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BOOK I

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

Before there was earth or sea or the sky that covers everything, Nature appeared the same throughout the whole world: what we call chaos: a raw confused mass, nothing but inert matter, badly combined discordant atoms of things, confused in the one place. There was no Titan yet, shining his light on the world, or waxing Phoebe renewing her white horns, or the earth hovering in surrounding air balanced by her own weight, or watery Amphitrite stretching out her arms along the vast shores of the world. Though there was land and sea and air, it was unstable land, unswimmable water, air needing light. Nothing retained its shape, one thing obstructed another, because in the one body, cold fought with heat, moist with dry, soft with hard, and weight with weightless things.
This conflict was ended by a god and a greater order of nature, since he split off the earth from the sky, and the sea from the land, and divided the transparent heavens from the dense air. When he had disentangled the elements, and freed them from the obscure mass, he fixed them in separate spaces in harmonious peace. The weightless fire, that forms the heavens, darted upwards to make its home in the furthest heights. Next came air in lightness and place. Earth, heavier than either of these, drew down the largest elements, and was compressed by its own weight. The surrounding water took up the last space and enclosed the solid world.

**Bk I:32-51 The earth and sea. The five zones**

When whichever god it was had ordered and divided the mass, and collected it into separate parts, he first gathered the earth into a great ball so that it was uniform on all sides. Then he ordered the seas to spread and rise in waves in the flowing winds and pour around the coasts of the encircled land. He added springs and standing pools and lakes, and contained in shelving banks the widely separated rivers, some of which are swallowed by the earth itself, others of which reach the sea and entering the expanse of open waters beat against coastlines instead of riverbanks. He ordered the plains to extend, the valleys to subside, leaves to hide the trees, stony mountains to rise: and just as the heavens are divided into two zones to the north and two to the south, with a fifth and hotter between them, so the god carefully marked out the enclosed matter with the same number, and described as many regions on the earth. The equatorial zone is too hot to be habitable; the two poles are covered by deep snow; and he placed two regions between and gave them a temperate climate mixing heat and cold.

**Bk I:52-68 The four winds**

Air overhangs them, heavier than fire by as much as water’s weight is lighter than earth. There he ordered the clouds and vapours to exist, and thunder to shake the minds of human beings, and winds that create lightning-bolts and flashes.
The world’s maker did not allow these, either, to possess the air indiscriminately; as it is they are scarcely prevented from tearing the world apart, each with its blasts steering a separate course: like the discord between brothers. Eurus [p. 516], the east wind, drew back to the realms of Aurora [p. 457], to Nabatea, Persia, and the heights under the morning light: Evening, and the coasts that cool in the setting sun, are close to Zephyrus [p. 679], the west wind. Chill Boreas [p. 463], the north wind, seized Scythia [p. 645] and the seven stars of the Plough [p. 628]; while the south wind, Auster [p. 458], drenches the lands opposite with incessant clouds and rain. Above these he placed the transparent, weightless heavens free of the dross of earth.

Bk I: 68-88 HUMANKIND

He had barely separated out everything within fixed limits when the constellations that had been hidden for a long time in dark fog began to blaze out throughout the whole sky. And so that no region might lack its own animate beings, the stars and the forms of gods occupied the floor of heaven, the sea gave a home to the shining fish, earth took the wild animals, and the light air flying things.
As yet there was no animal capable of higher thought that could be ruler of all the rest. Then Humankind was born. Either the creator god, source of a better world, seeded it from the divine, or the newborn earth just drawn from the highest heavens still contained fragments related to the skies, so that Prometheaus[p. 633], blending them with streams of rain, moulded them into an image of the all-controlling gods. While other animals look downwards at the ground, he gave human beings an upturned aspect, commanding them to look towards the skies, and, upright, raise their face to the stars. So the earth, that had been, a moment ago, uncarved and imageless, changed and assumed the unknown shapes of human beings.

**Bk I:89-112 The Golden Age**

This was the Golden Age that, without coercion, without laws, spontaneously nurtured the good and the true. There was no fear or punishment: there were no threatening words to be read, fixed in bronze, no crowd of suppliants fearing the judge's face: they lived safely without protection. No pine tree felled in the mountains had yet reached the flowing waves to travel to other lands: human beings only knew their own shores. There were no steep ditches surrounding towns, no straight war-trumpets, no coiled horns, no swords and helmets. Without the use of
armies, people passed their lives in gentle peace and security. The earth herself also, freely, without the scars of ploughs, untouched by hoes, produced everything from herself. Contented with food that grew without cultivation, they collected mountain strawberries and the fruit of the strawberry tree, wild cherries, blackberries clinging to the tough brambles, and acorns fallen from Jupiter’s spreading oak-tree. Spring was eternal, and gentle breezes caressed with warm air the flowers that grew without being seeded. Then the untilled earth gave of its produce and, without needing renewal, the fields whitened with heavy ears of corn. Sometimes rivers of milk flowed, sometimes streams of nectar, and golden honey trickled from the green holm oak.

**Bk I:113-124 The Silver Age**

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

**Bk 1:125-150 The Bronze and Iron Ages**

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

BK I:151-176 THE GIANTS

Rendering the heights of heaven no safer than the earth, they say the giants attempted to take the Celestial kingdom, piling mountains up to the distant stars. Then the all-powerful father of the gods hurled his bolt of lightning, fractured Olympus and threw Mount Pélion down from Ossa below. Her sons’ dreadful bodies, buried by that mass, drenched Earth with streams of blood, and they say she warmed it to new life, so that a trace of her children might remain, transforming it into the shape of human beings. But these progeny also despising the gods were savage, violent, and eager for slaughter, so that you might know they were born from blood.
When Saturn’s son, the father of the gods, saw this from his highest citadel, he groaned, and recalling the vile feast at Lycaon’s table, so recent it was still unknown, his mind filled with a great anger fitting for Jupiter, and he called the gods to council, a summons that brooked no delay.

There is a high track, seen when the sky is clear, called the Milky Way, and known for its brightness. This way the gods pass to the palaces and halls of the mighty Thunderer. To right and left are the houses of the greater gods, doors open and crowded. The lesser gods live elsewhere. Here the powerful and distinguished have made their home. This is the place, if I were to be bold, I would not be afraid to call high heaven’s Palatine.

**Bk I:177-198 Jupiter Threatens to Destroy Humankind**

When the gods had taken their seats in the marble council chamber their king, sitting high above them, leaning on his ivory sceptre, shook his formidable mane three times and then a fourth, disturbing the earth, sea and stars. Then he opened his lips in indignation and spoke. ‘I was not more troubled than I am now concerning the world’s sovereignty than when each of the snake-footed giants prepared to throw his hundred arms
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around the imprisoned sky. Though they were fierce enemies, still their attack came in one body and from one source. Now I must destroy the human race, wherever Nereus\footnote{p. 588} sounds, throughout the world. I swear it by the infernal streams, that glide below the earth through the Stygian\footnote{p. 653} groves. All means should first be tried, but the incurable flesh must be excised by the knife, so that the healthy part is not infected. Mine are the demigods, the wild spirits, \textit{nymphs}\footnote{p. 592}, \textit{fauns}\footnote{p. 519} and \textit{satyrs}\footnote{p. 643}, and sylvan deities of the hills. Since we have not yet thought them worth a place in heaven let us at least allow them to live in safety in the lands we have given them. Perhaps you gods believe they will be safe, even when Lycaon\footnote{p. 564}, known for his savagery, plays tricks against me, who holds the thunderbolt, and reigns over you.'
All the gods murmured aloud and, zealously and eagerly, demanded punishment of the man who committed such actions. When the impious band of conspirators were burning to drown the name of Rome in Caesar’s blood, the human race was suddenly terrified by fear of just such a disaster, and the whole world shuddered with horror. Your subjects’ loyalty is no less pleasing to you, Augustus, than theirs was to Jupiter [p. 549]. After he had checked their murmuring with voice and gesture, they were all silent. When the noise had subsided, quieted by his royal authority, Jupiter again broke the silence with these words: ‘Have no fear, he has indeed been punished, but I will tell you his crime, and what the penalty was. News of these evil times had reached my ears. Hoping it false I left Olympus [p. 596] heights, and travelled the earth, a god in human form. It would take too long to tell what wickedness I found everywhere. Those rumours were even milder than the truth. I had crossed Maenala [p. 568], those mountains bristling with wild beasts’ lairs, Cyllene [p. 493], and the pinewoods of chill Lycaeus [p. 564]. Then, as the last shadows gave way to night, I entered the inhospitable house of the Arcadian king. I gave them signs that a god had come, and the people began to worship me. At first Lycaon [p. 564] ridiculed their piety, then exclaimed ‘I will prove by a straightforward test whether he is a god or a mortal. The truth will not be in doubt.’ He planned to destroy me in the
depths of sleep, unexpectedly, by night. That is how he resolved to prove
the truth. Not satisfied with this he took a hostage sent by the Molossi,
opened his throat with a knife, and made some of the still warm limbs
tender in seething water, roasting others in the fire. No sooner were these
placed on the table than I brought the roof down on the household gods,
with my avenging flames, those gods worthy of such a master. He himself
ran in terror, and reaching the silent fields howled aloud, frustrated of
speech. Foaming at the mouth, and greedy as ever for killing, he turned
against the sheep, still delighting in blood. His clothes became bristling hair,
his arms became legs. He was a wolf, but kept some vestige of his former
shape. There were the same grey hairs, the same violent face, the same
glittering eyes, the same savage image. One house has fallen, but others
deserve to also. Wherever the earth extends the avenging furies rule. You
would think men were sworn to crime! Let them all pay the penalty they
deserve, and quickly. That is my intent.’

Bk I:244-273 Jupiter invokes the floodwaters

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

Now he was ready to hurl his lightning-bolts at the whole world but
feared that the sacred heavens might burst into flame from the fires below,
and burn to the furthest pole: and he remembered that a time was fated to
come when sea and land, and the untouched courts of the skies would
ignite, and the troubled mass of the world be besieged by fire. So he set
aside the weapons the Cyclopses forged, and resolved on a different
punishment, to send down rain from the whole sky and drown humanity
beneath the waves.
Straight away he shut up the north winds in Aeolus's caves, with the gales that disperse the gathering clouds, and let loose the south wind, he who flies with dripping wings, his terrible aspect shrouded in pitch-black darkness. His beard is heavy with rain, water streams from his grey hair, mists wreath his forehead, and his feathers and the folds of his robes distil the dew. When he crushes the hanging clouds in his outstretched hand there is a crash, and the dense vapours pour down rain from heaven. Iris, Juno's messenger, dressed in the colours of the rainbow, gathers water and feeds it back to the clouds. The cornfields are flattened and saddening the farmers, the crops, the object of their prayers, are ruined, and the long year's labour wasted.

**BK I:274-292 THE FLOOD**

Jupiter's anger is not satisfied with only his own aerial waters: his brother the sea-god helps him, with the ocean waves. He calls the rivers to council, and when they have entered their ruler's house, says 'Now is not the time for long speeches! Exert all your strength. That is what is needed. Throw open your doors, drain the dams, and loose the reins of all your streams!' Those are his commands. The rivers return and un-curb their fountains' mouths, and race an unbridled course to the sea.
Neptune himself strikes the ground with his trident, so that it trembles, and with that blow opens up channels for the waters. Overflowing, the rivers rush across the open plains, sweeping away at the same time not just orchards, flocks, houses and human beings, but sacred temples and their contents. Any building that has stood firm, surviving the great disaster undamaged, still has its roof drowned by the highest waves, and its towers buried below the flood. And now the land and sea are not distinct, all is the sea, the sea without a shore.

**BK I:293-312 THE WORLD IS DROWNED**

There one man escapes to a hilltop, while another seated in his rowing boat pulls the oars over places where lately he was ploughing. One man sails over his cornfields or over the roof of his drowned farmhouse, while another man fishes in the topmost branches of an elm. Sometimes, by chance, an anchor embeds itself in a green meadow, or the curved boats graze the tops of vineyards. Where lately lean goats browsed shapeless seals play. The Nereids are astonished to see woodlands, houses and whole towns under the water. There are dolphins in the trees: disturbing the upper branches and stirring the oak-trees as they brush against them. Wolves swim among the sheep, and the waves carry tigers and tawny lions. The
boar has no use for his powerful tusks, the deer for its quick legs, both are swept away together, and the circling bird, after a long search for a place to land, falls on tired wings into the water. The sea in unchecked freedom has buried the hills, and fresh waves beat against the mountaintops. The waters wash away most living things, and those the sea spares, lacking food, are defeated by slow starvation.

**Bk I:313-347 Deucalion and his wife Pyrrha**

Phoénis (p. 621), a fertile country when it was still land, separates Aonia (p. 445) from Oeta (p. 595), though at that time it was part of the sea, a wide expanse of suddenly created water. There Mount Parnassos (p. 606) lifts its twin steep summits to the stars, its peaks above the clouds. When Deucalion (p. 499) and his wife (p. 636) landed here in their small boat, everywhere else being drowned by the waters, they worshipped the Corycian (p. 487) nymphs, the mountain gods, and the goddess of the oracles, prophetic Themis (p. 662).

No one was more virtuous or fonder of justice than he was, and no woman showed greater reverence for the gods. When Jupiter (p. 549) saw the earth covered with the clear waters, and that only one man was left of all
those thousands of men, only one woman left of all those thousands of women, both innocent and both worshippers of the gods, he scattered the clouds and mist, with the north wind, and revealed the heavens to the earth and the earth to the sky. It was no longer an angry sea, since the king of the oceans putting aside his three-pronged spear calmed the waves, and called sea-dark Triton\(^{[p. 671]}\), showing from the depths his shoulders thick with shells, to blow into his echoing conch and give the rivers and streams the signal to return. He lifted the hollow shell that coils from its base in broad spirals, that shell that filled with his breath in mid-ocean makes the eastern and the western shores sound. So now when it touched the god’s mouth, and dripping beard, and sounded out the order for retreat, it was heard by all the waters on earth and in the ocean, and all the waters hearing it were checked. Now the sea has shorelines, the brimming rivers keep to their channels, the floods subside, and hills appear. Earth rises, the soil increasing as the water ebbs, and finally the trees show their naked tops, the slime still clinging to their leaves.

**Bk I:348-380 They ask Themis for help**

The world was restored. But when Deucalion\(^{[p. 499]}\) saw its emptiness, and the deep silence of the desolate lands, he spoke to Pyrrha\(^{[p. 636]}\), through welling tears. ‘Wife, cousin, sole surviving woman, joined to me by our shared race, our family origins, then by the marriage bed, and now joined to me in danger, we two are the people of all the countries seen by the setting and the rising sun, the sea took all the rest. Even now our lives are not guaranteed with certainty: the storm clouds still terrify my mind. How would you feel now, poor soul, if the fates had willed you to be saved, but not me? How could you endure your fear alone? Who would comfort your tears? Believe me, dear wife, if the sea had you, I would follow you, and the sea would have me too. If only I, by my father’s arts, could recreate earth’s peoples, and breathe life into the shaping clay! The human race remains in us. The gods willed it that we are the only examples of mankind left behind.’ He spoke and they wept, resolving to appeal to the sky-god, and ask his help by sacred oracles. Immediately they went side by side to the springs of Cephisus\(^{[p. 475]}\) that, though still unclear, flowed in its usual course. When they had sprinkled their heads and clothing with its watery libations,
they traced their steps to the temple of the sacred goddess, whose pediments were green with disfiguring moss, her altars without fire. When they reached the steps of the sanctuary they fell forward together and lay prone on the ground, and kissing the cold rock with trembling lips, said 'If the gods’ wills soften, appeased by the prayers of the just, if in this way their anger can be deflected, Themis\(^{p. 662}\) tell us by what art the damage to our race can be repaired, and bring help, most gentle one, to this drowned world!'

**Bk I:381-415 The human race is re-created**

The goddess was moved, and uttered oracular speech: ‘Leave the temple and with veiled heads and loosened clothes throw behind you the bones of your great mother!’ For a long time they stand there, dumbfounded. Pyrrha\(^{p. 636}\) is first to break the silence: she refuses to obey the goddess’s command. Her lips trembling she asks for pardon, fearing to offend her mother’s spirit by scattering her bones. Meanwhile they reconsider the dark words the oracle gave, and their uncertain meaning, turning them over and over in their minds. Then Prometheus\(^{p. 633}\) son comforted Epimetheus\(^{p. 509}\) daughter with quiet words: ‘Either this idea is wrong, or, since oracles are godly and never urge evil, our great mother must be the earth: I think the bones she spoke about are stones in the body of the earth. It is these we are told to throw behind us.’

Though the Titan’s\(^{p. 668}\) daughter is stirred by her husband’s thoughts, still hope is uncertain: they are both so unsure of the divine promptings; but what harm can it do to try? They descended the steps, covered their heads and loosened their clothes, and threw the stones needed behind them. The stones, and who would believe it if it were not for ancient tradition, began to lose their rigidity and hardness, and after a while softened, and once softened acquired new form. Then after growing, and ripening in nature, a certain likeness to a human shape could be vaguely seen, like marble statues at first inexact and roughly carved. The earthy part, however, wet with moisture, turned to flesh; what was solid and inflexible mutated to bone; the veins stayed veins; and quickly, through the power of the gods, stones the man threw took on the shapes of men, and women were remade from those thrown by the woman. So the toughness of our race, our ability to
endure hard labour, and the proof we give of the source from which we are sprung.

**Bk I:416-437 Other species are generated**

Earth spontaneously created other diverse forms of animal life. After the remaining moisture had warmed in the sun’s fire, the wet mud of the marshlands swelled with heat, and the fertile seeds of things, nourished by life-giving soil as if in a mother’s womb, grew, and in time acquired a nature. So, when the seven-mouthed Nile retreats from the drowned fields and returns to its former bed, and the fresh mud boils in the sun, farmers find many creatures as they turn the lumps of earth. Amongst them they see some just spawned, on the edge of life, some with incomplete bodies and number of limbs, and often in the same matter one part is alive and the other is raw earth. In fact when heat and moisture are mixed they conceive, and from these two things the whole of life originates. And though fire and water fight each other, heat and moisture create everything, and this discordant union is suitable for growth. So when the earth muddied from the recent flood glowed again heated by the deep heaven-sent light of the sun she produced innumerable species, partly remaking previous forms, partly creating new monsters.

**Bk I:438-472 Phoebus kills the Python and sees Daphne**

Indeed, though she would not have desired to, she then gave birth to you, great Python, covering so great an area of the mountain slopes, a snake not known before, a terror to the new race of men. The archer god, with lethal shafts that he had only used before on fleeing red deer and roe deer, with a thousand arrows, almost emptying his quiver, destroyed the creature, the venom running out from its black wounds. Then he founded the sacred Pythian games, celebrated by contests, named from the serpent he had conquered. There the young winners in boxing, in foot and chariot racing, were honoured with oak wreaths. There was no laurel as yet, so Phoebus crowned his temples, his handsome curling hair, with leaves of any tree.
Phoebus's first love was Daphne, daughter of Peneus, and not through chance but because of Cupid's fierce anger. Recently the Delian god, exulting at his victory over the serpent, had seen him bending his tightly strung bow and said 'Impudent boy, what are you doing with a man's weapons? That one is suited to my shoulders, since I can hit wild beasts of a certainty, and wound my enemies, and not long ago destroyed with countless arrows the swollen Python that covered many acres with its plague-ridden belly. You should be intent on stirring the concealed fires of love with your burning brand, not laying claim to my glories!' Venus's son replied 'You may hit every other thing Phoebus, but my bow will strike you: to the degree that all living creatures are less than gods, by that degree is your glory less than mine.' He spoke, and striking the air fiercely with beating wings, he landed on the shady peak of Parnassus, and took two arrows with opposite effects from his full quiver: one kindles love, the other dispels it. The one that kindles is golden with a sharp glistening point, the one that dispels is blunt with lead beneath its shaft. With the second he transfixed Peneus daughter, but with the first he wounded Apollo piercing him to the marrow of his bones.
Now the one loved, and the other fled from love’s name, taking delight in the depths of the woods, and the skins of the wild beasts she caught, emulating virgin Phoebe, a careless ribbon holding back her hair. Many courted her, but she, averse to being wooed, free from men and unable to endure them, roamed the pathless woods, careless of Hymen or Amor, or whatever marriage might be. Her father often said ‘Girl you owe me a son-in-law’, and again often ‘Daughter, you owe me grandsons.’ But, hating the wedding torch as if it smacked of crime she would blush red with shame all over her beautiful face, and clinging to her father’s neck with coaxing arms, she would say ‘Dearest father, let me be a virgin for ever! Diana’s father granted it to her.’ He yields to that plea, but your beauty itself, Daphne, prevents your wish, and your loveliness opposes your prayer.

Phoebus loves her at first sight, and desires to wed her, and hopes for what he desires, but his own oracular powers fail him. As the light stubble of an empty cornfield blazes; as sparks fire a hedge when a traveller, by mischance, lets them get too close, or forgets them in the morning; so the god was altered by the flames, and all his heart burned, feeding his useless desire with hope. He sees her disordered hair hanging about her neck and sighs ‘What if it were properly dressed?’ He gazes at her eyes sparkling with the brightness of starlight. He gazes on her lips, where mere gazing does not satisfy. He praises her wrists and hands and fingers, and her arms bare to the shoulder: whatever is hidden, he imagines more beautiful. But she flees swifter than the lightest breath of air, and resists his words calling her back again.

‘Wait nymph, daughter of Peneus, I beg you! I who am chasing you am not your enemy. Nymph, Wait! This is the way a sheep runs from the wolf, a deer from the mountain lion, and a dove with fluttering wings flies from the eagle: everything flies from its foes, but it is love that is driving me to follow you! Pity me! I am afraid you might fall headlong or thorns
undeservedly scar your legs and I be a cause of grief to you! These are rough places you run through. Slow down, I ask you, check your flight, and I too will slow. At least enquire whom it is you have charmed. I am no mountain man, no shepherd, no rough guardian of the herds and flocks. Rash girl, you do not know, you cannot realise, who you run from, and so you run. Delphi’s lands are mine, Claros and Tenedos, and Patara acknowledges me king. Jupiter is my father. Through me what was, what is, and what will be, are revealed. Through me strings sound in harmony, to song. My aim is certain, but an arrow truer than mine, has wounded my free heart! The whole world calls me the bringer of aid; medicine is my invention; my power is in herbs. But love cannot be healed by any herb, nor can the arts that cure others cure their lord!’

Bk I:525-552 DAPHNE BECOMES THE LAUREL BOUGH

He would have said more as timid Peneïs ran, still lovely to see, leaving him with his words unfinished. The winds bared her body, the opposing breezes in her way fluttered her clothes, and the light airs threw her streaming hair behind her, her beauty enhanced by flight. But the young god could no longer waste time on further blandishments, urged on by Amor, he ran on at full speed. Like a hound of Gaul starting a
hare in an empty field, that heads for its prey, she for safety: he, seeming about to clutch her, thinks now, or now, he has her fast, grazing her heels with his outstretched jaws, while she uncertain whether she is already caught, escaping his bite, spurts from the muzzle touching her. So the virgin and the god: he driven by desire, she by fear. He ran faster, Amor giving him wings, and allowed her no rest, hung on her fleeing shoulders, breathed on the hair flying round her neck. Her strength was gone, she grew pale, overcome by the effort of her rapid flight, and seeing Peneus’s waters near cried out ‘Help me father! If your streams have divine powers change me, destroy this beauty that pleases too well!’ Her prayer was scarcely done when a heavy numbness seized her limbs, thin bark closed over her breast, her hair turned into leaves, her arms into branches, her feet so swift a moment ago stuck fast in slow-growing roots, her face was lost in the canopy. Only her shining beauty was left.

**BK I:553-567 PHOEBUS HONOURS DAPHNE**

Even like this Phoebus [p. 622] loved her and, placing his hand against the trunk, he felt her heart still quivering under the new bark. He clasped the branches as if they were parts of human arms, and kissed the wood. But even the wood shrank from his kisses, and the god said ‘Since you cannot be my bride, you must be my tree! Laurel, with you my hair will be wreathed, with you my lyre, with you my quiver. You will go with the Roman generals when joyful voices acclaim their triumph, and the Capitol witnesses their long processions. You will stand outside Augustus’s doorposts, a faithful guardian, and keep watch over the crown of oak between them. And just as my head with its un-cropped hair is always young, so you also will wear the beauty of undying leaves.’ Paean [p. 600] had done: the laurel bowed her newly made branches, and seemed to shake her leafy crown like a head giving consent.
There is a grove in Haemina (p. 523), closed in on every side by wooded cliffs. They call it Tempe. Through it the river Peneus (p. 612) rolls, with foaming waters, out of the roots of Pindus (p. 626), and in its violent fall gathers clouds, driving the smoking mists along, raining down spray onto the tree tops, and deafening remoter places with its roar. Here is the house, the home, the innermost sanctuary of the great river. Seated here, in a rocky cavern, he laid down the law to the waters and the nymphs who lived in his streams. Here the rivers of his own country first met, unsure whether to console or celebrate with Daphnes (p. 496) father: Spercheus (p. 652) among poplars, restless Enipeus (p. 508), gentle Amphrysus (p. 439), Aeas (p. 425) and ancient Apidanus (p. 446); and then later all the others that, whichever way their force carries them, bring down their weary wandering waters to the sea. Only Inachus (p. 542) is missing, but hidden in the deepest cave he swells his stream with tears, and in utter misery laments his lost daughter, Io (p. 543), not knowing if she is alive or among the shades. Since he cannot find her anywhere, he imagines her nowhere, and his heart fears worse than death.
**Bk I:587-600 JUPITER’S RAPE OF IO**

Jupiter first saw her returning from her father’s stream, and said ‘Virgin, worthy of Jupiter himself, who will make some unknown man happy when you share his bed, while it is hot and the sun is at the highest point of its arc, find shade in the deep woods! (And he showed her the woods’ shade). But if you are afraid to enter the wild beasts’ lairs, you can go into the remote woods in safety, protected by a god, and not by any lesser god, but by the one who holds the sceptre of heaven in his mighty hand, and who hurls the flickering bolts of lightning. Do not fly from me!’ She was already in flight. She had left behind Lerna’s pastures, and the Lyrcean plain’s wooded fields, when the god hid the wide earth in a covering of fog, caught the fleeing girl, and raped her.

**Bk I:601-621 JUPITER TRANSFORMS IO TO A HEIFER**

Meanwhile Juno looked down into the heart of Argos, surprised that rapid mists had created night in shining daylight. She knew they were not vapours from the river, or breath from the damp earth. She looked around to see where her husband was, knowing by now the intrigues of a
spouse so often caught in the act. When she could not find him in the skies, she said ‘Either I am wrong, or being wronged’ and gliding down from heaven’s peak, she stood on earth ordering the clouds to melt. *Jupiter* [p. 549] had a presage of his wife’s arrival and had changed *Inachus’s* [p. 542] daughter into a gleaming heifer. Even in that form she was beautiful. *Saturnia* [p. 643] approved the animal’s looks, though grudgingly, asking, then, whose she was, where from, what herd, as if she did not know. Jupiter, to stop all inquiry, lied, saying she had been born from the earth. Then Saturnia claimed her as a gift. What could he do? Cruel to sacrifice his love, but suspicious not to. *Shame* [p. 635] urges him to it, *Amor* [p. 438] urges not. Amor would have conquered Shame, but if he refused so slight a gift as a heifer to the companion of his race and bed, it might appear no heifer!

**Bk I:622-641 Juno claims Io and Argus guards her**

Though her rival was given up the goddess did not abandon her fears at once, cautious of *Jupiter* [p. 549] and afraid of his trickery, until she had given *Io* [p. 543] into *Argus’* [p. 450] keeping, that son of *Arestor* [p. 449]. Argus had a hundred eyes round his head, that took their rest two at a time in succession while the others kept watch and stayed on guard. Wherever he stood he was looking at Io, and had Io in front of his eyes when his back was turned. He let her graze in the light, but when the sun sank below the earth, he penned her, and fastened a rope round her innocent neck. She grazed on the leaves of trees and bitter herbs. She often lay on the bare ground, and the poor thing drank water from muddy streams. When she wished to stretch her arms out to Argus in supplication, she had no arms to stretch. Trying to complain, a lowing came from her mouth, and she was alarmed and frightened by the sound of her own voice. When she came to *Inachus’s* [p. 542] riverbanks where she often used to play and saw her gaping mouth and her new horns in the water, she grew frightened and fled terrified of herself.

**Bk I:642-667 Inachus finds Io and grieves for her**

The *maidens* [p. 583] did not know her: *Inachus* [p. 542] himself did not know her, but she followed her father, followed her sisters, allowing herself to be
petted, and offering herself to be admired. Old Inachus pulled some grasses and held them out to her: she licked her father’s hand and kissed his palm, could not hold back her tears, and if only words could have come she would have begged for help, telling her name and her distress. With letters drawn in the dust with her hoof, instead of words, she traced the sad story of her changed form. ‘Pity me!’ said her father Inachus, clinging to the groaning heifer’s horns and snow-white neck, ‘Pity me!’ he sighed; ‘Are you really my daughter I searched the wide world for? There was less sadness with you lost than found! Without speech, you do not answer in words to mine, only heave deep sighs from your breast, and all you can do is low in reply to me. Unknowingly I was arranging marriage and a marriage-bed for you, hoping for a son-in-law first and then grandchildren. Now you must find a mate from the herd, and from the herd get you a son. I am not allowed by dying to end such sorrow; it is hard to be a god, the door of death closed to me, my grief goes on immortal for ever.’ As he mourned, Argus with his star-like eyes drove her to distant pastures, dragging her out of her father’s arms. There, sitting at a distance he occupied a high peak of the mountain, where resting he could keep a watch on every side.

**Bk I:668-688 Jupiter sends Mercury to kill Argus**

Now the king of the gods can no longer stand Phoronis’s great sufferings, and he calls his son, born of the shining Pleiad, and orders him to kill Argus, Mercury, quickly puts on his winged sandals, takes his sleep-inducing wand in his divine hand, and sets his cap on his head. Dressed like this the son of Jupiter touches down on the earth from his father’s stronghold. There, he takes off his cap, and doffs his wings, only keeping his wand. Taking this, disguised as a shepherd, he drives she-goats, stolen on the way, through solitary lanes, and plays his reed pipe as he goes. Juno’s guard is captivated by this new sound. ‘You there, whoever you are’ Argus calls ‘you could sit here beside me on this rock; there’s no better grass elsewhere for your flock, and you can see that the shade is fine for shepherds.’
The descendant of Atlas sits down, and passes the day in conversation, talking of many things, and playing on his reed pipe, trying to conquer those watching eyes. Argus however fights to overcome gentle sleep, and though he allows some of his eyes to close, the rest stay vigilant. He even asks, since the reed pipe has only just been invented, how it was invented.

**BK I:689-721 Mercury tells the story of Syrinx**

So the god explained ‘On Arcadia’s cold mountain slopes among the wood nymphs, the hamadryads, of Mount Nonais, one was the most celebrated: the nymphs called her Syrinx. She had often escaped from the satyrs chasing her, and from others of the demi-gods that live in shadowy woods and fertile fields. But she followed the worship of the Ortygian goddess in staying virgin. Her dress caught up like Diana’s she deceives the eye, and could be mistaken for Leto’s daughter, except that her bow is of horn, and the other’s is of gold. Even so she is deceptive. Pan, whose head is crowned with a wreath of sharp pine shoots, saw her, coming from Mount Lycaean, and spoke to her.’ Now Mercury still had to relate what Pan said, and how the nymph, despising his entreaties,
ran through the wilds till she came to the calm waters of sandy Ladon; and how when the river stopped her flight she begged her sisters of the stream to change her; and how Pan, when he thought he now had Syrinx, found that instead of the nymph’s body he only held reeds from the marsh; and, while he sighed there, the wind in the reeds, moving, gave out a clear, plaintive sound. Charmed by this new art and its sweet tones the god said ‘This way of communing with you is still left to me.’ So unequal lengths of reed, joined together with wax, preserved the girl’s name.

About to tell all this, Cyllenic Mercury saw that every eye had succumbed and their light was lost in sleep. Quickly he stops speaking and deepens their rest, caressing those drowsy eyes with touches of his magic wand. Then straightaway he strikes the nodding head, where it joins the neck, with his curved sword, and sends it bloody down the rocks, staining the steep cliff. Argus, you are overthrown, the light of your many eyes is extinguished, and one dark sleeps under so many eyelids.
Bk I:722-746 Io is returned to human form

Saturnia[^643] took his eyes and set them into the feathers of her own bird, and filled the tail with star-like jewels. Immediately she blazed with anger, and did not hold back from its consequences. She set a terrifying Fury[^511] in front of the eyes and mind of that ‘slut’ from the Argolis[^449], buried a tormenting restlessness in her breast, and drove her as a fugitive through the world. You, Nile[^589], put an end to her immeasurable suffering. When she reached you, she fell forward onto her knees on the riverbank and turning back her long neck with her face upwards, in the only way she could, looked to the sky, and with groans and tears and sad lowing seemed to reproach Jupiter[^549] and beg him to end her troubles. Jupiter threw his arms round his wife’s neck and pleaded for an end to vengeance, saying ‘Do not fear, in future she will never be a source of pain’ and he called the Stygian[^653] waters to witness his words.

As the goddess grows calmer, Io[^543] regains her previous appearance, and becomes what she once was. The rough hair leaves her body, the horns disappear, the great eyes grow smaller, the gaping mouth shrinks, the shoulders and hands return, and the hooves vanish, each hoof changing back into five nails. Nothing of the heifer is left except her whiteness. Able to stand on two feet she raises herself erect and fearing to speak in case she lows like a heifer, timidly attempts long neglected words.
Now she is worshipped as a greatly honoured goddess by crowds of linen clad acolytes. In due time she bore a son, Epaphus [p. 509], who shared the cities’ temples with his mother, and was believed to have been conceived from mighty Jupiter’s seed. He had a friend, Phaethon [p. 616], child of the Sun [p. 651], equal to him in spirit and years, who once boasted proudly that Phoebus [p. 622] was his father, and refused to concede the claim, which Inachus’s [p. 542] grandson could not accept. ‘You are mad to believe all your mother says, and you have an inflated image of your father.’ Phaethon reddened but, from shame, repressed his anger, and went to his mother Clymene [p. 483] with Inachus’s reproof. ‘To sadden you more, mother, I the free, proud, spirit was silent! I am ashamed that such a reproach can be spoken and not answered. But if I am born at all of divine stock, give me some proof of my high birth, and let me claim my divinity!’ So saying he flung his arms round his mother’s neck, entreating her, by his own and her husband Merops’s [p. 575] life, and by his sisters’ marriages, to reveal to him some true sign of his parentage.

Immediately Phaethon, delighted at his mother’s words, imagining the heavens in his mind, darts off and crosses Ethiopia [p. 513] his people’s land, then India, land of those bathed in radiant fire, and with energy reaches the East.
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**BK II:1-30 THE PALACE OF THE SUN**

The palace of the Sun [p. 651] towered up with raised columns, bright with glittering gold, and gleaming bronze like fire. Shining ivory crowned the roofs, and the twin doors radiated light from polished silver. The work of art was finer than the material: on the doors Mulciber [p. 581] had engraved the waters that surround the earth’s centre, the earthly globe, and the overarching sky. The dark blue sea contains the gods, melodious Triton [p. 671], shifting Proteus [p. 634], Aegeon [p. 425] crushing two huge whales together, his arms across their backs, and Doris [p. 503] with her daughters, some seen swimming, some sitting on rocks drying their sea-green hair, some riding the backs of fish. They are neither all alike, nor all different, just as sisters should be. The land shows men and towns, woods and creatures, rivers and nymphs and other rural gods. Above them was an image of the glowing sky, with six signs of the zodiac on the right hand door and the same number on the left.

As soon as Clymene’s [p. 483] son had climbed the steep path there, and entered the house of this parent of whose relationship to himself he was uncertain, he immediately made his way into his father’s presence, but stopped some way off, unable to bear his light too close. Wearing a purple robe, Phoebus [p. 622] sat on a throne shining with bright emeralds. To right and left stood the Day, Month, and Year, the Century and the equally spaced Hours [p. 534]. Young Spring stood there circled with a crown of flowers, naked Summer wore a garland of ears of corn, Autumn was stained by the trodden grapes, and icy Winter had white, bristling hair.

**BK II:31-48 PHAETHON AND HIS FATHER**

The Sun [p. 651], seated in the middle of them, looked at the boy, who was fearful of the strangeness of it all, with eyes that see everything, and said ‘What reason brings you here? What do you look for on these heights, Phaethon [p. 616], son that no father need deny?’ Phaethon replied ‘Universal light of the great world, Phoebus [p. 622], father, if you let me use that name, if Clymene [p. 483] is not hiding some fault behind false pretence, give me proof father, so they will believe I am your true offspring, and take away this
uncertainty from my mind!’ He spoke, and his father removed the crown of glittering rays from his head and ordered him to come nearer. Embracing him, he said ‘It is not to be denied you are worthy to be mine, and Clymene has told you the truth of your birth. So that you can banish doubt, ask for any favour, so that I can grant it to you. May the Stygian lake, that my eyes have never seen, by which the gods swear, witness my promise.’ Hardly had he settled back properly in his seat when the boy asked for his father’s chariot and the right to control his wing-footed horses for a day.

**Bk II:49-62 The Sun’s admonitions**

His father regretted his oath. Three times, and then a fourth, shaking his bright head, he said ‘Your words show mine were rash; if only it were right to retract my promise! I confess my boy I would only refuse you this one thing. It is right to dissuade you. What you want is unsafe. Phaethon you ask too great a favour, and one that is unfitting for your strength and boyish years. Your fate is mortal: it is not mortal what you ask. Unknowingly you aspire to more than the gods can share. Though each deity can please themselves, within what is allowed, no one except myself has the power to occupy the chariot of fire. Even the lord of mighty Olympus, who hurls terrifying lightning-bolts from his right hand, cannot drive this team, and who is greater than Jupiter?’
BK II:63-89 HIS FURTHER WARNINGS

The first part of the track is steep, and one that my fresh horses at dawn can hardly climb. In mid-heaven it is highest, where to look down on earth and sea often alarms even me, and makes my heart tremble with awesome fear. The last part of the track is downwards and needs sure control. Then even Tethys herself, who receives me in her submissive waves, is accustomed to fear that I might dive headlong. Moreover the rushing sky is constantly turning, and drags along the remote stars, and whirls them in rapid orbits. I move the opposite way, and its momentum does not overcome me as it does all other things, and I ride contrary to its swift rotation. Suppose you are given the chariot. What will you do? Will you be able to counter the turning poles so that the swiftness of the skies does not carry you away? Perhaps you conceive in imagination that there are groves there and cities of the gods and temples with rich gifts. The way runs through ambush, and apparitions of wild beasts! Even if you keep your course, and do not steer awry, you must still avoid the horns of Taurus the Bull, Sagittarius the Haemonian Archer, raging Leo the Lion’s jaw, Scorpio’s cruel pincers sweeping out to encircle you from one side, and Cancer’s crab-claws reaching out from the other. You will not easily rule those proud horses, breathing out through mouth and nostrils the fires burning in their chests. They scarcely tolerate my control when their fierce spirits are hot, and their necks resist the reins. Beware my boy, that I am not the source of a gift fatal to you, while something can still be done to set right your request!

BK II:90-110 PHAETHON INSISTS ON DRIVING THE CHARIOT

‘No doubt, since you ask for a certain sign to give you confidence in being born of my blood, I give you that sure sign by fearing for you, and show myself a father by fatherly anxiety. Look at me. If only you could look into my heart, and see a father’s concern from within! Finally, look around you, at the riches the world holds, and ask for anything from all of the good things in earth, sea, and sky. I can refuse you nothing. Only this one thing I take exception to, which would truly be a punishment and not an honour.
Phaethon [p. 616], you ask for punishment as your reward! Why do you unknowingly throw your coaxing arms around my neck? Have no doubt! Whatever you ask will be given, I have sworn it by the Stygian [p. 653] streams, but make a wiser choice!"

The warning ended, but Phaethon still rejected his words, and pressed his purpose, blazing with desire to drive the chariot. So, as he had the right, his father led the youth to the high chariot, Vulcan's [p. 679] work. It had an axle of gold, and a gold chariot pole, wheels with golden rims, and circles of silver spokes. Along the yoke chrysolites and gemstones, set in order, glowed with brilliance reflecting Phoebus's [p. 622] own light.

**Bk II: 111-149 The Sun’s Instructions**

Now while brave Phaethon [p. 616] is gazing in wonder at the workmanship, see, Aurora [p. 457], awake in the glowing east, opens wide her bright doors, and her rose-filled courts. The stars, whose ranks are shepherded by Lucifer [p. 562] the morning star, vanish, and he, last of all, leaves his station in the sky.

When Titan [p. 668] saw his setting, as the earth and skies were reddening, and just as the crescent of the vanishing moon faded, he ordered the swift Hours [p. 534] to yoke his horses. The goddesses quickly obeyed his command, and led the team, sated with ambrosial food and breathing fire, out of the tall stables, and put on their ringing harness. Then the father rubbed his son’s face with a sacred ointment, and made it proof against consuming flames, and placed his rays amongst his hair, and foreseeing tragedy, and fetching up sighs from his troubled heart, said 'If you can at least obey your father’s promptings, spare the whip, boy, and rein them in more strongly! They run swiftly of their own accord. It is a hard task to check their eagerness. And do not please yourself, taking a path straight through the five zones of heaven! The track runs obliquely in a wide curve, and bounded by the three central regions, avoids the southern pole and the Arctic north [p. 448]. This is your road, you will clearly see my wheel-marks, and so that heaven and earth receive equal warmth, do not sink down too far or heave the chariot into the upper air! Too high and you will scorch the roof of heaven: too low, the earth. The middle way is safest.
Nor must you swerve too far right towards writhing Serpens\(^{[p. 646]}\), nor lead your wheels too far left towards sunken Ara\(^{[p. 447]}\). Hold your way between them! I leave the rest to Fortune\(^{[p. 519]}\), I pray she helps you, and takes better care of you than you do yourself. While I have been speaking, dewy night has touched her limit on Hesperus\(^{[p. 531]}\) far western shore. We have no time for freedom! We are needed: Aurora, the dawn, shines, and the shadows are gone. Seize the reins in your hand, or if your mind can be changed, take my counsel, do not take my horses! While you can, while you still stand on solid ground, before unknowingly you take to the chariot you have unluckily chosen, let me light the world, while you watch in safety!

**Bk II:150-177 The Horses Run Wild**

The boy has already taken possession of the fleet chariot, and stands proudly, and joyfully, takes the light reins in his hands, and thanks his unwilling father.

Meanwhile the sun’s swift horses, Pyrōs\(^{[p. 636]}\), Eōs\(^{[p. 509]}\), Aethōn\(^{[p. 430]}\), and the fourth, Phēm\(^{[p. 620]}\), fill the air with fiery whinnying, and strike the bars with their hooves. When Tēthys\(^{[p. 661]}\), ignorant of her grandson’s fate,
pushed back the gate, and gave them access to the wide heavens, rushing out, they tore through the mists in the way with their hooves and, lifted by their wings, overtook the East winds rising from the same region. But the weight was lighter than the horses of the Sun could feel, and the yoke was free of its accustomed load. Just as curved-sided boats rock in the waves without their proper ballast, and being too light are unstable at sea, so the chariot, free of its usual burden, leaps in the air and rushes into the heights as though it were empty.

As soon as they feel this the team of four run wild and leave the beaten track, no longer running in their pre-ordained course. He was terrified, unable to handle the reins entrusted to him, not knowing where the track was, nor, if he had known, how to control the team. Then for the first time the chill stars of the Great and Little Bears grew hot, and tried in vain to douse themselves in forbidden waters. And the Dragon, Draco, that is nearest to the frozen pole, never formidable before and sluggish with the cold, now glowed with heat, and took to seething with new fury. They say that you Bootës also fled in confusion, slow as you are and hampered by the Plough.

**BK II:178-200 PHAETHON LETS GO OF THE REINS**

When the unlucky Phaethon looked down from the heights of the sky at the earth far, far below he grew pale and his knees quaked with sudden fear, and his eyes were robbed of shadow by the excess light. Now he would rather he had never touched his father's horses, and regrets knowing his true parentage and possessing what he asked for. Now he wants only to be called Merops's son, as he is driven along like a ship in a northern gale, whose master lets go the ropes, and leaves her to prayer and the gods. What can he do? Much of the sky is now behind his back, but more is before his eyes. Measuring both in his mind, he looks ahead to the west he is not fated to reach and at times back to the east. Dazed he is ignorant how to act, and can neither grasp the reins nor has the power to loose them, nor can he change course by calling the horses by name. Also, alarmed, he sees the marvellous forms of huge creatures everywhere in the glowing sky. There is a place where Scorpio bends his pincers in twin arcs, and, with his tail and his curving arms stretched out to both sides, spreads his body and
limbs over two star signs. When the boy saw this monster drenched with black and poisonous venom threatening to wound him with its arched sting, robbed of his wits by chilling horror, he dropped the reins.

**Bk II:201-226 The mountains burn**

When the horses feel the reins lying across their backs, after he has thrown them down, they veer off course and run unchecked through unknown regions of the air. Wherever their momentum takes them there they run, lawlessly, striking against the fixed stars in deep space and hurrying the chariot along remote tracks. Now they climb to the heights of heaven, now rush headlong down its precipitous slope, sweeping a course nearer to the earth. The Moon, amazed, sees her brother’s horses running below her own, and the boiling clouds smoke. The earth bursts into flame, in the highest regions first, opens in deep fissures and all its moisture dries up. The meadows turn white, the trees are consumed with all their leaves, and the scorched corn makes its own destruction. But I am bemoaning the lesser things. Great cities are destroyed with all their walls, and the flames reduce whole nations with all their peoples to ashes. The woodlands burn, with the hills. Mount Athos is on fire, Cilician Taurus, Tmolus, Oete and Ida, dry now once covered with fountains, and Helicon home of the Muses not yet linked with King Oeagrius’s name. Etna blazes with immense redoubled flames, the twin peaks of Parnassus, Eryx, Cythrus, Othrys, Rhodope, Mycale and Cithaeron, ancient in rites. Its chilly climate cannot save Scythia. The Caucasus burn, and Ossa along with Pindus, and Olympia greater than either, and the lofty Alps and cloud-capped Apennines.

**Bk II:227-271 The rivers are dried up**

Then, truly, Phaethon sees the whole earth on fire. He cannot bear the violent heat, and he breathes the air as if from a deep furnace. He feels his chariot glowing white. He can no longer stand the ash and sparks flung out,
and is enveloped in dense, hot smoke. He does not know where he is, or where he is going, swept along by the will of the winged horses.

It was then, so they believe, that the Ethiopians\[p. 513\] acquired their dark colour, since the blood was drawn to the surface of their bodies. Then Libya \[p. 561\] became a desert, the heat drying up her moisture. Then the nymphs with dishevelled hair wept bitterly for their lakes and fountains. Boeotia\[p. 462\] searches for Diræs \[p. 502\] rills, Argos \[p. 450\] for Amymnes \[p. 441\] fountain, Corinth\[p. 486\] for the Pirenian \[p. 626\] spring. Nor are the rivers safe because of their wide banks. The Don\[p. 503\] turns to steam in mid-water, and old Peneus \[p. 612\], and Mysian \[p. 583\] Caicus \[p. 466\] and swift-flowing Ismenus \[p. 546\], Aradian Erymanthus \[p. 512\], Xanthus \[p. 679\] destined to burn again, golden Lymanes \[p. 565\] and Maeander \[p. 567\] playing in its watery curves, Thracian Melas \[p. 572\] and Lacrian Euripus \[p. 552\], Babylonian Euphrates \[p. 515\] burns. Orontes \[p. 598\] burns and quick Themacin \[p. 663\], Ganges \[p. 520\], Phasis \[p. 617\], and Danube \[p. 496\], Alpheus \[p. 437\] boils. Spercheos \[p. 652\] banks are on fire. The gold that the River Tagus \[p. 656\] carries is molten with the fires, and the swans for whose singing Maeonia's \[p. 568\] riverbanks are famous, are scorched in Caýster's \[p. 472\] midst. The Nile \[p. 589\] fled in terror to the ends of the earth, and hid its head that remains hidden. Its seven mouths are empty and dust-filled, seven channels without a stream.

The same fate parches the Thracian \[p. 545\] rivers, Hecus \[p. 525\] and Strymon \[p. 653\], and the western rivers, Rhine \[p. 638\], Rhone \[p. 639\], Po \[p. 511\] and the Tiber \[p. 667\] who had been promised universal power. Everywhere the ground breaks apart, light penetrates through the cracks down into Tartarus \[p. 657\], and terrifies the king of the underworld and his queen. The sea contracts and what was a moment ago wide sea is a parched expanse of sand. Mountains emerge from the water, and add to the scattered Cyclades \[p. 492\]. The fish dive deep, and the dolphins no longer dare to rise arcing above the water, as they have done, into the air. The lifeless bodies of seals float face upwards on the deep. They even say that Nereus \[p. 588\] himself, and Doris \[p. 503\] and her daughters drifted through warm caves. Three times Neptune \[p. 586\] tried to lift his fierce face and arms above the waters. Three times he could not endure the burning air.
Book II

Bk II: 272-300 Earth complains

Nevertheless, kindly Earth, surrounded as she was by sea, between the open waters and the dwindling streams that had buried themselves in their mother's dark womb, lifted her smothered face. Putting her hand to her brow, and shaking everything with her mighty tremors, she sank back a little lower than she used to be, and spoke in a faint voice: 'If this pleases you, if I have deserved it, O king of the gods, why delay your lightning bolts? If it is right for me to die through the power of fire, let me die by your fire and let the doer of it lessen the pain of the deed! I can hardly open my lips to say these words' (the heat was choking her). Look at my scorched hair and the ashes in my eyes, the ashes over my face! Is this the honour and reward you give me for my fruitfulness and service, for carrying wounds from the curved plough and the hoe, for being worked throughout the year, providing herbage and tender grazing for the flocks, produce for the human race and incense to minister to you gods?

Even if you find me deserving of ruin, what have the waves done, why does your brother deserve this? Why are the waters that were his share by lot diminished and so much further from the sky? If neither regard for me or for your brother moves you pity at least your own heavens! Look around you on either side: both the poles are steaming! If the fire should melt them, your own palace will fall! Atlas himself is suffering, and can barely hold up the white-hot sky on his shoulders! If the sea and the land and the kingdom of the heavens are destroyed, we are lost in ancient chaos! Save whatever is left from the flames, and think of our common interest!'

Bk II: 301-328 Jupiter intervenes and Phaethon dies

So the Earth spoke, and unable to tolerate the heat any longer or speak any further, she withdrew her face into her depths closer to the caverns of the dead. But the all-powerful father of the gods climbs to the highest summit of heaven, from where he spreads his clouds over the wide earth, from where he moves the thunder and hurls his quivering lightning bolts, calling on the gods, especially on him who had handed over the sun chariot, to witness that, unless he himself helps, the whole world will be overtaken...
by a ruinous fate. Now he has no clouds to cover the earth, or rain to shower from the sky. He thundered, and balancing a lightning bolt in his right hand threw it from eye-level at the charioteer, removing him, at the same moment, from the chariot and from life, extinguishing fire with fierce fire. Thrown into confusion the horses, lurching in different directions, wrench their necks from the yoke and throw off the broken harness. Here the reins lie, there the axle torn from the pole, there the spokes of shattered wheels, and the fragments of the wrecked chariot are flung far and wide.

But Phaethon, flames ravaging his glowing hair, is hurled headlong, leaving a long trail in the air, as sometimes a star does in the clear sky, appearing to fall although it does not fall. Far from his own country, in a distant part of the world, the river god Eridanus takes him from the air, and bathes his smoke-blackened face. There the Italian nymphs consign his body, still smoking from that triple-forked flame, to the earth, and they also carve a verse in the rock:

**HERE PHAETHON LIES WHO THE SUN’S JOURNEY MADE DARED ALL THOUGH HE BY WEAKNESS WAS BETRAYED**
BK II:329-343 PHAETHON’S SISTERS GRIEVE FOR HIM

Now the father, pitiful, ill with grief, hid his face, and, if we can believe it, a whole day went by without the sun. But the fires gave light, so there was something beneficial amongst all that evil. But Clymene, having uttered whatever can be uttered at such misfortune, grieving and frantic and tearing her breast, wandered over the whole earth first looking for her son’s limbs, and then failing that his bones. She found his bones already buried however, beside the riverbank in a foreign country. Falling to the ground she bathed with tears the name she could read on the cold stone and warmed it against her naked breast. The Heliads, her daughters and the Sun’s, cry no less, and offer their empty tribute of tears to the dead, and, beating their breasts with their hands, they call for their brother night and day, and lie down on his tomb, though he cannot hear their pitiful sighs.

BK II:344-366 THE SISTERS TURNED INTO POPLAR TREES

Four times the moon had joined her crescent horns to form her bright disc. They by habit, since use creates habit, devoted themselves to mourning.
Then Phaëthusa, the eldest sister, when she tried to throw herself to the ground, complained that her ankles had stiffened, and when radiant Lampéia tried to come near her she was suddenly rooted to the spot. A third sister attempting to tear at her hair pulled out leaves. One cried out in pain that her legs were sheathed in wood, another that her arms had become long branches. While they wondered at this, bark closed round their thighs and by degrees over their waists, breasts, shoulders, and hands, and all that was left free were their mouths calling for their mother. What can their mother do but go here and there as the impulse takes her, pressing her lips to theirs where she can? It is no good. She tries to pull the bark from their bodies and break off new branches with her hands, but drops of blood are left behind like wounds. ‘Stop, mother, please’ cries out whichever one she hurts, ‘Please stop: It is my body in the tree you are tearing. Now, farewell.’ and the bark closed over her with her last words. Their tears still flow, and hardened by the sun, fall as amber from the virgin branches, to be taken by the bright river and sent onwards to adorn Roman brides.

**Bk II: 367-380 CYCNU**

Cycnus, the son of Sténelus, witnessed this marvel, who though he was kin to you Phaethon, through his mother, was closer still in love. Now, though he had ruled the people and great cities of Liguria, he left his kingdom, and filled Eridanus' green banks and streams, and the woods the sisters had become part of, with his grief. As he did so his voice vanished and white feathers hid his hair, his long neck stretched out from his body, his reddened fingers became webbed, wings covered his sides, and a rounded beak his mouth. So Cycnus became a new kind of bird, the swan. But he had no faith in Jupiter and the heavens, remembering the lightning bolt the god in his severity had hurled. He looked for standing water, and open lakes hating fire, choosing to live in floods rather than flames.
 Meanwhile Phaethon’s father, mourning and without his accustomed brightness, as if in eclipse, hated the light, himself and the day. He gave his mind over to grief, and to grief added his anger, and refused to provide his service to the earth. ‘Enough’ he says ‘since the beginning, my task has given me no rest and I am weary of work without end and labour without honour! Whoever chooses to can steer the chariot of light! If no one does, and all the gods acknowledge they cannot, let Jupiter himself do it, so that for a while at least, while he tries to take the reins, he must put aside the lightning bolts that leave fathers bereft! Then he will know when he has tried the strength of those horses, with hooves of fire, that the one who failed to rule them well did not deserve to be killed.’

All the gods gather round Sol, as he talks like this, and beg him not to shroud everything with darkness. Jupiter himself tries to excuse the fire he hurled, adding threats to his entreaties as kings do. Then Phoebus rounds up his horses, maddened and still trembling with terror, and in pain lashes out at them with goad and whip (really lashes out) reproaching them and blaming them for his son’s death.
Bk II:401-416 Jupiter sees Callisto

Now the all-powerful father of the gods circuits the vast walls of heaven and examines them to check if anything has been loosened by the violent fires. When he sees they are as solid and robust as ever he inspects the earth and the works of humankind. Arcadia above all is his greatest care. He restores her fountains and streams, that are still hardly daring to flow, gives grass to the bare earth, leaves to the trees, and makes the scorched forests grow green again.

Often, as he came and went, he would stop short at the sight of a girl from Nonacris, feeling the fire take in the very marrow of his bones. She was not one to spin soft wool or play with her hair. A clasp fastened her tunic, and a white ribbon held back her loose tresses. Dressed like this, with a spear or a bow in her hand, she was one of Diana’s companions. No nymph who roamed Maenalus was dearer to Trivia, goddess of the crossways, than she, Callisto, was. But no favour lasts long.

Bk II:417-440 Jupiter rapes Callisto

The sun was high, just path the zenith, when she entered a grove that had been untouched through the years. Here she took her quiver from her shoulder, unstrung her curved bow, and lay down on the grass, her head resting on her painted quiver. Jupiter, seeing her there weary and unprotected, said ‘Here, surely, my wife will not see my cunning, or if she does find out it is, oh it is, worth a quarrel!’ Quickly he took on the face and dress of Diana, and said ‘Oh, girl who follows me, where in my domains have you been hunting?’

The virgin girl got up from the turf replying ‘Greetings, goddess greater than Jupiter: I say it even though he himself hears it.’ He did hear, and laughed, happy to be judged greater than himself, and gave her kisses unrestrainedly, and not those that virgins give. When she started to say which woods she had hunted he embraced and prevented her and not without committing a crime. Face to face with him, as far as a woman could, (I wish you had seen her Juno: you would have been kinder to her) she fought him, but how could a girl win, and who is more powerful than
Jove? Victorious, Jupiter made for the furthest reaches of the sky: while to Callisto the grove was odious and the wood seemed knowing. As she retraced her steps she almost forgot her quiver and its arrows, and the bow she had left hanging.

Bk II:441-465 Diana discovers Callisto’s shame

Behold how Diana, with her band of huntresses, approaching from the heights of Maenius, magnificent from the kill, spies her there, and seeing her calls out. At the shout she runs, afraid at first in case it is Jupiter disguised, but when she sees the other nymphs come forward she realises there is no trickery and joins their number. Alas! How hard it is not to show one’s guilt in one’s face! She can scarcely lift her eyes from the ground, not as she used to be, wedded to her goddess’s side or first of the whole company, but is silent and by her blushing shows signs of her shame at being attacked. Even if she were not herself virgin, Diana could sense her guilt in a thousand ways. They say all the nymphs could feel it.
Nine crescent moons had since grown full when the goddess faint from the chase in her brother’s hot sunlight found a cool grove out of which a murmuring stream ran, winding over fine sand. She loved the place and tested the water with her foot. Pleased with this too she said ‘Any witness is far away, let’s bathe our bodies naked in the flowing water.’ The Arcadian girl blushed: all of them took off their clothes: one of them tried to delay: hesitantly the tunic was removed and there her shame was revealed with her naked body. Terrified she tried to conceal her swollen belly. Diana cried ‘Go, far away from here: do not pollute the sacred fountain!’ and the Moon-goddess commanded her to leave her band of followers.

**Bk II:466-495 Callisto turned into a bear**

The great Thunderer’s wife had known about all this for a long time and had held back her severe punishment until the proper time. Now there was no reason to wait. The girl had given birth to a boy, Arcas, and that in itself enraged Juno. When she turned her angry eyes and mind to thought of him she cried out ‘Nothing more was needed, you adulteress, than your fertility, and your marking the insult to me by giving birth,
making public my Jupiter's crime. You'll not carry this off safely. Now, insolent girl, I will take that shape away from you, that pleased you and my husband so much!' At this she clutched her in front by the hair of her forehead and pulled her face forwards onto the ground. Callisto stretched out her arms for mercy: those arms began to bristle with coarse black hairs: her hands arched over and changed into curved claws to serve as feet: and her face, that Jupiter had once praised, was disfigured by gaping jaws: and so that her prayers and words of entreaty might not attract him her power of speech was taken from her. An angry, threatening growl, harsh and terrifying, came from her throat. Still her former feelings remained intact though she was now a bear. She showed her misery in continual groaning, raising such hands as she had left to the starry sky, feeling, though she could not speak it, Jupiter's indifference. Ah, how often she wandered near the house and fields that had once been her home, not daring to sleep in the lonely woods! Ah, how often she was driven among the rocks by the baying hounds, and the huntress fled in fear from the hunters! Often she hid at the sight of wild beasts forgetting what she was, and though a bear she shuddered at the sight of other bears on the mountains and feared the wolves though her father Lycaon ran with them.
And now Arcas [p. 448], grandson of Lycaon [p. 564], had reached his fifteenth year ignorant of his parentage. While he was hunting wild animals, while he was finding suitable glades and penning up the Erymanthian [p. 512] groves with woven nets, he came across his mother, who stood still at sight of Arcas and appeared to know him. He shrank back from those unmoving eyes gazing at him so fixedly, uncertain what made him afraid, and when she quickly came nearer he was about to pierce her chest with his lethal spear. All-powerful Jupiter [p. 549] restrained him and in the same moment removed them and the possibility of that wrong, and together, caught up through the void on the winds, he set them in the heavens and made them similar constellations, the Great Bear [p. 675] and Little Bear [p. 676].

Juno was angered when she saw his inamorato shining among the stars, and went down into the waters to white-haired Tethys [p. 661] and old Oceanus [p. 593] to whom the gods often make reverence. When they asked her the reason for her visit she began 'You ask me why I, the queen of the gods, have left
my home in the heavens to be here? Another has taken my place in the sky! I tell a lie, if you do not see, when night falls and the world darkens, newly exalted stars to wound me, set in the sky, where the remotest and shortest orbit circles the uttermost pole. Why should anyone wish to avoid wounding Juno or dread my enmity if I only benefit those I harm? Oh what a great achievement! Oh what marvellous powers I have! I stopped her being human and she becomes a goddess! This is the punishment I inflict on the guilty! This is my wonderful sovereignty! Let him take away her animal form and restore her former beauty as he did before with that Argive [p. 450] girl, Io [p. 543]. Why not divorce Juno [p. 547], install her in my place, and let Lycaon [p. 564] be his father-in-law? If this contemptible insult to your foster-child moves you, shut out the seven stars of the Bear [p. 675] from your dark blue waters, repulse this constellation set in the heavens as a reward for her defilement, and do not let my rival dip in your pure flood!

The gods of the sea nodded their consent. Then Saturnia [p. 643], in her light chariot drawn by painted peacocks, drove up through the clear air. These peacocks had only recently been painted, when Argus [p. 450] was killed, at the same time that your wings, Corvus [p. 487], croaking Raven, were suddenly
changed to black, though they were white before. He was once a bird with silver-white plumage, equal to the spotless doves, not inferior to the geese, those saviours of the Capitol with their watchful cries, or the swan, the lover of rivers. His speech condemned him. Because of his ready speech he, who was once snow white, was now white’s opposite.

Coronis [p. 486] of Larissa [p. 555] was the loveliest girl in all Thessaly [p. 523]. Certainly she pleased you, god of Delphi [p. 499]. Well, as long as she was faithful, or not caught out. But that bird of Phoebus [p. 622] discovered her adultery and, merciless informer, flew straight to his master to reveal the secret crime. The garrulous Crow followed with flapping wings, wanting to know everything, but when he heard the reason, he said ‘This journey will do you no good: don’t ignore my prophecy! See what I was, see what I am, and search out the justice in it. Truth was my downfall.

Once upon a time Pallas [p. 603] hid a child, Erichthonius [p. 510], born without a human mother, in a box made of Actaeon [p. 423] osiers. She gave this to the three virgin daughters of two-natured Cecrops [p. 473], who was part human part serpent, and ordered them not to pry into its secret. Hidden in the light leaves that grew thickly over an elm-tree I set out to watch what they might do. Two of the girls, Pandrosus [p. 604] and Hese [p. 531], obeyed without cheating, but the third Aglauros [p. 432] called her sisters cowards and
undid the knots with her hand, and inside they found a baby boy with a snake stretched out next to him. That act I betrayed to the goddess. And this is the reward I got for it, no longer consecrated to Minerva’s protection, and ranked below the Owl, that night-bird! My punishment should be a warning to all birds not to take risks by speaking out.’

**Bk II:566-595 The Crow’s story**

‘And just think, not only had I not asked for her favour, she had sought me out, of her own accord! – Ask Pallas herself: though she is angry, she will not deny it even in anger. The famous Corneus was my father, in the land of Phoiss (it is said to be well known) and I was a royal virgin and wealthy princes courted me (so do not disparage me). But my beauty hurt me. Once when I was walking slowly as I used to do along the crest of the sands by the shore the sea-god saw me and grew hot. When his flattering words and entreaties proved a waste of time, he tried force, and chased after me. I ran, leaving the solid shore behind, tiring myself out uselessly in the soft sand. Then I called out to gods and men. No mortal heard my voice, but the virgin goddess feels pity for a virgin and she helped me. I was stretching out my arms to the sky: those arms began to darken with soft plumage. I tried to lift my cloak from my shoulders but it had turned to feathers with roots deep in my skin. I tried to beat my naked breast with my hands but found I had neither hands nor naked breast.

I ran, and now the sand did not clog my feet as before but I lifted from the ground, and soon sailed high into the air. So I became an innocent servant of Minerva. But what use was that to me if Nyctimene, who was turned into an Owl for her dreadful sins, has usurped my place of honour? Or have you not heard the story all Lesbos knows well, how Nyctimene desecrated her father’s bed? Though she is now a bird she is conscious of guilt at her crime and flees from human sight and the light, and hides her shame in darkness, and is driven from the whole sky by all the birds.’
Bk II: 596-611 Coronis is betrayed and Phoebus kills her

To all this, the Raven replied ‘I pray any evil be on your own head. I spurn empty prophecies’ and, completing the journey he had started, he told his master he had seen Coronis lying beside a Thessalian youth. The laurel fell from the lover’s head on hearing of the charge, his expression and
colour and the tone of his lyre changed, and his mind boiled with growing anger. He seized his usual weapons, strung his bow bending it by the tips, and, with his unerring arrow, pierced the breast that had so often been close to his own. She groaned at the wound, and as the arrow was drawn out her white limbs were drenched with scarlet blood and she cried out 'Oh Phoebus [p. 622] it was in your power to have punished me, but to have let me give birth first: now two will die in one.' She spoke, and then her life flowed out with her blood. A deathly cold stole over her body, emptied of being.

Bk II:612-632 Phoebus Repents and Saves Aesculapius

Alas! Too late the lover repents of his cruel act, and hates himself for listening to the tale that has so angered him. He hates the bird that has compelled him to know of the fault that brought him pain. He hates the bow, his hand, and the hastily fired arrow as well as that hand. He cradles the fallen girl and attempts to overcome fate with his healing powers. It is too late, and he tries his arts in vain. Later, when all efforts had failed, seeing the funeral pyre prepared to consume her body, then indeed the god groaned from the depths of his heart (since the faces of the heavenly gods cannot be touched by tears), groans no different from those of a young bullock, seeing the hammer poised at the slaughterer’s right ear, crash down on the hollow forehead of a suckling calf.
Even though she cannot know of it, the god pours fragrant incense over her breast, and embraces her body, and unjustly, performs the just rites. He could not let a child of Phoebus be destroyed in the same ruin, and he tore his son, Aesculapius, from its mother’s womb and from the flames, and carried him to the cave of Chiron the Centaur, who was half man and half horse. But he stopped the Raven, who had hoped for a reward for telling the truth, from living among the white birds.

The semi-human was pleased with this foster-child of divine origin, glad at the honour it brought him, when his daughter suddenly appeared, her shoulders covered with her long red hair, whom the nymph Chariclo called Ocyrhoë, having given birth to her on the banks of that swift stream. She was not content merely to have learned her father’s arts, she also chanted the secrets of the Fates.

So when she felt the prophetic frenzy in her mind, and was on fire with the god enclosed in her breast, she looked at the infant boy and cried out ‘Grow and thrive, child, healer of all the world! Human beings will often be in your debt, and you will have the right to restore the dead. But if ever it is done regardless of the god’s displeasure you will be stopped, by
the flame of your grandfather’s lightning bolt, from doing so again. From a
god you will turn to a bloodless corpse, and then to a god who was a
corpse, and so twice renew your fate.

You also, dear father, now immortal, and created by the law of your
birth to live on through all the ages, will long for death, when you are
tormented by the terrible venom of the Serpent, Hydra [p. 535], absorbed
through your wounded limbs. But at last the gods will give you the power
to die, and the Three Goddesses [p. 518] will sever the thread. Other prophecies
remained to tell: but she sighed deeply, distressed by the tears welling from
her eyes, and cried ‘The Fates [p. 518] prevent me, and forbid me further
speech. My throat is constricted. These arts are not worth the cost if they
incur the gods’ anger against me. Better not to know the future! Now I see
my human shape being taken away, now grass contents me for food, now
my impulse is to race over the wide fields. I am changing to a mare, the
form of my kindred. But why am I completely so? Surely my father is still
half human.’ Even as she spoke, the last part of her complaint was hard to
understand and her words were troubled. Soon they seemed neither words
nor a horse’s neighs, but the imitation of a horse. In a little while she gave
out clear whinnying noises, and her arms moved in the grass. Then her
fingers came together and one thin solid hoof of horn joined her five
fingernails. Her head and the length of her neck extended, the greater part
of her long gown became a tail, and the loose hair thrown over her neck
hung down as a mane on her right shoulder. Now she was altered in both
voice and features, and from this marvellous happening she gained a new
name.

Bk II:676-707 Mercury, Battus and the Stolen Cattle

The demi-god, son of Philyra [p. 619], wept, and called to you for help in vain,
O lord of Delphi [p. 499]. You could not re-call mighty Jupiter’s [p. 549] command,
and, if you had been able to, you were not there. You lived in Elis [p. 507] and
the Messenian [p. 575] lands. That was the time when you wore a shepherd’s
cloak, carried a wooden crook in your left hand, and in the other a pipe of
seven disparate reeds. And while your thoughts were of love, while you
played sweetly on your pipe, your cattle, unguarded, strayed, it is said, into
the Pylian [p. 635] fields. There, Mercury Atlantiades [p. 455], son of Maia [p. 569],
saw them and by his arts drove them into the woods and hid them there. Nobody saw the theft except one old man, well known in that country, whom they called Battus[p. 461]. He served as guardian of a herd of pedigree mares, for a wealthy man Neleus[p. 585], in the rich meadows and woodland pastures. Mercury[p. 574] found him and drawing him away with coaxing hand said ‘Whoever you are, friend, if anyone asks if you have seen any of these cattle, say no, and so that the favour is not un-rewarded, you can take a shining heifer for your prize!’ and he handed it over.

The fellow accepted it and replied ‘Go on, you are safe. That stone would betray you quicker than I’ and he even pointed out a stone. Jupiter’s[p. 549] son pretended to go, but soon returned in another form and voice, saying ‘Countryman, if you have seen any cattle going this way, help me, and don’t be silent, they were stolen! I’ll give you a reward of a bull and its heifer.’ The old man, hearing the prize doubled said ‘They were at the foot of the mountain, and at the foot of the mountain is where they are.’ Atlantiades laughed. ‘Would you betray me to myself, you rascal? Betray me to myself?’ And he turned that deceitful body to solid flint, that even now is called ‘touchstone’, the ‘informer’, and unjustly the old disgrace clings to the stone.
The god with the caduceus lifted upwards on his paired wings and as he flew looked down on the Munychian fields, the land that Minerva loves, and on the groves of the cultured Lyceum. That day happened to be a festival of Pallas, when, by tradition, innocent girls carried the sacred mysteries to her temple, in flower-wreathed baskets, on their heads. The winged god saw them returning and flew towards them, not directly but in a curving flight, as a swift kite, spying out the sacrificial entrails, wheels above, still fearful of the priests crowding round the victim, but afraid to fly further off, circling eagerly on tilted wings over its hoped-for prey. So agile Mercury slanted in flight over the Athenian hill, spiraling on the same winds. As Lucifer shines more brightly than the other stars, and golden Phoebe outshines Lucifer, so Herse was pre-eminent among the virgin girls, the glory of that procession of her comrades. Jupiter's son was astonished at her beauty, and, even though he hung in the air, he was inflamed. Just as when a lead shot is flung from a Balearic sling it flies on and becomes red hot, discovering heat in the clouds it did not have before. He altered course, leaving the sky, and heading towards earth, without disguising himself, he was so confident of his own looks. Nevertheless, even though it is so, he takes care to enhance them. He smooths his hair, and arranges his robe to hang neatly so that the golden
hem will show, and has his polished wand, that induces or drives away sleep, in his right hand, and his winged sandals gleaming on his trim feet.

**Bk II:737-751 Mercury elicits the help of Aglauros**

There were three rooms deep inside the house, decorated with tortoiseshell and ivory. Pandrosus had the right hand room, Aglauros the left, and Herse the room between. She of the left hand room first saw the god’s approach and dared to ask his name and the reason for his visit. The grandson of Atlas and Pleione replied ‘I am the one who carries my father’s messages through the air. My father is Jupiter himself. I won’t hide the reason. Only be loyal to your sister and consent to be called my child’s aunt. Herse is the reason I am here. I beg you to help a lover.’ Aglauros looked at him with the same rapacious eyes with which she had lately looked into golden Minerva’s hidden secret, and she demanded a heavy weight of gold for her services. Meanwhile she compelled him to leave the house.
Now the warrior goddess turned angry eyes on her, and in her emotion drew breath from deep inside so that both her strong breast and the aegis that covered her breast shook with it. She remembered that this girl had revealed her secret with profane hands, when, breaking her command, she had seen Erichthonius, son of Vulcan, the Lemnian, the child born without a mother. Now the girl would be dear to the god, and to her own sister, and rich with the gold she acquired, demanded by her greed. Straightaway the goddess made for Envy's house that is filthy with dark decay. Her cave was hidden deep among valleys, sunless and inaccessible to the winds, a melancholy place and filled with a numbing cold. Fire is always absent, and fog always fills it.

When the feared war goddess came there, she stood outside the cave, since she had no right to enter the place, and struck the doors with the butt of her spear. With the blow they flew open. Envy could be seen, eating vipers’ meat that fed her venom, and at the sight the goddess averted her eyes. But the other got up slowly from the ground, leaving the half-eaten snake flesh, and came forward with sluggish steps. When she saw the goddess dressed in her armour and her beauty, she moaned and frowned as she sighed. Pallor spreads over her face, and all her body shrivels.
Her sight is skewed, her teeth are livid with decay, her breast is green with bile, and her tongue is suffused with venom. She only smiles at the sight of suffering. She never sleeps, excited by watchful cares. She finds men’s successes disagreeable, and pines away at the sight. She gnaws and being gnawed is also her own punishment. Though she hated her so, nevertheless Tritonia[p. 671] spoke briefly to her. ‘Poison one of Cecrops’s[p. 473] daughters with your venom. That is the task. Aglauros[p. 432] is the one.’ Without more words she fled and with a thrust of her spear sprang from the earth.

**Bk II:787-811 Envy poisons Aglauros’s heart**

Envy[p. 509], squinting at her as she flees, gives out low mutterings, sorry to think of Minerva’s[p. 577] coming success. She takes her staff bound with strands of briar, and sets out, shrouded in gloomy clouds. Wherever she passes she tramples the flower-filled fields, withers the grass, blasts the highest treetops and poisons homes, cities and peoples with her breath. At last she sees Athens[p. 454], Tritonia’s[p. 671] city, flourishing with arts and riches and leisured peace. She can hardly hold back her tears because she sees nothing tearful. But after entering the chamber of Cecrops’s[p. 473] daughter, she carried out her command and touched her breast with a hand tinted with darkness and filled her heart with sharp thorns. Then she breathed poisonous, destructive breath into her and spread black venom through her bones and the inside of her lungs. And so that the cause for pain might never be far away she placed Aglauros’s[p. 432] sister before her eyes, in imagination, her sister’s fortunate marriage, and the beauty of the god, magnifying it all.

Cecrops’s daughter, tormented by this, is eaten by secret agony, and troubled by night and troubled by light, she moans and wastes away in slow, wretched decay, like ice eroded by the fitful sun. She is consumed by envy of Herse’s happiness; just as when a fire is lit under a pile of weeds which give no flames and burn with a slow heat.
BK II:812-832 AGLAUROS IS TURNED TO STONE

Often she longed to die so that she need not look on, often to tell her stern father of it as a crime. Finally she sat down at her sister's threshold to oppose the god's entrance when he came. When he threw compliments, prayers and gentlest words at her, she said 'Stop now, since I won't go from here until I have driven you away.' 'We'll hold to that contract' Cyllenus quickly replied, and he opened the door with a touch of his heavenly wand. At this the girl tried to rise, but found her limbs, bent from sitting, unable to move from dull heaviness. When she tried to lift her body, her knees were rigid, cold sank through her to her fingernails, and her arteries grew pale with loss of blood.

As an untreatable cancer slowly spreads more widely bringing disease to still undamaged parts so a lethal chill gradually filled her breast sealing the vital paths and airways. She no longer tried to speak, and if she had tried, her voice had no means of exit. Already stone had gripped her neck, her features hardened, and she sat there, a bloodless statue. Nor was she white stone: her mind had stained it.

BK II:833-875 JUPITER'S ABDUCTION OF EUROPA

When [p. 574] had inflicted this punishment on the girl for her impious words and thoughts, he left [p. 603] land behind and flew to the heavens on outstretched wings. There his father calls him aside, and without revealing love as the reason, says 'Son, faithful worker of my commands, go, quickly in your usual way, fly down to where, in an eastern land, they observe [p. 569] star, among the [p. 627], (the inhabitants give it the name of [p. 648]). There drive the herd of royal cattle, that you will see some distance off, grazing the mountain grass, towards the sea shore!’ He spoke, and immediately, as he commanded, the cattle, driven from the mountain, headed for the shore, where the great king's daughter, [p. 515], used to play together with the [p. 674] virgins. Royalty and love do not sit well together, nor stay long in the same house. So the father and ruler of the gods, who is armed with the three-forked lightning in his right hand, whose nod shakes the world, setting aside...
his royal sceptre, took on the shape of a bull, lowed among the other cattle, and, beautiful to look at, wandered in the tender grass.

In colour he was white as the snow that rough feet have not trampled and the rain-filled south wind has not melted. The muscles rounded out his neck, the dewlaps hung down in front, the horns were twisted, but one might argue they were made by hand, purer and brighter than pearl. His forehead was not fearful, his eyes were not formidable, and his expression was peaceful. Agenor’s daughter marvelled at how beautiful he was and how unthreatening. But though he seemed so gentle she was afraid at first to touch him. Soon she drew close and held flowers out to his glistening mouth. The lover was joyful and while he waited for his hoped-for pleasure he kissed her hands. He could scarcely separate then from now. At one moment he frolics and runs riot in the grass, at another he lies down, white as snow on the yellow sands. When her fear has gradually lessened he offers his chest now for virgin hands to pat and now his horns to twine with fresh wreaths of flowers. The royal virgin even dares to sit on the bull’s back, not realising whom she presses on, while the god, first from dry land and then from the shoreline, gradually slips his deceitful hooves into the waves. Then he goes further out and carries his prize over the mid-surface of the sea. She is terrified and looks back at the abandoned shore she has been stolen from and her right hand grips a horn, the other his back, her clothes fluttering, winding, behind her in the breeze.
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And now the god, dispensing with the deceptive image of the bull, confessed who he was, and made for the fields of Crete. Meanwhile Europa's father, in ignorance of this, orders his son Cadmus to search for the stolen girl, and adds that exile is his punishment if he fails to find her, showing himself, by the same action, both pious and impious. Roaming the world (for who can discover whatever Jupiter has taken?) Agenor's son, the fugitive, shuns his native land and his parent's anger and as a suppliant consults Apollo's oracle and asks in what land he might settle. Phoebus replies 'A heifer will find you in the fields, that has never submitted to the yoke and is unaccustomed to the curved plough. Go where she leads, and where she finds rest on the grass build the walls of Thebes, your city, and call the land Boeotia.'

Cadmus had scarcely left the Castalian cave when he saw an unguarded heifer, moving slowly, and showing no mark of the yoke on her neck. He follows close behind and chooses his steps by the traces of her course, and silently thanks Phoebus, his guide to the way. Now he had passed the fords of Cephisus and the fields of Panope: the heifer stopped, and lifting her beautiful head with its noble horns to the sky stirred...
the air with her lowing. Then looking back, to see her companion following, she sank her hindquarters on the ground and lowered her body onto the tender grass. Cadmus gave thanks, pressing his lips to the foreign soil and welcoming the unknown hills and fields.

Intending to offer a sacrifice to Jupiter, he ordered his attendants to go in search of water from a running stream for a libation. There was an ancient wood there, free from desecration, and, in the centre of it, a chasm thick with bushes and willow branches, framed in effect by stones making a low arch, and rich with copious springs. There was a snake sacred to Mars concealed in this cave, with a prominent golden crest. Fire flickered in its eyes, its whole body was swollen with venom, its three-forked tongue flickered, and its teeth were set in a triple row.

After the people of Tyre, setting out, a fatal step, reached the grove, and let their pitchers down into the water, it gave out a reverberation. The dark green snake thrust his head out of the deep cavern, hissing awesomely. The pitchers fell from their hands, the blood left their bodies, and, terrified, a sudden tremor took possession of their limbs. The snake winds his scaly coils in restless writhings, and, shooting upwards, curves into a huge arc. With half its length raised into thin air, it peers down over the whole wood, its body as great, seen in its entirety, as that Dragon
that separates the twin constellations of the Bear. Without pause he takes the Phoenicians, whether they prepare to fight, run, or are held by fear itself. Some he slays with his bite, some he kills in his deep embraces, others with the corrupting putrefaction of his venomous breath.

**Bk III:50-94 Cadmus kills the Dragon**

The sun had reached the heights of the sky, and driven away the shadows. And now the son of Agenor, wondering what has delayed his friends, searches for the men. He is covered with the pelt stripped from a lion. His sword is tipped with glittering iron. He has a spear, and better still a spirit superior to all. When he enters the wood and sees the dead bodies, and over them the victorious enemy, with its vast body, licking at their sad wounds with a bloody tongue, he cries out ‘Faithful hearts, I shall either be the avenger of your deaths, or become your companion’.

So saying he lifted a massive rock with his right hand and with great effort hurled the huge weight. Steep walls with their high turrets, would have been shattered by the force of the blow, but the snake remained unwounded, protected by its scales like a breastplate, and its dark, hard skin repelled the powerful stroke.
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But that same hardness cannot keep out the spear that defeats it, that is fixed in a curve of its pliant back, and sinks its whole iron blade into its entrails. The creature maddened with pain twists its head over its back, sees the wound, and bites at the shaft lodged there. Even when the snake had loosened its hold all round by its powerful efforts, it could scarcely rip it from its flesh and the iron stayed fixed in its spine. Then indeed new purpose was added to its usual wrath: its throat swells, the veins fill, and white spume flecks its baleful jaws. The earth resounds to its scaly scraping and a black breath like that from the mouth of the Styx \[p. 653\] fouls the corrupted air. At one instant it coils in vast spiralling circles, at another rears up straighter than a high tree. Again it rushes on like a rain-filled river and knocks down all the trees obstructing it in front. The son of Agenor \[p. 432\] gives way a little withstanding its attacks by means of the lion’s skin and keeps back the ravening jaws by thrusting forward the point of his sword. The snake is maddened and bites uselessly at the hard iron and only drives the sharp point between its teeth.

Now the blood begins to drip from its venomous throat and soak the green grass with its spattering. But the wound is slight, because the serpent draws back from the thrust, pulling its wounded neck away, and, conceding its wound, keeps back the sword, and does not let it sink deeper. But the son of Agenor \[p. 432\] following it all the time presses the embedded iron into its throat, until an oak-tree blocks its backward course and neck and tree are pinned together. The tree bends under the serpent’s weight and the trunk of the oak groans with the lashing of its tail.

**Bk III:95-114 Cadmus Sows the Dragon’s Teeth**

While the conqueror stares at the vast bulk of his conquered enemy, suddenly a voice is heard. It is not easy to imagine where it comes from, but it is heard. ‘Why gaze, son of Agenor \[p. 432\], at the serpent you have killed? You too shall be a serpent to be gazed on.’ For a long time he stands there quaking, and at the same time loses colour in his face, and his hair stands on end in cold terror. Then, behold, Pallas \[p. 603\], the hero’s guardian approaches, sinking down through the upper air, and orders him to turn the earth and sow the dragon’s teeth, destined to generate a people. He obeys, and opening the furrows with a slice of his plough, sows the teeth in the
ground, as human seed. Then, almost beyond belief, the cultivated earth begins to move, and first spear points appear among the furrows, next helmets nodding their painted crests, then chests and shoulders spring up, and arms weighed down with spears, and the field is thick with the round shields of warriors. Just as at festivals in the theatre, when the curtain is lifted at the end, designs rise in the air; first revealing faces and then gradually the rest, until, raised gently and steadily, they are seen whole, and at last their feet rest on the lower border.

Bk III:115-137 Cadmus Founds Thebes

Alarmed by this new enemy Cadmus was about to take up his weapons: 'Keep away' one of the army, that the earth had produced, cried at him 'and take no part in our internal wars!' So saying he raised his sharp sword against one of his earth-born brothers nearby, then, himself, fell to a spear thrown from far off. But the one who killed him lived no longer than he did and breathed out the air he had just breathed in. This example stirred them all equally, as if at a storm-wind, and, in their warring, these brothers of a moment were felled by mutual wounds. And now these youths, who were allowed such brief lives, were drumming on their mother's breast hot with their blood. Five were still standing, one of whom was Edion. He, at a warning from Pallas, threw his weapons on the ground and sought
assurances of peace from his brothers, and gave them in return. The Sidonian wanderer had these men as companions in his task when he founded the city commanded by Apollo's oracle.

Now Thebes stands, and now you might be seen as happy, in your exile, Cadmus. You have Mars and Venus as your bride's parents, and added to this the children of so noble a wife, so many sons and daughters, and dearly loved descendants, your grandchildren, who now are young men. But in truth we should always wait for a man’s last day, for that time when he has paid his last debt, and we should call no man’s life happy until he is dead.

**Bk III:138-164 Actaeon returns from the hunt**

Actaeon, one of your grandsons, was your first reason for grief, in all your happiness, Cadmus. Strange horns appeared on his forehead, and his hunting dogs sated themselves on the blood of their master. But if you look carefully, you will find that it was the fault of chance and not wickedness: what wickedness is there in error? It happened on a mountain, stained with the blood of many creatures, and midday had contracted every shadow and the sun was equidistant from either end of his journey. Then Actaeon, the young Boeotian, with a quiet expression, spoke to his companions in the hunt as they wandered through the solitary wilds: ‘Friends, our spears and nets are drenched with the blood of our victims, and the day has been fortunate enough. When Aurora in her golden chariot brings another day we will resume our purpose. Now Phoebus is also between the limits of his task, and is splitting open the earth with his heat. Finish your present task and carry home the netted meshes.’ The men obeyed his order and left off their labour.

There was a valley there called Gargaphie, dense with pine trees and sharp cypresses, sacred to Diana of the high-girded tunic, where, in the depths, there is a wooded cave, not fashioned by art. But ingenious nature had imitated art. She had made a natural arch out of native pumice and porous tufa. On the right, a spring of bright clear water murmured into a widening pool, enclosed by grassy banks. Here the woodland goddess, weary from the chase, would bathe her virgin limbs in the crystal liquid.
BK III:165-205 Actaeon sees Diana naked and is turned into a stag

Having reached the place, she gives her spear, quiver and unstrung bow to one of the nymphs, her weapon-bearer. Another takes her robe over her arm, while two unfasten the sandals on her feet. Then, more skilful than the rest, Theban Croale gathers the hair strewn around her neck into a knot, while her own is still loose. Nephele, Hyale, Rhanis, Psecas and Phiale draw water, and pour it over their mistress out of the deep jars.

While Titania is bathing there, in her accustomed place, Cadmus’s grandson, free of his share of the labour, strays with aimless steps through the strange wood, and enters the sacred grove. So the fates would have it. As soon as he reaches the cave mouth dampened by the fountain, the naked nymphs, seeing a man’s face, beat at their breasts and filling the whole wood with their sudden outcry, crowd round Diana to hide her with their bodies. But the goddess stood head and shoulders above all the others. Diana’s face, seen there, while she herself was naked, was the colour of clouds stained by the opposing shafts of sun, or Aurora’s brightness.

However, though her band of nymphs gathered in confusion around her, she stood turning to one side, and looking back, and wishing she had her arrows to hand. She caught up a handful of the water that she did have, and threw it in the man’s face. And as she sprinkled his hair with the vengeful drops she added these words, harbingers of his coming ruin, ‘Now you may tell, if you can tell that is, of having seen me naked!’ Without more threats, she gave the horns of a mature stag to the head she had sprinkled, lengthening his neck, making his ear-tips pointed, changing feet for hands, long legs for arms, and covering his body with a dappled hide. And then she added fear. Autonoë’s brave son flies off, marvelling at such swift speed, within himself. But when he sees his head and horns reflected for certain in the water, he tries to say ‘Oh, look at me!’ but no voice follows. He groans: that is his voice, and tears run down his altered face. Only his mind remains unchanged. What can he do? Shall he return to his home and the royal palace, or lie hidden in the woods? Shame prevents the one, and fear the other.


Lacon, ‘Spartan’, follows them, a dog well known for his strength, and strong-running Aello, ‘Stomí’. Then Thoos, ‘Swift’, and speedy Lycisce, ‘Wold’, with her brother Cyprius ‘Cyprian’. Next ‘Grasper’, Harpalos, with a distinguishing mark of white, in the centre of his black forehead, ‘Black’, Melaneus, and Lachne, ‘Shaggy’, with hairy pelt, Labros, ‘Fury’, and Argiodus, ‘Whitetooth’, born of a Cretan sire and Spartan dam, keen-voiced Hylactor, ‘Barker’, and others there is no need to name. The pack of them, greedy for the prey follow over cliffs and crags, and inaccessible rocks, where the way is hard or there is no way at all. He runs, over the places where he has often chased, flying, alas, from his own hounds. He longs to shout ‘I am Actaeon! Know your own master!’ but words fail him, the air echoes to the baying.

First ‘Black-hair’, Melanchaetes, wounds his back, then ‘Killer’, Theridamas, and Oresitrophos, the ‘Climber’, clings to his shoulder. They had set out late but outflanked the route by a shortcut over the mountains. While they hold their master the whole pack gathers and they sink their teeth in his body till there is no place left to wound him. He groans and makes a noise, not human, but still not one a deer could make, and fills familiar heights with
mournful cries. And on his knees, like a suppliant begging, he turns his wordless head from side to side, as if he were stretching arms out towards them.

Now his friends, unknowingly, urge the ravening crowd of dogs on with their usual cries, looking out for Actaeon, and shouting, in emulation, for absent Actaeon (he turning his head at the sound of his name) complaining he is not there, and through his slowness is missing the spectacle offered by their prey. He might wish to be absent it’s true, but he is here: he might wish to see and not feel the fierce doings of his own hounds. They surround him on every side, sinking their jaws into his flesh, tearing their master to pieces in the deceptive shape of the deer. They say Diana the Quiver-bearer’s anger was not appeased, until his life had ended in innumerable wounds.

