

Library

By Apollodorus

Translated by J.G. Frazer

Part I

Uranos to Cronos.

[1.1.1] Uranos/Sky was the first who ruled over the whole world. And having wedded Gaia/Earth, he begat first the Hundred-handed, as they are named: Briareus, Gyes, Cottus, who were unsurpassed in size and might, each of them having a hundred hands and fifty heads.



[1.1.2] After these, Gaia bore him the Cyclopes: Arges, Steropes, Brontes of whom each had one eye on his forehead. But them, Uranus bound and cast into Tartarus, a gloomy place in the Underworld as far distant from earth as earth is distant from the sky.



[1.1.3] And again he begat children by Gaia, the Titans as they are named: Oceanos, Coeus, Hyperion, Crius, Iapetus, and, youngest of all, Cronos; also, daughters, the Titanides as they are called: Tethys, Rhea, Themis, Mnemosyne, Phoebe, Dione, Thia.



[1.1.4] But Gaia, grieved at the destruction of her children, who had been cast into Tartarus, persuaded the Titans to attack their father and gave Cronos an adamantine sickle. And they, all but Oceanos, attacked him, and Cronos cut off his father's genitals and threw them into the sea; and from the drops of the flowing blood were born the Furies: Alecto, Tisiphone, and Megaera. And, having dethroned their father, they brought up their brethren who had been hurled down to Tartarus, and committed the sovereignty to Cronus.

Questions

- I. What were the roles of Gaia and Uranus in the *kosmos*?
- II. Who were their first children?
- III. Who were their second children?
- IV. Where did he imprison these children?
- V. How did Gaia feel about this?
- VI. Who were their third children?
- VII. How did Cronus come to power?
- VIII. Who was born from Uranus' genitals?



Examine this picture of the Fury *Tisiphone*.

- I. Describe her appearance?
- II. How would you describe her emotion?
- III. How are the other characters reacting to her?
- IV. What do you think her role as a goddess is?

Part II

Cronos falls to Zeus.



[1.1.5] But, Cronos again bound and shut them [the children of Gaia] up in Tartarus and wedded his sister Rhea; and since both Gaia and Uranos had foretold him that he would be dethroned by his own son, he used to swallow his offspring at birth. His firstborn Hestia he swallowed, then Demeter and Hera, and after them Hades and Poseidon.

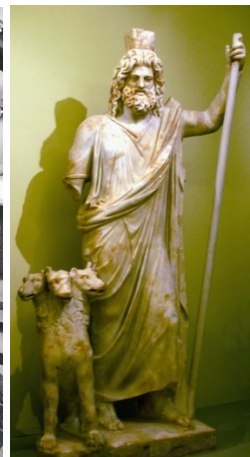
[1.1.6] Enraged at this, Rhea retreated to Crete, when she was big with Zeus, and brought him forth in a cave of Dicte. She gave him to the Curetes and to the nymphs Adrastia and Ida, daughters of Melisseus, to nurse.

[1.1.7] So, these nymphs fed the child on the milk of Amalthea; and the Curetes in arms guarded the babe in the cave, clashing their spears on their shields in order that Cronos might not hear the child's voice. But Rhea wrapped a stone in swaddling clothes and gave it to Cronos to swallow, as if it were the new-born child.





[1.2.1] But when Zeus was full-grown, he took Metis, daughter of Oceanos, to help him, and she gave Cronos a drug to swallow, which forced him to disgorge first the stone and then the children whom he had swallowed, and with their aid Zeus waged the war against Cronos and the Titans. They fought for ten years, and Gaia prophesied victory to Zeus that if he should have as allies those who had been hurled down to Tartarus. So, he slew their jailer Campe, and loosened their bonds. And the Cyclopes then gave Zeus thunder and lightning – a thunderbolt – and on Hades they bestowed a helmet and on Poseidon a trident. Armed with these weapons the gods overcame the Titans, shut them up in Tartarus, and appointed the Hundred-handers their guards; but they themselves cast lots for the sovereignty, and to Zeus was allotted the dominion of the sky, to Poseidon the dominion of the sea, and to Hades the dominion in Underworld.



Which god is which? How can you tell?

[1.2.2] Now to the Titans were born offspring:

to Oceanos and Tethys were born Oceanids: Asia, Styx, Electra, Doris, Eurynome, Amphitrite, and Metis; to Coeus and Phoebe were born Asteria and Latona; to Hyperion and Thia were born Dawn, Sun, and Moon;

to Crius and Eurybia, daughter of Sea (Pontus), were born Astraeus, Pallas, and Perses;

[1.2.3] to Iapetus and Asia was born Atlas, who has the sky on his shoulders, and Prometheus, and Epimetheus, and Menoetius, he whom Zeus in the battle with the Titans smote with a thunderbolt and hurled down to Tartarus.

