities between local and Panhellenic traditions; all it can do, especially when bolstered by the holiness of time, place, and rite, is endow with a special gravitas the ethical criteria or political motivations that have shaped the poet’s account.¹⁰¹ On this view, that is, the Muses are a strategy for coping with poetic belatedness and the narrative overdetermination that would be one of its primary symptoms; and, as the question at *Paean* 7b.42 emphasizes – ‘what will I believe?’ – it is a strategy with clear limits.

If anything, then, the examples of *Paean*s 6 and 7b seem to reveal precisely the limitations of the poet’s recourse to the Muses as guarantors of truth, even in a setting where getting the story right would be a matter of the utmost significance. Even in a poetic genre of direct appeal to a divinity at that divinity’s holy festival, truth is not transmitted directly from the all-knowing Muse but, rather, in the face of multiple and contradictory accounts and with no means to discover it (βοροτοῖσιν δ’ ἀμάχανο[ν εὐ]ρέμεν), wise men must be persuaded, that they may in turn persuade others. Whatever μᾶχανία (*Paean* 7b.18, cf. *Paean* 6.53) one manages to

⁹⁹ Following D’Alessio (1992) 371–72 and Rutherford (2001a) 250–51.

¹⁰⁰ One alternative, involving an attempted rape by Zeus, the speaker quickly deems incredible (ἄπιστόν μ[ο]ν, line 45); other details gesturing to another story – one that stands at odds with key portions of the *Hymn to Apollo* – are then asserted, some of them, it would seem, simply on the poet’s own authority. See Rutherford (1988) 68–70 and Rutherford (2001a) 250–52 for analysis of Pindar’s accounts *vis-à-vis* the *Homeric Hymn to Apollo*. Just how difficult it is to reconcile the different versions presented by Pindar and the *Hymn to Apollo* is up for debate; see e.g. Rutherford (2001a) 252 and n. 37 above (also pertinent for other matters in this paragraph).

¹⁰¹ See e.g. Scodel (2001) 133.

get from the Muses, and however one understands this term,¹⁰² the relationship between man and Muse is plainly far more mediated and circuitous than in *Iliad* 2.

More challenging to a strictly diachronic account, according to which a ‘poetics of truth’ was ‘superseded’ by a poetics of some other kind, may be the Homeric Hymns, and especially the *Hymn to Apollo*.¹⁰³ The dating of this poem is of course contested, though it is notable that three heavyweights of twentieth-century classical scholarship should converge on an account that would see portions of the *Hymn to Apollo* dated to Parmenides’ lifetime, or merely a handful of years before his birth.¹⁰⁴ As with Pindar’s *Paean* 6 and Delphi, if one envisions a performance in 523/22 on Delos, are we really to expect that a poem dedicated to the god at a grand festival celebrating him on his own holy isle is best understood within the frame of a ‘poetics of fiction’? This is a doubtful proposition.¹⁰⁵ However clearly self-aware the poem is, and however cleverly the poet constructs, or fabricates, his own identity, in the end this is serious stuff; one can only assume its story was proposed, and intended to be received, as fact.¹⁰⁶

By the same token, the dynamics of divine interaction and poetic identity in the Homeric Hymns differ fundamentally from

¹⁰² D’Alessio (1995) 170–71 observes the relationship between the εὐμαχονία for which Pindar appeals to the Muses (*Pae.* 7b.16–17, cf. *Pae.* 6.53) and the condition of ἀμνηστική that plagues mortals in Parm. Fr. 6.5 – in both cases, mortals are afflicted by blindness (τυφλοί at Parm. Fr. 6.7; [τ]υφλῶ[ι] . . . φρένες at *Pae.* 7b.18) and struggle to find the correct *hodos*. See also Ranzato (2015) 128–29, 142 n. 56. Finally, some scholars reject that μαχονία has any epistemological valence; for Stamatopoulou (2017) 47, the term denotes poetic competence instead.

¹⁰³ See esp. Rutherford (2000), and also Halliwell (2011), ch. 2. Interestingly, the Homeric Hymns are not discussed by Finkelberg or her critics, such as Rutherford or Halliwell.

¹⁰⁴ Burkert (1979) 62; Burkert (2001) 110–12; Janko (1982) 112–13; West (2003) 9–12; West (2011b) 241. See also Aloni (1989) and Aloni (1998) 65–78. It is striking to see West and Janko so closely in agreement, though they disagree on which portion came first (notably, others, including Clay (1989), assert that the poem was composed all at once; see Chappell (2011) for further discussion). Burkert (1979) 42 points out that the Delian portion of the poem presupposes the construction of a temple to Apollo and Delos, which has been dated to 540–530.

¹⁰⁵ The more so if one accepts the view that the Homeric Hymns fill the gap between Hesiod’s *Theogony* and the age of heroes recounted in Homeric epic and that ‘[e]ach hymn describes an epoch-making moment in the mythic chronology of Olympus and, as such, inaugurates a new era in the divine and human cosmos’ (Clay (1989) 15). For a useful overview of scholarship on this topic, see Chappell (2011).

¹⁰⁶ See further e.g. Burkert (2001), West (2003), Chappell (2011), Spelman (2018b).

those in the *Iliad* and the *Odyssey*. The Homeric Hymns begin with the speaker's 'I' and close with a farewell to the divinity in the second person, thus 'differentiat[ing] the hymn from epic recitation where the Muse is asked to sing and the speaker appears to submerge or meld his own voice with hers'.¹⁰⁷ A hymn's second-person parting salutation to the divinity hymned contrasts notably with the naming of the god in the third person in the standard opening of the hymns;¹⁰⁸ over the course of a hymn itself, that is to say, the gap between human and divine has been bridged, the bard having 'somehow precipitated an epiphany of the god' in and through the very act of singing.¹⁰⁹ Once again, attention to genre is critical. Where *Paean* 6 and the *Hymn to Apollo* both address the same god at a sacred festival hosted at one of his major hubs of worship, the dactylic hexameter of the hymn goes hand in hand with a far more immediate relationship not only to the divinity, but to truth; the epistemic complexity we find in *Paean* 6.50–58 and *Paean* 7b.15–20 only underscores the immediacy of access presumed – or indeed effected – by the hymn.¹¹⁰ However epistemically constrained a late archaic composer of paeans or epinicians might have been, a poet roughly contemporary with Parmenides could nevertheless still claim the kind of access to divinity presupposed by a poetics of truth – but only in the specific parameters of the hexameter Homeric hymn.

There is one final consideration to take into account before moving on to Parmenides. If a diachronic story about a 'poetics of truth' giving way to a 'poetics of fiction' has come under fire on the grounds that (in certain genres) a 'poetics of truth' persisted into the late archaic era, so, too, critics have challenged this paradigm from the other direction. As Stephen Halliwell has

¹⁰⁷ Clay (2011b) 235.

¹⁰⁸ Calame (2005) 19–35, Clay (2011b) 235–36; see also Calame (2011) esp. 334–36, also Norden (1913) 168–76.

¹⁰⁹ Clay (2011b) 235. Put differently: 'if epic makes the heroic past present, the *Hymns* make the divine present' (Clay (2011b) 236).

¹¹⁰ Finally, if the *Hymn to Apollo* we have was formed by merging two pre-existing poems, or by adding a second portion to an older hymn to Apollo, we would see one example of the epic rhetoric of traditionality in action; unlike Pindar, who highlights a number of different versions of the same myth, and then evaluates the veracity, or at least the merits, of each, the poet responsible for the *Hymn to Apollo* would have found an ingenious way of incorporating both into a single, true, whole.

argued, to the extent that we can discern a Homeric poetics, it contains more than just truth.¹¹¹ No doubt Halliwell is correct to insist that even as far back as Homer we should see a more complicated dialectic between a ‘poetics of truth’ and an understanding of poetry as ‘a powerfully transformative agency which carries hearers . . . outside of themselves’;¹¹² indeed his arguments on this score provide an important corrective to the view that the Homeric Muses are *only* there to guarantee the truth of the bard’s story. That is not to say, however, that they cannot do both. Acknowledging the power of the Homeric Muses to ‘transmut[e] even the extremes of human unhappiness into an experience of intense beauty worthy of immortal minds’ need not necessarily imply that the old position – that ‘Homeric epic predicates of itself a mode of truth-telling which amounts to a kind of historical veracity, the full and accurate relating of a heroic past in songs performed by human bards but informed by the divine knowledge of the Muses’ – is in fact ‘far less secure than it is often taken be’.¹¹³ This is a point we shall take up in the next section.

2.4 Parmenidean Strategies: A Culmination

We are now in a position to tie the three threads of the above sections together. As we saw in Section 2.1, in Hesiod’s epistemic framework, truth (because divinely disclosed) can come only as the result of an epistemically significant interaction with the divine; but, owing to the nature of their own limitations, mortals cannot be certain of the truth-value of the information they receive from this divinity. Xenophanes then flatly denies the possibility of any unmediated disclosure from divinity, and forcefully underscores the inability of mortals to know the truth, as opposed to merely believing the claims at which they arrive in the course of their inquiries. Meeting the challenge set down by Xenophanes thus involves, first, effecting an encounter with a Muse-like divinity, that she may disclose truth, and, second, finding a way to

¹¹¹ Halliwell (2011) esp. 36–81.

¹¹² Halliwell (2011) vi and 67, respectively.

¹¹³ Halliwell (2011) 67 and 54, respectively.

abolish any doubt as to whether what has been disclosed actually is the truth.

What resources would Parmenides have had at his disposal to meet these two challenges? In Section 2.3 ('Poetics and Epistemology') we examined the possibility that there was a bardic ideal that, couched in rhetorics of traditionality, universality, and indifference, operated according to a poetics of truth. What might this have meant in Parmenides' time? We saw that Halliwell seemed to question whether there was any such ideal at all. Whether critics today accept this is an open question – but, crucially, that is a separate matter from whether late archaic poets and thinkers would have done so. In essaying an answer to this second question, one may observe that the analyses of Halliwell and Finkelberg suggest that much of one's view of Homeric poetics depends on how much prominence one gives the Invocation of the Muses in *Iliad* 2, which provides the strongest evidence for the position Halliwell finds less secure than is assumed. Though she examines a number of episodes with meta-poetic significance, Finkelberg (as is not uncommon in modern discussions of Homeric poetics)¹¹⁴ invests *Il.* 2.484–93 with programmatic significance, citing it in full at two pivotal moments in her argument.¹¹⁵ Halliwell, by contrast, begins his analysis with the opening lines of the *Iliad*, and relegates the Invocation of the Muses in *Iliad* 2 to a footnote.¹¹⁶

The claim need not be that one position is correct and the other mistaken with respect to Homeric poetics itself. Rather, what matters, I suggest, appears to be which of the Homeric invocations

¹¹⁴ The pattern is hardly limited to fellow travellers: see e.g. Ledbetter (2003), who gives the Greek and the English in full twice (pp. 17, 21) and translates the English again at p. 47; likewise Pratt (1993) 47–52. Clay (2011a), who begins her discussion of Homeric poetics by quoting *Il.* 2.484–93 in full, observes that this is the *locus classicus* 'from which every discussion of Homeric poetics takes its start' (16); see, since then, Graziosi (2013) 71–72, and earlier classics such as Nagy (1979) 16, Ford (1992) 60–62, Scodel (2001) 109, and Scodel (2002) 71–72.

¹¹⁵ Finkelberg (1998) 48, and esp. 71, where *Il.* 2.484–93 provides the foundation for her discussion of Homeric poetics in the crucial third chapter of her book.

¹¹⁶ Halliwell (2011) 58, and see 61 n. 49 for the sole discussion of *Iliad* 2's Invocation of the Muses in its own right; it is downgraded on Halliwell's telling to one of five 'localized' 'invocations ... tied to particular narrative details' (p. 61). See also 57 n. 39, a section on invocations in general.

to the Muses or other metapoetic moments one makes exemplary in forming one's opinion of Homeric poetics; make *Il.* 2.484–93 your programmatic example, and it is unsurprising if you end up with a poetics of truth (and perhaps it would even be surprising if you did not).

If this is so, there would seem to be important implications for assessing how late archaic poets viewed Homer. Here the discussion in Section 2.2 ('Archaic Receptions of Homer') can help provide us with an answer. The recurring interest in *Iliad* 2's Invocation of the Muses we have observed suggests that the answer to the question 'Is the "poetics of truth" position less secure than thought?' must, for the late archaic period, be at least a qualified 'no'. The qualifications are important. There may indeed be gaps between Homeric theory and practice,¹¹⁷ and whether the original audiences of Homer deemed all the poetry they heard to be truthful is a separate question. As ever, the patchiness of the evidence we do have, both in terms of the scarcity of poems that remain, and of the fragmentary state of the papyri we are lucky enough to possess, means that any conclusions we reach about them must be tentative. This does not mean, however, that we cannot make good use of the evidence we have. And what we appear to find, particularly in Ibycus' 'Polycrates Ode' and Simonides' 'Plataea Elegy', suggests that these archaic poets did in fact attribute a poetics of truth to Homer, even if – or perhaps precisely because – they wished to forge different generic and poetic paths. As Pindar's reworkings of *Iliad* 2 in his *Paeans* appear to indicate, however, the possibility of realizing this ideal in full in one's own poetry was by this time severely constrained, if not entirely foreclosed. Finally, we have seen that roughly contemporary with Parmenides were at least a few poets who maintained an implicit belief in the power of poetry to effect a more direct, less mediated relationship with the divine: the poets behind the Homeric Hymns, composed in a version of the dactylic hexameter *Kunstsprache*.

¹¹⁷ Finkelberg (1998) 131–50. See also Rutherford (2000) and Halliwell (2011) 57 n. 40; for bardic practice and bardic self-presentation, see e.g. Ford (1992) 90–130.

With this evidence in mind, here is the view of Parmenides' task that I propose. Parmenides, product of the late archaic era, inherited an epistemological framework articulated by Hesiod and further developed by Xenophanes. Alongside this Hesiodic framework there was also an ideal, however inaccessible by this date, of a bardic poetics of truth. Constrained by the Hesiodic-Xenophanean framework but with the resources of the second tradition at his disposal, Parmenides' aim was to reinstall (or even, perhaps, properly to install for the first time) a maximalist epistemological position and stake a credible claim to an iron-clad epic poetics of truth.¹¹⁸

2.4.1 *Contact with the Divine: Reinstalling the Muse*

Parmenides' proem represents a multipronged strategy designed to fulfil this aim.¹¹⁹ The first task is to reinitiate contact with the divine, in order that an epistemically significant interaction with this divinity might occur. Hesiod's Muses descended to earth to ambush Hesiod on his own turf. Perhaps this was the first sign of trouble for the poetics of truth – the divine truth-tellers lower themselves to the domain of mortals, 'mere bellies' though they are (cf. *Th.* 26). Not so with Parmenides, who, as we have seen, works overtime to locate his encounter with the divine as far as possible from the world of men, 'far from the beaten track of men' (ἄπ' ἀνθρώπων ἐκτὸς πάτου ἐστίν, Fr. 1.27). The Homeric Hymns offered a strategy for making not the epic past but rather the divine present; through the hymn itself, the poet would effect an epiphany. But the hymns do so by summoning the gods into the world of men. Parmenides does one better: his proem does not appeal to the

¹¹⁸ Less pressing would have been the challenges facing Pindar or even Hecataeus, that of being crowded out by competing and incompatible versions of myths, some of them already in Homer's name; rather, it is Xenophanean scepticism, and perhaps Ionian enantiomorphism, that would have provided his chief obstacles and targets. For enantiomorphism and adjacent concepts, see esp. Curd (1998b), also Mourelatos (1973), Mourelatos (1999), Miller (2006), and Tor (2017).

¹¹⁹ Robbiano (2006) 62–74 makes good use of Genette's notion of a 'paratext' to characterize the proem. A paratext is 'a zone not only of transition but also of *transaction*' where one deploys 'pragmatics and a strategy', a '*threshold*', a 'vestibule' or "'undefined zone" between the inside and the outside' (Genette (1997) 1–2; emphasis original). One could hardly find a more apt description of the proem's function.

divine to be present in the world of mortals, but transports the human *kouros* to the extraordinary world of the divine.¹²⁰ Scholars have debated whether the proem depicts a *katabasis* or an *anabasis*.¹²¹ As usual with Parmenides, there are reasons to think that the ambiguities are intentional and beneficial.¹²² One proposal that has gained favour recently sheds light on the essence of what the journey in the proem accomplishes; namely, that it is best understood as an *apobasis*: a journey that goes not necessarily ‘up nor down, but away from and beyond appearances and the world of the senses’.¹²³ The proem thus dramatizes a journey to an Elsewhere, a literally transcendental ‘Beyond’ that can serve as the right place for divine disclosure to occur.

2.4.2 *Whose Muse?*

A journey to what kind of divinity? Scholars have long debated the identity of the goddess.¹²⁴ Again, one strongly suspects that Parmenides’ ambiguity is strategic.¹²⁵ *Functionally*, however, the goddess plays precisely the same role in Parmenides’ poem

¹²⁰ Also noted by Tor (2017) 313. For another discussion of Parmenides and the genre of the hymn – with some characteristically sharp insights – see Calame (2013).

¹²¹ See Ch. 5 below, also Tor (2017) 347–59 for a systematic analysis of scholarship on the proem.

¹²² See n. 125, also Section 2.4.5 below; for an example of this logic applied to the proem in a fruitful way, see e.g. Miller (2006).

¹²³ Cosgrove (2011) 38–39. Cosgrove (38 n. 65) attributes the term to Mourelatos, who first suggested a similar interpretation in print in 1970; he also cites approvingly Boeder’s conclusion that the goddess ‘empfängt ihn dem “Jenseits” zu allen Erscheinungen’ ((1962) 121). This view accords with what Tor (2017) 359, following Curd, styles the ‘we’re not in Kansas anymore’ view. Schofield (1987) 357 frames the matter well: ‘[t]he implicit question tackled in Fr. 1 is: “What puts someone in the position to raise and understand the goddess’s questions of Fr. 2?”’

¹²⁴ Some of the many possibilities include Night (e.g. Morrison (1955) 60, Palmer (2009) 58–59, Primavesi (2013); see also West (1983) 213–14, Ferrari (2007)); Persephone (e.g. Kingsley (1999) 92–100, Cerri (1995) and (2000) 107–10, Sassi (2018) 156–57); Mnemosyne (e.g. Pugliese Carratelli (1988) and Cassio (1996)); Dike (e.g. Deichgräber (1959) 6–7, Mansfeld (1964) 261–73, and Popper (1998c)); and Peitho (Mourelatos (2008b) 161). For a good discussion of earlier views, see Burkert (1969); see also Tor (2017) 355 n. 25.

¹²⁵ See e.g. Tarán (1965) 15–16, 31; Mourelatos (2008b) [1970]; Coxon (2009) 280–81; Floyd (1992) 255; Miller (2006); Tor (2017) 355 n. 25. If, as I shall discuss below, Parmenides’ situation requires him to mobilize as fully as possible the resources of myth, religious ritual, and extended deductive argument, why close doors to any powerful registers of meaning-making and cultural practices that could be of service in this great struggle to announce truth? See also pp. 109–110, 241–47 below.

2.4 Parmenidean Strategies: A Culmination

as the Muses do for the poet. That Parmenides' goddess plays a role functionally similar to an epic Muse is not a new idea.¹²⁶ But, in contrast to most earlier forms of this claim, I think we should see Parmenides' goddess as much closer in kin, not to Hesiod's cunning Heliconides, but rather, in light of the above discussion, to the Homeric underwriters of an absolute and incontestable epistemological guarantee to a mortal who would otherwise be constrained by crippling epistemic limitations.¹²⁷

Consider the following comparison. Scholars have from time to time remarked on the similarities between *Th.* 27–28 and Parmenides' Fragment 1.29–30.¹²⁸ Immediately preceding Fr. 1.29–30, the goddess has graciously received the *kouros*, and after a short preamble observing that the journey was ratified by Themis and Dike, informs him that 'it is right that you should learn all things' (χρεώ δέ σε πάντα πυθέσθαι, Fr. 1.28). This is elaborated to mean (Fr. 1.29–30):

ἡμὲν ἀληθείης εὐκυκλῆος¹²⁹ ἀτρεμέζ ἦτορ
ἡδὲ βροτῶν δόξας, τῆς οὐκ ἔνι πίστις ἀληθῆς.

Both the unshaken heart of well-rounded reality
And the notions of mortals, in which there is no genuine trust.

The Hesiodic passage, which is indeed similar in important ways, is worth repeating (*Th.* 27–28):

ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
ἴδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα γηρύσασθαι.

We know how to compose many lies indistinguishable from
things that are real,
And we know, when we wish, to pronounce things that are true.

Finally, consider again the Invocation of the Muses in *Il.* 2.485–86:

¹²⁶ See esp. Jaeger (1948) 94; also Gigon (1945) 246–47, Fränkel (1973) 353, Dolin (1962), Guthrie (1965) 10, and Long (1985) 248.

¹²⁷ Nightingale (2007) 190, and Granger (2008), to be discussed at greater length below, are welcome exceptions to the tendency to focus solely on Hesiod's Muses at Homer's Muses' expense.

¹²⁸ Observed, though for a variety of purposes, by Gigon (1945) 246–47; Dolin (1962) 94; Schwabl (1963); Heitsch (1966) 201; Mourelatos (2008b) 33, 219; Pellikaan-Engel (1978) 6–7; Kirk, Raven, and Schofield (2007) 256 n. 1, 262; Wöhrle (1993) 172–73; Robbiano (2006) 41; Most (2007) 283–84; Tor (2017) 312–13; Guthrie (1965) 10.

¹²⁹ See e.g. Palmer (2009) 378–380 for discussion and e.g. Mourelatos (2008b) xxxiv for a counterpoint.

Parmenides the Late Archaic Poet

ὑμεῖς γὰρ θεαί ἐστε πάρεστε τε ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν.

For you are goddesses, and are present and know everything,
While we hear only rumour, and know nothing.

Which of these earlier engagements with the epic Muses do Parmenides' lines more closely resemble? Tor's discussion is again instructive, though this time because it embodies the scholarly consensus on the answer to this question. In his discussion of these lines, he observes that 'like Hesiod, and unlike Homer who remains more in the background, Parmenides makes central the figure of the mortal agent who is identified with the poetic voice'.¹³⁰ But this is mistaken in two ways: Tor's dismissal of Homer is unjustified, and it is in fact Homer, and not Hesiod, who provides tighter parallels in several important respects.¹³¹

In fact, as the dichotomy ἡμεῖς.../ὑμεῖς...θεαί underscores, we find here precisely in *Il.* 2.485–86 what Tor goes on to claim is missing, on account of which he relegates Homer to the background: namely, 'a first-person encounter with an all-female divine apparatus'.¹³² As has been suggested, one reason that *Iliad* 2's Invocation of the Muses proved such a focal point for the early reception of epic is precisely because it is one of the few places in Homer where the poet/narrator *does* identify himself in the first person and speaks directly in his own voice ('Ἔσπετε νῦν μοι Μοῦσαι, *Il.* 2.484);¹³³ and his addressee is none other than 'an all-female divine apparatus' (ὑμεῖς...θεαί). Placing Parmenides' Fr. 1.29–30 alongside *Il.* 2.484–86 shows that the case for relegating Homer to the background is not a strong one.

In fact, the reverse is true: not only should we not relegate Homer to the background, but proper consideration of all three

¹³⁰ Tor (2017) 312.

¹³¹ It should be acknowledged that asserting a strong set of links between Hesiod and Parmenides is one of the core planks of Tor's thesis, and it is thus understandable that Hesiod should be the main point of bardic reference (as indeed Homer is in this book). It is nevertheless still wrong to relegate Homer to the background and ignore the closer connections between *Il.* 2.485–86 and *Od.* 12.27–141 and Parm. Fr. 1.29–30 and what follows.

¹³² Tor (2017) 312.

¹³³ See e.g. de Jong (1987) 47–52; Richardson (1990) 181; Graziosi (2013).

passages makes clear that we must rather place him even more squarely in the foreground than Hesiod. In *Il.* 2.485–86, we find a dichotomy between epistemic extremes (ἵστέ τε πάντα . . . οὐδέ τι ἴδμεν); these are mapped onto an ontological distinction between divine and (by implication) mortal (ὕμεῖς . . . θεαὶ ἔστε . . . ἡμεῖς). In Hesiod, the first dichotomy is transformed from an epistemological to a discursive statement (i.e. from knowledge of the truth to the accurate or specious communication of this knowledge); the distinction between gods and mortals, meanwhile, is no longer expressed.¹³⁴ In Parmenides, as in the Homeric Invocation of the Muse, we find the first dichotomy articulated in epistemic terms once again: the distinction is between true knowledge of reality (ἀληθείης εὐκυκλέος ἀτρεμές ἥτορ) and a lack, or defectiveness, of knowledge (δόξας, τῆς οὐκ ἐνὶ πίστις ἀληθείης). Likewise, as in *Il.* 2.485–86, this also coincides with, or is mapped onto, a distinction between divine and mortal; the inferior option is expressly linked to the human (βροτῶν δόξας, Fr. 1.30), while, as Tor himself persuasively shows, the epistemically superior option is intimately linked to the divine.¹³⁵ The only respect in which Parmenides' account more closely resembles Hesiod's is that it is his unnamed goddess that announces these dichotomies (χρεῶν δέ σε πάντα πυθέσθαι, Fr. 1.28), as do Hesiod's Muses (ἴδμεν ψεύδεα . . . λέγειν . . . ἴδμεν . . . ἀληθέα γηρύσασθαι, *Th.* 27–28); in Homer, the narrator speaks in his own voice to appeal to the Muses for the transmission of information (Ἔσπετε νῦν μοι, *Il.* 2.484).

What we find, then, are unquestionable commonalities across all three passages that make it valuable to consider Parmenides' lines as being in dialogue with both his primary epic predecessors. All three passages establish an epistemically charged relationship between a mortal narrator, who speaks in the first person, and an epistemically privileged female divinity or divinities. Like *Th.* 26–28 (but not *Il.* 2.484–86), Parmenides' lines issue from the all-female divine apparatus. What Parmenides' Fr. 1.28–30 and

¹³⁴ Of course, the dichotomy between gods and mortals suffuses the general ambience of the opening passage of Hesiod (and may be implied by the derogatory comments of *Th.* 26), but it is not stated, and it is not a constitutive feature of the dichotomy articulated that Hesiod's Muses do articulate.

¹³⁵ Tor (2017).

Il. 2.484–86 have in common with each other (and not with *Th.* 26–28) is much more extensive, however: each (a) articulates a dichotomy between two epistemic extremes; (b) explicitly affiliates the epistemically inferior term with the mortal, and associates the epistemically superior term with the divine (expressly in the case of the *Iliad*, implicitly in Parmenides’ poem); and (c), grants the mortal, who speaks in the first person, apparently unproblematic access to the privileged divine knowledge of the female divinity/divinities in what follows.

There is in fact another passage of Homer that cements even more firmly the case for bringing Homer from the background to make it the primary intertext for Parmenides; since exploring its connections to Parmenides’ fragments 1.21–8.49 will form much of the remainder of this book, however, I shall only gesture to it here. Comparing Parmenides’ goddess to Hesiod’s Muses, Dolin observes: ‘[t]o replace the specific, well-defined Muses of Hesiod, Parmenides has created an abstract blend of the sun-daughters of Thrinacia and Circe’.¹³⁶ Swap ‘Homer’ for ‘Hesiod’ and emphasize Circe a bit more strongly, and the statement captures the scenario masterfully. One hardly needs the semantic acrobatics of the phrase ‘all-female divine apparatus’ to point out that in *Odyssey* 12, and especially lines 27–141, a single female divinity with privileged access to knowledge (Circe) provides an urgently important, true, and trustworthy account of reality to her male, mortal charge (Odysseus).¹³⁷ Moreover, as we have also seen above, Odysseus’ speech to Alcinous – and indeed the entire *Apologoi* as a whole, of which *Odyssey* 12 forms so memorable a part – appealed to poets and thinkers over millennia in part for the very reason that ‘the figure of the mortal agent is identified with the poetic voice’.¹³⁸

¹³⁶ Dolin (1962) 96.

¹³⁷ See esp. Ch. 5, also Ch. 6 for a much deeper elaboration of the many linguistic, dramatic, conceptual, and discursive connections between the tissue of Parmenides’ fragments 1.21–32, 2, 6, 7, and 8.1–49 and *Od.* 12.27–141.

¹³⁸ Tor (2017) 312. Some have even gone so far as to suggest that the birth of historiography cannot be understood otherwise; see e.g. Marincola (2007) 35–37, 55–57 for the influence of *Odyssey* 9–12 on historiographers from Hecataeus onwards. See also Granger (2008) 10.

2.4.3 Crossroads

There is another major advantage to seeing Parmenides' goddess as resembling not Hesiod's cunning Heliconides but rather a brilliantly crafted fusion of Homer's trustworthy Muses and Circe. Recall point (iii) from Section 2.1 above, namely, that mortals have no way of knowing whether the accounts they get from the Muses are true or not. As *Th.* 27–28 makes clear (especially within the context of Hesiod's conception of man and god, and male and female), mortals cannot ever really know what information they receive from divinity is the truth, and what is merely lies. Reading Parmenides against Homer's Invocation of the Muses rather than *Th.* 27–28 reveals one of his most extraordinary strategies for addressing this issue. All three pairs of lines establish at least one fundamental dichotomy. The (mortal) speaker of the *Iliad* declares an essential distinction between absolute divine knowledge (ὕμεις . . . θεαί ἐστε, ἵστέ τε πάντα) and abject human ignorance (ἡμεῖς . . . οὐδέ τι ἴδμεν). Hesiod's Muses cruelly exploit this ignorance by taking the superior information they can offer (ἴδμεν . . . ἀληθέα γηρύσασθαι) and a specious lookalike (ἴδμεν ψεύδεα . . . λέγειν ἐτύμοισιν ὁμοῖα) and mixing them up, polluting with lies like mud in the water of the Olympian spring the Muse-derived bardic poetics of truth. Here, however, Parmenides deploys an ingenious rhetorical stratagem: by rigorously filtering out the truthful distillate (in the 'Route to Truth'), its epistemic purity personally guaranteed by the divine, and leaving the epistemic sludge (*Doxa*) to stand on its own, Parmenides' Muse-like goddess sanitizes epic discourse once more.¹³⁹ She can begin her task of abrogating the Heliconian mischief of *Th.* 27–28 and undoing its epistemological damage by restoring the Olympian clarity of the interlinked dichotomies of *Il.* 2.485–86; these neatly differentiate between high and low epistemic positions and map them onto two separate ontological domains, the divine and the human, while giving the human

¹³⁹ And, as in Homeric invocation of the Muse, there is one line for the complete truth of the immortals and one for the low ignorance of men. Or as in the cave of the Nymphs, where there are two *hodoi*, one for the immortals, one for men (*Od.* 13.109–12); or as there are two gates for dreams, ivory for the deceptive, horn for the *etuma* (*Od.* 19.560–69).

(who is also the first-person narrator) otherwise-unobtainable access to the divine perspective.

In fact, this is only the first move of a multistep programme that Parmenides' (Homeric-) Muse-like goddess undertakes to smelt out the epistemic alloy Parmenides inherits from Hesiod's mischievous Muses and separate the pure ore of truth (ἀληθείης εὐκυκλέος¹⁴⁰ ἀτρεμές ἦτορ) from doxastic slag (βροτῶν δόξας, τῆς οὐκ ἔνι πίστις ἀληθείης). Unlike Hesiod's Muses, who simply tell Hesiod what they wish and leave it for him to decide what is true and what merely resembles the truth, when she provides the *kouros* her account of reality, Parmenides' goddess makes a point of ring-fencing trustworthy from untrustworthy discourse with a *cordon sanitaire* at Fragment 8.50–52 (cf. esp. Fr. 8.50: 'here I end my *pistis logos*'). What is more, she also has her master manoeuvre: the *hodos*. Or rather, *hodoi*: for she will distribute the two stuffs, one pure and trustworthy, the other bankrupt or mixed (depending on how one interprets their relationship to fragments 6 and 7, and their relationship in turn to *Doxa*) to two different paths, the one no longer able to contaminate the other or confuse mortals as to its status. As we shall explore at length in chapters 4 and 5, the image of the forked *hodos* offers Parmenides' goddess an extraordinary point of conceptual leverage to prise off the doxastic from the true.

2.4.4 Narrators and Voices

As we saw, this analysis does, however, bring to the fore one important distinction between *Il.* 2.484–86 and what follows it, and Parmenides' Fragment 1.29–30 and what follows it. As in *Theogony* 27–28, the goddess(es) speak in her (or their) own voice, while in *Il.* 2.484 and following all we hear is the appeal of the first-person mortal narrator.¹⁴¹ This only reaffirms the passage's resemblance to Homer, however – though not

¹⁴⁰ See Palmer (2009) 378–80 for discussion; see also e.g. Mourelatos (2008b) xxxiv for a counterpoint.

¹⁴¹ The Muses are appealed to, but they register no expressly stated presence, be it in bodily or vocal form, in the text; see de Jong (1987), esp. 45–53; Richardson (1990) 181–82.

necessarily with just *Iliad* 2. In the *Theogony*, all that we hear from the goddesses themselves is their taunt to the first-person narrator, who resumes in his own voice immediately after and in the remainder of what follows. Here again, Odysseus' conversation with Circe at *Od.* 12.27–141 provides a much better parallel.

Even more strikingly, we see yet another benefit of reading Parmenides' against the backdrop of *Odyssey* 12, a comparison that helps us see more clearly one of Parmenides' most dazzling manoeuvres for establishing the trustworthiness of his account, and banishing any uncertainty about its veracity. Πολλὰ ψεύδονται ἄοιδοί, Solon is said to have warned: 'the poets tell many lies' (25 G.-P. = 29 W²).¹⁴² And even if a poet can somehow be trusted not to lie, the foregoing discussion of Pindar hints at another major problem. We saw above the great gulf between the direct transmission from Muses to man in *Il.* 2.484–93 and the relationship to the Muses that Pindar depicts in *Pae.* 6.50–58 and *Pae.* 7b.15–20. In a best-case scenario, epistemically speaking, Pindar was to be given *μαχανία* by the Muses (*Pae.* 7b.17, cf. *Pae.* 6.53), but not even this would prevent him from confronting fundamental *apor-iai* (cf. *Pae.* 7b.42–52) which he lacks the resources to surmount beyond what his own moral compass and sense of credibility can provide. The very asking of the question τί πείσομαι; (*Pae.* 7b.42) is deeply telling. Can one imagine the epic bard asking a similar question as he contemplates a dubious account of, say, the effects of Achilles' wrath on the Trojan War? Even were a poet's commitment not to lie were known to be absolute, how could an audience know that he or she, having to ask τί πείσομαι;, really had unmediated access to the truth?

The precise nature of this complex of problems becomes clear when one considers another moment in *Paeian* 6, where the speaker characterizes himself as a *προφάτας* of the Muse (*Pae.* 6.6), and, likewise, when he (or perhaps a character?) declares *μαντεύεο, Μοῖσα, προφατεύσω δ' ἐγώ* (Fr. 150 Maehler).¹⁴³ Both passages have provoked a number of

¹⁴² See Noussia-Fantuzzi (2010) 393–98 for a survey of recent interpretations of the line.

¹⁴³ See discussion in Maehler (1975), Rutherford (2001a), Ledbetter (2003), and Maslov (2015) 197–200. As we saw above, Fr. 150 is also cited by Granger (2007) in support of his argument. See here also Bacchylides Fr. 9.1–6 (Maehler). How one translates the

interpretations, but even on the most epistemically optimistic reading of these fragmentary texts, such a relationship between poet and Muse would be of little use to someone trying to respond to the challenge set down by Xenophanes in his Fr. 18, which clearly includes a criticism of diviners.¹⁴⁴ This optimistic reading of *Pae.* 6.6 and Fr. 150 posits an analogy between, for example, the Delphic oracle and someone who interprets the meaning of the oracle, and the Muses and Pindar; just as the first ‘are never false ... and only their interpretations may be true or false’, so the Muse never tells the poets anything false, but the poets sometimes misinterpret them.¹⁴⁵ But how does this guarantee the veracity of what poets say? This reading spares the poet from the accusation of lying, but that is not the same as saying he can always be relied upon to render the correct interpretation. More to the point, if Xenophanes rejects the possibility of precisely this kind of unerring interpretative trenchancy on the part of diviners, how could one hope to counter his critique by offering a model of access to the truth analogous to the very same one he questions?

By contrast, the more ‘humble’ reading of *Pae.* 6.6 and Fr. 150 has it that Pindar is merely the ‘spokesman’ or, quite literally, the mouthpiece of the Muses (viz. ‘one who speaks on behalf of others’) just as the ‘Delphic priests are the spokesman of the Pythia’.¹⁴⁶ Again, however, one must ask how such a relationship between poet and Muse could be of value to someone attempting to respond to Xenophanes’ scepticism. The problems come clearly into view in what remains of the body of the paean. As we saw, Pindar there contradicts the *Odyssey* in his own telling of the story of Neoptolemus; the implication is that the Pindaric speaker, not Homer, is the true ‘spokesman of the Muses’.¹⁴⁷ But what is to stop another poet from coming along

phrase depends in part on how one interprets the relationship in question; Race gives: ‘Give me an oracle, Muse, and I shall be your prophet’, Maslov (2015) 197: ‘Muse, be a seer, and I will be a *prophatas* (“prophet/promulgator”).’

¹⁴⁴ Tor (2017) 104–30, esp. 104–16, for discussions of divination in the time of Xenophanes; Dillery (2005) and Flower (2008) provide an important backdrop here.

¹⁴⁵ Granger (2007) 410, with full argument at 409–11; cf. Pl. *Ap.* 21b.

¹⁴⁶ Maslov (2015) 201, more generally 197–201. Note that this sense of ‘mouthpiece’ is thus very different from e.g. Finkelberg’s discussion of Homer’s Muses.

¹⁴⁷ See Maslov (2015), n. 37 above.

in the future and playing the same game with Pindar's *Paeon* 6? And how does one know which mortal poet is the true spokesman of the Muses, and which merely a Homeric pretender? If Parmenides' goal is to eradicate completely any confusion, uncertainty, or ambiguity surrounding the epistemic status of his message, being a Pindaric προφάτας of the Muse will not suffice, then, no matter how one interprets the phrase. We are no further than we were in Section 2.3.

Whether Pindar is to be understood as the interpreter of the Muse or her mouthpiece, Parmenides can go one better. His Muse needs no προφάτας: she speaks for herself, directly. We see here what is perhaps the most important upshot of Parmenides' engagement with a portion of the *Apologoi* (viz. *Od.* 12.27–141), the one extended portion of epic narrated in the first person, which thus sits somewhere between the style of character speech and narration, whose speaker occupies a role between 'storyteller and poet', speaker of *epos* and purveyor of *aidos*.¹⁴⁸ Choosing the portion of the *Odyssey* that is presented by a (mortal) internal narrator, Odysseus, who narrates at length his interactions with, *inter alios*, figures with special access to knowledge (such as the divinity Circe or the seer Tiresias), allows Parmenides' *kouros* to speak in the first-person 'I', as Odysseus does, while presenting his divinity in her own words, just as Circe and her epistemically privileged ilk are presented in the *Odyssey*. The result is hard truth presented in direct speech: Parmenides offers us *alētheia* straight from the source. A figure of privileged access to knowledge directly akin to the Muses speaks not through the poet as she might through an epic bard, in his voice and in his words: instead, the privileged source of knowledge is itself *directly quoted* by the speaker, and thus presented, immediately and unmediatedly, to the audience of the poem. The Muse no longer speaks through the mouth of the poet; rather, through an astonishing narratological sleight of hand, the Muse speaks for herself. By making Circe's speech to Odysseus in *Odyssey* 12 the key intertext that he reworks, that is, Parmenides goes beyond the epistemic status implicitly asserted for the

¹⁴⁸ The dichotomies are to be found in de Jong (1992), esp. the concluding remarks on p. 10, with reference to categories explored in the Griffin (1986), Beck (2005), and Bakker (2013).

remainder of the *Iliad* by the Invocation of the Muses. His Muse needs no mouthpiece to give voice to the truth.

2.4.5 *Argument*

The goddess still has a final trump card to play, however. Her *coup de grâce*, an absolute guarantee rebutting Xenophanes and abolishing once and for all any uncertainty about the truth status of his claims, able to withstand the most gruelling and rigorous elenchus (as he puts it in Fr. 7.5) is an extended deductive argument, beginning from a point that all must accept.¹⁴⁹ As we shall see in the following chapters, she begins from a point that must be accepted (for who could reject it? cf. Parm. Fr. 2.7–8); moves on the rut road of argument (and who could swerve from it?); and ends at her fixed, final, ultimate, inevitable destination. Parmenides offers a better criterion for persuasion than the ethical canon of Pindar: iron-clad argument. We might be tempted to see here a Parmenidean version of the classic Homeric idea of ‘double motivation’.¹⁵⁰ On the one hand, the extended deductive argument is the proper complement of the unmediated divine disclosure that the *kouros* – and all of us, future listeners and readers – are party to. On the other, it comes straight from the mouth of the goddess, the very font of truth incarnate. Of late archaic poetry, Scodel wrote, ‘[t]he Muses do not bear witness or take an oath. The poet must stand by his own words’ (which could also be applied to early prose writers, like Hecataeus). In Parmenides’ poem, thanks to his spectacular mythifying (if not versifying) and his breathtaking narratological *pas de deux*, the poet does not need to bear witness or take an oath – the Muse stands by her own words. How could those words fail to persuade, beginning from a point all must accept and moving by way of extended deductive arguments to an inevitable conclusion (delineating, that is, the key outline of a demonstration)?

Incidentally, it bears emphasizing that the interpretation I have sketched out here is entirely compatible – or at least not *a priori*

¹⁴⁹ See Introduction, n. 12.

¹⁵⁰ See Dodds (1951) 1–18 and Lesky (1961).

2.4 Parmenidean Strategies: A Culmination

incompatible – with readings of Parmenides’ poem that focus on possible links with ritual or initiatory practices, language, or cults that may have been prevalent in Parmenides’ Elea.¹⁵¹ Here we can benefit from Tor’s explosion of the dichotomy between reasoning and revelation,¹⁵² and also from, for example, Ranzato’s use of Gernet’s notion of the ‘polysemy of myth’.¹⁵³ The benefit of these interpretative approaches becomes clear when comparing the conception of Parmenides’ goddess for which I advocate here with the views of, for example, Herbert Granger. As Granger puts it:

Parmenides is endeavoring to reshape the age-old practice of the appeal to a divine Muse into that which he takes to be the real value that lies behind the mythology of the Muse and of the whole tradition of divine revelation. The proem helps prepare us for the appreciation of the goddess as a persona who is symbolic of non-empirically based reason, and Parmenides is engaged in the demythologization of the Muse into a priori reason, the exercise of which yields truths without the aid of evidence provided by our perception.¹⁵⁴

Some similarities with the arguments made here will be obvious; Parmenides’ goddess is indeed a rhetorical device with the full weight of Homeric authority behind her. But she need not *only* be this. We may therefore part ways with Granger on two fundamental points. First, in keeping with Ranzato, Miller, and others, we should embrace the notion of a Parmenidean poetic discourse that allows for the goddess to occupy more than one role in more than one network of mythical or ritual associations at the same time; this interpretative flexibility would exemplify one kind of major pay-off that comes from reading Parmenides’ poem as a poem. Second, liberated from the need to see a tension between the

¹⁵¹ E.g. Kingsley (1999) and Kingsley (2003), Robbiano (2006), Gemelli Marciano (2008), Gemelli Marciano (2013), Ranzato (2015), Tor (2017), and earlier proposed or adumbrated by Burkert (1969), Feyerabend (1984), and Sassi (1988). Of course, to the extent that these readings, such as Gemelli Marciano (2013), are deemed to be incompatible with an account of Parmenides that emphasizes the role of extended deductive argumentation, there is indeed *ipso facto* an incompatibility, but this is imposed from the other side, as it were.

¹⁵² Tor (2017), esp. 11–60, 338–46.

¹⁵³ Ranzato (2015), esp. 15–16; see Introduction, n. 28 for important predecessors.

¹⁵⁴ Granger (2008) 14; he then goes on to discuss this phenomenon in relation to the Invocation of the Muses in *Iliad* 2 (Granger (2008) 15); see, for similar dynamics, Laks (2013), who differentiates between ‘phenomena’ and ‘references’, and a process of rationalization (an analogue of Granger’s demythologization) in the transition from the first to the second.

goddess's divinely disclosing a revelatory truth *or* making an *a priori* extended deductive argument, we need not be compelled to claim that Parmenides demythologizes anything. Instead, rather than seeing him as stripping old symbols of their meaning, we should see in Parmenides a virtuoso myth-maker who marshals together meaning-making symbols from different discourses and, activating their individual powers at different points and in different ways, harnesses each of these within one supercharged but unified, coherent whole. Parmenides' goddess need not be reducible to any single 'real' value, but can have many different faces that she reveals at different times, or even at the same time depending on where one stands. So (if the historical Parmenides did indeed know the cults he is sometimes claimed to have known, or even if the discourse of his community was strongly affected by them) she can be like Demeter, Persephone, or Mnemosyne, depending on one's preferred ritual context;¹⁵⁵ so she can *also* be like a Homeric Muse guaranteeing the absolute truth of the poem; so she can *also*, as we will discuss in chapters 5 and 6, be like Circe in *Odyssey* 12; and, provided one can make the cases for historical legitimacy and poetic relevancy properly, so can she also, perhaps, be like other characters as well. Parmenides loses nothing on this view except his status as a proto-analytic philosopher, an Enlightenment voice crying out in the archaic wilderness. And what he gains is the power of the poet, a thinker and user of language who taps the power of linguistic polysemy and polyvalence, socially and religiously charged imagery, pre-existing poetic traditions and the cultural institutions of his time and channels them all to the same end.

2.4.6 *Dactylic Hexameter*

Finally, we may also observe that the foregoing discussion also bears on Parmenides' use of verse. As noted above, one consequence of the overwhelming tendency of scholars to read Parmenides as a philosopher rather than a poet – or, to make

¹⁵⁵ See n. 124 above.

a slightly different point, of the tendency of scholars of ancient philosophy, but not of ancient poetry, to read Parmenides – has been to make it peculiar, at best, and a ‘grievous scandal’, at worst, for him to have composed in verse.¹⁵⁶ It is here that we see clearly how placing Parmenides within a chronology that does not begin with the Milesians, and includes or abuts not only Xenophanes, Heraclitus, or Zeno, but also the likes of Ibycus, Simonides, Pindar, and the *Hymn to Apollo*, grants us access to a new face of the kaleidoscope of his poem.

What has relocating Parmenides in the context of late archaic poetry added to this topic? Three insights. First, we see even more clearly how inappropriate the Muse-less form of prose would have been for his endeavours.¹⁵⁷ If overcoming the obstacles established by Xenophanes was of major importance for Parmenides’ project, and if this in turn required effecting an encounter with the divine, what possible use could prose, the medium of the new men of Ionian empiricism, have been? From this perspective, it would have been no more appropriate for Parmenides to have written in prose, one might think, than for a modern-day logician to undertake a proof in sonnet form.

But, second, and on the one hand, relocating Parmenides in the context of late archaic poetry should also make his choice of dactylic hexameter seem even more radical than has usually been acknowledged. The critics who have denigrated Parmenides’ poetic abilities universally wish he had opted for prose instead. Rowett is right to suggest that verse was the default form for the elevated and authoritative kind of speech act undertaken by Parmenides.¹⁵⁸ However, as the discussion above has also made clear, if by the late archaic period verse was still the authoritative medium in which to convey important ideas of some length, the ‘special speech’ of *dactylic hexameter* does not seem to have been. As we touched on above in our discussion of *Od.* 9.2–11 and later elegiac congeners, elegy seems to have been far and away the preferred medium for examining or

¹⁵⁶ Most (1999a) 350. See discussion in the Introduction, esp. pp. 5–6.

¹⁵⁷ See n. 4 above.

¹⁵⁸ C. Osborne (1997). See also Cherniss (1951) 227; Long (1985) 246, 248–49; Most (1999a) esp. 343, 353–55; Robbiano (2006) esp. 42–45.

announcing vitally important truths during Parmenides' time.¹⁵⁹ It is true, as Sider points out, that Xenophanes, who wrote long compositions in elegy, 'reserves his more scientific and philosophic writings for hexameters'.¹⁶⁰ These are all extremely short, however; whereas his elegiac fragments 1 and 2 clock in at twenty-four and twenty-two lines, respectively, his longest surviving hexameter composition is four lines (Fr. 34), and it does not seem that this was part of a longer continuous treatise.¹⁶¹ By Parmenides' time, the great boom in hexameter poetry represented not only by the *Iliad* and *Odyssey* but also, *inter alia*, the Cyclic Epics, the *Hymn to Aphrodite* and the *Hymn to Demeter*, and other poems such as the *Catalogue of Women* and the *Shield of Heracles*, seems to have slowed to a trickle; this is often taken to go hand in hand with the development of new modes of poetic expression to treat the topics of epic myth, often while making liberal use of epic diction, such as Stesichorean choral lyric.¹⁶² Those who did continue to use dactylic hexameter for compositions of more than just a few lines often seem to have been associated with special guilds of rhapsodes particularly comfortable dealing with the artificial language of epic.¹⁶³

In short, we should entertain the possibility that the gap between the end of the oral hexameter tradition and Parmenides is a chasm more expansive than is often acknowledged; to speak the 'special speech' of epic was neither obvious, nor, I suggest, was it easily

¹⁵⁹ As Kahn (2003) 156 observes in his discussion of Xenophanes' use of verse, '[i]n the sixth century, elegiac verse was used for the pamphleteering function that was served by the funeral oration in Plato's day'; see also e.g. Sider (2006) and Gagné (2009) esp. 28–30.

¹⁶⁰ Sider (2006) 338–39. For reference, West (2015) 66 imagines the length of Mimnermus' elegiac *Smyrneis* and Simonides' elegies on the battles of Artemesium and Plataea to have been of 'considerable length', possibly running into the hundreds of lines; Stesichorus' *Geryoneis* is estimated to be 1,300 lines at a minimum (Finglass and Kelly (2015) 7).

¹⁶¹ For the debate about whether his histories of the founding of Colophon and Elea are in elegiac or epic metre, see Lulli (2011) 42–46. The key question concerns the best interpretation of *epē* in Diogenes Laertius 9.20. The increasing scholarly interest in elegy has shifted opinion away from the older idea that Xenophanes composed in hexameter to the view the composed in elegiacs; see esp. Bowie (1986) 31–32.

¹⁶² See esp. Burkert (2001), Kelly (2015) in relation to Stesichorus, Bowie (1986) in relation to elegy, and discussion in West (2015).

¹⁶³ For discussions of the shadowy guild of bards, such as the Homeridae, see Burkert (2001) 102–03; Cassio (2002). Such figures as Panyassis and Cheorilus, later to be elevated by Hellenistic scholars to the all-star club of epic poets including Homer and Hesiod, should also be taken into account; see here esp. Lulli (2011).

accomplished in a socially or intellectually persuasive way. That a thinker should have used verse to express his urgently important ideas in the late archaic period should come as a surprise to no one; that he should have done so in dactylic hexameter – and at such length, and at this late moment in the archaic period – appears bold. Just as for Pindar it was apparently quite a radical act to depart from the authority of the ‘well-trodden track’ of Homer when it came to matters of poetic content, so for Parmenides – who, to the best of our knowledge, was not a member of any kind of rhapsodic guild or the like – to *return* to the authority of Homer’s dactylic hexameters in choosing the poetic form in which to compose a poem of more than 160 lines (and perhaps up to around 500 or 600 lines)¹⁶⁴ was also, so it would seem, quite radical.¹⁶⁵

Third, and on the other hand, the foregoing discussion should also make dactylic hexameter seem even more desirable for Parmenides’ purposes in ways that extend beyond what the critics mentioned above have already proposed.¹⁶⁶ The discussion of

¹⁶⁴ The most recent edition of Parmenides’s poem includes 161 lines attributed to Parmenides; LM 3–4. Scholars have long imagined *Doxa* to be longer than *Alētheia*; according to Diels’s influential reconstruction, the seventy-eight surviving lines of *Alētheia* represent nine tenths of the whole section, while ‘according to a less certain appraisal, perhaps 1/10 of the *Doxa*’ is represented by the forty-four verses that survive (Diels (1897) 25–26). This adds up to thirty-two lines of the poem, roughly eighty-five lines for *Alētheia*, and ~400–450 for *Doxa*, or around 510–560 lines in total (or perhaps even substantially less: LM 4 reckon the poem’s total length to be 300–400 words). For a different view, see Kurfess (2016).

¹⁶⁵ While it would be an overstatement to compare this act to Pierre Menard’s twentieth-century edition of *Don Quixote* – the lengthy *Hymn to Hermes*, for example, is often dated to ~480 BCE (see e.g. West (2011b)) – it is not unhelpful to spend at least a bit of time examining it in such terms, especially when considering other arguments advanced to explain Parmenides’ use of verse. This is especially true for what we might dub an ‘anchoring innovation’ school who suggest, first, that the perplexities of radical new material are rendered more easily digestible by anchoring it in the familiar old garb of epic; and, second, that the new points thus stand out more clearly, the better to be brought to the audience’s attention for further examination; see here Pfeiffer (1975) 61; Wright (1997); Wöhrle (1993), esp. 173–74; Most (1999a) 355; Granger (2008) 14; and for anchoring innovation, Sluiter (2017). The effect of using dactylic hexameter to expound one’s physical or metaphysical theories will have been far less radical, of course, for anyone (Empedocles, for example) writing in the shadow of Parmenides.

¹⁶⁶ For strong arguments that dactylic hexameter is precisely what one would expect from a Parmenides who puts his message in the mouth of his goddess, see esp. Kahn (2003) 157; Most (1999a) 355; Mansfeld (1964) 273; Tarán (1977) 654; Tor (2017); also Reinhardt (1916) 301–02.

Ibycus, Simonides, Pindar's *Paeon* 6 and 7b, and the *Homeric Hymn to Apollo* make clear how much the medium dactylic hexameter had to offer a thinker labouring to respond to Xenophanes' challenge. If in Simonides' day, the bard of the *Iliad* could be said to have 'received the whole truth [παῖσαν ἀληθείην]' from the Muses, what could be more useful to Parmenides' purposes than to assimilate himself to that tradition and claim that same possibility for himself? If, for Ibycus, the Muses could 'embark upon' what 'no living mortal man could tell',¹⁶⁷ what could be more valuable for Parmenides than to reinitiate contact with their kind? Conversely, if the surest connection to the divine that even so grand and numinous a figure as Pindar could claim (and at the Delphic *theoxenia* no less!) is *μαχανία*, and if the most this amounts to is to be persuaded by the Muse (if one is wise) and to persuade other wise men in turn; or to have one's blindness eased (but how much?) as one seeks out the deep paths of wisdom, we see in the gulf between these positions and the scenario depicted in *Il.* 2.484–93 just how much Parmenides had to gain from earning access once again to the use of dactylic hexameter. The one genre that managed to maintain direct, immediate contact of a kind with the divine, the Homeric hymn, pointed to a strategy for reanimating the special speech of epic and reactivating the old rhetorics of traditionality, indifference, and universality *en route* to reclaiming a poetics of truth.

2.5 Conclusion

One of Parmenides' most urgent aims was to resurrect (or, depending on how much one wishes to concede to Halliwell's interpretation, properly to install for the first time) a poetics of truth. From the perspective of the late archaic era, at least, *Iliad* 2's Invocation of the Muses was seen to set out an ideal of epistemological absolutism. The deep ambiguities inscribed into the foundations

¹⁶⁷ For this translation of the problematic lines 24–26 of Ibycus' 'Polycrates Ode' and for a discussion of other alternatives, see n. 45 above.

of Hesiod's epistemology (and indeed his entire conception of the cosmos and the place of mortals within it) both expose the tensions that may always have been inherent in the epic tradition of the bards (otherwise, why should a rhetoric of traditionality have been necessary in the first place?), and also articulate the framework that would define subsequent conceptions of epistemology. The other poets of Parmenides' late archaic era, whether they looked back on the ideal of *Iliad* 2 with nostalgia or playfully rejected it, seem both to have entertained this ideal and accepted that matters of truth and falsity were, in their time at least, more complex. A revanchist Parmenides set out to revitalize – or realize for the first time – an ideal that may or may not ever have been unambiguously in circulation. His Muse would speak the absolute truth – and, like Circe to Odysseus, she would do so directly, in her own voice.

In crafting a socially and intellectually compelling response to Xenophanes' challenge, Parmenides was faced with the task of speaking many languages, telling many stories, producing many texts at the same time. Reinstating a poetics of truth, invested with the extraordinary weight of the epic past and its canonical bard (who had received the whole truth from the violet-tressed Muses) was a task that only the most rarefied maker of myths – a poet in the etymological sense – could tackle. In Parmenides' poem and in his goddess, we can discern a new kind of 'double motivation' (double at the least): to dramatize an effective reunion with an all-knowing divinity, and in her own domain, her own proper and carefully guarded site of truth, that a poetics of truth might be (re)instated once and for all; and, to be absolutely certain, through the Doom-ful, Fate-ful, unyielding power of necessity, movement via the path of argument (no turns, no swerves, no other routes permitted) that no voyager on the 'Route to Truth' could fail to achieve anything short of full knowledge of the truth. The most elegant versifier to have plied hexameter fields Parmenides may not have been. But the foregoing analysis reveals a poet whose dexterous command of mythical and religious imagery can match even the most brilliant of his near contemporaries. In fact, the case

presents perhaps the finest adjunct of all to the Muses's diadem¹⁶⁸ – not the clear-voiced, honey-tongued Muse of elegy or lyric, but the Muse who speaks an irrefutable truth in her own voice, directly to her audience.

¹⁶⁸ See Introduction, n. 27.

PART II

ROUTES

THE *HODOS* IN HOMER

We discussed in the Introduction how a Foucauldian theoretical apparatus could help us identify and examine the specific discursive connections linking Parmenides to Homer, extended deductive argumentation and demonstration to narrative poetry. In fact, I shall hone in on a rather a small subset of the grand archaeological system that Foucault details in his *Archaeology of Knowledge*. There, in section II of chapter 5, devoted to ‘The Formation of Concepts’, one finds a discussion of ‘forms of succession’, the different sets of patterns or rules that dictate the arrangement of statements in their sequence.¹ Foucault identifies three ‘forms of succession’, and these will provide the framework for the rest of this chapter and much of what follows in the rest of the book.²

After addressing the Foucauldian apparatus briefly, I shall then spell out my purposes in using these terms in the remainder of the book; my strategy will be to contextualize each of these three ‘forms of succession’ within the existing field of scholarship on Homer and narrative more generally (Section 3.1, ‘The Theoretical Apparatus in Context’). I shall then put these terms to work by examining the text of the *Odyssey* more generally (3.2, ‘How the *Hodos* Organizes Homeric Discourse’) before addressing the portion of that text most crucial for Parmenides, the first half of book 12, in Chapter 4. What will emerge is that the *hodos* has the capacity to organize the shape and structure – the ‘forms of succession’ – of a discourse, in this case Homer’s text, in a distinctive way. I shall ultimately argue that the shape and structure of the discursive organization delineated in this chapter

¹ See Foucault (1972) 62–70 for the formation of concepts, Foucault (1972) 62–63 for the forms of succession.

² See Figure 3.1 below for a diagram illustrating the relationship between the three components discussed in the following sections.

provides a blueprint of Parmenides' groundbreaking extended deductive argumentation, the topic of chapters 5 and 6.

Perhaps the most important level of analysis of the 'forms of succession' is the most macroscopic of the three, the level of the 'rhetorical schema'. Foucault defines this as the rules or patterns according to which 'descriptions, deductions, definition, whose succession characterizes the architecture of the text, are linked together'.³ A core claim developed in chapters 5 and 6 is that one of the main levels of continuity between the first half of Homer's *Odyssey* 12 and Parmenides' 'Route to Truth' is to be found at the level of the rhetorical schema. Tracing this continuity will give us a decisive insight into both Parmenides' strategies for refashioning his 'new way of thinking and knowing' and the underlying 'architecture of the text' that determines the shape and structure of his extended deductive argument.

The second and third levels Foucault articulates are the 'ordering of enunciative series' and the 'levels of dependence', respectively. The categories discussed under the rubric 'ordering of enunciative series' are in fact the same categories that elsewhere traffic under the name 'Discourse Modes', 'Text-Types', or, more traditionally, 'Rhetorical Modes'.⁴ In Foucault's scheme these are three in number: we may refer to them here by their more familiar names, 'narration', 'description', and 'argument/inference'. Foucault does not define the 'levels of dependence', electing instead simply to exemplify them; the examples given include 'hypothesis/verification, assertion/critique, general law/particular application'. Although Foucault stresses that 'types of dependence' between units of statements need not be 'superposable on' the categories that comprise the 'orderings of enunciative series', that is in fact precisely how I wish to make use of these categories in the analysis to come. More specifically, I shall take the 'orderings of enunciative series' as the base units of analysis in my discussion of various *hodoi* elaborated in the course of the

³ Foucault (1972) 64.

⁴ Smith (2003) (followed by Allan (2007), Allan (2009), and Allan (2013), where more bibliography can be found) uses 'Discourse Modes'; Chatman (1990) uses 'Text-Types', as does Bal (2009). On the relationship between the two typologies, see Smith (2003) 38–42; Kroon (2007) 66. See Hamon and Baudoin (1981) for a historical survey of rhetoric's view of description.

3.1 The Theoretical Apparatus in Context

Odyssey, and, with these in hand, shall attempt to see how the rhetorical schema governed by the figure of the *hodos* determines an overarching pattern of organization – a discursive architecture distinctive to the figure of the *hodos* – out of these base units.⁵

If it is dry work to summarize technical aspects of Foucault's system in the abstract, the application of this schema in what follows will make it clearer what precisely is meant by the terms in question, and how they work. I shall undertake this in Section 3.2; the next step, however, is to anchor Foucault's apparatus in current discussions in Homeric scholarship.

3.1 The Theoretical Apparatus in Context

3.1.1 The *oimē*, Themes, and Rhetorical Schemata

At first glance, Foucault's notion of a rhetorical schema might be thought to approach two topics in Homeric studies: the use of metapoetic devices, and so-called catalogic discourse. The latter we shall explore below (see Section 3.1.4); the former we shall examine here, in large part to clarify one way in which I do *not* intend to use Foucault's term when discussing epic poetry.

Scholars have discerned a number of metapoetic images at work at various points in the *Iliad* and the *Odyssey*. According to one view, the poem is a craft production, an object constructed in the manner of Odysseus' raft, for example, or his well-made bed.⁶ According to a more well-developed tradition, the Homeric text has been seen to emerge at the intersection of imagery related to weaving and sewing.⁷ The unavoidable point of comparison in this context, however, is the *oimē*, or 'path of song'.⁸

⁵ See here pertinent remarks at Allan (2009) 173 and Smith (2003) 8–9, which develop Chatman (1990) 10–11, chs. 1–2, and, more generally, pp. 6–37.

⁶ Developed at greatest length by Dougherty (2001); see esp. 27–37, 177–83.

⁷ See e.g. Nagy (1996a), esp. 65–113 and Nagy (1996b), esp. 59–86.

⁸ The word's meaning has also been connected with 'sewing'; for further discussion see e.g. Durante (1976) 176–77; Nagy (1996a) 85–86; Nagy (1996b) 63–64, 63 n. 20; also Ford (1992) 42 n. 78 and Maslov (2012) 201 n. 40. Good discussions of the *oimē* qua 'path of song' can be found in Becker (1937) 68–70; Snell (2011) 219; Thornton (1984) 33–45, 148–49; Thalmann (1984) 124; Ford (1992) 40–48; Rubin (1995) 61–62; Bakker (1997) 60–61; Asper (1997) 23–26; Nünlist (1998) 252; Giannisi (2006) 65–73; Clay (2011a) 115–17; Maslov (2012).

Although there may seem to be many tantalizing similarities between the *oimē* as a metapoetic figure and what we shall examine under the rather cumbersome name of the ‘rhetorical schema of the figure of the *hodos*’, caution must be exercised.⁹ One prominent conceptualization of the *oimē* takes each particular segment of the path to be a ‘theme’ in the Parry–Lord sense;¹⁰ the idea is that these *oimai* are ‘tracks cut into the landscape’ that link together end on end and, taken collectively, define a ‘map’ of Epos.¹¹ Are these *oimai*, perhaps, coextensive with Foucauldean rhetorical schemata?

The answer, at least in this book, is no. The reason the answer is no depends in part, however, on just what it is that one means by *oimē*. The way that the word is used in the *Odyssey* suggests that an *oimē* in fact comprises a relatively large unit. Demodocus’ postprandial performance, described in terms of an *oimē* in one of only three passages where the word appears in Homer, encompasses ‘The Quarrel of Odysseus and Achilles’; later, Odysseus will ask him to ‘move along [the path of song] and sing “The Fashioning of the Wooden Horse”’.¹² These are both apparently rather lengthy productions; if that is the case, their scale is larger than that to which the rhetorical schema of the *hodos* will refer. (For comparison, Circe’s foretelling of Odysseus’ *hodos* in *Odyssey* 12, the central example of the rhetorical schema of the *hodos* that I examine below, occupies slightly more than 100 lines (12.27–141) of the four books of *aioidē* Odysseus makes it through in a single evening with the Phaeacians; one hardly imagines that

⁹ One aspect of overlap that is noteworthy, however, is that knowledge of the *oimē* and the *hodos* (in the *Odyssey*) are both apparently bestowed upon mortals by actors who are either divine (the Muses in the case of the *oimē*; Athena, Circe, and Proteus for the *hodos*) or otherwise have privileged access to knowledge (Tiresias). For the Muses and the *oimē*, see Thalmann (1984) 123–29; Thornton (1984) 33–39; Ford (1992) 42–48; Giannisi (1997) 139–40; and esp. Clay (2011a) 116–17. Passages relating to the *hodos* will be discussed below; see also Section 2.4.2, ‘Whose Muse’, above.

¹⁰ This is, for example, Ford’s view ((1992), esp. 40–43); for the classic articulation of a ‘theme’, see Lord (2000) 68–98 and the survey in Foley (1990) 240–47, 279–84.

¹¹ Thalmann (1984) 123–26; Ford (1992) 40–48, esp. 40–42 and see 40 n. 75 for Parry and Lord.

¹² See *Od.* 8.72–82, esp. 8.74–77, οἴμης τῆς . . . νεῖκος Ὀδυσσεύς καὶ Πηλεΐδew Ἀχιλλεύς, and *Od.* 8.492–95, esp. 492–93, ἄλλ’ ἄγε δὴ μετὰβηθι καὶ ἵππου κόσμον ἄεισον | δουρατέου (after Ford (1992) 43). The grammar in *Od.* 8.72–75 is contested; see e.g. Stanford (1959) ad loc. and Thornton (1984) for opposing views, see also Heubeck, West, and Hainsworth (1988) 351.

3.1 The Theoretical Apparatus in Context

Demodocus discharges his duties with such brevity.) On this understanding, an *oimē* would seem to be something considerably longer than the amount of text governed by a rhetorical schema, at least as we find it in Homer.¹³

Other discussions of the *oimē* emphasize the idea that it is something that a poet can hop on or off at any number of points along the grand path of Epos as a whole. On this view, as a poet performs, ‘no matter how small the scale of the performance’ he or she would simply be on the *oimē*, the ‘path of song’, in virtue of orally performing a poem.¹⁴ There is an important question, not always clearly expressed, about whether this idea should focus on the word-by-word, line-by-line process of bardic composition, or whether individual units on this larger epic path of song correspond to something closer to a Parry–Lord ‘theme’.¹⁵

In the first case, the claims scholars have made about the way that the structure of a text conforms to certain patterns – and is perhaps even dictated by certain rules – are very much of the sort I shall develop below. Here again, however, there is an important difference of scale. This strand of analysis of the ‘path of song’ addresses units of text – phrases and lines – of a smaller scale than I intend to investigate via the term ‘rhetorical schema’; rather, units of text of this size are better discussed under the rubric ‘types of dependence’, addressed in Section 3.1.3 below.

In the second case, it is possible to imagine the relationship between a theme and an *oimē* as corresponding to, or perhaps instantiating, a form of the narratological distinction between story and plot or narrative. This is an attractive hypothesis, and it opens a vista onto an exciting perspective of Homeric poetics. But any such relationship between story and narrative is also different in kind from the relationship I wish to capture under the term ‘rhetorical schema’. Why so? If, on the one hand, *any* theme can be

¹³ In principle, however, there is no necessary limit circumscribing the length of a portion of discourse governed by the rhetorical schema of the *hodos*; had there been more to see between Aeaea and Thrinacia, or had Odysseus narrated his other journeys differently, the schema might have governed a much longer portion of the poem.

¹⁴ Thalmann (1984) 124–25.

¹⁵ For the first view, see the seminal Bakker (1997), followed by Minchin (2001), Minchin (2008), Bonifazi (2008), Bonifazi (2012), and also Clay (2011a) 96–119, which develops it effectively; for the second, see n. 10 above. See also n. 17 below.

expressed along the path of song (and, on this view, all themes necessarily would be) and, on the other, *every* path of song maps onto simply one or another of the ‘themes’ in the mythic repertoire, then the level of connection between the content of the story (the theme) and the manner in which it is narrativized (via movement along the path of song) as plot is necessarily a rather general one.¹⁶ By contrast, as we shall see, the rhetorical schema governed by the *hodos*, at least as I examine it here, dictates a far more precise relationship between story and narrative. While it is undoubtedly valuable to combine the two understandings of *oimē* as ‘theme’ and ‘path of song’,¹⁷ current scholarship on this topic allows for considerable flexibility in the relationship between the level of story and the level of plot – and this gap between the more macro structure of a theme and the micro structure of a visual poetics of the *oimē* is precisely the gap filled in part by the rhetorical schema that will be so important in what follows.¹⁸

¹⁶ Take the first example Lord introduces in his discussion of themes: ‘[t]he first major theme in the “Song of Bagdad” (I, No. 1) is a council, one of the most common and most useful themes in all epic poetry ... The sultan has received a letter from his field commanders who have been besieging Bagdad for twenty years without avail. He summons his councilors together, asks them what to do, receives evil advice from one of them and good advice from another, and the theme is concluded with the writing of an imperial letter to Bosnia and dispatch of the messenger’ (Lord (2000) 68). The events that comprise this theme might be narrativized in any number of ways within the framework of the poet’s visualized movement along the *oimē*; the fact that the poet travels an *oimē* need not dictate, for example, whether the good advice precedes or succeeds the bad, whether the good advice is presented in one sentence and the bad advice in 100, what other details or events might be introduced between the two, and all manner of other things of this nature.

¹⁷ See ch. 2 of Bakker (2013) (esp. charts at pp. 25 and 33) on the possibility of linking Propertian analysis with the ‘topical poetics’ suggested by the *oimē*, on which see also Ford (1992) 40–41. It is unsurprising that the *Apologoi*, where narrative episodes are mapped more or less one-to-one onto different locations (see e.g. Lowe (2000)), is the place where this connection would emerge – a point not without consequences for the material discussed in the remainder of this chapter.

¹⁸ This in some ways mirrors the gap between Havelock’s ‘general structure’ of Parmenides’ argument and Mourelatos’s use of a theory of metaphor to examine what the *hodos* offers Parmenides (see Introduction, pp. 13–14); again, this is the gap I believe Foucault’s framework helps us bridge. As we shall see below, the episode with Circe is distinctive precisely *because* it ‘simultaneously constitutes a topographic route with precise indications of what will happen at each stage *and* a narrative itinerary’ (Clay (2011a) 117, emphasis mine). This is quite different from a poetic conceit or a device of memory according to which ‘the imaginary journey of a poet can be identified with the story’ (Giannisi (1997) 140); see discussion at Clay (2011a) 116 n. 56.

3.1 The Theoretical Apparatus in Context

3.1.2 *Text-Types, Discourse Modes, and Enunciative Modalities*

Classic studies of text-types define these to be ‘underlying (or overriding) structures that can be actualized by different surface forms’.¹⁹ On the traditional view, there is always a single, dominant (underlying or overriding) text-type that characterizes any given text. Because the roots of this approach to textual analysis are to be found in literary criticism, the text-type ‘narration’ has received the most attention and usually serves as the central, positively constructed term against which other text-types are negatively defined.²⁰ Two aspects of narration are usually deemed key characteristics: first, that narration depicts ‘events or sequences of events’ and, second, that the ‘order in which events happen is significant’.²¹ By contrast, description is ‘oriented to the statics of the world – states of affairs, enduring properties, coexistants’;²² it often introduces elements of the story-world – persons, places, things – and/or attributes qualities to these elements.²³

While in the case of narration the text’s underlying progression is primarily temporal, in the case of description the text’s underlying progression is primarily spatial.²⁴ Scholars have often claimed that important implications follow from this. As noted, the narration of events whose temporal order is significant endows their narration with ‘a natural principle of coherence, one that enables the narrator to construct his presentation sequence . . . according to the logic of progression inherent in the line or chain of events itself; from earlier to later’; by contrast, and significantly

¹⁹ It is for this reason that different text-types can ‘routinely operate at each other’s service’ (Chatman (1990) 10–11). This relationship is sometimes claimed to be radically different in oral poetry; see e.g. Bakker (1997) 57.

²⁰ The field is, of course, known as ‘narratology’. For a critique of this narrative-centric perspective, see e.g. Chatman (1990) and Koopman (2018).

²¹ The first phrase comes from Genette (1982) 127, the second is the formulation of Koopman (2018) 20 on the basis of his discussion of Genette, Gerald Prince, and David Herman (see also e.g. Smith (2003) 26). See Koopman (2018) 15–23 for good discussion and further bibliography.

²² Sternberg (1981) 61; see also Bal (2009) 36, 41–46.

²³ See Bal (2009) 46–48; also Chatman (1990) 24–26; summary at Koopman (2018) 59.

²⁴ On the traditional view, in the former case, the story time advances along with narrative or plot time; in the latter, it need not. See e.g. Smith (2003) 14, 26–29; Allan (2009) 173, 179. It is worth noting that I generally rely on Forster’s terminology of ‘story’ and ‘plot’ (or, less frequently, Genette’s ‘story’ [*histoire*] and ‘narrative’ [*récit*] (Genette (1980) 25–29)) to refer to what Bal (2009) 5–6, de Jong, and others call ‘fabula’ and ‘story’.

for the analysis to be undertaken here, ‘the descriptive sequence’ is denied ‘any natural resource of coherence’.²⁵

More recently, the study of discourse modes, a linguistically inspired method of analysis, has emerged in parallel to the study of text-types.²⁶ The key insight animating this enterprise is that several features of the surface text preponderate in – or are understood to be the hallmark of – narrative or descriptive portions of text.²⁷ We may note three features.

