

The Poem of Parmenides

The Worthy Mares that were carrying me , as far as to my *Hearts-desire* ,
ται ικανοι ιπποι φερουσιν με , οσον επι τ' θυμος
at length , escorting me , mounted upon The Spiritual Journey that Abounds in Legends
επει πεμπον μ' βησαν ες δαιμονος οδον πολυφημον
along which , She who Sees The Light , is carried through All (cities).
αγουσαι η αστη ειδοτα φωτα φερει κατα παντ'

Thereupon , being carried ;

τη φερομην :

For There , The Much-Showing , Galloping Mares , drew me in my chariot
γαρ τη πολυφραστοι τιταινουσαι ιπποι φερων με αρμα
while Maidens Led the way .

δ' κουραι ηγεμονευον οδον .

While from Her blazing axle (being urged round by twofold wheels on either side)
δ' εν αυτην αιθομενος χνοιησιν (γαρ επειγετο δινωτοισιν δοις κυκλοις αμφοτερωθεν)
came-forth a Pans-pipe shrill ,

ιει συριγγος αξων ,

The Maidens of The Sun , who

κουραι Ηλιαδες οτε

having left The Realms of Night , Prevailed in throwing far back Their Veils with Their Hands ,
προλιπουσαι δωματα Νυκτος , κρατων ωσαμεναι απο (ωθεω) καλυπτρας χερσι ,
to Escort me , rapidly toward The Light of Day .

πεμπειν σπερχοιατο εις φας .

Just then on the journey , there appeared The Gates of Night and Day ,

ενθα κελευθων εισι πυλαι Νυκτος τε και Ηματος ,
although They have both , a stone lintel and threshold ;

δ' σφας εχει αμφις λαινος υπερθυρον και ουδος :

yet Their Doors are Fully-made of a Mighty Ethereal Substance ;

δε αυταις θυρετροις πληνται μεγαλοισι αιθεριαι :
and The Doors have Bolts that alternate Retributive-JUSTICE-Redemptive .

Και των εχει κληιδας αμοιβους πολυποινος Δικη .

Then , by having Reasoned Truly , The Maidens Pierced through with Those Gentle Words ,

επιφραδεως δη κουραι πεισαν την μαλακοισι "fresh-plowed" λογοισιν

To Gently-Persuade (Her) ,

παρφαμεναι (παραφημι)

To throw back the locking-bolt from The Gates .

ωσελε βαλανωτον απο πυλεων

But as The Doors flew back on their hinges ,

δε ως θυρετρων απτερεως σφιν οχνα

(being made secure to all-brazen turning axels , being pinned in alternate hub-pipes) ,
ποιησαν αρηποτε πολυαλκους ται ειλιξασαι αξονας και περονησιν εν αμοιβαδον γομφοις συριγσι
ν

a narrow-entrance , flew open :

αχανες (not-wide)χασμ' αναπταμεναι (αναπετομαι)
Thus , through **That entrance** having been made for large vehicles , **The Maidens**
'ρα δι' τη εχον κατ' αμαξιτον κουραι
Themselves were leading a straight course , that my chariot and mares followed .
αυτεων ιθυς αρμα και ιππους .

The Goddess

θεα

then *Received* me with **Willing-Mind** , and taking my hand in **Her** Right Hand ,
δ' υπεδεξατο με προφρων και ελεν(αιρεω)χειρα δεξιτερην χειρι
then Proclaimed the following Oracular Speech to me:

δε φατο ωδε επος προσηυδα με

" O Prepared-Youth ,

Ω κουρ

Joined with , **Immortal Charioteers** ,

συναορος αθανατοισι ηνιοχοισιν ,

and **Worthy Mares** , that bring you , to **Our Abode** !

και ται ικανων ιπποις φερουσιν σε ημετερον δω

Welcome ! *Seeing* that **it is No evil fate** that has **Pre-Escorted** you back-again upon This Journey ,
χαιρ , επει ουτι μοιρα κακη προυπεμπε σε νεεσθαι τηνδ' οδον

(For it is that Which exists Outside of the beaten-paths of men) ,

(γαρ η εστιν εκτος απ' πατου ανθρωπον) ,

but **Order** and **Justice** .

αλλα Θεμις τε Δικη τε .