[1.2.4] And to Cronos and Philyra was born Chiron, a centaur of double form; and to Dawn and Astraeus were born winds and stars; to Perses and Asteria was born Hecate; and to Pallas and Styx were born Victory, Dominion, Emulation, and Violence.

[1.2.5] to [1.2.7] *Further list of Titan's children.*

Questions

- I. What did Cronos do with Gaia's children?
- II. What did he do with his own children? Why?
- III. Where did Rhea give birth to Zeus? What was Zeus' upbringing like?
- IV. How did Zeus free his siblings?
- V. Why did Zeus free Gaia's children from Tartarus?
- VI. What gifts did the Cyclopes give and to whom?
- VII. How were the realms of the Sky, Ocean, and Underworld divided?
- VIII. Research these two Titans: **Atlas** and **Epimetheus**. Describe who they were.



The Creation Myths of Greece describe the often violent and messy successions of rulers – Uranos, Cronos, to Zeus. These include some grotesque acts such as the castration of Uranos and the eating of Cronos children.

Why do you think the Myth includes so much of the violent and the grotesque?

Collaboration/Debate: in groups take the side of either Zeus or Cronos. Consider arguments from each character's perspective: why are they the best? And why was the rule of the other worse?

Part III

The Children of Zeus

[1.3.1] Now Zeus wedded Hera and begat Hebe, Eilithyia, and Ares, but he had intercourse with many women, both mortals and immortals. By Themis, daughter of Uranus, he had daughters, the Horae: Peace, Order, and Justice; also the Fates: Clotho, Lachesis, and Atropus. By Dione he had Aphrodite. By Eurynome, daughter of Ocean, he had the Graces: Aglaia, Euphrosyne, and Thalia. By Styx [usually is Demeter] he had Persephone. And by Memory (Mnemosyne) he had the Muses: first Calliope, then Clio, Melpomene, Euterpe, Erato, Terpsichore, Urania, Thalia, and Polymnia.



Horae, Fates, and Graces

[1.3.2] to [1.3.4] *The story of Orpheus and Eurydice and love stories of the Muses.*

[1.3.5] Hera gave birth to Hephaestus without intercourse with the other sex, but according to Homer he was one of her children by Zeus. Him Zeus cast out of heaven, because he came to the rescue of Hera in her bonds. For when Hercules had taken Troy and was at sea, Hera sent a storm after him; so Zeus hung her from Olympus. Hephaestus fell on Lemnos and was lamed of his legs, but Thetis saved him.



[1.3.6] Zeus had intercourse with Metis, who turned into many shapes in order to avoid his embraces. When she was with child, Zeus, taking time by the forelock, swallowed her, because Gaia said that, after giving birth to the maiden who was then in her womb, Metis would bear a son who should be the lord of

heaven. From fear of that Zeus swallowed her. And when the time came for the birth to take place, Prometheus or, as others say, Hephaestus, smote the head of Zeus with an axe, and Athena, fully armed, leaped up from the top of his head at the river Triton.



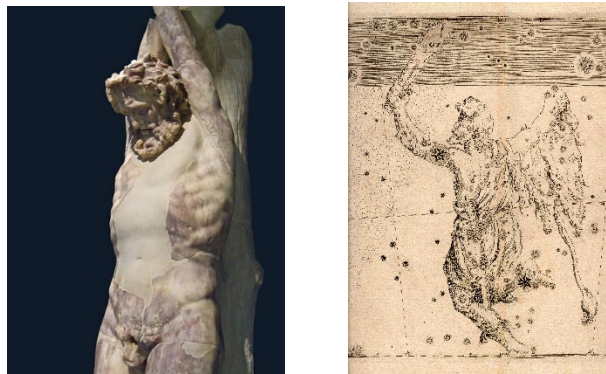
[1.4.1] Of the daughters of Coeus, Asteria in the likeness of a quail flung herself into the sea in order to escape the amorous advances of Zeus, and a city was formerly called after her Asteria, but afterwards it was named Delos. But, Latona for her intrigue with Zeus was hunted by Hera over the whole earth, till she came to Delos and brought forth first Artemis, by the help of whose midwifery she afterwards gave birth to Apollo.



Now Artemis devoted herself to the chase and remained a maid; but Apollo learned the art of prophecy from Pan, the son of Zeus and Hybris, and came to Delphi, where Themis at that time used to deliver oracles; and when the snake

Python, which guarded the oracle, would have hindered him from approaching the chasm, he killed it and took over the oracle [...]

