

A Commentary On Hesiods Theogony

Hesiod is the first Greek and, therefore, the first European we can know as a real person, for, unlike Homer, he tells us about himself in his poems. Hesiod seems to have been a successful farmer and a rather gloomy though not humorless man. One suspects from his concern for the bachelor's lot and some rather unflattering remarks about women that he was never married. A close study of both poems reveals the same personality -that of a deeply religious man concerned with the problems of justice and fate.

This book offers a comprehensive account of the role of Hesiod in the ancient imagination, investigating the poet as a literary-critical concept, a moral and philosophical symbol, and generally a cultural icon endlessly employed and re-created by later Greeks.

Excerpt from The Epics of Hesiod: With an English Commentary Colonel Mure (hist. Gr. Lit. Vol. 11. P. 418 seqq.) inclines to the Opinion, though not very decidedly, that Pausanias' statement is correct; and yet, he Observes, there appears to be no trace of scepticism as to the authorship of the Theogony either among the Alexandrian grammarians, or their predecessors of the early Attic school. Of the authorship, integrity, and great antiquity of the Works, he entertains no doubt; the Theogony he thinks is, in the main, equally ancient, but that it was really written by a poet not even a Boeotian by birth (i. P. -the problem, in truth, cannot be solved; and it is impossible, within the limits of a preface, to enter into all the arguments fully. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Bryn Mawr Commentaries provide clear, concise, accurate, and consistent support for students making the transition from introductory and intermediate texts to the direct experience of ancient Greek and Latin literature. They assume that the student will know the basics of grammar and vocabulary and then provide the specific grammatical and lexical notes that a student requires to begin the task of interpretation.

Byzantine Commentaries on Ancient Greek Texts, 12th–15th Centuries

From Near Eastern Creation Myths to Paradise Lost

The Narrative Voice in the Theogony of Hesiod

From Their Beginnings to the Byzantine Period

Guides to Stoic Living

Handbook of Classical Mythology

Gregory Nagy here provides a far-reaching assessment of the relationship between myth and ritual in ancient Greek society. Nagy illuminates in particular the forces of interaction and change that transformed the Indo-European linguistic and cultural heritage into distinctly Greek social institutions between the eighth and the fifth centuries B.C. Included in the volume are thirteen of Nagy's major essays—all extensively revised for book publication—on various aspects of the Hellenization of Indo-European poetics, myth and ritual, and social ideology. The primary aim of this book is to examine the Greek language as a reflection of society, with special attention to its function as a vehicle for transmitting mythology and poetics. Nagy's emphasis on the language of the Greeks, and on its comparison with the testimony of related Indo-European languages such as Latin, Indic, and Hittite, reflects his long-standing interest in Indo-European linguistics. The individual chapters examine the development of Hellenic poetics in the traditions of Homer and Hesiod, the Hellenization of Indo-European myths and rituals, including myths of the afterlife, rituals of fire, and symbols in the Greek lyric; and the Hellenization of Indo-European social ideology, with reference to such cultural institutions as the concept of the city-state. A path-breaking application of the principles of social anthropology, comparative mythology, historical linguistics, and oral poetry theory to the study of classics, Greek Mythology and Poetics will be an invaluable resource for classicists and other scholars of linguistics and literary theory.

This volume analyzes the narrative structure of the Theogony to support the argument that this poem is a didactic poem explaining the position of man in the divine universe. It discusses how Hesiod employs narratological devices to achieve his purposes.

This new, annotated translation of Hesiod's Works and Days is a collaboration between David W. Tandy, a classicist, and Walter Neale, an economist and economic historian. Hesiod was an ancient Greek poet whose Works and Days discusses agricultural practices and society in general. Classicists and ancient historians have turned to Works and Days for its insights on Greek mythology and religion. The poem also sheds light on economic history and ancient agriculture, and is a good resource for social scientists interested in these areas. This translation emphasizes the activities and problems of a practicing agriculturist as well as the larger, changing political and economic institutions of the early archaic period. The authors provide a clear, accurate translation along with notes aimed at a broad audience. The introductory essay discusses the changing economic, political and trading world of the eighth and seventh centuries B.C.E., while the notes present the range and possible meanings of important Greek terms and references in the poem and highlight areas of ambiguity in our understanding of Works and Days.

