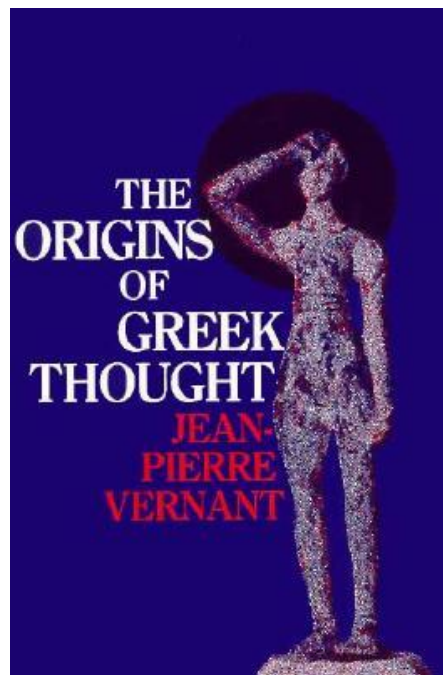




The Origins of Greek Thought

Jean-Pierre Vernant

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The Origins of Greek Thought Jean-Pierre Vernant

Jean-Pierre Vernant's concise, brilliant essay on the origins of Greek thought relates the cultural achievement of the ancient Greeks to their physical and social environment and shows that what they believed in was inseparable from the way they lived. The emergence of rational thought, Vernant claims, is closely linked to the advent of the open-air politics that characterized life in the Greek polis. Vernant points out that when the focus of Mycenaean society gave way to the agora, the change had profound social and cultural implications. "Social experience could become the object of pragmatic thought for the Greeks," he writes, "because in the city-state it lent itself to public debate. The decline of myth dates from the day the first sages brought human order under discussion and sought to define it. . . . Thus evolved a strictly political thought, separate from religion, with its own vocabulary, concepts, principles, and theoretical aims."

The Origins of Greek Thought Details

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Turkish says

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tomasawyer says

J'te cache pas que j'ai pas tout compris. Le texte est assez court et ne prend pas le temps d'expliquer tous les concepts, de situer les civilisations et si on n'a pas de connaissances sur le sujet, on est vite perdu. Ce que j'ai compris, dans les grandes lignes, c'est que la cité Etat athénienne a fini par remplacer l'organisation très monarchique de la civilisation mycénienne. L'ouverture nouvelle à l'Orient a permis un développement économique et l'acquisition de connaissances scientifiques qui ont transformé culturellement la société grecque, faisant naître en elle le besoin d'un ordre par l'équilibre, la modération, où chacun trouve avantage à respecter le contrat qui le lie à l'autre, à l'opposé d'un pouvoir monarchique injuste, irrationnel, inégalitaire, ostentatoire qui menace en permanence la cohésion sociale. Le pouvoir quitte le palais pour l'agora où l'intérêt commun dicte les décisions.

En me relisant, je trouve ça aussi pas clair que le livre... donc, c'est parfait ! ^^

Kim says

I thought this was an interesting book about the background of Greek philosophy. It really helped to set up what a Greek's view of citizenship was during his time. The evolution was also quite startling-- to go from valuing the individual accolades to becoming a part of a whole was an important change.

Maria Fernanda says

Li no primeiro ano da faculdade e me pareceu um dos livros mais complicados do mundo. Preciso ler de novo prá ver se agora, 5 anos depois, consigo entender melhor.

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Ho apprezzato particolarmente gli esempi significativi utilizzati dall'autore per spiegare meglio determinati concetti, anche se molto spesso sono presenti all'interno delle frasi termini in greco che hanno appesantito la

lettura (non metto in dubbio che fossero molto più ricchi di significato rispetto ai corrispettivi termini in italiano, ma sarebbe stata gradita una nota con la traduzione, soprattutto nei casi in cui ha trascritto citazioni intere in caratteri greci).

Nonostante ciò, l'ho trovato un saggio di facile comprensione, che consiglio soprattutto a coloro che come me sono alle prime armi con questa affascinante materia.

Abdulla Awachi says

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Shalan al shammary says

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max says

This is an absolutely brilliant book. Vernant is a gifted interpreter of the Greeks, a writer who possesses an apparently encyclopedic knowledge of Greek civilization and who can, at the same time, distill the essence of the Greeks into a thoroughly engaging, informative work. I highly recommend this little gem to anyone seeking a deeper understanding of the miraculous achievements of the Greeks in politics, philosophy, and social organization. This is a "big picture" interpretation of the Greeks that is unmatched for its clarity and penetrating insight.

In a reverential obituary published in the Independent after his death at 93 in 2007, Oswyn Murray wrote of Vernant: "His first book ... *Les Origines de la pensée grecque* (1962, translated as *The Origins of Greek Thought*, 1982) changed the history of Greek studies: in the wake of the decipherment of Linear B it asked the simple questions, what was the relationship between the newly discovered Mycenaean world of palace bureaucracies and the invention of rationality by the Greeks, and how did Greek rationality relate to modern ideas?"

He adds: "To him the answers lay in the democratic political experience of archaic Greece, and the forms of verbal exchange developed in relation to civic duties. In this book he posed the fundamental questions which have been the starting-point for all studies of ancient Greece for the last 40 years."

hope mohammed says

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Tim says

vernant is my favorite classical scholar. Frankly, the french tradition in classical scholarship is much more interesting to me in general than the anglo/american one -- plenty of broad cultural crossover, to structural anthropology, modern and post-modern criticism.

Maan Kawas says

I enjoyed reading this interesting and informative book so much.

Esteban says

Vernant fue uno de los helenistas más renombrados de su tiempo, y uno con ideas propias. Desgraciadamente, en este libro de divulgación tiene poco espacio para exponerlas, y en algunos momentos le juegan en contra de sus propios objetivos. El estructuralismo – acá adoptado en su versión dumeziliana – puede producir algunas etnografías decentes y hacer algunas interpretaciones interesantes, pero es una pésima historiografía. Eso se nota, por ejemplo, al tratar el tema políticamente crucial de la diferencia entre isonomía democrática y homonomía aristocrática. Vernant muestra un gran conocimiento con las fuentes, pero elige encerrarse en los límites propiamente ideológicos del discurso político griego y excluir por completo cualquier mención a los sirvientes, los esclavos y los extranjeros, quienes apenas aparecen en una nota al pie – el único fragmento del texto, dicho sea de paso, que diferencia a Esparta de alguna especie de maravillosa utopía comunal. Las mujeres ni siquiera aparecen como signo mudo de la diferencia sexual; están completamente ausentes. Una lectura interesada podrá tomar el recorte del objeto ("el *pensamiento*, no la sociedad griega") como excusa para esa exclusión, pero después no vale extrañarse o quejarse de las insuficiencias de una historiografía que al menos considera importantes para el pensamiento al trabajo y a la diferencia sexual.

Birch says

cools
