

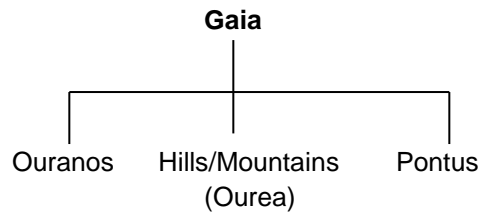
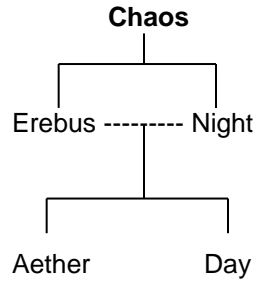
English II: Summer Assignment

I. Read the texts on Greek Mythology

II. God Charts

Greek mythology posits several generations of gods (and other divine beings/monsters). As you read through Hesiod's *Theogony*, try to create a list of members of each generation and a family tree. I've done the first as a model. (Admittedly, it's probably the easiest. Some of the trees can get rather complex. Do the best you can.)

The primordial gods:



Tartarus

Eros

The Titans:

The Olympians:

The Children of Zeus: (you can make separate charts for each of Zeus' "unions" that lead to children)

Second God or Goddess

Characteristic or Story	Citation (name of text, page #)
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IV. Summarize the following stories. Don't try to record everything in each story. You need to focus on the key elements of each story and record those in sequence.

1. Pluto/Hades and Persephone

2. Prometheus and Epimetheus equipping the creatures (according to Plato)

3. Pandora and the Jar

4. The story of the Minotaur

5. The story of Theseus

6. The story of Perseus

7. The story of Jason

8. The story of Medea

Greek Mythology

Birth of the Gods, Prometheus, Pandora, Minos and Theseus, Perseus, Jason and the Argonauts

These stories come from several different ancient sources, some older than others. The oldest versions of the stories come from the poet Hesiod, a younger contemporary of Homer (so sometime in the 8th century BC) and Plato (who wrote in the 4th century BC). Other sources are later, though they are drawing their stories from older sources that have been lost over the millennia. Hyginus and Ovid straddle the change from BC to AD and Apollodorus' work dates from sometime in the early part of the 2nd century AD. Keep in mind that these stories originated in a culture where writing was still new, so the stories were told and retold by poets (rhetors) from different places and times, who often told the stories differently. The Greeks didn't demand absolute consistency, so long as the story fit within the basic story lines and was well-told. Be aware also that these texts are translations from Ancient Greek of works written 1800 years or more ago (Hesiod wrote around 750 BC, so almost 2800 years ago). They are thus the product of a society very different from our own, whose views about the world, human beings, ethics, and divinity are distinctly different from what we are accustomed to. The texts are also not necessarily easy to read and make sense of. I suggest reading the texts fairly slowly and doing the best you can to make sense of the stories they have to tell.

The Beginnings of Gods and the World: selections from *Theogony*

Hesiod (8th century BC.) (The title means "Birth of the Gods.")

Invocation of the Muses (*common poetic practice to ask help from the Muses, who inspire art*)

(ll. 1-25) From the Heliconian [Mount Helicon is the home of the Muses] Muses let us begin to sing, who hold the great and holy mount of Helicon, and dance on soft feet about the deep-blue spring and the altar of the almighty son of Cronos, and, when they have washed their tender bodies in Permessus or in the Horse's Spring or Olmeius, make their fair, lovely dances upon highest Helicon and move with vigorous feet....

(ll. 104-115) Hail, children of Zeus! Grant lovely song and celebrate the holy race of the deathless gods who are forever, those that were born of Earth and starry Heaven and gloomy Night and them that briny Sea did rear. Tell how at the first gods and earth came to be, and rivers, and the boundless sea with its raging swell, and the gleaming stars, and the wide heaven above, and the gods who were born of them, givers of good things, and how they divided their wealth, and how they shared their honours amongst them, and also how at the first they took many-folded Olympus. These things declare to me from the beginning, ye Muses who dwell in the house of Olympus, and tell me which of them first came to be.

The First Gods: Chaos, Gaia, Tartarus, Eros, and the Birth of Ouranos/Heaven and the Primeval Gods

(ll. 116-138) Verily at the first Chaos [*Greek word meaning "gap" or "empty space"*] came to be, but next wide-bosomed Earth [*Gaia*], the ever-sure foundations of all the deathless ones who hold the peaks of snowy Olympus, and dim Tartarus in the depth of the wide-pathed Earth, and *Eros* [love], fairest among the deathless gods, who unnerves the limbs and overcomes the mind and wise counsels of all gods and all men within them. From Chaos came forth Erebus and black Night; but of Night were born Aether and Day, whom she conceived and bore from union in love with Erebus. And Earth first bore starry Heaven

[*Ouranos or Uranus*], equal to herself, to cover her on every side, and to be an ever-sure abiding-place for the blessed gods. And she brought forth long Hills, graceful haunts of the goddess-Nymphs who dwell amongst the glens of the hills. She bore also the fruitless deep with his raging swell, Pontus, without sweet union of love.

Birth of the Titans and of the “Monsters” (the Cyclopes and the Hundred-Handed)

But afterwards she lay with Heaven and bore deep-swirling Oceanus, Coeus and Crius and Hyperion and Iapetus, Theia and Rhea, Themis and Mnemosyne and gold-crowned Phoebe and lovely Tethys. After them was born Cronos the wily, youngest and most terrible of her children, and he hated his lusty sire.

(Il. 139-146) And again, she bore the Cyclopes, overbearing in spirit, Brontes, and Steropes and stubborn-hearted Arges, who gave Zeus the thunder and made the thunderbolt: in all else they were like the gods, but one eye only was set in the midst of their fore-heads. And they were surnamed Cyclopes (Orb-eyed) because one orb-ed eye was set in their foreheads. Strength and might and craft were in their works.

(Il. 147-163) And again, three other sons were born of Earth and Heaven, great and doughty beyond telling, Cottus and Briareos and Gyes, presumptuous children. From their shoulders sprang an hundred arms, not to be approached, and each had fifty heads upon his shoulders on their strong limbs, and irresistible was the stubborn strength that was in their great forms. For of all the children that were born of Earth and Heaven, these were the most terrible, and they were hated by their own father from the first.

Ouranos and Cronos – Creation of the Furies, the Giants, and Aphrodite

And he [*Ouranos*] used to hide them all away in a secret place of Earth so soon as each was born, and would not suffer them to come up into the light: and Heaven rejoiced in his evil doing. But vast Earth groaned within, being straitened, and she made the element of grey flint and shaped a great sickle, and told her plan to her dear sons. And she spoke, cheering them, while she was vexed in her dear heart:

(Il. 164-166) ‘My children, gotten of a sinful father, if you will obey me, we should punish the vile outrage of your father; for he first thought of doing shameful things.’

(Il. 167-169) So she said; but fear seized them all, and none of them uttered a word. But great Cronos the wily took courage and answered his dear mother:

(Il. 170-172) ‘Mother, I will undertake to do this deed, for I reverence not our father of evil name, for he first thought of doing shameful things.’

(Il. 173-175) So he said: and vast Earth rejoiced greatly in spirit, and set and hid him in an ambush, and put in his hands a jagged sickle, and revealed to him the whole plot.

(Il. 176-206) And Heaven came, bringing on night and longing for love, and he lay about Earth spreading himself full upon her.

Then the son from his ambush stretched forth his left hand and in his right took the great long sickle with jagged teeth, and swiftly lopped off his own father’s members and cast them away to fall behind him. And not vainly did they fall from his hand; for all the bloody drops that gushed forth Earth received, and as the seasons moved round she bore the strong Erinyes [*the Furies*] and the great Giants with gleaming armour, holding long spears in their hands and the Nymphs whom they call Meliae [*nymphs of the ash trees*] all over the boundless earth. And so soon as he had cut off the members with flint and cast them from the land into the surging sea, they were swept away over the main a long time: and a white foam spread around them from the immortal flesh, and in it there grew a maiden. First she drew near holy Cythera, and from there, afterwards, she came to sea-girt Cyprus, and came forth an awful and lovely

goddess, and grass grew up about her beneath her shapely feet. Her gods and men call Aphrodite, and the foam-born goddess and rich-crowned Cytherea, because she grew amid the foam, and Cytherea because she reached Cythera, and Cyprogenes because she was born in billowy Cyprus, and Philommedes because sprang from the members. And with her went Eros, and comely Desire followed her at her birth at the first and as she went into the assembly of the gods. This honour she has from the beginning, and this is the portion allotted to her amongst men and undying gods,—the whisperings of maidens and smiles and deceits with sweet delight and love and graciousness.

(Il. 207-210) But these sons whom he begot himself great Heaven used to call Titans [Τιτᾶνες, “Strainers,” in the sense of over-extending, from *τιταίνω* (*titaino*)—to stretch, to extend] in reproach, for he said that they strained and did presumptuously a fearful deed, and that vengeance for it would come afterwards. ...

