

CLAS109.01 CLASSICAL MYTHOLOGY

- M** Hesiod of Ascra (ca.700 BCE) *Works and Days*
Active Reading **FOCUS** – Hes.*Op.*42-104 (Pandora) • in class
CollegeHumor: www.youtube.com/watch?v=0gZ1Ww7BEQE
- W** Maurizio 1.1-4 Myth & Classical Myth; Interpretation & Relevance
Apollodorus (ca.200 CE) *Library*
Active Reading **FOCUS** – [Apollod].2.115-119 • in class
SKIM Pherecydes in *Schol.Ap.Rhod.*4.1396 & *Diod.*4.27.2-3
- F** Memphite Cosmogony (ca.1200/700 BCE)
Active Reading **FOCUS** – *CoS* 1.15
NB read for up to one hour, taking notes (*before class*)
- Q01** Syllabus Quiz

MYTHOLOGY

What defines myth? legend? folktale?

Why organize by History, Theory, Comparison, Reception?

*the Works
and Days*

Theogony

*the Shield
of Herakles*

HESIOD

translated by Richmond Lattimore

illustrated by Richard Wilt

The University of Michigan Press Ann Arbor

the Works and Days



Do not try to be too clever

as you and your judges did before, with my share

Easier isn't better

There is no easy way any more

ever since

Prometheus tried to be too clever
to outwit Zeus,
to make things easy for men

scheming for other men's goods, yet you
shall not be given another chance
35 to do so. No, come, let us finally settle
our quarrel
with straight decisions, which are from Zeus,
and are the fairest.
Now once before we divided our inheritance,
but you seized
the greater part and made off with it,
gratifying those barons
who eat bribes, who are willing
to give out such a decision.
40 Fools all! who never learned
how much better than the whole the half is,
nor how much good there is
in living on mallow and asphodel.
For the gods have hidden and keep hidden
what could be men's livelihood.
It could have been that easily
in one day you could work out
enough to keep you for a year,
with no more working.
45 Soon you could have hung up your steering oar
in the smoke of the fireplace,
and the work the oxen and patient mules do
would be abolished,
but Zeus in the anger of his heart hid it away
because the devious-minded Prometheus had cheated him;
and therefore Zeus thought up dismal sorrows
for mankind.
50 He hid fire; but Prometheus, the powerful son
of Iapetos,

by stealing fire
which Zeus had hidden

To pay for this, Zeus promised men
an evil thing

So the gods made the evil
in the form of a lovely, living woman

(Who may be called Woman or Eve or Beauty)

She has everything good

except a good heart

stole it again from Zeus of the counsels,
to give to mortals.

He hid it out of the sight of Zeus
who delights in thunder
in the hollow fennel stalk. In anger
the cloud-gatherer spoke to him:

“Son of Iapetos, deviser of crafts beyond all others,
55 you are happy that you stole the fire,
and outwitted my thinking;
but it will be a great sorrow to you,
and to men who come after.

As the price of fire I will give them an evil,
and all men shall fondle
this, their evil, close to their hearts,
and take delight in it.”

So spoke the father of gods and mortals;
and laughed out loud.

60 He told glorious Hephaistos to make haste, and plaster
earth with water, and to infuse it with a human voice
and vigor, and make the face

like the immortal goddesses,
the bewitching features of a young girl;
meanwhile Athene

was to teach her her skills, and how
to do the intricate weaving,

65 while Aphrodite was to mist her head
in golden endearment

and the cruelty of desire and longings
that wear out the body,

but to Hermes, the guide, the slayer of Argos,
he gave instructions
to put in her the mind of a hussy,
and a treacherous nature.

But Zeus called her Pandora

which means she is given everything

Epimetheus (Afterthought)
forgot his brother's warning
and took her

So Zeus spoke. And all obeyed Lord Zeus,
the son of Kronos.
70 The renowned strong smith modeled her figure of earth,
in the likeness
of a decorous young girl, as the son of Kronos
had wished it.
The goddess gray-eyed Athene dressed and arrayed her;
the Graces,
who are goddesses, and hallowed Persuasion
put necklaces
of gold upon her body, while the Seasons,
with glorious tresses,
75 put upon her head a coronal of spring flowers,
[and Pallas Athene put all decor upon her body].
But into her heart Hermes, the guide,
the slayer of Argos,
put lies, and wheedling words
of falsehood, and a treacherous nature,
made her as Zeus of the deep thunder wished,
and he, the gods' herald,
80 put a voice inside her, and gave her
the name of woman,
Pandora, because all the gods
who have their homes on Olympus
had given her each a gift, to be a sorrow to men
who eat bread. Now when he had done
with this sheer, impossible
deception, the Father sent the gods' fleet messenger,
Hermes,
85 to Epimetheus, bringing her, a gift,
nor did Epimetheus
remember to think how Prometheus had told him never

and men have been miserable
ever since

She opened the jar and let
sicknesses and troubles fly
about the world

to accept a gift from Olympian Zeus,
but always to send it
back, for fear it might prove
to be an evil for mankind.
He took the evil, and only perceived it
when he possessed her.