[1.4.2] Apollo also slew Marsyas, the son of Olympus. For Marsyas, having found the pipes which Athena had thrown away because they disfigured her face, engaged in a musical contest with Apollo. They agreed that the victor should work his will on the vanquished, and when the trial took place Apollo turned his lyre upside down in the competition and bade Marsyas do the same. But Marsyas could not, so Apollo was judged the victor and despatched Marsyas by hanging him on a tall pine tree and stripping off his skin.



Marsyas and Orion.

[1.4.3] And Artemis slew Orion in Delos. They say that he was of gigantic stature and born of the earth; but Pherecydes says that he was a son of Poseidon and Euryale. Poseidon bestowed on him the power of striding across the sea. [...]

[1.4.4] But for him Poseidon had made ready a house under the earth constructed by Hephaestus. And Dawn fell in love with Orion and carried him off and brought him to Delos; for Aphrodite caused Dawn to be perpetually in love, because she had bedded with Ares.

[1.4.5] But Orion was killed, as some say, for challenging Artemis to a match at quoits, but some say he was shot by Artemis for offering violence to Opis, one of the maidens who had come from the Hyperboreans. [...]

Questions

- I. Who were the children of Zeus and Hera?
- II. List the daughters of Zeus.
- III. Research the role the following goddesses had: **Graces, Muses, Fates, and Horae.**
- IV. Describe Hephaestus' birth.
- V. Describe Athena's birth.
- VI. Why were Apollo and Artemis born on Delos?
- VII. What do the stories of Marsyas and Orion tell us about the character of the Greek gods/goddesses?
- VIII. Compare the following pairs: **Apollo to Hephaestus; Athene to Artemis.**



This is a picture of Actaeon, who was turned into a stag by Artemis for stumbling upon her naked and taking a bath. He was subsequently torn to pieces by his own hounds.

- I. Based on your knowledge of Artemis, what was her motivation for punishing Actaeon?
- II. Do you think this action was justified?

This is a sculpture of Apollo and Daphne. Apollo fell madly in love with Daphne, but she didn't reciprocate his love; he chased her until she turned in a laurel tree to escape him. Apollo smiled and adopted the laurel as his sacred plant.

What does this tell us about the Greek attitude to Love?

Research **two** other visual representations of this Myth and contrast them.



Part IV

Hades, Persephone, and Demeter

[1.4.5] [...] Poseidon wedded Amphitrite, daughter of Ocean, and there were born to him Triton and Rhode, who was married to the Sun.



[1.5.1] Hades fell in love with Persephone and with the help of Zeus carried her off secretly. But Demeter went about seeking her all over the earth with torches by night and day and learning from the people of Hermion that Hades had carried her off; she was wroth with the gods and quitted heaven and came in the likeness of a woman to Eleusis. First, she sat down on the rock which has been named Laughless after her, beside what is called the Well of the Fair Dances; thereupon, she made her way to Celeus, who at that time reigned over the Eleusinians. Some women were in the house, and when they bade her sit down beside them, a certain old crone, Lambe, joked the goddess and made her smile. For that reason, they say that the women break jests at the Thesmophoria.

But Metanira, wife of Celeus, had a child and Demeter received it to nurse, and wishing to make it immortal she set the babe of nights on the fire and stripped off its mortal flesh. But as Demophon – for that was the child's name – grew marvelously by day, Praxithea watched, and discovering him buried in the fire she cried out; wherefore the babe was consumed by the fire and the goddess revealed herself.

[1.5.2] But for Triptolemus, the elder of Metanira's children, she made a chariot of winged dragons, and gave him wheat, with which, wafted through the sky, he sowed the whole inhabited earth. But Panyasis affirms that Triptolemus was a

son of Eleusis, for he says that Demeter came to him. Pherecydes, however, says that he was a son of Ocean and Earth.

[1.5.3] But when Zeus ordered Hades to send up the Maid [Persephone], Hades gave her a seed of a pomegranate to eat, in order that she might not tarry long with her mother. Not foreseeing the consequence, she swallowed it; and because Ascalaphus, son of Acheron and Gorgyra, bore witness against her, Demeter laid a heavy rock on him in Hades. But Persephone was compelled to remain a third of every year with Hades and the rest of the time with the gods.

[1.6.1] Such is the legend of Demeter.

Questions

- I. Who helped Hades abduct Persephone?
- II. What did Demeter do when she discovered her daughter missing?
- III. Explain what happened to Demeter in Eleusis.
- IV. What did Demeter do to the child of Metanaira? Why do you think she tried to do this?
- V. What did Demeter give Triptolemus?
- VI. What did Persephone eat has she left the Underworld? What were the consequences.



The story of Hades, Persephone, and Demeter was the basis for an important religious rite in Ancient Greece: the Eleusinian Mysteries. The Mysteries were an agrarian (agricultural) rite. The Mysteries and Persephone's descent into and ascent from the Underworld represented eternal life.