Thus , it is Necessary , that you *enquire* into All subjects :

δε χρεω σε πυθεσθαι (πυστις□) παντα
on the one hand ,

ημεν

"The Unshaken Heart of Well-Rounded Truth"

ατρεμες ητορ ευκυκλεος αληθειης

and on the other ,

ηδε

the *opinions of mortal men* , in which there exists no **Real Trust/True Belief/Right Opinion** .
ταις δοξας βροτων , ενι ουκ αληθης πιστις

Well-Rounded Truth

opinions of men

Right Opinion

For it is *Necessary* , that you should nevertheless **learn** this also ,

αλλ' χρην μαθηδαι εμπης ταυτα και ,

that *the appearances* be tested :

ως τα δοκουντα ειναι δοκιμωσ

Through all ways from every side , just as they are ."
δια παντος παντα (καθα) περ οντα .

Fragment

1

Come then ,
αγ δ'

If you will but listen to My Oracle and take heed of It ,
ει συ ακουσας μυθον κομισαι ,
Then , for my part , I will Enlighten you :

δε εγωγ' ερεω ,

For there are certainly not , two roads , which offer themselves to Intellectual Perception .
εισι μουγαι(ου γαρ) διζησιος οδοι αιπερ νοησαι :

For on the one hand , in so far as , IT IS ,

ημεν οπως εστιν

and is not possible , that IT not-be ,

τε και ουκ εστι , ως μη ειναι ,

Is , The Sound Road of Trustworthiness ,

εστι κελευθος πειθους

(For it Necessarily-Attends upon THE TRUTH) .

(γαρ οπηδει αληθειη) ,

For surely , on the other hand ,

δη ηδ'

that IT is not ,

ως εστιν ουκ

and that not-being , must Be ;

τε και μη ειναι χρεων εστι ,

of the two , that is a path without landmarks for all your enquiries to grasp ;

τοι την εμμεν αταρπον παναπευθεα φραζω

for indeed , neither can you be cognizant , of that which is not ,

γαρ γε ουτε αν γνοιης εον μη

(For it is not possible)

(γαρ ου ανυστον)

nor , can it be conceived .

ουτε φρασαις .

Fragment

2

Intellectually Perceive , in a Steadfast Manner

νω λευσσε βεβαιως

THAT which , though far away , is nevertheless present .

δ' απεοντα ομως παρεοντα .

3

For it is impossible to cut off that which possesses **BEING** from **BEING** :
γαρ ου αποτμηξει το εχεσθαι εον του εοντος
neither does **IT** completely scatter **ITSELF** into The Whole Kosmos , nor then reunify .
ουτε παντως σκιδραμενον κατα παντη κοσμον ουτε συνισταμενον .

Fragment

4

For to **Intellectually Perceive** and to **Be** are **THE SAME** .
γαρ νοειν τε και ειναι εστιν Το αυτο .

Fragment

3

Thus , to **ME** It does not matter at what juncture , **I** Begin
δε μοι οπποθεν ξυνον αρξωμαι
For in any case , **I** will Properly Return Again to **THAT** which **IS** .
γαρ ιξομαι(ικνεομαι) παλιν αυθις τοθι εστιν .

Fragment

5

It is **Necessary**
χρη
both to **Say** and to **Think**
λεγειν τε νοειν
that **BEING** , **IS** ,
το τ' εον εμμεναι ,
For **it is** indeed possible to **exist** ,
γαρ εστι ειναι ,
But non-existence , is in no way possible :
δ' ουκ εστιν μηδεν :
Now **I** urge you to **consider** the following :
γαρ εγω αναγα σ' φραζεσθαι τα ,
I Preclude **your Inquiry** from the first of these two roads ;
<ειργω> διζησιος αφ' πρωτης ταυτης οδου ,
along which path , mortals , even now wander far and wide , **ignorantly** ,
επειτ' ην της βροτοι δη αυταρ πλαττονται απο ουδεν ειδοτες
with **divided** and **wandering** thoughts ;
δικρανοι πλακτον νοον :
for , of themselves , being directly responsible for their **impotence** ,
γαρ εν αυτων στηθεσιν(ιστημι) ιθυνει αμηχανη
thus being blown like **useless** chaff , resembling the **blind** and **dazed** .
δε φορουνται κωφοι ομως οι τυφλοι τε τεθηποτες ,
There are crowds of them , **without Discernment** ,
φυλα ακριτα ,
who **customarily believe** that both to be and not to be
οις **νενομισται**(νομιζω) το τε πελειν και ουκ ειναι
are the same **and** not the same ,
ταυτον κου ταυτον ,
and thus , that All , is in a journey of **movement-and-counter-movement** .
δε παντων εστι κελευθος παλιντροπος .