**Bk III:253-272 Juno sets out to punish Semele**

The debate is undecided: to some the punishment is more violent than just, merely for seeing the face of a goddess, others approve it and call it fitting because of her strict vow of virginity, and both can make a case. Only Jupiter’s wife was saying nothing, neither of praise or blame. She was glad of the disaster that had come down on the house of Agenor, and had transferred her hatred from Europa to those who were allied to the Tyrian girl by birth. Then there was a fresh wrong added to the first. She was grieved by the fact that Semele was pregnant, with the seed of mighty Jove. Swallowing words of reproach, she said ‘What, in truth, have I gained from frequent reproaches? I must attack her. If I am rightly to be called most powerful Juno, if it is right for me to hold the jewelled sceptre in my hand, if I am queen, and sister and wife of Jove, sister at least, then it is her I must destroy. Yet I think she is content with her secret, and the injury to my marriage will be brief. But she has conceived – and that damages me – and makes her crime visible in her swollen belly, and wants, what I have barely achieved, to be confirmed as the mother of Jupiter’s child, so great is her faith in her beauty. I will render that faith hollow. I am not Saturnia if she does not plunge into the Stygian waters, overwhelmed by Jove himself.’
Bk III: 273-315 Semele is consumed by Jupiter’s fire

At this she rose from her seat and cloaked in a dark cloud she came to Semele’s threshold. But before she removed the cloud she disguised herself as an old woman, ageing her hair, ploughing her skin with wrinkles, and walking with bowed legs and tottering steps. She made her voice sound old and was herself Beroë, Semele’s Epidaurian nurse. So, when they came to Jupiter’s name, in the midst of their lengthy gossiping, she sighed, and said ‘I hope, for your sake, that it really is Jupiter, ‘but I am suspicious of all that sort of thing. Many men have entered the bedrooms of chaste women in the name of the gods. It’s not good enough for him merely to be Jove: he must give a proof of his love if it truly is him. Beg him to assume all his powers before he embraces you, and be just as glorious as when Juno welcomes him on high.

With such words Juno gullied the unsuspecting daughter of Cadmus. Semele asked Jupiter for an unspecified gift. ‘Choose!’ said the god, ‘Nothing will be refused, and, so that you may believe it more firmly, I swear it by the Stygian torrent, that is the divine conscience, the fear, and god, of all the gods.’ Pleased by her misfortune, too successful, and doomed to be undone by her lover’s indulgence, Semele said ‘As Saturnia is
used to your embrace, when you enter into the pact of Venus, give yourself to me! The god would have stopped her lips as she spoke: but her voice had already rushed into the air.

He groans, since she cannot un-wish it or he un-swear it. So, most sorrowfully, he climbs the heights of heaven, and, with a look, gathered the trailing clouds, then added their vapours to lightning mixed with storm-winds, and thunder and fateful lightning bolts. Still, he tries to reduce his power in whatever way he can, and does not arm himself with that lightning with which he deposed hundred-handed Typhon: it is too savage in his grasp. There is a lighter dart to which the Cyclops hands gave a less violent fire, a lesser anger. The gods call these his secondary weapons. Taking these he enters Agenor's house. But still Semele's mortal body could not endure the storm, and she was consumed, by the fire of her nuptial gift.

The infant Bacchus, still unfinished, is torn from the mother's womb, and (if it can be believed) is sewn into his father's thigh to complete his full term. Ino, his mother's sister reared him secretly, in infancy, and then he was given to the nymphs of Mount Nysa who hid him in their cave and fed him on milk.

**Bk III:316-338 The Judgement of Tiresias**
While these things were brought about on earth because of that fatal oath, and while twice-born Bacchus’s cradle remained safe, they say that Jupiter, expansive with wine, set aside his onerous duties, and relaxing, exchanging pleasantries, with Juno, said ‘You gain more than we do from the pleasures of love.’ She denied it. They agreed to ask learned Tiresias for his opinion. He had known Venus in both ways.

Once, with a blow of his stick, he had disturbed two large snakes mating in the green forest, and, marvellous to tell, he was changed from a man to a woman, and lived as such for seven years. In the eighth year he saw the same snakes again and said ‘Since there is such power in plaguing you that it changes the giver of a blow to the opposite sex, I will strike you again, now.’ He struck the snakes and regained his former shape, and returned to the sex he was born with.

As the arbiter of the light-hearted dispute he confirmed Jupiter’s words. Saturnia, it is said, was more deeply upset than was justified and than the dispute warranted, and damned the one who had made the judgement to eternal night. But, since no god has the right to void what another god has done, the all-powerful father of the gods gave Tiresias knowledge of the future, in exchange for his lost sight, and lightened the punishment with honour.
Famous throughout all the Aonian cities, Tiresias gave faultless answers to people who consulted him. Dusky Liriope, the Naiad, was the first to test the truth and the accuracy of his words, whom once the river-god Cephisus clasped in his winding streams, and took by force under the waves. This loveliest of nymphs gave birth at full term to a child whom, even then, one could fall in love with, called Narcissus. Being consulted as to whether the child would live a long life, to a ripe old age, the seer with prophetic vision replied 'If he does not discover himself'.

For a long time the augur's pronouncement appeared empty words. But in the end it proved true: the outcome, and the cause of his death, and the strangeness of his passion. One year the son of Cephisus had reached sixteen and might seem both boy and youth. Many youths, and many young girls desired him. But there was such intense pride in that delicate form that none of the youths or young girls affected him. One day the nymph Echo saw him, driving frightened deer into his nets, she of the echoing voice, who cannot be silent when others have spoken, nor learn how to speak first herself.
Bk III:359-401 How Juno altered Echo's speech

Echo still had a body then and was not merely a voice. But though she was garrulous, she had no other trick of speech than she has now: she can repeat the last words out of many. Juno made her like that, because often when she might have caught the nymphs lying beneath her Jupiter, on the mountain slopes, Echo knowingly held her in long conversations, while the nymphs fled. When Saturnia realised this she said 'I shall give you less power over that tongue by which I have been deluded, and the briefest ability to speak' and what she threatened she did. Echo only repeats the last of what is spoken and returns the words she hears.

Now when she saw Narcissus wandering through the remote fields, she was inflamed, following him secretly, and the more she followed the closer she burned with fire, no differently than inflammable sulphur, pasted round the tops of torches, catches fire, when a flame is brought near it. O how often she wants to get close to him with seductive words, and call him with soft entreaties! Her nature denies it, and will not let her begin, but she is ready for what it will allow her to do, to wait for sounds, to which she can return words.

By chance, the boy, separated from his faithful band of followers, had called out 'Is anyone here?' and 'Here' Echo replied. He is astonished, and glances everywhere, and shouts in a loud voice 'Come to me!' She calls as he calls. He looks back, and no one appearing behind, asks 'Why do you run from me?' and receives the same words as he speaks. He stands still, and deceived by the likeness to an answering voice, says 'Here, let us meet together'. And, never answering to another sound more gladly, Echo replies 'Together', and to assist her words comes out of the woods to put her arms around his neck, in longing. He runs from her, and running cries 'Away with these encircling hands! May I die before what's mine is yours.' She answers, only 'What's mine is yours.'

Scorned, she wanders in the woods and hides her face in shame among the leaves, and from that time on lives in lonely caves. But still her love endures, increased by the sadness of rejection. Her sleepless thoughts waste her sad form, and her body's strength vanishes into the air. Only her bones and the sound of her voice are left. Her voice remains, her bones,
they say, were changed to shapes of stone. She hides in the woods, no longer to be seen on the hills, but to be heard by everyone. It is sound that lives in her.

**Bk III:402-436 Narcissus sees himself and falls in love**

As Narcissus[p. 584] had scorned her, so he had scorned the other nymphs of the rivers and mountains, so he had scorned the companies of young men. Then one of those who had been mocked, lifting hands to the skies, said ‘So may he himself love, and so may he fail to command what he loves!’ Rhamusia[p. 638], who is the goddess Nemesis[p. 586], heard this just request.

There was an unclouded fountain, with silver-bright water, which neither shepherds nor goats grazing the hills, nor other flocks, touched, that no animal or bird disturbed not even a branch falling from a tree. Grass was around it, fed by the moisture nearby, and a grove of trees that prevented the sun from warming the place. Here, the boy, tired by the heat and his enthusiasm for the chase, lies down, drawn to it by its look and by the fountain. While he desires to quench his thirst, a different thirst is created. While he drinks he is seized by the vision of his reflected form. He loves a bodiless dream. He thinks that a body, which is only a shadow. He is astonished by himself, and hangs there motionless, with a fixed expression, like a statue carved from Parian[p. 606] marble.

Flat on the ground, he contemplates two stars, his eyes, and his hair, fit for Bacchus[p. 459], fit for Apollo[p. 446], his youthful cheeks and ivory neck, the beauty of his face, the rose-flush mingled in the whiteness of snow, admiring everything for which he is himself admired. Unknowingly he desires himself, and the one who praises is himself praised, and, while he courts, is courted, so that, equally, he inflames and burns. How often he gave his lips in vain to the deceptive pool, how often, trying to embrace the neck he could see, he plunged his arms into the water, but could not catch himself within them! What he has seen he does not understand, but what he sees he is on fire for, and the same error both seduces and deceives his eyes.

Fool, why try to catch a fleeting image, in vain? What you search for is nowhere: turning away, what you love is lost! What you perceive is the shadow of reflected form: nothing of you is in it. It comes and stays with you, and leaves with you, if you can leave!
No care for Ceres’s gift of bread, or for rest, can draw him away. Stretched on the shadowed grass he gazes at that false image with un-sated eyes, and loses himself in his own vision. Raising himself a little way and holding his arms out to the woods, he asks, ‘Has anyone ever loved more cruelly than I? You must know, since you have been a chance hiding place for many people. Do you remember in your life that lasts so many centuries, in all the long ages past, anyone who pined away like this? I am enchanted and I see, but I cannot reach what I see and what enchants me’ – so deep in error is this lover – ‘and it increases my pain the more, that no wide sea separates us, no road, no mountains, no walls with locked doors.

We are only kept apart by a little water! Whenever I extend my lips to the clear liquid, he tries to raise his lips to me. He desires to be held. You would think he could be touched: it is such a small thing that prevents our love. Whoever you are come out to me! Why do you disappoint me, you extraordinary boy? Where do you vanish when I reach for you? Surely my form and years are not what you flee from, and I am one that the nymphs have loved! You offer me some unknown hope with your friendly look, and when I stretch my arms out to you, you stretch out yours. When I smile, you smile back. And I have often seen your tears when I weep tears. You return the gesture of my head with a nod, and, from the movements of your lovely mouth, I guess that you reply with words that do not reach my ears!

I am he. I sense it and I am not deceived by my own image. I am burning with love for myself. I move and bear the flames. What shall I do? Surely not court and be courted? Why court then? What I want I have. My riches make me poor. O I wish I could leave my own body! Strange prayer for a lover, I desire what I love to be distant from me. Now sadness takes away my strength, not much time is left for me to live, and I am cut off in the prime of youth. Nor is dying painful to me, laying down my sadness in death. I wish that him I love might live on, but now we shall die united, two in one spirit.’
He spoke, and returned madly to the same reflection, and his tears stirred the water, and the image became obscured in the rippling pool. As he saw it vanishing, he cried out 'Where do you fly to? Stay, cruel one, do not abandon one who loves you! I am allowed to gaze at what I cannot touch, and so provide food for my miserable passion!' While he weeps, he tears at the top of his clothes: then strikes his naked chest with hands of marble. His chest flushes red when they strike it, as apples are often pale in part, part red, or as grapes in their different bunches are stained with purple when they are not yet ripe.

As he sees all this reflected in the dissolving waves, he can bear it no longer, but as yellow wax melts in a light flame, as morning frost thaws in the sun, so he is weakened and melted by love, and worn away little by little by the hidden fire. He no longer retains his colour, the white mingled with red, no longer has life and strength, and that form so pleasing to look at, nor has he that body which Echo loved. Still, when she saw this, though angered and remembering, she pitied him, and as often as the poor boy said 'Alas!' she repeated with her echoing voice 'Alas!' and when his hands strike at his shoulders, she returns the same sounds of pain. His last words as he looked into the familiar pool were 'Alas, in vain, beloved boy!' and the place echoed every word, and when he said 'Goodbye!' Echo also said 'Goodbye!'

He laid down his weary head in the green grass, death closing those eyes that had marvelled at their lord’s beauty. And even when he had been received into the house of shadows, he gazed into the Stygian waters. His sisters the Naiads lamented, and let down their hair for their brother, and the Dryads lamented. Echo returned their laments. And now they were preparing the funeral pyre, the quivering torches and the bier, but there was no body. They came upon a flower, instead of his body, with white petals surrounding a yellow heart.
When all this became known it spread the prophet’s fame throughout the cities of Achaia, and his reputation was high. Still, Pathas, the son of Edion, in scorn of the gods, alone amongst all of them, rejected the seer, laughed at the old man’s words of augury, and taunted him with the darkness, and the ruin of his lost sight. He, shaking his white head in warning, said ‘How happy you would be if these dispossessed orbs were yours, so as not to see the sacred rites of Bacchus! Now the day approaches, and I see it is not far off, when the new god, Liber, son of Semele will come, and unless you think him worthy to be done honour in your sanctuaries, you will be scattered, torn, in a thousand pieces, and stain your mother, and her sisters and the woods themselves with your blood. It will be! You will not think the god worthy of being honoured, and you will lament of me, that in my darkness I have seen too far.’ Even as he speaks, Echion’s son thrusts him away. The truth of his words followed, the oracles of the prophet were performed.

Liber has come, and the festive fields echo with cries. The crowd all run, fathers, mothers, young girls, princes and people, mixed together, swept towards the unknown rites. Pathas shouts ‘What madness has stupefied your minds, children of the serpent, people of Mars? Can the clash of brazen cymbals, pipes of curved horn, and magical tricks be so powerful that men, who were not terrified by drawn swords or blaring trumpets or ranks of sharp spears, are overcome by the shrieks of women, men mad with wine, crowds of obscenities, and empty drumming? Should I admire you, elders, who, sailing the deep seas, sited your Tyre here, your exiled Penates, and now let them be taken without a fight? Or you younger men, of fresher age, nearer my own, for whom it was fitting to carry weapons and not the thyrsus, your heads covered with helmets not crowns of leaves? Remember, I beg you, from what roots you were created, and show the spirit of the serpent, who, though one alone, killed many. He died for his spring and pool, but you should conquer for your
own glory! He put brave men to death, but you should make craven men run, and maintain the honour of your country! If it is Thebes' fate to stand for only a short time, I wish her walls might be destroyed by men and siege engines, that fire and iron might sound against her! Then we would be miserable but not sinful, we would lament our fate not try to hide it, our tears would be free from shame. But now Thebes will be taken by an unarmed boy, who takes no pleasure in fighting, or weapons, or the use of horses, but in myrrh-drenched hair, soft wreathes of leaves, and embroidered robes woven with gold. But, if you stand aside, I will quickly force him to confess that his pretended parentage and religion are inventions. Should Pentheus and the rest of Thebes be terrified of his arrival, when Acrisius had courage enough to defy a false god, and shut the gates of Argos at his coming? ‘Go quickly’, he ordered his attendants ‘bind him and drag him here, this conqueror! Don’t be slow in carrying out your orders!’

His grandfather, Cadmus, his uncle, Athamas, and the rest of his advisors reprove his words, and try in vain to restrain him. He is only made more eager by their warning, and his rage is maddened and grows with restraint, and he is provoked by their objections. So I have seen a river, where nothing obstructs its passage, flow calmly and with little noise, but rage and foam wherever trees and obstacles of stone held it back, fiercer for the obstruction.

**Bk III:572-596 ACOETES IS CAPTURED AND INTERROGATED**

See now, they return, stained with blood, and when their lord queries where Bacchus is, they deny having seen Bacchus, but reply, ‘We have captured this companion of his, a priest of his sacred rites’ and they hand over a man of Tyrrhenian stock, with his hands bound behind his back, a follower of the worship of the god. Pentheus looks at him, with eyes made terrible by anger, and although he can scarcely wait for the moment of punishment, he says ‘O you who are about to die, and, by your death, teach the others a lesson, tell me your name, your parents’ name and your country, and why you follow the customs of this new religion!’

Without fear, he answers ‘My name is Acoetes, and Maeonia is my country, my parents humble ordinary people. My father did not leave
me fields for sturdy oxen to work, no flocks of sheep, nor any cattle. I am poor as he himself was, and he used to catch fish in the streams with a rod and line and a hook to snare them. His skill was his wealth, and when he bequeathed it to me, he said ‘Take what I have. Apply yourself to the work as my successor and heir.’ Dying, he left me nothing but water. The only thing I can call my inheritance.

Soon, so that I was not stuck for ever to the same rocks, I learned how to guide boats, steering oar in hand, and to observe Capella [p. 469] and the rainy stars of the Olenian [p. 595] Goat, Tagetes [p. 658] among the Pleaides [p. 627], the Hyades [p. 534], and the Arcadian Bears [p. 448], the houses of the winds, and the havens for ships.

**Bk III:597-637 ACOETES’S STORY – THE BEAUTIFUL BOY**

Heading for Delos [p. 498], and being driven by chance onto the coast of the island of Chios [p. 479], making shore by skilful use of the oars, giving a gentle leap, and landing on the wet sand, there we passed the night. As soon as the dawn began to redden, I ordered the getting in of fresh water, and showed the path that led to a spring. I myself commanded the view from a high hill to find what wind promised, called my comrades and went back to the boat. ‘See, we are here’ said Opheltes [p. 596], the foremost of my friends, and led a boy, with the beauty of a virgin girl, along the shore, a prize, or so he thought, that he had found in a deserted field. The boy seemed to stumble, heavy with wine and sleep, and could scarcely follow. I examined his clothing, appearance and rank, and I saw nothing that made me think him mortal. And I felt this and said it to my companions ‘I do not know which god is in that body, but there is a god within! Whoever you are, O favour and assist our efforts, and forgive these men!’ ‘Don’t pray for us’ said Didys [p. 501], who was the quickest at climbing to the highest yard and sliding down grasping the rigging. So said Lysis [p. 561], and yellow-haired Medenius [p. 572], the forward look-out, and Alkimon [p. 434] agreed, and Epan [p. 510], who with his voice gave the measure and the pauses for the oarsmen to urge on their purpose. All the others said the same, so blind was their greed for gain.

‘I still will not allow this ship to be cursed by a sacred victim to whom violence has been done’ I said. ‘Here I have the greatest authority’. And I
prevented them boarding. Then Lycabas, the most audacious of them all began to rage at me, he who had been thrown out of Tuscany, and was suffering the punishment of exile from his city for a terrible murder. While I held him off, he punched me in the throat with his strong young fists, and would have thrown me semi-conscious into the sea, if I had not clung on, almost stunned, held back by the rigging. The impious crew cheered on the doer of it. Then, at last, Bacchus (for it was indeed Bacchus) was freed from sleep, as if by the clamour, and the sense returned to his drunken mind. ‘What are you doing? Why this shouting?’ he said. ‘Tell me, you seamen, how I came here? Where do you intend to take me?’ ‘Have no fear’, said Proreus, ‘and, whatever port you wish to touch at, you will be set down in the country you demand!’ ‘Naxos’ said Liber, ‘set your course for there! That is my home: it will be a friendly land to you!’

**Bk III:638-691 ACOETES’S SHIP AND CREW ARE TRANSFORMED**

The treacherous men swore, by the sea and all the gods, it would be so, and told me to get the painted vessel under sail. Naxos was to starboard, but as I trimmed the sails on a starboard tack, they, each one, asked me ‘What are you doing, O madman? Acoetes, what craziness has got into you? Take the port tack!’ most of them letting me know what they intended with a nod of the head, the others in a whisper. I was horrified. ‘Someone else can steer’ I said, and distanced myself from the wickedness and deception. There were cries against me from all sides, the whole crew murmured against me. And one of them, Aethalion, cried ‘You seem to think that all our lives depend on you alone!’ Then he took my place himself, discharged my office, and abandoning Naxos took the opposite course.

Then the god, playfully, as though he had just realised their deceit, looked at the sea over the curve of the stern, and as though he were weeping said ‘Sailors, these are not the shores you promised me, and this is not the land I chose for myself? What have I done to merit punishment? Where’s the glory in men cheating a boy, or many cheating just one?’ I was already weeping, but the impious crew laughed at my tears, and drove the ship quickly through the water.
Now I swear by the god himself (since there is no god more certainly present than he is) that what I say to you is the truth, though that truth beggars belief. The ship stands still in the waves, just as if it were held in dry dock. Amazed, the crew keep flogging away at the oars, and unfurling the sails, try to run on with double power. But ivy impedes the oars, creeping upwards, with binding tendrils, and drapes the sails with heavy clusters. The god himself waves a rod twined with vine leaves, his forehead wreathed with bunches of grapes. Around him lie insubstantial phantom lynxes, tigers, and the savage bodies of spotted panthers. The men leap overboard, driven to it either by madness or by fear. And Medon is the first to darken all over his body, and his spine to be bent into an arched curve.

Lycaeus cries out to him ‘What monster are you turning into?’ And in speaking his jaws widen, his nose becomes hooked, and his skin becomes hard and scaly. But Libys hampered when he wishes to turn the oars sees his hands shrink suddenly in size, and now they are not hands, but can only be called fins. Another, eager to grasp at the tangled ropes, no longer has arms, and goes arching backwards limbless into the sea. His newest feature is a scythe-shaped tail, like the curved horns of a fragmentary moon. The dolphins leap everywhere drenched with spray. They emerge once more, only to return again to the depths, playing together as if they were in a troupe, throwing their bodies around wantonly, and blowing out the seawater drawn in through their broad nostrils.

Of a group of twenty (that was how many the ship carried) I alone was left. The god roused me with difficulty, my body shaking with cold and terror, and barely myself, saying ‘Free your heart from fear, and hold off for Naxos!’ And consigned to that island, I have adopted its religion, and celebrate the Bacchic rites.

Bk III:692-733 Pentheus is killed by the Maenads

‘We have only listened to this winding tale’, said Pentheus, ‘so that our anger might spend its strength in delay. 'You, attendants, remove this man, quickly, and let his body be tortured in greatest anguish, and send him down to Styx night!' Acoetes, the Tyrrhenian, was dragged out, straightaway, and shut in a deep dungeon. But while the instruments of
cruelty, the irons and the fire, were being prepared to kill him as had been ordered, the doors flew open by themselves, the chains loosening without any effort, so tradition holds.

The son of Echion[p. 505] persisted in his purpose, not ordering others to go, but now going himself, to where Mount Cithaeron[p. 482], chosen for performing the rites, was sounding with the chants and shrill cries of the Bacchantes[p. 459]. As a brave horse snorts and shows his love for the fight, when the trumpeter’s brass gives the signal for attack, so the heavens pulsating from the long drawn-out cries stirred Pentheus, and, hearing the clamour, his anger flared again.

Near the middle of the mountainside, was a clearing surrounded with remote woods, free of trees, and visible from all sides. Here as he watched the mysteries, with profane eyes, his mother was the first to see Pentheus, the first roused to run at him madly, the first to wound him, hurling her thyrsus[p. 459]. She shouted ‘O you two, sisters, come! That huge boar, who is straying in our fields, that boar is my sacrifice.’ They all rush on him in one maddened crowd: they converge together pursuing the frightened man, frightened now, speaking words free of violence now, cursing himself now, realising his own offence. Stricken, he still shouts ‘Help me, aunt Autonoë[p. 458]! Let Actaeon’s[p. 423] shade move your spirit!’

She, not remembering Actaeon, tears away the suppliant’s right arm. Ino[p. 542], in frenzy, rips off the other. Now the unhappy man has no limbs to hold out to his mother, but, showing his wounded trunk shorn of its members, he cries ‘Mother, see!’. Agave[p. 432] howls, and twists her neck about, and thrashes her hair in the air, and tearing off his head, holding it in her bloody hands, shouts ‘Behold, sisters, this act marks our victory!’

The wind does not strip the leaves clinging there, from the high tree touched by an autumn frost, more quickly than this man’s limbs are torn by those terrible hands. Warned by such an example, the Theban[p. 546] women throng to the new religion, burn incense, and worship at the sacred altars.
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But Alcithoë, daughter of Minyas, will not celebrate the Bacchic rites, in acceptance of the god. She is rash enough to deny that Bacchus is the son of Jupiter, and her sisters share in her impiety.

The priest had ordered the observation of the festival, asking for all female servants to be released from work, they and their mistresses to drape animal skins across their breasts, free their headbands, wreathe their hair, and carry an ivy-twined thyrsus in their hand. And he prophesied that the god’s rage would be fierce if he was angered. The young women and mothers obey, leaving their baskets and looms, and their unfinished tasks, and burn incense, calling on Bacchus, on Bromius, ‘the noisy one’, Lyaeus, ‘deliverer from care’, on the child of the lightning, the twice-born, the son of two mothers, and adding to these calls Nyseus, ‘he of Heliconian Nysa’, Thyoneus, ‘the unshorn’ who is Semeles son, Lenaeus, the planter of joy-giving vines, Nyctelius, ‘the nightcomer’, father Eleleus, of the howls, Iacchus, of the shouts, and Euhan, of the cries, and all of the other names you have, Liber, among the peoples of Greece.

Unfading youth is yours, you boy eternal, you, the most beautiful sight in the depths of the morning and evening sky, your face like a virgin’s when you stand before us without your horns. The Orient calls you its conqueror, as far as darkest India, dipped in the remote Ganges. You, the revered one, punished Penthes, and Lycurgus, king of Thrace, who carried the double-headed axe, and you sent the Tyrrhenians into the waves. You yoke together two lynxes with bright reins decorating their necks, Bacchantes and Satyrs follow you, and that drunken old man, Silenus, who supports his stumbling body with his staff, and clings precariously to his bent-backed mule. Wherever you go the shouts of youths ring out, and the chorus of female voices, hands beating on tambourines, the clash of cymbals, and the shrill piping of the flute.
The daughters of Minyas reject Bacchus

The Ismides [p. 546] pray to Bacchus [p. 459] ‘Be satisfied with us, be gentle’ and they celebrate the rites ordained. Only the daughters of Minyas [p. 579] remain inside, disturbing the festival, with the untimely arts of Minerva [p. 577], drawing out strands of wool, twisting the threads with their fingers, or staying at their looms, and plying their servants with work. Then one of them, Arsippe [p. 451], speaks, spinning the thread lightly with her thumb. ‘While the others are leaving their work, and thronging to this false religion, let us, restrained by Pallas [p. 603], a truer goddess, lighten the useful work of our hands, and take turns in recalling a story to our idle minds, so that the time will not seem so long!’ Her sisters are pleased with this, and beg her to begin first. She wondered which of many she should tell (since she knew very many), and hesitated whether to tell about you, Babylonian Dercetis [p. 499], who, as the Syrians of Palestine [p. 601] believe, with altered shape, your lower limbs covered with scales, swam in the waters, or how your daughter [p. 646], assuming wings, lived her earliest years out among the white dovecotes. Or how a Naiad [p. 583], with incantations, and all too powerful herbs, changed the bodies of youths into dumb fishes, until the same thing happened to her. Or how the mulberry tree that bore white berries now bears dark red ones, from the stain of blood. This one pleases her. She begins to spin this tale, which is not yet well known, as she spins her woollen thread.

Arsippe tells the story of Pyramus and Thisbe

Pyramus [p. 636] and Thisbe [p. 665], he the loveliest youth, and she the most sought after girl, the East held, lived in neighbouring houses, in the towering city of Babylon [p. 459], that Semiramis [p. 646] is said to have enclosed with walls of brick. Their nearness and their first childhood steps made them acquainted and in time love appeared. They would have agreed to swear the marriage oath as well, but their parents prevented it. They were both on fire, with hearts equally captivated, something no parent can prevent. They had no one to confide all this to: nods and signs were their speech, and the more they kept the fire hidden, the more it burned.
There was a fissure, a thin split, in the shared wall between their houses, which traced back to when it was built. No one had discovered the flaw in all those years - but what can love not detect? - You lovers saw it first, and made it a path for your voices. Your endearments passed that way, in safety, in the gentlest of murmurs. Often, when they were in place, Thisbe here, and Pyramus there, and they had each caught the sound of the other's breath, they said "Unfriendly wall, why do you hinder lovers? How hard would it be for you to let our whole bodies meet, or if that is too much perhaps, to open to the kisses we give each other? Not that we are not grateful. We confess that we owe it to you that words are allowed to pass to loving ears." So they talked, hopelessly, sitting opposite, saying, as night fell, "Farewell", each touching the wall with kisses that could not reach the other side.

One morning when Aurora had quenched the fires of night, and the sun's rays had thawed the frosty grass, they came to their usual places. Then they decided, first with a little murmur of their great sorrows, to try, in the silence of night, to deceive the guards, and vanish outside. Once out of the house they would leave the city as well, and they agreed, in case they went astray crossing the open country, to meet by the grave of Ninus, and hide in the shelter of a tree. There was a tall mulberry tree there, dense with white berries, bordering a cool fountain. They were satisfied with their plan, and the light, slow to lose its strength, was drowned in the waters, and out of the same waters the night emerged.'

**Bk IV:93-127 The death of Pyramus**

'Carefully opening the door, Thisbe, slipped out, deceiving her people, and came to the tomb, her face veiled, and seated herself under the tree they had agreed on. Love made her brave. But a lioness fresh from the kill, her jaws foaming, smeared with the blood of cattle, came to slake her thirst at the nearby spring. In the moonlight, Babylonian [p. 459] Thisbe sees her some way off, and flees in fear to a dark cave, and as she flees, she leaves behind her fallen veil. When the fierce lioness has drunk deeply, returning towards the trees, she chances to find the flimsy fabric, without its owner, and rips it in her bloodstained jaws. Leaving the city a little later, Pyramus [p. 636] sees the creature's tracks in the thick dust, and his face is drained of colour. When
he also discovers the veil stained with blood, he cries, “Two lovers will be
lost in one night. She was the more deserving of a long life. I am the guilty
spirit. I have killed you, poor girl, who told you to come by night to this
place filled with danger, and did not reach it first. O, all you lions, that live
amongst these rocks, tear my body to pieces, and devour my sinful flesh in
your fierce jaws! Though it is cowardly to ask for death”

He picks up Thisbe’s veil, and carries it with him to the shadow of the
tree they had chosen. Kissing the token, and wetting it with tears, he cries,
“Now, be soaked in my blood too.” Having spoken he drove the sword he
had been wearing into his groin, and, dying, pulled it, warm, from the
wound. As he lay back again on the ground, the blood spurted out, like a
pipe fracturing at a weak spot in the lead, and sending long bursts of water
hissing through the split, cutting through the air, beat by beat. Sprinkled
with blood, the tree’s fruit turned a deep blackish-red, and the roots, soaked
through, also imbued the same overhanging mulberries with the dark
purplish colour.’
'Now Thisbe[665] returns, not yet free of fear, lest she disappoint her lover, and she calls for him with her eyes and in her mind, eager to tell him about the great danger she has escaped. Though she recognises the place and the shape of the familiar tree, the colour of the berries puzzles her. She waits there: perhaps this is it. Hesitating, she sees quivering limbs writhing on the bloodstained earth, and starts back, terrified, like the sea, that trembles when the slightest breeze touches its surface, her face showing whiter than boxwood. But when, staying a moment longer, she recognises her lover, she cries out loud with grief, striking at her innocent arms, and tearing at her hair. Cradling the beloved body, she bathes his wounds with tears, mingling their drops with blood. Planting kisses on his cold face, she cries out “Pyramus, what misfortune has robbed me of you? Pyramus, answer me! Your dearest Thisbe calls to you: obey me, lift your fallen head!” At Thisbe’s name, Pyramus raised his eyes, darkening with death, and having looked at her, buried them again in darkness.'

'When she recognised her veil and saw the ivory scabbard without its sword, she said, “Unhappy boy, your own hand, and your love, have destroyed you! I too have a firm enough hand for once, and I, too, love. It will give me strength in my misfortune. I will follow you to destruction, and they will say I was a most pitiful friend and companion to you. He, who could only be removed from me by death, death cannot remove. Nevertheless I ask this for both of us, in uttering these words, O our poor parents, mine and his, do not deny us the right to be laid in one tomb, we whom certain love, and the strangest hour have joined. And you, the tree, that now covers the one poor body with your branches, and soon will cover two, retain the emblems of our death, and always carry your fruit darkened in mourning, a remembrance of the blood of us both.”

Saying this, and placing the point under her heart, she fell forward onto the blade, still warm with his blood. Then her prayer moved the gods, and stirred her parents’ feelings, for the colour of the berry is blackish-red, when fully ripened, and what was left from the funeral pyres rests in a single urn.'
Arsippe \(\text{[p. 451]}\) ceased. There was a short pause and then Leuconoë \(\text{[p. 560]}\) began to speak, while her sisters were quiet.

‘Love even takes Sol \(\text{[p. 651]}\) prisoner, who rules all the stars with his light. I will tell you about his amours. He was the first god they say to see the adulteries of Venus \(\text{[p. 676]}\) and Mars \(\text{[p. 569]}\): he sees all things first. He was sorry to witness the act, and he told her husband Vulcan \(\text{[p. 679]}\), son of Juno \(\text{[p. 547]}\), of this bedroom intrigue, and where the intrigue took place. Vulcan’s heart dropped, and he dropped in turn the craftsman’s work he held in his hand. Immediately he began to file thin links of bronze, for a net, a snare that would deceive the eye. The finest spun threads, those the spider spins from the rafters, would not better his work. He made it so it would cling to the smallest movement, the lightest touch, and then artfully placed it over the bed. When the wife and the adulterer had come together on the one couch, they were entangled together, surprised in the midst of their embraces, by the husband’s craft, and the new method of imprisonment he had prepared for them.

The Lemnian \(\text{[p. 558]}\), Vulcan, immediately flung open the ivory doors, and let in the gods. There the two lay shamefully bound together, and one
of the gods, undismayed, prayed that he might be shamed like that. And the
gods laughed. And for a long time it was the best-known story in all the
heavens.’

**BK IV:190-213 Leuconoë’s story: Venus’s revenge**

‘But Cythere [p. 494], remembering the informer, exacted punishment, and
took revenge on him. He who harmed her secret affair, was equally harmed
by love. Son of Hymnion [p. 537], what use to you now, are beauty, lustre, and
radiant light? Surely, you who make all countries burn with your fires, burn
with a new fire. You, who should discern everything, contemplate Larthoë
[p. 560], and your eyes, that ought to be fixed on the whole earth, are fixed on
one virgin girl. Sometimes you rise too early in the dawn sky. Sometimes
you sink too late into the waves. Thinking of her, you lengthen the winter
hours. Sometimes you vanish, your mind’s defect affecting your light, and,
obscured, terrify men’s hearts. It is not because the moon’s shadow, closer
to the earth, eclipses you, that you fade. It is that love of yours that
determines your aspect. You only love her.

You forget Clymene [p. 483], Phaethon’s mother, and the nymph Rhode
[p. 639], and Perse, the most beautiful mother of Aeaean Circe [p. 481], and Clytie
[p. 484], although despised, seeks union with you, and, even now, suffers its
deep wounds. Leucothoë makes you forget them all, she whom loveliest
Eurynome [p. 516] gave birth to, among the people who produce sweet-smelling
incense. But when the daughter grew to womanhood, she outshone her
mother, as her mother surpassed all others. Her father Orchamus [p. 597] ruled
the Achaemenian Cities of Persia, seventh in line from ancient Budus [p. 461],
the founder.’

**BK IV:214-255 The transformation of Leucothoë**

‘Under western skies are the fields of the horses of the Sun [p. 651]: they have
ambrosia to crop not grass. It nourishes their weary legs after the day’s
work, and refreshes them for their labours. While his horses browse on
celestial food and while night carries out her role, the god enters his loved
The Metamorphoses

one’s room, taking on the shape of her mother, Eurynome[p. 516]. There he finds Leucothoë[p. 560] in the lamplight, amongst her twelve maids, drawing out fine threads, winding them on her spindle. So he gives her a kiss, just as a mother her dear daughter, and says “This is secret: servants, depart, and don’t rob a mother of the power to speak in private.” They obey, and when there are no witnesses left in the room, the god speaks.

“Who measures the long year, I am he. I see all things, earth sees all things by me, I, the world’s eye. Trust me, you please me.” She is afraid, and, in her fear, distaff and spindle fall from her lifeless fingers. Her fear enhances her, and he, waiting no longer, resumes his true form, and his accustomed brightness. And, though the girl is alarmed by this sudden vision, overwhelmed by his brightness, suppressing all complaint, she submits to the assault of the god.

Clytie[p. 484] was jealous (there were no bounds to her love for Sol), and goaded by anger at her rival, she broadcast the adultery, and maligning the girl, betrayed her to her father. He in his pride and savagery, buried her deep in the earth, she praying, stretching her hands out towards Sol’s light, crying “He forced me, against my will”, and he piled a heavy mound of sand over her.
Poor nymph, Hyperion's son dispersed this with shafts of light, and gave you a way to show your buried face, but you could not lift your head, crushed by the weight of earth, and lay there, a pale corpse. They say the god of the winged horses had seen nothing more bitter than this, since Phaethon's fiery death. He tried to see if he could recall life to those frozen limbs, with his powerful rays. But since fate opposed such efforts, he sprinkled the earth, and the body itself, with fragrant nectar, and, after much lamenting, said “You will still touch the air”. Immediately the body, soaked through with heavenly nectar, dissolved, steeping the earth in its perfume. Tentatively, putting out roots, the shoot of a tree, resinous with incense, grew through the soil, and pierced the summit of the mound.

**Bk IV:256-273 CLYTIE IS TRANSFORMED INTO THE HELIOTROPE**

The god of light no longer visited Clytie, nor found anything to love in her, even though love might have been an excuse for her pain, and her pain for her betrayal. She wasted away, deranged by her experience of love. Impatient of the nymphs, night and day, under the open sky, she sat dishevelled, bareheaded, on the bare earth. Without food or water, fasting, for nine days, she lived only on dew and tears, and did not stir from the ground. She only gazed at the god’s aspect as he passed, and turned her face towards him. They say that her limbs clung to the soil, and that her ghastly pallor changed part of her appearance to that of a bloodless plant: but part was reddened, and a flower like a violet hid her face. She turns, always, towards the sun, though her roots hold her fast, and, altered, loves unaltered.’

She finished speaking: the wonderful tale had charmed their ears. Part of them denies it could have happened, part says that the true gods can do anything. Though Bacchus is not one of those.

**Bk IV:274-316 ALCITHOE TELLS THE STORY OF SALMACIS**

When the sisters are silent, Alcithoë is called on next. Standing there, running her shuttle through the threads on her loom, she said I will say
nothing of that well-known story, the love of Daphnis [p. 496], the Idaean [p. 540] shepherd-boy, whom a nymph, angered by a rival, turned to stone: so great is the pain that inflames lovers. Neither will I tell you how, the laws of nature conspiring to alter, Sithon [p. 650] became of indeterminate sex, now man, now woman: how Cemis [p. 473], you too, now changed to steel, were a most loyal friend to the infant Jupiter [p. 549]; how the Curetes [p. 490] were born from vast showers of rain: how Crocus [p. 489] and Smilax [p. 650] were turned into tiny flowers. I will reject all those, and charm your imaginations with a sweet, new story.

Now you will hear where the pool of Salmacis [p. 642] got its bad reputation from, how its enervating waters weaken, and soften the limbs they touch. The cause is hidden, but the fountain’s effect is widely known. The Naiads [p. 583] nursed a child born of Hermes [p. 574], and a goddess, Cytherean [p. 494] Aphrodite, in Mount Ida’s [p. 540] caves. His features were such that, in them, both mother and father could be seen: and from them he took his name, Hermaphroditus [p. 531].

When he was fifteen years old, he left his native mountains and Ida, his nursery, delighted to wander in unknown lands, and gaze at unknown rivers, his enthusiasm making light of travel. He even reached the Lycian [p. 564] cities, and the Carian [p. 470] by Lycia. Here he saw a pool of water, clear to its very depths. There were no marsh reeds round it, no sterile sedge, no spikes of rushes: it is crystal liquid. The edges of the pool are bordered by fresh turf, and the grass is always green. A nymph lives there, but she is not skilled for the chase, or used to flexing the bow, or the effort of running, the only Naiad not known by swift-footed Diana.

Often, it’s said, her sisters would tell her “Salmacis, take up the hunting-spear or the painted quiver and vary your idleness with some hard work, hunting!” But she takes up neither the hunting spear nor the painted quiver, and will not vary her idleness with the hardship of hunting. She only bathes her shapely limbs in the pool, often combs out her hair, with a comb that is made of boxwood from Cytarus [p. 495], and looks in the water to see what suits it best. Then draped in a translucent robe, she lies down on the soft leaves, or in the soft grass. Often she gathers flowers. And she was also busy gathering them, then, when she saw the boy, and what she saw she longed to have.’
'She did not go near him yet, though she was quick to go to him, waiting until she had calmed herself, checked her appearance, composed her expression, and merited being seen as beautiful. Then she began to say "Youth, O most worthy to be thought a god, if you are a god, you must be Cupid, or, if you are mortal, whoever engendered you is blessed, and any brother of yours is happy, any sister fortunate, if you have sisters, and even the nurse who suckled you at her breast. But far beyond them, and far more blessed is she, if there is a she, promised to you, whom you think worthy of marriage. If there is someone, let mine be a stolen pleasure, if not, I will be the one, and let us enter into marriage together."

After this the naiad was silent. A red flush branded the boy's face. He did not know what love was: though the blush was very becoming. Apples are tinged with this colour, hanging in a sunlit tree, or ivory painted with red, or the moon, eclipsed, blushing in her brightness, while the bronze shields clash, in vain, to rescue her. The nymph begged endlessly, at least a sister's kiss, and, about to throw her arms round his ivory-white neck, he said "Stop this, or shall I go, and leave this place, and you?" Salmacis, afraid, turning away, pretended to go, saying, "I freely surrender this place to you, be my guest." But she still looked back, and hid herself among bushes in the secluded woods, on her bended knees. But he, obviously at leisure, as if unobserved, walks here and there on the grass and playfully, at the end of his walk, dips his feet and ankles in the pool. Then, quickly captured by the coolness of the enticing water, he stripped the soft clothes from his slender body.

Then she was truly pleased. And Salmacis was inflamed with desire for his naked form. The nymph's eyes blazed with passion, as when Phoebus likeness is reflected from a mirror, that opposes his brightest unclouded orb. She can scarcely wait, scarcely contain her delight, now longing to hold him, now unable to keep her love to herself. He, clapping his open palms to his side, dives into the pool, and leading with one arm
and then the other, he gleams through the pure water, as if one sheathed an ivory statue, or bright lilies behind clear glass. “I have won, he is mine”, the naiad cries, and flinging aside all her garments, she throws herself into the midst of the water.

She held him to her, struggling, snatching kisses from the fight, putting her hands beneath him, touching his unwilling breast, overwhelming the youth from this side and that. At last, she entwines herself face to face with his beauty, like a snake, lifted by the king of birds and caught up into the air, as Hermaphroditus tries to slip away. Hanging there she twines round his head and feet and entangles his spreading wings in her coils. Or as ivy often interlaces tall tree trunks. Or as the cuttlefish holds the prey, it has surprised, underwater, wrapping its tentacles everywhere.

The descendant of Atlas holds out, denying the nymph’s wished-for pleasure: she hugs him, and clings, as though she is joined to his whole body. “It is right to struggle, perverse one,” she says, “but you will still not escape. Grant this, you gods, that no day comes to part me from him, or him from me.” Her prayer reached the gods. Now the entwined bodies of the two were joined together, and one form covered both. Just as when someone grafts a twig into the bark, they see both grow joined together, and develop as one, so when they were mated together in a close embrace,
they were not two, but a two-fold form, so that they could not be called male or female, and seemed neither or either.

When he saw now that the clear waters which he had penetrated as a man, had made him a creature of both sexes, and his limbs had been softened there, Hermaphroditus, stretching out his hands, said, but not in a man’s voice, “Father and mother, grant this gift to your son, who bears both your names: whoever comes to these fountains as a man, let him leave them half a man, and weaken suddenly at the touch of these waters!” Both his parents moved by this, granted the prayer of their twin-formed son, and contaminated the pool with a damaging drug.

**Bk IV:389-415 The daughters of Minyas become bats**

The story was finished, and the daughters of Minyas still pressed on with their work, spurning the god and profaning his festival, when suddenly harsh sounds sprang up from unseen drums, pipes with curved horns sounded, and cymbals clashed. Saffron and myrrh perfumed the air, and unbelievably their looms began to grow like Greenwood, the cloth they were weaving put out leaves of hanging ivy, part altered to vines, and what were once threads changed into tendrils: vine shoots came out of the warp, and clusters of dark-coloured grapes took on the splendour of the purple fabric.

Now the day was past, and the time had come when you could not say that it was light or darkness, but a borderland of light and uncertain night. Suddenly the ceiling shook, the oil lamps seemed to brighten, and the house to shine with glowing fires, and fill with the howling of fierce creatures’ deceptive phantoms. Quickly the sisters hide in the smoke-filled house, and, in various places, shun the flames and light. While they seek the shadows, a thin membrane stretches over their slender limbs, and delicate wings enfold their arms. The darkness prevents them knowing how they have lost their former shape. They do not rise on soft plumage, but lift themselves on semi-transparent wings, and trying to speak emit the tiniest squeak, as befits their bodies, and tell their grief in faint shrieks. They frequent rafters, rather than woods, and, hating the light, they fly at night, and derive their name, ‘vespertiliones’, from ‘vesper’, the evening.
Then indeed Bacchus's divinity was spoken of throughout Thebes, and Ino, his mother's sister, told about the new god's great powers, everywhere. Of all her sisters she was the only one free from trouble, except that which her sisters made. Juno considered this woman, and the lofty pride she had in her sons, her marriage to King Athamas, and her foster-child Bacchus, and could not bear it. She said, to herself, 'That son of my rival could change the Maeonian sailors, and immerse them in the sea, and give the flesh of a child to be torn in pieces, by his own mother, and enfold the three daughters of Minyas in strange wings. Can Juno do nothing except lament her troubles, un-avenged? Is that enough for me? Is that my only power? He teaches me what to do (it is possible to learn from the enemy): he has shown enough, and more than enough, of the power madness has, by the killing of Pentheus. Why should Ino not be tormented, and follow her relatives' example in her madness?'

There is a downward path, gloomy with fatal yew trees: it leads through dumb silence to the infernal regions. The sluggish Styx exhales vapour, and, by that way, the shadows of the newly dead descend, entombed with full rites, and the ghosts of those, at last, given proper burial. The wide, thorny waste is cold and pallid, and the newly arrived shades are ignorant of the road that leads to the Stygian city, where black Dis has his cruel palace. The roomy city has a thousand entrances, and open gates on every side, and as the ocean accepts the rivers of all the world, so this place accepts all the souls, and is never too small for any populace, nor notices the crowds that come. There the bloodless shadows wander without flesh or bone. Some crowd the forum, some the house of the ruler of the depths, others follow their trades, imitating their previous lives, and still others incur punishment.

Leaving her place in heaven, Saturnian Juno endured the journey there, giving in to such a degree to anger and hatred. As soon as she entered and the threshold sighed at the touch of her sacred body, Cerberus lifted his triple head and let out his threefold baying. She called out for the dread, implacable Furies, the Sisters, the children of Night. They sat in front of the prison gates, closed with steel, combing out their hair, of black snakes. The goddesses rose together, recognising her shadow in the
darkness. The place is called Accursed. Here Tityos [p. 669] offers up his
innards to be torn, stretched out over nine fields. You, Tantalus [p. 656],
cannot catch the drops of water, and the tree you grasp at, eludes you. You,
Sisyphus [p. 650], attack or pursue the stone that always returns. Ixion [p. 552]
turns, and follows after himself and flees, and the forty-nine Belides [p. 461],
who dared to plot the destruction of their cousins, their husbands, fetch
again, with incessant labour, the water they have lost.

**BK IV: 464-511 Tisiphone maddens Athamas and Ino**

After Saturnia [p. 643] had looked grimly, glancing fiercely, at all these, and at
Ixion [p. 552] above all, looking back from him to Sisyphus [p. 650], she asks the
Furies [p. 511] ‘Why does this son of Aeolus [p. 429], suffer perpetual torment,
while his brother Athamas [p. 454], who, with his wife, scorns me, lives, in his
pride, in a rich palace?’ And she expounds the causes of her hatred, her
journey, and what it is she wishes. What she wished was that the House of
Cadmus [p. 465] should no longer stand, and that the Sisters should drive
Athamas mad. She urged the goddesses help, mingling promises,
commands and prayers together. When Juno [p. 547] had finished speaking,
Tisiphone [p. 668], grey-haired as she was, shook her locks, flinging back the
snakes that concealed her face, and said ‘It does not need all these words:
consider it done, whatever you have ordered. Leave this unlovely kingdom,
and go back to heaven with its sweeter air.’ Juno returned happily, and Iris
[p. 545], her messenger, the daughter of Thaumus [p. 662], purified her, as she was
about to enter heaven, with drops of dew.

Without delay, Tisiphone, the troubler, grasped a torch soaked with
blood, put on a dripping red robe, coiled a writhing serpent round her
waist, and left the spot. Grief went as her companion, and Panic, and
Terror, and Madness with agitated face. She took up her position on the
threshold, and they say the pillars of the doorway of Aeolus’s palace shook,
the doors of maple-wood were tainted with whiteness, and the sun fled the
place. Athamas and his wife, Ino, were terrified at these portents of doom,
and they tried to escape the palace. The baleful Erinys [p. 511] obstructed
them, and blocked the way. Stretching out her arms, wreathed with knots of
vipers, she flailed her hair, and the snakes hissed at her movements. Some
coiled over her shoulders, some slid over her breast, giving out whistling
noises, vomiting blood, and flickering their tongues.
Then she pulls two serpents from the midst of her hair, and hurls what she has snatched with a deadly aim. They slither over Ino and Athamas, and blow their oppressive breath into them. Their limbs are not wounded: it is the mind that feels the dreadful stroke. She had brought foul poisonous liquids too, spume from the jaws of *Cerberus* [p. 475], *Echidna*’s [p. 505] venom, those that cause vague delusions, dark oblivions of the mind, wickedness and weeping, rage and love of murder, all seethed together. She had boiled them, mixed with fresh blood, in hollow bronze, stirred with a stalk of green hemlock.

While they stood trembling, she poured this venom of the Furies over the breasts of the two of them, and sent it into the depths of their minds. Then, brandishing her torch, encircled them with fire, by fire’s swift movement, whirling it round in repeated orbit. So having conquered them, and carried out her orders, she returned to the wide kingdom of mighty *Dis* [p. 502], and unloosed the serpent she had wrapped around her.

**Bk IV:512-542 INO BECOMES THE GODDESS LEUCOTHOË**

Then *Athamas* [p. 454], raving through the centre of his palace, cries out ‘Friends, spread the nets through these woods! I have just seen a lioness here, with her two cubs’ and in his madness he followed his wife’s steps as if she were a wild beast. Then he snatched his son *Learchus* [p. 557], who was laughing and waving his little arms, from his mother’s protection, and whirled him round, two or three times, in the air, in the manner of a sling, and dashed the infant’s head fiercely against the solid rock. Then the mother, roused at last by the pain this caused, or by reason of the poison sprinkled on her, howled like an animal, and fled, insanely, tearing at her hair. In her naked arms she carried you, *Melicertes* [p. 573], and cried out ‘Euhoe, *Bacchus* [p. 459]’. *Juno* [p. 547] laughed aloud at Bacchus’s name, saying ‘Such help as this may your foster-son give you!’

A cliff overhung the water, carved out at its base by the breakers, and it sheltered the waves it hid, from the rain. Its summit reared up and stretched out, in front, over the water, into empty space. Ino [p. 542] climbed up there (madness had lent her strength) and unrestrained by fear threw herself and her burden into the sea: the wave foamed white where she fell.
Venus, pitying her granddaughter’s undeserved sufferings, coaxed her uncle, saying ‘O Neptune, god of the waters, whose power only ceases near heaven, it’s true that what I ask is great, but take pity on those who are mine, whom you see, fallen into the vast Ionian waters, and add them to your sea-gods. Some kindness is due me from the sea, if once I was made from the spume in the midst of the deep, and from that my Greek name, ‘foam-born’ Aphrodite, remains.’ Neptune accepted her prayer, and taking from them what was mortal, gave them greatness, giving them at the same time new names and forms, calling the god Palaemon, and his mother, Leucothoë, the white goddess.

Bk IV:543-562 Juno transforms the Theban women

Ino’s attendants followed the marks of her feet as best they could, only to see her last leap from the pinnacle of rock. Not doubting that she was dead, they mourned for the House of Cadmus, beating their breasts, tearing at their clothes and hair, saying that the goddess had shown too little justice, and too much cruelty, to the rival who had made her jealous. Juno could not bear their protests, and said ‘I will make you the best monument to my cruelty’. What she said was done. Now the one who had been most faithful cried ‘I will follow the queen into the sea’, and starting her leap could not move at all, and stuck fast, fixed to the cliff. Another felt her raised arms grow rigid, when she tried to beat her breasts, as she had been doing. Another chanced to stretch her hands out to the waves of the sea, but now hands made of stone were extended over the same waves. One, as she tore at the crown of her head to pull out her hair, you might see, suddenly with stiffened fingers amongst her hair. Whatever gesture they were caught in, there they remained. Others, Theban women, changed to birds, also, now, skim the surface of those depths with their wings.
BK IV: 563-603 Cadmus and Harmonia become serpents

The son of Agenor, Cadmus, did not know that his daughter and little grandson were now sea-gods. Conquered by the pain of this run of disasters, and daunted by all he had seen, the founder departed his city, as if the misfortunes of the place and not himself were oppressing him. Driven to wandering, at length his journey carried him and his wife to the borders of Illyria. Now, weighed down by age and sadness, they thought of the original destiny of their house, and in talk reviewed their sufferings. Cadmus said ‘Surely that snake my spear pierced, must have been sacred, when, fresh from Sidon, I scattered the serpent’s teeth, a strange seed, over the earth? If that is what the gods have been avenging with such sure anger, may I myself stretch out as a long-bellied snake.’ And, so speaking, he did extend into a long-bellied snake, and felt his skin hardening as scales grew there, while dark green patches chequered his black body. He lay prone on his breast, and gradually his legs fused together thinning out towards a smooth point. Still his arms were left to him, and what was left of his arms he stretched out, and, with tears running down his still human cheeks, he said ‘Come here, wife, come here, most unfortunate one, and while there is still something left of me, touch me, and take my hand, while it is still a hand, while the snake does not yet have all of me.’

He wanted to say so much more, but suddenly his tongue was split in two, and though he wished for words none came, and whenever he started on some plaintive sound, he hissed: this was the voice that Nature bequeathed him. Then, striking her naked breast with her hands, his wife cried out ‘Cadmus, wait, unhappy one, tear away this monstrous thing! Cadmus, what is it? Where are your feet? Where are your hands, shoulders, face, colour, everything – while I speak? Why do you not change me as well, you gods, into this same snake’s form?’ She spoke. His tongue flickered over his wife’s face, he slid between her beloved breasts as if known there, and clasped her, and searched about for the neck he knew so well. Everyone who was there (their comrades were present) was horrified, but she stroked the gleaming neck of the crested serpent, and suddenly there were two snakes there, with intertwining coils, until they sought the shelter of the neighbouring woods. Even now they do not avoid human beings or wound them, quiet serpents, remembering what they once were.
Nevertheless even in their altered form, their grandson Bacchus [p. 459] gave them great consolation, whom conquered India worshipped, to whose newly created temples the Achaians [p. 420] thronged. Only Acrisius [p. 422], son of Abas [p. 419], born from the same roots (through Belus [p. 461] brother of Agenor [p. 432]), was an exception, who closed Argos [p. 450] within its walls, took up arms against the god, and did not consider him a child of Jupiter [p. 549]. Nor did he consider, as a child of Jupiter, his grandson Perseus [p. 614] whom Danaë [p. 496] conceived of a shower of gold. Though later (such is truth’s power) Acrisius repented of outraging the god, and of not acknowledging his grandson. One had taken his place in the heavens, but the other was travelling through the gentle air, on beating wings, bringing back an amazing, monstrous prize, and as the victor hung above the Lytian [p. 561] sands, bloody drops fell from the Gorgon’s [p. 521] head. The earth caught them and gave them life, as species of snakes, and so that country is infested with deadly serpents.

He was driven from there by conflicting winds, carried this way and that, through vast spaces, like a rain cloud. He flew over the whole world, looking down through the air from a great height, at remote countries. Three times he saw the frozen constellations of the Bears [p. 448], three times the Crab’s [p. 469] pincers. Often he was forced below the west, often into the east, and now as the light died, afraid to trust to night, he put down in the western regions of Hesperus [p. 531], in the kingdom of Atlas [p. 455]. He looked to rest there a while, till Lucifer [p. 562] summoned up Aurora’s [p. 457] fires, and Aurora the chariot of dawn. Here was Atlas, son of Iapetus [p. 538], exceeding all men by the size of his body.

The most remote land was under Atlas’s rule, and the ocean, into which Sol’s [p. 651] panting horses plunged, and where his straining axle was welcomed. He had a thousand flocks, and as many herds of cattle straying through the grass, and no neighbouring soil was richer than his. The leaves of the trees, bright with radiant gold, covered branches of gold, and fruit of gold. Perseus said to him ‘Friend, if high birth impresses you, Jupiter is responsible for my birth. Or if you admire great deeds, you will admire mine. I ask for hospitality and rest.’
Atlas remembered an ancient prophecy. Themis had given that prophecy. ‘Atlas, the time will come when your tree will be stripped of its gold, and he who steals it will be called the son of Jupiter.’ Fearful of this, Atlas had enclosed his orchard with solid walls, and set a huge dragon to guard it, and kept all strangers away from his borders. To Perseus, he said ‘Go far away, lest the glory of the deeds, that you lie about, and Jupiter himself, fail you!’ He added weight to his threats, and tried to push him away with his great hands, Perseus delaying resolutely, and combining that with calm words. Inferior in strength (who could equal Atlas in strength?), he said, ‘Well now, since you show me so little kindness, accept a gift’ and turning away himself, he held out Medusa’s foul head, on his left hand side. Atlas became a mountain, as huge as he himself had been. Now his hair and beard were changed into trees, his shoulders and hands into ridges. What had been his head before was the crest on the mountain summit. His bones became stones. Then he grew to an immense height in every part (so you gods determined) and the whole sky, with its many stars, rested on him.

BK IV:663-705 Perseus offers to save Andromeda

Aeolus, son of Hippotas, had confined the winds in their prison under Mount Etna, and Lucifer, who exhorts us to work, shone brightest of all in the depths of the eastern sky. Perseus strapped the winged sandals he had put to one side, to his feet, armed himself with his curved sword, and cut through the clear air on beating pinions. Leaving innumerable nations behind, below and around him, he came in sight of the Ethiopian peoples, and the fields of Cepheus. Jupiter Ammon had unjustly ordered the innocent Andromeda to pay the penalty for her mother Cassiopeia’s words.

As soon as Perseus, great-grandson of Abas, saw her fastened by her arms to the hard rock, he would have thought she was a marble statue, except that a light breeze stirred her hair, and warm tears ran from her eyes. He took fire without knowing it and was stunned, and seized by the vision of the form he saw, he almost forgot to flicker his wings in the air. As soon as he had touched down, he said ‘O, you do not deserve these chains, but those that link ardent lovers together. Tell me your name, I wish to know it,
and the name of your country, and why you are wearing these fetters. At first she was silent: a virgin, she did not dare to address a man, and she would have hidden her face modestly with her hands, if they had not been fastened behind her. She used her eyes instead, and they filled with welling tears. At his repeated insistence, so as not to seem to be acknowledging a fault of her own, she told him her name and the name of her country, and what faith her mother had had in her own beauty.

Before she had finished speaking, all the waves resounded, and a monster menaced them, rising from the deep sea, and covered the wide waters with its breadth. The girl cried out: her grieving father and mother were together nearby, both wretched, but the mother more justifiably so. They bring no help with them, only weeping and lamentations to suit the moment, and cling to her fettered body. Then the stranger speaks 'There will be plenty of time left for tears, but only a brief hour is given us to work. If I asked for this girl as Perseus, son of Jupiter and that Danaë [p. 496], imprisoned in the brazen tower, whom Jupiter filled with his rich golden shower; Perseus conqueror of the Gorgon [p. 521] with snakes for hair, he who dared to fly, driven through the air, on soaring wings, then surely I should be preferred to all other suitors as a son-in-law. If the gods favour me, I will try to add further merit to these great gifts. I will make a bargain. Rescued by my courage, she must be mine.’ Her parents accept the contract (who would hesitate?) and, entreating him, promise a kingdom, as well, for a dowry.

**Bk IV:706-752 Perseus defeats the sea-serpent**

See how the creature comes, parting the waves with surging breast, like a fast ship with pointed prow ploughing the water, driven by the sweat-covered muscles of her crew. It was as far from the rock as a Balearic [p. 461] sling can send a lead shot through the air, when suddenly the young hero, pushing his feet hard against the earth, shot high among the clouds. When the shadow of a man appeared on the water’s surface, the creature raged against the shadow it had seen. As Jupiter’s eagle, when it sees a snake, in an open field, showing its livid body to the sun, takes it from behind, and fixes its eager talons in the scaly neck, lest it twists back its cruel fangs, so the descendant of Ithacus [p. 542] hurling himself headlong, in swift flight, through
empty space, attacked the creature's back, and, as it roared, buried his sword, to the end of the curved blade, in the right side of its neck. Hurt by the deep wound, now it reared high in the air, now it dived underwater, or turned now, like a fierce wild boar, when the dogs scare him, and the pack is baying around him. Perseus evades the eager jaws on swift wings, and strikes with his curved sword wherever the monster is exposed, now at the back encrusted with barnacles, now at the sides of the body, now where the tail is slenderest, ending fishlike. The beast vomits seawater mixed with purplish blood. The pinions grow heavy, soaked with spray. Not daring to trust his drenched wings any further, he sees a rock whose highest point stands above quiet water, hidden by rough seas. Resting there, and holding on to the topmost pinnacle with his left hand, he drives his sword in three or four times, repeatedly.

The shores, and the high places of the gods, fill with the clamour of applause. Cassiope and Cepheus rejoice, and greet their son-in-law, acknowledging him as the pillar of their house, and their deliverer. Released from her chains, the girl comes forward, the prize and the cause of his efforts. He washes his hands after the victory in seawater drawn for him and, so that Medusa's head, covered with its snakes, is not bruised by the harsh sand, he makes the ground soft with leaves, spreads out plants from below the waves and places the head of that daughter of Phorcys on them. The fresh plants, still living inside, and absorbent, respond to the influence of the Gorgon's head, and harden at its touch, acquiring a new rigidity in branches and fronds. And the ocean nymphs try out this wonder on more plants, and are delighted that the same thing happens at its touch, and repeat it by scattering the seeds from the plants through the waves. Even now corals have the same nature, hardening at a touch of air, and what was alive, under the water, above water is turned to stone.

**Bk IV:753-803 Perseus tells the story of Medusa**

To the three gods, he builds the same number of altars out of turf, to you Mercury on the left, to you Minerva, warlike virgin, on the right, and an altar of Jupiter in the centre. He sacrifices a cow to Minerva, a calf to the wing-footed god, and a bull to you, greatest of the gods. Then he claims Andromeda, without a dowry, valuing her as the worthiest prize.
Hymen\(^{[p. 536]}\) and Amor\(^{[p. 438]}\) wave the marriage torch, the fires are saturated with strong perfumes, garlands hang from the rafters, and everywhere flutes and pipes, and singing, sound out, the happy evidence of joyful hearts. The doors fold back to show the whole of the golden hall, and the noble Ethiopian\(^{[p. 474]}\) princes enter to a richly prepared banquet already set out for them.

When they have attacked the feast, and their spirits are cheered by wine, the generous gift of Bacchus\(^{[p. 459]}\), Perseus\(^{[p. 614]}\) asks about the country and its culture, its customs and the character of its people. At the same time as he instructed him about these, one of the guests said ‘Perseus, I beg you to tell us by what prowess and by what arts you carried off that head with snakes for hair.’ The descendant of Agenor\(^{[p. 432]}\) told how there was a cave lying below the frozen slopes of Atlas\(^{[p. 455]}\), safely hidden in its solid mass. At the entrance to this place the sisters lived, the Graeae\(^{[p. 522]}\), daughters of Phorcys, similar in appearance, sharing only one eye between them. He removed it, cleverly, and stealthily, cunningly substituting his own hand while they were passing it from one to another. Far from there, by hidden tracks, and through rocks bristling with shaggy trees, he reached the place where the Gorgons\(^{[p. 521]}\) lived. In the fields and along the paths, here and there, he saw the shapes of men and animals changed from their natures to hard stone by Medusa’s gaze. Nevertheless he had himself looked at the dread form of Medusa reflected in a circular shield of polished bronze that he carried on his left arm. And while a deep sleep held the snakes and herself, he struck her head from her neck. And the swift winged horse Pegasus\(^{[p. 608]}\) and his brother the warrior Chrysaor\(^{[p. 479]}\), were born from their mother’s blood.

He told of his long journeys, of dangers that were not imaginary ones, what seas and lands he had seen below from his high flight, and what stars he had brushed against with beating wings. He still finished speaking before they wished. Next one of the many princes asked why Medusa, alone among her sisters, had snakes twining in her hair. The guest replied ‘Since what you ask is worth the telling, hear the answer to your question. She was once most beautiful, and the jealous aspiration of many suitors. Of all her beauties none was more admired than her hair: I came across a man who recalled having seen her. They say that Neptune\(^{[p. 586]}\), lord of the seas, violated her in the temple of Minerva. Jupiter’s daughter turned away, and hid her chaste eyes behind her aegis. So that it might not go unpunished,
she changed the Gorgon’s hair to foul snakes. And now, to terrify her enemies, numbing them with fear, the goddess wears the snakes, that she created, as a breastplate.’
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BK V:1-29 PHINEUS SEeks REVENGE FOR THE LOSS OF HIS BRIDE

While the hero, the son of Danae[p. 496], is recalling this succession of events, amongst the Ethiopians[p. 474], the royal halls suddenly fill with a riot of complaints. It is not the sound of a wedding feast that rings out, but that which presages the use of arms. The festivities, turned to sudden confusion, could be likened to a calm sea that the fierce raging of the wind churns into rising waves. Phineus[p. 620], the king’s brother, is first mover in this, a rash stirrer-up of strife, shaking his ashen spear tipped with bronze. ‘See,’ he shouted ‘See, I come here as an avenger for the carrying off of my bride. Your wings won’t help you escape me, nor even Jupiter[p. 549], changed to a shower of fool’s gold!’

As he prepared to throw the spear, Cepheus cried ‘What are you doing? Brother, what mad feelings drive you to crime? Are these the thanks you return for such service? Is this the gift with which you pay compensation for a life restored? If you want the truth it was not Perseus[p. 614] who took her from you, but Neptune[p. 587], the stern god of the Nereids[p. 587], and horned Jupiter[p. 549] Ammon[p. 438], and that monster that came from the sea to glut itself on my own flesh and blood. It was then she was taken from you, when she was about to die: but perhaps, hard-hearted one, that is what you want, for her to die, and you to take comfort from my grief. Of course, it is not enough that you saw her fastened there, and brought her no help, you her uncle and her intended. Are you grieved that she was saved by someone else, and would you take away his prize? If it seemed so great a prize to you, you should have sought her among the rocks where she was chained. Now let the man who did seek it, take what he has earned and what was promised, since, thanks to him, I shall not have a childless old age. Realise that it is not Perseus, but the prospect of certain death that has displaced you.’

BK V:30-73 THE FIGHT: THE DEATH OF ATHIS

Phineus[p. 620] said nothing, but turned his face alternately from Perseus[p. 614] to his brother, not knowing whether to aim at the one or the other. Hesitating for a while he hurled his spear, throwing it with the energy of
anger, but uselessly, at Perseus. Only when it had stuck fast in the bench, did Perseus leap up from where he was lying. Returning the weapon, fiercely, he would have pierced his enemy’s chest, if Phineus had not dodged behind the altars: and (shamefully) the wretch found safety in that refuge. Nevertheless the javelin was not without effect, and struck Rhoetus [p. 639] full face, who immediately fell, and, when the weapon had been pulled out of the bone, he kicked out and sprayed the laden tables with his blood. Then the crowd of men was truly ablaze with anger, and they hurled their spears, and there were those who said Cepheus [p. 474] deserved to die with his son-in-law. But Cepheus had already crossed the threshold, calling on justice, good faith, and on the gods of friendship, to witness that what was being done was forbidden. Warlike Pallas [p. 603] came and protected her brother, Perseus, with her shield, the aegis, and gave him courage.

There was a youth from India, Athis [p. 454], whom Limæe [p. 562], a nymph of the River Ganges [p. 520] is said to have given birth to, under its glassy waters. He was of outstanding beauty, his sixteen years unimpaired, enhanced by his rich robes, wearing his military cloak of Tyrian [p. 674] purple, fringed with gold. A gold collar ornamented his neck, and a curved coronet his myrrh-drenched hair. He was skilled at piercing anything with the javelins he launched, however distant, but was even more skilled at shooting with the bow. While he was bending the pliant tips in his hands, Perseus struck him, with a log that had been smouldering in the middle of the altar, and shattered his face to splintered bone.

When Lycabas [p. 564], the Assyrian [p. 452], closest to him, as a friend, and, most probably, a lover, saw his much praised features masked with blood, he wept bitterly for Athis, breathing out his life through that sad wound. He caught up the bow Athis had strung and said ‘Now match yourself with me! You will not have long to rejoice over the death of a child, an act which holds more shame than praise.’ He had not finished speaking when the sharp arrow shot from the bowstring, but Perseus avoided it, and it was left hanging from a fold of his clothes. The grandson of Acrisius [p. 422] turned against him that scimitar, tried and proven in his killing of Medusa [p. 571], driving it into his chest. But even in death, his eyes failing, he looked round for Athis, in that gloomy night, and fell next to him, taking for his solace, to the shadows, the fact of being joined with him in death.
Phorbas [p. 623] of Syene [p. 654], the son of Melian [p. 576], and Libyan [p. 561] Amphilochus [p. 438], eager to commit to the fight, fell, having slipped on the ground, warm and drenched with blood on every side. Rising, they were stopped by the sword, piercing Phorbas’s throat, and Amphimedon’s ribs. But Perseus did not challenge Eurystheus [p. 518], son of Acrisius [p. 424], who had a battle-axe, with his scimitar, instead, lifting a mixing bowl, embossed with decorations and very heavy in weight, high in the air, with both hands, he dashed it down on the man, who vomited bright red blood, and, lying on his back, beat the earth with his head. Then Perseus [p. 614] overthrew Pheidias [p. 629], born of the blood of Queen Semiramis [p. 646], Abaris [p. 419] from Caucasia [p. 471], Lyceus [p. 564] from the River Spercheus [p. 652] region, Helices [p. 528] with flowing hair, Clytus [p. 484] and Phlegyas [p. 621], and trod on a mounting pile of the dying.

Phineus [p. 620] did not dare to fight hand to hand with his enemy, but threw his spear, which felled Idas [p. 540], by mistake, who, though unavailingly, had no part in the fight, and was a follower of neither side. He, looking fiercely at Phineus, said ‘Since I have been forced to take part, then, Phineus, acknowledge the enemy you have made, and repay me wound for wound!’ He was about to hurl back the javelin he had pulled from his body when he collapsed dying, his limbs drained of blood.

Then Hodites [p. 534], the greatest of the Ethiopians [p. 474] next to the king, was killed by Clymenus’s [p. 483] sword. Hypseus [p. 537] struck Proton [p. 634], and Lyricus [p. 566] struck Hypseus. One very old man, Emathion [p. 508], was there who upheld justice, and feared the gods. He stepped forward, and since his age prevented him fighting, he warred in words, cursing their sinful weapons. Chromis [p. 479] decapitated him with his sword, as he clung to the altar with trembling hands, and the head fell straight on to the hearth, and there the half living tongue still uttered imprecations, and its life expired in the midst of the flames.
Then two brothers fell at the hands of Phineus, the famous boxers, who would have been able to overcome anything, if boxing gloves were able to overcome swords, and Ampyus, priest of Ceres, his forehead wreathed with white fillets. And you Lampetides, summoned, but not for this purpose, who played the lute and sang the work of peace, ordered to help celebrate the feast, and recite the bridal songs. Pedasus, mockingly shouted to him, as he stood to one side holding his unwarlike plectrum, ‘Go and sing the rest to the Stygian shades!’ and pierced his left temple with his blade. He fell, and tried to pluck the lyric strings again, with dying fingers, and, falling, struck a plaintive note.

Lycormas, angered, did not allow him to die without taking revenge. Grasping a heavy bar from the door on his right, he struck Pedasus, in the middle of his neck-bones, and he fell dead to the ground, like a bullock at the sacrifice. Pedasus, from the banks of Cinyps, tried to take the bar from the left door, and, while attempting to do so, his right hand was transfixed by the spear of Corythus, from Marmarica, and pinned to the wood. Abas pierced him in the side as he was fastened there, and he did not fall, but hung there, dying, from the post to which his hand was nailed. Melaneus, a follower of Perseus’s cause, was also killed, and Dorylas, the wealthiest man in the fields of Nasamonia, Dorylas whose wealth was in fields, than whom no man held a greater tract, nor could pile up as many heaps of spices. A missile thrown from the side stuck in his groin, that fatal place. When Halcyoneus of Bactria, the perpetrator of the wound, saw him gasping for life, his eyes rolling, he said ‘Of all your lands you shall have only this earth you lie on!’ and left his bloodless corpse. But Perseus, the avenger, the descendant of Abas, turned against him the spear, pulled hot from the wound. Catching the nose, it went through the middle of the neck, jutting out front and back.

While Fortune aided his hand, Perseus killed Clytius and Claris, born of one mother, with different wounds. An ashen spear, from his strong arm, went through both Clytius’s thighs, while Claris’s jaw bit on a javelin. Mendesian was killed, Astrus, of unknown father and Syrian mother, once skilled in telling the
future, now deceived by lack of foresight, Thoas\footnote{p. 665}, the armour-bearer of the king, and Agyrtes\footnote{p. 433}, notorious for murdering his own father.

**Bk V:149-199 Perseus Uses the Gorgon’s Head**

There is yet more to be done, despite what he has endured: the purpose of all is to overwhelm this one man. The bands of conspirators oppose him on all sides, in a cause opposed to justice, and good faith. His father, with helpless loyalty, and his new bride and her mother, support him to the best of their abilities, filling the palace with their cries. But the clash of weapons and the groans of the fallen, drown them out, and at the same time Bellona\footnote{p. 461}, goddess of war, pollutes and drenches the penates\footnote{p. 611}, the household gods, with blood, and stirs renewed conflict.

Phineus\footnote{p. 620} and a thousand followers of Phineus, surround the one man. Spears to the right of him, spears to the left of him, fly thicker than winter hail, past his eyes and ears. He sets his back and shoulders against a massive stone column, and protected behind, turns towards the opposing crowd of men, and withstands their threat. The Chaonian\footnote{p. 478}, Molpeus\footnote{p. 580}, presses him on the left, and on the right Ethemon\footnote{p. 513}, a Nabatean. Like a tiger, goaded by hunger, that hears the bellowing of two herds of cattle in separate valleys, and does not know which it would rather rush at, fired up to rush at either, so Perseus\footnote{p. 614} hesitates whether to strike right or left. He drives Molpeus off, piercing him with a wound to the leg, and is content to let him go: but Ethemon allows him no time, and raging and eager to give him a wound high on the neck, flails at him, incautiously and violently, and fractures his sword, striking it on the extreme edge of the column. The blade is detached, and fixes itself in its owner’s throat. The wound it gives him is not serious enough to cause his death, but as he stands there, quivering, and uselessly stretching out his defenceless arms, Perseus stabs him with Cyllenian\footnote{p. 493} Mercury’s\footnote{p. 574} curved sword.

When Perseus saw indeed that, his efforts would succumb to the weight of numbers, he said ‘Since you plan it like this, I will ask help of the enemy. If there are any friends here, turn your face away!’ and he held up the Gorgon’s\footnote{p. 521} head. ‘Find others, who might be worried by your marvel’ said Thoas\footnote{p. 663}, but as he prepared to throw his deadly javelin, he was
frozen, like a marble statue, in the act. Ampyx [p. 440], next to him, thrust his sword straight at the heart of the courageous descendant of Lynæus [p. 566], and, in thrusting, his right hand stiffened, without movement this way or that. But Nilus [p. 589] who falsely claimed that he was born of the Nile [p. 589] with its seven mouths, his shield engraved with its seven streams, part gold, part silver, cried ‘Perseus, see, the sources of my people: it will be a great consolation to you to take with you, in death, to the silent shadows, the knowledge of having fallen to so noble a man’. The last echo of his voice was cut off in mid-flight, and you might believe his mouth still wished to speak, though it was no longer pervious to words.

Eryx [p. 513] rebuked them, saying, ‘Lack of courage, not the power of the Gorgon, freezes you. Rush in with me and knock this youth and his magic weapon to the ground!’ He had started his rush, but the floor held his feet fast, and there he stayed, unmoving stone, a fully-armed statue.

**Bk V:200-249 Phineus is turned to stone**

They all deserved the punishment they suffered, except one of Perseus’s [p. 614] warriors. While he was fighting on his side, Antias [p. 422], saw the Gorgon’s [p. 521] head, and took the shape of hardened stone. Astyages [p. 453] struck him with his long sword thinking he was still alive, and the blade gave a high-pitched ringing noise. While Astyages stood there amazed, the same power transformed him, and he remained there with a wondering look on his marble face. It would take a long time to tell the names of the middle ranks of men: two hundred bodies survived the fight, two hundred bodies were turned to stone, at sight of the Gorgon's head.

Now, at last, Phineus [p. 620] regrets the unjust fight, but what can he do? He sees the figures in diverse attitudes, and recognises the men, and calling on each by name, asks his help. Disbelieving, he touches the bodies nearest to him. They are marble. He averts his gaze from Perseus, and in supplication, he stretches out his hands in acknowledgement, his arms still held out towards him. ‘Perseus’, he cries, ‘you have won! Take away that monstrous thing of yours: remove your head of the Medusa [p. 571], whoever she may be, that turns men to stone. Take it away, I beg you! It was not hate, or desire for power, that drove me to war. I took up arms to win a
bride! Your claim was greater by merit, but mine by precedence. I do not regret ending it. Give me nothing, except my life, most resolute of men, the rest is yours!’ So speaking, not daring to look towards him to whom he directed his request, Perseus replied ‘Have no fear, most cowardly Phineus, I will grant both what I can grant, and what is a great gift to the fearful! You will not suffer the sword. Rather I will cause you to be an enduring monument through the ages, and you will always be seen in my father-in-law’s palace, so that my wife may find solace in the statue of her intended.’

He spoke, and carried the head of Phorcys’s daughter [p. 624] to where Phineus had turned his frightened face. As Phineus tried to avert his gaze, his neck hardened, and the tears on his cheeks were turned to stone. Now the frightened face, the suppliant expression, the submissive hands, and the slavish appearance, remained, in marble.

The victorious descendant of Abas [p. 419], with his bride, enters Argos [p. 450], his ancestral city, and as the champion and vindicator of his grandfather Acrisius [p. 422], who little deserves it, he attacks Proetus [p. 633], who has made his brother a fugitive by force of arms, and seized his stronghold. But neither by force of arms, nor by possession of the stronghold he had taken in his wickedness, could he overcome the fierce gaze of the snake-wreathed monster.

Still, you, O Polydectes [p. 629], king of tiny Seriphos [p. 646], softened neither by the young man’s virtue, visible in all his efforts, nor by his suffering, nursed a harsh and unrelenting hatred, and there was no limit to your baseless anger. You disparaged the praise given him, and accused his account of the killing of Medusa of being a lie. ‘I will give you evidence of its truth. Friends, protect your eyes!’ cried Perseus, and with the face of Medusa [p. 571] he turned the face of the king to bloodless stone.

**Bk V:250-293 Minerva on Helicon**

Up to this point Tritonian Minerva [p. 577] had given her time, freely, in friendship, to this brother of hers, conceived in a shower of gold, but now, surrounded by vaulted cloud, she vanished from the island of Seriphos [p. 646], and leaving Cythnus [p. 495] and Gyarus [p. 523] behind on her right, she headed for Thebes [p. 662], and Mount Helicon [p. 528], home of the virgin Muses [p. 581],
crossing the sea by whichever way seemed quickest. Reaching it, she alighted there, and spoke to the sisters, learned in song, saying ‘Talk of a new fountain has reached my ears, that gushed out from under the hard hoof of winged Pegasus, born of Medusa. That is the reason for my journey. I wanted to see this wonderful creation. He himself I saw born from his mother’s blood.’

Urania replied ‘Whatever reason brings you here, to see our home, goddess, you are dear to our hearts. But the tale is true: Pegasus is the source of our fountain’, and she led her to the sacred waters. Pallas, having looked in wonder, for a long time, at this stream, made by the blow of the horse’s hoof, gazed around her at the groves of ancient trees, the caves, and the grass, embroidered with innumerable flowers, and said that the daughters of Mnemosyne were equally happy in their home and their pursuits. At which one of the sisters answered, ‘O, Tritonia, who would have been one of our choir, if your virtues had not formed you for greater things, what you say is true, and you rightly approve our arts and our haunts. Our life is happy, if only it were safe. But (nothing is sacred to the wicked), all things frighten virgin minds. Dread Pyreneus destruction is in front of my eyes, and my mind has not yet recovered fully.

That fierce man had captured Daulis and the Phocian fields, with his Thracian warriors, and wrongly held the kingdom. We were heading for the shrine on Parnassus. He saw us going by, and his face showing apparent reverence for our divinity, he said (knowing us), “Mnemonides, wait, don’t be afraid, I beg you, to shelter from the rain and the lowering skies” (it was raining): “The gods have often entered humbler homes”. Responding to his words, and the weather, we gave the man our assent, and went into the entrance hall of the palace. The rain stopped, the north wind overcame the south, and the dark clouds fled from the clearing sky. We wished to go. Pyreneus closed the doors, and prepared for violence, and we escaped that only by taking to our wings. He stood on the highest summit, as if he would follow us, saying “Whatever is your way, is also mine”, and foolishly threw himself from the roof of the main tower. He fell headlong, breaking his skull, hammering the ground in dying, and staining the earth with his evil blood.’
Book V

BK V:294-331 The contest between the Pierides and the Muses

The Muse was speaking: wings sounded in the air, and voices in greeting came out of the high branches. The daughter of Jupiter looked up, and questioned where the sound came from, that was so much like mouths speaking, and thought it human, though it was birdsong. Nine of them, magpies, that imitate everything, had settled in the branches, bemoaning their fate. While she wondered, the other began speaking, goddess to goddess, ‘Defeated in a contest, they have been added only recently to the flocks of birds. Pierus of Pella, rich in fields, was their father, and Paean, their mother. Nine times, while giving birth, she called, nine times, to powerful Lucina. Swollen with pride in their numbers, this crowd of foolish sisters came here, to us, through the many cities of Achaia and Haemonia, and challenged us to a singing competition, saying “Stop cheating the untutored masses with your empty sweetness. If you have faith in yourselves, contend with us, you goddesses of Thespiae. We cannot be outdone in voice or art, and we are your equals in numbers. If you want, if you are defeated, you can grant us the Helian fountains, Hippocrene of Medusa’s offspring, and Boetian Aganippe. Or we will grant you the Emathian plains as far as snow-covered Paemia!! Let the nymphs decide the outcome.”

It was shameful to compete with them, but it seemed more shameful to concede. The nymphs were elected, and swore on their streams to judge fairly, and sat on platforms of natural rock. Then, without drawing lots, the one who had first declared the contest sang, of the war with the gods, granting false honours to the giants, and diminishing the actions of the mighty deities. How Typhoeus, issued forth from his abode in the depths of the earth, filling the heavenly gods with fear, and how they all turned their backs in flight, until Egypt received them, and the Nile with its seven mouths. She told how earth-born Typhoeus came there as well, and the gods concealed themselves in disguised forms. “Jupiter,” she said, “turned himself into a ram, the head of the flock, and even now Libyan Ammon is shown with curving horns. Delian Apollo hid as a crow, Bacchus, Semele’s child, as a goat, Diana, the sister of Phoebus, a cat, Satian Juno a white cow, Venus a fish, and Cyllenian Mercury the winged ibis.”
BK V:332-384 Calliope sings: Cupid makes Dis fall in love

'This much she played on her lute, with singing voice. Then called on us, - but perhaps you are not at leisure, or free to listen to a repetition of our music?' 'Do not stop' said Pallas [p. 603], 'but sing your song again as you arranged it!' and she sat amongst the light shadows of the grove. The Muse renewed her tale 'We gave our best singer to the contest. Calliope [p. 467], who rose, with her loose hair bound with ivy, tried out the plaintive strings with her fingers, then accompanied the wandering notes with this song.

"Ceres [p. 476] first turned the soil with curving plough, first ripened the crops and produce of the earth, first gave us laws: all things are Ceres's gift. My song is of her. If only I could create a song in any way worthy of the goddess! This goddess is truly a worthy subject for my song.

Trinacris [p. 670], the vast isle of Sicily [p. 647], had been heaped over the giant’s limbs, and with its great mass oppressed buried Typhoeus [p. 673], he who had dared to aspire to a place in heaven. He struggles it’s true and often tries to rise, but his right hand is held by the promontory of Ausonian [p. 457] Pelorus [p. 611], and his left hand by you, Pachynus [p. 600]. Lilybaeum [p. 562] presses on his legs, Etna [p. 431] weighs down his head, supine beneath it, Typhoeus throws ash from his mouth, and spits out flame. Often, a wrestler, he throws back the weight of earth, and tries to roll the high mountains and the cities from his body, and then the ground trembles, and even the lord of the silent kingdom is afraid lest he be exposed, and the soil split open in wide fissures, and the light admitted to scare the anxious dead.

Fearing this disaster, the king of the dark had left his shadowy realm, and, drawn in his chariot by black horses, carefully circled the foundations of the Sicilian land. When he had checked and was satisfied that nothing was collapsing, he relinquished his fears. Then Venus at Eryx [p. 512], saw him moving, as she sat on the hillside, and embraced her winged son, Cupid [p. 490], and said 'My child, my hands and weapons, my power, seize those arrows, that overcome all, and devise a path for your swift arrows, to the heart of that god to whom the final share of the triple kingdom fell. You conquer the gods and Jupiter [p. 549] himself, the lords of the sea, and their very king, who controls the lords of the sea. Why is Tartarus [p. 657] excepted? Why not extend your mother's kingdom and your own? We are talking of a third part of the world. And yet, as is evident to me, I am scorned in heaven, and Love's [p. 438] power diminishes with mine.
Don’t you see how Pallas, and the huntress Diana, forsake me? And Ceres’s daughter, too, Proserpine, will be a virgin if we allow it, since she hopes to be like them. But you, if you delight in our shared kingdom, can mate the goddess to her uncle.’ So Venus spoke: he undid his quiver, and at his mother’s bidding took an arrow, one from a thousand, and none was sharper, more certain, or better obeyed the bow. Then he bent the pliant tips against his knee, and with his barbed arrow struck Dis in the heart.”

Bk V: 385-424 Calliope Sings: Dis and the Rape of Proserpine

“Not far from the walls of Enna, there is a deep pool. Pergus does not hear more songs than rise from the swans on its gliding waves. A wood encircles the waters, surrounds them on every side, and its leaves act as a veil, dispelling Phoebus’s shafts. The branches give it coolness, and the moist soil, Tyrian purple flowers: there, it is everlasting Spring. While Proserpine was playing in this glade, and gathering violets or radiant lilies, while with girlish fondness she filled the folds of her gown, and her basket, trying to outdo her companions in her picking, Dis, almost in a moment, saw her, prized her, took her: so swift as this, is love. The frightened goddess cries out to her mother, to her friends, most of all to her mother, with piteous mouth. Since she had torn her dress at the opening, the flowers she had collected fell from her loosened tunic, and even their scattering caused her virgin tears. The ravisher whipped up his chariot, and urged on the horses, calling them by name, shaking out the shadowy, dark-dyed, reins, over their necks and manes, through deep pools, they say, and the sulphurous reeking swamps of the Palici, vented from a crevice of the earth, to Syracuse where the Bacchiade, a people born of Corinth between two seas, laid out their city between unequal harbours.

Between Cyane, best known of the Sicilian nymphs, from whom the name of the spring was also taken. She showed herself from the pool as far as her waist, and recognising the goddess, cried out to Dis, ‘No’, and ‘Go no further!’ ‘You cannot be Ceres’s son
against her will: the girl should have been asked, and not abused. If it is right for me to compare small things with great, Anapis [p. 441] prized me and I wedded him, but I was persuaded by talk and not by terror. 'Speaking, she stretched her arms out at her sides, obstructing him. The son of Saturn [p. 643] could scarcely contain his wrath, and urging on the dread horses, he turned his royal sceptre with powerful arm, and plunged it through the bottom of the pool. The earth, pierced, made a road to Tartarus [p. 657], and swallowed the headlong chariot, into the midst of the abyss.'

**BK V:425-486 CALLIOPE SINGS: CERES SEARCHES FOR PROSERPINE**

"Cyane [p. 491], mourning the rape of the goddess, and the contempt for the sanctities of her fountain, nursed an inconsolable grief in her silent heart, and pined away wholly with sorrow. She melted into those waters whose great goddess she had previously been. You might see her limbs becoming softened, her bones seeming pliant, her nails losing their hardness. First of all the slenderest parts dissolve: her dusky hair, her fingers and toes, her feet and ankles (since it is no great transformation from fragile limbs to cool waters). Next her breast and back, shoulders and flanks slip away, vanishing into tenuous streams. At last the water runs in her ruined veins, and nothing remains that you could touch.

Meanwhile the mother [p. 476], fearing, searches in vain for the maid, through all the earth and sea. Neither the coming of dewy-haired Aurora [p. 457], nor Hesperus [p. 531], finds her resting. Lighting pine torches with both hands at Etna's [p. 431] fires, she wanders, unquiet, through the bitter darkness, and when the kindly light has dimmed the stars, she still seeks her child, from the rising of the sun till the setting of the sun.

She found herself thirsty and weary from her efforts, and had not moistened her lips at any of the springs, when by chance she saw a hut with a roof of straw, and she knocked on its humble door. At that sound, an old woman emerged, and saw the goddess, and, when she asked for water, gave her something sweet made with malted barley. While she drank what she had been given a rash, foul-mouthed boy stood watching, and taunted her, and called her greedy. The goddess was offended, and threw the liquid she
had not yet drunk, mixed with the grains of barley, in his face. His skin, absorbing it, became spotted, and where he had once had arms, he now had legs. A tail was added to his altered limbs, and he shrank to a little shape, so that he has no great power to harm. He is like a lesser lizard, a newt, of tiny size. The old woman wondered and wept, and, trying to touch the creature, it ran from her and searched out a place to hide. It has a name fitting for its offence, \textit{stellio}, its body starred with various spots.

It would take too long to tell through what lands and seas the goddess wandered. Searching the whole earth, she failed to find her daughter: she returned to Sicily, and while crossing it from end to end, she came to \textit{Cyane} \cite{p. 491}, who if she had not been changed would have told all. But though she wished to, she had neither mouth nor tongue, nor anything with which to speak. Still she revealed clear evidence, known to the mother, and showed \textit{Persephone's} \cite{p. 614} ribbon, fallen, by chance, into the sacred pool. As soon as she recognised it, the goddess tore her dishevelled hair, and beat her breast again and again with her hands, as if she at last comprehended the rape. She did not know yet where Persephone was, but condemned all the lands, and called them thankless and unworthy of her gift of corn, Sicily, that \textit{Trinacria} \cite{p. 670}, above all, where she had discovered the traces of her loss.