- I. Why do you think it was called the Eleusinian Mysteries?
- II. Why do you think the rites were connected to the idea of eternal life?
- III. Why do you think the Greeks showed such reverence for an agricultural festival?
- IV. Can you think of any other (perhaps modern) rites of festivals that are similar to the Eleusinian Mysteries? Explain how.

Part V

Gigantomachy



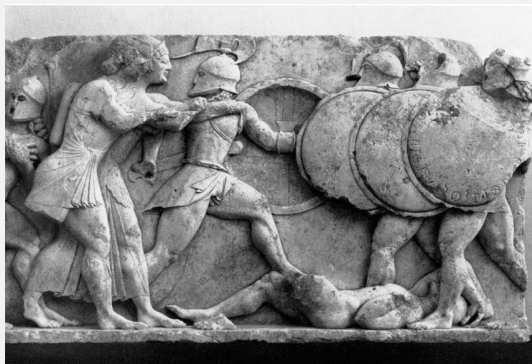
But Gaia, vexed on account of the Titans, brought forth the Giants, whom she had by Uranos. These were matchless in the bulk of their bodies and invincible in their might; terrible of aspect did they appear, with long locks drooping from their head and chin, and with the scales of dragons for feet. They were born, as some say, in Phlegrae, but according to others in Pallene. And they darted rocks and burning oaks at the sky. Surpassing all the rest were Porphyryon and Alcyoneus, who was even immortal so long as he fought in the land of his birth. He also drove away the cows of the Sun from Erythia. Now the gods had an oracle that none of the giants could perish at the hand of the gods, but that with the help of a mortal they would be made an end of. Learning of this, Gaia sought for a remedy to prevent the giants from being destroyed even by a mortal. But Zeus forbade the Dawn and the Moon and the Sun to shine, and then, before anybody else could get it, he culled the herb himself, and by means of Athena summoned Hercules to his help. Hercules first shot Alcyoneus with an arrow, but when the giant fell on the ground, he somewhat revived. However, at Athena's advice Hercules dragged him outside Pallene, and so the giant died.

[1.6.2] But in the battle Porphyryon attacked Hercules and Hera. Nevertheless, Zeus inspired him with lust for Hera, and when he tore her robes and would have forced her, she called for help, and Zeus smote him with a thunderbolt, and Hercules shot him dead with an arrow. As for the other giants, Ephialtes was shot by Apollo with an arrow in his left eye and by Hercules in his right; Eurytus was killed by Dionysus with a thyrsus, and Clytius by Hecate with torches, and

Mimas by Hephaestus with missiles of red-hot metal. Enceladus fled, but Athena threw on him in his flight the island of Sicily; and she flayed Pallas and used his skin to shield her own body in the fight. Polybotes was chased through the sea by Poseidon and came to Cos; and Poseidon, breaking off that piece of the island, which is called Nisyrum, threw it on him. And Hermes, wearing the helmet of Hades, slew Hippolytus in the fight, and Artemis slew Gration. And the Fates, fighting with brazer clubs, killed Agrius and Thoas. The other giants Zeus smote and destroyed with thunderbolts and all of them Hercules shot with arrows as they were dying.

Questions

- I. Why was Gaia upset?
- II. Describe the Giants?
- III. What was prophesised to the Gods about the Giants?
- IV. What remedy did Gaia search for?
- V. How did Zeus prevent her finding it? Who did he bring to solve the problems of the Giants?
- VI. Describe the actions these characters played in the Gigantomachy: **Hercules, Hera, Zeus, and Athena.**



The Gigantomachy – the conflict between the Giants and Gods – is a very popular Myth depicted in Ancient Greek sculpture and art. Other conflict Myths like the fight between Centaurs and Lapiths or the Trojan War are also popular.



Why do you think the Greeks liked to depict these conflicts in their art?

Part VI

Typhon

[1.6.3] When the gods had overcome the giants, Gaia, still more enraged, had intercourse with Tartarus and brought forth Typhon in Cilicia, a hybrid between man and beast. In size and strength, he surpassed all the offspring of Gaia. As far as the thighs, he was of human shape and of such prodigious bulk that he out-topped all the mountains, and his head often brushed the stars. One of his hands reached out to the west and the other to the east, and from them projected a hundred dragons' heads. From the thighs downward, he had huge coils of vipers, which – when drawn out – reached to his very head and emitted a loud hissing. His body was all winged: unkempt hair streamed on the wind from his head and cheeks; and fire flashed from his eyes. Such and so great was Typhon when, hurling kindled rocks, he made for the very heaven with hissings and shouts, spouting a great jet of fire from his mouth.