90 Since before this time the races of men
had been living on earth
free from all evils, free from laborious work,
and free from
all wearing sicknesses that bring
their fates down on men
[for men grow old suddenly
in the midst of misfortune];
but the woman, with her hands lifting away the lid
from the great jar,
95 scattered its contents, and her design
was sad troubles for mankind.
Hope was the only spirit that stayed there
in the unbreakable
closure of the jar, under its rim,
and could not fly forth
abroad, for the lid of the great jar
closed down first and contained her;
this was by the will of cloud-gathering Zeus
of the aegis;
100 but there are other troubles by thousands
that hover about men,
for the earth is full of evil things,
and the sea is full of them;
there are sicknesses that come to men by day,
while in the night

The same thing may be said in a
different way, as

that the world has been steadily
getting worse, and that easy
life we want is lost way
back in the beginning

The good Golden Age (whose
people are now beneficent
spirits)

moving of themselves they haunt us,
bringing sorrow to mortals,
and silently, for Zeus of the counsels
took the voice out of them.

105 So there is no way to avoid what Zeus has intended.

Or if you will, I will outline it for you
in a different story,
well and knowledgeably—store it up
in your understanding—
the beginnings of things, which were the same for gods
as for mortals.

In the beginning, the immortals
who have their homes on Olympos
110 created the golden generation of mortal people.
These lived in Kronos' time, when he
was the king in heaven.
They lived as if they were gods,
their hearts free from all sorrow,
by themselves, and without hard work or pain;
no miserable
old age came their way; their hands, their feet,
did not alter.
115 They took their pleasure in festivals,
and lived without troubles.
When they died, it was as if they fell asleep.
All goods
were theirs. The fruitful grainland
yielded its harvest to them
of its own accord; this was great and abundant,
while they at their pleasure

[Apollodorus] *Library* 2.115-119 (1st/2nd CE)

115. Once informed [about the Hesperides, Heracles] traversed Libya. That country was then ruled by Antaeus, son of Poseidon, who used to kill foreign-guests (*xenoi*) by forcing them to wrestle. When he was forced to wrestle, Hercules hugged him, lifted him aloft, broke and killed him; for whenever he touched the earth Antaeus became stronger and, because of this, some said that he was a son of Earth.

116. After Libya he traversed Egypt. That country was then ruled by Busiris, a son of Poseidon by Lysianassa, daughter of Epaphus. This Busiris used to sacrifice foreign-guests at an altar of Zeus in accordance with a certain prophecy. Egypt once endured a crop failure of nine years, and Phrasius, a learned seer who had come from Cyprus, said that the crop failure would cease if they slaughtered a foreign-guest to Zeus annually.

117. Busiris began by slaughtering the seer himself and continued to slaughter those foreign-guests who disembarked. So, too, Hercules was apprehended and brought to the altars, but he burst his restraints and slew both Busiris and his son Amphidamas.

118. Traversing Asia he put in at Thermydrae, the harbor of the Lindians. Having released one of the bulls from the cart of a cowherd, he sacrificed it and feasted. But the cowherd, unable to protect himself, stood on a certain mountain and cursed. Today as a result, whenever they sacrifice to Hercules, they do it with curses.

119. Passing through Arabia he slew Emathion, son of Tithonus, and journeying through Libya to the outer sea he received the goblet from the Sun. Having crossed to the opposite mainland he shot on the Caucasus the eagle, offspring of Echidna and Typhon, that was devouring the liver of Prometheus, and he released Prometheus, after choosing for himself the olive restraint. To Zeus he presented Chiron, who consented to die in Prometheus' stead.

Pherecydes of Athens (5th BCE), in *Scholia in Apollonium Rhodium* 4.1396

After arriving in Tartessus, Heracles went over to Libya where he destroyed Antaeus, son of Poseidon, for his excessive violence (*hybris*). Then he arrived at the Nile in Memphis at the court of Busiris, son of Poseidon, whom he killed—along with Busiris' son Iphidamas, the herald Chalbes, and the priests—at the altar of Zeus where they used to kill foreign-guests (*xenoktonein*). After arriving in Thebes, he traversed the boundaries at the far edge of Libya, in the deserts of which he destroyed many beasts with his bow. Having cleansed Libya, he embarked upon the sea lying at the far edge.