So, in that place, with cruel hands, she broke the ploughs that turned up the soil, and, in her anger, dealt destruction to farmers, and the cattle in their fields, alike, and ordered the ever-faithful land to fail, and spoiled the sowing. The fertility of that country, acclaimed throughout the world, was spoken of as a fiction: the crops died as young shoots, destroyed by too much sun, and then by too much rain. Wind and weather harmed them, and hungry birds gathered the scattered seed. Thistles and darnel and stubborn grasses ruined the wheat harvest."

**Bk V:487-532 Calliope Sings: Ceres Asks Jupiter's Help**

“Then \textit{Arethusa} \cite{p. 449}, once of \textit{Elis} \cite{p. 507}, whom \textit{Alpheus} \cite{p. 437} loved, lifted her head from her pool, and brushed the wet hair from her forehead, saying ‘O great goddess of the crops, mother of that virgin sought through all the earth, end your fruitless efforts, and do not anger yourself so deeply against the faithful land. The land does not deserve it: it opened to the rape against
its will. It is not my country I pray for: I came here as a stranger. Pisa[p. 627] is my country, and Elis is my source. I am a foreigner in Sicily[p. 647], but its soil is more to me than other lands. Here is my home: here are my household gods[p. 611]. Most gentle one, preserve it. A fitting time will come for me to tell you, how I moved from my country, and came to Ortygia[p. 599], over such a great expanse of sea, when you are free of care, and of happier countenance. The fissured earth showed me a way, and slipping below the deepest caverns, here, I lifted up my head, and saw the unfamiliar stars.

So, while I glided underground down there, among Stygian[p. 653] streams, with these very eyes, I saw your Proserpine. She was sad indeed, but, though her face was fearful still, she was nevertheless a queen, the greatest one among the world of shadows, the powerful consort, nevertheless, of the king of hell! The mother[p. 476] was stunned to hear these words, as if petrified, and was, for a long time, like someone thunderstruck, until the blow of deep amazement became deep indignation. She rose, in her chariot, to the realms of heaven. There, her whole face clouded with hate, she appeared before Jove[p. 549] with dishevelled hair.

‘Jupiter I have come to you in entreaty for my child and for your own’ she cried. ‘If the mother finds no favour with you, let the daughter move you, and do not let your concern for her be less, I beg you, because I gave her birth. See, the daughter I have searched for so long, has been found, if you call it finding to lose her more surely, if you call it finding merely to know where she is. I can bear the fact that she has been raped, if he will only return her! A spoiler is not worthy to be the husband of your daughter, even if she is no longer my daughter.’ Jupiter replied ‘Our child is a pledge and a charge, between us, you and I. But if only we are willing to give things their right names, the thing is not an insult in itself: the truth is it is love. He would not be a shameful son-in-law for us, if only you would wish it, goddess. How great a thing it is to be Jupiter’s brother, even if all the rest is lacking! Why, what if there is nothing lacking at all, except what he yielded to me by lot? But if you have such a great desire to separate them, Proserpine[p. 634] shall return to heaven, but on only one condition, that no food has touched her lips, since that is the law, decreed by the Fates[p. 605].’ “
"He spoke, and Ceres felt sure of regaining her daughter. But the Fates would not allow it, for the girl had broken her fast, and wandering, innocently, in a well-tended garden, she had pulled down a reddish-purple pomegranate fruit, hanging from a tree, and, taking seven seeds from its yellow rind, squeezed them in her mouth. Ascalaphus was the only one to see it, whom, it is said, Orthrus bore, to her Acheron, in the dark woods, she not the least known of the nymphs of Avernus. He saw, and by his cruel disclosure, prevented Proserpine’s return. Then the queen of Erebus grieved, and changed the informant into a bird of ill omen: she sprinkled his head with water from the Phlegethon, and changed him to a beak, plumage, and a pair of huge eyes. Losing his own form he is covered by his tawny wings, and looks like a head, and long, curving claws. He scarcely stirs the feathers growing on his idle wings. He has become an odious bird, a messenger of future disaster, the screech owl, torpid by day, a fearful omen to mortal creatures.

He indeed can be seen to have deserved his punishment, because of his disclosure and his words. But why have you, Sirens, skilled in song, daughters of Acheloüs, the feathers and claws of birds, while still bearing human faces? Is it because you were numbered among the companions, when Proserpine gathered the flowers of Spring? When you had searched in vain for her on land, you wanted, then, to cross the waves on beating wings, so that the waters would also know of your trouble. The gods were willing, and suddenly you saw your limbs covered with golden plumage. But, so that your song, born, sweetly, in our ears, and your rich vocal gift, might not be lost with your tongues, each virgin face and human voice remained.

Now Jupiter, intervening, between his brother and grieving sister, divides the turning year, equally. And now the goddess, Persephone, shared divinity of the two kingdoms, spends so many months with her mother, so many months with her husband. The aspect of her face and mind alters in a moment. Now the goddess’s looks are glad that even Dis could see were sad, a moment ago. Just as the sun, hidden, before, by clouds of rain, wins through and leaves the clouds.”
“Ceres [p. 476], kindly now, happy in the return of her daughter, asks what the cause of your flight was, Arethusa [p. 449], and why you are now a sacred fountain. The waters fall silent while their goddess lifts her head from the deep pool, and wringing the water from her sea-green tresses, she tells of the former love of that river of Elis [p. 507].

‘I was one of the nymphs, that lived in Achaia [p. 420],’ she said ‘none of them keener to travel the woodland, none of them keener to set out the nets. But, though I never sought fame for my beauty, though I was wiry, my name was, the beautiful. Nor did my looks, praised too often, give me delight. I blushed like a simpleton at the gifts of my body, those things that other girls used to rejoice in. I thought it was sinful to please.

Tired (I remember), I was returning, from the Stymphalian [p. 653] woods. It was hot, and my efforts had doubled the heat. I came to a river, without a ripple, hurrying on without a murmur, clear to its bed, in whose depths you could count every pebble: you would scarce think it moving. Silvery willows and poplars, fed by the waters, gave a natural shade to the sloping banks. Approaching I dipped my toes in, then as far as my knees, and not content with that I undressed, and draped my light clothes on a hanging willow, and plunged, naked, into the stream. While I gathered the water to me and splashed, gliding around in a thousand ways, and stretching out my arms to shake the water from them, I thought I heard a murmur under the surface, and, in fear, I leapt for the nearest bank of the flood.

‘What are you rushing for, Arethusa?’ Alpheus [p. 437] called from the waves. ‘Why are you rushing?’ He called again to me, in a strident voice. Just as I was, I fled, without my clothes (I had left my clothes on the other bank): so much the more fiercely he pursued and burned, and being naked, I seemed readier for him. So I ran, and so he wildly followed, as doves fly from a hawk on flickering wings, as a hawk is used to chasing frightened doves. Even beyond Orchemenus [p. 597], I still ran, by Psophis [p. 635], and Cyllene [p. 493], and the ridges of Maenalus [p. 568], by chill Erymanthus [p. 512], Elis [p. 507], he no quicker than I. But I could not stay the course, being unequal in strength: he was fitted for unremitting effort. Still, across the plains, over tree-covered mountains, through rocks and crags, and where there was no path, I ran. The sun was at my back. I saw a long shadow stretching before
my feet, unless it was my fear that saw it, but certainly I feared the sound of feet, and the deep breaths from his mouth stirred the ribbons in my hair. Weary with the effort to escape him, I cried out 'Help me: I will be taken. Diana[p. 500], help the one who bore your weapons for you, whom you often gave your bow to carry, and your quiver with all its arrows!' The goddess was moved, and raising an impenetrable cloud, threw it over me.

The river-god circled the concealing fog, and in ignorance searched about the hollow mist. Twice, without understanding, he rounded the place, where the goddess had concealed me, and twice called out ‘Arethusa[p. 449], O Arethusa!' What wretched feelings were mine, then? Perhaps those the lamb has when it hears the wolves, howling round the high fold, or the hare, that, hidden in the briars, sees the dogs hostile muzzles, and does not dare to make a movement of its body? He did not go far: he could see no signs of my tracks further on: he observed the cloud and the place. Cold sweat poured down my imprisoned limbs, and dark drops trickled from my whole body. Wherever I moved my foot, a pool gathered, and moisture dripped from my hair, and faster than I can now tell the tale I turned to liquid. And indeed the river-god saw his love in the water, and putting off the shape of a man he had assumed, he changed back to his own watery form, and mingled with mine. The Delian[p. 498] goddess split the earth, and plunging down into secret caverns, I was brought here to Ortygia[p. 599], dear to me, because it has the same name as my goddess, the ancient name, for Delos, where she was born, and this was the first place to receive me, into the clear air.’

**Bk V:642-678 Calliope sings: Triptolemus. The Fate of the Pierides**

“That was as far as Arethusa went. The goddess of all that is fertile, fastened twin dragons to her chariot, curbing them with the bit, between their teeth, and was carried through the air, between heaven and earth. Reaching Eleusis[p. 507], by Athens[p. 454], city of Tritonian Minerva[p. 577], she gave her swift chariot to Triptolemus[p. 670], and ordered him to scatter the seeds she gave, partly in untilled soil, partly in fields reclaimed, after lying for a long time fallow.
Now the youth was carried high over Europe and Asia. He turned his face towards Scythia where, Lyncus was king. He stood before the king’s household gods. He was asked how he had come there, and the reason for his journey, his name and his country. He said ‘Athens, the famous city, is my home, Triptolemus, my name. I came not by ship, on the sea, or by foot, over land. The clear air parted for me. I bring you the gifts of Ceres. If you scatter them through the wide fields, they will give you back fruitful harvests, and ripening crops.’ The barbarian was jealous. So that he might be the author, of so great a gift, he received him like a guest, but attacked Triptolemus, with a sword, while he was in deep sleep. As he attempted to pierce the youth’s breast, Ceres turned the king into a lynx, then ordered the youth, of Athens, the city of Mopsus, to drive the sacred team back through the air.”

‘So ended the singing, from the greatest of our singers, and the nymphs, with one harmonious voice, said that the goddesses of Helicon had taken the honours. When the losers hurled abuse at us, I said “Seeing that you deserve punishment enough for your challenge, and now add profanities to your offence, and since our patience is not unlimited, we will move on to sentence you, and follow where anger prompts us.” The Emathides laughed and ridiculed these threatening words, but as they tried to speak, and, attack us with insolent hands, making a great clamour, they saw feathers spring from under their nails, and plumage cover their arms. Each one saw the next one’s mouth harden to a solid beak, and a new bird enter the trees. When they wanted to beat their breasts in sorrow, they hung in the air, lifted by the movement of their arms, magpies now, the slanderers of the woods. Even now, as birds, their former eloquence remains, their raucous garrulity, and their monstrous capacity for chatter.’
Book VI
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BKVI:1-25 Arachne rejects Minerva

Tritonian[^71] Minerva[^77] had listened to every word, and approved of the Aonian[^45] Muses[^581] song, and their justified indignation. Then she said, to herself, 'To give praise is not enough, let me be praised as well, and not allow my divine powers to be scorned without inflicting punishment.' Her thoughts turned to Arachne[^47], of Maeonia[^568], whom she had heard would not give her due credit, in the art of spinning. The girl was not known for her place of birth, or family, but for her skill. Her father, Idmon[^540] of Colophon[^485], dyed the absorbent wool purple, with Phocaean murex. Her mother was dead. She too had been of humble birth, and the father the same. Nevertheless, though she lived in a modest home, in little Hypaepa[^536], Arachne had gained a name for artistry, throughout the cities of Lydia[^566].

Often the nymphs of Mount Tmolus[^669] deserted their vine-covered slopes, and the nymphs of the River Pactolus[^600] deserted their waves, to examine her wonderful workmanship. It was not only a joy to see the finished cloths, but also to watch them made: so much beauty added to art. Whether at first she was winding the rough yarn into a new ball, or working the stuff with her fingers, teasing out the clouds of wool, repeatedly, drawing them into long equal threads, twirling the slender spindle with practised thumb, or embroidering with her needle, you could see she was taught by Pallas[^603]. Yet she denied it, and took offence at the idea of such a teacher. ‘Contend with me’ she said ‘I will not disagree at all if I am beaten’.

BKVI:26-69 Pallas Minerva challenges Arachne

Pallas[^603] Minerva took the shape of an old woman: adding grey hair to her temples, and ageing her limbs, which she supported with a stick. Then she spoke, to the girl, as follows. ‘Not everything old age has is to be shunned: knowledge comes with advancing years. Do not reject my advice: seek great fame amongst mortals for your skill in weaving, but give way to the goddess, and ask her forgiveness, rash girl, with a humble voice: she will forgive if you will ask.’ Arachne[^447] looked fiercely at her and left the work.
she was on: scarcely restraining her hands, and with dark anger in her face. Pallas, disguised it is true, received this answer. 'Weak-minded and worn out by tedious old age, you come here, and having lived too long destroys you. Let your daughter-in-law if you have one, let your daughter if you have one, listen to your voice. I have wisdom enough of my own. You think your advice is never heeded: that is my feeling too. Why does she not come herself? Why does she shirk this contest?'

The goddess said ‘She is here!’ and, relinquishing the old woman’s form, revealed Pallas Minerva. The nymphs and the Phrygian women worshipped her godhead: the girl alone remained unafraid, yet she did blush, as the sky is accustomed to redden when Aurora first stirs, and, after a while, to whiten at the sun from the east. She is stubborn in her attempt, and rushes on to her fate, eager for a worthless prize. Now, Jupiter’s daughter does not refuse, and does not give warning, or delay the contest a moment. Immediately they both position themselves, in separate places, and stretch out the fine threads, for the warp, over twin frames. The frame is fastened to the cross-beam; the threads of the warp separated with the reed; the thread of the weft is inserted between, in the pointed shuttles that their fingers have readied; and, drawn through the warp, the threads of the weft are beaten into place, struck by the comb’s notched teeth. They each work quickly, and, with their clothes gathered in tight, under their breasts, apply skilful arms, their zeal not making it seem like work. There, shades of purple, dyed in Tyrian bronze vessels, are woven into the cloth, and also lighter colours, shading off gradually. The threads that touch seem the same, but the extremes are distant, as when, often, after a rainstorm, the expanse of the sky, struck by the sunlight, is stained by a rainbow in one vast arch, in which a thousand separate colours shine, but the eye itself still cannot see the transitions. There, are inserted lasting threads of gold, and an ancient tale is spun in the web.

**Bk VI:70-102 PALLAS WEAVES HER WEB**

Pallas Athene depicts the hill of Mars, and the court of the Aeropagus, in Athens, and the old dispute between Neptune and herself, as to who had the right to the city and its name. There the twelve gods sit in great majesty, on their high thrones, with Jupiter in
the middle. She weaves the gods with their familiar attributes. The image of Jupiter is a royal one. There she portrays the Ocean god, standing and striking the rough stone, with his long trident, and seawater flowing from the centre of the shattered rock, a token of his claim to the city. She gives herself a shield, a sharp pointed spear, and a helmet for her head, while the aegis protects her breast. She shows an olive-tree with pale trunk, thick with fruit, born from the earth at a blow from her spear, the gods marvelling: and Victory crowns the work.

Then she adds four scenes of contest in the four corners, each with miniature figures, in their own clear colours, so that her rival might learn, from the examples quoted, what prize she might expect, for her outrageous daring. One corner shows Thracian Mount Rhodope and Mount Haemus, now icy peaks, once mortal beings who ascribed the names of the highest gods to themselves. A second corner shows the miserable fate of the queen of the Pygmies: how Juno, having overcome her in a contest, ordered her to become a crane and make war on her own people. Also she pictures Antigone, whom Queen Juno turned into a bird for having dared to compete with Jupiter's great consort: neither her father Laomedon, nor her city Ilium were of any use to her, but taking wing as a white stork she applauds herself with clattering beak. The only corner left shows Cinyras, bereaved: and he is seen weeping as he clasps the stone steps of the temple that were once his daughters' limbs. Minerva surrounded the outer edges with the olive wreaths of peace (this was the last part) and so ended her work with emblems of her own tree.

**Bk VI: 103-128 Arachne weaves hers in reply**

The Maeonian girl depicts Europa deceived by the form of the bull: you would have thought it a real bull and real waves. She is seen looking back to the shore she has left, and calling to her companions, displaying fear at the touch of the surging water, and drawing up her shrinking feet. Also Arachne showed Asterie, held by the eagle, struggling, and Leda lying beneath the swan's wings. She added Jupiter, hidden in the form of a satyr, filled Antiope, daughter of Nycteus with twin offspring; who, as Amphitryon, was charmed by you, Alcmene, of Tiryns; by Danaë, as a golden shower; by Aegina,
daughter of Asopus\textsuperscript{[p. 452]}, as a flame; by Mnemosyne\textsuperscript{[p. 580]}, as a shepherd; by Proserpine\textsuperscript{[p. 634]}, Caess\textsuperscript{[p. 499]} daughter, as a spotted snake.

She wove you, Neptune\textsuperscript{[p. 586]}, also, changed to a fierce bull for Canace\textsuperscript{[p. 428]}, Aetus\textsuperscript{[p. 429]} daughter. In Enipass\textsuperscript{[p. 508]} form you begot the Aloidae\textsuperscript{[p. 508]}, and deceived Theophane\textsuperscript{[p. 462]} as a ram. The golden-haired, gentlest, mother of the cornfields\textsuperscript{[p. 476]}, knew you as a horse. The snake-haired mother\textsuperscript{[p. 571]} of the winged horse\textsuperscript{[p. 608]}, knew you as a winged bird. Melantho\textsuperscript{[p. 572]} knew you as a dolphin. She gave all these their own aspects, and the aspects of the place. Here is Phoebus\textsuperscript{[p. 622]} like a countryman, and she shows him now with the wings of a hawk, and now in a lion’s skin, and how as a shepherd he tricked Isse\textsuperscript{[p. 546]}, Macareus’s\textsuperscript{[p. 567]} daughter. She showed how Bacchus\textsuperscript{[p. 560]} ensnared Erigone\textsuperscript{[p. 511]} with delusive grapes, and how Saturn\textsuperscript{[p. 643]} as the double of a horse begot Chiron\textsuperscript{[p. 479]}. The outer edge of the web, surrounded by a narrow border, had flowers interwoven with entangled ivy.

\textbf{Bk VI:129-145 Arachne is turned into a spider}

Neither Pallas\textsuperscript{[p. 603]} nor Envy itself could fault that work. The golden-haired warrior goddess was grieved by its success, and tore the tapestry, embroidered with the gods’ crimes, and as she held her shuttle made of boxwood from Mount Cytorus\textsuperscript{[p. 495]}, she struck Idmian\textsuperscript{[p. 540]} Arachne\textsuperscript{[p. 447]}, three or four times, on the forehead. The unfortunate girl could not bear it, and courageously slipped a noose around her neck: Pallas, in pity, lifted her, as she hung there, and said these words, ‘Live on then, and yet hang, condemned one, but, lest you are careless in future, this same condition is declared, in punishment, against your descendants, to the last generation!’ Departing after saying this, she sprinkled her with the juice of Hecate’s\textsuperscript{[p. 525]} herb, and immediately at the touch of this dark poison, Arachne’s hair fell out. With it went her nose and ears, her head shrunk to the smallest size, and her whole body became tiny. Her slender fingers stuck to her sides as legs, the rest is belly, from which she still spins a thread, and, as a spider, weaves her ancient web.
BK VI: 146-203 Niobe rejects the worship of Latona

All of Lydia[566] murmurs: the tale goes through the towns of Phrygia[624], and fills the whole world with talk. Niobe[590] had known Arachne[447]. As a girl, before her marriage, she had lived in Maeonia[568], near Mount Sipylus[649]. Nevertheless she was not warned by her countrywoman’s fate, to give the gods precedence, and use more modest words. Many things swelled her pride, but neither her husband Amphion’s[439] marvellous art in music, nor both of their high lineages, nor the might of their great kingdom of Thebes[662], pleased her, though they did please her, as much as her children did. And Niobe would have been spoken of as the most fortunate of mothers, if she had not seemed so to herself.

Now Manto[569], the daughter of Tiresias[667], prescient of the future, stirred by divine impulse, went through the middle of the streets, declaiming. ‘Women of Thebes, Istenides[546], go, as a crowd, and wreathe your hair with laurel, and bring incense with holy prayer to Latona[556], and Latona’s children[556], Diana and Apollo. Latona commands it through my mouth.’ They obey: all the Theban women[662], as commanded, dress their temples with sweet-bay, and bring incense and words of prayer to the sacred flames.

Look, Niobe comes, followed by a crowded thong, visible, in her Phrygian robes woven with gold, and as beautiful as anger will let her be. Turning her lovely head with the hair falling loose over both her shoulders, she pauses, and looks around with pride in her eyes, from her full height, saying ‘What madness, to prefer the gods you are told about to the ones you see? Why is Latona worshipped at the altars, while as yet my godhead is without its incense? Tantalus[656] is my father, who is the only man to eat the food of the gods. My mother is one of the seven sisters, the Pleiades[627], Great Atlas[455], who carries the axis of the heavens on his shoulders, is one of my grandfathers. Jupiter is the other, and I glory in having him as my father-in-law as well. The peoples of Phrygia fear me. Cadmus’s royal house is under my rule: and the walls, built to my husband’s lyre, and Thebes’s people, will be ruled by his power and mine. Whichever part of the palace I turn my eyes on, I look at immense wealth. Augment it with my beauty, worthy of a goddess, and add to this my seven daughters, as many sons, and soon my sons- and my daughters-in-law! Now, ask what
the reason is for my pride, and then dare to prefer Latona to me, that Titaness, daughter of Coeus, whoever he is. Latona, whom the wide earth once refused even a little piece of ground to give birth on.

Land, sea, and sky were no refuge for your goddess. She was exiled from the world, until Delos, pitying the wanderer, gave her a precarious place, saying “Friend, you wander the earth, I the sea.” There she gave birth to twins, only a seventh of my offspring. I am fortunate (indeed, who can deny it?) and I will stay fortunate (and who can doubt that too?). My riches make me safe. I am greater than any whom Fortune can harm, and though she could take much away, she would leave me much more. Surely my comforts banish fear. Imagine that some of this host of children could be taken from me, I would still not, bereaved, be reduced to the two of Latona’s family. In that state, how far is she from childlessness? Go home – enough of holy things – and take those laurel wreaths from your hair!” They relinquish them, and leave the rite unfinished, except what is their right, reverencing the goddess in a secret murmur.

**Bk VI:204-266 The gods’ vengeance: Niobe’s sons are killed**

The goddess was deeply angered, and on the summit of Mount Cynthius she spoke to her twin children. ‘See, it will be doubted whether I, your mother, proud to have borne you, and giving way to no goddess, except Juno, am a goddess, and worship will be prevented at my altars through all the ages, unless you help me, my children. Nor is this my only grief. This daughter of Tantalus has added insult to injury, and has dared to put her children above you, and has called me childless, may that recoil on her own head, and has shown she has her father’s tongue for wickedness.’ Latona would have added her entreaties to what she had related, but Phoebus cried ‘Enough! Long complaint delays her punishment!’ Phoebe said the same, and falling swiftly through the air, concealed by clouds, they reached the house of Cadmus.

There was a broad, open plain near the walls, flattened by the constant passage of horses, where many wheels and hard hooves had levelled the turf beneath them. There, a number of Amphion’s seven sons mounted on their strong horses, and sitting firmly on their backs, bright with Tyrian
purple, guided them using reins heavy with gold. While Ismenus\[p. 546\], one of these, who had been the first of his mother’s burdens, was wheeling his horse’s path around in an unerring circle, and hauling at the foaming bit, he cried out ‘Oh, I am wounded!’ and revealed an arrow fixed in his chest, and loosing the reins from his dying hands, slipped gradually, sideways, over his mount’s right shoulder.

Next Siplius\[p. 649\], hearing the sound of a quiver in the empty air, let out the reins, just as a shipmaster sensing a storm runs for it when he sees the cloud, and claps on all sail, so that not even the slightest breeze is lost. Still giving full rein, he was overtaken, by the arrow none can avoid, and the shaft stuck quivering in his neck, and the naked tip protruded from his throat. Leaning forward, as he was, he rolled down over the mane and the galloping hooves, and stained the ground with warm blood.

Unlucky Phaedimus \[p. 616\] and Tantalus \[p. 656\], who carried his grandfather’s name, at the end of the usual task imposed on them, had joined the exercise of the young men, and were gleaming with oil in the wrestling match. And now they were fully engaged, in a tight hold, chest to chest, when an arrow, loosed from the taut bow, pierced them both, as they were. They groaned as one, and fell as one, their limbs contorted with pain. As they lay there, they cast a last dying look, as one, and, as one, gave up the ghost. Alphenor \[p. 437\] saw them die, and striking at his breast in anguish, he ran to them to lift their cold bodies in his embrace. In this filial service he also fell, for Delian \[p. 498\] Apollo \[p. 446\] tore at his innermost parts with deadly steel. As the shaft was removed, a section of his lung was drawn with it, caught on the barbs, and with his life’s blood his spirit rushed out into the air.

But it was not a simple wound that longhaired Damascithon \[p. 496\] suffered. He was hit where the shin begins, and where the sinews of the knee leave a soft place between. While he was trying to pull out the fatal shaft with his hand, another arrow was driven into his throat as far as the feathers. The rush of blood expelled it, and gushing out, spurted high in the air, in a long jet. The last son, Ilionus \[p. 541\], stretched out his arms in vain entreaty. ‘O you company of all the gods, spare me!’ he cried, unaware that he need not ask them all. The archer god Apollo was moved, though already the dart could not be recalled: yet only a slight wound killed the boy, the arrow not striking deeply in his heart.
The Metamorphoses

BK VI:267-312 Niobe’s daughters are killed: Her fate

The rumour of trouble, the people’s sorrow, and the tears of her own family, confirming sudden disaster to the mother, left her astounded that the gods could have done it, and angered that they had such power, and dared to use it. Now, she learned that the father, Amphion \[p. 439\], driving the iron blade through his heart, had, in dying, ended pain and life together. Alas, how different this Niobe \[p. 590\] from that Niobe, the one, who a moment ago chased the people from Latona’s \[p. 556\] altar, and made her way through the city with head held high, enviable to her friends, and now more to be pitied by her enemies. She threw herself on the cold bodies, and without regard for due ceremony, gave all her sons a last kiss. Turning from them she lifted her bruised arms to the sky, and cried out ‘Feed your heart, cruel one, Latona, on my pain, feed your heart, and be done! Be done, savage spirit! I am buried seven times. Exult and triumph over your enemy! But where is the victory? Even in my misery I have more than you in your happiness. After so many deaths, I still outdo you!’

She spoke, and the twang of a taut bowstring sounded, terrifying all of them, except Niobe. Pain gave her courage. The sisters, with black garments, and loosened hair, were standing by their brothers’ bodies. One, grasping at an arrow piercing her side, falling, fainted in death beside her brother’s face. A second, attempting to comfort her grieving mother, fell silent, and was bent in agony with a hidden wound. She pressed her lips together, but life had already fled. One fell trying in vain to run, and her sister fell across her. One tried to hide, while another trembled in full view. Now six had been dealt death, suffering their various wounds: the last remained. The mother, with all her robes and with her body, protected her, and cried out ‘Leave me just one, the youngest! I only ask for one, the youngest of all!’ While she prayed, she, for whom she prayed, was dead. Childless, she sat among the bodies of her sons, her daughters, and her husband, frozen in grief.

The breeze stirs not a hair, the colour of her cheeks is bloodless, and her eyes are fixed motionless in her sad face: nothing in that likeness is alive. Inwardly her tongue is frozen to the solid roof of her mouth, and her veins cease their power to throb. Her neck cannot bend, nor her arms recall their movement, nor her feet lead her anywhere. Inside, her body is stone.
Yet she weeps, and, enclosed in a powerful whirlwind, she is snatched away to her own country: there, set on a mountain top, she wears away, and even now tears flow from the marble.

**Bk VI: 313-381 The Story of Latona and the Lycians**

Now all men and women are indeed afraid of the anger manifested by divine being, and all pay more respect to the great power of the goddess, the mother of the twins. As often happens, because of recent events they tell old stories, and one says ‘In Lydia’s fertile fields, in ancient times, also, the farmers spurned the goddess, and not without suffering for it. The thing is not well known, it is true, because the men were unknown, nevertheless, it was wonderful. I myself saw the place, and the lake made notable by the strangeness of it, since my father, getting old, and unable to endure the journey, had ordered me to collect some choice cattle from there, and one of the men of that country had offered himself as a guide. While I crossed the pastureland with him, there was an old altar, black with ashes, standing in the middle of a lake, surrounded by trembling reeds. My guide stopped and, shivering with fear, said in a murmur ‘Have mercy on me!’ and I, similarly, said in a murmur ‘Have mercy!’

Then I asked him whether it was an altar to the Naiads, Faunus, or a local god, and my friend replied ‘Young man, it is no mountain spirit in this altar. She calls it hers, whom the queen of heaven once banned from the world, and whom vagrant Delos, a lightly floating island, would barely accept, at her prayer. There, between Pallas’s olive tree and a date-palm, Latona bore her twins, against their step-mother Juno’s will. Having endured her labour, even then she fled Juno, carrying the divine twins clasped to her breast.

Then, inside the borders of Lycia, home of the Chimera, as the fierce sun scorched the fields, the goddess, weary from her long struggle, and parched by the radiant heat, felt her thirst: also her hungry children had drunk all her rich milk. By chance she saw a smallish lake in a deep valley. Countrymen were there, gathering bushy osiers, rushes, and the fine marsh sedges. The Titan’s daughter approached, and putting her knee to the ground, rested, to enjoy a drink of the cool water. The group of rustics
denied it to her. The goddess, denied, spoke. ‘Why do you forbid me your waters? The use of water is everyone’s right. Nature has not made the sun, or the air, or the clear waves, private things. I come for a public gift, and yet I beg you to grant it to me as a suppliant. I was not preparing to bathe my limbs and my weary body here, only to quench my thirst. My mouth lacks moisture from speaking, my throat is dry, and there’s scarcely a path here for speech. A drink of water would be nectar to me, and I would bear witness to accepting life from it, as well: you will be giving life from your waves. Let these children move you, also, who stretch their little arms out from my breast.’

And it chanced that they did stretch out their arms. Who would not have been moved by the goddess’s winning words? Yet, despite her prayers they persisted in denying her, with threats, if she did not take herself off, and added insults besides. Not content with that, they also stirred the pool with their hands and feet, and churned up the soft mud from the depths, by leaping about, maliciously. Anger forgot thirst, for now the daughter of Coeus could not bear to beg from the unworthy, nor speak in words inferior to those of a goddess, and stretching her palms to the heavens, she said ‘Live in that swamp for ever!’ It happened as the goddess wished: It is their delight to be under the water, now to submerge their bodies completely in the deep pool, now to show their heads, now to swim on the surface. Often they squat on the edges of the marsh, often retreat to the cool lake, but now as before they employ their ugly voices in quarrelling, and shamefully, even though they are under the water, from under the water they try out their abuse. Now their voices are also hoarse, their inflated throats are swollen, and their croaking distends their wide mouths. Their shoulders and heads meet, and their necks appear to have vanished. Their backs are green; their bellies, the largest part of their body, are white, and, as newly made frogs, they leap in their muddy pool.

BK VI:382-400 THE TALE OF MARSYAS

When whoever it was had finished relating the ruin of the men of Lycia, another storyteller remembered the satyr, Marsyas, whom Apollo, Latona’s son, had defeated, playing on the flute, that Tritonian Minerva invented. He had exacted punishment. Marsyas cried
'Why do you peel me out of myself? Aah! I repent', he screamed in agony. 'Aah! Music is not worth this pain!' As he screams, the skin is flayed from the surface of his body, no part is untouched. Blood flows everywhere, the exposed sinews are visible, and the trembling veins quiver, without skin to hide them: you can number the internal organs, and the fibres of the lungs, clearly visible in his chest. The woodland gods, and the fauns of the countryside, wept, and his brother satyrs, Olympus his friend and pupil, still dear to him then, and the nymphs, and all who pastured their fleecy sheep and horned cattle on those mountains. The fertile soil was drenched, and the drenched earth caught the falling tears, and absorbed them into its deep veins. It formed a stream then, and sent it into the clear air. From there it ran within sloping banks, quickly, to the sea, the clearest river of Phrygia, taking Marsyas's name.

**BK VI:401-438 THE MARRIAGE OF PROCNE AND TEREUS**

From such tales as these the company turns immediately to the present, and mourns the loss of Amphion and his children. The mother was blamed, though even then one man, her brother Pelops, is said to have wept for her and, after taking off his tunic, to have shown the ivory, of his left shoulder. This was of flesh, and the same colour as his right shoulder, at the time of his birth. Later, when he had been cut in pieces, by his father, it is said that the gods fitted his limbs together again. They found the pieces, but one was lost, between the upper arm and the neck. Ivory was used in place of the missing part, and by means of that Pelops was made whole.

The princes, of countries to the southwest, near neighbours of Thebes, gathered, and the cities related to Thebes urged their kings to go and offer sympathy. Argos, Sparta, and Peloponnesian Myene, Calydon, not yet cursed for rejecting Diana, fertile Orchomenos, and Corinth, famous for bronze; warlike Messene, Patrai, and low-lying Cleone, Nemea, Pylos, and Trozen, not yet ruled by Pittheus; and whichever of the other cities were southwest of the Isthmus, lying between its two seas, or seen to the northeast of the Isthmus, lying between its two seas. But who can believe this? Athens, alone, did nothing. War prevented them doing so. A Barbarian army had crossed the sea and brought terror to the walls of the city of Mopsopius.
Tereus of Thrace routed these Barbarians, with his army of auxiliaries, and won a great name by his victory. Since Tereus was a master of men and riches, and happened to trace his descent from mighty Mars himself, Pandion, king of Athens, made them allies, by giving him his daughter Procne in marriage. Neither Juno, who attends on brides, nor Hymen, nor the three Graces, was there. The Eumenides, the Furies, held torches snatched from a funeral. The Eumenides, the Furies, prepared their marriage bed, and the unholy screech owl brooded over their house, and sat on the roof of their chamber. By this bird-omen, Procne and Tereus were joined. By this bird-omen, they were made parents. Thrace of course rejoiced with them, and they themselves gave thanks to the gods, and the day when Pandion’s daughter married her illustrious king, and the day on which Itys their son was born, they commanded to be celebrated as festivals: so, always, our real advantages escape us.

Bk VI:438-485 Tereus’s passion for Procne’s sister Philomela

Now, Titan, the sun, had guided the turning year through five autumns when Procne said, coaxingly to her husband, ‘If any thanks are due me, either send me to see my sister, or let my sister come here. You can promise my father she will return after a brief stay. It would be worth a great deal to me, if you allowed me to see Philomela.’ Tereus ordered his ship to sea, and with sail and oar reached the harbour of Cecrops, and landed on the shore of Piraeus.

As soon as he gained access to his father-in-law, right hand was joined to right hand, and they began by wishing each other favourable omens. Tereus had started to tell of the reason for his visit, his wife’s request, and promise a speedy return if she were sent back with him, when, see, Philomela entered, dressed in rich robes, and richer beauty, walking as we are used to being told the naiads and dryads of the deep woods do, if only one were to give them, like her, culture and dress. Seeing the girl, Tereus took fire, just as if someone touched a flame to corn stubble, or burned the leaves, or hay stored in a loft. Her beauty was worthy of it, but he was driven by his natural passion, and the inclination of the people of his region.
is towards lust: he burnt with his own vice and his nation’s. His impulse was to erode her attendants care, and her nurse’s loyalty, even seduce the girl herself with rich gifts, to the extent of his kingdom, or rape her and defend the rape in savage war. There was nothing he would not dare, possessed by unbridled desire, nor could he contain the flame in his heart.

Now he suffered from impatience, and eagerly returned to Procxne’s request, pursuing his own wishes as hers. Desire made him eloquent, and whenever he petitioned more strongly than was seemly, he would make out that Procxne wished it so. He even embellished his speeches with tears, as though she had commissioned him to do that too. You gods, what secret darknesses human hearts hide! Due to his efforts, Tereus is viewed as faithful, in his deceit, and is praised for his crime. Moreover Philomela wishes his request granted, and resting her forearms on her father’s shoulders, coaxing him to let her go to visit her sister, she urges it, in her own interest, and against it. Tereus gazes at her, and imagining her as already his, watching her kisses, and her arms encircling her father’s neck, it all spurs him on, food and fuel to his frenzy. Whenever she embraces her father, he wishes he were that father: though of course his intentions would be no less wicked. The father is won over by the twin entreaties. The girl is overjoyed, and thanks her father, and thinks, poor wretch, that what will bring sorrow to both sisters is actually a success for both.

**Bk VI: 486-548 Tereus rapes Philomela**

Now little was left of Phoebus’ daily labour, and his horses were treading the spaces of the western sky. A royal feast was served at Pandion’s table, with wine in golden goblets. Then their bodies sated, they gave themselves to quiet sleep. But though the Thracian king retired to bed, he was disturbed by thoughts of her, and remembering her features, her gestures, her hands, he imagined the rest that he had not yet seen, as he would wish, and fuelled his own fires, in sleepless restlessness. Day broke, and Pandion, clasping his son-in-law’s right hand, in parting, with tears welling in his eyes, entrusted his daughter to him. ‘Dear son, since affectionate reasons compel it, and both of them desire it (you too have desired it, Tereus), I give her over to you, and by your honour, by the entreaty of a heart joined to yours, and by the gods above, I beg you,
protect her with a father's love, and send back to me, as soon as is possible (it will be all too long a wait for me), this sweet comfort of my old age. You too, as soon as is possible (it is enough that your sister is so far away), if you are at all dutiful, Philomela[619], return to me!

So he commanded his daughter and kissed her, and soft tears mingled with his commands. As a token of their promise he took their two right hands and linked them together, and asked them, with a prayer, to remember to greet his absent daughter, and grandson, for him. His mouth sobbing, he could barely say a last farewell, and he feared the forebodings in his mind.

As soon as Philomela was on board the brightly painted ship, and the sea was churned by the oars, and the land left behind them, the barbarian king cried 'I have won! I carry with me what I wished for!' He exults, and his passion can scarcely wait for its satisfaction. He never turns his eyes away from her, no differently than when Jupiter's eagle[549] deposits a hare, caught by the curved talons, in its high eyrie: there is no escape for the captive, and the raptor gazes at its prize.

Now they had completed their journey, and disembarked from the wave-worn ship, on the shores of his country. The king took her to a high-walled building, hidden in an ancient forest, and there he locked her away, she, pale and trembling, fearing everything, in tears now, begging to know where her sister was. Then, confessing his evil intent, he overcame her by force, she a virgin and alone, as she called out, again and again, in vain, to her father, her sister, and most of all to the great gods. She quivered like a frightened lamb, that fails to realise it is free, wounded and discarded by a grey wolf, or like a dove trembling, its feathers stained with its blood, still fearing the rapacious claws that gripped it. After a brief while, when she had come to her senses, she dragged at her dishevelled hair, and like a mourner, clawed at her arms, beating them against her breasts. Hands outstretched, she shouted 'Oh, you savage. Oh, what an evil, cruel, thing you have done. Did you care nothing for my father's trust, sealed with holy tears, my sister's affection, my own virginity, your marriage vows? You have confounded everything. I have been forced to become my sister's rival. You are joined to both. Now Procne will be my enemy! Why not rob me of life as well, you traitor, so that no crime escapes you? If only you had done it before that impious act. Then my shade would have been free of guilt. Yet,
if the gods above witness such things, if the powers of heaven mean anything, if all is not lost, as I am, then one day you will pay me for this! I, without shame, will tell what you have done. If I get the chance it will be in front of everyone. If I am kept imprisoned in these woods, I will fill the woods with it, and move the stones, that know of my guilt, to pity. The skies will hear of it, and any god that may be there!'

**Bk VI:549-570 Philomela is mutilated**

The king’s anger was stirred by these words, and his fear also. Goaded by both, he freed the sword from its sheath by his side, and seizing her hair gathered it together, to use as a tie, to tether her arms behind her back. Philomela, seeing the sword, and hoping only for death, offered up her throat. But he severed her tongue with his savage blade, holding it with pincers, as she struggled to speak in her indignation, calling out her father’s name repeatedly. Her tongue’s root was left quivering, while the rest of it lay on the dark soil, vibrating and trembling, and, as though it were the tail of a mutilated snake moving, it writhed, as if, in dying, it was searching for some sign of her. They say (though I scarcely dare credit it) that even after this crime, he still assailed her wounded body, repeatedly, in his lust.

He controlled himself sufficiently to return to Procne, who, seeing him returned, asked where her sister was. He, with false mourning, told of a fictitious funeral, and tears gave it credence. Procne tore her glistening clothes, with their gold hems, from her shoulders, and put on black robes, and built an empty tomb, and mistakenly brought offerings, and lamented the fate of a sister, not yet due to be lamented in that way.

**Bk VI:571-619 The truth is revealed**

The sun-god has circled the twelve signs, and a year is past. What can Philomela do? A guard prevents her escape; the thick walls of the building are made of solid stone; her mute mouth can yield no token of the facts. Great trouble is inventive, and ingenuity arises in difficult times. Cleverly, she fastens her thread to a barbarian’s loom, and weaves purple
designs on a white background, revealing the crime. She entrusts it, when complete, to a servant, and asks her, by means of gestures, to take it to her mistress. She, as she is asked, takes it to Procne, not knowing what it carries inside. The wife of the savage king unrolls the cloth, and reads her sister’s terrible fate, and by a miracle keeps silent. Grief restrains her lips, her tongue seeking to form words adequate to her indignation, fails. She has no time for tears, but rushes off, in a confusion of right and wrong, her mind filled with thoughts of vengeance.

It was the time when the young Thracian women used to celebrate the triennial festival of Bacchus. (Night knew their holy rites: by night, Mount Rhodope rang with the high-pitched clashing of bronze). By night the queen left her palace, prepared herself for the rites of the god, and took up the weapons of that frenzied religion. Tendrils of vine wreathed her head; a deerskin was draped over her left side; a light javelin rested on her shoulder. Hurting through the woods with a crowd of her companions, terrifying, driven by maddening grief, Procne embodies you, Bacchus. She comes at last to the building in the wilderness, and howls out loud, giving the ecstatic cry of Euhe breaks the door down, seizes her sister, disguises her with the tokens of a wild Bacchante, hides her face with ivy leaves, and dragging her along with her, frightened out of her wits, leads her inside the palace walls.

When Philomela realised that she had reached that accursed house, the wretched girl shuddered in horror, and her whole face grew deathly pale. Procne, once there, took off the religious trappings; uncovered the downcast face of her unhappy sister, and clutched her in her arms. But Philomela could not bear to lift her eyes, seeing herself as her sister’s betrayer. With her face turned towards the ground, wanting to swear by the gods, and call them to witness, that her shame had been visited on her by force, she made signs with her hands in place of speech. Procne burned, and could not control her anger, reproaching her sister for weeping, saying ‘Now is not the time for tears, but for the sword, or for what overcomes the sword, if you know of such a thing. I am prepared for any wickedness, sister; to set the palace alight with a torch, and throw Tereus, the author of this, into the midst of the flames; or to cut out his eyes and tongue, and the parts which brought shame to you; or to force out his guilty spirit through a thousand wounds! I am ready for any enormity: but what it should be, I still do not know yet.’
While Procne [p. 632] was going over these things, Itys [p. 547] came to his mother. His arrival suggested what she might do, and regarding him with a cold gaze, she said ‘Ah! How like your father you are!’ Without speaking further, seething in silent indignation, she began to conceive her tragic plan. Yet, when the boy approached, and greeted his mother, and put his little arms round her neck, and kissed her with childish endearments, she was moved, her anger was checked, and her eyes were wet with the tears that gathered against her will. But, realising that her mind was wavering through excess affection, she turned away from him, and turned to look at her sister’s face again, till, gazing at both in turn, she said ‘Why should the one be able to speak his endearments, while the other is silent, her tongue torn out?’ Though he calls me mother, why can she not call me sister? Look at the husband you are bride to, Pandion’s [p. 604] daughter! This is unworthy of you! Affection is criminal in a wife of Tereus [p. 660].

Without delay, she dragged Itys off, as a tigress does an unweaned fawn, in the dark forests of the Ganges [p. 520]. As they reached a remote part of the great palace, Procne, with an unchanging expression, struck him with a knife, in the side close to the heart, while he stretched out his hands, knowing his fate at the last, crying out ‘Mother! Mother!’, and reaching out for her neck. That one wound was probably enough to seal his fate, but Philomela [p. 619] opened his throat with the knife. While the limbs were still warm, and retained some life, they tore them to pieces. Part bubble in bronze cauldrons, part hiss on the spit: and the distant rooms drip with grease.

The wife invites the unsuspecting Tereus to the feast, and giving out that it is a sacred rite, practised in her country, where it is only lawful for the husband to be present, she sends away their followers and servants. Tereus eats by himself, seated in his tall ancestral chair, and fills his belly with his own child. And in the darkness of his understanding cries ‘Fetch Itys here’.
**Bk VI:653-674 They are transformed into birds**

Procne cannot hide her cruel exultation, and now, eager to be, herself, the messenger of destruction, she cries 'You have him there, inside, the one you ask for.' He looks around and questions where the boy is. And then while he is calling out and seeking him, Philomela, springs forward, her hair wet with the dew of that frenzied murder, and hurls the bloodstained head of Itys in his father’s face. Nor was there a time when she wished more strongly to have the power of speech, and to declare her exultation in fitting words.

The Thracian king pushed back the table with a great cry, calling on the Furies, the snake-haired sisters of the vale of Styx. Now if he could, he would tear open his body, and reveal the dreadful substance of the feast, and his half-consumed child. Then he weeps, and calls himself the sepulchre of his unhappy son, and now pursues, with naked sword, the daughters of Pandion.

You might think the Athenian women have taken wing: they have taken wings. One of them, a nightingale, Procne, makes for the woods. The other, a swallow, Philomela, flies to the eaves of the palace, and even now her throat has not lost the stain of that murder, and the soft down bears witness to the blood. Tereus swift in his grief and desire for revenge, is himself changed to a bird, with a feathered crest on its head. An immoderate, elongated, beak juts out, like a long spear. The name of the bird is the hoopoe, and it looks as though it is armed.

**Bk VI:675-721 Boreas and Orithyia**

This tragedy sent Pandion down to the shadows of Tartarus before his time, before the last years of old age. His rule over the kingdom, and his wealth passed to Erethias, whose ability for sound government, and superiority in warfare, was never in doubt. He had four sons and the same number of daughters, and two of the daughters were rivals in beauty. Of these two, Procris made you happy in marriage, Cephalus, garden of Aeolus. But you, Boreas, god of the north wind, were long denied your beloved, Orithyia, harmed by your origins, with Tereus among the Thracians.
This was so while Boreas wooed her, and preferred prayers to force. But when charm got him nowhere, he bristled with anger, which is his usual mood for too much of the time, and said ‘I deserve it! Why have I relinquished my own weapons, force and ferocity, and anger and menacing moods, and turned to prayers, that are unbecoming for me to use? Force is fitting for me. By force, I drive forward the mists, by force move the sea. I overturn knotted oaks, harden the snow, and strike earth with hail. And, when I meet my brothers under the open sky (since that is my battleground) I struggle so fiercely with them that the midst of the heavens echoes with our collisions, and lightning leaps, hurled from the vaulted clouds. So, when I penetrate the hollow openings of the earth, and apply my proud back to the deepest cave roofs, I trouble the shades, and the whole world with the tremors. That is how I should have sought a wife, and not become Erectheus’s son-in-law by prayer but by action.’

With these, or other equally forceful words, Boreas unfurled his wings, by whose beating the whole world is stirred, and made the wide ocean tremble. Trailing his cloak of dust over the mountain summits, he swept the land, and, shrouded in darkness, the lover embraced his Orythia, with his dusky wings, as she shivered with fear. As he flew, his own flames of passion were fanned, and burned fiercer. Nor did the thief halt in his flight through the air, till he reached the walls of the city and people of Thrace, the Cicones[p. 480].

There the girl from Attica[p. 423] married the chilly tyrant, and became a mother, giving birth to twin brothers, who took after their mother, in everything else but their father’s wings. Yet they say the wings were not present, on their bodies, when they were born, but while they still were lacking beards, to match their red hair, Calais[p. 466], and Zetes[p. 679], as boys, were wingless. But both alike, soon after, began to sprout the pinions of birds on their shoulders, and both their jaws and cheeks grew tawny. And, when their boyhood was over, the youths sailed, as Argonauts[p. 449], with the Minyans[p. 579], in that first ship, through unknown seas, to seek the glittering wool of a golden fleece.
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Bk VII:1-73 Medea agonises over her love for Jason

And now the Argonauts were ploughing through the sea in their ship, built in Thessalian Pagasae. They had visited Phineus, king of Thracian Salmydessus, living out a useless old age in perpetual blindness, and the winged sons of Boreas had driven the birdlike Harpies from the presence of the unhappy, aged man. At last, after enduring many trials, under their famous leader, Jason, they reached the turbulent river-waters of the muddy Phasis, in the land of Colchis. While they were standing before King Aeetes, of Aea, requesting the return of the Golden Fleece, taken from the divine ram that carried Phrixus, and while extreme terms were being imposed, involving daunting tasks, Medea, the daughter of the king, conceived an overwhelming passion for Jason. She fought against it for a time, but when reason could not overcome desire, she debated with herself.

‘Medea, you struggle in vain: some god, I do not know which, opposes you. I wonder if this, or something, like this, is what people indeed call love? Or why would the tasks my father demands of Jason seem so hard? They are more than hard! Why am I afraid of his death, when I have scarcely seen him? What is the cause of all this fear? Quench, if you can, unhappy girl, these flames that you feel in your virgin heart! If I could, I would be wiser! But a strange power draws me to him against my will. Love urges one thing: reason another. I see, and I desire the better: I follow the worse. Why do you burn for a stranger, royal virgin, and dream of marriage in an alien land? This earth can also give you what you can love. Whether he lives or dies, is in the hands of the gods. Let him live! I can pray for this even if I may not love him: what is Jason guilty of? Who, but the heartless, would not be touched by Jason’s youth, and birth, and courage? Who, though the other qualities were absent, could not be stirred by his beauty?

He has stirred my heart, indeed. And unless I offer my help, he will feel the fiery breath of the bronze-footed bulls; have to meet that enemy, sprung from the soil, born of his own sowing; or be given as captured prey to the dragon’s greed. If I allow this, then I am born of the tigress: then I show I have a heart of stone and iron! Why can I not watch him die, and shame my eyes by seeing? Why do I not urge the bulls on, to meet him, and the wild earth-born warriors, and the unsleeping dragon? Let the gods also desire the better! Though it is not for me to pray for, but to bring about.
Shall I betray my father’s country? Shall some unknown be saved by my powers, and unhurt because of me, without me, set his sails to the wind, and be husband to another, leaving Medea to be punished? If he could do that, if he could set another woman above me, let him die, the ungrateful man! But his look, his nobility of spirit, and his graceful form, do not make me fear deceit or forgetfulness of my kindness. And he will give me his word beforehand, and I will gather the gods to witness our pledge. Why fear when it is certain? Prepare yourself, and dispel all delay: Jason will be for ever in your debt, take you to himself in sacred marriage, and through the cities of Pelasgian Greece, the crowds of women will glorify you as his saviour.

Carried by the winds, shall I leave my native country, my sister, my brother, my father, and my gods? Well then, my father is barbarous, and my country is savage, and my brother is still a child: my sister’s prayers are for me, and the greatest god is within! I will not be leaving greatness behind, but pursuing greatness: honour as a saviour of these Achaean people, familiarity with a better land and with cities whose fame is flourishing even here, the culture and arts of those places, and the man, the son of Aeson, for whom I would barter those things that the wide world owns, joined to whom I will be called fortunate, dear to the gods, and my head will be crowned with the stars.

What of the stories of mountains that clash together in mid-ocean, and Charybdis the bane of sailors, now sucking in, now spewing out the sea, and rapacious dog-headed Scylla, yelping over the Sicilian deeps? Well, holding what I love, clinging to Jason’s breast, I shall be carried over the wide seas: in his arms, I will fear nothing, or if I am afraid, I will only be afraid for him.

But do you call that marriage, Medea, and clothe your fault with fair names? Consider instead, how great a sin you are near to, and while you can, shun the crime! She spoke, and in front of her eyes, were rectitude, piety, modesty: and now, Cupid, defeated, was turning away.
Bk VII: 74-99 Jason promises to marry Medea

She went to the ancient altars of Hecate, daughter of the Titan Perses, that the shadowy grove conceals, in the remote forest. And now she was strong and her passion, now conquered, had ebbed, when she saw the son of Aeson and the flame, that was dead, relit. Her cheeks flushed, and then her whole face became pallid. Just as a tiny spark that lies buried under the ashes, takes life from a breath of air, and grows and, living, regains its previous strength, so now her calmed passion, that you would have thought had dulled, when she saw the young hero, flared up at his visible presence.

It chanced that Aeson's son was more than usually handsome that day: you could forgive her for loving him. She gazed at him, and fixed her eyes on him as if she had never looked at him before, and in her infatuation, seeing his face, could not believe him mortal, nor could she turn away. So that when, indeed, the stranger grasped her right hand, and began to speak, and in a submissive voice asked for her help, promising marriage, she replied in a flood of tears. ‘I see what I am doing: it is not ignorance of the truth that ensnares me, but love. Your salvation is in my gift, but being saved, remember your promise!’

He swore by the sacred rites of the Triple Goddess, by the divine presence of the grove, by the all-seeing Sun, who was the father of King Aeetes, his father-in-law to be, and by his own good fortune, and by his great danger. Immediately, as he was now trusted, he accepted the magic herbs from her, and learnt their use, and returned to the palace, joyfully.

Bk VII: 100-158 Jason wins the Golden Fleece

The next day’s dawn dispelled the glittering stars. Then the people gathered on the sacred field of Mars and took up their position on the ridge. The king was seated in the middle, clothed in purple, and distinguished by his ivory sceptre. Behold, the bronze-footed bulls, breathing Vulcan’s fire from nostrils of steel. At the touch of their heat the grass shrivels, and as stoked fires roar, or as broken limestone, that has absorbed the heat inside an earthen furnace, hisses explosively, when cool water is scattered.
over it, so the flames sounded, pent up in their heaving chests and burning throats. Still the son of Aeson went out to meet them.

As he came to them, the fierce creatures, with their iron-tipped horns, turned their terrible gaze towards him, pawed the dusty ground with their cloven feet, and filled the air with the steam of their bellowing. The Minyans were frozen in fear. He went up to the bulls, not feeling their fiery breath (so great is the power of magic drugs!), and stroking their hanging dewlaps, with a bold hand, yoked them together, and forced them to pull the heavy blade, and till the virgin field with the iron plough. The Colchians were stunned, but the Argonauts increased their shouting, and heightened his courage.

Then he took the dragon’s teeth from the bronze helmet, and scattered them over the turned earth. The soil softened the seeds that had been steeped in virulent poison, and they sprouted, and the teeth, freshly sown, produced new bodies. As an embryo takes on human form in the mother’s womb, and is fully developed there in every aspect, not emerging to the living air until it is complete, so when those shapes of men had been made in the bowels of the pregnant earth, they surged from the teeming soil, and, what is even more wonderful, clashed weapons, created with them. The Pelasgians’ faces fell in fear, and their courage failed them, when they saw these warriors preparing to hurl their sharp spears, at the head of the Haemonian hero. She also, who had rendered him safe, was afraid. When she saw the solitary youth attacked by so many enemies, she grew pale, and sat there, suddenly cold and bloodless. And in case the herbs she had given him had not been potent enough, she chanted a spell to support them, and called on her secret arts.

He threw a boulder into the midst of his enemies, and this turned their attack, on him, against themselves. The earth-born brothers died at each other’s hands, and fell as in civil war. The Achaeans cheered, and clung to the victor, and hugged him in eager embraces. You also, princess among the Barbarians, longed to hold the victorious man: but modesty prevented it. Still, you might have held him, but concern for your reputation stopped you from doing so. What you might fittingly do you did, rejoicing silently, giving thanks, for your incantations, and the gods who inspired them.

The final task was to put the dragon to sleep with the magic drugs. Known for its crest, its triple tongues and curved fangs, it was the dread
guardian of the tree’s gold. But when Jason had sprinkled it with the Lethean juice of a certain herb, and three times repeated the words that bring tranquil sleep, that calm the rough seas and turbulent rivers, sleep came to those sleepless eyes, and the heroic son of Aeson gained the Golden Fleece. Proud of his prize, and taking with him a further prize, the one who had helped him gain it, the hero, and his wife Medea, returned to the harbour at Iolchos.

**Bk VII:159-178 Jason asks Medea to lengthen Aeson’s life**

The elderly Haemnian mothers and fathers bring offerings to mark their sons’ return, and melt incense heaped in the flames. The sacrifice, with gilded horns, that they have dedicated, is led in and killed. But Aeson is absent from the rejoicing, now near death, and weary with the long years. Then Jason, his son, said ‘O my wife, to whom I confess I owe my life, though you have already given me everything, and the total of all your kindesses is beyond any promises we made, let your incantations, if they can (what indeed can they not do?) reduce my own years and add them to my father’s!’ He could not restrain his tears. Medea was moved by the loving request, and the contrast with Aeetes, abandoned by her, came to mind. Yet, not allowing herself to be affected by such thoughts, she answered ‘Husband, what dreadful words have escaped your lips? Do you think I can transfer any part of your life to another? Hecate would not allow it: nor is yours a just request. But I will try to grant a greater gift than the one you ask for, Jason. If only the Triple Goddess will aid me, and give her assent in person to this great act of daring, I will attempt to renew your father’s length of years, without need for yours.’

**Bk VII:179-233 Medea summons the powers and gathers herbs**

Three nights were lacking before the moon’s horns met, to make their complete orb. When it was shining at its fullest, and gazed on the earth, with perfect form, Medea left the palace, dressed in unclasped robes. Her feet were bare, her unbound hair streamed down, over her shoulders, and
she wandered, companionless, through midnight's still silence. Men, beasts, and birds were freed in deep sleep. There were no murmurs in the hedgerows: the still leaves were silent, in silent, dew-filled, air. Only the flickering stars moved. Stretching her arms to them she three times turned herself about, three times sprinkled her head, with water from the running stream, three times let out a wailing cry, then knelt on the hard earth, and prayed:

'Night, most faithful keeper of our secret rites;  
Stars, that, with the golden moon, succeed the fires of light;  
Triple Hecate [p. 525], you who know all our undertakings;  
and come to aid the witches' art, and all our incantations  
You, Earth, who yield the sorceress herbs of magic force  
You, airs and breezes, pools and hills, and every watercourse;  
Be here, all you Gods of Night, and Gods of Groves endorse  
Streams, at will, by banks amazed, turn backwards to their source  
I calm rough seas, and stir the calm by my magic spells  
bring clouds, disperse the clouds, raise storms and storms dispel;  
and, with my incantations, I break the serpent's teeth;  
and root up nature's oaks, and rocks, from their native heath;  
and move the forests, and command the mountain tops to shake,  
earth to groan, and from their tombs the sleeping dead to wake  
You also, Luna [p. 563], I draw down, eclipsed, from heaven's stain,  
though bronzes of Temese [p. 659] dash to take away your pains;  
and at my chant, the chariot of the Sun-god [p. 651], my grandsire,  
grows pale. Aurora [p. 457], at my poisons, dims her morning fire  
You quench the bulls' hot flame for me, force their necks to bow  
beneath the heavy yoke, that never pulled the curving plough:  
You turn the savage warfare, born of the serpent's teeth,  
against itself, and lull the watcher, innocent of sleep  
that guard derived, bring golden spoil, to the towns of Greece  
Now I need the juice by which old age may be renewed,  
that can regain the prime of years, return the flower of youth,  
and You will grant it. Not in vain, stars glittered in reply:  
ot in vain, winged dragons bring my chariot, through the sky.'
There, sent from the sky, was her chariot. When she had mounted, stroked the dragons’ bridled necks, and shaken the light reins in her hands, she was snatched up on high. She looked down on Thessalian Tempe far below, and sent the dragons to certain places that she knew. She considered those herbs that grow on Mount Ossa, those of Mount Pelion, Othrys and Pindus, and higher Olympus, and of those that pleased her, plucked some by the roots, and cut others, with a curved pruning-knife of bronze. Many she chose, as well, from the banks of the Apidanus. Many she chose, as well, from the Amphyar, Nor did she omit the Enipeus, Peneus, and Spercheus’s waters gave something, and the reedy shores of Boebe. And at Anthedon, by Euboea, she picked a plant of long life, not yet famous for the change it made in Glaucus’s body.

Then she returned, after nine days and nine nights surveying all the lands she had crossed, from her chariot, drawn by the winged dragons. The dragons had only smelt the herbs, yet they shed their skins of many years. Reaching her door and threshold, she stopped on the outside, and under the open sky, avoiding contact with any man, she set up two altars of turf, one on the right to Hecate, one on the left to Youth. She wreathed them with sacred boughs from the wildwood, then dug two trenches near by in the earth, and performed the sacrifice, plunging her knife into the throat of a black-fleeced sheep, and drenching the wide ditches with blood. She poured over it cups of pure honey, and again she poured over it cups of warm milk, uttering words as she did so, calling on the spirits of the earth, and begging the shadowy king and his stolen bride, not to be too quick to steal life from the old man’s limbs.

When she had appeased the gods by prayer and murmured a while, she ordered Aeson’s exhausted body to be carried into the air, and freeing him to deep sleep with her spells, she stretched him out like a corpse on a bed of herbs. She ordered Jason, his son, to go far off, and the attendants to go far off, and warned them to keep profane eyes away from the mysteries. They went as she had ordered. Medea, with streaming hair, circled the burning altars, like a Bacchante, and dipping many-
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branched torches into the black ditches filled with blood, she lit them, once they were darkened, at the twin altars. Three times with fire, three times with water, three times with sulphur, she purified the old man.

Meanwhile a potent mixture is heating in a bronze cauldron set on the flames, bubbling, and seething, white with turbulent froth. She boils there, roots dug from a Tressalian valley, seeds, flowerheads, and dark juices. She throws in precious stones searched for in the distant east, and sands that the ebbing tide of ocean washes. She adds hoar-frost collected by night under the moon, the wings and flesh of a vile screech-owl, and the slavering foam of a sacrificed were-wolf, that can change its savage features to those of a man. She does not forget the scaly skin of a thin Cinyphian watersnake, the liver of a long-lived stag, the eggs and the head of a crow that has lived for nine human life-times.

With these, and a thousand other nameless things, the barbarian witch pursued her greater than mortal purpose. She stirred it all with a long-dry branch of a fruitful olive, mixing the depths with the surface. Look! The ancient staff turned in the hot cauldron, first grew green again, then in a short time sprouted leaves, and was, suddenly, heavily loaded with olives. And whenever the flames caused froth to spatter from the hollow bronze, and warm drops to fall on the earth, the soil blossomed, and flowers and soft grasses grew.

As soon as she saw this, Medea unsheathed a knife, and cut the old man's throat, and letting the old blood out, filled the dry veins with the juice. When Aeson had absorbed it, part through his mouth, and part through the wound, the white of his hair and beard quickly vanished, and a dark colour took its place. At a stroke his leanness went, and his pallor and dullness of mind. The deep hollows were filled with rounded flesh, and his limbs expanded. Aeson marvelled, recalling that this was his self of forty years ago.

Bk VII:294-349 Medea's destruction of Pelias

Bacchus saw this wondrous miracle from heaven's heights, and realising from it, that the Nymphs of Mount Nysa, who had nursed him, could have their youth restored, he secured that gift from the witch of Colchis.
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[p. 485]. There was no end to her magic. Phesian, pretending to a sham quarrel with her husband, fled as a suppliant to Pelias's threshold, he who had usurped Aeson's throne. There, the king's daughters received her, since he himself was weighed down by the years. The lying Cddian soon won them over by a skilful show of friendship, and when she told them of one of her greatest gifts, the removal of Aeson's many years, and lingered over it, hope was aroused in Pelias's daughters that similar magic arts might rejuvenate their father.

They begged her, and told her to set a price however great. She was silent for a moment, and appeared to hesitate, keeping the minds of her petitioners in suspense by a show of solemn pretence. When, eventually, she promised to do it, she said 'To give you greater confidence in my gift, your oldest ram, the leader of your flocks, will by turned into a young lamb again, by my magic drugs.' Straight away the woolly creature, worn out by innumerable years, was dragged forward, his horns curving round his hollow temples. When the witch had cut his wizened throat with her Thessalian knife, hardly staining the blade with blood, she immersed the sheep's carcass in the bronze cauldron, along with her powerful magic herbs. These shrank its limbs, melted away its horns, and, with its horns, the years. A high-pitched bleating came from inside the vessel, and while they were wondering at the bleating, a lamb leapt out, and frisked away, seeking the udder and milk.

Pelias's daughters were stunned, and now the truth of her promise had been displayed, they insisted even more eagerly. Three times Phoebus had unyoked his horses, after their plunge into the western ocean, and on the fourth night the stars were glittering in all their radiance, when the deceitful daughter of Aeetes set clear water, and herbs, but ineffectual ones, over a blazing fire. And now the king and his guards also were deep in death-like sleep, achieved by her incantations and the power of her magic spells. The king's daughters, at her command, crossed the threshold, with the Cddian witch, and stood around his bed. 'Why do you hesitate, so timidly?' she said. 'Un-sheath your blades, and let out the old blood, so that I can fill the empty veins with new! Your father's life and youth are in your hands. If you have any filial affection, if those are not vain hopes that stir you, render your father this service, banish old age with your weapons, and drive out his poisoned blood with a stroke of the iron blade!'
Urged on by these words, the more love each had for him, the quicker she was to act without love, and did evil, to avoid greater evil. Nevertheless they could not bear to see their own blows, and turned their eyes away, and with averted faces, wounded him blindly with cruel hands. Streaming blood, the old man still raised himself on his elbow, and, though mutilated, tried to rise from his bed. Stretching his pallid hands out among the many weapons, he cried ‘Daughters, why are you doing this? What has made you take up weapons against your father’s life?’ Their strength and courage vanished. But as he was about to utter more words, the Colchian witch cut his throat, and plunged his torn body into the seething water.

**Bk VII:350-403 Medea flees and reaches Athens**

She would not have escaped punishment had she not taken to the air, with her winged dragons. Through the high sky, clockwise, she fled, over the shadowy slopes of Pelion, Chiron’s home; over Othrys and the places made famous by the ancient fate of Cerambus, who, aided by the nymphs and changed to a winged scarab beetle, lifted into the air, when the all-powerful sea drowned the solid earth, and so escaped undrowned from Deucalion’s flood. She passed Aeolus Pitane on the left, with its huge stone serpent image, and Ida’s grove where Liber concealed, in the deceptive shape of a stag, the bullock stolen by his son. She passed the place where the fat her of Corythus, Paris, lay, buried under a little sand; and where Hecuba, changed to a black bitch of Hecate, Maera, spread terror through the fields with her strange barking.

She flew over Astypalaea, the city of Euryplus, where the woman of the island of Cos, acquired horns when they abused Heracles, as he and his company departed: over Rhodes, beloved of Phoebus: and the Teddines of the city of Ialysus on Rhodes, whose eyes corrupted everything they looked on, so that Jupiter, disgusted with them, sank them under his brother’s ocean waves. She passed the walls of ancient Carthaea on the island of Ceos, where Alcimachus, as a father, would marvel, one day, that a peace-loving dove could spring from the body of his daughter, Ctesylla.
Then she saw Lake Hyrie, and Cycnean Tempe, made famous suddenly by a swan. There Phylius, at the boy Cycnus' command, brought him birds and a fierce lion he had tamed. Ordered to overcome a wild bull as well, he did overcome him, but angry that his love was rejected so often, he refused to grant this last gift of a bull, when asked. Cycnus, angered, said 'You will wish you had' and leapt from a high cliff. All thought he had fallen, but changed to a swan he beat through the air on white wings, though his mother, Hyrie, not knowing he was safe, pined away with weeping, and became the lake that carries her name.

Near there was the city of Pleuron, where Combe the daughter of Ophius, on flickering wings, escaped death at the hands of her sons, the Aetolian Curetes. And then Medea looked down at the fields of Calaurea's isle, sacred to Leto, whose king and queen were also changed to birds. On her right was Cyllene, where Menephor lay with his mother, as though he were a wild beast. Further on she sees the Cephisus, the river-god lamenting his grandson's fate, changed by Apollo into a lumbering seal, and the home of Eumelus, mourning his son Botres, reborn as a bird, the bee-eater, in the air.

At last, the dragon's wings brought her to Corinth, the ancient Ephyre, and its Pirenian spring. Here, tradition says, that in earliest times, human bodies sprang from fungi, swollen by rain. After Jason's new bride Glauce had been consumed by the fires of vengeful Colchian witchcraft and both the Isthmus gulfs had witnessed flame consuming the king's palace, Medea impiously bathed her sword in the blood of their sons. Then, after performing this evil act, she fled from Jason's wrath. Carried by her dragons that are born of the Titans, she reached Pallas's citadel of Athens. This once knew you Phene, the most righteous, and you old Periphas, both flying in the air, as birds, the eagle and the osprey: and Alcyone, granddaughter of Polyomm, resting on strange new wings. It was Aegeus who gave Medea sanctuary there, damned thereafter by that one action: and not content with taking her in, he even entered into a contract of marriage with her.
BK VII:404-424 MeDea attempts ThEssEsuS's life, then vanishes

Now Theseus [p. 663] came to Athens [p. 454], Aegeus [p. 426]’s son, but as yet unknown to him. He, by his courage, had brought peace to the Isthmus [p. 546] between the two gulfs. Medea [p. 570], seeking his destruction, prepared a mixture of poisonous aconite, she had brought with her from the coast of Scythia [p. 645]. This poison is said to have dripped from the teeth of Cerberus [p. 475], the Echidnean [p. 505] dog. There is a dark cavern with a gaping mouth, and a path into the depths, up which Hercules [p. 529], hero of Tiryns [p. 668], dragged the dog, tied with steel chains, resisting and twisting its eyes away from the daylight and the shining rays. Cerberus, provoked to a rabid frenzy, filled all the air with his simultaneous three-headed howling, and spattered the green fields with white flecks of foam. These are supposed to have congealed and found food to multiply, gaining harmful strength from the rich soil. Because they are long-lived, springing from the hard rock, the country people call these shoots, of wolf-bane, ‘soil-less’ aconites. Through his wife’s cunning Aegeus, the father, himself offered the poison to his son, as if he were a stranger. Theseus, unwittingly, had taken the cup he was given in his right hand, when his father recognised the emblems of his own house, on the ivory hilt of his son’s sword, and knocked the evil drink away from his mouth. But she escaped death, in a dark mist, raised by her incantations.

BK VII:425-452 The praise for Theseus

Though the father [p. 426] was overjoyed that his son was unharmed, he was still horrified that so great a crime could have come so close to success. He lit fires on the altars, and heaped gifts for the gods. His axes struck the mountainous necks of oxen, their horns tied with the sacrificial ribbons. They say that was the happiest day that dawned in the city of Erectheus [p. 510]. The statesmen celebrated among the people, and they sang verses, made even more inspired by the wine.

The palace echoed to the people’s applause and the prayers of friends, and there was no sad place in the whole city.

**Bk VII: 453-500 Minos threatens war**

Nevertheless Aegeus’s [p. 426] pleasure in receiving his son was not carefree (indeed, joy is never complete, and some trouble always comes to spoil our delight). Minos [p. 578], of Crete, was preparing for war. Powerful in men and
sheds, his anger as a father was more powerful still, and by right of arms he was seeking to avenge the death of Androgeos [p. 442], his son. But first he acquired allies for his war, crossing the sea in the swift fleet that was his strength. The island of Anaphe [p. 441] joined with him, and that of Astypalaea [p. 453] (Anaphe by promises, Astypalaea by Cretan supremacy in war); low-lying Myros [p. 582], and chalky-soiled Cimolos [p. 480], Syros [p. 655] flowering with thyme, flat Seriphos [p. 646], marble-cliffed Paros [p. 606], and Siphnos [p. 649], betrayed to him by that disloyal princess, Arne [p. 451], whom, when she had taken the gold her greed demanded, the gods changed into a bird, the black-footed, black-winged jackdaw, that still delights in gold.

But Oliaros [p. 596] gave no aid to the Cretan ships; nor Didyme [p. 501], Tenos [p. 660], Andros [p. 442], Gyros [p. 523]; nor Peparethos [p. 613] rich in bright olives. Sailing northwest Minos sought Oenopia [p. 595], the kingdom of the Aeacidae [p. 424]. They called it Oenopia in ancient times, but Aeacus [p. 425] himself named it Aegina [p. 426] after his mother. The crowd rushed down, to meet Minos, wanting to see so famous a man. Telamon [p. 658] went to him, and Peleus [p. 609], junior to Telamon, and Phocus [p. 621], the third child, their half-brother. Aeacus himself came, also, slow with the burden of years, and asked the cause of his visit. The ruler of a hundred cities sighed, reminded of his grief for his son, and replied 'I beg your aid in a war, waged for my son’s sake; to be part of a just fight: I ask the comfort of marking out his tomb.' The grandson of Aeacus [p. 452] said 'You ask in vain what my city cannot give. No city is more closely linked to Athens [p. 454], city of Cecrops [p. 472], than this; we and they are bound by treaty.'

Minos turned away, sadly, saying 'Your treaty will cost you dear', since he thought it more useful to threaten war than to fight, and consume his strength too soon. The Cretan fleet could still be seen from Aegina’s walls, when a ship from Athens arrived, under full sail, and entered the allied port, bearing Cephalus [p. 474], and likewise greetings from his country. Though they had not seen him for a long time, the sons of Aeacus [p. 424] still knew him, and clasped his right hand, and led him to their father’s house. The hero went forward, observed on all sides, even now retaining traces of his former beauty, carrying a branch of his country’s olive. And to right and left, he, the elder, had two younger men, Clytos [p. 484] and Butes [p. 464], the sons of Pallas [p. 603].
After meeting and exchanging a few words, Cephalus described his mandate from Athens, asking for help and quoting the treaty sworn to by their ancestors, adding that Minos was out to control all Achaia. When he had invoked the treaty, in this way, to aid his cause, Aeacus, resting his left hand on the handle of his sceptre, replied ‘Don’t ask for our help, assume it. Don’t hesitate to reckon the forces of this island your own, and (let this state of my fortunes last!) energy is not lacking. I have men enough, and thank the gods, the moment is auspicious and there will be no excuses.’ ‘I wish it may always be so’ Cephalus said ‘and may your city swell its numbers. Indeed, as I came I felt happy: so many equally youthful, handsome people, meeting me on the way. Yet there were many I missed, that I saw before, when I visited the city.’ Aeacus sighed, and spoke sadly. ‘From a bad beginning, better fortune follows. I wish I could recall the one for you without the other! I’ll take them in order, now, and not stall you with irrelevances. Those your mind, remembering, misses are only bones and ashes, and how great a part of my wealth perished with them!

A terrible plague afflicted the people through the unjust anger of Juno, detesting us because our island had been named after my mother, her rival. While it looked like a human disease, and the cause of the disastrous epidemic was hidden, we fought it with medical skill. But the destruction cancelled out our efforts, which waned as we were conquered. At the outset the sky shrouded the earth in a thick fog, and held the sultry heat under clouds. While Luna filled her horns four times to make her disc complete, and four times thinned her full disc away, hot southerly winds breathed their deadly air on us. We know the pestilence reached our lakes and streams. Thousands of snakes slithered through the empty fields, and fouled the waters with their slime. The unexpected power of the disease surprised us, at the first, with its destruction of dogs, sheep and cattle, wild animals and birds. The wretched ploughman watches in dismay as sturdy oxen stumble in their task, and sink down onto the furrows. The flocks of sheep give out a sickly bleating, while the wool falls away of itself, and their bodies waste. The spirited horse, once famous on the track, loses his glory, and forgetting past honour, whinnies in his stall, dying a slow death. The wild boar no longer remembers his fury; the deer cannot trust to speed; the
bears cannot match the strength of the herds. Lethargy grips them all. Decaying carcasses lie in the roadways, fields and woods, and the air is fouled with the stench. Strangely, dogs, carrion birds, and grey wolves, will not touch them. They rot on the ground, pollute the air with their dying breath, and spread contagion far and wide.

Increasing in virulence the pestilence spreads to the luckless farmers themselves, and takes lordship inside the city walls. Firstly the inner organs grow hot, and a flushed skin and feverish breath are symptoms of hidden warmth. The tongue is rough and swollen with heat: the lips are parted, parched with dry breath, and gasping suck in the heavy air. The sick cannot tolerate a bed or any kind of covering, but lie face down on the bare ground, though the earth does not cool their bodies, their bodies heat the earth.

No one can control it, and it breaks out fiercely among the doctors themselves, and the practice of their skill condemns the practitioners. The nearer people are to the sick, and the more selflessly they attend them, the more swiftly they meet their fate, and as the hope of recovery deserts them, and they see the end of their illness only in death, they give way to their desires, and ignore what is good for them, since nothing is any good. Everywhere they cling to the fountains and runnels and deep wells, and drinking, thirst is not quenched sooner than life. Many of them are too weak to stand, and even die in the water, yet others still draw it. Others loathe their hateful beds so much they leave them, and if they lack the strength to stand, they roll out onto the ground. They quit their household gods since their house seems fatal to them, and, because the cause is unknown, the building itself is blamed. You see them, half-dead, wandering the streets, while they can still stay on their feet, others lying on the ground weeping, turning their exhausted gaze upwards in their dying efforts, and stretching their arms out to the stars in the overhanging sky, breathing their last, here or there, wherever death has overtaken them.

What were my feelings then? What could they be, but to hate life, and to wish to be with my people? Wherever I looked as I turned my gaze, there were layers of dead, like rotten apples fallen from shaken branches, or acorns from a windblown ilex. See that temple opposite on the hill with a flight of steps up to it? It is Jupiter's. Who among us did not bring useless offerings to those shrines? How often a husband while still praying
for his wife, or a father still praying for his son, ended his life in front of those implacable altars, part of the unused incense found in their hands! How often the sacrificial bulls fell down, without waiting for the blow, while the priest was praying and pouring unmixed wine between the horns. Even when I was sacrificing to Jove, for myself my country and my three sons, the victim let out a dreadful moan, and suddenly collapsed without a stroke from my blade, barely staining the knives below with its blood. The diseased entrails showed no marks, from which to read the prophetic truths, and warnings, of the gods. That offensive morbidity penetrated to their vital organs. I have seen corpses thrown down in front of the temple doors, in front of the altars, to make their deaths even more of a reproach. Some cut off their breath with a noose, and banished, by death, their fear of death, summoning their approaching fate from the beyond.

The bodies of the dead were not given the usual rites (the exit gates from the city could not cope with so many funerals). They either lay on the ground unburied, or were given to the heaped pyres without ceremony. And now there was no reverence left: the people struggled to the pyres, and were consumed by others’ flames. There was no one left to mourn, and the spirits of parents and children, of young and old were left to wander, unwept. There was no space in the burial mounds, and not enough wood for the fires.’

**Bk VII:614-660 THE CREATION OF THE MYRMIDONS**

Stunned by such a storm of dark events, I said ‘O Jupiter, if they do not lie when they say that you were held in Aegina’s embrace, she, the daughter of Asopus, and if you are not ashamed, mighty father, to have fathered me, give me back my people or bury me too in their tomb.’ He gave me a flash of lightning as a sign, and thunder followed. I said ‘I interpret this to be an omen, and that you give me it as a pledge, and may these accordingly be auspicious tokens of your purpose.’

There happened to be an oak-tree nearby, with open spreading branches, seeded from Dodona, and sacred to Jove. I noticed a long train of food-gathering ants, carrying vast loads in their tiny mouths, and forging their own way over its corrugated bark. Admiring their numbers, I
said ‘Best of fathers, give me as many citizens as this and fill the city’s empty walls.’ The tall oak-tree quivered, and its branches filled with sound, without a wind. I shivered, my limbs quaking with fear, and my hair stood on end. Though I kissed the oak-tree and the earth, not acknowledging my hopes, yet I did hope, and cherished my longings in my heart. Night fell, and sleep claimed my care-worn body.

The same oak-tree was there before my eyes, with the same branches, and the same insects on its branches, and it shook with a similar motion, and seemed to scatter its column of grain-bearers onto the ground below. Suddenly they seemed to grow larger and larger, and raise themselves from the soil, and stand erect, they lost their leanness, many feet, and their black colouration, and their limbs took on human form. Sleep vanished. Awake again, I dismissed my dream, bemoaning the lack of help from the gods. But there was a great murmuring in the palace, and I thought I heard human voices, those I was now unaccustomed to. While I suspected that it was an effect of sleep, Telamon came running and throwing open the door, shouted ‘Father, come out and see, something greater than you could hope or believe. Come now!’

I went, and saw such men as I had seen in sleep’s imagining, in ranks such as I recognised and knew. They approached and saluted me as king. I fulfilled my prayer to Jove, and divided the city amongst this new people, along with the lost farmers’ empty fields. I called them Myrmidors, a name that did not belie each one’s origin as an ant, μύρμηξ. You have seen their bodies: they still retain the habits they had before, a thrifty, hard-working people, tenacious of achievement, and keeping what they achieve. These men fresh in years and spirit, will follow you to war, as soon as that favourable east wind that brought you here’ (it was indeed an easterly that had brought him) ‘has swung round to the south.’

**Bk VII:661-758 The infidelities of Cephalus and Procris**

They filled a long day with this and other talk: the last of the light was given over to feasting, and night to sleep. The sun shone gold again, but an east wind was still blowing, and kept the sails from the homeward voyage. The sons of Pallas joined Cephalus, their senior, and Cephalus and the
princes then went to the king: but the king was still in a deep sleep. Phocus, Aeacus's son, received them at the threshold, since Telamon and his brother were selecting men for the war. Phocus led the Athenians into an inner walk, beautiful and secluded, where they sat down together, and noticed that the grandson of Aeolus carried a spear in his hand, tipped with gold, and made of an unknown wood. In the midst of their first short conversation, he said 'I am knowledgeable about woodland, and hunting wild animals, but I have been wondering for a while what tree that shaft was cut from. If it were ash it would be deep yellow, and if it were cornelian cherry it would be knotted. What it is I am ignorant of, but my eyes have never seen one more beautifully formed for throwing.' One of the Athenian brothers replied 'You will marvel at its usefulness more than at its looks. It hits whatever it is aimed at: there is no chance involved, and then it flies back, bloodied, without needing to be retrieved.' Then truly the son of the Nereid wanted to know everything: why this was so, where it came from, and who gave such a wondrous gift. What he wanted to know, Cephalus told him, but was still ashamed to say what a high price it had cost him. He was silent, and touched with sadness for his lost wife, tears welling in his eyes, he uttered these words.

'Son of the goddess, this weapon makes me weep (who would believe that?) and it will for many years if the fates grant me them. This weapon did for my dear wife and me. I wish that I had always been without it! She was Procris, or if Orithyia's name has chanced to fill your ears more loudly, the sister of that Orithyia whom Boreas stole, though if you were to compare the two in looks and manner, Procris was more worth stealing! Her father Erechtheus brought us together in marriage, and love brought us together too. I was called happy, and I was. But the gods' vision of the future was otherwise, or perhaps things would still be so.

The second month after our marriage, I was setting out nets to trap antlered deer, when golden Aurora, chasing away the shadows, saw me from the summit of Mount Hymettus, that is always bright with flowers, and took me away against my will. By the grace of the goddess I can repeat the truth: though her face has the blush of roses, though she keeps the borderland of light and night, though she drinks the dewy nectar, I was in love with Procris. Procris was in my heart: Procris was always on my lips. I kept talking about the sacred marriage bed, and the newness of our union, the recent wedding, and the prior claim of our deserted couch. The goddess
was angered and said “Stop complaining, ungrateful man: have your Procris! But if my vision is far-sighted, you will wish you had never had her.” In a fury, she sent me back to her.

As I was returning, reconsidering the goddess’s words, I began to fear lest my wife had not been faithful to our marriage vows. Her youth and beauty prompted thoughts of adultery, but her character forbade those thoughts. But I had been away a while, and she from whom I was returning was herself an example of the fault, and lovers fear the worst. I decided to try what might grieve me, testing her chaste loyalty with gifts. Aurora supported my fears, and she changed my appearance (I felt it happening).

Unrecognisable, I went back to Athens, city of Pallas, and entered my house. The house itself was irreproachable, gave every sign of innocence, and was only anxious for its vanished master. With difficulty, by a thousand stratagems, I gained access to Erechtheus’s daughter. When I saw her I was rooted to the spot, and almost relinquished my thoughts of testing her loyalty. Indeed I could hardly keep from confessing the truth, and hardly keep from kissing her, as I ought. She was sad (but no one could be more lovely than her in her sadness). She grieved with longing for the husband who had been snatched away. Phocus, she was Beauty, whom Grief itself so befits! Why should I tell how many times her chaste nature repelled my advances? All those many times she said “I hold myself, in trust, for one man only: wherever he is, I keep what I can give, in trust, for that one man.” For whom, in his senses, was that not a great enough trial of loyalty? But I was not satisfied, and struggled on, wounding myself, until by promising to give a fortune for just one night with her, and then increasing the offer, I forced her to hesitate. Wrongly victorious, I cried out “I am no adulterer, wicked one! I am your true husband! You have me for a witness, you traitress!”

She said not a word. Silent with overwhelming shame, she fled from the treacherous threshold, and her evil husband. Deeply hurt by me, and hating the whole race of men, she wandered the mountains, following the ways of Diana. Then, deserted, a more violent flame burned in my bones. I begged her forgiveness, and confessed I had sinned, and that I too might have succumbed to the same fault, given the offer, if such gifts were offered to me. When I had owned to this, and after she had first taken revenge for her wounded honour, she returned to me, and we lived out
sweet years in harmony. Moreover, as though she in yielding herself gave only a small prize, she gave me a hound as a gift, that her own goddess Cynthia [p. 493] had entrusted to her, saying “he will surpass all other dogs for speed.” She gave me a spear, likewise, the one, you see, I have in my hands. Do you want to know the fate of the other gift? Listen to something marvellous: you will be stirred by the strangeness of the thing!

**Bk VII:759-795 The transformation of Cephalus’s dog Laelaps**

‘Oedipus, son of Laïus [p. 553], had solved with his genius the riddles whose meaning was previously not understood, and the Sphinx, dark prophetess, had hurtled headlong from the cliff, her enigmatic words forgotten. Immediately Aonian [p. 445] Thebes [p. 662] was plagued again (since righteous Themis [p. 662] does not leave such things unpunished!) and many country people feared that the Teumessian vixen would destroy their flocks and themselves. The young men of the neighbourhood came, and we beat over the wide fields. That swift creature leapt lightly over the nets, and cleared the tops of the traps we had set. Then we slipped our hounds from the tether, but she escaped their pursuit, and, travelling no slower than a bird flies, mocked the pack. With one great shout the hunters called on me to loose Laelaps, ‘Hurricane’ (the name of my wife’s gift). He had long been struggling to free himself from his leash, and straining his neck against the restraint. He had scarcely been released properly before we lost sight of him.

The hot dust showed the print of his paws, but he had vanished from sight. No javelin was quicker than him, no lead shot from a whirled sling, no light arrow shot from a Cretan [p. 522] bow. There was an intervening hill whose summit overlooked the surrounding fields. I climbed it, and watched the spectacle of this strange race, where the quarry seemed to be caught, and then to escape its fate. Nor does the cunning animal run in a straight course in the open, but it eludes the pursuing muzzle and swings back in a circle, so its enemy cannot charge. The hound presses hard, and matches its pace, seems to grip it, and does not grip it, and worries at the air with its empty snapping.
I turned to my spear for help. While I was balancing it in my right hand, while I was trying to fit my fingers into the throwing strap, I turned my eyes away. When I turned them back to the same place, I saw (a marvel) two shapes of marble in the middle of the plain. One you would think to be fleeing, the other pursuing. Assuredly, if a god was with them, that god must have willed that both should be unconquered in the race,' He got so far in his story, and was silent. 'What crime has the spear committed?' said Phocus [p. 621]. And Cephalus [p. 474] recounted its crime.

**Bk VII:796-865 The death of Procris**

'Phous [p. 621], my happiness was the beginning of my sorrow, and I will speak of happiness first. Son of Aeneas [p. 424], what a joy it is to remember that blessed time, when, in those early years, I was delighted, and rightly so, with my wife, and she was delighted with her husband. We two had mutual cares, and a shared love. She would not have preferred Jupiters [p. 549] bed to my love, and no woman could have captured me, not if Venus [p. 676] herself had come there. An equal flame burnt in our hearts.

Just after dawn, when the first rays struck the hilltops, full of youthfulness, I used to go hunting in the woods. I used to take no servants, or horses, or keen-scented hounds, or knotted snares. I trusted in my spear: But when my right hand was sated with the slaughter of wild creatures, I would return to the cool of the shade, and the breeze, aura out of the chill valleys. I courted the breeze, gentle to me, in the midst of the heat: I waited for aura she was rest for my labour. “Aura” (Indeed, I remember) I used to call “Come to me, delight me, enter my breast, most pleasing one, and, as you do, be willing to ease this heat I burn with!” Perhaps I did add more endearments (so my fate led me on). “You are my greatest pleasure” I used to say. “You revive me, and cherish me. You make me love the woods and lonely places. It is always your breath I try to catch with my lips.”

Someone, I don’t know who, hearing the ambiguous words, represented my speech as a betrayal, and thought the word aura I called so often, was the name of a nymph, a nymph he believed I loved. Immediately the unthinking witness went to Procris [p. 632] with the tale of my imagined disloyalty, and whispered what he had heard. Love is a credulous thing.
Overcome with sudden pain, they tell me that she fainted. After a long time she revived, weeping for herself, calling her fate evil. She complained of my faithlessness, and troubled by an imaginary crime, she feared what was nothing, feared a name without substance, and grieved, the unhappy woman, as though *aura* were a real rival.

Yet she often doubted, and hoped, in her misery, that she was wrong, declaring she would not believe it, and unless she witnessed it herself, would not condemn her husband as guilty of any crime. Next morning, when *Dawn* light had dispelled the night I left to seek the woods, and, victorious from the hunt, lying on the grass, I said “*Aura* come and relieve my suffering!” and suddenly, amongst my words, I thought I heard someone’s moan. “Come, dearest!” I still said, and as the fallen leaves made a rustling sound in reply, I thought it was a wild creature, and threw my spear quickly. It was Procris. Clasping the wound in her breast she cried out “Ah, me!”

Recognising it as the voice of my faithful wife, I ran headlong and frantic towards that voice. I found her half-alive, her clothes sprinkled with drops of blood, and (what misery!) trying to pull this spear, her gift to me, from the wound. I lifted her body, dearer to me than my own, with gentle arms, tore the fabric from her breast, and bound up the cruel wound, trying to stem the blood, begging her not to leave me, guilty of her death. Though her strength was failing, and even though she was dying, she forced herself to speak a little. “By the bed we swore to share, by the gods that I entreat, those that are above, and those that are of my house, by any good I have deserved of you, and by the abiding love, that still, while I die, remains, that is itself the cause of my death, do not allow this Aura to marry you in my place!” She spoke, and then I knew at last the error of the name, and told her. But what was the use of telling? She wavered, and the little strength she had ebbed away with her blood. While she could still gaze at anything, she gazed at me; and to me, and on my lips, breathed out her unfortunate spirit. And her look seemed easier then, untroubled by death.’