6

For , Never-at-all , shall this be proven (tamed-broken-bridled-yoked) ;

γαρ μηποτε ου τουτο δαμη
That not-being , is :

μη εοντα ειναι :

Thus , keep your **Inquiring Mind** from that path .

αλλα ειργε συ **διζησιος νοημα** αφ' τησδ' οδου ,

Do not let custom , by way of overwhelming daily habits ,

μηδε νομαν κατα οδον πολυπειρον τηνδε εθος

force your eye to be aimless and your ear and tongue to be echoes ;

βιασθω ομμα ασκοπον και ακουην και γλωσσαν ηχηεσαν(ηχω)

but let your **Reason Decide**

δε λογω κριναι

this much-disputed question

πολυδηριν ελεγχον

Flowing-out of **Me** .

ρηθεντα εξ εμεθεν .

Fragment

7

Therefore , there yet remains , The One **Legendary** Road ;

δ' ετι λειπεται μονος **μυθος** οδοιο
that which **IS** :

ως **εστιν** :

Thus , on this Road ,

δ' επι ταυτη

There *are* very many **Landmarks** ;

εασι μαλ' πολλα **σηματ'** ,

that , **BEING** Is **Unbegotten** and **Indestructible** ,

ως **εον** εστιν αγενητον και αναλεθρον ,

and also **Uniquely Whole** and **Perfectly Still** :

ηδε μουνογενες ουλον τε και τελειον ατρεμες :

IT neither “Was ” , at any time ,

ουδε ην ποτ'

nor “Will-be” ;

ουδ' εσται ,

Since **IT Simply IS**

επει εστιν

UNITEDLY-ALTOGETHER-ONE-HOMOGENEOUS-NOW ;

συνεχες παν εν ομου νυν :

How , **could you go about Investigating** ,

τινα **διζησεαι**

ITS “Birth” ?

αυτου γενναν

For from where , in what manner , could **IT** have “arisen-into being” ?

5

γαρ ποθεν πη αυξηθεν ;
 Neither shall **I** allow you
 ουτ' εασσω σ'
 to say or to think (of **IT**)
 φασθαι ουδε νοειν
 as arising out of non-existence ;
 εκ μη εοντος :
 for it is absolutely impossible
 γαρ οπως ου
 to **rationally express** or **think**
φατον ουδε **νοητον**
 that non-existence "is" .
 ουκ εστι εστιν .
 For starting from **absolutely nothing** ,
 δ' του αρξαμενον **μηδενος**
what indeed could have , **Dutifully Impelled** ,
τι και αν **χρεος ωρσεν**(ορνυμι)
IT's Being-Produced
 μιν φυν
 later rather than sooner ?
 υστερον η προσθεν ;

Fragment 8 : 1-10

(Why later ? Second thoughts ? Indecision ?
 Why at all ? If indeed starting from the impossibly absolute nothing ?JFB)

Thus in this way , out of **Necessity**

ουτως χρεων
BEING either **IS** , **Absolutely** ,
 πελεναι η εστιν παμπαν
 or **IT** "is-not" .
 η ουχι .

The Sound-Power of Trustworthiness

ισχυς πιστιος
Will not in any way **Allow** us to **Recognize**
 ουδε ποτ' εφησει(εφιημι) γιγενεσθαι
 That anything arises from
 μη τι εκ
BEING , besides **ITSELF** .
 εοντος παρ' αυτο :

For **The Sake Of** which ;

του εινεκεν
JUSTICE neither lossens **HER Bonds**
 Δικη ουτε χαλασασα πεδησιν
 (to Allow **IT**) to come-into-being nor to-be-destroyed ,
 γενεσθαι ουτ' ολλυσθαι
 But **Maintains Them** , **Unchangeable** .

αλλ' εχει ανηκε :

Thus , **The Decision** concerning these matters ,

δε η κρισις περι τουτων
must be made in the following way :

εστιν εν τωδ' :

IS ,

εστιν

or , “is-not” .

η εστιν ουκ :

But ,

δ'

on the one hand , **It has been Decided** , in every way ,

μεν **κεκριται** ουν ,

so as to be **Necessary** ,

ωσπερ αναγκη ,

that whatsoever path is “unthinkable-inexpressible”

εαν την ανοητον ανωνυμον

(is then , not a True Road) ,

(εστιν γαρ ου αληθης οδος) ,

but on the other hand , The Alternative Road

δ'

την

in so far as It is The Road of **BEING** , It is also **TRUE** .