This ebook is a selective guide designed to help scholars and students of the ancient world find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentaries to make it clear how the cited sources interrelate. A reader will discover, for instance, the most reliable sources and overviews of the topic, and the most important publications on various areas of scholarly interest within this topic. In classics, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is just one of many articles from Oxford Bibliographies Online: Classics, a continuously updated and growing online resource designed to provide authoritative guidance through the scholarship and other materials relevant to the study of classics. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.oxbof.com.

Hesiod: Testimonia

Hesiod, Theogony 507-616 Some Comments on a Commentary

Classical Mythology

With an English Commentary (Classic Reprint)

The Epics of Hesiod

Hesiod: The Other Poet

An introduction to the mythological world of the Greeks and the Romans, combined with a chronology of myths and a dictionary of key characters, objects, and events. • A detailed timeline serves as a convenient "episode guide" chronicling events described in classical mythology • A comprehensive A–Z section offers a quick way to identify the gods, mortals, events, and objects that are key to specific myths

The Theogony of Hesiod Hesiod - The Theogony is essentially a large-scale synthesis of a vast variety of local Greek traditions concerning the gods and the universe, organized as a narrative that tells about the creation of the world out of Chaos and about the gods that shaped the cosmos. To some extent, it represents the Greek mythology equivalent of the book of Genesis in the Hebrew and Christian "Bible", as it lists the early generations and genealogy of the gods, titans and heroes since the beginning of the universe. Interestingly, Hesiod claims in the work that he (a poet, and not some mighty king) had been given the authority and responsibility of disseminating these stories by the Muses directly, thus putting himself almost in the position of a prophet. In formal terms, the poem is presented as a hymn in 1,022 lines invoking Zeus and the Muses, in the tradition of the hymnic preludes with which an ancient Greek rhapsode would begin his performance at poetic competitions. The final written form of the Theogony was probably not established until the 6th Century BCE, however, and some editors have concluded that a few minor episodes, such as the Typhoeus episode in verses 820-880, is an interpolation (a passage introduced later.) It should perhaps be seen not a definitive source of Greek mythology, but rather as a snapshot of a dynamic tradition of myths as it stood at that particular time. Greek mythology continued to change and adapt after this time, and some of the stories and attributes of the various gods have likewise transformed over time.

"The Theogony is one of the most important mythical texts to survive from antiquity, and we devote the first section to it. It tells of the creation of the present world order under the rule of almighty Zeus. The Works and Days, in the second section, describes a bitter dispute between Hesiod and his brother over the disposition of their father's property, a theme that allows Hesiod to range widely over issues of right and wrong. The Shield of Herakles, whose centerpiece is a long description of a work of art, is not by Hesiod, at least most of it, but it was always attributed to him in antiquity. It is Hesiodic in style and has always formed part of the Hesiodic corpus. It makes up the third section of this book"--Provided by publisher.

In this pathbreaking book, which includes a powerful new translation of Hesiod's Works and Days by esteemed translator David Grene, Stephanie Nelson argues that a society's vision of farming contains deep indications about its view of the human place within nature, and our relationship to the divine. She contends that both Hesiod in the Works and Days and Vergil in the Georgics saw farming in this way, and so wrote their poems not only about farming itself, but also about its deeper ethical and religious implications. Hesiod, Nelson argues, saw farming as revealing that man must live by the sweat of his brow, and that good, for human beings, must always be accompanied by hardship. Within this vision justice, competition, cooperation, and the need for labor take their place alongside the uncertainties of the seasons and even of particular lucky and unlucky days to form a meaningful whole within which human life is an integral part. Vergil, Nelson argues, deliberately modeled his poem upon the Works and Days, and did so in order to reveal that his is a very different vision. Hesiod saw the hardship in farming; Vergil sees its violence as well. Farming is for him both our life within nature, and also our battle against her. Against the background of Hesiod's poem, which found a single meaning for human life, Vergil thus creates a split vision and suggests that human beings may be radically alienated from both nature and the divine. Nelson argues that both the Georgics and the Works and Days have been misread because scholars have not seen the importance of the connection between the two poems, and because they have not seen that farming is the true concern of both, farming in its deepest and most profoundly unsettling sense.

A Sourcebook

Hesiod: Oxford Bibliographies Online Research Guide

Hesiod's Cosmos

Theogony

Edited with Prolegomena and Commentary by M.L. West

Hesiod's Works and Days

Presents a collection of 26 articles, with an introduction on "The Influence of Hellenism on Jews in Palestine in the Hellenistic Period."