The hero, weeping, had told this sorrowful tale, when, behold, *Aeneas* entered with his two sons, and their newly enlisted men, whom *Cephalus* then accepted, with all their heavy armour.
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Now Lucifer dispelling night, and unveiling shining day, the east wind dropped, and rain clouds gathered. The mild south wind gave Cephalus and the Aeacids safe return, bringing them, more quickly than they expected, to the harbour they steered for, by its favourable action. Meanwhile Minos was laying waste the coast of Megara, and testing his military strength against the city of Alcathoüs, where Nisus ruled, who had a bright lock of purple hair, on the crown of his head, amongst his distinguished grey tresses, that guaranteed the safety of his kingdom.

The horns of a new moon had risen six times and the fortunes of war still hung in the balance, so protractedly did Victory hover between the two, on hesitant wings. There was a tower of the king, added to walls of singing stone, where Apollo, Latona’s son, once rested his golden lyre, and the sound resonated in the rock. In days of peace, Scylla, the daughter of King Nisus, often used to climb up there, and make the stones ring using small pebbles. In wartime also she would often watch the unyielding armed conflicts from there, and now, as the war dragged on, she had come to know the names of the hostile princes, their weapons, horses, armour and Cretan quivers. Above all she came to know the face of their leader, Europa’s son, more than was fitting.

If he covered his head with a plumed helmet, she thought him handsome in a helmet. If he carried his shining bronze shield, a shield became him well. When he hurled his heavy spear, with taut limbs, the girl admired his strength combined with skill. When he bent the broad arc of his bow, with a flight notched in it, she swore that it was Phoebus Apollo, standing there, with his arrow ready. But when he exposed his face, free of the bronze, and when, clothed in purple, he took to horseback, his white horse conspicuous with its embroidered trappings, and he controlled its foaming bit, Nisus’s daughter was scarcely in control of herself, scarcely in a rational frame of mind. Happy the spear he held, she said, and happy the reins he lifted in his hand. Her impulse was to run, though only a girl, if it had been allowed, through the enemy lines; her impulse was to throw herself from the top of the tower into the Cretan camp, to open the bronze gates to their army, or anything else Minos might wish.
As she sat gazing at the white tents of the Dictaean king, she said: ‘I am not sure whether I should show joy or grief at this miserable war. I grieve because Minos is the enemy of one who loves him, but if there had been no war, he would never have been known to me! If he accepted me as a hostage he could abandon the war: he would have me as his companion, me as a pledge of peace. If she, who gave birth to you, most handsome of kings, was as beautiful as you are, no wonder the god was on fire for her. O I would be three times happy if I could take wing, through the air, and stand in the camp of the Cretan king, and reveal myself, and my love, and ask what dowry he would need to win me: so long as he does not demand my country’s stronghold! Rather let my hopes of marriage die, than that I be capable of betrayal! - Though often many have found it better to be defeated, if a peace-loving conqueror showed clemency. Indeed he wages a just war because of his murdered son: his cause is powerful, and the arms that support his cause. Then, I think we will be conquered. And if that is the end that awaits the city, why should his strength breach these walls of mine, rather than my love?

It would be better for him to win, without slaughter, or delay, and without the shedding of his own blood. At least I would not be afraid lest someone inadvertently wound your breast, Minos: for who would be so cruel as to venture to aim his throw at you, unless he was careless? The idea pleases me, and I am firm in my decision to deliver myself to you, with my country as my dowry, and so put an end to war. But, it is not enough merely to want it! There is a guard watching the entrance, and my father holds the keys of the gate. I only fear through him I might be unlucky: only he hinders my wishes. Would that the gods had devised things so that I had no father! Surely everyone is their own god: Fortune rejects idle wishes. Another girl, fired with as great a passion as mine, would, long ago, have destroyed anything that stood in the way of her love. And why should another be braver than I am? I would dare to go through fire and sword: but there is no need here to brave fire or sword: I need one lock of my father’s hair. That is more precious than gold to me, that purple lock of hair will bless me, and let me achieve my desire.
As she was speaking, Night, most powerful healer of our cares, darkened, and, with the shadows, her boldness grew. The first hours of quiet had come, when sleep soothes hearts that the day’s anxieties have wearied: the daughter steals silently into her father’s room, and (alas, the evil!) robs him of the fateful lock of hair. Through the middle of the enemy camp she goes (so certain of her worth to them) with the impious prize she has gained, straight to the king: who is startled by her speech to him. ‘Love drove me to crime! I, Scylla, daughter of King Nisus, deliver, to you, the gods of my house, and my country. I ask no gift but yourself. Take this purple lock of hair as the pledge of my love, and know that I do not deliver merely a lock of his hair to you, but his head!’ And she held out her gift in her sinful hand. Minos recoiled from what she offered him, and shaken by the thought of this unnatural act, answered ‘May the gods banish you from their world, O you who disgrace this age, and may land and sea be denied you! Be certain I will never allow Crete, which is my world, and the cradle of Jove, to give sanctuary to such a monstrous child.’

He spoke: and after establishing laws for his defeated enemies, this most just of legislators, ordered the cables to be loosed from his fleet, and the oars of the bronze-beaked ships to be set in motion. When Scylla saw that the ships were drawing away over the sea, and that their master had refused her the reward for her wickedness, exhausting prayer, she succumbed to violent anger, and, her hair streaming, shouted in her fury, stretching out her hands. ‘Where are you running to, deserting the creator of your success, O you whom I have set above my father, set above my country? Where are you running to, cruel one, whose victory was my crime, and my kindness? Does neither the gift I gave, nor my love, move you, nor the knowledge that all my hopes are contained in you alone? Where shall I go, deserted like this? To my country? It is defeated! Even if it were not, it is closed to me through my treachery! To my father’s presence? Whom I betrayed to you? The citizens hate me, with reason, and their neighbours fear my example. I am exposed to the world, so that Crete alone might be open to me. If you deny me Crete, also, and leave me here, in your ingratitude, your mother was not Europa, but the sandbanks of hostile Syrtis, or the Armenian tigress, or Charybdis’s whirlpool, stirred by
the south wind. Nor are you Jupiter's son, nor was your mother deceived by the image of a bull. That tale of your birth is a lie! Truly a bull begot you: a wild one, never captive of a heifer's love.

Nisus, father, punish me! Joy in my pain, walls, that I have betrayed! Now, I confess it, I deserve to be hated, and to die. But let one of those whom I have impiously wounded destroy me! Why should you attack me for my crime, who gained victory through that crime? My sin against my father, and my country, was a kindness to you! Pasiphaë is truly a fit mate for you: that adulteress who fooled the fierce bull with that wooden frame, and carried a hybrid foetus in her womb. Does my speech penetrate your ears, monster of ingratitude, or do the same winds that blow your ships on, blow my words away to nothingness? Now, Now, it is no wonder to me, that Pasiphaë preferred that bull to you: you have more savagery in you than he had. Oh, he is ordering them to run! And the waves resound to the beat of the oars, and I and my land recede. No matter. Oh, in vain, you forget my kindnesses: I shall follow you against your will, clinging to the curved sternpost, dragged over the wide ocean.'

She had scarcely finished speaking when she leapt into the sea, and swam after the fleet, her passion lending her strength, and clung to the Cretan boat. Her father, who had been newly changed into a sea eagle, soaring through the air on tawny wings, saw her, and dived towards her, as she clung there, to tear at her with his hooked beak. In fear she let go of the sternpost, but as she fell the light breeze seemed to hold her, not letting her touch the water. Feathers spring from her arms: changed into a bird, the rock dove, with its red legs and purple throat, she is called Ciris, ‘Cutter’, and acquired that name from her cutting of the lock of hair.

**Bk VIII:152-182 The Minotaur, Theseus, and Ariadne**

When Minos reached Cretan soil he paid his dues to Jove, 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 rarefied 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.

Bk 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), Lebintos, and Calymno, 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 Icarien 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:236-259THE 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 [p. 495]. Your sister, Perdix [p. 613], 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 [p. 577] 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.

**Bk VIII:260-328THE CALYDONIAN BOAR HUNT – THE CAUSE**

Now Sicily [p. 647], the land of Mount Etna [p. 431], held the weary Daedalus [p. 495], and King Cocalus [p. 485], regarded as peaceable, had taken up arms, against Minos [p. 578], in defence of the suppliant: and thanks to Theseus [p. 663], Athens [p. 454] now had ceased to pay Crete [p. 488] the sorrowful levy. The temple was wreathed with flowers, and the Athenians called out to warlike Minerva [p. 577], to Jupiter [p. 549] 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 [p. 449], and the peoples inhabiting wealthy Aetolia [p. 420] begged for
his help in their great trouble, and Calydon [p. 468], as a suppliant, despite having Meleager [p. 572], asked his help, with anxious prayers.

The reason for their asking was a wild boar, servant and avenging power of Diana's [p. 500] aggression. King Oeneus [p. 594] of Calydon, they say, made offerings, from the successful harvests of a full year, of the first fruits of the crops to Ceres [p. 476], of wine to Bacchus [p. 459], 'the deliverer from care' [p. 563], of libations of flowing oil, from the olives, to golden Minerva [p. 577]. The honour they desire was paid to all the gods, beginning with the rural deities: only the daughter of Laton's [p. 555] altar was passed by: neglected, it is said, and left without its incense. Anger even touches the gods. 'I shall not suffer this without exacting punishment' she cried 'and, though not honoured, it will not be said that I was un-avenged.' And the goddess, spurned, sent an avenging wild boar, over the Aedian [p. 595] fields: grassy Epirus [p. 510] had none greater than it, and those of the island of Sicily [p. 647] were smaller. Its eyes glowed with bloodshot fire: its neck was stiff with bristles, and the hairs, on its hide, bristled stiffly like spear-shafts: just as a palisade stands, so the hairs stood like tall spears. Hot foam flecked the broad shoulders, from its hoarse grunting. Its tusks were the size of an Indian elephant's: lightning came from its mouth: and the leaves were scorched, by its breath. Now it trampled the young shoots of the growing crops, now cut short the ripeness, longed-for by the mournful farmer, and scythed down the corn [p. 476] in ear. The granaries and threshing floors waited for the promised harvest in vain. Heavy clusters of grapes were brought down along with the trailing vines, and fruit and branch of the evergreen olives. It rages among the cattle too. Neither the herdsmen and dogs, nor their own fierce bulls can defend the herds. The people scatter, and only count themselves safe behind city walls.


And Atalanta [p. 453], the warrior girl of Tegæa [p. 658], the glory of Arcadia's [p. 564] woods, with a polished brooch clasping the neck of her garment, and her hair simply done, caught in a single knot. An ivory quiver, holding her arrows, that rattled as she moved, hung from her left shoulder, and her left hand held the bow. So she was dressed: as for her face, you might truly say, the virgin was there, in a boy, and a boy, in the girl. The moment he saw her, that moment, Meleager, the hero of Calydon, desired her, though the gods might refuse it, devoured by secret fires. 'O, happy the man, whom she might think worthy!' he said. Neither time nor honour allowed him further words: the greater task of the greater conflict urged him on.

**Bk VIII:329-375 The Calydonian Boar Hunt - the boar is roused**

A forest thick with trees, that had never been cut, at any time, began above the plain, and overlooked the sloping fields. When the heroes reached it, some spread out hunting nets, others loosed the dogs from their leashes, while others again followed the deeply-marked trail, keen to discover their quarry. There was a deep valley that collected streams of rainwater, falling near it: and it held, in its depths, pliant willows, smooth sedges, and marsh grasses, and osiers and tall bulrushes, above the lowly reeds. The boar was roused from there, and made a violent charge into the midst of its enemies, like lightning forced from colliding clouds. Trees were flattened by its impact, and the woods crashed as it drove into them. The warriors shouted, and held their spears spread outward, with firm hands, waving their broad blades. The boar rushed them, scattering the dogs, as they obstructed it in its fury, putting the baying pack to flight with sidelong swipes of its tusks.
The first spear, delivered by Echion's arm, was ineffectual, and gave the trunk of a maple a glancing blow. The next, if it had not been thrown with too great a force, aimed at the creature’s back, seemed certain to stick there, but the throw was too long. Jason of Pagasae hurled the spear.

Then Mopsus, son of Ampyx, cried out ‘Phoebus, if I have worshipped you, and do so now, grant what I ask, that my spear strikes surely!’ The god did what he could, to fulfil the prayer: the boar was hit, but without being wounded. Diana had stolen the iron point of the javelin, in flight: what arrived was the wooden shaft without its tip. The wild beast’s anger was aroused, and blazed out no more gently than lightning. Flame burned in its eyes, and was breathed from its chest. With dangerous and unerring momentum, the boar hurled towards the young men, as a stone flies from a taut catapult, aimed at walls or battlements full of soldiers. Hippalus and Pelagon, holding the right flank, were knocked to the ground: their friends caught them up as they lay there. But Enaesimus, son of Hippocoon, did not escape the fatal blow: about to turn his back, in alarm, he sank down, as the sinews of his knee gave way. And King Nestor of Pylos, might perhaps have perished before his time at Troy, but, using the leverage of his firmly planted spear, he vaulted into a tree, that stood close by, and looked down, from a place of safety, on the quarry he had escaped.

The fierce creature, sharpening its tusks on the trunk of an oak, threatened them with destruction, and confident in its freshly renewed weapons, ripped open mighty Hippas's thigh, with one curving edge. But now the Gemini, Castor and Pollux, not yet changed into stars in the sky, twin brothers, conspicuous among the rest, both rode up, on horses whiter than snow, and brandishing their javelins in the air as one, hurled them, the points quivering with the motion.
Peleus was lifting him, the girl from Tegea strung a swift arrow, and sent it speeding from the curved bow. The shaft just grazed the top of the boar’s back, and fixing itself below one ear, reddened the bristles with a thin stream of blood. Nor did she praise her own successful shot more than Meleager did. He was supposed to have been the first to see the blood, and first, having seen it, to point it out to his friends, saying: ‘You will be honoured for the value of this service.’ The warriors flushed with their shame, urged each other on, gaining courage from their clamour, hurling their spears without sense of order. The jostling spoilt their throw, and prevented the strike they intended. Then Aneas of Arcady, with his twin-headed axe, rushing to meet his fate, cried: ‘O warriors, learn how much better a man’s weapons are than a girl’s, and leave the work to me! Though Latona’s daughter herself protects this creature, in her own way, in spite of Diana, my right arm will destroy it.’ Swollen with pride, like this, with boastful words, he spoke, and, lifting the double axe in both hands, he stood on tiptoe, poised for the downward blow. The boar anticipated this daring enemy, and struck at the upper groin, the quickest way to kill, with his twin tusks. Ancaeus collapsed, and the slippery mass of his inner organs fell away in a pool of blood: the ground was soaked with the red fluid.

Then Pirithoüs, son of Ixion, went against the quarry, brandishing his hunting-spear in his strong right-hand. Theseus, Aegeus’s son, called out ‘Stay, farther away, my soul’s other half, O dearer to me than myself! It is fine to be brave at a distance, also: Ancaeus’s rash courage only did him harm.’ He spoke, and threw his heavy spear, of cornelian cherry-wood, with its bronze blade. Though well aimed and capable of reaching its mark, it was deflected by the leafy branch of an oak. Jason, Aeson’s son, hurled his javelin, which swerved by accident, and the fatal throw transfixing the flanks of an innocent hound, pinned it to the ground.

But Meleager’s hand made the difference, and of the two spears he threw, though one stuck in the earth, the other fixed itself in the boar’s back. Now, while it raged, and twisted its body round, and spouted out hissing foam and fresh blood, the author of its wound came at it, pricked his quarry to fury, and buried his shining hunting-spear in his enemy’s shoulder. Then the companions give proof of their joy, shouting, and crowding around him to grasp his hand in theirs. They gaze, wonderingly, at
The huge creature covering so much of the earth it lies on, and still think it unsafe to touch the beast, but nevertheless each wets his spear in its blood.

**Bk VIII:425-450 The Calydonian Boar Hunt - the spoils**

Meleager, himself, pressed his foot down on the head of the deadly creature, and said to Atalanta ‘Girl from Nonacria, take the prize that is mine by right, and let my glory be shared with you.’ Then he gave her the spoils, the hide bristling with hair, and the head remarkable for its magnificent tusks. She delighted in the giver no less than the gift, but the others were envious, and a murmur ran through the whole company. Of these, Plexippus, and Toxeus, the sons of Thestius, Meleager’s uncles, stretching their arms out, shouted loudly: ‘Come on, girl, leave them alone: do not steal our titles to honour, and do not let too much faith in your beauty deceive you, lest your love-sick friend turns out to be no help to you.’ And they took the gifts away from her, and denied him the right to give them. The descendant of Mars could not bear this, and bursting with anger, gnashing his teeth, he said: ‘Learn, you thieves of other men’s rights, the difference between threats and actions’, and plunged his iron point into Plexippus’s chest, he expecting nothing of that kind. Meleager gave Toxeus, who stood in doubt, wanting to avenge his brother, but fearing his brother’s fate, scant time for doubt, and while his spear was still warm from the first brother’s murder, he warmed it again with the second brother’s blood.

Althaea was carrying thanksgiving offerings, for her son’s victory, to the temple of the gods, when she saw them bringing back her dead brothers. She filled the city with the clamour of wailing, beat her breasts, and replaced her golden robes with black. But when she heard who the murderer was, she forgot her mourning, and her longing changed from tears to revenge.

**Bk VIII:451-514 Althaesa and the burning brand**

There was a piece of wood that the Three Sisters placed in the fire, when Althaea, the daughter of Thestius, was in the throes of
childbirth. As they spun the threads of fate firmly under their thumbs, they said: 'We assign an equal span of time to you, O new born child, and to this brand.' When the goddesses vanished, after speaking the prophecy, the mother snatched the burning branch from the fire, and doused it with water. It had long been hidden away in the depths of the inner rooms, and preserved, had preserved your years, youth. Your mother now brought it out, and called for pinewood and kindling: and, once that was in position, she lit the hostile flames. Then she tried, four times, to throw the brand in the fire, and four times, held back. The mother fought the sister in her, and the two tugged at the one heart. Often her cheeks grew pale at imminent wickedness. Often fierce anger filled her eyes with blood. One moment she seemed like someone threatening some cruelty: the next you would think her full of compassion. When her heart's fierce passion dried up her tears, the tears welled up again. As a ship, that the wind, and the tide opposing the wind, both seize, feels the twin forces and obeys the two, uncertainly, so the daughter of Théstius, was swayed by her emotions, and her anger alternately calmed, and then flared again.

However, the sister in her begins to outweigh the mother, and to appease the shades of her own blood, with blood, she escapes guilt by incurring it. Now, as the baleful fire strengthens, she cries 'Let this be the funeral pyre that cremates my child.' As she held the fatal brand in her deadly hand, and stood, wretched woman, in front of the funeral altars, she said 'Eumnids [p. 515], Triple Goddesses of Retribution, turn your faces towards these fearful rites! I take revenge, and I do a wicked thing: death must be atoned for by death: crime must be heaped on crime, ruin on ruin. Let this impious house end in a flood of mourning! Shall, Oeneus [p. 594], fortunate, rejoice in his victorious child, while Théstius is bereaved of his sons? Better for both to grieve. Only, my brother's spirits, new-made ghosts, recognise my sense of duty to you, and accept the sacrifice I prepare, so great its cost to me, the evil child of my womb! Ah me! What conclusion do I rush towards? My brothers, forgive a mother! The hand is unequal to what it began: I acknowledge he deserves to die, but I do not desire to be the cause of his death. Shall he go unpunished? Shall he live, victorious, proud of his success, and be king in Calydon [p. 468], while you lie there, the scant ashes of chill shadows? For my part I cannot suffer that to be: let the wicked die, and pull down his father's hopes, his kingship, and the ruins of his country! Where are my maternal feelings? Where are the
sacred allegiances of a parent? Where are the anxieties I suffered over those ten months? O, I wish, when you were an infant burning in those first flames, I had allowed it to be! By my gift, you lived: now for your own fault, you die! Suffer the consequences of what you have done, and give me back the life I twice gave you, once at your birth, once when I snatched at the brand, or let me join my brothers in the tomb!

I yearn to do it, and I cannot do it. What shall I do? Now my brothers' wounds are before my eyes and the image of all that blood: and now heart's love, and the word 'mother' move me. Woe to me! Evil is in your victory, my brothers: but victory you shall have: only let me follow you, and the comfort I bring you!' She spoke, and turning her face away, with trembling hands, threw the fatal brand, into the midst of the fire. The piece of wood itself gave, or seemed to give, a sigh, as it was attacked, and burned, by the reluctant flames.

**Bk VIII:515-546 The death of Meleager**

Far off, and unaware, Meleager is alight with that fire, and feels his inner organs invisibly seared. He controls the fierce agonies, with courage. Nevertheless he is sad that he must die a bloodless, cowardly death, and calls Ancaeus fortunate in his wounds. At the last, groaning with pain, he names his aged father, his brothers, his loving sisters, the companion of his bed, and, it may be, his mother. The fire and the suffering flare up, and die away, again, and both are extinguished together. Gradually his breath vanishes into the light breeze: gradually white ashes veil the glowing embers.

Noble Calydon lies dead. Young men and old lament, people and princes moan, and the women of Calydon, by the River Euenus, tear at their hair, and beat their breasts. His father, prone on the ground, mars his aged features and white hair with dust, and rebukes himself for his long years. As for his mother, conscious of her dreadful action, she has exacted punishment on herself, with her own hand driving the weapon into her body. Not though the god had given me a hundred mouths speaking with tongues, the necessary genius, and all Helicon as my domain, could I describe the sad fate of his poor sisters. Forgetting what is seemly, they
strike their bruised chests, and while there is something left of the body, the body is caressed again and again, as they kiss it and kiss the bier on which it lies.

Once he is ashes the ashes are gathered, and they press them to their breasts, throw themselves down on his tomb, and clasping the stone carved with his name, they drown the name with tears. At last, Diana(p. 556), satiated with her destruction of the house of Parthenon[p. 607], lifted them up, all except Gorgo[p. 521], and Deianira[p. 497], the daughter-in-law of noble Alcmene[p. 435], and, making feathers spring from their bodies, and stretching long wings over their arms, she gave them beaks, and, changed to guinea-hens, the Meleagrides[p. 573], launched them into the air.

Bk VIII:547-610 Acheloüs tells Theseus and his friends of Perimele

Meanwhile, Theseus[p. 663], having played his part in the united effort, turned back towards Athens, Tritonia’s[p. 671] city, where Eretes[p. 510] once ruled. But the River Acheloüs[p. 420], swollen with rain, blocked his immediate path, and stalled his journey. ‘Come under my roof, famous scion of Cecrops[p. 472],’ the river-god said, ‘and do not commit yourself to my devouring waters. They are liable to carry solid tree-trunks along, in their roaring, and roll great boulders over on their sides. I have seen whole byres, near the bank, swept away, with all their livestock: and neither the cattle’s strength nor the horses’ speed was of any use. Many a strong man has been lost in the whirling vortices, when the torrent was loosed, after mountain snows. You will be safer to stay till my river runs in its normal channel, when its bed holds only a slender stream.’

Aegeus’s[p. 426] son nodded, and replied: ‘I will make use of your house, and your counsel, Acheloüs.’ And so he did. He entered the dark building, made of spongy pumice, and rough tufa. The floor was moist with soft moss, and the ceiling banded with freshwater mussel and oyster shells.

Now Hyperion[p. 537], the sun, had measured out two thirds of his path of light, when Theseus and his companions of the hunt seated themselves on couches. Here was Pirithous[p. 626], Ixion’s son[p. 552], and there, Lexes[p. 558], Trozen’s[p. 671] hero, his temples already streaked with thinning grey hair, and
there were others whom the Acarnanian river-god, greatly delighted to have such a guest, judged worthy of equal honour. Quickly the barefoot nymphs set out dishes of food on the nearby tables, and when they had been cleared again, poured wine in jewelled cups. Then the greatest of heroes looking out over the waters below, asked: ‘What is that place?’ (He pointed with his finger.) ‘Tell me what name the island has, though it seems more than an island!’

The river-god replied ‘What you see is not one island: five pieces of land lie together, but the distance conceals their distinctiveness. This will make you less astonished at what Diana did to Calydon when she was slighted. Those islands were once nymphs, who, though they had slaughtered ten bullocks and invited the rural gods to the festival, forgot me as they led the festal dance. I swelled with anger, as fierce as when my flood is at its fullest, and terrible in wind and wave, I tore forest from forest and field from field, and swept the nymphs, who then, at last, remembered me, along with the place they trod, into the sea. There the ocean and my waters separated what had been continuous ground, and split it into as many parts as you see islands, the Echinades, there in the midst of the waves.

But as you can see for yourself, far off, far off one island vanishes, dear to me: the sailors call it Perimele. I loved her and stole her virginity. At which her father, unable to accept it, threw his daughter from the cliffs into the deep, intending to destroy her. I caught her, and holding her as she swam, I cried: ‘O God of the Trident, to whom rule over the restless waves, closest to earth, fell by lot, give your aid I beg, and grant a place to one whom a father’s anger drowns, or allow her to be that place herself?’ While I spoke, new earth clasped her body, as she swam, and a solid island rose, round her changed limbs.

**Bk VIII:611-678 Lelex tells of Philemon and Baucis**

At this, the river-god fell silent. The wonder of the thing had gripped them all. But that daring spirit, Pirithous, son of Ixion, scornful of the gods, laughed at their credulity. ‘These are fictions you tell of, Acheloüs, and you credit the gods with too much power, if you think they can give and take away the forms of things.’ The others were startled, and
disapproved of his words, Lelex [p. 558] above all, experienced in mind and years, who said: The power of the gods is great and knows no limit, and whatever heaven decrees comes to pass. To help convince you, in the hills of Phrygia [p. 624], an oak and a lime tree stand side by side, surrounded by a low wall. I have seen the place, since Pittheus [p. 627], king of Trozen [p. 671], sent me into that country, where his father Pelops [p. 610] once ruled.

There is a swamp not far from there, once habitable land but now the haunt of diving-birds and marsh-loving coots. Jupiter [p. 549] went there, disguised as a mortal, and Mercury [p. 574], the descendant of Atlas [p. 455], setting aside his wings, went with his father, carrying the caduceus. A thousand houses they approached, looking for a place to rest: a thousand houses were locked and bolted. But one received them: it was humble it is true, roofed with reeds and stems from the marsh, but godly Baucis [p. 461] and the equally aged Philemon [p. 618], had been wedded in that cottage in their younger years, and there had grown old together. They made light of poverty by acknowledging it, and bearing it without discontent of mind. It was no matter if you asked for owner or servant there: those two were the whole household: they gave orders and carried them out equally.

So when the gods from heaven met the humble household gods [p. 611], and stooping down, passed the low doorway, the old man pulled out a bench, and requested them to rest their limbs, while over the bench Baucis threw a rough blanket. Then she raked over the warm ashes in the hearth, and brought yesterday’s fire to life, feeding it with leaves and dried bark, nursing the flames with her aged breath. She pulled down finely divided twigs and dry stems from the roof, and, breaking them further, pushed them under a small bronze pot. Next she stripped the leaves from vegetables that her husband had gathered from his well-watered garden. He used a two-pronged stick to lift down a wretched-looking chine of meat, hanging from a blackened beam, and, cutting a meagre piece from the carefully saved chine, put what had been cut, to seethe, in boiling water.

In the meantime they made conversation to pass the time, and prevent their guests being conscious of the delay. There was a beech wood tub, suspended by its handle from a crude peg: this had been filled with warm water, and allowed their visitors to refresh their limbs. In the middle of the floor there was a mattress of soft sedges. Placed on a frame and legs of willow it made a couch. They covered it with cloths, that they only used to
bring out for the times of sacred festivals, but even these were old and worn, not unworthy of the couch. The gods were seated.

The old woman, her skirts tucked up, her hands trembling, placed a table there, but a table with one of the three legs unequal: a piece of broken pot made them equal. Pushed underneath, it countered the slope, and she wiped the level surface with fresh mint. On it she put the black and green olives that belong to pure Minerva [p. 577], and the cornelian cherries of autumn, preserved in wine lees; radishes and endives; a lump of cheese; and lightly roasted eggs, untouched by the hot ashes; all in clay dishes. After this she set out a carved mixing bowl for wine, just as costly, with cups made of beech wood, hollowed out, and lined with yellow bees’ wax. There was little delay, before the fire provided its hot food, and the wine, of no great age, circulated, and then, removed again, made a little room for the second course. There were nuts, and a mix of dried figs and wrinkled dates; plums, and sweet-smelling apples in open wicker baskets; and grapes gathered from the purple vines. In the centre was a gleaming honeycomb. Above all, there was the additional presence of well-meaning faces, and no unwillingness or poverty of spirit.’

**BK VIII:679-724 THE TRANSFORMATION OF PHILEMON AND BAUCIS**

‘Meanwhile the old couple noticed that, as soon as the mixing bowl was empty, it refilled itself, unaided, and the wine appeared of its own accord. They were fearful at this strange and astonishing sight, and timidly Baucis and Philemon murmured a prayer, their palms upwards, and begged the gods’ forgiveness for the meal, and their un-preparedness. They had a goose, the guard for their tiny cottage: as hosts they prepared to sacrifice it for their divine guests. But, quick-winged, it wore the old people out and, for a long time, escaped them, at last appearing to take refuge with the gods themselves. Then the heaven-born ones told them not to kill it. “We are gods,” they said, “and this neighbourhood will receive just punishment for its impiety, but to you we grant exemption from that evil. Just leave your house, and accompany our steps, as we climb that steep mountainside together.”

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They both obeyed, and leaning on their sticks to ease their climb, they set foot on the long slope. When they were as far from the summit as a bowshot might carry, they looked back, and saw everywhere else vanished in the swamp: only their own roof was visible. And while they stood amazed at this, mourning their neighbours’ fate, their old cottage, tiny even for the two of them, turned into a temple. Wooden poles became pillars, and the reed thatch grew yellow, until a golden roof appeared, richly carved doors, and a marble pavement covering the ground. Then the son of Saturn spoke, calmly, to them: “Ask of us, virtuous old man, and you, wife, worthy of a virtuous husband, what you wish.”

When he had spoken briefly with Baucis, Philemon revealed their joint request to the gods. “We ask to be priests and watch over your temple, and, since we have lived out harmonious years together, let the same hour take the two of us, so that I never have to see my wife’s grave, nor she have to bury me.” The gods’ assurance followed the prayer. They had charge of the temple while they lived: and when they were released by old age, and by the years, as they chanced to be standing by the sacred steps, discussing the subject of their deaths, Baucis saw Philemon put out leaves, and old Philemon saw Baucis put out leaves, and as the tops of the trees grew over their two faces, they exchanged words, while they still could, saying, in the same breath: “Farewell, O dear companion”, as, in the same breath, the bark covered them, concealing their mouths.

The people of Bithynia still show the neighbouring trees, there, that sprang from their two bodies. Trustworthy old men related these things to me (there was no reason why they should wish to lie). For my part, I saw garlands hanging from the branches, and placing fresh ones there said: “Let those who love the gods become gods: let those who have honoured them, be honoured.”

Bk VIII:725-776 Erysichthon fells Ceres’s sacred oak tree

Lelex finished, and the tale and the teller of it had moved them all, Theseus particularly. He wished to hear more of the marvellous acts of the gods. Acheloüs, the river-god of Calydon, leaning on his elbow,
said: ‘Hero, there are those who, once changed in form, retain that transformation: there are others who are allowed to transmute into many shapes: you, for instance, **Proteus**[p. 634], inhabitant of the earth-encircling sea. A moment ago they saw you as a young man, then as a lion: now as a raging boar, then as a serpent, they fear to touch: and, in a moment, horns revealed you as a bull. Often you might have appeared as a stone, often, also, as a tree: sometimes, you formed the likeness of running water, and became a river: sometimes fire, water’s opposite.

**Mestra**[p. 576], Erysichthon’s daughter, the wife of **Auryus**[p. 458], had no less power. Her father was a man scornful of the gods, who burnt no incense on their altars. **Erysichthon**[p. 512], it is said, once violated the grove of **Ceres**[p. 476] with an axe, and desecrated the ancient woods with iron. Within them stood a great oak, massive with the years, a sacred grove in itself: strands of wool, wreaths of flowers and votive tablets surrounded it, evidence of prayers granted. Often beneath it the **Dryads**[p. 504] held their festive dances: often, also, linking hands, in line, they circled its trunk’s circumference, its massive girth measuring fifteen arm’s-lengths round. The other trees were not less far below it than the grass was far below all of them. **Triopas**’[p. 670] son would not hold back the blade, even for those reasons, commanding his servants to fell the sacred oak.

When he saw them hesitating at the order, the wretched man snatched the axe from one of them, saying: “Though this be, itself, the goddess, not just what the goddess loves, now its leafy crown will meet the earth.” As he spoke, while he balanced the blade, for the slanting stroke, Ceres’s oak-tree trembled all over and gave a sigh, and at the same time its acorns and its leaves began to whiten, and its long branches grew pale. And, when his impious hand made a gash in the trunk, blood poured out of its damaged bark, like the crimson tide from its severed neck, when the mighty bull falls, in sacrifice, before the altar.

All stood astonished, and one of them tried bravely to prevent the evil, and hinder the barbarous double-edged weapon. But the **Thessalian**[p. 664] glared at him, saying: “Here’s the prize for your pious thought!” and swinging his blade at the man not the tree, struck his head from his trunk. He was hewing at the oak-tree repeatedly, when the sound of a voice came from inside the oak, chanting these words:
"I am a nymph, most dear to Ceres,
under the surface of this wood,
who prophesy to you, as I die
that punishment will follow blood
out of my ruin, the only good."

But he pursued his course of evil, and at last, weakened by innumerable blows, and dragged down by ropes, the tree fell, its weight cutting a swathe through the wood.

**Bk VIII:777-842 Ceres Sends Famine to Erysichthon**

‘All her sister Dryads[p. 504], mourning and dressed in black, horrified at the forest’s loss and their own, went to Ceres[p. 476], and begged her to punish Erysichthon[p. 512]. She assented, and, with a motion of her head, that most beautiful of goddesses stirred the fields, heavy with ripened grain. She devised a punishment to rouse men’s pity, if his actions had deserved any pity: to torment him with baleful Hunger[p. 518]. But since the goddess herself could not approach her (for fate does not allow Famine[p. 518] and Ceres to meet) she called for one of the mountain spirits, an Oread[p. 597] of wild places, and said to her: “There is a place at the furthest bounds of icy Scythia[p. 645], with sombre, sterile ground, a land without crops or trees. Torpid Cold inhabits it, Fear and Trembling and barren Hunger. Order Famine to immure herself in the belly of that sacrilegious wretch, and let no plenty oust her, and let her overcome me in any trial of strength. So that the length of the journey does not worry you, take my chariot, take my winged dragons, and govern their bridles on high.” And she gave her the reins. The nymph came to Scythia, carried through the air, in the chariot she was given. On the summit of a frozen mountain chain (they call the Caucasus[p. 471]) she loosed the dragons’ necks, and, searching for Famine, saw her in a field of stones, picking at the sparse grass with her nails and teeth. Her hair was matted, her eyes sunken, her face pallid: her lips were grey with mould, her throat with scabrous sores: through the hardened skin, her inner organs could be seen: dry bones stuck out beneath her hollow loins: her belly was only the excuse for a belly: her breastbone seemed to hang
loosely, only held by the frame of her spine. Emaciation made the joints look large; the curve of her knees seemed swollen: and the ankles appeared as extravagant lumps.

When the Oread saw her, she relayed the goddess’s command, from a distance (since she did not dare to approach her), and though she only delayed an instant, and stayed far off, though she had only arrived there a moment before, she still seemed to feel the hunger. Changing course, high in the air, she directed the dragons towards Haemonia [p. 523].

Famine carried out Ceres’s orders, though their tasks are ever opposed, and flew down through the eye of the wind to the appointed house. Straight away she entered the bedroom of the sacrilegious man, who was sunk in profound sleep (since it was night), and breathed herself into him, covering his throat, and chest, and lips, with her exhalations, and causing a lack of nourishment in his hollow veins. Completing her mission, she left the fertile lands, returning to the houses of poverty, and her customary caves.

Gentle Sleep still lulls Erysichthon, with his peaceful wings. He, in sleep, in imagination, dreams of feasts, closes his mouth on vacancy, grinds tooth on tooth, exercises his gluttony on insubstantial food, and, instead of a banquet, fruitlessly eats the empty air. But when indeed peace departs a desperate desire to eat possesses his famished jaws and burning belly. Without a moment’s delay he calls out for whatever earth, air and sea produce, and at table complains of hunger, and in the midst of eating demands to eat. What would feed a city, or satisfy a people, is not enough for one. The more he puts away inside, the greater his desire. As the ocean receives the rivers of all the earth, and unfilled by the waters, swallows every wandering stream: as the devouring flames never refuse more fuel, burn endless timber, and look for more, the greater the piles they are given, more voracious themselves by being fed, so Erysichthon’s profane lips accept and demand all foods, in the same breath. All nourishment in him is a reason for nourishment, and always by eating he creates an empty void.’
'Now hunger, and the deep pit of his gut had consumed his wealth, but even so, Famine worked unabated and his burning appetite was unappeased. Eventually, when all he owned was inside him, only his daughter, Mestra, was left, a girl whom the father was not worthy of. Having nothing, he tried to sell her too. The honourable child refused to accept a possessor, and stretching her hands out over the waves of the shore, she cried: “You god, who stole away the prize of my virginity”, for Neptune had stolen it, “save me from slavery.” He did not scorn her prayer. Although the buyer had been following her, and had seen her a moment ago, the god altered her shape, giving her a man’s features, and clothes appropriate to a fisherman.

Her purchaser looked at her, and said: “O, you who control the rod, and hide your bronze hook in a little bait, may you have calm sea, and gullible fish, that feel nothing of the hook until they bite. Tell me where she is, the girl with shabby clothes and straggling hair, who stood here on this beach a moment ago (since I saw her, standing on the beach): there are no footprints further on!” She sensed the god’s gift was working well for her, and delighted that he was asking her for news of herself, replied to his question: “Forgive me, whoever you are: I have had no eyes for anything except this pool: I have been occupied taking pains over my fishing. To convince you, and may the sea god help me in these arts of mine, no man has been on this beach, except myself, for a long time, and no woman either.”

He believed her, and turning round on the sand, having been outplayed, departed. Then her true shape was restored. When her father realised that she could change her shape, he often surrendered Mestra to others, so that she, escaping in the form of a mare, or a bird, or again as a heifer or a hind, repeatedly obtained her price, dishonestly, for her gluttonous father.

In the end when the evil had consumed everything they had, and his grave disease needed ever more food, Erysichthon began to tear at his limbs and gnaw them with his teeth, and the unhappy man fed, little by little, on his own body.'
‘But why do I entertain you with stories of others?’ said Achelous, ‘Indeed, young man, I have often changed shape myself, though the number of shapes I can achieve is limited. Sometimes I am seen as I am now: sometimes I become a snake: or, again, the lead bull of the herd, my power in my horns – horns, when I still had two. Now one side of my brow has lost its weapon, as you can see for yourself.’ His words were followed by a sigh.
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Theseus, the hero, reputed son of Neptune, asked Acheloüs why he had sighed, and the reason for his damaged forehead: to which the Calydonian river-god, his uncut hair wreathed with reeds, replied: You ask something painful of me. Who wants to recall the battles he has lost? But, I will tell it as it happened: since the shame of being beaten is no less than the honour of having fought. It is a great consolation to me that the victor was so famous.

If her name has ever come to your notice, Deianira was once the most beautiful girl, and the jealous hope of many suitors. When, with them, I entered Oeneus's house, her father, and the man I sought as my father-in-law, I said: “Accept me as your son-in-law, son of Parthaon.” Hercules, scion of Alceus, said the same. The others gave way before the two of us. Hercules declared that he could offer Jove as his bride’s father-in-law, spoke of his famous labours, and of how he had survived what his stepmother, Juno, had prescribed for him. On my side I said: “It would be shameful for a god to concede to a mortal” – He was not yet a god – “In me you see the lord of the waters, that flow in winding rivers, through your kingdom. As your son-in-law I would not be a stranger sent from a foreign shore, but a native, and wedded to your own interests. Only don’t let it harm my case that Queen Juno does not hate me, and all the punishment of the labours, she demanded, passed me by!”

“Now, listen, Hercules, you, son of Alcmene; Jupiter, whose child you boast of being, is either wrongly called your father, or is truly a wrongdoer. You seek your father in a mother’s adultery. Choose whether you prefer this fiction of Jove as a father, or to be born the son of shame.” As I spoke, he gazed at me fiercely, all the while, and unable to act like a man and control his blazing anger, he merely replied in these words: “My right hand is more powerful than my tongue. As long as I beat you at wrestling, you can win the talking”, and he came at me ferociously. I was ashamed to retreat, after my words: I took off my green robes; put up my arms; held my hands, fingers curved, in front of my chest in fighting stance; and readied my limbs for the match. He caught up dust in the hollow of his hands and threw it over me, and, in turn, was, himself, gilded by the yellow sand. Now he caught at my neck, or you might think he caught me, now at
my legs, now at my loins: and attacked me from every side. My weight protected me, and his attempts were useless. I was like a massive pile that
the roaring flood assaults with all its might: it remains, secure in its own
bulk.

We pulled away for a moment, returned to the conflict, and stood
firm, determined not to concede. Foot was set against foot, and I pushed at
him, with my chest full forward, fingers locked with fingers, and head to
head. I have seen two strong bulls come together like that, when they try
for the sleekest heifer in the pasture as their prize in the contest. The herd
watches in fear, not sure to which one victory will grant overriding
supremacy. Three times without success Hercules tried to push my
gleaming chest away from him. At the fourth attempt, he broke my grip,
loosed himself from my constricting arms, and with a blow of his hand –
certainly, I myself confess it is the truth – he turned me about, and clung,
with all his weight, to my back.

If you can believe it - I am not seeking to gain false credit by saying it
- I seemed to have a mountain pressing on top of me. With difficulty I
thrust my arms, pouring with sweat from the great effort it took, under him,
and, with difficulty, freed his firm hold on my body. He pressed me hard, as
I gasped for breath, prevented me from gathering my strength, and gripped
my neck. Then, at last, my knee touched the ground, and my mouth tasted
sand. Inferior to him in strength, I turned to my magic arts, and slipped
from his grasp in the shape of a long snake. But when I had wound my
body in sinuous coils, and, hissing fiercely, darted my forked tongue at him,
Tiryns[p. 668] hero laughed, and mocking my magic arts, said: “My task in the
cradle was to defeat snakes, and, though you are greater than other reptiles,
Acheloüs, how big a slice of the Lernean[559] Hydra[p. 535] would your one
serpent be? It was made fecund by its wounds, and not one of its hundred
heads was safely cut off without its neck generating two more. I overcame
it, and having overcome it, disembowelled that monster, with branching
snake-heads, that grew from their own destruction, thriving on evil. What
do you think will happen to you, who are only a false snake, using
unfamiliar weapons, whom a shifting form hides?”

He spoke and knotted his fingers round my throat. I was suffocating,
as if my throat was gripped by a vice, and struggled to tear his thumbs away
from my windpipe. Overpowered in this form, only my third, fierce, bull-
shape remained. So I fought on, my limbs those of a bull. From the left he threw his arms round my bulging neck; and followed me as I charged off; dragging at me, my horns piercing the hard ground as he pulled me down; and toppling me into the deep sand. As if that was not enough, holding the tough horn in his cruel hand, he broke it and tore it away from my mutilated brow. The Naiades\[^{p. 583}\] took it, filling it with fruit and scented flowers, and made it sacred: the Goddess of Abundance\[^{p. 462}\] is rich now because of my horn of plenty.”

**Bk IX:89-158 The shirt of Nessus**

He spoke: and a nymph\[^{p. 583}\], one of his attendants, dressed like Diana\[^{p. 500}\], her hair streaming over her shoulders, came to them, bringing all of autumn’s harvest in an overflowing horn, and, for an aftertaste, delicious fruits. Light gathered, and as the first rays struck the mountain summits, the warriors left, not waiting for the river to flow calmly and placidly or for the falling waters to subside. Acheloüs\[^{p. 420}\] hid his wild features and his head, marred by its broken horn, in the depths of the waves.

Nevertheless he only had the loss of that adornment, which had been taken from him, to lament: he was otherwise unhurt. Also he hid his loss with a wreath of willow leaves or reeds. But you, fierce Nessus\[^{p. 588}\], the centaur\[^{p. 473}\], a passion for that same virgin girl destroyed you, hit in the back by a flying arrow.

Hercules\[^{p. 529}\], son of Jupiter\[^{p. 549}\], on his way to his native city with Deianira\[^{p. 497}\], his new bride, came to the swift waters of the River Euenus\[^{p. 514}\]. The flood was higher than normal, increased by winter rains, with frequent whirlpools, and impassable. He had no fear of going on himself, but was anxious for his bride, when Nessus approached, strong of limb, and knowing the fords. ‘With my help, Alcides\[^{p. 434}\],” he said, “she will be set down on the far bank. Use your strength to swim!” The Theban\[^{p. 445}\] handed over the Calydonian\[^{p. 468}\] girl, she, pale with fear, frightened of the river and of the centaur himself.

Straight away, weighed down as he was by his quiver and his lion’s skin - he had thrown his club and his curved bow across to the other bank – the hero said: ‘Let me endure the river since I have started to cross.’ He did not
hesitate, and did not search for where the river was calmest, scorning to claim the water’s allegiance. He had gained the bank, and was picking up the bow he had thrown, when he heard his wife’s voice, and shouted to Nessus, who was preparing to betray his trust: ‘Where are you carrying her off to, you rapist, trusting in vain to your swiftness of foot? I am speaking to you, Nessus, the twice-formed. Listen: do not steal what is mine. If you have no respect for me, the thought of your father, Ixion [p. 552], on his whirling wheel might prevent this illicit union. However much you trust in your horse-craft, you will not escape. With wounds, not feet, I will follow you.’ He made good his last words with his actions, shooting the arrow he fired, across, at the fleeing back. The barbed tip jutted from the centaur’s chest. When the shaft was pulled out, blood, mixed with the deadly arrow-poison of the Lernean Hydra [p. 535], gushed out simultaneously from the entry and exit wounds. Nessus trapped this, and murmured, to himself of course: ‘I will not die without revenge’ and gave his tunic soaked with warm blood to Deianira, whom he had abducted, presenting it to her as if it were a gift for reviving a waning love.

A long space of intervening time passed by, and the tales of mighty Hercules had filled the world, and overcome his stepmother’s hatred. As the victor at Oechalia [p. 594], in Euboea [p. 514] (where he had avenged an insult offered him by King Eurytus [p. 517]) he was preparing to sacrifice to Jupiter [p. 549] at Cenaeum [p. 473], when loquacious Rumour [p. 518], who loves to add lies to fact, and expands from the tiniest truth by her falsehoods, brought her tale on ahead, to your ears, Deianira [p. 497]. She claimed that Hercules, reputed son of Amphitryon [p. 439], was filled with passion for Iole [p. 543], daughter of Eurytus.

The loving wife believes it, and terrified at first by the rumour of this new affair, she indulges in tears, and the poor girl vents her misery in weeping. But she soon says ‘Why do I weep? That adulteress will laugh at my tears. Since she is coming here, I must plan quickly, while I can, while another has not yet taken my place. Should I complain, or keep silent? Return to Calydon or stay? Should I leave my house? Or, if I can do nothing else, should I at least stand in their way? What if, remembering I am your sister, Meleager [p. 572], I prepare, boldly, to commit a crime, and, by cutting that adulteress’s throat, show what revenge and a woman’s grief can do?’
Her thought traced various courses. Of all of them she preferred that of sending the shirt, imbued with Nessus’s blood, to restore her husband’s waning love. Unwittingly, she entrusted what became her future grief, to the servant, Lichas, he not knowing what he had been entrusted with: and the unfortunate woman, ordered him, with persuasive words, to give the present to her husband. Hercules, the hero, took it, without a thought, and put on the shirt of Nessus, soaked in the poison of the Lernean Hydra.

**Bk IX:159-210 The Agony of Hercules**

He was making offerings of incense and reciting prayers over the first flames, and pouring a libation bowl of wine on to the marble altar. The power of the venom, warmed and released by the flames, dissolved, dispersing widely through the limbs of Hercules. With his usual courage, he repressed his groans while he could. When his strength to endure the venom was exhausted, he overturned the altar, and filled woody Oeta with his shouts.

He tries at once to tear off the fatal clothing: where it is pulled away, it pulls skin away with it, and, revolting to tell, it either sticks to the limbs from which he tries in vain to remove it, or reveals the lacerated limbs and his massive bones. His blood itself hisses and boils, with the virulence of the poison, like incandescent metal, dipped in a cold pool. There is no end to it: the consuming fires suck at the air in his chest: dark sweat pours from his whole body: his scorched sinews crackle. His marrow liquefying with the secret corruption, he raises his hands to the heavens, crying: ‘Juno, Saturnia, feed on my ruin: feed, cruel one: gaze, from the heights, at this destruction, and sate your savage heart! Or if this suffering seems pitiable even to an enemy, even to you, take away this sorrowful and hateful life, with its fearful torments, that was only made for toil. Death would be a gift to me, a fitting offering from a stepmother.

Was it for this I overcame Busiris who defiled the temples with the blood of sacrificed strangers? For this that I lifted fierce Antaeus, robbing him of the strength of his mother Earth? For this, that I was unmoved, by Geryon’s triple form, the herdsman of Spain, or your triple form, Caneus? For this, you hands of mine, that you dragged
down the horns of the strong Cretan bull: that the stables of King Augeas of Elis [p. 507] know of your efforts: the Stymphalian Lake: and the woods of Mount Parthenius [p. 607], with its golden-antlered stag? For this, that, by your virtue, the gold engraved girdle of Hippolyte [p. 533] of Themid [p. 663] was taken, and the apples of the Hesperides [p. 531], guarded by the sleepless dragon? Was it for this, that the Centaurs [p. 473] could not withstand me, nor the Erymanthian Boar that laid Arcady waste? For this, that it did not help the Hydra [p. 535] to thrive on destruction and gain redoubled strength? What of the time when I saw Thracian Diomede’s horses, fed on human blood, their stalls filled with broken bodies, and, seeing them, overthrew them, and finished off them, and their master? The Nemean Lion lies crushed by these massive arms: and for Atlas [p. 455] these shoulders of mine held up the sky. Jupiter's cruel consort [p. 547] is tired of giving commands: I am not tired of performing them.

But now a strange disease affects me that I cannot withstand by courage, weapons or strength. Deep in my lungs a devouring fire wanders, feeding on my whole body. But Eurystheus [p. 517], my enemy is well! Are there those then who can believe that the gods exist?’ So saying he roamed, in his illness, over the heights of Oeta [p. 595], as a bull carries around a hunting spear embedded in its body, though the hunter who threw it has long gone. Picture him there, in the mountains, in his anger, often groaning, often shouting out, often attempting, again and again, to rid himself of the last of the garment, overturning trees, or stretching his arms out to his native skies.

**BK IX:211-272 THE DEATH AND TRANSFORMATION OF HERCULES**

Then he caught sight of the terrified Lichas [p. 561], cowering in a hollow of the cliff, and pain concentrated all his fury. ‘Was it not you, Lichas,’ he said, ‘who gave me this fatal gift? Are you not the agent of my death?’ The man trembled, grew pale with fear, and, timidly, made excuses. While he was speaking, and trying to clasp the hero’s knees, Alcides [p. 434] seized him, and, swinging him round three or four times, hurled him, more violently than a catapult bolt, into the Euboean [p. 514] waters. Hanging in the air, he hardened with the wind. As rain freezes in the icy blasts and becomes snow; whirling snowflakes bind together in a soft mass; and they, in turn, accumulate as a
body of solid hailstones: so he, the ancient tradition says, flung by strong arms through the void, bloodless with fright, and devoid of moisture, turned to hard flint. Now, in the Euboean Gulf, a low rock rises out of the depths, and keeps the semblance of a human shape. This sailors are afraid to set foot on, as though it could sense them, and they call it, Lichas.

But you, famous son of Jove, felled the trees that grew on steep Oeta, and made a funeral pyre, and commanded Philoctetes, son of Pees, who supplied the flame that was plunged into it, to take your bow, your ample quiver, and the arrows, that were fated to see, once more, the kingdom of Troy (as they did when you rescued Hesione.) As the mass caught light from the eager fire, you spread the Nemean Lion’s pelt on the summit of the pile of logs, and lay down, your neck resting on your club, and with an aspect no different from that of a guest, reclining amongst the full wine cups, crowned with garlands.

Now the fierce flames, spreading on every side, were crackling loudly, and licking at his body, he unconcerned and scornful of them. The gods were fearful for earth’s champion. Saturnian Jupiter spoke to them, gladly, since he understood their feelings. ‘O divine beings, your fear for him delights me, and I willingly congratulate myself, with all my heart, that I am called father and ruler of a thoughtful race, and that my offspring is protected by your favour also. Though this tribute is paid to his great deeds, I am obliged to you, also. But do not allow your loyal hearts to feel groundless fears. Forget Oeta’s flames! He, who has defeated all things, will defeat the fires you see, nor will he feel Vulcan’s power, except in the mortal part that he owes to his mother, Alcmene. What he has from me is immortal, deathless and eternal: and that, no flame can destroy. When it is done with the earth, I will accept it into the celestial regions, and I trust my action will please all the gods. But if there is anyone, anyone at all, who is unhappy at Hercules’s deification, and would not wish to grant this gift, he or she should know that it was given for merit, and should approve it, though unwillingly.’ The gods agreed. Juno, also, appeared to accept the rest of his words with compliance, but not the last ones, upset that she was being censored.

Meanwhile, Mulciber had consumed whatever the flames could destroy, and no recognisable form of Hercules remained, no semblance of what came to him from his mother: he only retained his inheritance from
Jove. As a snake enjoys its newness, sloughing old age with its skin, gleaming with fresh scales; so, when the Tirynthian hero had shed his mortal body, he became his better part, beginning to appear greater, and more to be revered, in his high majesty. The all-powerful father of the gods carrying him upwards, in his four-horse chariot, through the substance-less clouds, set him among the shining stars.

**Bk IX:273-323 Alcmena tells of Hercules's birth and of Galanthis**

Atlas felt the weight of the new constellation. But even now the anger of Eurystheus, son of Sthenelus, was not appeased, and he pursued his unyielding hatred of the father through the children. Argive Alcmena, troubled by endless cares, had Iole, as one to whom she could confide an old woman's miseries, to whom she could relate her son's labours, known to all the world, and her own misfortunes. At Hercules's request, Hyllus, his son by Deianira, had taken Iole to his marriage-bed, and his heart, and had planted a child of that noble race in her womb. Alcmena said to her: 'Let the gods at least favour you, and shorten that time when, in childbirth, you call on Ilithyia, that Lucina who watches over frightened women, who, thanks to Juno's influence, made things hard for me.

When the time for Hercules's difficult birth came, and Capricorn, the tenth sign, was hidden by the sun, the weight of the child stretched my womb: what I carried was so great, you could tell that Jove was the father of my hidden burden. I could not bear my labour pains much longer. Even now, as I speak, a cold horror grips my body, and part of me remembers it with pain. Tortured for seven nights and as many days, worn out with agony, stretching my arms to heaven, with a great cry, I called out to Lucina, and her companion gods of birth, the Nixi. Indeed, she came, but committed in advance, determined to surrender my life to unjust Juno. She sat on the altar, in front of the door, and listened to my groans. With her right knee crossed over her left, and clasped with interlocking fingers, she held back the birth, She murmured spells, too, in a low voice, and the spells halted the birth once it began. I laboured, and, maddened, made useless outcries against ungrateful Jove. I wanted to die, and my
moans would have moved the flinty rocks. The Thban [p. 465] women who were there, took up my prayers, and gave me encouragement in my pain.

Tawny-haired, Galanthis [p. 519], one of my servant-girls, was there, humbly born but faithful in carrying out orders, loved by me for the services she rendered. She sensed that unjust Juno was up to something, and, as she was often in and out of the house, she saw the goddess, Lucina, squatting on the altar, arms linked by her fingers, clasping her knees, and said ‘Whoever you are, congratulate the mistress. Alcmena of Argolis is eased, and the prayers to aid childbirth have been answered.’

The goddess with power over the womb leapt up in consternation, releasing her clasped hands: by releasing the bonds, herself, easing the birth. They say Galanthis laughed at the duped goddess. As she laughed, the heaven-born one, in her anger, caught her by the hair, and dragged her down, and as she tried to lift her body from the ground, she arched her over, and changed her arms into forelegs. Her old energy remained, and the hair on her back did not lose her hair’s previous colour: but her former shape was changed to that of a weasel. And because her lying mouth helped in childbirth, she gives birth through her mouth, and frequents my house, as before.’

Bk IX:324-393 Iole tells the story of her half-sister Dryope

She finished speaking, and sighed, her feelings stirred by the memory of her former servant. While she grieved, her daughter-in-law, Iole [p. 543], said: ‘Mother, this is still the altered form of someone not of our blood that affects you. What if I were to relate to you my sister’s strange fate? Though sadness and tears hold me back, and hinder me from talking. Dryope [p. 504] was her mother’s only child – I was my father’s by another wife – and she was known as the most beautiful girl in Oechalia [p. 594]. Suffering the assault of Apollo [p. 446], that god who holds Delphi [p. 499] and Delos [p. 498], her virginity lost; Andream [p. 442] married her, and was considered fortunate to have her as his wife.
There is a lake, whose sloping shoreline is formed by steep banks, their summits crowned with myrtle. Dryope went there, unaware of any restrictions, and, to make what happened more unacceptable, bringing garlands for the nymphs. At her breast she carried a sweet burden, her son, not yet a year old, whom she was suckling with her warm milk. Not far away, a water-loving lotus tree flowered from the swamp, with the promise of fruits to come, its colours imitating Tyrian purples. Dryope picked some of these blossoms, to offer the child as playthings, and I was looking to do the same - I was with her - when I saw drops of blood fall from the flowers, and the branches move with a shiver of fear. It appears, as the locals now tell us, at last, but too late, that Lotis, a nymph, running from obscene Priapus, turned into the tree, altering her features, keeping her name.

My sister had known nothing of this. When she wished to retreat, in fear, from the place, and escape by praying to the nymphs, her feet clung like roots. She struggled to tear them away, but nothing moved except her torso. Slowly, thick bark grew upward from her feet, hiding all her groin. When she saw this, and tried to tear at her hair, with her hands, her hands filled with leaves: leaves covered her whole head. But the child, Amphissos (so his grandfather, Eurytus, King of Oechalia, had named him) felt his mother's breast harden, and the milky liquid failed when he sucked. I was there, a spectator of your cruel destiny, sister, and could bring you no help at all. Only, as far as I could, I held back the developing trunk and branches with my embrace, and I bear witness that I longed to be sheathed in that same bark.

Then her husband, Andraemon, and her luckless father, Eurytus, came, asking for Dryope: the Dryope they searched for I revealed as the lotus. They kissed the living wood, and prostrate on the ground clung to the roots of their tree. You, my dear sister, displayed nothing but your face that was not already tree. Your tears rained on the leaves of your poor body, and while your mouth left a path for your voice, while you still could, you poured out your lament like this into the air: ‘If there is truth in suffering, I swear by the gods I do not deserve this wrong. I am being punished without guilt. I lived in innocence. If I lie, let me lose the leaves I have through drought, be levelled with the axe, and burned. Take this child from these maternal branches, and find him a nurse, and have him often drink his milk under this tree of mine, and play under this tree. And when he
learns to talk, have him greet his mother and say, sadly, ‘My mother is revealed in this tree.’ Let him still fear lakes, and pick no flowers from the trees, and think all shrubs are the body of the goddess.

Dear husband, farewell, and you, sister; father! If you love me, defend me from the sharp knife, and my leaves from the browsing herd. And since I am not allowed to bend to you, reach up with your arms, and find my lips, while I can still feel, and lift my little son up to me! I can speak no more. Now the soft sapwood spreads slowly over my white neck: I am imprisoned in its highest reaches. Take your hands from my eyes. Without trying to help me, allow the enveloping bark to mask the fading light!’ At the moment her mouth ceased speaking, at that moment it ceased to be. For a long time, the freshly created branches glowed with warmth, from her altered body.’

Bk IX:394-417 THE PROPHECIES OF THEMIS

While Eurytus’s daughter was relating this marvellous happening, and Alcmene was wiping away Iole’s tears (still weeping herself) a wonderful thing suspended all sadness. There, on the steep threshold, stood Iolaüs, Hercules’s nephew and companion, alive again, with the look of his early years, a hint of down on his cheeks, almost, again, a child. Overwhelmed by the prayers of her husband, Hercules, Juno’s daughter, Hebe, had granted him this gift. When she was about to swear that, after this, she would never allow any further such favour, Themis would not allow it.

She prophesied. ‘Thebes is now moving towards civil war, and, of the Seven against her, Capaneus will not be overcome, except by Jupiter himself. Two brothers, Eteocles and Polynices, will die of mutually inflicted wounds. Amphiaraüs, the seer, swallowed by the earth, still living, will gaze on the ghosts of his own dead. His son, Alcmaeon, shall avenge him, with his mother Eriphyle’s death, filial and sinful in the same act. Terrified at his own evil, exiled from home and sanity, he will be pursued by the faces of the Eumenides, and by his mother’s shade, until his wife, Callirhoë demands the fatal necklace, that Venus gave Harmonia, and until the sword, of his first father-in-law, Phegeus, in
the hands of Phegeus’s sons, shall drain his son-in-law’s blood. Then at last,
Callirhoë, the daughter of Acheloüs, as a suppliant, will ask of mighty
Jupiter to add years to her infant sons, and not allow the avenger’s murder
to be un-avenged. In anticipation of being moved by her prayers, Jupiter
claims for them this gift that you, his stepdaughter and daughter-in-law,
possess, and will make them men, in their childhood years.’

Bk IX:418-438 Jupiter acknowledges the power of Fate

When Themis spoke these words, out of her prophetic mouth,
prescient of what was to come, the gods complained in various mutterings,
and there was a murmur as to why they were not able to grant the same gift
to other mortals. Aurora, daughter of the Titan Pallas, lamented the
old age of her husband, Tithonus. Gentle Ceres lamented the
greying hair of her former lover Iasion. Mulciber demanded
another lifetime for his son, Erichthonius: and Venus, also, touched
by fears for the future, wanted to bargain for the renewal of her lover
Anchises’s years. Each god had someone whose cause they supported:
and the troublesome mutiny, over their favourites, grew, until Jupiter
opened his mouth and said: ‘O, if you have any respect for me, where do
you think all this talk is heading? Do any of you think you can overcome
fate as well? Through fate Iolaüs’s past years were restored. Through
fate Callirhoë’s children must prematurely become men, not through
ambition or warfare. Even you, and I, too, fate rules, if that also makes you
feel better. If I had power to alter fate, these late years would not bow
down my pious Aeacus. Just Rhadamanthus would always possess
youth’s flower, and my Minos, who is scorned because of the bitter
weight of old age, and no longer orders the kingdom in the way he did
before.’

Bk IX:439-516 Byblis falls in love with her twin brother Caunus

Jupiter’s words swayed the gods: and no one could sustain their
objection when they saw Rhadamanthus, Aeacus, and Minos.
wearied with the years. When he was in his prime, Minos had made great nations tremble at his very name: now he was weak, and feared Miletus, who was proud of his strength and parentage, the son of Phoenus and the nymph Deione. Though Minos believed Miletus might plot an insurrection, he still did not dare to deny him his home. On your own initiative, Miletus, you left, cutting the waters of the Aegean in your swift ship, and built a city on the soil of Asia, that still carries its founder's name.

There you knew Cyanee, the daughter of Maeander, whose stream so often curves back on itself, when she was following her father's winding shores. Twin children were born to her, of outstanding beauty of body, Byblis and her brother Caunus. Byblis, seized by a passion, for her brother, scion of Apollo; that Byblis serves for a warning to girls, against illicit love. She loved, not as a sister loves a brother, nor as she should. At first, it is true, she did not understand the fires of passion, or think it wrong, to kiss, together, often, or throw her arms round her brother's neck. For a long time she was deceived by the misleading likeness to sisterly affection. Gradually the nature of her love went astray, and she came looking for her brother carefully dressed, and over-anxious to look beautiful. If anyone seemed more beautiful to him, she was jealous. But her own feelings were not clear to her, and though she had no inner longing for passion, nevertheless it burned. And now she called him her lord, now she hated the name that made them related, now she wrongly wished him to call her Byblis, rather than sister. While she is awake she still dare not allow her mind its illicit hope, but, deep in peaceful dreams, she often sees what she loves, and is also seen, held in her brother's arms, and she blushes, though lost in sleep.

When sleep has vanished, she lies there for a long time, recalling, to herself, the imagery of her dream, and at last utters these inner doubts: 'Alas for me! What does it mean, this vision out of the night's silence? How I would hate it to be true! Why do I see these things in sleep? He is truly handsome, even to unfriendly eyes, and is pleasing, and if he were not my brother I could love him, and he would be worthy of me. Being his sister is the reality that harms me. Let sleep often return with similar visions, as long as I am not tempted to do any such thing while awake! A dream lacks witnesses, but does not lack pleasure's counterpart. By winged Cupid,
and Venus, his tender mother, how great the joy I had! How clearly passion touched me! How my whole heart melted where I lay! What joy in remembrance! Though its pleasure was short-lived, and night rushed onwards, envious of my imaginings.

O if I could have been joined to you, with another's name, Caunus, how good a daughter-in-law I could have been to your father! O Caunus, how good a son-in-law you could have been to my father! We would have had everything shared between us, except our grandparents: I would have wanted you to be nobler than me! You, most beautiful one, will make someone else the mother of your children, but to me, whom evil luck has given the same parents, you will be nothing but a brother. What separates us: that we will share as one. What does my vision signify to me? What weight indeed do dreams have? Or perhaps - the gods forbid - dreams do have weight? Certainly, the gods have possessed their sisters. So, Saturn led Ops, his blood-kin, to join with him, and Oceanus, Tethys, and the ruler of Olympus, Juno. The gods have their own laws! Why try to relate human affairs to other, divine, behaviour? Either my forbidden passion will be driven from my heart, or if I cannot achieve that, I pray to be loved, before I am laid out on my deathbed, and my brother kisses me there. Yet that needs both our wills! Suppose it pleases me: it may seem a sin to him.

Still, the sons of Aeolus, god of the winds, were not afraid to marry their sisters! Where did I learn that? Why do I have such ready examples? Where is this leading? Vanish, far off, illicit flames, and let my brother not be loved, except as a sister may love him! Yet, if he himself were first captured by love of me, I might perhaps be able to indulge this madness. Then let me woo him, whom I would not reject, if he were wooing! - Can you say it? Can you acknowledge it? - Love compels me: I can! Or if shame closes my lips, a secret letter will confess my hidden passions.'

Bk IX:517-594 The fatal letter

This idea pleases her, and this decision overcomes the doubt in her mind. Turning on one side and leaning on her left elbow, she says to herself: ‘Let him know: let me acknowledge my insane desires! Alas, where am I
heading? What fire has my heart conceived?' And, with a trembling hand, she begins to set down the words she has contemplated. She holds the pen in her right hand, and a blank wax tablet in her left. She begins, then hesitates; writes and condemns the writing; scribbles and smooths it out; alters, blames and approves; in turn lays down what she has lifted, and lifts what she has laid down. She does not know what to do, displeased with whatever she is about to do. In her expression, shame is mixed with boldness.

She had written ‘sister’, but decided to efface the name of sister, and inscribed these words on the corrected tablet: ‘That wish, for long life, that she will not have, unless you grant it, one who loves you sends to you. She is ashamed, oh, ashamed to tell her name. And if you ask what I desire, I would have wished to plead my cause, namelessly, and not to have been identified, until the expectation of what I desired was certain, as Byblis.

True, you might have seen signs of my wounded heart in my pallor, thinness, features, eyes full of tears, sighs with no apparent cause, frequent embraces, kisses, which, if you had chanced to notice, might not have felt like a sister’s. Yet, though my soul was deeply stricken, though the mad fire is in me, I have done everything I can (the gods are my witnesses) to become calmer. For a long time I have struggled, unhappily, to escape Cupid’s onslaught, and I have suffered more hardship than you would think a girl could suffer. I am compelled to confess, I have lost, and to beg your help, with humble prayers. You alone can save your lover, you alone destroy her. Choose what you will. It is not your enemy who prays to you, but one who, though closest to you, seeks to be closer still, and bound to you with a tighter bond.

Let old people know what is right, and what is allowed, and what is virtue and what is sin, and preserve the fine balance of the law. At our age Love is what is fitting, that takes no heed. We do not know yet what is permitted, and we consider all things permitted, and follow the example of the great gods. We have no harsh father, no regard for reputation, and no fear to impede us. Even if there were cause for fear, we can hide sweet theft under the names of brother and sister. I am free to speak to you in private, and we can embrace and kiss in front of others. How important is what is still lacking? Pity the one who confesses her love, and would not confess if extreme desire did not force her, and do not you be the reason for the writing on my tomb.’
Her handwriting filled the wax, with these fruitless words, the last line close to the edge. Immediately she put her seal on the sinful message, dampening it with her tears (moisture failed her tongue), stamping it with her signet ring. Shamefacedly, she called one of her servants, and shyly and coaxingly said: ‘You are most faithful. Take these to my...........brother’ she added after a long silence. As she let them go, the tablets slipped and fell from her hand. She still sent the letter, troubled by the omen. Finding a suitable time, the messenger went, and delivered the hidden words. Horrified, Maena’s grandson, suddenly enraged, hurled away the tablets he had accepted, and partly read, and, scarcely able to keep his hands from the trembling servant’s throat, cried: ‘Run while you can, you rascally aide to forbidden lust! I would deal you death, as a punishment, if your fate would not also drag our honour down with it.’ The servant fled in fear, and reported Caunus’s fierce words, to Byblis.

She grew pale, hearing that she had been rejected, and her body shook, gripped by an icy chill. But, when consciousness returned, so did the passion, and, she let out these words, her lips scarcely moving: ‘I deserve it! Well, why did I rashly reveal my wound? Why was I in such a hurry to commit things, which were secret, to a hasty letter? I should have tested his mind’s judgment before by ambiguous words. I should have observed how the winds blew; used other lesser sails, in case those breezes were not to be followed; and crossed the sea in safety, not as now, under full canvas, caught by uncertain gusts. So I am carried onto the rocks, swamped, overwhelmed by the whole ocean, and my sails have no means of retreat.’

**Bk IX: 595-665 The transformation of Byblis**

‘Why, as far as that is concerned, everything, unerringly, warned me not to give way to my desire, at the moment when the tablets fell, as I was giving orders for them to be taken to him, meaning that my hopes would also fall away. Should not, perhaps, the day, or my whole intention, more so the day, have been altered? The god himself issued a warning, and gave a clear sign, if I had not been crazed with love. Also I should have told him myself, and revealed my passion to him in person, and not committed myself in writing. He would have seen the tears, and seen a lover’s face. I could have said more than any letter can contain. I could have thrown my arms around his
unwilling neck, and if I had been rejected, I could have seemed on the point of dying, embraced his feet, and lying there begged for life. I should have done all those things that, if not singly, all together, might have persuaded his stubborn mind. Maybe the messenger who was sent was at fault: did not approach him properly, I think, or choose a suitable moment, or discover when he and the time were free.

It has all harmed me. Truly, my brother is not born of the tigress. He does not have a heart of unyielding flint, solid iron, or steel. He was not suckled on the milk of a lioness. He will be won! I will try again, and not suffer any weariness in my attempts, while breath is left to me. Since I cannot undo my actions, it would have been best not to begin: but, having begun, the next best is to win through. In fact if I relinquished my longing, he could still not fail to remember what I have dared, and by desisting I will be seen to have been shallow in my desires, or to have been trying to tempt and snare him. He will even believe, I am sure, that I have not been conquered by the god, who, above all, impels and inflames our hearts, but by lust. In short, I cannot but be guilty of impiety, of writing, of wooing: my wishes are revealed. Though I add nothing to them, I cannot be said to be innocent. There is little left to be accused of, but much to long for.'

So she argues, and (so great is the undecided conflict in her mind) while she repented of the attempt, she delights in attempting. Going beyond all moderation, and unsuccessful in what she tries, she is endlessly rejected. Finally, when there seems no end to it, he flees from this wickedness and from his home, and founds a new city in a foreign place: Caunus [p. 472], in Caria [p. 470].

Then, indeed, grief made Miletus [p. 576] daughter lose her mind completely. Then, indeed, she tore the clothes from her breast, and beat her arms in frenzy. Her madness was now public, and she confessed her hope of illicit union, by leaving the country she hated, and her household gods [p. 611], and following the footsteps of her fleeing brother. The women of Bubassos [p. 464] saw Byblis [p. 465], howling in the open fields, as your Thracians, son of Semele [p. 646], pricked by your thyrsus, keep your triennial festival.

Leaving them behind she wandered through Caria [p. 470], through the lands of the armed Lelegs [p. 558], and on through Lycian Crag [p. 487], and Limyre [p. 562], and the waters of the Xanthian plain, and the ridge of Mount Chimera [p. 478] near Phaleris, where the fire-
breathing monster lived, joining a lion’s head and chest to a serpent’s tail. Above the woods, when, wearied, you were weak from following, you fell, Byblis, your hair spread on the hard earth, and your face pressing the fallen leaves.

The Lelegian nymphs often try to lift her in their tender arms, and often they teach her how she might remedy her love, and they offer comfort to her silent heart. She lies there, mute, clutching at the green stems with her fingers, and watering the grass with her flowing tears. They say the naiads created a spring from them, beneath her, which could never run dry. Well, what more could they offer her? There and then, Byblis, Phoebus's granddaughter, consumed by her own tears, is changed into a fountain: just as drops of resin ooze from a cut pine, or sticky bitumen from heavy soil, or as water, that has been frozen by the cold, melts in the sun, at the coming of the west wind’s gentle breath: and even now in those valleys it retains its mistress’s name, and flows from underneath a dark holm oak.

Bk IX:666-713 THE BIRTH OF IPHIS

Perhaps, the story of this new marvel would have filled Crete's hundred cities, if Crete had not recently known a miracle nearer home, in the metamorphosis of Iphis. In the Phaestos region, near royal Cnossos, there once lived a man named Ligdus, undistinguished, a native of the place, his wealth no greater than his fame, but living a blameless and honourable life. When his pregnant wife, Telethusa, was near to her time, he spoke these words of warning in her ear: ‘There are two things I wish for: that you are delivered with the least pain, and that you produce a male child. A girl is a heavier burden, and misfortune denies them strength. So, though I hate this, if, by chance, you give birth to a female infant, reluctantly, I order - let my impiety be forgiven! - that it be put to death.’ He spoke, and tears flooded their cheeks, he who commanded, and she to whom the command was given. Nevertheless, Telethusa, urged her husband, with vain prayers, not to confine hope itself. Ligdus remained fixed in his determination.
Now, her pregnant belly could scarcely bear to carry her fully-grown burden, when Io, the daughter of Inachus, at midnight, in sleep’s imagining, stood, or seemed to stand, by her bed: Isis, accompanied by her holy procession. The moon’s crescent horns were on her forehead, and the shining gold of yellow ears of corn, and royal splendour belonged to her. With her were the jackal-headed Anubis, the hallowed cat-headed Bast, the dappled bull Apis, and Harpocrates, the god who holds his tongue, and urges silence, thumb in mouth. The sacred rattle, the sistrum, was there; and Osiris, for whom her search never ends; and the strange serpent she fashioned, swollen with sleep-inducing venom, that poisoned the sun-god Ra. Then, as if Telethusa had shaken off sleep, and was seeing clearly, the goddess spoke to her, saying: ‘O, you who belong to me, forget your heavy cares, and do not obey your husband. When Lucina has eased the birth, whatever sex the child has, do not hesitate to raise it. I am the goddess, who, when prevailed upon, brings help and strength: you will have no cause to complain, that the divinity, you worshipped, lacks gratitude.’ Having given her command, she left the room. Joyfully, the Cretan woman rose, and, lifting her innocent hands to the stars, she prayed, in all humility, that her dream might prove true.

When the pains grew, and her burden pushed its own way into the world, and a girl was born, the mother ordered it to be reared, deceitfully, as a boy, without the father realising. She had all that she needed, and no one but the nurse knew of the fraud. The father made good his vows, and gave it the name of the grandfather: he was Iphis. The mother was delighted with the name, since it was appropriate for either gender, and no one was cheated by it. From that moment, the deception, begun with a sacred lie, went undetected. The child was dressed as a boy, and its features would have been beautiful whether they were given to a girl or a boy.

**Bk IX:714-763 Iphis and Ianthe**

Thirteen years passed by, meanwhile, and then, Iphis, your father betrothed you to golden-haired Ianthe, whose dowry was her beauty, the girl most praised amongst the women of Phaestos, the daughter of Telestes of Dido. The two were equal in age, and equal in looks, and had received their first instruction, in the knowledge of life, from the...
same teachers. From this beginning, love had touched both their innocent hearts, and wounded them equally, but with unequal expectations. Ianthe anticipated her wedding day, and the promised marriage, believing he, whom she thought to be a man, would be her man. Iphis loved one whom she despaired of being able to have, and this itself increased her passion, a girl on fire for a girl.

Hardly restraining her tears, she said ‘What way out is there left, for me, possessed by the pain of a strange and monstrous love, that no one ever knew before? If the gods wanted to spare me they should have spared me, but if they wanted to destroy me, they might at least have visited on me a natural, and normal, misfortune. Mares do not burn with love for mares, or heifers for heifers: the ram inflames the ewe: its hind follows the stag. So, birds mate, and among all animals, not one female is attacked by lust for a female. I wish I were not one! Yet that Crete[.p. 488] might not fail to bear every monstrosity, Pasiphaë[p. 607], Sol’s[p. 651] daughter, loved a bull, though still that was a female and a male. My love, truth be told, is more extreme than that. She at least chased after the hope of fulfilment, though the bull had her because of her deceit, and in the likeness of a cow, and the one who was deceived was a male adulterer. Though all of the world’s cleverness were concentrated here, though Daedalus[p. 495] were to return on waxen wings, what use would it be? Surely even his cunning arts could not make a boy out of a girl? Surely even he could not transform you, Ianthe?

Rather be firm-minded, Iphis, and pull yourself together, and, with wisdom, shake off this foolish, useless passion. Look at what you have been, from birth, if you don’t want to cheat yourself, and seek out what is right for you, and love as a woman should! It is hope that creates love, and hope that nourishes it. Everything robs you of that. No guardian keeps you from her dear arms, no wary husband’s care, no cruel father, nor does she deny your wooing herself. Yet you can never have her, or be happy, whatever is accomplished, whatever men or gods attempt.

Even now, no part of my prayers has been denied. The gods have readily given whatever they were able, and my father, her father, and she herself, want what I want to happen. But Nature does not want it, the only one who harms me, more powerful than them all. See, the longed-for time has come, the wedding torch is at hand, and Ianthe will become mine – yet not be had by me. I will thirst in the midst of the waters. Juno, goddess of
brides, and Hymen, why do you come to these marriage rites, where the bridegroom is absent, and both are brides?''

**Bk IX:764-797 Isis Transforms Iphis**

With these words, she stopped speaking. The other girl was no less on fire, and prayed, Hymen[p. 536], that you would come quickly. Telethusa[p. 659], afraid of what she sought, merely put off the day: now lengthening the delay through pretended illness, now, frequently, using omens and dreams as an excuse. But eventually every pretext was exhausted, the date for the delayed marriage ceremony was set, and only a day remained. Then Telethusa took the sacred ribbons from her own and her daughter Iphis[p. 544] head, so that their hair streamed down, and clinging to the altar, cried: Isis[p. 545], you who protect Paraetonium[p. 605], Pharos[p. 617], the Mareotic[p. 569] fields, and Nile[p. 589], divided in its seven streams, I pray you, bring help, and relieve our fears! Goddess, I saw you once, you, and those symbols of you, and I knew them all, accompanied by the jingling bronze of the sistrum, and imprinted your commands on my remembering mind. That my daughter looks on the light, that I have not been punished, behold, it was your purpose, and your gift. Gladden us with your aid. Have pity on us both!’

Tears followed words. The goddess seemed to make the altar tremble (it did tremble), and the doors of the temple shook, her horns, shaped like the moon’s crescents, shone, and the sistrum rattled loudly. Not yet reassured, but gladdened by the auspicious omen, the mother left the temple. Iphis, her companion, followed, taking larger paces than before; with no whiteness left in her complexion; with additional strength, and sharper features, and shorter, less elegant hair; showing more vigour than women have. Take your gifts to the temple, Iphis: rejoice, with confidence, not fear! You, who were lately a girl, are now a boy!

They take their gifts to the temple, and add a votive tablet: the tablet has this brief line:

**IPHIS PERFORMS AS A BOY, WHAT HE PROMISED, AS A GIRL.**
The next day's sun reveals the wide world in its rays, when Venus, and Juno, joined with Hymen, come, to the marriage torches, and Iphis, the boy, gains possession of his Ianthe.
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Hymn [p. 536], called by the voice of Orpheus [p. 598], departed, and, dressed in his saffron robes, made his way through the vast skies to the Ciconian [p. 480] coast: but in vain. He was present at Orpheus's marriage, true, but he did not speak the usual words, display a joyful expression, or bring good luck. The torch, too, that he held, sputtered continually, with tear-provoking fumes, and no amount of shaking contrived to light it properly. The result was worse than any omens. While the newly wedded bride, Eurydice [p. 516], was walking through the grass, with a crowd of naiads [p. 583] as her companions, she was killed, by a bite on her ankle, from a snake, sheltering there. When Thracian [p. 666] Orpheus [p. 598], the poet of Rhodope [p. 639], had mourned for her, greatly, in the upper world, he dared to go down to Styx [p. 653], through the gate of Tartarus [p. 655], also, to see if he might not move the dead.

Through the weightless throng, and the ghosts that had received proper burial, he came to Persephone [p. 614], and the lord of the shadows [p. 502], he who rules the joyless kingdom. Then striking the lyre-strings to accompany his words, he sang: ‘O gods of this world, placed below the earth, to which all, who are created mortal, descend; if you allow me, and it is lawful, to set aside the fictions of idle tongues and speak the truth, I have not come here to see dark Tartarus [p. 657], nor to bind Cerberus [p. 475], Medusa [p. 571]'s child, with his three necks, and snaky hair. My wife is the cause of my journey. A viper she trod on diffused its venom into her body, and robbed her of her best years. I longed to be able to accept it, and I do not say I have not tried: Love [p. 438] won.

He is a god well known in the world above, though I do not know if it is so here: though I do imagine him to be here, as well, and if the story of that rape in ancient times is not a lie, you also were wedded by Amor [p. 438]. I beg you, by these fearful places, by this immense abyss, and the silence of your vast realms, reverse Eurydice’s swift death. All things are destined to be yours, and though we delay a while, sooner or later we hasten home. Here we are all bound, this is our final abode, and you hold the longest reign over the human race. Eurydice, too, will be yours to command, when she has lived out her fair span of years, to maturity. I ask this benefit as a gift; but, if the fates refuse my wife this kindness, I am determined not to return: you can delight in both our deaths.’
The bloodless spirits wept as he spoke, accompanying his words with the music. Tantalus [p. 656] did not reach for the ever-retreating water: Ixion's [p. 552] wheel was stilled: the vultures did not pluck at Tityus's [p. 669] liver: the Belides [p. 461], the daughters of Danaüs, left their water jars: and you, Sisyphus [p. 650], perched there, on your rock. Then they say, for the first time, the faces of the Furies [p. 515] were wet with tears, won over by his song: the king of the deep, and his royal bride, could not bear to refuse his prayer, and called for Eurydice.

She was among the recent ghosts, and walked haltingly from her wound. The poet of Rhodope received her, and, at the same time, accepted this condition, that he must not turn his eyes behind him, until he emerged from the vale of Avernus [p. 459], or the gift would be null and void.

They took the upward path, through the still silence, steep and dark, shadowy with dense fog, drawing near to the threshold of the upper world. Afraid she was no longer there, and eager to see her, the lover turned his eyes. In an instant she dropped back, and he, unhappy man, stretching out his arms to hold her and be held, clutched at nothing but the receding air. Dying a second time, now, there was no complaint to her husband (what, then, could she complain of, except that she had been loved?). She spoke a last ‘farewell’ that, now, scarcely reached his ears, and turned again towards that same place.

Stunned by the double loss of his wife, Orpheus was like that coward who saw Cerberus, the three-headed dog, chained by the central neck, and whose fear vanished with his nature, as stone transformed his body. Or like Olenos [p. 595], and you, his Lethaea [p. 559], too proud of your beauty: he wished to be charged with your crime, and seem guilty himself: once wedded hearts, you are now rocks set on moist Mount Ida [p. 540].

Orpheus wished and prayed, in vain, to cross the Styx [p. 653] again, but the ferryman fended him off. Still, for seven days, he sat there by the shore, neglecting himself and not taking nourishment [p. 476]. Sorrow, troubled thought, and tears were his food. He took himself to lofty Mount Rhodope [p. 639], and Haemus [p. 524], swept by the winds, complaining that the gods of Erebus [p. 510] were cruel.
Three times the sun had ended the year, in watery Pisces, and Orpheus had abstained from the love of women, either because things ended badly for him, or because he had sworn to do so. Yet, many felt a desire to be joined with the poet, and many grieved at rejection. Indeed, he was the first of the Thracian people to transfer his love to young boys, and enjoy their brief springtime, and early flowering, this side of manhood.

**Bk X:86-105 The gathering of the trees**

There was a hill, and, on the hill, a wide area of level ground, turfed with fresh blades of grass: shade was absent there; but when the poet, born of the god, sounded the strings of his lyre, shade gathered there. Jupiter's oak-tree came; and Phaethon's sisters, the Heliades, the poplars; the durmast oak with its deep foliage; the soft lime-tree; the beech; the virgin sweet-bay, laurel; the hazel, frail; the ash-tree, used for spears; the sweeping silver-fir: holm-oak, heavy with acorns; pleasant plane-tree; the many-coloured maple; with the river-haunting willow; lotus, water-lover; boxwood ever-verdant; the slender tamarisk; the myrtle, with, over and under its leaves, the two shades of green; and the blue-berried wild-bay, laurus tina. You came, also, twining ivy, together with shooting vines; the vine-supporting elms; the flowering ‘manna’ ash; the spruce; the strawberry tree, weighed down with its red fruit; the pliant palms, the winner’s prize; and you, the shaggy-topped pine tree, armed with needles, sacred to Cybele, mother of the gods, since Attis exchanged his human form for you, and hardened in your trunk.

**Bk X:106-142 The death of Cyparissus**

Among the crowd came the cypress, formed like the cone-shaped meta, that marks the turning point in the race-course: once a boy, but now a tree: loved by the god who tunes the lyre, and strings the bow.

There was a giant stag, sacred to the nymphs that haunt the Carthaean country, which cast deep shadows, around its head, from his wide-branching antlers. The antlers shone with gold, and the gems of a jewelled
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collar, around his polished neck, hung down onto his shoulders. A *bulla*, a silver charm, fastened with small strips of leather, quivered on his forehead, and on either side of his hollow temples matching pearls of bronze gleamed from both ears. Free from fear, and forgetting his natural shyness, he used to visit people's houses, and offer his neck to be stroked by strangers' hands. Yet, above all others, he was dear to you, *Cyparissus* [p. 494], loveliest of the *Cean* [p. 472] boys. You led the stag to fresh pastures, and the waters of the clear spring. Now you would weave diverse flowers through his horns, and then, astride his back like a horseman, delight in tugging his soft mouth one way or the other by means of a purple muzzle.

It was noon of a summer's day, when the curving claws of shore-loving *Cancer* [p. 469] were burning in the hot sun. Tired, the stag had settled its body on the grassy turf and was enjoying the cool of the woodland shade. The boy, without intention, transfixed it with his sharp spear, and when he saw it dying from the cruel wound, he wished to die himself. What was there *Phoebus* [p. 622] did not say, in solace, advising a moderate grief matching the cause! He only sighed, and begged, as the last gift of the gods, that he might mourn forever. Then, his blood discharged among endless tears, his limbs began to turn to a shade of green, and his hair that a moment ago hung over his pale forehead, became a bristling crown, and he stiffened to a graceful point gazing at the starry heavens. The god sighed for him, and said, sadly: 'I will mourn for you: you will mourn for others, and enter into sorrows'.

**Bk X:143-219 Orpheus sings: Ganymede; Hyacinthus**

Such was the grove of trees the poet gathered round him, and he sat in the midst of a crowd, of animals and birds. When he had tried a few chords, stroking the lyre with his thumb, and felt that the various notes were in tune, regardless of their pitch, he raised his voice to sing: 'Begin my song with *Jupiter* [p. 549], *Calliope* [p. 467], O *Muse* [p. 581], my mother (all things bow to Jupiter's might)! I have often sung the power of Jove before: I have sung of the *Giants* [p. 521], in an epic strain, and the victorious lightning bolts, hurled at the *Phlegraean* [p. 620] field. Now there is gentler work for the lyre, and I sing of boys loved by the gods, and girls stricken with forbidden fires, deserving punishment for their lust.
The king of the gods once burned with love for Phrygian Ganymede, and to win him Jupiter chose to be something other than he was. Yet he did not deign to transform himself into any other bird, than that eagle, that could carry his lightning bolts. Straightaway, he beat the air with deceitful wings, and stole the Trojan boy, who still handles the mixing cups, and against Juno's will will pours out Jove's nectar.

You too, Hyacinthus of Amyclae, Phoebus would have placed in heaven, if sad fate had given him time to do so. Still, as it is, you are immortal, and whenever spring drives winter away, and Aries follows watery Pisces, you also rise, and flower in the green turf. My father, Phoebus, loved you above all others: and Delphi, at the centre of the world, lost its presiding deity, while the god frequented Eurotas, and Sparta without its walls, doing no honour to the zither or the bow. Forgetting his usual pursuits, he did not object to carrying the nets, handling the dogs, or travelling as a companion, over the rough mountain ridges, and by constant partnership feeding the flames.

Now, the sun was midway between the vanished and the future night, equally far from either extreme: they stripped off their clothes, and gleaming with the rich olive oil, they had rubbed themselves with, they began a contest with the broad discus. Phoebus went first, balancing it, and hurling it high into the air, scattering the clouds with its weight. Its mass took a long time to fall back to the hard ground, showing strength and skill combined. Immediately the Taenarian boy, without thinking, ran forward to pick up the disc, prompted by his eagerness to throw, but the solid earth threw it back, hitting you in the face, with the rebound, Hyacinthus.

The god is as white as the boy, and cradles the fallen body. Now he tries to revive you, now to staunch your dreadful wound, and now applies herbs to hold back your departing spirit. His arts are useless: the wound is incurable. Just as if, when someone, in a garden, breaks violets, stiff poppies, or the lilies with their bristling yellow stamens, and, suddenly, they droop, bowing their weakened heads, unable to support themselves, and their tops gaze at the soil: so his dying head drops, and, with failing strength, the neck is overburdened, and sinks onto the shoulder.