Birth of the core Olympian Gods, the Children of Rhea and Cronos – Zeus Liberates his Siblings

(Il. 453-491) But Rhea was subject in love to Cronos and bore splendid children, Hestia [goddess of the hearth], Demeter, and gold-shod Hera and strong Hades, pitiless in heart, who dwells under the earth, and the loud-crashing Earth-Shaker [Poseidon, god of seas and earthquakes], and wise Zeus, father of gods and men, by whose thunder the wide earth is shaken. These great Cronos swallowed as each came forth from the womb to his mother's knees with this intent, that no other of the proud sons of Heaven should hold the kingly office amongst the deathless gods. For he learned from Earth and starry Heaven that he was destined to be overcome by his own son, strong though he was, through the contriving of great Zeus. Therefore he kept no blind outlook, but watched and swallowed down his children: and unceasing grief seized Rhea. But when she was about to bear Zeus, the father of gods and men, then she besought her own dear parents, Earth and starry Heaven, to devise some plan with her that the birth of her dear child might be concealed, and that retribution might overtake great, crafty Cronos for his own father and also for the children whom he had swallowed down. And they readily heard and obeyed their dear daughter, and told her all that was destined to happen touching Cronos the king and his stout-hearted son. So they sent her to Lyctus, to the rich land of Crete, when she was ready to bear great Zeus, the youngest of her children. Him did vast Earth receive from Rhea in wide Crete to nourish and to bring up. Thither came Earth carrying him swiftly through the black night to Lyctus first, and took him in her arms and hid him in a remote cave beneath the secret places of the holy earth on thick-wooded Mount Aegaeum; but to the mightily ruling son of Heaven, the earlier king of the gods, she gave a great stone wrapped in swaddling clothes. Then he took it in his hands and thrust it down into his belly: wretch! he knew not in his heart that in place of the stone his son was left behind, unconquered and untroubled, and that he was soon to overcome him by force and might and drive him from his honours, himself to reign over the deathless gods.

(Il. 492-506) After that, the strength and glorious limbs of the prince increased quickly, and as the years rolled on, great Cronos the wily was beguiled by the deep suggestions of Earth, and brought up again his offspring, vanquished by the arts and might of his own son, and he vomited up first the stone which he had swallowed last. And Zeus set it fast in the wide-pathed earth at goodly Pytho under the glens of Parnassus, to be a sign thenceforth and a marvel to mortal men. And he set free from their deadly bonds the brothers of his father, sons of Heaven whom his father in his foolishness had bound. And they remembered to be grateful to him for his kindness, and gave him thunder and the glowing thunderbolt and lightning: for before that, huge Earth had hidden these. In them he trusts and rules over mortals and immortals. ...

Titanomachy – War of the Gods with the Titans

(Il. 617-643) But when first their father [*Ouranos*] was vexed in his heart with Briareus and Cottus and Gyes, he bound them in cruel bonds, because he was jealous of their exceeding manhood and comeliness and great size: and he made them live beneath the wide-pathed earth, where they were

afflicted, being set to dwell under the ground, at the end of the earth, at its great borders, in bitter anguish for a long time and with great grief at heart. But the son of Cronos [Zeus] and the other deathless gods whom rich-haired Rhea bore from union with Cronos, brought them up again to the light at Earth's advising. For she herself recounted all things to the gods fully, how that with these they would gain victory and a glorious cause to vaunt themselves. For the Titan gods and as many as sprang from Cronos had long been fighting together in stubborn war with heart-grieving toil, the lordly Titans from high Othyrs, but the gods, givers of good, whom rich-haired Rhea bore in union with Cronos, from Olympus. So they, with bitter wrath, were fighting continually with one another at that time for ten full years, and the hard strife had no close or end for either side, and the issue of the war hung evenly balanced. But when he had provided those three [i.e., Briareus, Cottus, and Gyes] with all things fitting, nectar and ambrosia which the gods themselves eat, and when their proud spirit revived within them all after they had fed on nectar and delicious ambrosia, then it was that the father of men and gods spoke amongst them:

(Il. 644-653) `Hear me, bright children of Earth and Heaven, that I may say what my heart within me bids. A long while now have we, who are sprung from Cronos and the Titan gods, fought with each other every day to get victory and to prevail. But do you show your great might and unconquerable strength, and face the Titans in bitter strife; for remember our friendly kindness, and from what sufferings you are come back to the light from your cruel bondage under misty gloom through our counsels.'

(Il. 654-663) So he said. And blameless Cottus answered him again: `Divine one, you speak that which we know well: nay, even of ourselves we know that your wisdom and understanding is exceeding, and that you became a defender of the deathless ones from chill doom. And through your devising we are come back again from the murky gloom and from our merciless bonds, enjoying what we looked not for, O lord, son of Cronos. And so now with fixed purpose and deliberate counsel we will aid your power in dreadful strife and will fight against the Titans in hard battle.'

(Il. 664-686) So he said: and the gods, givers of good things, applauded when they heard his word, and their spirit longed for war even more than before, and they all, both male and female, stirred up hated battle that day, the Titan gods, and all that were born of Cronos together with those dread, mighty ones of overwhelming strength whom Zeus brought up to the light from Erebus beneath the earth. An hundred arms sprang from the shoulders of all alike, and each had fifty heads growing upon his shoulders upon stout limbs. These, then, stood against the Titans in grim strife, holding huge rocks in their strong hands. And on the other part the Titans eagerly strengthened their ranks, and both sides at one time showed the work of their hands and their might. The boundless sea rang terribly around, and the earth crashed loudly: wide Heaven was shaken and groaned, and high Olympus reeled from its foundation under the charge of the undying gods, and a heavy quaking reached dim Tartarus and the deep sound of their feet in the fearful onset and of their hard missiles. So, then, they launched their grievous shafts upon one another, and the cry of both armies as they shouted reached to starry heaven; and they met together with a great battle-cry.

(Il. 687-712) Then Zeus no longer held back his might; but straight his heart was filled with fury and he showed forth all his strength. From Heaven and from Olympus he came forthwith, hurling his lightning: the bold flew thick and fast from his strong hand together with thunder and lightning, whirling an awesome flame. The life-giving earth crashed around in burning, and the vast wood crackled loud with fire all about. All the land seethed, and Ocean's streams and the unfruitful sea. The hot vapour lapped round the earthborn Titans: flame unspeakable rose to the bright upper air: the flashing glare of the thunder-stone and lightning blinded their eyes for all that there were strong. Astounding heat seized Chaos: and to see with eyes and to hear the sound with ears it seemed even as if Earth and wide Heaven above came together; for such a mighty crash would have arisen if Earth were being hurled to ruin, and Heaven from on high were hurling her down; so great a crash was there while the gods were meeting together in strife.

Also the winds brought rumbling earthquake and duststorm, thunder and lightning and the lurid thunderbolt, which are the shafts of great Zeus, and carried the clangour and the wacry into the midst of the two hosts. An horrible uproar of terrible strife arose: mighty deeds were shown and the battle inclined. But until then, they kept at one another and fought continually in cruel war.

(Il. 713-735) And amongst the foremost Cottus and Briareos and Gyes insatiate for war raised fierce fighting: three hundred rocks, one upon another, they launched from their strong hands and overshadowed the Titans with their missiles, and buried them beneath the wide-pathed earth, and bound them in bitter chains when they had conquered them by their strength for all their great spirit, as far beneath the earth to Tartarus. For a brazen anvil falling down from heaven nine nights and days would reach the earth upon the tenth: and again, a brazen anvil falling from earth nine nights and days would reach Tartarus upon the tenth. Round it runs a fence of bronze, and night spreads in triple line all about it like a neck-circlet, while above grow the roots of the earth and unfruitful sea. There by the counsel of Zeus who drives the clouds the Titan gods are hidden under misty gloom, in a dank place where are the ends of the huge earth. And they may not go out; for Poseidon fixed gates of bronze upon it, and a wall runs all round it on every side. There Gyes and Cottus and great-souled Obriareus live, trusty warders of Zeus who holds the aegis.

The Children of Zeus: Athena, the Fates, the Muses, Persephone, Apollo and Artemis, Hebe, Ares – The Child of Hera on her own: Hephaistos

(Il. 881-885) But when the blessed gods had finished their toil, and settled by force their struggle for honours with the Titans, they pressed far-seeing Olympian Zeus to reign and to rule over them, by Earth's prompting. So he divided their dignities amongst them.

(Il. 886-900) Now Zeus, king of the gods, made Metis his wife first, and she was wisest among gods and mortal men. But when she was about to bring forth the goddess bright-eyed Athene, Zeus craftily deceived her with cunning words and put her in his own belly, as Earth and starry Heaven advised. For they advised him so, to the end that no other should hold royal sway over the eternal gods in place of Zeus; for very wise children were destined to be born of her, first the maiden bright-eyed Tritogeneia [Athena], equal to her father in strength and in wise understanding; but afterwards she was to bear a son of overbearing spirit, king of gods and men. But Zeus put her into his own belly first, that the goddess might devise for him both good and evil.

(Il. 901-906) Next he married bright Themis who bore the Horae (Hours), and Eunomia (Order), Dike (Justice), and blooming Eirene (Peace), who mind the works of mortal men, and the Moirai (Fates) to whom wise Zeus gave the greatest honour, Clotho, and Lachesis, and Atropos who give mortal men evil and good to have.