ωστε **πελειν** ειναι και **ετητομον** .

Fragment 8 :

11-18

How then , could That which IS ,

πως δ' αν το εον

belong-to-the-future ?

πελοι επειτα ;

How then , could IT , come-to-be ?

πως δ' αν κε γενοιτο ;

For if IT was-coming-to-be ,

γαρ ει εγεντ' ,

or if it were going-to-be-in-the-future ;

ουδ' ει εσεσθαι μελλει ,

at some time , IT is not .

ποτε εστι ουκ .

In this way , on the one hand , generation is extinguished ,

τως μεν γενεσις απεσβεσται(σβεννυμι)

and on the other hand , death/destruction is not-heard-of .

και ολεθρος απυστος .

Fragment 8 :

19-25

Moreover , IT IS IMMOVEABLE ,

αυταρ ακινητον
 Being-Contained in Great Bonds ;
 πειρασι εν μεγαλων δεσμων
 thus IT IS without beginning/ending ,
 δε εστιν αναρχον απαυστον ,
 since generation and destruction
 επει γενεσις και ολεθρος
 have been driven very far-away , rejected by **True Belief** .
 επλαχθησαν μαλ' τηλε απωσε αληθης πιστις .

Remaining The Same , and In The Same
 τε μενον ταυτον τ' εν ταυτω
 IT Rests in Accordance to ITSELF
 τε κειται καθ' εαυτο
 so in this way , IT Remains , there-on-that-spot , Firmly-Established :
 χουτως μενει αυθι εμπεδον :
 For Masterful Necessity , Maintains IT , In The Bonds of LIMIT ,
 γαρ κρατερη Αναγκη εχει εν δεσμοισιν πειρατος ,
 that Enclose IT , All-Round :
 το εεργει μιν αμφις .
 On which account , **Lawful-Right** does not **Allow** ,
 ουνεκεν θεμις ουκ
 that **BEING**
 το εον
 be imperfect .
 ειναι ατελευτητον :
 Thus , IT IS , in-need-of-nothing :
 δ' εστι επιδεμες ουκ
 For should-IT-be-in-need-of-anything-at-all , IT would need everything .
 γαρ αν εον εδειτο παντος .

Fragment 8 :

26-33

Thus on the one hand , **Intellection** is **The Same** , as **THAT**
 δ' νοειν εστι Ταυτον τε και
 on account of which , there is **Intellectual Perception**
 ουνεκεν εστι νοημα
 For you will not discover , in *that which has been expressed* ,
 γαρ ου ευρησεις , εν ω πεφατισμενον(φατιζω),
Intellection that exists without **BEING** :
 το νοειν εστιν ανευ του εοντος :
 For there is not now , nor will there be
 γαρ η εστιν η εσται

nothing other ,
ουδεν αλλο
besides , **BEING** .
παρεξ του εοντας ,
Indeed , in as much as , **Fate**
γε επει το Μοιρ'
Has Bound **IT**
επεδησεν
so as to **Remain**
τ' εμεναι
WHOLLY IMMOVABLE .
ουλον ακινητον :

But on the other hand , there *exists*
all that mortals *have named* ,
παντ' τω βροται ονομασται
accepting *it* in confidence ,
κατεθεντο(κατατιθημι)πεποιθοτες
as if it were , **Real** ;
οσσα ειναι αληθη
coming-to-be and **perishing** ,
γιγνεσθαι τε και ολλυσθαι ,
existence and **non-existence** ,
ειναι τε και ουχι ,
supposing a *continual alteration* ,
φανον δια αλλασσειν
to change place and shape .
αμειβειν και τοπον τε χροα .