You slip away, Spartan, robbed of the flower of youth' Phoebus sighed, ‘and I see my guilt, in your wound. You are my grief and my
reproach: your death must be ascribed to my hand. I am the agent of your
destruction. Yet, how was it my fault, unless taking part in a game can be
called a fault, unless it can be called a fault to have loved you? If only I
might die with you, and pay with my life! But since the laws of fate bind us,
you shall always be with me, and cling to my remembering lips. My songs;
the lyre my hand touches; will celebrate you. As a new-formed flower, you
shall denote my woe, by your markings. And the time will come, when Ajax
[p. 433], bravest of heroes, will associate himself with this same flower, and be
identified by its petals.

While the truthful mouth of Apollo uttered these words, look, the
blood that had spilt on the ground staining the grass was no longer blood,
and a flower sprang up, brighter than Tyrian[dye], and took the shape of
a lily, though it was purple in colour, where the other is silvery white. Not
satisfied with this alone, Phoebus (he, indeed, was the giver of the honour)
himself marked his grief on the petals, and the flower bore the letters AI
AI, the letters of woe traced there. Nor was Sparta ashamed of producing
Hyacinthus: his honour has lasted to this day, and by ancient custom the
Hyacinthia[p. 534] is celebrated, at its annual return, by displaying the flower in
procession.’

Bk X:220-242 Orpheus sings: The Propoetides

‘But if you should ask the Cyprian[p. 494] city of Amathus[p. 437], rich in mines,
whether it would have wished to have produced those girls, the Propoetides
[p. 633], it would repudiate them, and equally those men, whose foreheads
were once marred by two horns, from which they took their name, Cerastae
[p. 475]. An altar, to Jove the Hospitable, used to stand in front of the gates: if
any stranger, ignorant of their wickedness, had seen it, stained with blood,
they would have thought that calves or sheep, from Amathus, were
sacrificed there: it was their guests they killed! Kindly Venus[p. 676] was
preparing to abandon her cities, and the Cyprian[p. 597] fields, outraged by
their abominable rites, but ‘How,’ she said, ‘have my cities, or this dear
place, sinned? What is their crime? Instead, let this impious race pay the
penalty of death or exile, or some punishment between execution and
banishment, and what might that be but the penalty of being transformed?’
While she is deciding how to alter them, she turns her eyes towards their
horns, and this suggests that she might leave them those, and she changed
them into wild bullocks.

Nevertheless, the immoral Propoetides dared to deny that Venus was
the goddess. For this, because of her divine anger, they are said to have
been the first to prostitute their bodies and their reputations in public, and,
losing all sense of shame, they lost the power to blush, as the blood
hardened in their cheeks, and only a small change turned them into hard
flints.'

**Bk X:243-297 Orpheus sings: Pygmalion and the statue**

*Pygmalion* had seen them, spending their lives in wickedness, and,
offended by the failings that nature gave the female heart, he lived as a
bachelor, without a wife or partner for his bed. But, with wonderful skill, he
carved a figure, brilliantly, out of snow-white ivory, no mortal woman, and
fell in love with his own creation. The features are those of a real girl, who,
you might think, lived, and wished to move, if modesty did not forbid it.
Indeed, art hides his art. He marvels: and passion, for this bodily image,
consumes his heart. Often, he runs his hands over the work, tempted as to
whether it is flesh or ivory, not admitting it to be ivory. He kisses it and
thinks his kisses are returned; and speaks to it; and holds it, and imagines
that his fingers press into the limbs, and is afraid lest bruises appear from
the pressure. Now he addresses it with compliments, now brings it gifts that
please girls, shells and polished pebbles, little birds, and many-coloured
flowers, lilies and tinted beads, and the Heliades's amber tears, that drip
from the trees. He dresses the body, also, in clothing; places rings on the
fingers; places a long necklace round its neck; pearls hang from the ears,
and cinctures round the breasts. All are fitting: but it appears no less lovely,
naked. He arranges the statue on a bed on which cloths dyed with Tyrian
murex are spread, and calls it his bedfellow, and rests its neck against
soft down, as if it could feel.

The day of Venus's festival came, celebrated throughout Cyprus,
and heifers, their curved horns gilded, fell, to the blow on their snowy
neck. The incense was smoking, when Pygmalion, having made his offering,
stood by the altar, and said, shyly: "If you can grant all things, you gods, I
wish as a bride to have...” and not daring to say “the girl of ivory” he said “one like my ivory girl.” Golden Venus, for she herself was present at the festival, knew what the prayer meant, and as a sign of the gods’ fondness for him, the flame flared three times, and shook its crown in the air. When he returned, he sought out the image of his girl, and leaning over the couch, kissed her. She felt warm: he pressed his lips to her again, and also touched her breast with his hand. The ivory yielded to his touch, and lost its hardness, altering under his fingers, as the bees’ wax of Hymettus softens in the sun, and is moulded, under the thumb, into many forms, made usable by use. The lover is stupefied, and joyful, but uncertain, and afraid he is wrong, reaffirms the fulfilment of his wishes, with his hand, again, and again.

It was flesh! The pulse throbbed under his thumb. Then the hero, of Paphos, was indeed overfull of words with which to thank Venus, and still pressed his mouth against a mouth that was not merely a likeness. The girl felt the kisses he gave, blushed, and, raising her bashful eyes to the light, saw both her lover and the sky. The goddess attended the marriage that she had brought about, and when the moon’s horns had nine times met at the full, the woman bore a son, Paphos, from whom the island takes its name.'

**Bk X:298-355 Orpheus sings: Myrrha’s incestuous love for Cinyras**

‘Cinyras was the son of Paphos, and he might have been counted amongst the fortunate, if he, in turn, had been childless. I speak of terrible things. Fathers and daughters, keep away: or if your mind takes pleasure in my song, put no faith in this story of mine, and imagine it did not happen. Or, if you do believe it, believe in the punishment also, that it brought. If nature, however, allows such crimes to be visible, then I give thanks that the people of Thrac[e], this city, and this land, are far from the regions where such sin is born. Let the land of Pandia, beyond Araby, produce its balsam, cinnamon, costmary; its incense, exuded from the trees; its flowers different from ours; if it produces myrrh: a strange tree is not worth such a price.

Cupid denies that his arrows hurt you, Myrrha, and clears his fires of blame for your crime. One of the three sisters, the Furies, with
her swollen snakes, and firebrand from the Styx \[p. 653\], breathed on you. It is wrong to hate your father, but that love was a greater wrong than hatred. The pick of the princes, from everywhere, desire you: young men, from the whole of the East, come to win you in marriage. Out of the many, choose one for your husband, Myrrha, but let one man not be amongst the many.

Indeed, she knows it, and fights against her disgraceful passion, and says, to herself: “Where is my thought leading? What am I creating? You gods, I pray, and the duty and sacred laws respecting parents, prevent this wickedness, and oppose my sin, indeed, if sin it is. But it can be said that duty declines to condemn such love. Other creatures mate indiscriminately: it is no disgrace for a heifer to have her sire mount her, for his filly to be a stallion’s mate: the goat goes with the flocks he has made, and the birds themselves conceive, by him whose seed conceived them. Happy the creatures who are allowed to do so! Human concern has made malign laws, and what nature allows, jealous duty forbids.

Yet they say there are races where mother and son, and father and daughter, pair off, and affection is increased by a double bond. Alas for me, that I did not happen to be born there, and that I am made to suffer by an accident of place! – Why do I repeat these things? Forbidden hopes, vanish! He is worth loving, but only as a father. – I could lie with Cinyras \[p. 481\], if I were not Cinyras’s already. Now, he is not mine, because he is already mine, and the nearness of our relationship damns me: I would be better off as a stranger. I would be happy to go far away, and leave the borders of my homeland behind me, if I might run from evil: but even if nothing more is permitted, a wicked desire to see Cinyras, touch him, speak to him, and kiss him, face to face, prevents my leaving. But then, what more might you look to have, impious girl? Do you realise how many names and ties you are throwing into confusion? Would you be, then, your mother’s rival, and your father’s mistress? Would you be known, then, as your son’s sister, your brother’s mother? Do you not fear the three sisters, with black snaky hair, that those with guilty hearts, their eyes and mouths attacked with cruel torches, see? Since you have still not committed sin in the flesh, do not conceive it in your mind, or disregard the prohibitions of mighty nature, in vile congress! Grant that you want it: the reality itself forbids it. He is a good man, and mindful of the moral law – but, O, how I wish the same passion were in him!”’
'She spoke: Cinyras, however, who was made doubtful of what to do by the crowd of noble suitors, naming them, asked her whom she wanted, as a husband.

At first she is silent, and staring at her father's face, hesitates, her eyes filling with warm tears. Cinyras thinking this to be virgin shyness, forbids her to cry, dries her cheeks, and kisses her on the lips. Myrrha is overjoyed at this gift, and, being consulted as to what kind of husband she might choose, says: "Someone like you". Not understanding this, however, he praises her, saying: "Always be so loving." At the word "loving", the girl, lowers her glance, conscious of her sin.

It was midnight, and sleep had released mortal flesh from worldly cares, but Cinyras's daughter, wakeful, stirring the embers, reawakens her ungovernable desires, one moment despairing, at another willing to try, ashamed and eager, not yet discovering what to do. As a tall tree, struck by the axe, the last blow remaining, uncertain how it will fall, causes fear on all sides, so her fickle mind, swayed this way and that, her thought taking both directions, seeing no rest for or end to her passion, but death. She felt ready to die. She got up, determined, to fix a noose round her throat, and, fastening a cord to the doorway's crossbeam, she said: "Goodbye, dear Cinyras, and realize the reason for my death!" And she tied the rope around her bloodless neck. They say that the murmured words came to the ears of her loyal nurse, who watched at her foster-child's threshold.

The old woman gets up, and opens the door, and, seeing the equipment of death, cries out, and in the same moment, strikes her breast, snatches at the folds of her robe, and tearing the noose from the girl's neck, pulls it apart. Then, finally, she has time to cry, to embrace her, and demand the reason for the rope. The girl is mute and still, looking, fixedly, at the ground, and unhappy that her belated attempt at death has been discovered. The old woman insists on knowing, baring her white hair and withered breasts, and begs her to say what grieves her, invoking her infant cradle, and first nurturing.

The girl turns away from her pleading, with a sigh. The nurse is determined to know, and promises more than loyalty. "Tell me," She says,
“and let me bring you some help: age does not slow me. If it is some frenzy, I have herbs and charms that heal: if someone is seeking your harm, I will purify you with magic rites: if the gods are angry, anger is appeased by sacrifice. What else could it be? The destiny of your house is fortunate, and on course: they are well, your mother and father.”

Hearing the word “father”, Myrrha sighed deeply. Even then the nurse had no idea of the sin in her mind, though she guessed it might be some love affair. She begged her, tenaciously, to tell her what it was, and took the weeping girl to her aged breast, and holding her with trembling arms she said: “I know, you are in love! And in this matter (have no fear) my diligence can serve you, your father will never know.” The frenzied girl leapt from her arms, and burying her face in the bed, said, urgently: “Go, I beg you, and forgo the knowledge of my wretched shame! Go, or stop asking why I am grieving. What you are striving to know, is wickedness.” The old woman shuddered, and stretching out her hands that trembled with age and fear, she fell at her foster-child’s feet, pleading, then coaxing, then frightening her, into making her party to it. She threatens her with the evidence of the noose, and the attempt on her life, and promises her help in her love affair. The girl raises her head, and her welling tears rain on her nurse’s breast. She often tries to confess, and often stops herself, and hides her face, in shame, in her clothing: then gets as far as “Mother, you are happy in your husband!” and sighs.

A shudder of cold penetrated the nurse’s flesh and bone (now she understood) and her white hair stiffened all over her head. She told her at length, to banish, if she could, this fatal passion. Though the girl knew she was being advised rightly, she was still determined to die, if she could not possess her love. “Live,” said the nurse, “possess your....” - and did not dare say: “father”. She was silent, and confirmed her promise in the sight of heaven.’

**BK X:431-502 ORPHEUS SINGS: MYRRHA’S CRIME AND PUNISHMENT**

The married women were celebrating that annual festival of *Ceres* [p.476], when, with their bodies veiled in white robes, they offer the first fruits of
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the harvest, wreathes of corn, and, for nine nights, treat sexual union, and the touch of a man, as forbidden. Cenchreis \(\text{[p. 473]}\), the king’s wife was among the crowd, frequenting the sacred rites. Finding Cinyras \(\text{[p. 481]}\) drunk with wine, the king’s bed empty of his lawful partner, the nurse, wrongly diligent, told him of one who truly loved him, giving him a fictitious name, and praised her beauty. He, asking the girl’s age, she said: “Myrrha’s \(\text{[p. 582]}\) is the same.” After she had been ordered to bring her, and had reached home, she said: “Be happy, my child, we have won!” The unhappy girl felt no joy at all in her heart, and her heart prophetically mourned, yet she was still glad: such was her confusion of mind.

It was the hour, when all is silent, and Boötes \(\text{[p. 462]}\), between the Bears \(\text{[p. 670]}\), had turned his wagon, with downward-pointing shaft: she approached the sinful act. The golden moon fled the sky; black clouds covered the hidden stars; night lacked its fires. You, Icarius \(\text{[p. 539]}\), and you, Erigone \(\text{[p. 511]}\), his daughter, immortalised for your pious love of your father, hid your faces first. Myrrha was checked by an omen, three times, when her foot stumbled: three times, the gloomy screech owl gave her warning, with its fatal cry: she still went on, her shame made less by blindness and black night. With her left hand, she kept tight hold of her nurse, groping with the other she found a way through the dark.

Now she reaches the threshold of the room, now she opens the door, now is led inside. But her trembling knees give way, her colour flees with her blood, and thought vanishes as she goes forward. The closer she is to her sin, the more she shudders at it, repents of her audacity, and wants to be able to turn back, unrecognised. When she hesitated, the old woman took her by the hand, and, leading her to the high bed, delivered her up, saying: “Take her Cinyras, she is yours”, uniting their accursed flesh. The father admitted his own child into the incestuous bed, calmed her virgin fears, and encouraged her timidity. Perhaps he also said the name, “daughter”, in accordance with her age, and she said, “father”, so that their names were not absent from their sin.

She left the room impregnated by her father, bearing impious seed in her fatal womb, carrying the guilt she had conceived. The next night the crime was repeated: nor did it finish there. Eventually, Cinyras, eager to discover his lover after so many couplings, fetching a light, saw his daughter and his guilt, and speechless from grief, he snatched his bright sword out of
the sheath it hung in. Myrrha ran, escaping death, by the gift of darkness and secret night. Wandering the wide fields, she left the land of Panchaea [p. 604], and palm-bearing Arabia [p. 447], behind, and after roaming through nine returns of the crescent moon, weary, she rested at last in the land of the Sabaeans [p. 641].

Now she could scarcely bear the weight of her womb. Tired of living, and scared of dying, not knowing what to pray for, she composed these words of entreaty: “O, if there are any gods who hear my prayer, I do not plead against my well deserved punishment, but lest, by being, I offend the living, or, by dying, offend the dead, banish me from both realms, and change me, and deny me life and death!” Some god listened to her prayer: certainly the last request found its path to the heavens. While she was still speaking, the soil covered her shins; roots, breaking from her toes, spread sideways, supporting a tall trunk; her bones strengthened, and in the midst of the remaining marrow, the blood became sap; her arms became long branches; her fingers, twigs; her skin, solid bark. And now the growing tree had drawn together over her ponderous belly, buried her breasts, and was beginning to encase her neck: she could not bear the wait, and she sank down against the wood, to meet it, and plunged her face into the bark.

Though she has lost her former senses with her body, she still weeps, and the warm drops trickle down from the tree. There is merit, also, in the tears: and the myrrh that drips from the bark keeps its mistress’s name, and, about it, no age will be silent.’

**BK X:503-559 ORPHEUS SINGS: VENUS AND ADONIS**

‘The child, conceived in sin, had grown within the tree, and was now searching for a way to leave its mother, and reveal itself. The pregnant womb swells within the tree trunk, the burden stretching the mother. The pain cannot form words, nor can Lucina [p. 563] be called on, in the voice of a woman in labour. Nevertheless the tree bends, like one straining, and groans constantly, and is wet with falling tears. Gentle Lucina stood by the suffering branches, and laid her hands on them, speaking words that aid childbirth. At this the tree split open, and, from the torn bark, gave up its living burden, and the child cried. The naiads [p. 583] laid him on the soft grass, and anointed him with his mother’s tears. Even Envy would praise his
beauty, being so like one of the torsos of naked Amor\textsuperscript{[p. 438]} painted on boards. But to stop them differing in attributes, you must add a light quiver, for him, or take theirs away from them.

Transient time slips by us unnoticthed, betrays us, and nothing outpaces the years. That son of his grandfather, sister, now hid in a tree, and now born, then a most beautiful child, then a boy, now a man, now more beautiful than he was before, now interests Venus\textsuperscript{[p. 676]} herself, and avenges his mother's desire. For while the boy, Cupid\textsuperscript{[p. 490]}, with quiver on shoulder, was kissing his mother, he innocently scratched her breast with a loose arrow. The injured goddess pushed her son away: but the wound he had given was deeper than it seemed, and deceived her at first. Now captured by mortal beauty, she cares no more for Cythera\textsuperscript{[p. 494]} shores, nor revisits Paphos\textsuperscript{[p. 605]}, surrounded by its deep waters, nor Cnidos\textsuperscript{[p. 484]}, the haunt of fish, nor Amathus\textsuperscript{[p. 437]}, rich in mines: she even forgoes the heavens: preferring Adonis\textsuperscript{[p. 424]} to heaven.

She holds him, and is his companion, and though she is used to always idling in the shade, and, by cultivating it, enhancing her beauty, she roams mountain ridges, and forests, and thorny cliff-sides, her clothing caught up to the knee, like Diana\textsuperscript{[p. 500]}. And she cheers on the hounds, chasing things safe to hunt, hares flying headlong, stags with deep horns, or their hinds. She avoids the strong wild boars, the ravening wolves, and shuns the bears armed with claws, and the lions glutted with the slaughter of cattle. She warns you Adonis, as if it were ever effective to warn, to fear them too, saying: “Be bold when they run, but bravery is unsafe when faced with the brave. Do not be foolish, beware of endangering me, and do not provoke the creatures nature has armed, lest your glory is to my great cost. Neither youth nor beauty, nor the charms that affect Venus, affect lions or bristling boars or the eyes and minds of other wild creatures. Boars have the force of a fierce lightning bolt in their curving tusks, and so does the attack of tawny lions, in their huge anger: the whole tribe are hateful to me.”

When he asks her why, she says: “I will tell, and you will wonder, at the monstrous result of an ancient crime. But now the unaccustomed effort tires me, and, look, a poplar tree entices us with its welcome shade, and the turf yields a bed. I should like to rest here on the ground,” (and she rested) “with you.” She hugged the grass, and him, and leaning her head against the breast of the reclining youth, she spoke these words, interspersing them with kisses:’
BK X:560-637 VENUS TELLS HER STORY: ATALANTA AND HIPPOMENES

"Perhaps you have heard of a girl who beat the fastest men at running: that was no idle tale, she did win. Nor could you say whether her speed or her beauty was more deserving of high praise. Enquiring of the god, about a husband, the god replied: 'You don’t need a husband, Atalanta [p. 453]; run from the necessity for a husband. Nevertheless, you will not escape, and, still living, you will not be yourself.' Afraid of the god’s oracle, she lived in the dark forests, unmarried, and fled from the crowd of insistent suitors, setting harsh conditions: 'I will not be won, till I am beaten in running. Compete in the foot-race with me. Wife and bed will be given as prizes to the swift, death to the tardy: let those be the rules.'

Truly she was pitiless, but (such was the power of her beauty) a rash crowd of suitors came, despite the rules. Hippomenes[p. 533] had taken his seat as a spectator at the unjust contest, and said ‘Who would try for a wife at such a risk?’ condemning the young men for their excess of passion. But when he saw her face and her unclothed body, one like mine, Adonis[p. 424], or like yours if you were a woman, he was stunned. Stretching out his hands, he said: 'Forgive me, you, that I just blamed! I had not yet realised what the prize was you were after.' Praising her, he falls in love with her, and hopes none of the youths run faster, afraid, through jealousy. ‘But why, in this competition, is my luck left untested?’ he says. The god himself favours the bold!

While Hippomenes was debating with himself like this, the virgin girl sped by on winged feet. To the Aonian [p. 445] youth she flew like a Scythian [p. 645] arrow, yet it made him admire her beauty all the more. The race gave her a beauty of its own. The breeze blew the streaming feathers on her speeding sandals behind her, and her hair was thrown back from her ivory shoulders. Ribbons with embroidered edges fluttered at her knees, and a blush spread over the girlish whiteness of her body, just as when a red awning over a white courtyard stains it with borrowed shadows. While the stranger was watching this, the last marker was passed, and the victorious Atalanta was crowned with a festive garland, while the losers, groaning, paid the penalty according to their bond.
Undeterred by the youths’ fate, Hippomenes stepped forward and, fixing his gaze on the girl, said ‘Why seek an easy win beating the lazy? Race me. If fortune makes me the master, it will be no shame for you to be outpaced by such a man as me, since Megarus is my father, and his grandfather was Neptune, so I am the great-grandson of the king of the ocean, and my courage is no less than my birth. Or if I am beaten, you will have a great and renowned name for defeating Hippomenes.’ As he spoke Schoenus’s daughter looked at him with a softening expression, uncertain whether she wanted to win or lose, and said to herself: ‘What god, envious of handsome youths, wants to destroy this one and send him in search of marriage, at the risk of his own dear life? I am not worth that much, I think. Nor is it his beauty that moves me (yet I could be touched by that too) but that he is still only a boy. He does not move me himself: it is his youth. What if he does have courage, and a spirit unafraid of dying? What if he is fourth in line from the ruler of the seas? What if he does love, and thinks so much of marriage with me, that he would die, if a harsh fate denies me to him? While you can, stranger, leave this blood-soaked marrying. Wedding me is a cruel thing. No one will refuse to have you, and you may be chosen by a wiser girl. – Yet why this concern when so many have already died before you?

Let him look out for himself! Let him perish, since he has not been warned off by the death of so many suitors, and shows himself tired of life. – Should he die, then, because he wants to live with me, and suffer an unjust death as the penalty for loving? My victory would not avoid incurring hatred. But it is not my fault! I wish you would desist, or if you are set on it, I wish you might be the faster! How the virginal expression of a boy clings to his face! O! Poor Hippomenes, I wish you had never seen me! You were so fitted to live. But if I were luckier, if the harsh fates did not prevent my marriage, you would be the one I would want to share my bed with.’ She spoke: and inexperienced, feeling the touch of desire for the first time, not knowing what she does, she loves and does not realise she loves.” ‘

Bk X:638-680 Venus tells her story: The foot-race

“Now her father and the people were calling out for the usual foot-race, when Hippomenes, descendant invoked my aid, as a
suppliant: ‘Cytherea[p. 494], I beg you to assist my daring, and encourage the fire of love you lit.’ A kindly breeze brought me the flattering prayer, and I confess it stirred me, though there was scant time to give him my help. There is a field, the people there call it the field of Tamos[p. 656], the richest earth in the island of Cyprus[p. 494], which the men of old made sacred to me, and ordered it to be added to my temples, as a gift. A tree gleams in the middle of the field, with rustling golden leaves, and golden branches. Come from there, by chance, I was carrying three golden apples, I had picked, in my hands, and I approached Hippomenes, showing myself only to him, and told him how to use them.

The trumpets gave the signal, and, leaning forward, they flashed from the starting line, and skimmed the surface of the sand, with flying feet. You would think them capable of running along the waves without wetting them, and passing over the ripened heads of the standing corn. The young man’s spirit was cheered by shouts and words of encouragement: ‘Run, Hippomenes! Now, now is the time to sprint! Use your full power, now! Don’t wait: you’ll win!’

Who knows whether Megareus’s[p. 572] heroic son, or Schoenus’s[p. 643] daughter, was more pleased with these words? O how often, when she could have overtaken him, she lingered, and watching his face for a while, left him behind against her will! Panting breath came from his weary throat, and the winning post was far off. Only then did Neptune’s[p. 586] scion throw away one of the fruits from the tree. The girl was astonished, and, eager for the shining apple, she ran off the course, and picked up the spinning gold. Hippomenes passed her: the stands resounded with the applause. She made up for the delay and the lost time by a burst of speed, and left the youth behind once more. Again she delayed when a second apple was thrown, followed, and passed the man. The last section of track was left. ‘Now,’ he said, ‘be near me, goddess who made me this gift!’ He threw the shining gold vigorously, sideways, into the deep field, from where she would take longer to get back. The girl seemed to hesitate as to whether she should chase it: I made her pick it up, and added weight to the fruit she held, and obstructed her equally with the heaviness of the burden and the delay. And lest my story be longer than the race itself, the virgin was overtaken: the winner led away his prize.’
BK X:681-707 Venus tells her story: The transformation

"‘Adonis[p. 424], did I deserve to be thanked, to have incense brought me? Unthinking, he neither gave thanks, nor offered incense to me. I was provoked to sudden anger, and pained by his contempt, so as not to be slighted in future, I decreed an example would be made of them, and I roused myself against them both.

They were passing a temple, hidden in the deep woods, of Cybele[p. 491] mother of the gods, that noble Edion[p. 505] had built in former times fulfilling a vow, and the length of their journey persuaded them to rest. There, stirred by my divine power, an untimely desire to make love seized Hippomenes[p. 533]. Near the temple was a poorly lit hollow, like a cave, roofed with the natural pumice-stone, sacred to the old religion, where the priests had gathered together wooden figures of the ancient gods. They entered it, and desecrated the sanctuary, with forbidden intercourse. The sacred images averted their gaze, and the Great Mother, with the turreted crown, hesitated as to whether to plunge the guilty pair beneath the waters of the Styx[p. 653]: but the punishment seemed too light. So tawny manes spread over their necks, that, a moment ago, were smooth; their fingers curved into claws; forelegs were formed from arms; all their weight was in their breast; and their tails swept the surface of the sand. They had a fierce expression, roared instead of speaking, and frequented the woods for a marriage-bed. As lions, fearful to others, they tamely bite on Cybele’s bit. You must avoid, them, my love, and with them all the species of wild creature, that do not turn and run, but offer their breasts to the fight, lest your courage be the ruin of us both!’”

BK X:708-739 Orpheus sings: The death of Adonis

‘She warned him, and made her way through the air, drawn by harnessed swans, but his courage defied the warning. By chance, his dogs, following a well-marked trail, roused a wild boar from its lair, and as it prepared to rush from the trees, Cinyras’s[p. 481] grandson caught it a glancing blow. Immediately the fierce boar dislodged the blood-stained spear, with its crooked snout, and chased the youth, who was scared and running hard. It sank its tusk into his groin, and flung him, dying, on the yellow sand.
Cytherea, carried in her light chariot through the midst of the heavens, by her swans’ swiftness, had not yet reached Cyprus; she heard from afar the groans of the dying boy, and turned the white birds towards him. When, from the heights, she saw the lifeless body, lying in its own blood, she leapt down, tearing her clothes, and tearing at her hair, as well, and beat at her breasts with fierce hands, complaining to the fates. “And yet not everything is in your power” she said. “Adonis, there shall be an everlasting token of my grief, and every year an imitation of your death will complete a re-enactment of my mourning. But your blood will be changed into a flower. Persephone, you were allowed to alter a woman’s body, Menthe, to fragrant mint: shall the transformation of my hero, of the blood of Cinyras, be grudged to me?” So saying, she sprinkled the blood with odorous nectar: and, at the touch, it swelled up, as bubbles emerge in yellow mud. In less than an hour, a flower, of the colour of blood, was created such as pomegranates carry, that hide their seeds under a tough rind. But enjoyment of it is brief; for, lightly clinging, and too easily fallen, the winds deflower it, which are likewise responsible for its name, windflower: anemone.
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While the poet of Thrace, with songs like these, drew to himself the trees, the souls of wild beasts, and the stones that followed him, see, how the frenzied Ciconian women, their breasts covered with animal skins, spy Orpheus from a hilltop, as he matches songs to the sounding strings. One of them, her hair scattered to the light breeze, called: 'Behold, behold, this is the one who scorns us!' and hurled her spear at the face of Apollon, a poet, as he was singing. Tipped with leaves, it marked him, without wounding. The next missile was a stone, that, thrown through the air, was itself overpowered by the harmony of voice and lyre, and fell at his feet, as though it were begging forgiveness for its mad audacity. But in fact the mindless attack mounted, without restraint, and mad fury ruled. All their missiles would have been frustrated by his song, but the huge clamour of the Bacchic flutes of broken horn, the drums, and the breast-beating and howls of the Bacchantes, drowned the sound of the lyre. Then, finally, the stones grew red, with the blood of the poet, to whom they were deaf.

First, the innumerable birds, the snakes, and the procession of wild animals, still entranced by the voice of the singer, a mark of Orpheus's triumph, were torn apart by the Maenads. Then they set their bloody hands on Orpheus, and gathered, like birds that spy the owl, the bird of night, wandering in the daylight, or as in the amphitheatre, on the morning of the staged events, on either side, a doomed stag, in the arena, is prey to the hounds. They rushed at the poet, and hurled their green-leaved thyrsi, made for a different use. Some threw clods of earth, some branches torn from the trees, and others flints. And so that their madness did not lack true weapons, by chance, oxen were turning the soil under the ploughshare, and, not far away from them, brawny farm workers were digging the solid earth, sweating hard to prepare it for use, who fled when they saw the throng, leaving their work tools behind. Hoes, heavy mattocks, and long rakes lay scattered through the empty fields. After catching these up, and ripping apart the oxen, that threatened them with their horns, the fierce women rushed back to kill the poet. As he stretched out his hands, speaking ineffectually for the first time ever, not affecting them in any way with his voice, the impious ones murdered him: and the spirit, breathed out
through that mouth to which stones listened, and which was understood by
the senses of wild creatures - O, God! - vanished down the wind.

The birds, lamenting, cried for you, Orpheus\[p. 598\]; the crowd of wild
creatures; the hard flints; the trees that often gathered to your song,
shedding their leaves, mourned you with bared crowns. They say the rivers,
also, were swollen with their own tears, and the \textit{naiads}\[p. 583\] and \textit{dryads}\[p. 504\],
with dishevelled hair, put on sombre clothes. The poet’s limbs were strewn
in different places: the head and the lyre you, Helius\[p. 525\], received, and (a
miracle!) floating in midstream, the lyre lamented mournfully; mournfully
the lifeless tongue murmured; mournfully the banks echoed in reply. And
now, carried onward to the sea, they left their native river-mouth and
reached the shores of Lesbos\[p. 559\], at Methymna\[p. 576\]. Here, as the head lay
exposed on the alien sand, its moist hair dripping brine, a fierce snake
attacked it. But at last Phoebus\[p. 622\] came, and prevented it, as it was about
to bite, and turned the serpent’s gaping jaws to stone, and froze the mouth,
wide open, as it was.

The ghost of Orpheus\[p. 598\] sank under the earth, and recognised all
those places it had seen before; and, searching the fields of the Blessed, he
found his wife again and held her eagerly in his arms. There they walk
together side by side; now she goes in front, and he follows her; now he
leads, and looks back as he can do, in safety now, at his Eurydice\[p. 516\].’

\textbf{Bk XI:67-84 The transformation of the Maenads}

However, the god, Lyæus\[p. 563\], did not allow such wickedness by his
followers to go unpunished. Grieved by the loss of the poet of his sacred
rites, he immediately fastened down, with twisted roots, all the \textit{Thracian}\[p. 506\]
women who had seen the sin, since the path, that each one was on at that
moment, gripped their toes and forced the tips into the solid ground. As a
bird, when it is caught in a snare, set by a cunning wild-fowler, and feels
itself held, tightens the knot by its movement, beating and flapping; so each
of the women, planted, stuck fast, terrified, tried uselessly to run. But the
pliant roots held her, and checked her, struggling. When she looked for
where her toenails, toes and feet were, she saw the wood spreading over the
curve of her leg, and, trying to strike her thighs with grieving hands, she
beat on oak: her breasts turned to oak: her shoulders were oak. You would have thought the jointed arms were real branches, and your thought would not have been wrong.

**Bk XI:85-145 Midas and the Golden Touch**

This did not satisfy Bacchus\(^\text{[p. 459]}\). He left the fields themselves, and with a worthier band of followers sought out the vineyards of his own Mount Tmolus\(^\text{[p. 669]}\), and the River Pactolus\(^\text{[p. 600]}\), though at that time it was not a golden stream, nor envied for its valuable sands. His familiar cohorts, the satyrs\(^\text{[p. 643]}\) and bacchantes\(^\text{[p. 459]}\) accompanied him, but Silenus\(^\text{[p. 648]}\) was absent. The Phrygian\(^\text{[p. 624]}\) countrymen had taken him captive, stumbling with age and wine, bound him with garlands, and led him to King Midas\(^\text{[p. 576]}\), to whom, with Athenian Eumolpus\(^\text{[p. 515]}\), Orpheus\(^\text{[p. 598]}\) of Thrace\(^\text{[p. 666]}\) had taught the Bacchic\(^\text{[p. 459]}\) rites.

When the king recognised him as a friend and companion of his worship, he joyfully led a celebration of the guest’s arrival, lasting ten days and nights on end. And now, on the eleventh day, Lucifer\(^\text{[p. 562]}\) had seen off the train of distant stars, and the king with gladness came to the fields of Lydia\(^\text{[p. 566]}\), and restored Silenus\(^\text{[p. 648]}\) to his young foster-child.

Then the god, happy at his foster-father’s return, gave Midas control over the choice of a gift, which was pleasing, but futile, since he was doomed to make poor use of his reward. ‘Make it so that whatever I touch with my body, turns to yellow gold,’ he said. Bacchus accepted his choice, and gave him the harmful gift, sad that he had not asked for anything better. The Phrygian\(^\text{[p. 462]}\) king departed happily, rejoicing in his bane, and testing his faith in its powers by touching things, and scarcely believing it when he broke off a green twig from the low foliage of the holm-oak: the twig was turned to gold. He picked up a stone from the ground: the stone also was pale gold. He touched a clod of earth, and by the power of touch, the clod became a nugget. He gathered the dry husks of corn: it was a golden harvest. He held an apple he had picked from a tree: you would think the Hesperides\(^\text{[p. 531]}\) had given it to him. If he placed his fingers on the tall door-pillars, the pillars were seen to shine. When he washed his hands in clear water, the water flowing over his hands would have deceived Danaë\(^\text{[p. 496]}\).
His own mind could scarcely contain his expectations, dreaming of all things golden. As he was exulting, his servants set a table before him, heaped with cooked food, and loaves were not lacking. Then, indeed, if he touched the gift of Ceres with his hand, her gift hardened. If he tried, with eager bites, to tear the food, the food was covered with a yellow surface where his teeth touched. He mixed pure water with wine, the other gift of his benefactor, but molten gold could be seen trickling through his lips.

Dismayed by this strange misfortune, rich and unhappy, he tries to flee his riches, and hates what he wished for a moment ago. No abundance can relieve his famine: his throat is parched with burning thirst, and, justly, he is tortured by the hateful gold. Lifting his shining hands and arms to heaven, he cries out: ‘Father, Bacchus, forgive me! I have sinned. But have pity on me, I beg you, and save me from this costly evil!’ The will of the gods is kindly. Bacchus, when he confessed his fault restored him, and took back what he had given in fulfilment of his promise. ‘So you do not remain coated with the gold you wished for so foolishly,’ he said, ‘go to the river by great Sardis, make your way up the bright ridge against the falling waters, till you come to the source of the stream, and plunge your head and body at the same moment into the foaming fountain, where it gushes out, and at the same time wash away your sin.’ The king went to the river as he was ordered: the golden virtue coloured the waters, and passed from his human body into the stream. Even now, gathering the grains of gold from the ancient vein, the fields harden, their soil soaked by the pale yellow waters.

Bk XI:146-171 Pan and Apollo compete before Tmolus

Hating wealth, Midas lived among woods and fields, and the mountain caves Pan always inhabits. But he remained dull-witted, and, as before, his foolish mind was destined once again to hurt its owner. Mount Tmolus, stands steep and high, commanding a wide view of the distant sea, its sloping sides extending to Sardis on the one side, and as far as tiny Hypaepae on the other. While Pan was there, playing light airs on his reeds glued together with wax, he boasted of his pipings, to the gentle nymphs, and dared to speak slightingly of Apollo’s song compared with
his own, and entered an unequal contest with Tmolus, the god of the mountain, as judge.

The aged judge was seated on his mountain-top and shook his ears free of the trees. Only an oak-wreath circled his dark hair, and acorns brushed against his hollow temples. Looking at the god of the flocks he said: ‘There is nothing to prevent my judging.’ Pan sounded the rustic reeds, and entranced Midas (who chanced to be near the playing) with wild pipings. Following this, sacred Tmolus turned his face towards that of Phoebus: his forests followed.

Phoebus’s golden hair was wreathed with laurel from Parnassus, and his robes dyed with Tyrian purple, swept the earth. He held his lyre, inlaid with gems and Indian ivory, in his left hand, and the plectrum in the other. His attitude was that of a true artist. Then with skilled fingers, he plucked the strings, and Tmolus, captivated by their sweetness, ordered Pan to lower his pipes in submission to the lyre.

**Bk XI: 172-193 Midas and the Ass’s Ears**

The judgment of the sacred mountain-god satisfied all opinions, and yet Midas’s voice alone challenged it and called it unjust. The god of Delos
did not allow such undiscriminating ears to keep their human form, but drew them out and covered them with shaggy grey hair, and made them flexible at the base, and gave them powers of movement. Though the rest was human, he was punished in that sole aspect: he wore the ears of a slow-moving ass. He was anxious to conceal them, and tried to detract from the shameful ugliness of his head with a purple turban. But the servant who used to trim his long hair with a blade, found it out, who, since he dare not reveal the disgrace he had seen, but eager to broadcast it to the four winds, and unable to keep it to himself, went off quietly and dug a hole in the soil. In a tiny voice, he whispered to the hollow earth, and buried his spoken evidence under the infill, and stole away having closed up the hidden trench. But a thick bed of quivering reeds began to shoot up there, and as soon as they had grown, at the end of the year, they gave the burrower away: stirred gently, then, by the wind they repeated the buried words, and testified against his master.

**BK XI:194-220 LAOMEDON AND THE WALLS OF TROY**

Having punished him, Latona’s son left Mount Tmolus and, flying through the clear air, he came to earth in the country of Laomedon, this side of the narrows of the Hellespont, named from Helle, daughter of Nephele. To the right of the deeps of Sigeum, and to the left of those of Rhoeteum, there was an ancient altar of Jupiter the Thunderer, ‘source of all oracles’. There, Apollo saw Laomedon building the foundations of the new city of Troy. The great undertaking prospering with difficulty, and demanding no little resources, he, and Neptune, trident-bearing father of the swelling sea, put on mortal form, and built the walls of the city for the Phrygian king for an agreed amount in gold. The edifice stood there.

But the king denied them payment, and as a crowning treachery, perjured himself by claiming they were lying. The ruler of the ocean said: ‘You will not go unpunished’, and he turned all his waters against the shores of tight-fisted Troy. He flooded the land to form a strait, swept away the farmers’ crops, and buried the fields beneath the waves. Even this was insufficient punishment: He demanded also that Hesione, the king’s daughter, be given to a sea-monster, whom Hercules freed, as she was
chained to the solid rock. Hercules demanded the payment promised, an agreed number of horses. But the reward for all his work being refused, he seized the twice-perjured walls of conquered Troy. Telamon [p. 658], his companion, did not go without honour, and Hesione was given to him in marriage.

Pelas [p. 609], Telamon’s brother, was already distinguished by having a goddess as his wife, and was not more proud of being Jupiter’s grandson (his father Aeneas [p. 425] being the son of Jove by Aegina [p. 426]) as his son-in-law (by marrying Thetis [p. 665]), since he was not the only brother to be Jove’s grandson, but he was the only one to marry a goddess.

**Bk XI:221-265 Peleus and Thetis**

For aged Pelas [p. 634] had said to Thetis [p. 665]: ‘Goddess of the waves, conceive: you will be the mother of a warrior who will surpass his father’s deeds when he reaches manhood, and will be more famous than him.’ So Jupiter [p. 549], lest earth produce someone greater than himself, fled from union with ocean-dwelling Thetis, though he had felt the hot fire of passion in his heart, and ordered his grandson, Pelas [p. 609], son of Aeneas [p. 425], to fulfil his promise, on his behalf, and enter the arms of the sea-maiden.

There is a bay, shaped like a scythe, in Haemonia [p. 523], its arms projecting in a curved arc, which would provide a harbour, if the waves were deeper: the waters cover the surface of the sand: the shore is solid earth, that takes no footprints, does not hinder a passage, and has no seaweed covering it. A myrtle grove grows nearby, dense with its red and black berries. There is a cave in the centre, whether fashioned by art or nature is uncertain, but probably by art. Often, Thetis [p. 665] you used to come there, naked, seated on a bridled dolphin. There Pelas [p. 609] found you, as you lay, overcome by sleep, and when, though influenced by his entreaties, you refused him, he prepared to use force, winding both arms round your neck.

He would have taken you then, if you had not, by your well-known arts, frequently changed your form. But when you became a bird, he still held you as a bird; now as a tree, Peleus clung fast to the tree. Your third guise was a striped tigress: in fear of that the son of Aeneas [p. 424] loosed his
arms from your body. Then he entreated the gods of the sea, with wine poured over the waters, with sheep’s entrails, and the smoke of incense, until Proteus, the Carpathian seer spoke from his deep gulfs: ‘Son of Aeacus, you will have the bride you desire, if you bind her, unawares, with nooses and tight cords, while she is lulled asleep in the rocky cave. Though she deceives you with a hundred counterfeit shapes, hold her to you, whatever she becomes, until she is again what she was before.’ So he spoke, and hid his face below the waves, letting the waters flow in upon his final words.

Now Titan was low in the sky, and, his chariot pointed downwards, was close to the western ocean, when the lovely Nereid left the waves, and came to her accustomed bed. Peleus had scarcely taken a good grip of her virgin body, when she took on new forms, until she realised her limbs were tightly bound, and her arms spread wide apart. Then at length she sighed, saying: ‘Not without some god’s help have you won,’ and she showed herself as Thetis. When she acknowledged herself, the hero embraced her, achieved his wish, and conceived with her the mighty Achilles.

**Bk XI:266-345 Ceyx tells the story of Daedalion**

Peleus was happy in his wife and son, and was a man for whom all things were successful, if you exclude the crime of killing his brother Phocus. Guilty of shedding his brother’s blood, exiled from his father’s country, the soil of Trachin gave him sanctuary. Here Ceyx, son of Lucifer, the morning star, ruled, without force or shedding blood, his face filled with his father’s radiance. At that time he was sad and unlike his normal self, mourning the loss of his brother, Daedalion. The son of Aeacus came to him, weary with cares and travel, and entered the city with a few companions. He left the flocks of sheep and cattle he had brought with him in a shady valley not far from the city walls. When he was first allowed to meet the king, he held out the draped olive branch of the suppliant, and told him whose son he was, concealed his crime, and lied about the cause of his flight. He begged to be allowed to support himself in the city or the fields. The king of Trachis replied with these kind words: ‘Peleus, the opportunities in our kingdom are open even to the lower ranks,
and I do not rule an inhospitable realm. Add to this willingness, the powerful influence of a noble name, and your being the grandson of Jove [p. 549]. So waste no time in supplication! You will receive all that you wish. Take a share of everything you see, and call it yours! I wish what you see was better than it is!

And he wept. Peleus and his companions asked what the cause was of so much grief, to which he replied: ‘Perhaps you think that bird, the hawk, that lives on prey, and terrifies other winged creatures, always had feathers. He was once a man (and – inner nature is so consistent – even then he was fierce, warlike and equipped for violence): his name, Daedalion [p. 495]. We were the sons of Lucifer [p. 562], who summons the dawn [p. 457], and is last to leave the sky. I care for peace; I care for preserving peace; and for my wife. Savage warfare pleased my brother. His power subdued kings and nations, that now, transformed, flutters the doves of Boeotia [p. 665]. He had a daughter, Chione [p. 479], endowed with great beauty, who at fourteen, and ready for marriage, had a thousand suitors. It chanced that Phoebus [p. 622], Apollo, and Mercury [p. 574], son of Maia [p. 569], one returning from his sacred Delphi [p. 499], the other from the summit of Cyllene [p. 493], saw her at the same instant, and, at the same instant, flushed with desire. Apollo deferred his hope of union with her till the night, but Mercury could not wait, and touched the virgin’s face with his sleep-inducing wand. She lay beneath that potent touch, and suffered the assault of the god. Night scattered the heavens with stars: Phoebus, having gained access disguised as an old woman, enjoyed the delight that had been forestalled. When Chione came to full term she bore the wing-footed god a son, Autolycus [p. 458], crafty, talented in all intrigue, who could make black seem white, and white black, not unworthy of his father; and to Phoebus (it was a twin birth) she borePhilammon[p. 618], famous for tuneful song and the lyre.

But what is the benefit in having produced two sons, in having pleased two gods, in being the child of a powerful father, and grandchild of the shining one? Is glory not harmful also to many? It certainly harmed her! She set herself above Diana [p. 500], and criticized the goddess’s beauty. But, the goddess, moved by violent anger, said to her: “Then I must satisfy you with action.” Without hesitating, she bent her bow, sent an arrow from the string, and pierced the tongue that was at fault, with the shaft. The tongue was silent, neither sound nor attempts at words followed: and as she tried to speak, her life ended in blood.
I embraced her, in my misery, feeling a father’s grief in my heart, and spoke words of comfort to my dear brother. Her father heard them no more than the cliffs hear the murmuring of the sea, mourning his lost one, bitterly. But when he saw the burning of her body, four times he made as if to throw himself into the blazing pyre; four times was thrust back; fled madly; and ran where there were no tracks, like a bullock whose neck is tender from the yoke, tormented by hornets’ stings. Even then to me he seemed to run faster than humanly possible, and you would have thought he had winged feet.

He escaped us all, swift with desire for death, and gained the summit of Parnassus\textsuperscript{[p. 606]}. When Daedalion\textsuperscript{[p. 495]} hurled himself from the high cliffs, Apollo, pitying him, turned him into a bird, and lifted him, pendent on suddenly-formed wings, giving him a hooked beak, and curved talons, his former courage, and greater strength of body. Now, as a hawk, he rages against all birds, is merciful to none, and, suffering, is a cause of suffering.’

\textbf{Bk XI:346-409 Peleus and the wolf}

While Lucifer’s\textsuperscript{[p. 562]} son was telling the strange story of his brother, Peleus’s\textsuperscript{[p. 609]} herdsman, Onetor\textsuperscript{[p. 596]} the Phocian\textsuperscript{[p. 621]}, came racing up, breathing hard with the pace, shouting: ‘Peleus! Peleus! I bring you news of grave trouble.’ Peleus ordered him to tell it, whatever it was, the Trachinian\textsuperscript{[p. 670]} king himself waiting with anxious face. The herdsman said: ‘When the sun was at the zenith, seeing as much of the track left as he had already run, I had driven the tired oxen down to the bay. Some of the bullocks were kneeling on the yellow sand, lying there gazing out at the wide expanse of ocean; some were wandering slowly here and there; while others had waded out and stood up to their necks in the water. There is a temple near the sea, not gleaming with gold and marble, but made of heavy timber, and shaded by an ancient grove. Nereus\textsuperscript{[p. 588]} and the Nereids\textsuperscript{[p. 587]} haunt it (a sailor, drying his nets on the shore, told me they were the gods of those waters). Close to it, there is a swamp, choked with dense willows, which the salt flood has turned into marshland. From it, a wolf, a huge beast, terrifies the places round about with its heavy crashing noises. It came out of the marsh reeds, its deadly jaws smeared with foam and clots of blood, and its eyes filled with red flame. It was savage with rage and hunger, more with rage;
since though hungry it did not bother with the dead cattle, or with satisfying
its deadly appetite, but wounded the whole herd, slaughtering them all in its
hostility. Some of our men were wounded by its fatal jaws while protecting
them, and given up as dead. The shore and the shallows were red with
blood, and the marshes full of bellowing. But delay is fatal: the thing allows
no hesitation. While there are some of us left, let us encounter it in armour,
and, seizing our weapons, meet with it carrying spears!'

So the countryman spoke: the losses did not stir Peleus\[p. 609]\: conscious
of his guilt he concluded that Psamathe\[p. 635]\, the bereaved Nereid\[p. 587]\, was
sending a funeral offering to her murdered son Phocus\[p. 621]\, by means of
those same losses. Odysseus\[p. 595]\, King Ceyx\[p. 477]\ ordered his men to put on
their armour, and take their deadly spears, while he was himself preparing
to go with them. But Alcyone\[p. 435]\, his wife, disturbed by the shouting,
scattering her hair that she had not yet quite arranged, flung herself on her
husband’s neck, begging him, with words and tears, to send help, but not to
go himself, and protect both their lives, by protecting his own. Peleus, the
son of Aeacus\[p. 424]\, said: ‘Queen Alcyone, forget these loving fears that so
become you! I am grateful for your husband’s offer of help, but I have no
wish for arms to be used against the creature on my behalf. I must pray,
instead, to the goddess of the ocean!’

There was a high tower; a beacon on top of the citadel; a welcome
sight for labouring vessels. They climbed up, and looked out, with
murmuring sighs, at the cattle lying on the shore, seeing their rampaging
killer with bloody jaws, its shaggy pelt dripping gore. There, stretching his
hands out towards the shores of the open sea, Peleus prayed to sea-born
Psamathe\[p. 635]\ to forget her anger, and to aid him. She was unmoved by the
prayers of the son of Aeacus\[p. 424]\, but Thetis\[p. 665]\, as a suppliant for her
husband, obtained her forgiveness.

The wolf persisted even when ordered away from the savage slaughter,
maddened by the taste of blood, until the goddess changed it to marble, as
it was clinging to the wounded neck of a heifer. The body remained
completely the same, except for its colour: the colour of the stone showed
it no longer wolf, no longer to be feared. But the fates did not allow the
exiled Peleus to remain in that country. The wandering fugitive reached
Magnesia\[p. 568]\, and there was absolved of the murder by Haemonian\[p. 523]\, King Acastus\[p. 420].
Meanwhile Ceyx, troubled by heart’s anxiety, concerning his brother, and what had followed his brother’s strange fate, was preparing to go and consult the sacred oracle of Apollo, at Claros, that reveals human affairs. The infamous Phorbas, leader of the Phlegyans, had made Delphi inaccessible. Nevertheless, before he set out, he discussed it with you, faithful Alcyone.

She felt a chill, immediately, deep in her marrow, her face grew boxwood-pale, and her cheeks were drenched in flowing tears. Three times she tried to speak, three times her face was wet with weeping, and sobs interrupting her loving reproaches, she said: ‘What sin of mine has turned your mind to this, dear one? Where is that care for me that used to come first? Can you now leave Alcyone behind, without a thought? Does it please you now to travel far? Am I dearer to you, away from you? But I suppose your way is overland, and I shall only grieve, not fear, for you. My anxieties will be free from terror.

The waters scare me, and the sombre face of the deep: and lately I saw wrecked timbers on the shore, and I have often read the names on empty tombs. Do not allow your mind to acquire false confidence, because Aeolus, son of Hippotas, is your father-in-law, who keeps the strong winds imprisoned, and, when he wishes, calms the sea. When once the winds are released and hold sway over the waters, nothing can oppose them: every country, every ocean is exposed to them. They vex the clouds in the sky, and create the red lightning-flashes from their fierce collisions. The more I know of them (I do know them, often seeing them as a child in my father’s house) the more I consider them to be feared. But if no prayers can alter your purpose, dear one, husband, if you are so fixed on going, take me with you, also! Then we shall be storm-tossed together, and at least I shall know what I fear, together we shall bear whatever comes, together we shall be borne over the waters.’

The star-born husband was moved by the daughter of Aeolus words and tears: there was no less love in himself. But he would not relinquish his planned sea-journey, nor did he want to put Alcyone in peril. His anxious heart tried to comfort her, with many words, yet, despite that, he could not win his case. He added this further solace, the only one that
moved his lover: ‘Every delay will seem long to us indeed, but I swear to you by my father’s light, to return to you as long as the fates allow it, before the moon has twice completed her circle.’

When her hopes had been revived by these promises of return, he immediately ordered the ship to be dragged down the slipway, launched into the sea, and fitted out with her gear. Alcyone, seeing this, as if she foresaw what was to come, shuddered again, and she gave way to a flood of tears. She hugged him, and, in wretched misery, said a last ‘Farewell’ and her whole body gave way beneath her. With Ceyx still seeking reasons for delay, the young crew, double-ranked, pulled on the oars, with deep-chested strokes, and cut the water with their rhythmic blows.

She raised her wet eyes, and leaning forward could see her husband standing on the curved afterdeck, waving his hand, and she returned the signal. When he was further from shore, and she could no longer recognise his features, she followed the fleeting ship with her gaze, while she could. When even that was too far off to be seen, she still could see the topsails unfurling from the masthead. When no sails could be seen, with heavy heart, she sought out the empty bedroom, and threw herself on the bed. The room and the bed provoked more tears and reminded her of her absent half.

**Bk XI:474-572 The Tempest**

They had left the harbour, and the breeze was stirring the rigging: the captain shipped the oars, ran the yard up to the top of the mast, and put on all sail to catch the freshening breeze. The ship was cutting through the waves, no more than mid-way across, maybe less, far from either shore, when, at nightfall, the sea began to whiten with swelling waves, and the east wind to blow with greater strength.

The captain shouts: ‘Lower the yards, now, and close reef all sails.’ He shouts the order but the adverse wind drowns it, and his voice cannot be heard above the breaking seas. Yet, some of the crew, on their own initiative, remove the oars, some protect the bulwarks, some deny the wind canvas-room. Here one bails water back into the water, another secures the spars. While these things are being done, randomly, the storm increases its
severity, and the roaring winds attack from every quarter, stirring the angry waves. The captain himself is fearful, and admits he does not know how things stand, what to order, what to prevent: such is the weight of destruction, so much more powerful than his skill.

There is uproar: men shouting, the rigging straining, the sound of the breaking sea from a weight of sea, and the crash of thunder. The waves rise up and seem to form the sky, and their spray touches the lowering clouds. Now the water is tainted yellow, with sand churned from the depths, now blacker than the Styx [p. 653], while the waves break white with hissing foam. The Trachinian [p. 670] ship is driven in the grip of fate, now lifted on high, as if looking down on the valleys from a mountain summit, into the depths of Acheron [p. 421]: now sinking, caught in the trough of the wave, staring at heaven from the infernal pool. Again and again the force of the flood strikes the sides with a huge crash, sounding no lighter a blow than when, sometime, an iron ram, or a ballista, strikes a damaged fortress. As fierce lions, on the attack, drive themselves onto the armoured chests and extended spears of the hunters, so the waves drove forward in the rising winds, reaching the height of the ship, and higher, above it.

And now the wooden wedges give way, and, stripped of their wax covering, cracks appear, offering the lethal waves a passage. Look how the heavy rain falls from the melting clouds, and you would think the whole heaven was emptying into the sea, and the sea was filling the heavenly zones. The sails are soaked with spray, and the seawater mingles with water from the heavens. The sky is starless, and the murky night is full of its own and the storm’s gloom. Flashes of lightning cleave it, and give light: the rain is illuminated by the lightning flares.

Now the sea pours into the ship’s hollow hull, as well. As a soldier, more outstanding than the rest, who has often tried to scale the battlement of a besieged city, succeeds at last, and fired with a love of glory, takes the wall, one man in a thousand; so when the waves have battered nine times against the steep sides, the tenth wave surging with greater impetus rushes on, and does not cease its assault on the beleaguered craft, until it breaches the conquered vessel’s defences. So one part of the sea is still trying to take the ship, and part is already inside.

All is confusion, as a city is confused when some are undermining the walls from outside, while others hold them from within. Skill fails, and
courage ebbs, and as many separate deaths as advancing waves seem to rush upon them and burst over them. One cannot hold his tears, another is stupefied, and one cries out that they are fortunate whom proper burial rites await. One worships the gods in prayer, and, lifting his arms in vain to the sky, he cannot see, begs for help. Some think of fathers and brothers, some of home and children, or whatever they have left behind. But Alcyone is what moves Ceyx: nothing but Alcyone is on Ceyx’s lips, and though he only longs for her, he rejoices that she is not there.

How he would like to see his native shores again, and turn his last gaze towards his home, but he knows not where it is: the sea swirls in such vortices, and the covering shadows of pitch-black clouds so hide the sky, that it mirrors the aspect of night. The mast is shattered by the onset of a storm-driven whirlwind, and the rudder is shattered. One ultimate wave, like a conqueror delighting in his spoils, rears up gazing down at the other waves, and, as if one tore Pindus [p. 626], and Athos [p. 455], from their base, and threw them utterly into the open sea, it fell headlong, and the weight and the impulse together, drove the ship to the bottom. The majority of the crew met their fate with the ship, driven down by the mass of water, never to return to the light. The rest clung to broken pieces of the vessel.

Ceyx [p. 477] himself, held on to a fragment of the wreck, with a hand more used to holding a sceptre, and called on his father, Lucifer [p. 562], and his father-in-law, Aeolus [p. 429], but alas, in vain. Mostly it is his wife’s, Alcyone [p. 435], name on his lips.

He thinks of her, and speaks to her, and prays that the waves might carry his body to her sight, and that, lifeless, he might be entombed by her dear hands. While he can swim, and as often as the waves allow him to open his mouth, he speaks the name of Alcyone, far off, until the waves themselves murmur it, See, a black arc of water breaks over the heart of the sea, and the bursting wave buries his drowning head.

 Lucifer [p. 562] was indistinct, and not to be known, that dawn, and since he was not allowed to leave the sky, he covered his face in dense cloud.
Meanwhile, Alcyone,[p. 435], Aeolus’s daughter [p. 428], counts the nights, unaware of this great misfortune, quickly weaving clothes for him to wear, and for herself, for when he returns, and she promises herself the homecoming that will not be. She piously offers incense to all the gods, but worships mostly at Junos [p. 547] temple, coming to the altars for a man who is no more, hoping her husband is safe, and returning to her, preferring her above any other woman. Of all her prayers, only this could be granted.

The goddess could no longer bear these appeals for one who was dead, and, to free her altar from those inauspicious hands, she said: ‘Iris [p. 545], most faithful carrier of my words, go quickly to the heavy halls of Sleep [p. 652], and order him to send Alcyone a dream-figure in the shape of her dead Ceyx [p. 477], to tell her his true fate.’ As she spoke, Iris donned her thousand-coloured robe, and, tracing her watery bow on the sky, she searched out, as ordered, the palace of that king, hid under cloud.

There is a deeply cut cave, a hollow mountain, near the Cimmerian[p. 480] country, the house and sanctuary of drowsy Sleep. Phoebus can never reach it with his dawn, mid-day or sunset rays. Clouds mixed with fog, and shadows of the half-light, are exhaled from the ground. No waking cockerel summons Aurora [p. 457] with his crowing: no dog disturbs the silence with its anxious barking, or goose, cackling, more alert than a dog. No beasts, or cattle, or branches in the breeze, no clamour of human tongues. There still silence dwells. But out of the stony depths flows Lethe’s [p. 559] stream, whose waves, sliding over the loose pebbles, with their murmur, induce drowsiness. In front of the cave mouth a wealth of poppies flourish, and innumerable herbs, from whose juices dew-wet Night [p. 591] gathers sleep, and scatters it over the darkened earth. There are no doors in the palace, lest a turning hinge lets out a creak, and no guard at the threshold. But in the cave’s centre there is a tall bed made of ebony, downy, black-hued, spread with a dark-grey sheet, where the god himself lies, his limbs relaxed in slumber. Around him, here and there, lie uncertain dreams, taking different forms, as many as the ears of corn at harvest, as the trees bear leaves, or grains of sand are thrown onshore.

When the nymph entered and, with her hands, brushed aside the dreams in her way, the sacred place shone with the light of her robes. The
god, hardly able to lift his eyes heavy with sleep, again and again, falling back, striking his nodding chin on his chest, at last shook himself free of his own influence, and resting on an elbow asked her (for he knew her) why she had come, and she replied:

‘Sleep\[p. 652\], all things’ rest: Sleep, gentlest of the gods, the spirit’s peace, whom care flies from: who soothes the body wearied with toil, and readies it for fresh labours: Sleep, order a likeness, that mirrors his true form, and let it go, the image of King Ceyx [p. 477], to Alcyone[p. 435], in Trachin [p. 670] of Hercules [p. 529], and depict a phantasm of the wreck. This, Juno [p. 547] commands.’ After she had completed her commission, Iris departed, no longer able to withstand the power of sleep, and, feeling the drowsiness steal over her body, she fled, and re-crossed the arch by which she had lately come.

From a throng of a thousand sons, his father roused Morpheus [p. 580], a master craftsman and simulator of human forms. No one else is as clever at expressing the movement, the features, and the sound of speech. He depicts the clothes and the usual accents. He alone imitates human beings. A second son becomes beast, or bird, or long snake’s body. The gods call him Icelos [p. 539], the mortal crowd Phoebos [p. 621]. The third, of diverse artistry, is Phantasos [p. 617]: he takes illusory shapes of all inanimate things, earth, stones, rivers, trees. These are the ones that show themselves by night to kings and generals, the rest wander among citizens and commoners. Old Somnus passed them by, choosing one of all these brothers, Morpheus, to carry out the command of Iris, daughter of Thaumas [p. 662], and relaxing again into sweet drowsiness his head drooped, and he settled into his deep bed.

**Bk XI:650-709 Morpheus goes to Alcyone in the form of Ceyx**

Flying through the shadows on noiseless wings, Morpheus [p. 580], after a short delay, comes to the Haemonian [p. 523] city. Shedding his wings, he takes the shape of Ceyx [p. 477], pallid like the dead, and naked, and stands before his unfortunate wife’s bed. He appears with sodden beard, and seawater dripping from his matted hair. Then he bends over her pillow, with tears streaming down his face, and says: ‘My poor wife, do you know your Ceyx,
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or has my face altered in death? Look at me: you will recognise me, and find
for a husband, a husband’s shade! Your prayers have brought me no help, Alcyone! I am dead! Do not hold out false hopes of my return! Storm-laden Auster, the south wind, caught the ship in Aegean waters, and tossed in tempestuous blasts, wrecked her there. My lips, calling helplessly on your name, drank the waves. No dubious author announces this news to you, nor do you hear it as a vague report: I myself, drowned, as you see me before you, tell my fate. Get up, act, shed tears, wear mourning: do not let me go down unwept to Tartarus void.’

Morpheus spoke these words in a voice she would believe to be her husband’s (the tears that he wept also seemed real tears) and his hands revealed Ceyx’s gestures. Alcyone groaned, tearfully, stirring her arms in sleep, and seeking his body, grasped only air, and cried out: ‘Wait for me! Where do you vanish? We will go together.’ Roused by her own voice, and her husband’s image, she started up out of sleep. First she gazed round to see if he was still there, the one she had just seen. At the sound of her cry the servants had brought a lamp. Not finding him anywhere, she struck her face with her hands, tore her clothes from her breasts, and beat at the breasts themselves. She did not wait to loosen her hair, but tore at it, and shouted at her nurse, who asked the cause of her grief: ‘Alcyone is nothing, is nothing: she has died together with her Ceyx. Be done with soothing words! He is wrecked: I saw him, I knew him, I stretched out my hands towards him as he vanished, eager to hold him back. It was a shadow, yet it was my husband’s true shadow, made manifest. True, he did not have his accustomed features, if you ask me, nor did his face shine as before. But pallid and naked, with dripping hair, I, the unfortunate one, saw him. Look, my poor husband stood on that very spot,’ and she tried to find a trace of his footprints. ‘This is what I feared, with my divining mind, this: and I begged you not to leave me, chasing the winds. But, for certain, I should have desired you to take me with you, since you were going to your death. How good it would have been to have gone with you: then no part of my life would have lacked your presence, nor would we be separated by death. Now I have died absent from myself, and am thrown through the waves, absently, and the sea takes me, without me.

My mind would treat me more cruelly than the sea, if I should try to live on, and fight to overcome my sorrow! But I shall not fight, nor leave you, my poor husband, and at least now I shall come as your companion. If
not the sepulchral urn the lettered stone will join us: if I shall not touch you, bone to my bone, still I will touch you, name to name.' Grief choked further words, and lamentation took their place wholly, and sighs drawn from a stricken heart.

Bk XI:710-748 They are turned into birds

Morning had broken. She went out of the house towards the shore, sadly seeking the place where she had watched him depart. And while she stayed there, and while she was saying: 'Here he loosed the rope, on this strand he kissed me as he left,' and while she recalled the significant actions by their locations, and looked seawards, she saw in the flowing waves what looked like a body, unsure at first what it was: after the tide had brought it a little nearer, though it was some way off, it was clearly a body. She did not know whose it was, but was moved by the omen of this shipwrecked man, and as if she wept for the unknown dead, she cried out: 'Alas for you, poor soul, whoever you may be, and your wife, if you have one!' The body had been washed nearer by the sea, and the more she gazed at it, the smaller and smaller shrank her courage: woe! Now it was close to land, now she could see who it was: it was her husband! She cried out: 'It's him!' and together tearing at cheeks, and hair, and clothes she stretched out her trembling hands to Ceyx [p. 477], saying: 'O, is it like this, dear husband, is it like this, wretched one, you return to me?'

A breakwater built by the waves, broke the initial force of the sea, and weakened the onrush of the tide. Though it was amazing that she could do so, she leapt onto it: she flew, and, beating the soft air on new-found wings, a sorrowing bird, she skimmed the surface of the waves. As she flew, her plaintive voice came from a slender beak, like someone grieving and full of sorrows. When she reached the mute and bloodless corpse, she clasped the dear limbs with her new wings and kissed the cold lips in vain with her hard beak.

People doubted whether Ceyx felt this, or merely seemed to raise his face by a movement of the waves, but he did feel it: and at last through the gods' pity, both were changed to birds, the halcyons. Though they suffered the same fate, their love remained as well: and their bonds were not
weakened, by their feathered form. They mate and rear their young, and Alcyone[b. 435] broods on her nest, for seven calm days in the wintertime, floating on the water’s surface. Then the waves are stilled: Aedus [p. 429] imprisons the winds and forbids their roaming, and controls his grandsons’ waves.

**Bk XI:749-795 The transformation of Aesacus**

Seeing these birds flying together over the wide sea, some old man praised those affections maintained till the end. Someone near by, or the same man (pointing to a long-necked diving bird) said: ‘That bird also, skimming over the ocean, trailing his slender legs, is a descendant of kings. If you want to trace his ancestry in unbroken line to himself, its source was Ilus[p. 541] the younger, the son of Tros, and his brothers Aesacus [p. 452], and Ganymede [p. 520], whom Jove[p. 549] snatched, Ilus’s son, old Laomedon[p. 554], and his son Priam[p. 631], whom fate assigned to Troy’s[p. 672] last days. That bird was Hector’s[p. 526] brother, Aesacus [p. 429], who, if he had not met his strange fate in youth, would perhaps have had no less a name than Hector, though Helen[p. 526], daughter of Dyms[p. 505], bore Priam the first, the other Aesacus, is said to have been born to Aleximbo[p. 436], daughter of two-horned Granius[p. 522], the river-god, in secret, under the shadow of Mount Ida[p. 540].

He hated cities, and lived in the remote mountains, and insignificant country places, far away from the glittering court, and rarely visited crowded Ilium[p. 672]. Yet he did not have an uncultured heart, or one averse to love, and he often pursued Hesperie[p. 531], the River Cebren’s daughter[p. 472], through all the woodland glades, whom he had caught sight of, drying her flowing hair, in the sun, on her father’s shore. The nymph fled on sight, as a frightened hind flees the tawny wolf, or a wild duck, caught far from the pool she left, the hawk. But the Trojan hero, driven by swift love, followed her, driven by swift fear. Behold, a serpent, hidden in the grass, bit her foot with his curving fang, as she fled by, and left his poison in her body. Her flight ended with her life. The lover clasped her unbreathing body and cried: ‘I regret, I regret I followed you! But I did not expect this, and it was not worth this to attempt to win you. We two have destroyed you, poor girl: the wound given by a snake, the cause of it all myself! Let me be the more accursed, if I do not send you solace by my death.’

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He spoke, and threw himself from a cliff, eroded below by the rough waves, into the sea. Tethys[p. 661], pitying him, caught him gently as he fell, clothed him with feathers as he floated on the water, and denied him the opportunity to choose his death. The lover was angered, that he was forced to live, against his will, and that his spirit was thwarted, wishing to leave its unhappy residence. When he had gained the new wings on his shoulders, he flew up and threw his body again into the sea. His feathers broke his fall. In a rage, Aesacus[p. 429] dived headlong into the deep and tried endlessly to find a path to death. His love made him lean: his legs are long between the joints: his neck remained long: his head is far from his body. He loves seawater, and from diving there he takes his name, mergus the diver.
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Bk XII:1-38 Iphigenia at Aulis

The father, Priam[p. 631], mourned for the son, Aescus[p. 429], not knowing that he was still alive in winged form. Hector[p. 526] with his brothers had also, inappropriately, offered sacrifices at a tomb inscribed with his name. Paris[p. 606] was not present at this sad ritual, he, who presently brought extended war on his country because of the wife he had stolen. The whole Peleasian[p. 608] race, joined together to pursue him, in a thousand ships, and vengeance would not have been long in coming had not fierce winds made the seas un-navigable, and the land of Boeotia[p. 462] detained the waiting ships in the fishing-grounds of Aulis[p. 457]. After they had prepared a sacrifice to Jupiter there, after the customs of their country, and when the ancient altar was alive with the kindled flames, The Greeks[p. 496] saw a dark-green snake sliding into a plane tree that stood near to where they had begun the sacrifice. There was a nest with eight young birds in the crown of the tree, and these the serpent seized and swallowed in its eager jaws, together with the mother bird who circled her doomed fledglings.

They looked at it wonderingly, but Calchas[p. 467], the seer, son of Thestor[p. 665], interpreted the truth, saying: 'We will conquer, Greeks[p. 608], rejoice! Troy will fall, though our efforts will be of long duration,' and he divined nine years of war from the nine birds. The snake was turned to stone, exactly as it was, twined around the green branches, and stamped in the stone its serpent shape.

Boreas[p. 463], the north-wind, continued to stir the waves violently, and would not grant the warships a crossing, and some thought Neptune[p. 586] was sparing Troy[p. 672], because he had built its walls. But not Calchas[p. 665]. He knew and did not withhold from them, that a virgin’s blood would appease the wrath of Diana[p. 500], the virgin goddess. When consideration of the common cause had conquered affection, and the king had suppressed the father, and as Iphigenia[p. 544] stood, among her weeping attendants, before the altar, to surrender her innocent blood, the goddess was vanquished, and veiled their eyes in mist, and, in the midst of the rites and confusion of the sacrifice, and the cries of the suppliants, they say she substituted a hind for the Mycenaean[p. 582] girl. When, therefore, Diana had been appeased, by the required victim, and the sea’s anger had subsided simultaneously with that of Phoebus[p. 621], the thousand ships, driven by a tail wind, reached the shores of Phyrgia[p. 624], after many adventures.
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**Bk XII:39-63 The House of Rumour**

There is a place at the centre of the World, between the zones of earth, sea, and sky, at the boundary of the three worlds. From here, whatever exists is seen, however far away, and every voice reaches listening ears. Rumor lives there, choosing a house for herself on a high mountain summit, adding innumerable entrances, a thousand openings, and no doors to bar the threshold. It is open night and day: and is all of sounding bronze. All rustles with noise, echoes voices, and repeats what is heard. There is no peace within: no silence anywhere. Yet there is no clamour, only the subdued murmur of voices, like the waves of the sea, if you hear them far off, or like the sound of distant thunder when Jupiter makes the dark clouds rumble.

Crowds fill the hallways: a fickle populace comes and goes, and, mingling truth randomly with fiction, a thousand rumours wander, and confused words circulate. Of these, some fill idle ears with chatter, others carry tales, and the author adds something new to what is heard. Here is Credulity: here is rash Error, empty Delight, and alarming Fear, sudden Sedition, and Murmurings of doubtful origin. Rumour herself sees everything that happens in the heavens, throughout the ocean, and on land, and inquires about everything on earth.

**Bk XII:64-145 The Death and Transformation of Cygnus**

She had spread the news that the Greek fleet was nearing, filled with brave warriors, and so the arrival of the armed host was no surprise. The Trojans opposed the landing, and defended their coast. You, Protesilaus, were the first to fall beneath Hector's deadly spear, and joining in battle cost the Greeks dearly, and they knew mighty Hector's spirit by the slaughter. The Phrygians learnt at no small expense of blood, the power of an Achaian hand. Now the Sigean shores ran red: now Cygnus, a son of Neptune, had consigned a thousand men to death: now Achilles pursued in his chariot, and laid whole columns of men low with a blow of his spear from Pelion. Searching the battlelines for Cygnus or for Hector, he came upon Cygnus (His meeting with Hector postponed till the tenth year of the war).
Then Achilles, urging on his horses, their snowy necks straining against the harness, he drove his chariot straight at the enemy, striking out, with the quivering spear, with all his strength, saying: ‘O youth, whoever you may be, take death’s comfort in being killed by Achilles of Haemonia!’ So Aeacides spoke: His heavy spear followed the words, but although there was certainly no error in the flight of the spear, still the sharp point of the flying blade had no effect, and only bruised Cycnus’s chest, like a blunted weapon. ‘O son of the goddess,’ Cycnus said, ‘fame has made you known to me, why are you amazed I have no wound? (He was indeed amazed) Neither this helmet you see, with its yellow horsehair crest, nor the hollow shield weighing down my left arm, is to protect me: they only look to serve as ornament. Mars too wears his armour for this reason! Take away the use of this protective covering: I will still escape unharmed. It is worth something to be the son, not of Nereus’s daughter, but of him who rules Nereus and his daughters, and the whole ocean as well.’

He spoke, and hurled his spear at Achilles, but it stuck fast in his round bronze shield. It tore through the bronze and nine layers of bull’s hide, but was stopped by a tenth. Shaking it off, the Greek hero once more threw a quivering spear from his mighty hand. Again his enemy’s body was whole and unharmed. A third spear could not even graze Cycnus though he laid himself open to it. Achilles flared up, like a bull in the arena, when it charges with its deadly horns at the Carthaginian cloak, and finds it escapes damage. He examined the spear to see if the iron point had been loosened: it was fixed to the shaft. ‘Is my hand enfeebled,’ he said, ‘so that the power it had is lacking against this man?’ Certainly it was strong enough when I led the overthrow of Lyrnessus’s walls, or when I drenched the island of Tenedos, and Mysian Thebes, Eetion’s city, in their own blood, when the River Caïcus ran red with the slaughter of those around it, and Telephus twice felt the touch of my spear. Here also, my right hand has prevailed, and will prevail, striking so many, the heaps of corpses I made and see on the shore.’

He spoke, and as if not believing the results of his previous actions, he threw the spear straight at Menetes, one of the Lyrian men, simultaneously piercing his breastplate and the breast beneath. As the dying man beat his head against the solid earth, Achilles pulled the spear from the hot wound, and cried: ‘This is the hand, and this is the spear with which I
have just been victorious: I shall use it on this enemy, and I pray his end may be the same.’ Thus he pursued the death of Cycnus again, and the ashen shaft did not err; thudding unavoidably into the left shoulder, from which it recoiled as if from a wall or a solid rock. Achilles saw that Cycnus was stained with blood where it struck, and exulted, but in vain: there was no wound: it was Menoetes’s blood! Then truly maddened, he leapt headlong from his high chariot, and seeking out his charmed enemy, at close quarters, with glittering sword, saw shield and helmet carved through, but still the iron blunted on the impenetrable body. He could stand it no longer, and he beat at the face and hollow temples of his enemy three or four times with his raised shield and sword-hilt.

One presses as the other gives way; he rushes and harries him, allowing no respite from the shock. Fear grips Cycnus, shadows swim in front of his eyes, and, as he steps backwards, his retreating step is blocked, by a boulder, on the open ground. As he is trapped with his body bent against it, Achilles turns him over with great force, and dashes him to the ground. Then pressing his hard knees and shield into Cycnus’s chest, he pulls on the helmet straps, which, tightening under the chin, squeeze the throat and windpipe, and stop the passage of breath. He prepares to strip his defeated enemy: he sees empty armour: the god of the sea has changed the body into that of a white bird, whose name is the one he bore, but a moment ago.

**Bk XII:146-209 Nestor tells the story of Caeneus-Caenis**

This battle brought about that truce, of many days duration, when both sides grounded their weapons and rested. While alert sentries patrolled the Trojan walls and alert sentries patrolled the Greek trenches, a feast day arrived, on which Achilles, the victor over Cycnus, was propitiating Pallas with the blood of a sacrificial cow. When its entrails had been placed on the blazing altars, and the perfume the gods love had climbed to the heavens, part was put aside for their holy rites, and the rest set out on the tables. The leaders reclined on couches, and ate their fill of the roasted meat, while they quenched their thirst, and drowned their cares, with wine. The zither, the sound of singing, the long boxwood flute pierced with many holes, was not their entertainment, rather they lengthened the
night with talk, and courage was their theme. They talked of their enemies’ battles, and of their own, and delighted in recounting, in turn, the dangers they had encountered and survived. What else should Achilles speak of, and what else should be spoken of in great Achilles’s presence?

The foremost talk was of his latest victory, the overthrow of Cycnus. It seemed wondrous to all of them that a warrior should have a body no spear could penetrate, impervious to wounds, and that blunted iron swords. Achilles himself and the Greeks were marvelling at it, when Nestor said: ‘Cycnus has been the only one among your generation who ignored swords, and whom no blow could pierce. But, long ago, I myself saw one Caeneus of Thessaly, who could take a thousand strokes with unwounded body: Thessalian Caeneus, I say, who, famous for his exploits, lived on Mount Othrys, and what made it more remarkable in him, he had been born a woman.’ All who there were interested by this strange wonder, and asked him to tell the story.

Achilles, among the rest, said: ‘Say on, old one! O ancient eloquence, wisdom of our age, all of us equally desire to hear, who Caeneus was, why he was changed to his opposite, what campaign you met him in, fighting against whom, by whom he was overcome, if anyone overcame him.’ Then the old warrior said: ‘Though the slowness of age hampers me, and many things I once saw have slipped from me, I can still remember many. Nothing sticks more firmly in my mind than this, amongst all those acts, in battle and at home, and if length of years alone enabled a man to report many deeds, I have lived two hundred years: now I live in my third century.

Elatus’s daughter, Caenis, loveliest of the virgins of Thessaly, was famous for her beauty, a girl longed for in vain, the object of many suitors throughout the neighbouring cities and your own (since she was one of your people, Achilles). Perhaps Peleus also would have tried to wed her, but he had already taken your mother in marriage, or she was promised to your father. Caenis would not agree to any marriage, but (so rumour has it) she was walking along a lonely beach, and the god took her by force. When Neptune had enjoyed his new love he said: “Make your wish, without fear of refusal. Ask for what you most want!” (The same rumour mentioned this.)

“This injury evokes the great desire never to be able to suffer any such again. Grant I might not be a woman: you will have given me everything,”
Caenis said. She spoke the last words in a deeper tone that might have been the sound of a man’s voice. So it was: the god of the deep ocean had already accepted her wish, and had granted, over and above it, that as a man Caeneus would be protected from all wounds, and never fall to the sword. Caeneus, the Atracides[p. 455], left, happy with his gifts, and spent his time in manly pastimes, roaming the Thessalian[p. 611] fields.’

**Bk XII: 210-244 Nestor tells of the battle of Lapiths and Centaurs**

‘Pirithoüs[p. 626], the daring son of Ixion[p. 552], married Hippodame[p. 532], and invited the cloud-born centaurs[p. 473] to take their place at tables, set in lines, in a tree-shaded cave. Caeneus[p. 465], and the other Thessalian[p. 523] princes were there, and I was there myself. The festive palace echoed with the noisy crowd. See, they were singing the marriage song, and the great hall smoked with fires, and in came the virgin surrounded by a throng of young wives and mothers, conspicuous, in her beauty. We declared Pirithoüs to be blessed in his bride, which almost betrayed his good fortune. For your heart was heated by the sight of the girl as much as by wine, Eurytus[p. 517], most savage of the savage Centaurs: and drunkenness twinned with lust ruled it.

At once the tables were overturned and the banquet in turmoil, and the new bride was grabbed by the hair and dragged off by force. Eurytus seized Hippodame: the others whosoever they wished to, or could, and it looked like the rape of a city. The palace sounded with women’s cries. We all leaped up quickly, and Theseus, first, shouted out: ‘What foolishness drives you to this, Eurytus, that you challenge Pirithoüs in my presence, and unknowingly attack two in one? Lest his words were in vain, the brave hero pushed aside those threatening him, and rescued the girl from the madmen. The other made no reply (since he could not defend his actions with words) but attacked her champion, with violent hands, striking at his face and noble chest.

There chanced to be an ancient mixing-bowl nearby, embossed with raised designs, and Theseus raised the huge thing, he himself being huger, and threw it straight at Eurytus’s face. He fell backwards, drumming his feet on the blood-soaked earth, gouts of blood spurting from mouth and wound.
equally, along with brain-matter and wine. His twin-natured brothers, taking
fire at his death, emulated each other, in shouting: 'To arms! To arms!' with
a single voice. Wine gave them courage, and, in the first battle, cups, fragile
jars, and round basins were sent flying, things intended for feasting, now
used for fighting and killing.'

_Bk XII:245-289 The deaths of Amycus, Gryneus, Cometes_

‘First, Amycus [p. 441], son of Ophion [p. 596], did not fear to despoil the inner
shrine of its offerings, and snatched, first, from the sanctuary, a chandelier,
thickly hung with gleaming lamps, and raising it on high, as one wields a
sacrificial axe to break the bull’s snowy neck, he dashed it against the
forehead of Celadon [p. 473], the Lapith [p. 554], leaving him with the bones of his
face crushed past recognition. His eyes leapt from their sockets, and his
nose, pushed in, as the bones of his face shattered, was driven into his
palate. At this, Pelates [p. 609] of Pella [p. 610], wrenching a leg from a maple-
wood table, knocked Amycus to the ground, his chin driven into his chest:
and his enemy sent him to the shadows of Tartarus [p. 657] with a second
wound, as he spat out teeth, mixed with dark blood.

Then Gryneus [p. 523], standing near the smoking altar, gazing at it with
wild eyes, shouted: “Why not put this to use?” and lifting the huge altar
with its flames, he threw it into the midst of the crowd of Lapiths [p. 554],
crushing two of them, Broteas [p. 464] and Orios [p. 598]; Orios’s mother was
Mycale [p. 581], who was often known to draw down the horned moon by her
incantations despite its struggles. “You will not escape with impunity, if I
can find a weapon.” said Exadius [p. 518], who found the equivalent of a spear
in a stag’s antlers that hung on a tall pine tree, as a votive offering. Gryneus
was pierced in the eyes by the twin branches, and his eyeballs gouged out,
one of which stuck to the horn, and the other slipped down onto his beard,
and hung there in a clot of blood.

Then Rhoetus [p. 639] snatched up a burning brand from the altar, wood
from a plum tree, and swinging it down from the right hand side, broke
Charaxus’s [p. 478] temples protected by yellow hair. The hair flared like a dry
cornfield, set alight by the quick flames, and the blood seared in the wound
gave out a terrible sizzling noise, as a bar of iron is prone to do, when the
smith takes it, red-hot, from the fire, with curved tongs, and plunges it into a bath of water: it whistles and hisses immersed in the bubbling liquid.

The wounded man shook the rapacious flames from his shaggy hair, and tearing a stone sill from the ground lifted it on his shoulders, a load for oxen, its very weight preventing him from hurling it as far as his enemy: but the mass of stone crushed his friend Cometes, who was standing nearer. Rhoetus could not contain his delight, saying: “May the rest of the crowd on your side be as formidable as that!” and he renewed his attack with the half-burned branch, and with three or four heavy blows broke through the joints of his skull until the bones sank into the fluid brain.’

**Bk XII:290-326 The deaths of Corythus, Aphidas and others**

‘The victor turned his attention to Euagrus, Corythus and Dryas. When Corythus, one of these, fell, whose first downy hair covered his cheeks, Euagrus cried: “What glory is there on your part in shedding the blood of a boy?” Rhoetus stopped him from speaking, thrusting the fiery flames into the man’s open mouth, and down his throat. He pursued you, also, savage Dryas, whirling the branch round his head, but with a different result. As Rhoetus came on exulting in the succession of killings, you ran him through with a charred stake, where neck and shoulder meet. Rhoetus groaned and with an effort wrenched the stake out of the solid bone: then he ran, drenched in his own blood.

Orneus and Lycabas, also ran; Medon, wounded in the right shoulder; Thaumas and Pisenor; and Memnos, who had recently overcome everyone by his fleetness of foot, and now ran more slowly from the wound he had suffered. Pholus, Meneas, and Albas the boar-hunter also fled, and Astarte, the augur, who had vainly tried to dissuade them from fighting. To Nessus, who also ran with him, fearful of being wounded, he said: “Do not flee! You are fated to be preserved for Hercules’s bow.” But Eunymus, and Lydias, Ares and Iphras did not escape death: all these Dryas’s hand killed as they fronted him. You also received a wound in front, Cremus, though you had turned your back in flight: as you looked back the heavy blade took you between the eyes, where nose and forehead meet.
Aphidas [p. 445] lay amongst the intense noise, without waking, all his strength sunk in endless sleep, still holding a cup of mixed wine, in his limp hand, stretched out on the shaggy skin of a bear from Mount Ossa [p. 600]. Phorbas [p. 624] caught sight of him at a distance, uselessly idle in the fight, and fitting his fingers into the strap of his javelin said: “Go drink your wine mixed with the waters of Styx [p. 653].” Without hesitating he hurled his spear at the youth, and the ash shaft tipped with iron was driven through his neck, as he chanced to be lying with his head thrown back. He did not feel death, and the black blood flowed from his welling throat, onto the couch and into the wine-cup itself.’

Bk XII:327-392 Pirithoüs, Theseus and Peleus join the fight

I saw Petraus [p. 615] trying to tear an oak-tree full of acorns from the ground. While he had his arms round it, bending it this way and that, and shaking the loosened trunk, Pirithoüs [p. 626] sent a lance through his ribs, and pinned his writhing body to the hard wood. They say that Lyas [p. 565] fell by Pirithoüs’s might, and Chromis [p. 479] by Pirithoüs’s might, but Dictys [p. 501] and Helops [p. 528] gave the victor a greater title to fame. Helops was transfixed by a javelin that passed through both temples; hurled from the right and piercing the left ear. Dictys, fleeing in desperate panic, pressed hard by Ixion’s son, stumbled on a mountain height, and fell headlong, breaking a huge flowering ash with the weight of his body, and entangling his entrails in the shattered tree.

Aphidas [p. 445] was there, his avenger, who tried to hurl a rock torn from the mountainside: but as he tried Theseus [p. 663], the son of Aegeus [p. 426], caught him with his oaken club and broke the massive bones of his elbow. Having neither time nor desire to inflict further injury on his worthless body, he leaped onto tall Bienor’s back, unused to carrying anything but its owner, and, pressing his knees into the centaur’s flanks, and clutching the mane with his left hand, he shattered the face, the mouth uttering threats, and the solid temples, with his knotted club. With the club he overthrew Nedymus [p. 585], and Lycops [p. 565] the javelin-thrower; Hippoc [p. 532], his chest protected by a flowing beard, and Riphas [p. 640], who towered above the treetops; Theseus [p. 663], also, who used to take bears on the mountain slopes of Thessaly [p. 664], and carry them home angry and alive.
Demoleon could no longer stand the success Theseus was enjoying: he had been trying, with great effort, to tear up the solid trunk of an ancient pine. Unable to do it, he broke it off and hurled it at the enemy. But Theseus drew well away from the oncoming missile, warned by Pallas, or so he would have us believe. The tree trunk did not fall without effect, since it severed tall Crantor's chest and left shoulder from the neck. He was your father's armour bearer, Achilles, whom Amyntor, king of the Dolopians, having been defeated in battle, gave to Peleus, the Aeacides, as a true pledge of peace.

When Peleus, some distance away, saw him torn apart by the frightful wound he shouted: “Accept this tribute to the dead, at least, Crantor, dearest of youths,” and with his powerful arm, he hurled his ash spear, at full strength, at Demoleon. It ruptured the ribcage, and stuck quivering in the bone. The centaur pulled out the shaft minus its head (he tried with difficulty to reach that also) but the head was caught in his lung. The pain itself strengthened his will: wounded, he reared up at his enemy and beat the hero down with his hooves. Peleus received the resounding blows on helmet and shield, and defending his upper arms, and controlling the weapon he held out, with one blow through the arm he pierced the biformed breast.

Peleus had already, before this, killed Phlegraeos and Hyles, from a distance, and Iphiclus and Claris in close conflict. He added Dorylas to these, who wore a wolfskin cap on his head, and instead of a deadly spear, carried a magnificent pair of crooked bull’s horns, dyed red with copious blood.

I shouted to him (my courage giving me strength) “See how your horns give way before my spear” and I threw my javelin. Since he could not evade it, he blocked a wound to his forehead with his right hand, and his hand was pinned to his forehead. He screamed, but Peleus (as he stood near him) struck him with his sword in mid-stomach, as he came to a halt there, overcome by the harsh wound. Dorylas leapt forward fiercely, dragging his guts on the ground, and as he dragged he trampled them, and as he trampled he tore them, entangled his legs in them, and fell, with emptied belly.'
'Nor did your beauty, Cyllarus, if indeed we attribute beauty to your centaur race, save you in the fighting.

His beard was beginning to show; a beard the colour of gold; and a golden mane fell from his shoulders half way down his flanks. He had a liveliness of expression that was pleasing; his neck and shoulders, chest and hands, and all his human parts, you would praise as almost sculpted by an artist. Nor was the equine part below marred, or inferior to the human: give him a horse’s head and neck and he would be worthy of a Castor, the back so fit for a rider, the deep chest so muscular. He was blacker than pitch all over, except for a white tail, and legs also snow-white.

Many females of his race courted him, but one, Hylonome, won him, none lovelier, among the female centaurs, in the deep forests. She alone held Cyllarus’s affections, by endearments, by loving and admitting love; and by her appearance, as far as those limbs allow its cultivation: now she would smooth her mane with a comb, now entwine it with rosemary, now violets or roses: or else she wore bright lilies. She bathed her face twice a day in the spring that fell from the woods, on the heights near Pagasae, twice dipped her body in the stream. She would wear only selected skins of wild beasts that became her, over her shoulder or across her left flank. Their love was equally shared. They wandered the mountainsides together, rested at the same time in caves: and now they had both come to the palace of the Lapiths, and both fought fiercely.