But when the gods saw him rushing at heaven, they made for Egypt in flight, and being pursued they changed their forms into those of animals. However, Zeus pelted Typhon at a distance with thunderbolts, and at close quarters struck him down with an adamantine sickle, and as he fled pursued him closely as far as Mount Casius, which overhangs Syria. There, seeing the monster sore wounded, he grappled with him. But, Typhon twined about him and gripped him in his coils and wresting the sickle from him severed the muscles of his hands and feet and lifting him on his shoulders carried him through the sea to Cilicia and deposited him on arrival in the Corycian cave. Likewise, he put away the muscles there also, hidden in a bearskin, and he set to guard them the she-dragon Delphyne, who was a half-bestial maiden. But Hermes and Aegipan stole the muscles and fitted them unobserved to Zeus. And having recovered his strength Zeus suddenly

from heaven, riding in a chariot of winged horses, pelted Typhon with thunderbolts and pursued him to the mountain called Nysa, where the Fates beguiled the fugitive; for he tasted of the ephemeral fruits in the persuasion that he would be strengthened thereby. So being again pursued he came to Thrace, and in fighting at Mount Haemus he heaved whole mountains. But when these recoiled on him through the force of the thunderbolt, a stream of blood gushed out on the mountain, and they say that from that circumstance the mountain was called Haemus. And when he started to flee through the Sicilian sea, Zeus cast Mount Etna in Sicily upon him. That is a huge mountain, from which down to this day they say that blasts of fire issue from the thunderbolts that were thrown. So much for that subject.

Questions

- I. What were the roles of Gaia and Uranus in the kosmos?
- II. Who were their first children?
- III. Who were their second children?
- IV. Where did he imprison these children?
- V. How did Gaia feel about this?
- VI. Who were their third children?
- VII. How did Cronus come to power?
- VIII. Who was born from Uranus' genitals?



Zeus is the King of the Gods; the most powerful of all immortals – and he is the god of the weather.

Homer tells a tale that, once upon a time, it took the combined strength of *all* the other gods to chain Zeus. He was freed with the Help of Thetis and the hundred-armed Briareus.

Why do you think the Greeks (and the Romans with their equivalent, Jupiter) considered a god of weather so important and powerful?

Part VII

Prometheus and Deucalion

[1.7.1] Prometheus moulded men out of water and earth and gave them also fire, which, unknown to Zeus, he had hidden in a stalk of fennel. But when Zeus learned of it, he ordered Hephaestus to nail his body to Mount Caucasus, which is a Scythian mountain. On it, Prometheus was nailed and kept bound for many years. Every day an eagle swooped on him and devoured the lobes of his liver, which grew by night. That was the penalty that Prometheus paid for the theft of fire until Hercules afterwards released him, as we shall show in dealing with Hercules.



[1.7.2] And Prometheus had a son Deucalion. He, reigning in the regions about Phthia, married Pyrrha, the daughter of Epimetheus and Pandora, the first woman fashioned by the gods. And when Zeus would destroy the men of the Bronze Age, Deucalion by the advice of Prometheus constructed a chest, and having stored it with provisions he embarked in it with Pyrrha. But Zeus by pouring heavy rain from heaven flooded the greater part of Greece, so that all men were destroyed, except a few who fled to the high mountains in the neighbourhood. It was then that the mountains in Thessaly parted, and that all the world outside the Isthmus and Peloponnese was overwhelmed. But Deucalion, floating in the chest over the sea for nine days and as many nights, drifted to Parnassus, and there, when the rain ceased, he landed and sacrificed to Zeus, the god of Escape. And Zeus sent Hermes to him and allowed him to choose what he would, and he chose to get men. And at the bidding of Zeus, he took up stones and threw them over his head, and the stones which Deucalion threw became men, and the stones which Pyrrha threw became women. Hence people were called metaphorically people (laos) from laas, "a stone." And Deucalion had children by Pyrrha, first Hellen, whose father some say was Zeus,

and second Amphictyon, who reigned over Attica after Cranaus; and third a daughter Protogenia, who became the mother of Aethlius by Zeus.

Questions

- I. How was man created?
- II. Why was Prometheus punished? How?
- III. Who was Prometheus' son?
- IV. What did Zeus decide to do with Bronze Age man?
- V. How did Deucalion and his wife survive?
- VI. How did they restore humans to earth?

The Story of Prometheus and Deucalion are stories of the wrath and vengefulness of Zeus.



- I. Describe the characteristics of Zeus. Give evidence of this.
- II. Can you think of any stories (from other culture or modern examples) that share similarities with Deucalion or Prometheus' story?

