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Introduction

This volume is mainly concerned with two conceptual spheres or domains of experience, those of journey and knowledge, and with the way they interconnect in ancient Greco-Roman representations and texts. The conceptual domain of journey is a prototypical example of what G. Lakoff terms the “Source-Paths-Goal” schema.¹ Studies in cognition have demonstrated that prototypical human movement is characterized by progress from a starting point or “source” via a trajectory or “path”, to a destination or “goal”. This “Source-Path-Goal” (SPG) schema is one of the fundamental schemas in human conceptualization,² which not only underlines humans’ understanding of physical movement (the ‘journey’ domain), but also all purposive activities (the ‘quest’ domain), including narration (the ‘story’ domain).³ Indeed, the SPG schema is the key concept underlying all artistic journey discourses.⁴

As claimed by G. Lakoff and M. Johnson in 2003, all the characteristics included in the domain of journey emphasize development and change. Indeed, they emphasize progress along the scale of linear time. This progress can often be seen as a *growth* and an increase in life experience. Consequently, the domain of journey is conventionally employed in terms of a growth from childhood to adult life. In fact, the concept of journey traditionally maps that of life, creating one of the most conventionalized metaphors we live by:⁵

1 Lakoff 1987, 275.

2 Johnson 1993, 166. For supportive experimental research, see Katz and Taylor 2008 and Ritchie 2008.

3 Forceville and Jeulink 2011, 41.

4 Forceville and Jeulink 2011, 41.

5 *Metaphor We Live By* is the title of a study on conceptual metaphor proposed by Lakoff and Johnson 1980. They challenged the traditional view that sees metaphor as a matter of words alone, while arguing that metaphor concerns the way we think, being an unavoidable tool of human conceptual

upbringing. Their Conceptual Metaphor Theory (CMT) has since been developed and refined and is now the most prevalent paradigm in metaphor studies (see above all Gibbs 1994 and Kövecses 2010). By contrasting the standard view that considers metaphor as a mere artistic or rhetorical device, CMT describes metaphor as a phenomenon of human thought processes, based on a cross-domain *mapping* from a source to a target domain. Specifically, the domain from which we draw metaphorical

A large part of the way we speak about life in English derives from the way we speak about journey [...]. Speakers of English make extensive use of the domain of journey to think about the highly abstract and elusive concept of life.⁶

The pervasive and conventional nature of the structural conceptualization of life as a journey is so familiar to us that it often goes unnoticed. Yet without it, any talking or thinking about life would be seriously restricted. The *paths of life*, therefore, are pre-eminently those of human development and growth of a child.

However, the conceptualization of progress in life and human growth often entails the notion of progress in knowledge, namely an *educational growth* seen as an increase in knowledge acquisition from childish ignorance to adult understanding. The paths of one's own life, therefore, often coincide with *the paths of one's own knowledge*. In other words, the conceptualization of life as a journey forms the basis of the conceptualization of knowledge. The mapping between the two domains is clearly entrenched in the idea that moving through life results in the progression of knowledge. Yet the concepts of knowledge and journey are much more deeply intertwined. In fact, it is a common experience that traveling is a means of increasing knowledge and broadening people's points of view. Indeed, gaining insights is facilitated by an encounter outside one's comfort zone with the other. Seeing new places, viewing new cultures, meeting new people, and experiencing different ways of life give us new perspectives on our life and humans; while new experiences in turn can increase our resourcefulness by introducing us to living situations we would never encounter at home.

The relationship between the domains of journey and knowledge is therefore not only that of a metaphorical mapping; more precisely, it is that of a profound interconnection, as actual journeys are concrete opportunities to gain knowledge. The narrative plot involving traveling heroes exploits the correspondences between literal journey and purposive activities that result in an increase of understanding. Additionally, they often involve exploration and the exploratory journey is typically one of pursuit, including the pursuit of truth. Pursuit, like inquiry, involves seeking and finding as well as having the connotation of persistence.⁷ Homer's *Odyssey* is the first and canonical example of a quest story and a journey of pursuit in the Western world.

On the other hand, learning – hence, the acquisition of knowledge – can be conceptualized in our daily experience as an unfolding process, akin to following a spatial trajectory on which we move step by step. This way of conceptualizing elements of the

expressions to understand another domain is called the source domain, while the domain that is understood in this way is the target domain: see Kövecses 2010, 4. From CMT onwards, metaphor theorists have been showing that metaphor is pervasively

used in everyday life and, as metaphor mapping favors analogical reasoning, it plays a fundamental role in our epistemological upbringing.