A javelin (who threw it is unknown) came from the left and took you, Cyllarus, below the place where the chest swells to the neck. When the weapon was withdrawn the heart, though only slightly pierced, grew cold with the whole body. Immediately Hylonome clasped the dying limbs, sealed the wound with her hand, placed her mouth on his, and tried to prevent the passage of his spirit. Seeing he was dead, with words that the noise prevented from reaching my ears, she threw herself onto the spear that had pierced him, embracing her husband in dying.'
'Still Phaecomes[p. 616] stands before my eyes, he, who had tied six lion skins together with knotted cords, as a covering, protecting both man and horse. Hurling a log, that two teams of oxen could hardly move, he crushed the skull-bone of Tectaphos[p. 658], son of Olenus[p. 595]. The broad dome of his head was shattered, and the soft brain matter oozed out through the hollow nostrils, eyes and ears, like curdled milk through the oak lattice, or as liquid trickles through a coarse sieve, under the weight, and squeezes thickly through the close mesh. But even as Phaecomes prepared to strip the arms from the fallen man (your father knows this), I thrust my sword deep into the despoiler’s thigh. Chthonius[p. 480] and Teleboas[p. 659] also fell to my sword: the first carried a forked branch, the other a spear: he gave me a wound with the spear - see, the scar! - the mark of the old wound is still visible. In those days I would have been sent to capture Troy’s citadel[p. 613]; then, I could have entertained Hector[p. 526] greatly with my weapons, if not overcome him. But Hector at that time was a child or not yet born, now my age has weakened me.


Caeneus[p. 465] had killed five: Styphlos[p. 653], Bromus[p. 463], Antinipho[p. 444], Elymus[p. 507]; and Pyramus[p. 636], who was armed with a battle-axe. I do not recall their wounds, but I noted their number, and their names. Then Latres[p. 556] rushed forward, massive in body and limbs, armed with the spoils of Emathian[p. 508] Halesus[p. 524] whom he had killed. He was between youth and age, but had the strength of youth, his hair greying on his temples. Prancing in a circle, turning to face each of the battle-lines in turn, and conspicuous for his Macedonian[p. 567] lance, helmet and shield, he clashed his weapons, pouring out many proud words, into the empty air.
“Do I have to put up with you, Caenis [p. 466]? For you will always be a woman, Caenis, to me. Does your natal origin not remind you; does not the act you were rewarded for come to mind, at what cost you gained this false aspect of a man? Consider what you were born as, or what you experienced, go, pick up your distaff and basket of wool and twist the spun thread with your thumb: leave war to men.”

At this Caeneus threw his spear, ploughing a furrow in the centaur’s side, where man and horse joined, as he was stretched out in the act of galloping. Maddened with pain, Latreus struck the Phylæan [p. 625] youth in his unprotected face, with the lance: but it bounced off like a hailstone from a rooftop, or a small pebble from a hollow drum. Then he closed up on him, and tried to thrust his sword into his impenetrable side: the sword found no way in. The centaur shouted: “You will still not escape! I will kill you with the sword’s edge if the point is blunt.” Turning his blade sideways he reached out for his enemy’s loins with his long right arm. The blow resounded, as if it struck a body of marble, and the weapon fractured in pieces as it hit the firm flesh.

When he had exposed his unwounded limbs for long enough to his wondering enemy, Caeneus said: “Now let me try your body with my blade!’ and he drove his fatal weapon into the other’s side, turning and twisting his hand, buried in the guts, causing wound on wound. See, the centaurs maddened, rushed on him with a great shout, and all aimed and threw their spears at the one man. The spears fell, blunted: and Caeneus, son of Elatus [p. 507], remained unpierced and unbloodied by all their efforts. This marvel astonished them.

“Oh, what overwhelming shame!” Mychus [p. 580] exclaimed. “A people defeated by one who is scarcely a man: yet he is the man, and we, with our half-hearted attempts are what he once was. What use are our huge limbs? What use our twin powers, and that double nature uniting the strongest living things in us? We are not sons of a divine mother: nor of Ixion [p. 552] who was such as aspired to captivate great Juno [p. 547]: we are overcome by an enemy, who is half a man! Roll down rocks and tree trunks on him, and whole mountainsides, and crush that stubborn spirit with the forests we hurl! Let their mass constrict his throat, and let weight work instead of wounds.”
He spoke, and finding a chance tree-trunk toppled by a furious southerly wind, he threw it at his powerful enemy. He served as the example, and in a little while Mount Othrys was bare of trees, and Pelion had lost its shade. Buried under the huge pile, Caeneus strained against the weight of trees, and propped up the mass of oak on his strong shoulders, but as it mounted above his mouth and face, he had no breath of the air that he breathed, and lacking it, often, he tried in vain to raise himself into the air, and throw off the forest piled on him, and often heaved, as if steep Mount Ida, that we see there, look, was shaken by an earthquake.

His fate is doubtful: some said his body was thrust down to empty Tartarus, by the mass of forest: but Mopsus, the son of Ampyx, denied this. He saw a bird with tawny wings fly into the clear air from the midst of the pile, which I saw also, then, for the first and last time ever. As Mopsus watched him smoothly circling his camp in flight, making a great noise, he pursued him with mind and vision, saying “Hail to you, Caeneus, glory of the race of Lapiths, once a great hero, but now a bird alone!” The thing was believed because of its author: grief was added to anger, and we could barely accept one man being conquered by so many enemies. Nor did we cease to work off our pain with the sword until half were dead, and half, fleeing, were swallowed by the night.’

BK XII: 536-579 Nestor tells of the death of Periclemenus

As the hero from Pylos told of this battle between the Lapiths and the half-human Centaurs, Thymmenus, son of Hercules, leader of the Rhodians, could not keep his mouth silent in his indignation at Hercules, the descendant of Aeus, being overlooked. He said ‘Old man, it is amazing that your recital forgot to praise Hercules: certainly my father often used to tell me of the cloud-born centaurs he defeated.’ Nestor answered him, sternly. ‘Why do you force me to remember wrongs, to reopen wounds healed by the years, and to reveal hatred for your father and the injuries he did me? He has done deeds beyond belief, the gods know, and filled the earth with his praises: that, I wish I could deny. But we do not praise Deiphobus, or Polydorus, or Hector: who praises an enemy indeed?'
That father of yours razed Messene’s walls; destroyed the innocent cities of Elis and Pylas, and overthrew my household gods with fire and sword. I say nothing of the others he killed: there were twelve of us, sons of Neleus, outstanding young men, all except myself fell to Hercules’s strength. We must accept that the others could be defeated: the death of Paidymus was strange, whom Neptune, founder of Neleus’s bloodline, had granted the power to assume any form he wished and reverse that which he had assumed. Now, after he had changed to every form in turn, he reverted to the shape of a bird, the eagle that carries the lightning bolts in its curved talons, beloved by the king of the gods. He tore at the hero’s face with all the power of his wings, his hooked beak, and crooked claws. Then, as he soared among the clouds, and hung poised there, the Tirynthian fired his unerring bow at him, and pierced him where the wing meets the side.

The wound was not fatal, but the sinews, severed by the wound, failed, devoid of movement or power of flight. He fell to earth, his weakened pinions not mastering the air, and the arrow, clinging lightly to the wing, was driven upwards with the body’s weight, and forced through the top of the breast into the left side of the throat.

Now, O most glorious leader of the Rhodian fleet, do you think I should cry out your Hercules’s praises? Yet I look for no other revenge for my brothers than to be silent about his mighty deeds: there is unbroken friendship between you and me.’

When Nestor had told his tale in a pleasant voice, passing from the old man’s story to the gifts of Bacchus again, they rose from the couches: the rest of the night was given to sleep.

**Bk XII:579-628 The death of Achilles**

But the god of the trident, who rules the ocean waters, grieved, with a father’s feelings, for the son changed into a swan, the bird of Phaethon, and, hating fierce Achilles, he nursed an excessive anger in his memory.

And now, when the war against Troy had lasted for almost ten years, he called to Sminthean Apollo, the unshorn, in these words: ‘O, by far the best loved of my brother’s sons, who built the walls of Troy
with me, to no purpose, do you sigh at all to see these battlements at the moment of their destruction? Do you grieve at all that so many thousands died defending her walls? Not to name all of them, does not the shade come before you of Hector, dragged round his own citadel, Pergam? But savage Achilles, crueller than war itself, is still alive, ravager of our creation. Let him be given up to me. I would let him feel what I can do with my three-pronged spear: but since I am not allowed to meet face to face with the enemy, destroy him unexpectedly with a hidden arrow!

The Delian god nodded, and satisfying his own and his uncle's desire, he came to the Trojan lines, wrapped in a cloud, and there, among human massacre, he saw Paris firing infrequent shafts at unknown Greeks. Showing himself as a god, he said: 'Why waste your arrows on the blood of the rank and file? If you care for your own, aim at Achilles, grandson of Aeacus, and avenge your dead brothers!' He spoke, and, pointing to Pelides, who, with his weapon, was strewing the ground with Trojan bodies, he turned Paris's bow towards him, and guided the unerring shaft with deadly hand. This was the one thing that could delight old Priam since Hector's death.

So, Achilles, conqueror of so much greatness, you are conquered, by the cowardly thief of the wife of a Greek! If your death had to be by a woman's hand, in war, you would rather have fallen to an Amazon's two-edged axe.

Now Achilles, grandson of Aeacus, the terror of the Phrygians, the glory and defence of the Pelasgian name, the invincible captain in battle, was burned: one god, Vulcan, armed him, and that same god consumed him. Now he is ash, and little if anything remains of Achilles, once so mighty, hardly enough to fill an urn. But his fame lives, enough to fill a world. That equals the measure of the man, and, in that, the son of Peleus is truly himself, and does not know the void of Tartarus.

So that you might know whose it was, even his shield makes war: and arms, for his arms, are raised. Diomed, son of Tydus, and the lesser Ajax, Oileus's son, dare not claim them, nor the younger son of Atreus, nor the elder, Agamemnon, greater in warfare, nor the rest. Only Ajax, the son of Telamon, and Ulysses, Laërtes's son, were confident enough for such glory. Agamemnon, the descendant of Tantalus, in order to escape the invidious
burden of choosing between them, ordered the leaders of the Greeks to meet in the middle of the camp, and he transferred judgment of the dispute to them
BOOK XIII

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When the captains were seated, and the rank and file were standing, in a circle, around them, Ajax, master of the seven-layered shield, leapt up, and, fired with indignation, he looked back fiercely at the Sigean shore, and the ships beached on the shore, and, pointing to them, he said: ‘It is in front of these vessels I plead my cause, and Ulysses opposes me, by Jupiter! Yet he did not hesitate to give way before Hector’s blazing torches, which I resisted, which I drove away from the boats. But then, it is less risky to battle using lying words, than to fight with fists, and I am not prompt to speak, as he is not to act. I am as powerful in the fierce conflicts of the battle, as that man is in talk. I do not think however that I need to mention my deeds to you, Pelasgians, since you have seen them: let Ulysses tell you of his that are conducted without witness, in which night is the only sharer! I confess the prize I seek is great: but my rival detracts from the honour of it. There is nothing magnificent for Ajax in it, however great the thing is, if Ulysses has aspired to it. He has already won the prize in this contest, since when he is defeated he can say he fought it out with me.

As for me, if my courage were in doubt, my noble birth is a powerful argument, a son of Telamon, he who, under brave Hercules, captured the walls of Troy, and sailed in the ship from Pagasae, with the Argonauts, to Colchis. Telamon’s father was Aeacus, who judges there, among the silent dead, where Sisyphus, son of Aeolus, rolls his heavy stone. Lofty Jupiter acknowledges Aeacus and confesses him to be his son: so Ajax is third in descent from Jove. Yet even this ancestry would not further my cause, if I did not share it with great Achilles. Our fathers, Peleus and Aeacus, were brothers: Achilles was my cousin, I ask for my cousin’s weapons! Why are you, Ulysses, the son of Sisyphus, and similar to him in your capability for fraud and trickery, involving an alien race in the affairs of the Aeacidae?

Are the arms denied me because I took up arms first, and without being rooted out, and shall he seem the better man who seized his weapons last, and shirked the fight with a pretence of madness, until Palamodes, son of Nauplius, the shrewder man, uncovered this cowardly spirit’s deceit, and dragged him to the weapons he shunned? Shall he own all, who wanted none: shall I, who was the first to put myself at risk, be denied
honour, and my cousin’s gifts? If only his madness had been real, or been believed, and this exhorter to crime had never been our companion against the Phrygian fortresses! Then Lemos would not hold you, to our shame, Philodectes, son of Poes, of whom they say that, hidden in the woodland caves, you move the stones, now, with your laments, calling down on Laërtes’s son the curses that he deserves, and, if there are gods, do not curse in vain! Now, alas, he who was sworn to the same conflict as ourselves, one of our captains, heir to Hercules’s arrows, weakened by sickness and hunger, clothed and fed by the birds, employs the arrows, that fate intended for Troy, in firing at birds! Still, he is alive, because he did not accompany Ulysses further: luckless Palamades would have preferred to be left behind also: he would have been alive, or at least have died an irreproachable death: that man there, remembering all too well the exposure of his own supposed madness, accused him of betraying the Greek cause, and uncovered gold, he had previously hidden, as evidence of the fabricated charge. So, by abandonment or death, he has drawn the strength of Achaea: that is how Ulysses fights, that is why he is to be feared!

Though he be greater than Nestor, the true, in eloquence, I will never believe that his desertion of Nestor in battle was anything but a crime. When Nestor implored Ulysses’s help, weary as he was with old age, and slowed by a wound to his horse, he was abandoned by his companion. Diomede, son of Tydeus, is well aware that I am not inventing the charge: he called Ulysses repeatedly, by name, and reproached his cowardly friend for running away.

The gods look down, with the eyes of the just, at human dealings! Look, he who gave no help needs it: and as he had abandoned Nestor, so he would have been abandoned: he himself had established his own precedent. He shouted to his companions. I approached, and saw him, trembling and pale, and shaking with fear of impending death. I thrust out the mass of my shield, and covered him as he lay there, and (small cause for praise in that) I saved his cowardly life. If you go through with this contest, let us revisit that spot: revisit the enemy, your wound, and your usual cowardice, hide behind my shield, and contend with me under it! Yet, after I had snatched him up, he who was granted no strength to stand, because of his wounds, ran for it, not slowed by his wounds at all.
Hector approaches, and, with him, leads the gods to battle, and brave men as well as you are terrified, Ulysses, when he rushes onwards, such is the fear he brings. I felled him to the ground with a huge rock hurled from a distance, as he was exulting in the success of his bloodthirsty slaughter. When he challenged one warrior to meet him, I withstood him. You wished the lot would fall to me, Achaeans, and your prayers were answered. If you ask what the outcome of that conflict was I was not beaten by Hector. See, the Trojans bring fire and sword, and Jupiter himself, against the Greek ships: where now is the eloquent Ulysses? Surely I, with my own breast, shielded the thousand ships, your hope of return: grant me the arms for all that fleet.

Yet, if I may speak the truth, the arms search for greater honour than I do, to be linked to my glory, and the arms seek out Ajax, not Ajax the arms. Let the Ithacan compare with these things his killing of Rhesus, and of cowardly Dolon, his taking captive Helenus, Priam's son, and his theft of Pallas's image, the Palladium: nothing performed in daylight, nothing without Diomede present. If ever you grant the armour for such worthless service, divide it, and let Diomede have the greater share of it. Nevertheless why give them to the Ithacan, who carries things out secretly, and always unarmed, deceiving the unsuspecting enemy with his tricks? The gleam of the helmet, radiant with shining gold, will reveal his scheming, and show where he hides. The Dulichian's head beneath Achilles's helmet, will not bear so great a weight, and the spear-shaft, from Pelion, cannot be anything but heavy and burdensome for his arm, unsuited to war, and the shield, with its engraved design of the vast world, will not be fit for that cowardly left hand born for stealing. Perverse man, why do you go after a prize that will cripple you, one that, if it is given you in error by the Achaean people, will be a reason for being despoiled by the enemy, not feared by them? And running away, in which you surpass everyone, you master-coward, will turn out to be a slow game for you, if you are carrying such a weight. Add to that your shield that is rarely used in battle, and uninjured, and mine split in a thousand places from fending off spear-thrusts, that needs a new successor.

Finally (what is the use of words?) let us be seen together in action! Send out the brave hero's arms into the middle of the enemy ranks: order them to be recovered from there, and let the retriever be equipped with what he retrieves.'
The son of Telamon finished, and the crowd’s applause followed his closing words. Until the hero, son of Laërtes, stood. He gazed at the ground for a while and then raised his eyes to look at the captains, and opened his lips for the speech they anticipated: his eloquent words did not lack grace in their delivery.

If my wishes and yours, Pelasgians, had been worth anything, there would be no question as to who should inherit the arms in this great contest: you, Achilles, would have your armour, and we would have you. But since unequal fate has denied his presence to me and to you, (and he made as if to wipe a tear from his eye), who better to take Achilles’s place than the man through whom mighty Achilles took his place among the Greeks? Only do not let it help him that he is slow-witted, as he seems to be, nor harm my case that my ability has always profited you Greeks. And let this eloquence of mine, if it exists, that often spoke for you, and now speaks for its master, escape envy: no man should refuse to employ his talents.

Now, as to race, and ancestry, and whatever we have not personally achieved; I hardly call those things ours. But since Ajax has recalled that he is Jove’s great grandson, Jupiter is the founder of my bloodline also, and I am the same distance from him. Laërtes is my father, Arcesius was Laërtes’s father, and he was the son of Jupiter: and there are no exiled criminals, like Peleus and Telamon, amongst them. Also there is the addition to my nobility of Cyllenean Mercury through my mother, Anticleia. The gods are in both my parents. But I do not claim the arms lying there because I am nobler on my mother’s side, nor because my father is innocent of a brother’s blood. Judge the case on its merits. Provided that it is not regarded as Ajax’s merit that Telamon and Peleus were brothers, and that what is considered in this award is respect for ability not the claims of blood! Or, if you are asking who is the next of kin, and the lawful heir, well Peleus is Achilles’s father, and Pyrrhus’s Scyros! Teucer is no less Achilles’s cousin than Ajax, yet does he ask for the arms, and if he did, would he gain them? So, since it is a contest about naked achievements, I have done more than I can recount in glib words, but I will take things in their proper order.
Thetis[p. 665], Achilles’s Nereid[p. 588] mother, foreseeing her son’s death, disguised his appearance, and wearing women’s clothes he deceived everyone, including Ajax[p. 433]. But, among the things women buy, I placed arms to stir a man’s spirit. Before the hero had abandoned the clothes of a girl, while he held the shield and spear, I said: ‘Pergama the citadel doomed to be destroyed, waits for you, son of the goddess! Why do you hesitate to overthrow mighty Troy?’ And I took him in hand, and sent the brave out to do brave things. So his deeds are mine: I overcame warring Telephus[p. 659] with my spear, and healed him with it, when he was defeated and begging for help. It is down to me that Mysian[p. 583] Thess[p. 662] fell: credit the capture of Lesbos[p. 559] to me, Tenedos[p. 660] to me, Cilyc[p. 480] and Cilla[p. 480] the cities of Apollo[p. 466] and Phrygian[p. 624] Syros[p. 645] as well. Imagine that my right hand razed Lyrnesus’s[p. 567] walls to the ground. I gave you the man who could destroy fierce Hector, not to speak of those other Trojans: through me glorious Hector lies low! I seek these arms for the arms that revealed Achilles: I gave to the living, I claim from the dead.

When one man’s sorrow fell on all the Greeks, and a thousand ships gathered at Euboean Aulis[p. 457], though they waited for a long time, there were adverse winds or no wind. Then a cruel oracle ordered Agamemnon[p. 431] to sacrifice his innocent daughter, Iphignia[p. 544], to pitiless Diana[p. 500]. The father said no, angered with the gods themselves: and there is still a father even in a king. I with my skill in words turned him away from a parent’s fondness and towards the common good. I had a difficult case indeed to plead, before (I confess, and may Atrides[p. 456] pardon the confession) a prejudiced judge, but given the needs of his brother and the expedition, and the high command vested in him, he balanced glory against blood. Then I was sent to the mother, Clytemnestra[p. 484], who was not to be persuaded, but deceived by cunning. If Telamon’s son had gone, our sails would still be waiting for the winds.

Also, as an ambassador, I was sent to Troy’s citadel, and saw and entered the senate house of lofty Ilium[p. 541], still full of heroes. As I was charged to do by Greece, for the common good, undaunted, I accused Paris[p. 606], demanded the return of Helen[p. 527] and what Paris had plundered, and stirred Priam[p. 631], and Antenor[p. 444], at one with Priam. But Paris, and his brothers, and those who plundered with him, could scarcely keep their sinful hands off me (you know it, Menelaus[p. 574]) and that first day of danger to me was shared with you.
It would take a long time to tell what I have achieved that has been useful, by stratagem and deed, in the long space of this conflict. After the first onslaught the enemy kept inside the city walls for a long time, and there was no chance for open warfare. Finally in the tenth year we fought it out. What were you doing meanwhile, Ajax {p. 433}, you who only know about battles? What use were you then? If you ask what I was doing, I laid ambushes for the enemy; surrounded the defences with a ditch; encouraged our allies so that they might bear the weariness of a long campaign with patience of mind; advised on how we should be fed and armed; was sent wherever benefit required it.

See, deceived by a dream in sleep, Agamemnon {p. 431}, the king, commanded by Jupiter {p. 549}, orders us to give up all concern with the war we have begun. He can justify his words by this dream’s authority. Let Ajax prevent it, and demand that the citadel, Pergama {p. 613}, be destroyed, let him do what he can do, fight! Why does he not restrain those who are for returning home? Why does he not take up arms, and give a lead for the fickle mob to follow?

That was not too much to ask of one who never speaks without boasting: but what of the fact that he fled as well? I saw you, Ajax, and was ashamed to see it, when, turning your back, you readied your dishonourable sails. Instantly I shouted: What are you doing? What madness is urging you to abandon captured Troy? What are you taking home with you, except disgrace? With these words, and others, in which my anguish made me eloquent, I turned men from their flight, and led them back. Atrides assembled the allies who were quaking with fear: even then the son of Telamon did not dare utter a thing, but even Thersites {p. 663} dared to attack the kings with insolent words, though not without punishment from me! I rose to my feet and urged on my frightened countrymen against the enemy, and by my voice restored their lost courage. From that time on, whatever bravery this man can be seen to have shown, is mine, who dragged him back when he was given to flight.

Next, which of the Greeks praises you or seeks you out, Ajax? Yet Diomede {p. 502} shares what he does with me, supports me, and always trusts Ulysses {p. 674} as his companion. That is something, to be singled out by Diomede from so many thousand Greeks! No drawing of lots forced me to go: yet, disregarding the dangers of night and the enemy, I killed Dolon {p. 503},
the Phrygian, out on the same errand as we were, but not before I had forced him to tell what he knew, and had learned what perfidious Troy was planning. I had discovered everything, and had no need to spy further, and could now return with the glory I sought: yet not content with that, I searched out Rhesus' tents, and I killed him and his comrades in their camp. And so, a victor, with what I prayed for achieved, as if it were a triumph, I rode his captured chariot. Deny me the arms of Achilles, whose horses my enemy, Dolon, asked of Hector, for his night’s work, and let Ajax be more generous than you.

Why should I have to mention the ranks of Sarpedon of Lydia cut to pieces by my sword? With bloody slaughter I killed Coeranos, Iphitus' son; Alastor and Chromus; Alcander, Halius, Noemon and Prytanis; and I dealt destruction to Thoön, Chasidamas, Charpes, and Eno orn driven by inexorable fate; and others less well known fell to my hand under the walls of the city. I have wounds, friends, honourable ones, as their position shows: do not believe empty words, look!' and he pulled his tunic open with his hand, 'here is my breast that has always been employed in your actions! But the son of Telamon has shed no blood for his companions, in all these years, and his flesh is unwounded!

What relevance is it that he declares he took up arms against the Trojans and against Jove? I agree, he did (since I do not maliciously disparage beneficial actions) but do not let him seize the honour that is shared, and let him grant you some respect also. It was Patroclus, son of Actor, protected by being disguised in Achilles’s armour, who pushed back the Trojans from the ships that would have gone up in flames, with Ajax, their defender. He thinks that he is the only one who dared to face Hector’s spear, forgetting the captains and the king, and myself: he was the ninth to volunteer, and selected by the luck of the draw. But what was the result of your struggle, strongest of men? Hector retreated without receiving a single wound.

Alas, with what sadness I am forced to recall that time when Achilles, the defence of Achaia, fell! Yet tears, grief, fear did not prevent my lifting his body from the earth: I carried the body of Achilles over these shoulders, these very shoulders, along with the weapons, that now also I am anxious to carry. I have strength enough for such a burden, and a mind that can surely
appreciate the honour. Was it for this that his mother, the sea-goddess, was so ambitious for her son, that the gifts of heaven, the works of such artistry, should adorn an ignorant and thoughtless soldier? He understands nothing of the shield’s engraving, Ocean, or earth, or high starry sky; the Pleiades (p. 627) and the Hyades (p. 534), the Bear (p. 448) that is always clear of the waters, and opposite, beyond the Milky Way, Orion (p. 597), with his glittering sword. He demands to bear armour that he does not comprehend!

What of the fact that he accuses me of shirking the harsh duties of war, and of coming late to a labour already begun? Does he not see that he is speaking ill of great Achilles? If you call it a crime to dissimulate, we both dissimulated: if delay is a fault, I was the earlier to arrive. A loving wife detained me, a loving mother Achilles. Our priority was given to them, the rest to you. I hardly fear an accusation, even if I cannot defend myself against it, shared with such a man: he was revealed by Ulysses’s cunning, but not Ulysses by Ajax’s.

Let us not be astonished that he pours out against me the invective from his foolish tongue, since he reproaches you shamefully. Was it a disgrace for me to accuse Palamádes (p. 601) on an erroneous charge, but proper for you to condemn him? But then the son of Nauplia could not defend himself against so great a crime, and one so clearly proven: nor did you merely hear of the crime: you saw it, revealed by the gold I exposed. Nor do I merit being called a criminal because Lemnos (p. 558), Vulcan’s (p. 679) isle, holds the son of Poés (p. 629), Philoctetes (p. 619), (defend your own actions, since you agreed to it!) but I will not deny that I persuaded him to withdraw from the hardships of war and the journey, and to try and relieve his terrible agonies in rest. He agreed – and he still lives! Not only was my opinion offered in good faith, though it is enough that it was in good faith, but it turned out well. Now since our seers demand his presence for the destruction of Troy, do not commission me! Telamon’s son, with his eloquence, had better go and soothe that man, maddened by pain and fury, or bring him by some cunning trick! If my mind were idle on your behalf, the River Simós (p. 649) would flow backwards, and Mount Ida (p. 540) stand there leafless, and Achaia help Pergama, before the skill, of foolish Ajax, would benefit the Greeks.

I would go to you, harsh Philoctetes, and try to bring you back with me, though you are aggressive towards king and countrymen, and myself;
though you execrate me, and pour curses endlessly on my head; and, in your pain, long for me to be given into your power, to drink my blood, and to have your chance at me, as I did at you. And I would gain possession of your arrows (by Fortune's favour), as I took possession of the Dardanian seer, Helenus, whom I captured; as I revealed the gods’ oracles and the fate of Troy; as I stole the image of Phrygian Minerva from the inner sanctuary, from the midst of the enemy. Does Ajax compare himself to me? The fates surely denied our capturing Troy without it.

Where is brave Ajax now? Where are the great hero’s mighty words? What do you fear then? Why does Ulysses dare to go through the sentries and commit himself to night; to enter not only the walls of Troy but also the heights of the citadel, past the sharp swords; and to snatch the goddess from her temple, and carry her captive through the enemy ranks? If I had not done it, the son of Telamon would have carried the seven-layered bull’s-hide shield on his left arm in vain. That night the victory over Troy was established: I defeated Pergama then, when I secured the possibility of her defeat.

You can stop pointing out with your murmurs and looks, Ajax, that Diomede was my partner: he has his share of praise in this! Nor were you alone, when you held your shield in defence of the allied ships: you had a crowd of companions: I had only one. If he did not know that a fighter is worth less than a thinker, and that the prize is not owed merely because of an indomitable right hand, he would also claim it; so would the lesser Ajax, fierce Eurypylus, and Thoas, the son of famous Andraemon, and no less surely would Idomeneus and Meriones born of the same nation, and Menelaüs, the brother of Agamemnon.

In fact, they accept my counsel, these strong right hands, not second to me in battle. Your right hand, useful in war, needs the guidance of my intellect. You have power without mind, mine is the care for the future. You can fight, but Atrides, with me, chooses the time to fight. You only display the flesh, I the spirit. By as much as he who steers the ship is superior to him who rows, by as much as the general exceeds the soldier, by that much I surpass you. No less is the head more powerful than the hand, in our body: the energy of the whole is within it.

O princes, grant the prize to your sentry, for the many years I have spent in anxious care, grant me the judgement, this honour for my services.
Now my labour is done: I have removed fate’s obstacles, and by making it possible to take high Pergama, have taken her. Now, by our common expectation; by Troy’s doomed walls; by the gods I recently took from the enemy; by whatever else remains that needs to be done wisely; I pray, that if there is still some bold and dangerous thing to attempt, if you think that anything is yet in store involving Troy’s fate, remember me! And if you do not give me the arms, give them to her!’ and he pointed towards Minerva’s fatal statue.

BK XIII:382-398 THE DEATH OF AJAX

The council of princes was swayed, and it shows what eloquence can do: the gifted speaker carried away the arms of the brave hero. But Ajax, who had so often stood alone against Hector, against sword and flame, against Jove himself, could not stand against mere passion, and indignation conquered the unconquerable hero. Drawing his sword he shouted: ‘This is mine, at least! Or does Ulysses demand it for himself? This I will use myself, on myself, and the iron so often drenched in Phrygian blood, will now be drenched in its master’s, so that none can defeat Ajax but himself.’ He spoke, and drove the lethal weapon to its full extent into his chest, that, till then, had never felt a wound. No hand was strong enough to draw out the implanted weapon: it was the blood itself expelled it, and the bloodstained ground bore a purple flower from the green turf, that had first sprung from the wound of the Spartan Hyacinthus. In the centre of the petals letters are inscribed, shared by the hero and the boy, one reading of them being a name, ΑΙΑΣ, and the other one, ΑΙ ΑΙ, a cry of woe.

BK XIII:399-428 THE FALL OF TROY

Ulysses, the winner, set sail for Lemnos, the island of Queen Hypippe and her father the famous Thes, a country notorious in ancient times for the murder by its women of their men, to bring back the arrows of Tyrrhian Hercules. When he had brought them back to the Greeks, with their master, the last hand was dealt in the
long drawn-out war. Troy fell, and Priam also. Hecuba, Priam’s unhappy wife, when all else was lost, lost her human form, and filled the air of an alien country, where the long Hellespont narrows to a strait, with strange barking.

Ilion burned; the flames had not yet died down; Jove’s altar was soaking up old Priam’s meagre stream of blood; and Cassandra, the head priestess of Apollo, dragged along by her hair, stretched out her arms uselessly to the heavens. The Dardanian women, embracing the statues of their nation’s gods while they still could, and thronging the burning temples, were snatched away by the victorious Greeks as enviable prizes. Astyanax, was thrown down from that tower, from which he used to see his father, Hector, whom Andromache his mother pointed out to him, as Hector fought for him, and protected the ancestral kingdom. Now Boreas, the north wind, urged the Greeks on their way, and the sails flapped in a favourable breeze.

The sailors are ordered to take advantage of the wind. The Trojan women wail, kissing their native earth, abandoning the burning houses: ‘Troy, farewell! We are taken against our will.’

The last to embark - pitiable sight! - was Hecuba, found among the tombs of her sons. There as she clung to their graves, trying to kiss their relics, the hands of Dulichian Ulysses dragged her away. Yet she emptied one sepulchre, and carried away with her, at her breast, Hector’s ashes from the emptied urn. And on Hector’s grave she left a scant offering to the dead, shreds of her grey hair, hair and tears.

**Bk XIII: 429-480 The deaths of Polydorus and Polyxena**

There is a country opposite Phrygia, where Troy stood, that the Bistones inhabit: Polymestor’s wealthy court was there, to whom Priam your father secretly sent you, Polydorus, to be reared away from the Phrygian war: a wise plan if he had not sent great riches with you, a reward for the criminal, a temptation to the greedy spirit. When Phrygia’s fortunes waned, the impious king of Thrace took his sword and stabbed his young foster child in the throat, and threw the body from a cliff into the sea, as if murder could be eliminated with the corpse.
Agamemnon had moored his fleet on a Thracian beach until the sea calmed, and the winds were kinder. Here, suddenly the ghost of Achilles appeared from a broad fissure in the earth, as large as he used to be in life. He appeared as on the day when, with threatening face, and sword in hand, he fiercely challenged Agamemnon's injustice. 'You depart, then, Achaeans, forgetting me, and gratitude for my courage is buried with me!' he cried, 'Do not let it be so! Let Polyxena be sacrificed, so that my tomb is not without its honours. Appease Achilles's shade!'

He spoke, and, his countrymen obeyed the pitiless ghost. Now, she was torn from her mother's arms, and the girl, almost Hecuba's only comfort, ill-fated, but with more than a woman's courage, was led to the burial mound and became a victim of the dread grave. She remembered who she was, set before the brutal altar, knowing the savage rite was readied for her, and when she saw Neoptolemus standing, gripping his sword, his eyes gazing at her face, she said: 'Now, shed noble blood, nothing prevents you: but sheathe your sword in my throat or in my breast,' and she uncovered both her throat and her breast, 'Polyxena, for certain, has no desire to be slave to any man! No god will be appeased by such a rite as this! I only wish my death could be unknown to my mother: my mother weakens and lessens my joy in death, though it is not my dying but her living that is terrible. Now, move away, you, so that if my request is lawful, I may not be hindered in going to the Stygian shades: and take the hands of man from virgin flesh! My free blood will be more acceptable to him, whoever he is, whom you are trying to appease with my murder. If my last words still move any of you (The daughter of Priam asks it, not a prisoner) return my body to my mother without ransom: let her pay for the sad privilege of burying me, not with gold, but with tears! When she could, then she paid in gold as well'

She spoke, and the crowd could not restrain its tears, that she restrained. Then the priest, also weeping, and against his will, driving his sword home, pierced the breast she offered up. Her knees gave way, and she sank to the ground, keeping her look of fearless courage to the end. Even then, as she fell, she was careful to hide the parts that should be hidden, and to protect the honour of her chaste modesty.
Bk XIII: 481-575 Hecuba’s Lament and Transformation

The Trojan women lift her body, counting over the lamented children of Priam, and recounting how much blood one house has surrendered. They weep for you, girl, and for you, Hecuba, who were lately called the royal wife, the royal parent, the image of bright Asia, now in evil circumstances, even for a prisoner, whom victorious Ulysses would not have wanted, except for the fact that you had given birth to Hector: a partner for his mother that Hector would scarcely have imagined!

Embracing the body of Polyxena, now empty of that brave spirit, she sheds the tears for her that she has shed so often for her husband, sons and country. She pours her tears over her daughter’s wound, covers her lips with kisses, and beats at her own bruised breast.

Then, tearing at her white hair caked with blood, and plucking at her breast, she said this amongst other things: ‘Child – since, what else is left me? – your mother’s last grief, Child, you lie there, and I see your wound, that is my wound. Look, you also have your wound, so that I might lose none of my children without bloodshed. Because you were a woman, I thought you safe from the sword: yet, a woman, you have died by the sword: and that same Achilles who has ruined Troy and made me childless, who has destroyed so many of your brothers, has killed you in the same way.

Yet when he fell to the arrow of Paris, and Phoebus, I said: “Now surely, Achilles is no longer to be feared.” Yet even then I still needed to fear him. His very ashes in the tomb are hostile to our race: even in the grave we feel his enmity: I gave birth for the Aeacidae! Mighty Ilium is in the dust, and, in a grievous outcome, our ruined State is ended. But still, it ended: in me, only, Pergama remains. My grief still takes it course. A moment ago I was endowed with the greatest things, so many sons and daughters, sons-in-law, and daughters-in-law, and my husband. Now, exiled, destitute, torn from the tombs of my loved ones, I am dragged off as a prize, to serve Penelope. She will point me out to the women of Ithaca, as I spin the wool she gives me, and say: “This is the famous mother of Hector, this is Priam queen.” Now you, Polyxena, after so many have been lost, you, who were the only one left to comfort your mother’s grief, have been sacrificed on an enemy tomb! I have borne offerings for the enemy dead!
Why do I remain, unyielding? Why do I linger here? Why do you
preserve me, wrinkled old age? Why prolong an old woman’s life, cruel
gods, unless it is for me to view more funerals? Who would have thought
Priam could be happy when Perga has fallen? Yet he is happy,
in death! He did not see you killed, daughter, but left his kingdom and his
life together. Do I imagine you will be endowed with funereal splendour,
your body laid to rest in the ancestral tomb? That is not our house’s
fate! Your mother’s tears will be your funeral gift, and the wastes of foreign
sand. I have lost everything: now an only child is left, once the youngest son
of my family, his mother’s dearest, a reason to endure life for a brief space
of time, Polydorus, sent to these shores, to the Ismarian king. But
why do I delay, meanwhile, the cleansing of your cruel wound with water,
your face spattered with drops of blood?’

She spoke, and went to the shore, with the stumbling steps of an old
woman, tearing at her white hair. ‘Give me an urn, women of Troy!’ said
the unhappy mother, wanting to draw water from the sea. There, she saw
Polydorus’s body, thrown on the beach, covered with open wounds
made by Thracian spears. The Trojan women cried out, but she was
dumb with grief. The grief itself obliterated both her powers of speech and
the tears welling inside, and she stood unmoving like solid rock, at one
moment with her gaze fixed on the ground, the next lifting her face grimly
towards the sky. Now she looked at her dead son’s face, now at his wounds,
mostly at his wounds, awakening a growing anger in herself. Then it blazed
out, and she, as if she were still a queen, determined on vengeance, her
whole mind filled with thoughts of punishment.

Hecuba, her grief mixed with anger, forgetting her age, but not
forgetting her rage, like a lioness maddened by the theft of her unweaned
cub, that, though she cannot see her enemy, follows the traces she finds of
his footsteps, found her way to the author of the dreadful crime, Polymestor.
She made out that she wanted to show him a secret hoard of gold, to
be given to her son. The Thracian believed her, and with his usual
desire for gain, came with her secretly. Then with smooth and cunning
words, he said: ‘Do not delay, Hecuba: give me your gift to your son! It will
all be for him, both what you give and what was given before, I swear by
the gods.’
She gazed at him, grimly, as he spoke and swore his lying oath, until, her seething anger boiling over, she called on her train of captive women to attack the man, and drove her nails into his deceitful eyes, and (made strong by anger) tore the eyeballs from their sockets, and dipped her hand, and drank, stained with his sinful blood, not from his eyes (nothing of them remained) but from the holes that were his eyes.

The Thracians, enraged by the murder of their king, attacked the Trojan woman, hurling stones and missiles, but she chased the stones they threw, snapping at them with a harsh growling, and, readying her jaws for words, barked when she tried to speak. The place is still there, and takes its name, Cynossema, the Monument of the Bitch, from this, and she still howls mournfully amongst the Sithonian fields, remembering endlessly her ancient suffering.

Her fate moved the Trojans and her enemies the Greeks, and it moved all the gods as well, yes, all, so that even Juno, Jove's sister-wife, said that Hecuba did not merit such misfortune.

**Bk XIII:576-622 Aurora and the Memnonides**

But Aurora had no time for being moved by the fall and ruin of Hecuba and Troy, though she had aided its defence. A closer sorrow, and a private grief tormented her, the loss of her son Memnon, whom she, his bright mother, had seen wasted by Achilles's spear on the Phrygian plain. She saw it, and that colour, that reddens the dawn, paled, and the sky was covered with cloud. His mother could not bear to look at his body laid on the summit of the funeral pyre, but with dishevelled hair, just as she was, she did not scorn to fall at the feet of mighty Jove, adding tears to these words: 'I am the least of all, whom the golden heavens hold (since temples to me are the rarest in all the world), yet I come as a goddess: though not that you might give me sanctuaries, or sacred days, or altars to flame with sacrificial fires. Yet if you considered what I, as a woman, do for you, when each new dawn I keep the borders of night, you would think to give me some reward. But that is not my care, nor Aurora's errand, to ask for well-merited honours.
I come bereft of my Memnon, who bore arms bravely, but in vain, for his uncle Priam, and in his youth has fallen to mighty Achilles (so you willed). I beg you to grant him some honour, as a solace for his death, great king of the gods, and lessen a mother’s wound!’ Jupiter nodded, while Memnon’s steep pyre collapsed in leaping flames, and the daylight was stained with columns of black smoke, like the river-fog the maid breathes out, that does not admit the light beneath it. Dark ashes flew upwards, and gathering into a ball and solidifying, they formed a shape, and it drew life and heat from the fire (its own lightness giving it wings). At first resembling a bird, then a true bird, it clapped its wings, and innumerable sisters, sprung from the same natal source, sounded too. Three times they circled the pyre, and three times their clamour rose in the air in consonance, on the fourth flight the flock divided. Then in two separate fierce bands they made war, wielding beaks and hooked talons in rage, wearying wing and breast in the struggle.

Remembering they were sprung from a brave hero, they fell as offerings to the buried ashes of their kinsman’s body. The source of these suddenly created birds gave them his name: from him they were called the Memnids: and when the sun has transited his twelve signs, they war and die again in ritual festival.

And so, while others wept to witness Hecuba’s baying, Aurora was intent on her own grief, and even now she sheds tears, and wets the whole world with dew.

Bk XIII:623-639 Aeneas begins his wanderings

Yet the fates did not allow Troy’s destiny, also, to be overthrown with her walls. Aeneas, Cytherean Venus’ heroic son, carried away on his shoulders her sacred icons, and bore his father, another sacred and venerable burden. He dutifully chose that prize from all his riches, and his son Ascanius, and carried over the sea in his exiled fleet, he left Antandros’ harbour, and the sinful thresholds of Thrace, and the soil drenched in Polydorus’ blood, and riding the favourable winds and tides, he came with his company of friends, to the city of Apollo on Delos.
Anius, who ruled the people, and worshipped Phoebus, with
the proper ritual, as high priest, received him in palace and temple. He
showed him the city, the famous sanctuary, and the two trees to which
Latona clung when she gave birth. They gave incense to the flames,
poured wine onto the incense, and, in accord with custom, burned the
entrails of slaughtered oxen, and then sought out the royal palace, where
reclining on high couches, they ate the gifts of Ceres, and drank the
wine of Bacchus.

**Bk XIII:640-674 The transformation of Anius’s daughters**

Then virtuous Anchises said: ‘O chosen priest of Phoebus, am I
wrong, or do I not remember that you had a son and four daughters, when
I first saw your city?’ Shaking his head, bound with its white sacrificial
fillets, Anius replied sadly: ‘Mightiest of heroes, you are not wrong: you
saw me the father of five children, whom now you see almost bereft. What
is the use of my absent son, who holds the island of Andros, that takes
its name from him, and rules it in his father’s place? Delian Apollo
gave him the power of prophecy. Bacchus Liber gave my female
offspring other gifts, greater than those they hoped or prayed for. All that
my daughter’s touched turned into corn or wine or the grey-green olives of
Minerva, and employing them was profitable.

When Agamemnon, son of Atreus, ravager of Troy, learned
of this (so that you do not think we escaped all knowledge of your
destructive storm) he used armed force to snatch my unwilling daughters
from a father’s arms, and ordered them to feed the Greek fleet, using their
gift from heaven. Each escaped where they could. Two made for Euboea,
and two for their brother’s island of Andros. The army landed
and threatened war unless they were given up. Fear overcame brotherly
affection, and he surrendered his blood-kin. It is possible to forgive the
cowardly brother, since Aeneas and Hector, thanks to whom you held
out till the tenth year, were not here to defend Andros.

Now they were readying the chains for the prisoners’ arms. They,
while their arms were free, stretched them out to the sky, saying: “Bacchus,
father, bring your aid!” and he, who granted their gifts, helped them –
if you call it help for them to lose in some strange way their human form, for I could not discover by what process they lost it, nor can I describe it. The end of this misfortune I did observe: they took wing, and became snow-white doves, the birds of your goddess-wife Anchises [p. 442], Venus [p. 676].

**Bk XIII: 675-704 The Cup of Alcon**

After they had filled the time with these and other matters, they left the table and retired to sleep, and rising with the dawn, they went to the oracle of Phoebus [p. 622], who ordered them to seek their ancient mother, and their ancestral shores.

The king gave them parting gifts and escorted them on their way: a sceptre for Anchises [p. 442], a cloak and quiver for his grandson, Ascanius [p. 451], and a drinking-bowl for Aeneas [p. 427], that Therses [p. 663] of Thess [p. 546], a friend, had sent, from the Aonian [p. 445] coast, to the king: Therses had given it, but it was made by Alcon [p. 435] of Hyle [p. 535], who had engraved it with a complete story.

There was a city, and you could see its seven gates: these served to name it, and tell you that it was Thebes [p. 662]. In front of the city funeral rites, sepulchres, funeral pyres, and fires, and women with naked breasts and streaming hair, depicted mourning. Nymphs [p. 592], also, appeared weeping, and lamenting their dried-up fountains: the trees stood bare and leafless: goats nibbled the dry gravel.

See here, in the midst of Thebes [p. 662] he portrays Orion's [p. 597] daughters, the one, more than a woman, slashing her unprotected throat, the other stabbing a weapon into her valiant breast, falling on behalf of their people, then carried in glorious funeral procession through the city, and burned among crowds of mourners. Then two youths, famous as the Coroni [p. 486], spring from the virgin ashes, so that the race will not die, and lead the cortège containing their mother's remains.

Such was the ancient bronze with its gleaming designs: round the rim gilded acanthus leaves were embossed. The Trojans gave gifts in return, worth no less: an incense-box for the priest, a libation-saucer, and a crown shining with gold and jewels.
From there, remembering that they, the Teucrians, came originally from the blood of Teucer, they made for his Crete. But, unable to endure Jove’s plague, they left Crete with its hundred cities, hoping to reach the harbours of Ausonian Italy. Tempests raged, and tossed the heroes on stormy seas, and taking refuge in the treacherous harbour of the Strophades, they were terrified by the harpy, Aëllo.

Now they were carried past Dulichium’s anchorage; past Same, and the houses of Neritos; and Ithaca, cunning Ulysses’s kingdom. They saw Ambracia, famous now for its Apollo of Actium, once contended over by quarreling gods; and saw the image of the judge who was turned to stone; Dodonae’s land with its oracular oaks; and Chaonia’s bay, where the sons of Munichus, the Molossian king, escaped the impious flames on new-found wings.

Next they headed for the country of the Phaeacians, set with rich orchards, and touched at Buthrotus in Epirus, a miniature Troy, ruled by Helenus, the Trojan seer. From there, certain of their future, all of which Helenus, Priam’s son predicted, with reliable warnings, they entered Sicilian waters. Three tongues of this land run down into the sea. Of these Pachynos faces the rainy south, Lilybaeon fronts the soft western breeze, and Peloros looks to the northern Bears that never touch the waves. Here the Teurcians came, and rowing, with a favourable tide, their fleet reached the sandy beach of Zancle, as night fell.

Sylla attacks from the right-hand coast, restless Charybdis from the left. The latter sucks down and spits out ships she has caught: the former has a girdle of savage dogs round her dark belly. She has a girl’s face, and if the tales of poets are not all false, she was once a girl also. Many suitors wooed her, whom she rejected, and she would go and tell the ocean nymphs, being well loved by the ocean nymphs, of the thwarted desires of young men.
Once while Galatea let Scylla comb her hair, she addressed these words to her, sighing often: ‘At least, O virgin Scylla, you are not wooed by a relentless breed of men: and you can reject them without fear, as you do. But I, whose father is Nereus, and whose mother is sea-green Doris, I, though protected by a crowd of sisters, was not allowed to flee the love of Polyphemus, the Cyclops, except through sorrow’, and tears stopped the sound of her voice. When the girl had wiped away the tears with her white fingers, and the goddess was comforted, she said: ‘Tell me, O dearest one: do not hide the cause of your sadness (I can be so trusted)!’ The Nereid answered Crateis’s daughter in these words: ‘Acis was the son of Faunus and the nymph Symaethis, a great delight to his father and mother, but more so even to me, since he and I alone were united. He was handsome, and having marked his sixteenth birthday, a faint down covered his tender cheeks. I sought him, the Cyclops sought me, endlessly. If you asked, I could not say which was stronger in me, hatred of Cyclops or love of Acis, both of them were equally strong.

Oh! Gentle Venus, how powerful your rule is over us! How that ruthless creature, terrifying even to the woods themselves, whom no stranger has ever seen with impunity, who scorns mighty Olympus and its gods, how he feels what love is, and, on fire, captured by powerful desire, forgets his flocks and caves. Now Polyphemus, you care for your appearance, and are anxious to please, now you comb your bristling hair with a rake, and are pleased to cut your shaggy beard with a reaping hook, and to gaze at your savage face in the water and compose its expression. Your love of killing, your fierceness, and your huge thirst for blood, end, and the ships come and go in safety.

Meanwhile, Telemus the augur, Telemus, the son of Eurymus, whom no flight of birds could deceive, came to Sidian Mount Aetna, addressed grim Polyphemus, and said: “Ulysses will take from you, that single eye in the middle of your forehead.” He laughed, and answered: “O most foolish of seers, you are wrong, another, a girl, has already taken it.” So he scorned the true warning, given in vain, and weighed the coast down, walking with giant tread, or returned weary to his dark cave.
A wedge-shaped hillside, ending in a long spur, projects into the sea (the waves of the ocean wash round it on both sides). The fierce Cyclops [p. 492] climbed to it, and sat at its apex, and his woolly flocks, shepherd-less, followed. Then laying at his feet the pine trunk he used as a staff, fit to carry a ship’s rigging, he lifted his panpipes made of a hundred reeds. The whole mountain felt the pastoral notes, and the waves felt them too. Hidden by a rock, I was lying in my Adis’s [p. 422] arms, and my ears caught these words, and, having heard them, I remembered:

**Bk XIII:789-869 The song of Polyphemus**

‘Galatea, whiter than the snowy privet petals, 
taller than the slim alder, more flowery than the meadows, 
friskier than a tender kid, more radiant than crystal, 
smoother than the shells, polished by the endless tides; 
more welcome than the summer shade, or the sun in winter; 
shoier than the tall plane tree; fleeter than the hind; 
more than ice sparkling, sweeter than grapes ripening; 
sottier than the swan’s down, or the milk when curdled; 
lovelier, if you did not flee, than a watered garden.

Galatea, likewise, wilder than an untamed heifer; 
harder than an ancient oak, trickier than these; 
tougher than the willow twigs, or the white vine branches; 
finer than these cliffs; more turbulent than a river; 
vainer than the vaunted peacock, fiercer than the fire; 
more turbulent than a pregnant bear; pricklier than thistles; 
dearer than the waters; crueler than a trodden snake; 
Oh, what I wish I could alter in you, most of all, is this: 
that you are swifter than the deer, driven by loud barking; 
swifter even than the winds, and the passing breeze.

But if you knew me well, you would regret your flight, and you would condemn your own efforts yourself, and hold to me: half of the mountain is mine, and the deep caves in the natural rock, where winter is not felt nor
the midsummer sun. There are apples that weigh down the branches, golden and purple grapes on the trailing vines. Those, and these, I keep for you. You will pick ripe strawberries born in the woodland shadows, in autumn cherries and plums, not just the juicy blue-purples, but also the large yellow ones, the colour of fresh bees’-wax. There will be no lack of fruit from the wild strawberry trees, nor from the tall chestnuts: every tree will be there to serve you.

This whole flock is mine, and many are wandering the valleys as well, many hidden by the woods, many penned in the caves. If you asked me I could not tell you how many there are: a poor man counts his flocks. You can see, you need not merely believe me, how they can hardly move their legs with their full udders. There are newborn lambs in the warm sheepfolds, and kids too, of the same age, in other pens, and I always have snow-white milk: some of it kept for drinking, and some with rennet added to curdle it.

You will not have vulgar gifts or easily found pleasures, such as leverets, or does, or kids, or paired doves, or a nest from the treetops. I came upon twin cubs of a shaggy bear that you can play with: so alike you can hardly separate them. I came upon them and I said: “I shall keep these for my mistress.”

Now Galatea, only lift your shining head from the dark blue sea: come, do not scorn my gifts. Lately, I examined myself, it’s true, and looked at my reflection in the clear water, and, seeing my self, it pleased me. Look how large I am: Jupiter, in the sky, since you are accustomed to saying some Jove or other rules there, has no bigger a body. Luxuriant hair hangs over my face, and shades my shoulders like a grove. And do not consider it ugly for my whole body to be bristling with thick prickly hair. A tree is ugly without its leaves: a horse is ugly unless a golden mane covers its neck: feathers hide the birds: their wool becomes the sheep: a beard and shaggy hair befits a man’s body. I only have one eye in the middle of my forehead, but it is as big as a large shield. Well? Does great Sol not see all this from the sky? Yet Sol’s orb is unique.

Added to that my father, Neptune, rules over your waters: I give you him as a father-in-law. Only have pity, and listen to my humble prayers! I, who scorn Jove and his heaven and his piercing lightning bolt, submit to you alone: I fear you, Nereid: your anger is fiercer than lightning. And I could bear this contempt of yours more patiently, if you fled from
everyone. But why, rejecting Cyclops\textsuperscript{[p. 492]}, love Acis\textsuperscript{[p. 422]}, and prefer Acis’s embrace to mine? Though he is pleased with himself, and, what I dislike, pleases you too, Galatea, let me just have a chance at him. Then he will know I am as strong as I am big! I’ll tear out his entrails while he lives, rend his limbs and scatter them over the fields, and over your ocean, (so he can join you!) For I am on fire, and, wounded, I burn with a fiercer flame, and I seem to bear \textit{Aetna}\textsuperscript{[p. 431]} with all his violent powers sunk in my breast, yet you, Galatea\textsuperscript{[p. 520]}, are unmoved.’

\textbf{Bk XIII:870-897 Acis is turned into a river-god}

‘With such useless complaints he rose (for I saw it all) and as a bull that cannot stay still, furious when the cow is taken from it, he wanders through the woods and glades. Not anticipating such a thing, without my knowing, he saw me, and saw Acis\textsuperscript{[p. 422]}. “I see you,” he cried, “and I’ll make this the last celebration of your love.” His voice was as loud as an angry Cyclops’s voice must be: \textit{Aetna}\textsuperscript{[p. 431]} shook with the noise. And I, terrified, plunged into the nearby waters. My hero, son of Symaethis\textsuperscript{[p. 654]}, had turned his back, and ran, crying: “Help me, I beg you, Galatea\textsuperscript{[p. 520]}! Forefathers, help me, admit me to your kingdom or I die!”

Cyclops followed him and hurled a rock wrench from the mountain, and though only the farthest corner of the stone reached him, it still completely buried Acis. Then I, doing the only thing that fate allowed me, caused Acis to assume his ancestral powers. From the rock, crimson blood seeped out, and in a little while its redness began to fade, became the colour of a river at first swollen by rain, gradually clearing. Then the rock, that Polyphemus had hurled, cracked open, and a tall green reed sprang from the fissure, and the mouth of a chamber in the rock echoed with leaping waters, and (a marvel) suddenly a youth stood, waist-deep in the water, his fresh horns wreathed with rushes. It was Acis, except that he was larger, and his face dark blue: yet it was still Acis, changed to a river-god, and his waters still retain his former name.
Galatea[p. 520] finished speaking and the group of Nereids[p. 587] went away, swimming through the placid waves. Scylla[p. 644] returned to the beach, not daring to trust herself to mid-ocean, and either wandered naked along the parched sand, or, when she was tired, found a remote, sheltered pool, and cooled her limbs in its enclosed waters.

See, Glaucus[p. 521] comes, skimming the water, a new inhabitant of the sea, his form recently altered, at Anthedon[p. 444] opposite Euboea[p. 514]. Seeing the girl, he stood still, desiring her, and said whatever he thought might stop her running away. Nevertheless she ran, and, with the swiftness of fear, came to the top of a mountain standing near the shore. It faced the wide sea, rising to a single peak, its wooded summit leaning far out over the water. Here she stopped, and from a place of safety, marvelled at his colour; the hair that hid his shoulders and covered his back; and his groin below that merged into a winding fish’s tail; she not knowing whether he was god or monster.

He saw her, and, leaning on a rock that stood nearby, he said: ‘Girl, I am no freak or wild creature, but a god of the sea. Proteus[p. 634], Triton[p. 671], or Palaemon[p. 601] son of Athamas[p. 454], have no greater power in the ocean. Mortal once, but no doubt destined for the deep, even then I worked the waves: now drawing in the drag nets full of fish, now sitting on a rock, casting, with rod and line.

There is a beach, bounded by a green field, one side bordered by sea, the other by grass, that horned cattle have not damaged by grazing, that placid sheep or shaggy goats have not cropped. No bees intent on gathering pollen plundered the flowers there; no garlands came from there for the heads of revellers; no one had ever mown it, scythe in hand. I was the first to sit there on the turf, drying my sea-soaked lines, and laying out in order the fish I had caught, to count them, that either chance or innocence had brought to my curved hook. This will sound like a tale, but what would I get from lying? Touching the grass, my catch began to stir, and shift about, and swim over land as if they were in the sea. While I hesitated and wondered, the complete shoal fled into their native waters, leaving behind their new master, their new land.
I stood dumbfounded, for a while not believing it, searching for the cause. Had some god done it, or the juice of some herb? “Yet what herb has such power?” I asked, and gathering some herbage in my hand, I bit what I had gathered with my teeth. My throat had scarcely swallowed the strange juice, when suddenly I felt my heart trembling inside me, my breast seized with yearning for that other element. Unable to hold out for long, crying out: “Land, I will never return to, goodbye!” I immersed my body in the sea.

The gods of the sea received me, thinking me worth the honour of their company, and asked Oceanus and Tethys to purge what was mortal in me. I was purified by them, and, cleansed of sin by an incantation nine times repeated, they ordered me to bathe my body in a hundred rivers. Immediately streams from every side poured their waters over my head. So much I can tell of you of those marvellous things, so much of them I remember: then my mind knew no more. When later I came to, my whole body was altered from what I was before, and my mind was not the same.

Then I saw, for the first time, this dark green beard, my hair that sweeps the wide sea, these giant shoulders and dusky arms, these legs that curve below into a fish’s fins. Yet what use is this shape, or that I was pleasing to the ocean gods? What use is it to be a god, if these things do not move you?

As the god spoke these words, looking to say more, Scylla abandoned him. Then Glaucus, maddened, and angered by her rejection, sought the wondrous halls of Circe, daughter of the Sun.
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Glaucus, the fisher of the swollen Euboean waters, soon left Aetna behind, that mountain piled on Typhoeus's giant head, and the Cyclops's fields, that know nothing of the plough's use or the harrow, and owe nothing to the yoked oxen. Zancle was left behind as well, and the walls of Rhegium opposite, and the dangerous strait, hemmed in between twin coastlines, that marks the boundary between Sicily and Italian Ausonia. From there, swimming with mighty strokes, across the Tyrrhenian Sea, he came to the grassy hills and the halls of Circe, daughter of the Sun, filled with transformed beasts.

As soon as he saw her, and words of welcome had been exchanged, he said: ‘Goddess, I beg you, take pity on a god! You alone can help this love of mine, if I seem worthy of help. No one knows better than I, Titaness, what power herbs have, since I was transmuted by them. So that the cause of my passion is not unknown to you, I saw Scylla, on the Italian coast, opposite Messene's walls. I am ashamed to tell of the prayers and promises, the blandishments I used, words that were scorned. If there is any power in charms, utter a charm from your sacred lips: or, if herbs are more potent, use the proven strength of active herbs. I trust you not to cure me, or heal me, of these wounds: my love cannot end: only let her feel this heat.

No one has a nature more susceptible to such fires than Circe, whether the root of it is in herself, or whether Venus, offended by Sol her father's tale-bearing, made her that way, so she replied: ‘You would do better to chase after someone whose wishes and purposes were yours, and who was captured by equal desire. Besides, you were worth courting (and certainly could be courted), and if you offer any hope, believe me you will be too. If you doubt it, and have no faith in your attractions, well, I, though I am a goddess, daughter of shining Sol, though I possess such powers of herbs and charms, I promise to be yours. Spurn the spurner, repay the admirer, and, in one act, be twice revenged.’

To such temptations as these Glaucus replied: ‘Sooner than my love will change, Scylla unchanged, leaves will grow on the waters, and sea-weed will grow on the hills.’ The goddess was angered, and since she could not harm him (nor, loving him, wished to do so) she was furious with the girl, who was preferred to her. Offended at his rejection of her passion, she at
once ground noxious herbs with foul juices, and joined the spells of Hecate [p. 525] to their grinding. Wrapping herself in a dusky cloak, she made her way from the palace, through the crowd of fawning beasts, and sought out Rhegium opposite Zancle’s cliffs, travelling over the seething tidal waters, as if she trod on solid ground, crossing dry-footed over the surface of the sea.

There was a little pool, curved in a smooth arc, dear to Scylla for its peacefulness. When the sun was strongest, at the zenith, and from its heights made shortest shadows, she retreated there from the heat of sky and sea. This, the goddess tainted in advance and contaminated with her monstrous poison. She sprinkled the liquid squeezed from harmful roots, and muttered a mysterious incantation, dark with strange words, thrice nine times, in magical utterance.

Scylla [p. 644] comes, wading waist deep into the pool, only to find the water around her groin erupt with yelping monsters. At first, not thinking them part of her own body, she retreats from their cruel muzzles, fears them, and pushes them away: but, what she flees from, she pulls along with her, and, seeking her thighs, her legs, her feet, in place of them finds jaws like Cerberus’s [p. 475]. She stands among raging dogs, and is encircled by beasts, below the surface, from which her truncated thighs and belly emerge.

Her lover Glaucus wept, and fled Circe’s embrace, she, who had made too hostile a use of her herbs’ powers. Scylla remained where she was, and, at the first opportunity, in her hatred of Circe, robbed Ulysses of his companions. Later she would have overwhelmed the Trojan ships, if she had not previously been transformed into a rock, whose stone is visible even now: a rock that sailors still avoid.

**BK XIV:75-100 Aeneas journeys to Cumae**

When the oarsmen of the Trojan ships had escaped Scylla [p. 644], and rapacious Charybdis [p. 478], when they had almost reached the Ausonian [p. 457] shore, the wind carried them to the coast of Libya [p. 561]. There Sidonian Queen Dido [p. 501] took Aeneas [p. 427] into her heart and home, she, who was fated not to endure her Phrygian [p. 624] husband’s departure. She stabbed
herself with his sword, on a blazing pyre, that was built as if it were intended for sacred rites, deceiving, as she had been deceived.

Fleeing from the new city, Carthage, and its sandy shores, and carried back to the home of his loyal half-brother Acestes, son of Venus of Eryx, Aeneas sacrificed there, and paid honours at his dead father’s, Anchises, tomb. Then he loosed the ships, that Iris almost destroyed by fire, at Juno’s command, and passed the Aeolian Islands, smoking with clouds of hot sulphur, the kingdom of Aeolus, son of Hippotes, and passed the rocky isle of the Sirens, the daughters of Acheloüs.

Bereft of its pilot, Palinurus, he follows the coast by Inarime, Probyte, and Pithecusae, on its barren hill, named after its inhabitants, from pithium a little ape. For the father of the gods, Jupiter, hating the lying and deceit of the Cercopes, and the crimes of that treacherous people, changed them into disgraceful creatures, so that, though unlike men, they should seem like them. He contracted their limbs, turned up and blunted their noses, and furrowed their faces with the wrinkles of old age. Their bodies completely covered by yellow hair, he sent them, as monkeys, to this place, but not before he had robbed them of the power of speech, and those tongues born for dreadful deceit, leaving them only the power to complain in raucous shrieks.

**Bk XIV:101-153 Aeneas and the Sybil of Cumae**

When he had passed those islands, and left the walls of Parthenope behind him to starboard, the tomb of Misenus, the trumpeter, the son of Aeolus, was to larboard, and the shore of Cumae, a place filled with marshy sedges. He entered the cave of the Sibyl, and asked to go down to Avernus, to find his father’s ghost. Then the Sibyl after remaining, for a long time, with her eyes gazing at the earth, lifted them, at last, filled with the frenzy of the god, and cried: ‘You ask great things, man of great achievements, whose hand has been tested by the sword, whose faith has been tested by the fire. But have no fear, Trojan, you will have what you desire, and, with me as your guide, you will know the halls of Elysium, and earth’s strangest realm, and the likeness of your dear father. To virtue, no way is barred.’
She spoke, and pointed out to him a gleaming golden bough, in the woods of Prométhee [p. 634], the Juno [p. 547] of Avernus, and ordered him to break it from the tree. Anchises [p. 427] obeyed, and saw the power of dread Dis [p. 597], and he saw his own ancestors, and the ancient shade of great-souled Anchises [p. 442]. He learned also the laws of those regions, and the trials he must undergo in fresh wars.

Then taking the return path, with weary paces, he eased the labour by talking with his Cumæan [p. 490] guide. As he travelled the fearful road through the shadowy twilight, he said: ‘Whether you are truly a goddess, or only most beloved by the gods, you will always be like a goddess to me, and I will acknowledge myself in your debt, who have allowed me to enter the place of the dead, and having seen that place of the dead, escape it. When I reach the upper air, I will build a temple to you, for this service, and burn incense in your honour.’

The priestess gazed at him and with a deep sigh, said: ‘I am not a goddess: and do not assume any human being is worth the honour of holy incense, or err out of ignorance. I was offered eternal life without end, if I would surrender my virginity to Phoebus [p. 622] my lover. While he still hoped for it, while he desired to bribe me beforehand with gifts, he said: “Virgin of Cumæ [p. 490], choose what you wish, and what you wish you shall have.” Pointing to a pile of dust, that had collected, I foolishly begged to have as many anniversaries of my birth, as were represented by the dust. But I forgot to ask that the years should be accompanied by youth. He gave me the years, and lasting youth, as well, if I would surrender: I rejected Phoebus’s gift, and never married.

But now my more fruitful time has turned its back on me, and old age comes, with tottering step, that must be long endured. Though I have now lived seven centuries, three hundred harvests, three hundred vintages, still remain to be seen, to equal the content of the dust. The time will come when the passage of days will render such body as I have tiny, and my limbs, consumed with age, will reduce to the slightest of burdens. I will be thought never to have loved, and never to have delighted a god. Phoebus [p. 622] too perhaps will either not know me, or will deny that he loved me. I will go as far as having to suffer transformation, and I will be viewed as non-existent, but still known as a voice: the fates will bequeath me a voice.’
As the Sibyl spoke these words, they emerged, by the rising path, from the Stygian regions, into the city of Cumae of the Euboeans. Trojan Aeneas came to the shore that was later named after his nurse Caia, where he carried out her funeral rites, as accepted, according to custom. This was also the place where Macareus of Neritos, a companion of sorely tried Ulysses, had settled, after the interminable weariness of hardship.

Macareus now recognised Achaemenides, among the Trojans, he, who had been given up as lost, by Ulysses, long ago, among the rocks of Aetna. Astonished to discover him, unexpectedly, still alive, he asked: ‘What god or chance preserved you, Achaemenides? Why does a Trojan vessel now carry a Greek? What land is your ship bound for? Achaemenides, no longer clothed in rags, his shreds of clothing held together with thorns, but himself again, replied to his questions, in these words: ‘If this ship is not more to me than Ithaca and my home, if I revere Aeneas less than my father, let me gaze at Polyphemus once more, with his gaping mouth dripping human blood. I can never thank Aeneas enough, even if I offered my all. Could I forget, or be ungrateful for, the fact that I speak and breathe and see the sky and the sun’s glory? Aeneas granted that my life did not end in the monster’s jaws, and when I leave the light of day, now, I shall be buried in the tomb, not, indeed, in its belly.

What were my feelings, then (if fear had not robbed me of all sense and feeling), abandoned, seeing you making for the open sea? I wanted to shout to you, but feared to reveal myself to the enemy. Indeed, Ulysses shout nearly wrecked your vessel. I watched as Cyclops tore an enormous boulder from the mountainside, and threw it into the midst of the waves. I watched again as he hurled huge stones, as if from a catapult, using the power of his gigantic arms, and, forgetting I was not on board the ship, I was terrified that the waves and air they displaced would sink her.

When you escaped by flight from certain death, Polyphemus roamed over the whole of Aetna, groaning, and groping through the woods with his hands, stumbling, bereft of his sight, among the rocks. Stretching out his arms, spattered with blood, to the sea, he cursed the Greek race like
the plague, saying: “O, if only chance would return Ulysses to me, or one of his companions, on whom I could vent my wrath, whose entrails I could eat, whose living body I could tear with my hands, whose blood could fill my gullet, and whose torn limbs could quiver between my teeth: the damage to me of my lost sight would count little or nothing then!”

Fiercely he shouted, this and more. I was pale with fear, looking at his face still dripping with gore, his cruel hands, the empty eye-socket, his limbs and beard coated with human blood. Death was in front of my eyes, but that was still the least of evils. Now he'll catch me, I thought, now he'll merge my innards with his own, and the image stuck in my mind of the moment when I saw him hurl two of my friends against the ground, three, four times, and crouching over them like a shaggy lion, he filled his greedy jaws with flesh and entrails, bones full of white marrow, and warm limbs.

Trembling seized me: I stood there, pale and downcast, watching him chew and spit out his bloody feast, vomiting up lumps of matter, mixed with wine. I imagined a like fate was being prepared for my wretched self. I hid for many days, trembling at every sound, scared of dying but longing to be dead, staving off hunger with acorns, and a mixture of leaves and grasses, alone, without help or hope, left to torture and death.

After a long stretch of time, I spied this ship far off, begging them by gestures to rescue me, and ran to the shore and moved their pity: a Trojan ship received a Greek! Now, dearest of comrades, tell me of your fortunes too, and of your leader, and the company that has entrusted itself to the sea with you.’

**Bk XIV:223-319 Ulysses and Circe**

Macareus [p. 567] spoke of how Aeolus [p. 429] ruled the Tuscan [p. 673] deep, Aeolus son of Hippotes [p. 533], imprisoning the winds. Ulysses [p. 674], the Dulichian [p. 505] leader, had received them from him, an amazing gift, fastened up, in a bull’s hide bag. Sailing for nine days, with a favourable wind, Ulysses and his crew spied the homelands they sought, but when the tenth morning came, his comrades were conquered by greed and desire for their share: thinking the bag contained gold, they loosened the strings that tied up the winds. The ship was blown back over the waters, through which they had come, and, once more, entered King Aeolus’s harbour.
'From there,' Macareus said, ‘we came to the ancient city of Lamus [p. 554], of the Laestrygionians [p. 553]; Antiphates [p. 444] was now king in that land. I was sent to him with two companions. One of my friends and myself, fleeing, barely reached safety. The third reddened the Laestrygonians’ evil mouths with his blood. Antiphates chased us as we ran for it, urging his men on. They rushed us, hurling rocks and tree-trunks, drowning the men, and sinking the ships. The one which Ulysses himself, and I sailed in, escaped.

Mourning our lost companions, lamenting greatly, we came to that land you see, in the distance, (believe me the island I saw is best seen from a distance!) and I warn you, O most virtuous of Trojans, son of the goddess, (since the war is over now, I will not treat you as an enemy, Aeneas) shun the shores of Circe [p. 481]! We, likewise, beaching our vessel, refused to go on, remembering Antiphates, and savage Cyclops: but we were chosen by lot to explore the unknown place. I, and the loyal Polites [p. 629], and also Eurylochus [p. 516], and Elepheus [p. 507], too fond of wine, and eighteen others of my comrades, were sent within Circe’s walls.

We had no sooner arrived, and were standing on the threshold of her courts, when a thousand wolves, and mixed with the wolves, she-bears and lionesses rushed at us, filling us with terror. But there was nothing to be afraid of: none of them gave our bodies a single scratch. Why they even wagged their tails in the air with affection, and fawned on us, as they followed our footsteps, until female servants received us, and led us, through halls covered with marble, to their mistress.

She sat in a lovely inner room on her sacred throne, wearing a shining robe, covered over with a gold-embroidered veil. Nereids [p. 587] and nymphs [p. 592] were with her, who do not work wool with nimble fingers, nor, then, spin the thread: they arrange herbs, scattered without order, separating flowers and grasses of various colours, into baskets. She herself directs the work they do: she herself knows the use of each leaf, which kinds mix in harmony, examines them, and pays attention to the weighing of the herbs.

When she saw us, and words of welcome had been received, she smiled at us, and seemed to give a blessing to our desires. Without delay she ordered a drink to be blended, of malted barley, honey, strong wine, and curdled milk, to which she secretly added juices, that its sweetness would hide. We took the cup offered by her sacred hand. As soon as we had
drained it, thirstily, with parched lips, the dread goddess touched the top of our hair with her wand, and then (I am ashamed, but I will tell you) I began to bristle with hair, unable to speak now, giving out hoarse grunts instead of words, and to fall forward, completely facing the ground.

I felt my mouth stiffening into a long snout, my neck swelling with brawn, and I made tracks on the ground, with the parts that had just now lifted the cup to my mouth. I was shut in a sty with the others in the same state (so much can magic drugs achieve!) We saw that only Eurylochus had escaped the transformation: the only one to avoid the proffered cup. If he had not refused, I would even now be one of the bristly herd, since Ulysses would not have heard of our plight from him, or come to Circe, as our avenger.

Peace-loving Cyllenian [p. 493] Mercury [p. 574] had given him the white flower, the gods call moly that springs from a black root. With this, and divine warnings, he entered Circe's house in safety, and, when he was asked to drink from the fateful cup, he struck aside the wand, with which she tried to stroke his hair, and scared off the frightened goddess, with drawn sword. Then they gave their right hands to each other, as a pledge of good faith, and after being received into her bed as her husband, he asked for his friends true bodies to be restored, as a wedding gift.

We were sprinkled with the more virtuous juices of unknown herbs, our heads were stroked with the wand reversed, and the words, she had said, were pronounced, with the words said backwards. The more words she spoke, the more we stood erect, lifted from the ground. Our bristles fell away, our cloven hoofs lost their cleft, our shoulders reappeared, and below them were our upper and lower arms. Weeping we embraced him, as he wept himself, and clung to our leader's neck, and nothing was said until we had testified to our gratitude.

We stayed there for a year, and, in that length of time, I saw and heard many things. Here is one told me, in secret, by one of the four female servants, dedicated to those earlier tasks. While Circe was tarrying alone with our leader, the girl showed me the statue of a young man, carved out of snow-white marble, with a woodpecker's head on top. It stood in a holy temple, distinguished by many wreaths. I asked, as I wished to know, who it was, and why he was worshipped in a holy temple, and why he bore a bird's head. She said "Listen, Macareus, and learn, as well, how great is my mistress's power: keep your mind on my words!"
"Picus\[p. 625\], the son of Saturn\[p. 643\], was king in the land of Ausonia\[p. 457\], and loved horses trained for war. The hero’s appearance was as you see it there. Though, if you looked at his beauty itself, you would approve the true and not the imaginary form. His spirit equalled his looks. In age, he had not yet seen four of the five-yearly Games at Elis\[p. 507\] in Greece. He had turned the heads of the dryads\[p. 504\] born on the hills of Latium\[p. 555\]; the nymphs of the fountains pursued him, and the naiads\[p. 583\]; those that live in the Tiber\[p. 434\]; and in the River Numicus\[p. 591\]; in Anio’s\[p. 443\] streams; and the brief course of the Almo\[p. 436\]; the rushing Nar\[p. 584\]; and Farfar\[p. 518\] of dense shadows; and those who haunt the wooded pool of Scythian Diana\[p. 500\], and its neighbouring lakes.

But, spurning them all, he loved one nymph alone, whom, it is said, Venilia\[p. 676\] once bore, on the Palatine\[p. 602\] hill, to two-faced Janus\[p. 538\]. She, when she had grown to marriageable age, was given to Picus\[p. 625\] of Laurentum\[p. 557\], preferred of all her suitors. She was of rare beauty, but rarer her gift of song, so that she was called Canens\[p. 469\]. She could move the rocks and trees with her singing, make wild beasts gentle, halt wide rivers, and detain the wandering birds. One day when she was singing her song, with a girl’s expressiveness, Picus left home to hunt the native wild boar, in the Laurentian fields. Astride the back of an eager mount, he carried two hunting spears in his left hand, and wore a Greek military cloak, dyed crimson, fastened with a golden brooch.

Sol’s daughter had come to those same woods, leaving the fields, called Circean\[p. 481\] from her name, to cull fresh herbs in the fertile hills. As soon as she saw the youth from the cover of a thicket, she was stunned: the herbs she had culled fell from her hand, and flames seemed to reach to her very marrow. As soon as she had recovered rational thought after the wave of passion, she wanted to own to her desires, but she could not reach him, because of his horse’s speed, and his crowd of companions. ‘Though the wind take you, you will not escape,’ she cried, ‘if I know my skill, if the power of herbs has not completely vanished, and my incantations do not fail.’ Saying this, she conjured up a bodiless phantom boar, and commanded it to cross under the king’s very eyes, and seem to enter a dense grove of trees, where the woods were thickest, and the place was impenetrable to
horses. Instantly, and unwittingly, without a moment’s delay, Picus, followed his shadowy prey, and, quickly leaping from the back of his foaming mount, he roamed, on foot, through the deep wood, chasing an empty promise.

Circe [p. 481] recited curses, and spoke magic words, worshipping unknown gods, with unknown incantations, by which she used to dim the face of the bright moon, and veil her father’s orb, with moisture-loving cloud.

Now, also, by her song, the sky is darkened, and the earth breathes out fog, and his companions wander on blind trails, and the king’s protection is lost. Having made the time and place, she says: ‘O, by those eyes, that have captured mine, and by that beauty, most handsome of youths, that has made a goddess suppliant to you, think of my passion, and accept the sun, who sees all things, as your father-in-law. Do not, unfeelingly, despise Circe, daughter of Titan [p. 668].’

She spoke: he fiercely rejected her and her entreaties, and said: ‘Whoever you may be, I am not for you. Another has captured my love and holds me, and I hope she will hold me forever. While the fates guard Canens [p. 469], Janus’s daughter [p. 538], for me, I will not harm our bond of affection by an alien love. Repeating her entreaties, time and again, in vain, Circe cried: ‘You will not go unpunished, or return to your Canens, and you will learn the truth of what the wounded; a lover; a woman, can do: and Circe is a lover; is wounded; is a woman!’

Then twice to the west, twice to the east, she turned; thrice touched the youth with her wand, thrice spoke an incantation. He ran, but was surprised to find himself running faster than before: he saw wings appear on his body. Angered at his sudden transformation to a strange bird in the woods of Latium [p. 555], he pecked at the rough oak wood with his hard beak, and in fury wounded the long branches. The feathers of his crown and nape took on the colour of his crimson cloak, and what had been a golden brooch, pinning his clothes, became plumage, and his neck was surrounded behind by green-gold. Nothing was left to Picus of his former being, except his name.’
Meanwhile, his companions came upon Circe, after calling for Picus through the fields, often, and uselessly (she had now thinned the mist, and dispersed the clouds with winds, and revealed the sun). They pressed true charges against her; demanded the king; showed force; and prepared to attack her with deadly spears. She sprinkled them with harmful drugs and poisonous juices, summoning Night and the gods of Night, from Erebus and Chaos, and calling on Hecate with long wailing cries.

Marvellous to say, the trees tore from their roots, the earth rumbled, the surrounding woods turned white, and the grass she sprinkled was wet with drops of blood. And the stones seemed to emit harsh groans, and dogs to bark, and the ground to crawl with black snakes, and the ghostly shades of the dead to hover. The terrified band shuddered at these monstrosities. She touched the fearful, stunned, faces with her wand, and, at its contact, the monstrous forms of various wild beasts appeared, as the warriors were transformed: none of them retained his human form.

Now Phoebus, setting, dyed the shores of Spain, and Canens was looking, in vain, for her husband, with her eyes and in her thoughts. Her servants, and her people, ran through the woods to meet him, carrying torches. The nymph was not satisfied with weeping, and tearing at her hair, and beating her breast (though she did all those things) and she rushed out herself, and roamed madly through the fields of Latium. Six nights, and as many returns of the sun’s light, found her wandering, without food or sleep, through valleys and hills, wherever chance lead her.

Tiber was last to see her, as she lay down, weary with grief and journeying, on his wide banks. There, she poured out her words of grief, tearfully, in faint tones, in harmony with sadness, just as the swan sings once, in dying, its own funeral song. At the last she melted away, wasted by grief, liquefied to the marrow, little by little vanishing into thin air. But her story is signified by the place, that the Muses of old, fittingly, called Canens, from the nymph’s name.""

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BK XIV:435-444 CAIETA’S EPISTAPH

‘I heard many such stories, and saw many things throughout that long year. Sluggish and torpid, through inactivity, we were commanded to spread the sails and travel the seas again. Circe, the Titan’s daughter, had told us of the fierce dangers of the seas to come, the dangerous channels, and the vast reaches: I confess I was afraid, and finding this shore, I clung to it.’ Macarəus had done.

Aeneas’s nurse, Caieta, was interred in a marble urn, having a brief epitaph carved on her tomb:

HERE HE WHOM I, CAIETA, NURSED, WHO, NOTED FOR HIS PIETY, SAVED ME FROM ACHAEEAN FIRE, AS IS RIGHT, CREMATED ME.

BK XIV:445-482 WAR IN LATIUM: TURNUUS ASKS DIOMEDE’S HELP

Freeing their cables from the grassy shore, and keeping far away from the treacherous island and the home of the infamous goddess, the Trojans sought the groves where dark-shadowed Tiber rushes, yellow with sand, to the sea. There, Aeneas won the daughter, Lavinia, and the kingdom of Latinus, son of Faunus, but not without a battle. Turnus fights with fury for his promised bride, and war is waged with a fierce people. All Etruria clashes with Latium, and for a long time, with anxious struggle, hard-fought victory is looked for. Both sides add to their strength with outside aid, and many support the Rutuli, many others the Trojan camp.

Aeneas did not seek help from Evander in vain, but Venulus, sent by Turnus, had no profit from the city of exiled Diomede. He had founded a major city, Arpi, in Daunus’s kingdom of Iapygia, and held the country given him as a dowry. When Venulus had done as Turnus commanded and asked for help, Diomede, Addia’s...
hero, pleaded lack of resources as an excuse: he did not wish to commit himself or his father-in-law’s people, nor had he any men of his own race he could arm. ‘So that you do not think that these are lies,’ he said, ‘I will endure the telling of my story patiently, though its mention renews my bitter grief.

When high Ilium had been burned, and Pergam was had fed the Greek fires, and when the lesser Ajax, hero of Naryx, had brought down, on us all, the virgin goddess Minerva’s punishment, that he alone deserved, for the rape of virgin Cassandra, we Greeks were taken, and scattered by storms, over the hostile seas. We suffered lightning, darkness, and storms, the anger of sea and sky, and Cape Caphereus, the culminating disaster. Not to waste time by telling you our sad misfortunes one by one, the Greeks then might even have appeared to warrant Priam’s tears. Warrior Minerva’s saving care for me, however, rescued me from the waves. But I was driven from my native country again, for gentle Venus, remembering the wound I had once given her, exacted punishment. I suffered such great toils in the deep sea, such conflicts on land, that I often called those happy whom the storm that we shared, and the troubled waters of Caphereus, drowned, and I longed to have been one of them.’

Bk XIV:483-511 Acmon and others are changed into birds

‘Now my friends lost heart, having endured ultimate misery in war and on the sea, and begged me to end our wanderings. But fiery-natured Acmon, truly exasperated by our disasters, said: “What is left, indeed, men, that your patience would not bear? What more could Cytherean Venus do, do you think, if she wished to? When we fear the worst there is a place for prayer, but when our lot is worst, fear is under our feet, and at the height of misfortune we are unconcerned. Though she herself should hear me, though she should hate, as she does, all those under Diomedes command, yet we all scorn her hatred. Great powers hardly count as great to us.”

Acmon of Pleuron goaded Venus with these insulting words, and rekindled her former anger. Few of us approved of what he said: the
The majority of his friends reproved him, and when he tried to answer, his voice and throat grew attenuated; his hair turned to plumage; and plumage covered his newly formed neck, chest and back. His arms received large feathers, and his elbows twisted to form swift wings; his toes took up most of his feet, and his face hardened and stiffened like horn, and ended in a pointed beak. 

Lycus [p. 566], and Idas [p. 540], Rhexenor [p. 639], Nycteus [p. 592] and Alas [p. 419], marvelled at him, and while they marvelled, they took the same form. The larger number of the flock rose, and circled the oarsmen on beating wings. If you ask the shape of these suddenly created birds, they were like white swans, though they were not swans. Now I can scarcely hold this house, and its parched fields, as Daunus [p. 497] of Iapygia’s son-in-law, with this tiny remnant of my friends.‘

**BK XIV:512-526 The Creation of the Wild Olive**

So said Diomede [p. 502], grandson of Oeneus [p. 594] of Calydon [p. 468]. Venulus [p. 676] left that kingdom passing the Peucetian [p. 615] valleys, and the fields of Messapia [p. 575]. Here he came across a cave, dark with trees, and masked by slender reeds, that now is held by the goat-god Pan [p. 604], but once was held by the nymphs [p. 592]. A shepherd from that region of Apulia scared them to flight, at first, suddenly inspiring terror in them. When they had collected their wits, scornful of their pursuer, they returned to their dancing, feet skipping to the measure.

The shepherd mocked them, leaping wildly in imitation, and adding foul language, with coarse abuse. Nor was his mouth silent till tree-bark imprisoned his throat: he is indeed a tree: you may know its character, by the taste of its fruit that bears the mark of his speech in the wild olives’ bitterness. The sharpness of his words has entered them.

**BK XIV:527-565 The Transformation of Aeneas’s Ships**

When the ambassadors returned, saying that Aetolia’s [p. 431] arms were denied them, the Rutuli [p. 641] pursued war without their help, and much blood was spilled on both sides. Turnus [p. 673] attacked the pinewood ships, with
devouring fire, and the Trojans feared to lose by fire what the sea had spared. Now Mulciber's flames burned the pitch and wax, and other fuel, and climbed the tall masts to the sails, and the thwarts across the curved hulls were smouldering, when Cybele, the sacred mother of the gods, remembering that these pines were felled on Mount Ida's summit, filled the air with the clashing throb of bronze cymbals, and the shrilling of boxwood flutes. Carried through the clear air by tame lions, she cried out: 'Turnus, you hurl those firebrands, with sacrilegious hands, in vain! I will save: I will not allow the devouring fire to burn what was part of my woods and belongs to me.'

As the goddess spoke it thundered, and, after the thunder, heavy rain, and leaping hail, fell, and the winds, the brothers, sons of Astraeus the Titan by Aurora, troubled the air and the sea, swollen by the sudden onrush, and joined the conflict. The all-sustaining mother goddess, used the force of one of them, and broke the hempen cables of the Trojan ships, drove them headlong, and sank them in the deep ocean.

Their rigidity softened, and their wood turned to flesh; the curved sternposts turned into heads; the oars into fingers and legs, swimming; the sides of each vessel became flanks, and the submerged keel down the ship's middle turned into a spine; the cordage became soft hair, the yards were arms; and their dusky colour was as before. Naiads of the waters, they play, in the waves they used to fear, and born on the hills they frequent the gentle sea, and their origin does not affect them. Yet not forgetting how many dangers they have often endured on the ocean, they often place their hands beneath storm-tossed boats, unless they have carried Greeks. Remembering, as yet, the Trojan disaster, they hate the Pelasgians and with joyful faces they saw the wreckage of Ulysses's ship, and with joyful faces they saw King Alcinous's vessel become a rock, its wood turning to stone.

**BK XIV:566-580 THE HERON IS BORN FROM ARDEA'S RUINS**

There was hope that the Rutuli, in awe of the wonder of the Trojan fleet being turned into sea-nymphs, would abandon the war. It continued, and both sides had gods to help them, and courage that is worth as much as
the gods’ assistance. Now they were not seeking a kingdom as a dowry, nor a father-in-law’s sceptre, nor you, virgin Lavinia[p. 557], but to win: and they waged war because they were ashamed to surrender. At length Turnus[p. 673] fell, and Venus saw her son’s weapons victorious. Ardea[p. 448] fell, spoken of as a power while Turnus lived. After the savage fires had destroyed it, and warm ashes buried its houses, a bird flew from the ruins, one now seen for the first time, and beat at the embers with flapping wings. Its cry, its leanness, its pallor, everything that fitted the captured city, even its name, Ardea, the heron, survived in the bird: and in the beating of its wings, Ardea mourns itself.

BK XIV:581-608 THE DEIFICATION OF AENEAS

Aeneas’s[p. 427] virtues had compelled all the gods, even Juno[p. 547] herself, to bring to an end their ancient feud, and since his young son Julius’s[p. 547] fortunes were firmly founded, Cytherea’s[p. 494] heroic son was ripe for heaven. Venus[p. 676] had sought the opinion of the gods, and throwing her arms round her father’s neck, had said ‘You have never been harsh to me, father, now be kindest of all, I beg you. Grant my Aeneas, who claims you as his grandfather through my bloodline, some divinity, however little - you choose - so long as you grant him something! It is enough that he once gazed on the hateful kingdom, once crossed the steams of Styx[p. 653].’ The gods agreed, and Juno, the royal consort, did not display her severe expression, but consented peacefully. Then Jupiter[p. 549] said: ‘You are worthy of this divine gift, you who ask, as is he for whom you ask it: my daughter, possess what you desire!’

The word was spoken: with joy she thanked her father, and drawn by her team of doves through the clear air, she came to the coast of Laurentum[p. 557], where the waters of the River Numicius[p. 591], hidden by reeds, wind down to the neighbouring sea. She ordered the river-god to cleanse Aeneas, of whatever was subject to death, and bear it away, in his silent course, into the depths of the ocean. The horned god executed Venus’s orders, and purified Aeneas of whatever was mortal, and dispersed it on the water: what was best in him remained. Once purified, his mother anointed his body with divine perfume, touched his lips with a mixture of sweet nectar and ambrosia, and made him a god, whom the Romans[p. 637] named Indiges[p. 542], admitting him to their temples and altars.
After that the Alban and Latin kingdom had both names under Ascanius, who succeeded him, whose son claimed the name Latinus, and then Epytus inherited. After him came first Capys, and then Capetus. Tiberinus inherited the kingdom from them, who, drowning in the waters of that Tuscan stream, gave his name to the River Tiber. His sons were Acrota the warrior, and Remulus. The elder Remulus was killed by a lightning-bolt, when trying to portray the lightning. Acrota, more restrained than his brother, passed the sceptre to brave Aventinus, who lies buried on the very hill where he reigned, and has given his name to it, the Aventine hill. And then Proa had the rule of the Palatine people.

Pomona lived in this king’s reign. No other hamadryad, of the wood nymphs of Latium, tended the gardens more skilfully or was more devoted to the orchards’ care, hence her name. She loved the fields and the branches loaded with ripe apples, not the woods and rivers. She carried a curved pruning knife, not a javelin, with which she cut back the luxuriant growth, and lopped the branches spreading out here and there, now splitting the bark and inserting a graft, providing sap from a different stock for the nursling. She would not allow them to suffer from being parched, watering, in trickling streams, the twining tendrils of thirsty root. This was her love, and her passion, and she had no longing for desire. Still fearing boorish aggression, she enclosed herself in an orchard, and denied an entrance, and shunned men.