Part VIII

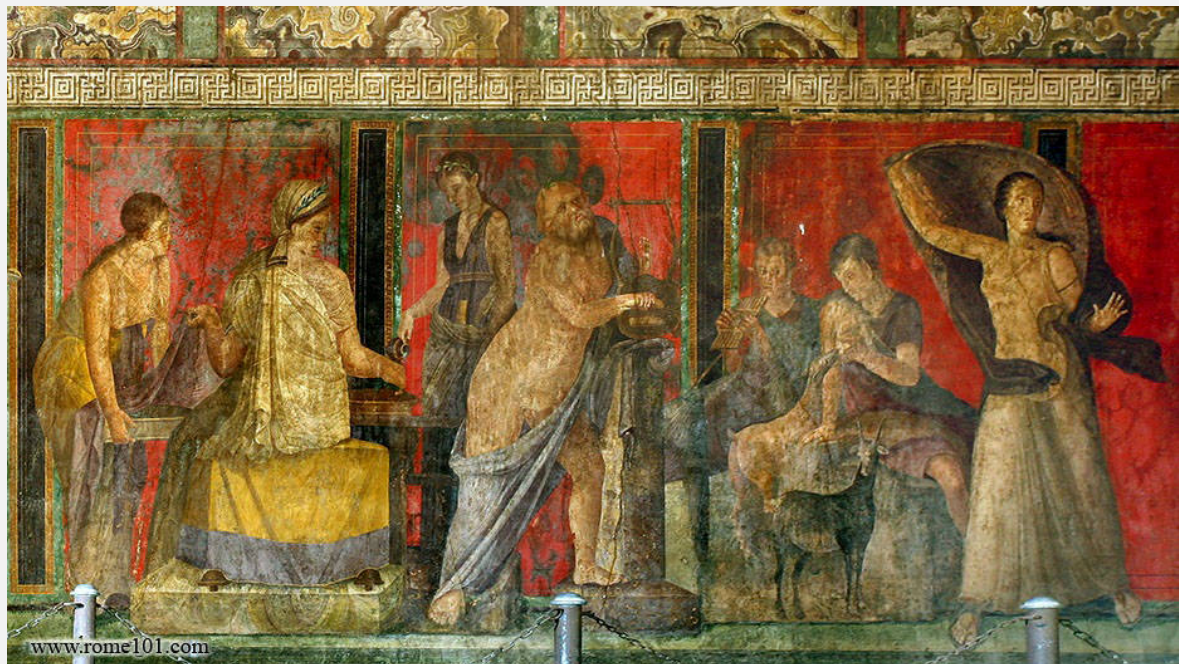
Dionysus

[3.5.1] Dionysus discovered the vine and being driven mad by Hera he roamed about Egypt and Syria. At first, he was received by Proteus, king of Egypt, but afterwards he arrived at Cybela in Phrygia. And there, after he had been purified by Rhea and learned the rites of initiation, he received from her the costume and hastened through Thrace against the Indians. But Lycurgus, son of Dryas, was king of the Edonians, who dwell beside the river Strymon, and he was the first who insulted and expelled him. Dionysus took refuge in the sea with Thetis, daughter of Nereus, and the Bacchanals were taken prisoners together with the multitude of Satyrs that attended him. But afterwards the Bacchanals were suddenly released, and Dionysus drove Lycurgus mad. And in his madness, he

struck his son Dryas dead with an axe, imagining that he was lopping a branch of a vine, and when he had cut off his son's extremities, he recovered his senses. But the land remaining barren, the god declared oracularly that it would bear fruit if Lycurgus were put to death. On hearing that, the Edonians led him to Mount Pangaeum and bound him, and there by the will of Dionysus he died, destroyed by horses.

Questions

- I. Who drove Dionysus mad?
- II. Why do you think they did this?
- III. Where did Dionysus go on his travels?
- IV. Who cured him of his madness?
- V. Summarise the story of Lycurgus, son of Dryas?



The House of Mysteries is the centre of the cult of Bacchus (Roman Dionysus) in Pompeii. It was the centre of his mysterious cult, based in a villa outside the city. In this villa, the secret rites and initiation rituals, the revelry and even orgies of the gods were performed.

- I. Why do you think Bacchus/Dionysus' cult was based outside the city walls and in a villa rather than a temple?
- II. Examine this photo of one of the murals in the villa of mysteries and describe what you see.

III. What do you think we can learn about the cult of Bacchus/Dionysus from this evidence?

Group Discussion:

Are self-indulgent and Cathartic rituals are a necessary part of society? Can you think of any contemporary rituals, festivals, beliefs that serve a similar purpose to Dionysus and his cult.