This novel, ground-breaking study aims to define Hesiod's place in early Greek intellectual history by exploring his conception of language and the ways in which it represents reality. Divided into three parts, it addresses a network of issues related to etymology, word-play, and semantics, and examines how these contribute to the development of the argument and the concepts of knowledge and authority in the Theogony and the Works and Days. Part I demonstrates how much we can learn about the poet's craft and his relation to the poetic tradition if we read his etymologies carefully, while Part II takes the discussion of the 'correctness of language' further - this correctness does not amount to a newly assumed one-to-one correspondence between signifier and signified. Correct names and correct language are 'true' because they reveal something particular about the concept or entity named, as numerous examples show; more importantly, however, correct language is imitative of reality, in that language becomes more opaque, ambiguous, and indeterminate as we delve deeper into the exploration of the condicio humana and the ambiguities and contradictions that characterize it in the Works and Days. Part III addresses three moments of Hesiodic reception, with individual chapters comparing Hesiod's implicit theory of language and cognition with the more explicit statements found in early mythographers and genealogists, demonstrating the importance of Hesiod's poetry for Plato's etymological project in the Cratylus, and discussing the ways in which some ancient philologists treat Hesiod as one of their own. What emerges is a new and invaluable perspective on a hitherto under-explored chapter in early Greek linguistic thought which ascertains more clearly Hesiod's place in Greek intellectual history as a serious thinker who introduced some of the questions that occupied early Greek philosophy.

A classic, prescient work dealing with myth and cult which traces the evolution of Hermes from sacred stoneheap and phallus to Homeric Hymn to Hermes and the Hesiodic poems.

English translation of all the Homeric Hymns, with notes and introductions.

The Theogony of Hesiod

The Iliad: A Commentary: Volume 5, Books 17-20

Epictetus' Handbook and the Tablet of Cebes

Reception and Transformation in the Fifth Century BCE

A Guide to the Mythical World of the Greeks and Romans

Hesiod

A rich collection of source material on women in the ancient Greek world including literary, rhetorical, philosophical and legal sources, and papyri and inscriptions.

The papers gathered in this volume offer precise investigations of the historical and philosophical grounds for the first medieval commentaries on the Nicomachean Ethics. These commentaries were produced by Byzantine philosophers in twelfth-century Constantinople.

Hesiod describes himself as a Boeotian shepherd who heard the Muses call upon him to sing about the gods. His exact dates are unknown, but he has often been considered a younger contemporary of Homer. This volume of the new Loeb Classical Library edition offers a general introduction, a fluid translation facing an improved Greek text of Hesiod's two extant poems, and a generous selection of testimonia from a wide variety of ancient sources regarding Hesiod's life, works, and reception. In Theogony Hesiod charts the history of the divine world, narrating the origin of the universe and the rise of the gods, from first beginnings to the triumph of Zeus, and reporting on the progeny of Zeus and of goddesses in union with mortal men. In Works and Days Hesiod shifts his attention to the world of men, delivering moral precepts and practical advice regarding agriculture, navigation, and many other matters; along the way he gives us the myths of Pandora and of the Golden, Silver, and other Races of Men.

This volume brings together 29 junior and senior scholars to discuss aspects of Hesiod's poetry and its milieu and to explore questions of reception over two and half millennia from shortly after the poems' conception to Twitter hashtags. Rather than an exhaustive study of Hesiodic themes, the Handbook is conceived as a guide through terrain, some familiar, other less charted, examining both Hesiodic craft and later engagements with Hesiod's stories of the gods and moralizing proscriptions of just human behavior. The volume opens with the "Hesiodic Question," to address questions of authorship, historicity, and the nature of composition of Hesiod's two major poems, the Theogony and Works and Days. Subsequent chapters on the archaeology and economic history of archaic Boiotia, Indo-European poetics, and Hesiodic style offer a critical picture of the sorts of questions that have been asked rather than an attempt to resolve debate. Other chapters discuss Hesiod's particular rendering of the supernatural and the performative nature of the Works and Days, as well as competing diachronic and synchronic temporalities and varying portrayals of female in the two poems. The rich story of reception ranges from Solon to comic books. These chapters continue to explore the nature of Hesiod's poetics, as different writers through time single out new aspects of his art less evident to earlier readers. Long before the advent of Christianity, classical writers leveled their criticism at Hesiod's version of polytheism. The relative importance of Hesiod's two major poems across time also tells us a tale of the age receiving the poems. In the past two centuries, artists and writers have come to embrace the Hesiodic stories for themselves for the insight they offer of the human condition but even as old allegory looks quaint to modern eyes new forms of allegory take form.