What did the Satyrs, fitted by their youth for dancing, not do to possess her, and the Pans with pine-wreathed horns, and Silvanus, always younger than his years, and Priapus, the god who scares off thieves, with his pruning hook or his phallus? But Vertumnus surpassed them all, even, in his love, though he was no more fortunate than them. O how often, disguised as an uncouth reaper, he would bring her a basket.
filled with ears of barley, and he was the perfect image of a reaper! Often he would display his forehead bound with freshly cut hay, and might seem to have been tossing the new-mown grass. Often he would be carrying an ox-goad in his stiff hand, so that you would swear he had just unyoked his weary team. Given a knife he was a dresser and pruner of vines: he would carry a ladder: you would think he’d be picking apples. He was a soldier with a sword, or a fisherman taking up his rod.

In short, by his many disguises, he frequently gained admittance, and found joy, gazing at her beauty. Once, he even covered his head with a coloured scarf, and leaning on a staff, with a wig of grey hair, imitated an old woman. He entered the well-tended garden, and admiring the fruit, said: ‘You are so much more lovely’, and gave her a few congratulatory kisses, as no true old woman would have done. He sat on the flattened grass, looking at the branches bending, weighed down with autumn fruit. There was a specimen elm opposite, covered with gleaming bunches of grapes. After he had praised it, and its companion vine, he said: ‘But if that tree stood there, unmated, without its vine, it would not be sought after for more than its leaves, and the vine also, which is joined to and rests on the elm, would lie on the ground, if it were not married to it, and leaning on it.

But you are not moved by this tree’s example, and you shun marriage, and do not care to be wed. I wish that you did! Helen would not have had more suitors to trouble her, or Hippodamia, who caused the Lapithae problems, or Penelope, wife of that Ulysses, who was delayed too long at the war. Even now a thousand men want you, and the demi-gods and the gods, and the divinities that haunt the Alban hills, though you shun them and turn away from their wooing. But if you are wise, if you want to marry well, and listen to this old woman, that loves you more than you think, more than them all, reject their vulgar offers, and choose Vertumnus to share your bed! You have my assurance as well: he is not better known to himself than he is to me: he does not wander here and there in the wide world: he lives on his own in this place: and he does not love the latest girl he has seen, as most of your suitors do.

You will be his first love, and you will be his last, and he will devote his life only to you. And then he is young, is blessed with natural charm, can take on a fitting appearance, and whatever is ordered, though you ask all, he will do. Besides, that which you love the same, those apples you cherish, he
is the first to have, and with joy holds your gifts in his hand! But he does not desire now the fruit of your trees, or the sweet juice of your herbs: he desires nothing but you. Take pity on his ardour, and believe that he, who seeks you, is begging you, in person, through my mouth. Fear the vengeful gods, and Iblan [p. 540] Venus [p. 676], who hates the hard-hearted, and Rhamusian [p. 638] Nemesis [p. 586], her inexorable wrath! That you may fear them more (since my long life has given me knowledge of many tales) I will tell you a story, famous through all of Cyprus [p. 494], by which you might easily be swayed and softened."

**BK XIV:698-771 ANAXARETE AND IPHIS**

‘Once, Iphis [p. 544], a youth, born of humble stock, saw noble Anaxarete [p. 441], of the blood of Teucer [p. 661], saw her, and felt the fire of passion in every bone. He fought it for a long time, but when he could not conquer his madness by reason, he came begging at her threshold. Now he would confess his sorry love to her nurse, asking her not to be hard on him, by the hopes she had for her darling. At other times he flattered each of her many attendants, with enticing words, seeking their favourable disposition. Often he gave them messages to carry to her, in the form of fawning letters. Sometimes he hung garlands on her doorpost wet with his tears, and lay with his soft flank on the hard threshold, complaining at the pitiless bolts barring the way.

But she spurned, and mocked, him, crueler than the surging sea, when the Kids [p. 510] set; harder than steel tempered in the fires of Noricum [p. 591]; or natural rock still rooted to its bed. And she added proud, insolent words to harsh actions, robbing her lover of hope, as well. Unable to endure the pain of his long torment, Iphis [p. 544] spoke these last words before her door. “You have conquered, Anaxarete, and you will not have to suffer any tedium on my account. Devise glad triumphs, and sing the Paean [p. 600] of victory, and wreathe your brow with shining laurel! You have conquered, and I die gladly: now, heart of steel, rejoice! Now you will have something to praise about my love, something that pleases you. Remember that my love for you did not end before life itself, and that I lose twin lights in one.
No mere rumour will come to you to announce my death: have no doubt, I myself will be there, visibly present, so you can feast your savage eyes on my lifeless corpse. Yet, if you, O gods, see what mortals do, let me be remembered (my tongue can bear to ask for nothing more), and suffer my tale to be told, in future ages, and grant, to my fame, the years, you have taken from my life."

He spoke, and lifted his tear-filled eyes to the doorposts he had often crowned with flowery garlands, and, raising his pale arms to them, tied a rope to the cross-beam, saying: “This wreath will please you, cruel and wicked, as you are!” Then he thrust his head in the noose, though, as he hung there, a pitiful burden, his windpipe crushed, even then he turned towards her. The drumming of his feet seemed to sound a request to enter, and when the door was opened it revealed what he had done.

The servants shrieked, and lifted him down, but in vain. Then they carried his body to his mother’s house (since his father was dead). She took him to her breast, and embraced her son’s cold limbs, and when she had said all the words a distraught father could say, and done the things distraught mothers do, weeping, she led his funeral procession through the heart of the city, carrying the pallid corpse, on a bier, to the pyre.

The sound of mourning rose to the ears of stony-hearted Anaxarete, her house chancing to be near the street, where the sad procession passed. Now a vengeful god roused her. Still, she was roused, and said: “Let us see this miserable funeral” and went to a rooftop room with open windows. She had barely looked at Iphis, lying on the bier, when her eyes grew fixed, and the warm blood left her pallid body. Trying to step backwards she was rooted: trying to turn her face away, also, she could not. Gradually the stone that had long existed in her heart possessed her body. If you think this is only a tale, Salamis still preserves the image of the lady as a statue, and also possesses a temple of Gazing Venus.

Remember all this, O nymph of mine: put aside, I beg you, reluctant pride, and yield to your lover. Then the frost will not sear your apples in the bud, nor the storm winds scatter them in flower.’

When Vertumnus, the god, disguised in the shape of the old woman, had spoken, but to no effect, he went back to being a youth, and threw off the dress of an old woman, and appeared to Pomona, in the glowing likeness of the sun, when it overcomes contending clouds, and
shines out, unopposed. He was ready to force her: but no force was needed, and the nymph captivated by the form of the god, felt a mutual passion.

**Bk XIV: 772-804 War and reconciliation with the Sabines**

Now unjust Amulius rules Ausonia, by means of military power, and old Numitor, with his grandson Romulus's help, captures the kingdom he has lost, and the city of Rome is founded, on the day of the Palilia.

The Sabine leaders, and their king Tatius, wage war, and Tarpeia who gives them access to the citadel, is punished as she deserves, stripped of her life, crushed by a heap of weapons.

Then the men of Cures, with hushed voices, silently, like wolves, overcome the Romans, whose bodies are lost in sleep, and attempt the gates that Romulus, son of Ilius, has closed, and firmly barred. Saturnian Juno herself unbared a gate, opening it silently on its hinges. Only Venus saw that the gate's bars had dropped, and would have closed it, except that one god is never allowed to reverse the actions of another.

The Ausonian Naiads, owned a spot, adjoining the temple of Janus, moistened by a cold spring. Venus asked them for help: the nymphs did not refuse her just request, and elicited the aid of the streams, and watercourses, belonging to their fountain. But the pass of Janus was still not blocked, and the water did not bar the way: they placed yellow sulphur under their copious spring, and heated the hollow channels with burning pitch. By these and other means the vapour penetrated the depths of the spring, and you waters that a moment ago dared to compete with Alpine coldness, now did not concede to fire itself!

The twin gateposts smouldered under a fiery spray, and the gate, that vainly promised an entrance to the tough Sabines, was blocked by the new waters, while the Roman soldiers took up their weapons of war.

After this Romulus sallied out, and the Roman soil was strewn with the Sabine dead, and with Rome's own, and the impious sword mixed the blood of son-in-law with the blood of father-in-law. Yet it was decided not to fight it out to the end, to let peace end war, and that Tatius should share the rule of Rome.
The Metamorphoses

Bk XIV: 805-828 The deification of Romulus

Tatius [p. 657] died, and you, Romulus [p. 640], gave orders equally to both peoples. Mars [p. 570], removing his helmet, addressed the father of gods and men in these words: ‘The time has come, lord, to grant the reward (that you promised to me and your deserving grandson), since the Roman state is strong, on firm foundations, and does not depend on a single champion: free his spirit, and raising him from earth set him in the heavens. You once said to me, in person, at a council of the gods (since I am mindful of the gracious words I noted in my retentive mind), ‘There will be one whom you will raise to azure heaven.’ Let your words be ratified in full!’

Omnipotent Jupiter [p. 549] nodded, and, veiling the sky with dark clouds, he terrified men on earth with thunder and lightning. Mars [p. 522] knew this as a sign that ratified the promised ascension, and leaning on his spear, he vaulted, fearlessly, into his chariot, the horses straining at the blood-wet pole, and cracked the loud whip. Dropping headlong through the air, he landed on the summit of the wooded Palatine [p. 602]. There he caught up Romulus [p. 640], son of Ilii [p. 541], as he was dealing royal justice to his people. The king’s mortal body dissolved in the clear atmosphere, like the lead bullet, that often melts in mid-air, hurled by the broad thong of a catapult. Now he has beauty of form, and he is Quirinus [p. 637], clothed in ceremonial robes, such a form as is worthier of the sacred high seats of the gods.

Bk XIV: 829-851 The deification of his wife Hersilia

His wife, Hersilia [p. 531], was mourning him as lost, when royal Juno [p. 547] ordered Iris [p. 545] to descend to her, by her rainbow path, and carry these commands, to the widowed queen: ‘O lady, glory of the Latin [p. 555] and Sabine [p. 641] peoples, worthy before to have been the wife of so great a hero, and now of Quirinus [p. 637], dry your tears, and if it is your desire to see your husband, follow me and seek the grove, that flourishes on the Quirinal hill and shades the temple of Rome’s king.’

Iris obeyed, and gliding to earth along her many-coloured arch addressed Hersilia as she had been ordered. She, hardly raising her eyes, replied, modestly: ‘O goddess (since it is not easy for me to say who you
are, but it is clear you are a goddess), lead on: O, lead on, and show me my husband’s face. If only the fates allow me to see him once, I shall declare I have been received in heaven.’

Without delay, she climbed to Romulus’s hill, with Iris, the virgin daughter of Thaumas. There a star fell, gliding from sky to earth, and Hersilia, hair set alight by its fire, vanishes with the star in the air. The founder of the Roman city receives her in his familiar embrace, and alters her former body and her name, and calls her Hora, who, a goddess now, is one with her Quirinus.
BOOK XV

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Meanwhile the Romans looked for a leader, to bear the weight of such responsibility, and follow so great a king: Fame, the true harbinger, determined on the illustrious Numa for the throne. Not content with knowing the rituals of the Sabine people, with his capable mind he conceived a wider project, and delved into the nature of things. His love of these enquiries led him to leave his native Cures, and visit the city of Croton, to which Hercules was friendly. When Numa asked who was the founder of this Greek city on Italian soil, one of the older inhabitants, not ignorant of the past, replied: They say that Hercules, Jupiter’s son, back from the sea with the rich herds of Spain, happily came to the shore of Lacinium, and while his cattle strayed through the tender grass, he entered the house of the great Croton, a not inhospitable roof, and refreshed himself with rest, after his long labours, and, in leaving, said: ‘At a future time, there will be a city here, of your descendants.’

And the promise proved true, since there was one Myscelus, the son of Alemon of Argos, dearest to the gods of all his generation. Hercules, the club-bearer, leaning over him, spoke to him as he lay in a deep sleep: ‘Rise now, leave your native country: go, find the pebble-filled waves of Aesar!’ and he threatened him with many and fearful things if he did not obey. Then the god and sleep vanished together. Alemon’s son rose, and, in silence, thought over the vision, fresh in his mind. He struggled in himself for a long time over the decision: the god ordered him to go: the law prohibited his going. Death was the penalty for the man who wished to change his nationality.

Bright Sol had hidden his shining face in Ocean’s stream, and Night had lifted her starriest face: the same god seemed to appear to him, to admonish him in the same way, and warn of worse and greater punishment if he did not obey. He was afraid, and prepared, at once, to transfer the sanctuary of his ancestors to a new place. There was talk in the city, and he was brought to trial, for showing contempt for the law. When the case against him had been presented, and it was evident the charge was proven, without needing witnesses, the wretched defendant, lifting his face and hands to heaven, cried: ‘O you, whose twelve labours gave you the right to heaven, help me, I beg you! Since you are the reason for my crime.’
The ancient custom was to vote using black and white pebbles: the black to condemn; the white to absolve from punishment. Now, also, the harsh verdict was determined in this way, and every pebble dropped into the pitiless urn was black: but when the urn was tipped over and the pebbles poured out for the count, their colour had changed from black to white, and, acquitted through the divine power of Hercules, Alemon’s son was freed.

He first gave thanks to that son of Amphitryon, his patron, and with favouring winds set sail on the Ionian Sea. He sailed by Nectum, of the Sallentines, Sybaris, and the Spartan colony of Tarentum, the bay of Siris, Crimisa, and the Iapygian fields. He had barely passed the lands that overlook those seas, when he came, by destiny, to the mouth of the river Aesar, and near it the tumulus beneath which the earth covered the sacred bones of Croton. He founded the city of Crotona there, in the land commanded by the god, and derived the name of the city from him, whom the tumulus held. Such were the established beginnings, according to reliable tradition, of that place, and the cause of the city’s being sited on Italian soil.

**BK XV:60-142 Pythagoras’s Teachings: Vegetarianism**

There was a man here, Pythagoras, a Samian by birth, who had fled Samos and its rulers, and, hating their tyranny, was living in voluntary exile. Though the gods were far away, he visited their region of the sky, in his mind, and what nature denied to human vision he enjoyed with his inner eye. When he had considered every subject through concentrated thought, he communicated it widely in public, teaching the silent crowds who listened in wonder to his words, concerning the origin of the vast universe, and of the causes of things; and what the physical world is; what the gods are; where the snows arise; what the origin of lightning is; whether Jupiter, or the storm-winds, thunder from colliding clouds; what shakes the earth; by what laws the stars move; and whatever else is hidden; and he was the first to denounce the serving of animal flesh at table; the first voice, wise but not believed in, to say, for example, in words like these:

‘Human beings, stop desecrating your bodies with impious foodstuffs. There are crops; there are apples weighing down the branches; and ripening
grapes on the vines; there are flavoursome herbs; and those that can be rendered mild and gentle over the flames; and you do not lack flowing milk; or honey fragrant from the flowering thyme. The earth, prodigal of its wealth, supplies you with gentle sustenance, and offers you food without killing or shedding blood.

Flesh satisfies the wild beast’s hunger, though not all of them, since horses, sheep and cattle live on grasses, but those that are wild and savage: Armenian tigers, raging lions, and wolves and bears, enjoy food wet with blood. Oh, how wrong it is for flesh to be made from flesh; for a greedy body to fatten, by swallowing another body; for one creature to live by the death of another creature! So amongst such riches that earth, the greatest of mothers, yields, you are not happy unless you tear, with cruel teeth, at pitiful wounds, recalling Cyclops's practice, and you cannot satisfy your voracious appetite, and your restless hunger, unless you destroy other life!

But that former age, that we call golden, was happy with the fruit from the trees, and the herbs the earth produced, and did not defile its lips with blood. Then birds winged their way through the air in safety, and hares wandered, unafraid, among the fields, and its own gullibility did not hook the fish: all was free from trickery, and fearless of any guile, and filled with peace. But once someone, whoever he was, the author of something unfitting, envied the lion’s prey, and stuffed his greedy belly with fleshy food, he paved the way for crime. It may be that, from the first, weapons were warm and bloodstained from the killing of wild beasts, but that would have been enough: I admit that creatures that seek our destruction may be killed without it being a sin, but while they may be killed, they still should not be eaten.

From that, the wickedness spread further, and it is thought that the pig was first considered to merit slaughter because it rooted up the seeds with its broad snout, and destroyed all hope of harvest. The goat was led to death, at the avenging altar, for browsing the vines of Bacchus. These two suffered for their crimes! What did you sheep do, tranquil flocks, born to serve man, who bring us sweet milk in full udders, who give us your wool to make soft clothing, who give us more by your life than you grant us by dying? What have the oxen done, without guile or deceit, harmless, simple, born to endure labour?
He is truly thankless, and not worthy of the gift of corn, who could, in a moment, remove the weight of the curved plough, and kill his labourer, striking that work-worn neck with his axe, that has helped turn the hard earth as many times as the earth yielded harvest. It is not enough to have committed such wickedness: they involve the gods in crime, and believe that the gods above delight in the slaughter of suffering oxen! A victim of outstanding beauty, and without blemish (since to be pleasing is harmful), distinguished by sacrificial ribbons and gold, is positioned in front of the altar, listens unknowingly to the prayers, and sees the corn it has laboured to produce scattered between its horns, and, struck down, stains with blood those knives that it has already caught sight of, perhaps, reflected in the clear water.

Immediately they inspect the lungs, ripped from the still-living chest, and from them find out the will of the gods. On this (so great is man’s hunger for forbidden food) you feed, O human race! Do not, I beg you, and concentrate your minds on my admonitions! When you place the flesh of slaughtered cattle in your mouths, know and feel, that you are devouring your fellow-creature.'

**BK XV:143-175 PYTHAGORAS’S TEACHINGS: METEMPSYCHOSIS**

‘Now, since a god moves my lips, I will follow, with due rite, the god who moves those lips, and reveal my beloved [p. 499] Delphi [p. 499] and the heavens themselves, and unlock the oracles of that sublime mind. I will speak of mighty matters, not fathomed by earlier greatness, things long hidden. I delight in journeying among the distant stars: I delight in leaving earth and its dull spaces, to ride the clouds; to stand on the shoulders of mighty Atlas [p. 455], looking down from far off on men, wandering here and there, devoid of knowledge, anxious, fearing death; to read the book of fate, and to give them this encouragement!

O species, stunned by your terror of chill death, why fear the Styx [p. 653], why fear the ghosts and empty names, the stuff of poets, the spectres of a phantom world? Do not imagine you can suffer any evil, whether your bodies are consumed by the flames of the funeral pyre, or by wasting age! Souls are free from death, and always, when they have left their previous
being, they live in new dwelling-places, and inhabit what received them. I myself (for I remember) was Euphorbus, son of Panthoüs, at the time of the Trojan War, in whose chest was pinned the heavy spear of the lesser Atrides, Menelaüs. I recognised the shield I used to carry on my left arm, recently, in the temple of Juno at Argos, city of Abas!

Everything changes, nothing dies: the spirit wanders, arriving here or there, and occupying whatever body it pleases, passing from a wild beast into a human being, from our body into a beast, but is never destroyed. As pliable wax, stamped with new designs, is no longer what it was; does not keep the same form; but is still one and the same; I teach that the soul is always the same, but migrates into different forms. So, I say as a seer, cease to make kindred spirits homeless, by wicked slaughter: do not let blood be nourished by blood!'

**BK XV:176-198 PYTHAGORAS’S TEACHINGS: THE ETERNAL FLUX**

‘Since I have embarked on the wide ocean, and given full sails to the wind, I say there is nothing in the whole universe that persists. Everything flows, and is formed as a fleeting image. Time itself, also, glides, in its continual motion, no differently than a river. For neither the river, nor the swift hour can stop: but as wave impels wave, and as the prior wave is chased by the coming wave, and chases the one before, so time flees equally, and, equally, follows, and is always new. For what was before is left behind: and what was not comes to be: and each moment is renewed.

You see the nights’ traverses tend towards day, and brilliant light follow the dark of night. The sky has a different colour when all weary things are at rest, at midnight, than when bright Lucifer appears on his white charger, and alters again when Aurora, herald of the dawn, stains the world she bequeaths to Phoebus. The shield of the god himself is red, when it rises from beneath the earth, and still red, when it is hidden below the earth, again: but is white at the zenith, because there the atmosphere is purer, and it escapes far from the contagion of earth. And Diana, the moon, can never have the same or similar form, and is always less today than tomorrow if her orb is waxing, greater if it is waning.’
BK XV:199-236 PYTHAGORAS’S TEACHINGS: THE FOUR AGES OF MAN

‘Do you not see that the year displays four aspects, passing through them, in a semblance of our life? For spring, in its new life, is tender and sap-filled, and like a child: then the shoots are fresh and growing, delicate, without substance, quickening the farmer’s hopes. Then everything blossoms, the kindly land is a riot of brightly coloured flowers, but the leaves are still not strong. From spring, the year, grown stronger, moves to summer, and becomes a powerful man: no season is sturdier, or more expansive, than this, or shines more richly. Autumn comes, when the ardour of youth has gone, ripe and mellow, between youth and age, a scattering of grey on its forehead. Then trembling winter, with faltering steps, its hair despoiled, or, what it has, turned white.

And our bodies themselves are always, restlessly, changing: we shall not be, tomorrow, what we were, or what we are. There was a time when we were hidden in our first mother’s womb, only the seed and promise of a human being: nature applied her skilful hands, and, unwilling for our bodies to be buried, cramped in our mother’s swollen belly, expelled us from our home, into the empty air. Born into the light, the infant lay there, powerless: but soon it scrambled on all fours like a wild creature, then, gradually, helped by a supporting harness, it stood, uncertainly, on shaky legs. From that point, it grew strong and swift, and passed through its span of youth.

When the middle years are also done, life takes the downward path of declining age. Milon (p. 577), the athlete, grown old, cries when he looks at those weak and flabby arms that were once like those of Hercules (p. 529), a solid mass of muscle. Helen (p. 527), the daughter of Tyndareus (p. 673), also weeps, when she sees an old woman’s wrinkles in the glass, and asks why she has been twice ravaged. Devouring Time, and you, jealous Age, consume everything, and slowly gnawing at them, with your teeth, little by little, consign all things to eternal death!’
'Even the things we call elements do not persist. Apply your concentration, and I will teach the changes they pass through. The everlasting universe contains four generative states of matter. Of these, two, earth and water, are heavy, and sink lower, under their own weight. The other two lack heaviness, and, if not held down, they seek height: that is air, and fire, purer than air. Though they are distinct in space, nevertheless they are all derived from one another, and resolve into one another. Earth, melting, is dilated to clear water: the moisture, rarified, changes to wind and air: then air, losing further weight, in the highest regions shines out as fire, the most rarified of all. Then they return, in reverse, revealing the same series of changes. Since fire, condenses, turns into denser air, and this to water, and water, contracted, solidifies as earth.

Nothing keeps its own form, and Nature, the renewer of things, refreshes one shape from another. Believe me, nothing dies in the universe as a whole, but it varies and changes its aspect, and what we call 'being born' is a beginning to be, of something other, than what was before, and 'dying' is, likewise, ending a former state. Though, 'that' perhaps is transferred here, and 'this', there, the total sum is constant.

For my part, I would have thought that nothing lasts for long with the same appearance. So the ages changed from gold to iron, and so the fortunes of places have altered. I have seen myself what was once firm land become the sea: I have seen earth made from the waters: and seashells lie far away from the ocean, and an ancient anchor has been found on a mountaintop. The down rush of waters has made what was once a plain into a valley, and hills, by the deluge have been washed to the sea. Marshy land has drained to parched sand, and what was once thirsty ground filled with a marshy pool.

Here, Nature generates fresh springs, and there seals them up, and rivers, released by deep earthquakes, burst out or dry up, and sink. So when the Lysis [p. 566] is swallowed by a chasm in the earth, it emerges far off,
reborn, from a different source. So, engulfed, flowing as a hidden stream, the mighty Erasius [p. 510] emerges again, in the fields of Argos [p. 450]. And they say that Mysis [p. 583], ashamed of its origin and its former banks, now flows elsewhere, as Cacus [p. 466]. Amenans [p. 438] flows sometimes churning Sicilian [p. 647] sands, at other times dried up, its fountains blocked. Anigrus [p. 443], once drinkable, now flows with water you would not wish to touch, since, unless we deny all credence to the poets, the bi-formed centaurs washed their wounds there, dealt by the bow of club-bearing Hercules [p. 529]. Is the Hypanis [p. 536], born in the Sicyon [p. 645] mountains, not ruined by bitter saltwater, that once was sweet?

Artissa [p. 444], and Pharos [p. 617], and Phoenician [p. 623] Tyre [p. 674], were surrounded by sea: of which not one, now, is an island. The former settlers of Leucas [p. 560] lived on a peninsula: now the waves encircle it. Zante [p. 679] also is said to have been joined to Italy, till the waves washed away the boundary, and the deep sea pushed back the land. If you look for Helice [p. 527] and Birus [p. 464], cities of Achaia [p. 420], you will find them under the waters, and sailors are accustomed, even now, to point out the submerged towns with their sunken walls.

There is a mound near Troezen [p. 671], where Pithas [p. 627] ruled, steep and treeless, that once was the flattest open space on the plain, and now is a mound. For (strange to relate) the wild strength of the winds, imprisoned in dark caves, longing for somewhere to breathe, and struggling in vain to enjoy the freer expanses of sky, since there was no gap at all in their prison, as an exit for their breath, extended and swelled the ground, just as a man inflates a bladder, or a goatskin taken from a twin-horned goat. The swelling remained there, and has the look of a high hill, solidified by long centuries.'

**Bk XV:307-360 Pythagoras’s Teachings: Physical Changes**

‘Though many instances I have heard and known of, come to mind, I shall relate only a few more. Does not water, also, offer and receive new forms? Your stream, horned Ammon, is chill at mid-day, and warm in the morning and evening, and they tell of the Athamanians setting fire to wood by pouring your waters over it, when the moon wanes to her smallest crescent.
The **Cicones**[p. 480] have a river, whose waters when drunk turn the vital organs to stone, and that change things to marble when touched. The **Crathis**[p. 488], and the **Sybaris**[p. 654], here, near our own country, make hair like amber or gold: and what is more amazing, there are streams that have power to change not merely the body but the mind as well. Who has not heard of the disgusting waves of **Salmacis**[p. 642], and the **Aethiopian**[p. 430] lakes? Whoever wets his throat with these, is either maddened, or falls into a strange, deep sleep.

Whoever slakes his thirst at **Clitor's**[p. 483]s fountain, shuns wine, and only enjoys pure water, whether it is due to a power in the water that counteracts hot wine, or whether, as the natives claim, Melampus, **Amythaon's**[p. 441] son, when he had saved the demented daughters of **Protus**[p. 633] from madness, by herbs and incantations, threw the remnants of what had purged their minds, into its springs, and the antipathy to wine was left behind in its waters. The flow of the River **Lyncestius**[p. 566] has the opposite effect, so that whoever drinks even moderately of it, stumbles about, as if they had drunk pure wine. There is a place in **Arcadia**[p. 448], the ancients called **Pheneus**[p. 618], mistrusted for its dual-natured waters: beware of them at night, drunk at night they are harmful: in the day they can be drunk without harm. So, rivers and lakes can harbour some power or other.

There was a time when **Ortygia**[p. 599] floated on the waves, now it is fixed, and the **Argos**[p. 449] crew feared the **Symphlegades**[p. 655]' collisions, and the spray of their crashing waves, islands that now stand there motionless, and resist the winds.

And **Aetna**[p. 431] that glows, with its sulphurous furnaces, was not always on fire, and will not always be on fire. For if the earth is a creature that lives, and, in many places, has vents that breathe out flame, she can alter her air passages, and as frequently as she shifts, she can close these caverns and open others. Or, if swift winds are confined in the deep caves, and strike rock against rock, or against material containing the seeds of fire, and Aetna catches alight from the friction, the caves will be left cold when the wind dies. Or, if it is bituminous substances that take fire, and yellow sulphur, burning with little smoke, then, when the ground no longer provides rich fuel, or nourishment for the flames, and their strength fails after long centuries, earth herself will lack the support of devouring nature, and will not withstand that famine, and forsaken, will forsake her fires.
There is a tale of men in Hyperborean Pallene, who are used to clothing their bodies in soft plumage, by plunging nine times in Minerva's pool: for my part, I can scarcely believe it: also the women of Scythia are said to practise the same arts, sprinkling their bodies with magic liquids.

**Bk XV:361-390 Pythagoras’s Teachings: Autogenesis**

‘However if trust is only placed in proven things, do you not see that whenever corpses putrefy, due to time or melting heat, they generate tiny creatures? Bury the carcases of sacrificed bulls (it is a known experiment) in the ditch where you have thrown them, and flower-sipping bees will be born, here and there, from the putrid entrails. After the custom of their parent bodies, they frequent the fields, are devoted to work, and labour in hope of harvest.

A war-horse dug into the earth is the source of hornets: If you remove the hollow claws of land-crabs, and put the rest under the soil, a scorpion, with its curved and threatening tail, will emerge from the parts interred: and the caterpillars that are accustomed to weave their white cocoons on uncultivated leaves (a thing observed by farmers) change to a butterfly’s form, symbol of the soul.

Mud contains the generative seeds of green frogs, and generates them without legs, soon giving them legs for swimming, and, at the same time, with hind legs longer than their forelegs, so that they are fit to take long leaps. The cub that a she-bear has just produced is not a cub but a scarcely living lump of flesh: the mother gives it a body, by licking it, and shapes it into a form like that she has herself. Do you not see how the larvae of the honey-carrying bees, protected by the hexagonal waxen cells, are born as limbless bodies, and later acquire legs, and later still wings?

Who would believe, if he did not know, that Juno’s bird, the peacock, that bears eyes, like stars, on its tail; and Jupiter’s eagle, carrying his lightning-bolt; and Cytherea’s doves; all the bird species; are born from the inside of an egg? There are those who believe that when the spine decomposes, interred in the tomb, human marrow forms a snake.’
Yet these creatures receive their start in life from others: there is one, a bird, which renews itself, and reproduces from itself. The Assyrians call it the phoenix. It does not live on seeds and herbs, but on drops of incense, and the sap of the cardamom plant. When it has lived for five centuries, it then builds a nest for itself in the topmost branches of a swaying palm tree, using only its beak and talons. As soon as it has lined it with cassia bark, and smooth spikes of nard, cinnamon fragments and yellow myrrh, it settles on top, and ends its life among the perfumes.

They say that, from the father’s body, a young phoenix is reborn, destined to live the same number of years. When age has given it strength, and it can carry burdens, it lightens the branches of the tall palm of the heavy nest, and piously carries its own cradle, that was its father’s tomb, and, reaching the city of Hyperion, the sun-god, through the clear air, lays it down in front of the sacred doors of Hyperion’s temple.

If there is anything to marvel at, however, in these novelties, we might marvel at how the hyena changes function, and a moment ago a female, taken from behind by a male, is now a male. Also that animal, the chameleon, fed by wind and air, instantly adopts the colour of whatever it touches.

Vanquished India gave lynxes to Bacchus of the clustered vines, and, they say that, whatever their bladder emits, changes to stone and solidifies on contact with air. So coral, also, hardens the first time air touches it: it was a soft plant under the waves.’

‘The day will end, and Phoebus will bathe his weary horses in the deep, before my words can do justice to all that has been translated into new forms. So we see times change, and these nations acquiring power and those declining. So Troy, that was so great in men and riches, and for ten years of war could give so freely of her blood, is humbled, and only
reveals ancient ruins now, and, for wealth, ancestral tombs. Sparta\footnote{p. 652} was famous, great Mycenae\footnote{p. 582} flourished, and Cecrops\footnote{p. 473} citadel of Athens\footnote{p. 454}, and Amphion\footnote{p. 439} Thebes\footnote{p. 662}. Sparta is worthless land, proud Mycenae is fallen, and what is the Thebes of Oedipus\footnote{p. 594} but a name, what is left of the Athens of Pandion\footnote{p. 604}, but a name?

Even now, there is a rumour that Rome\footnote{p. 640}, of the Dardanians\footnote{p. 497}, is rising, by Tiber’s\footnote{p. 667} waters, born in the Apennines\footnote{p. 447}, and laying, beneath its mass, the foundation of great things. So, growing, it changes form, and one day will be the capital of a whole world! So, it is said, the seers predict, and the oracles that tell our fate. As I remember also, when the Trojan State was falling, Helenus\footnote{p. 527}, son of Priam\footnote{p. 631}, said to a weeping Aeneas\footnote{p. 427}, who was unsure of his future: “Son of the goddess, if you take careful heed, of what my mind prophesies, Troy will not wholly perish while you live! Fire and sword will give way before you: you will go, as one man, catching up, and bearing away Pergam\footnote{p. 613}, till you find a foreign land, kinder to you and Troy, than your fatherland. I see, even now, a city, destined for Phrygian\footnote{p. 624} descendants, than which none is greater, or shall be, or has been, in past ages.

Other leaders will make her powerful, through the long centuries, but one, born of the blood of Iülus\footnote{p. 547}, will make her mistress of the world. When earth has benefited from him, the celestial regions will enjoy him, and heaven will be his goal.”

These things, I remember well, Helenus prophesied for Aeneas, as Aeneas carried the ancestral gods\footnote{p. 611}, and I am glad that the walls, of his descendants, are rising, and that the Greeks\footnote{p. 608} conquered to a Trojan’s gain.’

\textbf{Bk XV:453-478 Pythagoras’s Teachings: The Sanctity of Life}

‘Now (lest I stray too far off course, my horses forgetting to aim towards their goal), the heavens, and whatever is under them, change their form, and the earth, and whatever is within it. We, as well, who are a part of the universe, because we are not merely flesh, but in truth, winged spirits, and can enter into the family of wild creatures, and be imprisoned in the minds of animals.
We should allow those beings to live in safety, and honour, that the spirits of our parents, or brothers, or those joined to us by some other bond, certainly human, might have inhabited: and not fill our bellies as if at a Thyestean feast! What evil they contrive, how impiously they prepare to shed human blood itself, who rip at a calf’s throat with the knife, and listen unmoved to its bleating, or can kill a kid to eat, that cries like a child, or feed on a bird that they themselves have fed! How far does that fall short of actual murder? Where does the way lead on from there?

Let the ox plough, or owe his death to old age: let the sheep yield wool, to protect against the chill north wind: let the she-goats give you full udders for milking! Have done with nets and traps, snares and the arts of deception! Do not trick the birds with limed twigs, or imprison the deer, scaring them with feathered ropes, or hide barbed hooks in treacherous bait. Kill them, if they harm you, but even then let killing be enough. Let your mouth be free of their blood, enjoy milder food!'

**Bk XV:479-546 The transformation of Hippolytus**

His mind versed in these and other teachings, it is said that Numa [p. 591] returned to his native country, and took control of Latium [p. 555], at the people’s request. Blessed with a nymph, Egeria [p. 506], for wife, and guided by the Muses [p. 468], he taught the sacred rituals, and educated a savage, warlike, race in the arts of peace.

When, in old age, he relinquished his sceptre with his life, the women of Latium, the populace, and the senators wept for the dead Numa: but Egeria, his wife, left the city, and lived in retirement, concealed by dense woods, in the valley of Aricia [p. 450], and her sighs and lamentations prevented the worship of Oresteian Diana [p. 597]. O! How often the nymphs of the lakes and groves admonished her to stop, and spoke words of consolation to her!

How often Hippolytus [p. 533], Theseus’s [p. 663] heroic son, said to the weeping nymph: ‘Make an end to this, since yours is not the only fate to be lamented: think of others’ like misfortunes: you will endure your own more calmly. I wish my own case had no power to lighten your sorrow! But even mine can. If your ears have heard anything of Hippolytus, of how, through
his father's credulity, and the deceits of his accursed stepmother, he met his
death, though you will be amazed, and I will prove it with difficulty,
nevertheless, I am he.

Phaedra [p. 616], Pasiphaë's [p. 607] daughter, having tried, vainly, to tempt me
to dishonour my father's bed, deflected guilt, and, (more through fear than
anger at being rejected?), made out I had wanted what she wished, and so
accused me. Not in the least deserving it, I was banished by my father from
the city, and called down hostile curses on my head.

Exiled, I headed my chariot towards Troezen [p. 671], Pittheus's [p. 627] city,
and was travelling the Isthmus [p. 546], near Corinth [p. 486], when the sea rose,
and a huge mass of water shaped itself into a mountain, and seemed to
grow, and give out bellowings, splitting at the summit: from it, a horned
bull, emerged, out of the bursting waters, standing up to his chest in the
gentle breeze, expelling quantities of seawater from his nostrils and gaping
mouth. My companions' hearts were troubled, but my mind stayed
unshaken, preoccupied with thoughts of exile, when my fiery horses turned
their necks towards the sea, and trembled, with ears pricked, disturbed by
fear of the monster, and dragged the chariot, headlong, down the steep cliff.

I struggled, in vain, to control them with the foam-flecked reins, and
leaning backwards, strained at the resistant thongs. Even then, the horses'
madness would not have exhausted my strength, if a wheel had not broken,
and been wrenched off, as the axle hub, round which it revolves, struck a
tree. I was thrown from the chariot, and, my body entangled in the reins,
my sinews caught by the tree, you might have seen my living entrails
dragged along, my limbs partly torn away, partly held fast, my bones
snapped with a loud crack, and my weary spirit expiring: no part of my
body recognisable: but all one wound. Now can you compare your tragedy,
or dare you, nymph, with mine?

I saw, also, the kingdom without light, and bathed my lacerated body
had not restored me to life with his powerful cures. When, despite Dis's
[p. 502] anger, I regained it, by the power of herbs and Paean's [p. 600] help,
Cynthia [p. 493], created a dense mist round me, so that I might not be seen
and increase envy at the gift. And she added a look of age, and left me
unrecognisable, so that I would be safe, and might be seen with impunity.
She considered, for a while, whether to give me Crete [p. 488] or Delos [p. 498] to
live in: abandoning Delos and Crete, she set me down here, and ordered me to discard my name that might remind me of horses, and said: "You, who were Hippolytus, be also, now, Virbius!" Since then I have lived in this grove, one of the minor deities, and sheltering in the divinity of Diana, my mistress, I am coupled with her.'

Egeria's grief could not be lessened, even by the sufferings of others: prostrate, at the foot of a mountain, she melted away in tears, till Phoebus's sister, out of pity for her true sorrow, made a cool fountain from her body, and reduced her limbs to unfailing waters.

Bk XV:552-621 CIPUS ACQUIRES HORNS

This strange event amazed the nymphs, and the Amazon's son was no less astounded, than the Tymhriante ploughman when he saw a fateful clod of earth in the middle of his fields first move by itself with no one touching it, then assume the form of a man, losing its earthy nature, and open its newly acquired mouth, to utter things to come. The native people called him Tages, he who first taught the Etruscan race to reveal future events. No less astounded than Romulus, when he saw his spear, that had once grown on the Palatine Hill, suddenly put out leaves, and stand there, not with its point driven in, but with fresh roots: now not a weapon but a tough willow-tree, giving unexpected shade to those who wondered at it.

No less astounded than Cipus, the praetor, when he saw his horns in the river's water (truly he saw them) and, thinking it a false likeness of his true form, lifting his hands repeatedly to his forehead, touched what he saw. Unable now to resist the evidence of his eyes, he raised his eyes and arms to the sky, like a victor returning from a beaten enemy, and cried: 'You gods, whatever this unnatural thing portends, if it is happiness, let it be the happiness of my country, and the race of Quirinus: if it is a threat, let it be towards me.'

Making a grassy altar of green turf, he appeased the gods with burning incense, and made a libation of wine, and inspected the quivering entrails of sacrificed sheep, as to what they portended for him. As soon as the Tymhriante seer, there, saw them, he recognised the signs of great
happenings, not yet manifest, and when indeed he raised his keen eyes from
the sheep’s entrails to Cipus’s forehead, he cried: ‘Hail! O King! You, even
you, Cipus, and your horns, this place, and Latium’s citadels, shall obey.
Only no delay: hurry and enter the open gates! So fate commands: and
received in the city, you will be king, and safely possess the eternal sceptre.’

Cipus drew back, and grimly turning his face away from the city’s
walls, he said: ‘Oh, let the gods keep all such things, far, far away, from me!
Far better for me to spend my life in exile, than for the Capitol [p. 470] to see
me crowned!’ He spoke, and immediately called together the people and the
grave senators. First however he hid his horns with the laurels of peace,
then standing on a mound raised by resolute soldiers, and praying to the
ancient gods as customary, he said: ‘There is a man here who shall be king,
unless you drive him from the city. I will show you who he is, not by name,
but by a sign: he wears horns on his forehead! The augur declares that if he
enters Rome [p. 640], he will grant you only the rights of slaves. He could have
forced his way in, through the open gates, but I opposed it, though no one
is more closely connected to him than me. Quirites [p. 637], keep the man out
of your city, and, if he deserves it, load him with heavy chains, or end all
fear, with the death of this fated tyrant!’

There was a sound from the crowd, like the murmur from the pine-
trees when the wild East wind whistles through them, or like the waves of
the sea, heard from far off: but among the confused cries of the noisy
throng, one rang out: ‘Who is he?’ They looked at each other’s forehead
looking for the horns foretold. Cipus spoke to them again: ‘You have here,
whom you seek,’ and, taking the wreath from his head, the people trying to
prevent him, he showed them his temples, conspicuous by their twin horns.
They all sighed, and lowered their eyes (who could believe it?) and were
reluctant to look at that distinguished head. Not allowing him any longer to
be dishonoured, they replaced the festal wreath.

But since you were forbidden to enter the city, Cipus, they gave you, as
an honour, as much land as you could enclose, with a team of oxen,
harnessed to the plough, between dawn and sunset. And they engraved
horns on the bronze gateposts, recalling their marvellous nature, to remain
there through the centuries.
BK XV:622-745 AESCULAPIUS, THE GOD, SAVES ROME FROM PLAGUE

You Muses (p. 581), goddesses present to poets, reveal now (since you know, and spacious time cannot betray you) where Aesculapius (p. 429), son of Corin (p. 486), came from, to be joined to the gods of Romulus’s (p. 640) city, that the deep Tiber (p. 667) flows around.

Once, plague tainted the air of Latium (p. 555), and people’s bodies were ravaged by disease, pallid and bloodless. When they saw that their efforts were useless, and medical skill was useless, wearied with funeral rites, they sought help from the heavens, and travelled to Delphi (p. 499), set at the centre of the earth, to the oracle of Phoebus (p. 622), and prayed that he would aid them, in their misery, by a health-giving prophecy, and end their great city’s evil. The ground, the laurel-tree, and the quiver he holds himself, trembled together, and the tripod responded with these words, from the innermost sanctuary, troubling their fearful minds: ‘You should have looked in a nearer place, Romans (p. 640), for what you seek here: even now, look for it from that nearer place: your help is not from Apollo (p. 446), to lessen your pain, but Apollo’s son. Go, with good omens, and fetch my child.’

When the Senate, in its wisdom, heard the god’s command, it made enquiries as to the city where Phoebus’s (p. 622) son lived, and sent an embassy to sail to the coast of Epidaurus (p. 508). As soon as the curved ship touched shore, the embassy went to the council of Greek (p. 522) elders, and begged them to give up the god, who, by his presence, might prevent the death of the Ausonian (p. 457) race: so the oracle truly commanded. They disagreed, and were of various minds: some thought that help could not be refused: the majority recommended the god should be kept, and their own wealth not released, or surrendered.

While they wavered, as dusk dispelled the lingering light, and darkness covered the countries of the earth with shadow, then, in your dreams, Aesculapius (p. 429), god of healing, seemed to stand before your bed, Roman (p. 640), just as he is seen in his temple, holding a rustic staff in his left hand, and stroking his long beard with his right, and with a calm voice, speaking these words: ‘Have no fear! I will come, and I will leave a statue of myself behind. Take a good look at this snake, that winds, in knots, round my staff, and keep it in your sight continually, until you know it! I will change into
this, but greater in size, seeming as great as a celestial body should be when it changes. The god vanished with the voice, at once: and sleep, with the voice, and the god: and as sleep fled, kind day dawned.

When morning had put the bright stars to flight, the leaders, still unsure what to do, gathered at the temple complex of that god whom the Romans sought, and begged him to show them by some divine token where he himself wanted to live. They had hardly ceased speaking, when the golden god, in the likeness of a serpent with a tall crest, gave out a hiss as a harbinger of his presence, and by his coming, rocked the statue, the doors, the marble pavement, and the gilded roof. Then he stopped, in the middle of the temple, raising himself breast-high, and gazed round, with eyes flashing fire.

The terrified crowd trembled, but the priest, his sacred locks tied with a white band, knew the divine one, and cried: The god, behold, it is the god! Restrain your minds and tongues, whoever is here! Let the sight of you, O most beautiful one, work for us, and help the people worshipping at your shrine! Whoever was there, worshipped the god, as they were told, and all re-echoed the priest’s words, and the Romans gave dutiful support, with mind and voice.

The god nodded, and shook his crest, confirming his favour, by hissing three times in succession, with his flickering tongue. Then he glided down the gleaming steps, and turning his head backwards, gazed at the ancient altars he was abandoning, and saluted his accustomed house, and the temple where he had lived. From there the vast serpent slid over the flower-strewn ground, flexing his body, and made his way through the city centre to the harbour, protected by its curved embankment. He halted there, and, appearing to dismiss the dutiful throng, with a calm expression, settled his body down in the Ausonian ship. It felt the divine burden, and the keel sank under the god’s weight. The Romans were joyful, and, sacrificing a bull on the shore, they loosed the twisted cables of their wreath-crowned ship. A gentle breeze drove the vessel: the god arching skyward, rested his neck heavily on the curving sternpost, and gazed at the dark blue waters.

With gentle breezes he reached Italy, over the Ionian Sea, on the sixth morning. He passed the shores of Lacinium, famous for Juno’s temple, and Sylvia; he left Iapya, and avoided the
rocks of Amphisia[p. 439] to larboard, the cliffs of Corinth[p. 485] to starboard; he coasted by Romethium[p. 640], by Caulon[p. 471] and Narya[p. 584]; he passed the narrow strait of Sicilian[p. 647] Pelorus[p. 611], and the home of King Aeolus[p. 533], and the mines of Ternes[p. 659], and headed for Leucosia[p. 560] and the rose-gardens of gentle Pastum[p. 601].


When the sailors steered their ship, under sail, to the place (since the sea was now rough) the god unwound his coils, and gliding along, fold after fold, in giant curves, entered his father Apollo's temple, bordering the yellow strand. When the sea was calm, the Epidaurian[p. 509] left the paternal altars, and having enjoyed the hospitality of his divine father, furrowed the sandy shore as he dragged his rasping scales along, and climbing the rudder, rested his head on the ship's high sternpost, until he came to Castrum[p. 471], the sacred city of Lavinium[p. 557], and the Tiber's[p. 667] mouths.

All the people, men and women alike, had come thronging from every side, in a crowd, to meet him, along with those who serve your flames, Trojan[p. 672] Vesta[p. 678], and they hailed the god with joyful cries. As the swift ship sailed up-stream, incense burned with a crackling sound on a series of altars on either bank, and the fumes perfumed the air, and the slaughtered victims bled heat on the sacrificial knives.

Now it entered Rome[p. 640], the capital of the world. The snake stood erect, and resting his neck on the mast's summit, turned, and looked for places fit for him to live. The river splits here into two branches, flowing round what is named the Island, stretching its two arms out equally on both sides, with the land between. There the serpent-child of Phoebus[p. 622] landed, and, resuming his divine form, made an end to grief, and came as a health-giver to the city.
Bk XV: 745-842 The deification of Julius Caesar

Though Aesculapius came as a stranger to our temples, Caesar is a god in his own city. Outstanding in war or peace, it was not so much his wars that ended in great victories, or his actions at home, or his swiftly won fame, that set him among the stars, a fiery comet, as his descendant. There is no greater achievement among Caesar’s actions than that he stood father to our emperor. Is it a greater thing to have conquered the sea-going Britons; to have led his victorious ships up the seven-mouthed flood of the papyrus-bearing Nile; to have brought the rebellious Numidians, under Juba of Cinyps, and Pontus, swollen with the name of Mithridates, under the people of Quirinus; to have earned many triumphs and celebrated few; than to have sponsored such a man, with whom, as ruler of all, you gods have richly favoured the human race? Therefore, in order for the emperor not to have been born of mortal seed, Caesar needed to be made a god.

When Venus, the golden mother of Aeneas, saw this, and also saw that a grim death was being readied for Caesar, her high-priest, and an armed conspiracy was under way, she grew pale and said to every god in turn: ‘See the nest of tricks being prepared against me, and with what treachery that life is being attacked, all that is left to me of Trojan Iülus. Will I be the only one always to be troubled by well-founded anxiety: now Diomede’s Calydonian spear wounds me: now the ill-defended walls of Troy confound me, seeing my son Aeneas driven to endless wandering, storm-tossed, entering the silent house of shadows, waging war against Turnus, or, if we speak the truth, with Juno, rather? Why do I recall, now, the ancient sufferings of my race? This present fear inhibits memory of the past: look at those evil knives being sharpened. Prevent them, I beg you, thwart this attempt, and do not allow Vesta’s flames to be quenched by the blood of her priest!’

Venus in her anxiety voiced her fears throughout the heavens, but in vain, troubling the gods, who though they could not break the iron rules of the ancient sisters, nevertheless gave no uncertain omens of imminent disaster. They say weapons, clashing among black clouds, and terrifying trumpets and horns, foretelling crime, were heard from the sky: and that the face of the sun, darkened, gave out a lurid light, over the troubled earth. Often, firebrands were seen, burning in the midst of the stars: often drops
of blood rained from the clouds: Lucifer, the morning star, was dulled, with rust-black spots on his disc, and the moon’s chariot was spattered with blood.

The Stygian owl sounded its sad omens in a thousand places: in a thousand places ivory statues wept: and incantations, and warning words, were said to have been heard in the sacred groves. No sacrifice was favourable, and the livers were found with cleft lobes, among the entrails, warning of great and impending civil conflict. In the forum, and around men’s houses, and the temples of the gods, dogs howled at night, and they say the silent dead walked, and earthquakes shook the city. Still the gods’ warnings could not prevent the conspiracy, or fate’s fulfillment.

Drawn swords were carried into the curia, the sacred Senate house: no place in the city would satisfy them as scene for the act of evil murder, but this. Then in truth Cytherean Venus struck her breast with both hands, and tried to hide Caesar in a cloud, as Paris was once snatched from the attack of Atrides, and Aeneas escaped Diomede’s sword.

Then Jupiter, the father, spoke: ‘Alone, do you think you will move the immoveable fates, daughter? You are allowed yourself to enter the house of the three: there you will see all things written, a vast labour, in bronze and solid iron, that, eternal and secure, does not fear the clashing of the skies, the lightning’s anger, or any forces of destruction. There you will find the fate of your descendants cut in everlasting adamant. I have read them myself, and taken note of them in my mind, and I will tell you, so that you are no longer blind to the future.

This descendant of yours you suffer over, Cytherean, has fulfilled his time, and the years he owes to earth are done. You, and Augustus, his ‘son’, will ensure that he ascends to heaven as a god, and is worshipped in the temples. Augustus, as heir to his name, will carry the burden placed upon him alone, and will have us with him, in battle, as the most courageous avenger of his father’s murder. Under his command, the conquered walls of besieged Mutina will sue for peace; Pharsalia will know him; Macedonian Philippi, twice flow with blood; and the one who holds Pompey’s great name, will be defeated in Sicilian waters; and a Roman general’s Egyptian consort, trusting, to her cost, in their marriage, will fall, her threat that our Capitol would bow to her city of Canopus, proved vain.
Why enumerate foreign countries, for you or the nations living on either ocean shore? Wherever earth contains habitable land, it will be his: and even the sea will serve him!

When the world is at peace, he will turn his mind to the civil code, and, as the most just of legislators, make law. He will direct morality by his own example, and, looking to the future ages and coming generations, he will order a son, Tiberius, born of his virtuous wife, to take his name, and his responsibilities. He will not attain his heavenly home, and the stars, his kindred, until he is old, and his years equal his merits. Meanwhile take up Caesar’s spirit from his murdered corpse, and change it into a star, so that the deified Julius may always look down from his high temple on our Capitol and forum.'

Bk XV:843-870 Ovid’s celebration of Augustus

He had barely finished, when gentle Venus stood in the midst of the Senate, seen by no one, and took up the newly freed spirit of her Caesar from his body, and preventing it from vanishing into the air, carried it towards the glorious stars. As she carried it, she felt it glow and take fire, and loosed it from her breast: it climbed higher than the moon, and drawing behind it a fiery tail, shone as a star.

Seeing his son’s good works, Caesar acknowledges they are greater than his own, and delights in being surpassed by him. Though the son forbids his own actions being honoured above his father’s, nevertheless fame, free and obedient to no one’s orders, exalts him, despite himself, and denies him in this one thing. So great Atreus cedes the title to Agamemnon; so Theseus outdoes Agamemnon, and Achilles his father Peles; and lastly, to quote an example worthy of these two, so Saturn is less than Jove.

Jupiter commands the heavenly citadels, and the kingdoms of the threefold universe. Earth is ruled by Augustus. Each is a father and a master. You gods, the friends of Aeneas, to whom fire and sword gave way; you deities of Italy; and Romulus, founder of our city; and Mars, father of Romulus; Vesta, Diana, sacred among Caesar’s ancestral gods, and you, Phoebus, sharing the temple with Caesar’s Vesta;
you, Jupiter who hold the high Tarpeian citadel; and all you other gods, whom it is fitting and holy for a poet to invoke, I beg that the day be slow to arrive, and beyond our own lifetimes, when Augustus shall rise to heaven, leaving the world he rules, and there, far off, shall listen, with favour, to our prayers!

**Bk XV:871-879 OVID’S ENVOI**

And now the work is done that Jupiter’s anger, fire or sword cannot erase, nor the gnawing tooth of time. Let that day, that only has power over my body, end when it will, my uncertain span of years: yet the best part of me will be borne, immortal, beyond the distant stars. Wherever Rome’s influence extends, over the lands it has civilized, I will be spoken, on people’s lips: and, famous through all the ages, if there is truth in poets’ prophecies, vivam- I shall live.
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ABSYRTUS

ACARNANIA
Bk VIII:547-610[p. 223]. A coastal region of western central Greece, bordering the Ionian Sea, bounded to the south-east by the River Achelous[420], and scene of the Calydonian Boar Hunt[468].
ACASTUS
King of Iolchos in Thessaly, son of Pelias.
Bk VIII:260-328. He is present at the Calydonian Boar Hunt.

ACESTES
Bk XIV:75-100. A Trojan, a friend of Aeneas, living at Eryx on Sicily. Aeneas visits him, and sacrifices, and pays honour at his father, Anchises' tomb, who had previously died there. (See Virgil, The Aeneid III 700, and V)

ACHAEMENIDES
Bk XIV:154-222. A companion of Ulysses, wrongly believed lost near Aetna.

ACHAIA
Bk III:511-527, Bk V:294-331, Bk VII:501-613. A name for the Greek mainland, derived from a region in the northern Peloponnese. Hence the Acheans, for the name of the people who fought against Troy in Homer's Iliad.
Bk IV:604-662. Its peoples accept the worship of Bacchus.
Bk V:572-641. Arunta's country.
Bk VII:100-158. The Argonauts are Acheans.
Bk VIII:260-328. It is threatened by Diana's avenging wild boar.
Bk XII:64-145. The country of the Greeks, who attack Troy. It contained the destroyed cities of Helice and Buris.

ACHELOIÀ

ACHELOIDES
Bk V:533-571. The Sirens, the daughters of Achelois.

ACHELOÜS
Bk VIII:547-610. A river and river god, whose waters separated Acarnania.
and Aetolia [p. 431]. He offers hospitality to Theseus [p. 663] and his companions and tells the story of Perimele [p. 613].


Bk IX:1-88 [p. 237]. He tells the story of how he wrestled with Hercules [p. 529] and lost one of his horns.

Bk IX:89-158 [p. 239]. He is fortunate compared to Nessus [p. 588].

Bk XIV:75-100 [p. 239]. The Sirens [p. 649] are his daughters.

ACHERON

A river of the underworld, the underworld itself.

Bk V:533-571 [p. 149]. The god of the river, father of Ascalaphus [p. 451] by the nymph Ophe [p. 599].

Bk XI:474-572 [p. 299]. It is in the deepest pit of the infernal regions.

ACHILLES


Bk VIII:260-328 [p. 215]. His father is present at the Calydonian Boar Hunt.

Bk XI:221-265 [p. 203]. He is conceived when Peleus holds the shape-changing Thetis, and forces her to adopt her true form.

Bk XII:64-145 [p. 314]. He is a Greek hero at Troy [p. 672], and defeats the seemingly invulnerable Cycnus [3], [p. 492].

Bk XII:146-209 [p. 316]. He sacrifices to Pallas [p. 603], and asks Nestor [p. 589] to tell the story of Caeneus [p. 465].

Bk XII:290-326 [p. 320]. Nestor tells him of his father's armour bearer.


Bk XIII:123-381 [p. 338]. Victim of an unequal fate. (He famously wished for a short and glorious life, rather than a long, inglorious one.) Dolon [p. 503] was promised his horses for spying on the Greeks.

Bk XIII:429-480 [p. 345]. He appears as a ghost demanding the sacrifice of Polyxena [p. 630].

Bk XV:843-870[p. 414]. His achievements surpass those of his father Peleus.

Acis

The lover of Galatea[p. 520], The son of Faunus and Symaethis.

(See Claude Lorrain’s painting – Landscape with Acis and Galatea – Gemäldegalerie, Dresden)


Bk XIII:870-897[p. 357]. Polyphemus kills him with a rock and he is changed by Galatea into his ancestral form of a river.

Acrisius

Bk III:528-571[p. 96]. King of Argos[p. 450], the son of Abas, father of Danae[p. 496], and
grandfather of Perseus. He opposed the worship of Bacchus-Dionysus.

Bk IV:604-662 [p. 125]. He rejects the divine origin of Bacchus and Perseus, but will live to regret it. He is kin to Cadmus and to Bacchus son of Semele, Cadmus's daughter, because Danaüs is his ancestor whose line runs back to Belus, brother of Agenor, who is father of Cadmus. Both Belus and Agenor are sons of Neptune.

Bk V:200-249 [p. 140]. He is ousted by his brother Proetus, but has his kingdom restored to him, though little deserving it, by Perseus.

ACROPOLIS

Confused with Areopagus.

ACROTA


ACTAEON

Bk III:138-164 [p. 84]. Grandson of Cadmus, son of Autonoë, called Hyantis from an ancient name for Boeotia.

Bk III:165-205 [p. 85]. He sees Diana bathing naked and is turned into a stag.

Bk III:206-231 [p. 86]. He is pursued by his hounds. The dogs are named.

Bk III:232-252 [p. 86]. He is torn to pieces by his own pack. (See the Metope of Temple E at Selinus – the Death of Actaeon – Palermo, National Museum: and Titian’s painting – the Death of Actaeon – National Gallery, London.)

ACTAEUS

Bk II:531-565 [p. 61]. Atticus, belonging to Attica in Greece.

Bk II:708-736 [p. 69]. The Actean hill, referring to the Athenian Acropolis.


Bk VIII:152-182 [p. 212]. Minos demands a tribute of young men and girls selected by lot every nine years from Athens to feed the Minotaur.

ACTIUM

The promontory in Epirus site of the famous naval battle in the bay between Octavian (later Augustus Caesar) and Antony in 31BC. (It lies opposite the modern port of Préveza on the Gulf of Amvrakia.)
The Metamorphoses

Antony was defeated by Octavians' admiral, Agrippa and the outcome led to Cleopatra's downfall.


ACTORIDES
A descendant of Actor.


ADMETUS, SEE PHERETIADESP. 618
Bk VIII:260-328 (p. 215). He is present at the Calydonian Boar Hunt.

ADONIS
The son of Myrrha (p. 582) by her father Cinyras (p. 481), born after her transformation into a myrrh-tree. (As such he is a vegetation god born from the heart of the wood.)

Bk X:503-559 (p. 275). Venus (p. 676) falls in love with him.
Bk X:560-637 (p. 277). She tells him the story of Atalanta (p. 453) and Hippomenes (p. 533).
Bk X:681-707 (p. 280). She warns him to avoid savage creatures.
Bk X:708-739 (p. 280). He ignores her warning and is killed by a wild boar that gashes his thigh. His blood becomes the windflower, the anemone.

AEACIDES
Bk VIII:1-80 (p. 209). The troops mustered on Aegina (p. 426) to fight Minos (p. 578).
Bk XIII:1-122 (p. 335). Ajax (p. 433) and Achilles (p. 421) whose fathers were the brothers Peleus (p. 609) and Telamon (p. 658).
AEACUS


Bk VII:501-613 [p. 195]. He recounts the history of the plague at Aegina.


Bk XI:221-265 [p. 293]. The father of Peleus.


AEAS


AEETES

King of Colchis [p. 485], son of Sc [p. 651] and the Oceanid Perse, brother of Circe [p. 481], and father of Medea [p. 570].

Bk VII:1-73 [p. 181]. The Argonauts [p. 449] reach his court, and request the return of the Golden Fleece. This fleece [p. 624] was that of the divine ram on which Phrixus had fled from Orchomenus [p. 597], to avoid being sacrificed. Idas [p. 543] could never prosper until it was brought back to Thessaly [p. 664]. King Aeetes is reluctant and sets Jason [p. 539] demanding tasks as a pre-condition for its return.


AEETIAS

Medea [p. 570], as the daughter of Aeetes [p. 425].

AEGAEON

Bk II:1-30 [p. 43]. Briareus, one of the hundred-handed giants. A name also for the earliest Heracles. He is depicted on the palace of the Sun [p. 651].
The Metamorphoses

**AEGAEUS, AEGEAN**

The Aegean Sea between Greece and Asia Minor.

Bk IX:439-516 [p. 248]. **Miltius** [p. 576] crosses it to found the city of that name in Asia Minor.

Bk XI:650-709 [p. 303]. **Ceyx** [p. 477] is drowned there in a southerly gale.

**AEGEUS**

Bk VII:350-403 [p. 190]. The father of **Theseus** [p. 663], a king of **Athens** [p. 454], and son of **Pandion** [p. 604]. He gives refuge to **Medea** [p. 570] and marries her.

Bk VII:404-424 [p. 192]. His son Theseus by Aethra, daughter of **Pittheus** [p. 627] of **Troezen** [p. 671], is unknown to him, but comes to Athens. Aegus recognises a sword he has left under a stone, as a trial, successfully attained by Theseus, in time to dash Medea's poisoned cup from Theseus's lips.


Bk VII:453-500 [p. 193]. He prepares for war with **Minos** [p. 578] of **Crete** [p. 468].

Bk XV:843-870 [p. 414]. He is surpassed by his son Theseus.

**AEGIDES**


**AEGINA(1)**

The daughter of the river god **Asopus** [p. 452] (of the north-eastern **Peloponnes** [p. 610]), hence called Asopis.


Bk XI:194-220 [p. 292]. Her grandsons are **Tlaemon** [p. 658] and **Pelus** [p. 609] allowing them to claim Jupiter as their grandfather.

**AEGINA(2)**


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It refuses to aid Minos [p. 578] in his war on Attica. (The later conflict with Athens [p. 454] compelled the surrender of the island in 459BC and its destruction as an economic power.)

AEGYPTIUS
Of Egypt, the north African country.
Bk V:294-331 [p. 143]. Pretended by the Emathides [p. 508] to have given refuge to the gods in their war with the giants.
Bk XV:745-842 [p. 412]. Ruled by Cleopatra [p. 483].

AËLLO

AENEADES

AENEAS
(See Turner's etching and painting, The Golden Bough- British Museum and Tate Gallery)
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Bk XIV:154-222, [p. 369]  Bk XV:622-745 [p. 409]. He returns from the Underworld, and sails from Cumae [p. 400] north, along the western Italian coast, to Caieta [p. 466] (modern Gaeta) where he marks the funeral of Caieta his old nurse, who gives her name to the place. (See Virgil's Aeneid, the opening lines of book VII.)

Bk XIV:435-444 [p. 376]. He sets up Caieta's tomb and inscribes an epitaph.

Bk XIV:445-482 [p. 376]. He wins the throne of Latinus [p. 555], and marries his daughter, Lavinia [p. 557]. He wages war with the Rutulians [p. 641] under Turnus [p. 673], and is supported by Evander [p. 514].

Bk XIV:566-580 [p. 379]. He is deified as Indiges [p. 542].


Bk XV:843-870 [p. 414]. Ovid calls on the gods friendly to Aeneas.

AEOLIA VIRGO


AEOLIDES

A descendant of Aeolus [p. 429],

Bk IV:512-542 [p. 122]. Applied to his son Athamas [p. 454],


Bk IX:439-516 [p. 248]. The six sons of Aeolus by his wife Enarete, who married their six sisters. Robert Graves suggests they were all Titans [p. 668], and not bound by the rules of incest, and that the parents and six pairs of children represented the seven planetary deities.

Bk XIII:1-122 [p. 335]. Applied to Sisyphus [p. 650],


AEOLIS


AEOLIUS

Index

AEOLUS

Bk I:244-273 [p. 19], Bk XIV:75-100 [p. 366]. The king of the winds. His cave is on the islands of Lipari (the Aeolian Islands) that include Stromboli, off Sicily.


Bk IV:663-705 [p. 126]. He imprisons the winds in the cave below Etna [p. 431].

Bk VI:103-128 [p. 159]. He is the father of Canace [p. 428].


Bk XI:710-748 [p. 305]. Aeolus calms the sea for seven days in winter, ‘the halcyon days’, while the transformed Alcyone rears his grandsons.


AESACUS


Bk XI:749-795 [p. 306]. He chases Hesperie [p. 531] who is killed by a snake. In penance he tries to kill himself, but is turned by Tethys [p. 661] into a diving bird, probably the merganser, mergans serrator, from mergus, a diver.

Bk XII:1-38 [p. 313]. His father Priam mourns for him thinking him dead.

AESAR

Bk XV:1-59 [p. 393]. A river in Lower Italy. The site of Crotona [p. 489].

AESCUAPIUS

Bk II:612-632 [p. 65]. The son of Caris [p. 486] and Apollo [p. 446]. He is saved by Apollo from his mother’s body and given to Chiron [p. 479] the Centaur to rear. He is represented in the sky by the constellation Ophiucus [p. 596] near Scorpius, depicting a man entwined in the coils of a serpent, consisting of the split constellation, Serpens Caput, which contains Barnard’s star, having the greatest proper motion of any star and being the second nearest to the sun.

Bk II:633-675 [p. 66]. His fate is foretold by Ophion [p. 599].


His cult centre was Epidaurus where there was a statue of the god with a golden beard. Cicero mentions that Dionysius the Elder, Tyrant of Syracuse, wrenched off the gold. (On the Nature of the Gods, Bk III 82)

**AESON**

A Thessalian prince of Iolchos, father of Iason. His half-brother Pelias usurped his throne.

Bk VII:74-99, Bk VII:100-158, Jason is his son.

Bk VII:159-178, He is near death, so Jason asks Medea to renew his life.

Bk VII:234-293, Medea restores his youth.

**AESONIDES, AESONIUS HEROS**


Bk VIII:376-424, Jason, the son of Aeson.

**AETHALION**

Bk III:638-691, A seaman, companion of Acrisius.

**AETHION**

Bk V:107-148, An Ethiopian prophet, killed in the fight between Pasus and Phineus.

**AETHIOPIA, AETHIOPS**

Bk II:227-271, The country of Ethiopia in north-east Africa bordering the Red Sea, containing the Mountains of the Moon. During Phaethon's fatal chariot ride the sun burnt the skins of its peoples black. Aethiops means Ethiopian.

Bk V:107-148, Culmination of the fight at Cepheus' court. He is an Ethiopian king.

Bk XV:307-360, The country has lakes with waters that cause delerium.

**AETHON**

Bk II:150-177, One of the four horses of the Sun.
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AETNA
Bk II: 201-226 [p. 49]. A volcanic mountain in Sicily [p. 647].
Bk IV: 663-705 [p. 126], Aetna [p. 429] imprisons the winds there.
Bk VIII: 260-328 [p. 215], It is a distinguishing feature of Sicily.
Bk XIII: 870-897 [p. 357], His voice shakes Aetna.
Bk XIV: 154-222, Aphaemenides [p. 420] was wrongly believed lost there.
Bk XV: 307-360 [p. 400], Volcanic action.

AETOLA ARMA

AETOLIA
Bk XIV: 527-565 [p. 378], He refuses help to the Rutuli [p. 641].

AETOLIUS HEROS
Bk XIV: 445-482 [p. 376], Diomedes [p. 502].

AGAMEMNON
The Metamorphoses

Bk XII:1-38 \([p. 313]\), Bk XIII:123-381 \([p. 338]\). He sacrificed Iphigenia at Aulis \([p. 457]\).
Bk XIII:123-381 \([p. 338]\). Prompted by a dream he was prepared to abandon the war.
Bk XIII:429-480 \([p. 345]\). He moors the fleet on a Thracian beach returning from Troy \([p. 672]\), and there Achilles' ghost appears demanding the sacrifice of Polyxena \([p. 630]\).
Bk XIII:640-674 \([p. 351]\). He snatches the daughters of Anius \([p. 443]\).
Bk XV:843-870 \([p. 414]\). He surpasses his father Atreus.

AGANIPPE

Bk V:294-331 \([p. 143]\). A famous fountain of the Muses on Mount Helicon \([p. 528]\). Pausanias says (Bk IX:xxix, Boeotia) that Aganippe was a daughter of Termessos, another stream on the mountain.

AGAVE

A daughter of Cadmus \([p. 465]\), who married Edion \([p. 505]\) and was the mother of Penthus \([p. 612]\).
Bk III:692-733 \([p. 100]\). A Maenad \([p. 568]\), she destroys her son Penthus \([p. 612]\), not recognising him in the madness of the sacred mysteries.

AGENOR

Bk III:1-49 \([p. 79]\). His son is Cadmus whom he sends to find Europa.
Bk III:50-94 \([p. 81]\). His son Cadmus kills the Serpent.
Bk III:95-114 \([p. 82]\). Cadmus sows the Dragon's teeth.

AGENORIDES

A descendant of Agamemnon \([p. 432]\).
Bk IV:563-603 \([p. 124]\). Cadmus \([p. 465]\).
Bk IV:753-803 \([p. 128]\). Perseus \([p. 614]\).

AGLAUROS, CECROPIDES

Bk II:531-565 \([p. 61]\). One of the three daughters of King Cepheus \([p. 473]\).
Bk II:737-751 \([p. 70]\). Mercury \([p. 574]\) elicits her help.
Bk II:787-811 [p. 72]. Envy (p. 509) poisons her heart.
BkII:812-832 [p. 73]. She is turned to stone by Mercury.

AGYRTES

AIAX(1)
A hero of the Trojan (p. 672) War, the son of Telamon (p. 658) and grandson of Aeacus (p. 425).
Bk X:143-219 [p. 266]. Bk XIII:382-398 [p. 344]. He shares with Hyacinthus (p. 534) the flower (hyacinthos gappa - the blue larkspur) that bears the marks of woe, A1 A1, and that spells his name, A1AΣ.
Bk XII:579-628 [p. 327]. He competes for the arms of Achilles (p. 421).
Bk XIII:1-122 [p. 335]. He speaks in his own cause, attacking Ulysses (p. 674). He fought in single combat with Hector (p. 526) and was undefeated, rescued Ulysses, and saved the ships.
Bk XIII:123-381 [p. 338]. Ulysses responds with a speech extolling intelligence above mere brawn and courage, and arguing that a man should be judged on his abilities not his ancestry. He was deceived by Achilles's (p. 421) female disguise. He was ready to turn tail when Agamemnon (p. 431) gave the order to abandon the war.
Bk XIII:382-398 [p. 344]. Defeated in the contest for the arms, he kills himself in his rage. From his blood a flower grows, see above.

AIAX(2)
Bk XIV:445-482 [p. 376]. His rape of Cassandra (p. 470) brought the wrath of Minerva (p. 577) on the Greeks.

ALASTOR
Bk XIII:123-381 [p. 338]. A Lydian (p. 564), killed by Ulysses (p. 674).

ALBA
The Metamorphoses

ALBULA

ALCANDER
Bk XIII:123-381 [p. 338]. A Lydian [p. 564], killed by Ulysses [p. 674].

ALCATHOÜS


ALCIDAMAS

ALCIDAMAS

ALCIDES
A descendant of Alceus, father of Amphitryon [p. 439], usually applied to Hercules [p. 529] his reputed son.


ALCINOÜS
Bk XIV:527-565 [p. 378]. The king of the Phaeacians [p. 615] (Phaeacia is probably Corcyra, =Corfu), on whose coast Ulysses [p. 674] was washed ashore. One of his ships was turned to stone. See Homer, The Odyssey XIII.

ALCITHOË, MINYEÏAS

Bk IV:274-316 [p. 115]. She tells the story of Salmis [p. 642].
ALCMÆON


ALCMENA, ALCMENE

The daughter of Electryon king of Tiryns [p. 668], wife of Amphitryon [p. 439], and mother of Hercules [p. 529] by the god Jupiter [p. 549].


Bk IX:211-272 [p. 242]. His funeral pyre attacks only the mortal part of him inherited from Alcmene.

Bk IX:273-323 [p. 244]. She tells of Hercules’s birth and the transformation of her servant Galanthis [p. 519].

Bk IX:394-417 [p. 247]. She comforts Iole [p. 543]. Iolaüs, her grandson, appears to them, his youth renewed. (He is the grandson of Alcmene, since his father Iphicles is her son by Amphitryon, and Hercules mortal half-brother, the twin or tanist of the sun-god. Iolaüs’s renewal and appearance at the threshold may indicate his cult as a representative of the risen sun of the new year. His cult was celebrated in Sardinia where he was linked to Daedalus [p. 495].)

ALCON


ALCYONE

Bk VII:350-403 [p. 190]. The daughter of Aeolus [p. 429], granddaughter of Polyphemus [p. 630], and wife of Ceyx [p. 477], changed into a kingfisher or halcyon. They foolishly compared themselves to Juno and Jupiter, for which the gods drowned Ceyx in a storm. Alcyone leapt into the sea to join him, and both were transformed into kingfishers. In antiquity it was believed that the hen-kingfisher layed her eggs in a floating nest in the Halcyon Days around the winter solstice, when the sea is made calm by Aeolus, Alcyone’s father. (The kingfisher actually lays its eggs in a hole, normally in a riverbank, by freshwater and not by seawater.)


Bk XI:410-473 [p. 298]. She reproaches him for leaving her in order to visit the oracle.
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Bk XI:474-572 [p. 299], Ceyx calls to her as he is drowning.
Bk XI:573-649 [p. 302], She prays for his return at Juno’s [p. 547] shrine.
Bk XI:710-748 [p. 305], His body returns to her on the tide, and they are transformed into halcyons.

ALEMÓN
Bk XV:1-59 [p. 393], The father of Myscelos [p. 583], and founder of Croton [p. 489] in Italy.

ALEMONIDES
Bk XV:1-59 [p. 393], Myscelos [p. 583], son of Alemón [p. 436].

ALEXIROÉ, ALEXIRRHOÉ
Bk XI:749-795 [p. 306], A nymph, the daughter of the river god Granicus [p. 522], and the mother of Aesacus [p. 429] by Priam [p. 631].

ALMO
Bk XIV:320-396 [p. 373], A tributary of the Tiber [p. 434].

ALOÏDAE
The sons of Aloeus, namely Otus and Ephialtes, who are actually the children of Neptune [p. 586] by Iphimeida wife of Aloeus.

ALPES
Bk II:201-226 [p. 49], Bk XIV:772-804 [p. 385], The Alps mountain chain in northern Italy, Switzerland, Austria, France etc.

ALPHEIAS
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**Alphenor**
Bk VI:204-266 [p. 162]. One of Niobe’s seven sons killed by Apollo [p. 446] and Diana [p. 500].

**Alpheus**
Bk II:227-271 [p. 49]. A river and river-god of Elis [p. 507] in western Greece. Olympia is near the lower reaches of the river. (The idea for Coleridge’s ‘Alph, the sacred river’ in Kubla Khan?)
Bk V:487-532 [p. 147]. He loves Arethusa [p. 449].
Bk V:572-641 [p. 150]. He merges with Arethusa after she has turned to water.

**Althaea**
Bk VIII:451-514 [p. 220]. She throws into the fire the piece of wood that is linked to Meleager’s life, and which she once rescued from the flames, at the time of the Fates [p. 518] prophecy to her.

**Amathus**

**Amazon**

**Ambracia**
**AMENANUS**

*Bk XV: 259-306* [p. 399]. A river of Sicily (p. 647), subject to variable flow.

**AMMON (1)**

*Bk IV: 663-705* [p. 126], *Bk V: 1-29* [p. 135]. An Egyptian and Libyan god, worshipped in the form of a Ram-headed deity, identified by the Romans and Greeks with Jupiter (p. 549) and Zeus.

**AMMON (2)**


**AMOR, CUPID** [p. 490]

*Bk I: 473-503* [p. 27]. God of love.

*Bk I: 601-621* [p. 31]. Opposes Shame (Pudor [p. 635]) in Jupiter’s mind over the sacrifice of Io (p. 543) as a gift to Juno (p. 547).

*Bk IV: 753-803* [p. 128]. He waves the marriage torch with Hymen (p. 536) at Perseus’s (p. 614) marriage to Andromeda (p. 442).

*Bk V: 332-384* [p. 144]. His power is linked to that of Venus (p. 676) Aphrodite.

*Bk X: 1-85* [p. 263]. He has power even in Hades (p. 523).

*Bk X: 503-559* [p. 275]. He is often portrayed naked with his quiver, and is compared to Adonis (p. 424).

**AMPHIARAÜS**

A Greek seer, one of the heroes, the Oedipus (p. 594), at the Calydonian Boar Hunt. The son of Oecleus, father of Alcmene (p. 435), and husband of Eriphyle (p. 512).

*Bk VIII: 260-328* [p. 215]. He is present at the Calydonian Boar Hunt.

*Bk IX: 394-417* [p. 247]. Fighting in the war of the Seven against Thebes (p. 662) he is swallowed up alive by the earth.

**AMPHIMEDON**

*Bk V: 74-106* [p. 137]. A Libyan (p. 561) follower of Phineus (p. 620), killed by Pegasus (p. 614).
AMPHION


Bk VI:146-203 [p. 161]. His art is mentioned, that is his magical use of the lyre. His music enabled him to build the walls of Thebes.

Bk VI:204-266 [p. 162]. The death of his seven sons.


Bk VI:401-438 [p. 167]. He and his children are mourned, and Niobe blamed.

AMPHISSOS

Bk IX:324-393 [p. 245]. The son of Apollo [p. 446] and Dryope [p. 504]. He founded the city of Oeta [p. 595] and built a temple of Apollo there.

AMPHITRITE

Bk I:1-30 [p. 9]. A sea-goddess, daughter of Nereus and wife of Neptune. The Nereid [p. 587] whom Poseidon married, here representing the sea. He had courted Thetis [p. 665] another of the Nereids but desisted when it was prophesied that any son born to her would be greater than his father. Thetis bore Achilles.

AMPHITRYON

The son of Alceus, and king of Thebes [p. 662], husband of Alcmena [p. 435] and supposed father of Hercules [p. 529].


Bk IX:89-158 [p. 239], Bk XV:1-59 [p. 393]. Hercules is his reputed son.

AMPHITRYONIADES

Bk XV:1-59 [p. 393]. Hercules, as the supposed son of Amphitryon [p. 439].

AMPHRISIA SAXA

Bk XV:622-745 [p. 409]. Unknown rocks in lower Italy, near to the cliffs of Corinth [p. 485].

AMPHRYUS

The Metamorphoses


AMPYCIDES

Mopsus [p. 580], son of Ampyx [p. 440].
Bk VIII: 260-328 [p. 215], He is present at the Calydonian Boar Hunt.
Bk VIII: 329-375 [p. 217], He strikes the boar, but Diana [p. 500] has stolen his spear point in flight.
Bk XII: 429-535 [p. 324], He is present at the battle of Lapiths [p. 554] and Centaurs [p. 473].

AMPYCUS


AMPYX(1)

Bk V: 149-199 [p. 139], A follower of Phineus [p. 620], turned to stone by the Gorgon's [p. 521] head.
Bk VIII: 260-328 [p. 215], His son Mopsus [p. 580] is present at the Calydonian Boar Hunt.

AMPYX(2)

Bk XII: 429-535 [p. 324], One of the Lapithae.

AMULIUS

Bk XIV: 772-804 [p. 385], The younger son of the Alban [p. 433] king Procne [p. 632], He usurped his elder brother Numitor [p. 502], but was dethroned by Romulus [p. 640] and Remus the grandsons of Numitor.

AMYCLAE

A town in Laconia [p. 552].
Bk VIII: 260-328 [p. 215], Home of Hippocoon [p. 532], and of his sons who are present at the Calydonian Boar Hunt.
Bk X: 143-219 [p. 266], The home of Hyacinthus [p. 534].

AMYCLIDES

An epithet of Hyacinthus as the descendant of Amyclas, builder of Amyclae.
AMYCUS

AMYMONE
Bk II:227-271[p. 49]. A famous spring at Argos[p. 450].

AMYNTOR

AMYTHAON
Bk XV:307-360[p. 400]. The son of Cretheus, and father of Melampus, noted for wisdom.

ANAPHE
An island in the Cyclades[p. 492].

ANAPIS

ANAXARETE
Bk XIV:688-771[p. 383]. A maiden of Cyprus[p. 494]. She rejects Iphis[p. 544], and is turned to stone.

ANCAEUS
An Arcadian[p. 448].
Bk VIII:260-328[p. 215]. He is present at the Calydonian Boar Hunt.
Bk VIII:376-424[p. 218]. He is killed by the boar.
The Metamorphoses

ANCHISES
The son of Capys and father of Aeneas by the goddess Venus. Venus wishes to ward off old age from him.
Bk IX:418-438. Venus wishes to ward off old age from him.
Bk XIII:640-674. He asks after Anius's children.
Bk XIV:75-100. Aeneas pays honour at his tomb, he having died at Drepanum (Trapani) in Sicily. (Note: Trapani was the site of the naval battle of 241BC when the Roman fleet defeated the Carthaginians ending the first Punic War)

ANDRAEMON (1)
Bk IX:324-393. The father of Amphissus and husband of Dryope.

ANDRAEMON (2)

ANDROGEOS

ANDROMEDA
The daughter of Cepheus and Cassiope who was chained to a rock and exposed to a sea-monster Cetus because of her mother's sin. She is represented by the constellation Andromeda which contains the Andromeda galaxy M31 a spiral like our own, the most distant object visible to the naked eye. Cetus is represented by the constellation of Cetus, the Whale, between Pisces and Eridanus which contains the variable star, Mira.
Bk IV:663-705. She is chained to a rock for her mother's fault and Persus offers to rescue her. (See Burne-Jones's oil paintings and gouaches in the Perseus series, particularly The Rock of Doom)
Bk IV:753-803. He kills the sea serpent and claims her as his bride.

ANDROS
Son of Anius, ruler of one of the Cycladic islands named after him.
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Bk VII:453-500 [p. 193]. The island is not allied to Crete [p. 488].

Bk XIII:640-674 [p. 351]. He holds the kingship of the island in his father's place, has the power of prophecy, and surrenders two of his sisters to Agamemnon [p. 431].

ANEMONE

Bk X:708-739 [p. 280]. The flower that sprang from the blood of Adonis [p. 424]. The windflower.

ANGUIS, THE SERPENT

Bk II:111-149 [p. 46]. The constellation of the Serpent, near the constellation Scorpius [p. 644], and above the ecliptic (right of it, as the sun travels annually along it) in the northern hemisphere. It is separated into two parts, Serpens Cauda, and Serpens Caput, the tail and the head.

ANIGRUS

Bk XV:259-306 [p. 399]. A river of Elis [p. 507] in south-western Greece. Its waters were said to be poisoned by the centaur Pylenor, shot by Hercules [p. 529] with a poisoned arrow. Pausanias gives the background and confirms the chemical foulness of the water. (See Pausanias V 5)

ANIO


ANIUS


Bk XIII:640-674 [p. 351]. He tells of his son and daughters.

ANTAEUS

Bk IX:159-210 [p. 241]. A Libyan giant killed by Hercules [p. 529].

ANTANDRUS

ANTENOR
Bk XIII:123-381, One of the older Trojan leaders. He sided with Priam when Ulysses addressed the senate.

ANTHEDON
A town in Boeotia on the Euboean Gulf.
Bk VII:179-233, Medea gathers magic herbs there.
Bk XIII:898-968, Glaucus is transformed there.

ANTIGONE
Bk VI:70-102, The daughter of Laomedon of Troy (Ilium), who was turned into a stork by Juno for challenging her.

ANTIMACHUS
Bk XII:429-535, A centaur.

ANTIOPE
The daughter of king Nycteus, so known as Nycteïs, the mother by Jupiter of Amphion and Zethus.
Bk VI:103-128, Her rape by Jupiter disguised as a Satyr, is depicted by Arachne. (See Hans von Aachen’s – Jupiter embracing Antiope – Kunsthistorisches Museum, Vienna)

ANTIPHATES
Bk XIV:223-319, Bk XV:622-745, The king of the Laestrygians, He incites his people, who are cannibals, to attack Ulysses and his crew.

ANTISSA

ANTIUM
Bk XV:622-745, A town in Latium.
Antonius
Bk XV: 745-842 [p. 412]. Antony, the Roman general, who seized the inheritance at Caesar's death, despite his will, and who was defeated by Octavius at Mutina [p. 581] in Cialpine Gaul [p. 520], and Octavian's naval commander, Vispanius Agrippa, at the naval battle of Actium [p. 423] in 31BC. Lover of Cleopatra [p. 483], Queen of Egypt.

Anubis
Bk IX: 666-713 [p. 254]. The jackal-headed god Anpu of Egypt, identified with Mercury [p. 574], and 'opener of the roads of the dead'. He accompanies Isis [p. 545].

Aonia
Bk III: 339-358 [p. 91]. The region of Tiresias' fame as a prophet.
Bk IX: 88-158 [p. 239]. The country of Hercules [p. 529].
Bk X: 560-637 [p. 277]. The country of Hippomenes [p. 533].

Aonides

Aphareia Proles
Lyra [p. 566] and Idas [p. 540], the sons of Aphareus, a king of the Messenians [p. 575].
Bk VIII: 260-328 [p. 215]. They are present at the Calydonian Boar Hunt.

Aphareus

Aphidas
**APIDANUS**  

**APIS**  
Hapi, ‘the Bull Apis’, the Egyptian sacred animal, a reincarnation of the god Ptah. The Apis bull was tended and worshipped at Memphis where a visit to see the animal in his courtyard was a tourist attraction of the Graeco-Roman world. The mummified sacred bulls were entombed at the vast subterranean complex of Saqqarah. The temple above was the Serapeum. Worshipped as Osiris[p. 599], Apis was later confused with Serapis and worshipped in the Serapeum at Alexandria.  
Bk IX:666-713[p. 254]. He accompanies Isis[p. 545].

**APOLLINEUS**  
Bk XI:1-145[p. 287]. Orpheus[p. 598], as the son of Apollo[p. 446].  

**APOLLO, PHOEBUS[p. 622], DELIUS[p. 498]**  
Bk XI:410-473[p. 298]. He has an oracular temple at Claros[p. 483].  
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Bk XIII:399-428 [p. 344]. Cassandra [p. 470] is his head priestess at Troy [p. 672].


Bk XIII:705-737 [p. 353]. He is associated with Adum [p. 423].


APPENINUS

Bk II:201-226 [p. 49]. The mountain chain in northern Italy.

Bk XV:418-452 [p. 403]. The source of the river Tiber [p. 667].

AQUILO

Bk I:244-273 [p. 19]. The north wind. As a god he is Boreas [p. 463].

Bk VII:1-73 [p. 181]. His two winged sons are Calais [p. 466] and Zetes [p. 679].

ARA

Bk II:111-149 [p. 46]. The constellation, the Altar, in the Milky Way south of the constellation Scorpius [p. 644], and below the ecliptic (left of it, as the sun travels annually along it) in the northern hemisphere. Ara represents the altar on which the gods swore an oath of allegiance before defeating the Titans [p. 668].

ARABES


ARACHNE

BkVI:1-25 [p. 157]. The daughter of Idmon [p. 540], skilled in weaving. She rejects the claim that she has been taught by Minerva [p. 577].


Bk VI:103-128 [p. 159]. She depicts the rapes perpetrated by the disguised gods. (See Velázquez’s painting – The Fable of Arachne, or Las Hilanderas, the Weavers – Prado, Madrid. The tapestry, that Velázquez shows Arachne weaving in the painting, is a copy of Titian’s painting of the Rape of Europa in the Gardner Museum, Boston, done for Philip II of Spain, the painting therefore revealing as Ovid does, a myth within a myth.)
Bk VI:129-145 [p. 160]. Her work is so good, and so revealing, that Pallas destroys it and strikes the girl, who tries to hang herself. In pity Pallas [p. 603] Minerva turns her into a spider, and rules that her descendants shall hang and spin forever.


**ARCADIA**

Bk I:689-721 [p. 34]. A region in the centre of the Peloponnese [p. 610], the archetypal rural paradise. ['Et in Arcadia ego', 'and I too (Death) am here in paradise'. See the paintings by Nicholas Poussin, Paris, Louvre; and Chatsworth, England]


Bk XV:307-360 [p. 400]. *Pheneus* [p. 618] is a plain and city there, where the river Olbios ran.

**ARCAS**

Bk II:466-495 [p. 58]. The son of Jupiter [p. 549] and Callisto [p. 467].

Bk II:496-507 [p. 60]. Set in the heavens by Jupiter as the Little Bear [p. 676].

**ARCESIUS**


**ARCTOS**


Bk XIII:123-381 [p. 338]. The stars are engraved on *Achilles's* [p. 421] shield.

**ARDEA**

A city of the Rutulians [p. 641], of Latium [p. 555]. (Its site was near modern Anzio, south of Rome.) It was the centre of a cult of Venus [p. 676] and Cicero mentions the procession around the sacred enclosure ('On the Nature of the Gods' BkIII 46)

Bk XIV:566-580 [p. 379]. It is destroyed in the war, and the grey heron, *ardea cinerea*, is born from its ashes.
AREOPAGUS
Bk VI:70-103. [p. 158] The hill of *Mars* [p. 569] at *Athens* [p. 454], confused with the *Acrópolis* [p. 423].

AREOS
Bk XII:290-326 [p. 320]. A centaur.

ARESTOR, ARESTORIDES
Bk I:622-641 [p. 32]. Father of *Argus* [p. 450], the hundred-eyed.

ARETHUSA
Bk V:385-424 [p. 145]. A nymph of *Elis* [p. 507], and attendant of *Diana* [p. 500].
Bk V:487-532 [p. 147]. She tells *Ceres* [p. 476] of having seen *Persephone* [p. 634] and promises to tell her own story later.
Bk V:572-641 [p. 150]. She tells the story of her pursuit by *Alpheus* [p. 437] and her transformation into the waters of Syracusan *Ortygia* [p. 599].

ARGO
Bk XV:307-360 [p. 400]. The ship of the *Argonauts* [p. 449]. They had to avoid the clashing islands of the *Symphleides* [p. 655].