(Il. 907-911) And Eurynome, the daughter of Ocean, beautiful in form, bore him three fair-cheeked Charites (Graces), Aglaea, and Euphrosyne, and lovely Thaleia, from whose eyes as they glanced flowed love that unnerves the limbs: and beautiful is their glance beneath their brows.

(Il. 912-914) Also he came to the bed of all-nourishing Demeter, and she bore white-armed Persephone whom Aidoneus carried off from her mother; but wise Zeus gave her to him.

(Il. 915-917) And again, he loved Mnemosyne with the beautiful hair: and of her the nine gold-crowned Muses were born who delight in feasts and the pleasures of song.

(Il. 918-920) And Leto was joined in love with Zeus who holds the aegis, and bore Apollo and Artemis delighting in arrows, children lovely above all the sons of Heaven.

(Il. 921-923) Lastly, he made Hera his blooming wife: and she was joined in love with the king of gods and men, and brought forth Hebe and Ares and Eileithyia.

(Il. 924-929) But Zeus himself gave birth from his own head to bright-eyed Tritogeneia [Athena], the awful, the strife-stirring, the host-leader, the unwearying, the queen, who delights in tumults and wars and battles. But Hera without union with Zeus -- for she was very angry and quarrelled with her mate -- bore famous Hephaestus, who is skilled in crafts more than all the sons of Heaven.

An alternate text – one of the surviving manuscripts gives different lines here:

(Il. 929a-929t) But Hera was very angry and quarrelled with her mate. And because of this strife she bore without union with Zeus who holds the aegis a glorious son, Hephaestus, who excelled all the sons of Heaven in crafts. But Zeus lay with the fair-cheeked daughter of Ocean and Tethys apart from Hera.... [there is a gap in the text]deceiving Metis (Thought) although she was full wise. But he seized her with his hands and put her in his belly, for fear that she might bring forth something stronger than his thunderbolt: therefore did Zeus, who sits on high and dwells in the aether, swallow her down suddenly. But she straightway conceived Pallas Athene: and the father of men and gods gave her birth by way of his head on the banks of the river Triton. And she remained hidden beneath the inward parts of Zeus, even Metis, Athena's mother, worker of righteousness, who was wiser than gods and mortal men. There the goddess (Athena) received that whereby she excelled in strength all the deathless ones who dwell in Olympus, she who made the host-scaring weapon of Athena. And with it (Zeus) gave her birth, arrayed in arms of war.

More about the Gods: from *The Library (Bibliotheca)*: More Children of the Gods, Apollo and Marsyas, Orion and Artemis, Pluto (Hades) and Persephone

Apollodorus (this text is from the period of Roman dominance of Greek culture and uses some Roman names of the gods and other characters: Latona=Leto, Pluto=Hades)

[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. Not long afterwards he slew also Tityus, who was a son of Zeus and Elare, daughter of Orchomenus; for her, after he had debauched her, Zeus hid under the earth for fear of Hera, and brought forth to the light the son Tityus, of monstrous size, whom she had borne in her womb. When Latona came to Pytho, Tityus beheld her, and overpowered by lust drew her to him. But she called her children to her aid, and they shot him down with their arrows. And he is punished even after death; for vultures eat his heart in Hades.

[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 dispatched Marsyas by hanging him on a tall pine tree and stripping off his skin.

[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. He first married Side, whom Hera cast into Hades because she rivalled herself in beauty. Afterwards he went to Chios and wooed Merope, daughter of Oenopion. But Oenopion made him drunk, put out his eyes as he slept, and cast him on the beach. But he went to the smithy of Hephaestus, and snatching up a lad set him on his shoulders and bade him lead him to the sunrise. Being come thither he was healed by the sun's rays, and having recovered his sight he hastened with all speed against Oenopion.

[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.

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

[1.5.1] Pluto 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 Pluto had carried her off, she was wroth with the gods and quitted heaven, and came in the

likeness of a woman to Eleusis. And 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, Iambe, 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 Pluto to send up the Maid, Pluto 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 Pluto and the rest of the time with the gods.

Stories about Prometheus: from Hesiod, Apollodorus, and Plato

From *Theogony*

Hesiod (8th century BC)

[Prometheus – Fire – the Creation of Women]

[507] Now Iapetus took to wife the neat-ankled maid Clymene, daughter of Ocean, and went up with her into one bed. And she bare him a stout-hearted son, Atlas: also she bare very glorious Menoetius and clever Prometheus, full of various wiles, and scatter-brained Epimetheus who from the first was a mischief to men who eat bread; for it was he who first took of Zeus the woman, the maiden whom he had formed. But Menoetius was outrageous, and far-seeing Zeus struck him with a lurid thunderbolt and sent him down to Erebus because of his mad presumption and exceeding pride. And Atlas through hard constraint upholds the wide heaven with unwearied head and arms, standing at the borders of the earth before the clear-voiced Hesperides; for this lot wise Zeus assigned to him. And ready-witted Prometheus he bound with inextricable bonds, cruel chains, and drove a shaft through his middle, and set on him a long-winged eagle, which used to eat his immortal liver; but by night the liver grew as much again everyway as the long-winged bird devoured in the whole day. That bird Heracles, the valiant son of shapely-ankled Alcmena, slew; and delivered the son of Iapetus from the cruel plague, and released him from his affliction -- not without the will of Olympian Zeus who reigns on high, that the glory of Heracles the Theban-born might be yet greater than it was before over the plenteous earth. Thus, then, he regarded, and honoured his famous son; though he was angry, he ceased from the wrath which he had before because Prometheus matched himself in wit with the almighty son of Cronos.

[545] For when the gods and mortal men had a dispute at Mecone, even then Prometheus was forward to cut up a great ox and set portions before them, trying to befool the mind of Zeus. Before the rest he set flesh and inner parts thick with fat upon the hide, covering them with an ox paunch; but for Zeus he put the white bones dressed up with cunning art and covered with shining fat. Then the father of men and of gods said to him: "Son of Iapetus, most glorious of all lords, good sir, how unfairly you have divided the portions!"

[545] So said Zeus whose wisdom is everlasting, rebuking him. But wily Prometheus answered him, smiling softly and not forgetting his cunning trick: "Zeus, most glorious and greatest of the eternal gods, take which ever of these portions your heart within you bids." So he said, thinking trickery. But Zeus, whose wisdom is everlasting, saw and failed not to perceive the trick, and in his heart he thought mischief against mortal men which also was to be fulfilled. With both hands he took up the white fat and was angry at heart, and wrath came to his spirit when he saw the white ox-bones craftily tricked out: and because of this the tribes of men upon earth burn white bones to the deathless gods upon fragrant altars.

[558] But Zeus who drives the clouds was greatly vexed and said to him: "Son of Iapetus, clever above all! So, sir, you have not yet forgotten your cunning arts!"

[560] So spake Zeus in anger, whose wisdom is everlasting; and from that time he was always mindful of the trick, and would not give the power of unwearied fire to the Melian race of mortal men [this may be a reference to an ancient tradition that human beings came from ash trees] who live on the earth. But the noble son of Iapetus outwitted him and stole the far-seen gleam of unwearied fire in a hollow fennel stalk. And Zeus who thunders on high was stung in spirit, and his dear heart was angered when he saw amongst men the far-seen ray of fire. Forthwith he made an evil thing for men as the price of fire; for the very famous Limping God formed of earth the likeness of a shy maiden as the son of Cronos willed. And the goddess bright-eyed Athene girded and clothed her with silvery raiment, and down from her head she spread with her hands a brodered veil, a wonder to see; and she, Pallas Athene, put about her head lovely garlands, flowers of new-grown herbs. Also she put upon her head a crown of gold which the very

famous Limping God made himself and worked with his own hands as a favour to Zeus his father. On it was much curious work, wonderful to see; for of the many creatures which the land and sea rear up, he put most upon it, wonderful things, like living beings with voices: and great beauty shone out from it.

[585] But when he had made the beautiful evil to be the price for the blessing, he brought her out, delighting in the finery which the bright-eyed daughter of a mighty father had given her, to the place where the other gods and men were. And wonder took hold of the deathless gods and mortal men when they saw that which was sheer guile, not to be withstood by men.

[590] For from her is the race of women and female kind: of her is the deadly race and tribe of women who live amongst mortal men to their great trouble, no helpmeets in hateful poverty, but only in wealth. And as in thatched hives bees feed the drones whose nature is to do mischief -- by day and throughout the day until the sun goes down the bees are busy and lay the white combs, while the drones stay at home in the covered skeps and reap the toil of others into their own bellies -- even so Zeus who thunders on high made women to be an evil to mortal men, with a nature to do evil. And he gave them a second evil to be the price for the good they had: whoever avoids marriage and the sorrows that women cause, and will not wed, reaches deadly old age without anyone to tend his years, and though he at least has no lack of livelihood while he lives, yet, when he is dead, his kinsfolk divide his possessions amongst them. And as for the man who chooses the lot of marriage and takes a good wife suited to his mind, evil continually contends with good; for whoever happens to have mischievous children, lives always with unceasing grief in his spirit and heart within him; and this evil cannot be healed.