⁶ Kövecses 2010, 3.

⁷ Turner 1998, 28.

domain of knowledge shows that we have coherently organized data about journeys that we rely on when understanding and expressing the more abstract and elusive conceptual domain of knowledge. Analogously, the process of reasoning relies on the same conceptual mapping.

When we reason, we understand ourselves as starting at some point (a proposition or set of premises), from which we proceed in a series of steps to a conclusion (a goal, or stopping point). Metaphorically, we understand the process of reasoning as a form of motion along a path – propositions are the locations (or bounded areas) that we start out from, proceed through, and wind up at. Holding a proposition is understood metaphorically as being located at that point (or in that area). This very general metaphorical system is reflected in our language about reasoning in a large number of ways.⁸

Ancient authors employ similar conceptualizations of knowledge as a journey when they speak of the ways of songs, paths of a story, methods of inquiry and the like.⁹ Indeed, the pursuit of knowledge depicted as a journey, wisdom represented as the final destination of a long course, and those who aim to know being described as travelers on the too short road of life belong to a metaphorical domain that runs over the history of Greco-Roman literature, if not of Western literature more generally.

This volume aims to explore the interconnection between knowledge and journey by looking at the diverse and multifarious *paths of knowledge* that the Greco-Roman world presents to us. Clearly, journey held a great fascination in ancient Greek and Latin texts from Homer onwards, while ancient sages, literate men, physicians, philosophers, and thinkers alike were eager to travel abroad in order to enlarge their wisdom and acquire new knowledge. However, as we are dealing with ancient societies and texts, some general comments on the cultural context of the notion of journey in the Greco-Roman world, such as those applied in 2000 by D. Fowler in his analysis of the didactic plot of journey in Vergil and Lucretius, are in order:

We are obviously not talking here of catching a plane or taking the train: we are likely to build into our constructions of the concept of travel in the ancient world such notions as the effort of travel, its length, and its dangers. Moreover, the ancient journey cannot be accomplished in one day but requires a number of stops on the way, digressions in which we can temporarily recover our strength. Road are less reliable, and we may need a guide. The situation is particularly true if we travel at night.¹⁰

8 Johnson 1987, 38–39.

9 Cf. Becker 1937; Ferella 2017; and the chapters of Hose and Ferella in this volume.

10 Fowler 2000, 213.

It is worth keeping this cultural contextualization of the concept of the (ancient) journey in mind, while addressing the main issue of the interconnection between journey and knowledge in Greco-Roman texts. For, as we will see in several case studies in this volume, it is each of these elements in the domain of journey that structures and organizes the way in which ancient authors understood and conceptualized notions of knowledge.

By analyzing the elements of didactic poetry as a paradigmatic example of a discursive genre, Fowler explored the didactic plot of the journey in Latin didactic poetry (especially Vergil and Lucretius).¹¹ In his study, he emphasizes three main “paths” that are presented within the main plot: the path of life, namely the path of human development; the path of knowledge or the progress from ignorance to knowledge; and the path through the texts, that is, “the path on which reader and author are setting out together.”¹² All contributions to the present volume show that the interconnection between knowledge and journey can be viewed and analyzed, as one, two, or all of the *paths* that Fowler recognizes.

The central idea of this volume was first explored on the occasion of the International Conference *Paths of Knowledge in Antiquity*, hosted in Berlin in December 2016. The conference was promoted within the initiatives of the Topoi Research Group C-2 *Space and Metaphor in cognition, language, and texts*. These two days of discussion between young researchers and senior scholars of classical studies strongly enriched the theoretical and thematic potential of the C-2 Topoi Research Group, while also establishing a background for the present volume, which collects the proceedings of several papers presented at that conference. We asked conference participants to present case-studies from the Greco-Roman world that exemplify the interconnection between the two domains of journey and knowledge in the Greek and Roman societies and cultures. In particular, we asked them to explore the central theme following two major directions.

