

The Poem of Parmenides “Concerning Nature”

Περι Φυσεως

Translated by Juan & Maria Balboa

The Worthy Mares that were carrying me , as far as to my Hearts-desire ,
ται ικανοι ιπποι φερουσιν με , οσον επι τ’ θυμος
when once Escorting me , mounted upon The Spiritual Road that Abounds in Legends
επει πεμπον μ’ βησαν ες δαιμονος οδον πολυφημον
by Leading one who Sees/Knows The Light , is carried throughout All (Just & unJust) Cities .
αγουσαι η ειδοτα φωτα φερει κατα παντ’ αστη .
Thereupon , being carried ;
τη φερομην :
For There , The Much-Discerning , Galloping Mares , bore 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 two wheels on either side)
δ’ εν αυτην αιθομενος χνοιησιν (γαρ επειγετο δινωτοισιν δοιοις κυκλοις αμφοτερωθεν)
came-forth a Pans-pipe shrill ,
ιει συριγγος αξων ,
The Maidens of The Sun , at that time
κουραι Ηλιαδες οτε
having left The Realms of Night , Prevailed by 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 The Doors are Fully-made of a Mighty Ethereal Ousia ;
δε αυταις θυρετροις πληνται μεγαλοισι αιθεριαι :
and The Doors have Bolts that alternate Retributive-JUSTICE-Redemptive .
Και εχει κληιδας των αμοιβους πολυποινος Δικη .
Surely then by having Expressed Themselves Roundly , The Maidens Pierced through with
δη επιφραδεως κουραι πεισαν
That Freshly-Plowed Introduction , To Gently-Persuade (Her) ,
την μαλακοισι λογοισιν παρφαμεναι (παραφημι)
To throw back the locking-bolt from The Gates .
ωσελε βαλανωτον απο πυλων
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 πολυχ αλκουσ ται ειλιξασαι αξονας και περονησιν εν αμοιβαδον γομφοις συριγσιν
a Narrow-Opening , flew open :
αχανες (not-wide) χασμ’ αναπταμεναι (αναπετομαι)
Thus , through That Opening having been made for large vehicles ,

ῥα δι' τη εχον κατ' αμαξιτον
The Maidens Themselves Led a straight course , that my **Chariot** and **Mares** followed .
κουραι 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 **The 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 κακη μοιρα προυπεμπε σε νεεσθαι τηνδ' οδον

(For it is **That** Which exists Outside of the beaten-paths of human-beings) ,

(γαρ η εστιν εκτος απ' πατου ανθρωπων) ,

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

αλλα τε Θεμις τε Δικη .

Thus , it is Necessary , that you *Enquire* into **All** Subjects/Cities/Souls :

δε χρεω σε πυθεσθαι (πυστις) παντα

on the one hand ,

ημεν

"**The Unshaken Heart of Well-Rounded Truth**"

ατρεμες ητορ ευκυκλεος αληθειης

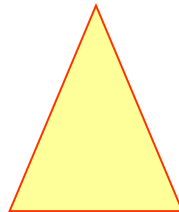
and on the other ,

ηδε

the *opinions of mortal beings* , in which there exists no **Real Trust/True Belief/Right Opinion** .

ταις δοξας βροτων , ενι ουκ αληθης πιστις

Well-Rounded Truth



human opinions

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 , **Intellection**
 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 , 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 **shown/pointed-out** .
 ουτε φρασαις .

Fragment 2

Intellectually Perceive , in a Steadfast Manner
 νοω λευσσε βεβαιως
THAT which , though far away , is nevertheless **PRESENT** .
 δ' απεοντα ομως παρεοντα .
 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 Entire Kosmos , nor then reunify .
 ουτε παντως σκιδραμενον κατα παντη κοσμον ουτε συνισταμενον .

Fragment 4

For **to Intellect** and also **to Be** are **THE SELF** .
 γαρ νοειν τε και ειναι εστιν Το αυτο .

Fragment 3

Thus , to **ME** It does not matter at what juncture , **I** Begin
 δε μοι οποθεν 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 ανωγα σ' φραζεσθαι τα ,

I Preclude **your Inquiry** from the first of these two roads ;

<ειρω> **διζησιος** αφ' πρωτης ταυτης οδου ,
along which path , mortals , even now wander far and wide , **ignorantly** ,
επει' 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 και ταυτον ,

and thus , that All , is in a journey of **movement-and-counter-movement** .

δε παντων εστι κελευθος **παλιντροπος** .

Fragment 6

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

γαρ μηποτε ου τουτο δαμη

That not-being , exists :

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 ηχηεσσαν(ηχω)

but let your **Logos Decide/Discern**

δε **λογω κριναι**

this much-disputed question

πολυδηριν ελεγchon

Flowing-out of **My-Self** .
ρηθεντα εξ εμεθεν .

Fragment 7

Therefore , there yet remains , **The Singular 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 :

Then how , **could you go about Investigating** ,

τινα **διζησεται**

“The Birth” of **SELF** ?

γενναν αυτου

For from what source , in what way , could **BEING** have “arisen-into-being” ?

γαρ ποθεν πη αυξηθεν ;

Neither shall **I** allow you

ουτ' εασσω σ'

to say **nor** to think (of **BEING**)

φασθαι ουδε νοειν

as arising out of non-being ;

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(εφημη) γινεσθαι
That anything arises from
μη τι εκ
BEING , besides **SELF** .
εοντος παρ’ αυτο :

For **The Sake Of** which ;

του εινεκεν
JUSTICE neither loosens **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 ΕΤΗΤΥΜΟΝ .

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 ,

then 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 ever stopping ,

δε εστιν αναρχον απυστον ,

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** , Within **The Bonds** of **LIMIT** ,

γαρ κρατερη Αναγκη εχει εν δεσμοισιν πειρατος ,

that **Enclose IT** , **All-Round** :

το ερρει 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' εμειναι
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 **IT 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 .

In this that follows , I cease ,
 εν ηδε παυω
My Trustworthy Logos to you ,
 τω πιστον λογον σοι
 Concerning **Well-Rounded 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** words :
 απατηλον κοσμον εμων :
 by having been habitually-inclined to set-up to name
 γνωμας κατεθεντο ονομαζειν
two thought-forms
 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/signs ,
 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 τωτον εωται ,
 and on the other hand , there is the other , in no way Identical to That :
 δ' τω ετερω μη τωτον κακεινο :
 but exists as Its complete-opposite : **the 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 **Those** , **Between** The More-Full
γαρ αι μετα αι στεινότεραι
Being-Filled with Pure-Unmixed **Fire** ;
πληνται ακρητοιο 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
Skillfully Brought-Forth EROS .
μητισατο Ερωτα .

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 **Her Circular Works** .
τε κυκλοπος εργα ,

Then , you shall also behold
δε και ειδησεις
Heaven ,
ουρανον
Maintaining All-Round ,
εχοντα αμφις
From Thence ,
εφθ 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 ξυνος
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 γινεσθαι .

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

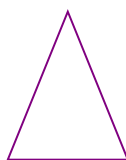
For in this way just as in the much-wandering musical-tones
 γαρ τως ως πολυπλαγκτων μελεων
 the mind of man should be allowed , in every case ,
 νοος ανθρωποισι παρεσηκεν(παρημι?) εκαστοτ'
 to have charge of **The Musical-Blending** :

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 .

Thought : The Fullness of Nature

Fragment 16



the musical tones The Musical Blending

Whenever male and female
cum virgue 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 pugneut
 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

9 Feb 2017

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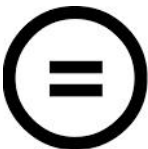
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