[613] So it is not possible to deceive or go beyond the will of Zeus; for not even the son of Iapetus, kindly Prometheus, escaped his heavy anger, but of necessity strong bands confined him, although he knew many a wile.

From Bibliotheca

Apollodorus (2nd century AD)

Prometheus – Creation of Human Beings – Fire – the Flood

[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 neighborhood. 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 Protopenia, who became the mother of Aethlius by Zeus.

From Protagoras

Plato (428-348 BC)

[Protagoras is speaking] Once upon a time there were gods only, and no mortal creatures. But when the time came that these also should be created, the gods fashioned them out of earth and fire and various mixtures of both elements in the interior of the earth; and when they were about to bring them into the light of day, they ordered Prometheus and Epimetheus to equip them, and to distribute to them severally their proper qualities. Epimetheus said to Prometheus: 'Let me distribute, and do you inspect.' This was agreed, and Epimetheus made the distribution. There were some to whom he gave strength without swiftness, while he equipped the weaker with swiftness; some he armed, and others he left unarmed; and devised for the latter some other means of preservation, making some large, and having their size as a protection, and others small, whose nature was to fly in the air or burrow in the ground; this was to be their way of escape. Thus did he compensate them with the view of preventing any race from becoming extinct. And when he had provided against their destruction by one another, he contrived also a means of protecting them against the seasons of heaven; clothing them with close hair and thick skins sufficient to defend them against the winter cold and able to resist the summer heat, so that they might have a natural bed of their own when they wanted to rest; also he furnished them with hoofs and hair and hard and callous skins under their feet. Then he gave them varieties of food, -herb of the soil to some, to others fruits of trees, and to others roots, and to some again he gave other animals as food. And some he made to have few young ones, while those who were their prey were very prolific; and in this manner the race was preserved.

Thus did Epimetheus, who, not being very wise, forgot that he had distributed among the brute animals all the qualities which he had to give, - and when he came to man, who was still unprovided, he was terribly perplexed. Now while he was in this perplexity, Prometheus came to inspect the distribution, and he found that the other animals were suitably furnished, but that man alone was naked and shoeless, and had neither bed nor arms of defence. The appointed hour was approaching when man in his turn was to go forth into the light of day; and Prometheus, not knowing how he could devise his salvation, stole the mechanical arts of Hephaestus and Athene, and fire with them (they could neither have been acquired nor used without fire), and gave them to man. Thus man had the wisdom necessary to the support of life, but political wisdom he had not; for that was in the keeping of Zeus, and the power of Prometheus did not extend to entering into the citadel of heaven, where Zeus dwelt, who moreover had terrible sentinels; but he did enter by stealth into the common workshop of Athene and Hephaestus, in which they used to practise their favourite arts, and carried off Hephaestus' art of working by fire, and also the art of Athene, and gave them to man. And in this way man was supplied with the means of life. But Prometheus is said to have been afterwards prosecuted for theft, owing to the blunder of Epimetheus.

Now man, having a share of the divine attributes, was at first the only one of the animals who had any gods, because he alone was of their kindred; and he would raise altars and images of them. He was not long in inventing articulate speech and names; and he also constructed houses and clothes and shoes and beds, and drew sustenance from the earth. Thus provided, mankind at first lived dispersed, and there were no cities. But the consequence was that they were destroyed by the wild beasts, for they were utterly weak in comparison of them, and their art was only sufficient to provide them with the means of life, and did not enable them to carry on war against the animals: food they had, but not as yet the art of government, of which the art of war is a part. After a while the desire of self-preservation gathered them into cities; but when they were gathered together, having no art of government, they treated one another

evilly, and were again in process of dispersion and destruction. Zeus feared that the entire race would be exterminated, and so he sent Hermes to them, bearing reverence and justice to be the ordering principles of cities and the bonds of friendship and conciliation. Hermes asked Zeus how he should impart justice and reverence among men:-Should he distribute them as the arts are distributed; that is to say, to a favoured few only, one skilled individual having enough of medicine or of any other art for many unskilled ones? 'Shall this be the manner in which I am to distribute justice and reverence among men, or shall I give them to all?' 'To all,' said Zeus; 'I should like them all to have a share; for cities cannot exist, if a few only share in the virtues, as in the arts. And further, make a law by my order, that he who has no part in reverence and justice shall be put to death, for he is a plague of the state.'

Pandora and the Ages of Man: from *Works and Days*

Hesiod (c. 8th century BC)

Pandora and the Jar

[42] For the gods keep hidden from men the means of life. Else you would easily do work enough in a day to supply you for a full year even without working; soon would you put away your rudder over the smoke, and the fields worked by ox and sturdy mule would run to waste. But Zeus in the anger of his heart hid it, because Prometheus the crafty deceived him; therefore he planned sorrow and mischief against men. He hid fire; but that the noble son of Iapetus stole again for men from Zeus the counsellor in a hollow fennel-stalk, so that Zeus who delights in thunder did not see it. But afterwards Zeus who gathers the clouds said to him in anger:

[54] 'Son of Iapetus, surpassing all in cunning, you are glad that you have outwitted me and stolen fire -- a great plague to you yourself and to men that shall be. But I will give men as the price for fire an evil thing in which they may all be glad of heart while they embrace their own destruction.'

[60] So said the father of men and gods, and laughed aloud. And he bade famous Hephaestus make haste and mix earth with water and to put in it the voice and strength of human kind, and fashion a sweet, lovely maiden-shape, like to the immortal goddesses in face; and Athene to teach her needlework and the weaving of the varied web; and golden Aphrodite to shed grace upon her head and cruel longing and cares that weary the limbs. And he charged Hermes the guide, the Slayer of Argus, to put in her a shameless mind and a deceitful nature.

[69] So he ordered. And they obeyed the lord Zeus the son of Cronos. Forthwith the famous Lame God moulded clay in the likeness of a modest maid, as the son of Cronos purposed. And the goddess bright-eyed Athene girded and clothed her, and the divine Graces and queenly Persuasion put necklaces of gold upon her, and the rich-haired Hours crowned her head with spring flowers. And Pallas Athene bedecked her form with all manners of finery. Also the Guide, the Slayer of Argus, contrived within her lies and crafty words and a deceitful nature at the will of loud thundering Zeus, and the Herald of the gods put speech in her. And he called this woman Pandora (All Endowed), because all they who dwelt on Olympus gave each a gift, a plague to men who eat bread.

[83] But when he had finished the sheer, hopeless snare, the Father sent glorious Argus-Slayer, the swift messenger of the gods, to take it to Epimetheus as a gift. And Epimetheus did not think on what Prometheus had said to him, bidding him never take a gift of Olympian Zeus, but to send it back for fear it might prove to be something harmful to men. But he took the gift, and afterwards, when the evil thing was already his, he understood.

[90] For ere this the tribes of men lived on earth remote and free from ills and hard toil and heavy sickness which bring the Fates upon men; for in misery men grow old quickly. But the woman took off the great lid of the jar with her hands and scattered all these and her thought caused sorrow and mischief to men. Only Hope remained there in an unbreakable home within under the rim of the great jar, and did not fly out at the door; for ere that, the lid of the jar stopped her, by the will of Aegis-holding Zeus who gathers the clouds. But the rest, countless plagues, wander amongst men; for earth is full of evils and the sea is full. Of themselves diseases come upon men continually by day and by night, bringing mischief to mortals silently; for wise Zeus took away speech from them. So is there no way to escape the will of Zeus.

The Ages of Man

[106] Or if you will, I will sum you up another tale well and skilfully -- and do you lay it up in your heart, -- how the gods and mortal men sprang from one source.

[109] First of all the deathless gods who dwell on Olympus made a golden race of mortal men who lived in the time of Cronos when he was reigning in heaven. And they lived like gods without sorrow of heart, remote and free from toil and grief: miserable age rested not on them; but with legs and arms never failing they made merry with feasting beyond the reach of all evils. When they died, it was as though they were overcome with sleep, and they had all good things; for the fruitful earth unforced bare them fruit abundantly and without stint. They dwelt in ease and peace upon their lands with many good things, rich in flocks and loved by the blessed gods.

[121] But after earth had covered this generation -- they are called pure spirits dwelling on the earth, and are kindly, delivering from harm, and guardians of mortal men; for they roam everywhere over the earth, clothed in mist and keep watch on judgements and cruel deeds, givers of wealth; for this royal right also they received; -- then they who dwell on Olympus made a second generation which was of silver and less noble by far. It was like the golden race neither in body nor in spirit. A child was brought up at his good mother's side an hundred years, an utter simpleton, playing childishly in his own home. But when they were full grown and were come to the full measure of their prime, they lived only a little time in sorrow because of their foolishness, for they could not keep from sinning and from wronging one another, nor would they serve the immortals, nor sacrifice on the holy altars of the blessed ones as it is right for men to do wherever they dwell. Then Zeus the son of Cronos was angry and put them away, because they would not give honour to the blessed gods who live on Olympus.

