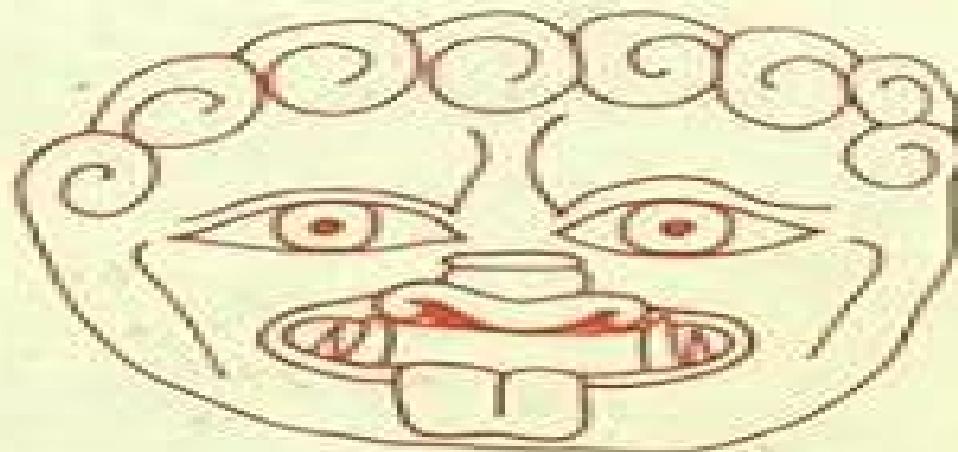


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and
THE GREEKS



P. WALCOT

Envy And The Greeks

Evelyn Abbott

Envy And The Greeks:

Envy, Spite and Jealousy David Konstan, 2019-07-31 Classical Greece was permeated by a spirit of rivalry Games and sports theatrical performances courtroom trials recitation of poetry canvassing for public office war itself all aspects of life were informed by a competitive ethos This pioneering book considers how the Greeks viewed explained exploited and controlled the emotions that entered into such rivalrous activities and looks at what the private and public effects were of such feelings as ambition desire pride passion envy and spite Among the questions the authors address How was envy distinguished from emulation Was rivalry central to democratic politics What was the relation between envy and erotic jealousy Did the Greeks feel erotic jealousy at all Did the views of philosophers correspond to those reflected in the historians tragic poets and orators Were there differences in attitude towards the rivalrous emotions within ancient Greece or between Greece and Rome Did jealousy envy and malice have bad effects on ancient society or could they be channelled to positive ends by stimulating effort and innovation Can the ancient Greek and Roman views of envy spite and jealousy contribute anything to our own understanding of these universally troubling emotions This is the first book devoted to the emotions of rivalry in the classical world taken as a whole With chapters written by a dozen scholars in ancient history literature and philosophy it contributes notably to the study of ancient Greece and to the history of the emotions more generally **Envy and the Greeks** Peter Walcot, 1978 *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds* Daniel Ogden, 2002 In a culture where the supernatural possessed an immediacy now strange to us magic was of great importance both in the literary mythic tradition and in ritual practice In this book Daniel Ogden presents 300 texts in new translations along with brief but explicit commentaries Authors include the well known Sophocles Herodotus Plato Aristotle Virgil Pliny and the less familiar and extend across the whole of Graeco Roman antiquity *Greek Poetry and Philosophy* Douglas E. Gerber, 1984

[Eastern Nations & Greece](#) Philip Van Ness Myers, 1895 **Envy and Jealousy in Classical Athens** Ed Sanders, 2014-01-13 Emotions vary extensively between cultures especially in their eliciting conditions social acceptability forms of expression and co extent of terminology Envy and Jealousy in Classical Athens examines the sensation expression and literary representation of these major emotions in Athens Previous scholarship has primarily taken a lexical approach focusing on usage of the Greek words *phthonos* and *zlos* This has value but also limitations for two reasons the discreditable nature of *phthonos* renders its ascription or disclaimation suspect and there is no Classical Greek label for sexual jealousy A complementary approach is therefore required one which reads the expressed values and actions of entire situations Building on recent developments in reading emotion scripts in classical texts this book applies to Athenian culture and literature insights on the contexts conscious and subconscious motivations subjective manifestations and indicative behaviors of envy jealousy and related emotions These critical insights are derived from modern philosophical psychological psychoanalytical sociological and anthropological scholarship thus enabling an exploration of both the explicit theorization and evaluation of