First, verb forms. Tense-aspect in particular has long been recognized as ‘the most important distinctive linguistic feature’ associated with each of the text-types or discourse modes.²⁸ Reflecting the fact that narration is usually defined in connection with the notion of the event, the aorist and historical present are often intimately associated with narration; so, too, as we shall see, is the future tense when the narrative takes the form of a ‘prior narration’.²⁹ Person and mood also prove significant: description does not use the second person or the imperative mood, both of which can be found in narration.

Second, the notion that the underlying progression of the text is temporal in narration and inherently unordered in description has a correlate at the surface level of the text. This can be seen from two perspectives: from the perspective of the story and from the perspective of the plot. On the one hand, narrative portions of a text usually progress along with time in the story world; on the other, the passage of time in the story-world is most commonly expressed through, or recorded by, a sequence of narration. By contrast, movement through a descriptive passage does not necessarily suggest the passage of time in the story-world, nor does the passage of time in the story-world necessarily register in passages of description.³⁰

Third, textual progression is often marked by temporal adverbs (or combinations of temporal adverbs and specific particles) in the

²⁵ Sternberg (1981) 60–61. See also de Jong (2011b); de Jong (2011a) 31–33, esp. 32 n. 36; Bal (2009) 46–48; Chatman (1990) 24–26.

²⁶ See Smith (2003) 38–42 for comparison of the traditional rhetorical typology, based on form and function, and the linguistically oriented analysis of discourse, which focuses more on grammatical and other surface features of the text; see also Kroon (2007) 66.

²⁷ See Allan (2007), Allan (2009), Allan (2013), and the studies in n. 26 above.

²⁸ See e.g. Allan (2009) 172 and 172 n. 5; Koopman (2018) 43–46.

²⁹ See Allan (2009) 173–74 nn. 10–14 for further bibliography; for ‘prior narration’, see Genette (1980) 216–20.

³⁰ See Allan (2009) 179–81, 179 n. 23; Smith (2003) 22, 26–29.

3.1 The Theoretical Apparatus in Context

case of high-narrativity portions of text. On the other hand, spatial adverbs (or combinations of spatial adverbs and specific particles) predominate in high-descriptivity sections.³¹

So much for narration and description. What of argument? In fact, typologies of 'argument' are much harder to produce. There are three obstacles. First, the topic is under-researched, and analysts of discourse modes or text-types have simply not devoted much attention to differentiating 'argument' from 'description' or 'narration'.³² Second, in cases where analysts have undertaken this task, their definitions of 'argument' are usually so inextricably bound up in a formal, modern understanding of what constitutes an argument that it is difficult to apply such a category to a pre-Aristotelian text like the Homeric poems.³³ The third stems from Parmenides' own role in developing argument (and, specifically, extended deductive argument) and the fact that he is a key point of transition in the forms that an argument might take. Since this very transition is the central topic under investigation here, as noted in the Introduction, deciding what constitutes an 'argument' without already assuming the accomplishment of the phenomenon whose development we are attempting to observe is a problem.

For the purposes of this project, I shall consider a portion of text to instantiate an 'argument' discourse mode if it is formed of a cluster of statements that are linked inferentially; that is, if it is formed of a cluster of statements some of which explicitly provide a justification or rationale for others.³⁴ At the surface level of the

³¹ Koopman (2018) 43–46, esp. chart on p. 46. Koopman's discussion of narrativity and descriptivity in terms of a gradient is valuable.

³² Chatman (1990) 10–11, 207–12, discusses 'argument' only in passing; nevertheless, his observation that '[a]rgument presupposes difference of opinion' (p. 207 n. 12) is useful. Bal (2009) 31–35 is brief, her definition of 'argument' bewildering. Barthes offers only a footnote: Barthes (1977) 84 n. 1. Several studies of 'discourse modes' in Greek literature, e.g. Allan (2007), Allan (2009), Allan (2013), Koopman (2018), omit 'argument' entirely.

³³ See e.g. the view that: '[i]n passages of the Argument and Information modes, the entities are mainly General Statives and Abstract Entities' (Smith (2003) 31), which takes no account of, for example, practical syllogisms, the dominant kind of 'argument' in Homer; see Gill (1998) 41–60 and Knudsen (2014), esp. 40–79. Even more problematically, Smith's definition of 'argument's' textual features centres on progress by metaphorical motion (Smith (2003) 31) – almost precisely what I claim is being developed for the first time in Parmenides; see Introduction, n. 76 for similar dynamics regarding the concept of the metaphorical.

³⁴ This formulation is indebted to Gill (1998), esp. 41–60; Knudsen (2014), esp. 42–43; Peradotto (1990), esp. 60–93. It is illuminating to recognize the importance of the

text, argument sections will be particularly densely populated by conditional clauses³⁵ or purpose clauses, which tease out the implications of certain actions or justify pieces of instruction, and by specific uses³⁶ of *epei*³⁷ and *gar*³⁸ (to be examined in further detail below).

3.1.3 *A-B-C Patterns, and Types of Dependence*

Some long-standing conversations in Homeric scholarship, particularly classic studies on catalogues and battle scenes, provide important parallels for the notion of a ‘type of dependence’.³⁹ In the Catalogue of Ships, for example, every entry is organized in relation to (a) ‘nation/generals’, (b) ‘places’, (c) ‘number of ships’;⁴⁰ in some instances, further genealogical background for key protagonists is provided.⁴¹ These categories can also be examined under a more general typology where anecdotes supplement the ‘basic information’ (e.g. names and places in the

question, ‘Why?’, seen by Anscombe to have a special connection with ‘reasons for action’, or, as Davidson has it, an explicit ‘rationalization’ of action; for discussion, see e.g. Thompson (2008) 85–89, esp. 85–86. We might loosely say that in Homer, ‘argument’ presents a ‘rationalization’ of action in this sense. Finally, it is worth acknowledging that there are instances where the lines between argument and other text-types are less clear; the surface features of the text discussed in nn. 35–38 thus take on an outsized importance.

³⁵ See esp. Gill (1998) 48–55; also Peradotto (1990) 66–69, 67 n. 7; Knudsen (2014) 48–49. As Barnes (1983) 91 observes in another context: ‘argument characteristically requires complex syntax: *if* is the philosopher’s most important word’.

³⁶ See here Knudsen (2014) 42.

³⁷ For uses of *epei* of interest here, see Muchnová (2011) 124 and Rijksbaron (2002), esp. 86 n. 4. For *epei* in Homer, see Muchnová (2003) and Muchnová (2011) 90–151, esp. 108–111. Incidentally, because the two passages with which we shall be most concerned – *Od.* 12.27–141 and Parmenides’ frs. 1.29–8.49 – are both instances of embedded narration, there is an important blurring of boundaries between the representational, presentational, and interactional levels that Muchnová (2003) uses (or, similarly, Sweetser’s semantic, epistemic, and pragmatic levels, as found in Muchnová (2011)); see also Bonifazi (2012) 192–96.

³⁸ On the Homeric use of *gar*, Bakker (1997) 112–15 is an important corrective to e.g. Denniston 158 and van Groningen (1960) 19. For *gar* in later authors, see e.g. Slings (1997) (Herodotus); Goldhill (2012) 56–80 (Sophocles’ *Antigone*); Bakker (2009) (Plato); Sicking and van Ophuijsen (1993) 22–25 (Lysias).

³⁹ See Sammons (2010) 4–8 for the history of scholarship on the topic. Kirk (1985) 169–70 provides a supplementary discussion; the mammoth Visser (1997) is comprehensive. See also n. 46 below. Finally, see also discussion of the term ‘suprasyntax’ in Bakker (1997) 121–22.

⁴⁰ See the schema at Powell (1978) 255–56; see also Kirk (1985) 170–77.

⁴¹ Edwards (1980) 92–96, esp. 92.

3.1 The Theoretical Apparatus in Context

Catalogue of Ships) with biographical information, while ‘contextual information’ offers ‘what is relevant to the context’ in which the list occurs.⁴²

Somewhat more recently, Egbert Bakker has suggested that the so-called A-B-C pattern detailed above is the product of an oral compositional technique that operates through a process of ‘framing’ and ‘goal-setting’.⁴³ the basic information demarcates the frame of vision and ‘orients’ listeners as to the future direction of the text.⁴⁴ Detail ‘added’ to the ‘frame’ ‘lends depth and significance’ to the goal, which is the event presented.⁴⁵ By means of this repeated pattern of elements, the epic narrator opens up narrative space, provides direction, and intensifies the experience of listeners.⁴⁶

I shall argue in Section 3.2 below and in Chapter 4 that the rhetorical schema governed by the figure of the *hodos* makes available a framework of relationships between discursive units (i.e. its own distinctive ‘type of dependence’) that operates in a manner closely paralleling the A-B-C pattern and Bakker’s elaborations on it.⁴⁷ This framework need not be exploited but is available to be activated any time the figure of the *hodos* is mobilized, as Circe’s two long speeches in *Odyssey* 10 and 12 make clear.

3.1.4 Catalogues

Discussion of the A-B-C pattern brings us to one final topic of Homeric scholarship that needs to be addressed: the notion of

⁴² Beye (1964) 346. See also Fenik (1968) 16–17; Visser (1987) 44–57; Bakker (1997) 116–19. This relationship is taken up by Sammons (2010).

⁴³ Bakker (1997) 115–22. See also Minchin (2001) 84–87.

⁴⁴ See Bakker (1997) 86–122, esp. 119–22; quotes from pp. 89, 88, and 87, respectively.

⁴⁵ Bakker (1997) 119.

⁴⁶ Bakker (1997) 119, 122. See also the comments at Sammons (2010) 12–14. Here we verge upon contact with the large body of scholarship on ‘type-scenes’ (see e.g. Fenik (1968), Edwards (1975), and esp. Edwards (1992) 290–98, Foley (1999), and Foley (2010)). As traditionally understood (e.g. Edwards (1992) 285), type-scenes seem to operate at the level of dependence insofar as they consist of a lexicon of possible elements recombined within one narrative ‘episode’ or ‘event’ (e.g. an arming scene, or the slaying of a warrior); crucially, it is not clear that there is clearly defined mechanism for stringing these together in a sequence (not to mention a systematic, or ordered sequence) in the way that a catalogue such as a genealogy – or, as we shall see, the itinerary of a *hodos* – allows for.

⁴⁷ Unlike the Catalogue of Ships or type-scenes, however, no claim to exceptional antiquity need be made regarding the two *hodoi* detailed by Circe; rather, the narrative mechanics and demands of storytelling are such that this pattern is the outcome.

catalogic discourse. A great deal has been said about this topic, its relationship to oral composition, the development of epic narrative forms, and its cognitive functions and their place in a society that is either preliterate or largely so.⁴⁸ Scholars have discussed three principles of catalogic discourse that are pertinent in this setting: that there is some kind of underlying classificatory rubric according to which catalogued items merit inclusion in the catalogue;⁴⁹ that these items form the entries – often specifically delimited by ‘entry headings’ – that make up the catalogue;⁵⁰ and that these *entries are enumerated sequentially*.⁵¹

It is this final point that will prove the most crucial for the remainder of this chapter, and indeed much of the remainder of this book. How are the entries to be ordered? There may seem to be two extremes. On the one hand is the list: ‘a list presents items that are more than one in number ... and have something to do with each other; but quite unlike narrative, the order of its items may be reversible or subject to free transpositions ... the actual order of entries need not follow

⁴⁸ For connections between the sequentiality of catalogues as a discursive form and the sequentiality of language and Homeric oral poetry, see Thalmann (1984); Thornton (1984); Ford (1992); Bakker (1997) Minchin (2001); Minchin (2008); Giannisi (2006). On the form and function of the epic catalogue in archaic Greece, see Vernant (2006e) [1959]; Krischer (1971); Edwards (1980); West (1985) 1–31, esp. 1–11, 27–31; Pucci, (1996) 21–24; Couloubaritsis (2006a); Couloubaritsis (2006b); and Calame (2006). For studies of catalogues touching on communal memory, information storage, and the transition from oral to literate societies, Goody (1977) 74–111 remains a landmark, although see Calame (2006); Couloubaritsis (2006b); Sammons (2010) 6–9. Vernant (2006e) 18–19, Minchin (2001), and Calame (2006) look at the social function of catalogues. For the link between the catalogue and memory, see esp. Minchin (2001), Minchin (2008), Giannisi (2006), and Clay (2011a) 97–119, and, with an eye on the social position of this function, see Vernant (2006e) 118–19 and Calame (2006). For a discussion of the larger state of play and comprehensive bibliography, see Sammons (2010) 1–23.

⁴⁹ A well-known point, thanks partly to the famous preface to Foucault (1970). For recent, Greek-oriented scholarship on this point, see Sammons (2010) 9; Calame (2006) 24–26; Couloubaritsis (2006a) 256.

⁵⁰ See Sammons (2010) 9; its importance comes into sharper focus when one attempts to delimit the catalogic from the non-catalogic.

⁵¹ A consequence of the pragmatics of the ‘putting-into-discourse’, with its linear, temporal flow; see esp. Calame (2006), but also Bakker (1997) and Couloubaritsis (2006a), building on Krischer (1971) 158 and Finkelberg (1987).

3.2 How the *hodos* Organizes Homeric Discourse

any scheme or have any obvious significance.’⁵² On the other hand is what we might call a series, where the order of the items catalogued is *not* reversible or subject to free transpositions but is strictly determined according to some rule or principle. An example of a Homeric list would be the catalogue of Nereids at *Il.* 18.38–49; is there any sense that it matters whether or not Glauke comes first, Amatheia last, and Doto and Proto in the middle? By contrast, an archetypal epic series can be found at lines 133–53 of Hesiod’s *Theogony* (or even the parthenogenic portion at lines 126–32). There is simply no question of Gaia coming *after*, say, Cronus or the Cyclopes (or even the mountains or Pontus): because she begets them, she must plainly precede them.

3.2 How the *hodos* Organizes Homeric Discourse: Forms of Succession

Ulysses’ journey, like that of Oedipus, is an itinerary. And it is a discourse, the prefix of which I can now understand. It is not at all the discourse (*discours*) of an itinerary (*parcours*), but, radically, the itinerary (*parcours*) of a discourse (*discours*), the course, cursus, route, path that passes through the original disjunction.⁵³

In the *Odyssey*, the successions in the narration are regulated by the scheme of the path, thus preserving the primacy of catalogic discourse.⁵⁴

⁵² Sammons (2010): 15; the fortuitous use of the word ‘scheme’ in this definition points towards the relationship between the notion of a ‘rhetorical schema’ and a ‘catalogue’. My use of the word ‘list’ differs from the use to which it is put by Minchin (2001) 74–76, which parallels the distinction in Beye (1964) 345 between ‘bare’ lists (e.g. *Il.* 18.38–49) and ‘expanded’ lists (e.g. the Catalogue of Ships).

⁵³ Serres (1982) 48–49.

⁵⁴ Couloubaritsis (2006a) 255: ‘Dans l’*Odysée*, les successions dans la narration sont régulées par le schème du chemin, préservant ainsi la primauté du discours catalogique.’ By elevating this observation to the status of an epigraph, I hope to flag up the inspiration I have drawn from Couloubaritsis (2006a) and Couloubaritsis (2006b). Though what are now chapters 3, 4, 5, and 6 were already well underway when I first encountered them, they nevertheless proved valuable, not least in providing a clear way to link Foucault’s ‘rhetorical schemata’ more precisely with aspects of classical scholarship, especially discussions of catalogic discourse. Given the many evocative remarks concerning ‘le schème du chemin’ in the *Odyssey*, I found my encounter with Couloubaritsis (1990) puzzling, particularly the extent to which it did not seem to pursue potential implications for the relationship between the *Odyssey* and Parmenides’ ‘Route to Truth’.

It is time to put these distinctions to work. My fundamental claim comprises the following components. The *hodos*, understood as a kind of catalogic discourse, structures the discursive architecture of portions of a text according to its own distinctive rhetorical schema; it yields a series, that is, by providing a set of rules or principles according to which items that form entries enumerated in the catalogue can be linked (articulating these rules or principles will be one of the main objectives of this chapter). This rhetorical schema in turn dictates its own distinctive manner of relating one to another the internal components that make up individual entries; this pattern will be examined in terms of a specific ‘type of dependence’. Finally, the base unit I shall consider for examination is the unit of the text that is defined by text-type or discourse mode, be it narration, description, or argument (see Figure 3.1).

In chapters 5 and 6, I shall show how Parmenides reappropriates this framework for his own ends. More specifically, by retaining the rhetorical schema of the figure of the *hodos* but substituting claims about the nature of what-is in place of toponyms and place descriptions as the items that make up entries in the catalogic discourse of the *hodos*, he produced the first recorded sequence of extended deductive argumentation. Parmenides’ new creation

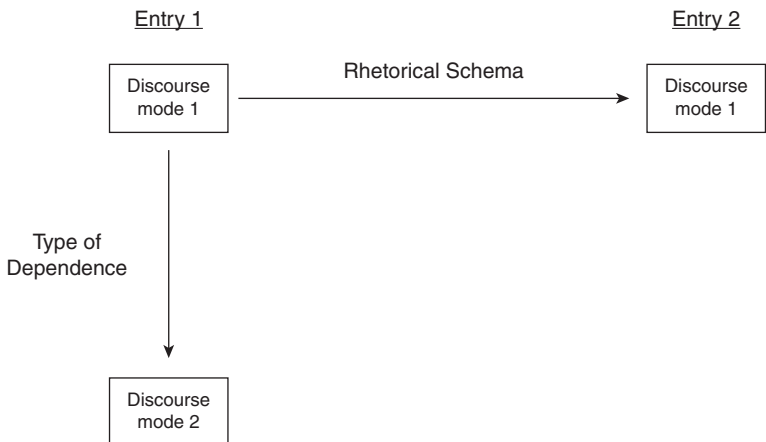


Figure 3.1 Summary of the framework: The *hodos* and forms of succession

3.2 How the *hodos* Organizes Homeric Discourse

will thus have the rigorous and clearly defined rules for sequential ordering of narration, as opposed to the ‘inherent unorderedliness’ of description; it will also be made up of statements that address the statics of the world and its enduring properties, as opposed to actions and events. What we shall find, that is to say, is narrativity without narration and description without descriptivity – or, as we would call it, an extended deductive argument.

3.2.1 *Catalogues: Constituting the Field of Statements*

Understanding the discursive architecture governed by the figure of the *hodos* as a kind of catalogic discourse requires us to address three features of catalogues. First, catalogic discourse both demarcates the boundaries of a kind of closed set and structures the field of statements it encompasses in such a way as to facilitate the process of classification.⁵⁵ By grouping together a bundle of discrete entities – be they places, individuals, objects – within a single, unifying framework, catalogic discourse organizes the terrain of the field of statements in such a way as to suggest (or, from another perspective, presuppose) a kind of underlying conceptual unity that encompasses the items enumerated.⁵⁶ Second, the catalogic form can articulate the individual items it enumerates as *discrete items* by framing each entity as an ‘entry’ (with, furthermore, a particular quality that grants it membership in the catalogic set).⁵⁷ Third, by unifying in a single set the discrete entities it enumerates, the catalogic mode of discourse in general makes it possible to indicate the entire set and its component entities in a single shorthand.

An example may help illuminate these points. Unlike the later routes that traverse the fabulous spaces of the *Apologoi*, the journey Athena maps out in *Odyssey* 1 remains squarely within the bounds of the ordinary Greek world and is therefore perhaps

⁵⁵ See nn. 49–50 above.

⁵⁶ On the other hand, at the same time as it groups together some items, it excludes others; see n. 59 below.

⁵⁷ Sammons (2010) 23; he continues: ‘by *entry* I mean the component or field which is marked off by anaphora or connective and includes the specification of an item; by *item* I mean that person, thing, place, etc., which is specified in the entry and whose specification is sufficient to render the entry intelligible’.

the simplest, least elaborate journey spelled out in the *Odyssey*.⁵⁸ We discussed above (Section 1.2) the moment Athena sets the plot of books 1–4 in motion by proposing to Telemachus that he (*Od.* 1.284–91):

πρῶτα μὲν ἐς Πύλον ἐλθεῖ καὶ εἶρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων . . .
εἰ δέ κε τεθνηῶτος ἀκούσῃς μῆδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεῦται.

First go to Pylos and question godly Nestor,
And from there go to Sparta to see fair-haired Menelaus,
For he came home last of all the bronze-armoured Achaeans . . .
But if you should hear that he has perished and no longer lives,
Then indeed, having returned home to your beloved native land,
Heap up a burial mound for him.

The sequential enumeration of the items – Pylos, Sparta, native land (Ithaca) – is evident. The lexical items that demarcate the entries and articulate the specific items, the pair ἐς and -δε (discussed above in Section 1.2), are equally clear. The underlying conceptual unity established across these items is a more complex question.⁵⁹

Third, the itinerary, with its clear point of origin (where we are now: in this case, Ithaca) and its precisely identified final destination (νοστήσας . . . ἐς πατρίδα γαῖαν), determines the boundary markers of a closed set, one that encompasses Ithaca, Pylos, Sparta (and Ithaca again). As a result of being fused into a single unit, the

⁵⁸ See schemes of other journeys presented in e.g. Hartog (1996) and Montiglio (2005).

⁵⁹ Tangentially, it is an interesting exercise to consider why, of all the possible cities in Greece (or elsewhere), Pylos and Sparta are singled out for inclusion in the set of places Telemachus should visit to seek news of his father. Though the plot of the *Odyssey* makes the link this itinerary constructs between Pylos and Sparta, Nestor and Menelaus, seem obvious, even inevitable, any number of other possible Greek sites pile up the paradigmatic axis: why not, say, Argos and Sparta? Like Nestor, Diomedes, too, was said to have undertaken a quick and painless *nostos*. Or why not Pylos and Epirus? How might the juxtaposition between Telemachus and Neoptolemus, instead of Peisistratus, have changed the story? Or why not Delphi and Dodona instead of Pylos and Sparta – how different the implications there for the relationship between man and god, the nature of *interpolis* aristocratic relations. Or why not further afield, to more marginal zones like Crete. So Athena's catalogue reveals that catalogues (always?) conceal what they leave out.

3.2 How the *hodos* Organizes Homeric Discourse

entire ordered sequence of places can be intensively summarized by the single word *hodos* (instead of requiring that each destination be listed extensively). Here the scene in book 1 proves particularly illustrative: two hundred lines and an afternoon's worth of arguments with the suitors after Athena set the Telemachy into motion, we find Telemachus in his private chambers (*Od.* 1.443–44):

ἐνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδ' ἅωτ' ὥς,
βούλευε φρεσὶν ἦσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

There, wrapped in a soft fleece, throughout the night
He pondered in his mind the *hodos* that Athena had indicated.

As a kind of catalogue, the *hodos*-itinerary marks out the boundaries of a category or the limits of a set. In the course of doing so it creates a distinct unit, the constituent elements of which can be summarized or indexed as a unit or as a bundle of different elements.

3.2.2a *Rhetorical Schemata: The hodos Orders Places*

The kind of discursive architecture organized by the figure of the *hodos*, then, is fundamentally catalogic in nature insofar as it enumerates items sequentially within a larger set susceptible to conceptual unification; in addition, it articulates the members in its set as discrete items through the catalogue's system of 'entries'. But what kinds of items fill entries in a catalogue, and what principles govern the order of the sequence in which they are enumerated? These are the two parameters that define the different species in the family of catalogues.

Some catalogues take as items the warriors of an army, and the principle according to which entries are sequenced is that of spatial contiguity.⁶⁰ Others take the trees in an old man's garden sequenced according to a similar principle.⁶¹ Yet others take living creatures as their items and order entries according to a principle

⁶⁰ For this view of the *Iliad*'s Catalogue of Ships see e.g. Visser (1987), Visser (1997), Minchin (2001) (though see Danek (2004)). See now Sammons (2010), esp. 5–7; Clay (2011a) 117–18, esp. 117 n. 59; Graziosi (2013) 30–31 for discussion and bibliography.

⁶¹ See esp. Pucci (1996) and Henderson (1997) on the trees in the garden Laertes tends in *Odyssey* 24.

of genesis or begetting: this is, of course, the genealogy. The genealogy is sometimes coupled with the *hodos*-itinerary as a complementary kind of catalogue, the former operating ‘temporally’, the latter ‘spatially’.⁶² One can understand why (*Od.* 1.284–85, 291):

πρώτα μὲν ἐς Πύλον ἔλθε καὶ εἶρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον . . .
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν.

The items enumerated in this catalogue are toponyms (and therefore refer to places), and their position as an entry is demarcated by the spatially oriented lexical items (ἐς, -δε) that highlight them as such.⁶³

3.2.2b *Rhetorical Schemata: The hodos Orders Places*

Further consideration of the sequence according to which items in this mini-catalogue are enumerated, however, clearly reveals this simple binary between a ‘spatial’ and a ‘temporal’ conception of catalogic discourse to be incomplete. It is vital to appreciate here that the temporal dimension also plays an important role in configuring the rhetorical schema of the *hodos*; the figure of the *hodos* orders spatial relationships according to movement through space *in time*, with its linear, sequential flow. So, in the same example (*Od.* 1.284–85, 291):

πρώτα μὲν ἐς Πύλον ἔλθε καὶ εἶρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον . . .
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν.

This is where the distinction between a list and an ordered series becomes relevant: if the Catalogue of Ships orders men according to a principle of geographical (spatial) contiguity, we might imagine a Catalogue of Places that simply takes the toponyms, rather than the names of the warriors who dwell there, as the items in its entries.⁶⁴ Like the *hodos* spelled out by Athena, it, too, would

⁶² As in e.g. Gehrke (1998) and Clay (2011a) 96–109.

⁶³ See Section 1.2 above.

⁶⁴ This is in fact nearer the form Edwards thinks this catalogue originally took; see e.g. Edwards (1980).

3.2 How the *hodos* Organizes Homeric Discourse

be formed of items united by their underlying spatial nature. What we find above, of course, is something radically different: as the sequence of particles and adverbs $\pi\rho\omega\tau\alpha \mu\acute{\epsilon}\nu \dots \kappa\epsilon\iota\theta\epsilon\nu \delta\acute{\epsilon} \dots \delta\eta \xi\pi\epsilon\iota\tau\alpha$ makes explicit, the order in which these place items occur is not reversible or, as Sammons puts it, ‘subject to free transpositions’; rather, their sequence seems determined by an underlying principle or pattern. The hypothetical Catalogue of Places would, as a catalogue at least (and a repository of information), be the same whether it began with the *poleis* of Thessaly or Boeotia, whether the islands of the eastern Aegean led to those of western Greece or the other way around;⁶⁵ the Catalogue of Ships (or hypothetical Catalogue of Places) shares important features, that is, with the *list*.⁶⁶ By contrast, Telemachus’ itinerary would by no means be the same were he to begin with Sparta and return to Ithaca by way of Pylos – for a variety of reasons, logistical and narrative. The order of the sequence matters: the rhetorical schema of the *hodos* structures the items that form entries in a *series*. More specifically, it orders a series of spatial items (places) according to a temporal progression.⁶⁷

3.2.2c *Rhetorical Schemata: Narrativity of the hodos-Itinerary*

But what dictates the order of this progression? What principle or set of rules determines the order of the sequence by which may be enumerated the items that make up the *hodos* announced by Athena? We may note that closely tied up with the temporal dimension that is constitutive of the *hodos*-itinerary is the implicit

⁶⁵ Although the function of the catalogue in the larger poem in which it might be embedded may differ; see Sammons (2010) 137 and n. 10. For a possible critique of the claim made here, see Osborne (2005a).

⁶⁶ See n. 48 above for the ‘archival’ function of the catalogue, and n. 51 for the question of putting a list with no inherent order into the linear form of language. It might also be possible to understand the relationship between a list and a series as a scalar, spanning a spectrum of possibilities; this would allow us to say that the catalogue of Nereids in *Il.* 18.38–49 is perhaps more list-like than the Catalogue of Ships.

⁶⁷ It is tempting to consider this phenomenon, with its spatio-temporal configuration, in terms of Bakhtin’s notion of the ‘chronotope’. This is especially true in light of his comments, made rather in passing, regarding ‘the chronotope of the road’: ‘the factor of the journey itself, the itinerary ... imparts to the temporal sequence a real and essential organizing center ... human movement through space is precisely what provides the basic *indices* for measuring space and time in the Greek romance, which is to say, for its chronotope’ (Bakhtin (1981) 104–05).

need to move – in time – from one place-item to another. This element of action is another of the main aspects distinguishing the *hodos* from the hypothetical Catalogue of Places. Another look at the same passage reveals this activity-based dimension:

πρῶτα μὲν ἐς Πύλον ἔλθε . . .
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον . . .
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν.

Above, we defined narration as ‘the representation of an event or sequence of events’, a sequence where, furthermore, ‘the order in which events happens is significant’.⁶⁸ Even stripped to its essentials, it is clear that the skeleton ‘[f]irst to Pylos, then to Sparta, finally home’ implicitly contains the ‘events’ ‘[f]irst [go] to Pylos, then [go] to Sparta, finally [go] home’. The progression of the text tracks this significance and marks it out explicitly with the string of temporal adverbs πρῶτα, κείθεν, ἔπειτα. Events are likewise presented in the aorist and/or imperative, features closely associated with the discourse mode of narration. It is thus the narrativity of this portion of text (as a result of which the ordering of events is significant) that imparts a necessary order to the sequential enumeration of places that make up entries in Athena’s *hodos*-catalogue.

3.2.3 *Rhetorical Schemata and Types of Dependence: A Temporally Ordered Sequence of Places as a Framework for Description*

That is not all, however. The story is more complex. So, too, is the first *hodos* that Circe delineates for Odysseus, the one we find in *Odyssey* 10. It may take no special knowledge to sign out the path from Ithaca to the mansions of Nestor and Menelaus on the familiar terrain of the Peloponnese; what emerges there is the significance of the sequence in which these visits are ordered. The same is not true of the route from Aeaea to the Underworld – for, as Odysseus laments, ‘no man has ever yet travelled to Hades in a black ship’

⁶⁸ See n. 21 above.

3.2 How the *hodos* Organizes Homeric Discourse

(*Od.* 10.502). Circe gives the following set of directions in response (*Od.* 10.505–16):

μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,
ἰστὸν δὲ στήσας, ἀνά θ' ἰστία λευκὰ πετάσσας
ἦσθαι· τὴν δέ κέ τοι πνοιή Βορέας φέρησιν.
ἀλλ' ὀπότε ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,
ἐνθ' ἄκτῇ τε λάχεια καὶ ἄλσεα Περσεφονείης,
μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι,
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ,
αὐτὸς δ' εἰς Αἴδεω ἰέναι δόμον εὐρώεντα.
ἐνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν
Κώκυτός θ', ὅς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
πέτρῃ τε ξύνεσῖς τε δῦα ποταμῶν ἐριδούπων·
ἐνθα δ' ἔπειθ', ἦρως, χριμθεὶς πέλας, ὥς σε κελεύω...

Let no need for a guide on your ship trouble you,
But set up your mast pole, spread the white sails upon it,
And sit still; the breezes of the north wind will carry the ship for you.
But when you have crossed with your ship through the Ocean,
Where there is a fertile shore, and the groves of Persephone,
And tall black poplars, and fruit-perishing willows,
There beach your ship on by the deep-eddying Ocean,
And yourself go forward into the mouldering home of Hades.
There flow into Acheron Pyriphlegethon
And Cocytus, which is an off-break from the water of the Styx,
There is a rock there, and the junction of two thunderous rivers.
But there, hero, go close in and do as I tell you...

In this passage, we see on display the hallmarks of the discursive structure governed by the *hodos*: a bounded range of places ordered sequentially (the end of Ocean and the fertile shore; the hinterlands of Hades; the confluence of Pyriphlegethon and Cocytus into Acheron and rock) in a unified set. This sequence is dictated by a narrative framework, one in which movement through space in time imparts a specific order to the sequences: (*first*, depart from here), *then*, when (ὀπότε) you have crossed the ocean you will find a thickly wooded shore, *then* from there go to the rock/confluence of Pyriphlegethon and Cocytus; *then* . . . etc.⁶⁹

We may, however, note two important points, one concerning the level of rhetorical schemata, the other the level of types of

⁶⁹ For the role played by the two *men* . . . *de* . . . pairs, see esp. Bakker (1997) 100–05.

dependence. At the level of rhetorical schemata, we have seen that it is movement through space *in time* that imparts the specific shape to the order of the items sequenced by the *hodos* as catalogic discourse. But this example urges us to take proper account of the fact that this is movement *through space* in time, and to pinpoint the ways this spatial dimension exerts its own influence on the possibilities for ordering the items that make up the catalogue of a *hodos*-itinerary. In the *hodos* to the Underworld, the scarcity of any temporal indicators imposing a temporal sequence on the catalogue at the level of the text brings out the underlying order inherent in the enumerated items themselves. Not only are both the spatial and the temporal dimensions of the pattern by which the *hodos* orders its sequence distinct and irreducible one to the other, but this spatial dimension is *topological*: that is, we understand space here from the perspective of the *spatially contiguous*, rather than absolute Cartesian space.⁷⁰

Let us consolidate observations made so far at the level of rhetorical schemata. Crucially, the rhetorical schema of the *hodos* has a fundamental narrativity insofar as what it depicts are events or actions, and, characteristically, the sequence of these actions or events is significant. The order in which these events or actions are sequenced in turn depends on two parameters. The underlying geography of the space traversed – specifically, the contiguity of the places where events or actions occur – determines the matrix of possible combinations this sequence can take. Movement through this space in time in turn determines one sequence or imposes a clear shape and form on the set of possibilities determined by the underlying geography of the space traversed. That is, the *hodos* dictates a series insofar as, by adding a dimension of *ordered temporal sequentiality*, it generates what we might strategically call *spatio-temporal con-sequence* out of *spatial contiguity*.

At the surface level of discourse these features are reflected in a number of characteristic ways in the Homeric examples so far examined. First, the verbs linking the units ordered by the rhetorical schema of the *hodos* are in some combination of the aorist tense-aspect (as one would expect with events and actions), the

⁷⁰ Some scholars have employed the term ‘hodological’ to describe this non-Cartesian perspective of space; see esp. Janni (1984), also Minchin (2001) and Purves (2010), esp. 45–47. Clay (2011a) 97–116, esp. 97, is again excellent.

3.2 How the *hodos* Organizes Homeric Discourse

imperative mood, and the second person. Second, the combinations of adverbs and particles indicate the progression of the text according to a sequential pattern (and, especially in the *hodos* described in *Odyssey* 1, a largely temporally determined sequence). But this is because, third, the progression of the text tracks the sequence of the underlying story, which is itself ordered according to a temporal progression through spatially contiguous locations.

The second major point, pertaining to the level of the ‘types of dependence’, is as follows. There is a subtle but significant shift between the items enumerated by Athena to Telemachus and those enumerated by Circe to Odysseus. In the first case, we found a series of place names – ‘Pylos’, ‘Sparta’ – marked out as entries by the lexical tags ἐς or -δε. In the *hodos* to Hades a similar tag, ἐνθα, designates ‘entries’ in the catalogue, too. This is quite important, given that toponyms seem hard to come by in the Underworld. In this wilderness bereft of proper names, some other means of designating a place must be found: a rock, a confluence of rivers, a grove.

Somewhere between the thickly wooded shore and Persephone’s grove (*and* the tall poplars, *and* the fruit-perishing willows), between the rock and Pyriphlegethon and Cocytus, we find ourselves edging away from narrative discourse towards descriptive discourse. This is not only because of the highly conspicuous substitution of the sequence of temporal adverbs πρῶτα, κεῖθεν, ἔπειτα by the tripartite anaphora of the primarily spatial adverb ἐνθα at lines 509, 513, 515;⁷¹ the passage is equally rich with verbs in the omnitemporal present (ῥέουσιν, 513; ἔστιν, 514; along with unexpressed existential predicates at 509–10 and 515).

The second entry in Circe’s *hodos*-catalogue thus blossoms into a discursive mode fully marked by ‘high descriptivity’ characteristics. We find a series of pieces of information about what the story-world is like, a set of attributions that constitute subtheme-like items in relation to themes (theme ‘Cocytus’, subtheme ‘which is an off-break from the water of the Styx’), a listing of

⁷¹ One thinks of the much-debated description of Tartarus in Hesiod’s *Theogony* (lines 726–819), for which see e.g. West (1966) 356–59, or, for a contrarian view, Miller (2001). Most scholars see this as classic description, one that brings the narrative progression entirely to a halt; see the stimulating Purves (2004) for further discussion.

states of affairs that is the stock in trade of description and all the grammatical features that attend this function discussed above.

To recapitulate: even without any express signalling of the temporal dimension ordering the items sequenced by a *hodos*, the discursive mode governed by this *hodos* is still marked by a kind of narrativity thanks to the inherent significance of the temporal sequence of the events it encompasses. Second, it is not *only* this temporal dimension that defines the order in which the *hodos* sequences its items: the inherent geography and topology of the spatial items it enumerates plays a fundamental role in dictating the set of possible combinations that form the series of the ordered sequence of the *hodos*. Third, at the level of ‘types of dependence’, the ‘entry’ component of the catalogic framework creates a regular (in the sense of both ‘orderly’ and ‘repeated’) opportunity for interludes of descriptive discourse that present states of affairs, introduce objects and places and attribute qualities to them, and are marked by the linguistic features characteristic of description (spatial adverbs and verbs in the omnitemporal present, perfect, etc.).

3.2.4 *Types of Dependence: Narrative Episodes Tied to Places*

One final point must be addressed before moving to the more consequential of Circe’s two *hodoi*. Continuing with the passage above, we find (*Od.* 10.513–20):

ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν
 Κώκυτός θ', ὅς δ' ἡ Στυγὸς ὕδατός ἐστιν ἀπορρώς,
 πέτρῃ τε ξύνεσις τε δὺν ποταμῶν ἐριδούπων·
ἔνθα δ' ἔπειθ', ἦρως, χρὺμφθεις πέλας, ὥς σε κελεύω,
 βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν νεκύεσσιν,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνω,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν.

There flow into Acheron Pyriphlegethon
 And Cocytus, which is an off-break from the water of the Styx.
 There is a rock there, and the junction of two thunderous rivers.
 But there, hero, go close in and do as I tell you:
Dig a pit, about a cubit in each direction,

3.3 Conclusions

And pour around it drink offerings for the dead:
First, honey mixed with milk, and then sweet wine,
And in the third place, water, and over this sprinkle white barley.

While it is interesting to note how the ‘tag’ ξνθα is used at line 515 to make the pivot from description-oriented discourse to narratively oriented discourse, the temporal adverb (μετέπειτα) and ordinal language (πρῶτα, τὸ τρίτον) clearly indicate the inherent significance of the ordering of events that is the hallmark of high-narrativity discourse. As we shall discuss at much greater length in the next chapter, the imperative mood here expresses the sequence of actions that constitute the narrative; this highly narrative level nested within a highly descriptive one, which is itself nested in the narratively sequenced catalogue of the *hodos*, often takes this verbal form in the *Odyssey*.⁷² Furthermore, as the use of the imperative mood (in dashed underline), the use of the vocative, and the second person markers suggests, this level of discourse is used to convey instructions specifically pegged to the places that make up the catalogue entry and are described in the ensuing description section: we may therefore be more specific and call this level of dependence: ‘instruction’ (see Figure 3.2).

3.3 Conclusions

The apparatus developed in the first section of this chapter (3.1) provided us with a toolkit to analyse key portions of the *Odyssey* where the figure of the *hodos* plays a key role in dictating the discursive architecture of a portion of the poem. As a form of catalogic discourse, the rhetorical schema of the *hodos* orders the entries that form it according to a distinctive sequence. The parameters governing the order of this sequence include both

⁷² Cf. here Menelaus’ interview with Eidothea and Proteus in *Odyssey* 4, and Athena’s instructions to Telemachus in *Odyssey* 1 cited above. More generally, the enumeration of a *hodos* in the fashion analysed in this chapter is nearly always a proleptic narration, often delivered by a female goddess (see e.g. Nagler (1996)) – and always delivered by a figure with privileged access to knowledge, for which, see Ch. 5 below – to a mortal figure. This form – a monologue delivered by one party of a two-person conversation – yields a dramatic situation requiring that the narrated instructions be delivered in second person imperatives: the same set-up we find in Parmenides’ poem, with the same grammatical consequences (and much more important ones for the history of thought; see both chapters 5 and 6 below).

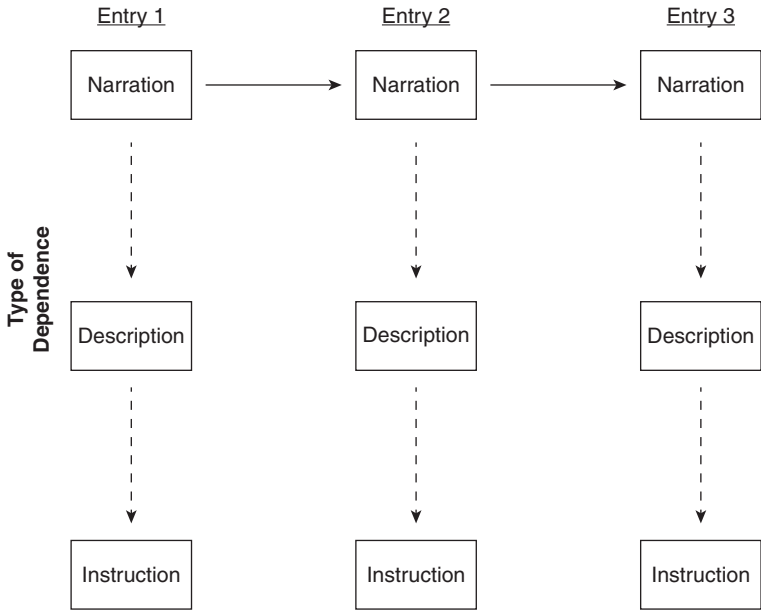


Figure 3.2 The figure of the *hodos* in *Odyssey* 10

a spatial and a temporal dimension. Because the items that form entries in a *hodos*-catalogue are places (Section 3.2.2a), the spatial configuration of the places to be catalogued dictates the possible sequence in which they can be arranged on the basis of their geographical contiguity (Section 3.2.2b); on the other hand, in the *hodoi* we have seen enumerated in *Odyssey* 1 and *Odyssey* 10, the fundamentally narrative dimension of the human movement from place to place imparts a clear temporal order to the sequence of places catalogued; it configures what we have termed spatio-temporal con-sequence from spatial contiguity (Section 3.2.2c). This narrativity also gave the catalogue produced by the rhetorical schema of the *hodos* the quality of a series: the order of the places matters.

The example of the *hodos* through the Underworld enumerated by Circe in *Odyssey* 10 also reveals key features of a possible type of dependence governed by the rhetorical schema of the *hodos*. As

3.3 Conclusions

we have seen, much as in the A-B-C pattern scholars have discerned in the Catalogue of Ships, the narrative frame of the catalogue provides an opportunity for portions of description to depend from each entry (3.2.3), and for portions of narrativity (in this case, instructions) to further depend from these descriptions (3.2.4).

With this basic structure of the rhetorical schema of the *hodos* and the types of dependence it can dictate in mind, it is now time to examine the second *hodos* that Circe spells out for Odysseus: the itinerary in *Odyssey* 12 that runs from her island of Aeaea and goes to Thrinacia, where the Sun pastures his cattle.

4.1 *Odyssey* 12: Rhetorical Schema of the *hodos*

4.1.1 *Rhetorical Schema of the hodos*

What does the analysis set out in the previous chapter mean for Circe's second *hodos*, the one she details in *Odyssey* 12? The overarching task of this chapter will be to analyse *Od.* 12.39–141 using the tools introduced and the framework developed in the Chapter 3.

The dramatic scenario in which Circe spells out this *hodos* is well-known. Odysseus has returned from the Underworld to attend to the bones of the hapless Elpenor. But he is also, from a narrative perspective, still empty-handed; Tiresias has not in fact provided the directions home that Odysseus needs, and it therefore falls to Circe to designate the actual itinerary of his journey home.¹ She greets the returning voyagers with characteristic hospitality, and then, dispatching the ship's crew, pledges to Odysseus: 'I shall indicate the *hodos* and sign out each [of the road-marks]' (αὐτὰρ ἐγὼ δειξὼ ὁδὸν ἣδὲ ἕκαστα σημάνεω, *Od.* 12.25–26).² With a minimum of preliminaries, she then launches into the business of doing just this.

In fact, in the catalogic discourse that follows (*Od.* 12.27–141), we find precisely what our study of the *hodos* enumerated by Athena to Telemachus in *Odyssey* 1 would lead us to

¹ As discussed by e.g. Nagler (1980), Peradotto (1990), and de Jong (2001). For the implications of this point in respect to the best way to analyse the structure of the *Apologoi*, see Ch. 6 below.

² See Ch. 6 below for the link between its usage here and the use of the word *sēma* by Parmenides' goddess in Fr. 8.

expect. There, we saw that: (a) the temporal adverbs and particle combinations *πρῶτα μὲν ... κεῖθεν δὲ ... δὴ ἔπειτα* enumerated entries in the catalogue of the *hodos*-itinerary; (b) the sequence of this discursive enumeration tracked the underlying movement in the story-world from destination to destination to be undertaken in the future by Telemachus; (c) the destinations themselves were marked by the lexical items *-δε* and *εἰς*; and (d) the events that made up the core of the narrative were expressed in verbs in the aorist, often in the imperative mood (and in the second person). What we find in *Odyssey* 12 is fundamentally the same constellation of features, though with a few small modifications; for example, the second person imperatives have been replaced by second person futures. Circe begins (*Od.* 12.39):

Σειρῆνας μὲν πρῶτον ἀφίξεαι.

First you will come to the Sirens.

And introduces the Cattle of the Sun (*Od.* 12.127):

Θρινακίην δ' ἐς νῆσον ἀφίξεαι.

But then you will come to the island of Thrinacia.

Between these moments, a section introduced by the following lines intervenes immediately after the Sirens episode ends (*Od.* 12.55–58):

αὐτὰρ ἐπὴν δὴ τὰς γε παρέξ ἐλάσωσιν ἑταῖροι,
ἐνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω,
 ὅπποτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλεύειν' ἔρῃω δέ τοι ἀμφοτέρωθεν.

But then indeed after your companions have passed by the Sirens,
 What follows there I shall no longer narrate piece by piece
 Which of two possibilities will in fact be your *hodos*, but
 Consider this carefully yourself: I shall tell you both from this point.

Here, too, the textual progression along temporal lines is marked through the cluster *αὐτὰρ ἐπὴν δὴ*. The sequence of the textual progression and the sequence of places to be visited in the voyage

are correlated with the story-world that Circe narrates to Odysseus: the ‘what place comes next on the *hodos*’ (ἐνθα) is coordinated with the ‘what comes next in the narration’ (ἐπειτα διηγεέωσ ἀγορεύσω).

This is as we would expect from the rhetorical schema governed by the figure of the *hodos*. We will in due course be able to examine the portion where Circe presents the choice. First, however, and by way of clarifying the patterns that define the other two discursive units (which will then give us a framework for examining the portion where the choice can be found), we will move to the level of types of dependence to examine how the discursive units marked out by this constellation of adverb and particle clusters, tense-aspect-mood-person configurations, and the relationship between narrated movement through space and discursive patterning are organized internally: that is, at the level of dependence.

4.1.2 Levels of Dependence

4.1.2.1 The Sirens and Thrinacia

As expected, a brief narrative link (*Od.* 12.39a, 12.127a) connecting catalogue entries creates a frame from which

Table 4.1 Preliminary division of *Od.* 12.39–141 by discourse-units³

	Sirens	Choice: Two Roads (and Two Rocks)	Cattle of the Sun
Lines	39–54	55–126	127–41

³ See Section 4.2.1 below, where this term will be discussed further. As a preliminary point, it will be seen that my analysis diverges from de Jong (2001) 297–98. I am interested *inter alia* in the relationship between discursive units, narrative units, and story units, a relationship that de Jong’s discussion precludes by taking the ‘episode’ (never defined) as the unquestioned base unit of analysis.

4.1 *Odyssey* 12: Rhetorical Schema of the *hodos*

first description (*Od.* 12.39b–46, 127b–36), then further narration (in the form of instruction – *Od.* 12.47–54, 137–41) depend (see Table 4.1). It is these relations we will now examine at further length.

The first and last of these discourse-units are as follows (*Od.* 12.39–54, 127–41):

Σειρήνας μὲν πρῶτον ἀφίξεται,

αἶ ῥά τε πάντας
ἀνθρώπους θέλγουσιν, ὅτις σφεας
εἰσαφίκηται.
ὅς τις αἰδρεῖη πελάση καὶ φθόγγον
ἀκούσῃ
Σειρήνων, τῷ δ' οὐ τι γυνή καὶ νήπια
τέκνα
οἴκαδε νοστήσαντι παρίσταται οὐδὲ
γάνυνται,
ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν
ἰοιδῇ
ἦμεναι ἐν λειμώνι, πολὺς δ' ἄμφ'
ὄστέοφιν θῖς
ἀνδρῶν πυθομένων, περὶ δὲ ῥίνοι
μινύθουσι.

ἀλλὰ παρεξέλααν, ἐπὶ δ' οὐατ'
ἀλείψαι ἐταίρων
κηρὸν δεψήσας μελιιδέα, μή τις ἀκούσῃ
τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἶ κ'
ἐθέλησθα,
δησάντων σ' ἐν νηὶ θοῇ χειράς τε
πόδας τε
ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ
πεῖρατ' ἀνήφθω,
ᾧφρα κε τερπόμενος ὅπ' ἀκούσῃς
Σειρήνοιιν.
εἰ δέ κε λίσσῃαι ἐτάρους λῦσαι τε
κελεύης,
οἱ δέ σ' ἔτι πλεόνεσσι τότε' ἐν δεσμοῖσι
διδέντων.

Θρινακίην δ' ἐς νῆσον ἀφίξεται·

ἔνθα δὲ πολλαὶ
βόσκοντ' Ἡελίοιο βόες καὶ Ἴφια μῆλα,
ἑπτὰ βοῶν ἀγέλαι, τόσα δ' οἶδ' ὡν πώεα
καλά,
πεντήκοντα δ' ἕκαστα. γόνος δ' οὐ
γίγνεται αὐτῶν,
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες
εἰσιν,
νύμφαι ἑυπλόκαμοι, Φαέθουσά τε
Λαμπετίη τε,
ἃς τέκεν Ἡελίῳ Ὑπερίονι διὰ Νέαιρα.
τὰς μὲν ᾧρα θρέψασα τεκούσά τε πότνια
μήτηρ
Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι
ναίειν,
μῆλα φυλασσέμεναι πατρῷα καὶ ἔλικας
βοῦς.
τὰς εἰ μὲν κ' ἀσινέας ἕαας νόστου τε
μέδῃαι,
ἦ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες
ἴκοιθε·
εἰ δέ κε σίνῃαι, τότε τοι τεκμαίρομ'
ὀλεθρον,
νηὶ τε καὶ ἐτάροις· αὐτὸς δ' εἰ πέρ κεν
ἀλύξης,
ὅψ' ἐ κακῶς νεῖαι, ὀλέσας ἅπο πάντας
ἐταίρους.

The *hodos* in *Odyssey* 12

First you will reach the Sirens,

who charm all

Men, whoever happens to approach
them.

And whosoever draws near to
them in ignorance and hears the
voice

Of the Sirens, neither this man's wife
nor his little children

Will be at hand, delighted, as he
returns home;

But the Sirens, enchanting him with
their clear song,

Wait in their meadow, and there is
a great heap of men

Rotting on their bones⁴ as the skin
withers around them.

But give a wide berth as you sail past,
and anoint the ears of your
crewmates

With beeswax kneaded soft, in order
that none

Of them hear the singing. But should
you yourself wish to hear it,

Let them bind you hand and foot
upright on the mast

Of the swift ship, the ropes made fast
to the beam,

So that you may delight in hearing the
voice of the Sirens.

And if you plead with your men,
command them to untie you,

Let them bind you yet tighter still.

Then you will reach the island Thrinacia:

and there the many

Cattle and sleek sheep of Helios pasture.

Seven herds of oxen, and as many fine
flocks of sheep,

With fifty creatures in each herd. There is
no begetting among them,

Nor do they ever perish. Their shepherds
are goddesses,

Nymphs with beautiful braids, Phaëthousa
and Lampetie,

Whom heavenly Neaera bore to Helios
Hyperion.

Having given birth to them and raised
them, their lordly mother

Sent them to the island Thrinacia to
dwell far away

And guard their father's sheep and cattle
with curved horns.

If you leave the cattle unharmed and
keep your *nostos* in mind,

You may all yet make it to Ithaca, despite
suffering ills.

But if you harm them, in that case
I foresee destruction

For ship and crew; and even if you
yourself survive,

You will return late and in bad condition,
having destroyed all your
companions.

As expected, textual features characteristic of description are on abundant display in *Od.* 12.39b–46 and 127b–36: verbs are in the timeless/omnitemporal present indicative and in the third person

⁴ See again Stanford (1959) ad loc.

4.1 *Odyssey* 12: Rhetorical Schema of the *hodos*

(θέλγουσιν at 40 and 44, μινύθουσι at 46, βόσκοντο at 128, γίγνεται at 130, φθινύθουσι and εἰσὶν at 131) or (stative) perfect (ἤμενοι at 45); the spatial adverb ἐνθα opens the descriptive portion at *Od.* 12.127; motion through the story-world (i.e. the future motion through it that Circe foretells) ‘stops’; the ‘statics of the world’ – states of affairs and enduring properties – are presented, and qualities and properties attributed to objects and places.

Similarly, in lines 12.47–54 and 12.137–41, we find again what we would expect to find at this level of dependence; just as in *Odyssey* 10, Circe follows descriptions of the places that form the *hodos* with instructions about what to do there. Accordingly, we find several verbs in the imperative or (especially where conditional clauses are concerned) in the subjunctive or optative; similarly, these instruction sections feature verbs in the second person, rather than the third person of description sections.

In order to analyse these sections better, it will be useful to proceed by way of a very brief detour through scholarship concerning Homeric deliberation. In a major study of this and related topics, Christopher Gill highlights three features that are characteristic of Homeric deliberation.⁵ First, Homeric deliberation often involves ‘working out the implications of different courses of action’.⁶ Second, this working out of implications involves a process by which an actor ‘first entertains and then rejects a certain course of action; and the rejection is a crucial preliminary to the reaching of a conclusion’.⁷ Third, these courses of action are often ‘evaluate[d] . . . in light of explicit or implied goals’ or in relation to a general rule;⁸ so the thought pattern often adheres to the following form: ‘if I do *x*, then *y* will happen, and this involves *z*, which is bad or good.’⁹ Rachel Knudsen has identified two further features of Homeric deliberation: first, the conclusion of a chain of inferences often takes the form of an imperative or some other kind of instruction (something concerning actions, that is, rather than states of affairs); and, second, these

⁵ Gill (1998) esp. 41–60, Knudsen (2014); see also Section 3.1.2 and, also in Ch. 3, nn. 33–35.

⁶ Gill (1998) 49–50; see Gill (1998) 49–54 for the entire discussion.

⁷ Gill (1998) 50.

⁸ Gill (1998) 54, and Gill (1998) 50–55 more generally.

⁹ Gill (1998) 54.

conclusions often come first and are linked to the supporting premises, which come after, by *gar* or *epei*.¹⁰

Returning to the Sirens, two points may be established. First, that Circe does not merely provide a set of detailed instructions for Odysseus (in the form of the imperatives); instead, she persistently justifies them by embedding them in a purposive or explanatory framework. The means by which she does so are grammatical: the purpose clause and the conditional construction.¹¹ Thus Circe's imperative: οὐατ' ἀλεῖψαι ἐταίρων (*Od.* 12.47) is not expressed as some kind of divine injunction imposed from above; rather, she supplies a rationale in the form of the negative purpose clause: μή τις ἀκούσῃ | τῶν ἄλλων (*Od.* 12.48–49). As Knudsen suggests, it is the conclusion, expressed in the form of an imperative to an action, which comes first; as Gill leads us to expect, it is by virtue of thinking through (a) the implications of a course of action (b) in reference to a particular goal or end that each imperative is justified. So, too, her final instructions for Odysseus' encounter with the Sirens – οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων (*Od.* 12.54) – forms the apodosis of a conditional clause: *if* you plead with your companions to release you, *then* let them bind you tighter still. In the first instance, Circe establishes the explanatory relationship between her instructions and the rationale behind them in the form of a purpose clause: her instructions (anointing the ears of Odysseus' crew) represent a good way to achieve a particular outcome (preventing them from hearing the Sirens' song and, ultimately, being seduced by it). In the second, she uses a conditional clause to articulate something akin to a causal relationship: an effect to be triggered in the event that a given condition is met. We even see a chain of explanatory argument evolve in

¹⁰ Knudsen (2014) 41–76, esp. e.g. 48–49, 42–43 for the respective points. For the role played by *epei*, see Ch. 3, n. 37 above. The position of the 'conclusion' first, and its justification or support second has been much noted; see Ch. 3, nn. 37 and 38 above for bibliography.

¹¹ For a contemporary analysis of the place of the purpose clause in action theory, see e.g. Thompson (2008) 85–88, esp. 87–88. Particularly interesting is the importance of the question 'Why?' (see Ch. 3, n. 34 above) in tracing out the rationale behind the performance of (or, in Circe's case, imperative to) certain actions. This 'Why?' question is what we find in *Odyssey* 12's third level of 'types of dependence' (but not its sister passage in the *hodos* of *Odyssey* 10) and what we will find in Parmenides' fragments 2 and 8 (though not, so far as we can discern, in the Milesian cosmologists – see discussion in Section 6.1, 'Sēma I' below).

the linkage between the two (12.49–52): Circe locates her instruction in the apodosis of a conditional clause, and this apodosis triggers its own purpose clause – *if* what you want is to hear the Sirens, have your men bind you to the mast *in order to* hear the song of the Sirens and take delight in it (without being fatally waylaid by their seductive song).

The second point is that if it seems natural, even obvious, that Circe should account for her instructions to Odysseus, the first *hodos* she details (in *Odyssey* 10) suggests otherwise. There she outlines a series of places Odysseus will need to pass through *en route* to Hades, giving a detailed series of instructions about what to do when he has arrived at the rock where Acheron receives its tributaries. Those instructions, however, are simply instructions (*Od.* 10.516–25):

ἔνθα δ' ἔπειθ', ἥρωες, χριμφθεὶς πέλας, ὥς σε κελεύω,
 βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν νεκύεσσιν,
 πρῶτα μελικρήτω, μετέπειτα δὲ ἡδέϊ οἶνω,
 τό τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν.
 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα,
 ἔλθων εἰς Ἰθάκην στεῖραν βοῦν, ἣ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν δῖν ἱερευσέμεν οἶω
 παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν.

But there, hero, go close in and do as I tell you:
 Dig a pit, about a cubit in each direction,
 And pour around it drink offerings for the dead:
 First, honey mixed with milk, and then sweet wine,
 And in the third place, water, and over this sprinkle white barley.
 And promise many times to the strengthless heads of the dead
 That when you return to Ithaca, a barren cow, whichever is your best,
 You will slaughter in your palace, and pile the pyre with fine gifts,
 And sacrifice just for Tiresias an all-black
 Ram, the one conspicuous in your flocks.

Indicators, syntactical or semantic, articulating explanatory, purposive, or intentional relationships justifying these instructions are completely absent: Odysseus is simply supposed to *do* the things she tells him to do. The contrast between these two ‘instruction’ segments depending from the ‘description’ sections

(the first bare instructions, the second embedded within a framework of inferential justification) suggests we might do well to call this section not only ‘instruction’ (as does de Jong), but even ‘justified instruction’ – or even, according to the terminology set out in Section 3.1.2, ‘argument’.

The Thrinacia episode develops this penchant for examination and explanation. Recall Gill’s observation that in Homeric deliberation, the deliberating character often ‘entertains and then rejects a certain course of action; and the rejection is a crucial preliminary to the reaching of a conclusion’.¹² Common to *Od.* 12.47–54 and 12.137–41 is the use of conditional clauses, though the differences between them in the Sirens episode and those related to Thrinacia are striking. In the first case, the conditional sentences are geared towards attaining a certain set of outcomes – to hear the Sirens and not be destroyed by doing so. By contrast, the three conditional clauses in the Thrinacia episode examine the terms and consequences of a single choice. Two mutually exclusive possibilities are presented: *either* Odysseus and his men can leave the cattle unharmed, *or* they can harm the cattle – plainly they cannot *both harm and not harm* the same cattle (the point is driven home by the binary pair ἀσινέας/σίνηται, 12.137, 139).¹³ What is more, these choices are presented as exhaustive: these two options are plainly the only two conceivable options. In the first case the outcome is clear: *nostos* for all. Not so the second case; again deploying the framework of the conditional clause, Circe examines two possible consequences resulting from the second course of action. That Odysseus’ men will perish and his ship will be destroyed is expressed unequivocally (τεκμαίρομαι),¹⁴ but ‘even if’ (εἰ . . . κεν . . .) Odysseus happens to survive, he will be much delayed and will return in grievous circumstances (139–41). And although Circe does not explicitly reject one of the two courses of action, the way in which she establishes the implications of each strongly suggests the undesirability of one – ‘a crucial preliminary to the reaching of a conclusion’.¹⁵

¹² Gill (1998) 50.

¹³ Discussed by Benardete (1997). See e.g. Wakker (1994) 120–25, 400–12 for much more general comments on the disjunctive nature of the Greek conditional clause.

¹⁴ See here Peradotto (1990) 67 n. 6.

¹⁵ Gill (1998) 50.

4.1.2.2 *Levels of Dependence in Odyssey 12: The Relationship between 'Description' and 'Instruction'/'Argument'*

We see, then, that the two 'description' passages fulfil two of the basic roles the study of narrative has typically assigned to description: to introduce the places, objects, characters, and so forth that are to feature in a given narrative segment,¹⁶ and to make this world and its components vivid.¹⁷ This pair of functions is particularly vital at this stage in the narrative, located as we are in the fantasy world of the *Apologoi*. Since Pylos and Sparta, Nestor and Menelaus need rather a different introduction from, say, the Sirens, the scenario is quite different from what we saw in *Odyssey* 1;¹⁸ in the fantasy world of the *Apologoi*,¹⁹ a world must be formed anew each time the next island-episode appears on the horizon, its story-universe invented and peopled with characters, filled with objects. The two 'instruction' or 'argument' subsets of the Siren and Thrinacia episodes, meanwhile, reveal a persistent tendency on the part of the goddess to justify or provide explanations for the instructions she offers, and an interest in examining the relationship between action and outcome, decision and consequence.

With this in mind, we may propose the following relationship between *Od.* 12.39b–46 and 12.47–54, and 12.127b–36 and 12.137–41, respectively. The descriptive passages each (a) introduce the setting and *dramatis personae*, then (b) hone in

¹⁶ See Bal (2009) 31–47, esp. 36; also Hamon and Baudoin (1981), de Jong (2011b), and Koopman (2018) 32–38. Nor are these modern considerations out of place in the world of Homeric poetics. As Scodel (2002) 91–92 puts it, descriptions of the sort in question here 'do not provide information irrelevant now but useful later, as modern exposition does, nor do they compensate for possible ignorance in the audience. Instead they create the so-called *reality effect*, locating the action precisely in a landscape'. See also Minchin (2001) 101.

¹⁷ Especially if we wish to tap into the specifically Greek conception of *enargeia*, for which see e.g. Bakker (1997) and Bakker (1993a).

¹⁸ Though see e.g. Foley (1999) and Foley (2010) for the general question concerning the degree to which episodes in the *Apologoi* represent traditional material, well-known to the audience, that is merely reworked in the poem we have; likewise Reinhardt (1996), Kirk (1962), Hopman (2012), Burgess (2012); for a comprehensive bibliography of this question from the perspective of Analytic/Unitarian polemics, see Heubeck (1989) 4–7; for bibliography and excellent analysis regarding the Sirens specifically, see Heubeck and Hoekstra (1989) *ad* 39–54. See also Scodel (2002) 120.

¹⁹ Which is 'an archipelago: built of a string of island episodes, each with its own closed internal topography, and cut off from communication with its neighbors by a sundering sea ... a place without human landmarks', as Lowe (2000) 135 aptly puts it.

immediately on the most pertinent details, which (c) are examined through a kind of embedded narrative that directly or indirectly sets up the ‘instruction/argument’ passages that follow.²⁰ Particularly deft in this last respect is the failed *nostos* Circe presents in miniature in the Sirens episode. She does this through the syntactical resource of the indefinite general relative clause (*hos tis*, *Od.* 12.41–43), which allows her to set out one of the two key considerations to be negotiated in the following ‘instruction’: that the Sirens’ song is so seductive that it prevents passing sailors from fulfilling their *nostoi* and rejoining their wives and children. In the Thrinacia episode, this means introducing the cattle, adumbrating their number,²¹ their extraordinary qualities (*Od.* 12.130–32), and the degree to which the Sun god cares about them (*Od.* 12.132–36).

This judicious dispensation of details laying the groundwork for narration to come might simply be thought a mark of good storytelling. Richardson writes: ‘Homer is not interested so much in the object of the description as he is in its effect on the particular scene, and he therefore feels no need to describe the setting for its own sake but only on those occasions when it matters.’²² But this narrative strategy should not be taken for granted. As we saw in the case of Circe’s first *hodos*, instructions issued by the goddess, however vital, need not necessarily be preceded by much in the way of preparatory description; just because a place or object ‘matters’, that is, does not guarantee that it will be presented to the audience prior to ‘mattering’. In the episodes that bookend Circe’s second *hodos*, however, her instructions and the justification she provides for them are scrupulously anticipated by details introduced in the preceding descriptive sections.

²⁰ It may also lay the groundwork for elements of Odysseus’ actual encounters with the creatures and places described; see Heubeck and Hoekstra (1989) *ad* 39–54, *ad* 47; the introduction of Lampetia provides a narrative ‘seed’ – after the cattle are consumed, it is she who conveys this news to her father (*Od.* 12.374–75). See also Benardete (1997) 101.

²¹ In which critics since at least Aristotle have seen an important symbolic charge; see e.g. Bakker (2013) 101–08; Garcia (2013) 240–42; Buchan (2004) 155–61.

²² S. Richardson (1990) 50; see 50–69 for ‘setting description’. This now seems to represent the scholarly consensus. In addition to n. 16 above, see e.g. de Jong (2011a) 21; de Jong (2011a) 33; Minchin (2001) 101, 119; Minchin (1999). For the *Iliad*, see also Clay (2011a) 101 n. 17.

4.2 *Krisis*

If details that matter need not necessarily be introduced but are in *Od.* 12.39–46 and 12.127–36, Richardson's general formulation does only partial justice to the sophisticated use to which the details that 'matter' are put in the instruction/argument sections of *Od.* 12.47–54 and 12.137–41. Details are not introduced in the first sections merely to make a brief cameo in the second before Circe moves on; rather, they are carefully placed in an intentional and purposive framework, or examined in terms of their modality and the matrix of possible consequences that can issue from them. Circe does not simply say 'put wax in your men's ears and have them tie you to the mast' as she does 'dig a pit of so many cubits, perform this ritual in this sequence, make such and such a vow' (*Od.* 10.516–25). Instead, in her instructions to act a certain way, Circe explicitly addresses the question, 'Why?', and her discourse, teeming with purpose and conditional clauses, bears the mark of this rationalization.²³

We may summarize the type of dependence between the description and instruction/argument sections in the following way. In the episode of the Sirens and of Thrinacia, Circe's descriptive sections serve both to create a world within which the narrative actions are located and to anchor this world in a sense of reality; they also hone in on specific elements of this world that are often of direct significance for the instructions that follow on from them; and, finally, these details serve as the evidence that provides a basis for the instructions issued, and upon which they are justified (or create a consequential framework surrounding the different stances Odysseus and his men might take in relation to them). These observations will also provide a useful starting point for an examination of the intervening passages, in which the Planctae, Scylla, and Charybdis feature.

4.2 *Krisis*

4.2.1 *Rhetorical Schemata*

If analysing *Od.* 12.39–54 and 12.127–41 can be done rather neatly, how best to analyse the different units that make up *Od.*

²³ See Ch. 3, n. 34 above.

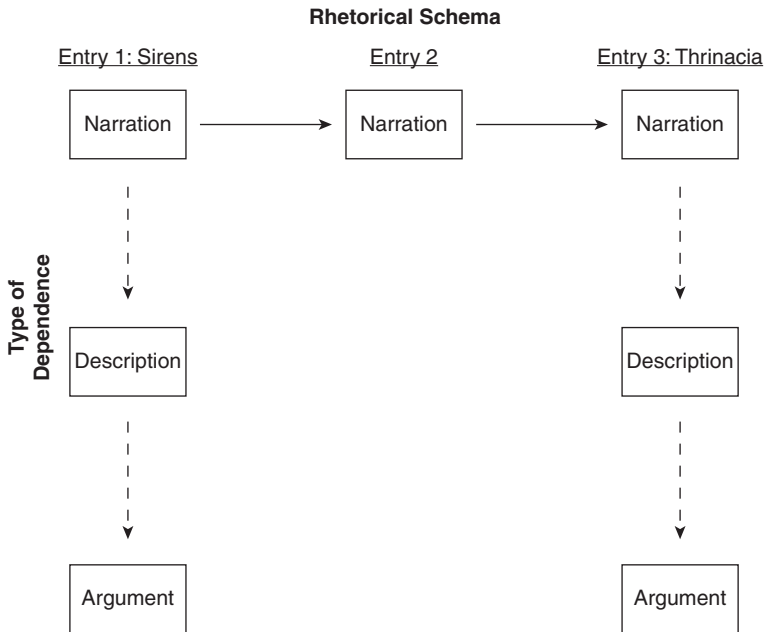


Figure 4.1 Preliminary analysis: Discursive organization governed by the figure of the *hodos* in *Odyssey* 12

12.55–126 is more challenging. De Jong’s commentary, generally a reliable starting point, is misleading or inaccurate in a number of ways when it comes to this passage. For example, lines 12.108–110 and 124–26 are inexplicably assigned to Charybdis, not Scylla; the first half of line 12.73 addresses not only Scylla, but both Scylla and Charybdis; lines 12.81b–82 are plainly not descriptive.²⁴ One suspects that these uncharacteristic inaccuracies stem from de Jong’s decision to use the individual characters or places – viz. the Sirens, the Planctae, Scylla, Charybdis, Thrinacia – as the base units (‘episodes’) of her analysis. While this is appropriate for the Sirens (12.39–54) and Thrinacia (12.127–41), where the segmentation of the text (that is, of the narrative or plot) corresponds to the discrete places where Odysseus will arrive, in lines 12.55–126 something else is going on.

²⁴ De Jong (2001) 297–98.

As noted, *Od.* 12.55–58 fits the model of ‘prior narration’, the top unit in the levels of dependence:

αὐτὰρ ἐπὴν δὴ τὰς γε παρέξ ἐλάσσωσιν ἑταῖροι,
 ἔνθα τοι οὐκέτ’ ἔπειτα διηνεκέως ἀγορεύσω,
 ὀπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλευέειν· ἔρέω δέ τοι ἀμφοτέρωθεν.

But then indeed after your companions have passed by the Sirens,
 What follows there I shall no longer narrate piece by piece
 Which of two possibilities will in fact be your *hodos*, but
 Consider this carefully yourself: I shall tell you both from this point.

Two recent studies on *autar* and *autar* + *epei/epeita/epēn* have made clear how these clusters of what are traditionally classed as particles and conjunctions are better understood as discourse markers that help speakers organize their discourse by parcelling it into distinct units.²⁵ Applying their findings to this portion of the *Odyssey*, we may say that αὐτὰρ ἐπὴν would here mark the beginning of a new narration section. Similarly, we find typical markers of narrative activity, including three verbs in the future indicative ἀγορεύσω, ἔρέω, and ἔσσεται.²⁶ The cluster ἔπειτα διηνεκέως also marks the progression of the text along temporal lines. All the features of narration discussed above are in play here.

By contrast, very few of these narrative elements are found in 12.59–126. Instead, we find extensive stretches of description (to be examined shortly) introduced by the portentous phrase (*Od.* 12.57–58):

ὀπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλευέειν· ἔρέω δέ τοι ἀμφοτέρωθεν.

These two *hodoi*, both of which she promises to enumerate, in fact introduce what amounts to 47.5 lines (12.59–106a) of description; verbs in this portion of the text overwhelmingly take the omnitemporal present, and nearly all the adverbs used are spatial (e.g.

²⁵ Bonifazi (2008) 48; see *ibid.*, pp. 48–51 for *autar* (*epei/epeita/epēn*). See also Bonifazi (2012) 234 for *autar*’s role ‘marking . . . transitions to entirely new threads of discourse or to new narrative sections’.

²⁶ The first two verbs function at the pragmatic level of the plot and discourse organization, rather than the story narrated (the ‘presentational’ level in Bonifazi’s typology; see also Ch. 3, n. 37 above).

enthen at 12.59; *entha* at 12.85; *tēi* [‘past there’] at 12.62, 12.66; *tōi* [‘in that place’] at 12.103, 12.104). The text proceeds along largely spatial lines, with little movement in ‘story’ time (barring one important exception, which we shall note shortly).²⁷ The function of these portions is clearly to introduce elements of the story-world and attribute qualities and attributes to them.

One major exception is a curiously ambiguous line and a half of plainly narrative language occurring at 12.81b–82, just after the first of the ‘two rocks’ (viz. Scylla’s rock) is introduced (*Od.* 12.80–82):

μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἡεροειδές,
πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἄν ὑμεῖς
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.

About halfway up [the first rock] there is a misty cave,
Turned towards the dark, towards Erebus, past which you
Shall steer your hollow ship, shining Odysseus.²⁸

As the commentators note, ἰθύνετε is an aorist subjunctive; when combined with the ἄν in the environment of a prophecy, this has the force of something approaching a command.²⁹

What are we to make of this? Lines 81b–82 (ἧ ... Ὀδυσσεῦ) plainly cannot be designated as descriptive (as de Jong would have it): the textual features are not those of description, neither establishing features of the narrative world nor attributing qualities to the characters that populate it. Depending on how one interprets the force of the subjunctive + *an* construction in the context of a prophecy, this could either be a prior narration section, which would introduce a new unit, or an instruction section, which would close off an old unit, according to the analysis we have been undertaking so far (see Figure 4.2 below). Perhaps in this setting, however, the ambiguity is useful. We might do well to see the clause that spans the two lines as doing double duty: as instruction, it closes off the section that, as

²⁷ It is worth clarifying that ‘story time’ as I use it here refers to the future moment of Odysseus’ journey through the story space described, not the progress of time during the conversation between Circe and Odysseus on Aeaea – nor the progress of time in the Phaeacian court as Odysseus narrates.

²⁸ Translation after Stanford, who addresses the difficulties in line 81: Stanford (1959) *ad* 12.80–82.

²⁹ As Stanford *ad* 12.80–82 makes clear; see also ‘Circe is indirectly advising Odysseus to choose this second route’ (Heubeck and Hoekstra (1989) *ad* 12.81–82), and Heubeck and Hoekstra (1989) *ad* 12.108, Chantraine (1963) 210–11.