First, this interconnection is explored in terms of actual journeys and concrete paths aimed at knowledge acquisition, such as literary quest stories, *nostoi*, training paths, historical voyages, and the like. In the literary accounts of these kinds of traveling experiences, ancient authors made the choice to give particular prominence to individual aspects of that knowledge they may or may not acquire along a given path. At the same time, they made a choice about which specific elements of the domain of journey (including: the path itself, its qualities; movement, process, stages; origin or destination, etc.) they aimed to foreground, and accordingly to conceal, for the sake of the story they wanted to recount. Contributions to this volume clearly show to what extent, in each

11 Fowler 2000.

12 Fowler 2000, 208.

case study, the macro-thematic of ‘journey’ is essential for the narrative of knowledge acquisition.

Second, contributions to this volume also examine the interconnection between knowledge and journey in terms of a metaphorical mapping in which elements included in the conceptual domain of knowledge are depicted figuratively in terms of elements connected to the source domain of journey. The case studies analyzed in this volume compellingly show that in the Greco-Roman literature the more abstract and elusive notion of knowledge is usually seen in terms of the more familiar and less elusive concept of journey. Specifically, contributors successfully emphasize meanings and communicative functions of verbal instantiations of the source domain of journey, and/or aspects of the target domain of knowledge, that the metaphorical instantiations foreground.

However, contributors also show that the two directions we proposed, despite being useful starting points for textual analysis, are often so intertwined in ancient texts that it is in fact difficult to separate them. Actual journeys often become metaphors for the right path to knowledge acquisition: for instance, Abraham’s actual journey becomes an allegory for the soul’s journey to self-knowledge (Joosse). Similarly, Jesus’ journey together with his disciples becomes a macro-metaphor depicting the right way to follow the divine teacher (Breytenbach), while an actual journey to Rome can coincide with a figurative pathway to discover one’s own *Romanitas* (Fascione). In turn, journey metaphors are so essential to depict more unfamiliar and abstract physical processes that, in theoretical constructions, those metaphors end up being used, as it were, *literally*. For instance, Hippocrates maintained that the soul *really* moves within the body during sleep (Shcherbakova). Similarly, according to Empedocles, elements from the objects of sensation *literally* enter the gates of the body and reach the heart by traveling within channels in the body (Ferella). Some contributions, moreover, highlight that the two directions we suggested also ramify in the third direction indicated by Fowler: the metaphorical path to knowledge becomes the pathway through the text (Hose and Oki-Suka). Along a different yet related direction, the actual paths and roads depicted in a text offer the basis for the ‘imaginary’ journey of the reader who, while reading, traverses the same places the author described in his work (Hawes).

The articles collected in this volume cover a wide range of topics and texts by considering diverse authors and areas of studies of the Greco-Roman world: from Homer to Pausanias to Tzetzes and Eustatius, via Hippocrates and the Evangelist Marks; as well as from literature to philosophy to theology, via medicine and history. Yet the volume does not aspire to be exhaustive. It does not aim, therefore, to present a comprehensive survey of the central theme of the interconnections of knowledge and journey in all chief authors and periods of Greco-Roman literature. Rather, it is a collection of ideas generated from an ongoing discussion and, as such, represents a starting point for fur-

ther investigation. Therefore, it collects case studies in which the central theme ramifies in diverse and thought-provoking directions that we hope might foster more extensive and comprehensive reflection within classical studies.

The first paper is dedicated to the most famous voyage and canonical journey narrative of Western literature: the *Odyssey*. The article by Elizabeth Stockdale entitled *With and without you: The νόστοι of Helen and Menelaos and the path to μῆτις* aims to show the correlation between a particular kind of journey, the return journey or νόστος and μῆτις. The author emphasizes that μῆτις, seen as the knowledge gained at the end of the journey, is an important facet of the concept of νόστος in the *Odyssey*. In her paper, Stockdale examines two particular νόστοι within the main narrative of Odysseus' own return: those by Helen and Menelaos. Stockdale demonstrates that their journeying is presented separately in their story-telling in order to foreground the revelation of the knowledge they both gained on their journeys. In conclusion, the author shows that Helen and Menelaos went on the same νόστος as a joint path to individual μῆτις.