Hesiod: Theogony

Women in Ancient Greece

A Translation and Commentary for the Social Sciences

The Poems of Hesiod

The Homeric Hymns

Works and Days

Stephen Scully both offers a reading of Hesiod's Theogony and traces the reception and shadows of this authoritative Greek creation story in Greek and Roman texts up to Milton's own creation myth, which sought to "soar above th' Aonian Mount [i.e., the Theogony]...and justify the ways of God to men." Scully also considers the poem in light of Near Eastern creation stories, including the Enuma elish and Genesis, as well as the most striking of modern "scientific myths," Freud's Civilization and its Discontents. Scully reads Hesiod's poem as a hymn to Zeus as a city-state creation myth, arguing that Olympus is portrayed as an idealized polity and--with but one exception--a place of communal harmony. This reading informs his study of the Theogony's reception in later writings about polity, discord, and justice. The rich and various story of reception pays particular attention to the long Homeric Hymns, Solon, the Presocratic, Pindar, Aeschylus, Aristophanes, and Plato in the Archaic and Classical periods; to the Alexandrian scholars, Callimachus, Euhemerus, and the Stoics in the Hellenistic period; to Ovid, Apollodorus, Lucian, a few Church fathers, and the Neoplatonists in the Roman period. Tracing the poem's reception in the Byzantine, medieval, and early Renaissance, including Petrarch and Erasmus, the book ends with a lengthy exploration of Milton's imitations of the poem in Paradise Lost. Scully also compares what he considers Hesiod's artful interplay of narrative, genealogical lists, and keen use of personified abstractions in the Theogony to Homeric narrative techniques and treatment of epic verse. "

Surveys the complex landscape of Hesiodic reception in lyric poetry and drama in the fifth century BCE. This book not only introduces readers to ancient scholarship, but also teaches them how to read it. It includes a detailed, step-by-step introduction to the language, a glossary of over 1500 grammatical terms, and a set of more than 200 passages for translation, each accompanied by commentary. Hesiod's Cosmos offers a comprehensive interpretation of both the Theogony and the Works and Days and demonstrates how the two Hesiodic poems must be read together as two halves of an integrated whole embracing both the divine and the human cosmos. After first offering a survey of the structure of both poems, Professor Clay reveals their mutually illuminating unity by offering detailed analyses of their respective poems, their teachings on the origins of the human race and the two versions of the Prometheus myth. She then examines the role of human beings in the Theogony and the role of the gods in the Works and Days, as well as the position of the hybrid figures of monsters and heroes within the Hesiodic cosmos and in relation to the Hesiodic Catalogue of Women.

ed. with prolegomena and commentary

God and the Land : The Metaphysics of Farming in Hesiod and Vergil

Hesiod's Verbal Craft

Judaism And Hellenism Reconsidered

The Metaphysics of Farming in Hesiod and Vergil

Hermes the Thief

For this eagerly anticipated revised edition, Athanassakis has provided an expanded introduction on Hesiod and his work, subtly amended his faithful translations, significantly augmented the notes and index, and updated the bibliography. --Johns Hopkins University Press. This dissertation may be regarded as an extended commentary on line 26 of Hesiod's Theogony, which is a string of insults delivered by the Muses to the hapless poet/shepherd: "field-dwelling shepherds, vile objects of reproach, nothing but stomachs." This line is a ritual insult, a part of an initiation ceremony for which we have numerous parallels in the Greek world. Hesiod was regarded by the Greeks as a foundational figure of their culture, alongside Homer. This book examines the rich and varied engagement of fifth-century lyric and drama with the poetic corpus attributed to Hesiod as well as with the poetic figure of Hesiod. The first half of the book is dedicated to Hesiodic reception in Pindaric and Bacchylidean poetry, with a particular focus on poetics, genealogies and mythological narratives, and didactic voices. The second half examines how Hesiodic narratives are approached and appropriated in tragedy and satyr drama, especially in the Prometheus plays and in Euripides' Ion. It also explores the multifaceted engagement of Old Comedy with the poetry and authority associated with Hesiod. Through close readings of numerous case studies, the book surveys the complex landscape of Hesiodic reception in the fifth century BCE, focusing primarily on lyric and dramatic responses to the Hesiodic tradition. This is the first volume to explore the commentaries on ancient texts produced and circulating in Byzantium. It adopts a broad chronological perspective (from the twelfth to the fifteenth century) and examines different types of commentaries on ancient poetry and prose within the context of the study and teaching of grammar, rhetoric, philosophy and science. By discussing the exegetical literature of the Byzantines as embedded in the socio-cultural context of the Komnenian and Palaiologan periods, the book analyses the frameworks and networks of knowledge transfer, patronage and identity building that motivated the Byzantine engagement with the ancient intellectual and literary tradition.