4.2 *Krisis*

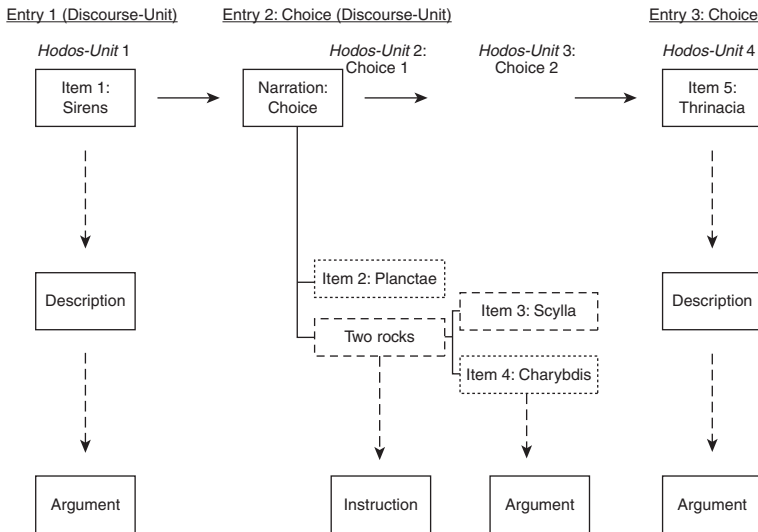


Figure 4.2 Analysis of *Od. 12.39–141* by discourse-unit, *hodos*-unit, and episode

we shall see, details a choice between the two ‘routes’, while as prior narration it opens a new kind of textual or discursive unit in which the two creatures, Scylla and Charybdis, are presented in high-descriptivity passages followed by instruction/argument (12.106b–10) concerning how best to address them.

A version of de Jong’s schema modified to take these points into account might look like Table 4.2. On this reading, we can identify three possible units of analysis. The first would be *discursive units*, units of discourse parcelled out or marked off as discrete items by discourse markers on the surface of the text (clusters of adverbs and particles, here in combination with prior narration introducing the new unit and following a section of instruction closing the old units); these would be distinctions made at the level of discourse³⁰ and would here be coextensive with entries in the catalogue of Circe’s *hodos*-itinerary (capitalized in Table 4.2). These units we may contrast with what we may still, following convention, call *episodes*, which would correspond to all the locations Circe mentions, regardless of whether

³⁰ Specifically, the ‘presentational level’ (see Ch. 3, n. 37 above).

she actually instructs Odysseus to visit them;³¹ these episodes may revolve around particular characters (e.g. the Sirens) but they are ultimately tied to specific places (which number five, underlined in Table 4.2, and would include the Planctae and Charybdis (rejected by Circe)). Finally, we can identify a third category between these two, what we might call a '*hodos-unit*', which marks out a distinct node in the itinerary (based on the analysis of the level of dependence undertaken so far) that makes up the *hodos* enumerated in the catalogic discourse of Circe's prophecy. This level may be seen to bridge the underlying story-world and the level of discourse by capturing the way elements in the story-world are organized by discourse (these number four, in boldface in Table 4.2).

Table 4.2 *Preliminary analysis of Od. 12.39–141*

Unit	Discourse mode	Lines
<u>SIRENS</u>	Prior Narration (PN)	39a ('you will first come to')
	Description	39b–46 (epic <i>te</i> in 39 and 44)
	Argument	47–54 (imperative infinitives in 47, <i>bis</i>)
CHOICE	PN	55–57a ('I cannot tell you what your way will be')
Choice 1	Instruction	57b–58 (imperative infinitive in 58)
<u>Planctae</u>	Description	59–72 (epic <i>te</i> in 62, 64)
<u>Two Rocks</u>	Description	73a
<u>Scylla</u>	Description	73b–81a
Choice 2/Scylla	Instruction/(PN)	81b–82
<u>Scylla</u>	Description	83–100
<u>Charybdis</u>	PN	101 ('you will see')
	Description	101–06a
Two Rocks	Argument	106b–110
(Scylla 2)	Description	118–20 (epic <i>te</i> in 90, 93, 99)
	Argument/PN	121–26
<u>THRINACIA</u>	PN	127a ('you will come to')
	Description	127b–136
	Argument + PN	137–41 ('if you do A, then you might/will . . .')

All caps = discourse-unit; bold = *hodos-unit*; underlined = episode.

³¹ Or, following the schema in Ch. 3, n. 37 above, the 'representational level'.

Table 4.3 *Terms of analysis: Od. 12.55–126*

	Defined by:	Nature:
Discourse-unit	Discourse marker	Textual unit
<i>Hodos</i> -unit	Status as node in itinerary	Textual unit tied to place/character in story-world
Episode	Correspondence with geographical location	Tied to place/character in story-world

It is this level of analysis, the *hodos*-unit (see Table 4.3), that will provide the basis for the following discussion; breaking things down in this fashion allows us to glean a better insight into the two passages where choices are presented (12.57–82; 81–110, 115–26) and, by helping us better discern the shape of Circe’s *hodos*, help us better analyse the discursive dynamics through which it is expressed. How, then, does this work in practice?

As we have seen, Circe disclaims the ability to instruct Odysseus, telling him she will present two options between which he must choose (12.57–58):

ὀπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλευεῖν· ἔρέω δέ τοι ἀμφοτέρωθεν.

The first of these two (and both ὀπποτέρῃ and ἀμφοτέρωθεν underscore the duality of the choice) is presented by lines beginning ἔνθεν μὲν γὰρ³² πέτραι ἐπηρεφές (‘There on the one hand [are] steep rocks’, 12.59). Notable is the spatial preposition *enthen* and the particle *men*, which open the door to an extended description of these steep rocks (12.59–72). The *men* is matched by the corresponding οἱ δὲ δύω σκόπελοι (‘And on the other [are] the two rocks’, 12.73), which in turn heads another portion of description (12.73–81a) where the first of these rocks is presented.

³² See analysis of *gar* in Slings (1997) under the heading ‘PUSH’ and Bakker (1997) 112–15 in terms of a ‘syntax of movement’ where an item in the path is singled out for a ‘close-up’ (89). Although Slings addresses later texts, the notion of a ‘PUSH’ expresses perfectly the shift from one level of dependence to another below it: in this case, from narration to description.

Scrupulous symmetries characterize the two items presented in the harmonized balance of the *men* . . . *de* . . . clauses, as Hopman puts it:

Circe's prophecy clearly constructs the Planctae and the straits of Scylla and Charybdis as parallel dangers. Both involve a narrow path located between cliffs made of smooth stone (*petrai*, 12.59, *lis petrē*, 12.64 [Planctae]; *petrē* . . . *lis*, 12.79 [Scylla]). Amphitrite, who otherwise appears only twice in the *Odyssey* (3.91 and 5.422), is mentioned in relation to both the Planctae and Scylla (12.60 and 97). Finally . . . a similar 'description by negation technique' is used to describe both hazards. Just as no dove would be able to go through the Planctae, not even a great archer could reach Scylla's cave with his arrows (12.62–4 and 12.83–84) . . . in Circe's speech, therefore, the Planctae are structurally and thematically comparable to the Straits of Scylla and Charybdis.³³

In Bakker's view, as a general matter in Homer, the use of *men* ensures that the option introduced by the *de* clause is 'framed' in relation to the option in the *men* clause.³⁴ This 'framing' need not set up an antithetical relationship: '[a] speaker using *men*, looking forward to an upcoming statement with *de*, does not so much *presuppose* a common basis for conducting discourse as *establish one*'.³⁵

Whereas units of discourse are mapped onto places one-to-one in the Sirens and Thrinacia episodes, in the course of the *hodos*-unit formed by the narration-description-instruction section spanning lines 12.57–82 we find *two* different geographic units, the Planctae and the Two Rocks. They are *not* introduced at the level of the narrative frame (the top level of dependence), but rather form two different entries placed in parallel at the second level of dependence, that of description.

Precisely the same dynamics are to be found in the course of lines *Od.* 12.73–106a, which relate Scylla and Charybdis to each other and describe them. The two are presented through a *men* . . . *de* . . . framing device (for Scylla's rock: ὁ μὲν οὐρανὸν εὐρύν ἰκάνει | ὄξειη κορυφῇ at 12.73–74; for Charybdis: τὸν δ' ἕτερον σκόπελον

³³ Hopman (2012) 26–27. See also Danek (2002) 23.

³⁴ Bakker (1997) 79–85, 100–08. See Bakker (1997) 103–04 for the *men* . . . *de* . . . clauses at *Od.* 12.73–75, 101–02. For the more general point, see also Bakker (1993a) 12–15; Bakker (1993b) esp. 298–302.

³⁵ Bakker (1997) 81, emphasis original.

χθαμαλώτερον at 12.101)³⁶ at the level of description rather than narration.³⁷ What follows (*Od.* 12.73b–81a, 12.83–106a) is an extended description addressing the first option and then the second, the details of which are closely coordinated.³⁸ There is also one final point: an advantage of this line of analysis is that the *hodos*-units do not map one-to-one onto ‘episodes’; as the confusion surrounding lines 73–81a make clear, it is entirely possible for one discrete place or character – Scylla and her rock, in this case – to be split across two different *hodos*-units in a way that analysing by episode does not allow for.

By way of linking the foregoing discussion to existing scholarship on ancient Greek thought, and also to pinpointing what makes this portion of the *Odyssey* distinctive, it is helpful to discuss these points in light of the Homeric phenomenon that Geoffrey Lloyd termed ‘polar expressions’, with which the relationship between the Planctae and the Two Rocks, and between Scylla and Charybdis, may seem to have much in common.³⁹ As Lloyd emphasizes, however, the unit that forms one half of a ‘polar expression’ can also often be paired with other units to form a ‘polar expression’ along a different axis; so, for example, ‘openly’ can be contrasted with either ‘secretly’ (ἡ ἀμφοδὸν ἦε κρυφιδόν, *Od.* 14.330) or ‘by trickery’ (ἡ ἐ δόλω ἦ ἀμφοδόν, *Od.* 1.296).⁴⁰ Furthermore, these polar opposites often admit of a third, intermediate option (or even a gradation of intermediate options): so soldiers need not be only either brave or cowardly, but can also be somewhere in between (μεσήμεν, *Il.* 12.269).⁴¹ By contrast, however, and very importantly, neither *hodos* of the two paired

³⁶ See Bakker (1997) 103–04 for direct discussion of this *men ... de ...* pairing; see the works cited in n. 34 above for further discussion.

³⁷ Regarding Charybdis, strictly speaking she is introduced in line 12.101: τὸν δ' ἔτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεύ. This has a narrative element (ὄψει) which can be seen as parallel with the narrative element at lines 12.81–82. On the either/or relationship between Scylla and Charybdis, see esp. Reinhardt (1996) 99–104, also Saïd (2011) 170–71.

³⁸ Aspects of the language and ‘zooming-in’ technique of Scylla’s presentation (12.73–100) have been seen to resemble the description of Tartarus in Hesiod’s *Theogony* 720–819, a *locus classicus* for the spatially organized sequencing of descriptive passages arrayed in sequence; see e.g. Hopman (2012) 16–18.

³⁹ See Lloyd (1966) 90–94 for such expressions in Homer.

⁴⁰ Lloyd (1966) 92–93, 93 n. 1.

⁴¹ Lloyd (1966) 93; he also cites *Od.* 15.70ff.

by Circe admit of another contrary to be substituted, as with ‘openly/hidden’ and ‘openly/secretly’. No ‘third *hodos*’ is presented – nor does the possibility seem conceivable, unless one can rewrite the geography of the story-world. It is not only that one cannot travel both routes at the same time; it is also simply that, as presented, there do not exist any other possible routes if one wants to get from the Sirens’ Meadow to Thrinacia. That the two *hodoi* are part of the physical space of the story-world is central not only to their *mutual exclusiveness* but also, that is, to the *exhaustive* nature of the dichotomy they form; as a convenient shorthand, we may also refer to this phenomenon of the exclusive exhaustive disjunction (where one cannot choose both options, or neither, but must choose one) between the two paths of a forked road as a *krisis*. The *krisis* will be a feature of enormous importance in Parmenides’ poem.

With this analysis in hand, we can now identify a second kind of operation in the syntax of the *hodos* as a form of catalogic discourse. The focus has been on the *ordered sequentiality* according to which items form entries in the series of the catalogic discourse organized by the figure of the *hodos* (see Table 4.4a, b, c). In the *exclusive disjunction* or *krisis*, we see a second possible relationship that can obtain between two items of a *hodos*-itinerary within one unit of *hodos*-discourse, one that relates these two items in the story-world at the level of description, not narration.

4.2.2 *Types of Dependence: Description and Argument in the krisis Section*

This has implications at the level of types of dependence for sections of text that depend from the entries that make up the catalogue of the *hodos*. Compared to *Od.* 12.39–54 and 12.127–41, however, the dynamics of lines *Od.* 12.55–126 are subtly but critically distinct. Since in lines 12.55–126 it is the places themselves – as opposed to actions (e.g. to kill or not to kill the Cattle of the Sun) – that form the possible choices in question, in the scenario of the *krisis* it is the *nature of the places themselves* (as opposed to the actions one can or cannot perform there) that now commands the narrator’s attention. The places themselves must be

Table 4.4a *Organization by (possible) episodes (after de Jong)*

	Sirens	Planctae	Scylla	Charybdis	Thrinacia	?
Prior Narration	39a	–	–	101	127a	55–57a, 81b–82?
Description	39b–46	59–72	73b–81a, 83–100, 118–20	101–106a	127b–136	73a
Instruction/ Argument	47–54	–	–	106b–110, 121–26	137–41	57b–58?, 81b–82?

Table 4.4b *Organization by discourse-units/episodes visited*

	<u>SIRENS</u>	CHOICE							<u>THR.</u>
		(Two Roads)	Planet.	Two Rocks	(Two Rocks)	<u>Scylla</u>	Charyb.		
PN	39a	55-57a	-	-	81b-82	-	101	127a	
Desc.	39b-46	-	59-72	73a (both), 73b-100 (first rock)	-	(73b-81a), 83-100, 118-20	101-106a	127b-136	
Inst.	47-54	57b-58, 81b-82	-	-	106b-110, 121-26	-	-	137-41	

All caps = discourse-unit; bold = *hodos*-unit; underlined = place visited; strike through = place not visited.

Table 4.4c *Organization by hodos-units*

	Sirens	Two Roads	(Planct.)	(Two Rocks)	Two Rocks	(Scylla)	(Ch.)	Thrin.
PN	39a	55–57a	–	–	81b–82	–	101	127a
Desc.	39b–46	–	59–72	73a (both), 73b–100 (first rock)	–	(73b–81a), 83–100, 118–20	101–106a	127b–136
Inst.	47–54	57b–58, 81b–82	–	–	106b–110, 121–26	–	–	137–41

adequately described in order that a choice between them may be made. As a result, in lines *Od.* 59–126, description predominates to a far greater extent than in other sections: in the Sirens episode the portions are virtually even (7.5 lines of description to 8 lines of argument), while in the Thrinacia episode we find a description to argument ratio of nearly 2:1 (9.5 lines to 5) – between lines 12.59 and 126, however, the ratio stands at nearly 6:1 (52 lines of description to 9 of instruction/argument).⁴²

This is significant, especially given the view that oral poetry is good at, and its linguistic resources designed for, ‘describ[ing] the acts of persons and the happening of events’, but offers few means of examining the world beyond ‘verbs of doing and acting and happening’.⁴³ On this view, even when the language of oral poetry is mobilized to gain purchase on ‘the nature of the outside world’, its orientation towards the expression of actions and events inclines it strongly towards doing so ‘in diachronic terms, as history rather than as philosophy or science’.⁴⁴

The encounter with the Sirens and the passage by way of Thrinacia are, for geographical reasons, simply givens. Circe flatly declares that Odysseus ‘will first reach the Sirens’ (12.39). This certainty lets Circe get on straight away to ‘what matters’, which is what these Sirens do: they enchant (12.40). There is simply no need to further explore their underlying nature, their ontological status, their genealogy, their form (even their number).⁴⁵ Regarding Thrinacia, whether or not Odysseus and his men make land there is partly what is at stake in Tiresias’ prophecy in book 11. Circe elides the question, however, simply listing it as the next place Odysseus ‘will reach’ in the sequence of his travels; what ‘matters’ for Circe is the question of the cattle. The element of choice in this section perhaps accounts for the increased

⁴² This excludes lines 12.111–15, Odysseus’ sole interjection during Circe’s speech (12.111–14) and the narrator’s (i.e. Odysseus’) framing of Circe’s response (12.115).

⁴³ Havelock (1983) 13–14 and Havelock (1978) 233–34. These claims can still be seen as a substrate shaping the views of some contemporary scholars; see, for example, the reflections found in Ford (1992) 1–12 and Minchin (1999) 58 n. 25. For further discussion on this topic, see Section 6.2 below.

⁴⁴ Kirk (1983) 86–87.

⁴⁵ Much to the chagrin of commentators ancient and modern; see, for example, the lengthy entry in Heubeck and Hoekstra (1989).

proportion of description relative to instruction: because what matters is the cattle (concerning whose fate there is to be a kind of choice), information about them – about their nature and their histories – *is* important. Not only is it what the cattle do that ‘matters’ here; what they *are* becomes more important.

This relationship between the introduction of a choice and the proliferation of description comes dramatically into view in the portion of Circe’s *hodos* presented by lines 12.59–126. Without the simple givenness that defines the encounters with the Sirens and Thrinacia (viz. *that* there would be an encounter with the Sirens or the Cattle of the Sun), the nature of the possible destinations in the *hodos*-itinerary *are* ‘what matter’. Accordingly, what we find is something akin to ‘describing the setting for its own sake’ here: what ‘matters’ is the very nature of the potential items making up Odysseus’ itinerary, and what will form the ‘argument’ sections is, in part, an argument about *which* of the two exclusive, exhaustive alternatives forming the *krisis* to select, and why. It is to some notable aspects of these description and argument sections, and to the relationship between the two, that we shall now turn.

4.2.2.1 *Three Features: einai, Negation, epei and gar*

4.2.2.1.1 *Einai*

As Chatman puts it, ‘if we were asked for the typical verb representing description, we would cite the copula’.⁴⁶ Today, this makes intuitive sense: if description is generally thought to deal with states of affairs rather than events (which would properly be the domain of narrative), one might expect the verb *einai* to be *the* key resource in addressing states of affairs. But this runs contrary to one influential understanding of the nature of oral poetics generally and Homeric strategies of description more specifically.⁴⁷ The Sirens episode provides a nice case in point. These seven lines of description, arguably among the most vivid and memorable in the *Odyssey*, pass by

⁴⁶ Chatman (1990) 16.

⁴⁷ See Havelock (1978) and Havelock (1983), endorsed by Kirk (1983) 86; see also Becker (1995) 13 and de Jong (2011c) 12 n. 5; see also Section 6.2.1.1 below.

without a single appearance of the verb.⁴⁸ Likewise, the eleven-line description of Thrinacia has only a single use of the verb *einai* (the shepherdesses of the Sun's flock are goddesses: θεαὶ δ' ἐπιποιμένες εἰσίν, 12.131). As noted, the verbs in these passages emphasize doing and acting, not existing or being something or other.

It is entirely otherwise, however, in the interval between Circe's treatments of the Sirens and Thrinacia. The third-person form of the verb *einai* occurs ten times in the course of sixty-three lines (eleven if we count an infinitive that would be in the third person were it in direct speech). What is more, six of these take the form of the third person singular indicative – all in forty-one lines. This represents among the densest concentration of such uses of *esti* in Homer (or indeed anywhere in the epic corpus).⁴⁹

We observed above that scholars have identified two major functions of description, namely introducing objects, items, and characters, and attributing qualities to them. As it happens, these functions correspond very neatly to two of the major grammatical functions that scholars have assigned to the verb *einai* in Greek.⁵⁰ Scylla's cave, for example, is introduced by an 'existential' *esti* (*Od.* 12.80):⁵¹

⁴⁸ Another useful point of comparison is the celebrated description of Alcinoüs' palace (*Od.* 7.81–132). Although its fifty-one lines make up one of the longest, most elaborate descriptive passages in the *Odyssey*, we find only two uses of the verb *einai*, both in the third person plural indicative; see de Jong (2001) 176–77 for observations concerning this other passage of description formed from 'a combination of a spatial organization . . . and a list', which also features 'description-by-negation'. See further the illuminating discussion of other notable description-heavy passages in Homer in Koopman (2018) 41–67.

⁴⁹ The closest we find is three such uses in the course of *Od.* 4.805–46 (1 per 14 lines). In *Od.* 4.695–846 we have four uses (1 per 38 lines), in *Od.* 4.569–846 five (1 per 55 lines); in *Od.* 12.79–120 the figure is roughly one per seven lines. The description of the Cave of the Nymphs (*Od.* 13.96–113) has five instances of the third person indicative of *einai* in these eighteen lines; three of these are in the plural, however.

⁵⁰ The grammar and semantics of *einai* in ancient Greek are the subject of a notorious controversy; see Ch. 5, n. 41 below. The current analysis is indebted to Kahn (1973), and especially his recent rearticulations of the syntax and semantics of *einai* in Kahn (2009b).

⁵¹ Likewise the fig tree above Charybdis (*Od.* 12.103).

4.2 *Krisis*

μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἡεροιδέες.

At the midpoint of the crag there is a dim cave.

By contrast, a number of uses of *einai* in the third person indicative are predicative and attribute qualities to various objects. So Circe says of the first of two rocks, πέτρῃ γὰρ λῖς ἔστι ('For the rock is smooth', *Od.* 12.79). Furthermore, this predicative use of *einai* ultimately takes on an evaluative dimension, as when Circe makes the following assertion (*Od.* 12.109–10):

... ἐπεὶ ἢ πολὺ φέρτερόν ἔστιν
ἔξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.

... since it is far better

To mourn six men from your ship than all of them together.

In this section of Circe's *hodos*, then, the verb *einai* is frequently used to perform both roles of description – introducing story elements with existential uses of *einai*, and attributing qualities to them with predicative uses – as well as helping to justify the imperatives that make up the 'argument' sections. In this passage of unusually lengthy and extensive description, and in the arguments that follow from these descriptions, we may simply observe that the verb *einai* appears with unusual, indeed almost unprecedented frequency, and that a full range of semantic facets offered by the verb *einai* is exploited at key steps in the description and argument sections.

4.2.2.1.2 Negation

If this is all merely suggestive in light of Parmenides' subsequent use of *einai*, more immediately pertinent is the prevalence of the so-called 'description-by-negation' technique in the course of *Od.* 12.59–126. Of Odysseus' introduction to the Cyclopes episode, one scholar has seen fit to write the following:

The passage ... is remarkable for its sustained rhetorical discourse on the subject of nothing. It would be difficult to find in Homer, or indeed anywhere else in Greek, a passage of comparable length so richly sown with negatives as *Od.* 9.106–48. Perhaps only Plato's *Parmenides* can equal it.⁵²

⁵² Austin (1983) 22.

However true this may be for a passage a few dozen lines long, there is no portion of the passage cited by Austin that can compete with the description of Scylla's rock provided at *Od.* 12.75–78 for sheer density of negatives. In these four lines we find seven negatives, while the final lines (*Od.* 12.117–23) devoted to describing Scylla boast a further five negatives.⁵³

De Jong writes of the description-by-negation technique that it 'is employed to define things or conditions which are the reverse of normal, mortal existence', and this is certainly true of the case at hand.⁵⁴ The introduction of Scylla's rock is itself a sustained rhetorical discourse on what does not happen (but normally would) (*Od.* 12.73–76):

... ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
ὄξει'η κορυφῇ, νεφέλῃ δέ μιν ἀμφιβέβηκε
κυανέῃ· τὸ μὲν οὐ ποτ' ἔρωει, οὐδέ ποτ' αἴθρη
κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὁπώραῃ.

... the one [rock] reaches to the broad sky
With a pointed peak, and a dark cloud surrounds
It: nor does it ever draw away, nor does sunlight ever
Reach that peak, neither in the peak of summer nor in late summer.

This meditation on what *does not* occur then gives way to a further discourse on what *cannot* occur (*Od.* 12.76–78):

οὐδέ κεν ἀμβραῖη βροτὸς ἀνὴρ οὐδ' ἐπιβραῖη,
οὐδ' εἴ οἱ χεῖρές τε εἴκοσι καὶ πόδες εἴεν·
πέτρῃ γὰρ λῖς ἐστί, περιξέσθῃ ἐικυῖα.

Nor could any mortal man scale it, nor could he set foot on it,
Not if he had twenty hands and twenty feet,
For the rock is smooth, as if it were polished.

Two points stand out. One is the increasing relevance to the story setting of the qualities attributed to Scylla's rock through the

⁵³ De Jong calls *Od.* 9.116–41 the 'longest Homeric instance of the "description by negation technique"' but then goes on to cite longer passages, such as '*Od.* 12.66–107': de Jong (2001) ad loc. The eponymous figure of the Platonic dialogue cited by Austin above is more than a rival in this respect as well: note the seven negatives in *Fr.* 2.3–8, counting both *ou* and *mē*, and the twenty-six instances in *Fr.* 8.5–49, excluding privative lexical items. For negation of this sort, see Moorhouse (1959) 138 and for the use of negatives in *Parmenides* see esp. Austin (1986) 11–43.

⁵⁴ See de Jong (2001) ad 9.116–41; Byre (1994).

‘descriptions-by-negation’. The relationship between the rock’s peak and the clouds of summer paint a vivid picture; nor are the details irrelevant, since we will later learn that Scylla’s cave is about halfway up the crag. More germane to the dramatic situation than the height of the rock, however, is what a man who happens to pass by would or would not be able to do with or on it. Another way of making the point is that although they echo the famous invocation of the Muses in *Iliad* 2, the lines do not claim privileged access to knowledge guaranteeing the authority of what follows (as we have seen, such a claim would be otiose for Circe anyway), but rather serve to rule out, emphatically, the possibility of the action presented via negation being accomplished successfully. In *Iliad* 2, the negations emphasize the extraordinary nature of what *will* happen; here, they make precisely the opposite point, underscoring with absolute certainty what will *not*, indeed *cannot*, happen.

The second feature of interest is the introduction of a modal valence to the description-by-negation, primarily through the modal particle *ken* (and emphasized with the counterfactual conditional ‘even if he had twenty hands and twenty feet’). The emphatic ‘even if’ technique occurs four times in the course of this phase in Circe’s *hodos* and – looking ahead to Parmenides’ commitment to description through an explicitly modally oriented examination of the possible (or rather, a declaration of the impossible) – is particularly striking.⁵⁵

Circe’s descriptions-by-negation grow ever more sharply pointed. Having introduced Scylla’s cave, she says (*Od.* 12.83–84):

οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζηῖος ἀνὴρ
τόξω ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.

Nor from a hollow ship could a vigorous man
Shooting a bow reach the mouth of the cave.

This is a comment that will have a direct bearing on her exchange with Odysseus a few lines later (to be examined below). The *κεν* +

⁵⁵ See esp. Palmer (2009) for Parmenides’ ground-breaking use of what we would call modal language and arguments.

optative construction is not her only way of investing her descriptions with a kind of modal charge, however. Before moving on to Charybdis, Circe's description of Scylla culminates in an even more pointed, indeed poignant, set of descriptive negations. These, too will have an important bearing on the instructions Circe gives at 12.106–10 (*Od.* 12.98–99):

τῇ δ' οὐ πῶ ποτε ναῦται ἀκήριοι εὐχετόωνται
παρφυγέειν σὺν νηί.

No sailors yet may boast
That they passed this way by ship unharmed.

Here, Circe's 'descriptions-by-negation' come via a categorical statement; the lines just examined have the force of 'all who have passed by', but the matter is framed empirically, and the general force – 'all who [have ever passed or will ever] pass' – left implicit.

Most striking of all, however, is Circe's description of the route that goes via the Planctae (*Od.* 12.62–63, 66):

τῇ μὲν τ' οὐδὲ ποτὶ τὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν . . .
τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἵκηται.

By this way no flying thing can pass, not even the timid
Doves, who bear ambrosia to Father Zeus . . .

And no ship of men, whichever comes, has yet passed through this way.

We are now in a position to see how much more is at stake in the negative descriptions Circe provides here: the force of this final pair of descriptions plainly lies not in the abnormality of these rocks, but in what their qualities and nature imply for the feasibility of the routes Odysseus can select (recalling that Circe frames this section as a choice Odysseus must make between two *hodoi*, *Od.* 12.57–58). In effect, this description-by-negation – no ship of men has yet made it through, and even things that fly, Zeus's own bartenders, cannot – amounts to an implicit *proscription* by negation. Circe's description effectively rejects this route as a *viable* option. We shall examine this point further below.

4.2.2.1.3 *Gar and epei*

But had not the Argo sailed between just these rocks?⁵⁶ Yes, but there were special circumstances in that case, Circe is careful to point out. So, having noted the Argo's successful passage through this strait, she ends with the following counterfactual observation (*Od.* 12.71–72):

καὶ νύ κε τὴν ἔνθ' ὥκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἥρη παρέπεμψεν, ἔπει φίλος ἦεν Ἥσων.

And even in that instance the ship would quickly have been
cast upon the great rocks,
But Hera escorted them through, since Jason was dear to her.

Here we find the third notable textual feature of the passage *Od.* 12.55–126: the explicit use of logically potent connectors such as *epei* and the particle *gar* to articulate a series of causal, inferential, explanatory, or justificatory relationships (relationships expressed by syntactical means in the other two episodes examined).⁵⁷ The clause filling out the second half of the line after the caesura (ἔπει φίλος ἦεν Ἥσων) is of great importance, both for Circe's description of the Planctae and its implications for Odysseus. It emphasizes that the successful passage of the Argo through the Wandering Rocks says everything about the Argo (or rather its captain) and very little about the Wandering Rocks: the ship made it through, not because ships sometimes do, but because the queen of the gods went to exceptional lengths on account of *philia*. *Epei* introduces an implicit paradigm or analogy (not unlike the general relative clause in the description of the Sirens) that also operates by negation; the lines prompt the question, 'Are we, too, dear to Hera'? If this term in the analogy does not fit, Jason's paradigm is inapplicable: the Planctae are impassable for anyone not granted special favours by Hera – and this includes Odysseus, of course.

Epei is here deployed in its most prototypically causal sense (establishing a 'real-world' causal relationship between two states

⁵⁶ See Heubeck and Hoekstra (1989) for extensive bibliography, Hopman (2012) 26–31 for a more recent examination of the question (with further bibliography).

⁵⁷ On *epei* and *gar*, see above Ch. 3, nn. 37, 38, respectively.

of affairs, viz. Hera's love caused the Argo not to be smashed)⁵⁸ with the third person singular indicative form of *einai* used in its predicative sense.⁵⁹ This would extend the explanatory tendencies noted in the instruction section of the Sirens (and of Thrinacia). As we saw, in the *hodos* she narrated in *Odyssey* 10, Circe does not develop her instructions through any additional explanatory or justificatory support or elaboration; instead, she simply dictates them to her mortal ward. In the Sirens and Thrinacia portions of the *hodos* in *Odyssey* 12, Circe raises questions of cause, effect, and consequentiality. Here, however, she goes even further: she highlights the causal relations in play by using *epei*; does so by linking two assertions concerning states of affairs (the smashing of the Argo, Hera's love for Jason), rather than linking an illocutionary utterance like an instruction, suggestion, or command; and, moreover, anchors her claim in a fundamental fact of 'what is' in the world.⁶⁰

With this in mind, consider again *Od.* 12.77–79:

οὐδέ κε ἀμβαίη βροτὸς ἀνὴρ οὐδ' ἐπιβαίη,
οὐδ' εἴ οἱ χεῖρες τε ἑξήκοσι καὶ πόδες εἶεν
πέτρη γὰρ λῖς ἐστί.

Nor could any mortal man scale it, nor could he set foot on it,
Not if he had twenty hands and twenty feet,
For the rock is smooth.

With a glance forward to Parmenides, we should observe how the modally oriented examination of what would or would not be

⁵⁸ See esp. Sweetser (1990) 76–86 for the theory underlying Muchnová's analysis of the Greek typology of uses.

⁵⁹ This fulfils in textbook fashion the predicative use of *einai* (viz. 'N is Noun/Adjective'). See Kahn (2009a) for the importance of these 'first-order' uses; these will play an important role in Parmenides' Fragment 8, of course.

⁶⁰ By comparison, consider the frequent collocation of *epei* and *esti* in several speeches in the *Iliad*, for example the *agōn* between Agamemnon and Achilles in *Iliad* 1, Agamemnon's catastrophic speech to the Argive army in *Iliad* 2, and Achilles' response to the embassy in *Iliad* 9. Muchnová (2011) 119–24, 134–40 examines many of these instances in respect to two subcategories of illocutionary acts, *directifs* and the assertion, respectively. *Iliad* 1 is also Havelock's sample text for his examination of the verb *einai* (Havelock (1978)). Significantly, regarding several of the uses of *epei* + *esti/eisi* categorized by Muchnová as 'directifs' or 'assertions', Havelock comes as near as he can to conceding 'that *einai*, used in these . . . contexts to connect neuter subjects to neuter predicates . . . has assumed the role of a true copula' (Havelock (1978) 242).

possible (under not only the present circumstances but also hypothetically posited variations) is expressly causally linked, via the particle *gar*, to the underlying attributes of the object in question (the smoothness of the rock), expressed through the predicative use of *esti* (in Kahn's first-order 'Noun is Adjective' form). That is, a modally charged claim about the possibility of an action (one carefully tailored to the possible future activity of the interlocutor) is justified by a statement of fact about the world expressed through a predicative *einai*.

Two further portions of Circe's treatment of Scylla and Charybdis display this constellation of textual features and patterns of thought. After finally describing Charybdis, Circe concludes (*Od.* 12.106–110):

... μή σύ γε κείθι τύχοις, ὅτε ῥοιβδήσειεν
οὐ γάρ κεν ῥύσαιτό σ' ὑπέκ κακοῦ οὐδ' ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλω πεπλημένος ὥκα
 νῆα παρὲς ἑλάαν, ἐπεὶ ἡ πολὺ φέρτερόν ἔστιν
 ἕξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.

... May you not chance to be present there when Charybdis sucks down,
For no one could rescue you from out of that ill, not even Poseidon
 But driving your ship hard by Scylla's rock
 Sail on swiftly, since it is far better
 To mourn six men from your ship than all of them together.

Here the entirety of Gill's and Knudsen's deliberative programmes are condensed into five lines. As with the Sirens episode, the conclusion comes first, in the imperative-like optative: 'do not happen to be present there' (106b). Then immediately we have the premise, linked by the *gar* in line 107: 'for nobody could rescue you out from out of that ill, not even Poseidon.' In a move that Gill suggests is typical, Circe teases out the implications of the first course of action before moving on to the second, her rejection a 'crucial preliminary to the reaching of a conclusion', which is expressed in another imperative (lines 108–09) that concludes the chain of inferences linked to the premises (109–10), as Knudsen suggests is common, by the word *epei* (109).⁶¹ This premise is stated with a normative colouring of the sort pinpointed by Gill's

⁶¹ Gill (1998) 54; Knudsen (2014).

formulation ‘if I do *x*, then *y* will happen, and this involves *z*, which is bad or good’: πολὺ φέρτερόν ἐστιν (‘it is better by far’) to lose six men than all of them.

This line of argument is further elaborated thanks to Odysseus’ only interjection during Circe’s exposition. He tests the validity of the premise that yields her second conclusion: is it really necessary, he asks, to lose even six men? Circe’s response is unsparing (*Od.* 12.117–23):

... οὐδέ θεοῖσιν ὑπείξειαι ἀθανάτοισιν;
 ἦ δέ τοι οὐ θνητή, ἀλλ’ ἀθάνατον κακόν ἐστι,
 δεινόν τ’ ἀργαλέον τε καὶ ἄγριον οὐδέ μαχητόν·
 οὐδέ τις ἔσται ἄλκῃ φυγέειν κάρτιστον ἅπ’ αὐτῆς.
 ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
 δείδω, μή σ’ ἐξαῦτις ἐφορμηθεῖσα κίχησι
 τόσσησιν κεφαλῇσι, τόσους δ’ ἐκ φῶτας ἔληται.

... Will you not yield to the immortal gods?
 For she is no mortal, but an immortal bane,
 Terrible and grievous, wild and not able to be fought:
No defence of any kind is possible: to flee from her is best.
For if you should tarry, arming yourself alongside the rock,
 I fear she will dart out and attack you again
 With all six heads and seize six more men.

In this reaffirmation of the premise that six men will be lost if Odysseus travels via Scylla, one sees most clearly the role of the unusually lengthy description section (12.73–81a, 83–100), continued briefly here (12.118–120a), in which Scylla is presented: a bane, immortal, terrible, grievous, not to be fought. The use of the classic form of description – verbs in the omnitemporal present (and especially the predicative use of *einai*), textual ordering on the basis of a non-temporal underlying pattern – establishes basic facts about what the world is like by attributing qualities to the individual in question, and these basic facts in turn serve as the key evidence supporting larger claims (notably also expressed in negative modal terms) – οὐδέ τις ἔσται ἄλκῃ φυγέειν κάρτιστον ἅπ’ αὐτῆς – which lead to or logically require a particular conclusion, expressed in the form of the advice that Circe gives. At the bottom of this complexly woven chain of argument, then, one which culminates in the necessary selection of one item in an exclusive disjunction by virtue of a modally mandated

rejection of the other, is a series of facts about the world being traversed: what-there-is, what what-there-is is like in such-and-such a way, and what what-there-is in such-and-such a way makes or does not make possible.

4.2.3 *Krisis: Assessments and Cautions*

What we see, then, is a remarkable coalescence of (a) the three linguistic features we have so far been discussing within (b) the framework of the type of dependence we have so far sketched out (see Section 4.2.2) involving (c) one of the two possibilities of the rhetorical schema of the *hodos* (viz. an exclusive, exhaustive disjunction, or *krisis*). Key features (often expressed through a predicative *esti* and/or a modally charged negation) of characters introduced (often with an existential *esti*) in the course of extraordinarily lengthy, well-developed description sections establish basic states of affairs; these in turn go on to serve as the evidence on the basis of which (a relationship articulated, as suggested by Knudsen, by *gar* or *epei*) Circe's instruction (which is thus also the conclusion of an inferential process) is supported in the instruction/argument section that follows. This process in turn proceeds according to Gill's pattern of working through the implications of a course (no longer only of action, but now a physical course in the sense of *cursus*). What is more, this plays out within the context of the exclusive, exhaustive disjunction formed by a fork in the physical *hodos* and, paired with the modally charged negations introduced in the description sections, amounts to a 'proscription-by-negation' rendering one option strictly impassable and impossible, which thus forces, implicitly or explicitly, her male mortal charge to choose the alternative path.

What does this mean for Parmenides? Much in the preceding paragraph should sound arrestingly familiar to scholars of Parmenides' poem. Evaluating the nature and significance of the overlaps between the features of *Odyssey* 12.55–126 explored in this last section and Parmenides' poem (to be explored in Chapter 5 below) is a delicate task, however – and not least because these involve similarities of different kinds and at different scales, and these in turn differ considerably in their degree of closeness or

markedness. In some cases, we may feel we can advance claims with considerable confidence; in others, definitive answers will be in short supply. There can be no debating the extremely high degree of commonality between the scenario described in preceding paragraph and, as we shall explore in the next chapter, in parts of Parmenides' 'Route to Truth'. By contrast, regarding the use of *esti*, or *gar* and *epei*, we might be content to note the striking similarities without feeling compelled to make firmer, or unduly grandiose, claims.

Three factors should be considered when assessing these aspects of the relationship between Parmenides and *Od.* 12.55–126. The first concerns how distinctive the features in question are to *Od.* 12.55–126. The second concerns how close or precise the overlaps between *Odyssey* 12 and Parmenides' 'Route to Truth' are.⁶² The third concerns the Parmenidean side of the ledger: to what extent is Parmenides' own intellectual agenda likely to be the driving force behind the specificities of his usage, rather than the particular features of the Homeric text he inherited?⁶³ In the

⁶² Here we find ourselves on ground familiar to other analysts of archaic poetry; these two qualities, particularly the first, might seem to comprise, or at least roughly map onto, the condition of 'markedness' described by Currie (2016) 33–34, which in turn is similar in important ways to, for example, Kelly (2015), esp. 22–24. Perhaps even more useful is the discussion at Bakker (2013) 157–69, for two reasons. First, Bakker's framework – which, in keeping with his concern for the relationship between two oral poems, develops the concept of 'interformularity' – allows for a more open-ended conception of how poems interact than Currie's 'allusion' in a way that better fits the notion of discursive architecture in play here. Second, Bakker's graduated notion of higher or lower 'interformularity' might also be seen as a useful parallel to the spectrum-oriented framework that will be gestured towards below.

⁶³ The connection between this idea and the second condition discussed by Currie, 'meaningfulness' (emphasized particularly in Kelly (2015)) is less straightforward than might appear. At the level of discursive architecture, the point is not really that Parmenides performs any 'pointed or systematic reversals' of *Odyssey* 12 (as per Currie (2016) 34), nor do I want to suggest that Parmenides' primary benefit from reworking Homer is best cashed out in terms of 'what the supposed interaction asks the audience to invoke about the Homeric poems' or whether 'the audience ... seem[s] required to do very much, intertextually or interpretatively, with the Homeric passage' (Kelly (2015) 24) – or, for that matter, 'what is for ... his [the epic poet's] audience the specificity of the similarity of scenes to each other' (Bakker (2013) 159). That is because, for Bakker, as well as for Kelly and Currie, the point of the exercise is inextricably tied to a question concerning the problem of 'seeing literary significance in repetitions across the boundary of work or poet' (Bakker (2013) 157; 'literary' should of course be understood here in the broad sense of Bakker's 'text': the idea is not to differentiate between oral and written poetry, but between a concern for meaning-making processes that centre on pointed reworkings and those that do not). Whether observing the interaction between Parmenides and Homer at the level of rhetorical schemata or types of dependence (though not necessarily that of dramatic scenario, or other matters discussed in

remainder of the chapter, I shall consider the first and (more briefly) the third points; the second (and, again rather briefly, the third) will be discussed at length in the following two chapters, particularly Chapter 5.

The second half of this chapter has been devoted to examining how the forks in the *hodos* at *Od.* 12.55–126 play out at the levels of rhetorical schemata and types of dependence. But are these forks really so distinctive? Early archaic Greek poetry furnishes a pair of celebrated instances where a similar image is leveraged to great effect, Hesiod's *Works and Days* 213–18 and 287–92. Nor was Parmenides alone in making use of this image in the late archaic period; the presumed influence of these two passages from Hesiod on Theognis 911–14 has often been discussed.⁶⁴ So is this not simply a stock image?⁶⁵

To this mix some scholars have also been tempted to add the texts inscribed on a dozen or so gold tablets (sometimes dubbed 'Orphic') discovered in tombs across Magna Graecia, some of which seem to have suggestive points of overlap with Parmenides' poem.⁶⁶ Do these tablets not also provide directions for travelling

Chapter 2), the point has very little to do with what demands for comparison are made of the audience, or even of the audience's ability to recognize the similarities between the two passages at all. To over-elaborate the architectural analogy deployed here, the intertextuality to be analysed in chapters 5 and 6 is not a textual analogue of admiring the clever or pointed inversion of tropes in a beautiful fresco upon a wall; rather, it concerns the design of the weight-bearing elements that define the shape and structure of the building the surfaces on which one finds the frescoes.

⁶⁴ See recently Koning (2010) 144–49, also remarks in Hunter (2014) 141 n. 50.

⁶⁵ As at e.g. Ranzato (2015) 130–38.

⁶⁶ On the tablets themselves, see e.g. Pugliese Carratelli (2001), Bernabé and San Cristóbal (2008), Edmonds (2004), Edmonds (2011), GJ. For the relationship between Parmenides and the tablets, see Burkert (1969); Feyerabend (1984); Sassi (1988); Pugliese Carratelli (1988); Cassio (1996); Kingsley (1999); Ferrari (2005); Battezzato (2005); Gemelli Marciano (2008); Gemelli Marciano (2013); Palmer (2009) 58–61; Ranzato (2015) esp. 66–70, 122; Ferella (2017) 122–24; Tor (2017) 265–77 (see also Introduction, n. 82 above).

It is not easy to know how to assess the relationship between these tablets and Parmenides. On the one hand, it is certainly striking that a number of the so-called 'B' tablets do seem to come from the parts of Italian Magna Graecia not so distant from Parmenides' hometown of Elea. On the other hand, it seems rather a stretch to characterize these tablets – at least the ones we know about – as 'coeval' with Parmenides' poem (as at e.g. Ferella (2017) 122); the oldest tablet discovered so far, GJ 1 = Edmonds B10, from Hipponion, Italy, is traditionally placed at the very end of the fifth century BC, very likely putting the better part of a century between it and Parmenides' poem (the remaining tablets come from the fourth, third, or even second century BC. Of course, scholars have often seen a longer tradition standing behind these tablets, but it is difficult

a *hodos* traversing the Beyond⁶⁷ – perhaps even one where some sort of a fork in the road must be confronted?⁶⁸ Are not the set of religious and eschatological associations conjured by this itinerary no less suggestive, no less potent (and perhaps even more so) than the social or ethical ones conjured by Hesiod's *hodoi* in *Works and Days*?

To be sure, some of the similarities between parts of Parmenides' poem and Hesiod's crossroads or the golden tablets are indeed evocative. And, as will be clear from the Introduction, I am strongly in favour of any readings of Parmenides' poem that can help relocate him more firmly in his time, place, and poetic and sociocultural context. Similarly, it is not at all my goal to advocate

to say anything concrete about this with respect to specific uses of road imagery). Finally, it is worth noting that those scholars prepared to make a strong case for comparing the gold tablets and Parmenides' poem do so yet again almost entirely with respect to the proem, and *not*, as I shall discuss below, in relation to the 'Route to Truth' (though see also Sassi (1988), Ranzato (2015), and Ferella (2017)).

⁶⁷ See e.g. Sassi (1988); Cassio (1996); Battezzato (2005); Ranzato (2015) 66–70; Ferella (2017).

⁶⁸ See on this point esp. Sassi (1988); Ranzato (2015) 66–70; Ferella (2017) 122–24. But this is less clear than might first appear, and it is notable that little of the language in these tablets appears to thematize or articulate expressly the idea of a fork in the road in the way that we find in *Od.* 12. 55–58 or *WD* 213–218 and 287–92; while in both epic texts we find *men ... de ...* clauses (*Od.* 59, 74; *Od.* 74, 1010; *WD* 214–15; *WD* 288), carefully balanced pairs (the Wandering Rocks and the Two Rocks, Scylla and Charybdis; *dikē* and *hybris*, *kakotēs* and *aretē*), and explicit phrases such as ὅτι πποτέρη δὴ τοι ὁδὸς ἔσσεται (*Od.* 12.57) and ὁδὸς δ' ἐτέρηφι παραλθεῖν (*WD* 216), we find hardly anything of the sort in the tablets. Only on one extant tablet (GJ 3 = Edmonds A4) do we find something that might be potentially be considered a clearly articulated fork in the *hodos* (see line 5: δεξιάν ὁδοιπὸρ[ει], which GJ render 'journey along the right-hand road' but Edmonds leaves as simply 'make your way to the right'). In the other tablets still extant, all we are told is that, for example, at some point or other, 'on the right-hand side' (ἐπὶ δεξιᾷ) is a spring and a white cypress, 'where souls of the dead descend (κατερχόμεναι) and refresh themselves' (line 4 GJ 1 = Edmonds B10) or other similar phrases and scenarios. This scenario seems to differ in important ways from what we find with respect to the Wandering Rocks and the Two Rocks, or Scylla and Charybdis. In the tablets, the spring by the white cypress is presented as a diversion, a departure from the path the soul of the initiate seems to be on; note that the instruction is not to head left instead of right, but simply not to veer off the path one is evidently already following. In Circe's *hodos*, by contrast, there is no default 'straight on', a fact that is underscored by the pointed ambivalence of lines *Od.* 12.55–58, discussed above. Circe's *hodos* thus presents a genuine 'crossroads', while the golden tablets seem to depict a possible deviation to be rejected. This fundamentally weakens the comparison with Parmenides' routes 'IS' and 'IS NOT', where neither is the default path forward or merely a diversion – which is not, however, to say that these comparisons are without merit or interest.

for a single-mindedly Homeric reading of Parmenides, one that claims for Homer a monopoly on influencing Parmenides to the exclusion of all other forms of archaic poetic, cultural, and religious life. Far from it. But from the perspective of Parmenides' place in the history of thought, there are nevertheless crucial differences between lines 12.55–126 of the *Odyssey* and the two passages of Hesiod (and archaic epigone) just cited or the texts of the gold tablets recovered from various sites in Magna Graecia. It is to these latter we must now turn.

First, in the golden tablets, unlike in *Odyssey* 12, when the possibility of taking more than one path emerges, there is no interest whatsoever in arguing for – or against – a specific selection. Rather, one simply receives a one-line injunction along the lines of, for example, 'Do not even go near this spring!' (ταύτας τὰς κρίνας μὲδ' ἐσχεδὼν ἐγγύθεν ἔλθεῖς, GJ 1 = Edmonds B10), before the instructions continue on (space is at a premium on a gold tablet, one might think, and the important thing is just to make the right choice, not to prove the merits of choosing one way or the other).⁶⁹ Since my interest is in understanding Parmenides' development of extended deductive argumentation and the constitutive elements of demonstration, this is a very important point.

On the other hand, the diversion towards the lake and the white cypress is, one presumes, a genuine feature of the physical landscape (however this might be understood by initiates). What is more, it is hard to imagine that a deceased mortal, initiated or otherwise, might try to reject the two options available and instead advocate the merits of fashioning some kind of third, alternative route or course of action. In this, some tablets are indeed like *Odyssey* 12.55–126. By contrast, Hesiod's conceptualization of qualities like *hybris* and *dikē*, *kakotēs* and *aretē*⁷⁰ by mapping them onto an imagined spatial domain, and then figuring a dichotomy between them via the apparently exclusive,

⁶⁹ See also line 3 of the Petelia tablet (GJ 2 = Edmonds B1) and line 7 of the Entella table (GJ 8 = Edmonds B11).

⁷⁰ In what follows, I leave untranslated *dikē* and *hybris*, *kakotēs* and *aretē* to steer clear of debates concerning their precise meaning; see n. 75 below. On the question of capitalization, see e.g. West (1978) 210; in what follows, I have rather arbitrarily used capital letters for the sake of avoiding clumsiness rather than to stake out a position on debates about personification.

exhaustive disjunction of a forked path, does not change the fact that it leaves open an entire terrain of potential responses. As Lloyd pointed out, even in the context of traditional polar expressions, when these involve different ways of addressing a problem or articulating an ethical choice, there is always the possibility of elaborating a third option, be that a middle way or a new axis along which to construct the dichotomy.⁷¹ Might not a resourceful Perses always have been able to respond that there is a third way between pure *hybris* and pure *dikē*, pure *kakotēs* and pure *aretē*? Or could he not transpose the problem to a different landscape, a pragmatic one, say, rather than an ethical one (or vice versa, depending on how one understands the meaning of *aretē* and *kakotēs*)?⁷² Odysseus (and an initiate travelling the route from the golden tablet), however, is stuck in the physical world as it is; there is no option for him to invent some unthought of third way to Thrinacia between Scylla and Charybdis, or to transpose himself to a differently configured map.

Furthermore, it is extremely telling that we see no hint of any kind of modal charge to the negations in either *Works and Days* or the golden tablets. That is precisely because the choices presented in both texts are in fact genuine choices. Indeed, in both *Works and Days* and the golden tablets, the conundrum – and thus the need for advice in the first place – lies in the fact that either route could be, and in fact routinely is, selected. One could very easily divert from one's path forward by veering right to refresh oneself at the spring by the white cypress (as the imperfective participle suggests – cf. e.g. καταρχόμεναι (GJ I=Edmonds B10) – the souls of the dead do so regularly). Equally, one could all too easily choose the route to *kakotēs*, to whose dwelling the *hodos* is short and smooth; that it is ever so much more inviting than the long, rough, steep path of *aretē*

⁷¹ See Section 4.2 above.

⁷² For example: 'You say the choice is between these two paths, but I say the choice is rather between (say) prosperity and penury, or the rentier's ease and the sweated brow of the labourer . . .'. Of course, the sense of the possible alternative depends on what we are to understand by *aretē* and *kakotēs*: superior/inferior social standing (West (1978) 229), success/failure (Tandy (1996) 81–82), or virtue/vice (Clay (2003) 43 n. 38; Clay (2009)).

is precisely why one needs to be warned from it. There is no ‘proscription-by-negation’ in either the *Works and Days* or in the golden tablets because there could not be: in each case, the path one is advised against taking is simply the ordinary path that mortals, or their souls, *do* so often take. As we shall see, this difference between the *hodoi* enumerated by Circe (in which only one of the possibilities is truly viable at each *krisis*) and those we find in Hesiod and on the golden tablets is of the utmost importance for Parmenides and his invention of extended deductive argumentation and key features of demonstration.

There is another important pair of points to be made concerning the relationship between the itinerary Circe sketches out in *Od.* 12.55–126 and some similarities this shares with other cultural artefacts of the archaic (or, in the case of the golden tablets, the classical) era, be these the confronting of a crossroads, the navigation of a *hodos* through the Beyond, the use of a pattern of deliberation, or thinking in terms of polar opposites. While there are important points of overlap with Hesiod’s *Works and Days* 216–17 and 287–92, the golden tablets, and the texts analysed by Lloyd, Gill, and Knudsen, it happens that *all* the features that *Odyssey* 12.55–126 shares with one or another of the texts discussed coalesce in the *hodos* that Circe details in the same book. Just as neither the analyses of Gill and Knudsen nor Lloyd’s discussion of polar opposites implies that there is nothing unique in Circe’s particular use of the general structures that each scholar described, so we may observe that in *Odyssey* 12, it is not *only* that a *hodos* is presented which helps a mortal navigate the physical geography of some portion of the Beyond, as in the tablets – nor *only* that the crossroads imagery constructs a choice between two alternatives that come into their own as alternatives, as in *Works and Days*. Likewise, what we find in *Odyssey* 12 is not *just* another instantiation of a polar expression; nor is it *just* another instance of a deliberative process that considers alternatives only to eliminate one and select the other; nor is it *just* another use of road imagery in providing instructions for navigating the physical geography of an Elsewhere; nor is it *just* another example of the use of a forked path to articulate a dichotomy. Each aspect of *Odyssey* 12.55–126 that overlaps with the different expressions of archaic Greek

culture surveyed above in fact reveals just how distinctive this portion of the *Odyssey* is.

Indeed, it is precisely this very confluence of these features in one passage that makes *Odyssey* 12.55–126 so distinctive and so valuable for Parmenides.⁷³ The whole of this passage of *Odyssey* 12 is incomparably greater than the sum of its archaic Greek parts. That the dichotomous choice between courses of action is quite literally between *physical courses* (of action) creates an extraordinarily powerful tool – the exclusive, exhaustive disjunction or *krisis* – which, when combined with argumentative support for the route to be chosen (or rather, a modally charged argument strictly ruling out one possibility, and therefore *requiring* that the other be chosen), simply cannot be found in any of these features individually. As we have seen, Lloyd observes that in very many cases there is the possibility of elaborating a third option in a polar expression. In the golden tablets, there is no interest at all in examining the other route in the fashion described by Gill; it is simply a wrong turn one should avoid on the way to the Lake of Memory, and there is apparently no need to explore the possibility of going to this spring, to think through the consequences of this course (of action), to reject it in favour of another alternative. Nor is there any interest in providing an argumentatively pregnant justification for selecting the one route over the other. If, as we shall see in Chapter 5, what matters to Parmenides is having the ability to leverage a uniquely potent argumentative tool that *forces* a voyager down one route or the other, this is something that neither a generic ‘polar expression’ nor the topography of the afterlife, nor even the rhetorical device of Hesiod’s two *hodoi*, can offer. Rather, this is a distinctive feature of the exclusive, exhaustive disjunction formed by a choice between two physical routes, and two physical routes alone, when one must press forward (and so cannot take neither), when one has a body that cannot be divided (and so one cannot take both), and when, in the end, only one of the routes is actually viable. What we find in Hesiod, the golden tablets, and in most of the examples discussed by Lloyd

⁷³ See here the discussion of ‘markedness’ and also ‘meaningfulness’ in nn. 62 and 63 above.

and Gill are in fact genuine choices; what we find in Circe's *hodos*, and what we shall find in Parmenides, is an apparent choice that, upon further descriptive reflection and argumentation, is in fact no choice at all. And for Parmenides, for the emergence of demonstration (which must begin from a point that all accept and cannot be rejected), and for the Western tradition of thought defined by the kind of knowledge demonstration produces, that makes all the difference.

This much concerns largely (though not exclusively) the level of rhetorical schemata. But there are other distinctive features of the *krisis* in Circe's *hodos* at the level of dependence. An essential part of what we have been building up in the second half of this chapter is an analysis of the discursive framework used to express the options forming this choice – the description of the two alternatives – and the process by which one or the other is to be selected. At the level of types of dependence, the description sections play a vital role in establishing the possible courses (of action) insofar as they provide the raw material for the premises in the ensuing argument sections that, in their turn, ultimately yield a conclusion in the form of an imperative to a certain kind of action. In *Odyssey* 12, Circe is judicious about introducing only those characters and places, and describing only those qualities, that have a direct bearing on the choice to be made and the argument to be supplied in support of her instructions. This in turn means that the description sections become much longer and more extensive than in the other entries in Circe's *hodos*-catalogue (or in Homer generally) in order to present the information necessary for the argument. By contrast, the role of narration sections is much diminished: what matters is the state of affairs that constitutes the options of the choice. Again, this is something that is entirely different from both the *Works and Days* and the golden tablets.⁷⁴

Finally, what are we to make of the three textual features discussed above? Functioning as limit cases of a sort, they present

⁷⁴ Indeed, what we find in the golden tablets is some respects like what we saw in *Odyssey* 10, both in terms of geography and dramatic scenario; what is radically scaled back, however, is the level of description and instruction (as in *Odyssey* 10, this comes without any argumentative justification). On the similarities in geography, see e.g. Cerri (1995), Battezzato (2005) and Ferarri (2007).

a rather more complex picture. Taken individually, it is hard to say that their appearance in *Od.* 12.55–126 seems terribly distinctive or marked. One finds the verb form *esti* often enough in archaic poetry (though, as noted, almost never with such frequency). Similarly, the practice of negating statements with a modal charge is not only to be found in such passages already discussed as the Invocation to the Muses in *Iliad* 2, but also, *inter alia*, in some of the reworkings it underwent at the hands of other archaic poets, as well as in plenty of other unrelated contexts.⁷⁵ *Epei* and *gar*, meanwhile, are of course simply basic linguistic items whose use, particularly in the case of *gar*, are an extremely ordinary feature of the syntax of oral poetry.⁷⁶

These questions take on special importance when we consider the Parmenidean side of the ledger. It would be a great folly, for example, to suggest that *Od.* 12.55–126 is somehow the primary driver motivating Parmenides' thematization of the question what-is, or that his ground-breaking examination of modality is merely the result of his engagement with this passage, or that his interest in rigorously supporting his claims with arguments is just a minor outgrowth of Homer's practice in *Odyssey* 12 or elsewhere. Any sensible attempt to address these questions would of course consider Parmenides in relation to a much, much broader array of predecessors, contemporaries, and even successors, and would place his own agenda squarely at the centre of the answers provided.⁷⁷

Pinning down the exact nature of the relationship between *Od.* 12.55–126 and Parmenides' 'Route to Truth' at this word-by-word level of granularity will always be difficult, and little in my argument hangs on the specific answers one might wish to supply (or even on answers being hazarded at all). Nevertheless, to the extent that they force us to ask other interesting questions, they are worthy of brief consideration

⁷⁵ See Ch. 2 above.

⁷⁶ See esp. Bakker (1997), and Ch. 3, n. 38 above.

⁷⁷ On the other hand, it would seem entirely appropriate to consider: (1) which resources the passage in question offered him in pursuing his agenda; (2) how the shape of the answers he provided might have been influenced by this passage; and (3) how what made it onto his agenda in the first place might be related to this passage of the *Odyssey*.

4.3 Concluding Remarks

here. At just what point do unmarked, not terribly distinctive features become distinctive? How much does it matter that in this passage of the *Odyssey* we encounter with unprecedented frequency the use of modally charged negations or the third person singular *esti*, both of which are, of course, distinctive hallmarks of Parmenides' poem? Are there ways in which specific combinations of the features identified – for example, the use of *esti* to provide the evidence upon which is based, via a *gar* or an *epei*, an instruction that serves as the conclusion of a practical deliberation; or, similarly, the combination of a modally charged negation and an exclusive, exhaustive disjunction, to form a proscription, and thus a prescription, by negation – can, when taken as unit, form something more marked and less typical, more distinctive and less frequently trafficked? How ought we to weigh this against the importance of these features for Parmenides' own philosophical agenda? And – to turn this question on its head – to what extent could we imagine that his agenda might have been shaped in part by the fact that it was *this* passage, with its distinctive or marked use of indistinctive and unmarked features of the Greek language, that Parmenides reworked?

This is not the place to attempt to answer these questions, since it is the commonalities at the level of the rhetorical schema and levels of dependence that are central to the points that I want to make. For the moment, one might simply observe that the similarities are there, whatever one is to make of them, and that what is desirable is perhaps a more subtly graded spectrum than a simple declaration that something 'IS' or 'IS NOT' intertextual;⁷⁸ rather, we might ideally locate different *degrees* of intertextual proximity or distance.

4.3 Concluding Remarks

In this chapter, we have examined two key aspects of the *hodos* that spans *Odyssey* 12.39–141. As our analysis in Chapter 3 would lead us to expect, at the level of rhetorical schemata we saw that, as a form of catalogic discourse, Circe's *hodos* formed a catalogue with three entries, *Od.* 12.39–54, 12.55–126, and 12.127–41

⁷⁸ See nn. 62 above for the appealing aspects of Bakker's notion of 'interformularity'.

(Section 4.1). These were ordered in accordance with the narrative movement in time through a sequence of spatially contiguous places – according to the principle of spatio-temporal consequence, that is, proper to the *hodos* (Section 4.1.1). At the level of types of dependence, meanwhile, we again saw a clear pattern according to which very brief narrative frames introduce portions of description, which were in turn followed by portions of justified instruction or argument (Section 4.1.2.1). Compared to the *hodos* in *Odyssey* 10, the relationship between the description and instruction/argument sections is notably more elaborate and developed in *Odyssey* 12: description sections introduce key characters and places, and then hone in on attributes of the story-world that prove crucial for the argumentatively justified instructions that follow, which explore the details introduced in a remarkably probing, sophisticated manner (Section 4.1.2.2). This analysis will form the basis of the discussion of Fragment 8 in Chapter 6.

Examining *Od.* 12.55–126 revealed further nuances to this basic format (Section 4.2). At the level of rhetorical schemata, the notion of a *hodos*-unit helped accommodate the phenomenon of the *krisis*, or exclusive, exhaustive disjunction between two possible places (each with the potential to form its own episode; Section 4.2.1). Seen through this unit of analysis, Circe's *hodos* was made of four entries – the Sirens (*Od.* 12.39–54), a choice between the Planctae and the Two Rocks (*Od.* 12.59–71a), a choice between Scylla and Charybdis (*Od.* 12.71b–126), and then Thrinacia (*Od.* 12.127–41; Section 4.2.1).

What is more, there are two major implications at the level of dependence. In the first place, these two *krisis* sections involve very little activity at the top level of narration – the instruction or argument level of the first choice (viz. *Od.* 12.81b–82) in effect usurped, or at least did double duty, as the narration section for the second choice (Section 4.2.1). Second, since the argument sections involve instructions about which place to choose, and not merely how to behave (or not) when arriving there, the amount of description involved in presenting the options of the *krisis* balloons tremendously: when, in Richardson's terms, the places

4.3 Concluding Remarks

themselves are ‘what matters’, the result is a section of description long enough to rival any other portion of description we find in the surviving Homeric corpus (Section 4.2.2). Third, this also results in an even more sophisticated, and deeply intertwined relationship between the description and instruction/argument sections (‘Three features’, Section 4.2.2.1). Particularly important features of this relationship are the use of *esti* (in several of its senses: announcing the existence of entities in the story-world, and attributing crucial qualities to them in order to ground the instructions to come and assessing the relative merits of two courses of action); *gar* and *epei* (to articulate the inferential and justificatory relationships between premises and conclusions); and descriptions-by-negation, especially with a modal charge. Ultimately, this yielded complex, multilayered chains of argumentation that repeatedly (and, ultimately, recursively) drew on the facts of the world presented in the description section. Of particular significance for the following chapter, this nexus of features – and, in particular, the combination of modally charged negations; the Homeric mode of deliberation explored by Gill; and the exclusive, exhaustive disjunction or *krisis* formed by a fork in the *hodos* – offers Parmenides a set of resources he will put to ground-breaking use.

Finally, careful consideration of other texts or traditions, especially Hesiod’s *Works and Days* and the Orphic gold tablets, often cited as similar to *Od.* 12.55–126 or as parallels to aspects of Parmenides’ poem, reveal in the end just how distinctive this portion of the *Odyssey* is (Section 4.2.3, ‘*Krisis*: Assessments and Cautions’) – and, as we shall see in Chapter 5, just how important it is for Parmenides’ ground-breaking poem, and the history of Western thought. By identifying these similarities explored in sections 4.1 and 4.2 and Parmenides’ poem (especially in chapters 6 and 5, respectively) – and by tracing the differences that emerge in the course of comparing them – we can glean key insights into the discursive strategies deployed by Parmenides as he pieces together his new way of constructing an argument and making it inconvertibly persuasive. To develop a view of the basic outline of the architecture of Circe’s *hodos* is thus to develop a view of precisely the

framework Parmenides uses to fashion his revolutionary argument, to mediate his new concept of thinking with certainty, knowing with certainty, and proving with certainty – or so I shall argue in chapters 5 and 6. Should this analysis of Circe's *hodos* prove compelling, we would have before our eyes the blueprint of the discursive architecture Parmenides used to build the first recorded sequence of extended deductive argumentation in Western thought.

I discussed above, especially in the Introduction and Chapter 2, some of the important links between Homer's *Odyssey* – especially the *Apologoi* and, even more so, *Odyssey* 12 – and Parmenides' poem. That analysis only scratched the surface, however, and in the beginning of this chapter I shall examine the relationship between these two poems at much greater length. Fortunately, we can pick up where earlier studies have left off.¹ If much of the literary analysis performed by scholars of Parmenides has focused on the Proem, this is partly because there is much to say.² What is important for our purposes at this stage is the manner in which the proem establishes a progressively more Odyssean ambience, creating a dramatic setting that, as it proceeds towards Fragment 2, evokes the relationship between Odysseus and Circe on Aeaea more and more specifically.

Havelock's comparison begins with the claim that 'books ten to twelve of the *Odyssey* (or a section approximating thereto)' are Parmenides' 'central frame of reference' in his poem.³ This case can be made in terms of the proem's language, imagery, characters, and dramatic scenarios, much of which is reminiscent of these books of the *Odyssey*.⁴ Odysseus' description of the land of the Laestrygonians is recycled nearly wholesale;⁵ similarly, the

¹ See esp. Introduction, 13–15 above.

² See esp. Introduction, 13 and nn. 28–29.

³ Havelock (1958) 138; see also Introduction, 13–14.

⁴ On the connections between the proem and the *Odyssey* more generally, see remarks at Morrison (1955) 60; Diechgräber (1959) 27; Dolin (1962) 96; Pfeiffer (1975) 18–20, 54–56, 78–80; Miller (1979) 14 with notes; Miller (2006) 18; Coxon (2009) [1986] 9–10; Palmer (2009) 56; see also Slaveva-Griffin (2003), Latona (2008), and now Forte and Smith (2016) for parallels between the chariot race in *Iliad* 23 and the proem. See also nn. 6–9 below.

⁵ Homer's ἐγγύς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι (*Od.* 10.86) becomes ἔνθα πύλαι νυκτός τε καὶ ἡματός εἰσι κέλευθων (*Fr.* 1.11). See e.g. Havelock (1958) 139; Mourelatos (2008b) [1970] 9, 15; Pfeiffer (1975) 21; Coxon (2009) 9, 275–76; Granger (2008) 12–13; Tor (2017) 345 n. 22.

‘Daughters of the Sun’, the guardians of the Sun’s cattle on Thrinacia (*Od.* 12.131–36), are ‘converted from herdsmen into outriders’ who lead the chariot bearing the *kouros* (Fr. 1.9–10).⁶ Collectively these images and intertextual echoes conjure a setting redolent of the ‘world’s end . . . a mysterious borne far off the beaten track, a region of mystery and peril but also of revelation’.⁷

This in turn figures the *kouros* as a kind of Odysseus.⁸ As the latter’s voyage in the *Apologoi* extends ‘beyond normal human latitudes’, so the former’s ‘journey is also an excursion beyond the bounds of accepted experience’ and seems ‘modeled on the bold enterprise of an epic hero, Odysseus’.⁹ Odysseus’ encounters in the *Apologoi* have been seen to be patterned on the dynamics of the quest, which involves his arrival at an unknown place followed by a meeting with ‘someone who gives information or acts as a guide’ to help him complete the quest¹⁰ – all of which describes Parmenides’ *kouros* and his situation in Fragment 1 to perfection.

But not just anyone will act as his guide: the ‘foreground of Parmenides’ imagination is occupied by Circe on Aeaea’¹¹ – Circe, who is, after all, the Daughter of Helios, and Aeaea which is, after all, where ‘Dawn has her dancing floor and the sun rises’ (*Od.* 12.3–4).¹² The links connecting Circe and the unnamed

⁶ Havelock (1958) 140. For the *Odyssey*’s treatment of the Heliades in relation to other mythical renditions, see also Coxon (2009) [1986] 274; Cordero (2004) 25–26; Bakker (2013) 101.

⁷ Havelock (1958) 139.

⁸ See esp. Mansfeld (1964) 230. See also Mourelatos (2008b) [1970] 24–25; Cassin (1987); Cassin (2011), esp. 72; Montiglio (2005) 147–50; and a brief discussion in Tor (2017) 264–65 (my disagreements with which I shall register shortly). I leave aside here the more complex question of Fr. 1.1–4, discussed at length in e.g. Diechgräber (1959) 27, Mansfeld (1964) 229–31, Cosgrove (1974), Cosgrove (2011), Coxon (1986) 157–59, Leshner (1994b), Palmer (2009) 376–78; for more general discussion, with bibliography, see now Tor (2017).

⁹ See Havelock (1958), esp. 139, and Gallop (1984) 5, respectively.

¹⁰ See Bakker (2013) 13–35, esp. 23–27, and Peradotto (1990) 35–41; these mirror Mourelatos (2008b) 20–21. Recall that Tiresias begins his audience with Odysseus by observing: νόστον δίζηαι (‘you are questing for a homecoming’, *Od.* 11.100). On the encounter, see esp. Nagler (1980), and for Parmenides, see Havelock (1958) 139. Parmenides’ *dizēsis*, an apparent neologism, is derived from this verb; see Mourelatos (2008b) 67–68, Curd (1998b) 42–43, 42 n. 55 for discussions of the verb in this passage in Homer, Heraclitus B 22 and B101, and Parmenides. On the other hand, Tor (2017) 265–67 provides a stimulating discussion of the word in respect to the language of oracles.

¹¹ Havelock (1958) 140.

¹² On Aeaea and its relationship to the Sun, see e.g. Page (1973) 60 and West (2005) 43–45; see also n. 5 above.

goddess of Parmenides' poem are rich and multifaceted.¹³ Circe, 'goddess endowed with dread speech' (*Od.* 10.136 = *Od.* 11.8 = *Od.* 12.150), has the ability to 'report verities of the mantic world and thus induce or at least indicate the hero's' further travel: 'her helpful power is to ... facilitate for him further stages of his symbolic journey'; Circe helps Odysseus 'penetrate ... to a deeply guarded area of the mythic geography' where knowledge of incomparable magnitude is to be found.¹⁴ In short, Circe, a female divinity with exceptionally privileged access to knowledge, guides the mortal male hero Odysseus on a journey which includes travel to a place where he will attain a level of profound knowledge: a description that could hardly better fit the dramatic scenario of fragments 1–8.¹⁵

What is more, Circe has long been recognized as a vital turning point in Odysseus' wanderings.¹⁶ According to one popular analysis, the Nekuia serves as the pivot around which is wrapped the elaborate series of nested ring compositions that form the episodes of the *Apologoi*;¹⁷ since it is from Circe's isle that the trip departs and to Circe's isle that it returns – and, as we have seen, on Circe's orders, and only thanks to her guidance, that the trip is successfully undertaken – this makes Circe (in her instruction-giving mode, after her threat to Odysseus has been neutralized) a central figure anchoring the entire *Apologoi*.¹⁸ There are a number of different facets to this point, and one can tease out at least four implications for Parmenides' poem.

¹³ See Section 2.4, esp. Section 2.4.2 above.

¹⁴ Nagler (1996) 148–49.

¹⁵ See e.g. Gallop (1984) 6; for the more general point, see also Section 2.4.2 above.

¹⁶ Structural analyses of the *Apologoi* have a venerable history running from Woodhouse (1930) 43–44 through Germain (1954) 332–33 and Whitman (1958) 288–89 to Niles (1978); Redfield (1983); Scully (1987); Most (1989), esp. 21 n. 36; Montiglio (2005) 55–61; Bakker (2013), esp. 21–35; and Cook (2014) 76–84.

¹⁷ See e.g. the series of ever-modified charts in Whitman (1958) 288; Niles (1978) 51; Scully (1987) 405; Most (1989) 22; Bakker (2013); Cook (2014) 82, 83.

¹⁸ It is worth bearing in mind the sort of double role played by Circe in the *Apologoi*. As Bakker (2013), esp. 24–25, illuminates, the encounter with Circe in *Odyssey* 10 resembles the other quest episodes which are concatenated together to form *Odyssey* 9 and 10 (e.g. the encounter with the Cyclops, or Aeolus, or the Laestrygonians), while in the encounter in *Odyssey* 12 she is a 'cornerstone of the *Odyssey*'s architecture' insofar as she shifts from 'from dangerous adversary in the rescue quest to helpful guide' enabling Odysseus' successful return or *nostos*. This has important implications that previous diagrammatic analyses of the *Apologoi* (see n. 17 above) have not yet taken into account; see Figure 5.1 below.

Most importantly, scholars have noted that the encounter with Circe divides the *Apologoi* into two parts. Before encountering Circe, Odysseus and his men wander; after, they sail with the direction and purposefulness that only her supernatural guidance makes possible.¹⁹ Odysseus' pre-Circean wanderings are epitomized by the calamitous episode bookended by encounters with Aeolus, king of the winds. Having taken their leave of his harmonious kingdom with all the winds but one held at bay for their convenience, Odysseus and his men have very nearly completed their journey in full (ὁδὸν ἐκτελέσαντες, *Od.* 10.41) – the hearth fires of home are even in sight! – when Odysseus' men, mistrustful that the spoils Odysseus has collected along the way will be evenly distributed, open the sack holding the winds; once loosed, these promptly blow the ship all the way back to the shores of Aeolus' floating island. (As scholars of Parmenides have on occasion noticed, the episode thus embodies the very paradigm of a backward-turning path.)²⁰ By contrast, from the moment they depart Circe's island up until they reach Thrinacia – the full extent of the itinerary for which Circe gives her instructions – Odysseus and his men make clear, unambiguous, linear progress towards their final destination of Ithaca.