Metamorphoses

By Ovid

Translated by A.S. Kline

Book 1:

Lines 1-20: The Primordial Chaos

I want to speak about bodies changed into new forms. You, gods, since you are the ones who alter these, and all other things, inspire my attempt, and spin out a continuous thread of words, from the world's first origins to my own time.

Before there was earth or sea or the sky that covers everything, Nature appeared the same throughout the whole world: what we call chaos: a raw confused mass, nothing but inert matter, badly combined discordant atoms of things, confused in the one place. There was no Titan yet, shining his light on the world, or waxing Phoebe renewing her white horns, or the earth hovering in surrounding air balanced by her own weight, or watery Amphitrite stretching out her arms along the vast shores of the world. Though there was land and sea and air, it was unstable land, unswimmable water, air needing light. Nothing retained its shape, one thing obstructed another, because in the one body, cold fought with heat, moist with dry, soft with hard, and weight with weightless things.

Lines 21-31: Separation of the Elements

This conflict was ended by a god and a greater order of nature, since he split off the earth from the sky, and the sea from the land, and divided the transparent heavens from the dense air. When he had disentangled the elements, and freed them from the obscure mass, he fixed them in separate spaces in harmonious

peace. The weightless fire, that forms the heavens, darted upwards to make its home in the furthest heights. Next came air in lightness and place. Earth, heavier than either of these, drew down the largest elements, and was compressed by its own weight. The surrounding water took up the last space and enclosed the solid world.

[A further description of how this 'god' created the world.]

Questions

- I. Outline how Ovid describes the creation of the universe?
- II. Who does he say created the universe?

Lines 68-88: Humankind



As yet there was no animal capable of higher thought that could be ruler of all the rest. Then Humankind was born. Either the creator god, source of a better world, seeded it from the divine, or the new-born earth just drawn from the highest heavens still contained fragments related to the skies, so that Prometheus, blending them with streams of rain, moulded them into an image of the all-

controlling gods. While other animals look downwards at the ground, he gave human beings an upturned aspect, commanding them to look towards the skies, and, upright, raise their face to the stars. So, the earth that had been a moment ago, uncarved and imageless, changed and assumed the unknown shapes of human beings.

Questions

- I. How is man created according to Ovid?
- II. How did man differ from the other creatures?

Lines 89-112: The Golden Age

This was the Golden Age that, without coercion, without laws, spontaneously nurtured the good and the true. There was no fear or punishment: there were no threatening words to be read, fixed in bronze, no crowd of suppliants fearing



the judge's face: they lived safely without protection. No pine tree felled in the mountains had yet reached the flowing waves to travel to other lands: human beings only knew their own shores. There were no steep ditches surrounding towns, no straight war-trumpets, no coiled horns, no swords and helmets. Without the use of armies, people

passed their lives in gentle peace and security. The earth herself also, freely, without the scars of ploughs, untouched by hoes, produced everything from herself. Contented with food that grew without cultivation, they collected mountain strawberries and the fruit of the strawberry tree, wild cherries, blackberries clinging to the tough brambles, and acorns fallen from Jupiter's spreading oak-tree. Spring was eternal, and gentle breezes caressed with warm air the flowers that grew without being seeded. Then the untilled earth gave of its produce and, without needing renewal, the fields whitened with heavy ears of corn. Sometimes rivers of milk flowed, sometimes streams of nectar, and golden honey trickled from the green holm oak.

Question
How does Ovid describe the Golden Age of Man?

Lines 113-124: The Silver Age

When Saturn was banished to gloomy Tartarus, and Jupiter ruled the world, then came the people of the age of silver that is inferior to gold, more valuable than yellow bronze. Jupiter shortened spring's first duration and made the year consist of four seasons, winter, summer, changeable autumn, and brief spring. Then parched air first glowed white scorched with the heat, and ice hung down frozen by the wind. Then houses were first made for shelter: before that homes had been made in caves, and dense thickets, or under branches fastened with

bark. Then seeds of corn were first buried in the long furrows, and bullocks groaned, burdened under the yoke.

Question
Is the God Saturn – who ruled over the Golden age – different from his Greek equivalent in Apollodorus' <i>Library</i> ? How does he differ?

Lines 125-150: The Bronze and Iron Ages

Third came the people of the bronze age, with fiercer natures, readier to indulge in savage warfare, but not yet vicious. The harsh iron age was last. Immediately every kind of wickedness erupted into this age of baser natures: truth, shame and honour vanished; in their place were fraud, deceit, and trickery, violence and pernicious desires. They set sails to the wind, though as yet the seamen had poor knowledge of their use, and the ships' keels that once were trees standing amongst high mountains, now leaped through uncharted waves. The land that was once common to all, as the light of the sun is, and the air, was marked out, to its furthest boundaries, by wary surveyors. Not only did they demand the crops and the food the rich soil owed them, but they entered the bowels of the earth, and excavating brought up the wealth it had concealed in Stygian shade, wealth that incites men to crime. And now harmful iron appeared, and gold more harmful than iron. War came, whose struggles employ both, waving clashing arms with bloodstained hands. They lived on plunder: friend was not safe with friend, relative with relative, kindness was rare between brothers. Husbands longed for the death of their wives, wives for the death of their husbands. Murderous stepmothers mixed deadly aconite, and sons inquired into their father's years before their time. Piety was dead, and virgin Astraea, last of all the immortals to depart, herself abandoned the blood-drenched earth.

