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| <p>I Homer vs. Hesiod</p> <ul style="list-style-type: none">a. Narrative/non-b. Heroic/anti-c. Consumption/productiond. Aristocratic/yeoman excellence <p>II <i>Works and Days</i></p> <ul style="list-style-type: none">a. Justice, strifeb. Work, reciprocal gifting, right timec. Tricks of the trade: binary oppositions and ring segmentsd. Time and Ages: "Everything you do is best done in season"e. Justice and the Age of Iron <p>III Society in the Age of Iron</p> <ul style="list-style-type: none">a. Oikos, kome, polis (<i>Politics</i> 1252b-1253a)b. Agoraphobia<ul style="list-style-type: none">1. Trade and commensurability<ul style="list-style-type: none">a. The ideal of oikos autarky [<i>Il.</i> XXIII 826-35; <i>WD</i> 45-9]b. Non-productive wealthc. Commodification as a threat to prestige exchange2. The basileus in the polis<ul style="list-style-type: none">a. Usurped by the kakoib. Expanding the rule of the agathoi | <p>Some Terms</p> <p>agon/agones
eris
dike
oikos/oikoi
kome/komai
polis/poleis
agora/agorae
basileus/basileis
agathos/agathoi
kakos/kakoi</p> |
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IV Epi(c)logue: the Certamen

The Composition of *Works and Days* (line numbers calibrated to Lombardo)

Nelson, p. 48

Lamberton, p. 109

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| <ul style="list-style-type: none">1. The Goddesses Strife (1-57)2. The Pandora Myth (58-128)3. The Five Ages Myth (129-234)4. The Hawk and the Nightingale (235-245)5. Justice in the Courts (246-341)6. Hard Work and Honesty (342-429)7. Farming and Sailing (430-768)8. Social Advice / Religious Taboos (769-844)9. Lucky and Unlucky Days (845-928) | <ul style="list-style-type: none">Prooimion (1-21)The Two Strifes (21-41)Address to Perses (42-57)Prometheus/Pandora (58-128)The Five Ages (129-234)The Fable and Injunctions to Perses and Kings (235-328)Advice to Perses (329-928)Praise of Work (329-373)Treat Others Fairly, and Sacrifice (374-387)Proverbs (388-429)The Agricultural Year (430-683)Instructions for Seafaring (684-768)General Advice (769-844)The Lucky Days (845-928) |
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Sources:

- Aristotle, *The Politics* (Penguin, 1981)
- Georges Bataille, *The Accursed Share, vol. 1*, trans. Robert Hurley (Zone Books, 1991)
- Anthony T. Edwards, *Hesiod's Ascrea* (University of California, 2004)
- Hugh G. Evelyn-White, trans. *Hesiod, the Homeric Hymns, and Homeric* (MacMillan, 1914)
- M.I. Finley, *The World of Odysseus* (Viking, 1965)
- Robert Lamberton, *Hesiod* (Yale, 1988)
- Oswyn Murray, *Early Greece* (Harvard, 1993)
- Stephanie Nelson, *God and the Land: The Metaphysics of Farming in Hesiod and Vergil, with a translation of Hesiod's Works and Days by David Grene* (Oxford, 1998)
- Robin Osborne, *Greece in the Making: 1200-479BC* (Routledge, 1996)
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WORKS AND DAYS, Lines 11-24: [21-37 in Lombardo translation]

trans. by Richard Lattimore (University of Michigan Press, 1959)

It was never true that there was only one kind of strife. There have always been two on earth. There is one you could like when you understand her.

The other is hateful. The two Strifes have separate natures.

There is one strife who builds up evil war, and slaughter.

She is harsh; no man loves her, but under compulsion

and by will of the immortals men promote this rough Strife.

But the other one was born the elder daughter of black Night.

The son of Kronos, who sits on high and dwells in the bright air,

set her in the roots of the earth and among men; she is far kinder.

She pushes the shiftless man to work, for all his laziness.

A man looks at his neighbor, who is rich; then he too wants work; for the rich man presses on with his plowing and planting

and the ordering of his state. So the neighbor envies the neighbor

who presses on toward wealth. Such strife is a good friend to mortals.

trans. by David Grene (Oxford University Press, 1998)

There is no single breed of Strife, but on earth there are two of her.

One of the two you have but to see and you will praise her at once,

the other draws only blame; the hearts of the two are different.

The one increases vile war and enmity; she is cruel.

No mortal loves her! Only under Necessity

through designs of the Immortals do they honor her, this harsh Strife.

The other is the elder -- black night was her mother;

and the Son of Cronos whose throne is on high, who lives in heaven,

set her in earth in its roots; and for men she is far better.

This is the one that rouses even the shiftless to work;

for a man may look at another, a rich man, in haste to plow,

and to plant, set his house in good order;

and the shiftless, looking, longs for work.

So neighbor is jealous of neighbor hastening towards wealth.

This strife is good for men.

WORKS AND DAYS, Lines 350-411 [Lombardo translation]

You've got to schedule your work

So your sheds will stay full of each season's harvest.

It's work that makes men rich in flocks and goods.

When you work you're a lot dearer to the gods

And to people too. Everybody hates a lay-about.

Work's no disgrace; it's idleness that's a disgrace.

If you work, the layabouts will soon be envying you

Getting rich. With wealth comes honor and glory.

No matter your situation, it's better to work,

Better for you too, Perses, if you'd only

Get your mind off of other folks' property

And work at earning a living, as I keep telling you.

Shame is sometimes a blessing, sometimes a curse.

Shame, the bad kind, is the poor man's companion,

Shame for the poor, assurance of the rich.

Wealth's not grabbed but given by the gods.

If a man lays hold of wealth by main force

Or if he pirates it with his tongue, as happens

All too often when greed hoodwinks a man's sense

And decency gets crowded out by its opposite,

The gods whittle him down just like that, shrink

His household, and he doesn't stay rich for long.

It's the same thing when somebody wrongs a suppliant

Or a guest, or gets into his brother's bed

And does with his sister-in-law what just isn't right.

Or like a damn fool wrongs an orphan ...

But you keep your foolish heart away from such behavior,

And, according to your means, sacrifice to the gods,

Observing ritual purity when you burn the fat thighbones

... So may they bless you from propitious hearts, and you

Buy up other folks' farms instead of them buying yours.

Invite your friend to a feast, leave your enemy alone,

And be sure to invite the fellow who lives close by,

If you've got some kind of emergency on your hands,

Neighbors come lickety-split, kinfolk take a while.

A bad neighbor's as much a curse as a good one's a blessing.

... Get good measure from a neighbor and return as good,

Measure for measure, or better if you're able,

So when you need something later you can count on him.

Don't make dirty money; dirty money spells doomsday.

Return a friend's friendship and a visitor's visit.

Give gifts to the giver, give none to the non-giver.

The giver gets gifts, the non-giver gets naught. ...

The man who gives willingly, even if it costs him,

Takes joy in his giving and is glad in his heart.

But let a man turn greedy and grab for himself

Even something small, it'll freeze his heart stiff.

A saver staves off feverish starvation.

If you put away a little each day /Even that will soon be a lot.

What's laid up at home doesn't worry a man.

Home's best for a body. It's a dangerous world.