There is another way of putting the matter. Scholars have discerned a number of thematic and compositional patterns characterizing the relationship between different episodes in the *Apologoi*,²¹ and careful consideration of these analyses suggests that Circe's island serves as the mirror across which beckons the second, positive, goal-directed reflection of the first, wandering half of the *Apologoi*. Here, recourse to the graphs of various analysts of the *Apologoi*'s ring compositions are useful. A slightly

¹⁹ See the incisive remarks at Montiglio (2005) 56–58, also 150.

²⁰ See e.g. Havelock (1958) 138–39; Mourelatos (2008b) [1970]; Montiglio (2005) 149.

²¹ Between, for example, episodes where hosts confront Odysseus and his men with two extremes of bad hospitality (Most (1989), esp. 25) or a repeated confrontation with the different variations on the series 'temptation, physical attack, taboo' (Niles (1978), esp. 51).

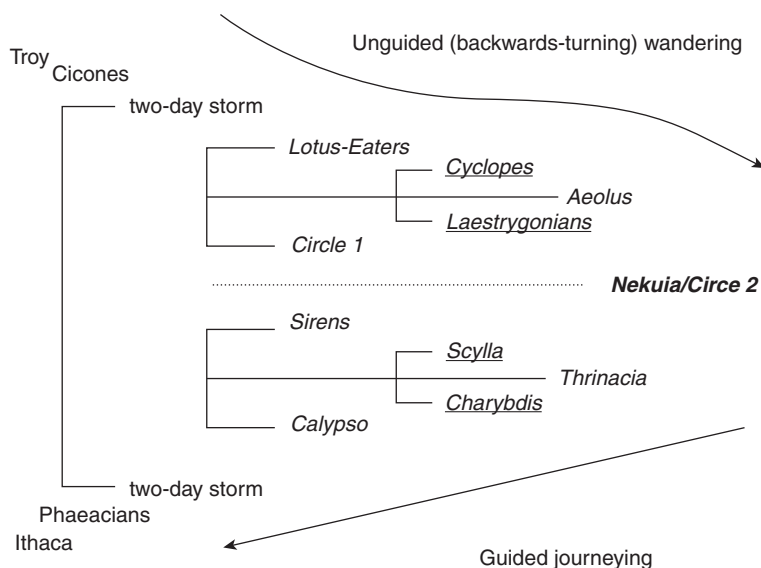


Figure 5.1 The structure of Odysseus' *Apologoi*

modified form of Most's graph in Figure 5.1 helps make the point vividly.²²

By choosing to model his *hodos dizēsios* on the portion of the *Apologoi* that begins not at the departure from Troy, but rather from Aeaea – a kind of second point of departure, or a first point of informed departure – Parmenides in effect cuts off half of the *Odyssey*'s ring composition, thereby rendering linear the circular form of the erstwhile ring;²³ as we shall see, the effect is compounded by honing in on the first phase of the second half of the trip (the leg spanning Aeaea, Sirens, Scylla/Charybdis, Thrinacia) where the clearest progress is made anywhere in Odysseus' journey home. Were one looking to shift from a circular, backward-turning mode of discourse in order to create a sequential, goal-directed mode of discourse, beginning from the very centre

²² Most (1989) 25, which is itself modelled on Niles (1978) 51.

²³ In this, one may perhaps be tempted to see a transition from the 'geometrical' ring composition characteristic of 'archaic thought' to the linear, sequential form of argumentation that will come to be increasingly prominent in the classical age and beyond.

of the ring would accomplish this elegantly by shearing off a linear discursive pattern.

This observation leads to two further points. As noted, scholars have also discerned in the Circe episode a deeper shift from one kind of story-type to another; Circe's island, that is, marks the point where a quest type becomes a *nostos* type – or rather, *nostos* becomes the mission of the quest.²⁴ The narratological correlate of the unguided wandering of the *Apologoi* before Odysseus 'tames' Circe is a kind of indefinite concatenation of quests, one linked to the other apparently without end. On the other hand, with Circe's instructions in hand, the *nostos*, with its highly marked sense of destinationality, *becomes* the goal of the quest. A plot structure revolving around arrival at a single, ultimate destination, rather than in indefinite series of concatenated quests, could hardly have proved more useful to Parmenides' notion of a *hodos dizēsios*.²⁵

Finally, there is also a geographic dimension to the point. The near miss with Ithaca after the first sojourn on the island of Aeolus only underscores how, from the perspective of the *telos* of Ithaca, Odysseus' movement in the first half of the *Apologoi* is centrifugal. In certain respects, Circe's island represents the far apogee of this centrifugality; not only is it at the end of the earth, near where the Sun has his dancing field, but it is also the one place where Odysseus himself forgets Ithaca and must be reminded by his crew.²⁶ Thanks to the goddess's instructions, Odysseus' movement through space, centrifugal up until his arrival on Aeaea, becomes centripetal.²⁷ In short, at the thematic, structural, narratological, and geographic levels, Parmenides would have found in the Circe episode elements of enormous value to rework for his own ends.

What does this mean for Parmenides? First, that scholars are mistaken when they attempt to draw a contrast between the *kouros* in Parmenides' poem and Odysseus. Only if one fails to consider how the encounter with Circe divides the entire *Apologoi* into two

²⁴ For this and the next two sentences, see Bakker (2013) 20–26, discussed at greater length in Part III, *Doxai*, below.

²⁵ See again Part III, *Doxai*, below.

²⁶ See Montiglio (2005) 55–56.

²⁷ See again n. 19 above.

parts – pre-Circean wandering, post-Circean journeying – can one claim, for example, that while ‘both protagonists travel far beyond the familiar track into eschatological locations, their journeys diametrically diverge’.²⁸ In fact, exactly the reverse is true. While it is certainly the case that ‘the *kouros*’ divine guides escort him directly to his goal . . . and precisely prevent him from undergoing the wandering which the poem associates throughout with error and ignorance’, that ‘Odysseus is repeatedly made to wander astray’ *before* his encounter with Circe is irrelevant.²⁹ What matters is that Odysseus’ divine guide also guides him directly to his goal that he may avoid the wandering which had plagued him earlier in the *Apologoi*.³⁰ Similarly, it is incorrect to assert that in Parmenides’ poem ‘the meandering Odyssean adventure is . . . reshaped as a linear journey’.³¹ Attending to the structure of the *Apologoi* and the decisive role Circe plays in this portion of the *Odyssey*, we see instead that Parmenides leverages with tremendous skill a distinction between wandering and goal-directed journeying that was already clearly demarcated in Homer. By choosing to model his *hodos* on just the point in the *Apologoi* where Odysseus receives instructions from his female divinity with privileged access to knowledge (the guided, directed journeying that forms a true *hodos*, and not the untethered, backward-turning wandering of ignorant mortals), Parmenides plucks the

²⁸ Tor (2017) 264.

²⁹ Tor (2017) 265, 264.

³⁰ This also weakens the ‘pointed divergence’ between the *Odyssey* and Parmenides’ poem that Tor seeks to ‘sharpen’ ((2017) 265). It is true that ‘it is fundamental to the *Odyssey* that, for the narrative of *nostos* to take place, Odysseus must reject the offers of divinization which are proffered to him by his female host Calypso’, and this does offer a contrast to readings of Parmenides’ poem that posit that the *kouros* must undergo a process of divinization (provided by a female divinity) as a precondition to his attainment of his ultimate goal, knowledge of what-is. But the relevant point of contrast to accepting divinization need not necessarily be ‘the life of the wandering mortal’. Though the *Odyssey* may in general associate the human condition with wandering (see Montiglio (2005)), that is not at all the contrast dramatized by the portion of the *Odyssey* that Parmenides’ selects – book 12 – as his intertext. It is thus hard to see the *kouros* as ‘pointedly outdo[ing] Homer’s Odysseus in willingly accepting divinisation’ (Tor (2017) 265) when the Odysseus Parmenides chooses as a model accepts the instructions offered to him by a female divinity with privileged access to knowledge as willingly as Parmenides’ *kouros* does. I am grateful to Shaul Tor for his exchanges with me regarding these points.

³¹ Montiglio (2005) 148.

portion of the *Apologoi* that suits his needs while sanitizing it of Odysseus' pre-Circean wanderings by relegating them to a separate, distinct *hodos* he emphasizes must be avoided at all costs.³² Instead, it is much more accurate – and much more interesting – to point out that by isolating a portion of the circumference of the Homeric ring composition that forms the *Apologoi*, the circular movement of the thematic and discursive progression of the Homeric text is refashioned as a linear, goal-directed (or at least non-circular) movement – a movement that is paralleled much more macroscopically by the transition Parmenides effects from a myth of *nostos* (of a return to a place of origin) to an extended deductive argument that leads to a conclusion.

This takes us to just the moment in *Odyssey* 12 when Circe promises to give Odysseus the instructions he will need to undertake his journey (*Od.* 12.25–26):

... αὐτὰρ ἐγὼ δείξω ὁδὸν ἣδὲ ἕκαστα
σημανέω.

... But I shall indicate your *hodos* and each thing
Sign out.

Before she narrates the *hodos* to Odysseus, however, she ‘takes him by the hand’ (ἡ δ’ ἐμὲ χειρὸς ἐλοῦσσα, *Od.* 12.32) in order to speak to him alone;³³ then she begins the tale of the *hodos*. In Parmenides’ poem, having travelled to a distant place of revelation, a place at land’s end far from the usual haunts of men (ἄπ’ ἀνθρώπων ἐκτὸς πάτου, *Fr.* 1.27),³⁴ the male mortal voyager of the

³² The model for *both* routes described in fragments 6 and 7 is thus presented in the *Apologoi*. See also Chapter 2 above for a discussion of Parmenides’ strategy of drawing rigorous distinctions (between superior, epistemically impeccable claims and mere *doxai*; between journeying and wandering) by mapping them onto the distinct branches of a forked *hodos*. This insight also previews the benefits of assessing the relationship between Parmenides’ poem and the *Odyssey* using the flexible model afforded by Foucault’s analysis of discursive architecture. What we see shall see is that Circe’s speech in *Odyssey* 12 provides Parmenides with a *framework* for constructing discourse, one which allows him to slot in other episodes from elsewhere in the *Odyssey* in a recombinatorial fashion, rather than requiring that we map the *hodos* formed by fragments 2, 6, 7, and 8 onto the *hodos* of *Od.* 12.39–141 in a strictly bijective way.

³³ Odysseus, for his part, obliges by telling her everything that has happened (πάντα κατὰ μοῖραν κατέλεξα, *Od.* 12.35).

³⁴ For the Homeric connotations of the phrase ἄπ’ ἀνθρώπων, see Floyd (1992) 258–60.

5.1 Disjunctions

proem is greeted by a female divinity with privileged access to knowledge by nothing other than a clasp of the hand – χεῖρα δὲ χειρὶ | δεξιτερὴν ἔλεν (Fr. 1.22–23).³⁵ Then, she, too, begins the tale of the *hodos*.³⁶

5.1 Disjunctions

The tight parallels between Parmenides' poem and *Odyssey* 12 extend beyond the dramatic scenario and the *dramatis personae*, and – what is much less recognized³⁷ – well beyond the proem. When Parmenides' goddess speaks, her language, too, echoes the Circe of *Odyssey* 12. So Circe opens her speech (*Od.* 12.37–38):

... σὺ δ' ἄκουσον,
ὥς τοι ἔγῳν ἔρῳ, μῆσει δέ σε καὶ θεὸς αὐτός,

and introduces the choice between the two *hodoi* (*Od.* 12.56–58):

ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
ὀπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτός
θυμῷ βουλεύειν ἔρῳ δέ τοι ἀμφοτέρωθεν.

What follows there I shall no longer narrate piece by piece
Which of two possibilities will in fact be your *hodos*, but
Consider this carefully yourself: I shall tell you both from this point.

Parmenides' goddess, meanwhile, begins (Fr. 2.1–2):

εἰ δ' ἄγ' ἐγῳν ἔρῳ, κόμισαι δὲ σὺ μῦθον ἀκούσας,
αἵπτερ ὁδοὶ μούναι διζήσιός εἰσι νοῆσαι.

But come now and I shall tell you (and you, having heard it, preserve the account)

Just which *hodoi* of inquiry alone there are to be thought/for thinking.³⁸

³⁵ For discussion of the gesture's Homeric resonances, see Coxon (2009) [1986] 10; Floyd (1992) 254–56; Cordero (2004); Mansfeld (2005). While Homeric aspects of the gesture have been observed since at least Diels (1897) 53, the connection with Circe's gesture at *Od.* 12.32 does not seem to have been noticed. She, too, will reveal 'all things' (πάντα πυθέσθαι, Fr. 1.28); see n. 33 above.

³⁶ See also n. 33 above for another echo of *Od.* 12.25–35 in Fr. 1.27–28.

³⁷ See Introduction, 13.

³⁸ The difference between the verb understood as transitive infinitive ('to be thought of') as opposed to a dative infinitive ('for thinking') is discussed at greatest length – and with extensive bibliographical citation – in Palmer (2009) 69–73. The parallel with

The linguistic overlap is striking: the goddess in question declares that she will tell her mortal charge (ἐγὼν ἐρέω, *Od.* 12.38; ἐρέω, *Od.* 12.58; ἐγὼν ἐρέω, Fr. 2.1) what comes next;³⁹ underscores the importance of listening to her (σὺ . . . ἄκουσον, *Od.* 12.37; σὺ . . . ἀκούσας, Fr. 2.1); mentions a closed set of *hodoi* that she will present (ὅπποτέρη . . . ὁδὸς . . . ἀμφοτέρωθεν, *Od.* 12.57–58; αἶπερ ὁδοὶ μοῦναι, Fr. 2.2);⁴⁰ and invokes the being of these roads, be it possible or actual, present or future (ὁδὸς ἔσσεται, *Od.* 12.57; ὁδοὶ . . . εἰσι, Fr. 2.2).

Continuing with these two passages, we find yet another similarity in the use of *men . . . de . . .* clauses to introduce the alternatives. In Circe's *hodos* telling, *men . . . de . . .* clauses play an important role in articulating both pairs of alternatives one finds in the 'Choice' discourse-unit of the *hodos* (*Od.* 12.55–81, 12.73–110; see Section 4.2.2 above). So, too, Parmenides' goddess presents the two *hodoi* as follows (Fr. 2.3–5):

ἡ μὲν ὅπως ἔστιν τε καὶ ὥς οὐκ ἔστι μὴ εἶναι . . .
ἡ δ' ὥς οὐκ ἔστιν τε καὶ ὥς χρεὼν ἔστι μὴ εἶναι . . .

The one, that . . . *is* (. . .)⁴¹ and that it is not possible [for] . . . *not to be* (. . .) . . .
The other, that . . . *is not* (. . .) and that it is right [for] . . . *not to be* (. . .) . . .

Furthermore, in both *Od.* 12.59–81 and Fragment 2 lines 3 and 5, the goddess who expresses the *krisis* or fork in the road takes great care to present the two alternatives in a highly symmetrical manner. Circe correlates the same words (πέτραι, 12.59; λῖς πέτρῃ,

Empedocles' Fr. 3.10 provides striking support for the second option (see e.g. Palmer (2009) 70 and 70 n. 61).

³⁹ The phrase εἰ δ' ἄγ' ἐγὼν ἐρέω is also quintessentially Homeric in the view of Cordero (2004) 37 n. 133; see also Coxon (2009) [1986] 57 and Böhme (1986) 47–48 for parallels.

⁴⁰ Where ὅπποτέρη . . . ὁδὸς . . . ἀμφοτέρωθεν highlights the mutual exclusiveness of the terms, αἶπερ ὁδοὶ μοῦναι would emphasize their exhaustiveness. For more discussion see n. 43 below.

⁴¹ For the semantics of *einai*, much work on the use of the word in Parmenides before Brown (1994) is out of date (exceptions include Kahn (1973), Furth (1974), Mourelatos (1979b)). Since then, Kahn (2002), Mourelatos (2008b) xx–xxvi, Mourelatos (2008a) all make headway on the sense and function of the word in Parmenides, while Kahn (2009a) articulates a general framework of its syntax and semantics in early Greek. One of the most productive outcomes of this reconsideration has been an emerging consensus that 'rather than choose between the various senses, we need to acknowledge their interplay' (Miller (2006) 44). See also Kahn (2002) 88–89; Curd (2011) 19. The rendering here is based on – but freely modified from – the translation given by Miller (2006).

5.1 Disjunctions

12.64 [Planctae]; πέτρη. . λῖς, 12.79 [Scylla]), the same characters (e.g. Amphitrite (12.60 and 12.97)), and the same technique of ‘description-by-negation’ (12.62–4 and 12.83–84).⁴² Likewise, the scrupulous congruities defining the phrasing of Parmenides’ Fragment 2 lines 3 and 5 have been illustrated by the close symmetry marking the pair rendered in propositional form (e.g. ‘to think that A and that B’ and ‘to think that not-A and that not-B’) and in rudimentary logical notation – e.g. ‘A and necessarily $\neg(\neg A)$ ’ and ‘ $\neg A$ and necessarily $\neg A$ ’.⁴³

The similarities between Parmenides’ Fragment 2 and *Od.* 12.55–126 extend to the level of discourse modes and the types of dependence that define their relationship (Figure 5.2). Recall that the normal *discourse-unit* in *Odyssey* 10 and 12 involves a narration portion, followed by description, which in turn provides the raw material for the instruction and/or argument that follows (Section 3.2, Section 4.2); the ‘either-or’ disjunction of the *krisis* was associated with its own variant of this pattern, with two distinct levels of description used to advocate rejecting and/or selecting one alternative (Section 4.2). The key features of this pattern are replicated in Parmenides’ Fragment 2. A narration section gives a choice between two *hodoi* (*Od.* 12.55–58; Parmenides Fr. 2.1–2), introduced via a *men ... de ...* clause, with close symmetry between the two terms. In the *Odyssey*, these terms are immediately subjected to a further qualification; so, of the πέτραι ἐπηρεφές introduced by *men ...*, Circe says (*Od.* 12.61):

Πλαγκτάς δὴ τοι τάς γε θεοὶ μάκαρες καλέουσι.

But the blessed gods call these the Planctae.

While of οἱ ... δύω σκόπελοι, introduced by *de ...*, Circe says of the first (*Od.* 12.80):

μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἡεροειδές...

And about halfway up it there is a misty cave...

⁴² See Ch. 4, n. 33 above; the sentence here paraphrases Hopman (2012) 26–27.

⁴³ Cordero (2004) 43 and Thanassas (2011) 295, respectively. See also e.g. Miller (1979) 23, 33 n. 36; O'Brien (2000) 31–32; Cordero (2004) 37–57, esp. 42–44, 54–57. For discussion of the significance of this carefully crafted formulation, see e.g. O'Brien (2000) 28–33; Cordero (2004) 69–79; Miller (2006) 28–33; Palmer (2009) 83–105.

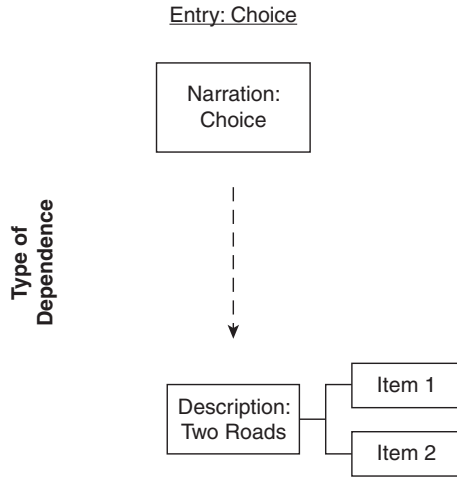


Figure 5.2 Levels of dependence, *Od.* 12.55–81 and *Fr.* 2.1–6

In Parmenides, meanwhile, the following qualities are attributed in the *men ... de ...* clause (*Fr.* 2.4, 2.6):

Πειθοῦς ἐστί κέλευθος – Ἀληθείη γὰρ ὀπηδεῖ ...
τὴν δὴ τοι φράζω παναπτευθέα ἔμμεν ἀταρπόν.

This is the path of Persuasion, for she attends upon Truth ...

This is a track from which no learning/report⁴⁴ comes whatsoever, I point out to you.⁴⁵

All four lines just presented are classic description, with verbs in the third person present (καλέουσι, ὀπηδεῖ) and predicative uses of *einai* (Πειθοῦς ἐστί κέλευθος, and, in indirect speech, παναπτευθέα ἔμμεν ἀταρπόν). If description is ‘oriented to the statics of the world’, then lines 4 and 6 of Parmenides’ Fragment 2 are perfect examples of it, attributing qualities to the two *hodoi* in question.

Fragment 2 then proceeds as follows (*Fr.* 2.6–8):

τὴν δὴ τοι φράζω παναπτευθέα ἔμμεν ἀταρπόν·
οὔτε γὰρ ἂν γνοίης τό γε μὴ ἔδον – οὐ γὰρ ἀνυστόν –
οὔτε φράσαις.

⁴⁴ See Mourelatos (2008b) 23–24 and Mourelatos (1979b) 359; I shall discuss the meaning of this word elsewhere.

⁴⁵ See Mourelatos (1965).

5.1 Disjunctions

This is a track from which no learning/report comes whatsoever, I point out to you:

For you could not apprehend *what-is-not* as such⁴⁶ (for it cannot be accomplished),⁴⁷

Nor could you indicate⁴⁸ it.

For their part, lines 7–8 display an ‘argument’ discourse mode comparable to Circe’s instructions at *Od.* 12.106–10:

... μή σὺ γε κείθι τύχοις, ὅτε ῥοιβδῆσειεν
οὐ γάρ κεν ρύσαιτό σ’ ὑπὲκ κακοῦ οὐδ’ ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλω πεπλημένος ὥκα
 νῆα παρὲς ἐλάαν, ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν.
 ἔξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.

... May you not chance to be present there when Charybdis sucks down,
 For no one could rescue you out from out of that ill, not even Poseidon.

But driving your ship hard by Scylla’s rock

Sail on swiftly, since it is far better

To mourn six men from your ship than all of them together.

In both cases we find a conclusion (Fr. 2.6, *Od.* 12.106) justified (*gar*)⁴⁹ by a modally charged (*an/ken*) negation (*ou[te]*) (*Od.* 12.107a, Fr. 2.7a, 8).⁵⁰ If Fr. 2.1–6 resembles the first fork in the *hodos* presented by Circe (*Od.* 12.55–81), at the upper levels of dependence – narration followed by description – Fr. 2.6–8 resembles the second (12.82–126) at the lower part of the level of dependence – description followed by argument.

⁴⁶ Translation after Miller (2006) 4, whose rendition is one of the few to incorporate the limitative, and also the intensive, forces of the particle γε. Indeed, all three categories of ‘forces’ that Denniston (1951) 114–15 attributes to the particle seem apt: the ‘Determinative’ (‘what-is-not’, regardless of any other qualities this ‘what’ may potentially have), the ‘Limitative’ (‘what-is-not, as such’), and the ‘Intensive’ (‘what-absolutely/radically-is-not’). On the ‘Limitative’, see also O’Brien (1987) 18: ‘you could hardly come to know what is not – whatever else you might come to know.’ On γε here, see also Cordero (2004) 81 and 81 n. 334.

⁴⁷ I plan to address this word, especially in light of Homeric usage, in an article; for now, see remarks in Mourelatos (2008b) 23 and n. 36; Coxon (2009) 10–11.

⁴⁸ For further nuances, see Mourelatos (1965) and Mourelatos (2008b) 20 and n. 28, more generally *DELG* and *Lfgre* s.v. φράζω.

⁴⁹ Likewise, *epei* at line 109 resembles the four appearances of *epei* that help articulate the four *sēmata* of Fr. 8 – especially given that it, too, is followed by the predicative *esti* (see Ch. 4). On the role played by *gar* in delineating the argumentative structure of Fr. 2.6–8, see Cordero (2004) 79 and Palmer (2009) 103.

⁵⁰ For further discussion of the grammar of Fr. 2.7–8, see O’Brien (1987) 17.

The major continuities between Parmenides' Fragment 2 and *Od.* 12.55–126 thus obtain not only at the level of diction, but also in terms of the discourse modes used and the order of their sequencing: first narration, then description, and finally instruction/argument. But two very striking differences must also be noted. The first is verbal form. The two 'conclusions' of the 'argument' sections in the *Odyssey* take the form of second person imperative optatives (or infinitives) – μή σύ ... κεῖθι τύχοις (*Od.* 12.106) and Σκύλλης σκοπέλω πεπλημένος ὥκα | νῆα παρὲς ἔλααν (*Od.* 12.108–09) – while the justifying support takes the form of the third person – οὐ ... κεν ῥύσαιτό (*Od.* 12.107) and πολὺ φέρτερόν ἐστιν (*Od.* 12.109). In Parmenides, by contrast, the justifying support takes the form of the second person – οὔτε ... ἄν γνοίης ... οὔτε φράσαις (Fr. 2.7–8) – while the conclusion takes the form of a third person indicative (in indirect speech) – τὴν ... παναπευθέα ἔμμεν ἀταρπὸν (Fr. 2.6).

Second, in Homer the 'argument' sections are, as discussed, examples of practical reasoning and arguments insofar as they conclude in an imperative to a particular action. In Parmenides' Fragment 2, by contrast, the conclusion is a proposition asserting a state of affairs, namely, that a certain object (the second route) has a particular quality (viz., being *panapeuthēs*). And, strikingly, the support for this claim now encompasses two actions – *gignōskein* and *phrazein* (Fr. 2.7–8) – as opposed to the Homeric patterns of deliberation, where the argumentative support is often anchored in basic facts about the world (e.g. the evil that Scylla is, is immortal – ἀλλ' ἀθάνατον κακὸν ἐστί [*Od.* 12.118] – because of the six heads *that she has* – τῆς ἣ τοι πόδες εἰσὶ δωῶδεκα πάντες ἄωροι | ἔξ δέ τέ οἱ δειραὶ περιμήκεες [*Od.* 12.89–90]).

These transformations bring to the fore two developments of major import. In Homer, facts about the world, expressed in the third person indicative (sometimes negated with a modal charge) serve as the basis for (or provide the raw material for premises of) a kind of practical argument yielding a second person imperative pertaining to some action. In Parmenides, by contrast, second person actions (now negated with the modal charge of the

Homeric description sections)⁵¹ serve as the basis supporting and justifying the assertions that play the role of description, stating facts about the world and attributing qualities to entities that have been introduced (in this case, via the predicative *esti*, the fact that the second route is ‘entirely without report’, Fr. 2.6). The underlying relationship or ‘type of dependence’ between these two discourse modes has been reversed: the ‘argument’, in both cases centring on actions that can or cannot be taken by the interlocutor, in Parmenides’ poem ultimately supports the assertions made about the world (i.e. descriptions). If Parmenides is one of the first to defend, justify, or argue for his conclusions about the nature of the world, identifying the manner in which he adopts this traditional *form* of deliberation but *reverses* the relationship between description and action is of decisive importance (see Table 5.1, Figure 5.3).

Second, the reversal of person between the verbs of conclusion and premise in Homer and Parmenides spotlights the crucial importance of one of Parmenides’ argumentative strategies: his argument’s *dialectical* nature.⁵² This dialectical nature is invaluable for securing the foundations of his argument because Parmenides’ assertion at Fr. 2.7–8 ‘is axiomatic *within a dialectical context*’.⁵³ This manoeuvre responds to the problem of what strategy a thinker whose goal is to ‘cut free from inherited premises’ can devise to accomplish this goal.⁵⁴ If one can no longer make arguments on the basis of facts established by description (and even if one wants to do just the reverse, and establish facts through the arguments one presents) how should

⁵¹ Strictly speaking, a statement concerning the impossibility of performing certain actions (such as we find in e.g. Fr. 2.7–8) is a statement of a fact that concerns an action.

⁵² As emphasized by e.g. Furth (1974) 250–51 and Mackenzie (1982); see also Robbiano (2006) 61–88. It is infelicitous that the word ‘dialectic’ should be used to mean both a ‘process of discourse . . . carried on by more than one person’ (Mackenzie (1982) 9 n. 8 on Parmenides) and a particular pattern of generating claims and pursuing arguments – also vitally important to Parmenides’ thought – centring on position, negation, and denial of negation (see the series of studies: Austin (1986), S. Austin (2002), Austin (2007), Austin (2011), Austin (2013), Austin (2014)). It is plainly the first sense in play here; see n. 65 below.

⁵³ Mackenzie (1982) 1, and see generally the excellent analysis at Mackenzie (1982) 1–2. Interpretations of Fr. 2.7–8 along similar lines include Owen (1960); Tugwell (1964); Hussey (1972) 85–86; Hintikka (1980); and the powerful O’Brien (2000), esp. 30–34.

⁵⁴ Owen (1960) 95. It is for this reason, of course, that references to Descartes’s *cogito* are so common: see e.g. Owen (1960) 95, followed by Tugwell (1964), Guthrie (1965) 15 (see discussion at Mourelatos (2008b) 271); Hintikka (1980) explores this question at length (see esp. Hintikka (1980) 12–13, 12 n. 16).

Table 5.1 *Verbal person and type of ‘situation’⁵⁶ in ‘description’ and ‘argument’ sections, Od. 12 and Fr. 2*

	Homer (<i>Od.</i> 12.106–10)	Parmenides (Fr. 2.6–8)
Conclusion	2nd person, action	3rd person, state of affairs (is description section)
Support	3rd person, state of affairs (from description section) + modal charge	2nd person, (state of affairs concerning) action + modal charge

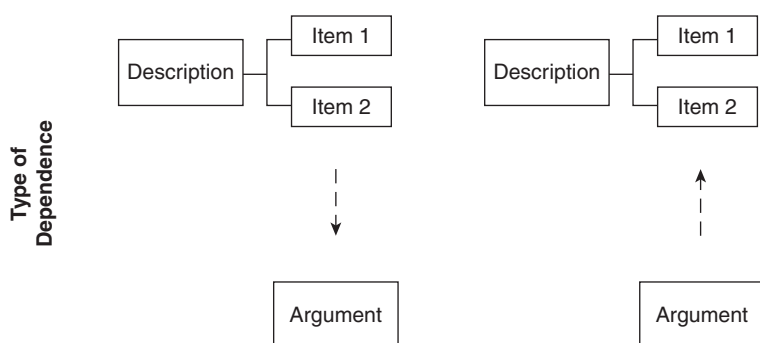


Figure 5.3 Types of dependence, *Od.* 12.83–110 and Fr. 2.3–8

one proceed? What else could one do other than ‘start from an assumption whose denial is particularly self-refuting’?⁵⁵

These are not the only elements from *Od.* 12.55–126 to feature prominently in Parmenides’ Fr. 2. Of course, third person singular indicative forms of *einai* continue to be very important beyond the beguiling but portentous names given to the *hodoi* at Fragment 2 lines 3 and 5. Similarly, predicative uses of *esti* attribute qualities to these *hodoi*, as at Fragment 2 lines 4 and 6. Finally, the particle *gar* links the conclusion (stated first) to its argumentative support. Finally, the modally charged negations important in *Od.* 12.55–126 remain fundamental to Parmenides’ Fr. 2, serving as the essential premises for

⁵⁵ Owen (1960) 95.

⁵⁶ See the modified Kenny-Vendler chart in Figure 1.1 above.

major conclusions (*Od.* 12.107 for conclusion at *Od.* 12.106; Fr. 2.7–8 for conclusion at Fr. 2.6) – and if one accepts the view that the force of Fragment 2.6–8 springs from the self-defeating nature of any attempt to refute it, the *persistence* of the modally charged negation (combined with the switch from third to second person) acquires momentous significance for the history of thought.⁵⁷

We have already discussed at great length the arresting confluence of features found where Gill's Homeric pattern of deliberation – consideration of different courses of action, rejection of one course, conclusion – intersects with a forking of a *hodos*. In this special case, 'course of action' and 'course' – viz. a *cursus*, part of the itinerary of a journey through physical space – are perfectly coextensive (Section 4.2.3, 'Assessments and Cautions'); accordingly, basic dynamics of the use of space, namely, the impossibility of travelling two routes at the same time (a crystalline way of imaging – or indeed imagining, thematizing – the abstract notion of mutually exclusive, exhaustive alternatives), or the impossibility of getting from point A to point C except by way of some point B, shapes the nature of the choice. As a result, when Homeric deliberation about what courses of action to take is deliberation *about* courses, the matrix of possible decisions is concretized in the form of two mutually incompatible, exhaustive alternatives: in other words, a *krisis*, or exclusive disjunction (see Figures 5.4a, b, c).⁵⁸

In the 'Choice' *hodos*-units of *Odyssey* 12, we saw that the rejection of one option as a crucial preliminary to a conclusion can take various forms (see Figure 5.5a, b, c). In the case of the Two Roads, the rejection is merely implicit, and emerges from an extended series of 'descriptions-by-negation' which are in fact tantamount to a 'proscription-by-negation' (Section 4.2.2). In the case of the Two Rocks, the rejection and selection of the other alternative are explicit (*Od.* 12.106–08). This rejection takes on a special kind of potency within the framework of the mutually exclusive, exhaustive alternatives of the forking *hodos*. Circe lays bare the power of the either/or choice when noting that Scylla is to be selected not because she represents a desirable option (six men

⁵⁷ See n. 63 below.

⁵⁸ See on this point Mansfeld (1964) 56–62, though also with the cautions of Kahn (1970); see also Kahn (2009c) 150–51, and the remarks at Cordero (2004) 66, with footnotes.

Krisis: Fragment 2

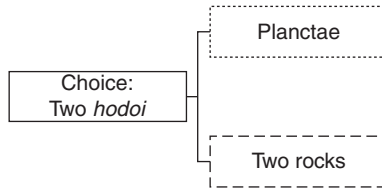


Figure 5.4a Circe's exclusive disjunction (routes), *Od.* 12.55–83

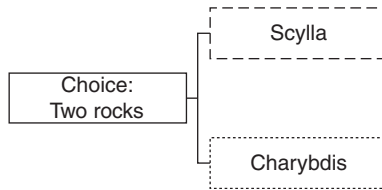


Figure 5.4b Circe's exclusive disjunction (rocks), *Od.* 12.73–126

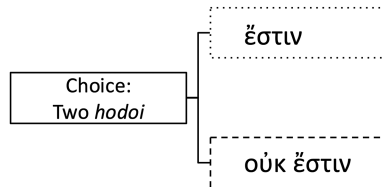


Figure 5.4c Parmenides' goddess's exclusive disjunction, Fr. 2.2–5

will die); rather, given that nobody would survive the alternative, she is in practice the *only* option (*Od.* 12.106–10).⁵⁹

Finally, modally charged negation plays *the* crucial role in eliminating one of the alternatives in the case of the Two Rocks choice (12.107), in effect *forcing* Odysseus to choose the other term, no matter how grim the prospect (Section 4.2.2.1, ‘Three Features’). Framed in terms of modally inflected impossibility – *nobody* would be able to save Odysseus, not even Poseidon,

⁵⁹ Encapsulated by the comparative construction πολὺ φέρτερόν ἐστιν | ἕξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας (*Od.* 12.109–10).

5.1 Disjunctions

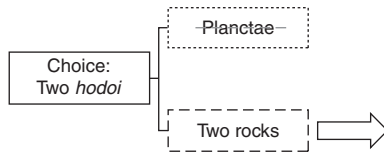


Figure 5.5a *Od.* 12.55–83: Rejection implicit, selection explicit

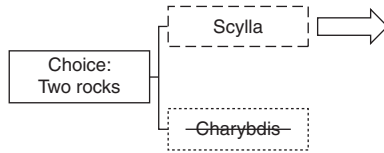


Figure 5.5b *Od.* 12.73–126: Rejection explicit, selection explicit

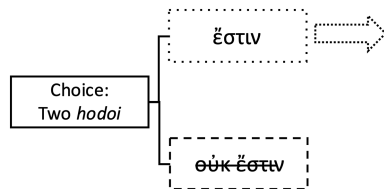


Figure 5.5c *Fr.* 2: Rejection explicit, selection implicit

master of the sea (*Od.* 12.107) – this rejection takes on a kind of general, theoretical force, expressing something like a categorical claim. What we see in Fragment 2, then, is a very powerful synthesis of features common in Homeric language and thought – the pattern of Homeric deliberation deemed typical by Gill, a modified ‘description-by-negation’ technique (with a modal charge) – that, when applied to a specific kind of choice (between bifurcating paths denoting physical movement through space), combine to *require* the selection of one possibility by virtue of the *necessary rejection* of the other.⁶⁰ This is the moment to cash

⁶⁰ There are many possible ways of expressing this, and here is one point where the distinction between observers’ categories and actors’ categories becomes particularly loaded; O’Brien (2000) 32, for example, aptly describes the matter in terms of a strategy for ‘ensuring that we make the right choice’.

out the observations in Section 4.2.3 of the previous chapter. Seen from this perspective, Parmenides' *krisis*, or 'exclusive disjunction', at Fr. 2 loses its novelty and becomes an argumentative device taken over ready-made; it is the *use* to which this argumentative strategy is put that is transformative and revolutionary.

5.2 Opening Moves

The majority of the transformations effected by Parmenides that we have examined so far come at the level of 'types of dependence'; there is also, however, one vitally important change undertaken by Parmenides at the level of rhetorical schemata. In Homer, the 'Choice' *hodos*-unit comes in the middle of the journey, after the meadow of the Sirens and before Thrinacia. In Parmenides, by contrast, the *krisis* portion forms the very first *hodos*-unit we encounter (see Figure 5.6).

Why is this significant? Lloyd noted that 'the *aims* of *The Way of Truth* are clear: Parmenides sets out to establish a set of inescapable conclusions by strict deductive arguments from a starting point that itself has to be accepted. Those are features it shares with later demonstrations.'⁶¹ The development of interconnected deductive arguments we shall explore in the next chapter; what is at stake here is the notion that, as Parmenides' successor Diogenes of Apollonia would put it some decades later, 'anyone beginning an account ought to make the starting point [or principle] indisputable' (64B1).⁶² Fragment 2 plays the definitive role in securing this.⁶³

To put everything together: Parmenides accomplishes this groundbreaking leap in the structure of rigorous argumentation by reconfiguring and recombining discursive elements found in Homer. At the level of 'types of dependence', he reverses the roles between description and argumentation, using the argument section to support an assertion advanced in the description section. This argument in turn can be decoupled from previously established facts and remain free-standing: it is self-supporting or self-verifying,⁶⁴ partly as a result of

⁶¹ Lloyd (1979) 67–79; see also Lloyd (2000) 244–45 and Lloyd (1990) 81–86.

⁶² For discussion of this claim and further bibliography, see Curd (1998a) 1–2, 1 n. 1.

⁶³ See e.g. Lloyd (1979) 69; see also n. 57 above.

⁶⁴ See formulations at e.g. Owen (1960) 95; Hintikka (1980) 12 n. 16; Miller (2006) 35.

5.2 Opening Moves

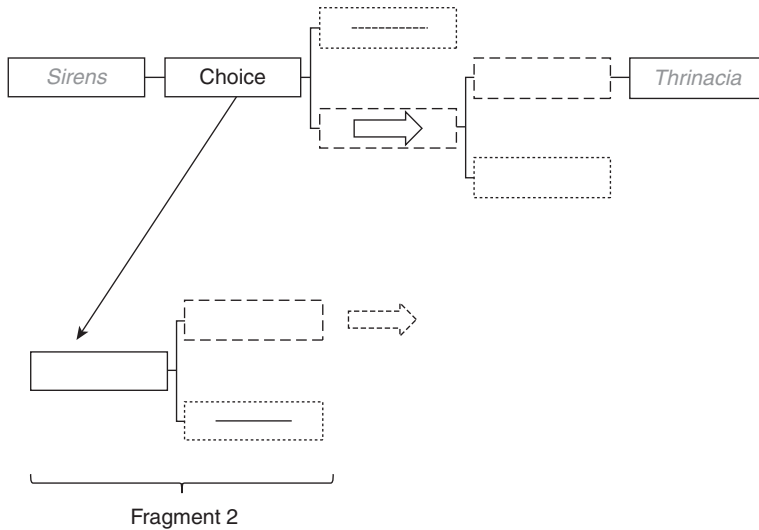


Figure 5.6 Shift: *Krisis* placed at the beginning of the *hodos*

the use of the second person, which gives the argument its dialectical dynamics and force.⁶⁵ And this argument section, insofar as it works in the service of a claim that, in typical Homeric fashion, rules out one alternative – and does so, following *Od.* 12.55–126, in the context of an exclusive disjunction⁶⁶ – therefore demands the selection of the

⁶⁵ See M. Mackenzie (1982) 2: ‘The dialectical context is introduced by the myth of a dialogue between the goddess and the Kouros ... But this conceit recedes into the background, and Parmenides appears to argue directly with the reader, who becomes his interlocutor throughout the *Alētheia*.’ See also Furth (1974) 250–51, Robbiano (2006) 61–88.

⁶⁶ That frs. 2.3 and 5 articulate *what is at this stage* an exclusive disjunction is strongly suggested. See e.g. Cornford (1933), in response Palmer (2009) 64–65. See also important discussions in Owen (1960) 91–92; Furley (1973), Furth (1974) 254–55; Gallop (1979) 67; Kirk, Raven, and Schofield (2007) [1983] 245; Leshner (1984) 13–18, esp. 14; O’Brien (1987) 152–53; O’Brien (2000) 31–32; McKirahan (2010) 153–56. Recent discussions include Crystal (2002) 207–08; Cordero (2004); Mansfeld (2005); Warren (2007) 83; Lewis (2009); Bredlow (2011) 295; Thanassas (2011) 295–96. This point is accepted even by those who feel there is no ‘argument’ in Fr. 2.7–8 (e.g. Curd (1998a) 15–17 and Leshner (1984)). Whether the modal complements of fragments 2.3b and 2.5b render the terms in question complementary – but not contradictory – has also been debated: for extended discussion (and comprehensive bibliography), see Palmer (2009) 51–105.

other alternative.⁶⁷ Moreover, the modal charge attached to the rejection of the one possibility generates a kind of symmetrical modal valence that is projected onto the other route, which must necessarily be selected if one is to proceed further down any path at all.⁶⁸ All this takes place within one *hodos*-unit on the journey spelled out by the female goddess to her male mortal charge. Moving this unit to the front of the itinerary, meanwhile, not only forces the mortal voyager down a particular path, ruling the alternative out, but does so *from the very beginning* of the voyage— before there is any chance of selecting a different starting point, before there is any alternative but to confront this decisive initial *krisis*.⁶⁹

⁶⁷ This is where the likes of Curd (1998a) 15–17 part company from e.g. Barnes (1982) 159; see also n. 43 above. For discussion of the word ἐλεγχος (Fr. 7) in this context, see e.g. Leshner (1984); Leshner (2002); Furley (1989) 2; and Mourelatos 2013a.

⁶⁸ Herein lies the force of the modal complements at fragments 2.3b and 2.5b. This is the most controversial aspect of the rendition presented here, one in harmony with important aspects of e.g. Cordero (2004); Thanassas (2011); Miller (1979) 22–24; Miller (2006) 28–33.

⁶⁹ Here, too, we also have an opportunity to reassess some of the questions raised at the end of the last chapter (Section 4.2.3, ‘Assessments and Cautions’). What we saw there was a quite a high degree of distinctiveness in the Homeric passage, a distinctiveness that is now underscored by the very high degree of overlap these distinctive features share with Parmenides’ Fr. 2. In the choices between travelling by way of the Wandering Rocks or the Two Rocks, between Scylla and Charybdis, we saw a confluence of Gill’s pattern of Homeric deliberation – two courses of action are considered and, one course being rejected on the basis of the consequences implied by selecting it, the other is selected – with the use of opposites observed by Lloyd. What is more, entirely unlike anything we saw in either Hesiod or the gold tablets, passage by one route is rigorously barred via modally charged negation, which is in turn supported, implicitly or explicitly, by argumentation of some kind in the form of clauses introduced by *gar* and/or *epei*; this forces the selection of the other alternative. What we have seen in the exact usage of all these features by Parmenides thus not only underscores the distinctiveness of the Homeric model, but also illuminates point by point the very high degree of overlap with Parmenides.

CON(-)SEQUENCE: FRAGMENT 8

In both *Odyssey* 12 and Parmenides' poem, then, a female divinity with privileged access to knowledge, located in a special Beyond, signs out a *hodos* that her male mortal charge must travel in order to reach his destination. In both cases this features a choice between two *hodoi* where one is radically blocked and impassable, and, according to the logic of the exclusive, exhaustive disjunction or *krisis*, the traveller is therefore forced to proceed by way of the other. In both *Odyssey* 12 and Parmenides' poem, the goddess then provides detailed instructions for travel on the remaining route.¹ We examined

¹ The debt to the formulation at Mourelatos (2008b) 24 n. 38 (see also pp. 24, 92) is clear:

In both cases, we have in this order: (a) an initial choice between two routes; (b) an explanation that one of these invariably leads to *planē* (cf. the very name *Planktai* in the *Odyssey*, the adjective *panapeuthea* in Parmenides); (c) a further explanation that the remaining route calls for expert navigation and that most mortals fail at it (Od. 12.73–110; cf. B6, B7); (d) detailed instructions for the correct navigation of this remaining route (Od. 12.115–26; cf. B8).

It will be noted that I have omitted points (b) and (c) in my summary. That is because I think that the parallel between the *hodos* that Circe signs out to Odysseus and the one Parmenides' goddess signs out to the *kouros* may be even more precise than Mourelatos spells out. In the *Odyssey*, we actually have two successive exclusive, exhaustive disjunctions. The first is between the Wandering Rocks (which, *pace* Mourelatos (2008b) 92, do not somehow lead to or induce wandering, but, as we have seen, themselves 'wander' insofar as they move by snapping shut, thereby blocking absolutely any passage through them) and the Two Rocks. Then, as we have seen, we immediately get a *second* exclusive, exhaustive disjunction or *krisis* – passage by way of either Scylla or Charybdis (note that Circe does not use the word *hodos* to describe this disjunction here, as she does at Od. 12.57). Charybdis is of course no less radically impassable, and so Odysseus is forced to go by way of Scylla (see also Section 6.2.1 for further discussion). The parallel opens up a startlingly evocative vista on the vexed question of how many routes there are in Parmenides' poem. Scholars sometimes discuss a three-route option as if there were a choice between all three roads at once. But this need not necessarily be the case, and it is certainly not the case that Odysseus must decide from the beginning whether to travel by way of the Planctae, Scylla, or Charybdis. Instead, as the text of the *Odyssey* makes very clear (Section 4.2.1), what we see are two consecutive choices between symmetrical, carefully balanced pairs that form an exclusive, exhaustive disjunction; the effect is a successive winnowing of routes available to the traveler rather than a free choice between three routes. Because the analysis I pursue in this book can accommodate a broad range of interpretations of Parmenides' arguments (see sections 6.3.1–4), I have been careful to remain agnostic on certain questions, such as how many routes are involved, that

the first part of this parallel in Chapter 5; now it is time to examine the second.

Putting matters this way underscores another benefit of analysing the structure of Parmenides' 'Route to Truth' not in terms of a rigid, one-to-one correlation, but with the greater flexibility afforded by the notion of the 'rhetorical schema' governed by the *hodos*. Rather than being forced (as Mourelatos is) to correlate fragments 2, 6, 7, and 8 with Circe's *hodos* as it is ordered in lines *Od.* 12.55–126, with the analysis of Chapter 3 in hand, we are now in a position to examine the possibility that Parmenides exploits the combinatorial possibilities offered by the entire *hodos* (*Od.* 12.39–141) and of the rhetorical schema of the *hodos* more generally. This points towards a core claim: as the catalogic entries 'Sirens', 'Choice/*Krisis*', and 'Thrinacia' are linked together in Circe's *hodos* according to the relationship we have been calling 'con-sequence', so the *hodos*-units articulated in fragments 2, 6 and 7, and 8.5–49 are linked together in the *hodos* outlined by Parmenides' goddess according to the same sequentially ordered pattern.

Before approaching the specifics of this claim, a few preliminary points should be stated at the outset. In what follows, I shall adopt several widely agreed-upon tenets concerning the best way to analyse the constituent elements comprising Fragment 8:² that the four *sēmata* of lines 8.3–4³ announce a programme for the

might commit me to a specific interpretation of Parmenides to the exclusion of others. I intend to build on the points set out in this footnote in an appropriate setting.

² Those who advocate (or at least endorse) the following positions – at least in their basic outlines – include the seminal Owen (1960), from which a number of positions either originate or where they received their current form of expression; van Groningen (1960) 226; Guthrie (1965) 26–43; Mansfeld (1964), esp. 93–102; Mourelatos (2008b) [1970]; Stokes (1971); Lloyd (1979); Lloyd (2000); Barnes (1982); Kirk, Raven, and Schofield (2007) [1983]; Coxon (2009) [1986]; Austin (1986); Curd (1998b); Sedley (1999), with reservations at 122; Robbiano (2006) 109–19; Palmer (2009); Graham (2010) 237–38; Thanassas (2011); Wedin (2014). Notable dissidents include Tarán (1965) 191 and now McKirahan (2008), discussed below. Though I do not necessarily share his view of Parmenides' overarching project, my understanding of the specific arguments made in the course of Fragment 8, particularly their internal form and structure, is much indebted to Palmer's *tour de force* exposition (Palmer (2009) 137–59).

³ Of the works listed above, Owen (1960), Guthrie (1965), Mourelatos (2008b) [1970], Coxon (2009), Curd (1998b), Sedley (1999), Robbiano (2006), and McKirahan (2008) consider the argumentation proper to beginning only at Fr. 8.6b; the status of Fr. 8.5–6a varies in these interpretations.

remainder of the 'Route to Truth';⁴ that these *sēmata*, which name qualities of *to eon*, fall into four groups: (i) *agenēton kai anōlethron*, (ii) *oulon mounogenes te*,⁵ (iii) *atremes*, and (iv) *teleston*;⁶ and that these four qualities of *to eon* are taken up, and arguments offered in support of them, one by one in the course of lines (i) 8.5/6–21, (ii) 8.22–25, (iii) 8.26–31/33,⁷ and (iv) 8.42–49, respectively.⁸ Because my interest here lies in the formal principles of arrangement organizing the relationship between Parmenides' arguments rather than in the substance of the claims they advance, I will not attempt to prove the merits of viewing the structure of argument along these lines, which have been widely accepted since at least Owen's exegesis undertaken more than sixty years ago.⁹ At this stage, we may simply note that the traditional hermeneutic concerns of the poetry critic – attention to the way that repeated words and images help define the structure, and articulate the units, of a poem – are in harmony with analyses that see the repeated use of words like *epei* as the key to understanding the articulation of the argument¹⁰ (rather than, say, a strategy of combing through the body of Fragment 8 for

⁴ For what constitutes a *sēma*, see discussion below.

⁵ Kahn (1994) 157 n. 1; Tarán (1965) 88–93; Verdenius (1967) 116; Coxon (2009) 314–15; Palmer (2009) 382–83.

⁶ See e.g. Owen (1960) 102; Tarán (1965) 93–95; Coxon (2009) 315; Palmer (2009) 382–83.

⁷ Those in favour of the third argument encompassing 8.26–31 include: Mourelatos (2008b) [1970], Kirk, Raven, and Schofield (2007) [1983], Thanassas (1997), Curd (1998b), Austin (2002), Austin (2007), and Robbiano (2006). Among those who include lines 8.32–33 in the third argument are: Owen (1960), Lloyd (1979) 70 n. 60, Barnes (1982), Coxon (2009), and Palmer (2009).

⁸ See esp. Palmer (2009) 352–54, who summarizes the argument of Ebert (1989); see also e.g. Thanassas (1997). My own view of 8.34–41 echoes Barnes (1982) 180: 'I cannot associate them with anything in the prospectus; and I have sympathy with the proposal to place them after line 49.' Wherever one places lines 8.34–41, the view taken here is of a continuous argument that spans fragments 2, 6, 7, 8.1–33, and 8.42–49.

⁹ Owen 1960. Among those who agree about the four-part structure of Fragment 8, there is also the question of lines 8.32–33; see n. 7 above. For an entirely different analysis of Fragment 8, see e.g. Tarán (1965) and, more radically, McKirahan (2008); I shall discuss McKirahan's position at some length below.

¹⁰ And this in turn has a bearing – though by no means a decisive one – on such questions as whether 8.5–6a should be considered part of the first *sēma* proper or an extension of the programme, or whether 8.32–33 should be read as part of the third or the fourth *sēma*. For an excellent analysis of the use of *epei* and other such words to structure the argument, see e.g. Palmer (2009) 136–59, esp. 156; see also Barnes (1983) for the more general point. On a similar note, the observations above regarding the role played by the discourse marker *autar* (and also, surprisingly, the classic epic combination *autar epei*) can perhaps help us

arguments that seem to line up according to our sense of what makes an argument good).¹¹

Before moving on to the body of Fragment 8, it is worth observing three additional ways in which the analysis undertaken in the preceding chapters can shed new light on aspects of the use of the word *sēma* in the opening movements of the fragment. It begins (Fr. 8.1–3):

... Μόνος δ' ἔτι μῦθος ὁδοῖο
λείπεται, ὥς ἔστιν· ταύτῃ δ' ἐπὶ σήματ' ἔασι
πολλὰ μάλ' ...

... As yet an account of a single *hodos*¹²
Remains, that ... is (...):¹³ and on this *hodos* there are *sēmata*,
Very many ...

The precise meaning of the word here is debated. On one view, the four predicates listed in lines 8.3–4 (or 8.3–6)¹⁴ constitute the *sēmata*;¹⁵ on another, it is the arguments (i.e. lines 8.5/6–49) themselves to which the word *sēmata* refers.¹⁶ In the first case, the emphasis falls on the notion of a *sēma* as a physical object

discern the shape and structure of the argumentative pattern in ways not yet appreciated – an issue I hope to explore elsewhere.

¹¹ So e.g. Tarán (1965) and McKirahan (2008) begin by formulating the points they think Parmenides attempts to make and work backwards to parcel up Fragment 8 into chunks that would support these, though McKirahan is, admirably, at pains to argue that it is a mistake to judge the quality of Parmenides' arguments according to contemporary understandings of what makes an argument good; see discussion below in this chapter's sections 6.3.4, 'Two Further Options', and 6.4, '*Sēma* IV: Accomplishments and Completions'.

¹² For the nuances of these possible translations and the very high stakes tied to the different possibilities, see Cassin (2011), esp. 65–79.

¹³ See Cassin (2011), esp. 65–79.

¹⁴ See n. 3 above.

¹⁵ See e.g. Owen (1974); Mourelatos (2008b) 94; Coxon (2009) 312–15.

¹⁶ See e.g. Cerri (2000) 214; Cordero (2004); Robbiano (2011) 218 and *passim*; see also McKirahan (2008) 221 n. 9. Against this view, see Mourelatos (2008b) 25 n. 40: 'the sense of a "signpost" or "marking on the route" seems more apt. The syntax of the passage makes Parmenides' "signs" into something physical: they are *on (epi)* the route.' Palmer's view is sage: 'the goddess's catalogue of *sēmata* functions with some degree of ambiguity, in that they can be understood both as markers or "signposts" defining the way to come and also as the attributes under which Parmenides will come to conceive of What Is itself' (Palmer (2009) 139). See also p. 296 below.

acting as a kind of landmark (as often in Homer);¹⁷ in the second, the hermeneutic demands embedded in the word *sēmainō* – indicating a message neither immediately intelligible nor entirely opaque, but requiring interpretation – come to the fore.¹⁸

The first benefit: whichever construal of *sēma* one favours, we find here yet another benefit of reading Parmenides’ poem against the backdrop of *Odyssey* 12. Parmenides’ goddess’s choice of words becomes less surprising, and more intelligible, when one recalls that Circe begins her account to Odysseus (*Od.* 12.25–26):

... αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδ' ἑκάστα
σημανέω ...

... But I shall indicate your *hodos* and each thing
Sign out ...

‘Sign out each thing’ is, in fact, precisely what she does in the course of *Od.* 12.39–141, just as Parmenides’ goddess will do in the course of Fragment 8.5–49. Had Circe been moved to provide a synoptic overview of ‘each of the things’ she was to ‘sign out’, perhaps she might have provided just such a summary as we find in Fragment 8.3–4; she might even have referred to each of the things to be signed out as a *sēma*.

Second, the discussion undertaken in Section 1.1 may perhaps help us transcend the division between these two interpretations. Much of this book has proceeded from the premise that one of Parmenides’ main strategies for thinking new thoughts and speaking in new ways is to mobilize and activate the full range of associations between old words – *hodos*, for example – and their physical referents, their semantic range, and their place in the mesh of discursive, sociocultural, and mythical associations. We will see below how Parmenides exploits the ambivalence between

¹⁷ Owen’s epigrammatic formulation – Parmenides ‘is careful to call these *signs on the way* to [his] conclusion. Destinations do not contain the signs that lead to them, and travelers at their destinations have no use for the signs’ (Owen (1974) 276, emphasis original) – is often cited by partisans of this view. Valuable Homeric bibliography includes Prier (1978), Lynn-George (1988), Nagy (1990a), Ford (1992), Foley (1999), also Katz (1991), Bergren (1993), Zeitlin (1995), Henderson (1997), Grethlein (2008), and Latona (2008) 218–19.

¹⁸ Unsurprisingly, Heraclitus B93 – ὁ ἀναξ οὐ τὸ μαντεῖόν ἐστι τὸ ἐν Δελφοῖς οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει – is often adduced here (e.g. Robbiano (2006) 108–09); for an extended analysis of B93, see now Tor (2016).

the object-like and activity-like senses of the word *hodos*. Why should *sēma* and its word family be any different? Section 1.1 provided several fascinating examples of how both senses of the word *sēma* – a physical object that can guide, mark, or otherwise act like a road sign, and something whose significance requires interpretation – can intersect, overlap, or be (literally) coextensive. Consider again the inscription on the Altar of the Twelve Gods:¹⁹

[ή πόλις] ἔστ[η]σ[έν με β]ροτ[οῖς] μνημεῖον ἄληθές
[πάσιν] σημαίνει[ιν μέ]τ[ρον] ὁδοιπορίας . . .

(The city) set (me) up, a true record (for all) men
To indicate (the length) of the journey . . .

The physical object – a ‘true record’ or ‘truthful monument’ – itself ‘indicates’ or ‘signs out’ a message, but this message is directed to ‘mortals’ and is presented as meaningful in the course of the process of journeying that these mortals will, or at least may wish to, undertake.²⁰

Even more arresting in this respect are Hipparchus’ herms, which literally embody all at once the *sēma* as road sign, a physical object ‘on the route’ signing out the path and its measure (‘you are halfway between the city and the deme of *x* or *y*’); the *sēma* as *interpretans*, a maxim verbally communicating an important insight about the world, be it moral (e.g. ‘Do not deceive a friend’) or ontological (e.g. ‘what-is is ungenerable and imperishable’);²¹ and the *sēma* as *interpretandum*, something to be interpreted in the course of the journey that follows, be it on the road to the *astu* or the argument supporting the claim about what-is. Here would be one more advantage, then, of reading Parmenides as both a poet and a culturally and physically embedded denizen of the late archaic period, rather than as an analytic philosopher *avant la lettre* speaking Truth across the void of ages. In the semantic ambiguity of the word *sēma*, we see Parmenides

¹⁹ See discussion in Section 1.1 above.

²⁰ That is to say, it also encompasses the qualities of the second interpretation of Parmenides’ *sēma* that are deemed important by, for example, Robbiano: both an addressee and a sense that the relevance of the message is defined in relation to a journey and the action of undertaking it; Robbiano (2011) 217–19, 227–28.

²¹ This is closer to the reading offered by e.g. Coxon (2009) 312.

the poet-thinker, having found only old words and old referents, hammering out new meanings and conceptual connections from the crucible of language upon the anvil of sense and reference.

Third, we may observe the relationship between the programmatic announcement of the *sēmata* in 8.3–4 and the notion of catalogic discourse discussed above (Section 3.1.4). This inventory of *sēmata* at lines Fr. 8.3–4 returns us to the characteristics of catalogic speech: the sequential enumeration of a set of items that, were they to form a series (rather than a list), would be ordered according to a specifically determined principle.

This brings us to the substance of Fragment 8 and Parmenides' argument itself. In brief, my interest lies in examining the types of similarities that obtain between the manner in which the four assertions about the nature of *to eon* are linked to each other and the *kris(e)is* in fragments 2 and 6/7, and the manner in which the episode of the Sirens is linked to the *krisis* between the two *hodoi* or the trip past Scylla is linked to the sojourn on Thrinacia.²²

How might this work? Examining the possible answers to this question will form the bulk of the discussion in Section 6.3 below. A preview of one possibility, however, is as follows. The *hodos*, as a rhetorical schema, makes possible the linking of what we have been calling *hodos*-units according to a regular ordering principle: the *hodos*, that is, would play a decisive role in ordering the items of a catalogue into a series. On this view, in place of episodes dramatizing narrative encounters with mythological creatures (such as we find in Homer), in Fr. 8, Parmenides makes claims about the nature of *to eon*. Where in Homer episodes are sequenced partly on the basis of the spatial contiguity of the locations where the episodes take place in the story-world of the *Odyssey*, on this view, the claims about *to eon* would be sequenced on the basis of their 'spatial contiguity' in the underlying 'logical geography' of the story-world of fragments 2, 6, 7, and 8 (the physical dimension expressed in part through the *sēma qua* road sign, grave marker, or other physical object fixed in a particular place).²³ And

²² Parmenidean analysts who prefer a one *krisis*, two-route reading can read 'Fragment 2' for 'fragments 2 and 6/7' – the underlying point remains the same; see n. 25 below.

²³ See again p. 222 and Section 1.1 above for the range of meanings encompassed by the word *sēma*.

where in Homer the direction of this sequential ordering of episodes in the narrative is fixed by the necessity that Odysseus move in time from location to location within the story-world, in Parmenides the direction of this sequential ordering of claims seems to be dictated by the same consideration in logical space. Narrative time collapses into story time as this *hodos* of inquiry is explained to the *kouros* – and to us. On this reading, the rhetorical schema dictated by the figure of the *hodos* – and the specific mode of discursive organization we have been calling con-sequence – would then provide the basic framework governing the shape of the discursive architecture of fragments 2, 6, 7, and 8.1–49 (see Figures 6.1a–b).

Having thus previewed a ‘strong’ reading of the relationship between *Odyssey* 12 and Parmenides’ ‘Route to Truth’,²⁴ it will be important to distinguish the relationships between Fragment 2, fragments 6 and 7, and Fragment 8.5–21 at the level of *hodos*-units (two

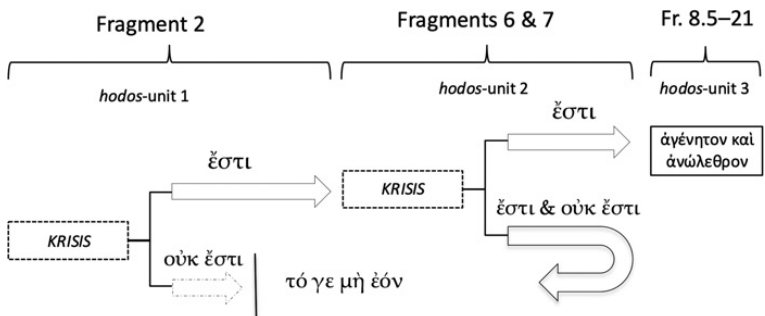


Figure 6.1a One possibility. Con-sequence: Ordered sequential linkage of discursive units (= *hodos*-units), frs. 2, 6, 7, and 8.5–21²⁵

²⁴ This will be seen to coincide with the influential reading advanced in Owen (1960).

²⁵ This schema depicts a two-*krisis* rather than one-*krisis* map of Parmenides’ arguments. But my arguments work just as well in either case, and in this book I remain agnostic as to whether there is one *krisis* or two in the course of fragments 2, 6, and 7, just as I remain agnostic here as to whether, for example, Owen’s interpretation of the relationship between the *semata* in Fragment 8 (represented in Figure 6.1b) or Sedley’s interpretation is to be preferred (see further Section 6.3, ‘*Sēma* III. *Hodopoiēsis*: The ‘Route to Truth’ and Fragment 8’ below). Since my arguments do not hinge on committing to one interpretation or the other and, no less importantly, can accommodate a number of different interpretations, I have refrained from advancing my own views on several specific points of Parmenides’ arguments, which is best done in another setting; I thank my PhD examiners for encouraging me to proceed in this fashion.

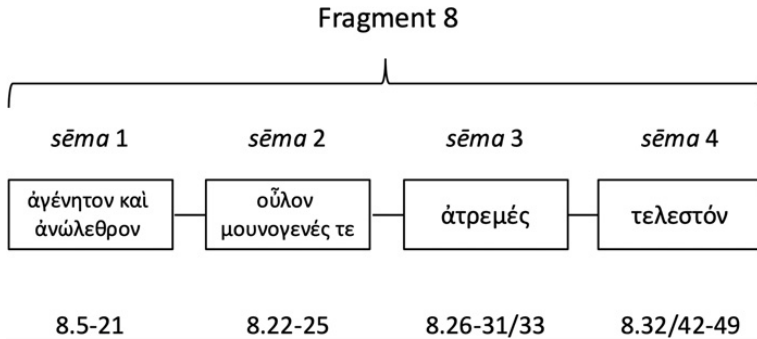


Figure 6.1b Articulation of Fr. 8.5–49 (after Owen = strong reading) according to rhetorical schema of the *hodos* (con-sequence)

kriseis (or one, if one prefers) and the first *sēma* down the path ‘IS’) from the relationships between lines 5–21, 22–5, 26–33, and 42–49 of Fragment 8. That the first grouping – fragments 2, 6, and 7 and Fragment 8.5–21 – is organized as a series is not today in serious dispute (see discussion at Section 6.3 below). The specific relationship between each of the different *sēmata* is, however, somewhat more contentious (again, to be discussed in Section 6.3 below). According to some interpretations²⁶ these, too, form a series; according to others²⁷ they are more list-like (though, as we shall see, even on these interpretations, they do not really comprise a list, strictly speaking). Ultimately, my goal in this book is not to plump for one interpretation or the other. Rather, I want to examine how my overall account of Parmenides’ invention of extended deductive argumentation – with particular emphasis on his mobilization of the associations of the reference of the word *hodos*, the ambiguities inscribed in its polysemic nature, and, most of all, via the discursive architecture of the *hodos* – looks when paired with different plausible, internally consistent interpretations of these arguments themselves; it is to these I shall turn in Section 6.3 below. First, however, in sections 6.1 and 6.2, I shall cash out the previous discussions of narration and narrativity, description and descriptivity by examining Parmenides’ tasks

²⁶ E.g. Owen (1960).

²⁷ E.g. Sedley (1999); the interpretations of both Owen and Sedley will be discussed at length below.

and accomplishments in their intellectual and historical context. In Section 6.1, I place Parmenides in his historical and intellectual context and explore particular limitations that his predecessors confronted, thereby revealing the unique set of discursive resources the rhetorical schema of the *hodos* offered him. In Section 6.2, I consider these questions from the perspective of Parmenides' seminal ontological and epistemological innovations, and also their relationship to another set of narratologically complex manoeuvres he performs.

6.1 *Sēma* I: Systematicity and Argumentativeness

The best way to approach the arguments that make up Fragment 8 is to consider them alongside two crucial aspects of the larger intellectual milieu in which Parmenides may be seen to be working.²⁸ First is the question of what we might call discursive systematicity, an attempt to create a discursive structure in which claims are linked according to a regular pattern or underlying set of principles; second, the development of argumentation to support claims advanced (as opposed to a mere assertion of the claims themselves). This demands a brief discussion of earlier (or, in the case of Heraclitus, potentially contemporary)²⁹ thinkers.

Scholars have found the Milesians to be the most promising place to look for evidence of discursive systematicity among the immediate precursors of Parmenides.³⁰ Any evaluation of the discursive structure and argumentation exhibited in the works of the Ionian cosmologists is gravely constrained, of course, by the paucity of *ipsissima verba* coming down to us from Miletus.³¹ A charitable reading, however, would see a certain level of discursive systematicity implied by their apparently systematic cosmological theories. The *communis opinio* remains that 'cosmogony is the heir of theogony', and that Hesiod's *Theogony* in particular provides the key model for the Ionians on two levels.³² In the first

²⁸ However this should be best understood; see the Introduction and Ch. 2.

²⁹ Regarding this old, vexed question, little is at stake for the argument advanced in this book; for recent bibliography, see Introduction, n. 16.

³⁰ See e.g. Curd (1998a), and overviews such as Algra (1999) or Graham (2006) 1–27.

³¹ See e.g. Mansfeld (1999) and Runia (2008), also Palmer (2009) 1–45 for discussion and bibliography.

³² Phrase from Kahn (1994) 156.

place, it supplies a conceptual framework for understanding the world as one *kosmos*; in the second, it supplies a discursive framework for expressing this in a discursive unity (viz. a single, unified whole organized by a systemically applied rhetorical schema, the rhetorical schema of the genealogy).³³

A genealogical mode of organizing discursive units does not, however, naturally suggest a role for argumentation that justifies the specific cosmological claims advanced.³⁴ (Although, again, any assessment of Milesian argumentation remains provisional on account of the lack of original source material.) And although Anaximander is credited with supporting his claims with argumentation rather than merely asserting them in two justly celebrated instances,³⁵ the scholarly consensus is that even ‘where there is apparently genuine disagreement with a predecessor [and] we might expect specific arguments against’ views previously espoused, a Milesian theory ‘seems to be a matter of assertions with connecting links, rather than a system whose basis is argued for and in which the various elements are supported by demonstrations of their connections with first principles’.³⁶ A generous view of Milesian thought, then, would grant a kind of systematicity (at both conceptual and, potentially, discursive levels) to their cosmogonies and cosmologies, but detects scant interest in indicating why a particular assertion in this system should be accepted over a rival claim.

Xenophanes and Heraclitus cut rather a different pair of profiles. Here, too, we suffer from the patchy, haphazard manner in which their words have come down to us; in what survives we can catch some glimpses of argumentation, but any evaluation of the discursive architecture of these thinkers’ expressions is necessarily speculative. What seems certain is that the argumentative

³³ In addition to Kahn (1994) [1960], see also the classics Cornford (1952), Vernant (2006g) [1957], Stokes (1962), Stokes (1963), more recent summaries such as Hussey (2006), and newer developments, such as e.g. Graham (2013) 41–80.

³⁴ At the level of types of dependence, it is difficult to imagine how the third level, allowing for instruction which shades into argument in the case of the rhetorical schema dictated by the figure of the *hodos*, would be occupied by anything but a narration in the case of a genealogical schema.

³⁵ See discussion in Lloyd (1979) 66–68; Mourelatos (1981); Makin (1993) 101–04; Kahn (1994).

³⁶ Curd (1998a) 5; the view is not held unanimously – Lloyd (1991a), for example, cuts somewhat against this grain.

support for individual claims advanced by these two thinkers is unquestionably more developed. Xenophanes uses *reductio* arguments, notably in Fragment 15;³⁷ Heraclitus uses various hypothetical arguments, as in fragments 7 and 23.³⁸

Nevertheless, even one of the staunchest defenders of a rationalist Xenophanes admits that, while ‘some fragments contain logical connectives . . . and take the form of hypothetical argument, on the whole Xenophanes offers little by way of argument in support of specific conclusions’.³⁹ Nor do those who would see in his corpus a systematic account of physical phenomena and their causes claim that he supports these daring assertions with much in the way of argumentative justification. Rather, the novelty of the claims lies in their ostensibly systematic nature and scope, not in their being systematically advanced or defended.⁴⁰

It is not easy to assess from Heraclitus’ fragments how systematic his argumentation was, or what the report that Heraclitus wrote a ‘book’ might imply.⁴¹ The view summarized by Barnes three decades ago remains the generally received wisdom:

Heraclitus was an aphorist; he did not produce periodic prose or write in continuous chapters; rather, he unburdened himself in the aphoristic form of instruction, by way of short and allusive sentences. No doubt he wrote ‘a book.’ But his ‘book’ was no treatise; rather, it had the outward look of the Hippocratic *Aphorisms* or of Democritus’ collection of gnomes.⁴²

³⁷ For Fr. 15, see e.g. Leshner (1992) 89–94, 114–19; for Xenophanes’ argumentation, see e.g. Lloyd (1979) 68.

³⁸ See also fragments 99 and 4, and the discussion in Lloyd (1979) 68–69.

³⁹ Leshner (1992) 4–5: ‘in spite of the non-argumentative character of most of the fragments, a philosophy of considerable complexity emerges from the corpus as a whole’. See Tor (2017) for a discussion of different views of Xenophanes, and Leshner’s place on this spectrum.

⁴⁰ See esp. Mourelatos (2008a), also Mourelatos (2002).

⁴¹ See e.g. Arist. *Rhet.* Γ 5, 1407b, Diog. Laert. 9.1, 5, 6, 7, 12.

⁴² Barnes (1983) 97. Indeed, the chief dissenter is Barnes himself: see Barnes (1983) 104; but see now also A. Finkelberg (2017) 33–38. Most (1999a) 357 thinks it likely there was a ‘lack of connection among many or all of the sentences that went to make it up’; each is ‘effective more on its own terms than because of its place in a chain of argumentation’. Similarly, Kirk, Raven, and Schofield (2007) 184 opines that: ‘[t]he surviving fragments . . . do not resemble extracts from a continuous written work’; see also Hussey (1999), esp. 9, and Granger (2004), reprised at Granger (2008) 1–2. For more recent (and comprehensive) treatments of the topic, see e.g. Johnstone (2014) and A. Finkelberg (2017) 30–40 with up-to-date bibliography.

Even a leading proponent of the view that Heraclitus' corpus forms a carefully composed unity envisages this formal ordering of the whole 'on the analogy of the great choral odes, with their fluid but carefully articulated movement from image to aphorism, from myth to riddle to contemporary allusion'; on this view, supporting a presumed 'central theme, ... *hen panta einai*', we find 'a chain of statements linked together not by logical argument but by interlocking ideas, imagery, and verbal echoes'.⁴³ Likewise, one of the most recent attempts to 'protect ... the rationalism of Heraclitus' concedes 'a lack of intrinsic order among the fragments of Heraclitus' which may well 'stand to one another in no particular order or bear no intrinsic relation to one another, logically or syntactically'.⁴⁴

What we find, then, in the case of the Milesians is, most likely, a relatively high degree of discursive systematicity but relatively little argumentation. In Xenophanes and Heraclitus, meanwhile, there are hints of a somewhat more developed level of argumentation, at least at the level of individual claims,⁴⁵ but what we do not seem to find is much evidence of discursive systematicity.