Diodorus of Sicily (1st BCE) *Library of History* 4.27.2-3

2. Since the daughters of Atlas [i.e. the Hesperides] excelled in beauty and modesty, they say that Busiris, king of Egypt, longed to have control over the maidens, thus he sent his brigands by sea with orders to seize the young girls and deliver them to him.

3. When he was performing his last Labor in Libya, Heracles killed Antaeus, who used to force all foreign-guests (*xenoi*) to wrestle with him; he appropriately punished Busiris, who used to slaughter to Zeus the foreign-guests visiting his country, After these events Heracles sailed up the Nile into Ethiopia where he killed Emathion, the king of the Ethiopians, for initiating battle.

Memphite Cosmogony, or Shabaqo Stone (CoS 1.15)

James P. Allen

COMMENTARY

Perhaps the most famous of all Egyptian creation accounts is preserved on a worn slab of black granite, created for erection in the temple of Ptah at Memphis during the reign of the Nubian pharaoh Shabaqo and now in the British Museum (BM 498). As its dedicatory text records, the stone was purportedly inscribed in order to preserve a much older document, probably on papyrus or leather; lacunae deliberately incorporated in the copy support this claim. For a long time the original was thought to derive from the Old Kingdom or even earlier, but advances in our understanding of Egyptian grammar and theology have now made a date in the Nineteenth Dynasty more likely.¹ The text is remarkable not only for its history but more importantly for the content of its closing section, translated here.

biblical references: Deut 29:3; Gen 1:27; Deut 30:15; Eccl 7:12; Gen 2:2

DEDICATION

His Incarnation² copied this writing anew in the house of his father Ptah South of His Wall,³ when His Incarnation found it as something that the predecessors had made, worm-eaten and unknown from beginning to end. Then [His Incarnation] copied [it] anew — and it is better than its former state — for the sake of his name enduring and making his monuments last in the house of his father Ptah South of His Wall, for the length of eternity, as something that the Son of Re [Shabaqo]⁴ did for his father Ptah Ta-tenen that he might achieve given life eternally.

CREATION BY THOUGHT AND EXPRESSION

There was evolution into Atum's image through both the heart and the tongue.⁵ And great⁶ and important is Ptah, who gave life to all the [gods] and their *ka*'s as well through this heart and this tongue, as which Horus and Thoth have both evolved by means of Ptah.⁷

It has evolved that heart and tongue have control of [all] limb[s], show[ing] that he is preeminent in every body and in every mouth — of all the gods, all people, all animals, and all crawling things that live — planning and governing everything he wishes.⁸

His Ennead is before him, in teeth and lips⁹ — that seed and those hands of Atum: (for) Atum's Ennead evol[ve]d through his seed and his fingers, but the Ennead is teeth and lips in this mouth that pronounced the identity of everything, and from which Shu and Tefnut emerged and gave birth to the Ennead.

¹ For the dating see Schlögl 1980:110–117. Junge (1973) has argued that the text is an original composition of the 25th Dyn.

² The standard form of reference to the ruling pharaoh as the current “incarnation” of kingship: see note to the “Book of Nut,” p. 5.

³ For this epithet, see note to Coffin Texts Spell 647, p. 19.

⁴ The name inside the cartouche was erased but can be restored on the basis of the *praenomen* elsewhere on the stone.
⁵ These words begin a new section, the final one on the stone. What precedes is the script of a ritual commemorating the unification of the Two Lands and the founding of Memphis, and a list of the various forms of Ptah. The sentence reads lit., “(Something) evolved through the heart, (something) evolved through the tongue, into the image of Atum,” with the subject of the verbs unexpressed. The word *tjt* “image” is used of depictions and hieroglyphic signs; the sense here is evidently that the world, which evolved from Atum, is an “image” of its material source. This text uses the words *jb* and *h'tj* interchangeably for “heart,” although the sense is that normally associated with the former, as the seat of thought and emotion, rather than the latter, which often denotes the physical organ.

⁶ The word *wr* “great” connotes both status and age: as the link between the creator's expressed thought and its realization in the “image of Atum,” Ptah is prior to all other forces and elements of the created world. This creative function is consonant with the principle of “information” that Ptah represents, exemplified in his role as patron of sculptors: the link between the concept of a statue in the sculptor's mind and its ultimate material realization.

⁷ Thoth, the power of rationalization, and Horus, the force of kingship, reflect the operation of “heart” (thought) and “tongue” (command) in the created world. These principles, like all the other forces and elements of nature, came into being through Ptah's mediation.