[140] But when earth had covered this generation also -- they are called blessed spirits of the underworld by men, and, though they are of second order, yet honour attends them also -- Zeus the Father made a third generation of mortal men, a brazen race, sprung from ash-trees [meliai]; and it was in no way equal to the silver age, but was terrible and strong. They loved the lamentable works of Ares and deeds of violence; they ate no bread, but were hard of heart like adamant, fearful men. Great was their strength and unconquerable the arms which grew from their shoulders on their strong limbs. Their armour was of bronze, and their houses of bronze, and of bronze were their implements: there was no black iron. These were destroyed by their own hands and passed to the dank house of chill Hades, and left no name: terrible though they were, black Death seized them, and they left the bright light of the sun.

[156] But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more righteous, a god-like race of hero-men who are called demi-gods, the race before our own, throughout the boundless earth. Grim war and dread battle destroyed a part of them, some in the land of Cadmus at seven-gated Thebe when they fought for the flocks of Oedipus, and some, when it had brought them in ships over the great sea gulf to Troy for rich-haired Helen's sake: there death's end enshrouded a part of them. But to the others father Zeus the son of Cronos gave a living and an abode apart from men, and made them dwell at the ends of earth. And they live untouched by sorrow in the islands of the blessed along the shore of deep swirling Ocean, happy heroes for whom the grain-giving earth bears honey-sweet fruit flourishing thrice a year, far from the deathless gods, and Cronos rules over them; for the father of men and gods released him from his bonds. And these last equally have honour and glory.

[169c] And again far-seeing Zeus made yet another generation, the fifth, of men who are upon the bounteous earth.

[170] Thereafter, would that I were not among the men of the fifth generation, but either had died before or been born afterwards. For now truly is a race of iron, and men never rest from labour and sorrow by day, and from perishing by night; and the gods shall lay sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils. And Zeus will destroy this race of mortal men also when they come to have grey hair on the temples at their birth. The father will not agree with his children, nor the children with their father, nor guest with his host, nor comrade with comrade; nor will brother be dear to brother as aforetime. Men will dishonour their parents as they grow quickly old, and will carp at them, chiding them with bitter words, hard-hearted they, not knowing the fear of the gods. They will not repay their aged parents the cost their nurture, for might shall be their right: and one man will sack another's city. There will be no favour for the man who keeps his oath or for the just or for the good; but rather men will praise the evil-doer and his violent dealing. Strength will be right and reverence will cease to be; and the wicked will hurt the worthy man, speaking false words against him, and will swear an oath upon them. Envy, foul-mouthed, delighting in evil, with scowling face, will go along with wretched men one and all. And then Aidos and Nemesis [shame of wrongdoing and indignation against the wrongdoer], with their sweet forms wrapped in white robes, will go from the wide-pathed earth and forsake mankind to join the company of the deathless gods: and bitter sorrows will be left for mortal men, and there will be no help against evil.

Minos and Theseus: The Minotaur, Theseus, Daedalus, and Icarus: accounts from Apollodorus and Ovid

Apollodorus (nothing is known of this author, though he is sometimes referred to as Pseudo-Apollodorus to distinguish him from Apollodorus of Alexandria. The *Bibliotheca* probably dates from 2nd century AD.)

Ovid (Publius Ovidius Naso, wrote *Metamorphoses* around the time of his exile from Rome in 8 AD)

First, we'll have the story from Apollodorus:

Apollodorus, *Bibliotheca (The Library)*, Book 3: Minos and Pasiphae

[3.1.3] Asterius [*King of Crete*] dying childless, Minos wished to reign over Crete, but his claim was opposed. So he alleged that he had received the kingdom from the gods, and in proof of it he said that whatever he prayed for would be done. And in sacrificing to Poseidon he prayed that a bull might appear from the depths, promising to sacrifice it when it appeared. Poseidon did send him up a fine bull, and Minos obtained the kingdom, but he sent the bull to the herds and sacrificed another.

[3.1.4] But angry at him for not sacrificing the bull, Poseidon made the animal savage, and contrived that Pasiphae [*Minos' wife*] should conceive a passion for it. In her love for the bull she found an accomplice in Daedalus, an architect, who had been banished from Athens for murder. He constructed a wooden cow on wheels, took it, hollowed it out in the inside, sewed it up in the hide of a cow which he had skinned, and set it in the meadow in which the bull used to graze. Then he introduced Pasiphae into it; and the bull came and coupled with it, as if it were a real cow. And she gave birth to Asterius, who was called the Minotaur [*meaning, "the bull of Minos"*]. He had the face of a bull, but the rest of him was human; and Minos, in compliance with certain oracles, shut him up and guarded him in the Labyrinth. Now the Labyrinth which Daedalus constructed was a chamber "that with its tangled windings perplexed the outward way." The story of the Minotaur, and Androgeus, and Phaedra, and Ariadne, I will tell hereafter in my account of Theseus.

[*Some Athenian athletes, jealous of his prowess at the Panathenaean games, killed Androgeus, a son of Minos. Minos waged a successful war against Athens and demanded from Athens, as a sign of their defeat, a tribute of 7 boys and 7 girls sent from Athens every ninth year. These youths were fed to the Minotaur.*]

Apollodorus, *Bibliotheca (The Library)*, Epitome: Theseus and the Minotaur

[E.1.7] And he [*Theseus*] was numbered among those who were to be sent as the third tribute to the Minotaur; or, as some affirm, he offered himself voluntarily. And as the ship had a black sail, Aegeus charged his son, if he returned alive, to spread white sails on the ship.

[E.1.8] And when he came to Crete, Ariadne, daughter of Minos, being amorously disposed to him, offered to help him if he would agree to carry her away to Athens and have her to wife. Theseus having agreed on oath to do so, she besought Daedalus to disclose the way out of the labyrinth.

[E.1.9] And at his suggestion she gave Theseus a clue [*i.e., a ball of thread*] when he went in; Theseus fastened it to the door, and, drawing it after him, entered in. And having found the Minotaur in the last part of the labyrinth, he killed him by smiting him with his fists; and drawing the clue after him made his way out again. And by night he arrived with Ariadne and the children [*the Athenian youths sent as tribute but*

now freed by Theseus] at Naxos. There Dionysus fell in love with Ariadne and carried her off; and having brought her to Lemnos he enjoyed her, and begat Thoas, Staphylus, Oenopion, and Peparethus.

[E.1.10] In his grief on account of Ariadne, Theseus forgot to spread white sails on his ship when he stood for port; and Aegeus, seeing from the acropolis the ship with a black sail, supposed that Theseus had perished; so he cast himself down and died.

[E.1.11] But Theseus succeeded to the sovereignty of Athens, and killed the sons of Pallas, fifty in number; likewise all who would oppose him were killed by him, and he got the whole government to himself.

Daedalus and Icarus

[E.1.12] On being apprised of the flight of Theseus and his company, Minos shut up the guilty Daedalus in the labyrinth, along with his son Icarus, who had been borne to Daedalus by Naucrate, a female slave of Minos. But Daedalus constructed wings for himself and his son, and enjoined his son, when he took to flight, neither to fly high, lest the glue should melt in the sun and the wings should drop off, nor to fly near the sea, lest the pinions should be detached by the damp.

[E.1.13] But the infatuated Icarus, disregarding his father's injunctions, soared ever higher, till, the glue melting, he fell into the sea called after him Icarian, and perished. But Daedalus made his way safely to Camicus in Sicily.

[E.1.14] And Minos pursued Daedalus, and in every country that he searched he carried a spiral shell and promised to give a great reward to him who should pass a thread through the shell, believing that by that means he should discover Daedalus. And having come to Camicus in Sicily, to the court of Cocalus, with whom Daedalus was concealed, he showed the spiral shell. Cocalus took it, and promised to thread it, and gave it to Daedalus;

[E.1.15] and Daedalus fastened a thread to an ant, and, having bored a hole in the spiral shell, allowed the ant to pass through it. But when Minos found the thread passed through the shell, he perceived that Daedalus was with Cocalus, and at once demanded his surrender. Cocalus promised to surrender him, and made an entertainment for Minos; but after his bath Minos was undone by the daughters of Cocalus; some say, however, that he died through being drenched with boiling water.

Now Ovid will tell this tale. Keep an eye out for any differences.

Ovid, *Metamorphoses*, Book VIII.152-182: The Minotaur, Theseus, and Ariadne

When Minos reached Cretan soil he paid his dues to Jove [*in honor of success in war against King Nisus*], with the sacrifice of a hundred bulls, and hung up his war trophies to adorn the palace. The scandal concerning his family grew, and the queen's unnatural adultery was evident from the birth of a strange hybrid monster. Minos resolved to remove this shame, the Minotaur, from his house, and hide it away in a labyrinth with blind passageways. Daedalus, celebrated for his skill in architecture, laid out the design, and confused the clues to direction, and led the eye into a tortuous maze, by the windings of alternating paths. No differently from the way in which the watery Maeander deludes the sight, flowing backwards and forwards in its changeable course, through the meadows of Phrygia, facing the running waves advancing to meet it, now directing its uncertain waters towards its source, now towards the open

sea: so Daedalus made the endless pathways of the maze, and was scarcely able to recover the entrance himself: the building was as deceptive as that.