By contrast, the rhetorical schema dictated by the figure of the *hodos* offers a discursive framework that makes possible a single discursive unity that both accommodates a number of different textual units (unlike in Xenophanes and Heraclitus) *and* the linking together of these units in such a way as to suggest, and build upon, their necessary connection (unlike in the Milesian cosmologies). Studies of Parmenides' accomplishment emphasize both the systematicity of his discourse and its thoroughly argumentative character;⁴⁶ I suggest that it is his use of the figure of the *hodos* that, by providing a discursive framework that can accommodate both features, makes this combination possible.

⁴³ All quotations from Kahn (1979) 5–6.

⁴⁴ Granger (2004) 15, 6, respectively. See e.g. Graham (2008) 182, and 183: 'Heraclitus cannot provide an extended argument for inferences, but he can sharpen our perceptions ... He can invite us to make inductive leaps in place of deductive inferences.' See also Mansfeld (1990) 20.

⁴⁵ See Curd's assessment: 'early Presocratic thought remains a series of *ad hoc* assertions' (Curd (1998a) 6); she continues: '[t]his is true even in Xenophanes and Heraclitus ... their cosmological theories ... are more assertion than argument.'

⁴⁶ See e.g. Curd (1998a) 6–7; likewise e.g. McKirahan (2010) 150–51 and McKirahan (2010) 173.

Importantly, Parmenides' use of argumentation operates at what we might deem to be two levels. Just as the decision in the *krisis* in Fragment 2 is supported by (condensed and skeletal) argumentative justification, so each of the four claims advanced in the course of Fragment 8 is defended by argumentative support of varying extensiveness and comprehensiveness (viz. at the level of types of dependence). But these claims – and their supporting argumentation – are also linked to fragments 2, 6, and 7 (viz. at the level of rhetorical schemata) and, on some readings, also to each other, a question to which we shall return in Section 6.3. It is the potential movement along both axes – down the level of dependence and across the level of rhetorical schemata – that helps make Parmenides' achievement what it is; and it is the *hodos* – which, unlike the genealogy or the stand-alone argument, accommodates and organizes relationships along both axes – that makes this possible.

6.2 *Sēma* II: Discursive Architecture and Temporality

What does this mean in terms of the discourse modes associated with the rhetorical schema of the *hodos* and the types of dependence it dictates? Before examining the specific relationships obtaining between the different fragments and the arguments of Fragment 8, it will be necessary to address aspects of Parmenides' *hodos* of inquiry in relation to two other dimensions of import for the history of thought. Against the backdrop of the deep continuities between the discursive architecture of the *hodos* in Homer and Parmenides, we may also note some changes of extraordinary significance.

We saw that in the *Odyssey*, the enumeration of an itinerary of a *hodos* is usually a narrative affair (Section 3.2). This is reflected at the textual level insofar as episodes are linked together by temporal adverbs (e.g. πρῶτα, κεῖθεν, ἔπειτα), and by verbs whose features are closely associated with narration: verbs in the aorist, or in the future or historic present tense; and verbs in the imperative mood and/or second person – the language of time-bound activities that unfold in the course of, and themselves constitute, narrative action. These features suggest that the manner in which the text itself progresses has an irreducibly temporal component: the sequence of items as they appear in the text unfold

along temporal lines (i.e. they are related to the passage of time in the story-world). This in turn is connected to the fact that ‘the temporal order in which events happen’ – the underlying events depicted by the narrative, which in turn unfolds along temporal lines according to the passage of time in the story-world – ‘is significant’.⁴⁷

Parmenides’ Fragment 8, however, bears little trace of these narrative textual features linking the ‘episodes’ of the *sēmata*. Instead of the hemistiches πρῶτα μὲν ἐς Πύλον ἔλθῃ (*Od.* 1.284), κείθεν δὲ Σπάρτηνδε (*Od.* 1.285), and νοστήσας δὴ ἔπειτα (*Od.* 1.291), or Σειρήνας μὲν πρῶτον ἀφίξειαι (*Od.* 12.39), αὐτὰρ ἐπὶν δὴ (*Od.* 12.55), and Θρινακίην δ’ ἐς νῆσον ἀφίξειαι (*Od.* 12.127), the opening units of the *sēmata* in Fragment 8 begin, for example: οὐδέ ποτ’ ἦν οὐδ’ ἔσται (Fr. 8.5), and οὐδέ διαιρετόν ἐστιν (Fr. 8.22).⁴⁸ We do not find the adverbial markers that indicate a temporal progression of text or event, just as we find none of the aorist, imperative, and/or second-person forms of narration or instruction that link the textual units of the *hodoi* of *Odyssey* 10 or 12. Although we do find verbs in the past and in future tense in line 8.5, these are both rejected in favour of the third person singular indicative timeless (or even eternal) present⁴⁹ (formally akin to what we find at line 8.22): ἐπεὶ νῦν ἔστιν ὁμοῦ πᾶν | ἔν, συνεχές (Fr. 8.5–6). And at the top level of dependence, we find few actions, and none for which the sequence of events depicted by them is significant. In the *hodos* detailed by Parmenides’ goddess, the narrative framework that links the various units of the *hodos* to each other – expressed in *Odyssey* 12 in the second person future indicative verbs of prophetic utterance – has vanished (a dynamic to be discussed at greater length in Section 6.2.2.1 below; see Figure 6.2).

By contrast, verbs in the third person singular indicative omnitemporal present correspond perfectly to the characteristics attributed to ‘description’ given above (see sections 3.1.2 and 3.2.3). Moreover, the opening hemistiches introducing the first and second *sēmata* (*sēma-qua*-‘argumentation proper’) also fulfil the very same functions of description – namely, introducing

⁴⁷ See above Ch. 3, n. 21.

⁴⁸ Lines 16 and 26 to be discussed below.

⁴⁹ See discussion in e.g. Owen (1974), also Mourelatos (2008b) [1970]; Schofield (1970); Tarán (1979).

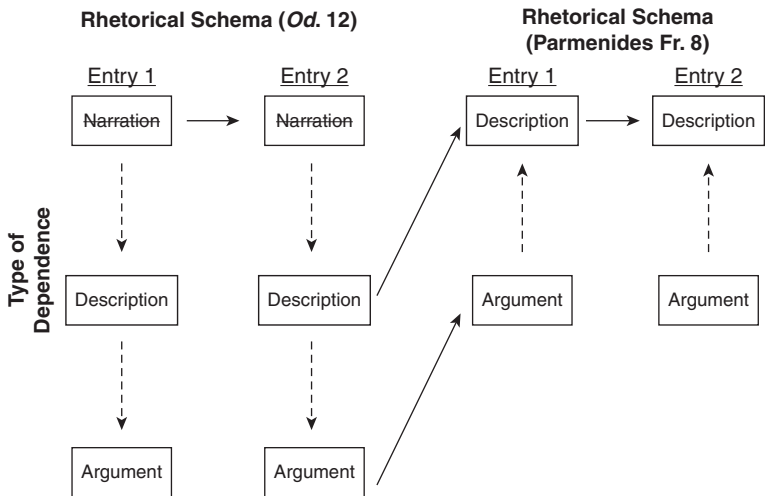


Figure 6.2 Levels of dependence: Transformation from Homer *Od.* 12.39–141 to Parmenides Fr. 8

elements of the story-world and attributing qualities to them – that we have identified (see Section 3.1.2). Not only are these opening hemistiches of *sēmata* 1 and 2 formally similar to the ‘description’ portions of Circe’s *hodos* but they also perform the same function of attributing qualities.

These observations regarding description approach a larger nexus of topics which will form much of the remainder of the chapter. They can be examined from two perspectives. The first, to be addressed in the remainder of this section, concerns Parmenides’ place in the history of thought: what is at stake in the deployment of the figure of the *hodos* at this particular phase of Presocratic thought? What possibilities and resources might it afford to one who exploits it, how do these work, and why might they be useful? Second, to be addressed in Section 6.3, ‘*Sēma* III’: in what ways might this figure actually operate in the sequence spanning fragments 2, 6, 7, and 8 and in Fragment 8 itself? Finally, in Section 6.4, ‘*Sēma* IV’, I shall attempt to draw some conclusions and assess their implications for our understanding of Parmenides’ poem.

6.2 *Sēma* II: Discursive Architecture and Temporality

6.2.1 *Ontology, Epistemology, Discourse*

6.2.1.1 *Ontology: No Time, Like the Present*

Eric Havelock considered one challenge facing the early Presocratics to be the following: ‘aside altogether from the coinage of abstract nouns, the conceptual task . . . also required the elimination of verbs of doing and acting and happening, one may even say of living and dying, in favor of a syntax which states permanent relationships between conceptual terms systematically.’⁵⁰ This syntax, marked by the use of verbs in the third person omnitemporal present indicative, is in fact closely related to the kind we have been trying to capture under the rubric of ‘description’.⁵¹ More specifically: ‘[f]or this purpose the required linguistic mechanism was furnished by the timeless present of the verb to be – the copula of analytic statement. The angles *are* equal to two right angles. They are not born that way or become or are made so.’⁵²

Complementing this claim at the level of individual words and discourse modes are others operative at the level of rhetorical schema. These centre around the benefits that arise from eliminating the narrative frames formed by ‘verbs of doing and acting and happening’ (e.g. ἐλθέ, νοστήσας, ἀφίξειαι). Pertinent here are Kirk’s observations concerning certain basic elements of epic and myth evolving out of the oral tradition: ‘it is events, not permanent relationships, that are their currency.’⁵³ He continues:

when tales concern themselves with the nature of the outside world, they do so in personal and genealogical terms of the kind used by Hesiod and his sources in the *Theogony*. That is not only because of the inclination of the tales . . . to animate, to anthropomorphize . . . but also because the development of action requires . . . diachronic not synchronic terms . . . history rather than philosophy or science . . . The language of the *Theogony* is, typically, the language of sequence; aorist rather than present tenses predominate . . . even when Hesiod is trying to set out the conditions of the present world, he is constantly driven back on

⁵⁰ Havelock (1983) 14.

⁵¹ See also Havelock (1978).

⁵² Havelock (1983) 14. That such a topic has been treated by works as varied as e.g. Kahn (1973), Kahn (2009b), Benveniste (1966), Havelock (1978), and Brown (1994), Heidegger (2000) and Derrida (1982), should give us pause regarding Havelock’s claims concerning the ‘copula of analytic statement’.

⁵³ Kirk (1983) 86.

personification and myth – on personification indeed *because of* the need for myth, not just because he is taking refuge in tradition but rather because he simply does not know how to describe (quite apart from vocabulary matters) a dynamic complex without interrelating its components in a historical manner.⁵⁴

The verbal and other features of description do not merely provide a useful medium through which to express ‘permanent relations between conceptual terms’, that is; being liberated from presenting the world in terms of temporally pregnant events (which necessarily unfold according to a narrative sequence), it therefore becomes possible to conceptualize a reality not already woven from a temporally charged fabric, a warp of being not already meshed with the weft of becoming.⁵⁵

Denarrativizing the framework within which an account of reality can be expressed and finding a discursive structure that both accomplishes this and maintains the ability to order its contents systematically (as discussed in the last section) are of obvious importance for a thinker who would abolish change and dynamic activity from reality.⁵⁶ The figure of the *hodos* plays the decisive role here.

First, regarding Havelock’s claims, we may now return to the observations made in Section 4.2.2, concerning the high proportion of description and the frequency with which forms of *einai* (and *esti* in particular) appear in the *krisis* portion of Circe’s *hodos*. In *Od.* 12.55–126, precisely what we *do* find are the ostensibly

⁵⁴ Kirk (1983) 86–87. Cf. in similar fashion: ‘As far as Hesiod is concerned, one cannot speak of an antimony between the genetic myth and the structural arrangement. In mythical thought, any genealogy is also the expression of a structure, *and there is no way to account for a structure other than to present it in the form of a genealogical narrative*’ (Vernant (2006c) 28, emphasis mine); see also 410 n. 10. Likewise: ‘What characterizes Hesiod’s thought . . . is the fact that the genetic myth and the structural divisions are not clearly opposed, as they are to our way of thinking, *but indissolubly linked*’ (Vernant (2006b) 59, emphasis mine). Similarly Vernant (2006e) 119–20: ‘This genesis of the world recounted by the Muses . . . does not unfold over a homogenous period . . . This past is punctuated not by any chronology but by genealogies. *Time is included within the relations of filiations*’ (Vernant (2006e) 120, emphasis mine). There is a great deal more to be said on the relationship between discourse structured by the figure of the *hodos* and by genealogy. Likewise, it would be wrong to think that Vernant’s points had settled the matter: see still e.g. Most (1999b).

⁵⁵ See n. 54 above.

⁵⁶ See esp. Nehamas (2002) 63: ‘Reason says that the real does not change’; Popper (1998a) 154, 160 discusses a Parmenidean doctrine that centres on ‘the search for invariants: the search for what does not change during change . . . he equated the real with the invariant, the unchanging’. See also e.g. Hankinson (2002).

permanent relationships whose importance Havelock stressed. Moreover, and evocatively, many of them are expressed via copula or copula-like forms of the third person present indicative form of *einai* (see Section 4.2.2.1.1, ‘*Einai*’, above); whatever we may make of this fact, we may also observe that if Parmenides needed a model for expressing the kinds of enduring facts about the world discussed by Havelock, in this part of the *Odyssey* he would have found a very useful set of discursive building blocks waiting ready to hand.⁵⁷

Second, the figure of the *hodos* provides for sections of indefinite length to be pegged onto, or depend from, the narrative framing that linked distinct units of text (Section 3.2.3), sections typically formed of description. These description portions in turn offer the possibility of articulating relationships between objects in the world that would be potentially unbound by temporal considerations; this in turn could also take on a particularly abstract, conceptual colouring (e.g. *Od.* 12.118–19, 12.109–10).⁵⁸ Parmenides exploits this possibility in the course of Fragment 8 and his *hodos dizēsios*. From a discursive perspective, what we find in Parmenides’ reworking and reconfiguring of the Homeric figure of the *hodos* is (a) an elimination of the narrative frame, and (b) a corresponding expansion of the description sections, with their omnitemporal presents and frequent uses of *einai*, especially in the third person present singular indicative.

This moves us in the direction of Kirk’s point. The language used in *Od.* 12.55–126 in particular suggests that the world Circe’s *hodos* traverses is simply *there*, with stable, unchanging features that are simple *givens*: Scylla’s rock simply *is* smooth (12.79); her cave, like the fig tree above Charybdis, simply *is there* (12.103). It simply *is not possible* to defend against Scylla (12.120); the evil she represents just *is* immortal (12.118). There is no question ‘of verbs of doing or acting or happening’ penetrating this timeless space of the *Apologoi*: the

⁵⁷ In saying this, I do not wish somehow to deny Parmenides’ philosophical originality, or suggest that his use of *esti* and other forms of *einai* is not motivated primarily by his own philosophical agenda; see Section 4.3.2, ‘*Krisis*: Assessments and Cautions’, above.

⁵⁸ Striking here is the shift in gender in the course of Circe’s description of Scylla: ‘*She* is not mortal, but rather *the evil* is immortal’ (ἡ δὲ τοι οὐ θνητῇ, ἀλλ’ ἀθάνατον κακὸν ἔστι, *Od.* 12.118). See below for further analysis of this passage.

syntax and diction suggest that this is a topography untouched by change, that its basic features just *are*.⁵⁹

The point is underscored by Circe's rebuke to Odysseus when he asks what he can do to defend against Scylla. There is, the goddess makes clear, simply nothing to be done.⁶⁰ Circe goes so far as to couch her conclusion through negations and in a modally inflected idiom: οὐδέ τις ἔστω ἀλκή (*Od.* 12.120). That in turn stems from the brute fact that not only is Scylla unchanging, immortal, but in an abstract sense, 'the evil' itself just *is*, for it, too, is deathless, unchanging, indefatigable (*Od.* 12.118–19):

ἡ δέ τοι οὐ θνητή, ἀλλ' ἀθάνατον κακὸν ἔστι
δαινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν.

She is not mortal, but the evil is immortal,
Terrible and grievous, wild and not to be fought with.

Would-be champions who want to protect their crew can do what they like, but Odysseus must confront the fact that not only does the landscape through which the two possible *hodoi* would take him not change, it appears in this case to be categorically *unchangeable*.⁶¹

This immutability plays an important role in articulating and establishing the limits of Odysseus' ability to influence the world around him.⁶² But the limits of Odysseus' own powers are only half of this equation – it is the transcendent fixity, the absolute immunity to change of the world traversed in *Od.* 12.55–126 that defines these limits by imposing on Odysseus' powers insurmountable obstacles. The Planctae, Scylla, Charybdis: the landscape and its features not

⁵⁹ Related here are Betegh's observations, recorded *en passant*, regarding the 'journey model' of the soul-cosmos relationship; as he notes, 'the cosmic regions' through which the soul traverses in the afterlife 'offer a static stage on which the drama of the soul can unfold' (Betegh (2006) 34).

⁶⁰ See n. 62 below.

⁶¹ Note again the surprisingly abstract language used here. Just as nothing from the category of 'flying things' 'could make it past (οὐδὲ ποτητὰ παρέρχεται) the Planctae' (*Od.* 12.62), so Scylla – or rather, the immortal evil that she is – is simply 'not to be fought' (οὐδεμαχητόν).

⁶² See e.g. Benardete (1997) 100: 'First, he learns he cannot know; next, he learns he cannot defeat evil; and finally he will learn the limits of persuasion . . . He is being forced to submit to his fate'; cf. also Austin (1975) 135: 'There are, then, a series of mythic representations for the elements or elemental forces . . . Some, like Skylla, cannot be outwitted at all.'

6.2 *Sēma* II: Discursive Architecture and Temporality

only simply *are as they are*, unchanging, they are, as far as Odysseus is concerned, *unchangeable*.⁶³

6.2.1.2 *Epistemology: Searching-in-Time and the hodos dizēsis*

There is another side to this point. Although the rhetorical schema of the *hodos* offers a discursive framework that allows for the withdrawal of temporality, change, genesis, and destruction from the constitution of the landscape it traverses, and although the narrative frames linking the textual units that form the itinerary of the *hodoi* in the *Odyssey* have been removed from the *hodos* of Parmenides' goddess (see Section 6.2, '*Sēma* II: Discursive Architecture and Temporality'), we have also seen above (Section 3.2.2c) that an inherent feature of the mechanics of the rhetorical schema of the *hodos* is to order the entries it catalogues in a sequential way – to form a series, not a list.⁶⁴ Just how this works

⁶³ Intriguingly, there is one episode in the *Odyssey* where time *does* intrude, where the landscape through which Odysseus travels, while itself static and unchanging, is not, tragically for Odysseus' men, simply unchangeable. Moreover, in precisely this episode the questions of time, change, genesis, and destruction are explicitly foregrounded (indeed, thematized in the concrete form deemed a hallmark of Homeric thought; see, e.g. Finley (1965) 165). This is the episode on the island of Thrinacia, where the Sun stables his cattle; of these, Circe says (*Od.* 12.130–31; see here esp. Austin (1975) 134–35):

γόνος δ' οὐ γίγνεται αὐτῶν,
οὐδέ ποτε φθινύθουσιν. θεαὶ δ' ἐπιτροιμένες εἰσίν. . .

But there is no birth of them
Nor do they ever perish. Their shepherds are goddesses. . .

This final place Circe 'signs out' on her *hodos* is a place where, as Havelock long ago observed *vis-à-vis* Parmenides, 'coming to be and perishing had been banished' (Havelock (1958) 140); this is of course highly reminiscent of what we find in *Fr.* 8.5–21). Ironically, this is the only place on Circe's *hodos* where the passage of Odysseus and his men actually leaves an indelible imprint on the landscape they pass through, where, thanks to their presence, the mark of eventhood – and therefore temporality – is stamped irreversibly into the landscape and its denizens.

Parmenides, we might say, reclaims this lost paradise. Not only does his *hodos* also include in its itinerary a place where there is no perishing and no becoming, it resuscitates the slain cattle, beyond creation and destruction, change and time, and reincarnates them in the form of an absolute law, immortal as Scylla, that no man, however starved or disobedient, could break: by the end of the journey along his *hodos* not only will the cattle who are not born and do not die be restored by a law as beyond time as they are, but all things, or, rather, what-is itself, will have been as purified of flux and change as the cattle were before they were slaughtered.

⁶⁴ Lloyd (2013) proceeds along largely parallel axes (although the topic is mathematical deduction and the conceptual apparatus Aristotelian): 'Narratives . . . deal with events that have a chronological sequence, whether or not the narrative itself follows that

and what this means in Parmenides' poem we shall examine shortly (see Section 6.2.1.3, 'Discourse' below); in the meantime, we must observe that the temporal sequentiality, withdrawn from the inner workings and constitution of the story-world, does not, *pace* Kirk, disappear from the story of Parmenides' *hodos dizēsios*. Instead, what we find with respect to the place of movement and change in time in the *hodos dizēsios* is a kind of fascinating double move.

In fact, it is not that temporality disappears from the picture altogether when it is withdrawn from the fabric of the world; rather, this temporal dimension is instead displaced to a *different* aspect of the story-world. Here we must pivot our attention from ontology to epistemology. Of the pre-Parmenidean epistemological history discussed at length in Chapter 2, scholars of the Presocratics emphasize one particular strand that may be summarized as follows.⁶⁵ An old 'poetic pessimism', to be found in Homer, Hesiod, and early lyric and expressing a kind of archaic 'folk epistemology', had posited a fundamental dichotomy between the severely constrained knowledge independently available to mortals and the comprehensive knowledge possessed by divinities. Divinities could, however, grant privileged access to knowledge to favoured mortals, such as a poet who has made a special appeal to the Muses. This access was to be granted all at once in the form of an instantaneous revelation rather than an incrementally unfolding process of enlightenment. For those who took him seriously, the epistemological critiques advanced by Xenophanes would terminate this possibility by making divinity and the divine perspective – characterized by certain knowledge, *to*

sequence. In mathematical reasoning, time in the sense of chronology is not relevant, since the truths revealed are indeed timeless. On the other hand, the reasoning does involve a *sequence of steps* that are essential to reveal . . . the truths that are there . . . In the sense that the proof depends on a construction or procedures that are carried out at some point *after* the statement of what is to be shown, in the sense that mathematical reasoning *shares the sequentiality, if not the temporality, of narrative*' (402–03, emphasis mine). Lloyd's perspective is Aristotelian; by approaching the question from the other end chronologically, I attempt to show below that extended deductive argument and demonstration (if not necessarily mathematical proof *per se*) not only 'share the sequentiality of narrative' but that this sequentiality has its origins in – and is descended from – narrative sequentiality.

⁶⁵ Such as one finds in e.g. Leshner (1992), Leshner (1994a), Leshner (1999), and now Leshner (2008), developed in Mogyoródi (2006); see also Curd (2011) 10–13 and the works cited in Introduction, n. 15. See also Popper (1998b), esp. 115–19, and Graham (2006) 174–76. For Tor (2017), see Ch. 2 above.

saphes – radically inaccessible to mortals. Even in the best of circumstances, all that would remain to the mortals trapped beneath this epistemic ceiling is an inferior level of understanding: that of *dokos*, belief.⁶⁶ But though *dokos* is ‘available to all’ (Xenophanes’ Fr. 34), not all *dokos* is created equal (Fr. 18):

Οὔτοι ἀπ’ ἀρχῆς πάντα θεοὶ θνητοῖς ὑπέδειξαν,
ἀλλὰ χρόνῳ ζητοῦντες ἐφευρίσκουσιν ἄμεινον.

Indeed not from the beginning did gods intimate all things to mortals,
But as they search in time they discover better.⁶⁷

Although what precisely ‘searching’ (*zēteō*) means here is disputed, the consensus is that the activity denoted has a distinctively empirical cast (akin, perhaps, to *historiē*).⁶⁸ If this ‘searching’ for knowledge can never exceed or transcend the realm of *dokos*, the possibility for intellectual progress is not ruled out, either: there is better and worse belief, and ‘searching’ in the right way still leads to advances within this domain of *dokos*.⁶⁹ What is more, this searching yields progress ‘in time’ (χρόνῳ ζητοῦντες ἐφευρίσκουσιν ἄμεινον).

On this understanding, what we find in Xenophanes is: (a) a complete rupture between the domain of mortals and that of the divine, with severely constricting epistemological consequences for man;⁷⁰ (b) a claim that this rupture can nevertheless be mitigated (though never fully repaired) through ‘searching’; (c) a claim that this searching yields better results gradually and in the course of time; (d) a conception of this ‘searching’ that takes on an empirical (though not necessarily systematic) colouring. Situating

⁶⁶ See esp. Mogyoródi (2006) 136–48 for summary of previous work and detailed analysis, also Curd (2011) 11–12. On the other hand, Tor (2017), discussed in Ch. 2 above, advances an important critical reassessment of this view, though not in ways that affect the present discussion.

⁶⁷ Translation from Leshner (1992) 27; see also Leshner (1992) 149–55, with further bibliography.

⁶⁸ See esp. Leshner (1992) 154–55 and Kahn (2009c) 147–48 for connections between this verb and *historiē*; Tor (2017) 104–54 is valuable both as a compendium of earlier scholarship and for its development of new ideas of what Xenophanes might mean by the verb *zēteō*. Notably, Granger sharply differentiates Parmenides’ *hodos dizēsios* from *historiē*: while both are opposed to instantaneous revelation, the radical a priority intrinsic to the *hodos dizēsios* stands in pointed contrast to the empiricism of *historiē* (Granger (2008) 16–18; see also Mourelatos (2008b) 56–60).

⁶⁹ See e.g. the classic comments of Dodds (1973) 4–5.

⁷⁰ See again n. 66 above regarding Tor (2017).

Parmenides against this backdrop reveals the significance of his notion of a *hodos dizēsios* (as opposed to, say, an instantaneous revelation) in a useful light. If ‘the radical archaic division between “full knowledge by divine revelation” and “complete human ignorance without it” is inimical to inquiry’, then:

So far as Parmenides accepted the human ‘quest’ ... as our default mode of gaining knowledge, he endorsed an epistemic paradigm [viz. that posited by Xenophanes] that is conceptually in tension with one in which humans might be granted a sudden and complete insight into truth by divine help.⁷¹

That is, ‘the central role of the interconnected motifs of “the route” and of “the quest” imply that ... he subscribed to the new model of “seeking” knowledge’ through an *incremental process* that plays out ‘in the course of time’.⁷²

Invoking Mourelatos’s dictum – ‘The image of the route mediates a new concept of the nature of thinking and knowing’ – Mogyoródi suggests that part of this ‘novelty ... might also be found in its temporal (as opposed to some instantaneous) nature’.⁷³ Here we see the second part of the ‘double move’ mentioned above: the figure of the *hodos* allows Parmenides to withdraw temporality and dynamism from the constitution of the world and reality – that is, from the ontological and/or cosmological domain – by offering an outlet for this temporality at the epistemological domain, now conceptualized as a quest for knowledge in the form of the *hodos dizēsios*. For Parmenides, as for Xenophanes, knowledge is no longer something that can fall from the sky in an instant, but instead requires a temporally extended process; unlike Xenophanes’ ‘searching in time’, however, this process does not take on an empirical cast – which Parmenides in fact flatly rejects (cf. fragments 6 and 7) – but operates instead through *logos* and the goddess’s ‘much-contested *elenchus*’ through the form of the *hodos dizēsios*.⁷⁴ Finally, this *hodos*

⁷¹ Mogyoródi (2006) 151. See also e.g. Sedley (1999) 114. For a view of Parmenides’ relationship to both empirical ‘questing’ and the idea of revelation, see Vlastos (1993), esp. 162.

⁷² Mogyoródi (2006) 151.

⁷³ Mogyoródi (2006) 151 n. 90; see also n. 66 above.

⁷⁴ See e.g. Leshner (2008) 472–76.

dizēsios repairs the link, severed by Xenophanes' critiques, between limited human knowledge and the certain knowledge possessed by gods; by travelling it, mortals *can* attain access to certain knowledge (cf. Fr. 1.28–29 and discussion in Section 2.4 above).

It is also stimulating to consider the matter the other way round. With the temporal dimension inherent to narrative safely displaced to the human movement of the epistemological quest or *hodos dizēsios*, the story-world itself is able to remain unaffected by the temporality and change inherent in a genealogical narrative of coming-to-be. Liberated from the need to form the narrative backbone of a genealogy, the constituent elements of the world are now left free to be as static and immutable as Scylla is to Odysseus. This in turn opens the door for what we might call, perhaps a bit grandly, a conception of the ontological as such, an understanding of things as things with stable, unchanging, or even potentially timeless qualities. And again, the rhetorical schema of the *hodos*, which accommodates description sections, even – or especially – long ones, in its levels of dependence, both makes this possible in the first place, and also (as *Od.* 12.55–126 shows) provides a language and a discursive means for this to be expressed.

6.2.1.3 *Discourse: Another Narratological Sleight of Hand*

There is a third, vital turn here. We examined above (6.2.1.1, 'Ontology') how the temporality inherent to narration functions differently in the story-world when the narrative in question concerns travelling a *hodos*, rather than expounding a genealogy (be it theo- or cosmo- gonical). The temporality woven into the genealogically based world of becoming is *withdrawn* from the objects in the world itself, notably the features of the landscape traversed. This temporality does not vanish, though, but is *displaced* to the human level of travel through the now-static landscape. In Parmenides' *hodos*, the temporal dimension of narration is thus channelled to the level of the human inquiry for knowledge, the epistemological story of the *hodos dizēsios*, leaving behind a static world available for conceptualization in terms of stable, unchanging beings or being (see 6.2.1.2, 'Epistemology'). But what does this mean for the question of the orderliness of the goddess's discourse, for its ostensible narrativity (despite its lack of narrative elements; see again

Section 6.2, ‘*Sēma* II: Discursive Architecture and Temporality’) on account of its use of the rhetorical schema of the *hodos*, and thus its apparent status as a series rather than a list?

As in Chapter 2 (Section 2.4.4, ‘Narrators and Voices’), addressing this question presents us with yet another astonishing narratological sleight of hand by Parmenides, one as discreet as its consequences are momentous. This complex narratological manoeuvre has a number of components that need to be unpacked.

6.2.1.3.1 Plot and Story

Recall that one of the essential features of the rhetorical schema governed by the figure of the *hodos* is that, at least in some fundamental respects, the movement of the plot tracks movement in the story-world (see Section 3.1.2 above). Though this is also true in a very important way in *Odyssey* 12, the underlying dynamics there are, in fact, considerably more complex. On the one hand, Circe’s direct speech in *Odyssey* 12.37–141 looks forward to the journey that Odysseus must (and, as we see in the second half of *Odyssey* 12, eventually does) take to get back to Ithaca. On the other, this encounter with Circe takes place in the *Apologoi*, which Odysseus recounts to his Phaeacian hosts some seven-odd years after the events in question occurred.⁷⁵ *Od.* 12.37–141 is thus a prospective narration (by Circe) narrated retrospectively (by Odysseus). Finally, because Odysseus is himself a secondary narrator, the tales that make up *Odyssey* 9–12 are themselves ultimately embedded within the larger tale of the *Odyssey* narrated by the primary narrator, epic poet.⁷⁶

Though they are similar in some respects to what we find in *Od.* 12.37–141, in Parmenides’ poem and the ‘Route to Truth’ portion specifically, the narratological dynamics and their attendant levels of temporality are at once both more and less complex. They are similar in that the goddess’s speech in Fragment 2 and following is in some respects also a kind of prospective narration, as the goddess’s remarks in the future tense, such as *mathēseai* (Fr. 1.31) and *ereō* (Fr. 2.1), intimate.

⁷⁵ See Lowe (2000) 132 for a useful table of the chronology of the *Apologoi*; absent from it, however, is Odysseus’ long spell on Ogygia.

⁷⁶ See on these dynamics esp. de Jong (2001); also Lowe (2000), esp. the figure on p. 147, offers an insightful analysis of other dizzying narratological complexities one finds in the *Odyssey* that can also provide a useful model for the dynamics here.

Likewise, thanks to the framing device of the proem, which is rife with classic narrative elements, we also find a retrospective element to the *kouros*'s narration.⁷⁷ The narratological dynamics of Parmenides' poem are less complex, meanwhile, in that, unlike in *Odyssey* 9–12, the mortal first-person narrator is its primary narrator, not a secondary narrator embedded in a larger story told by an epic poet. But the scenario in Parmenides' poem is also *more* complex in that, as we noted above (Section 6.2, 'Sēma II: Discursive Architecture and Temporality'), the narrative frames that introduce the individual *hodos*-units forming the itinerary of *Od.* 12.39–141 (12.39a, 12.55a, 12.127a) have been eliminated in Parmenides' *hodos dizēsios*. The goddess no longer tells the *kouros* what he will do, as Circe tells Odysseus what he is to do (and as, thanks to the retrospective quality of his narration, we see that Odysseus actually did); instead, she simply enumerates the items or 'places' that make up the itinerary, a series of facts about the story-world itself, rather than about the events to which they will be witness or party.

This shift is as radical as it is subtle. In *Odyssey* 12, it is the prospective journey of Odysseus that provides the temporal dimension of the rhetorical schema of the *hodos*.⁷⁸ Ultimately, Odysseus *does* move through the story-world of the *Apologoi* in *Odyssey* 12, a sequence of events of crucial importance for the rest of the story of Odysseus' return to Ithaca and the successful completion of his *nostos*. But what is the corresponding movement through the 'story-world' in Parmenides' poem? The goddess gives the *kouros* a map of the domain through which he must journey, but stating a sequence of facts about the poem's 'story-world' is not the same thing as saying that the *kouros* will or does actually make this journey in fragments 2–8 – and far less is it the same as hearing about the occasion in the past when he *did* successfully undertake this journey, as in the second half of *Odyssey* 12. In Parmenides' poem there is no clear equivalent to the events of the journey Odysseus needs to make, and does in fact make; the goddess does not mention the *kouros*'s

⁷⁷ See e.g. Robbiano (2006) for a good discussion of the ambiguities surrounding the temporality of the proem.

⁷⁸ Which, *qua* discourse, was underpinned by both a temporal and a spatial dimension to form spatio-temporal con-sequence, as we have seen (Section 3.2.3).

movement through the story-world whose layout she describes, nor do we ever hear of his moving through it. We saw above (Section 3.2.3) that it is the fact that the order of events is significant that gives narration the order characteristic of narrativity. But in Parmenides' 'Route to Truth', there are simply no events whose order could be significant in the first place.

The rather stunning upshot is that, rather than the movement of the 'plot' of Parmenides' poem tracking or corresponding to movement through the story-world, something close to the opposite happens. Stripped of any underlying movement in the story-world to track, the plot in effect *produces* such a movement as it progresses and *in virtue of its progressing*. In the 'Route to Truth', that is, it is the sequential, ordered movement of plot or discourse itself that replaces key aspects of the ordered sequentiality usually generated by the underlying actions and events in the story-world.

6.2.1.3.2 The Time of the Story-World and the Time of Narration

Why should this matter? If the last point concerned the relationship between the movement of plot and movement in the story-world, we must also consider the relationship between the story-worlds and the 'real time' of the poem's narration.⁷⁹ Again, we need to observe a few preliminary points, this time about the story-world of *Odyssey* 12 and Parmenides' poem. Unsurprisingly, the *hodos* we find in *Odyssey* 12 is defined by a great deal of specificity. The characters are specific – Odysseus, son of Laertes, father to Telemachus, hero and master spokesman and strategist of the Achaean army, is told by Circe, daughter of Helios, dread goddess endowed with speech, of the journey he must take to get back to Ithaca. The places that form the itinerary are also specific, being named and described in the laborious detail we have examined above (Chapter 4); some of them, such as the Wandering Rocks, might even have been well-known from other traditional myths, and whatever classic expositions they may have had.⁸⁰ And though the time frame of events is slightly less specific,

⁷⁹ Which might also be called the time of the poem's audience; see Hardie (1993) 2 and especially Kennedy (1997) for sophisticated discussion of the relationship between the temporality of plot, the temporality of the story-world, and the temporality of the time of the poet, audience, and/or narration in relation to the genre of epic.

⁸⁰ For e.g. the story of Jason and the Argo, see West (2005), also Heubeck, Russo, and Fernández-Galiano (1989), Reinhardt (1996), Currie (2016), Scodel (2017).

we know we are roughly one year and two months or so after Odysseus' departure from the ruins of Troy.⁸¹

Not so in Parmenides' poem. There, the specific identities of everything, everywhere, everyone is famously – or infamously – vague. Just who *is* the unnamed goddess?⁸² Just where does one have to go to find her – up? Down? Beyond?⁸³ Who, really, is the *kouros*, about whom we know essentially nothing?⁸⁴ When is this all supposed to have happened? It is almost as if Parmenides, to much subsequent wailing and gnashing of teeth, had tried to keep matters as vague as possible.⁸⁵

Whatever Parmenides' intentions may have been, the effects of this comprehensive, indeed almost systematic, vagueness are striking. Important here is the fundamentally dialectical structure of the poem from the moment the *kouros* makes contact with the goddess.⁸⁶ This is also a feature of Circe's speech to Odysseus, delivered in her own voice,⁸⁷ and directly to her interlocutor,⁸⁸ deeply embedded in the rest of the *Apologoi* and the rest of the *Odyssey* as this is, however, the audience would have had little occasion to forget that it is this specific divine character, Circe, who speaks to this specific mortal hero, Odysseus, and that she does so on her home island of Aeaea. By contrast, the relatively brief twenty-three lines of the proem that precede the speech of Parmenides' anonymous goddess, however, exert a far flimsier anchoring force than the eleven books of the *Odyssey* that precede the exchange with Circe; nor is this strengthened by the specific qualities of the Beyond she inhabits (for there are so few), nor by the goddess's specific qualities (for she has so few), nor by the specific attributes of the *kouros* to whom she speaks (for what are they?).

Why does this matter? The action narrated in the *Apologoi*, and indeed the entire *Odyssey*, took place in the Age of Heroes, not long after the sack of Troy. It is separated from Hesiod's age, the

⁸¹ See Lowe (2000) 132 for helpful table and discussion.

⁸² See above, esp. sections 2.4.2, 'Whose Muse?' and esp. n. 124.

⁸³ See again Ch. 2 above, esp. Section 2.4.1, 'Contact with the Divine' and nn. 121, 123.

⁸⁴ See esp. Robbiano (2006) 60–88.

⁸⁵ See Ch. 2 above, esp. sections 2.4.1, 2.4.2, 2.4.5 and nn. 122, 125.

⁸⁶ See Ch. 5, and esp. nn. 52, 53, 65 above.

⁸⁷ See esp. sections 2.4.2 and 2.4.4 above.

⁸⁸ See Ch. 3, n. 72, also Ch. 5, esp. n. 65 above.

Age of Iron, by an unbridgeable gulf.⁸⁹ But what of the world of Parmenides' *kouros*? Is there any reason to think the world he leaves behind is so different from our own? Much more to the point: is the *kouros* himself so different from us, the audience, that we could not identify with him?⁹⁰ What, ultimately, separates him and his world from that of the audience? When the goddess speaks in the second person, what is to stop us from asking to whom she is *really* speaking? Without the ballast of nearly half of the *Odyssey* to precede it, untethered by the specificities of names, times, and places, could not her words mean as much to any audience – including ourselves – as they do to the *kouros*? The extreme generality of the dramatic scenario, which in many of its aspects seems so carefully wrought, in fact reduces, blurs, effaces the differences between the world of the story and that of the narrator as much as possible – or rather, thanks to this carefully crafted generality, no such gulf emerges in the first place. With these strategies – (i) the extraordinarily unspecific dramatic scenario and characters; (ii) the brief proem; (iii) the first-person narration unembedded in a poem about the epic past; (iv) the removal of the narrative frames between the episodes; (v) the efforts to encourage the audience to associate with the *kouros*; and, most of all, (vi) the goddess's use of second person forms in direct speech – Parmenides renders the divide between the story-world and the world of the audience as flimsy, insubstantial, and unobtrusive as possible.

With this in mind, the dialectical qualities of the poem take on a special new power in the portions of extended direct speech where the goddess speaks in the second person.⁹¹ Once the opening twenty or so lines of the proem and their narrative frame fade from view, we find ourselves in a discursive scenario where the goddess effectively addresses herself directly to the audience – any audience, at any time – of the poem as much as to the *kouros*. (Indeed, her claim in Fr. 2.7–8 that 'you could not apprehend or indicate what-is-not as such'⁹² would necessarily be just as true for you, reader, as for me, for the original audience, or the *kouros* –

⁸⁹ See e.g. Auerbach (1953), esp. 16; Bakhtin (1981), esp. 13.

⁹⁰ See here Furth (1974) 250–51; Mackenzie (1982); and esp. Robbiano (2006) 60–88.

⁹¹ See nn. 86, 88 above.

⁹² See Ch. 5, n. 46 for a discussion of the translation.

and this is the very source of its power.)⁹³ Taken all together, these manoeuvres produce the appearance of yet another collapse of temporalities, this time involving the reduction of *the temporality of the story to the temporality of the moment of narration* – or, better yet, a rendering *coextensive* of the temporality of the story with the temporality of the moment of narration.

6.2.1.3.3 Discourse: Conclusions

To sum up: since, as we have seen, movement in the world of the story is already produced by, and thus coextensive with, the sequential movement of discourse of the poem's 'plot', with the collapse between the time of the story-world and that of the time of the poem's narration, all three temporalities appear to collapse into each other. It is not just, then, that movement in the quest-story of the *hodos dizēsios* is at once produced by, and also constitutes, the level of plot or discourse; astonishingly, each time a listener hears the poem or a reader reads it, the listener or reader travels the same *hodos dizēsios* in the very act of proceeding through the 'plot' of the poem. In an important sense, the movement through the story-world of Parmenides' poem occurs any and every time the poem is heard or read.

Three consequences of colossal importance stem from this. The first is that it is the movement of plot in real time – in the time of narration, which is also the same as the time of the plot, and also, in effect, the same as the time of the story-world – that activates or imparts the temporal dimension to the underlying spatial order of the itinerary of the goddess's *hodos*. Narration-time, plot-time, and story-time become one; the *hodos dizēsios* that Parmenides offers in response to Xenophanes, that is, is undertaken in the very act of performing (or reading) the poem itself.⁹⁴

Second, and related to this, is a more nuanced insight into the dynamics discussed above in Section 6.2.1.1, 'Ontology'. In embodying a temporally extended process of epistemological quest, Parmenides' *hodos dizēsios* allows the landscape through which it passes to remain static and uninfected by the time,

⁹³ See Ch. 5, and nn. 52, 53, 65 above.

⁹⁴ I explore these points further in relation to the emergence of the rationalist tradition in a forthcoming article.

change, and activity intrinsic to narration (see Section 3.1.2). No narration is necessary in fragments 2, 6, 7, or 8, since the temporal aspect inherent in narration is played by the movement of the plot – that is the argument – in the ‘real time’ of its being narrated.

Third, and also a consequence of the first point, in the act of proceeding through the ‘Route to Truth’, any narrator or reader preserves the narrativity of this portion of Parmenides’ poem – its series-like, ordered sequentiality – without requiring any narrative elements (as defined above – see again Section 3.1.2); the ‘temporal’ part of the spatio-temporal con-sequence that we saw above was a defining feature of the rhetorical schema of the *hodos* (see sections 3.2.2c, 3.2.3) is thus provided by the sequential movement of the plot, not the sequence of events of the story.

6.2.2 Discursive Architecture and Temporality: Conclusions

Putting everything together, we may say the following. With regard to Havelock’s point, in *Odyssey* 12, the discursive organization dictated by the figure of the *hodos* offers a kind of syntax that allows for the expression of even quite abstract, ostensibly permanent relations, and not merely the depiction of actions. This is because, unlike a genealogically based conception of reality, the figure of the *hodos* offers a rhetorical schema that does not intrinsically require that the basic fabric of the world be constituted by time-bound, temporally pregnant entities; as a result, it allows for a kind of withdrawal of narrative dynamism – of agent and action – from a landscape whose fundamental features may be rendered inert, unchanging, fixed, and stable. It is this transition that opens the door to what we might call ontology proper, to a world of being, rather than, at best, genealogy’s world of things-having-once-become. In short, the rhetorical schema of the figure of the *hodos* offers a discursive framework that *preserves* the rigorous sequential ordering of items – that is, the formation of a series, not a list – but allows for the elimination of narrative frames while preserving the textual features of description. This is a discursive framework, that is, that allows for narrativity without narration and description without the unordered, list-like quality of descriptivity. It is this that is meant when,

cribbing Mourelatos, one asserts that the rhetorical schema of the *hodos* offers a discursive architecture mediating the transition to a new way of asserting, arguing, persuading.

6.3 *Sēma* III: *Hodopoiēsis* (the ‘Route to Truth’ and Fragment 8)

We have just seen how the movement of plot, not movement in the story-world, provides the temporal dimension of the spatio-temporal consequence that dictates the order in which the rhetorical schema of the *hodos* catalogues its entries. But what of the spatial side of that equation? Is there such a thing as spatial contiguity with respect to items in the underlying ‘story-world’ that makes up fragments 2, 6, 7, and 8?

Some readers of Parmenides’ Fragment 5 would suggest not. Karsten, for example, understood the fragment to refer to the different *hodoi* on offer in the course of the poem;⁹⁵ as later scholars have pointed out, if one accepts that these number three, or at least that one of them corresponds to the *Doxa* section, this understanding of Fragment 5 ‘asks us to believe that Parmenides could have altered the order in which he examines these three Ways’.⁹⁶ There is no reason, then, that *Doxa* need be read after the ‘Route to Truth’, and it is not necessarily clear that Fragment 2 need precede fragments 6 and 7, nor that these in turn precede Fragment 8. The items that make up Parmenides’ ‘Route to Truth’ – and indeed the post-proem poem proper – might well form a list, then, plain and simple. On this view, there would be no underlying geography to Parmenides’ story-world at all.

Scholars of Parmenides rarely find time these days to refute this view, much less to hold it.⁹⁷ There are at least three reasons for this. Briefly: first, certain elements of the poem would become difficult to explain; were it not the case that all other possible *hodoi* (whether one or two) had already been ruled out by the time

⁹⁵ Karsten (1835) 74–76.

⁹⁶ Jameson (1958) 17 (see also 16–17).

⁹⁷ One finds brief rejections in mid-century publications (e.g. Jameson (1958) 16–17; Tarán (1965) 52), but rarely subsequently. For further discussion of Fragment 5, see Appendix below.

Fragment 8 begins, what grounds could there be to declare (Fr. 8.1–2):⁹⁸

... Μόνος δ' ἔτι μῦθος ὁδοῖο
λείπεται ὥς ἔστιν ...

... As yet a single account of the *hodos*/⁹⁹ an account of a single *hodos* Remains, that ... *is* (...)

Second, parts of Fragment 8 would appear to indicate expressly that they are to come *after* the *krisis* announced either in Fragment 2 or a combination of fragments 2, 6, and 7 (8.15–18):

... ἡ δὲ κρίσις περὶ τούτων ἐν τῷδ' ἔστιν
ἔστιν ἢ οὐκ ἔστιν κέκριται δ' οὖν, ὥσπερ ἀνάγκη,
τὴν μὲν ἔαν ἀνόητον ἀνώνυμον (οὐ γὰρ ἀληθὴς
ἔστιν ὁδός), τὴν δ' ὥστε πέλειν καὶ ἐτήτυμον εἶναι.

... But the *krisis* about these matters lies in this:
... *is* (...) or ... *is not* (...): but it *has in fact been decided*, just as is necessary,
To leave the one unthought and unnamed (for it is no true
hodos), and that the other is and is genuine.

As the perfect tense (κέκριται) suggests, at this stage in poem, the decision between the two *hodoi* has already been made.

Third, as all commentators agree, the argumentation found in lines 8.5–21 (or 8.6–21), for example, depends entirely on the points established in these earlier fragments: the two arguments offered against coming-to-be, a ‘semantic-epistemological’ rejection of ‘what-is-not’ (Fr. 8.7–8) and the ban on genesis *ex nihilo* (Fr. 8.6–7, 9–10) both presuppose passage by way of the first (and potentially second) *krisis(e)is*.¹⁰⁰ It is clear, then, that Fragment 8 must come after fragments 2, 6, and 7.

⁹⁸ See e.g. Kirk, Raven, and Schofield (2007) 248–49.

⁹⁹ See Cassin (2011), esp. 69–71.

¹⁰⁰ See the virtuosic analysis of Fr. 8.5–21 at Palmer (2009) 144–50; for a discussion of these points from the perspective of a one-*krisis* reading, see Mourelatos (2008b) xxviii–xxx and, originally, 98–102. We may also note that the analysis undertaken in Chapter 5 concerning the level of dependence could be performed here as well; like Fr. 2.6–8, description – statements of fact about the world – in the third person (Fr. 8.5–6) indicative (featuring *esti*, Fr. 8.5) is supported by argument featuring second-person verbs of action (Fr. 8.7–9) with a variety of modal inflections (e.g. ‘I shall not permit you’, Fr. 8.7–8), and the use of negated verbal adjectives with *-tos* suffix (Fr. 8.8).

6.3 *Sēma* III: *Hodopoiēsis* (the ‘Route to Truth’ and Fr. 8)

What is more, on any interpretation involving a second *krisis* in fragments 6 and 7, it is crucially important that the second *krisis* (fragments 6 and 7) comes after the first (Fragment 2).¹⁰¹ On many of these interpretations, the mutually implicated revelation of being and not-being in Fragment 2 is a necessary precondition to any consideration of the possibility mooted in Fragment 6; for scholars who advocate such a reading, it is only after having attempted to think or indicate *to ge mē eon* that it becomes possible to conceive of a path that features both ‘IS’ and ‘IS NOT’.¹⁰² On this reading, the three units, Fragment 2, fragments 6 and 7, and Fragment 8.5–21, *do* proceed according to a regular ordering principle. Put differently, since it seems essential that fragments 2, 6, 7, and 8.1–21 be placed in this order, we may say that there *is* some kind of a fixed, underlying map of the ‘story-world’ the goddess describes. The catalogue they form, that is, must be deemed a series, not a list.

So far, so good. But what about the relationship between the *sēmata* themselves? A goddess enumerating a *hodos* back home to Ithaca is constrained by the geography of the world this *hodos* traverses. Instead of events tied to places, however, the *hodos* of Parmenides’ goddess orders claims, predicates that can (or, indeed, must) be predicated of *to eon*. But what dictates the placement of these claims in adjacent, contiguous locations in a *hodos dizēsios*? Is there also some underlying, pre-existing logical geography that dictates the sequence according to which these must be ordered? Or is it merely that the figure of the *hodos* imparts – imposes – the appearance of a reified necessity?

As at so many points of Parmenidean analysis, there is little consensus here. Perhaps the most prudent way to proceed is to examine readings that stake out two extreme positions on this question. Those advanced by G. E. L. Owen and David Sedley

¹⁰¹ As follows from the discussion in the previous paragraphs, whether one settles on a one- or a two-*krisis* reading, that there is a necessary underlying sequence governing the itinerary of at least some components of the ‘Route to Truth’ is not up for debate; in this, the distinction between a one- and two-*krisis* interpretations with respect to the arguments here will resemble the difference between Owen’s and Sedley’s readings with respect to the ordering of the *sēmata* in Fragment 8.

¹⁰² See e.g. Miller (2006) and Thanassas (2007).

come as close to forming just such a pair as perhaps can be found.¹⁰³ Furthermore, because these two readings share similar views of several major features of Parmenides' argumentative structure – each regards the argument of Fragment 8 as made of four distinct arguments corresponding to the four *sēmata* presented above (lines 8.5/6–21, 8.22–25, 8.26–33, and 8.42–49, respectively) – they are especially easy to compare.

It is worth emphasizing here yet again that my chief aim is not to provide a comprehensive, exhaustive analysis of Parmenides' specific *arguments* but to understand the larger shape and structure of the *argumentation*. Accordingly, the following discussion of Parmenides' arguments will be undertaken with a view to articulating the possible relationships between each of the different elements that form it – that is, the relationships between each of the four *sēmata*, and between different *sēmata* and the arguments of fragments 2, 6, and 7.

Sedley, who would rehabilitate the views that Parmenides is a 'radical cosmologist' and that *to eon* is 'the sphere that constitutes ... the world of mortals', proposes an 'unashamedly spatial reading' of Fragment 8.¹⁰⁴ He extracts 'two Laws' from fragments 2, 6, and 7. The second of these crystallizes the substance of Fragment 2: 'No proposition is true if it implies that, for any *x*, "*x* is not" is, was or will be true.'¹⁰⁵ The first gestures towards a law of non-contradiction, and also seems to encapsulate Fragment 6: 'There are no half-truths. No proposition is both true and false. No question can be coherently answered "Yes and no".'¹⁰⁶ With these 'Laws' in hand, Sedley summarizes his view of the argumentative structure of Fragment 8 thusly:

¹⁰³ Owen (1960); Sedley (1999).

¹⁰⁴ Sedley (1999) 117. Sedley's justification for his view relies heavily on the distinction between the literal and the metaphorical: 'Taken *literally*, what-is will prove to be an everlasting, undifferentiated, motionless sphere ... To put it another way, how far are we meant to *deliteralize* the description of what-is? ... the Way of Truth is full of arguments. Most commentators are disappointingly silent on their structure and content. Only if we take them in *literally* spatial terms, I submit, do they prove to be good arguments' (117, emphasis mine); see also Introduction, n. 76.

¹⁰⁵ Sedley (1999) 117.

¹⁰⁶ Sedley (1999) 115.

6.3 *Sēma* III: *Hodopoiēsis* (the ‘Route to Truth’ and Fr. 8)

Once the choice of paths was complete, the goddess took us through a series of largely independent proofs demonstrating each of the predicates of what-is. Only once did the conclusion of one proof serve as the premise for another, and that was (B8.27–28) when (a) the rejection of generation and perishing was invoked among the grounds for (c) denial of motion. Otherwise each proof was self-contained, its premises either presented as self-evident or relying on one or both Laws.¹⁰⁷

On Sedley’s interpretation of the arguments in Fragment 8.5–49, then, what we find is a scattering of separate, distinct points – points that, while ‘hard won by argument’, do not necessarily lead onto each other or rely on each other via an intrinsic sequence or pattern. Once one has traversed fragments 2, 6, and 7 in order, the *sēmata* in 8.3–4 could in theory be visited in any order (provided that *sēma* 1 is visited before *sēma* 3).¹⁰⁸

Contrast Owen’s assessment of Fragment 8: ‘Parmenides’ train of argument breaks into four main stages which are clearly distinguished and correctly ordered in the programme given at the start, and each succeeding movement is introduced by an *epei*-clause which ... shows how the argument depends on a proposition already proved.’¹⁰⁹ That is, as Lloyd puts it, ‘the fragment forms a carefully articulated whole in which the later sections build on the conclusions of the earlier in an orderly sequence of argumentation’.¹¹⁰

There is in fact less distance between Owen’s view and Sedley’s than may be suggested by Sedley’s characterization of Fragment 8 as consisting of ‘largely independent proofs’, each of which is ‘self-contained’. For Sedley, as for Owen, there is no question that fragments 2, 6, and 7 (captured in his notion of two Parmenidean ‘Laws’) come anywhere but before the four *sēmata* of Fragment 8. Likewise, if, at least as the argument now stands, *sēma* 3 would seem to come after *sēma* 1, this already eliminates a number of the

¹⁰⁷ Sedley (1999) 122.

¹⁰⁸ This nuance will be addressed later (see Section 6.3.3, ‘Back On Track’ in this chapter and Appendix below). But one should not fail to notice the ‘otherwise’ that begins the last sentence quoted above, and that Sedley appears to have no problem whatsoever conceding that *sēma* 3 takes the conclusion of *sēma* 1 as its premise, and thus, at least as the argument Parmenides’ elected to make now stands, presupposes it; for further discussion, see the Appendix, which addresses Fragment 5.

¹⁰⁹ Owen (1960) 93.

¹¹⁰ Lloyd (1979) 70, reaffirmed in Lloyd (2000).

possible sequences in which Parmenides might have ordered his *sēmata*.¹¹¹

For his part, Owen summarizes his views as follows: ‘in the third movement B 8.27 looks back to B 8.6–21 and especially to line 21’; ‘in the fourth B 8.42 looks back to B 8.26–33 and especially to lines 26 and 30–31’.¹¹² Reading line 8.22 as ἐπεὶ πᾶν ἔστιν ὁμοῖον (instead of ἐπεὶ πᾶν ἔστιν ὁμοῖον) and taking ὁμοῖον adverbially (viz. ‘exists without intermission’, rather than ‘is all alike’), Owen sees the proof elaborated in lines 8.22–5 as drawing its premise from the claims established at 8.11 and 8.15–18.¹¹³ Of lines 8.6–21 he says less, but this is perhaps because the situation is in some respects more clear-cut.¹¹⁴ Owen does not address the complexities surrounding the *epei* clause in lines 8.5–6, but in light of his earlier assertions,¹¹⁵ a defender of Owen’s position might say that this is because Parmenides himself so thoroughly stitches the claims of fragments 2, 6, and 7 into the argumentation of lines 8.6–21 (even recapitulating matters at lines 8.15–8.18) that the relationship between the conclusions secured in earlier fragments and the premises of the argument put forward in the first ‘movement’ in Fragment 8 is essentially self-evident.

Owen’s view of the organization of Fragment 8, highly influential over the years but more contested of late, yields a striking vantage on the power the figure of the *hodos* exerts on the structure of Parmenides’ fragments 2, 6, 7, and 8. This view, that only once one has attained the first *sēma* – meaning either ‘signpost’ or ‘proof’, or

¹¹¹ See n. 108 above. Of the twenty-four possible configurations theoretically available to Parmenides on this view, the need to make *sēma* 1 precede *sēma* 3 eliminates twelve options straight off the bat; for further discussion, see Appendix.

¹¹² Owen (1960) 93.

¹¹³ See Owen (1960) 92–93 and 92 n. 4 for his discussion of the adverbial reading. For the overall force of the point: ‘the argument for continuity in lines 22–25 depends on the prior elimination of *temporal* starts and stops in lines 6–21’ (93, emphasis original); see also Owen (1960) 97.

¹¹⁴ See e.g. p. 250 above.

¹¹⁵ The complexity is a function partly of the claims that the qualities argued for in lines 8.22–25 take up the ἐν, συνεχές of line 6, and partly of the fact that there is no attempt to analyse how the claims encompassed by the *epei* clause ἐπεὶ νῦν ἔστιν ὁμοῦ πᾶν | ἐν, συνεχές (8.5–6a) derive from arguments elaborated earlier in Parmenides’ poem. See here esp. Stokes (1971) 128–30; Austin (1986) 72.

6.3 *Sēma* III: *Hodopoiēsis* (the ‘Route to Truth’ and Fr. 8)

both¹¹⁶ – can one begin to make headway in relation to the second or the third, and only once one has attained the third *sēma* can one set off on the final stage of the itinerary for the fourth, coincides with what above was described as the ‘strong reading’ of Parmenides’ Fragment 8; notably, it presumes a pre-existing underlying logical geography that defines the map of the ‘story-world’ of Fragment 8 in the way that a pre-existing underlying geography is presumed to define the story-world depicted by Circe in *Odyssey* 12. On Owen’s reading, we thus see the *sēmata* concretize, reify, and take root in a domain that claims the same sort of material thickness and free-standing reality as the story-world of the *Odyssey*, with its Sirens’ meadow, smooth cliffs, hardy fig tree, and so forth; now, however, this substantiality stands in the domain of the *hodos dizēsios* and the *sēmata* that mark out its course. Likewise, as the geography of the *Odyssey*’s story-world possesses a predetermined configuration within the universe of the story (so that Circe can map out the itinerary of Odysseus’ next sequence of adventures, but cannot reconfigure the map), and as the Sirens’ meadow only gives way to the pastures of the Sun’s cattle by way of the Planctae, Scylla, or Charybdis, so on this view one would get to the third point in the itinerary, the third landmark, the third signpost or *sēma*-object, only by way of the first, and to the fourth only by way of the third.

6.3.1 *A Detour: The Bonds of Necessity and Logical Consequence*

Or perhaps *must* get to the third, and then the fourth point in the itinerary. Why so? Odysseus’ journey is made by ship, across the trackless sea.¹¹⁷ To cross this blank, unmarked space is to be perpetually threatened by the risk of *planē* – as nearly all the Achaean heroes returning from Troy can attest.¹¹⁸ Where no path is visibly marked, aimless, directionless, backward-turning movement always remains

¹¹⁶ At least insofar as the lion’s share of the argumentation of the first proof comes in lines 8.6–10 (i.e. before 8.11), which Owen sees as yielding the conclusion serving as the premise for lines 8.22–25.

¹¹⁷ Benveniste (1966) 297; Detienne and Vernant (1978) 152–53.

¹¹⁸ See e.g. Montiglio (2005), esp. 1–10.

possible.¹¹⁹ But the *kouros* in Parmenides' proem, as no one will have forgotten, travels by chariot. Furthermore, as is expressly specified in the proem, the chariot (ἄρμα, Fr. 1.5) travels on a 'much-famed' *hodos* (ὁδὸς πολύφημος, Fr. 1.2) and then, once through the portentous gates, 'along a road-suitable-for-wheeled-traffic' (κατ' ἀμαξιτόν, Fr. 1.21). And this, as we saw above (Section 1.1), is highly significant.

To unpack this significance most effectively, let us advert once more to Mourelatos's comments on the topic (discussed under the rubric of 'the motif of chariotry'). Having examined what he calls the 'motif of the-journey' and the 'theme of Fate-Constraint',¹²⁰ Mourelatos airs the following anxieties:

The danger is that we may be left in the end with configurations of language which, although internally coherent when taken separately, might appear unrelated or even dissonant when compared to one another. Specifically, a combination of the-journey, chariotry, and binding has, at least *prima facie*, a certain baroque, eclectic, and syncretic quality; and that should make us suspicious. Can we in good conscience project a jumble of motifs into the imagination of a man who made his name in the history of ideas as an uncompromising defender of logic and unity?¹²¹

This impression is misguided, he reassures us: 'motifs which appear as dissonant or unrelated to us are, to the archaic mentality, strongly linked by ties of analogy and association'.¹²² The connection between overland travel by wheeled vehicle and sea travel by ship is indeed no challenge to establish.¹²³ But Mourelatos struggles to connect the motif of chariotry and the motif of 'the-journey' to what he calls the theme of 'Fate-Constraint'. He cites a few parallels between the language used to describe Odysseus as he is bound to the mast in the Sirens episode, to describe Poseidon's hobbling his horses' legs (*Il.* 13.37), and to make the case for the *sēma akinēton* at Parmenides'

¹¹⁹ For an example of the dangers presented by unmarked, pathless space, cf. the travails of the Persians in Scythia in Herodotus 4 (and excellent analysis by Hartog (1988) and Payen (1997)).

¹²⁰ Mourelatos (2008b) 12–13, Mourelatos (2008b) 16–25, and Mourelatos (2008b) 25–29, respectively.

¹²¹ In light of his distinction between 'motifs' and 'themes' (Mourelatos (2008b) 11–12), this is perhaps not the title one would have expected for this subsection (see Mourelatos (2008b) 29).

¹²² Mourelatos (2008b) 29.

¹²³ See the comments at Mourelatos (2008b) 29.

Fragment 8.30–31. This does not ultimately carry him very far, however: ‘I am not suggesting that B8.30–31 envisages a convergence of the three ideas: hobbled horse, sailor strapped to the mast, sailor committed to his destination. My point is rather that the Homeric phrase has a certain suggestiveness and flexibility which allows modulation from one motif to another.’¹²⁴

This, surely, is a weak point in the argument. Mourelatos attempts to bolster his case by examining the etymology and semantics of words derived from *telos*, which offers a slightly less precarious connection between ‘the-journey’ motif and theme of ‘Fate-Constraint’.¹²⁵ Importantly, ‘the result of the deity’s “strapping” and “holding”’ – as expressed through the theme of the ‘Fate-Constraint’ – ‘is summed up, in the climactic section of B8, in the attribute *tetelesmenon*’.¹²⁶ The word may be seen to operate not only on the ontological level (as a description of the nature of *to eon*)¹²⁷ but also on the epistemological level: ‘In the order of *knowing* or *thinking*[,] the correct “route” is a “steadfast,” controlled route, “tied” or “committed” to its destination. This is the route that “consummates” the journey and “comes around” to the goal. On this journey the guide is the same Fate who bound what-is in straps.’¹²⁸ Finally, Mourelatos cashes out this analysis in the claim (complementary to the notion that ‘the image of the route mediates a new concept of the nature of thinking and knowing’) that ‘the transformation of the theme of Fate-Constraint is a projection which reaches toward the concept of logical or metaphysical necessity’.¹²⁹

As at several other important junctures, I both agree with Mourelatos on the larger questions (and draw inspiration from his pioneering analysis) and find the specifics of his interpretation unconvincing. By advancing this cluster of assertions – that ‘in the

¹²⁴ Mourelatos (2008b) 30.

¹²⁵ Mourelatos (2008b) 30.

¹²⁶ Mourelatos (2008b) 30; for the relevant bibliography, see Mourelatos (2008b) 31 n. 61.

¹²⁷ Mourelatos (2008b) 30: ‘That is: Justice has bound what-is so that it is “fully accomplished,” “complete,” “consummate,” or “perfect.”’

¹²⁸ Mourelatos (2008b) 32.

¹²⁹ Mourelatos (2008b) 40. Likewise: ‘the very concept of knowing was based on an analogy with “questing” and “journeying,” whose concept of logical-metaphysical necessity was in the process of being formulated on the model of the theme of Fate-constraint’ (Mourelatos (2008b) 46). See Tarán (1965) 117, 151; see also: Verdenius (1964) 101; Austin (1986) 96–115; Dueso (2011) 283–84.

order of knowing or thinking, the correct “route” is a “steadfast,” controlled route “tied” or “committed” to its destination’; that the notion of being tied to a destination is expressed through the theme of the Fate-Constraint;¹³⁰ and that this confluence of imagery (the motif of the-journey, the theme of Fate-Constraint) ‘reaches toward the concept of logical or metaphysical necessity’ – Mourelatos surely identifies a phenomenon of major importance for the development of deductive argumentation and the history of Western thought. But at just the moment Mourelatos isolates the key element establishing the connection between the motif of the-journey and the theme of ‘Fate-Constraint’ – namely, the motif of ‘chariotry’, which threatens to turn the mosaic of imagery into an ‘eclectic’ phantasmagoria – he also fails to capture the precise way this motif actually does forge the link between the other two dominant figures.

It is at this stage that reintroducing insights gleaned from the discussion of the physical nature of archaic Greek roads above (Section 1.1) can move the discussion much further forward. It is, in fact, *precisely* by shifting the journeying from travel by ship to travel by wheeled vehicle that this web of connections not only becomes possible, but indeed obvious and conceptually potent. Once the physical nature of archaic Greek roads is properly taken into account and the semantic density of the word *hodos* (encompassing both an activity and an object) acknowledged, the relationship between journeying, chariotry, and the implacable strictures of Fate not only ceases to be eclectic, but their deep unity at the level of both word and image, their mutual dependence and mutually reinforcing qualities, becomes irresistible. It is precisely *because* (and only because) the motif of the journey has been expressed through the motif of chariotry, precisely *because* (and only because) the motif of journeying has been transferred from sea to land, from ship to wheeled vehicle, that it not only can be tied to the motif of the Fate-Constraint, of binding, of a ‘steadfast’ route ‘tied’ or ‘committed’ to its destination, but it does so as naturally as if a latter-day Parmenides had made his goddess speak of a ‘rail journey of inquiry’.

¹³⁰ See Austin (1986) 96–115, esp. 111–14, for further analysis.

Depending on one’s interpretation of Parmenides’ arguments, the point has implications of a potentially major scale for our understanding of the *hodos dizēsios*. First, imag(in)ing the *hodos dizēsios* described by Parmenides’ goddess as a rut road inscribed into the earth underscores the degree to which this road *pre-exists* the travelling to be undertaken upon it. The world traversed by such a *hodos* has stable, fixed features that exist independently of, and prior to, a journey passing through it.¹³¹ Such a road must have been constructed already in advance of the travel (and with the express agency of, and according to plans determined by, the constructor).¹³² Such a route is, that is, *prescribed*: the tracks, so far as the traveller is concerned, are always already *there*.

But such a route is also *prescribed*. This point bears directly on ‘the notion of logical or metaphysical necessity’ that Mourelatos saw emerging from the theme of ‘Fate-Constraint’, and may also help us reconsider yet further the nature of Parmenides’ argumentation as analysed by Owen. The discussion above considered the relationship between the *sēmata* of Fragment 8 as posited by Owen, which is to say, in reverse order. Attaining the fourth *sēma* presupposed attainment of the third; this in turn presupposed attainment of the first, as did attainment of the second *sēma*; and this itself presupposed passage by way of the first *hodos* of Fragment 2 and fragments 6 and 7. Imagining the *hodos dizēsios* as a rut road inscribed into the terrain of inquiry it traverses, however, we find grounds for a stronger, more suggestive understanding of the relationship between journeying, travel by wheeled vehicle, and the notion of binding and constraints, one with even more direct bearing on the notion of metaphysical or logical necessity articulated in Parmenides’ poem. If the *hodos* described in Fragment 8 is seen as a rut road running continuously the length of the fragment (and, indeed, from Fragment 2 to 8 via fragments 6 and 7), this suggests that not only is each new point in the argument premised upon points previously established but also that, once one has arrived at a particular point on this *hodos*, one has *no choice* but to follow this prescribed track. Once one has

¹³¹ See Section 6.2.1, also n. 4 above.

¹³² This opens a horizon, too sprawling to be addressed here, onto the debate between ‘realism’ and ‘constructivism’. Who is the constructor? How did the *hodos* get there?

been forced onto the first route in Fragment 2,¹³³ one has no choice but to arrive at the first *sēma*; and once one has arrived at the first *sēma*, if one continues the journey it is not only that one *can* reach the second *sēma* but that, locked into a predestined, preordained path, one *must* follow the track to the second point.¹³⁴ And this is true at every step of the way: having attained the second *sēma*, if one carries on with the journey one *must* arrive at the third, and from the third, the fourth. Returning to Mourelatos's point concerning the metaphysical or logical necessity expressed through the notion of a 'steadfast' path that 'ties' one who travels upon it to a particular destination, we may see how deeply appropriate, not to mention effective and powerful, is the image of travelling by wheeled vehicle along a rut road. For what route could possibly be more 'steadfast', more 'tied' or 'bound' to its destination – and the rest of the itinerary it encompasses – than a rut road one travels by wheeled vehicle?

So far we have discussed the strictly sequential ordering of discursive units into a series in terms of the phrase 'consequence'. In the *Odyssey*, units are connected in this manner partly on the basis of their spatial contiguity and partly on the basis of the temporal order in which they are reached in the course of travel, understood as a series of actions in time. In Parmenides' fragments 2, 6, 7, and 8, we have seen that, on Owen's reading, the four arguments that make up the *hodos*-units of Fragment 8's 'journey' are also connected partly on the basis of a kind of underlying logical 'contiguity' rooted in the logical geography of Fragment 8's 'story-world'; similarly, their being ordered into a sequence stems in part from the journey through them, the *hodos* (journey-in-totality) *dizēsios* one travels across this terrain. But, if we take the motif of chariotry seriously and attend to the language of the proem (and especially its reference to a *hamaxitos*, Fr. 1.21), what we find is a *hodos*(-journey) whose *hodos*(-itinerary) moves along a *hodos*(-object = rut road): along a pre-scribed track whose course allows for no deviation, no wandering, nothing but ordered

¹³³ And perhaps again forced onto the first route in Fragment 6 – and, if so, also as a result of the same kind of necessity.

¹³⁴ As one finds in e.g. Cordero (2004) 171 (emphasis original): 'The true way follows a necessary course. Thought is chained to it and no straying is allowed.'

6.3 *Sēma* III: *Hodopoiēsis* (the ‘Route to Truth’ and Fr. 8)

movement along a predetermined path, whose inscription into the terrain demands that once one has attained a particular point one must travel to the next in the sequence, and do so unerringly and necessarily. On Owen’s reading, what we see in the convergence of the motifs of journeying, chariotry, and the Fate-Constraint – three images compressed and condensed into, and encompassed by, this *hodos dizēsios*, a *hodos* (-journey) whose *hodos* (-itinerary) is connected by a *hodos* (rut road) – would thus be *the transition from narrative con-sequence to logical consequence*.

6.3.2 *Other Implications: keleuthos*

Appreciating the physical nature of archaic Greek roads and the semantic breadth and density of the word *hodos* also provides a potentially illuminating insight into another phenomenon identified by Mourelatos. In his analysis of the ‘Fate-Constraint’, he identified three ‘faces’ or ‘hypostases’: Anagke (Constraint), Moira (Fate), and Dike (Justice).¹³⁵ To these three, he adds a fourth: Peitho. In light of the semantics of the *peith-* word family in Homer, Hesiod, and Aeschylus and its role in parts of Parmenides’ poem, and alongside the words *chrē* and *chreōn*,¹³⁶ Mourelatos sees *peith-* terms expressing not the externally imposed force of the other three terms but rather an ‘inner-directed justice’, an ‘attitude of adherence or submission’, a ‘compliance or obedience’ that represents ‘an agreeable submission to the authority of Constraint-Fate-Justice’.¹³⁷

This interplay of internal and external forces, of obedience and agreeable adherence and compulsion and imposition, makes excellent sense at an ontological level. But yet again, Mourelatos has more difficulty substantiating his epistemologically oriented claims, such as: ‘[t]he four faces of the polymorph deity are aspects of the modality of necessity that controls what-is, and of the same modality as it applies to the route “___ is ___”’.¹³⁸ In his

¹³⁵ See summary at Mourelatos (2008b) 160. The situation is in fact more complex: see Austin (1986) 95–116, esp. 111–14.

¹³⁶ See Mourelatos (2008b) 162, 277–79, and now Mourelatos (2008b) xxxi.

¹³⁷ From Mourelatos (2008b) 152, 155, and 156, respectively.

¹³⁸ Mourelatos (2008b) 161.

analysis of the relationship between these ‘faces’ or ‘hypostases’, he discusses the ‘modality of *chrē*, “it is rightly necessary”’, that pilots the ‘route to reality’¹³⁹ and makes good use of his analysis of the *peith*- family while reminding us that the *hodos* of Fragment 8 was originally introduced with the phrase Πειθοῦς ἐστὶ κέλευθος (Fr. 2.4). Viewing this *hodos* (-itinerary) as moving along a *hodos* (-for-wheeled-vehicles) provides an elegant figuration of this interplay between internal adherence and external constraint at the epistemological level – in terms, that is, of the *hodos dizēsios* as ‘Route to Truth’. On the one hand, the grooves of the rut road provide an externally imposed force constraining the movement of the wheels of the chariot that journeys along it: it holds them fast in its bounds; on the other, the grooves of the rut road also provide free, agreeable movement to the chariot whose wheels ‘adhere to’ or ‘obey’ the prescribed track. The image of a journey by wheeled vehicle along a rut road expresses a forceful element of imposition, constraint, limitation, binding, while also articulating its own distinctive version of a journey of *pistis* and persuasion and ‘positive teleology’ (a felicitous phrase here).