[A description of the Gigantomachy.]

Question
Compare Ovid's description of the Bronze/Iron Age to the Silver Age.

Ovid's Description of the Flood.

Lines 177-198: Jupiter Threatens to Destroy Humankind.

Task
Contrast the Ovid' version of the Flood with the previous version by Apollodorus.

When the gods had taken their seats in the marble council chamber their king, sitting high above them, leaning on his ivory sceptre, shook his formidable mane three times and then a fourth, disturbing the earth, sea and stars. Then he opened his lips in indignation and spoke. 'I was not more troubled than I am now concerning the world's sovereignty than when each of the snake-footed giants prepared to throw his hundred arms around the imprisoned sky. Though they were fierce enemies, still their attack came in one body and from one source. Now I must destroy the human race, wherever Nereus sounds, throughout the world. I swear it by the infernal streams, that glide below the earth through the Stygian groves. All means should first be tried, but the incurable flesh must be excised by the knife, so that the healthy part is not infected. Mine are the demigods, the wild spirits, nymphs, fauns and satyrs, and sylvan deities of the hills. Since we have not yet thought them worth a place in heaven let us at least allow them to live in safety in the lands we have given them. Perhaps you gods believe they will be safe, even when Lycaon, known for his savagery, plays tricks against me, who holds the thunderbolt, and reigns over you.'

[Descriptions of the crimes of Lycaon.]

When he had spoken, some of the gods encouraged Jupiter's anger, shouting their approval of his words, while others consented silently. They were all saddened though at this destruction of the human species and questioned what the future of the world would be free of humanity. Who would honour their altars with incense? Did he mean to surrender the world to the ravages of wild creatures? In answer the king of the gods calmed their anxiety, the rest would be his concern, and he promised them a people different from the first, of a marvellous creation.

Now he was ready to hurl his lightning-bolts at the whole world but feared that the sacred heavens might burst into flame from the fires below and burn to the furthest pole: and he remembered that a time was fated to come when sea and land, and the untouched courts of the skies would ignite, and the troubled mass of the world be besieged by fire. So, he set aside the weapons the Cyclopes forged, and resolved on a different punishment, to send down rain from the whole sky and drown humanity beneath the waves.

Straight away he shut up the north winds in Aeolus's caves, with the gales that disperse the gathering clouds, and let loose the south wind, he who flies with dripping wings, his terrible aspect shrouded in pitch-black darkness. His beard is heavy with rain, water streams from his grey hair, mists wreath his forehead, and his feathers and the folds of his robes distil the dew. When he crushes the hanging clouds in his outstretched hand there is a crash, and the dense vapours pour down rain from heaven. Iris, Juno's messenger, dressed in the colours of the rainbow, gathers water and feeds it back to the clouds. The cornfields are flattened and saddening the farmers, the crops, the object of their prayers, are ruined, and the long year's labour wasted.

Jupiter's anger is not satisfied with only his own aerial waters: his brother the sea-god helps him, with the ocean waves. He calls the rivers to council, and when they have entered their ruler's house, says 'Now is not the time for long speeches! Exert all your strength. That is what is needed. Throw open your doors, drain the dams, and loose the reins of all your streams!' Those are his commands. The rivers return and uncurb their fountains' mouths and race an unbridled course to the sea.

Neptune himself strikes the ground with his trident, so that it trembles, and with that blow opens up channels for the waters. Overflowing, the rivers rush across the open plains, sweeping away at the same time not just orchards, flocks, houses and human beings, but sacred temples and their contents. Any building that has stood firm, surviving the great disaster undamaged, still has its roof drowned by the highest waves, and its towers buried below the flood. And now the land and sea are not distinct, all is the sea, the sea without a shore.

Phocis, a fertile country when it was still land, separates Aonia from Oeta, though at that time it was part of the sea, a wide expanse of suddenly created water. There Mount Parnassus lifts its twin steep summits to the stars, its peaks above the clouds. When Deucalion and his wife landed here in their small boat, everywhere else being drowned by the waters, they worshipped the Corycian nymphs, the mountain gods, and the goddess of the oracles, prophetic Themis.