In there, Minos walled up the twin form of bull and man, and twice nourished it on Athenian blood, but the third repetition of the nine-year tribute by lot, caused the monster's downfall. When, through the help of the virgin princess, Ariadne, by rewinding the thread, Theseus, son of Aegeus, won his way back to the elusive threshold, that no one had previously regained, he immediately set sail for Dia, stealing the daughter of Minos away with him, then cruelly abandoned his companion on that shore. Deserted and weeping bitterly, as she was, Bacchus-Liber brought her help and comfort. So that she might shine among the eternal stars, he took the crown from her forehead, and set it in the sky. It soared through the rarified air, and as it soared its jewels changed to bright fires, and took their place, retaining the appearance of a crown, as the Corona Borealis, between the kneeling Hercules and the head of the serpent that Ophiuchus holds.

Book VIII.183-235 Daedalus and Icarus

Meanwhile Daedalus, hating Crete, and his long exile, and filled with a desire to stand on his native soil, was imprisoned by the waves. 'He may thwart our escape by land or sea' he said 'but the sky is surely open to us: we will go that way: Minos rules everything but he does not rule the heavens'. So saying he applied his thought to new invention and altered the natural order of things. He laid down lines of feathers, beginning with the smallest, following the shorter with longer ones, so that you might think they had grown like that, on a slant. In that way, long ago, the rustic pan-pipes were graduated, with lengthening reeds. Then he fastened them together with thread at the middle, and bees'-wax at the base, and, when he had arranged them, he flexed each one into a gentle curve, so that they imitated real bird's wings. His son, Icarus, stood next to him, and, not realising that he was handling things that would endanger him, caught laughingly at the down that blew in the passing breeze, and softened the yellow bees'-wax with his thumb, and, in his play, hindered his father's marvellous work.

When he had put the last touches to what he had begun, the artificer balanced his own body between the two wings and hovered in the moving air. He instructed the boy as well, saying 'Let me warn you, Icarus, to take the middle way, in case the moisture weighs down your wings, if you fly too low, or if you go too high, the sun scorches them. Travel between the extremes. And I order you not to aim towards Boötes, the Herdsman, or Helice, the Great Bear, or towards the drawn sword of Orion: take the course I show you!' At the same time as he laid down the rules of flight, he fitted the newly created wings on the boy's shoulders. While he worked and issued his warnings the ageing man's cheeks were wet with tears: the father's hands trembled.

He gave a never to be repeated kiss to his son, and lifting upwards on his wings, flew ahead, anxious for his companion, like a bird, leading her fledglings out of a nest above, into the empty air. He urged the boy to follow, and showed him the dangerous art of flying, moving his own wings, and then looking back at his son. Some angler catching fish with a quivering rod, or a shepherd leaning on his crook, or a ploughman resting on the handles of his plough, saw them, perhaps, and stood there amazed, believing them to be gods able to travel the sky.

And now Samos, sacred to Juno, lay ahead to the left (Delos and Paros were behind them), Lebinthos, and Calymne, rich in honey, to the right, when the boy began to delight in his daring flight, and abandoning his guide, drawn by desire for the heavens, soared higher. His nearness to the devouring sun softened the fragrant wax that held the wings: and the wax melted: he flailed with bare arms, but losing his oar-like wings, could not ride the air. Even as his mouth was crying his father's name, it vanished into

the dark blue sea, the Icarian Sea, called after him. The unhappy father, now no longer a father, shouted 'Icarus, Icarus where are you? Which way should I be looking, to see you?' 'Icarus' he called again. Then he caught sight of the feathers on the waves, and cursed his inventions. He laid the body to rest, in a tomb, and the island was named Icaria after his buried child.

Bk VIII.236-259 The death of Talos

As he was consigning his unfortunate son to the grave, a noisy partridge poked its head out from a muddy ditch, and, called, cackling joyfully, with whirring wings. It was the only one of its kind, not seen in previous years, and only recently made a bird, as a lasting reproach to you, Daedalus. Your sister, Perdix, oblivious to the fates, sent you her son, Talus, to be taught: twelve years old, his mind ready for knowledge. Indeed, the child, studying the spine of a fish, took it as a model, and cut continuous teeth out of sharp metal, inventing the use of the saw. He was also the first to pivot two iron arms on a pin, so that, with the arms at a set distance, one part could be fixed, and the other sweep out a circle. Daedalus was jealous, and hurled the boy headlong from Minerva's sacred citadel, claiming that he had fallen. But Pallas Minerva, who favours those with quick minds, caught him, and turned him into the partridge, masking him with feathers in mid-air. His inborn energy was transferred to swift wings and feet, and he kept his mother's name, Perdix, from before. But the bird does not perch above the ground, and does not make its nest on branches or on high points, but flies low on whirring wings over the soil, and lays its eggs in a sheltered place.

Now Sicily, the land of Mount Etna, held the weary Daedalus, and King Cocalus, regarded as peaceable, had taken up arms, against Minos, in defence of the suppliant [*i.e.*, *Daedalus, fleeing from Minos*]: and thanks to Theseus, Athens now had ceased to pay Crete the sorrowful levy. The temple was wreathed with flowers, and the Athenians called out to warlike Minerva, to Jupiter and to the other gods, honouring them with gifts, and the blood of sacrificial offerings, and the contents of their incense-boxes. Far-wandering fame had spread the name of Theseus through all the cities of the Argolis, and the peoples inhabiting wealthy Achaia begged for his help in their great trouble, and Calydon, as a suppliant, despite having Meleager, asked his help, with anxious prayers.

Perseus, Medusa, and Andromeda: From *Bibliotheca* II.4

Apollodorus

[2.4.1] When Acrisius inquired of the oracle how he should get male children, the god said that his daughter would give birth to a son who would kill him. Fearing that, Acrisius built a brazen chamber underground and there guarded Danae. However, she was seduced, as some say, by Proetus, whence arose the quarrel between them; but some say that Zeus had intercourse with her in the shape of a stream of gold which poured through the roof into Danae's lap. When Acrisius afterwards learned that she had got a child Perseus, he would not believe that she had been seduced by Zeus, and putting his daughter with the child in a chest, he cast it into the sea. The chest was washed ashore on Seriphus, and Dictys took up the boy and reared him.

[2.4.2] Polydectes, brother of Dictys, was then king of Seriphus and fell in love with Danae, but could not get access to her, because Perseus was grown to man's estate. So he called together his friends, including Perseus, under the pretext of collecting contributions towards a wedding gift for Hippodamia, daughter of Oenomaus. Now Perseus having declared that he would not stick even at the Gorgon's head, Polydectes required the others to furnish horses, and not getting horses from Perseus ordered him to bring the Gorgon's head. So under the guidance of Hermes and Athena he made his way to the daughters of Phorcus, to wit, Enyo, Pephredo, and Dino; for Phorcus had them by Ceto, and they were sisters of the Gorgons, and old women from their birth. The three had but one eye and one tooth, and these they passed to each other in turn. Perseus got possession of the eye and the tooth, and when they asked them back, he said he would give them up if they would show him the way to the nymphs. Now these nymphs had winged sandals and the *kibisis*, which they say was a wallet.

They had also the cap <of Hades>. When the Phorcides had shown him the way, he gave them back the tooth and the eye, and coming to the nymphs got what he wanted. So he slung the wallet (*kibisis*) about him, fitted the sandals to his ankles, and put the cap on his head. Wearing it, he saw whom he pleased, but was not seen by others. And having received also from Hermes an adamantine sickle he flew to the ocean and caught the Gorgons asleep. They were Stheno, Euryale, and Medusa. Now Medusa alone was mortal; for that reason Perseus was sent to fetch her head. But the Gorgons had heads twined about with the scales of dragons, and great tusks like swine's, and brazen hands, and golden wings, by which they flew; and they turned to stone such as beheld them. So Perseus stood over them as they slept, and while Athena guided his hand and he looked with averted gaze on a brazen shield, in which he beheld the image of the Gorgon, he beheaded her. When her head was cut off, there sprang from the Gorgon the winged horse Pegasus and Chrysaor, the father of Geryon; these she had by Poseidon.

[2.4.3] So Perseus put the head of Medusa in the wallet (*kibisis*) and went back again; but the Gorgons started up from their slumber and pursued Perseus: but they could not see him on account of the cap, for he was hidden by it.

Being come to Ethiopia, of which Cepheus was king, he found the king's daughter Andromeda set out to be the prey of a sea monster. For Cassiopeia, the wife of Cepheus, vied with the Nereids in beauty and boasted to be better than them all; hence the Nereids were angry, and Poseidon, sharing their wrath, sent a flood and a monster to invade the land. But Ammon having predicted deliverance from the calamity if Cassiopeia's daughter Andromeda were exposed as a prey to the monster, Cepheus was compelled by the Ethiopians to do it, and he bound his daughter to a rock. When Perseus beheld her, he loved her and promised Cepheus that he would kill the monster, if he would give him the rescued damsel to wife. These terms having been sworn to, Perseus withstood and slew the monster and released Andromeda.

