The Talking Greeks: Speech, Animals, and the Other in Homer, Aeschylus, and Plato -

Title of a book, article or other published item (this will display to the public): The talking Greeks: speech, animals, and the other in Homer, Aeschylus, and Plato. ISBN of the winning
item: 0521832640. What type of media is this winner? Plato allows animals a degree of logos (as the doctrine of metempsychosis, the transmigration of the soul from one organism to
the other, including human to animal, testifies). The opposition in Plato is between animals (human and non-human) and plants, or between contrasting elements in the soul rather
than between humans and other creatures. See Heath’s (2005) work on animals in Homer and tragedy, focusing on speech as qualifier of humanity against animal. For the
Greeks, he argues, speech and the logical qualities related to speech are at the core of civilization and political virtues. Lack of speech, on the other hand, characterises animals and
their relationship to men. In The Talking Greeks, Heath traces the relationship between speech and identity in the ancient Greek world. Specifically, he argues that speech is the
central axis of Greek conceptions of self-definition. And eat food. Having traced the distinctions that speech engenders in Homer, Heath argues in chapter 4 that in the Classical
period these distinctions colonize every corner of Greek thought, with the result that the control of speech is central to all Greek hierarchical thought about status (p. 171). Heath
argues that Aeschylus’s language blurs the boundaries between human, divine, and bestial until the establishment of the law court at the end of the trilogy, when Athena’s
persuasive speech creates a proper separation consonant with civilized existence. Books & Digital Media. MEMBERSHIPS. Societies & Associations. The book traces the
development of these expressions from Homer through classical prose and drama, paying attention to the semantic, syntactic, and metrical conditions that favoured the use of one
preposition over another. It concludes with a study of the decline of hupo as an agent marker in the first millennium AD. See also Heath 2005 for the depiction of men as animals in
Homer and others. For Tacitus as a model: Kelly 2009 and 2008, 16-22 and 175-89. … I invite the students to imagine Socrates and Plato on the basis of the vibrant intellectual
relationship that must have existed between them. Emerging out of this pedagogical strategy is an interpretation of the persona of Cephalus in the Republic.