⁸ This sentence continues the theme stated in the final clause of the preceding sentence. The principle of expressed thought, which produced the created world, continues to affect it, thus showing that Ptah's mediation is still operative.

⁹ This clause echoes a line from the much older Pyramid Texts: “My lips are the two Enneads: I am the great expression” (Pyr. 1100a-b): see Schott 1938. The initial pronoun “his” evidently refers to Ptah: although he is not otherwise associated with the Ennead, its gods derive from his action, as the following clauses make clear.

The eyes' seeing, the ears' hearing, the nose's breathing of air send up (information) to the heart, and the latter is what causes every conclusion¹⁰ to emerge; it is the tongue that repeats what the heart plans.

RESULT OF CREATION

So were all the gods born, Atum and his Ennead as well, for it is through what the heart plans and the tongue commands that every divine speech¹¹ has evolved.

So were the male life-principles made and the female life-principles set in place¹² — they who make all food and every offering¹³ — through that word that makes what is loved and what is hated.¹⁴

So has life been given to him who has calm and death given to him who has wrongdoing.¹⁵

So was made all construction and all craft, the hands' doing, the feet's going, and every limb's movement, according as he governs that which the heart plans, which emerges through the tongue, and which facilitates¹⁶ everything.

ROLE OF PTAH

It has evolved that Ptah is called "He who made totality and caused the gods to evolve," since he is Ta-tenen,¹⁷ who gave birth to the gods, from whom everything has emerged — offerings and food, gods' offerings, and every good thing. So is it found understood¹⁸ that his physical strength is greater than the gods'.

So has Ptah come to rest after his making everything and every divine speech¹⁹ as well, having given birth to the gods, having made their towns, having founded their nomes, having set the gods in their cult-places, having made sure their bread-offerings, having founded their shrines, having modelled their bodies to what contents them. So have the gods entered their bodies — of everykind of wood, every kind of mineral, every kind of fruit, everything that grows all over him,²⁰ in which they have evolved.

So were gathered to him all the gods and their ka's as well, content and united in the lord of the Two Lands.²¹

¹⁰ Like its English calque, the Eg. *ʿrqt* derives from a root meaning "conclude," which is used both in the sense of "complete, finish" and "understand" (Wb I:212, 3–6, 10–15). The entire sentence explains how the material principle embodied in the Ennead can be derived from the intellectual principle of thought and expression: like a "conclusion" expressed in speech, the created world is the expression of the creator's concept of it.

¹¹ The phrase "divine speech" is the Eg. term for the hieroglyphic writing system, concrete symbols (*tjt* "image": see above) of mental concepts. The entire created world ("Atum and his Ennead as well") is thus a hieroglyphic text of the creator's original concept.

¹² The text here employs both the generic term for life force, *k'* (*ka*: see note to Pyramid Texts Spell 600, p. 8), which is grammatically masculine, and its much rarer feminine counterpart *hmwst*.

¹³ The two terms used here relate grammatically to their subjects: masculine *dfw* "food" and feminine *htpt* "offerings." The link between life force (*k'*) and food (including food offerings) is reflected in the abstract *k'w* "sustenance," a concept that underlies the present passage.

¹⁴ The significance of this final clause is unclear. Doing "what is loved and what is hated" are concepts normally associated with moral order, which is the subject of the next line. On that basis it has been suggested that the sentence should end with "through that word" and that the next sentence began with a conjoined clause that has been omitted: "(So has order been given) to the one who does what is loved (and disorder given) to the one who does what is hated": Sethe 1928:64–65. The use of the demonstrative ("that word"), however, suggests a following relative clause.

¹⁵ The establishment of moral order is used here to exemplify the creation of order (*m't*) as part of the natural world.

¹⁶ Lit., "which makes the help (of)" (*jrt smw*): see Grdseloff 1952. This sentence concludes and summarizes the text's exposition of creation through expressed thought.

¹⁷ Ptah is here equated with the Memphite god representing the first matter to emerge at creation (the primeval hill). This in turn is the source of all subsequent matter in the world, which is the subject of this and the following paragraph.

¹⁸ Or "found recognized" (*gm s(j)*) rather than *gm s'*): Allen 1988a:93. The verb *sj'*, which denotes the faculty of Perception (see note to Coffin Texts Spell 80, p. 13) is perhaps more appropriate to the text; its operation via the senses was described at the end of the preceding section.

¹⁹ See above.

²⁰ As Ta-tenen, the physical earth: see above.

²¹ This line, which identifies Ptah as king, ends the cosmogonic exposition of the text. It also reflects the ritual that precedes the cosmogony (see above), and introduces the final few columns on the stone (61–64), which summarize the themes of the ritual.