Requirements
- **Attendance**
- **Grading**
- **Midterm and Final**
- **Homework (more may be added to the syllabus)**
- ** Presentations**
- **Essays**
- **Readings:** textbooks for purchase; E-res and library reserve (overlap); reference resources: Apollodorus; *OED* online
- **Course website:** [http://classics.kenyon.edu/assop/](http://classics.kenyon.edu/assop/)
  - Navigate Using the Left Frame

**PART I: Laying some foundation**

1. **Where and When:**
   a. **Where:** Mediterranean and beyond: from S France to E shore of Black Sea; from N Balkans to N Africa
   b. **When:** from 8th century BCE to the fall of Constantinople to the Ottoman 1453 AD (2250 years)
      i. Roman epigones
      ii. Stories retold: sound familiar? Too familiar?
      iii. Back to the origins:
         1. Greek: Hesiod, Homer, *Homer Hymns*, Aeschylus, Sophocles, Euripides, Apollodorus,
         2. Roman: Ovid
   c. No westerner unfamiliar with Greek myths can seriously claim to be an educated person.

2. **'Myth', word and function:**
   i. Greek *mûthos* = word or story;
   ii. W.F. Otto (1951): *word in the ancient sense, not distinguishable from 'being'*
   iv. > teaching > history
   v. *[Myths are] tales on/about/around gods, divine beings [= daimones], heroes, and what pertains to Hades (Plato, Republic, Book III, 392a)*

3. **Origins:** Looking for a 'science' of myth
   a. Plato, *Phaedrus* 229b-230a:
      i. The tale of a young woman (Oreithyia) snatched by the north wind (Boreas) means
      ii. That an actual young woman was pushed by a gust of wind and fell off the cliff.
      iii. *rationalization* > Euhemerism; from Euhemerus (a Sicilian; ca. 316 BCE) who wrote
          a book entitled *Hierà anagraphè* (roughly, *Sacred Record*), in which he maintained
          that the deities of Hellenic mythology were deified men and women, and pretended to
          cite authentic records of their lives.
   b. Under its allegorical veil, myth conceals (and may reveal upon scrutiny) deep truths and moral teachings. (5th cent. BCE: Pherecydes, Acusilaus; later: Neoplatonism) >> Francis Bacon, *The wisdom of the ancients*
   c. Against Bacon's thesis, argues the Italian philosopher Giovan Battista Vico (Napoli, 1668-1774). It is with Vico that the *New Science* of myth is born. For Vico:
      i. Myth has no hidden truths to reveal (autonomy), but it expresses the genuine conception of the ancients (*primitive humanity*).
      ii. Myth contains historical, anthropological, sociological material and must therefore be studied and evaluated on the basis of the evolution and of human mind and society.
      iii. > Auguste Compte (Montpellier 1798-Paris 1857) positivist theories of human progress and its different ages.

**President Nugent on:** (Modern) Approaches to Myth
PART II: Beginnings:
Hesiod, date: 8th century (see Lamberton's introduction)

Analysis and Structure of the *Theogony* (line numbers follow the Greek text and Lombardo’s translation)

1. Proem: Invocation to the Muses (1-115)
   a. Let’s begin from the Muses, who sing (1-10)
   b. Their hymn to Zeus and the other immortals (11-22)
   c. Hesiod’s poetic investiture (23-36)
   d. Hymn to the Muses (37-115): their wisdom; ancestry and kinship; dance and song; names; protégés; function(s); farewell

2. First Gods (116-36)

3. Castration of Ouranos (137-87)

4. Aphrodite’s Birth (188-210)

5. Children of Night, Sea, Ocean, Titans (211-455)
   a. **Progeny of Night** per *parthenogenesis*: Doom; Fates; Death; Sleep; Dreams; Blame; Grief; Hesperides = *Ladies of the West*; Destinies; Fates (= Clotho, Lachesis, Atropos); Nemesis; Deception; Frenzy; Old Age; Eris = *Strife*, who begets: Toil, Forgetfulness, Famine, Pains, Battles, Fights, Murders, Manslaughters, Quarrel, Lying Words, Disputatious Words, Lawlessness, Recklessness, Oath;
   b. **Progeny of Pontos** (= Sea); three males: 1. Nereus, 2. Thaumas, 3. Phorkys; two females: Keto, Eurybia. 1. Nereus and Oceanid Doris’ offspring of 50 Nereids; 2. Thaumas and Oceanid Electra’s offspring: Iris, Harpies, etc.; 3. Phorkys and his sister Keto’s offspring:
      1. Graiai (= Pemphredo, Enyo)
      2. Gorgons, two immortals: Steno, Euryale; one mortal: Medousa; >>capsule story of Geryon: Medousa slept with Poseidon and, when Perseus cut her head off, Chrysaor and Pegasos leapt out; Chrysaor mingled with Oceanid Kallirhoe, who bore him Geryon, slain by Herakles
   c. **Progeny of Ocean**: from Tethys (a Titan), rivers (Styx) and water nymphs: hard for mortals to tell all their names
   d. **Theias and Hyperion** (= he who passes over): Helios (= Sun), Selene (= Moon), Eos (=Dawn); note how these are born so late
   e. Eurybia and Krios: Astraios, Pallas, Perses
      i. Eos (= Dawn) to Astraios (‘starry’): winds Boreas (N), Zephyros (W), Notos (S), Stars
      ii. Styx (Ocean’s daughter from Tethys) to Pallas: Vying, Victory, Strength, Force
   f. Phoibe to Koios: Leto, Asteria, Hekate (hymn to Hekate = 417-55)

7. Prometheus (509-72) (continues account of Titans’ offspring)
   a. Titan Iapetos begets from Klymene: Atlas, Menoitios, Prometheus, Epimetheus
8. Pandora (573-620); Note that Pandora is not named here. She is named in WD.
9. Titanomachy (621-725)
10. Tartaros (726-825)
   a. The Ends of the Universe
11. Typhoios (826-85)
12. Zeus’s Power (886-969)
   a. Zeus’s offspring from: Metis; Themis; Eurynome; Demeter; Mnemosyne; Leto; Hera
   b. Other offspring from Zeus, Hera, and others including: Athena, Hephaistos, Hermes, etc.
13. Goddesses and Heroes
14. END = Transition to (fragmentarily preserved) *Catalogue of Women* (1029-30)

Select Key Words
*Theogony*, *Theology*, *Cosmogony*, *Cosmology*, *Euhemerism*, *mûthos*, *daimones*
Styx < STU*Geomai*, ‘loathe, shudder at’