The paper by Martin Hose with the title *The journey as device for structuring poetic knowledge: A poetic method in Pindar's Epinicia* shows how the diverse paths of knowledge can be seen as paths through the poetic text or, more specifically, through the texts of Pindar's epinician odes. In fact, the author submits the view that the metaphor of the poem as a journey can provide an underlying structure within several of Pindar's compositions. By analyzing Pindar's metaphor use of different elements deriving from the domain of journey (including the different modes of moving: going, sailing, jumping, flying), Hose demonstrates that a thorough exploration of the metaphors of the song as a path and of the poet as a traveler can soften, if not completely solve, the notorious question of the unity of Pindar's odes. This is then exemplified in Hose's original reading of Pindar's *Nem.* 9 – an ode in which the motif of journey serves as an instrument to generate the poem's unity. In conclusion, the author also shows that the metaphor of the poem as a journey shapes the idea of the 'material' nature of Pindaric poetic composition.

My contribution, entitled 'A path for understanding': *Journey-metaphors in (three) early Greek philosophers*, enriches Hose's results with respect to the pervasive nature of the metaphor domain of journey to illustrate aspects within the domain of knowledge in early Greek thinkers. Specifically, the chapter analyzes the use of journey metaphors by three early Greek philosophers (Heraclitus, Parmenides, and Empedocles), while highlighting the powerful and polyvalent nature of the metaphor cluster of journey to depict aspects of knowledge both with reference to diverse authors and in the same text. Also addressed is the question of the close interplay between journey metaphors, imagination, and philosophical argumentation, above all when a fresh metaphorical stratum is introduced within an already established metaphor, as in the case of Empedocles. Analy-

sis of this particular case shows to what extent metaphor use, and specifically the use of journey metaphors by Empedocles, contribute to original developments in philosophical argumentation and to the construction of physical theories.

In line with my investigation of journey metaphors in philosophy, Mai Oki-Suga's paper, entitled *An invitation from Plato: A philosophical journey to knowledge* also nicely complements Hose's analysis of the metaphor of paths of song as a main route through the text. Specifically, Oki-Suga shows that, in Plato's view, tracing paths to knowledge or traveling in search of knowledge is equivalent to reading a philosophical book. In fact, she shows that Plato conceives of his dialogues as metaphorical journeys to knowledge. In particular, the ascent–descent motif in Plato's *Politeia*, on which the author focuses in her paper, displays a possible way to read Plato's dialogue as a philosophical journey made by Socrates but in fact involving the reader in Plato's own philosophical inquiries.

The following article by Elizaveta Shcherbakova, entitled *The paths of the soul in the Pseudo-Hippocratic De Victu*, focuses on the specific metaphor use of the conceptual domains of journey and knowledge as an illustration of the way in which the knowing entity in humans, the soul, obtains understanding. Specifically, Shcherbakova analyzes a medical text – a notoriously difficult passage in the Hippocratic treatise *De Victu* – that deals with the activity of the soul during sleep. The author shows that this activity is seen as a journey, yet this is not a journey of 'the Pythagorean kind,' as scholars have traditionally interpreted. Rather, the soul travels within the body in a way that aims to explain the physiology of the soul/body relationship during sleep in a chiefly materialistic way – a result that complements and enriches my discussion of the use of (journey) metaphors in the construction of physical theories.

In line with Shcherbakova's investigation of the soul and its way to obtain understanding, Albert Joosse, in his contribution entitled *Philo's De migratione Abrahami: The soul's journey of self-knowledge as criticism of Stoic oikeiôsis*, shows that the image of journey can be used in an allegorical way to depict the soul's development and increased understanding. This is in fact the allegorical reading provided by Philo of Alexandria of the biblical account of Abraham's journey from Chaldaea to Palestine. In particular, as Joosse shows, the image of journey is used by Philo in order to depict the soul's activity as a process of self-knowledge. The author thereby demonstrates that the image of journey in Philo's discussion primarily fulfils the philosophical function of criticism: it offers a vehicle to present Philo's Platonizing ideas as an alternative to the Stoic theory of moral progress or *oikeiôsis*.