Finally, analysis I have undertaken elsewhere and touch on in Chapter 1 can make a further contribution.¹⁴⁰ Recall that where the word *hodos* addressed a journey viewed as a single, unified whole (‘from the outside’) and in relation to its structure, the word *keleuthos* emphasized the process of journeying (viewed ‘from the inside’) and the series of actions and experiences that formed this process (Section 1.2). How fitting, then, that the *process* of travelling a *hodos* along a *hodos*, wheels locked into the track, should be referred to as a Πειθοῦς κέλευθος (Fr. 2.4): on Owen’s reading of the poem, to be swept along on this *hodos* is to undertake a κέλευθος, a journeying, that at every step of the way (or at every turn of the wheels) complies with, or adheres or submits to, the ‘positive teleology’ of the *hodos*-as-journey and the *hodos*-as-road.

¹³⁹ Mourelatos (2008b) 154.

¹⁴⁰ See Folit-Weinberg (forthcoming, 2022).

6.3.3 *Back on Track: Towards Conclusions*

This, at any rate, is the view that a proponent of Owen’s reading of the poem’s argument would advance. But what would a proponent Sedley’s reading of Fragment 8 have to say? One should not forget that while Sedley sees Melissus’ arguments as forming ‘a single chain, with each predicate inferred directly from the previous one’, he reads each of Parmenides’ proofs as ‘largely independent’ and, with one exception, ‘self-contained, its premises either presented as self-evident or relying on one or both Laws’.¹⁴¹

In fact, his reading also opens a surprising, even provocative, insight into the role played by the figure of the *hodos* in Parmenides’ poem. In the present discussion, two points should be borne in mind. First, Sedley still places great emphasis on the importance of argument (rather than mere assertion) to the development of Parmenides’ claims, of course.¹⁴² Notably, in Sedley’s analysis of the specific argumentation advanced in Fragment 8, none of the four claims are proved independently of the ‘Two Laws’.¹⁴³

This is to say that, second, the net effect of Sedley’s analysis is to shift the bulk of the argumentative labour being done to the fragments preceding Fragment 8; if the claims of Fragment 8 are not built sequentially one upon the next, they depend even more heavily on fragments 2, 6, and 7. Law Two – ‘No proposition is true if it implies that, for any x , “ x is not” is, was, or will be true’ – is, we might think, a crystallization of the principle expressed in Fr. 2.7–8 (and reiterated in 6.1–2).¹⁴⁴ For its part, Law One – ‘there are no half-truths. No proposition is both true and false. No question can be coherently answered “Yes and no”’ – is presented by Sedley as a paraphrase or gloss of 8.15–16, but he acknowledges that this is itself the product of the claims presented in Fr. 2.3–5 combined with those advanced in Fr. 6.4–9 (plus what has been understood as an implicit principle resembling the Law of

¹⁴¹ Sedley (1999) 125, 122 (though see again n. 108).

¹⁴² See Sedley (1999) 114.

¹⁴³ So lines 6–9 rely on Law Two, as do 11–13 (9–10 rely on the Principle of Sufficient Reason); lines 22–25 rely on both Law One and Law Two; lines 26–33 rely on Law One; and lines 42–49 rely on Law Two (although Sedley does not specify explicitly); see Sedley (1999) 118–21.

¹⁴⁴ Sedley (1999) 116–17.

Non-Contradiction).¹⁴⁵ In other words, Law Two is the product of the *blockage* of the second way (viz. the one articulated in Fr. 2.5), while Law One is the result of passing first by way of the first *hodos* presented in Fragment 2 (2.3–4) and then, possibly, via the further *krisis* expressed in fragment 6 and 7. The four qualities attributed to *to eon* come in *con-sequence to* (and/or are therefore the *consequence of*) the decisions at the various *kris(e)is* in fragments 2 and 6 and 7: once one travels by this way, it is *inevitable* that one arrive at the four conclusions represented by the four *sēmata* (even if the order in which one arrives at them is no longer very important).

On this view, the Two Laws become a pair of tracks, of preinscribed ruts, into which one finds oneself locked once one has passed through the *krisis* or successive *kriseis* of fragments 2 and 6 and 7. What does not (with the exception of the third *sēma* and its relationship to the first) have any inherent value is the precise order in which these conclusions are presented. Thus, intriguingly enough, if one accepts Sedley's reading, it is the *rhetorical* power invested in the figure of the *hodos qua* 'rhetorical schema' that becomes most striking. By using this schema, with its special capacity to systematize discourse and provide description without descriptivity, narrativity without narration, as a means of figuring this sequence of otherwise (potentially) unordered units of argumentation, it is as if Parmenides allows the sequence itself to take on the reified mass of a tomb midden (*sēma*) installed in the earth, or an altar in the agora, or a stone stele implanted *empedon* in the ground. Sedley's Parmenides would thus prove a virtuoso rhetorician, a master of imagery and polyvalent language. By marshalling the resources compressed and contained in the word and image of the *hodos*, Parmenides would invest the sequence of the claims advanced in Fragment 8 – which, provided they come after fragments 2, 6, and 7, might otherwise be listed in (almost) any order – with the appearance of the same necessity and pre-existing ordering, the same power and authority of the geography of the natural landscape, attached to an itinerary through physical space.¹⁴⁶

¹⁴⁵ Sedley (1999) 114–15.

¹⁴⁶ In this case, he may have had a predecessor in no less a figure than Homer himself. For who is it, after all, who determines the order and sequence according to which the episodes following Aeaea appear? See esp. Reinhardt (1996) 103–04.

6.3 *Sēma* III: *Hodopoiēsis* (the ‘Route to Truth’ and Fr. 8)

As noted above, my goal in discussing the competing interpretations of Fragment 8 offered by Owen and Sedley is not to advocate for the superiority of one or the other, but rather to explore two points. The first concerns the scope and applicability of the analysis above; what I hope to have shown is that the links I have constructed between Parmenides’ poem and its physical, linguistic, and poetic context are compatible with each of these two positions that define the mainstream spectrum of views on the proper ordering of the *sēmata* that form Fragment 8. The second builds on this by exploring more specifically what these links might mean, were one to endorse either Owen’s rigorously linear view of Fragment 8 or Sedley’s view that the sequence in which the *sēmata* are presented is not intrinsically related to the arguments supporting them.

6.3.4 *Two Further Options*

If the interpretations of Owen and Sedley define between them a range of widely accepted readings of Fragment 8, there are of course other interpretations that deviate from aspects of their shared orthodoxies. Although it would be excessive to conduct an exhaustive survey of how each of these other approaches might be reconciled with my account of Parmenides’ invention of extended deductive argumentation, briefly addressing two recent, exemplary interpretations of Parmenides’ Fragment 8 is still a valuable exercise; doing so will help illuminate more precisely the nature and scope of this book’s contributions to the study of Parmenides’ poem and our understanding of the history of archaic – and Western – thought more broadly.

The first is the distinctive line of interpretation of Parmenides’ poem pioneered by Scott Austin.¹⁴⁷ One of Austin’s most valuable contributions is to delineate a pattern of assertions, negations, positions, and privations whose recombinations underlie – and perhaps even serve as a generating principle behind – Parmenides’ arguments.¹⁴⁸ An attractive consequence of

¹⁴⁷ See Austin (1986), Austin (2002), Austin (2007), Austin (2013), and Austin (2014).

¹⁴⁸ Particularly helpful are Austin’s charts and diagrams: see esp. Austin (1986), Austin (2002) 96, and Austin (2007) 10.

approaching Parmenides' arguments via this aspect of their formal construction is the original perspective it opens onto their content. More specifically, Austin's interest in the triadic pattern of position, negation, and recapitulatory double negation and his observations regarding the creation of dyadic pairings and triadic groupings in Fragment 8¹⁴⁹ reveal a subtly different way of grouping together the content addressed by the fragment's four *sēmata*. On Austin's view, the arguments in lines 8.6–15 address what-is in terms of time, lines 8.22–31 address being in terms of space or 'the occupation of place by mass',¹⁵⁰ and then in lines 8.32 and 8.42–49 'the conclusions developed during the considerations of time and of mass/place are recapitulated, combined, and rolled up into a complete statement'.¹⁵¹

What most catches the eye in the current setting is the extent to which, seen through the lens of Austin's interpretation, Parmenides' arguments advance in a fundamentally sequential, progressive manner. On Austin's reading, Parmenides' argumentation is defined by a necessary and inherent directionality; as a consequence, it is hard to imagine a scenario consistent with Austin's view in which Parmenides could just as easily have swapped the *sēmata* around or advanced them in a different order had he so desired.¹⁵² As Austin points out, the successive interplay of dyads, triads, and singlets, assertions and negations, positions and privations elaborates 'the story of a gradual movement away from contrariety and towards unity . . . The logic and rhetoric of the "Truth-Section" are *cumulative*'.¹⁵³

¹⁴⁹ See esp. Austin (2002) 96 and Austin (2007).

¹⁵⁰ As it is put in Austin (2002) 97 and Austin (2007) 57, respectively. Scott Austin does not always spell out where he demarcates the line boundaries between arguments, but at Austin (2007) 57 does specify that the second phase of the argument spans lines 8.22–31.

¹⁵¹ Austin (2007) 57; at Austin (2002) 97, the heading given to this third phase is 'sphere'.

¹⁵² This is particularly true in the case of the recapitulatory fourth *sēma*, where double negative and affirmative position formulations are ultimately shown to be coextensive; see also discussion in the Appendix below.

¹⁵³ Austin (2007) 14, emphasis mine. More specifically: 'The overall picture is, first, that dyadic contrariety is rejected; second, that it is incorporated into harmony; finally, that it is transcended altogether in favor of simplicity' (Austin (2007) 14). A very schematic version of the point is given in Austin (2002) 97: 'this sequence . . . [is] a story of *development in statement* from the rejection of dyadic contrariety, to the negation of and inclusion of that contrariety in triples, to the simplest positive and double-negative terms'.

There are many significant points of non-overlap between Austin’s interests and orientation and those of the account of Parmenides’ invention of extended deductive argumentation provided here. Austin is little concerned with Parmenides’ poetic background, his pervasive use of road imagery, the dramatic setting in which the staging of the enumeration of the routes is embedded, and other ‘poetic’ aspects of Parmenides’ poem; likewise, his extensive discussion of such things as negative predication, modal operators, and Platonic, Trinitarian, or Hegelian dialectics might seem to have little in common with the present book’s concerns. This only makes it all the more striking, however, that Austin’s analysis seems not only highly compatible, but indeed to align in neat congruence, with the analysis I have undertaken above. That the discursive architecture undergirding the *hodos* narrated by Circe to Odysseus should provide the larger organizing framework within which Parmenides could explore, in a manner both systematic and argumentatively rigorous, the complete array of possible combinations of assertion and negation, position and privation is not only plausible, but highly attractive. To put the matter the other way round: if what Austin’s account reveals is a pattern of arguments formed from different combinations of privation and negation, position and assertion, the question remains as to how these different phases or stages in the argument are to be joined together: how to imag(in)e the relationship between them? But this is precisely what the rhetorical schema of the *hodos* and its associated types of dependence provides: a discursive framework to be filled in according to the pattern described by Austin. On this view, the two formal perspectives of Parmenides’ construction of his argument – Austin’s and the one offered here – would not only complement each other but, by triangulating key principles underlying their construction, could also provide an important and potentially guiding insight into *what* Parmenides’ arguments mean.

Perhaps rather more difficult to reconcile with the historical account I have offered is the line of interpretation recently developed by Richard McKirahan.¹⁵⁴ McKirahan’s presentation has its

¹⁵⁴ McKirahan (2008).

share of important virtues. Re-emphasizing that Parmenides ‘lived before canons of deductive inference had been formalized’, he sagely observes that ‘the interpreter’s job is not to aim for formal validity, but to attempt a reconstruction of Parmenides’ train of thought, showing how he might have supposed that the conclusion follows from the premises he gives’.¹⁵⁵ While just what it means for a conclusion to ‘follow’ a premise (i.e. how we ought best attempt to ‘reconstruct’ Parmenides’ ‘train of thought’ – or, better, *hodos dizēsios*) gets to the very heart of what is at stake here, on these points, at least, I find myself in fervent agreement with McKirahan – even as our different approaches, and answers, to this question get to the heart of our disagreement.

At this juncture, however, we part ways. Or nearly at this juncture, for, as with other interpreters, McKirahan also takes the lines following 8.2 to constitute a programme (he opts to include 8.5–6)¹⁵⁶ of points, or clusters of points, that Parmenides will set out to prove. McKirahan’s list differs from Owen’s, Sedley’s, and those of other interpreters in several respects, however. First, McKirahan distinguishes six groups, rather than the usual four *sēmata* (he styles these ‘Groups A-F’). Second, McKirahan’s groups do not strictly track the sequence in which the *sēmata* are presented from line 8.3; the items that form the programme are clustered instead according to another organizing principle.¹⁵⁷ Thus, third, McKirahan’s groups cut across the ordinary division of the programme, in some cases resulting in the pairing of qualities that are usually taken as distinct, while in others splitting up familiar pairings. So Group B, for example, is formed by ‘whole’ (οὔλον, 8.4), ‘complete’ (τέλειον, 8.4), ‘all together’ (ὅμοῦ πᾶν, 8.5; συνεχές, 8.6), thereby collecting under one heading attributes deemed by Owen, Sedley, and most other interpreters to

¹⁵⁵ McKirahan (2008) 189–90. Another way of framing my project might be to say that I have been attempting to trace out the principles underlying the tracks or ruts that form this train of thought – not to mention the material from which they are made and which gives them their tensile force. McKirahan continues: ‘This is a matter of sensitivity and sympathy as much as of logic ...’ – a perspective with which I heartily agree.

¹⁵⁶ See n. 3 above.

¹⁵⁷ What does determine the groups? This is not stated, but the logic determining the groupings seems to stem from the arguments McKirahan discerns in the body of the argumentation itself, from which he evidently works backwards.

correspond to the second and fourth *sēmata* in the programme (*oulon* and *teleion/teleston*, respectively).¹⁵⁸ On the other hand, *mounogenes* (8.4), ordinarily read with the grain of the syntax of line 4 as being paired with *oulon* (and thus one half of the signpost for *ou diaireton*, viz. *sēma* 2, lines 8.22–25), is here glossed as ‘unique’ and paired with ‘one’ (ἐν, 8.6), which together form their own distinct cluster, Group F.

Since McKirahan’s approach is geared towards his understanding of the content of the arguments he finds rather than the sequence of their presentation, this ultimately yields a sequence of Categories that does not track the movement of Fragment 8.6–49 any more than it does lines 8.3–6, another major difference between McKirahan’s reading and most others. So, for example, the treatment of members in Category D: ‘changeless, motionless’ are to be found scattered throughout various parts of the poem, including lines 8.26, 38, 41, ‘and possibly 8.29–30’.¹⁵⁹ Finally, another result of McKirahan’s approach is that certain qualities identified in the programme – Group F: ‘unique’ (μονογενές) and ‘one’ (ἐν) – remain entirely unaddressed in the remainder of Fragment 8,¹⁶⁰ while other portions of the body of Fragment 8, namely lines 42–49, lack any identifiable correlate in the programme.¹⁶¹

It is worth emphasizing one final time that this is not the place to assess the merits of specific interpretations of Parmenides’ arguments. Rather, the more pertinent question here would be how a defender of McKirahan’s view, which expressly – and rightly – underscores the need to remain alert to the risks of anachronism and to understand Parmenides’ poem and its arguments in their historical context, would reconcile his or her approach and the results it yields with the historical question of how Parmenides developed his radically new way of speaking and arguing. If the resources offered by the semantics of the word *hodos*, the real

¹⁵⁸ And also, in Fr. 8.5–6 (*homou pan suneches*), perhaps even the arguments supporting the first *sēma*, that being is ungenerable and imperishable.

¹⁵⁹ McKirahan (2008) 191, see also 208–10.

¹⁶⁰ McKirahan (2008) 191, 214–16.

¹⁶¹ This is also frequently true in more traditional readings of Fragment 8, according to many of which 8.34–41 remains a puzzle (see n. 8 above).

objects to which it referred, and the intertextual dramatic and discursive frameworks it conjures up do indeed play a crucial role in mediating the transition from Homeric narrative to Parmenidean argumentation, what does this mean for interpretations of Fragment 8 that do not see these arguments as formed from a series of distinct segments or phases of the itinerary of the *hodos dizēsios*, or the programme announcing a catalogue of these phases point by point as they will be asserted and argued for? Conversely, were we to accept an interpretation which did not respect this linear, sequential, cumulative structure,¹⁶² would this imply that an account of Parmenides' invention of extended deductive argumentation different from the one offered here might be required?

6.4 *Sēma* IV: Accomplishments and Completions

It is time to bring this *pistos logos* to a close. The arrangement of words in Chapter 7 ('Mortal Opinions'), potentially deceptive in its own way, will offer an invitation to reflect on how our own criteria of knowledge, what we count as a valid contribution to it, and the *hodos dizēsios* of academic research that leads us there, all retain a fundamentally Parmenidean shape – for better and for worse. If part of this shape is defined by what Karl Popper has called the 'Parmenidean apology' of the *Doxa* and the questions it poses about the status of the 'Route to Truth', Part III (*Doxai*) will explore what this implies for the analysis undertaken in this and preceding the three chapters of Part II (Routes). By testing the limits of reading Parmenides alongside Homer, I hope to call attention to some of our own epistemic presuppositions, which are not always fully articulated or acknowledged, and to underscore their relationship to a Parmenidean, and Homeric, desire for certainty and closure – and to the difficulty of attaining it.

For now, however, it remains to ask what all this – this chapter, this Part (Routes), and the primary line of argument in this

¹⁶² At least to a certain extent – the debate about the degree to which, and the manner in which, this is true is of course simply another way of viewing the debate between Owen and Sedley.

6.4 *Sēma* IV: Accomplishments and Completions

book – amounts to.¹⁶³ The answer to this question will depend quite considerably on the fields, methods, and aims of the scholar who happens to be reading this book; the analysis undertaken above will likely be valuable for different reasons to, and be used in different ways by, scholars working in different fields, or attempting to answer different questions. One way of organizing the range of possible implications of this book's claims for our understanding of Parmenides' arguments would be to discuss matters in terms of 'priority'.

Working on one level, for example, will be scholars whose main approach to philosophical texts begins with an attempt to understand and reconstruct the argumentative moves of a text in relation to what might make a 'good' argument by our own standards, regardless of whether these are expressed in ancient Greek, English, or any other language (perhaps including logical notation).¹⁶⁴ In this case, what might be called philosophical analysis of Parmenides' argumentation will likely remain 'prior

¹⁶³ For the 'accomplishments' in this section's title, see Section 1.2, esp. Figure 1.1. For 'completions', see e.g. Austin's translation of *tetelesmenon*, also Mourelatos (2008b) 125–29.

¹⁶⁴ To note that a scholar is committed to seeing in Parmenides' poem 'good arguments' is descriptive, not evaluative. Rather, the point is to mark the fact that this commitment, which is often taken for granted, is a strongly guiding hermeneutic principle which, as discussed above (Introduction, 8–11), plays a major role in shaping and justifying our readings of Parmenides; it is alive and well, and continues to orient much of the top scholarship on Parmenides. This is sometimes expressed in terms of our ability to formulate his arguments in such a way that they 'go through' (e.g. Barnes (1982) or, more radically, Wedin (2014); notably, both Barnes and Wedin render their interpretations of Parmenides in formal logical notation). But the impulse can also be expressed through vaguer criteria. Sedley's stance is exemplary; to justify the core plank of his reading of Parmenides, he says: 'I offer the following reason for retaining an unashamedly spatial reading. This final stretch [viz. Fragment 8.1–49] of the Way of Truth is full of arguments . . . Only if we take them in literally spatial terms, I submit, do they prove to be *good arguments*' (Sedley (1999) 17, emphasis mine).

If it is not an insult to observe that a scholar is committed to seeing Parmenides' arguments as good arguments, it need not necessarily be a compliment either. Skinner's relationship to Boden (Skinner (2002a)) or Hacking's to Paracelsus (in e.g. Hacking (2002a)) are salutary points of comparison. Discussing the 'incommensurability between Paracelsus and modern medicine', Hacking observes: 'Paracelsus's system of possibility is quite different from ours. What he had up for grabs as true-or-false does not enter into our grid of possibilities, and vice versa. This is not due to different articulated theories or systems of conscious belief, but because the underlying depth knowledge is incommensurable. This idea lessens the metaphor in the very word: we cannot lay some number of Paracelsus's possibilities alongside ours and have two sets that match at the end. This is not to say we cannot understand him . . . One can even go some way towards talking Paracelsan in English, once one has articulated concepts that

to' the aspects of Parmenides' poem discussed here. That is, one expects that such a scholar will likely decide first whether he or she finds, say, Owen's or Sedley's assessment of the poem's argumentation persuasive; then, having settled on one or the other, he or she can use the analysis presented here to explore aspects of his or her preferred interpretation in this new light. The questions that will exercise such a scholar will likely concern determining to what extent, and in which distinctive ways, Parmenides was influenced by the pattern of Circe's description of the *hodos*, or up to what point he relies on, and at what point he moves beyond, the physical features of Greek rut roads in developing his own arguments.¹⁶⁵ Did Parmenides conjure consequence from con-sequence, as a disciple of Owen might feel, as he travelled a *hodos* along a rut road of argument inscribed into a pre-existing logical terrain? Or was Parmenides a master rhetorician, deploying a discursive architecture with a capacity for a temporally unimpregnated systematicity and argumentativeness, narrativity without narration and description without descriptivity, as a Sedleian interpreter might have it? Or, rather, are the language and imagery used by Parmenides entirely irrelevant, and his arguments fitted together according to some other set of principles entirely – and, if so, what are those?

Working on another level, scholars more focused on Parmenides' place in the history of thought might approach his poem with a different set of presuppositions and commitments, especially as far as the relationship between language and the ideas it expresses, between signifier and signified, are concerned. Particularly if they are interested in Parmenides' role as the decisive figure mediating the transition to a conception of

Paracelsus was perhaps unable to. Translation is largely irrelevant. "Charity" and maximizing truth are worse than useless (I don't believe a word in all seventeen volumes of Paracelsus). "Benefit of the doubt" about what Paracelsus was "referring to" seldom helps. What counts is making a new canvass of possibilities, or rather, restoring one that is now entirely defunct' (Hacking (2002a) 97). The aspiration of the present book, and the commitment that guides it, is to try to 'restore' the 'canvass of possibilities' that Parmenides worked within, and strained to reshape, rather than to provide a reading of Parmenides' poem that makes his arguments 'good' or 'go through'.

¹⁶⁵ I thank one of the readers from Cambridge University Press for helping me see matters in these terms and for some of the phrasing in this paragraph.

knowledge predicated on extended deductive argumentation and the practice of demonstration,¹⁶⁶ the semantics of the word *hodos*, the imagistic force of the rut road, and, especially, the discursive architecture provided by the *hodos* (and Circe's *hodos* in *Odyssey* 12 in particular) may well maintain some degree of priority in their interpretation of Parmenides' arguments; this last component would provide the matrix of discursive possibility available to Parmenides within which to undertake his metaphysical or cosmological endeavours.¹⁶⁷ For their part, literary critics of the sort who study Pindar, perhaps, or even Homer – with perhaps still other commitments concerning the relationship between words and ideas – might go so far as to advance a form of the stronger claim that in some respects it is Parmenides' road imagery that plays an active role in driving his discursive structure, just as one might uncontroversially claim the same for either poet.¹⁶⁸

Finally, working on yet another level, other scholars of ancient poetry might 'give priority' neither to the content of Parmenides' arguments nor to the role played by his imagery in shaping their form; rather, they might be more interested in the analysis undertaken above as a case study in reception theory, one that departs from the usual strategy of dissecting repeated phrases, or type scenes, or cleverly pointed allusions, and moves towards an approach oriented towards archaeological explorations of discourse. Or, similarly, they might perhaps find the above study more useful as another data point to be woven into a larger story about the diverse modes of engaging with, and reworking, Homer that blossomed in the late archaic era.¹⁶⁹ How best to incorporate the analysis undertaken here into one's understanding of Parmenides' poem is a choice that each scholar will make

¹⁶⁶ Whether this be a transition effected immediately, or only in the course of succeeding generations (see Introduction, nn. 13, 82).

¹⁶⁷ However painstakingly or effortlessly, tidily or messily performed these may have been, seen from our perspective; see e.g. Introduction, 7–9 and n. 43.

¹⁶⁸ For Homer, see e.g. Thalmann (1984), Ford (1992), 40–48, Bakker (1997), Minchin (2001) and, generally Section 3.1.1 above with footnotes, esp. nn. 11, 12, 18, 20, 22. For Pindar, see e.g. Sigelman (2016) and Spelman (2018a).

¹⁶⁹ See, for example, the topics and scholarship discussed in Section 2.2, 'Archaic Receptions of Homer'.

depending on his or her own orientations and methods, philosophical commitments, and aims and objectives.

It is also possible, however, that in the final analysis even the dichotomy between the philosophically minded and the history of thought- or poetry-minded analysts of Parmenides will not fully withstand deeper scrutiny. What should a member of the first group who finds McKirahan's reading of Fragment 8 compelling say to a historian of thought who defends the reading I have advanced here? Surely *some* account of Parmenides' invention of extended deductive argumentation and outline of demonstration is required; barring this, we find ourselves back in the Greek Miracle paradigm. And what should future interpreters who attempt to forge their own path, finding satisfactory none of the interpretations of Parmenides' arguments currently on offer, think of all this? Most crucially: to what factor or set of factors should *they* give priority as they do so?

This final nexus of questions takes on extra significance in light of the positive reception that McKirahan's analysis has received.¹⁷⁰ I noted above McKirahan's injunction that our interpretations of Parmenides' arguments should not be imprisoned by an anachronistic understanding of what makes Parmenides' arguments 'good'. Like McKirahan, I, too, wholly subscribe to the notion that one consequence of this is that 'the interpreter's job is not to aim for formal validity, but to attempt a reconstruction of Parmenides' train of thought, showing how he might have supposed that the conclusion follows from the premises he gives'. But needing to remain alert to the risks of binding our interpretation of Parmenides' arguments within the straightjacket of subsequent canons of argumentation does not imply free licence to interpret them without *any* consideration for the imagery or discursive architecture in which he chose to express himself. Put differently, that the rules governing their order and structure are not those of Aristotelian or Fregan logic does not mean that we can ignore larger questions concerning the ordering, patterning, and overall

¹⁷⁰ See e.g. Curd (2011) 21, Mourelatos (2013a), who characterizes McKirahan's article as an 'excellent analysis of the argument in Truth'.

structure of Parmenides' arguments *in toto*. As McKirahan's own phrase suggests, just what it means for a conclusion to 'follow' from a premise is precisely what is at stake in our different understandings of Parmenides' poem. That the sense of many words and phrases crucial to Parmenides' arguments in Fragment 8 (such as *eon . . . eonti pelazei* at line 25, for example, or *akinēton* at line 26) remain obscure and hotly contested is widely acknowledged. And if we peer through so dark a glass at the meaning of so much of Parmenides' language, one might ask just how comfortable we should be in giving priority to our speculations about the 'content' of this language – especially when considering what it meant to Parmenides for a 'conclusion to follow from a premise', or how best to reconstruct his 'train of thought'.

By contrast, what I hope to have shown here is that we have a much better foundation upon which 'to attempt a reconstruction of Parmenides' train of thought' – or, rather, as he himself called it, his *hodos dizēsios*. This is, of course, to study the nature of the *hodos* part of the *hodos dizēsios*. Why might Parmenides have used this term? What resources did it offer him? How might it have exerted its own influence on him in turn? These are the questions I hoped to have answered, or to have begun answering, in this book.

I opened this study by discussing the heavy price scholars have paid for anachronistically treating Parmenides' poem as if it were nothing more nor less than a sequence of extended deductive arguments as we understand that term.¹⁷¹ Doing so not only cast aspects of Parmenides' argumentation in an unjustly unflattering light, but also obscured the seminal role he played in forging from the discursive forms he inherited a new and powerful way of speaking persuasively – one that shares decisive features with what Aristotle would later call *apodeixis* or demonstration (and, indeed, defines and establishes them). But detaching Parmenides from the story of what came after him for (well-intentioned) fear of anachronism is arguably no less dangerous, no less distorting – and no less

¹⁷¹ See Introduction, 7–10.

anachronistic. Demonstration *does* have a direct progenitor and distinguished pedigree in the road-thought and road-speech that Parmenides explicitly invokes. And, much more to the point, as I have tried to establish in this book, Parmenides' road-thought and road-speech is in turn integrally related to the road-thought and road-speech of his predecessors, specifically Homer, especially what we find in *Odyssey* 12.37–141. It is precisely this inherited discursive infrastructure that Parmenides reuses and reworks to craft his own radical new way of thinking and speaking persuasively – and thus precisely what can offer us such a promising basis upon which to reconstruct his 'train of thought' and grapple with what it might mean to him for 'a conclusion to *follow* from a premise' in the movement of his *hodos dizēsios*.

It is, however, just this road-thought and road-speech, so definitive for the shape and texture of the design of the 'Route to Truth', that McKirahan must jettison to get his interpretation of its arguments to stick. One could say – no doubt somewhat idiosyncratically – that it is as if for McKirahan, Parmenides' arguments are a kind of jigsaw puzzle-baby that must be rescued from the bathwater of their argumentation in order to be assembled properly outside it; by contrast, I would contend that Parmenides' argument-baby has in fact been developed exactly to fit the bath.¹⁷² It does not follow from this, incidentally, that the philosopher's, or historian of philosophy's, concerns must be rigorously secondary to those of the historian of thought or the literary critic. Rather, adequate attention to the structure of Parmenides' argumentation (thanks to the efforts of the latter) can be an invaluable guide in helping the former grapple with his or her quandaries. Likewise, insights divined by the former can help the latter to refine and improve his or her analysis – which can in turn help guide further study by the philosophers, and so on. By considering questions of form and content as deeply – inextricably – interrelated, we can better understand the shape of this bath and the nature of the philosophy-child that it holds, which is both the scion of

¹⁷² Thanks to one of the readers for Cambridge University Press for encouraging me to think along these lines, and for some language in the previous two sentences.

Homer's line and the founding dynast of Western philosophical and scientific thinking.

Taking several steps back, we may also observe that trying to square the historical account offered here with the interpretive accounts offered by Owen, Sedley, Austin, and especially McKirahan is a valuable exercise in its own right. This enterprise highlights just how complex is the web of hermeneutic assumptions and interpretative priorities that any reader of Parmenides' poem brings to bear on his or her reading. When it comes to the Presocratics, to whom we are so indebted for the modes of thought with which we investigate them¹⁷³ and yet whom we still so little understand, the truism that what we get out of the hermeneutic circle depends on where we enter it is even more vertiginously true than usual. Are we invested in locating Parmenides in his physical time and linguistic context, or was his brilliance such that this is unimportant, that whatever the nature of his intellectual or discursive milieu might have been, he would not have been constrained – or perhaps even influenced – by it? If we do want to discuss language and imagery, is this to be done in relation to the Homer (or Hesiod) of Parmenides' past, say, or to the Plato (or Democritus, or Empedocles) standing in his future, or to Orphic or other religious – or legal, or what have you – language that may have been current in the Elea of his present? If we want to gain purchase on just what, precisely, Parmenides was arguing for, how much should we emphasize those against whom he might have been arguing (and should that be an Ionian cosmologist, or Heraclitus, or members of a competing mystery cult or religious sect, or some other under explored or still-unexplored possibility?), the specific language of the arguments themselves, their form, the way that Parmenides' different successors understood them – or the degree to which any of these factors might still have a bearing on our own contemporary issues, in philosophy or elsewhere? How important is it that Parmenides be understood to argue as we do today? If it is important, how powerful is our commitment to the soundness or validity of Parmenides' arguments? How much do we feel the need to 'salvage' them if we wish to

¹⁷³ See Introduction, 6–10 and n. 30 above, and esp. Part III, *Doxai*, below.

preserve Parmenides' standing among the giants in the history of thought?

These are important questions, each of which can be answered in a number of legitimate ways – and in each case we are likely to see a subtly or profoundly different Parmenides emerge. Ultimately, of course, how we answer will likely tell us more about our own theories of language, of the history of conceptual change, and of the process by which new modes of thought emerge than about Parmenides himself. For my part, I would urge that we spend at least some time viewing Parmenides as we would any other archaic Greek poet, taking care to historicize his use of language, its sense and reference; to re-embed him not only within his intellectual tradition, but also, especially, his poetic tradition; and to attend to the manner in which the form, imagery, and content of his poem are interrelated. Even for those interpreters who insist on giving hermeneutic priority strictly to content independent of form (on the premise that the one could be strictly independent of the other), these considerations must remain a powerful criterion in assessing the strength, persuasiveness, and credibility of philosophically oriented interpretations of Parmenides' arguments. Ideally, however, the historical question of how Parmenides came to argue as he did will become a top-tier consideration in its own right, assuming a well-earned place alongside questions such as against whom, or in favour of what, he might have been arguing. It should ascend, that is, to the status of a premier consideration orienting our hermeneutic stance to Parmenides' poem, and especially the arguments he advances in the 'Route to Truth'.

PART III

DOXAI

APPENDIX FRAGMENT 5

So far I have only glancingly confronted the question of Fragment 5, which at first blush would seem to be in clear tension with the linear, sequential discursive architecture I have suggested that Parmenides' use of *hodos* imagery helps give to his poem.¹ The fragment, which comes to us from Proclus, runs as follows:²

... ξυνὸν δέ μοί ἐστιν,
ὁππότεν ἄρξωμαι· τόθι γὰρ πάλιν ἵξομαι αὖθις.

The translations and interpretations that scholars have provided differ on two key points: (i) how to render *xunon*, and (ii) whether to take *hoppothēn* ... *tothi* as correlative. In what follows, I shall survey different possible interpretations, assess their merits and demerits, and finally consider how well each interpretation squares with the account of Parmenides' poem I have provided above.

Point (i) has yielded the following alternatives. One school renders the first two clauses as 'it is indifferent to me | from where I begin'.³ The second, which has commanded the lion's share of favour in recent decades, offers a more diverse array of interpretations; so we find 'it is common for me | that where I begin ...',⁴ 'it is a common point | from which I start ...',⁵

¹ See e.g. C. Osborne (1997) 33–35.

² See e.g. Tarán (1965) 51; Coxon (2009) 55.

³ E.g. Jameson (1958); Tarán (1965) 51; Barnes (1982) 177; Coxon (2009) 54; McKirahan (2010) 146; one finds minor variations of word order across these sources. Similarly, one finds 'it is all one to me' (Gallop (1984) 59; Thanassas (2007) 93; 'it is all the same to me' (O'Brien (1987) 23 [= 'Où que je commence, cela m'est indifférent'], likewise Sedley (1999) 122); 'gleichviel ist mir's aber, wo ich beginne' (Diels (1897) 33).

⁴ Cordero (2004) 123; he continues '... there I shall return again'; see also 'Il est commun pour moi où je commence' (Cordero (1984) 37).

⁵ Kirk, Raven, and Schofield (2007) 244; see also 'it is a common point for me, from which I shall begin' (Palmer (2009) 85 n. 104, 365).

Appendix Fragment 5

‘commonly present it is, | wherever I start from ...’,⁶ and ‘in common, for me, is the point from which I shall begin ...’.⁷

Regarding point (ii), the widely accepted view, at least before Bodnár’s important article on Fragment 5, was that these clauses were correlative (viz. ‘wherever I start from, to that place I shall return again’). As Bodnár points out, however, there is no need to interpret *hoppothēn* and *tothi* as correlative; *hoppothēn* and *tothi*, that is, can refer to two different things.⁸

This yields a four-part grid of possibilities.

Appendix 1: Table 1

	Correlated	Uncorrelated (‘Focal Image’) ¹¹
‘Indifferent’	1a	1b
‘Common’ (etc.)	2a	2b

Refining the set of possible translations accordingly, we have:

- 1a: ‘It is indifferent to me | where I begin, for there I shall come back again ...’;
- 1b: ‘It is indifferent to me | where I begin, for to [x] I shall come back again ...’;
- 2a: ‘It is a common point | from which I begin, for there again and again I shall return ...’;⁹
- 2b: ‘It is a common point | from which I start, for to [x] I shall come back again ...’.¹⁰

⁶ Bodnár (1985) 61.

⁷ LM 36–37. See also Löw (1935) 9; Meijer (1969) 104; Hölscher (1969) 77, 118.

⁸ Bodnár (1985) 59.

⁹ Kirk, Raven, and Schofield (2007) 244. See also LM 36–37, and also, it would seem, Mourelatos (2008b) 193.

¹⁰ Bodnár (1985) 61 offers: ‘Commonly present it is, | wherever I start from, for there I will return again’; in light of his observation that *hoppothēn arxōmai* is to be a subordinate conditional clause rather than an indirect question, for the sake of clarity, if not elegance, we might offer: ‘Commonly present it is, | wheresoever I start from, for there I will return again.’

¹¹ Bodnár (1985) 59, with helpful diagram.

Each rendition presents its own interpretative challenges. In the case of (1a), the two main questions are, first, why the starting point should be ‘indifferent’; if the starting point will determine the end point, it should presumably be of great importance. Second, there is also the question of just what kind of thing might qualify as a reference for *hoppothen* and *tothi*: an(y) object of inquiry? A key principle? One of the four *sēmata* in Fragment 8?

Proponents of (2a), meanwhile, must answer the question of just what the goddess’s starting point is, and in what sense this could be understood to be ‘common’. For their part, proponents of (2b) must not only answer these two questions – what is the starting point, and in what way is it ‘common’ – but must also fill in the ‘[x]’: to what, precisely, does *tothi* refer? Similarly, proponents of (1b) must also answer this last question – to what, precisely, does *tothi* refer – as well as the second question posed to proponents of (1a). What kind of thing might be an appropriate candidate for the reference of both (i) *hoppothen* and (ii) *tothi*, and (iii) in what way should it be ‘indifferent’ to the goddess where she begins? These concerns can be summarized in the following way:

To which, or to what kind of, ‘starting point’ does *hoppothen* refer?
(1a, 1b, 2a, 2b)

In what sense does the goddess ‘come back again’ to that to which *tothi* refers? (1a, 1b, 2a, 2b)

Why, or in what sense, is the starting point ‘indifferent’? (1a, 1b)

Why, or in what sense, is the starting point ‘common’? (2a, 2b)

To which, or to what kind of, point of return does *tothi* refer? (1b, 2b)

As the list above suggests, one of the central challenges for any interpreter of Fragment 5 is to find a reference (or, in the case of 1b and 2b, references plural) for *hoppothen* and *tothi*. One of the primary ways to grapple with these questions is to consider where in the sequence of Parmenides’ ‘Route to Truth’ Fragment 5 might have been located;¹² to the extent that this

¹² The notion that this fragment might have been located in the *Doxa* has not been seriously entertained since Karsten (1835), and for good reason; see discussion in e.g. Jameson (1958) 16–17; Tarán (1965) 52.

reference or references might be contained in an adjacent fragment, the question of location takes on a particular importance, especially for interpretations 1b, 2a, and 2b, where at least one relative pronoun needs a specific reference that is not merely ‘indifferent’. Two proposals are commonly found:

- 2: vicinity of Fragment 2 (viz. immediately before or after Fragment 2)¹³
- 8: vicinity of Fragment 8¹⁴ (e.g. as Fragment 5)¹⁵

Before deploying this framework to survey possible interpretations of Fragment 5, it will be useful to frame what follows with the remarks of two scholars who have written on this fragment. More than half a century ago, Tarán suggested that many discussions of Fragment 5 are occupied with ‘conjectural interpretations’ that go well ‘beyond the evidence’; responding to this some decades later, Bodnár insisted that whether or not this is true, nevertheless ‘we *are* able to contrast and rank different interpretations of this fragment’.¹⁶ Both points remain valid. Fragment 5 is so cryptic and denuded of context that any interpretation of it must be deemed considerably more speculative than most other aspects of interpreting Parmenides’ fragments; it can therefore provide only feeble grounds for supporting or militating against a particular interpretation of Parmenides’ poem as a whole. On the other hand, certain interpretations are in and of themselves stronger than others according to such criteria as how well they address the questions listed two paragraphs above, how well their central claims are reflected or borne out in the existing fragments of Parmenides’ poem and the arguments they make, and what new

¹³ This position could be described already in 1985 as a ‘growing new orthodoxy’ (Bodnár (1985) 59 and 62 n. 17). It is placed there in the sequence of Parmenides’ fragments by e.g. Kirk, Raven, and Schofield (2007), Coxon (2009), and LM; see also e.g. Mourelatos (2008b) [1970] 193, Sedley (1999) 122, Cordero (2004) 122–24, Palmer (2009) 85 n. 104. The view is in fact much older; Diels originally placed this fragment directly before Fr. 2 (Diels (1897) 32), and Reinhardt persisted in calling this Fragment 3 (see Reinhardt (1916) 60).

¹⁴ The lone source for the fragment, Proclus, quotes it alongside portions of Fr. 8.25 and Fr. 8.44 (Procl. in *Parm.* 708.16–17).

¹⁵ I count Fragment 5 as close to Fragment 8 since scholars such as Curd both take the reference of the relevant indefinite pronouns to be parts of Fragment 8 (viz. the *sēmata*), even though they do not relocate Fragment 5 so that it sits adjacent to Fragment 8; see likewise remarks at Barnes (1982) 177.

¹⁶ Tarán (1965) 51; Bodnár (1985) 57, emphasis original.

light they shed on other fragments or long-standing cruxes in the interpretation of Parmenides.

Finally, it is also true that the scantiness of the evidence at our disposal makes it difficult to rule out any interpretation of Fragment 5 conclusively. Rather, the exercise of trying to make sense of Fragment 5 also invites us to reflect on the many different kinds of hermeneutic circularity inherent in the act of making sense of the fragments of Parmenides' poem that remain. How are we to understand any given individual fragment in relation to the larger sense of what it was Parmenides was trying to accomplish? If we introduce the question of Parmenides' larger project – is he a neo-Ionian cosmologist? A metaphysician critical of earlier cosmological projects? A mystic? Something else entirely? – earlier or later into the process of reading Parmenides, how does this guide our subsequent interpretations of individual fragments like Fragment 5? When we encounter a word like *xunon* – or indeed, more generally – should we prioritize the semantic parallels and intertextual linkages with Homer or, say, Heraclitus? Do we give free reign to a 'creative genius not much in debt to anyone',¹⁷ or ought we to try to re-embed Parmenides' concerns and arguments within their cultural, intellectual, or discursive contexts? How hard should we try? How much do our answers depend on our own (often unacknowledged) presuppositions and commitments concerning the development of ideas and the process by which conceptual and intellectual change occurs?

Some Interpretations

Many proponents of 1b, 2a, and 2b have found it desirable to locate Fragment 5 in the vicinity of Fragment 2. We may begin with one of Bodnár's proposals, a form of 1b₂ that can be rendered: 'It is indifferent from where [viz. from which object of inquiry] I start, for there [viz. "the outcome of Fragment 2", or "that it exists"] I will return again.'¹⁸ To the question of to what point of return *tothi* refers, the answer would be: 'the procedure described in Fragment 2'.¹⁹ The 'starting point', meanwhile, would be 'objects of inquiry', and

¹⁷ Schofield (2003) 44. See Introduction, n. 23.

¹⁸ Bodnár (1985) 59–61.

¹⁹ Bodnár (1985) 59, and see also Barnes (1982) 157 n. 65 and Owen (1960) 94–95.

the meaning of ‘indifferent’ would be that no matter the specific object of inquiry with which one started, one would still apply the procedure described in Fragment 2 just the same – and would thus ultimately arrive in each case at the same conclusion (viz. ‘that the object of inquiry in question exists’).²⁰ On this interpretation, Fragment 5 would introduce (if before Fragment 2), or emphasize (if after), the enormous importance of Fragment 2 in Parmenides’ subsequent arguments – a plausible, indeed valuable, function.²¹ What is more, Bodnár’s interpretation has the additional benefit of justifying the notorious absence of a subject in Fragment 2, which, following Barnes, he supposes to be the *subauditur* subject ‘the object of inquiry’.²² Since any object of inquiry would be just as suitable a starting point as any other (hence the ‘indifference’ of the goddess), Fragment 5 would suggest that there is no need to specify any subject in Fragment 2.²³

Versions of 2a, meanwhile, have their own respectable pedigree, notably in the discussions of Reinhardt, Hölscher, and Bicknell.²⁴ The traditional objection to this view has been that it is incompatible with the meaning of the word *xunon*.²⁵ This is only true, however, if one insists that *xunon* can *only* rightly be construed to mean ‘indifferent’. As Bodnár points out, however, this meaning is otherwise unattested beyond Heraclitus 103, and the interpretation of that fragment is itself much disputed. (In fact, one finds advocates of both ‘indifferent’ and ‘common’ who adduce the parallel in support of their reading of Parmenides.)²⁶ By contrast, in Homer the word ‘common’ is clearly the primary

²⁰ Bodnár (1985) 60.

²¹ Bodnár (1985) 59–60.

²² Bodnár (1985), and cf. Barnes (1982) 157 n. 65.

²³ For a slightly different version of 1b₂, see Sedley (1999) 122 n. 15, who allies himself with Bodnár’s reading; as he sees it, *tothi* refers ‘not to the arbitrarily chosen starting point, but to what-is. [The goddess] would then mean that all arguments, wherever they may start from, will bring you back to being, because ultimately that is the only possible subject of rational discourse’.

²⁴ See e.g. Reinhardt (1916) 60, and discussion in Bodnár (1985) 58; Hölscher (1969) 77, 118; Bicknell (1979) 9–11.

²⁵ E.g. Gallop’s criticism of Bicknell (Gallop (1984) 37 n. 57), or Bodnár’s of Hölscher (Bodnár (1985) 58).

²⁶ For ‘indifferent’, see e.g. Diels (1897) 51; Tarán (1965) 52; Heitsch (1991) 148; Coxon (2009). For ‘common’, see e.g. Cordero (1984) 173; Cordero (2004) 123; Kirk, Raven, and Schofield (2007) 244 n. 1.

meaning;²⁷ whichever rendering of *xunon* one prefers, that is, it does not seem possible entirely to rule out ‘common’. Furthermore, one might feel that had Parmenides wanted to convey the notion of indifference, he had many other hexameter-friendly words with a venerable Homeric pedigree.²⁸ In short, the primary argument against interpretation 2a has been largely defanged.

If nothing stands in the way of pursuing 2a₂, what might it mean? A particularly attractive expression of this position has recently been advanced by John Palmer, who stakes out what we might call a ‘recursive’ version of 2a₂. On this view, Fragment 5 underscores that Fragment 2 announces the foundational point or ‘fundamental principle’ (e.g. ‘that it is and cannot not be’)²⁹ anchoring the goddess’s argumentation, a point or principle to which she will recur again in the course of the arguments of Fragment 8.³⁰ Of course, as nearly all contemporary interpreters agree, at various points – most explicitly in Fr. 8.15–18 – Parmenides’ arguments *do* recur back to just this point or principle. Whether it introduced or immediately followed Fragment 2, Fragment 5 would thus underscore the paramount importance of Fragment 2 and serve ‘as a comment by the goddess on the recursive character of her argumentation’.³¹ The notion of recursiveness thus provides the meaning of *xunon*, ‘common’, insofar as the principle of Fragment 2 is not only the point from which Parmenides’ goddess will begin (ἄρξωμαι), but is also that to which she will recur time and again in the course of her subsequent argumentation (πάλιν ἵξωμαι αὖτις).³²

If there is no ban on translating *xunon* as ‘common’, reading 2b₂ is also fair game. This interpretation works in a similar way to 1a₂. As Bodnár, who presents this view, observes, both *xunon* and *tothi*

²⁷ See Bormann (1971) 180.

²⁸ See Bodnár (1985) 61, 63 n. 26, where other arguments for ‘common’ can be found; likewise Cordero (2004) 123.

²⁹ See Palmer (2009) 85 n. 104 for both quotations and lucid summary of the ‘recursive’ position’s merits.

³⁰ See esp. Kirk, Raven, and Schofield (2007) 244 and Palmer (2009) 85 n. 104; also Hölscher (1969) 77.

³¹ Palmer (2009) 85 n. 104.

³² There is also what we might call a ‘dialectical’ reading of Fragment 5 that is best classified as a version of 2a₂. Cordero (1984) 172–73 and (2004) 123, building on Meijer (1969) and Meijer (1997) 123–24, is the most prominent spokesman for this view.

would here refer to the outcome of Fragment 2;³³ the idea is again that no matter the object of inquiry with which one starts, one will again be funnelled through the ‘procedure’ of Fragment 2 and forced to the conclusion ‘it [viz. the object of inquiry] exists’.

Reading 1a remains to be addressed. Despite a rather chequered critical reception, there are still proponents of the view advanced by Kirk and Raven (what we might term 1a₈),³⁴ namely that ‘every attribute of reality can be deduced from every other’.³⁵ A recent presentation of this view has been assayed by Patricia Curd; she asserts that ‘the goddess’s remarks in B5 should be taken, not as a description of the route [of inquiry presented in Fragment 8], but as an account of the various characteristics of what-is ... Whatever aspect of what-is that we begin with, we will eventually reach the others.’³⁶

This interpretation has the virtue of making excellent sense of the notion of indifference, and also of providing a clear answer to the question of what category of thing would qualify as a reference for *hoppothēn* (viz. a *sēma* addressing the nature of what-is). On the other hand, just what might be meant by the clause introduced by *gar* becomes mysterious, since it is not clear in what sense the mutual deducibility of the *sēmata* could be captured by the phrase τόθι γὰρ πάλιν ἴξομαι αὖθις. More specifically, to what would *tothi* refer on this interpretation? Surely not to a *sēma*, or to something in the *sēma*-like category, for the idea is not that the goddess provides a proof of the same attribute more than once. It is hard to think of how one could answer the question in a way that would produce the sense: ‘whatever aspect of what-is that we begin with, we will eventually reach the others.’³⁷

³³ Bodnár (1985) 63 n. 27.

³⁴ See n. 15 above.

³⁵ Kirk and Raven (1957) 268, see also 278; endorsed also by Guthrie (1965) 97 n. 1. Bodnár (1985) 59 called the view ‘fanciful’ (and see also excellent analysis in *ibid.*, 62 n. 14), though others (e.g. Gallop (1984) 19) have been more enthusiastic.

³⁶ Curd (1998b) 69. Strikingly, Curd continues in a footnote: ‘This is the case even if some of the attributes of what-is depend on others; for instance, it seems that the discussions of the characteristics “unshaking” and “complete” depend on proofs of ungenerability and cohesiveness. Were we to begin with the completeness of what-is, we would have to pause to consider whether anything else could come to be in order to complete it, or whether it is divisible and so could lack a part of itself.’

³⁷ Curd (1998) 69.

This interpretation faces another set of difficulties. Is the claim that no matter with which aspect of what-is we begin, we will eventually reach all the others borne out by the actual argumentation of Fragment 8 that Parmenides chose to make, especially in fragments 2 and 8? As Curd herself notes,³⁸ Parmenides has expressly chosen to base his argument for *akinēton* (Fr. 8.26–28) on the results of his first *sēma*:

Αὐτὰρ ἀκίνητον μεγάλων ἐν πείρασι δεσμῶν
ἔστιν ἀναρχον ἄπαυστον, ἐπεὶ γένεσις καὶ ὄλεθρος
τῆλε μάλ' ἐπλάχθησαν, ἀπῶσε δὲ πίστις ἀληθής.

And also ἀκίνητον within the limits of great bonds
It is unbeginning, unending, since generation and destruction
Have wandered far off, and genuine conviction expelled them.

It is by no means clear that the concern can be waved aside by observing that ‘were we to begin with the completeness of what-is, we would have to pause to consider whether anything else could come to be in order to complete it, or whether it is divisible and so could lack a part of itself’.³⁹ Such an assertion misses the point, and the possible objection it would address is not one we might easily imagine arising. If, say, with either Owen or Austin, one sees the sequence of argumentation in Fragment 8 to be cumulative in that aspects of later points build on earlier ones (or even if one considers it, with Sedley, to be cumulative in some respects, since, for example, *sēma* 3 builds on *sēma* 1), then it stands to reason that ‘were we to begin’⁴⁰ with arguments for the third or fourth attributes of *to eon*, we should of course be able to unfold

³⁸ Curd (1998) 69 n. 16; see n. 36 above. Since Parmenides rarely deviates from the present tense aspect elsewhere in the poem (see especially Chapter 6 above), the use of the aorists ἐπλάχθησαν and ἀπῶσε is especially noteworthy and arresting. (Notably, we also saw the perfect in 8.15–18, another instance in which the strict sequencing of the argumentation was centrally important. Here we find a rare but striking *return* to narrativity, now at the ‘argument’ level of dependence: a key signal of the ordering power of *he hodos* and the importance of the sequence of the *sēmata*.)

³⁹ Curd (1998) 69 n. 16.

⁴⁰ Similarly revealing is the use of the phrase ‘each attribute follows directly or indirectly from the *krisis* or decision between is and is not’ (Curd (1998) 69, emphasis added). The caveat ‘indirectly’ is precisely the point: as the argument now stands, one may go *directly* from the *krisis* between is and is not to the argument for the attribute ‘ungenerable and imperishable’, but most go *indirectly* – that is, by way of *sēma* 1, ‘ungenerable and imperishable’ – from the *krisis* to get to the attribute ‘immobile and unshaking’.

from them arguments for earlier attributes. Rather, the real difficulty, obscured by the phrase ‘were we to begin’, comes from the other direction: for how, precisely, could one ‘begin’ by proving that *to eon* is *akinēton* had one not already delivered the proof for the attributes ‘imperishable and ungenerable’? The charitable verdict on this question is well summarized by Barnes: ‘I do not think that this interpretation of [Fragment 5] can be ruled out; and it is possible to invent arguments, similar to those of B8, which would support the thesis it ascribes to Parmenides. But as it stands B8 does not attempt to establish the mutual implication of all the “signposts”.’⁴¹ A more critical interpreter might ask what is to be gained by interpreting Fragment 5 in this way, especially when one is required to invent hypothetical (and in some cases potentially quite controversial) arguments that Parmenides gives no indication of having made.⁴²

Finally, one might observe further infelicities implied by this interpretation. It would seem quite unsatisfactory, for example, to think that what is currently the fourth and final *sēma*, *teleston/tetelesmenon*, usually glossed as ‘completeness’ or ‘perfection’, might come at some point other than the end of the argumentative sequence. Are we to imagine that, rather than forming the climax or culmination of Parmenides’ previous claims about the nature of what-is, the argument for completeness might come at an arbitrary point in the middle of the ‘Route to Truth’, or was to have been followed by some other attribute (such as, say, the indivisibility of what-is)?

Reviewing the four ways of construing Fragment 5 on their own merits, then, provides the following picture. The examples of interpretations 1b₂ and 2b₂ surveyed above make strong sense on their own terms, fit neatly with the existing fragments of Parmenides’ poem as they stand, and even have the added benefit of illuminating a notoriously vexing aspect of Fragment 2. Interpretation 2a₂, freed from the unjust charge that it is incompatible with the semantics of *xunon* (and perhaps capitalizing on

⁴¹ Barnes (1982) 177.

⁴² Incidentally, it is not clear that Curd’s innovative and important notion of ‘predicational monism’ would be harmed at all by accepting interpretation 1b, 2a, or 2b of Fragment 5 – nor that it necessarily benefits from the version of 1a₈ that she espouses.

a better-attested sense of the word),⁴³ likewise makes excellent sense of the Greek and provides clear and persuasive answers to the central questions that confront interpreters of Fragment 5; what is more, the ‘recursive’ reading in particular captures a vitally important phenomenon of the argumentation as we actually find it in Fragment 8. For its part, the Raven–Curd view of 1a makes excellent sense of the first half of Fragment 5, but struggles to make good sense of the Greek in the clause introduced by *gar*. In addition, it seems to introduce unnecessary, and potentially controversial, hypotheses about arguments Parmenides might have made but apparently did not.⁴⁴ What is more, it is far from clear what new, valuable insights into the nature of Parmenides’ arguments it delivers. In sum, interpretations 1b₂, 2a₂, and 2b₂ offer coherent accounts of the Greek of Fragment 5 that are also strongly consistent with what we find in the rest of Parmenides’ poem; each also offers the added benefit of illuminating otherwise obscure portions of the ‘Route to Truth’. By contrast, interpretation 1a₈ relies on a controversial construal of the semantics of Fragment 5, is not well supported by the arguments as we now find them, and, finally, does not seem to illuminate other aspects of Parmenides’ poem (while raising more difficult questions in its own right).

Squaring the Circle with the *hodos* of Inquiry?

As the previous section made clear, despite the fact that Fragment 5 is so obscure and decontextualized, we can nevertheless attempt to evaluate relative strengths or weaknesses of different interpretations based on the information that we now have. I also suggested, however, that its ambiguity and deracination makes this fragment a weak basis for contesting or supporting a more holistic interpretation of Parmenides. Still, it is worth seeing how my account of the structure of Parmenides’ poem squares with the foregoing interpretations of Fragment 5.

⁴³ See nn. 26, 27 above.

⁴⁴ It is also worth reflecting on the fact that at no other point does Parmenides state, otherwise indicate, or even suggest that he might have made the arguments another way but declined to do so.

Despite the alarming first impression, interpretations 1b, 2a, and 2b are fully consistent – and, indeed, even elegantly consonant – with my analysis above. In readings 1b₂ and 2b₂, what matters is that wherever one begins one's inquiry, one will inevitably be funnelled into the *krisis* expressed in Fragment 2 (*tothi*), and from there, inevitably and necessarily along the (logical or rhetorical) rut road of fragments 6, 7, and 8. The 'recursive' 2a₂ is perhaps even more intuitively attractive. On this interpretation, Fragment 5 would express the fundamental importance of the *sequentiality* of the argumentation in the 'Route to Truth': only by passing via the *krisis* in Fragment 2 could one proceed to the *sēmata* in Fragment 8⁴⁵ (or even: once one has passed via the *krisis* in Fragment 2 – and perhaps another *krisis* in fragments 6 and 7 – one *must* proceed along the path formed by the *sēmata* of Fragment 8).

By contrast, the Raven–Curd version of 1a₈ may seem at first glance to fit rather less neatly with the account I have provided above; the linear, sequential, goal-oriented aspects of the word *hodos* and the discursive architecture distinctive to it that I have outlined may seem difficult to reconcile with the apparently circular qualities often attributed to reading 1a.

In response to this, one can record two observations. The first is that, as noted above – and asserted by both Sedley⁴⁶ and Curd – in the poem that we now have, Parmenides chose to express his arguments with at least *some* sense of order, and it is by no means clear that his claims about the nature of *to eon* are 'mutually implicative'. At the least, the onus seems to be on those who wish to assert such a position to prove its possibility, or at least provide a clearer picture of how this might work – and why this view is attractive in the first place.⁴⁷

⁴⁵ And, perhaps, a second *krisis* in fragments 6 and 7 in between. I intend to address this question in a future publication.

⁴⁶ It is worth recalling once more that Sedley associates himself with a version of 1b₂; see n. 23 above.

⁴⁷ Even those who find this interpretation 'intriguing, if unprovable, speculation' admit that '[t]his goes far beyond the available evidence No such pattern of circular reasoning has ever been traced' (Gallop (1984) 19). Bodnár (1985) 62 n. 14 offers one version before dismissing it as implausible; McKirahan (2008), for his part, expressly states that the 'notionally equivalent' characteristics, of, '[f]or example, "whole" and "all together" are not synonyms, and do not as a rule entail one another' (189).

Second, one might ask just how damaging this interpretation of Fragment 5 ultimately is to the argument I have advanced above. Even were one to accept Curd's interpretation, for example, the implications for the argument I have presented in this book would be little different from those explored in Chapter 6 in relation to Sedley's reading of Fragment 8. Even if Parmenides had ordered his arguments differently, and expressly asserted as much in Fragment 5, the fact remains that he needed *some* kind of discursive architecture in which to express his ideas. In this context, what I have asserted in this book amounts to this: Parmenides thinks, speaks, and, most importantly, argues *through roads*. What I termed in passing *hodopoiēsis* – creation or composition via the road, road-poetry, poetry about *hodoi* – emphasizes the degree to which the word and image of the *hodos* and the discursive architecture it triggers via *Odyssey* 12 organize the structure and progress of Parmenides' discourse in a distinctive way, both at the level of rhetorical schemata and types of dependence. It is this distinctive way that I claim mediates the transition from Homeric narration to Parmenidean deductive argumentation (as we would call it); that would remain true whether or not the 'underlying geography' of the 'story-world' – be it the Sirens' meadow, the Wandering Rocks, Scylla, Charybdis, and Thrinacia, or the *krisis* between 'IS' and 'IS NOT', the *krisis* between 'IS' and 'IS and IS NOT' (perhaps), and each of the four *sēmata* – were anchored in a fixed map. Put another way, we can observe that Homer might have elected to put Thrinacia first and the Sirens' meadow last; in that case, he would have told a different poem, but would this have changed the need for his character Odysseus to travel from one point to another via a *hodos*, and the manner in which his goddess, Circe, narrates the points in a sequence, and then describes each item and advises Odysseus' about how to navigate each one? Even in the event that Parmenides put the argument for 'completeness' in middle of his argument and, say, the argument for ungenerability and imperishability last, (1) he would still have had to order them in a sequence, and (2) this sequence would still necessarily come after Fragment 2 (and, potentially, 6 and 7).

WORKS CITED

- Ackrill, J. L. 1997. 'Aristotle's Distinction between *Energeia* and *Kinēsis*'. In *Essays on Plato and Aristotle*. Oxford: Clarendon Press, 142–62.
- Adkins, A. W. H. 1985. *Poetic Craft in the Early Greek Elegists*. Chicago: University of Chicago Press.
- Adshead, K. 1986. *Politics of the Archaic Peloponnese: The Transformation from Archaic to Classical Politics*. Aldershot: Avebury.
- Algra, K. 1999. 'The Beginnings of Cosmology'. In *The Cambridge Companion to Early Greek Philosophy*, ed. A. Long. Cambridge: Cambridge University Press, 46–65.
- Allan, R. J. 2007. 'Sense and Sentence Complexity: Sentence Structure, Sentence Connection, and Tense-Aspect as Indicators of Narrative Mode in Thucydides' "Histories"'. In *The Language of Literature: Linguistic Approaches to Classical Texts*, ed. R. J. Allan and M. Buijs. Leiden: Brill, 93–121.
2009. 'Towards a Typology of the Narrative Modes'. In *Discourse Cohesion in Ancient Greek*, ed. S. J. Bakker and G. C. Wakker. Leiden: Brill, 171–203.
2013. 'History as Presence: Time, Tense and Narrative Modes in Thucydides'. In *Thucydides between History and Literature*, ed. A. Tsakmakis and M. Tamiolaki. Berlin: De Gruyter, 371–90.
- Aloni, A. 1989. *L'aedo e i Tiranni: Ricerche sull'Inno Omerico a Apollo*. Rome: Edizioni dell'Ateneo.
1998. *Cantare glorie di eroi: Comunicazione e performance poetica nella Grecia arcaica*. Turin: G. B. Paravia.
2001. 'The Proem of Simonides' Plataea Elegy and the Circumstances of Its Performance'. In Boedeker and Sider (eds.), 86–105.
2009. 'Elegy: Forms, Functions and Communication'. In *The Cambridge Companion to Greek Lyric*, ed. F. Budelmann. Cambridge: Cambridge University Press, 168–88.
- Anhalt, E. 1993. *Solon the Singer*. Lanham, MD: Rowan and Littlefield.
- Anscombe, G. E. M. 1981. *The Collected Philosophical Papers of G. E. M. Anscombe, Vol. 1: From Parmenides to Wittgenstein*. Oxford: Oxford University Press.
- Asper, M. 1997. *Onomata Allotria: zur Genese, Struktur und Funktion poetologischer Metaphern bei Kallimachos*. Stuttgart: Steiner.
2005. 'Law and Logic: Towards an Archaeology of Greek Abstract Reason'. *Annali dell'Università degli Studi di Napoli 'L'Orientale'* 26: 73–94.

Works Cited

- Auerbach, E. 1953. *Mimesis: The Representation of Reality in Western Literature*. Princeton, NJ: Princeton University Press.
- Austin, N. 1975. *Archery at the Dark of the Moon: Poetic Problems in Homer's Odyssey*. Berkeley, CA: University of California Press.
1983. 'Odysseus and the Cyclops: Who Is Who'. In *Approaches to Homer*, ed. C. A. Rubino and W. W. Shelmerdine. Austin, TX: University of Texas Press, 3–37.
- Austin, S. 1986. *Parmenides: Being, Bounds, and Logic*. New Haven, CT: Yale University Press.
2002. 'Parmenides, Double-Negation, and Dialectic'. In *Presocratic Philosophy: Essays in Honour of Alexander Mourelatos*, ed. V. Caston and D. W. Graham. Aldershot, Hants: Ashgate, 95–99.
2007. *Parmenides and the History of Dialectic: Three Essays*. Las Vegas, NV: Parmenides Publishing.
2011. 'Existence and Essence in Parmenides'. In *Parmenides, Venerable and Awesome*, ed. N.-L. Cordero. Las Vegas, NV: Parmenides Publishing, 1–8.
2013. 'Modality and Predication in Parmenides' Fragment 8 and in Subsequent Dialectic'. *American Catholic Philosophical Quarterly* 87: 87–96.
2014. 'Some Eleatic Features of Platonic and Neoplatonic Method'. *Ancient Philosophy* 34: 65–74.
- Bakhtin, M. M. 1981. 'Forms of Time and of the Chronotope in the Novel'. In *The Dialogic Imagination: Four Essays*, ed. M. Holquist. Austin, TX: University of Texas Press.
- Bakker, E. J. 1993a. 'Discourse and Performance: Involvement, Visualization and "Presence" in Homeric Poetry'. *Classical Antiquity* 12: 1–29.
- 1993b. 'Boundaries, Topics, and the Structure of Discourse: An Investigation of the Particle *Dé*'. *Studies in Language* 17: 275–311.
1997. *Poetry in Speech: Orality and Homeric Discourse*. Ithaca, NY: Cornell University Press.
2005. *Pointing at the Past: From Formula to Performance in Homeric Poetics*. Washington, DC: Center for Hellenic Studies.
2013. *The Meaning of Meat and the Structure of the Odyssey*. Cambridge: Cambridge University Press.
- Bakker, S. J. 2009. 'On the Curious Combination of the Particles γάρ and οὐν'. In *Discourse Cohesion in Ancient Greek*, ed. S. J. Bakker and G. C. Wakker. Leiden: Brill, 41–61.
- Bal, M. 2009. *Narratology: Introduction to the Theory of Narrative*. 3rd ed. Toronto: University of Toronto Press.
- Barnes, J. 1979. 'Parmenides and the Eleatic One'. *Archiv für Geschichte der Philosophie* 61: 1–21.
1982. *The Presocratic Philosophers*. 2nd ed. London: Routledge.
1983. 'Aphorism and Argument'. In *Language and Thought in Early Greek Philosophy*, ed. K. Robb. La Salle, IL: The Hegeler Institute, 91–109.

Works Cited

- Barron, J. P. 1969. 'Ibycus: To Polycrates'. *Bulletin of the Institute of Classical Studies* 16: 119–49.
1984. 'Ibycus: "Gorgias" and Other Poems'. *Bulletin of the Institute of Classical Studies* 31: 13–24.
- Barthes, R. 1977. 'Introduction to the Structural Analysis of Narratives'. In *Image Music Text*, trans. Stephen Heath. London: Harper Collins, 79–124.
- Battezzato, L. 2005. 'Le Vie dell'Hades e le Vie di Parmenide. Filologia, Filosofia e Presenze Femminili nelle Lamine d'oro "orfiche"'. *Seminari Romani di cultura greca* 8: 67–99.
- Beck, D. 2005. 'Odysseus: Narrator, Storyteller, Poet?' *Classical Philology* 100: 213–27.
- Becker, A. S. 1995. *The Shield of Achilles and the Poetics of Ekphrasis*. London: Rowman & Littlefield.
- Becker, O. 1937. *Das Bild des Weges und verwandte Vorstellungen im frühgriechischen Denken*. Berlin: Weidmannsche Verlagsbuchhandlung.
- Benardete, S. 1965. 'XPH and ΔEI in Plato and Others'. *Glotta* 43: 285–98.
1997. *The Bow and the Lyre*. London: Rowman & Littlefield.
- Benveniste, É. 1966. *Problèmes de Linguistique Générale*, Tome 1. Paris: Éditions Gallimard.
- Bergren, A. 1993. 'The (Re)Marriage of Penelope and Odysseus: Architecture, Gender, Philosophy'. *Assemblage* 21: 6–23.
- Bernabé, A. and A. I. J. San Cristóbal. 2008. *Instructions for the Netherworld: The Orphic Gold Tablets*. Leiden: Brill.
- Bertelli, L. 2000. 'Hecataeus: From Genealogy to Historiography'. In *The Historian's Craft in the Age of Herodotus*, ed. N. Luraghi. Oxford: Oxford University Press, 67–94.
- Betegh, G. 2006. 'Eschatology and Cosmology: Models and Problems'. In *La costruzione del discorso filosofico nell'età dei Presocratici*, ed. M. M. Sassi. Pisa: Edizioni della Normale, 27–50.
- Beye, C. R. 1964. 'Homeric Battle Narrative and Catalogues'. *Harvard Studies in Classical Philology* 68: 345–73.
- Bicknell, P.J. 1979. 'Parmenides, DK 28 B5'. *Apeiron* 13: 9–11.
- Bielohlawek, K. 1940. 'Gastmahls- und Symposionslehren bei griechischen Dichtern: Von Homer bis zur Theognissammlung und Kritias'. *Wiener Studien* 58: 11–30.
- Bodnár, I. M. 1985. 'Contrasting Images: Notes on Parmenides B 5'. *Apeiron* 19: 57–63.
- Boedeker, D. and D. Sider (eds.). 2001. *The New Simonides: Contexts of Praise and Desire*. Oxford: Oxford University Press.
- Boeder, H. 1962. *Grund und Gegenwart als Frageziel der früh-griechischen Philosophie*. The Hague: Nijhoff.
- Böhme, R. 1986. *Die verkannte Muse: Dichtersprache und geistige Tradition des Parmenides*. Bern: Francke Verlag.

Works Cited

- Bonifazi, A. 2008. 'Memory and Visualization in Homeric Discourse Markers'. In *Orality, Literacy, Memory in the Ancient Greek and Roman World*, ed. E. A. Mackay. Leiden: Brill, 35–65.
2012. *Homer's Versicolored Fabric: The Evocative Power of Ancient Greek Epic Word-Making*. Washington, DC: Center for Hellenic Studies.
- Bormann, K. 1971. *Parmenides: Untersuchungen zu den Fragmenten*. Hamburg: Felix Meiner Verlag.
- du Bouchet, J. 2006. 'Remarques sur λαοφόρος et ἀμαξιτός dans l'Iliade'. *Revue de Philologie* 80: 273–79.
- Bowie, E. L. 1986. 'Early Greek Elegy, Symposium and Public Festival'. *Journal of Hellenic Studies* 106: 13–35.
- Bowra, C. M. 1926. 'Homeric Words in Arcadian Inscriptions'. *Classical Quarterly* 20: 168–78.
1937. 'The Proem of Parmenides'. *Classical Philology* 32: 97–112.
- Braudel, F. and I. Wallerstein. 2009. 'History and the Social Sciences: The Longue Durée'. *Review* 32: 171–203.
- Bredlow, L. A. 2011. 'Parmenides and the Grammar of Being'. *Classical Philology* 106: 283–98.
- Bremond, C. 1980. 'The Logic of Narrative Possibilities'. *New Literary History* 11: 387–411.
- Broneer, O. 1973. *Isthmia*, Vol. 1: *Topography and Architecture*. Princeton, NJ: American School of Classical Studies at Athens.
- Brown, L. 1994. 'The Verb "To Be" in Greek Philosophy: Some Remarks'. In *Companions to Ancient Thought*, Vol. 3, ed. S. Everson. Cambridge: Cambridge University Press, 212–37.
- Brulé, P. 2005. 'Dans le nom, tout n'est-il pas déjà dit? Histoire et géographie dans les récits généalogiques'. *Kernos* 18: 241–68.
- Bryan, J. 2012. *Likeness and Likelihood in the Presocratics and Plato*. Cambridge: Cambridge University Press.
2018. 'Reconsidering the Authority of Parmenides' *Doxa*'. In *Authors and Authorities in Ancient Philosophy*, ed. J. Bryan, R. Wardy, and J. Warren. Cambridge: Cambridge University Press, 20–40.
- Buchan, M. 2004. *The Limits of Heroism: Homer and the Ethics of Reading*. Ann Arbor, MI: University of Michigan Press.
- Budelmann, F. 2009. 'Introducing Greek Lyric'. In *The Cambridge Companion to Greek Lyric*, ed. F. Budelmann. Cambridge: Cambridge University Press, 1–18.
- ed. 2018. *Greek Lyric: A Selection*. Cambridge: Cambridge University Press.
- Budelmann, F. and J. Haubold. 2008. 'Reception and Tradition'. In *A Companion to Classical Receptions*, ed. L. Hardwick and C. Stray. Oxford: Blackwell, 13–25.
- Burford, A. 1960. 'Heavy Transport in Classical Antiquity'. *The Economic History Review* 13: 1–18.
- Burgess, J. S. 2012. 'Belatedness in the Travels of Odysseus'. In *Homeric Contexts: Neoanalysis and the Interpretation of Oral Poetry*, ed. F. Montanari, A. Rengakos, and C. Tsagalis. Berlin: De Gruyter, 269–90.