However, Phineus, who was a brother of Cepheus, and to whom Andromeda had been first betrothed, plotted against him; but Perseus discovered the plot, and by showing the Gorgon turned him and his fellow conspirators at once into stone. And having come to Seriphus he found that his mother and Dictys had taken refuge at the altars on account of the violence of Polydectes; so he entered the palace, where Polydectes had gathered his friends, and with averted face he showed the Gorgon's head; and all who beheld it were turned to stone, each in the attitude which he happened to have struck. Having appointed Dictys king of Seriphus, he gave back the sandals and the wallet (kibisis) and the cap to Hermes, but the Gorgon's head he gave to Athena. Hermes restored the aforesaid things to the nymphs and Athena inserted the Gorgon's head in the middle of her shield. But it is alleged by some that Medusa was beheaded for Athena's sake; and they say that the Gorgon was fain to match herself with the goddess even in beauty.

[2.4.4] Perseus hastened with Danae and Andromeda to Argos in order that he might behold Acrisius. But he, learning of this and dreading the oracle, forsook Argos and departed to the Pelasgian land. Now Teutamides, king of Larissa, was holding athletic games in honor of his dead father, and Perseus came to compete. He engaged in the pentathlon, but in throwing the quoit he struck Acrisius on the foot and killed him instantly. Perceiving that the oracle was fulfilled, he buried Acrisius outside the city, and being ashamed to return to Argos to claim the inheritance of him who had died by his hand, he went to Megapenthes, son of Proetus, at Tiryns and effected an exchange with him, surrendering Argos into his hands. So Megapenthes reigned over the Argives, and Perseus reigned over Tiryns, after fortifying also Midea and Mycenae.

[2.4.5] And he had sons by Andromeda: before he came to Greece he had Perses, whom he left behind with Cepheus (and from him it is said that the kings of Persia are descended); and in Mycenae he had Alcaeus and Sthenelus and Heleus and Mestor and Electryon, and a daughter Gorgophone, whom Perieres married.

Jason, the Argonauts, Medea, and the Golden Fleece: from *Bibliotheca*

Apollodorus (1st-2nd century AD)

[1.9.16] Aeson, son of Cretheus, had a son Jason by Polymede, daughter of Autolycus. Now Jason dwelt in lolcus, of which Pelias was king after Cretheus. But when Pelias consulted the oracle concerning the kingdom, the god warned him to beware of the man with a single sandal. At first the king understood not the oracle, but afterwards he apprehended it. For when he was offering a sacrifice at the sea to Poseidon, he sent for Jason, among many others, to participate in it. Now Jason loved husbandry and therefore abode in the country, but he hastened to the sacrifice, and in crossing the river Anaurus he lost a sandal in the stream and landed with only one. When Pelias saw him, he bethought him of the oracle, and going up to Jason asked him what, supposing he had the power, he would do if he had received an oracle that he should be murdered by one of the citizens. Jason answered, whether at haphazard or instigated by the angry Hera in order that Medea should prove a curse to Pelias, who did not honor Hera, "I would command him," said he, "to bring the Golden Fleece." No sooner did Pelias hear that than he bade him go in quest of the fleece. Now it was at Colchis in a grove of Ares, hanging on an oak and guarded by a sleepless dragon.

Sent to fetch the fleece, Jason called in the help of Argus, son of Phrixus; and Argus, by Athena's advice, built a ship of fifty oars named Argo after its builder; and at the prow Athena fitted in a speaking timber from the oak of Dodona. When the ship was built, and he inquired of the oracle, the god gave him leave to assemble the nobles of Greece and sail away. And those who assembled were as follows: Tiphys, son of Hagnias, who steered the ship; Orpheus, son of Oeagrus; Zetes and Calais, sons of Boreas; Castor and Pollux, sons of Zeus; Telamon and Peleus, sons of Aeacus; Hercules, son of Zeus; Theseus, son of Aegeus; Idas and Lynceus, sons of Aphareus; Amphiaraus, son of Oicles; Caeneus, son of Coronus; Palaemon, son of Hephaestus or of Aetolus; Cepheus, son of Aleus; Laertes son of Arcisius; Autolycus, son of Hermes; Atalanta, daughter of Schoeneus; Menoetius, son of Actor; Actor, son of Hippasus; Admetus, son of Pheres; Acastus, son of Pelias; Eurytus, son of Hermes; Meleager, son of Oeneus; Ancaeus, son of Lycurgus; Euphemus, son of Poseidon; Poeas, son of Thaumacus; Butes, son of Teleon; Phanus and Staphylus, sons of Dionysus; Erginus, son of Poseidon; Periclymenus, son of Neleus; Augeas, son of the Sun; Iphiclus, son of Thestius; Argus, son of Phrixus; Euryalus, son of Mecisteus; Peneleos, son of Hippalmus; Leitus, son of Alector; Iphitus, son of Naubolus; Ascalaphus and Ialmenus, sons of Ares; Asterius, son of Cometes; Polyphemus, son of Elatus.

(The Argonauts have numerous episodic adventures on the way to Colchis. Hercules and Polyphemus left the expedition on the island of Mysia [according to Apollodorus and some of his sources, though he tells us that other sources report that Hercules stayed with Jason to Colchis]. We'll pick up the story with the story of their encounter with Phineas.)

[1.9.21] Thence they put to sea and came to land at Salmydessus in Thrace, where dwelt Phineus, a seer who had lost the sight of both eyes. Some say he was a son of Agenor, but others that he was a son of Poseidon, and he is variously alleged to have been blinded by the gods for foretelling men the future; or by Boreas and the Argonauts because he blinded his own sons at the instigation of their stepmother; or by Poseidon, because he revealed to the children of Phrixus how they could sail from Colchis to Greece. The gods also sent the Harpies to him. These were winged female creatures, and when a table was laid for Phineus, they flew down from the sky and snatched up most of the victuals, and what little they left stank so that nobody could touch it. When the Argonauts would have consulted him about the voyage, he

said that he would advise them about it if they would rid him of the Harpies. So the Argonauts laid a table of viands beside him, and the Harpies with a shriek suddenly pounced down and snatched away the food. When Zetes and Calais, the sons of Boreas, saw that, they drew their swords and, being winged, pursued them through the air. Now it was fated that the Harpies should perish by the sons of Boreas, and that the sons of Boreas should die when they could not catch up a fugitive. So the Harpies were pursued and one of them fell into the river Tigres in Peloponnese, the river that is now called Harpys after her; some call her Nicothoe, but others Aellopus. But the other, named Ocypete or, according to others, Ocythoe (but Hesiod calls her Ocypode) fled by the Propontis till she came to the Echinadian Islands, which are now called Strophades after her; for when she came to them she turned (estraphe) and being at the shore fell for very weariness with her pursuer. But Apollonius in the Argonautica says that the Harpies were pursued to the Strophades Islands and suffered no harm, having sworn an oath that they would wrong Phineus no more.

[1.9.22] Being rid of the Harpies, Phineus revealed to the Argonauts the course of their voyage, and advised them about the Clashing Rocks in the sea. These were huge cliffs, which, dashed together by the force of the winds, closed the sea passage. Thick was the mist that swept over them, and loud the crash, and it was impossible for even the birds to pass between them. So he told them to let fly a dove between the rocks, and, if they saw it pass safe through, to thread the narrows with an easy mind, but if they saw it perish, then not to force a passage. When they heard that, they put to sea, and on nearing the rocks let fly a dove from the prow, and as she flew the clash of the rocks nipped off the tip of her tail. So, waiting till the rocks had recoiled, with hard rowing and the help of Hera, they passed through, the extremity of the ship's ornamented poop being shorn away right round. Henceforth the Clashing Rocks stood still; for it was fated that, so soon as a ship had made the passage, they should come to rest completely.

[1.9.23] The Argonauts now arrived among the Mariandynians, and there King Lycus received them kindly. There died Idmon the seer of a wound inflicted by a boar; and there too died Tiphys, and Ancaeus undertook to steer the ship.

And having sailed past the Thermodon and the Caucasus they came to the river Phasis, which is in the Colchian land. When the ship was brought into port, Jason repaired to Aeetes, and setting forth the charge laid on him by Pelias invited him to give him the fleece. The other promised to give it if single-handed he would yoke the brazen-footed bulls. These were two wild bulls that he had, of enormous size, a gift of Hephaestus; they had brazen feet and puffed fire from their mouths. These creatures Aeetes ordered him to yoke and to sow dragon's teeth; for he had got from Athena half of the dragon's teeth which Cadmus sowed in Thebes. While Jason puzzled how he could yoke the bulls, Medea conceived a passion for him; now she was a witch, daughter of Aeetes and Idyia, daughter of Ocean. And fearing lest he might be destroyed by the bulls, she, keeping the thing from her father, promised to help him to yoke the bulls and to deliver to him the fleece, if he would swear to have her to wife and would take her with him on the voyage to Greece. When Jason swore to do so, she gave him a drug with which she bade him anoint his shield, spear, and body when he was about to yoke the bulls; for she said that, anointed with it, he could for a single day be harmed neither by fire nor by iron. And she signified to him that, when the teeth were sown, armed men would spring up from the ground against him; and when he saw a knot of them he was to throw stones into their midst from a distance, and when they fought each other about that, he was taken to kill them. On hearing that, Jason anointed himself with the drug, and being come to the grove of the temple he sought the bulls, and though they charged him with a flame of fire, he yoked them. And when he had sowed the teeth, there rose armed men from the ground; and where he saw several together, he pelted them unseen with stones, and when they fought each other he drew near and slew them. But though the bulls were yoked, Aeetes did not give the fleece; for he wished to burn down the Argo and kill the crew. But before he could do so, Medea brought Jason by night to the fleece, and having

lulled to sleep by her drugs the dragon that guarded it, she possessed herself of the fleece and in Jason's company came to the Argo. She was attended, too, by her brother Apsyrtus. And with them the Argonauts put to sea by night.