Fragment 8 :

34-41

But since there **IS**
αυταρ επει εστιν
THE FARTHERMOST LIMIT ,
πυματον πειρας
(**BEING**) has been brought to **FULLFILLMENT** ,
τετελεσμενον ,
Like the mass of a **Well-Rounded Sphere** ,
εναλιγκιον ογκω ευκυκλου σφαιρης
Equally-Balanced
ισοπαλες
from all quarters , in every direction ,
παντοθεν παντη

from **The Center** :
 μεσσοθεν :
 For clearly , it is **Necessary**
 γαρ χρεον
 that **BEING** should be
 το πελεναι εστι
 neither greater in any way , nor smaller in any way ,
 ουτε μειζον τι ουτε βαιοτερον τι
 here or there .
 τη η τη :
 Inasmuch as
 γαρ
 There is no , non-existence
 εστι ουτε ουκ εον
 that could stop **IT**
 το κεν παυοι μιν
 from Reaching out **SINGLE-MINDEDLY** .
 ικνεισθαι εις ομον ,
 Nor could **BEING** ,
 ουτ' κεν εον
 exist in such a way , so that **IT** would
 εστιν οπως ειη
 be more here , but less there ;
 εοντος μαλλον τη δ' ησσον τη ,
 Since **IT IS ALL SECURE** from violation/profanation !
 επει εστιν παν ασυλον :
 For **IT IS EVERYWHERE**
 γαρ οι παντοθεν ,
EQUAL ,
 ισον
 in-so-much-as , **IT HITS THE EXACT TRUTH** ,
 ομως κυρει
 Within **ITS LIMITS** .
 εν πειρασι .

Fragment 8 : 42-49

In this that follows , **I** cease ,
 εν ηδε παυω
My Trustworthy Discourse to you ,
 τω πιστον λογον σοι
 Concerning **All-Round True Intellection** ,
 αμφις αληθειης νοημα ,
 but on the other hand , Learn ,
 δ' μανθανε
 about **the opinions of mortals** , as you listen ,

απο δοξας βροτειας επεων ακουων
 to the beguiling fashion of **MY** discourse :
 απατηλον κοσμον εμων :
 Having been habitually-inclined to set-up
 γνωμας κατεθεντο
 naming *two* thought-forms
 ονομαζειν δυο μορφας
 -in which , they have wandered (from The Road) –
 -εν ω εισιν πεπλανημενοι -
 For one of the two ,
 γαρ μιαν των
 must not be so-named .
 χρεων ου εστιν ,
 Thus , having decided that the forms
 δ' εκριναντο δεμας
 are opposite ,
 ταντια
 and possess properties/symbols ,
 και σηματ'
 which set them apart from each other .
 εθεντο χωρις απ' αλληλων ,
 On the one hand , there is The Blazing-Fire of The Upper Air ,
 μεν τη φλογος πυρ αιθεριον ,
 Being Gentle , Quite-Rarified , In-Every-Way Identical with Itself ;
 ον ηπιον , μεγ' ελαφρον , παντοσι τωτων εωτω ,
 and on the other hand , there is the other , in no way Identical to The First :
 δ' τω ετερω μη τωτων κακεινο :
 but exists as Its complete-opposite : unknowing night ; a form , dense and ponderous .
 αταρ κατ' αυτο ταντια αδαη νυκτ , δεμας πυκινον τε εμβριθες .
 I shall tell you , all about this supposed arrangement ,
 εγω φατιζω σοι παντα του εοικοτα διακοσμον ,
 as mortals think of it ,
 ως βροτων
 in order that your understanding
 σε γνωμη
 of such matters ,
 τις
 may in no way be surpassed (by theirs) .
 ου ποτε μη παρελασση .

Fragment 8 : 50-61

Then , since all things have indeed been named Light and night
 αυταρ επει παντα δη ονομασται φαος και νυξ
 according to their own powers about and in them ,
 κατα τα σφετερας δυναμεις επι τοισι τε και τοις ,
 everything is filled-full of Homogeneous Light and of indistinguishable night ,
 παν εστιν πλεον ομου φαεος και αφανατου νυκτος

equally
ισων
of both ,
αμφοτερων ,
since neither of them
επει ουδετερω ,
possesses anything in common
μηδεν
with the other .
μετα .

Fragment 9

For O That , *Between* The More-Full
γαρ αι μετα αι στεινοτεραι
Being-Filled with Pure-Unmixed Fire ;
πληνται ακρητοιιο πυρος ,
but over those filled with night ,
δ' επι ταις νυκτος
were then set in motion *That Allotment of The Blaze* :
δε ιεται αισα φλογος :

Those Spirits ,
τουτων δαιμων
Who Govern All ,
η κυβερνα παντα
Thus Being in Their Midst .
δε εν μεσω :

For *The Realm of Spirit* Governs
γαρ αρχει
in all
παντη
Laborious Childbirths
στυγεροιο τοκου
and Love-Unions ,
και μιξιος

arranging female to mix with male and the opposite arrangement in turn ; male with female .
πεμπουσ' θηλυ το μιγην αρσενι τ' εναντιον αυτις αρσεν θηλυτερω .