Works Cited

- Burkert, W. 1969. 'Das Proömium des Parmenides und die Katabasis des Pythagoras'. *Phronesis* 15: 1–30.
1979. 'Kynaithos, Polycrates, and the Homeric Hymn to Apollo'. In *Arktouros. Hellenic Studies Presented to Bernard M. W. Knox*, ed. G. W. Bowersock, W. Burkert, and M. C. J. Putnam. Berlin: De Gruyter, 53–62.
1983. *Homo Necans: The Anthropology of Ancient Greek Sacrificial Ritual and Myth*. Berkeley, CA: University of California Press.
1999. 'The Logic of Cosmogony'. In *From Myth to Reason? Studies in the Development of Greek Thought*, ed. R. Buxton. Oxford: Oxford University Press, 87–106.
2001. 'The Making of Homer in the Sixth Century BC: Rhapsodes versus Stesichorus'. In *Oxford Readings in Homer's Iliad*, ed. D. Cairns. Oxford: Oxford University Press, 92–116.
- Burnet, J. 1930. *Early Greek Philosophy*. 4th ed. London: A. & C. Black.
- Byre, C. S. 1994. 'The Rhetoric of Description in *Odyssey* 9.116–41: Odysseus and Goat Island'. *The Classical Journal* 89: 357–67.
- Calame, C. 1987. 'Spartan Genealogies: The Mythological Representation of a Spatial Organisation'. In *Interpretations of Greek Mythology*, ed. J. Bremmer. London: Croon Helm, 153–86.
1990. *Thésée et l'imaginaire athénien. Légende et culte en Grèce antique*. Lausanne: Éditions Payot Lausanne.
2005. *Masks of Authority: Fiction and Pragmatics in Ancient Greek Poetics*, trans. P. Burk. Ithaca, NY: Cornell University Press.
2006. 'Logiques catalogales et formes généalogiques'. *Kernos* 19: 23–29.
2009. *Greek Mythology: Poetics, Pragmatics, Fiction*, trans. J. Lloyd. Cambridge: Cambridge University Press.
2011. 'The Homeric Hymns as Poetic Offerings: Musical and Ritual Relationships with the Gods'. In *The Homeric Hymns: Interpretative Essays*, ed. A. Faulkner. Oxford: Oxford University Press, 334–57.
2013. 'Procédures hymniques dans les vers des sages cosmologues: pragmatique de la poésie didactique (d'Hésiode et Théognis à Empédocle et Parménide)'. In *Hymnes de la Grèce antique: approches littéraires et historiques. Actes du colloque international de Lyon, 19–21 Juin 2008*. Lyon: Lyon: Maison de l'Orient et de la Méditerranée Jean Pouilloux, 59–77.
- Camp, J. M. 2001. *The Archaeology of Athens*. New Haven, CT: Yale University Press.
- Carey, C. 2015. 'Stesichorus and the Epic Cycle'. In *Stesichorus in Context*, ed. P. J. Finglass and A. Kelly. Cambridge: Cambridge University Press, 21–44.
- Cassin, B. 1987. 'Le chant des Sirènes dans le Poème de Parménide (quelques remarques sur le fr. VIII, 26–33)'. In *Études sur Parménide, Tome 2: Problèmes d'interprétation*, ed. P. Aubenque. Paris: Librairie philosophique J. Vrin, 163–69.

Works Cited

2011. 'Parmenides Lost in Translation'. In *Parmenides, Venerable and Awesome*, ed. N.-L. Cordero. Las Vegas, NV: Parmenides Publishing, 59–80.
- Cassio, A. C. 1996. 'Da Elea a Hipponion e Leontinoi: lingua di Parmenide e testi epigrafici'. *Zeitschrift für Papyrologie und Epigraphik* 113: 14–20.
2002. 'Early Editions of the Greek Epics and Homeric Textual Criticism in the Sixth and Fifth Centuries BC'. In Montanari (ed.), 105–36.
- Casson, L. 1974. *Travel in the Ancient World*. London: George Allen & Unwin.
- Cerri, G. 1995. 'Cosmologia dell'Ade in Omero, Esiodo, e Parmenide'. *Parola del Passato* 50: 437–67.
1999. 'La Poesia di Parmenide'. *Quaderni Urbinati di Cultura Classica* 63: 7–27.
2000. *Parmenide di Elea, Poema sulla Natura. Introduzione, Testo, Traduzione, e Note; Testo Greco a Fronte*. 2nd ed. Milan: Biblioteca Universale Rizzoli.
2011. 'The Astronomical Section in Parmenides' Poem'. In *Parmenides, Venerable and Awesome*, ed. N.-L. Cordero. Las Vegas, NV: Parmenides Publishing, 21–58.
- Cerri, G. et al. 2018. *Dall'universo-blocco all'atomo nella scuola di Elea: Parmenide, Zenone, Leucippo*, ed. M. Pulpito and S. Ranzato. Sankt Augustin: Academia Verlag.
- Chappell, M. 2011. 'The Homeric Hymn to Apollo: The Question of Unity'. In *The Homeric Hymns: Interpretative Essays*, ed. A. Faulkner. Oxford: Oxford University Press, 59–81.
- Chatman, S. 1990. *Coming to Terms: The Rhetoric of Narrative in Fiction and Film*. Ithaca, NY: Cornell University Press.
- Cherniss, H. 1935. *Aristotle's Criticism of Presocratic Philosophy*. Baltimore: Johns Hopkins University Press.
1951. 'The Characteristics and Effects of Presocratic Philosophy'. *Journal of the History of Ideas* 12: 319–45.
1977. 'Ancient Forms of Philosophical Discourse'. In *Selected Papers*, ed. L. Tarán. Leiden: Brill, 14–35.
- Chevallier, R. 1976. *Roman Roads*, ed. N. H. Field. London: B. T. Batsford.
- Clay, J. S. 1983. *The Wrath of Athena: Gods and Men in the Odyssey*. Princeton, NJ: Princeton University Press.
1989. *The Politics of Olympus: Form and Meaning in the Major Homeric Hymns*. Princeton, NJ: Princeton University Press.
2001. 'The New Simonides and Homer's *Hemitheoi*'. In Boedeker and Sider (eds.), 182–84.
2003. *Hesiod's Cosmos*. Cambridge: Cambridge University Press.
2009. 'Works and Days: Tracing the Path to *Arete*'. In *Brill's Companion to Hesiod*, ed. F. Montanari, C. Tsagalis, and A. Rengakos. Leiden: Brill, 71–90.
- 2011a. *Homer's Trojan Theater: Space, Vision, and Memory in the Iliad*. Cambridge: Cambridge University Press.

Works Cited

- 2011b. 'The Homeric Hymns as Genre'. In *The Homeric Hymns: Interpretative Essays*, ed. A. Faulkner. Oxford: Oxford University Press, 232–53.
2013. 'Theology and Religion in the Homeric Hymns'. In *Hymnes de la Grèce antique: approches littéraires et historiques. Actes du colloque international de Lyon, 19–21 Juin 2008*. Lyon: Lyon: Maison de l'Orient et de la Méditerranée Jean Pouilloux, 315–22.
- Comrie, B. 1976. *Aspect: An Introduction to the Study of Verbal Aspect and Related Problems*. Cambridge: Cambridge University Press.
- Cook, E. 2014. 'Structure as Interpretation in the Homeric *Odyssey*'. In *Defining Greek Narrative*, ed. D. Cairns and R. Scodel. Edinburgh: Edinburgh University Press, 75–100.
- Cordero, N.-L. 1984. *Les deux chemins de Parménide: édition critique, traduction, études et bibliographie*. Paris: Vrin.
1987. 'L'histoire du texte de Parménide'. In *Études sur Parménide*, Tome 2: *problèmes d'interprétation*, ed. P. Aubenque. Paris: Librairie philosophique J. Vrin, 3–24.
2004. *By Being, It Is: The Thesis of Parmenides*. Las Vegas, NV: Parmenides Publishing.
2011. 'Parmenidean "Physics" Is Not Part of What Parmenides Calls *Doxa*'. In *Parmenides, Venerable and Awesome*, ed. N.-L. Cordero. Las Vegas, NV: Parmenides Publishing, 95–114.
- Cornford, F. M. 1933. 'Parmenides' Two Ways'. *Classical Quarterly* 27: 97–111.
1952. *Principium Sapientiae: The Origins of Greek Philosophical Thought*, ed. W. K. C. Guthrie. Cambridge: Cambridge University Press.
- Cosgrove, M. R. 1974. 'The *Kouros* Motif in Parmenides: B1.24'. *Phronesis* 19: 81–94.
2011. 'The Unknown "Knowing Man": Parmenides, B1.3'. *Classical Quarterly* 61: 28–47.
2014. 'What Are "True" *Doxai* Worth to Parmenides? Essaying a Fresh Look at His Cosmology'. *Oxford Studies in Ancient Philosophy* 46: 1–31.
- Couloubaritsis, L. 1990. *Mythe et philosophie chez Parménide*. 2nd ed. Brussels: Éditions Ousia.
1995. 'Transfigurations du paradigme de la parenté'. In *Le paradigme de la filiation*, ed. J. Gayon and J.-J. Wunenburger. Paris: L'Harmattan.
- 2006a. 'Fécondité des pratiques catalogiques'. *Kernos* 19: 249–66.
- 2006b. 'Images, mythes, catalogues, généalogies et mythographies'. *Kernos* 19: 11–21.
- Coulton, J. J. 1976. *The Architectural Development of the Greek Stoa*. Oxford: Clarendon.
- Coxon, A. H. 2009. *The Fragments of Parmenides*, ed. R. McKirahan. 2nd ed. Assen: Van Gorcum.
- Crouwel, J. H. 1992. *Chariots and Other Wheeled Vehicles in Iron Age Greece*. Amsterdam: Allard Pierson Museum.

Works Cited

- Crystal, I. 2002. 'The Scope of Thought in Parmenides'. *Classical Quarterly* 52: 207–19.
- Curd, P. 1998a. 'Eleatic Arguments'. In *Method in Ancient Philosophy*, ed. J. Gentzler. Oxford: Clarendon Press, 1–28.
- 1998b. *The Legacy of Parmenides*. Princeton, NJ: Princeton University Press.
2006. 'Parmenides and After: Unity and Plurality'. In *A Companion to Ancient Philosophy*, ed. M.-L. Gill and P. Pellegrin. London: Blackwell, 34–54.
2011. 'New Work on the Presocratics'. *Journal of the History of Philosophy* 49: 1–37.
- Currie, B. 2016. *Homer's Allusive Art*. Oxford: Oxford University Press.
- Cursaru, G. 2016. 'Le Proème de Parménide: anabase et /ou catàbase?' *Cahiers des études anciennes* 53: 39–63.
- D'Alessio, G. B. 1992. 'Pindaro, Peana VIIb (fr.52 h Sn.M.)'. In *Proceedings of the XIXth International Congress of Papyrology, Cairo, 2–9 September 1989*, Vol. 1, ed. A. H. S. El-Mosalamy. Cairo: Ain Shams University, Center of Papyrological Studies, 353–73.
1994. 'The Greek Paean – Lutz Käppel: *Paian: Studien zur Geschichte einer Gattung*'. *The Classical Review* 44: 62–65.
1995. 'Una via lontana dal cammino degli uomini (Parm. Fr. 1+6 D.-K.; Pind. Ol. VI 22–7; Pae. VIIb 10–20)'. *Studi italiani di filologia classica* 88: 143–81.
2000. Review of S. Schröder, *Geschichte und Theorie der Gattung Paian* (1999). *Bryn Mawr Classical Review*. <https://bmcr.brynmawr.edu/2000/2000.01.24/>.
2004. 'Precisazioni su Pindaro, Peana 7b'. *Prometheus* 30: 23–26.
- Danek, G. 2002. 'Odysseus between Skylla and Charybdis'. In *La mythologie et l'Odyssée. Hommage à Gabriel Germain. Actes du colloque international de Grenoble, 20–22 mai 1999*, ed. A. Hurst and F. Létoublon. Geneva: Droz, 15–25.
2004. 'Der Schiffskatalog der Ilias: Form und Funktion'. In *Ad Fontes! Festschrift für Gerhard Dobesch*, ed. H. Heftner and K. Tomaschitz. Vienna: Phoibos Verlag, 59–72.
- Deichgräber, K. 1959. *Parmenides' Auffahrt zur Göttin des Rechts. Untersuchungen zum Prooimion seines Leergedichts*. Mainz: Akademie der Wissenschaften und der Literatur.
- Denniston, J. D. 1939. *Euripides: Electra. Edited with Introduction and Commentary*. Oxford: Clarendon Press.
- Derrida, J. 1982. 'The Supplement of Copula: Philosophy before Linguistics'. In *Margins of Philosophy*, trans. A. Bass. Chicago: University of Chicago Press, 175–206.
- Despotopoulos, T. 1940. 'Η οδοποιία εν Ελλάδι. Από των αρχαιοτάτων χρόνων μέχρι σήμερον'. *Technika Chronika* 17: 255–61, 329–38, 530–40.
- Detienne, M. 1996. *The Masters of Truth in Archaic Greece*, trans. J. Lloyd. New York: Zone Books.

Works Cited

1994. *The Gardens of Adonis*, trans. J. Lloyd. 2nd ed. Princeton, NJ: Princeton University Press.
1998. *Apollon le couteau à la main. Une approche expérimentale du polytheisme Grec*. Paris: Éditions Gallimard.
2007. 'The Wide-Open Mouth of Truth'. In *The Greeks and Us: A Comparative Anthropology of Ancient Greece*, trans. J. Lloyd. Cambridge: Polity Press, 60–75.
2009. *Comparative Anthropology of Ancient Greece*. Cambridge, MA: Harvard University Press.
- Detienne, M. and J.-P. Vernant. 1978. *Cunning Intelligence in Greek Culture and Society*, ed. and trans. J. Lloyd. Hassocks: The Harvester Press.
- Di Benedetto, V. 2003. 'Da Pindaro a Callimaco: peana 7b, vv. 11–14'. *Prometheus* 29: 269–82.
- Diels, H. 1897. *Parmenides Lehrgedicht*. Berlin: Reimer.
- Dillery, J. 2005. 'Chresmologues and Manteis: Independent Diviners and the Problem of Authority'. In *Mantikê: Studies in Ancient Divination*, ed. S. I. Johnston and P. T. Struck. Leiden: Brill, 167–231.
- Dillon, M. 1997. *Pilgrims and Pilgrimage in Ancient Greece*. London: Routledge.
- Dodds, E. R. 1951. *The Greeks and the Irrational*. Berkeley, CA: University of California Press.
1973. *The Ancient Concept of Progress and Other Essays on Greek Literature and Belief*. Oxford: Clarendon Press.
- Dolin, E. F. 1962. 'Parmenides and Hesiod'. *Harvard Studies in Classical Philology* 66: 93–98.
- Dougherty, C. 2001. *The Raft of Odysseus: The Ethnographic Imagination of Homer's Odyssey*. Oxford: Oxford University Press.
- Dueso, J. S. 2011. 'Parmenides: Logic and Ontology'. In *Parmenides, Venerable and Awesome*, ed. N.-L. Cordero. Las Vegas, NV: Parmenides Publishing, 271–88.
- Durante, M. 1976. *Sulla preistoria della tradizione poetica greca*, Vol. 2: *Risultanze della comparazione indoeuropea*. Rome: Incunabula Graeca.
- Easterling, P. E. 1999. 'Plain Words in Sophocles'. In *Sophocles Revisited: Essays Presented to Sir Hugh Lloyd-Jones*, ed. J. Griffin. Oxford: Oxford University Press, 95–107.
- Ebert, T. 1989. 'Wo beginnt der Weg der Doxa? Eine Textumstellung in Fragment 8 des Parmenides'. *Phronesis* 34: 121–38.
- Edmonds, R. G. 2004. *Myths of the Underworld: Plato, Aristophanes, and the 'Orphic' Gold Tablets*. Cambridge: Cambridge University Press.
- (ed). 2011. *The 'Orphic' Gold Tablets and Greek Religion: Further Along the Path*. Cambridge: Cambridge University Press.
- Edwards, M. W. 1975. 'Type-Scenes and Homeric Hospitality'. *Transactions of the American Philological Association* 105: 51–72.

Works Cited

1980. 'The Structure of Homeric Catalogue'. *Transactions of the American Philological Association* 110: 81–105.
1991. *The Iliad. A Commentary*, Vol. V: *Books 17–20*, ed. G. S. Kirk. Cambridge: Cambridge University Press.
1992. 'Homer and Oral Tradition: The Type-Scene'. *Oral Tradition* 7: 284–330.
- Ellendt, J. 1864. *Drei Homerische Abhandlungen*. Leipzig: Teubner.
- Elsner J. and I. Rutherford (eds.). 2005. *Pilgrimage in Graeco-Roman and Early Christian Antiquity: Seeing the Gods*. Oxford: Oxford University Press.
- Elwick, J. 2012. 'Layered History: Styles of Reasoning as Stratified Conditions of Possibility'. *Studies in History and Philosophy of Science* 43: 619–27.
- Ercoles, M. 2013. *Stesicoro: Le testimonianze antiche*. Bologna: Pàtron Editore.
- Fachard, S. and D. Pirisino. 2015. 'Routes out of Attica'. In *Autopsy in Athens: Recent Archaeological Research on Athens and Attica*, ed. M. M. Miles. Oxford: Oxbow Books, 139–53.
- Faraone, C. A. 2006. 'Stanzaic Structure and Responsion in the Elegiac Poetry of Tyrtaeus'. *Mnemosyne* 59: 19–52.
- Fenik, B. 1968. *Typical Battle Scenes in the Iliad: Studies in the Narrative Techniques of Homeric Battle Description*. Stuttgart: Steiner.
- Ferella, C. 2017. 'Waking up Sleeping Metaphors: A Cognitive Approach to Parmenides' Two Ways of Enquiry'. *Journal for Ancient Studies* 6: 107–30.
2018. '"A Path for Understanding": Journey Metaphors in (Three) Early Greek Philosophers'. In *Paths of Knowledge: Interconnection(s) between Knowledge and Journey in the Greco-Roman World*, ed. C. Ferella and C. Breytenbach. Berlin: Edition Topoi, 47–74.
- Ferrari, F. 1992. 'Per il testo dei peani di Pindaro'. *Materiali e Discussioni per l'Analisi dei Testi Classici* 28: 143–52.
2002. 'La carraia di Omero e la via degli dei: sul Peana VIIb di Pindaro'. *Seminari Romani di cultura greca* 5: 197–212.
2005. 'L'officina epica di Parmenide: due sondaggi'. *Seminari Romani di cultura greca* 8: 113–29.
2007. *La fonte del cipresso bianco. Racconto e sapienza dall'Odissea alle lamine misteriche*. Turin: UTET libreria.
- Feyerabend, B. 1984. 'Zur Wegmetaphorik beim Goldblättchen aus Hipponion und dem Proömium des Parmenides'. *Rheinisches Museum für Philologie* 127: 1–22.
- Finglass, P. and M. Davies. 2014. *Stesichorus: The Poems*. Cambridge: Cambridge Classical Texts.
- Finglass, P. J. and A. Kelly. 2015. 'The State of Stesichorean Studies'. In *Stesichorus in Context*. Cambridge: Cambridge University Press, 1–18.
- Finkelberg, A. 2017. *Heraclitus and Thales' Conceptual Scheme: A Historical Study*. Leiden: Brill.
- Finkelberg, M. 1987. 'Homer's View of the Epic Narrative: Some Formulaic Evidence'. *Classical Philology* 82: 135–38.

Works Cited

1998. *The Birth of Literary Fiction in Ancient Greece*. Oxford: Clarendon Press.
2000. 'The *Cypria*, the *Iliad*, and the Problem of Multiformality in Oral and Written Tradition'. *Classical Philology* 95: 1–11.
2017. 'Homer at the Panathenaia: Some Possible Scenarios'. In *The Winnowing Oar: New Perspectives in Homeric Studies*, ed. C. Tsagalis and A. Markantonatos. Berlin: De Gruyter, 29–40.
- Finley, M. 1965. *The World of Odysseus*. 2nd ed. Cambridge: Cambridge University Press.
- Flower, M. A. 2008. *The Seer in Ancient Greece*. Berkeley, CA: University of California Press.
- Floyd, E. D. 1992. 'Why Parmenides Wrote in Verse'. *Ancient Philosophy* 12: 251–65.
- Foley, J. M. 1990. *Traditional Oral Epic. The Odyssey, Beowulf, and the Serbo-Croatian Return Song*. Berkeley, CA: University of California Press.
1991. *Immanent Art: From Structure to Meaning in Traditional Oral Epic*. Bloomington, IN: Indiana University Press.
1999. *Homer's Traditional Art*. University Park, PA: The Pennsylvania State University Press.
2010. "Reading Homer" through Oral Tradition'. In *Approaches to Homer's Iliad and Odyssey*, ed. Kostas Myrsiades. Oxford: Peter Lang, 15–42.
- Folitt-Weinberg, B. [forthcoming, 2022]. The Language of Roads and Travel in Homer: *hodos* and *keleuthos*'. *Classical Quarterly*.
- Forbes, R. J. 1955. *Studies in Ancient Technology*, Vol. 2. Leiden: Brill.
1964. *Notes on the History of Ancient Roads and Their Construction*. Amsterdam: Adolf M. Hakkert.
- Ford, A. 1992. *Homer: Poetry of the Past*. Ithaca, NY: Cornell University Press.
1997. 'The Inland Ship: Problems in the Performance and Reception of Homeric Epic'. In *Written Voices, Spoken Signs: Tradition, Performance and the Epic Texts*, ed. E. J. Bakker and A. Kahane. Cambridge, MA: Harvard University Press, 83–109.
1999. 'Odysseus after Dinner: *Od.* 9.2–11 and the Traditions of Sympotic Song'. In *Euphrosyne: Studies in Ancient Epic and Its Legacy in Honor of Dimitrios Marinatos*, ed. A. Rengakos and J. Kazazis. Stuttgart: Franz Steiner, 109–23.
2002. *The Origins of Criticism: Literary Culture and Poetic Theory in Classical Greece*. Princeton, NJ: Princeton University Press.
2006. 'The Genre of Genres: Paeans and *Paian* in Early Greek Poetry'. *Poetica* 38: 277–95.
- Forte, A. S. W. and C. C. Smith. 2016. 'New Riders, Old Chariots: Poetics and Comparative Philosophy'. In *Universe and Inner Self in Early Indian and Early Greek Thought*, ed. R. Seaford. Edinburgh: Edinburgh University Press, 186–203.

Works Cited

- Foucault, M. 1970. *The Order of Things: An Archaeology of the Human Sciences*. London: Routledge.
1972. *The Archaeology of Knowledge*, trans. A. Sheridan. London: Routledge.
- Fowler, D. P. 1997a. 'On the Shoulders of Giants: Intertextuality and Classical Studies'. *Materiali e discussioni per l'analisi dei testi classici* 39: 13–34.
- 1997b. 'Second Thoughts On Closure'. In *Classical Closure: Reading the End in Greek and Latin Literature*, ed. D. H. Roberts, F. M. Dunn, and D. Fowler. Princeton, NJ: Princeton University Press, 3–22.
- Fowler, R. L. 1987. *The Nature of Early Greek Lyric: Three Preliminary Studies*. Toronto: University of Toronto Press.
- Fränkel, E. 1950. *Agamemnon*, Vol. 2. Oxford: Clarendon Press.
- Fränkel, H. 1968. *Wege und Formen frühgriechischen Denkens*. 3rd ed. Munich: Beck.
1973. *Early Greek Poetry and Philosophy*, trans. M. Hadas and J. Willis. Oxford: Alden Press.
1975. 'Studies in Parmenides'. In *Studies in Presocratic Philosophy*, Vol. 2, ed. R. E. Allen and D. J. Furley. London: Routledge & Kegan Paul, 1–47.
- Freudenthal, G. 1986. 'The Theory of the Opposites and an Ordered Universe: Physics and Metaphysics in Anaximander'. *Phronesis* 31: 197–228.
- Fritz, K. von. 1943. 'ΝΟΟΣ and Noein in the Homeric Poems'. *Classical Philology* 38: 79–93.
1945. 'ΝΟΥΣ, Noein, and Their Derivatives in Pre-Socratic Philosophy (Excluding Anaxagoras): Part I. From the Beginnings to Parmenides'. *Classical Philology* 40: 223–42.
1946. 'ΝΟΥΣ, Noein, and Their Derivatives in Pre-Socratic Philosophy (Excluding Anaxagoras): Part II. The Post-Parmenidean Period'. *Classical Philology* 41: 12–34.
- Furley, D. J. 1973. 'Notes on Parmenides'. In *Exegesis and Argument: Studies in Greek Philosophy Presented to Gregory Vlastos*, ed. E. N. Lee, A. P. D. Mourelatos, and R. M. Rorty. Assen: Van Gorcum, 1–15.
1989. 'Truth as What Survives the *Elenchos*: An Idea in Parmenides'. In *The Criterion of Truth. Essays Written in Honour of George Kerford Together with a Text and Translation (with Annotations) of Ptolemy's 'On the Criterion and Hegemonikon'*, ed. P. Huby and G. Neal. Liverpool: Liverpool University Press, 1–12.
- Furth, M. 1974. 'Elements of Eleatic Ontology'. In *The Pre-Socratics: A Collection of Critical Essays*, ed. A. P. D. Mourelatos. Garden City, NY: Princeton University Press, 241–70.
- Gadbery, L. M. 1992. 'The Sanctuary of the Twelve Gods in the Athenian Agora'. *Hesperia: The Journal of the American School of Classical Studies at Athens* 61: 447–89.

Works Cited

- Gagarin, M. 2002. 'Greek Law and the Presocratics'. In *Presocratic Philosophy: Essays in Honour of Alexander Mourelatos*, ed. V. Caston and D. W. Graham. Aldershot, Hants: Ashgate, 19–24.
- Gagné, R. 2009. "'Spilling the Sea out of Its Cup": Solon's Elegy to the Muses'. *Quaderni Urbinati di Cultura Classica* 91: 23–49.
2013. *Ancestral Fault in Ancient Greece*. Cambridge: Cambridge University Press.
- Gainsford, P. 2003. 'Formal Analysis of Recognition Scenes in the *Odyssey*'. *Journal of Hellenic Studies* 123: 41–59.
- Gallop, D. 1979. "'Is" Or "Is Not"?' *The Monist* 62: 61–80.
1984. *Parmenides of Elea: Fragments. A Text and Translation with an Introduction*. Toronto: University of Toronto Press.
- Garcia, L. F. 2013. *Homeric Durability: Telling Time in the Iliad*. London: Center for Hellenic Studies.
- Garner, R. S. 2005. 'Epic and Other Genres in the Ancient Greek World'. In *A Companion to Ancient Epic*, ed. J. M. Foley. Oxford: Oxford University Press, 386–96.
- Gehrke, H.-J. 1998. 'Die Geburt der Erdkunde aus dem Geiste der Geometrie. Überlegungen zur Entstehung und zur Frühgeschichte der Wissenschaftlichen Geographie bei den Griechen'. In *Gattungen wissenschaftlicher Literatur in der Antike*, ed. W. Kullmann, J. Althoff, and M. Asper. Tübingen: Gunter Narr Verlag Tübingen, 163–92.
- Gemelli Marciano, M. L. 2008. 'Images and Experience: At the Roots of Parmenides' *Aletheia*'. *Ancient Philosophy* 28: 21–48.
2013. 'Parmenide: suoni, immagini, esperienza. Con alcune considerazioni "Inattuali" su Zenone'. In *Eleatica 2007. Parmenide: suoni, immagini, esperienze*, ed. L. Rossetti and M. Pulpito. Sankt Augustin: Academia Verlag, 43–126.
- Genette, G. 1980. *Narrative Discourse*, trans. J. E. Lewin. Oxford: Blackwell.
1982. 'Frontiers of Narrative'. In *Figures of Literary Discourse*, trans. A. Sheridan. Oxford: Basil Blackwell, 127–46.
1997. *Paratexts: Thresholds of Interpretation*, trans. J. E. Lewin. Cambridge: Cambridge University Press.
- Gentili, B. 1988. *Poetry and Its Public in Ancient Greece: From Homer to the Fifth Century*, trans. A. T. Cole. Baltimore: Johns Hopkins University Press.
- Gerber, D. 1999. *Greek Elegiac Poetry: From the Seventh to the Fifth Centuries BC*. Cambridge, MA: Harvard University Press.
- Germain, G. 1954. *Genèse de l'Odyssée. Le fantastique et le sacré*. Paris: Presses universitaires de France.
- Gernet, L. 2004. *Polyvalence des images. Testi e frammenti sulla leggenda greca*, ed. A. Soldani. Pisa: Edizioni ETS.
- Giannisi, P. 1997. 'Chant et cheminement en Grèce archaïque'. *Quaderni di storia* 23: 133–41.

Works Cited

2006. *Récits des voies. Chant et cheminement en Grèce archaïque*. Grenoble: Éditions Jérôme Millon.
- Gigon, O. 1945. *Der Ursprung der griechischen Philosophie: Von Hesiod bis Parmenides*. Basel: Schwabe.
- Gill, C. 1998. *Personality in Greek Epic, Tragedy, and Philosophy*. Oxford: Clarendon Press.
- Gill, K. 1993. 'On the Metaphysical Distinction between Processes and Events'. *Canadian Journal of Philosophy* 23: 365–84.
- Goette, H. R. 2002. 'Quarry Roads on Mt. Pentelikon and Mt. Hymettus'. In *Ancient Roads in Greece*, ed. H. R. Goette. Hamburg: Verlag Dr. Kovač, 93–102.
- Goldhill, S. 1991. *The Poet's Voice*. Cambridge: Cambridge University Press.
2002. *The Invention of Prose*. Oxford: Oxford University Press.
2012. *Sophocles and the Language of Tragedy*. Oxford: Oxford University Press.
2017. 'The Limits of the Case Study: Exemplarity and the Reception of Classical Literature'. *New Literary History* 48: 415–35.
- Goldin, O. 1993. 'Parmenides on Possibility and Thought'. *Apeiron* 26: 19–36.
- Goody, J. 1977. *The Domestication of the Savage Mind*. Cambridge: Cambridge University Press.
- Gottschalk, H. B. 1965. 'Anaximander's Apeiron'. *Phronesis* 10: 37–53.
- Graf, F. 1996. 'Pompai in Greece. Some Considerations about Space and Ritual in the Greek Polis'. In *The Role of Religion in the Early Greek Polis*, ed. R. Hägg. Stockholm: Paul Åströms Förlag, 55–65.
- Graham, D. W. 1980. States and Performances: Aristotle's Test. *Philosophical Quarterly* 30: 117–30.
- 2002a. 'Heraclitus and Parmenides'. In *Presocratic Philosophy: Essays in Honour of Alexander Mourelatos*, ed. V. Caston and D. W. Graham. Aldershot, Hants: Ashgate, 27–45.
- 2002b. 'La lumière de la lune dans la pensée grecque archaïque'. In *Qu'est-ce que la philosophie présocratique?*, ed. A. Laks and C. Louguet. Lille: Presses universitaires du Septentrion, 351–80.
2006. *Explaining the Cosmos: The Ionian Tradition of Scientific Philosophy*. Princeton, NJ: Princeton University Press.
2008. 'Heraclitus: Flux, Order, and Knowledge'. In *The Oxford Handbook of Presocratic Philosophy*, ed. P. Curd and D. W. Graham. Oxford: Oxford University Press, 169–88.
2010. *The Texts of Early Greek Philosophy: The Complete Fragments and Selected Testimonies of the Major Presocratics*, Part 1. Cambridge: Cambridge University Press.
2013. *Science Before Socrates*. Oxford: Oxford University Press.

Works Cited

- Granger, H. 2002. 'The Cosmology of Mortals'. In *Presocratic Philosophy: Essays in Honour of Alexander Mourelatos*, ed. V. Caston and D. W. Graham. Aldershot, Hants: Ashgate, 101–16.
2004. 'Argumentation and Heraclitus' Book'. *Oxford Studies in Ancient Philosophy* 26: 1–17.
2007. 'Poetry and Prose: Xenophanes of Colophon'. *Transactions and Proceedings of the American Philological Association* 137: 403–33.
2008. 'The Proem of Parmenides' Poem'. *Ancient Philosophy* 28: 1–20.
- Gras, M. and H. Tréziny. 2001. 'Mégara Hyblaea. Retours sur l'agora'. In *Architettura urbanistica società nel mondo antico. Giornata di studio in ricordo di Roland Martin*, ed. E. Greco. Paestum: Pandemos, 51–63.
2012. 'Mégara Hyblaea: le domande e le risposte'. In *Alle origini della Magna Grecia: mobilità migrazioni fondazioni. Atti del cinquantesimo convegno di studi sulla Magna Grecia: Taranto 1–4 Ottobre 2010*. Taranto: Istituto per la storia e l'archeologia della Magna Grecia, 1133–46.
- Gras, M., H. Tréziny, and H. Broise. 2004. *Mégara Hyblaea*, Vol. 5: *La ville archaïque*. Rome: École Française de Rome.
- Graziosi, B. 2002. *Inventing Homer: The Early Reception of Epic*. Cambridge: Cambridge University Press.
2008. 'The Ancient Reception of Homer'. In *A Companion to Classical Receptions*, ed. L. Hardwick and C. Stray. Oxford: Blackwell, 26–37.
2013. 'The Poet in the *Iliad*'. In *The Author's Voice in Classical and Late Antiquity*, ed. A. Marmodoro and J. Hill. Oxford: Oxford University Press.
- Graziosi, B. and J. Haubold. 2009. 'Greek Lyric and Early Greek Literary History'. In *The Cambridge Companion to Greek Lyric*, ed. F. Budelmann. Cambridge: Cambridge University Press, 95–113.
2015. 'The Homeric Text'. *Ramus* 44: 5–28.
- Greco, E. 1998. 'Agora eumeghetes: l'espace public dans les *poleis* d'Occident'. *Ktêma* 23: 153–58.
- Grethlein, J. 2008. 'Memory and Material Objects in the *Iliad* and the *Odyssey*'. *Journal of Hellenic Studies* 128: 27–51.
- Griffin, J. 1980. *Homer on Life and Death*. Oxford: Clarendon Press.
1986. 'Homeric Words and Speakers'. *Journal of Hellenic Studies* 106: 36–57.
- Griffith, M. 1983. 'Personality in Hesiod'. *Classical Antiquity* 2: 37–65.
- van Groningen, B. A. 1960. *La composition littéraire archaïque grecque*. 2nd ed. Amsterdam: N.V. Noord-Hollandsche Uitgevers Maatschappij.
- Guthrie, W. K. C. 1962. *A History of Greek Philosophy: Earlier Presocratics and the Pythagoreans*, Vol. 1. Cambridge: Cambridge University Press.
1965. *A History of Greek Philosophy*, Vol. 2: *The Presocratic Tradition from Parmenides to Democritus*. Cambridge: Cambridge University Press.
- Gutting, G. 1989. *Michel Foucault's Archaeology of Scientific Reason: Science and the History of Reason*. Cambridge: Cambridge University Press.
- Hacking, I. 2002a. 'Michel Foucault's Immature Science'. In *Historical Ontology*. Cambridge, MA: Harvard University Press, 87–98.

Works Cited

- 2002b. 'Making Up People'. In *Historical Ontology*. Cambridge, MA: Harvard University Press, 99–114.
2012. "'Language, Truth and Reason" 30 Years Later'. *Studies in History and Philosophy of Science* 43: 599–609.
- Hahn, R. 2001. *Anaximander and the Architects: The Contributions of Egyptian and Greek Architectural Technologies to the Origins of Greek Philosophy*. Albany, NY: State University of New York Press.
- Hainsworth, B. 1993. *The Iliad: A Commentary*, Vol. 4: *Books 9–12*, ed. G. S. Kirk. Cambridge: Cambridge University Press.
- Hall, J. M. 1995. 'How Argive Was the "Argive" Heraion? The Political and Cultic Geography of the Argive Plain, 900–400 B.C.'. *American Journal of Archaeology* 99: 577–613.
- Halliwell, S. 2011. *Between Ecstasy and Truth*. Oxford: Oxford University Press.
- Hamon, P. and P. Baudoin. 1981. 'Rhetorical Status of the Descriptive'. *Yale French Studies* 61: 1–26.
- Hankinson, R. J. 2002. 'Parmenides and the Metaphysics of Changelessness'. In *Presocratic Philosophy: Essays in Honour of Alexander Mourelatos*, ed. V. Caston and D. W. Graham. Aldershot, Hants: Ashgate, 65–80.
- Hardie, A. 2013. 'Ibycus and the Muses of Helicon'. *Materiali e discussioni per l'analisi dei testi classici* 70: 9–36.
- Hardie, P. 1993. *The Epic Successors of Virgil*. Cambridge: Cambridge University Press.
- Harman, G. 1986. *Change in View: Principles of Reasoning*. Cambridge, MA: MIT University Press.
- Hartog, F. 1988. *The Mirror of Herodotus: The Representation of the Other in the Writing of History*, trans. J. Lloyd. Berkeley, CA: University of California Press.
1996. *Memories of Odysseus: Frontier Tales from Ancient Greece*. Edinburgh: Edinburgh University Press.
- Havelock, E. 1958. 'Parmenides and Odysseus'. *Harvard Studies in Classical Philology* 63: 133–43.
1978. *The Greek Concept of Justice*. Cambridge, MA: Harvard University Press.
1983. 'The Linguistic Task of the Presocratics'. In *Language and Thought in Early Greek Philosophy*, ed. K. Robb. La Salle, IL: The Hegeler Institute, 7–82.
- Hegel, G. W. F. 1833. *Vorlesungen über die Geschichte der Philosophie*, Tome 1. Berlin.
- Heidegger, M. 2000. *Introduction to Metaphysics*, ed. G. Fried and R. Polt. New Haven, CT: Yale University Press.
- Heidel, W. A. 1974. 'Qualitative Change in Presocratic Philosophy'. In *The Presocratics: A Collection of Critical Essays*, ed. A. P. D. Mourelatos. Princeton, NJ: Princeton University Press, 86–95.
- Heiden, B. 2007. 'The Muses' Uncanny Lies: Hesiod, *Theogony* 27 and Its Translators'. *American Journal of Philology* 128: 153–75.

Works Cited

- Heitsch, E. 1966. 'Das Wissen des Xenophanes'. *Rheinisches Museum für Philologie* 109: 193–235.
1974. *Parmenides. Die Anfänge der Ontologie, Logik und Naturwissenschaft*. Munich: Ernst Heimeran Verlag.
- Henderson, J. 1997. 'The Name of the Tree: Recounting *Odyssey* XXIV 340–2'. *Journal of Hellenic Studies* 67: 87–116.
- Herda, A. 2011. 'How to Run a State Cult: The Organization of the Cult of Apollo Delphinios in Miletos'. In *Current Approaches to Religion in Ancient Greece: Papers Presented at a Symposium at the Swedish Institute of Athens, 17–19 April 2008*, ed. M. Haysom and J. Wallenstein. Stockholm: Svenska Institutet i Athen, 57–94.
- Hermann, A. 2009. 'Parmenides versus Heraclitus?' In *Nuevos ensayos sobre Heráclito. Actas del Segundo Symposium Heracliteum*, ed. E. Hülsz Piccone. Mexico City: Universidad Nacional Autónoma de México.
- Heubeck, A. and A. Hoekstra. 1989. *A Commentary on Homer's Odyssey*, Vol. 2: *Books IX–XVI*. Oxford: Clarendon Press.
- Heubeck, A., J. Russo, and M. Fernández-Galiano. 1989. *A Commentary on Homer's Odyssey*, Vol. 3: *Books XVII–XXIV*. Ann Arbor, MI: University of Michigan Press.
- Heubeck, A., S. West, and J. B. Hainsworth. 1988. *A Commentary on Homer's Odyssey*, Vol. 1: *Introduction and Books I–VIII*. Oxford: Clarendon.
- Hinds, S. 1998. *Allusion and Intertext: Dynamics of Appropriation in Roman Poetry*. Cambridge: Cambridge University Press.
- Hintikka, J. 1980. 'Parmenides' Cogito Argument'. *Ancient Philosophy* 1: 5–16.
- Hobden, F. 2013. *The Symposium in Ancient Greek Society and Thought*. Cambridge: Cambridge University Press.
- Hölkeskamp, K.-J. 2002. 'Ptoleis and Agore. Homer and the Archaeology of the City-State'. In Montanari (ed.), 297–342.
- Hölscher, T. 1991. 'The City of Athens: Space, Symbol, Structure'. In *City-States in Classical Antiquity and Medieval Italy*, ed. A. Molho, K. A. Raafaub, and J. Emlen. Stuttgart: Franz Steiner Verlag, 355–80.
1998. 'Öffentliche Räume in frühen griechischen Städten'. *Ktèma* 23: 159–70.
1999. *Öffentliche Räume in frühen griechischen Städten*. 2nd ed. Heidelberg: Universitätsverlag C. Winter.
2007. 'Urban Spaces and Central Places: The Greek World'. In *Classical Archaeology*, ed. S. E. Alcock and R. Osborne. Oxford: Blackwell, 164–81.
- Hölscher, U. 1969. *Vom Wesen des Seienden*. Frankfurt am Main: Suhrkamp.
1970. 'Anaximander and the Beginnings of Greek Philosophy'. In *Studies in Presocratic Philosophy*, Vol. 1, ed. D. J. Furley and R. E. Allen. London: Routledge & Kegan Paul, 281–322.
- Holwerda, D. 1963. 'ΤΕΛΟΣ'. *Mnemosyne* 16: 337–63.
- Hopman, M. 2012. *Scylla: Myth, Metaphor, Paradox*. Cambridge: Cambridge University Press.

Works Cited

- Hornblower, S. 2009. 'Greek Lyric and the Politics and Sociologies of Archaic and Classical Greek Communities'. In *The Cambridge Companion to Greek Lyric*, ed. F. Budelmann. Cambridge: Cambridge University Press, 39–57.
- Houby-Nielsen, S. 1995. "Burial Language" in the Archaic and Classical Kerameikos'. *Proceedings of the Danish Institute at Athens* 1: 129–91.
1996. 'The Archaeology of Ideology in the New Kerameikos: New Interpretations of the "Opferrinnen"'. In *The Role of Religion in the Early Greek Polis*, ed. R. Hägg. Stockholm: Paul Åströms Förlag, 41–54.
2009. 'Attica: A View from the Sea'. In *A Companion to Archaic Greece*, ed. K. A. Raafaub and H. van Wees. London: Blackwell, 189–211.
- Hülsz Piccone, E. 2013. 'Some Comments on L. Gemelli Marciano's "Lezioni Eleatiche"'. In *Eleatica 2007. Parmenide: suoni, immagini, esperienze*, ed. L. Rossetti and M. Pulpito. Sankt Augustin: Academia Verlag, 149–58.
- Hunter, R. 2014. *Hesiodic Voices: Studies in the Ancient Reception of Hesiod's Works and Days*. Cambridge: Cambridge University Press.
2018. *The Measure of Homer: The Ancient Reception of the Iliad and the Odyssey*. Cambridge: Cambridge University Press.
- Hussey, E. 1972. *The Presocratics*. Bristol: Duckworth.
1999. 'Heraclitus'. In *The Cambridge Companion to Early Greek Philosophy*, ed. D. Sedley. Cambridge: Cambridge University Press, 88–112.
2006. 'The Beginnings of Science and Philosophy in Archaic Greece'. In *A Companion to Ancient Philosophy*, ed. M. L. Gill and P. Pellegrin. Malden, MA: Blackwell, 3–19.
- Hutchinson, G. O. 2001. *Greek Lyric Poetry: A Commentary on Selected Larger Pieces*. Oxford: Oxford University Press.
- Irwin, E. 2005. *Solon and Early Greek Poetry: The Politics of Exhortation*. Cambridge: Cambridge University Press.
- Jaeger, W. 1948. *The Theology of the Early Greek Philosophers*, trans. E. Robinson. Oxford: Clarendon Press.
1966. *Five Essays*, trans. A. Fiske. Montreal: Mario Casolini.
- Jameson, G. 1958. "'Well-Rounded Truth" and Circular Thought in Parmenides'. *Phronesis* 3: 15–30.
- Janko, R. 1982. *Homer, Hesiod and the Hymns: Diachronic Development in Epic Diction*. Cambridge: Cambridge University Press.
1992. *The Iliad: A Commentary*, Vol. 4: Books 13–16, ed. G. S. Kirk. Cambridge: Cambridge University Press.
1998. 'The Homeric Poems as Oral Dictated Texts'. *Classical Quarterly* 48: 1–13.
- Janni, P. 1984. *La mappa e il periplo: cartografia antica e spazio odologico*. Rome: Giorgio Bretschneider.
- Jantzen, J. 1976. *Parmenides zum Verhältnis von Sprache und Wirklichkeit*. Munich: Beck.
- Johnstone, M. A. 2014. 'On "Logos" in Heraclitus'. *Oxford Studies in Ancient Philosophy* 47: 1–29.

Works Cited

- de Jong, I. J. F. 1987. *Narrators and Focalizers: The Presentation of the Story in the Iliad*. Amsterdam: B. R. Grüner.
1992. 'The Subjective Style in Odysseus' Wanderings'. *Classical Quarterly* 42: 1–11.
2001. *A Narratological Commentary on the Odyssey*. Cambridge: Cambridge University Press.
- 2011a. 'Homer'. In *Space in Ancient Greek Literature*, ed. I. J. F. de Jong. Leiden: Brill, 21–38.
- 2011b. 'Introduction: Narratological Theory on Space'. In *Space in Ancient Greek Literature*, ed. I. J. F. de Jong. Leiden: Brill, 1–20.
- 2011c. 'The Shield of Achilles: From Metalepsis to Mise En Abyme'. *Ramus* 40: 1–14.
2012. *Homer: Iliad XXII*. Cambridge: Cambridge University Press.
- Jost, M. 1994. 'The Distribution of Sanctuaries in Civic Space in Arkadia'. In *Placing the Gods: Sanctuaries and Sacred Space in Ancient Greece*, ed. S. E. Alcock and R. Osborne. Oxford: Oxford University Press, 217–30.
- Kahane, A. 1997. 'Hexameter Progression and the Homeric Hero's Solitary State'. In *Written Voices, Spoken Signs: Tradition, Performance, and the Epic Text*, ed. E. J. Bakker and A. Kahane. Cambridge, MA: Harvard University Press, 110–37.
- Kahn, C. H. 1970. Review of J. Mansfeld, *Die Offenbarung des Parmenides und die menschliche Welt* (1964). *Gnomon* 42: 113–19.
1973. *The Verb 'Be' and Its Synonyms*, ed. J. W. M. Verhaar. Dordrecht: D. Reidel.
1979. *The Art and Thought of Heraclitus: An Edition of the Fragments with Translation and Commentary*. Cambridge: Cambridge University Press.
1994. *Anaximander and the Origins of Greek Cosmology*. 2nd ed. Cambridge: Hackett.
2002. 'Parmenides and Plato'. In *Presocratic Philosophy: Essays in Honour of Alexander Mourelatos*, ed. V. Caston and D. W. Graham. Aldershot, Hants: Ashgate, 81–93.
2003. 'Writing Philosophy: Prose and Poetry from Thales to Plato'. In *Written Texts and the Rise of Literate Culture in Ancient Greece*, ed. H. Yunis. Cambridge: Cambridge University Press, 139–61.
- 2009a. 'A Return to the Theory of the Verb "Be" and the Concept of Being'. In *Essays on Being*. Oxford: Oxford University Press, 109–42.
- 2009b. *Essays on Being*. Oxford: Oxford University Press.
- 2009c. 'The Thesis of Parmenides'. In *Essays on Being*, Oxford: Oxford University Press, 143–66.
- Käppel, L. 1992. *Paian: Studien zur Geschichte einer Gattung*. Berlin: De Gruyter.
2002. Review of I. Rutherford, *Pindar's Paeans* (2001). *Bryn Mawr Classical Review*. <https://bmcr.brynmawr.edu/2002/2002.10.38/>.
- Karsten, S. 1835. *Parmenidis Eleatae Carminis Reliquiae*, *Philosophorum Graecorum Veterum*, i/1. Amsterdam: J. Müller & Soc.

Works Cited

- Kase, E. W. 1973. 'Mycenaean Roads in Phocis'. *American Journal of Archaeology* 77: 74–77.
- Katz, M. A. 1991. *Penelope's Renown: Meaning and Indeterminacy in the Odyssey*. Princeton, NJ: Princeton University Press.
- Kavoulaki, A. 1999. 'Processional Performance and the Democratic Polis'. In *Performance Culture and Athenian Democracy*, ed. S. Goldhill and R. Osborne. Cambridge: Cambridge University Press, 293–320.
2011. 'Observations on the Meaning and Practice of Greek *Pompe* (Procession)'. In *Current Approaches to Religion in Ancient Greece: Papers Presented at a Symposium at the Swedish Institute of Athens, 17–19 April 2008*, ed. M. Haysom and J. Wallenstein. Stockholm: Svenska Institutet i Athen, 135–50.
- Kelly, A. 2015. 'Stesichorus' Homer'. In *Stesichorus in Context*, ed. P. J. Finglass and A. Kelly. Cambridge: Cambridge University Press, 1–20.
- Kennedy, D. 1997. 'Virgilian Epic'. In *The Cambridge Companion to Virgil*, ed. C. Martindale. Cambridge: Cambridge University Press, 145–154.
- Kenny, A. 1963. *Action, Emotion, and Will*. London: Routledge & Kegan Paul.
- Kingsley, P. 1999. *In the Dark Places of Wisdom*. Inverness, CA: Golden Sufi Center.
2003. *Reality*. Inverness, CA: Golden Sufi Center.
- Kirk, G. S. 1962. *The Songs of Homer*. Cambridge: Cambridge University Press.
1983. 'Orality and Sequence'. In *Language and Thought in Early Greek Philosophy*, ed. K. Robb. La Salle, IL: The Hegeler Institute, 83–90.
1985. *The Iliad: A Commentary*, Vol. 1: *Books 1–4*, ed. G. S. Kirk. Cambridge: Cambridge University Press.
- Kirk, G. S. and J. E. Raven. 1957. *The Presocratic Philosophers*. Cambridge: Cambridge University Press.
- Kirk, G. S., J. E. Raven, and M. Schofield. 2007. *The Presocratic Philosophers*. 2nd ed. Cambridge: Cambridge University Press.
- Kirkwood, G. M. 1974. *Early Greek Monody: The History of a Poetic Type*. Ithaca, NY: Cornell University Press.
- Knudsen, R. A. 2014. *Homeric Speech and the Origins of Rhetoric*. Baltimore: Johns Hopkins University Press.
- Koning, H. H. 2010. *Hesiod: The Other Poet*. Leiden: Brill.
- Koopman, N. 2018. *Ancient Greek Ekphrasis: Between Description and Narration*. Leiden: Brill.
- Korres, C. J. and R. A. Tomlinson. 2002. 'Sphettia Hodos: Part of the Road to Kephale and Sounion'. In *Ancient Roads in Greece*, ed. H. R. Goette. Hamburg: Verlag Dr. Kovač, 43–59.
- Korres, M. (ed.) 2012. *Αττικής οδοί: Αρχαίοι δρόμοι της Αττικής*. Athens: Melissa.
- Kowerski, L. M. 2005. *Simonides on the Persian Wars: A Study of the Elegiac Verses of the 'New Simonides'*. New York and London: Routledge.
- Kraus, M. 2013. 'Parmenides'. In *Die Philosophie der Antike*, Band 1: *Frühgriechische Philosophie*, ed. H. Flashar, D. Bremer, and G. Rechenauer. Basel: Schwabe, 441–530.

Works Cited

- Krischer, T. 1965. 'Die Entschuldigung des Sängers (*Ilias* B 484–493)'. *Rheinisches Museum für Philologie* 108: 1–11.
1971. *Formale Konventionen der homerischen Epik*. Munich: Beck.
- Kroon, C. H. M. 2007. 'Discourse Modes and the Use of Tenses in Ovid's *Metamorphoses*'. In *The Language of Literature: Linguistic Approaches to Classical Texts*, ed. R. J. Allan and M. Buijs. Leiden: Brill, 64–92.
- Kurfuss, C. 2016. 'The Truth about Parmenides' *Doxa*'. *Ancient Philosophy* 36: 13–45.
- Kurke, L. V. 2005. 'Choral Lyric as "Ritualization": Poetic Sacrifice and Poetic *Ego* in Pindar's Sixth *Paian*'. *Classical Antiquity* 24: 81–130.
2007. 'Archaic Greek Poetry'. In *The Cambridge Companion to Archaic Greece*, ed. H. A. Shapiro. Cambridge: Cambridge University Press, 141–69.
- Kusch, M. 1991. *Foucault's Strata and Fields: An Investigation into Archaeological and Genealogical Science Studies*. London: Kluwer Academic.
- Laks, A. 2013. 'Phenomenon and Reference: Revisiting Parmenides, Empedocles, and the Problem of Rationalization'. In *Modernity's Classics*, ed. S. C. Humphreys and R. G. Wagner. Berlin: Springer Verlag, 165–86.
- Langdon, M. K. 2002. 'Hymettiana IV: Ancient Roads through Hymettos'. In *Ancient Roads in Greece*, ed. H. R. Goette. Hamburg: Verlag Dr. Kovač, 61–71.
- Latona, M. J. 2008. 'Reining in the Passions: The Allegorical Interpretation of Parmenides B Fragment 1'. *American Journal of Philology* 129: 199–230.
- Ledbetter, G. 2003. *Poetics before Plato: Interpretation and Authority in Early Greek Theories of Poetry*. Princeton, NJ: Princeton University Press.
- Leshner, J. H. 1981. 'Perceiving and Knowing in the *Iliad* and *Odyssey*'. *Phronesis* 26: 2–24.
1984. 'Parmenides' Critique of Thinking: The *Poludêris Elenchos* of Fragment 7'. *Oxford Studies in Ancient Philosophy* 2: 1–30.
1992. *Xenophanes of Colophon: Fragments. A Text and Translation with a Commentary*. Toronto: University of Toronto Press.
- 1994a. 'The Emergence of Philosophical Interest in Cognition'. *Oxford Studies in Ancient Philosophy* 12: 1–34.
- 1994b. 'The Significance of κατὰ πᾶντ ἄ<σ>την in Parmenides Fr. 1.3'. *Ancient Philosophy* 14.
1999. 'Early Interest in Knowledge'. In *Cambridge Companion to Ancient Philosophy*, ed. A. A. Long. Cambridge: Cambridge University Press, 225–49.
2002. 'Parmenidean *Elenchos*'. In *Does Socrates Have a Method? Rethinking the *Elenchos* in Plato's Dialogues and Beyond*, ed. G. A. Scott. University Park, PA: The Pennsylvania State University Press, 19–35.
2008. 'The Humanizing of Knowledge in Presocratic Thought'. In *The Oxford Handbook of Presocratic Philosophy*, ed. P. Curd and D. W. Graham. Oxford: Oxford University Press, 458–84.
2013. 'A Systematic Xenophanes?' In *Early Greek Philosophy*, ed. J. McCoy. Washington, DC: Catholic University of America Press, 77–90.

Works Cited

- Lesky, A. 1961. *Göttliche und menschliche Motivation im homerischen Epos*. Heidelberg: C. Winter.
- Lévêque, P. 1996. 'The *Da- Root: Partition and Democracy'. In *Cleisthenes the Athenian: An Essay on the Representation of Space and Time in Greek Political Thought from the End of the Sixth Century to the Death of Plato*, ed. D. A. Curtis. Amherst, NY: Humanity Books, 128–35.
- Lévêque, P. and P. Vidal-Naquet. 1996. *Cleisthenes the Athenian: An Essay on the Representation of Space and Time in Greek Political Thought from the End of the Sixth Century to the Death of Plato*, trans. D. A. Curtis. Atlantic Highlands, NJ: Humanities Press.
- Levinson, S. C. 2003. *Space in Language and Cognition*. Cambridge: Cambridge University Press.
- Lewis, F. A. 2009. 'Parmenides' Modal Fallacy'. *Phronesis* 54: 1–8.
- Lloyd, G. E. R. 1966. *Polarity and Analogy: Two Types of Argumentation in Early Greek Thought*. Cambridge: Cambridge University Press.
1979. *Magic, Reason, and Experience: Studies in the Origin and Development of Greek Science*. Cambridge: Cambridge University Press.
1987. *The Revolutions of Wisdom: Studies in the Claims and Practice of Ancient Science*. Berkeley, CA: University of California Press.
1990. *Demystifying Mentalities*. Cambridge: Cambridge University Press.
- 1991a. 'Greek Cosmologies'. In *Methods and Problems in Greek Science*. Cambridge: Cambridge University Press, 141–63.
- 1991b. 'Popper versus Kirk: A Controversy in the Interpretation of Greek Science'. In *Methods and Problems in Greek Science*. Cambridge: Cambridge University Press, 100–20.
1992. 'Methods and Problems in the History of Ancient Science: The Greek Case'. *Isis* 83: 564–77.
2000. 'Demonstration and the Idea of Science'. In *Greek Thought: A Guide to Classical Knowledge*, ed. J. Brunschwig, G. E. R. Lloyd, and P. Pellegrin. Cambridge, MA: Belknap, 243–68.
2004. *Ancient Worlds, Modern Reflections: Philosophical Perspectives on Greek and Chinese Science and Culture*. Oxford: Oxford University Press.
2007. *Cognitive Variations: Reflections on the Unity and Diversity of the Human Mind*. Oxford: Oxford University Press.
2009. *Disciplines in the Making: Cross-Cultural Perspectives on Elites, Learning, and Innovation*. Oxford: Oxford University Press.
2012. *Being, Humanity, and Understanding*. Oxford: Oxford University Press.
2013. 'Mathematics and Narrative: An Aristotelian Perspective'. In *Circles Disturbed*, ed. B. Mazur and A. Doxiadis. Princeton, NJ: Princeton University Press, 389–406.
2015. *Analogical Investigations: Historical and Cross-Cultural Perspectives on Human Reasoning*. Cambridge: Cambridge University Press.
- 2017a. 'Fortunes of Analogy: Replies to Commentators'. *Australasian Philosophical Review* 1: 336–45.

Works Cited

- 2017b. *The Ambivalences of Rationality: Ancient and Modern Cross-Cultural Explorations*. Cambridge: Cambridge University Press.
- Lloyd, G. E. R. and N. Sivin. 2002. *The Way and the Word: Science and Medicine in Early China and Greece*. New Haven, CT: Yale University Press.
- Lloyd, G. E. R. and J. J. Zhao (eds.) 2018. *Ancient Greece and China Compared*. Cambridge: Cambridge University Press.
- Lohmann, H. 2002. 'Ancient Roads in Attica and the Megaris'. In *Ancient Roads in Greece*, ed. H. R. Goette. Hamburg: Verlag Dr. Kovač, 73–92.
- Lolos, Y. A. 2003. 'Greek Roads: A Commentary on the Ancient Terms'. *Glotta* 79: 137–74.
2011. *Land of Sikyon: Archaeology of a Greek City-State*. Princeton, NJ: The American School of Classical Studies at Athens.
- Long, A. A. 1963. 'The Principles of Parmenides' Cosmogony'. *Phronesis* 8: 90–107.
1985. 'Early Greek Philosophy'. In *The Cambridge History of Classical Literature*, Vol. 1: *Greek Literature*, ed. P. E. Easterling and B. M. W. Knox. Cambridge: Cambridge University Press, 245–57.
1996. 'Parmenides on Thinking Being'. *Proceedings of the Boston Area Colloquium in Ancient Philosophy* 12: 125–62.
2011. 'Poets as Philosophers and Philosophers as Poets: Parmenides, Plato, Lucretius and Wordsworth'. In *Para/Textuelle Verhandlungen zwischen Dichtung und Philosophie in der frühen Neuzeit*, ed. B. Huss, P. Marzillo, and T. Ricklin. Berlin: De Gruyter, 293–308.
- Long, C. R. 1987. *The Twelve Gods of Greece and Rome*. Leiden: Brill.
- Lord, A. B. 2000. *The Singer of Tales*. 2nd ed. Cambridge, MA: Harvard University Press.
- Lorimer, H. L. 1903. 'The Country Cart of Ancient Greece'. *The Journal of Hellenic Studies* 23: 132–51.
- Lowe, N. 2000. *The Classical Plot and the Invention of Western Narrative*. Cambridge: Cambridge University Press.
- Löw, E. 1935. 'Das Verhältnis von Logik und Leben bei Parmenides'. *Wiener Studien* 53: 1–36.
- Lulli, L. 2011. *Narrare in distici. L'elegia greca arcaica e classica di argomento storico-mitico*. Rome: Edizioni Quasar.
2016. 'Elegy and Epic'. In *Iambus and Elegy*, ed. L. Swift and C. Carey. Oxford: Oxford University Press, 193–209.
- Luther, W. 1954. *Weltansicht und Geistesleben*. Göttingen: Vandenhoeck & Ruprecht.
- Lynn-George, M. 1988. *Epos, Word, Narrative and the Iliad*. Basingstoke: Macmillan.
- MacDonald, W. A. and G. R. Rapp. 1972. *The Minnesota Messenia Expedition: Reconstructing a Bronze Age Regional Environment*. Minneapolis, MN: University of Minnesota Press.

Works Cited

- Mackenzie, K. T. M. 2015. *Presocratic Poetics: Parmenides, Empedocles and Literary Form*. Unpublished dissertation, University of Oxford.
2016. 'Language and Learning with the Presocratics: Xenophanes and Parmenides as Educators and Linguists'. *Beiträge zur Geschichte der Sprachwissenschaft* 26: 25–48.
2017. 'Parmenides and Early Greek Allegory'. *Materiali e discussioni per l'analisi dei testi classici* 79: 31–59.
- Mackenzie, M. M. 1982. 'Parmenides' Dilemma'. *Phronesis* 27: 1–12.
- Maehler, H. 1963. *Die Auffassung des Dichterberufs im frühen Griechentum bis zur Zeit Pindars*. Göttingen: Vandenhoeck & Ruprecht.
- Makin, S. 1993. *Indifference Arguments*. Oxford: Blackwell.
- Malkin, I. 2002. 'Exploring the Validity of the Concept of "Foundation": A Visit to Megara Hyblaia'. In *Oikistes: Studies in Constitutions, Colonies, and Military Power in the Ancient World Offered in Honor of A. J. Graham*, ed. V. B. Gorman and E. W. Robinson. Leiden: Brill, 195–225.
- Mansfeld, J. 1964. *Die Offenbarung des Parmenides und die menschliche Welt*. Assen: Van Gorcum.
1990. 'Myth Science Philosophy: A Question of Origins'. In *Studies in the Historiography of Greek Philosophy*. Assen: Van Gorcum, 1–21.
1995. 'Insight by Hindsight: Intentional Uncertainty in Presocratic Proems'. *Bulletin of the Institute of Classical Studies* 40: 225–32.
1999. 'Sources'. In *The Cambridge Companion to Early Greek Philosophy*, ed. A. A. Long. Cambridge: Cambridge University Press, 22–44.
2005. 'Minima Parmenidea'. *Mnemosyne* 58: 554–60.
2015. 'Parmenides from Right to Left'. *Études platoniciennes* 12.
- Marchand, J. C. 2009a. 'All Roads Lead to Nemea: Physical Evidence for Ancient Roads in the Territory of Kleonai in the Northeastern Peloponnesos'. *Archäologischer Anzeiger* 2: 1–49.
- 2009b. 'Kleonai, the Corinth–Argos Road, and the "Axis of History"'. *Hesperia: The Journal of the American School of Classical Studies at Athens* 78: 107–63.
- Marincola, J. 2007. 'Odysseus and the Historians'. *Syllecta Classica* 18: 1–79.
- Martin, R. 1973. 'Rapports entre les structures urbaines et les modes de division et d'exploitation du territoire'. In *Problèmes de la terre en Grèce ancienne*, ed. M. I. Finley. Paris: Mouton & Co., 97–112.
1983. 'L'espace civique, religieux et profane dans les cités grecques de l'archaïsme à l'époque hellénistique'. In *Architecture et société: De l'archaïsme grec à la fin de la république romaine*. Paris: École Française de Rome, 9–41.
- Maslov, B. 2012. 'The Real Life of the Genre of *Prooimion*'. *Classical Philology* 107: 191–205.
2015. *Pindar and the Emergence of Literature*. Cambridge: Cambridge University Press.

Works Cited

2016. 'The Genealogy of the Muses: An Internal Reconstruction of Archaic Greek Metapoetics'. *American Journal of Philology* 137: 411–46.
- Mastronarde, D. 1994. *Euripides: Phoenissae. Edited with Introduction and Commentary*. Cambridge: Cambridge University Press.
- McKirahan, R. 2008. 'Signs and Arguments in Parmenides B8'. In *The Oxford Handbook of Presocratic Philosophy*, ed. P. W. Curd and D. Graham. Oxford: Oxford University Press, 189–229.
2010. *Philosophy before Socrates: An Introduction with Texts and Commentary*. 2nd ed. Cambridge: Hackett.
- Meijer, P. A. 1969. 'Das methodologische im 5 Fragment des Parmenides'. *Classica at medievalia* 30: 102–08.
1997. *Parmenides Beyond the Gates: The Divine Revelation on Being, Thinking, and the Doxa*. Amsterdam: J. C. Gieben.
- Mertens, D. 2006. *Städte und Bauten der Westgriechen: von der Kolonisationszeit bis zur Krise um 400 vor Christus*. Munich: Hirmer.
- Michell, H. 1964. *Sparta*. Cambridge: Cambridge University Press.
- Miller, M. 1977. 'La logique implicite de la cosmogonie d'Hésiode: étude des vers 116 à 133 de la *Théogonie*'. *Revue de Métaphysique et de Morale* 82: 289–306.
1979. 'Parmenides and the Disclosure of Being'. *Apeiron* 13: 12–35.
2001. "'First of All": On the Semantics and Ethics of Hesiod's Cosmogony'. *Ancient Philosophy* 21: 251–75.
2006. 'Ambiguity and Transport: Reflections on the Proem to Parmenides' Poem'. *Oxford Studies in Ancient Philosophy* 30: 1–47.
- Minchin, E. 1999. 'Describing and Narrating in Homer's *Iliad*'. In *Signs of Orality: The Oral Tradition and Its Influence in the Greek and Roman World*, ed. E. A. Mackay. Leiden: Brill, 49–64.
2001. *Homer and the Resources of Memory: Some Applications of Cognitive Theory to the Iliad and the Odyssey*. Oxford: Oxford University Press.
2008. 'Spatial Memory and the Composition of the *Iliad*'. In *Orality, Literacy, Memory in the Ancient Greek and Roman World*, ed. E. A. Mackay. Leiden: Brill, 9–34.
- Mogyoródi, E. 2006. 'Xenophanes' Epistemology and Parmenides' Quest for Knowledge'. In *La costruzione del discorso filosofico nell'età dei Presocratici*, ed. M. M. Sassi. Pisa: Edizioni della Normale, 123–60.
- Montanari, F. (ed.) 2002. *Omero tremila anni dopo. Atti del Congresso di Genova 6–8 luglio 2000. Con la collaborazione di P. Ascheri*. Rome: Edizioni di Storia e Letteratura.
- Montiglio, S. 2005. *Wandering in Greek Culture*. London: University of Chicago Press.
- Moorhouse, A. C. 1959. *Studies in the Greek Negatives*. Cardiff: University of Wales Press.
- Morgan, C. 1994. 'The Evolution of a Sacral "Landscape": Isthmia, Perachora, and the Early Corinthian State'. In *Placing the Gods: Sanctuaries and*

Works Cited

- Sacred Space in Ancient Greece*, ed. S. E. Alcock and R. Osborne. Oxford: Clarendon, 105–41.
2003. *Early Greek States Beyond the Polis*. Chicago: Routledge.
- Morgan, K. 2000. *Myth and Philosophy from the Presocratics to Plato*. Cambridge: Cambridge University Press.
- Morrison, A. D. 2007. *The Narrator in Archaic Greek and Hellenistic Poetry*. Cambridge: Cambridge University Press.
- Morrison, J. S. 1955. 'Parmenides and Er'. *Journal of Hellenic Studies* 75: 59–68.
- Most, G. W. 1985. *The Measures of Praise: Structure and Function in Pindar's Second Pythian and Seventh Nemean Odes*. Göttingen: Vandenhoeck & Ruprecht.
1989. 'The Structure and Function of Odysseus' *Apologoi*'. *Transactions of the American Philological Association* 119: 15–30.
- 1999a. 'The Poetics of Early Greek Philosophy'. In *The Cambridge Companion to Early Greek Philosophy*, ed. A. A. Long. Cambridge: Cambridge University Press, 332–62.
- 1999b. 'From Logos to Mythos'. In *From Myth to Reason? Studies in the Development of Greek Thought*, ed. R. Buxton. Oxford: Oxford University Press, 1–21.
2007. 'ἄλλος δ' ἑξ ἄλλου δέχεται: Presocratic Philosophy and Traditional Greek Epic'. In *Literatur und Religion*, Vol. 1: *Wege zu einer mythisch-rituellen Poetik bei den Griechen*, ed. A. Bierl, K. Wesselmann, and R. Lämmle. Berlin: De Gruyter, 271–302.
- Moulton, C. 1974. 'The End of the *Odyssey*'. *Greek, Roman, and Byzantine Studies* 15: 153–69.
- Mourelatos, A. P. D. 1965. 'φράζω and Its Derivatives in Parmenides'. *Classical Philology* 60: 261–62.
1973. 'Heraclitus, Parmenides, and the Naive Metaphysics of Thing'. In *Exegesis and Argument: Studies in Greek Philosophy Presented to Gregory Vlastos*, ed. E. N. Lee, A. P. D. Mourelatos, and R. M. Rorty. Assen: Van Gorcum, 16–48.
1976. 'Determinacy and Indeterminacy, Being and Non-Being in the Fragments of Parmenides'. *Canadian Journal of Philosophy* 6 (Supplement 1): 45–60.
1978. 'Events, Processes, and States'. *Linguistics and Philosophy* 2: 415–34.
- 1979a. "'Nothing" as "Not-Being": Some Literary Contexts that Bear on Plato'. In *Arktouros: Hellenic Studies Presented to Bernard M. W. Knox*, ed. G. W. Bowersock, W. Burkert, and M. C. J. Putnam. New York: De Gruyter, 319–29.
- 1979b. 'Some Alternatives in Interpreting Parmenides'. *The Monist* 62: 3–14.
1981. 'Pre-Socratic Origins of the Principle that there Are no Origins from Nothing'. *The Journal of Philosophy* 78: 649–65.
1993. 'Aristotle's *kinêsis/energeia* Distinction: A Marginal Note on Kathleen Gill's Paper'. *Canadian Journal of Philosophy* 23: 385–88.

Works Cited

1999. 'Parmenides and the Pluralists'. *Apeiron* 32(2): 117–30.
2002. 'La terre et les étoiles dans la cosmologie de Xénophane'. In *Qu'est-ce que la philosophie présocratique*, ed. A. Laks and C. Louguet. Villeneuve d'Ascq: Presses universitaires du Septentrion, 331–50.
- 2008a. 'The Cloud-Astrophysics of Xenophanes and Ionian Material Monism'. In *The Oxford Handbook of Presocratic Philosophy*, ed. P. Curd and D. W. Graham. Oxford: Oxford University Press, 134–68.
- 2008b. *The Route Of Parmenides*. 2nd ed. Las Vegas, NV: Parmenides Publishing.
- 2013a. 'Sounds, Images, Mysticism, and Logic in Parmenides'. In *Parmenide: suoni, immagini, esperienze*, ed. L. Rossetti and M. Pulpito. Sankt Augustin: Academia Verlag, 159–77.
- 2013b. 'Parmenides, Early Greek Astronomy, and Modern Scientific Realism'. In *Early Greek Philosophy*, ed. J. McCoy. Washington, DC: Catholic University of America Press, 91–112.
- 2016a. "'Limitless" and "Limit" in Xenophanes' Cosmology and in His Doctrine of Epistemic "Construction" (*dokos*)'. In *Logical Analysis and History of Philosophy: Ancient Epistemology*, ed. K. Ierodiakonou and P. S. Hasper. Münster: Mentis, 16–37.
- 2016b. 'Two Neo-Analytic Approaches to Parmenides' Metaphysical-Cosmological Poem'. *Rhizomata* 4: 257–68.
- Muchnová, D. 2003. 'Epei homérique: sémantique, syntaxe, pragmatique'. *Gaia* 7: 105–16.
2011. *Entre conjonction, connecteur et particule: le cas de ἐπεὶ en grec ancien. Étude syntaxique, sémantique et pragmatique*. Prague: Éditions Karolinum.
- Mülke, C. 2002. *Solons politische Elegien und Iamben (Fr. 1–13; 32–37 West). Einleitung, Text, Übersetzung, Kommentar*. Leipzig: K. G. Saur Verlag.
- Mure, W. 1842. *Journal of a Tour in Greece*. Edinburgh: William Blackwood and Sons.
- Murnaghan, S. 1987. *Disguise and Recognition in the Odyssey*. Princeton, NJ: Princeton University Press.
- Murray, O. 1983. 'The Symposium in History'. In *Tria corda: scritti in onore di Arnaldo Momigliano*, ed. E. Gabba. Biblioteca di Athenaeum, 1. Como: Edizioni New Press, 257–72.
1991. 'War and the Symposium'. In *Dining in a Classical Context*, ed. W. J. Slater. Ann Arbor, MI: University of Michigan Press, 83–104.
2008. 'The *Odyssey* as Performance Poetry'. In *Performance, Iconography, Reception*, ed. M. Revermann and P. Wilson. Oxford: Oxford University Press, 161–76.
2016. 'The Symposium between East and West'. In *The Cup of Song: Studies on Poetry and the Symposium*, ed. V. Cazzato, D. Obbink, and E. E. Prodi. Oxford: Oxford University Press, 17–27.

Works Cited

- Murray, P. 1981. 'Poetic Inspiration in Early Greece'. *The Journal of Hellenic Studies* 101: 87–100.
- Nagler, M. N. 1980. 'Entretiens avec Tirésias'. *The Classical World* 74: 89–106.
1996. 'Dread Goddess Revisited'. In *Reading the Odyssey: Selected Interpretive Essays*, ed. S. L. Schein. Princeton, NJ: Princeton University Press, 141–61.
- Nagy, G. 1979. *The Best of the Achaeans: Concepts of the Hero in Archaic Greek Poetry*. Baltimore: Johns Hopkins University Press.
- 1990a. *Greek Mythology and Poetics*. Ithaca, NY: Cornell University Press.
- 1990b. *Pindar's Homer: The Lyric Possession of an Epic Past*. Baltimore: Johns Hopkins University Press.
- 1996a. *Homeric Questions*. Austin, TX: University of Texas Press.
- 1996b. *Poetry as Performance: Homer and Beyond*. Cambridge: Cambridge University Press.
2014. Review of M. S. Jensen, *Writing Homer* (2011). *Gnomon* 86: 97–101.
- Nehamas, A. 1999. 'On Parmenides' Three Ways of Inquiry'. In *Virtues of Authenticity: Essays on Plato and Socrates*. Princeton, NJ: Princeton University Press, 125–38.
2002. 'Parmenidean Being/Heraclitean Fire'. In *Presocratic Philosophy: Essays in Honour of Alexander Mourelatos*, ed. V. Caston and D. W. Graham. Aldershot, Hants: Ashgate, 45–64.
- Netz, R. 1999. *The Shaping of Deduction in Greek Mathematics: A Study in Cognitive History*. Cambridge: Cambridge University Press.
- Newton, R. M. 1987. 'Odysseus and Hephaestus in the *Odyssey*'. *The Classical Journal* 83: 12–20.
- Nightingale, A. W. 2004. *Spectacles of Truth in Classical Greek Philosophy: Theoria in Its Cultural Context*. Cambridge: Cambridge University Press.
2007. 'The Philosophers in Archaic Greece'. In *The Cambridge Companion to Archaic Greece*, ed. H. A. Shapiro. Cambridge: Cambridge University Press, 169–98.
- Niles, J. D. 1978. 'Patterning in the Wanderings of Odysseus'. *Ramus* 7: 46–60.
- Norden, E. 1913. *Agnostos Theos: Untersuchungen zur Formengeschichte religiöser Rede*. Leipzig: B. G. Teubner.
- Noussia-Fantuzzi, M. 2010. *Solon the Athenian, the Poetic Fragments*. Leiden: Brill.
- Nünlist, R. 1998. *Poetologische Bildersprache in der frühgriechischen Dichtung*. Berlin: De Gruyter.
- Obbink, D. 2001. 'The Genre of Plataea: Generic Unity in the New Simonides'. In Boedeker and Sider (eds.), 65–85.
- Ober, J. 1985. *Fortress Attica: Defense of the Athenian Land Frontier 404–322 B. C.* Leiden: Brill.
1991. 'Hoplites and Obstacles'. In *Hoplites: The Classical Greek Battle Experience*, ed. V. D. Hanson. London: Routledge, 173–96.