[1.9.24] When Aeetes discovered the daring deeds done by Medea, he started off in pursuit of the ship; but when she saw him near, Medea murdered her brother and cutting him limb from limb threw the pieces into the deep. Gathering the child's limbs, Aeetes fell behind in the pursuit; wherefore he turned back, and, having buried the rescued limbs of his child, he called the place Tomi. But he sent out many of the Colchians to search for the Argo, threatening that, if they did not bring Medea to him, they should suffer the punishment due to her; so they separated and pursued the search in divers places.

When the Argonauts were already sailing past the Eridanus river, Zeus sent a furious storm upon them, and drove them out of their course, because he was angry at the murder of Apsyrtus. And as they were sailing past the Apsyrtides Islands, the ship spoke, saying that the wrath of Zeus would not cease unless they journeyed to Ausonia and were purified by Circe for the murder of Apsyrtus. So when they had sailed past the Ligurian and Celtic nations and had voyaged through the Sardinian Sea, they skirted Tyrrhenia and came to Aeaea, where they supplicated Circe and were purified.

[1.9.25] And as they sailed past the Sirens, Orpheus restrained the Argonauts by chanting a counter-melody. Butes alone swam off to the Sirens, but Aphrodite carried him away and settled him in Lilybaeum.

After the Sirens, the ship encountered Charybdis and Scylla and the Wandering Rocks, above which a great flame and smoke were seen rising. But Thetis with the Nereids steered the ship through them at the summons of Hera.

Having passed by the Island of Thrinacia, where are the kine [cows] of the Sun, they came to Corcyra, the island of the Phaeacians, of which Alcinous was king. But when the Colchians could not find the ship, some of them settled at the Ceraunian mountains, and some journeyed to Illyria and colonized the Apsyrtides Islands. But some came to the Phaeacians, and finding the Argo there, they demanded of Alcinous that he should give up Medea. He answered, that if she already knew Jason, he would give her to him, but that if she were still a maid he would send her away to her father. However, Arete, wife of Alcinous, anticipated matters by marrying Medea to Jason; hence the Colchians settled down among the Phaeacians and the Argonauts put to sea with Medea.

[1.9.26] Sailing by night they encountered a violent storm, and Apollo, taking his stand on the Melantian ridges, flashed lightning down, shooting a shaft into the sea. Then they perceived an island close at hand, and anchoring there they named it Anaphe, because it had loomed up (*anaphanēnai*) unexpectedly. So they founded an altar of Radiant Apollo, and having offered sacrifice they betook them to feasting; and twelve handmaids, whom Arete had given to Medea, jested merrily with the chiefs; whence it is still customary for the women to jest at the sacrifice.

Putting to sea from there, they were hindered from touching at Crete by Talos. Some say that he was a man of the Brazen Race [i.e., people made of bronze], others that he was given to Minos by Hephaestus; he was a brazen man, but some say that he was a bull. He had a single vein extending from his neck to his ankles, and a bronze nail was rammed home at the end of the vein. This Talos kept guard, running round the island thrice every day; wherefore, when he saw the Argo standing inshore, he pelted it as usual with stones. His death was brought about by the wiles of Medea, whether, as some say, she drove

him mad by drugs, or, as others say, she promised to make him immortal and then drew out the nail, so that all the ichor gushed out and he died. But some say that Poeas shot him dead in the ankle.

After tarrying a single night there they put in to Aegina to draw water, and a contest arose among them concerning the drawing of the water. Thence they sailed betwixt Euboea and Locris and came to lolcus, having completed the whole voyage in four months.

[1.9.27] Now Pelias, despairing of the return of the Argonauts, would have killed Aeson; but he requested to be allowed to take his own life, and in offering a sacrifice drank freely of the bull's blood and died. And Jason's mother cursed Pelias and hanged herself, leaving behind an infant son Promachus; but Pelias slew even the son whom she had left behind. On his return Jason surrendered the fleece, but though he longed to avenge his wrongs he bided his time. At that time he sailed with the chiefs to the Isthmus and dedicated the ship to Poseidon, but afterwards he exhorted Medea to devise how he could punish Pelias. So she repaired to the palace of Pelias and persuaded his daughters to make mincemeat of their father and boil him, promising to make him young again by her drugs; and to win their confidence she cut up a ram and made it into a lamb by boiling it. So they believed her, made mincemeat of their father and boiled him. But Acastus buried his father with the help of the inhabitants of lolcus, and he expelled Jason and Medea from lolcus.

[1.9.28] They went to Corinth, and lived there happily for ten years, till Creon, king of Corinth, betrothed his daughter Glauce to Jason, who married her and divorced Medea. But she invoked the gods by whom Jason had sworn, and after often upbraiding him with his ingratitude she sent the bride a robe steeped in poison, which when Glauce had put on, she was consumed with fierce fire along with her father, who went to her rescue. But Mermerus and Pheres, the children whom Medea had by Jason, she killed, and having got from the Sun a car drawn by winged dragons she fled on it to Athens. Another tradition is that on her flight she left behind her children, who were still infants, setting them as suppliants on the altar of Hera of the Height; but the Corinthians removed them and wounded them to death.

Medea came to Athens, and being there married to Aegeus bore him a son Medus. Afterwards, however, plotting against Theseus, she was driven a fugitive from Athens with her son. But he conquered many barbarians and called the whole country under him Media, and marching against the Indians he met his death. And Medea came unknown to Colchis, and finding that Aeetes had been deposed by his brother Perses, she killed Perses and restored the kingdom to her father.

Continuation of Medea's Story: From the *Fabulae*

Hyginus (64 BC-17 AD)

§ 25 MEDEA: When Medea, daughter of Aeetes and Idyia, had already borne to Jason sons — Mermerus and Pheres — and they were living in great harmony, it was cast in his teeth that a man so brave and handsome and noble should have as wife a foreigner and sorceress. To him, Creon, son of Menoecus, King of Corinth, gave his younger daughter Glauce as wife. When Medea saw that she, who had been Jason's benefactress, was treated with scorn, with the help of poisonous drugs she made a golden crown, and she bade her sons give it as a gift to their stepmother. Creusa took the gift, and was burned to death along with Jason and Creon. When Medea saw that the palace was on fire, she slew Mermerus and Pheres, her sons by Jason, and fled from Corinth.

Event Date: -1000 LA

§ 26 MEDEA IN EXILE: Medea, an exile from Corinth, came to Athens to the hospitality of Aegeus, son of Pandion, and married him; to him Medus was born. Later the priestess of Diana began to censure

Medea, and tell the king that she could not perform sacrifices piously because there was a woman in that state who was a sorceress and criminal. She was exiled then for the second time. Medea, however, with her yoked dragons, returned to Colchis from Athens. On the way she came to Absoros where her brother Absyrtus was buried. There the people of Absoros could not cope with a great number of snakes. At their entreaties Medea gathered them up and put them in her brother's tomb. They still remain there, and if any goes outside the tomb, it pays the debt to nature.

§ 27 MEDUS: An oracle told Perses, son of Sol, Aetes' brother, that he should beware of death from Aetes' descendants. Medus, following his mother, was brought to him by a storm, and guards seized him and brought him to King Perses. When Medus, son of Aegeus and Medea, saw that he had come into the power of his enemy, he falsely asserted he was Hippotes, son of Creon. The king carefully investigated, and ordered him cast into prison. There sterility and scarcity of crops are said to have occurred. When Medea had come there in her chariot with the yoked dragons, she falsely claimed before the king to be a priestess of Diana. She said she could make atonement for the sterility, and when she heard from the king that Hippotes, son of Creon, was held in custody, thinking he had come to avenge the injury to his father . . . there, unknowingly, she betrayed her son. For she persuaded the king that he was not Hippotes, but Medus, son of Aegeus, sent by his father to dispatch the king, and begged that he be handed over to her to kill, convinced that he was Hippotes. And so when Medus was brought out to pay for his deceit by death, when she saw that things were otherwise than she had thought, she said she wished to talk with him, and gave him a sword, and bade him avenge the wrongs of his grandfather. Medus, at this news, killed Perses, and gained his grandfather's kingdom; from his name he called the country Media.