Fragment 12

Thus on the one hand , The Very First of all THE GODS ,
μεν πρωτιστιν παντων θεων
It Skillfully Brought-Forth EROS .
μητισατο Ερωτα .

Fragment 13

Then , you shall see ,
δ' ειση(RepI-338-b8)

both The Nature of **The Upper -Air** ,
 τε φυσιν αιθεριαν
 in All Its **Ethereal Symbols**
 εν παντα τ' αιθερι σηματα
 and **The Unseen Works**
 και τα αιδηλα εργ'
 of **The Bright-Holy**
 ευαγεος καθαρας
Lamp of The Sun
 λαμπαδος ηελιοιο
 And from Whence
 και οπποθεν
They Came into Being .
 εξεγενοντο ,
 And you shall Learn
 και πευση
 The Nature
 φυσιν
 Of **The Revolving Moon**
 περιφοιτα σεληνης
 And **Its Circular Works** .
 τε κυκλοπος εργα ,

Then , you shall also behold
 δε και ειδησεις
Heaven ,
 ουρανον
Maintaining All-Round ,
 εχοντα αμφις
 From Thence ,
 εφυ ενθεν
 And also how
 τε και
Necessity ,
 Αναγκη
Bound IT ,
 επεδησεν
Leading IT , so as to **Guard**
 αγουσα μιν ως εχειν
The Limit
 πειρατ'
 of **The Stars**
 αστρων .

Fragment 10

In what manner **Earth** and **Sun**

πως γαια και ηλιος
and This Ethereal Milk of The Moon common to all ,
τε ηδε αιθηρ γαλα σεληνη ζυνος
And Heaven and The Uppermost Olympus
τ' ουρανιον και εσχατος ολυμπος
and This Thermal Force of The Stars , Arose to Be .
ηδ' θερμων μενος αστρων ωρμηθησαν γιγνεσθαι .

Fragment 11

As The Night-Light
νυκτιφαες
Revolves Around The Earth
περι γαιαν
She is Caught , by the Light
αλωμενον φως
of Another .
αλλοτριον .

Fragment 14

By Always Earnestly-Gazing
αιει παπταινουσα
towards The Rays
προς αυγας
of The Sun
ηελιοιο .

Fragment 15

For in this way just as in the much-wandering musical-tones
γαρ τως ως πολυπλαγκτων μελεων
the mind of man should be allowed , in every case ,
νοος ανθρωποισι παρεσιηκεν(παριημι?) εκαστοτ'
to have charge of The Musical-Blending :

εχει κρασις :
Thus that is the very thing which , in all men and on all occasions is the same case :
γαρ το οπερ και πασιν ανθρωποισιν και παντι εστιν αυτο :
Being-Sound-Minded (Being-Well-Disposed) is having

φρονει
The Musical Tones According to Nature .
μελεων φυσις
For The Fullness (of Nature)
γαρ το πλεον
is Thought .
εστι νοημα .

Fragment 16

Whenever male and female
cum virgine femmina
 mix together
miscent
 in sowing the seeds of Aphrodite
germina Veneris
 into one characteristic form ,
in unius formam
 if the potential power from the mixing of different blood-lines ,
Virtus ex diverso sanguine
 is subject to the proper mixture ,
servans temperiem
 it will fashion a well-disposed being .
fingit bene condita corpora .

But if there is hostility
at si pugnent
 between the seminal potential powers that intermingle ,
semine virtutes permixto
 so that they do not produce
nee faciant
 a Unity
unam
 in the newly mixed being ,
in permixto corpore
 then the growing seed that will be born
gemino semine sexum nascentum
 will be unfavorably-perturbed .
dirae vexabiint

Fragment 18

In this way according to common opinion
 ουτω κατα τοι δοξαν
 so it is now , and from here ,
 εασι νυν και εφυ ταδε
 afterwards , once having reached maturity , it will come to an end .
 μετεπειτ' και τραφεντα τελευτησουσι
 Thus to each thing ,
 δ' εκαστω τοις
 mankind has assigned a distinctive mark ,
 ανθρωποι κατεθεντ' ονομ' επισημον .

Fragment 19

To the right , youths , but to the left , maidens .
μεν δεξιτεροισιν κουρους , δε λαιοισι κουρας .

Fragment 17

10 May 2005