Works Cited

- O'Brien, D. 1987. *Études sur Parménide*, Tome 1: *Le poème de Parménide. Texte, traduction, essai critique*, ed. P. Aubenque. Paris: Librairie philosophique J. Vrin.
2000. 'Parmenides and Plato on What Is Not'. In *The Winged Chariot: Collected Essays on Plato and Platonism in Honour of L. M. de Rijk*, ed. M. Kardaun and J. Spruyt. Leiden: Brill, 19–104.
- Oldfather, W. A. 1916. 'Studies in the History and Topography of Locris'. *American Journal of Archaeology* 20: 32–61.
- Osborne, C. 1987. *Rethinking Early Greek Philosophy: Hippolytus of Rome and the Presocratics*. London: Duckworth
1997. 'Was Verse the Default Form for Presocratic Philosophy?' In *Form and Content in Didactic Poetry*, ed. C. Atherton. Bari: Levante Editori, 23–35.
2004. *Presocratic Philosophy: A Very Short Introduction*. Oxford: Oxford University Press.
2006. 'Was There an Eleatic Revolution in Philosophy?' In *Rethinking Revolutions Through Ancient Greece*, ed. S. Goldhill and R. Osborne. Cambridge: Cambridge University Press, 218–45.
- Osborne, R. 1985. 'The Erection and Mutilation of the Hermai'. *The Cambridge Classical Journal* 31: 47–73.
1994. 'Archaeology, the Salaminioi, and the Politics of Sacred Space in Archaic Attica'. In *Placing the Gods: Sanctuaries and Sacred Space in Ancient Greece*, ed. S. E. Alcock and R. Osborne. Oxford: Oxford University Press, 143–60.
1997. 'The Polis and Its Culture'. In *Routledge History of Philosophy*, Vol. 1, ed. C. C. W. Taylor. London: Routledge, 9–46.
- 2005a. 'Ordering Women in Hesiod's "Catalogue"'. In *The Hesiodic Catalogue of Women: Constructions and Reconstructions*, ed. R. Hunter. Cambridge: Cambridge University Press, 5–24.
- 2005b. 'Urban Sprawl: What Is Urbanization and Why Does it Matter?' In *Mediterranean Urbanization, 800–600 BC*, ed. R. Osborne and B. Cunliffe. Oxford: Oxford University Press, 1–16.
2009. *Greece in the Making, 1200–479 BC*. 2nd ed. London: Routledge.
- Owen, G. E. L. 1960. 'Eleatic Questions'. *The Classical Journal* 10: 84–102.
1974. 'Plato and Parmenides on the Timeless Present'. In *The Pre-Socratics: A Collection of Critical Essays*, ed. A. P. D. Mourelatos. Garden City, NY: Princeton University Press, 271–93.
- Padel, R. 1992. *In and Out of the Mind: Greek Images of the Tragic Self*. Princeton, NJ: Princeton University Press.
- Page, D. L. 1955. *The Homeric Odyssey*. Oxford: Clarendon Press.
1973. *Folktales in Homer's Odyssey*. Cambridge, MA: Harvard University Press.
- Palmer, J. 1999. *Plato's Reception of Parmenides*. Oxford: Clarendon Press.
2009. *Parmenides and Presocratic Philosophy*. Oxford: Oxford University Press.

Works Cited

- Papadopoulos, J. K. 1996. 'The Original Kerameikos of Athens and the Siting of the Classical Agora'. *Greek, Roman, and Byzantine Studies* 37: 107–29.
- Parker, R. 1996. *Athenian Religion: A History*. Oxford: Oxford University Press.
- Payen, P. 1997. *Les îles nomades: conquérir et résister dans l'enquête d'Hérodote*. Paris: L'École des Hautes Études en Sciences Sociales.
- Pellikaan-Engel, M. E. 1978. *Hesiod and Parmenides: A New View on Their Cosmologies and on Parmenides' Proem*. Amsterdam: Verlag Adolf M. Hakkert.
- Peradotto, J. C. 1990. *Man in the Middle Voice: Name and Narration in the Odyssey*. Princeton, NJ: Princeton University Press.
- Perceau, S. 2002. *La parole vive: communiquer en catalogue dans l'épopée homérique*. Paris: Bibliothèque d'études classiques.
- Pfeiffer, H. 1975. *Die Stellung des parmenideischen Lehrgedichtes in der epischen Tradition*. Bonn: Habelt.
- Pieri, A. 1977. 'Parmenide e la lingua della tradizione epica greca'. *Studi italiani di filologia classica* 49: 68–103.
- Pike, G. 1967. 'Pre-Roman Land Transport in the Western Mediterranean Region'. *Man* 2: 593–605.
- Pikoulas, G. A. 1995. *Ὀδικὸ δίκτυο καὶ ἄμυνα. Ἀπο τὴν Κόρινθο στὸ Ἄργος καὶ τὴν Ἀρκαδίαν*. Athens: Horos.
1999. 'Ἀπὸ τὴν ἄμαξα στὸ υποζύγιο καὶ ἀπὸ τὴν οδὸ στὸ κἀλντερίμι'. *Ὁρόρος* 13: 245–58.
2002. *Ἀρκαδία: Συλλογὴ μελετῶν*. Athens: Horos.
2012. *Τὸ ὀδικὸ δίκτυο τῆς Λακωνικῆς*. Athens: Horos.
- Pikoulas, Y. A. 1999. 'The Road-Network of Arkadia'. In *Defining Ancient Arkadia*, ed. T. H. Nielsen and J. Roy. Copenhagen: Kongelige Danske Videnskabernes Selskab, 248–319.
2007. 'Travelling by Land in Ancient Greece'. In *Travel, Geography and Culture in Ancient Greece, Egypt, and the Near East*. Oxford: Oxbow Books, 78–88.
- de Polignac, F. 1994. 'Mediation, Competition, and Sovereignty: The Evolution of Rural Sanctuaries in Geometric Greece'. In *Placing the Gods: Sanctuaries and Sacred Space in Ancient Greece*, ed. S. E. Alcock and R. Osborne. Oxford: Clarendon Press, 3–18.
1995. *Cults, Territory, and the Origins of the Greek City-State*, trans. J. Lloyd. Chicago: University of Chicago Press.
1999. 'L'installation des dieux et la genèse des cités en Grèce d'occident, une question résolue? Retour à Mégara Hyblaea'. In *La colonisation grecque en Méditerranée occidentale*. Paris: École Française de Rome, 209–29.
2005. 'Forms and Processes: Some Thoughts on the Meaning of Urbanization in Early Archaic Greece'. In *Mediterranean Urbanization, 800–600 BC*, ed. R. Osborne and B. Cunliffe. Oxford: Oxford University Press, 45–70.

Works Cited

2006. 'Analyse de l'espace et urbanisations en Grèce archaïque: quelques pistes de recherche récentes'. *Revue Études Anciennes* 108: 203–25.
2009. 'Sanctuaries and Festivals'. In *A Companion to Archaic Greece*, ed. K. A. Raafaub and H. van Wees. Oxford: Wiley-Blackwell, 427–43.
2012. 'Une "voie héracléenne" en Attique?' In *Le banquet de Pauline Schmitt Pantel: Genre mœurs et politique dans l'Antiquité grecque et romaine*, ed. V. Azoulay, F. Gherchanoc, and S. Lalanne. Paris: Publications de la Sorbonne, 307–16.
- Popper, K. 1998a. 'Beyond the Search for Invariants'. In *The World of Parmenides: Essays on the Presocratic Enlightenment*, ed. A. F. Petersen. London: Routledge, 146–222.
- 1998b. 'Can the Moon Throw Light on Parmenides' Ways?' In *The World of Parmenides: Essays on the Presocratic Enlightenment*, ed. A. F. Petersen. London: Routledge, 97–104.
- 1998c. 'How the Moon Might Shed Some of Her Light upon the Two Ways of Parmenides (1989)'. In *The World of Parmenides: Essays on the Presocratic Enlightenment*, ed. A. F. Petersen. London: Routledge, 79–96.
- 1998d. 'How the Moon Might Shed Some of Her Light upon the Two Ways of Parmenides (I)'. In *The World of Parmenides: Essays on the Presocratic Enlightenment*, ed. A. F. Petersen. London: Routledge, 68–78.
- 1998e. 'The World of Parmenides: Notes on Parmenides' Poem and Its Origin in Early Greek Cosmology'. In *The World of Parmenides: Essays on the Presocratic Enlightenment*, ed. A. F. Petersen. London: Routledge, 105–45.
- Porzig, W. 1942. *Die Namen für Satzinhalte im Griechischen und im Indogermanischen*. Berlin: De Gruyter.
- Powell, B. B. 1978. 'Word Patterns in the Catalogue of Ships (B 494–709): A Structural Analysis of Homeric Language'. *Hermes* 106: 255–64.
- Pratt, L. H. 1993. *Lying and Poetry from Homer to Pindar: Falsehood and Deception in Archaic Greek Poetics*. Ann Arbor, MI: University of Michigan Press.
- Prier, R. A. 1978. 'Σῆμα and the Symbolic Nature of Pre-Socratic Thought'. *Quaderni Urbinati di Cultura Classica* 29: 91–101.
- Primavesi, O. 2013. 'Le chemin vers la révélation: lumière et nuit dans le proème de Parménide'. *Philosophie antique* 13: 37–81.
- Pritchett, W. K. 1980. *Studies in Ancient Greek Topography*, Vol. 3. Berkeley, CA: University of California Press.
- Pucci, P. 1987. *Odysseus Polytropos*. Ithaca, NY: Cornell University Press.
1996. 'Between Narrative and Catalogue: Life and Death of the Poem'. *Metis* 11: 5–24.
1998. *The Song of the Sirens*. Oxford: Rowman & Littlefield.

Works Cited

2006. 'Il testo di Tirteo nel tessuto omerico'. In *L'autore e l'opera: attribuzioni, appropriazioni, apocrifi nella Grecia antica*, ed. F. Rascalla. Pisa: Edizioni ETS, 21–41.
- Pugliese Carratelli, G. 1988. 'La ΘΕΑ di Parmenide'. *Parola del Passato* 43: 337–46.
2001. *Le lamine d'oro orfiche. Istruzioni per il viaggio oltremondano degli iniziati greci*. Milan: Mondadori.
- Purves, A. C. 2004. 'Topographies of Time in Hesiod'. In *Time and Temporality in the Ancient World*, ed. R. Rosen. Philadelphia: University of Pennsylvania Museum Press, 147–68.
2010. *Space and Time in Ancient Greek Narrative*. Cambridge: Cambridge University Press.
- Quilici, L. 2008. 'Land Transport, Part 1: Roads and Bridges'. In *The Oxford Handbook of Engineering and Technology in the Classical World*, ed. J. P. Oleson. Oxford: Oxford University Press, 551–79.
- Quint, D. 1993. *Epic and Empire: Politics and Generic Form from Vergil to Milton*. Princeton, NJ: Princeton University Press.
- Rackham, O. 1990. 'Ancient Landscapes'. In *The Greek City from Homer to Alexander*, ed. O. Murray and S. R. F. Price. Oxford: Clarendon Press, 85–107.
- Radt, S. L. 1958. *Pindars Zweiter und Sechster Paian. Text, Scholien und Kommentar*. Amsterdam: Hakkert.
- Raepsaet, G. 1993. 'Le diolkos de l'Isthme à Corinthe: son tracé, son fonctionnement, avec une annexe, considérations techniques et mécaniques'. *Bulletin de correspondance hellénique* 117: 233–61.
- Ranzato, S. 2015. *Il kouros e la verità. Polivalenza delle immagini nel poema di Parmenide*. Pisa: Edizioni ETS.
- Rawles, R. 2018. *Simonides the Poet: Intertextuality and Reception*. Cambridge: Cambridge University Press.
- Ready, J. L. 2014. 'ATU 974 The Homecoming Husband, the Returns of Odysseus, and the End of *Odyssey* 21'. *Arethusa* 47: 265–85.
2017. Review of J. M. González, *The Epic Rhapsode and His Craft* (2013). *The Classical Journal* 112: 494–504.
- Redfield, J. M. 1983. 'The Economic Man'. In *Approaches to Homer*, ed. C. A. Rubino and C. W. Shelmerdine. Austin, TX: University of Texas Press, 218–47.
- Reinhardt, K. 1916. *Parmenides und die Geschichte der griechischen Philosophie*. Bonn: Verlag von Friedrich Cohen.
1996. 'The Adventures in the *Odyssey*'. In *Reading the Odyssey: Selected Interpretive Essays*, ed. S. L. Schein. Princeton, NJ: Princeton University Press, 63–131.
- Rhodes, P. J. 1972. *The Athenian Boule*. Oxford: Clarendon Press.
1981. *A Commentary on the Aristotelian Athenaion Politeia*. Oxford: Clarendon Paperbacks.

Works Cited

- Richardson, N. 1993. *The Iliad: A Commentary*, Vol. 6: *Books 21–24*, ed. G. S. Kirk. Cambridge: Cambridge University Press.
2010. *Three Homeric Hymns: To Apollo, Hermes, and Aphrodite*. Cambridge: Cambridge University Press.
- Richardson, N. and S. Piggott. 1982. 'Hesiod's Wagon: Text and Technology'. *Journal of Hellenic Studies* 102: 225–29.
- Richardson, S. 1990. *The Homeric Narrator*. Nashville, TN: Vanderbilt University Press.
- Rijksbaron, A. 1976. *Temporal and Causal Conjunctions in Ancient Greek, with Special Reference to the Use of [epeî] and [hōs] in Herodotus*. Amsterdam: Hakkert.
2002. *The Syntax and Semantics of the Verb in Classical Greek*. 3rd ed. Chicago: University of Chicago Press.
- Robb, K. (ed.) 1983. *Language and Thought in Early Greek Philosophy*. La Salle, IL: The Hegeler Institute.
- Robbiano, C. 2006. *Becoming Being: On Parmenides' Transformative Philosophy*. Sankt Augustin: Academia Verlag.
2011. 'What Is Parmenides' Being?' In *Parmenides, Venerable and Awesome*, ed. N.-L. Cordero. Las Vegas, NV: Parmenides Publishing, 213–32.
- Rubin, D. C. 1995. *Memory in Oral Traditions: The Cognitive Psychology of Epic, Ballads, and Counting-Out Rhymes*. Oxford: Oxford University Press.
- Ruijgh, C. J. 1957. *L'élément achéen dans la langue épique*. Assen: Van Gorcum.
- Runia, D. T. 2008. 'The Sources for Presocratic Philosophy'. In *The Oxford Handbook of Presocratic Philosophy*, ed. P. Curd and D. W. Graham. Oxford: Oxford University Press, 27–54.
- Russell, B. 1972. *History of Western Philosophy*. London: Simon & Schuster.
- Rutherford, I. 1988. 'Pindar on the Birth of Apollo'. *Classical Quarterly* 38: 65–75.
- 2001a. *Pindar's Paeans: A Reading of the Fragments with a Survey of the Genre*. Oxford: Oxford University Press.
- 2001b. 'The New Simonides: Toward a Commentary'. In Boedeker and Sider (eds.), 33–54.
- Rutherford, R. B. 2000. 'Review: *The Birth of Literary Fiction in Ancient Greece* by Margalit Finkelberg'. *Classical Philology* 95: 482–86.
- Saïd, S. 2011. *Homer & the Odyssey*. Oxford: Clarendon Press.
- Salviat, F. and J. Servais. 1964. 'Stèle indicatrice thasienne trouvée au sanctuaire d'Aliki'. *Bulletin de correspondance hellénique* 88: 267–87.
- Sammons, B. 2010. *The Art and Rhetoric of the Homeric Catalogue*. Oxford: Oxford University Press.
- Sanders, G. D. R. and I. K. Whitbread. 1990. 'Central Places and Major Roads in the Peloponnese'. *The Annual of the British School at Athens* 85: 333–61.
- Santoro, F. 2011. 'Ta Sêmata: On a Genealogy of the Idea of Ontological Categories'. In *Parmenides, Venerable and Awesome*, ed. N.-L. Cordero. Las Vegas, NV: Parmenides Publishing, 233–50.

Works Cited

- Sassi, M. M. 1988. 'Parmenide al Bivio. Per un'interpretazione del Proemio'. *La parola del passato* 43: 383–96.
2018. *The Beginnings of Philosophy in Greece*, trans. M. Asuni. Princeton, NJ: Princeton University Press.
- Schibli, H. S. 1990. *Pherekydes of Syros*. Oxford: Clarendon Press.
- Schmidt, J. H. H. 1886. *Synonymik der Griechischen Sprache*, Vol. 4. Leipzig: Teubner.
- Schmitt Pantel, P. 1992. 'Le Politique dans les sociétés archaïques: une hypothèse'. In *La Cité au banquet: histoire des repas publics dans les cités grecques*. Rome: École Française de Rome, 107–13.
- Schofield, M. 1970. 'Did Parmenides Discover Eternity?' *Archiv für Geschichte der Philosophie* 52: 113–35.
1987. 'Review: Coxon's Parmenides'. *Phronesis* 32: 349–59.
2003. 'The Presocratics'. In *The Cambridge Companion to Greek and Roman Philosophy*, ed. D. Sedley. Cambridge: Cambridge University Press, 42–72.
- Schröder, S. 1999. *Geschichte und Theorie der Gattung Paian: eine kritische Untersuchung mit einem Ausblick auf Behandlung und Auffassung der lyrischen Gattungen bei den alexandrinischen Philologen*. Stuttgart and Leipzig: Teubner.
- Schwabl, H. 1963. 'Hesiod und Parmenides. Zur Formung des parmenideischen Prooimions'. *Rheinisches Museum für Philologie* 106: 134–42.
- Scodel, R. 2001. 'Poetic Authority and Oral Tradition in Hesiod and Pindar'. In *Speaking Volumes: Orality and Literacy in the Greek and Roman World*, ed. J. Watson. Leiden: Brill, 109–38.
2002. *Listening to Homer: Tradition, Narrative, and Audience*. Ann Arbor, MI: University of Michigan Press.
2004. 'The Modesty of Homer'. In *Oral Performance and Its Context*, ed. C. J. Mackie. Leiden: Brill, 1–19.
2017. 'Homeric Fate, Homeric Poetics'. In *The Winnowing Oar: New Perspectives in Homeric Studies. Studies in Honor of Antonios Rengakos*, ed. C. Tsagalis and A. Markantonatos. Berlin: De Gruyter, 75–93.
- Scully, S. 1987. 'Doubling in the Tale of Odysseus'. *Classical World* 80: 401–17.
- Seaford, R. 2004. *Money and the Early Greek Mind: Homer, Philosophy, Tragedy*. Cambridge: Cambridge University Press.
- Sedley, D. 1999. 'Parmenides and Melissus'. In *The Cambridge Companion to Early Greek Philosophy*, ed. A. A. Long. Cambridge: Cambridge University Press, 113–33.
- Segal, C. P. 1962. 'The Phaeacians and the Symbolism of Odysseus' Return'. *Arion* 1: 17–64.
1994. 'Teiresias in the Yukon: On Folktale and Epic'. In *Singers, Heroes, and Gods in the Odyssey*. Ithaca, NY: Cornell University Press, 187–95.

Works Cited

- Serres, M. 1982. *Hermes: Literature, Science, Philosophy*, ed. J. V. Harari and D. F. Bell. Baltimore: Johns Hopkins University Press.
- Shipp, G. P. 1972. *Studies in the Language of Homer*. Cambridge: Cambridge University Press.
- Sicking, C. M. J. and J. M. van Ophuijsen. 1993. *Two Studies in Attic Particle Usage: Lysias and Plato*. Leiden: Brill.
- Sider, D. 2006. 'The New Simonides and the Question of Historical Elegy'. *American Journal of Philology* 127: 327–46.
- Sigelman, A. 2016. *Pindar's Poetics of Immortality*. Cambridge: Cambridge University Press.
- Skinner, Q. 2002a. 'Interpretation, Rationality, and Truth'. In *Visions of Politics*, Vol 1: *Regarding Method*. Cambridge: Cambridge University Press, 27–56.
- 2002b. 'The Idea of a Cultural Lexicon'. In *Visions of Politics*, Vol 1: *Regarding Method*. Cambridge: Cambridge University Press, 158–74.
- Slater, W. J. 1981. 'Peace, Symposium and the Poet'. *Illinois Classical Studies* 6: 205–14.
1990. 'Symptotic Ethics in the *Odyssey*'. In *Sympotica: A Symposium on the Symposium*, ed. O. Murray. Oxford: Oxford University Press, 213–20.
- Slaveva-Griffin, S. 2003. 'Of Gods, Philosophers, and Charioteers: Content and Form in Parmenides' Proem and Plato's *Phaedrus*'. *Transactions of the American Philological Association* 133: 227–53.
- Slings, S. R. 1997. 'Adversative Relators between PUSH and POP'. In *New Approaches to Greek Particles: Proceedings of the Colloquium Held in Amsterdam, January 4–6, 1996, to Honour C. J. Ruijgh on the Occasion of His Retirement*, ed. A. Rijksbaron. Amsterdam: J. C. Gieben.
- Sluiter, I. 2017. 'Anchoring Innovation: A Classical Research Agenda'. *European Review* 25: 20–38.
- Smith, C. S. 2003. *Modes of Discourse: The Local Structure of Texts*. Cambridge: Cambridge University Press.
- Snell, B. 2011. *Die Entdeckung des Geistes. Studien zur Entstehung des europäischen Denkens bei den Griechen*. 9th ed. Göttingen: Vandenhoeck & Ruprecht.
- Snodgrass, A. 2006. 'Archaeology and the Study of the Greek City'. In *Archaeology and the Emergence of Greece*. Edinburgh: Edinburgh University Press, 268–89.
- Sordi, M. 1957. 'La fondation du collège des Naopes et le renouveau politique de l'Amphictionie au I^{er} siècle'. *Bulletin de correspondance hellénique* 81: 38–75.
- Sourvinou-Inwood, C. 2011. *Athenian Myths and Festivals*, ed. R. Parker. Oxford: Oxford University Press.
- Spelman, H. 2018a. *Pindar and the Poetics of Permanence*. Oxford: Oxford University Press.
- 2018b. 'Event and Artefact: The *Hymn to Apollo*, Archaic Lyric, and Early Greek Literary History'. In *Textual Events: Performance and the Lyric in*

Works Cited

- Early Greece*, ed. F. Budelmann and T. Phillips. Oxford: Oxford University Press, 151–71.
- Stamatopoulou, Z. 2017. *Hesiod and Classical Greek Poetry: Reception and Transformation in the Fifth Century BCE*. Cambridge: Cambridge University Press.
- Stanford, W. B. 1959. *Homer: Odyssey I–XII*. 2nd ed. London: Bristol Classical Press.
- Starobinski, J. and F. Brown. 1975. ‘The “Inside” and the “Outside”’. *The Hudson Review* 28: 333–51.
- Stehle, E. 2001. ‘A Bard of the Iron Age and His Auxiliary Muse’. In Boedeker and Sider (eds.), 106–19.
2006. ‘Solon’s Self-Reflexive Political Persona and Its Audience’. In *Solon of Athens: New Historical and Philological Approaches*, ed. J. H. Blok and A. P. M. H. Lardinois. Leiden: Brill, 79–113.
- Steiner, D. T. 2005. ‘Nautical Matters: Hesiod’s *Nautilia* and Ibycus Fragment 282 PMG’. *Classical Philology* 100: 347–55.
- Sternberg, M. 1981. ‘Ordering the Unordered: Time, Space, and Descriptive Coherence’. *Yale French Studies* 61: 60–88.
- Stevens, A. 2003. *Telling Presences: Narrating Divine Epiphany in Homer and Beyond*. Unpublished dissertation, University of Cambridge.
- Stokes, M. C. 1962. ‘Hesiodic and Milesian Cosmogonies: I’. *Phronesis* 7: 1–37.
1963. ‘Hesiodic and Milesian Cosmogonies: II’. *Phronesis* 8: 1–34.
1971. *One and Many in Presocratic Philosophy*. Washington, DC: Center for Hellenic Studies.
- Svenbro, J. 1982. ‘A Mégara Hyblaea: le corps géomètre’. *Annales, Histoire, Sciences Sociales* 37: 953–64.
- Sweetser, E. 1990. *From Etymology to Pragmatics Metaphorical and Cultural Aspects of Semantic Structure*. Cambridge: Cambridge University Press.
- Swift, L. 2012. ‘Archilochus the “Anti-Hero”? Heroism, Flight and Values in Homer and the New Archilochus Fragment (P.Oxy LXIX 4708)’. *Journal of Hellenic Studies* 132: 139–55.
2019. *Archilochus: The Poems: Introduction, Text, Translation, and Commentary*. Oxford: Oxford University Press.
- Tandy, D. W. and W. C. Neale. 1996. *Hesiod’s Works and Days: A Translation and Commentary for the Social Sciences*. Berkeley CA: University of California Press.
- Tarán, L. 1965. *Parmenides: A Text with Translation, Commentary, and Critical Essays*. Princeton, NJ: Princeton University Press.
1977. Review of A. P. D. Mourelatos, *The Route of Parmenides* (1970). *Gnomon* 7: 651–66.
1979. ‘Perpetual Duration and Atemporal Eternity in Parmenides’. *The Monist* 62: 43–53.
- Thalmann, W. G. 1984. *Conventions of Form and Thought in Early Greek Epic Poetry*. Baltimore: Johns Hopkins University Press.

Works Cited

- Thanassas, P. 1997. *Die erste 'zweite Fahrt'. Sein des Seienden und Erscheinen der Welt bei Parmenides*. Munich: Wilhelm Fink Verlag.
2007. *Parmenides, Cosmos, and Being: A Philosophical Interpretation*. Milwaukee, WI: Marquette University Press.
2011. 'Parmenidean Dualisms'. In *Parmenides, Venerable and Awesome*, ed. N.-L. Cordero. Las Vegas, NV: Parmenides Publishing, 289–305.
- Thomas, R. 1992. *Literacy and Orality in Ancient Greece*. Cambridge: Cambridge University Press.
- Thompson, M. 2008. *Life and Action: Elementary Structures of Practice and Practical Thought*. Cambridge, MA: Harvard University Press.
- Thornton, A. 1984. *Homer's Iliad: Its Composition and the Motif of Supplication*. Göttingen: Vandenhoeck & Ruprecht.
- Tilley, C. 1994. *A Phenomenology of Landscape: Places, Paths, and Monuments*. Oxford: Berg.
- Tomlinson, R. A. 2002. 'Road Communication in Classical Attica: Athens and the Mesogeia'. In *Ancient Roads in Greece*, ed. H. R. Goette. Hamburg: Verlag Dr. Kovač, 33–42.
- Tor, S. 2013. 'Sextus Empiricus on Xenophanes' Scepticism'. *International Journal for the Study of Skepticism* 3: 1–23.
2016. 'Heraclitus on Apollo's Signs and His Own: Contemplating Oracles and Philosophical Inquiry'. In *Theologies of Ancient Greek Religion*, ed. E. Eidinow, J. Kindt, and R. Osborne. Cambridge: Cambridge University Press, 89–116.
2017. *Mortal and Divine in Early Greek Epistemology: A Study of Hesiod, Xenophanes and Parmenides*. Cambridge: Cambridge University Press.
- Travlos, I. N. 1971. *Pictorial Dictionary of Ancient Athens*. New York: Praeger Publishers.
- Tréheux, J. 1955. 'Une nouvelle voie thasienne'. *Bulletin de correspondance hellénique* 79: 427–41.
- Tréziny, H. 1999. 'Lots et flots à Mégara Hyblaea. Questions de métrologie'. In *La colonisation grecque en Méditerranée occidentale*. Paris: École Française de Rome, 141–83.
2002. 'Urbanisme et voirie dans les colonies grecques archaïques de Sicile orientale'. In *Habitat et urbanisme dans le monde grec de la fin des palais mycéniens à la prise de Milet (494 av. J.-C.)*, ed. J.-M. Luce. Toulouse: Presses universitaires du Mirail, 268–82.
2006. 'L'urbanisme archaïque des villes ioniennes: un point de vue occidental'. *Revue Études Anciennes* 108: 225–47.
- Tugwell, S. 1964. 'The Way of Truth'. *Classical Quarterly* 14: 36–41.
- Tulli, M. 2000. 'Esiodo nella memoria di Parmenide'. In *Letteratura e riflessione sulla letteratura nella cultura classica: tradizione, erudizione, critica letteraria, filologia e riflessione filosofica nella produzione letteraria antica*.

Works Cited

- Atti del convegno, Pisa, 7–9 Giugno 1999*, ed. G. Arrighetti. Pisa: Istituti Editoriali e Poligrafici Internazionali, 65–81.
- Tzonis, A. and L. Lefaivre. 1999. *Classical Architecture: The Poetics of Order*. London: The MIT Press.
- Untersteiner, M. 1958. *Parmenide: testimonianze e frammenti*. Florence: La Nuova Italia.
- Ustinova, Y. 2009. 'Cave Experiences and Ancient Greek Oracles'. *Time and Mind* 2: 265–86.
2018. *Divine Mania: Alteration of Consciousness in Ancient Greece*. London: Routledge.
- Vallet, G. 1973. 'Espace privé et espace public dans une cité coloniale d'Occident (Mégara Hyblaea)'. In *Problèmes de la terre en Grèce ancienne*, ed. M. I. Finley. Paris: Mouton & Co., 83–96.
- Vanderpool, E. 1978. 'Roads and Forts in Northwestern Attica'. *California Studies in Classical Antiquity* 11: 227–45.
- Vendler, Z. 1967. 'Verbs and Times'. In *Linguistics in Philosophy*. Ithaca, NY: Cornell University Press, 97–121.
- Verdenius, W. J. 1964. *Parmenides: Some Comments on His Poem*. Amsterdam: Hakkert.
1967. 'Der Logosbegriff bei Heraklit und Parmenides, II'. *Phronesis* 12: 99–117.
- Vernant, J-P. 1982. *The Origins of Greek Thought*, trans. J. Lloyd. 2nd ed. London: Methuen & Co.
- 1990a. 'Between the Beasts and the Gods'. In *Myth and Society in Ancient Greece*, trans. J. Lloyd. New York: Zone Books, 143–82.
- 1990b. 'Marriage'. In *Myth and Society in Ancient Greece*, trans. J. Lloyd. New York: Zone Books, 55–78.
1991. 'Feminine Figures of Death in Greece'. In *Mortals and Immortals: Collected Essays*, ed. F. I. Zeitlin. Princeton, NJ: Princeton University Press, 95–110.
- 2006a. 'Geometric Structure and Political Ideas in the Cosmology of Anaximander'. In *Myth and Thought among the Greeks*, trans. J. Lloyd. New York: Zone Books, 213–33.
- 2006b. 'Hesiod's Myth of the Races: A Reassessment'. In *Myth and Thought among the Greeks*, trans. J. Lloyd. New York: Zone Books, 53–89.
- 2006c. 'Hesiod's Myth of the Races: An Essay in Structural Analysis'. In *Myth and Thought among the Greeks*, trans. J. Lloyd. New York: Zone Books, 25–52.
- 2006d. 'Hestia-Hermes: The Religious Expression of Space and Movement in Ancient Greece'. In *Myth and Thought among the Greeks*, trans. J. Lloyd. New York: Zone Books, 157–96.
- 2006e. 'Mythic Aspects of Memory'. In *Myth and Thought among the Greeks*, trans. J. Lloyd. New York: Zone Books, 115–38.

Works Cited

- 2006f. 'Space and Political Organization in Ancient Greece'. In *Myth and Thought among the Greeks*, trans. J. Lloyd and J. Fort. New York: Zone Books, 235–59.
- 2006g. 'The Formation of Positivist Thought'. In *Myth and Thought among the Greeks*, trans. J. Lloyd. New York: Zone Books, 371–98.
- Vidal-Naquet, P. 1996. 'Land Sacrifice in the *Odyssey*: A Study of Religious and Mythical Meanings'. In *Reading the Odyssey: Selected Interpretive Essays*, ed. S. L. Schein. Princeton, NJ: Princeton University Press, 33–55.
- Villard, F. 1999. 'Le cas de Mégara Hyblaea est-il exemplaire?' In *La colonisation grecque en Méditerranée occidentale*, Paris: École Française de Rome, 133–40.
- Visser, E. 1987. *Homerische Versifikationstechnik. Versuch einer Rekonstruktion*. Frankfurt am Main: Lang.
1997. *Homers Katalog der Schiffe*. Stuttgart: Teubner.
- Vita, A. di. 1996. 'Urban Planning in Ancient Sicily'. In *The Western Greeks: Classical Civilization in the Western Mediterranean*, ed. G. Pugliese Carratelli. New York: Rizzoli, 263–308.
- Vlastos, G. 1947. 'Equality and Justice in Early Greek Cosmologies'. *Classical Philology* 42: 156–78.
1993. 'Parmenides' Theory of Knowledge'. In *Studies in Greek Philosophy*, Vol. 1: *The Presocratics*, Princeton, NJ: Princeton University Press, 153–63.
- Vogel, C. 2019. 'Hesiod und das Wissen der Musen'. Working Paper des SFB 980 *Episteme in Bewegung* 14: 1–26.
- Waanders, F. M. J. 1983. *The History of ΤΕΛΟΣ and ΤΕΛΕΩ in Ancient Greek*. Amsterdam: B. R. Grüner.
- Wakker, G. C. 1994. *Conditions and Conditionals: An Investigation of Ancient Greek*. Amsterdam: Gieben.
- Wallerstein, I. 2009. 'Braudel on the *Longue Durée*: Problems of Conceptual Translation'. *Review* 32: 155–70.
- Walton, D. N. 1990. 'What Is Reasoning? What Is an Argument?' *The Journal of Philosophy* 87: 399–419.
- Warren, J. 2007. *Presocratics*. Berkeley: University of California Press.
- Wecowski, M. 2014. *The Rise of the Greek Aristocratic Banquet*. Oxford: Oxford University Press.
- Wedin, M. V. 2014. *Parmenides' Grand Deduction: A Logical Reconstruction of the Way of Truth*. Oxford: Oxford University Press.
- Wersinger, A. G. 2012. 'Parménide croyait-il dans les signes de l'Être? Remarques sur l'énonciation et la délocution au Fragment 8, Vers 1–11'. *Savoirs en Prisme* 2: 229–51.
- West, M. L. 1966a. *Hesiod: Theogony. Edited with Prolegomena and Commentary*. Oxford: Clarendon Press.
- 1966b. 'Conjectures on 46 Greek Poets'. *Philologus* 110: 147–68.
1971. *Early Greek Philosophy and the Orient*. Oxford: Clarendon Press.
1974. *Studies in Greek Elegy and Iambus*. Oxford: Oxford University Press.

Works Cited

1975. 'Some Lyric Fragments Reconsidered'. *Classical Quarterly* 25: 307–9.
1978. *Hesiod: Works & Days. Edited with Prolegomena and Commentary.* Oxford: Clarendon Press.
1983. *The Orphic Poems.* Oxford: Clarendon Press.
1985. *The Hesiodic Catalogue of Women: Its Nature, Structure, and Origins.* Oxford: Clarendon Press.
1993. 'Simonides Redivivus'. *Zeitschrift für Papyrologie und Epigraphik* 98: 1–14.
1999. 'The Invention of Homer'. *Classical Quarterly* 49: 364–82.
2003. *Homeric Hymns; Homeric Apocrypha; Lives of Homer*, with introduction and translation. Cambridge, MA: Loeb Classical Library.
2005. 'Odyssey and Argonautica'. *Classical Quarterly* 55: 39–64.
- 2011a. 'Pindar as a Man of Letters'. In *Culture in Pieces: Essays on Ancient Texts in Honour of Peter Parsons*, ed. E. Rutherford and D. Obbink. Oxford: Oxford University Press, 50–68.
- 2011b. 'Towards a Chronology of Early Greek Epic'. In *Relative Chronology in Early Greek Epic Poetry*, ed. Ø. Andersen and D. Haug. Cambridge: Cambridge University Press, 224–41.
2015. 'Epic, Lyric, and Lyric Epic'. In *Stesichorus in Context*, ed. P. J. Finglass and A. Kelly. Cambridge: Cambridge University Press, 45–62.
- White, K. D. 1984. *Greek and Roman Technology.* London: Thames and Hudson.
- Whitman, C. H. 1958. *Homer and the Heroic Tradition.* Cambridge, MA: Harvard University Press.
- Whitman, C. H. and R. Scodel. 1981. 'Sequence and Simultaneity in *Iliad* N, Ξ, and O'. *Harvard Studies in Classical Philology* 85: 1–15.
- Wilkinson, C. 2013. *The Lyric of Ibycus: Introduction, Text and Commentary.* Berlin: De Gruyter.
- Wilcox, M. M. 1976. *A Companion to the Iliad.* Chicago: University of Chicago Press.
- Wöhrle, G. 1993. 'War Parmenides ein schlechter Dichter? Oder: Zur Form der Wissensvermittlung in der frühgriechischen Philosophie'. In *Vermittlung und Tradierung von Wissen in der griechischen Kultur*, ed. W. Kullmann and J. Althoff. Tübingen: Narr, 167–80.
- Woodbury, L. 1966. 'Equinox at Acragas: Pindar, *Ol.* 2.61–62'. *Transactions and Proceedings of the American Philological Association* 97: 597–616.
1985. 'Ibycus and Polycrates'. *Phoenix* 39: 193–220.
- Woodhouse, C. J. 1930. *The Composition of Homer's Odyssey.* Oxford: Clarendon.
- Wrathall, M. A. 2005. 'Unconcealment'. In *A Companion to Heidegger*, ed. H. L. Dreyfus and M. A. Wrathall. Oxford: Blackwell, 337–57.
- Wrede, H. 1886. *Die antike Herme.* Mainz: Verlag Philipp von Zabern.
- Wright, M. R. 1997. 'Philosopher Poets: Parmenides and Empedocles'. In *Form and Content in Didactic Poetry*, ed. C. Atherton. Bari: Levante Editori, 1–22.

Works Cited

- Wyatt, W. F. 1969. *Metrical Lengthening*. Rome: Edizioni dell'Ateneo.
1992. 'The Root of Parmenides'. *Harvard Studies in Classical Philology* 94: 113–20.
- Young, J. H. 1956. 'Greek Roads in South Attica'. *Antiquity* 30: 94–97.
- Zeitlin, F. I. 1995. 'Figuring Fidelity in Homer's *Odyssey*'. In *The Distaff Side: Representing the Female in Homer's Odyssey*, ed. B. Cohen. Oxford: Oxford University Press.
- Zeller, E. 1892. *Die Philosophie der Griechen in ihrer geschichtlichen Entwicklung*, i. *Vorsokratische Philosophie, Zweite Hälfte*. 5th ed. Leipzig: O. R. Reisland.
1919. *Die Philosophie der Griechen in ihrer geschichtlichen Entwicklung*, i. *Allgemeine Einleitung; Vorsokratische Philosophie, Erste Hälfte*. 6th ed. ed. W. Nestle. Leipzig: O. R. Reisland.
- Zerba, M. 2009. 'What Penelope Knew: Doubt and Scepticism in the *Odyssey*'. *Classical Quarterly* 59: 295–316.

INDEX

- A-B-C pattern. *See* types of dependence
- actors' categories, 6, 10
- Alcman, 77
- Altar of the Twelve Gods. *See* road signs
- Anaximander, 3, 67
- Anaximenes, 3, 67
- Anscombe, G.E.M., 1, 127 n. 34
- Archaeology of Knowledge*, 16–19, 20
- discourse modes
- and ordering of enunciative series, 120
- discursive archaeology
- vs metaphor, 20, 124 n. 18
- discursive regularities, 16–19
- and intertextuality, 20
- forms of succession, 119–21
- levels of dependence, 120
- Archilochus, 77
- argument. *See* extended deductive
- argumentation
- absence of in Golden Tablets, 185
- and rhetorical schema of *hodos*, 229
- as discourse mode
- in Fr. 2 and *Od.* 12.55–126, 207–9
- in Heraclitus, 227–28, 229
- in Milesian accounts, 227
- in *Od.* 12.55–126, 177–81
- in Parmenides' 'Route to Truth', 230
- in Sirens and Thrinacia episodes, 151–54
- in Xenophanes, 227–28, 229
- key features of, 127–28
- vs reasoning, 15–16
- Aristotle, 6, 31, 40, 275
- definition of *apodeixis*, 2
- astronomy, Parmenides and, 2
- atomic tradition, Parmenides and, 2
- Austin, N., 173
- Austin, S., interpretation of Fr. 8 of, 265–67
- Bacchylides, 73, 74
- Bakker, E.
- on A-B-C patterns, 129
- on *men . . . de . . .* clauses, 164
- on *nostos* as quest, 289, 291
- Barnes, J., 228, 306, 310
- Bicknell, P. J., 306
- Bodnár, I., 302, 304, 305–6, 307
- Burnet, J., 4
- catalogic discourse, 24
- and *sēmata* in Fr. 8, 223
- as list, 130–31
- as series, 131
- definition of, 129–31
- key features of, 133–35
- Catalogue of Ships, 128, 145
- Catalogue of Women*, 112
- change in epistemic status of poetry
- driven by diachronic processes, 89–92
- driven by genre, 92–93
- Charybdis. *See* Homer, *Odyssey*
- Chatman, S., 171
- Circe, 129
- and elegy, 83
- and *hodos* in *Od.* 10, 138, 141, 142
- and *hodos* in *Od.* 12, 144, 146–48
- and Sirens and Thrinacia, 148–57
- and Parmenides' goddess, 102, 104–5, 110, 114–16, 196–203
- first-person speech, use of, 107–8
- con-sequence
- definition of, 140
- in *hodos* in *Od.* 12.37–141, 192
- in Parmenides' 'Route to Truth', 218, 248
- transition to logical consequence from, 218, 260–61, 264, 282

Index

- Cornford, F., 4
 Couloubaritsis, L., 131
 Curd, P., 308, 309, 311, 312
- deliberation, Homeric, 180, 181, 187,
 189, 281
 and Fr. 2, 208–9
 and *krisis*, 211, 213
 Democritus, 1, 277
 demonstration
 importance of *hodos* for development of,
 18–19, 281–83
 key features of, 1–3
 beginning. *See krisis*, importance for
 demonstration
 conclusion. *See hodos*, as activity,
 teleological nature of
 extended deductive argumentation.
 See extended deductive
 argumentation
 outline of in Parmenides' poem, 22–27
 Derrida, J., 67
 Descartes, R., 8
 description, 120, 225
 -by-negation, 174, 193, 211
 with modal charge, 175–76
 in rhetorical schema of *hodos*, 141–42
 in Fr. 2, 205–7
 in Fr. 8, 231–32, 233–38
 in *Od.* 12.55–126, 159–60, 164, 170,
 171–76, 177–81, 205–7
 in Sirens and Thrinacia episodes,
 148–51
 key features of, 125–27
 within *krisis* portion, 166–71
 without descriptivity, 132, 248
 Dike, 82, 98 n.124, 99
 Diogenes of Apollonia, 214
 discourse modes, 125–28
 discourse-unit
 and rhetorical schema of *hodos*, 283
 in *Od.* 10 and *Od.* 12, 205
 meaning of, 162
 discursive regularities. *See Archaeology of
 Knowledge*
 discursive systematicity
 and the rhetorical schema of *hodos*, 229
 features of, 226
 in Heraclitus, 229
 in Milesian accounts, 226–27, 229
 in Parmenides' 'Route to Truth', 230
 in Xenophanes, 228, 229
 Dolin, E., 102
 double motivation, 108
- einai*, use of
 in *Od.* 12.55–126, 171–73, 179, 180,
 182, 190, 193, 210, 281
 and Parmenides' poem, 191
 Empedocles, 67, 204, 277
 enunciative series, ordering of. *See*
 Archaeology of Knowledge,
 ordering of enunciative series
- epei*
 in Parmenides' poem, 219
epei and *gar*
 as a feature of argument discourse
 mode, 128
 in argument sections, 177–81, 193
 in Fr. 2, 207
 in *Od.* 12.55–126, 177–81, 182, 190, 191
 epic poetics
 and Invocation of the Muses in *Il.* 2,
 95–96
 and 'poetics of truth', 85–87, 93–94,
 95–96
 and Parmenides' poem, 113–14
 and 'rhetoric of traditionality', 85–87
 and 'special speech', 85–87
 and 'traditional referentiality', 85–87
 episode, vs *hodos* unit and discourse-unit,
 158, 161–65
 exclusive, exhaustive disjunction. *See*
 krisis
 extended deductive argumentation
 as component of demonstration, 1
 as narrativity without narration,
 description without descrip-
 tivity, 132, 237, 248, 264
 importance of *hodos* for invention of,
 260–61, 275–76, 282–83
 Parmenides' invention of, 5, 11–12,
 19–27, 119–20, 225, 271–76
 and interpretations of Fr. 8, 265, 270
 and *Od.* 12.37–141, 193–94
- Finkelberg, M., 95
 Ford, A., 75

Index

- gar*. *See epei* and *gar*
- genealogy. *See hodos*, as rhetorical schema,
 vs genealogy
 and degree of argumentation
 afforded, 227
 and discursive systematicity, 226–27
 as catalogic discourse, 136
- Gill, C. *See* deliberation, Homeric
- Golden Tablets, 193
 absence of argument in, 185
 crossroads image in, 183–85
 vs *Od.* 12.55–126, 185–89
- Granger, H., 109–10
- Great Panathenaea, 73
- Greek Miracle, Parmenides and the, 4
- Halliwell, S., 93, 95, 114
- Havelock, E.
 linguistic task of Presocratics, 233,
 234–35, 248
 on Parmenides and Homer, 13–14, 16,
 72, 124 n. 18, 237 n. 63
- Hecataeus, 89, 108
- Hegel, G. W. F., 1
- Heidegger, M., 1, 67
- Heraclitus, 3, 74, 111, 305, 306
 and Homer, 73
 argumentation in, 227–28, 229
 discursive systematicity in, 228–29
- herms, 43–44
 and Parmenides' *sēmata*, 44, 222
- Herodotus, 41
- Hesiod, 68
 and Parmenides, 23
 epistemological framework of, 94, 97,
 114–16
 and Parmenides, 71–72
- Theogony*, 233
 and Parmenides' poem, 84
 as model for Milesians, 226
 as series, 131
 Muses in, 69–71, 97
 and Parmenides' goddess, 99–102,
 103–4
- Works and Days*
 and Parmenides' poem, 84
 crossroads, 183–84, 193
 vs *Od.* 12.55–126, 185–89
- Hestia, 284
- hodos*
 and the concept of method, 27, 300
 as activity
 and linguistic aspect, 58–60
 purposive nature of, 52–56
 relationship to accomplishments of,
 60–63
 semantics of, 47–48, 52–63
 spatial destination of, 56–57
 teleological nature of, 52–59
 in *Odyssey* and Parmenides' 'Route
 to Truth', 296
 as catalogic discourse, 131–32, 281
 importance for invention of extended
 deductive argumentation of,
 218, 282–83
 in *Od.* 12.39–141, 191–94
 as crossroads. *See krisis*
 as physical object, 12
 and logical necessity in Parmenides'
 poem, 40, 45–46, 64, 108, 115,
 254–55, 257–61
 and organization of space, 33–35
 management of, 40–41
 and organization of space, 46
 road signs on, 42–44
 as rut road, 35–40
 construction of, 36–37, 38
 dimensions of, 37–38
 semantics of, 46–47, 48–52, 63
 travel by wheeled vehicles on, 39–40
 as rhetorical schema, 131–32, 281, 282
 and argumentation, 229
 and description, 141–42
 without descriptivity, 248
 and discursive systematicity, 229
 and narrativity, 137–38, 139–40
 without narration, 248
 and types of dependence, 138–42
 as series, not list, 144, 248
 epistemological implications of,
 233–37
 importance for epistemology of, 248
 importance for invention of extended
 deductive argumentation of,
 218, 230, 275–76, 282–83
 in *Od.* 12.39–141, 146–49, 191–94
 in *Od.* 55–126, 157–61
 in Parmenides' 'Route to Truth', 249–51

Index

- hodos* (cont.)
 in Fr. 8, 223–26, 252–55, 263–67
 key features of, 143–45
 ontological implications of, 233–38,
 241–42, 248–49
 relationship to space of, 135–37
 rhetorical power of, 264
 vs genealogy, 233–37, 241–42, 248–49
 importance of
 for emergence of demonstration, 281
 for extended deductive
 argumentation, 281
 semantic field of, 12
 two meanings of, 225
 implications for Parmenides' poem of,
 260–61, 262
 vs *keleuthos*, implications for Fr. 2,
 262
- hodos dizēsios*. See Parmenides' poem,
 'Route to Truth'
 as network of meanings, 10–12
- hodos*-unit, 192, 211, 243
 analysis of *Od.* 12.39–141 by, 161
 analysis of *Od.* 12.55–126 by, 163, 164
 analysis of 'Route to Truth' by, 214–16,
 218, 223–26
 definition of, 162
- Hölscher, U., 306
- Homer
 Iliad
 Invocation of the Muses, 68, 76–77,
 80, 95–96
 and Parmenides' goddess,
 99–102, 104
 and Xenophanes, 71
 maximalist reading of, 114–16
 late archaic reception of, 66–67, 72–76,
 95–96, 114
- Odyssey*
 12.37–141, 146–57, 191–94
 and Parmenides' 'Route to Truth',
 218, 223–26, 235–37
 temporality of, 235–37
 12.55–126, 157–81
 and Parmenides' Fr. 2, 203–16
 and Parmenides' Fr. 8, 234–37
 and Parmenides' 'Route to Truth',
 185–91
 distinctiveness of, 185–91
 and Parmenides' poem, 83
- Apologoi*, 107
 and Parmenides' *hodos dizēsios*,
 197–203
 end of, and end of Parmenides'
 'Route to Truth', 296–98
 temporality of
 plot of, 242
 story of, 242
 'Golden Verses', 74
 and Solon's 'Eunomia', 80–82
- Homeric Hymns
 and epiphany, 97
 and poetics of truth, 96
- Hopman, M., 164
- Hymn to Aphrodite*, 112
- Hymn to Apollo*, 73, 92, 93, 111
- Hymn to Demeter*, 112
- Ibycus, 67, 68, 111
 'Polycrates Ode', 76
 and epic poetics, 87
 and Homer's Muses, 77
 and poetics of truth, 96
- intertextuality, 10
 and discursive archaeology, 20
 between Parmenides and Homer, 21–22,
 75, 181–83, 185–91, 214,
 305
 criteria for assessing, 182–83, 189–91
- de Jong, I. J. F., 158, 160, 161, 174
- Kant, I., 8
- Karsten, S., 249
- Kenny–Vendler verb types, 60–63
 accomplishments, 61–62
- Kirk and Raven, 308, 311, 312
- Kirk, G. S., 233–34, 235
- Knudsen, R., 151–53, 179, 181, 187
- krisis*
 and modally charged negation
 in Fr. 2, 212
 in *Od.* 12.55–126, 191
 definition of, 166
 importance for demonstration, 214–16
 in *Od.* 12.55–126, 166–71, 181–82,
 192–94, 282
 distinctiveness of, 183–91

Index

- in *Od.* 12.55–126 and Parmenides’
‘Route to Truth’, 217
in Parmenides’ ‘Route to Truth’, 282
description organized by, 166, 205
types of dependence within. *See* types of
dependence
and description, 189
- list, 248
features of, 130–31
- Lloyd, G. E. R., 6–7, 10, 15–16, 253
polar expressions. *See* polar expressions
- logical necessity
and *hodos* as physical object, 40, 45–46,
64, 108, 115, 258–61
- Lowe, N., 283
- McKirahan, R., interpretation of Fr. 8 of,
267–70
- Melissus, 1, 67
- men . . . de . . .* clauses
in Fr. 2, 205–6
and *Od.* 12.55–126, 204–5
in *Od.* 12.55–73, 164
in *Od.* 12.73–126, 164–65
- method, concept of, 14
and relationship to *hodos*, 27, 300
- Milesians, the
argumentation in, 227, 229
discursive systematicity in, 226–27,
229
- Miller, M., 109
- Mimnermus, 77
- Mogyoródi, E., 240
- Most, G., 199
- Mourelatos, A. P. D., 240, 249
on ‘motif of chariotry’ and ‘theme of
Fate-Constraint’, 256–58
on Parmenides and Homer, 13–15, 16,
72, 124 n. 18
on road imagery in Parmenides’
poem, 18
on *sēmata* in Parmenides’ poem, 44, 296
on ‘positive teleology’ of *Peithous*
keleuthos, 261–62
- narration, 120, 225
in Fr. 8, 230–31
in rhetorical schema of *hodos*
in Fr. 2, 205
in *Od.* 12.55–126, 159, 160–90, 205
key features of, 125–27
loss of in Fr. 8, 233–37
narrativity without, 132, 248
- negation
in *Od.* 12.55–126, 173–76
with modal charge, 190, 191, 193, 210
in Fr. 2, 207
in *krisis*, 212–14
in *Od.* 12.55–126, 175–76, 178–79
- nostos*
as quest, 287–89, 295–96
failed, 156
teleological nature of
and bed of Odysseus, 284–87
and Parmenides’ *hodos dizēsios*, 200–2
- observers’ categories. *See* actors’
categories
- Odysseus
and Parmenides’ *kouros*, 196–203
bed of, 283–96
and Parmenides’ *to eon*, 293–96
and teleological nature of *nostos* of,
284–87
and test of identity of, 287–89
as *empedon sēma*, 289–93
- oimē*
and rhetorical schema, 121–24
- Owen, G. E. L., 219
interpretation of Fr. 8 of, 251,
253–55, 265
- Palmer, J., 307
- Parmenidean apology, 283
and end of *Odyssey*, 296–98
- Parmenides
as poet, 109, 114–16, 264
- Parmenides’ goddess
and Circe, 102, 104–5, 107–8, 110,
114–16, 196–203
and epic Muses, 98–102
and first-person speech, use of, 104–8
and Hesiod’s Muses, 99–102, 103–4
multiple possible identities of, 98, 110
- Parmenides’ *kouros*
and audience of poem, 245–47
and Odysseus, 196–203

Index

- Parmenides' poem, 104
 and Hesiod's *Theogony*, 84
 and Hesiod's *Works and Days*, 84
 and *Od.* 12.55–126
 and Fr. 2, 203–16
 and poetics of truth, 114–16
 and religious ritual, 23–24, 108–10
 and semantics of *hodos*, 63–64, 254–55, 259–61
 argument in
 Fr. 2, 207–9, 214–16
 as poem, 5
 description in
 Fr. 2, 205–7
 Fr. 8, 231–32, 233–38
 dialectical nature of, 245, 246–47
 in Fr. 2, 215
 in relation to *Od.* 12, 209–11
Doxa, 25, 103, 104, 297
 place in Parmenides' poem, 249
 Fr. 5, 249, 301–13
 narration in
 Fr. 2, 205
 Fr. 8, 230–31
 philosophical vs other interpretations of, 25–26, 270–78
 proem of, 82–84, 98–102, 104–8
 and elegy, 82–83
 as journey to Muse, 97–98
 time of narration, 247–48
 'Route to Truth'
 and the *Apologoi*, 197–203
 as catalogic discourse, 131–32, 218
 as series vs. list, 249–51, 251–55
 story-world of, 249–51, 263–64
 Fr. 8, 251–55
 epistemological implications of, 240–41
 intentional vagueness of, 245
 ontological implications of, 241, 247
 and plot, 242–44
 structure of argumentation of vs interpretation of arguments of, 252
 temporality of
 epistemological implications of, 247
 implications for narration and narrativity, 248
 and plot, 247–48
 time of narration, 244–47
 types of dependence in Fr. 2 and *Od.* 12.55–126, 205–7
 use of dactylic hexameter for, 110–14
 and 'poetics of truth', 114
 Penelope
 and bed of Odysseus, 287–89
 peira of
 as valid proof (*empedon sēma*), 289–93
 deductive character of, 287–89
 Pindar, 67, 68, 73, 74, 111
 and Parmenides, 23
 epinicians of, 89
 and epic poetics, 88
 Muses in, and Homer's Muses, 105
Paeon 6, 76, 93
 and epic poetics, 87
 and Homer's Muses, 78–79
 epistemic status of, 89–92
Paeon 7b, 76
 and epic poetics, 87
 and Homer's Muses, 78–79
 epistemic status of, 89–92
 paeans of
 and poetics of truth, 96
 relationship to the Muses of, 105–7
 Planctae. *See* Homer, *Odyssey*
 Plato, 173, 277
 and dating of Parmenides, 65
 polar expressions, 186, 187, 188
 definition of, 165
 de Polignac, F., 33–34
 Popper, K., 1, 283, *See* Parmenidean apology
 Ranzato, S.
 and 'polysemy of myth', 109
 Reinhardt, K., 306
 rhetorical modes. *See* discourse modes
 rhetorical schemata
 and Lord-Parry 'theme', 122–23
 definition of, 120
 vs *oimē*, 121–24
 ring composition
 and Parmenides' *hodos dizēsios*, 200–2

Index

- road signs
 Altar of the Twelve Gods as, 42–43
 and Parmenides' poem, 43, 222
 and Parmenides' poem, 45–46
 and Parmenides' *sēmata*, 221–23
 herms as, 43–44
 and Parmenides' poem, 43–44
 and Parmenides' *sēmata*, 222
 on Thasos, 44–45
- Rowett, C., 111
- Russell, B., 1, 8, 67
- Schofield, M., 4
- Scodel, R., 89, 108
- Scylla. *See* Homer, *Odyssey*
- Sedley, D.
 interpretation of Fr. 8 of, 251, 252–54,
 263–64
 implications for Fr. 5, 309
- sēma*, 146
 and *Od.* 12, 221
 as discursive
 in Fr. 8, 220, 223, 254–55
 in *Od.* 12, 221
 in *Od.* 23, 289–93
 as object
 and herms, 44
 in Fr. 8, 220, 221–23, 254–55
 and Ancient Greek road signs,
 221–23
 in *Od.* 23, 289–93
- empedon*
 as valid proof in *Od.* 23, 289–93
 in Fr. 8, 220–26
- series, 248
 features of, 131
- Serres, M., 131
- Shield of Heracles*, 112
- Simonides, 67, 68, 73, 74, 111
 'Plataea Elegy', 76
 and Homer's Muses, 79
 and poetics of truth, 87, 96
 19 (IEG), 75
- Sirens. *See* Homer, *Odyssey*
- Solon
 'Eunomia', 76
 and Parmenides' poem, 82–83
 and the 'Golden Verses', 80–82
- Stesichorus, 73
- Story-world
 of *Apologoi*, 313
 of Parmenides' 'Route to Truth',
 249–51, 313
 of Fr. 8, 254–55
 succession, forms of. *See* *Archaeology of
 Knowledge*, forms of
 succession
- Tarán, L., 304
- text-types. *See* discourse modes
- Theagenes of Rhegium, 74
- Themis, 99
- Theognis, 183
- Thrinacia. *See* Homer, *Odyssey*
- Tiresias, 57, 107, 146, 170, 285, 295, 296
- to eon*
 and bed of Odysseus, 293–96
 relationship between qualities of,
 223–24, 251, 254–55, 258–61,
 263–64
- Tor, S., 100, 201
 on 'reasoning' vs 'revelation',
 69–70, 109
- types of dependence
 and A-B-C patterns, 129, 145
 and Catalogue of Ships, 129
 and Homeric scholarship, 128–29
 features of, 120
 in Homeric *hodos*, 281
 within rhetorical schema of *hodos*,
 138–42, 144–45, 283
 in Fr. 8, 192
 in *Od.* 10, 192
 in *Od.* 12.37–141, 192–93, 192–193
 in Parmenides' 'Route to Truth',
 192, 230
 within *krisis*, 166–71, 189
 in Fr. 2, 207, 208–9
 in *Od.* 12 and Fr. 2, 207–8,
 214–16
 in *Od.* 55–126, 166–181
- Vernant, J.-P., 4, 284–85
- Wittgenstein, L., 8, 67
- Xenophanes, 3, 67, 68, 74, 85, 106, 111
 and Homer, 71, 73

Index

- Xenophanes (cont.)
 argumentation in, 227–28,
 229
 critique of ‘folk epistemology’, 238–40
 discursive systematicity in, 228, 229
 epistemological framework of, 71–72,
 94, 97, 108, 115
 Parmenides’ response to, 71–72,
 108–10
 temporality of epistemological theories
 of, 238–40
 use of verse of, 112
 Zeno, 1, 67, 111

INDEX LOCORUM

- Aeschines
In Ctes. 3.25: 40
- Aristophanes
Thesm. 1101: 42
- Aristotle
[Ath. Pol.] 54.1: 40
EN 1174b5–6: 15
Poet. 14.1455a4–13: 290
Top. 100a2 ff.: 1
- Diogenes Laertius
 9.20: 112
 9.21–23: 65
- Diogenes of Apollonia
 B 1: 214
- Euripides
El. 775: 39
Phoen. 1: 42
- Golden Tablets
 GJ 1: 183, 184, 185, 186
 GJ 3: 184
 GJ 8: 185
- Heraclitus
 B 7: 228
 B 23: 228
 B 42: 73
 B 93: 221
 B 103: 306
- Herodotus
 3.7: 43
 4.136: 41
 6.57: 41
 7.212–15: 50
- Hesiod
Th. 25: 69
Th. 26: 69, 97
Th. 27–28: 69, 99–104
- Th.* 126–32: 131
Th. 133–53: 131
Th. 736–66: 84
Op. 213–18: 183, 184
Op. 216–17: 187
Op. 287–92: 183, 184, 187
- Homer
Il. 2.484–93: 76, 77, 95, 105, 114
Il. 2.485–6: 87, 99–104
Il. 2.485: 78
Il. 2.494–759: 77
Il. 5.527: 284
Il. 6.146: 75
Il. 7.340: 48
Il. 7.439: 49
Il. 10.66: 51
Il. 13.37: 256
Il. 15.260–61: 49
Il. 15.355–58: 49
Il. 15.405: 284
Il. 15.622: 284
Il. 15.679–84: 51
Il. 17.742–44: 50
Il. 18.38–49: 131
Od. 1.50: 286
Od. 1.279–90: 56–57
Od. 1.284–91: 134, 136–38, 147
Od. 1.284: 231
Od. 1.285: 231
Od. 1.291: 231
Od. 1.296: 165
Od. 1.443–44: 135
Od. 1.444: 56
Od. 2.212–13: 62
Od. 2.256: 52
Od. 2.272–73: 54
Od. 2.272: 59
Od. 2.285: 59
Od. 2.318: 54
Od. 3.316: 55

Index Locorum

Homer (cont.)

- Od.* 4.663–64: 53
Od. 6.261: 59
Od. 8.72–82: 122
Od. 8.150: 59
Od. 8.274–78: 293
Od. 8.296–98: 293
Od. 8.336–340: 294
Od. 8.352–53: 294
Od. 23.359–61: 294
Od. 9.2–11: 74, 80–81, 83, 111
Od. 10.41–42: 53
Od. 10.41: 198
Od. 10.103–04: 49
Od. 10.136: 197
Od. 10.483–84: 53, 56
Od. 10.491–94: 55
Od. 10.491: 53, 56
Od. 10.501–02: 56
Od. 10.503: 58–59
Od. 10.505–16: 139–41
Od. 10.513–20: 142–43
Od. 10.516–25: 153–57
Od. 11.8: 197
Od. 11.100: 295
Od. 11.132–33: 285
Od. 12.3–4: 196
Od. 12.25–26: 146, 202, 221
Od. 12.27–141: 102, 105, 107, 122, 146
Od. 12.32: 202
Od. 12.37–141: 242, 276
Od. 12.37–38: 203
Od. 12.37: 204
Od. 12.38: 204
Od. 12.39: 147, 148, 170, 231, 243
Od. 12.39–141: 146, 149, 161, 191, 218, 221, 232, 243, 281, 296
Od. 12.39–54: 148, 149–50, 157, 158, 166, 191, 192
Od. 12.39–46: 149, 155, 157
Od. 12.40: 151, 170
Od. 12.41–43: 156
Od. 12.44: 151
Od. 12.45: 151
Od. 12.46: 151
Od. 12.47–54: 149, 154, 155, 157
Od. 12.49–52: 152–53
Od. 12.55–126: 148, 158, 163, 166, 177, 181, 183, 185, 187, 190, 191, 192, 193, 205, 208, 210, 215, 218, 234, 235, 236, 241, 281
Od. 12.55–83: 204, 207, 212, 213
Od. 12.55–58: 147, 159, 184, 205
Od. 12.57–58: 159, 163, 176, 203, 204
Od. 12.55: 231, 243
Od. 12.57: 204
Od. 12.58: 204
Od. 12.57–82: 163
Od. 12.59–72: 163, 192
Od. 12.59–106: 159
Od. 59–126: 159, 170, 171
Od. 12.59: 160, 163, 204
Od. 12.60: 205
Od. 12.61: 205
Od. 12.62: 160
Od. 12.62–66: 176
Od. 12.62–64: 205
Od. 12.64: 205
Od. 12.66: 160
Od. 12.71–72: 177
Od. 12.71–126: 192
Od. 12.73: 163
Od. 12.73–74: 165
Od. 12.73–106: 164
Od. 12.73–110: 204
Od. 12.73–126: 212, 213
Od. 12.73–81: 163, 165, 180
Od. 12.73–76: 174
Od. 12.75–78: 174
Od. 12.76–78: 174
Od. 12.77–79: 178
Od. 12.79: 173, 205, 235
Od. 12.80: 172, 205
Od. 12.80–82: 160
Od. 12.81–82: 158, 160, 192
Od. 12.82–126: 207
Od. 12.83–106: 165
Od. 12.83–84: 175, 205
Od. 12.83–100: 164, 180
Od. 12.85: 160
Od. 12.89–90: 208
Od. 12.97: 205
Od. 12.98–99: 176
Od. 12.101: 165
Od. 12.103: 160, 235
Od. 12.104: 160
Od. 12.106–110: 161, 176, 179, 207, 210, 212

Index Locorum

- Od.* 12.106–08: 211
Od. 12.106: 207, 208, 211
Od. 12.107: 207, 211, 212
Od. 12.108–10: 158
Od. 12.108–09: 208
Od. 12.109: 208
Od. 12.109–10: 173, 235
Od. 12.115–26: 164
Od. 12.117–23: 174, 180
Od. 12.118–120: 180
Od. 12.118–19: 235, 236
Od. 12.118: 208, 235
Od. 12.120: 235, 236
Od. 12.124–126: 158
Od. 12.127–41: 102, 148, 149–50, 157, 158, 166, 191, 192
Od. 12.127–136: 149, 151, 155, 157
Od. 12.128: 151
Od. 12.130–32: 156
Od. 12.130: 151
Od. 12.131: 151, 172
Od. 12.131–36: 196
Od. 12.132–36: 156
Od. 12.137–141: 149, 154, 155, 157
Od. 12.127: 147, 148, 151, 231, 243
Od. 12.130–31: 237
Od. 12.131–36: 196
Od. 12.137: 154
Od. 12.139: 154
Od. 12.140–41: 154
Od. 12.150: 197
Od. 14.1–2: 50
Od. 14.330: 165
Od. 15.13: 55
Od. 16.146–47: 53
Od. 17.204: 50
Od. 17.234: 50
Od. 23.110: 289
Od. 23.114: 287
Od. 23.180–203: 286
Od. 23.181: 287
Od. 23.184–186: 285, 294
Od. 23.188: 289
Od. 23.190–194: 285
Od. 23.190–191: 284, 285, 287
Od. 12.192–93: 294
Od. 23.195: 294
Od. 23.196–99: 294
Od. 23.197: 289
Od. 23.202: 289
Od. 23.203: 284, 289, 292, 293
Od. 23.204: 294
Od. 23.206: 289
Od. 23.225: 289
Od. 23.226–229: 285
Od. 23.249–50: 296
Od. 23.253: 295
Od. 23.273: 296
Od. 23.296: 284
Od. 23.347: 297
Od. 23.355: 297
Od. 24.346: 297
Homeric Hymn to Apollo 172–73: 73

Ibycus
S151 SLG: 76, 77, 114
S151.23–26: 78
S151.23: 87
S151.25: 77
S151.46–48: 87

Inscriptiones Graecae
*I*² 81: 41
*I*³ 1023: 43
*II*² 1126.40–43: 41
*II*² 1191: 41
*II*² 2639: 45
*II*² 2640: 42, 222

Parmenides
Fr. 1.2: 256
Fr. 1.3: 82
Fr. 1.5: 256
Fr. 1.9–10: 196
Fr. 1.11–20: 84
Fr. 1.14–17: 82
Fr. 1.21: 256
Fr. 1.22–23: 203
Fr. 1.26: 82
Fr. 1.27: 82, 88, 97, 202
Fr. 1.28–29: 241
Fr. 1.28: 99
Fr. 1.29–30: 99–104
Fr. 1.31: 242
Fr. 2: 15, 16, 23, 223, 224, 225, 249, 250, 251, 252, 253, 259, 260, 304, 305, 306, 307, 310, 312
Fr. 2.1–6: 207
Fr. 2.1: 204, 242

Index Locorum

Parmenides (cont.)

- Fr. 2.1–2: 203, 205
- Fr. 2.2: 204
- Fr. 2.2–5: 212
- Fr. 2.3–5: 204, 205, 210, 263
- Fr. 2.3–4: 264
- Fr. 2.4: 206, 210, 262
- Fr. 2.5: 264
- Fr. 2.6: 206, 207, 208, 209, 210, 211
- Fr. 2.6–8: 206, 207, 210, 211
- Fr. 2.7–8: 108, 207, 208, 209, 211, 263
- Fr. 5: 249, 301, 302, 303, 304, 305, 306, 307, 308, 310, 311, 313
- Fr. 6–7: 16, 23, 223, 224, 225, 240, 249, 250, 251, 252, 253, 259, 260, 264, 312
- Fr. 6.1–2: 263
- Fr. 6.3: 92
- Fr. 6.7: 92
- Fr. 6.4–9: 263
- Fr. 7.5: 108
- Fr. 8: 15, 16, 23, 249, 250, 251, 252, 253, 259, 260, 304, 305, 310, 312, 313
- Fr. 8.1–49: 224
- Fr. 8.1–21: 224, 225, 251
- Fr. 8.1–3: 220
- Fr. 8.1–2: 250
- Fr. 8.2–3: 44
- Fr. 8.2: 296
- Fr. 8.3–49: 297
- Fr. 8.3–4: 218, 220, 221, 223, 253, 268, 269, 295
- Fr. 8.4: 268, 269, 295
- Fr. 8.5/6–49: 220, 221, 225, 253, 269
- Fr. 8.5: 231, 254, 268
- Fr. 8.5–6: 231
- Fr. 8.5/6–21: 219, 225, 237, 250, 251, 252, 254
- Fr. 8.6: 268, 269
- Fr. 8.6–15: 266
- Fr. 8.6–7: 250, 252
- Fr. 8.7–8: 250
- Fr. 8.9–10: 250
- Fr. 8.11: 254
- Fr. 8.14: 12
- Fr. 8.15–18: 250, 254, 263, 307
- Fr. 8.15–16: 263
- Fr. 8.21: 254, 294
- Fr. 8.22: 231
- Fr. 8.22–31: 266

- Fr. 8.22–25: 219, 225, 252, 254, 269
- Fr. 8.25: 275
- Fr. 8.26–31/33: 219, 225, 252, 254
- Fr. 8.26–27: 293
- Fr. 8.26: 12, 254, 269, 275, 293
- Fr. 8.27: 254
- Fr. 8.26–28: 309
- Fr. 8.29–30: 269
- Fr. 8.30–31: 254, 257
- Fr. 8.30: 293,
- Fr. 8.31: 12, 293
- Fr. 8.37: 12
- Fr. 8.38: 269
- Fr. 8.34–41: 219
- Fr. 8.41: 269
- Fr. 8.42–49: 219, 225, 252, 254, 266, 269
- Fr. 8.42: 254, 295
- Fr. 8.43–44: 293
- Fr. 8.50–51: 297
- Fr. 8.50–52: 104
- Fr. 8.52: 297
- Fr. 8.53: 87

Pindar

- Pae.* 6: 76, 88, 89, 90, 91, 114
- Pae.* 6.1–2: 90
- Pae.* 6.5–6: 90
- Pae.* 6.6: 105–7
- Pae.* 6.50–61: 78
- Pae.* 6.50–58: 93, 105
- Pae.* 6.51–54: 78
- Pae.* 6.51: 78
- Pae.* 6.53: 91, 92, 105–7
- Pae.* 6.54–57: 78
- Pae.* 6.54–55: 78
- Pae.* 6.60–61: 90
- Pae.* 7b: 76, 88, 89, 91
- Pae.* 7b.10–20: 78, 114
- Pae.* 7b.15–20: 79, 93, 105
- Pae.* 7b.16–17: 92
- Pae.* 7b.17: 105
- Pae.* 7b.18–20: 91
- Pae.* 7b.18: 91, 92
- Pae.* 7b.42–52: 105
- Pae.* 7b.42: 91, 105
- Pae.* 7b.45: 91
- Fr. 150 Maehler: 105–7

Plato

- Leg.* 760a–761a: 41

Index Locorum

- | | |
|---|--|
| <p><i>Parm.</i> 127a–c: 65</p> <p><i>Soph.</i> 241d: 1</p> <p><i>Tht.</i> 183e–84a: 1</p> <p><i>Tim.</i> 20d: 65</p> <p>[<i>Hipparch.</i>] 229a4: 43</p> <p>[<i>Hipparch.</i>] 229b1: 43</p> <p>Simonides</p> <p>19 <i>IEG</i>: 75</p> <p>11.15–18 <i>IEG</i>: 76, 79</p> <p>11.17: 79, 114</p> <p>11.21: 87</p> <p>11.23–24: 87</p> <p>Solon</p> <p>4 W: 76, 80</p> <p>4.7–10: 80</p> <p>4.8: 82</p> <p>4.9–10: 81</p> | <p>4.9: 82</p> <p>29 W: 105</p> <p>Theognis</p> <p>911–14: 183</p> <p>Thucydides</p> <p>2.100: 42</p> <p>4.363: 50</p> <p>Xenophanes</p> <p>Fr. 1: 112</p> <p>Fr. 2: 112</p> <p>Fr. 10: 73</p> <p>Fr. 15: 228</p> <p>Fr. 18: 71, 106, 239</p> <p>Fr. 34: 71, 112, 239</p> <p>Xenophon</p> <p>Cyr. 6.2.36: 37, 40</p> |
|---|--|