

## Zitierhinweis

Novokhatko, Anna: review of: Shaul Tor, *Mortal and Divine in Early Greek Epistemology. A Study of Hesiod, Xenophanes and Parmenides*, Cambridge, UK: Cambridge University Press, 2017, in: *Museum Helveticum*, 77(2020), 2, p. 251, DOI: 10.21245/rec.ant.88143497



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## Buchbesprechungen – Comptes rendus

**Shaul Tor: Mortal and divine in early Greek epistemology. A study of Hesiod, Xenophanes and Parmenides.** Cambridge University Press, Cambridge 2017. XIII, 406 p.

This well-written monograph based on complex and mainly fragmented material analyses the connections between theology and epistemology in Hesiod, Xenophanes and Parmenides. These are key figures for the emergence in Greece of systematic reflection on the field of speculative inquiry. The book contains six chapters, an introduction and an appendix. Chapter 1 discusses broader attitudes towards “rationality”, “irrationality”, “philosophy” and “religion” in the early Milesian thinkers, mythologists and myth critics. The increasing turn from supernatural to naturalistic explanation is considered a major breakthrough for critical thought. T. proceeds to the major theme of his work, exploring the clash between early theology and traditional religious attitudes. Chapter 2 thus recounts Hesiod’s preoccupation with epistemological concerns, and the matters that lie beyond human experience and independent human cognition. The Muses articulate for Hesiod an epistemological framework, which identifies the problem of epistemology as the problem of understanding the nature of the interactions between mortal and divine. Xenophanes’ conceptualization of the nature of divine disclosure is discussed in chapter 3. Xenophanes rejects traditional notions of disclosure and expressly supplants them with a novel alternative based on the possibilities and limitations of mortal beliefs (the close reading of the fragment B18 and the discussions of the verb ὑποδείκνυμι [117–118] as well as the cognates of ζήτησις [127–128] are especially noteworthy). The central part of T.’s research (chapters 4 and 5) is devoted to Parmenides’ epistemological considerations, three questions being posed: 1) an “aetiological question”: why did Parmenides write and include “Doxa”? 2) an “epistemological question”: what are the ways in which the mortal agent can/must think? 3) an “ontological question”: what is the nature of the relation between what-is and Doxastic things? The appendix at the end of the book discusses various topographical markers in Parmenides’ poem and “the trajectory of the *kouros*’ journey and eschatological topography” (347–359). In the concluding sixth chapter, T. asks how Empedocles’ daimonology, theory of metempsychosis and invocations of the Muse fit together. He develops Empedocles’ conception of cosmological speculative inquiry. Empedocles operates within the same broad tradition of theological epistemology as Hesiod, Xenophanes and Parmenides. This informative and thought-provoking book is undoubtedly recommended to scholars of Ancient philosophy, religion and Classics.

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**Antiphontis et Andocidis orationes.** Recogoverunt apparatu testimoniorum ornaverunt adnotatione critica instruxerunt *M. R. Dilts et D. J. Murphy*. Scriptorum Classicorum Bibliotheca Oxoniensis. Oxford University Press, Oxford 2018. XXXII, 212 p.

Le volume que voici présente chez Oxford Classical Texts l’édition des orateurs Antiphon et Andocide par Mervin R. Dilts et David J. Murphy, qui pour des raisons de force majeure a complété l’œuvre. Tous les deux jouissent d’une pleine reconnaissance par leur maîtrise de la rhétorique, la paléographie et la critique textuelle. Les principes textuels s’en tiennent au modèle de la science ecdotique des dernières décennies,