

Diploma work

Lived Space of Archaic Greece

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Abstract

The diploma work *Lived Space of Archaic Greece* reconstructs the spatial structuration of the world in archaic Greece on the basis of a systematic reading of Hesiod's poems, mainly the *Theogony*. Nevertheless it takes into account also another texts which help to illuminate the archaic Greek thought, in particular the works of archaic poets and later dramatic texts, which preserve many of the archaic visions. In some cases the subsequent evolution of the subject is pointed out moreover, especially where the authors classified as first philosophers by the later tradition are concerned. The main contribution of the work lies in reconstruction of the cosmogonic process, based on the poetical account given by Hesiod. This process is interpreted as a successive constitution of the world order, which culminates by establishing Zeus as a world sovereign and at the same time as a successive constitution of the world as a differentiated spatial whole. This constitution thus proceeds in a form of differentiation, which means partly a mutual differentiation of the gradually emergent cosmical constituents, partly an intrinsic differentiation of the particular constituents of the cosmic structure. First differentiation represents the establishment of Earth as a fixed base of the universe, on the background of an absolute indeterminateness of Chaos. Earth itself is then differentiated by a difference of the terrestrial surface and the chthonic abyss inside the earth. This differentiation of the interior and the exterior represents also vertical differentiation of the lower and upper parts of the cosmos. The earth's surface is differentiated further when Earth gives birth to deep sea, referring to underworld, and high mountains, pointing upwards. The vertical differentiation then continues further and culminates in establishing the heaven firmament as an upper-most limit of the universe. This complex dynamic spatial structure is analysed in relation with the evolution of divine cosmic rule (the myth of succession), but also in anthropological relations – for the world constituted in this cosmogonic process represents a human world.

Key words:

world, space, cosmogony, theogony, myth of succession, Greek archaic thought