Two ancient approaches to mûthos: 1.) rationalistic (Euhemerism); 2) Allegorical
Two major modern tendencies:
   1) to explain myth (rationalism: all the way back to Plato and Euhemerus)
   2) to understand, comprehend myth (functional approach: esp. Malinowski and Eliade; outline 1.1a)
      This functional approach to myth is rooted in esthetic idealism of F.W.J. Schelling’s (1775-1854)
      ‘Philosophy of Mythology’ (through the work of his pupil G.F. Creuzer, Symbolism and Mythology of the
      Ancients (1810-12))
All modern approaches implement (or somehow take into account) Vico’s concept of the autonomy
of myth as a way of thinking proper to primitive humanity.
Myth is seen as the sacred history of inferior societies.
<< Cultural Imperialism of Western Judeo-Christianism

Creation Stories: Part I

Hesiod’s Theogony (=Th) and Works and Days (=WD)

Key Words: Search http://dictionary.oed.com/entrance.dtl
Theogony, Cosmogony, Cosmology, Theology, Euhemerism

How do we begin a narrative about beginnings?
Proem < Greek prooimion < pro ‘before’ + oimē ‘path’ of song
Hymn
1. Mousaón Helikōniadōn arkhōmeth’ aeidein (Th 1) The Muses are the subject on the song. humneûsai ‘they chant’
   (Th 11)
2. Poetic investiture (Th 26-8)
   a. Apostrophe to shepherds as gasteres, ‘bellies’ (Th 26)
   b. Muses know
      i. ‘lies identical to true things’ (pseudea polla etumoisin homoia) (Th 27)
      ii. and truth (alēthea) (Th 28)
3. AGAIN: Mousaón arkhōmetha ‘let us begin from the Muses’ (Th 36)
4. Genealogies (see outline 1.1):
   a. Gods of cult, e.g. Zeus, Apollo Artemis, Thetis, Amphitrite, Hecate, Prometheus, Horai, Charites
   b. Gods of mythology, e.g. Tethys, Phoibe, Kottos, Gyges, Hesperides, Typhoeus, Atlas, Epimetheus
   c. Neither myth nor cult, e.g. the Meliai, Thaumas, Kreios, Keto, Astraios, Perses.
   d. Pluralities, e.g. Nymphs, Nereids, Horai, Charites, Cyclopes; also alternate with singular, e.g. Muse(s),
      Moira(i), Eriny(e)s
   e. Elements of the visible world, e.g. Ouranos, Pontos, Aither, Night, Mountains, Rivers, Stars
   f. Personifications, e.g. Death, Sleep, Deceit, Strife, Battles, etc.
5. Cosmogony and political structure of the cosmos
6. Vertical structure inherited from Mesopotamian myth

7. WD
   a. Hymn to Muses (see Th)
   b. Two kinds of strife
   c. Why life is hard: Prometheus, Pandora, Epimetheus
   d. Five Ages: Golden, Silver, Bronze, Heroes, Iron
   e. Transition to Justice: Hawk’s fable: no justice among beasts
   f. Work ethics >> Seasons, miscellaneous advice: Works and Days
   g. Seafaring
   h. Autobiography
   i. Marrying
   j. Don'ts
   k. Days