envy and jealousy and also the more oblique ways in which they find expression across different genres in particular philosophy oratory comedy and tragedy By employing this new methodology Ed Sanders illuminates a significant and underexplored aspect of Classical Athenian culture and literature *Beware the Evil Eye, 4-Volume Set* John H. Elliott,2017-09-20 In the Sermon on the Mount Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world the malignity of an Evil Eye The Holy Scriptures in their original languages contain no less than twenty four references to the Evil Eye although this is obscured by most modern Bible translations John H Elliott's *Beware the Evil Eye* describes this belief and associated practices its history its voluminous appearances in ancient cultures and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible The four volumes cover the ancient world from Sumer to the Middle Ages **A History of Greece: From the Ionian revolt to the thirty years' peace, 500-445 B.C** Evelyn Abbott,1892 *The Journal of Hellenic Studies* ,1981 Vols 1 8 1880 87 plates published separately and numbered I LXXXIII **Beware the Evil Eye (volume 2)** John H Elliott,2016-06-30 In Volume 2 of *Beware the Evil Eye* John H Elliott addresses the most extensive sources of Evil Eye belief in antiquity the cultures of Greece and Rome In this period features of the belief found in Mesopotamian and Egyptian sources are expanded to the point where an Evil Eye belief complex becomes apparent This complex of features associated with the Evil Eye human eye as key organ of information eye as active not passive eye as channel of emotion and dispositions especially envy arising in the heart possessors victims defensive strategies and amulets is essential to an understanding of the literary references to the Evil Eye Elliott here illuminates the context for examining Evil Eye belief and practice in the Bible and the biblical communities *The Greek Anthology* Lord Neaves,1874 **A History of Greece: From the Ionian revolt to the thirty years' peace, 500-445 B.C. 1901** Evelyn Abbott,1900 **A History of Greece: From the Ionian revolt to the thirty years' peace, 500-445 B.C.** Evelyn Abbott,1892 *The Greek and Latin classics* Albert Richard Vardy,1885 **The Tragedies of Euripides: Hecuba ; Orestes ; Phoenissae ; Medusa ; Hippolytus ; Alcestis ; Bacchae ; Heraclidae ; Iphigenia in Aulide ; Iphigenia in Tauris** Euripides,1877 **The tragedies of Euripides** Euripides,1884 **The Tragedies of Euripides: Hecuba, Orestes, Phoenissae, Medea, Hippolytus, Alcestis, Bacchae, Heraclidae, Iphigenia in Aulide, and Iphigenia in Tauris.-v.2. Hercules furens, Toades, Ion, Andromache, Suppliants, Helen, Electra, Cyclops, Rhesus** Euripides,1879 **Achilles in Greek Tragedy** Pantelis Michelakis,2007-08-13 This study examines how one of the most popular and glamorous figures of Greek mythology was imagined on the tragic stage of fifth century Athens Dr Michelakis argues that dramatists persistently appropriated Achilles to address concerns of their time from heroism and education to individualism and gender Whether an aristocrat a dead warrior or a young man the tragic Achilles serves as a receptacle for competing definitions of heroism oscillating between presence and absence the exceptional and the paradigmatic Tragedy draws on Achilles to display and pit against one another

contrasting views of the mythological self and of its rights and obligations powers and limitations The book considers the whole corpus of extant Greek tragedy with particular attention paid to Aeschylus Myrmidons and Euripides Hecuba and Iphigenia at Aulis Historical Greece (concluded) George Grote,1888 **A Complete Greek and English Lexicon for the Poems of Homer and the Homeridæ** Gottlieb Christian Crusius,1874

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