Ancient Reception of a Cultural Icon

The Oxford Handbook of Hesiod

Greek Mythology and Poetics

Theogony, Works and Days, and The Shield of Herakles

Hesiod and Classical Greek Poetry

Ritual Insults for Gluttony and Laziness in Greek Poetic Initiations

This new, annotated translation of Hesiod's "Works and Days" is a collaboration between David W. Tandy, a classicist, and Walter Neale, an economist and economic historian. Hesiod was an ancient Greek poet whose "Works and Days" discusses agricultural practices and society in general. Classicists and ancient historians have turned to "Works and Days" for its insights on Greek mythology and religion. The poem also sheds light on economic history and ancient agriculture, and is a good resource for social scientists interested in these areas. This translation emphasizes the activities and problems of a practicing agriculturist as well as the larger, changing political and economic institutions of the early archaic period. The authors provide a clear, accurate translation along with notes aimed at a broad audience. The introductory essay discusses the changing economic, political and trading world of the eighth and seventh centuries B.C.E., while the notes present the range and possible meanings of important Greek terms and references in the poem and highlight areas of ambiguity in our understanding of "Works and Days."

This new translation presents two works, one by Epictetus and the other by Cebes, two ancient Greek philosophers of the Imperial period, in new translations of clear, straightforward English. In this book, readers will learn how to sustain emotional harmony and a 'good flow of life' whatever fortune may hold in store for them. This modern English translation of the complete Handbook is supported by and includes: ' the first thorough commentary since that of Simplicius, 1500 years ago ' a detailed introduction " extensive glossary " index of key terms " chapter-by-chapter discussion of themes " helpful tables that clarify Stoic ethical doctrines as a glance. Accompanying the Handbook is the Tablet of Cebes, a curious and engaging text. In complete contrast, yet complementing the Handbook's more conventional philosophical presentation, the Tablet shows progress to philosophical wisdom as a journey through a landscape inhabited by personifications of happiness, fortune, the virtues and vices.

The fifth volume of the major six-volume commentary on Homer's Iliad is the first to be edited by one of G.S. Kirk's four collaborators. It also consists of four introductory essays (including discussions of similes and other features of narrative style) followed by the commentary.

Hesiod, who lived in Boeotia in the late eighth century BC, is one of the oldest known, and possibly the oldest of Greek poets. His Theogony contains a systematic genealogy of the gods from the beginning of the world and an account of the struggles of the Titans. In contrast, Works and Days is a compendium of moral and practical advice on husbandry, and throws unique and fascinating light on archaic Greek society. As well as offering the earliest known sources for the myths of Pandora, Prometheus and the Golden Age, Hesiod's poetry provides a valuable account of the ethics and superstitions of the society in which he lived. Unlike Homer, Hesiod writes about himself and his family, and he stands out as the first personality in European literature. This new translation, by a leading expert on the Hesiodic poems combines accuracy with readability. It is accompanied by an introduction and explanatory notes. ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.

Theogony and Works and Days

The Evolution of a Myth

A Commentary on Hesiod's Theogony

Medieval Greek Commentaries on the Nicomachean Ethics

Studies in Hesiod's Conception of Language and Its Ancient Reception

Theogony, Works and Days, Shield

Originally published: Handbook of classical mythology, Santa Barbara, CA: ABC-CLIO, c2004.

" Theogony " 26 and Its Echoes

Hesiod's Theogony

Elements of Latin

Ancient Greek Scholarship: A Guide to Finding, Reading, and Understanding Scholia, Commentaries, Lexica, and Grammatical Treatises

God and the Land