Cilliers Breytenbach, in his contribution entitled *Incomprehension en route to Jerusalem (Mk 8:22–10:52)*, shows that the scene of the second part of the Gospel according to Mark (8:22–10:52) is a narration about Jesus and his disciples traveling from the north of the Lake of Galilee to Jerusalem in the south. Jesus uses the actual occasion of the journey

as an opportunity to teach his disciples who lack proper understanding of who he really is. The author demonstrates that Mark uses the road (ὁδός) as a backdrop to develop the theme of how the disciples should follow Jesus. By addressing the question of a story in which the teacher acts 'on the way' (ἐν τῇ ὁδῷ), Breytenbach shows that Mark's account of the incomprehension of 'traveling' disciples becomes exemplary of the wrong/right way to understand Jesus' teachings. In other words, in a way that seems to be analogous to that explored by Jooose in the case of Philo's interpretation of the biblical account, the concept of journey is seen here as a macro-metaphor illustrating the way in which Jesus should be properly followed.

The paper by Greta Hawes, with the title *Pausanias' Messenian itinerary and the journeys of the past*, explores the way in which Pausanias combines, in his account of Messenia, the concept of knowledge preserved unchanged in texts with the idea of knowledge as something encountered and attained through travel. The author shows that the claim of Messene to an authority rooted in the mythical past of the region runs counter to the usual situation in antiquity, in which knowledge of the past was transmitted, or said to be transmitted, through the continuation of civic, cultic, and communal institutions. The author argues that the interplay between a form of knowledge preserved in texts and knowledge attained through travel is specifically relevant to this text, since it too serves as a fixed, written object, which nonetheless offers opportunities for autonomous exploration and experience to the 'hodological' reader-traveler.

In line with Hawes' investigation, Sara Fascione tackles the theme of the relevance of journey in the first book of Sidonius Apollinaris' *Letters* with an article entitled *Finding identities on the way to Rome*. The author shows to what extent the motif of the journey in the texts under analysis represents not only an opportunity for personal growth, but also shapes the life of the travelers who, on their way to Rome, rediscover their greater or lesser *Romanitas*.

The last two papers, in a sort of ring composition, return to Homer, by focusing on the reception of the *Odyssey* in different periods by different allegorists and exegetes. Specifically, the paper by Safari Grey, entitled *Homer's Odyssey in the hands of its allegorists: Many paths to explain the cosmos*, analyzes the idea, held by allegorists and exegetes of Homer's *Odyssey* from the sixth century BCE until today, that Homer's epics, intentionally or not, revealed philosophical doctrines about the shape and the working of the cosmos. The author draws particular attention to the ancient grammarian Heraclitus and the Neoplatonic philosopher Porphyry of Tyre, while suggesting that the tradition of cosmic allegorical exegesis of the *Odyssey* is still practiced in modern scholarship, specifically by the Harvard Classicist Professor Gregory Nagy. Thereby, Grey shows the many paths of cosmic interpretation that the *Odyssey* has offered to interpreters of all times.

The last paper, which is by Valeria F. Lovato and has the title *The wanderer, the philosopher and the exegete: Receptions of the Odyssey in twelfth-century Byzantium*, deals with another exegetic tradition, namely that interpreting the journeys of Odysseus as the allegory of the philosopher's struggle to reach authentic philosophical knowledge. Specifically, the author presents the interpretation by Eustatius, in his commentaries on Dionysius the Periegete, who, in order to prove that traveling is a philosophical matter, embarks on an original interpretation of Odysseus' journeys and of the interrelation of his wanderings and superior wisdom. As Lovato shows, Odysseus' voyage gives the cue to Eustatius to present even Homer himself as both a wanderer and a philosopher. The author concludes by comparing Eustatius and another Byzantine exegete, Tzetzes, and highlights the relevance that Eustatius gives to the journey motif as a means to acquire philosophical knowledge.

I would like to conclude this introduction by thanking in a very special way all contributors to this volume as well as all speakers and participants in the Berlin International Conference *Paths of Knowledge in Antiquity*. Although not all participants contributed papers to this book, each did much to foster and benefit the volume's discussion. Additionally, I would like to thank the staff of the research cluster Topoi and of the Edition Topoi, especially Dr. Katrin Siebel and Dr. Nadine Riedl, for their practical support during the conference as well as for their editorial and technical assistance. Many thanks also to the two anonymous referees for their helpful comments and suggestions on a previous draft. The greatest part of the final revision of this volume has been supported by the fellowship I received from the Harvard Center for Hellenic Studies (2017–2018). I am deeply grateful to the Director, Prof. Gregory Nagy, and each staff member of the CHS for the friendly atmosphere of productive collegiality they foster at the Center and for their invaluable practical and intellectual support.

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