ARGOLIS
Bk I:722-746 [p. 36]. A region in the *Peloponnes* [p. 610].
Bk VIII:260-328 [p. 215]. It is threatened by *Diana’s* [p. 500] avenging wild boar.
Bk IX:273-323 [p. 244]. The country of *Alcmene* [p. 435].
Bk XII:146-209 [p. 316]. The land of the Greeks who attack *Troy* [p. 672].

ARGONAUTS

Bk XIII: 1-122 [p. 335]. Hercules [p. 529] was one of their number.

ARGOS
Bk I: 601-621 [p. 31]. The capital of Argolis in the Peloponnes [p. 610].
Bk II: 508-530 [p. 60]. Argive, of Argos, as an epithet of Io [p. 543].
Bk V: 200-249 [p. 140]. The ancestral city of Lab [p. 419], and Pegasus [p. 614].


ARGUS
Bk I: 622-641 [p. 32]. A creature with a thousand eyes, the son of Arestor [p. 449], set to guard Io [p. 543] by Juno [p. 547].
Bk I: 689-721 [p. 34]. Killed by Mercury [p. 574]. (For an echo of the last lines here see Rilke’s poem and epitaph ‘Rose, oh reiner Widerspruch, Lust, Niemandes Schlaf zu sein unter soviel Lidern.’)
Bk I: 722-746 [p. 36]. After his death, Juno sets his eyes in the peacock’s tail.

ARIADNE
Bk VIII: 152-183 [p. 212]. She flees to Dia [p. 499] with Theseus and is abandoned there, but rescued by Bacchus [p. 459], and her crown is set among the stars as the Corona Borealis. (See Titian’s painting – Bacchus and Ariadne – National Gallery, London: and Annibale Carracci’s fresco – The triumph of Bacchus and Ariadne – Farnese Palace, Rome). The Northern Crown, the Corona Borealis, is a constellation between Herculis [p. 529] and Serpentis Caput [p. 647], consisting of an arc of seven stars, its central jewel being the blue-white star Gemma.

ARICIA
Bk XV: 479-546 [p. 405]. A town in Latium [p. 555], (the modern La Riccia), at the foot of the
Alban Mountain, three miles from Nemi. The lake and the sacred grove at Nemi were sometimes known as the lake and grove of Aricia, and were the sanctuary of Diana Nemorensis, Diana of the Wood. (See Turner’s etching and painting, The Golden Bough- British Museum and Tate Gallery). Worship there was instituted by Orestes, who fled to Italy, after killing Thoas, king of the Tauric Chersonese, taking with him the image of Tauric Diana. The rites practised there are the starting point for J. G. Frazer’s monumental study in magic and religion, ‘The Golden Bough’. (See Chapter I, et seq.)

**ARIES**

Bk X: 143-219 [p. 266]. The constellation of the Ram, between Taurus [p. 657] and Andromeda [p. 442]. It represents the ram whose Golden Fleece was sought by Jason [p. 539] and the Argonauts [p. 449]. In ancient times it contained the point of the spring equinox (The First Point of Aries) that has now moved into Pisces [p. 627] due to precession.

**ARNE**

Bk VII: 453-500 [p. 193]. She betrayed her country, the island of Siphnos [p. 649] to Minos [p. 578] for gold, and was changed by the gods into a jackdaw.

**ARSIPPE**

Bk IV: 31-54 [p. 108]. One of the three daughters of Minyas [p. 579] who rejected the worship of Bacchus [p. 459] and was changed into a bat.


**ASBOLUS**

Bk XII: 290-326 [p. 320]. A centaur with the power of prophecy. He tells Nessus [p. 588] that he will die at the hand of Hercules [p. 529].

**ASCALAPHUS**


**ASCANIOUS**

The Metamorphoses


ASIA
The Asian continent.

ASOPIADES

ASOPSIS
Bk VI: 103-128[p. 159], Bk VII: 614-660[p. 197], Aegea[p. 426], as the daughter of Asopus.

ASSARACUS

ASSYRIUS

ASTERIE

ASTRAEA
Bk I: 125-150[p. 14]. Goddess of Justice, last of the immortals to abandon earth because of human wickedness. She is represented in the sky as the constellation and zodiacal sign of Virgo, which alternatively depicts Ceres[p. 476]-Demeter. Nearby are her scales of justice, the constellation and zodiacal sign of Libra.
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ASTRAEUS

ASTREUS

ASTYAGES
Bk V:200-249[p. 140]. A companion of Phineus[p. 620], turned to stone.

ASTYANAX
Bk XIII:399-428[p. 344]. The son of Hector[p. 526] and Andromache, killed by the Greeks at the sack of Troy[p. 672].

ASTYPALEIUS
Of the island of Astypalea, on of the Sporades.

ATALANTA(1)
The daughter of Iasos of Arcadia[p. 448] and Clymene[p. 483], loved by Meleager[p. 572]. She joined in the Calydonian Boar Hunt, wounded the boar first and was awarded the spoils by Meleager. She is called Tegea[p. 658], and Nonacria[p. 591].
Bk VII:260-328[p. 215]. She is present at the Calydonian Boar Hunt. Meleager falls in love with her.
Bk VIII:376-424[p. 218]. She wounds the boar.

ATALANTA(2)
The daughter of King Schoeneus of Boeotia[p. 462], famous for her swift running.
Bk X:560-637[p. 277]. Warned against marriage by the oracle, her suitors are forced to race against her on penalty of death for losing. She falls in love with Hippomenes[p. 533].
Bk X:638-680[p. 278]. He races with her, and by use of the golden apples, wins the race and her.
Bk X:681-707[p. 280]. She, and Hippomenes, desecrate Cybele's[p. 491] sacred cave and are
turned into lions.

(See Guido Reni’s painting – Atalanta and Hippomenes – Naples, Galleria Nazionale di Capodimonte)

ATHAMANTIADIES

Bk XIII:898-968 [p. 358], Palaemon [p. 601], as the son of Athamas [p. 454].

ATHAMAS

The son of Aeolus [p. 429], and husband of Ino [p. 542]. The uncle of Pentheus.

Bk III:528-571 [p. 96]. He reproves Penthes [p. 612] for attempting to capture the god Bacchus [p. 459].


ATHENS, ATHENAE


Bk II:708-736 [p. 69]. The Actaeon hill, referring to the Athenian Acropolis.

Bk V:642-678 [p. 151]. Minerva’s city and the home of Triptolemus [p. 670].

Bk VI:401-438 [p. 167]. Attacked by a Barbarian army fails to send a delegate to Thebes [p. 662]. Described as the city of Mopsopius [p. 580].


Bk VII:404-424 [p. 192]. Theseus [p. 663] is Aegeus’s son and comes to Athens to find his father.


Bk XV:418-452 [p. 403]. A symbol of vanished power.

ATHIS

ATHOS

ATLANTIADÊS

ATLANTIS
Bk II: 676-701 [p. 67], Maia [p. 569], the Pleiad [p. 627], daughter of Atlas [p. 455] and mother of Mercury [p. 574].

ATLAS
Bk VI: 146-203 [p. 161]. He is the grandfather of Niobe [p. 590], since her mother Dione is one of the Pleiades [p. 627], the daughters of Atlas.
Bk IX: 159-210 [p. 241]. Hercules [p. 529] bribed him into bringing the apples of the Hesperides by offering to hold up the sky. On his return Hercules deceived him into taking back its weight.

ATRACIDES
**The Metamorphoses**

**ATREUS**


**ATRIDES**

Son of Atreus [p. 456].

Bk XII:579-628 [p. 327], Menelaüs [p. 574] and Agamemnon [p. 431].


Bk XV:143-175 [p. 396].

Bk XV:745-842 [p. 412]. Menelaüs, the younger brother.

**ATTICA, ATTICUS**


**ATTIS**


Bk X:86-105 [p. 265]. He is embodied by the sacred pine, one of the trees that gather to hear Orpheus [p. 588] sing.

**AUGUSTUS CAESAR**

Bk XV:745-842 [p. 412]. Julius Caesar’s grand-nephew, whom he adopted and declared as his heir, Octavius Caesar (Octavian). (The honorary title Augustus was bestowed by the Senate 16th Jan 27BC). His wife was Livia. Jupiter [p. 549] prophesies his future glory: his defeat of Antony [p. 445], who had seized the inheritance, at Mutina [p. 581]: his defeat of the conspirators Cassius and Brutus at the twin battles of Philippi [p. 618]: his (Agrippa’s) defeat of Antony at Actium [p. 423]; and his (Agrippa’s) defeat of Pompys [p. 631] son at Mylae and Naulochus off Sicily. (See the sculpture of Augustus, from Primaporta, in the Vatican)

He exiled Ovid to the Black Sea region for ‘a poem and a mistake’. The poem probably the Ars Amatoria, the mistake probably something to do with the notorious Julia the Younger’s set, that Ovid knew of and repeated. He seems to refer to it in a number of the stories, for example that of Coronis [p. 486], where the talebearer is punished. As Naso, ‘the beaky one’, he may have personified himself as the garrulous bird.

Bk XV:843-870 [p. 414]. Ovid prays that Augustus will outlive him, and being deified, grant entreaties from afar (! A subtle cry from exile -Augustus in fact died in 14AD, and Ovid in 17AD, and Ovid was never pardoned.)
AULIS
Bk XII:1-38 [p. 313], Bk XIII:123-381 [p. 338]. The Boeotian harbour where the Greek fleet massed prior to setting out for Troy (p. 672) and where Iphigenia (p. 544) was sacrificed. The area was a rich fishing-ground.

AURA

AURORA, PALLANTIAS [p. 602]
Bk II:111-149 [p. 46]. Brings the dawn as Phaethon (p. 616) begins his ride.
Bk III:138-164 [p. 84]. A dawn (p. 423) talks of her ‘saffron car’ bringing back the light. (See Guido Reni’s fresco – Aurora and the Chariot of the Sun – Casino Rospigliosi, Rome)
Bk IV:604-662 [p. 125]. Bk XI:266-345 [p. 294]. Lucretia (p. 562) wakes her fires to begin the day, and she summons the chariot of the dawn.
Bk VII:179-233 [p. 185]. Pales at the sight of Medea’s (p. 570) poisons.
Bk VII:661-758 [p. 198]. She seduces Cephalus (p. 474) and is angered by him. She foresees disaster for him. She changes his appearance to assist his testing of Procris’s (p. 573) loyalty.
Bk IX:418-438 [p. 248]. Longs to renew the youth of her mortal husband Tithonus (p. 669). She had gained eternal life for him but not eternal youth.
Bk XIII:576-622 [p. 349]. She sees her son Memon (p. 573) killed by Achilles (p. 421), and begs Jupiter (p. 549) to grant him honours. He creates the Memonides (p. 573), a flight of warring birds from the ashes.
Bk XIV:527-565 [p. 378]. She is the mother by Astraes (p. 453), the Titan (p. 668), of the four winds, the Astraean brothers.

AUSONIA
Bk XIV:772-804 [p. 385]. Bk XV:622-745 [p. 409]. Bk XV:622-745 [p. 409]. A country in lower Italy, or used for Italy itself. (Broadly modern Campania, occupying the Tyrrenian coast and the western slopes of the Apennines, colonised by Greeks and Etruscans, and Calabria the ‘toe’ of the Italian ‘boot’ between the Tyrrenian and Ionian Seas,
colonised by the Greeks, and part of Magna Graecia


Bk XIV:1-74 [p. 365]. Separated from Sicily by the Straits of Messina (Zancle [p. 679]).

AUSTER

AUTOLYCUS
The grandfather of Ulysses [p. 674], He is the master trickster and thief, son of Maury [p. 574] and Chione [p. 479], father of Anticlea, Ulysses’s mother.
Bk VIII:725-776 [p. 227]. His wife, the daughter of Erysichthon [p. 512], had the power to change her shape at will.

AUTONOË
Bk III:692-733 [p. 100]. Pentheus [p. 612] calls on her to help him, invoking the shade of her dead Actaeon, but she helps the other Mares [p. 568] to tear him apart.

AUTONEIUS HEROS

AVENTINUS
Bk XIV:609-622 [p. 381]. A mythical Alban [p. 433] king who gave his name to the Aventine hill from which he ruled.
AVERNUS, AVERNA
Bk V: 533-571 [p. 149]. A name for the Underworld. Averna is its entrance.

BABYLONIUS
Bk II: 227-271 [p. 49]. Of Babylon, the ancient Mesopotamian capital of the Babylonians, in modern Iraq.

BACCHANTES, MAENADES [p. 568], MAENADS, BASSARIDS
Bk III: 692-733 [p. 100]. They celebrate the rites on Mount Cithaeron [p. 482].

BACCHIADAE
Bk V: 385-424 [p. 145]. An ancient royal family of Corinth [p. 486], descended from Bacchis, one of the Heraclidae, founder of Syracuse.

BACCHUS, BACHEUS (=BACCHIC)
The god Dionysus, the ‘twice-born’, the god of the vine. The son of Jupiter [p. 549] and Semele [p. 646]. His worship was celebrated with orgiastic rites borrowed from Phrygia [p. 624]. His female followers are the Maenads [p. 568]. He carries the thyrsus, a wand tipped with a pine-cone, the Maenads and Satyrs [p. 643] following him carrying ivy-twined fir branches as thyrsi. (See Caravaggio’s painting – Bacchus – Uffizi, Florence)
Bk III: 273-315 [p. 88]. Snatched from his mother Semele [p. 646] womb when she is destroyed by Jupiter’s [p. 549] fire, he is sewn into Jupiter’s thigh, reared by Ino [p. 542] and hidden by the nymphs of Mount Nysa [p. 593]. (See Charles Shannon’s painting – The Childhood (or Education) of Bacchus – Private Collection)
Bk III: 528-571 [p. 96]. His worship comes to Thebes [p. 662] and is opposed there by Perithous [p. 612] and at Argos [p. 450] by Acrisius [p. 422].
Bk III: 597-637 [p. 98]. Acoetes [p. 422] tells how Bacchus was discovered on Chios [p. 479]. Bacchus asks to be put ashore on Naxos [p. 585] his home. Acoetes may be a manifestation of Bacchus himself.
The Metamorphoses


Bk IV:1-30 (p. 107). His names, features, deeds and rites. He is Dionysus Sabazius, the barley-god of Thrace [p. 666] and Phrygia [p. 624], ‘formosissimus alto conspiceris caelo’ the morning and evening star, the star-son, identified by the Jews with Adonis, consort of the Great Goddess Venus Aphrodite or Astarte, and therefore manifested with her in the planet Venus. Later he is the horned Lucifer, ‘son of the morning’.


Bk IV:604-662 (p. 125). He is worshipped in India and by all of Greece.

Bk IV:753-803 (p. 128), Bk V:1486-548 (p. 169), Bk VII:425-452 (p. 192), Bk VI:60-119 (p. 171). His triennial festival, the trietericus is celebrated on Mount Rhodope [p. 639] by the young Thracian women.

Bk V:152-182 (p. 212). He rescues Ariadne [p. 450] on Dia [p. 499], and sets her crown among the stars as the Corona Borealis.

Bk VIII:260-328 (p. 215). He receives libations of wine from the harvest.


Bk XIII:640-674 (p. 351). He gave Anius’s [p. 443] daughters the power to change everything into corn, wine and olives, and ultimately rescued them by turning them into doves.

Bk XV:391-417 (p. 403). His worship conquered India, and from there he took the lynxes that follow him.

BACTRIUS

Of the city of Bactria in Persia.


Baiæ

Bk XV:622-745 (p. 409). The modern Baia, opposite Pozzuoli on the Bay of Pozzuoli, once the fashionable bathing place of the Romans, owing its name, in legend, to Baios, the navigator of Odysseus [p. 674]. The Emperors built magnificent palaces there. Part now lies beneath the sea due to subsidence.
Index

BALEARIC, BALEARICUS

BATTUS
Bk II:676-701 [p. 67]. A countryman changed by Mercury [p. 574] into a flint (touchstone, the 'informer').

BAUCIS
Bk VIII:611-678 [p. 224]. The wife of Philemon [p. 618]. They are visited by the gods, Jupiter [p. 549] and Mercury [p. 574], disguised as mortals.
Bk VIII:679-724 [p. 226]. They are both turned into trees, she into a lime tree and he into an oak. (See the painting by Rubens – Landscape with Philemon and Baucis – Kunsthistorisches Museum, Vienna)

BELIDES, DANAIDES
The fifty daughters of Danaüs, granddaughters of Belus, king of Egypt.
Bk IV:416-463 [p. 120]. They were forced to marry their cousins, the fifty sons of Aegyptus, and, with one exception, Hypermnestra, who saved the life of Lynceus, because he preserved her virginity, killed them on their wedding night. The others were punished in Hades [p. 523] by having to fill a bottomless cistern with water carried in leaking sieves.
Bk X:1-85 [p. 263]. Their punishment in the underworld ceases for a time at the sound of Orpheus' song.

BELONA
Bk V:149-199 [p. 139]. The goddess of war, and sister of Mars [p. 569].

BELUS
Bk IV:190-213 [p. 113]. Founder of the line of Achaemenian Kings of Persia. Not the ancestor of the Belides.
The Metamorphoses

**Berecyntius Héros**

**Beroë**

**Bienor**
Bk XII:290-326[p. 320]. A centaur.

**Bisaltis**
Bk VI:103-128 [p. 159]. Theophane, daughter of Bilsaltes, loved by Neptune[p. 586], and depicted by Arachne[p. 447].

**Bistonus**
Bk XIII:123-381 [p. 338]. Of the Bistones, a people of Thrace[p. 666].

**Boebe**
A lake in Thessaly[p. 664].

**Boeotia**
Bk II:227-271 [p. 49]. A country in mid-Greece containing Thebes[p. 662].
Bk III:1-49[p. 79]. Cadmus is instructed to found Thebes.
Bk XII:1-38[p. 313]. The Greek ships assemble there at Aulis[p. 457].

**Bona Copia**

**Boötès**
Bk II:150-177 [p. 47]. The constellation of the Waggoner, or Herdsman, or Bear Herd. The nearby constellation of Ursa Major[p. 675] is the Waggon, or Plough, or Great Bear.
He holds the leash of the constellation of the hunting dogs, Canes Venatici. He is sometimes identified with Arcas [p. 448] son of Jupiter [p. 549] and Callisto [p. 467]. Arcas may alternatively be the Little Bear [p. 676].

Bk VIII:183-235 [p. 213]. Arcas [p. 539] is warned not to fly too near the constellation.

Bk X:431-502, [p. 273] Identified with Icarus the father of Enige [p. 511]. Led to his grave by his dog Maera, she committed suicide by hanging, and was set in the sky as the constellation Virgo. The Latin text says Icarus, a valid alternative, but I have translated it as Icarius to avoid confusion with Daedalus’s son.

BORAEAS


Bk VI:675-721 [p. 174]. He is identified with Thrac [p. 666] and the north. He steals Orithyia [p. 598], daughter of Erectheus [p. 510] of Athens [p. 454], and marries her. She bears him the two Argonauts [p. 449], Calais [p. 466] and Zetes [p. 679]. (See Evelyn de Morgan’s painting—Boreas and Orithyia—Cragside, Northumberland)

Bk XII:1-38 [p. 313]. He prevents the Greeks sailing from Aulis [p. 457].

Bk XIII:399-428 [p. 344]. He blows the Greeks home from Troy [p. 672]. (These are the Meltemi or Etesian winds that blow over the northern Aegean in the summer months. On their reliability the Northern Aegean civilisation was based. See Ernle Bradford’s ‘Ulysses Found’ Ch.4)

BOTRES

Bk VII:350-403 [p. 190]. The son of Eumelus [p. 515], killed by his father for desecrating the sacrifice to Apollo [p. 446]. Apollo pitied the father and changed the boy into a bird, the bee-eater, merops apiaster.

BRITANNI

Bk XV:745-842 [p. 412]. The peoples of ancient Britain. Julius Caesar [p. 466] had two campaigns in Britain in 55 and 54BC.

BROMIUS


BROMUS

**Broteas(1)**

**Broteas(2)**
**Bk XII: 245-289** (p. 319). One of the Lapithae. Killed by Grymus (p. 523) at the battle of Lapiths and Centaurs.

**Bruttium**
A region of southern Italy, in modern Calabria. The ancient capital of the Bruttians was at Cosentia, modern Cosenza, and was taken by the Romans in 204BC. It was an important halt on the Via Popilia linking Rome with Reggio and Sicily. (Ovid does not mention it directly in the text)

**Bubasis**
**Bk IX: 595-665** (p. 252). Of Bubasos, a town in Caria (p. 470) passed by Bybis (p. 465).

**Bubastis**
**Bk IX: 666-713** (p. 254). A town in Egypt. The lioness, later cat goddess (Bast, Bastet) worshipped there, equated with Diana (p. 500).

**Buris**
**Bk XV: 259-306** (p. 309). A city near the coast of Adria (p. 420), on the Coronthian Gulf destroyed by earthquake. Possibly Pausanias's Boura, see Pausanias VII 25, though it was not on the coast, its destruction was linked with the destruction of Helice (p. 527).

**Busiris**
**Bk IX: 159-210** (p. 241). A king of Egypt who sacrificed strangers. See the entry for Hercules (p. 529).

**Butes**
Buthrotos, Buthrotum


Byblis

The daughter of Mileus [p. 576], and Cyane [p. 491], twin sister of Caunus [p. 472].

Bk IX:439-516 [p. 248]. The twins are noted for their beauty. Byblis falls in love with Caunus and decides to woo him incestuously.

Bk IX:517-594 [p. 250]. She declares her love in a letter to Caunus, and is rejected.

Bk IX:595-665 [p. 252]. She follows him as he flees her, and, on Mount Chimera [p. 478] in Lydia [p. 564], is turned into an ever-weeping fountain.

Cadmeis


Cadmus


Bk III:50-94 [p. 81]. He kills the serpent sacred to Mars [p. 569].

Bk III:115-137 [p. 83]. He founds Thebes.

Bk III:528-571 [p. 96]. He reprouses his grandson Pentheus [p. 612], son of his daughter Agave [p. 432], for his attempt to lay hands on the god Bacchus [p. 459].

Bk IV:464-511 [p. 121]. His son-in-law is Athamas [p. 454], husband of his daughter Ino [p. 542], who are both maddened by the Fury [p. 511].

Bk IV:563-603 [p. 124]. Cadmus and Harmonia are turned into serpents. There is a tradition that this happened in a cave on the coast of Dalmatia near Dubrovnik (Ragusa), see Rebecca West 'Black Lamb and Grey Falcon' p251. It was ten miles north of an ancient Dalmatian Epidaurus (now Tsavtat) founded by Greek colonists.


Bk IX:273-323 [p. 244]. The Thian [p. 662] women are ‘of Cadmus’

Caeneus

A youth of Thessaly [p. 664], called Atrax [p. 455] from the city of Atrax. He was born a girl, Caenis, but changed to a youth by Neptune [p. 586] as a gift and made invulnerable. He
became a king of the Lapithae[p. 554].

Bk VIII:260-328[p. 215]. He is present at the Calydonian Boar Hunt.


Bk XII:210-244[p. 318]. He is present at the battle of the Lapithae[p. 554] and the Centaurs[p. 473].

Bk XII:429-535[p. 324]. He is killed, despite his invulnerability to wounds, by being buried under a weight of trees, and is turned into a unique bird with tawny wings.

CAENIS


CAESAR, JULIUS

Bk XV:745-842[p. 412]. The Roman general and Tribune. His deeds, death and deification. (As ‘king of Rome’ he was also the high-priest of Vesta[p. 678], ‘marrying’ her, the incarnation of Tauric Diana[p. 500], as described by Fraser in The Golden Bough’ – Ch.1 et.seq.)

Bk I:199-243[p. 18]. His assassination mentioned.


CAÏCUS


CAÏETA

Bk XIV:154-222[p. 369] Bk XV:622-745[p. 409]. The old nurse of Aeneas[p. 427]. The place in Italy where she died and was buried (modern Gaeta).


CALAÏS

Bk VI:675-721[p. 174]. One of the winged sons of Boreas[p. 463] and Orithya[p. 598]. One of
the Argonauts [p. 449],

CALAUREA

CALCHAS
A seer and priest, the son of Théstòr, who accompanied the Greeks to Troy [p. 672].
Bk XII:1-38 [p. 313]. He foresees the long duration of the war and the ultimate Greek victory, and that the sacrifice of Iphigênia [p. 544] to Diana [p. 500] at Aulis [p. 457] will bring the Greeks favourable winds.

CALLIOPE
Bk V:332-384 [p. 144]. She sings the song that defeats the Emathides [p. 508].
Bk V:642-678 [p. 151]. The Muses through her efforts defeat the Emathides and then change them into magpies.
Bk X:143-219 [p. 266]. Orpheus asks his mother for inspiration.

CALLIRHOË
Bk IX:394-417 [p. 247]. The daughter of Addóis [p. 420]. Thêmis [p. 662] prophesies the events following the war of the Seven against Thêmis [p. 662] when as Alcmêon's [p. 435] second wife, she unwittingly unleashes a chain of events involving the fatal necklace of Hamnía [p. 524], and the murder of Alcmêon. She begs Jupiter [p. 549] to age her infant sons so that they can avenge the murder.
Bk IX:418-438 [p. 248]. Jupiter explains to the gods that he can grant this only because fate wills it also.

CALLISTO
Bk II:441-465 [p. 57]. Pregnant by Jupiter she is expelled from the band of Diana’s virgin followers by Diana as Cynthia, in her Moon goddess mode. Gives birth to a son Arcas [p. 448].
The Metamorphoses

Bk II:466-495. She is turned into a bear by Juno.

Calydon
An ancient city in Aetolia on the River Euenus. Its ruler goes to Thebes to show sympathy for the death of Amphion and his children.

Bk VI:401-438. Its King is Oeneus. The people ask Theseus's help against Diana's avenging wild boar.

Bk VII:260-328. Meleager's action brings down the house of Parthaon.

Bk VIII:515-546. Althaea brings down vengeance on Calydon.

Bk VIII:547-610. The victim of Diana's vengeance.

Bk IX:1-88. Acheloüs is a river-god of Calydon.

Bk IX:89-158. Deianira is from Calydon.

Bk XV:745-842. Diomedes' spear is Calydonian.

Calydonian Boar-Hunt
A famous hunt attended by all the heroes of Greece, caused by Diana seeking revenge for being slighted. She sent a fierce wild boar against Calydon.

Calymne
An island in the Aegean Sea near Ionia.

Bk VIII:183-235. Daedalus and Icarus fly towards it after leaving Crete.

Camæae
Ancient Italian nymphs, with the gift of prophecy, later identified with the Muses.

Canace, see Aeolia Virgo
Depicted by Arachne.
Cancer
Bk II:63-89 [p. 45]. The constellation of the Crab, and the zodiacal sun sign. It represents the crab that attacked Hercules [p. 529] while he was fighting the multi-headed Hydra [p. 535] and was crushed underfoot but subsequently raised to the stars. The sun in ancient times was in this constellation when furthest north of the equator at the summer solstice (June 21st). Hence the latitude where the sun appeared overhead at noon on that day was called the Tropic of Cancer (23.5 degrees north).
Bk X:106-142 [p. 265]. The sun is in Cancer when Cyparissus [p. 494] kills the stag.

Canens
Bk XIV:320-396 [p. 373]. The daughter of Janus [p. 538] and Venilia [p. 676], and wife of Picus [p. 625], noted for her singing.
Bk XIV:397-434 [p. 375]. She wastes away with grief at the loss of Picus.

Canopus

Capaneus
Bk IX:394-417 [p. 247]. An Argive leader, one of the Seven against Thebes.
A synonym for pride in the Middle Ages.

Capella
Bk III:572-596 [p. 97]. The 'she-goat', the sixth brightest star in the sky, now part of the constellation Auriga the Charioteer, but once part of the Olenian [p. 595] Goat, representing Aege daughter of Olenos.

Capetus

Caphereus
The Metamorphoses

CAPITOLIUM
Bk I:553-567[p. 29], Bk II:531-565[p. 61], Bk XV:552-621[p. 407].

CAPREAE

CAPYS

CARIA, CARES
The country in Asia Minor bordering the southern Aegean[p. 426] containing Miletus[p. 576] and Halicarnassus. Its inhabitants the Cares or Carians.

CARPATHIUS

CARTHEIUS
Bk X:106-142[p. 265]. The home of Cyparissus[p. 494].

CASSANDRA
The daughter of Priam[p. 631] and Hecuba[p. 526], gifted with prophecy by Apollo[p. 446], but cursed to tell the truth and not be believed. Taken back to Greece by Agamemnon[p. 431]. (See Aeschylus: The Agamemnon)
Bk XIII:399-428[p. 344]. Dragged from the burning temple by her hair as Troy[p. 672] falls.
**Cassiopeia, Cassiope**
The mother of Andromeda [p. 442] and wife of Cepheus [p. 474]. The queen of Ethiopia [p. 513]. She is represented by the constellation Cassiopeia between Cepheus and Andromeda, and is depicted sitting in a chair. The constellation is identifiable by its distinctive W shape.

Bk IV: 663-705 [p. 126]. She foolishly boasted that she and her daughter were more beautiful than the Nereids [p. 587], who complained to Neptune [p. 586] who sent a sea monster to devastate Cepheus’s kingdom. The Oracle of Jupiter Ammon [p. 438] told Cepheus to sacrifice his daughter Andromeda. Cassiope and Cepheus accepted Perseus’s offer to rescue Andromeda on condition that she became his wife. For breaking faith with Perseus, Neptune set Cepheus and Cassiopeia as a warning among the stars.

Bk IV: 706-752 [p. 127]. She rejoices at Perseus’s defeat of the sea-serpent.

**Castalius, Castalian**
Bk III: 1-49 [p. 79]. Of the spring of Castalia and cave on Mount Parnassus [p. 606] and the oracle of Apollo [p. 446] there. The spring is sacred to the Muses [p. 581].

**Castor**
The son of Tyndareus of Sparta [p. 652] and Leda [p. 557] and twin brother of Pollux [p. 629].

Bk VIII: 260-328 [p. 215]. He joins the Calydonian Boar Hunt.


Bk XII: 393-428 [p. 323]. Noted for his horses and horsemanship.

**Castrum Inui**

**Caucasus**
Bk II: 201-226 [p. 49]. The mountain range in Asia.

Bk V: 74-106 [p. 137]. The native place of Abaris [p. 419].


**Caulon**
Bk XV: 622-745 [p. 409]. A city in Brutium [p. 464]. (Near the modern Monastarece Marina on the Ionian Sea, ancient Caulonia, the original Achaean colony was destroyed by Syracuse in 389 BC. What is now modern Caulonia, inland, was founded by the
survivors.)

CAUNUS


Bk IX:517-594 [p. 250]. He is horrified and rejects her.

Bk IX:595-665 [p. 252]. Fleeing his sister he founds the city of Caunus in Caria [p. 470].

CAYSTROS, CAYSTER

CEA, CEOS
Bk VII:350-403 [p. 190]. An island of the Cyclades [p. 492], off Cape Sunium. Its ancient city was Carthaea [p. 470].


CEBRENIUS
Bk XI:749-795 [p. 366]. Hespere [p. 531], daughter of Cebren a river god of the Troad [p. 672].

CECROPIDES

Bk VIII:547-610 [p. 223]. Theseus in Acarnania [p. 419].

CECROPIS, CECROPIDES

CECROPIUS
CECROPS
Bk II:531-565[p. 61]. Bk XV:418-452[p. 403]. The mythical founder of Athens[p. 454]. He was a son of mother Earth like Erechthonius[p. 510] (who some think was his father). He was part man and part serpent. His three daughters were Aglauros[p. 432], H ese[p. 531] and Pandrosus[p. 604] who were goddesses of the Acropolis in Athens.

CELADON (1)

CELADON (2)
Bk XII:245-289[p. 319]. One of the Lapithae. He is killed by Amycus[p. 441] at the battle of the Lapiths and Centaurs.

CELMIS
Bk IV:274-316[p. 115]. One of the Dactyls (‘fingers’), born when Rhea pressed her fingers into the earth as she was bearing Jupiter[p. 549]. They were iron smiths who guarded the infant Jupiter’s cradle. Their sisters taught the mysteries on the island of Samothrace. Celmis was turned into adamantine steel as a punishment for insulting Rhea.

CENAEUS

CENCHREÏS

CENTAURS
Creatures, half-man and half-horse living in the mountains of Thessaly[p. 664], hence called biformes, duplex natura, semihominis, bimembres.
They were the sons of Ixion[p. 552], and a cloud, in the form of Juno[p. 547].
Bk IX:89-158[p. 239]. The story of Nessus[p. 588] the centaur and Hercules[p. 529].
Bk IX:159-210[p. 241]. Hercules fought with Pholus and the Centaurs and wounded Chiron[p. 479] with an arrow poisoned with the Hydra’s[p. 535] venom. Chiron’s agony was
ended when he exchanged his immortality for Prometheus's mortal fate.

Bk XII:210-244. Invited to the marriage feast of Prorhios and Hippodamia, Eurytus precipitates a fight with the Lapithae.

Bk XII:536-579. Nestor finishes telling the story of the battle.

Cephalus
An Athenian prince, the grandson of Aeus, hence Aedides. Bk VI:675-721. Married happily to Procris, daughter of Erectheus, King of Athens.

Bk VII:453-500. Goes to Aegina to seek help from an ally.

Bk VII:501-613. He hears the history of the plague from Aeacus.

Bk VII:661-758. He is unfaithful to his wife Procris and then tempts her into disloyalty. They are reconciled. She gives him a magic hound and a magic javelin, gifts of Diana.

Bk VII:759-795. He recounts the story of Laelaps the hound.

Bk VIII:1-80. He returns to Athens with the Aeacides.

Cephenes

Cepheus
The king of Ethiopia, husband of Cassiope, and father of Andromeda. He is represented by the constellation Cepheus near Cassiopeia which includes the prototype of the Cepheid variable stars used as standard light sources for measurement of distances in space.

Bk IV:663-705. He accepts Perseus's offer to rescue Andromeda.

Bk IV:706-752. He promises Perseus a kingdom as dowry for defeating the sea serpent and winning Andromeda.

Cephissus
Narcissus, as the son of the river god Cephisus.
Index

CEPHISUS

Bk I:348-380[p. 23], A river in Phocis[p. 621].
Bk III:1-49[p. 79], Cadmus[p. 465] passes by it, following the heifer.
Bk III:339-358[p. 91], Father of Narcissus[p. 584], by the nymph Liriope[p. 562].
Bk VII:350-403[p. 190], Mourns for his grandson changed into a seal by Apollo[p. 446].

CERAMBUS

Bk VII:350-403[p. 190], A mythical character, whose home was near Mount Othrys[p. 600],
who escaped Deucalion's[p. 499] flood. He was saved by the nymphs, who changed him to
a scarabeus, and he flew to the summit of Mount Parnassus[p. 606].

CERASTAE

Bk X:220-242, A horned people of Cyprus[p. 494] turned into wild bullocks by Venus
[p. 676], for the crime of sacrificing strangers and guests on their altars.

CERBERUS

Bk IV:416-463[p. 120], The three-headed watchdog of the Underworld. He bays at Juno
[p. 547] entering the city of Dis[p. 502].
Bk IV:464-511[p. 121], The foam from his jaws forms part of Tisiphones[p. 668] venom of
the Furies[p. 511].
Bk VII:404-424[p. 192], It also produces the plant wolfsbane, or monkshood, the aconite
used by Medea[p. 570] as a poison.
Bk IX:159-210[p. 241], In the Twelfth Labour he is captured by Hercules[p. 529] and dragged
out of the Underworld.
Bk X:1-85[p. 263], Mentioned by Orpheus[p. 598]. He has snaky hair.
Bk XIV:1-74[p. 365], Scylla[p. 644] is surrounded by jaws, like Cerberus's, below the waist.

CERCOPES

Bk XIV:75-100[p. 366], A Lydian[p. 566] people. Jupiter[p. 549] changed them into monkeys,
because of their trickery and deceit, and sent them to Pithecusae[p. 627] which took its
name from them. (pitheum a little ape)
CERCYON

Bk VII:425-452 [p. 192]. A king of Eleusin [p. 507], who required all travellers to wrestle with him, and killed them when they were defeated. He was defeated by Theseus [p. 663]. The wrestling-ground was on the road to Megara [p. 434].

CERES

Bk I:113-124 [p. 13]. The Corn Goddess. The daughter of Saturn [p. 643] and Rhea, and Jupiter's [p. 549] sister. As Demeter she is represented in the sky by the constellation and zodiacal sign of Virgo, holding an ear of wheat, the star Spica. It contains the brightest quasar, 3C 273. The constellation alternatively depicts Astraea [p. 452]. The worship of her and her daughter Persephone, as the Mother and the Maiden, was central to the Eleusinian mysteries, where the ritual of the rebirth of the world from winter was enacted. Ceres was there a representation of the Great Goddess of Neolithic times, and her daughter her incarnation, in the underworld and on earth.


Bk V:425-486 [p. 146]. She searches for her throughout the world. Cyane [p. 491] gives evidence of the abduction, in Sidy [p. 647], and Ceres blights that land. (On the way she drinks the mixture of water and meal known as the kykeion, the partaking of which was an element of the ritual surrounding the Eleusinian Mysteries.)

Bk V:487-532 [p. 147]. She finds that Persephone [p. 614] is in Hades, and asks Jupiter [p. 549] to intercede. He agrees so long as Persephone has not eaten while in the underworld, a decree made by the Fates [p. 605].

Bk V:533-571 [p. 149]. She is allowed her daughter for six months of each year.


Bk V:642-678 [p. 151]. She sends Triptolemus [p. 670], of Eleusis, with her gift of the crops to the barbarian king of Syria [p. 645], Lyncus [p. 566]. He attacks Triptolemus and she changes Lyncus into a lynx.


Bk VIII:260-328 [p. 215]. She is offered the first fruits of the crops.


Bk IX:418-438. She wishes she could win renewed youthfulness for Jason[538], whom she fell in love with at the marriage of Cadmus[465] and Harmonia[524], and lay with in the thrice-ploughed field.


Bk X:431-502. [p. 273] The festival of the first fruits (in Attica[456], the Thesmophoria) held annually in her honour, where married women dressed in white brought corn garlands as offerings, and sexual union and the touch of a man were forbidden for nine nights.


CEYX


Bk XI:346-409[p. 296]. His wife Alcyone begs him not to fight against the wolf from the marshes.

Bk XI:410-473[p. 298]. He goes to consult the oracle of Apollo[446] at Claros[p. 483].

Bk XI:474-572[p. 299]. He is drowned in the tempest.


Bk XI:710-748[p. 305]. His body returns on the tide and he is transformed with her into a halcyon.

CHALCIOPE


CHAONIAN OAKS

The sacred oak grove of Chaonia at Dodona[503] in Epirus[510], the site of an ancient oracle of Jupiter[549] (Zeus).

Bk X:86-105[p. 265]. The oracular oak is among the gathering of trees when Orpheus[p. 598] sings.
Chaonis, Chaonius
Of Chaonia, the region in Epirus\[p. 510]\.
Bk V:149-199[p. 139]. The native country of Molpus[p. 580].

Charaxus
Bk XII:245-289[p. 319]. One of the Lapithae. He was killed by Rhoetus[p. 639] at the battle of Lapiths and Centaurs.

Chariclo

Charon

Charops
Bk XIII:123-381 [p. 338], A Lydian[p. 564], killed by Ulysses[p. 674].

Charybdis

Chersidamas
Bk XIII:123-381 [p. 338], A Lydian[p. 564], killed by Ulysses[p. 674].

Chimaera
A fire-breathing monster with a lion’s head, goat’s body and serpent’s tail.
Bk IX:595-665 (p. 252). Byblis (p. 465) travels to Mount Chimeara there and becomes a fountain.

CHIONE
Bk XI:266-345 (p. 294). The daughter of Deëdalos (p. 495), loved by Apollo (p. 446) and Mercury (p. 574). She bore twin sons, Philemon (p. 618) to Apollo, and Autolycus (p. 438) to Mercury. She was killed by Diana (p. 500) for criticising the goddess's beauty and boasting of her own.

CHIOS, CHIUS (OF CHIOS)
Bk III:597-637. The island in the north-eastern Aegean (p. 426) off the coast of Ionia (p. 544) where Acoetes (p. 422) lands and finds Bacchus (p. 459).

CHIRON
Bk II:612-632 (p. 65). One of the Centaurs (p. 473), half-man and half-horse. He was the son of Philyra and Saturn (p. 643). Phoebus Apollo (p. 446) took his new born son Aesculapius (p. 429) to his cave for protection. He is represented in the sky by the constellation Centaurus, which contains the nearest star to the sun, Alpha Centauri.
Bk II:633-675 (p. 66). Father of Ocyroë (p. 593), by Chariclo (p. 478) the water-nymph.
Bk VI:103-128 (p. 159). Begot by Saturn disguised as a horse.
Bk VII:350-403 (p. 190). His home is on Mount Pelion (p. 610).

CHROMIS(1)

CHROMIS(2)
Bk XII:290-326 (p. 320). A centaur.

CHROMIUS
Bk XIII:123-381 (p. 338). A Lydian (p. 564), killed by Ulysses (p. 674).

CHRYSAOR
Bk IV:753-803 (p. 128). The brother of Pegasus (p. 608) the winged horse, the warrior born from the blood of Medusa (p. 571), and clasping a golden falchion. A son of Neptune (p. 586). The father of Geryon (p. 520).
CHRYSE, CHRYSA

CHTHONIUS
Bk XII:429-535, A centaur.

CICONES

CILIX
Bk II:201-226, Of Cilicia in Asia Minor.

CILLA

CIMMERIANS
A fabled people, said to live in caves in perpetual darkness, ‘beyond the north Wind.’ Bk XI:573-649, Their country is the home of Somnus, Sleep.

CIMOLUS
An island in the Cyclades, Described as chalky-soiled. Bk VII:453-500, Allied to Crete.

CINYPHIUS
Bk VII: 234-293 [p. 187], Medea [p. 570] uses one of its water snakes as an ingredient for her magic potion.


CINYRAS(1)
Bk VI: 70-102 [p. 158]. An Assyrian [p. 452] King. His daughters were changed into the stone steps of the temple, for their presumption.

CINYRAS(2)
The son of Paphos [p. 605], and the father of Myrrha [p. 562], and by her incestuously of Adonis [p. 624], Adonis is therefore called Cinyreïus.

Bk X: 356-430 [p. 272]. He, innocently, asks her to choose a husband.
Bk X: 431-502, [p. 273] He is deceived into admitting her to his bed, and impregnating her, driving her out when he realises what has happened.

CIPUS
Bk XV: 552-621 [p. 407]. A fabled Roman praetor. He grows horns and is prophesied as a king who will enslave Rome [p. 640] if he enters the city, but declares himself instead, and is rewarded with honours.

CIRCE
Bk IV: 190-213 [p. 113], Bk XV: 622-745 [p. 409]. The sea-nymph, daughter of Sol [p. 651] and Perse, and the granddaughter of Oceanus [p. 593], (Kirke or Circe means a small falcon). She was famed for her beauty and magic arts and lived on the ‘island’ of Aeaea, which is the promontory of Circeii. (Cape Circeo between Anzio and Gaeta, on the west coast of Italy, now part of the magnificent Parco Nazionale di Circe extending to Capo Portiere in the north, and providing a reminder of the ancient Pontine Marshes before they were drained, rich in wildfowl and varied tree species.) Cicero mentions that Circe was worshipped religiously by the colonists at Circei. (‘On the Nature of the Gods’, Bk III 47)

(See John Melhuish Strudwick’s painting - Circe and Scylla - Walker Art Gallery, Sudley, Merseyside, England: See Dosso Dossi’s painting - Circe and her Lovers in a Landscape- National gallery of Art, Washington)
Bk XIV: 1-74 [p. 365]. She refuses him a love potion to make Scylla [p. 644] love him, and
instead transforms Scylla into a monster.

**Bk XIV: 223-319** (p. 370). She transforms Ulysses's men into beasts. *Mercury* (p. 574) gives him the plant *moly* to enable him to approach her. He marries her and frees his men, staying for a year on her island. (*Moly* has been variously identified as ‘wild rue’, wild cyclamen, and a sort of garlic, *allium moly*. John Gerard’s Herbal of 1633 Ch.100 gives seven plants under this heading, of which the third, *Moly Homericum* is he suggests the *Moly* of Theophrastus, Pliny and Homer - *Odyssey X* - and he describes it as a wild garlic.)

**Bk XIV: 320-396** (p. 373). She loves Picus, but, thwarted in her love, turns him into the green woodpecker, *pie viridis*.

**Bk XIV: 397-434** (p. 375). She turns Picus’s companions into wild beasts.

**Bk XIV: 435-444** (p. 376). She had warned Ulysses and his crew of the dangers they must still face.

**Ciris**

**Bk VIII: 81-151** (p. 211). The bird into which Scylla, daughter of Nisus (p. 590) was changed. Nisus was changed into the sea eagle. Elsewhere, and interpolated in this translation, the bird is described as having a purple breast and red legs. From the habits of the sea eagle, that preys on it, from its description, and the sacredness of the dove to Cer, the Cretan Bee-Goddess, this translator takes it to be the rock dove, *columba livia*. The followers of Cer, the Curetes, shaved their locks. Megara was said to have been founded by Car or Ker, a follower of the goddess. See the entry for Scylla (p. 645).

**Cithaeron**

**Bk II: 201-226** (p. 49). A mountain in *Bœotia* (p. 462), near *Thebes* (p. 662).

**Bk III: 692-733** (p. 100). The place chosen for the worship of *Bacchus* (p. 459).

**Clanis (1)**


**Clanis (2)**

**Bk XII: 290-326** (p. 320). A centaur.

**Clarius**

**Bk XI: 410-473** (p. 298). An epithet of Apollo from *Claros* (p. 483) (Clarus) a city in *Ionia* (p. 544),
where there was an oracle and temple of the god.

**Claros**

**Cleatus**
The son of Actor, and brother of Eurytus [p. 518].
Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.

**Cleonae**
A town in the Argis [p. 449].

**Cleopatra**
Bk XV:745-842 [p. 412]. Queen of Egypt [p. 427], mistress of Julius Caesar [p. 466] and Antony [p. 445]. She fell from power and committed suicide when she and Antony were defeated at the battle of Actium [p. 423]. (See Suetonius 'The Twelve Caesars' and, of course, Shakespeare.)

**Clitorius**

**Clymene**
Bk II:329-343 [p. 53]. She mourns for her dead son.

**Clymeneius**

**Clymenus**
Clytaemnestra
The wife of Agamemnon [p. 431], daughter of Tyndareus of Sparta [p. 652], and Leda [p. 557], Sister or half-sister of Helen [p. 527], and of the Dioscuri [p. 673]. Mother of Orestes, Electra (Laodice), and Iphigenia [p. 544].

Clytie
Bk IV: 190-213 [p. 113]. One of the daughters of Oceanus [p. 593], who loves Sol [p. 651].
(See the painting by Lord Leighton - Fitzwilliam Museum Cambridge, on loan to Leighton House, London).
Bk IV: 256-273 [p. 115]. Sol disdains her and she wastes away, becoming a plant, the heliotrope, that follows the sun.

Clytius

Clytus(1)

Clytus(2)

Cnidos

Cnosiacus
Index

**Coae Matres**
Bk VII:350-403 [p. 190]. The women of the island of Cos in the Sporades in the Eastern Aegean [p. 426] off Halicarnassus, angered by Hercules [p. 529] because he dressed in women’s clothes to escape detection. They abused him, and were given horns like cows, by Juno [p. 547].

**Cocalus**
The mythical king of Sidy [p. 647] whom Daedalus [p. 495] sought refuge with. Daedalus threaded a spiral Triton shell for him, using an ant to pull the thread, lured by honey.

**Cocinthus**

**Coeranus**
Bk XIII:123-381 [p. 338]. A Lydian [p. 564], killed by Ulysses [p. 674].

**Coeus**

**Colchis, Colchus**

**Colophonius**

**Combe**
COMETES
Bk XII:245-289 [p. 319]. One of the Lapithae. He was killed by Rhous [p. 639] at the battle of the Lapiths and Centaurs.

CORINTH, EPHYRE, CORINTHUS
Bk II:227-271 [p. 49], Bk XV:479-546 [p. 405]. The city north of Mycenae [p. 582], on the Isthmus [p. 546] between Attica [p. 456] and the Argolis [p. 450]. (Built on the hill of Acrocorinth it and Ithome were ‘the horns of the Greek bull’, whoever held them held the Peloponnese. It was destroyed by the Roman general Mummius in 146BC and rebuilt by Julius Caesar in 44BC.)
Bk VII:350-403 [p. 190], Jason [p. 539] having claimed the throne is king there. Its ancient name is Ephyre. It is famous for the spring of Pirene [p. 626] on the citadel (rebuilt in marble by Herodes Atticus in the 2nd c. AD).

CORNIX
Bk II:566-595 [p. 63], The daughter of Coronis [p. 486] king of Phoiss [p. 621]. She was turned into a Crow by Minerva [p. 577].

CORONAE, CORONI

CORONEUS
Bk II:566-595 [p. 63], A king of Phoiss [p. 621]. The father of Cornix [p. 486] who was turned into a Crow by Minerva [p. 577].

CORONIDES

CORONIS
Bk II:531-565 [p. 61], The daughter of Phlegyas of Larissa [p. 555], King of the Lapiths [p. 554].
and Ixion’s [p. 552] brother. She lived on the shores of Lake Beobis in Thessaly [p. 664]. She was loved by Apollo [p. 446].


**CORVUS**

Bk II:531-565 [p. 61]. The Raven, whose feathers are turned from white to black by Apollo [p. 446] for bringing him the news of Coronis’s [p. 486] unfaithfulness.

**CORYCIDES**


**CORYTHUS(1)**


**CORYTHUS(2)**

Bk VII:350-403 [p. 190]. The son of Paris [p. 606] and Oenone, the fountain-nymph daughter of the river Oeneus. He was sent by Oenone, in jealousy of Helen [p. 527], to guide the avenging Greeks to Troy [p. 672].

**CORYTHUS(3)**

Bk XII:290-326 [p. 320]. One of the Lapithae.

**COUS**

Bk VII:350-403 [p. 190]. From the island of Cos.

**CRAGOS**


**CRANTOR**

Bk XII:290-326 [p. 320]. The armour bearer of Peleus [p. 609].
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**Crataeis**

Bk XIII:738-788 [p. 354]. A nymph, the mother of Sylla [p. 644].

**Crathis**

Bk XV:307-360 [p. 406]. A river in Arcadia [p. 448], into which the corrosive waters of the Arcadian Styx flow. Aegae is at its mouth. Pausanias describes the complex of rivers and towns near Mount Cyllene [p. 463] and Mount Chelmos: Clitor [p. 463] (Kleitor), and Nomeris [p. 591], the Crathis, and the Arcadian Styx that is its tributary, in Pausanias VIII 17 and 18. He does not confirm Ovid’s comments about hair being turned to gold, but does elaborate on the marvellous properties of the Styx. (Robert Graves has an interesting digression on this, and the Proetides, in The White Goddess’ p353 and p354.)

Alternatively, and since Crathis seems to be coupled here with Sybaris [p. 654], Ovid is referring to properties of the Italian river Crathis (modern Crati) which may have been what Ovid calls the Sybaris, on which the ancient town of Sybaris probably stood. These properties of the river may have been transferred in legend by Greek colonists from the Greek Crathis.

**Crenaeus**

Bk XII:290-326 [p. 320]. A centaur.

**Cressa, Telethusa**


**Crete**


Bk VIII:81-151 [p. 211]. The kingdom of Minos [p. 578].

Bk VIII:183-235 [p. 213]. Daedalus [p. 495], kept there by Minos, plans to escape.


Bk IX:159-210 [p. 241]. In the Seventh Labour Hercules [p. 529] killed a bull that was ravaging the island.


Bk IX:714-763 [p. 255]. The country of monstrousities.
Index

Bk XIII:705-737 [p. 353], The country of Teucer [p. 661], an ancient king of Troy [p. 672], and its people the Terri [p. 661].

Bk XV:479-546 [p. 405], Sacred to Diana [p. 500].

CRIMESE
Bk XV:1-59 [p. 393], A town in Lucania.

CROCALE
Bk III:165-205 [p. 85], One of the nymphs of Diana [p. 500], daughter of the river-god Ismenus [p. 546], and therefore called Ismenis.

CROCUS
Bk IV:274-316 [p. 115], A youth who pined away from love of the nymph Smilax [p. 650], and was changed into the crocus flower. Smilax became the flowering bindweed.

CROMYON
Bk VII:425-452 [p. 192], A village near Corinth [p. 486], where Theseus [p. 663] destroyed a fierce and monstrous white sow, that killed the farmers and prevented them ploughing their fields. It was said to be the offspring of Typhon and Echidne [p. 505].

CROTON
A mythical hero who entertained Hercules [p. 529] at his home in Sicily [p. 647].

Bk XV:1-59 [p. 393], Myscealus [p. 583] founds Crotona, taking the name from its proximity to Croton’s tomb. (This is the modern Crotone, the only harbour between Taranto and Reggio. The ancient town was founded in 710BC by settlers, sent, according to legend, by the Delphic oracle. It was an important city of the Brutians [p. 464], and with Sybaris [p. 654] it controlled Magna Graecia and included colonies on the Ionian and Tyrhennian coasts. Pythagoras [p. 636] made it the chief centre of his school but was later expelled from the city, when his supporters fell from power. It conquered the Sybarites in 510BC, and became subject to Syracuse in 299BC. Hannibal embarked there after his retreat from Rome.)

CTESYLLA
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**CUMAE**

The site of an oracle of Apollo [p. 446], and its prophetess, the Sibyl [p. 647]. A legendary entrance to the underworld. Daedalus [p. 495] rested there after his flight from Crete [p. 488], and built a temple to Apollo, before going on to Sicily, where he made the golden honeycomb, for the goddess at Eryx [p. 513]. An ancient Euboean [p. 514] colony on the sea coast of Campania. (See Michael Ayrton’s drawings and paintings of the site.)

Bk XIV:101-153 [p. 367]. The site of the Sibyl’s cave, the oracular priestess of Apollo. She guides Aeneas [p. 427] through the underworld, showing him the golden bough that he must pluck from the tree.


**CUMAE**


**CUPID, CUPIDO, AMOR [p. 438]**

Bk I:438-473 [p. 25]. The god of love, son of Venus [p. 676] (Aphrodite). He is portrayed as a blind winged child armed with a bow and arrows, and he carries a flaming torch. He causes Apollo [p. 446] to fall in love with Daphne [p. 496].


Bk VII:1-73 [p. 181]. As love, or passion affects Medea [p. 570].


Bk X:298-355 [p. 270]. He is not responsible for Myrrha’s [p. 582] incestuous passion.

Bk X:503-559 [p. 275]. He accidentally wounds his mother Venus with a loose arrow in his quiver, and she falls in love with Adonis [p. 424].

**CURES**


**CURETES**

Bk IV:274-316 [p. 115]. They or the Dactyls [p. 473] guarded the infant Jupiter [p. 549]. They were
the sons of Rhea, and stood around the golden cradle, hung on a tree, clashing their spears and shouting, to drown the noise of his wailing (like the sound of heavy rain?). They seem to have been associated with rain-making ceremonies.

**Curetis**

Bk VIII:152-182 [p. 212]. Of Crete [p. 488]. From Cer, the Cretan Great Goddess. See her followers the Curetes [p. 490].

**Cyane**


**Cyaneae, Symplegades [p. 655]**

Bk VIII:1-80 [p. 209]. Two small rocky islands at the entrance to the Euxine Sea, that clashed together when anything approached them.

**Cyanea**


**Cybele**

The Phrygian [p. 624] great goddess, personifying the earth in its savage state, worshipped in caves and on mountaintops. Merged with Rhea, the mother of the gods. Her consort was Attis [p. 456], slain by a wild boar like Adonis [p. 424]. His festival was celebrated by the followers of Cybele, the Galli, or Corybantes, who were noted for convulsive dances to the music of flutes, drums and cymbals, and self-mutilation in an orgiastic fury.

Bk X:86-105 [p. 265]. The pine tree is sacred to her, since it embodies the transformed Attis. It is one of the trees that gather to hear Orpheus [p. 598].

Bk X:681-707 [p. 280]. Hippomenes [p. 533] and Atalanta [p. 453] desecrate her sacred cave, with its wooden images of the elder gods. She is adorned with a turreted crown. The two sinners are turned into the lions that pull her chariot.

since their timbers were cut on her sacred Mount Ida\[p. 540].

**Cyclades**

Bk II:227-271 \[p. 49\]. The scattered islands of the southern Aegean off the coast of Greece, forming a broken circle.

**Cyclopes**

Bk I:244-273 \[p. 19\]. A race of giants living on the coast of Sicily of whom Polyphemus \[p. 630\] was one. They had a single eye in the centre of their foreheads. They forged Jupiter's \[p. 549\] lightning-bolts.


Bk XIV:1-74 \[p. 365\], Bk XIV:154-222 \[p. 369\] Polyphemus \[p. 630\], who loves Galatea \[p. 520\] and is blinded by Ulysses \[p. 674\].

Bk XV:60-142 \[p. 394\], Pythagoras \[p. 636\] compares meat-eating to the practices of Polyphemus.

**Cycnus(1)**

Bk II:367-380 \[p. 54\]. Son of Sthenus \[p. 653\] King of Liguria \[p. 562\], mourns Phaethon \[p. 616\] and is changed into a swan.

**Cycnus(2)**

Bk VII:350-403 \[p. 190\]. The son of Apollo \[p. 446\] and Hyrie \[p. 537\], a great hunter of Tempe \[p. 660\]. He is turned into a swan when he attempts suicide to spite Phylius \[p. 625\].

**Cycnus(3)**

Bk XII:64-145 \[p. 314\]. The son of Neptune \[p. 586\], deemed invulnerable. He is defeated by Achilles \[p. 421\], who chokes him to death, and turned by his father Neptune into a white swan.

Bk XII:146-209 \[p. 316\]. He is unique in his invulnerability to weapons in his generation.

**Cydonaeus**

Bk VIII:1-80 \[p. 209\]. Of Cydonia, a town in northern Crete \[p. 488\]. Hence used to mean Cretan.
Cyllarus

Cyllene
Bk I:199-243 [p. 18]. A mountain in Arcadia [p. 448], Mercury’s [p. 574] birthplace, hence Cylenius, an epithet of Mercury. (Pausanias, VIII, xvii, noting it as the highest mountain in Arcadia mentions the ruined shrine of Hermes-Mercury on its summit, and says it got its name from Cyllen son of Elatus. Mercury’s statue was of juniper (thun) and stood eight feet tall. Pausanias says that Cyllene was famous for its white (althm?) blackbirds.)

Cylenius
Bk V:294-331 [p. 143]. The Emathide[p. 508] pretend that he fled to Egypt in the war between the giants and the gods, and there he hid in the form of a winged ibis.

Cymelus
Bk XII:429-535 [p. 324]. One of the Lapithae.

Cynthia
Bk VII:661-758 [p. 188]. Protes[p. 632] is her follower.
Bk XV:479-546 [p. 405]. She hides Hippolytus[p. 533] and sets him down at Nemi.
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**Cynthus**

Bk II:201-226 [p. 49]. A mountain on the island of Delos [p. 498] sacred to Apollo [p. 446] and Artemis [Diana] [p. 500].

Bk VI:204-266 [p. 162]. Latona [p. 556] speaks to her two children Apollo and Diana there.

**Cyparissus**

Bk X:106-142 [p. 265]. A youth loved by Apollo [p. 446]. He accidentally killed a beloved stag, sacred to the nymphs, and begged to mourn forever. Phoebus turned him into a cypress tree.

**Cyprus**

Bk XIV:623-697 [p. 381]. The Island off the south coast of Asia Minor sacred to Venus [p. 676].

Bk X:220-242 [p. 268]. The city of Amathus [p. 437] was there.

Bk X:243-297 [p. 269]. The whole island celebrates the festival of Venus. It is called Paphos [p. 605], after Pygmalion’s [p. 635] daughter.

Bk X:638-680 [p. 278]. It contains the sacred field with the golden tree at Tamasus [p. 656].


**Cytherea, Cythereias, Cythereis, Cythereiûs, Venus, Aphrodite**

Bk IV:190-213 [p. 113]. Of Cythera, the Aegean [p. 426] island, sacred to Venus [p. 676]. Aphrodite who rose from the sea there. (See Botticelli’s the Birth of Venus: see Baudelaire’s poem ‘Voyage to Cytherea’.).


Bk X:503-559 [p. 275]. Sacred to Venus.


Bk XIV:566-580 [p. 379]. She obtains deification for her son Aeneas [p. 427].

Bk XV:361-390 [p. 402]. Doves are her sacred birds.

**Cythereiûs hēros**

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CYTHNUS

CYTORIACUS
Bk IV:274-316[p. 115]. Of Cytorus, a mountain in Paphlagonia, with abundant boxwood. Salmasi[p. 642] comb is made from it.

DAEDALION
Son of Lucifer[p. 562], brother of Ceyx[p. 477], father of Chione[p. 479].

Bk XI:266-345 [p. 294]. Mourning his daughter Chione he leaps from the summit of Parnassus[p. 606] but is turned by Apollo[p. 446] into a hawk (probably an eagle, genus: Accipiter, since Parnassus was famous for them. Note Byron’s letters Nov-Dec 1809. Seeing a flight of eagles on Parnassus he ‘seized the omen’ and wrote some stanzas for Childe Harold hoping ‘Apollo had accepted my homage’).

DAEDALUS
(See Michael Ayrton’s extended series of sculptures, bronzes, and artefacts celebrating Daedalus, Icarus and the Minotaur)


Bk VIII:236-259[p. 215]. He had previously caused the death of Talos, his nephew, the son of his sister Perdix[p. 613], through jealousy throwing him from the Athenian citadel, but Pallas[p. 603] Athene changed the boy into the partridge, perdix perdix.

Bk VIII:260-328[p. 215]. He finds sanctuary in Sicily[p. 647] (after reaching Cumæ, where he built the temple of Apollo), at the court of King Cocalus[p. 485] who defends him from Minos[p. 578]. (He threaded the spiral shell for King Cocalus, a test devised by Minos, and made the golden honeycomb for the goddess at Eryx. See Vincent Cronin’s book on Sicily – The Golden Honeycomb.).

Bk IX:714-763[p. 255]. His name was synonymous with ingenuity, invention and technical skill.

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**DAMASICHTHON**

Bk VI:204-266 (p. 162). One of Niobes' seven sons killed by Apollo and Diana.

**DANAÉ**

The mother of Perseus by Jupiter, and daughter of Acrisius, King of Argos.

Bk IV:604-662 (p. 125). She was raped by Jupiter in the form of a shower of gold, while imprisoned in a brazen tower by Acrisius, who had been warned by an oracle that he would have no sons but that his grandson would kill him. (See Titian's painting, Museo del Prado, Madrid: See the pedestal of Benvenuto Cellini's Perseus bronze, Loggia dei Lanzi, Florence, depicting Danaë with the child Perseus: See Jan Gossaert called Mabuse's panel – Danaë - in the Alte Pinakothek, Munich)

Bk VI:103-128 (p. 159). Arachne depicts her rape by Jupiter.

Bk XI:85-145 (p. 289). She would have been deceived by Midas' gold also.

**DANAÉIUS HEROS**


**DANAI**

Bk XII:1-38 (p. 313), Bk XII:64-145 (p. 314). The Greeks, the descendants of Danaus of Argos, the Pelasgians.

**DANUBE, HISTER**

Bk II:227-271 (p. 49). The Lower Danube running to the Black Sea.

**DAPHNE, PENEÍS**


Bk I:525-552 (p. 28). Turned into the laurel bough. (See Pollaiuolo's painting – Apollo and Daphne – National Gallery, London)

Bk I:553-567 (p. 29). She is honoured by Phoebus.

**DAPHNIS**

Bk IV:274-316 (p. 115). A shepherd boy of Mount Ida, the son of Maury, and
inventor of bucolic poetry. His mother was a nymph. Pan taught him to play the pipes and he was beloved by Apollo, and hunted with Artemis. A nymph named Nomia made him swear loyalty. Her rival Chimera seduced him, and Nomia (or Mercury) turned him to stone.

DARDANIDAE MATRES
Bk XIII:399-428. Dardanian, that is Trojan women.

DARDANIUS
Bk XIII:1-122. An epithet applied to the descendants of Dardanus, the son of Jupiter and Electra, who came from Italy to the Troad, and was one of the ancestors of the Trojan royal house.
Bk XV:418-452. The Romans, as descendants of Aeneas.
Bk XV:745-842. Iulus, as the son of Aeneas.

DAULIS
Bk V:250-293. A city in Phoön seized by Pyreus.

DAUNUS
Bk XIV:445-482. An ancient king of Apulia, Iapygia in southern Italy. Diomede founded Arpi in his kingdom.

DEIANIRA
The daughter of Oeneus, king of Calydon, hence called Calydonis, and the sister of Meleager.
Bk VIII:515-546. She is spared by Diana from being turned into a bird.
Bk IX:1-88. She is wooed by Hercules and Acheloüs.
Bk IX:89-158. She marries Hercules, and is raped by Nessus. Trying to revive Hercules love for her she unwittingly gives him the shirt of Nessus soaked in the poison of the Hydra. (See Pollaiuolo’s painting – The Rape of Deianira – Yale University Art Gallery)
Bk IX:273-323. Hyllus is her son by Hercules.
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Deionides, Miletus
Miletus [p. 576], son of Deione.

Deiphobus
The son of Priam [p. 631], a Trojan Hero.

Delia

Delius, Apollo [p. 446], Phoebus [p. 622]
An epithet of Apollo [p. 446], from his birthplace, Delos [p. 498].
Bk V: 294-331 [p. 143]. The Emathides [p. 508] pretend that he fled to Egypt in the war between the giants and the gods, and there he hid in the form of a crow.
Bk VI: 204-266 [p. 162]. Apollo helps to punish Niobe [p. 590].

Delos
Bk I: 438-473 [p. 25]. Bk IX: 324-393 [p. 245]. The Greek island in the Aegean, one of the Cyclades [p. 492], birthplace of, and sacred to, Apollo [p. 446] (Phoebus) and Diana [p. 500] (Phoebe, Artemis), hence the adjective Delian. (Pausanias VIII xlvi, mentions the sacred palm-tree, noted there in Homer’s Odyssey 6, 162, and the ancient olive.)
Bk V: 572-641 [p. 150]. Its ancient name was Ortygia [p. 599].
Bk VI: 146-203 [p. 161]. Bk VI: 313-381 [p. 165]. A wandering island, that gave sanctuary to Latona [p. 556] (Leto). Having been hounded by jealous Juno [p. 547] (Hera), she gave birth there to the twins Apollo and Diana, between an olive tree and a date-palm on the north side of Mount Cynthus. Delos then became fixed in the sea. In a variant she gave birth to Artemis-Diana on the islet of Ortygia nearby.
Bk XV: 479-546 [p. 405]. Sacred to Diana [p. 500].

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**Delphi, Delphic**
- Bk II: 531-565 [p. 61]. Phoebus Apollo as lord of Delphi.
- Bk II: 676-701 [p. 67]. Phoebus Apollo as lord of Delphi.
- Bk X: 143-219 [p. 266]. The navel stone in the precinct at Delphi was taken as the central point of the known world.
- Bk XI: 410-473 [p. 298]. Delphi was sacked by the Phlegyans [p. 621].

**Demoleon**
- Bk XII: 290-326 [p. 320]. A centaur.

**Deoïs**
- Bk VI: 103-128 [p. 159]. A daughter of Deo, a name of Ceres [p. 476], so Proserpina [p. 634].

**Deoïus**

**Dercetis, Derceto, Atargatis**
- Bk IV: 31-54 [p. 108]. A Babylonian goddess worshipped in Syrian Palestine. She was the Syrian goddess Atar-ata, or Atargatis, consort of the Babylonian great god Adad. She was worshipped at Ascalon as half-woman and half-fish, and fish and doves were sacred to her. She was identified, by the Greeks, with Aphrodite. The mother of Semiramis [p. 646].

**Deucalion**
- Bk I: 313-347 [p. 22]. King of Phthia. He and his wife Pyrrha [p. 636], his cousin, and daughter of Epimetheus [p. 509], were survivors of the flood. He was he son of Prometheus [p. 633]. (See Michelangelo’s scenes from the Great Flood, Sistine Chapel, Vatican, Rome)

**Dia**
The Metamorphoses

Bk VIII:152-182 (p. 212), Ariadne (p. 450) is abandoned there by Theseus (p. 663), but rescued by Bacchus (p. 459) to whom the island was sacred.

Diana, Phoebé, Artemis

Bk II:401-416 (p. 56). Daughter of Jupiter (p. 549) and Laton (p. 556) (hence her epithet Latonia) and twin sister of Apollo (p. 446). She was born on the island of Ortygia (p. 599) which is Delos (p. 498) (hence her epithet Ortygia). Goddess of the moon and the hunt. She carries a bow, quiver and arrows. She and her followers are virgins. See Phoebé (p. 621). She is worshipped as the triple goddess, as Hecate (p. 525) in the underworld, Luna (p. 563) the moon, in the heavens, and Diana (p. 500) the huntress on earth. (Skelton’s ‘Diana in the leaves green, Luna who so bright doth sheen, Persephone in hell’) Callisto is one of her followers. (See Luca Penni’s – Diana Huntress – Louvre, Paris, and Jean Goujon’s sculpture (attributed) – Diana of Anet – Louvre, Paris.)

Bk II:441-465 (p. 57). She expels Callisto (p. 467) from her band of virgins because Callisto is pregnant by Jupiter (p. 549), having been raped by him.

Bk III:165-205 (p. 85). She is seen by Adaman (p. 423) while she is bathing and turns him into a stag.

Bk III:232-252 (p. 86). Her anger is only sated when Adaman (p. 423) is torn to pieces by his dogs.

Bk V:294-331 (p. 143). The Erinyes (p. 508) pretend that she fled to Egypt in the war between the giants and the gods, and there she hid in the form of a cat.


Bk V:572-641 (p. 150). She conceals her amour-bearer Arethusa (p. 449) in a cloud. Ortygia (p. 599) is an epithet for her.

Bk VII:661-758 (p. 198). She gives Procris (p. 632) a magic hound, Laelaps, and a spear, both of which Procris gives to her husband, Cephalus (p. 474).

Bk VIII:260-328 (p. 215). Slighted by King Oeneus (p. 594), she sends a wild boar against Calydon (p. 468).

Bk VIII:329-375 (p. 217). She steals the point of Mopsus’s (p. 580) spear in flight rendering his shot ineffectual.

Bk VIII:376-424 (p. 218). Amalthea (p. 441) boasts in spite of her.

Bk VIII:515-546 (p. 222). She turns the sisters of Meleager (p. 572), the Melegides (p. 573), into guinea-hens.

Bk VIII:547-610 (p. 223). Adânis (p. 420) compares his anger to Diana’s.

Bk IX:89-158 (p. 239). The Naiads (p. 583) dress like her.

Bk X:503-559 (p. 275). Venus (p. 676) dresses like her, and hunts with Adonis (p. 424).
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Bk XII: 1-38 [p. 313], Bk XIII: 123-381 [p. 338]. She is angered by some act of Agamemnon’s [p. 431], and keeps the Greek fleet at Aulis [p. 457] until Iphigenia [p. 544] is sacrificed. She then snatches Iphigenia away in a mist, and leaves a hind for the sacrifice.

Bk XIV: 320-396 [p. 373]. Orestes carried her image to Arida [p. 450] in Italy where she was worshipped.

Bk XV: 176-198 [p. 397]. The moon-goddess.

Bk XV: 479-546 [p. 405]. She was worshipped at the sacred grove and lake of Nemi in Arida [p. 450], as Diana Nemorensis, and the rites practised there are the starting point for Frazer’s ‘The Golden Bough’ (see Chapter I et seq.) She hid Hippolytus [p. 533], and set him down at Arida [p. 450] (Nemi), as her consort Virbius [p. 678].

**Dictaeus**


**Dictyna**


**Dictys (1)**


**Dictys (2)**

Bk XII: 290-326 [p. 320]. A centaur.

**Dido**

The Phoenician Queen of Carthage, a manifestation of Astarte, the Great Goddess.

Bk XIV: 75-100 [p. 366]. A Sidonian [p. 648], she founded Carthage, loved Aeneas [p. 427], and committed suicide when he deserted her. (See Virgil, The Aeneid, Book IV, and Marlowe’s The Tragedy of Dido, Queen of Carthage: See also Purcell’s operatic work ‘Dido and Aeneas’.)

**Didyme**

Two small islands near Syros [p. 655] in the Aegean.
The Metamorphoses


DINDYMA, DINDYMUS

DIOMEDES(I)
Bk XIII:123-381[p. 338]. Ulysses claims his friendship and support.
Bk XIV:483-511[p. 377]. He tells how his friends were changed into birds.

DIRCE

DIS
Bk IV:416-463[p. 120]. A name for Pluto[p. 628], king of the Underworld, brother of Neptune[p. 586] and Jupiter[p. 549]. His kingdom in the Underworld described.
Bk V:533-571[p. 149]. Jupiter[p. 549] decrees that she can only spend half the year with him and must spend the other half with Ceres[p. 476].

**DODONA**

The town in Epirus [p. 510] in north western Greece, site of the Oracle of Jupiter [p. 549], Zeus, whose responses were delivered by the rustling of the oak trees in the sacred grove. (After 1200BC the goddess Naia, worshipped there, who continued to be honoured as Dione, was joined by Zeus Naios. The sanctuary was destroyed in 391AD.)


**DODONAEUS**


**DOLON**


**DOLOPES**


**DON, TANAIS**


**DORIS**

Bk II:1-30 [p. 43]. The daughter of Oceanus [p. 593] and Tethys [p. 661], wife of Nereus [p. 588] the old man of the sea who is a shape-changer, and mother of the fifty Naiads [p. 587], the attendants on Thetis [p. 665]. The Nereids are mermaids.

Bk II:227-271 [p. 49]. Hid from the sun when Phaethon’s [p. 616] chariot scorched the earth.
The Metamorphoses

**Dorylas(1)**

**Dorylas(2)**
Bk XII:290-326\(^p.\) 320. A centaur, killed by Peleus (p. 609).

**Draco, the Dragon (Ancient Serpens)**
Bk II:150-177\(^p.\) 47. The constellation of the Dragon, once confusingly called Serpens. It is said to be the dragon Ladon killed by Hercules (p. 529) when stealing the golden apples of the Hesperides (p. 531). It contains the north pole of the ecliptic (ninety degrees from the plane of earth’s orbit) and represents the icy north.

**Dryades, Dryads**
Bk III:474-510\(^p.\) 95. The wood-nymphs. They mourn for Narcissus (p. 584).

Bk VIII:725-776\(^p.\) 227. They inhabit the oak trees in Ceres’ sacred grove and dance at her festivals. One of them prophesies the doom of Erysichthon (p. 512) who had violated the grove and destroyed her.

Bk VIII:777-842\(^p.\) 229. The Dryads mourn the oak and demand punishment for Erysichthon.

Bk XI:1-66\(^p.\) 287. They mourn for Orpheus (p. 598).

Bk XIV:320-396\(^p.\) 373. They are attracted to Picus (p. 625).

**Dryas**
The son of Mars (p. 569), and brother of the Thracian Tereus (p. 660).

Bk VIII:260-328\(^p.\) 215. He is present at the Calydonian Boar Hunt.

Bk XII:290-326\(^p.\) 320. He is present at the battle of the Lapiths and Centaurs.

**Dryope**
The daughter of Eurytos (p. 517), king of Oechalia (p. 594), mother of Amphius (p. 439) by Apollo (p. 446), wife of Andraemon (p. 442).

Bk IX:324-393\(^p.\) 245. She unwittingly offends the nymphs and is turned into a lotus-tree.
Dulichius

Dymantis

Dymas

Echeclus

Echidna
A monster half-woman, half-snake mother of Cadmus [p. 475], Chimacra, the Hydra [p. 535], and the Sphinx.
Bk IV:464-511 [p. 121]. Her venom is part of Tisiphone's [p. 668] poisonous brew.

Echinades
A group of islands off the mouth of the River Acheloüs [p. 420], in Aetolia [p. 419], opposite the island of Cephallenia.
Bk VIII:547-610 [p. 223]. They were nymphs turned into islands by the river-god.

Echion(1)
Bk III:115-137 [p. 83]. One of the five surviving heroes sprung from the dragon’s teeth sown by Cadmus [p. 465]. He married Agave [p. 432], the daughter of Cadmus.
Bk III:511-527 [p. 96]. Bk III:692-733 [p. 100]. He was the father of Pandrosus [p. 612].
Echion (2)
Son of Mercury. The swiftest runner.
Bk VIII:260-328. He is present at the Calydonian Boar Hunt.
Bk VIII:329-375. He throws his spear ineffectually at the boar.

Echionides

Echo
Bk III:339-358 [p. 91]. A nymph whose voice gave rise to the name for a reverberating sound.
Bk III:359-401 [p. 92]. Juno limits her powers of speech. She falls in love with Narcissus and is rejected. She dwindles to sound alone.
Bk III:474-510 [p. 95]. She pities Narcissus and echoes his farewells and mourns for him and echoes his sister’s lamentations.
(See John William Waterhouse’s painting – Echo and Narcissus – Walker Art Gallery, Merseyside, England)

Edoni, Edonians, Edonides
Bk XI:67-84. The Edonians were a Thracian people, ruled at one time by Lycurgus who was destroyed by Bacchus for opposing his worship. The Edonides, the women of the Edoni, and worshippers of Bacchus, murdered Orpheus, and were turned into oak trees.

Eetion
Bk XII:64-145 [p. 314]. The king of Thess, in Mysia, and father of Andromache the wife of Hector.

Egeria
Bk XV:479-546 [p. 405]. An Italian nymph, wife of Numa. Unconsoled at his death she is turned into a fountain, and its attendant streams (at Le Mole, by Nemi in Aricia). She was worshipped as a minor deity of childbirth at Aricia, and later in Rome (outside the Porta Capena; see Frazer’s ‘The Golden Bough’ Chapter I.)
ELATUS

ELELEUS

ELEUSIN, ELEUSIS
A city in Attica [p. 456], famous for the worship of Ceres [p. 476]-Demeter.
Bk V:642-678 [p. 151]. Triptolemus [p. 147] is the son of the king there, though Eleusis is not mentioned by name at this point in the Latin text.

ELIS
Bk II:676-701 [p. 67]. A city and country in the western Peloponnese [p. 610].
Bk V:487-532 [p. 147]. The native country of Arethusa [p. 449].
Bk IX:159-210 [p. 241]. In the Fifth Labour Hercules [p. 529] cleanses the stables of King Augeas of Elis.
Bk XII:536-579 [p. 326]. Hercules destroyed the city.
Bk XIV:320-396 [p. 373]. Site of the quinquennial games.

ELPENOR
Bk XIV:223-319 [p. 370]. A comrade of Ulysses [p. 674]. The Odyssey describes his death when he tumbles from the roof of Circe [p. 481] house, the morning after a heavy bout of drinking. His ghost begs Ulysses for proper burial, and for the oar that he pulled with his comrades to be set up over his grave. His ashes were entombed on Mount Circeo.

ELYMUS
ELYSIUM

ELYSIUS

EMATHIDES, THE PIERIDES
The daughters of Pierus [p. 626], king of Emathia in Macedonia [p. 567].
Bk V:294-331 [p. 143]. They challenge the Muses [p. 581] to a contest, and one sings of Typhoeus [p. 673] and the flight of the gods to Egypt.
Bk V:642-678 [p. 151]. They are defeated and turned into magpies for their insolence.

EMATHION

EMATHIUS

ENAESIMUS

ENIPEUS

ENNOMUS
Bk XIII:123-381 [p. 338]. A Lydian [p. 564], killed by Ulysses [p. 674].
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ENVY, INVIDIA
Bk II:752-786 [p. 71]. She is sent by Minerva [p. 577] to punish Aglauros [p. 432].

EOUS
Bk II:150-177 [p. 47]. One of the four horses of the Sun [p. 651].

EPAPHUS
Bk I:747-764 [p. 37]. The son of Io [p. 543] and Jupiter [p. 549], grandson of Inachus [p. 542], worshipped as a god in Egypt alongside his mother. Io [p. 543] is therefore synonymous with Isis [p. 545] (or Hathor the cow-headed goddess with whom she was often confused), and Epaphus with Horus.

EPHYRE, CORINTH [p. 486]

EPIDAURUS, EPIDAURIUS, EPIDAUROS
Bk III:273-315 [p. 88]. A city in Argolis [p. 449], sacred to Aesculapius [p. 429]. The pre-Greek god Maleas was later equated with Apollo, and he and his son Aesculapius were worshipped there. There were games in honour of the god every four years, and from 395BC a drama festival. The impressive ancient theatre has been restored and plays are performed there. From the end of the 5th c. BC the cult of Asklepios spread widely through the ancient world reaching Athens in 420BC and Rome (as Aesculapius) in 293BC.

EPIMETHEUS
Bk I:381-415 [p. 24]. A Titan [p. 668], the brother of Prometheus [p. 633]. He was the father of Pyrrha [p. 636], wife to Deucalion [p. 499] her cousin. He married Pandora who opened the box that Prometheus had warned them to keep closed, releasing illness, old age, work, passion, vice and madness into the world.

EPIMETHIS
Bk I:381-415 [p. 24], Pyrrha [p. 636], the daughter of Epimetheus [p. 509], brother of Prometheus [p. 633].
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**EPIRUS**
A region in northern Greece containing Dodona[p. 503].

**EPOPEUS**

**EPYTUS**

**ERASINUS**
Bk XV:259-306[p. 399]. A river in Argolis[p. 449]. The river Stymphelos, in Arcadia[p. 448], that reappears in the Argolis, on Mount Chaon, after running underground. (See Pausanias II 24, and VIII 22)

**EREBUS**

**ERECHTHEUS**
Bk VI:675-721[p. 174]. He inherits the kingdom from Pandion, and is noted for his sound government and military effectiveness.
Bk VII:661-758[p. 198]. He married his daughter Procris to Cephalus[p. 474].
Bk VIII:547-610[p. 223]. His kingship of Athens remembered.

**ERICHTHONIUS**
Bk II:531-565[p. 61]. A son of Vulkan[p. 679] (Hephaestus), born without a mother (or born from the Earth after Hephaestus the victim of a deception had been repulsed by Athene). Legendary king of Athens[p. 454] and a skilled charioteer. He is represented by the constellation Auriga the charioteer, containing the star Capella. (Alternatively the constellation represents the she-goat Amaltheia that suckled the infant Jupiter, and the
stars $\zeta$ (zeta) and $\eta$ (eta) Aurigae are her Kids. It is a constellation visible in the winter months.)

**Bk IX:418-438** (p. 248). His father Vulcan (Mulciber[p. 581]) wishes he might have a second life.

**Eridanus**

**Bk II:301-328** (p. 51). God of the River Po in northern Italy. His river receives the body of Phaethon[p. 616] after the destruction of the sun chariot.

He is represented by the constellation Eridanus, south of Taurus, which meanders across the sky.

**Erigdupo**

**Bk XII:429-535** (p. 324). A centaur.

**Erigone**

**Bk VI:103-128** (p. 159). The daughter of Icarius[p. 539], loved by Bacchus[p. 459], and depicted by Arachne[p. 447] on her web. Her country is Panchaia[p. 604].

**Bk X:431-502.** (p. 273) She was set in the sky as the constellation Virgo, after her suicide, by hanging, in despair at finding her father Icarius's body. Icarius is identified with the constellation Boötes[p. 462]. Ovid is contrasting her piety and love for her father with Myrrha[p. 582] impiety and carnal desire for hers. In northern latitudes Boötes and Virgo, which are near to each other in the sky, would be declining from the zenith at midnight in late April. Virgo, the second largest constellation, is associated with the goddess of justice holding the scales, but she is also Ceres[p. 476]-Demeter and holds the ear of wheat, the star Spica. (See the Ceres entry). It would not make sense for Virgo to be in the sky at the time of the Greek harvest festival, the Thesmophoria, since that took place in autumn when the sun was in Virgo. However it does make sense for countries where the harvest time is different, as presumably in Panchaia. (The Egyptian harvest for example, geared to the Nile flood-cycle, was in March-April.)

**Erinyes, Erinnys, Eumenides**

**Bk I:199-243** (p. 18). A Fury. The Furies, The Three Sisters, were Alecto, Tisiphone and Megaera, the daughters of Night and Uranus. They were the personified pangs of cruel conscience that pursued the guilty. (See Aeschylus - The Eumenides[p. 515]). Their abode is in Hades[p. 523] by the Styx[p. 653].

**Bk IV:416-463** (p. 120). Juno[p. 547] summons them at the gate of hell.

**Bk IV:464-511.** Tisiphone maddens Ino[p. 542] and Athamas[p. 454].

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Bk VI:401-438 [p. 167]. They attend (invisibly) the wedding of Tereus [p. 660] and Procne [p. 632].
Bk VI:653-674 [p. 174]. Tereus calls on them in his grief and desire for revenge.
Bk X:298-355 [p. 270]. They pursued Myrrha [p. 582].

ERIPHYLE
The wife of Amphiaraüs [p. 438] whom she betrayed to Polynices.
Bk VIII:260-328 [p. 215]. Her husband is present at the Calydonian Boar Hunt.

ERYCINA

ERYMANTHUS
Bk II:227-271 [p. 49]. A river and mountain in Arcada [p. 448].
Bk II:496-507 [p. 60]. Arcas [p. 448] meets his mother Callisto [p. 510], who is transformed into a bear, while hunting in the woods of Erymanthus.
Bk IX:159-210 [p. 241]. In the Fourth Labour, Hercules [p. 529] captured a giant wild boar that lived there.

ERYSICHTHON
The son of the Thessalian [p. 664] king Triopas. His daughter is Mestra [p. 576].
Bk VIII:725-776 [p. 227]. He violates the grove of Ceres [p. 476].
Bk VIII:777-842 [p. 229]. In punishment Ceres torments him with Hunger [p. 518].
Bk VIII:843-884 [p. 231]. After living off Mestra’s skills he ends by consuming himself.
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ERYTUS, Eurytus(4) [p. 518]

ERYX(1)

ERYX(2)

ERYX(3)

ETEOCLES
Bk IX: 394-417 [p. 247]. The son of Oedipus and Iocasta, brother of Polynices who fights against him in the war of the Seven against Thebes. The two brothers kill each other.

ETHEMON

ETHIOPIA, AETHIOPIA [p. 430]
Bk I: 765-779 [p. 37]. The country in northeast Africa.
Bk II: 227-271 [p. 49]. The people acquire black skins.
Bk IV: 663-705 [p. 126]. The country of Cepheus [p. 474].

ETNA, AETNA [p. 431]
Bk II: 201-226 [p. 49]. The volcanic mountain in eastern Sicily.

ETRURIA, ETRUSCUS
A country in Central Italy. Its people are the Etrurians or Etruscans. Hence Tuscany in
modern Italy.

Bk XIV:445-482 [p. 376]. The Tyrrhenians [p. 674]. They go to war with Aeneas [p. 427] and his Trojans [p. 672].

Bk XV:552-621 [p. 407]. Noted for their seers’ ability to tell the future.

Euagus

Bk XII:290-326 [p. 320]. One of the Lapithae.

Euander


Euboea


Euenus


Bk IX:89-158 [p. 239]. The scene of the rape of Deianira [p. 497].

Euhan

Index

**EUIPPE**
Bk V:294-331 [p. 143]. The wife of **Pierus** [p. 626], and mother of the Pierides.

**EUMELUS**
Bk VII:350-403 [p. 190]. The father of **Botres** [p. 463].

**EUMENIDES, ERINYES, FURIES**
Bk VI:401-438 [p. 167]. "The kindly Goddesses", an ironic euphemism for the **Furies** [p. 519] or **Erinyes** [p. 511].
Bk X:1-85 [p. 263]. They weep for the first time at the sound of **Orpheus**' [p. 598] song.

**EUMOLPUS**
A mythical **Thracian** [p. 666] singer, priest of **Ceres** [p. 476]-**Demeter**, who brought the **Eleusinian** [p. 507] mysteries to **Attica** [p. 456].
Bk XI:85-145 [p. 289]. He was taught the rites along with **Midas** [p. 576] by **Orpheus** [p. 598].

**EUPALAMAS**

**EUPHORBUS**
The son of **Panthoüs** [p. 605], a **Trojan** [p. 672] killed by **Menelaüs** [p. 574].
Bk XV:143-175 [p. 396]. A previous incarnation of **Pythagoras** [p. 636].

**EUPHRATES**

**EUROPA**
Bk II:833-875 [p. 73]. Daughter of **Agenor** [p. 432], king of Phoenicia, abducted by **Jupiter** [p. 549] disguised as a white bull. (See Paolo Veronese's painting - The Rape of Europa - Palazzo Ducale, Venice)

Euroras

Eurus

Eurydice
Bk X:1-85[p.263]. The wife of Orpha[p.598], died after being bitten by a snake. Orpheus went to the Underworld to ask for her life, but lost her when he broke the injunction not to look back at her. (See Rilke’s poem, ‘Orpheus, Eurydice, Hermes’, and his ‘Sonnets to Orpheus’, and Gluck’s Opera ‘Orphée’).

Eurylochus

Eurymides

Eurynome

Eurynomus
Bk XII:290-326[p.320]. A centaur.
**EURYPYLUS(1)**
Bk VII:350-403 [p. 190]. A king of Cos [p. 487], slain by Hercules [p. 529]. His city was Astypalaea [p. 453].

**EURYPYLUS(2)**
A Thessalian [p. 664] hero at Troy [p. 672].
Bk XIII:1-122 [p. 335]. He does not compete for the arms of Achilles [p. 421].

**EURYSTHEUS**
The king of Mycenae [p. 562], son of Sthenelus [p. 652].
Bk IX:159-210 [p. 241]. Jupiter [p. 549] boasted that he had fathered a son who would be called Heracles (Hercules [p. 529]) the ‘glory of Hera (Juno)’ and rule the house of Perseus [p. 614]. Juno made him promise that any king born before nightfall would be High King. She then hastened the birth of Eurystheus to Nicippe wife of King Sthenelus. Eurystheus ruled Hercules and set him the Twelve Labours to perform. Hercules treats him and Juno as endlessly hostile to himself.
Bk IX:273-323 [p. 244]. He pursues his hatred of Hercules through the generations.

**EURYTIDES**
Bk VIII:329-375 [p. 217]. Hippasus [p. 532], son of Eurytus [p. 518], one of the heroes in the Calydonian Boar Hunt. His thigh is ripped open but the boar’s tusk.

**EURYTION**
Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.

**EURYTIS**

**EURYTUS(1)**

**EURYTUS(2)**
Bk XII:210-244 [p. 318]. The centaur. He precipitates the battle between the Lapithae [p. 554].
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and the Centaurs[473] by attempting to carry off Hippodamia[532]

**Eurytus(3)**

Bk VIII:260-328 [p. 215]. The son of Actor, and the father of Hippasus[483] and brother of Cleatus[532]. Possibly there is confusion here with Eurytus(4).[p. 518]

**Eurytus(4), Erytus[513]**

Bk V:74-106 [p. 137]. The son of Actor. A companion of Phineus[p. 620]. He is killed by Perseus[p. 614], with a heavy mixing bowl. Possibly there is confusion here with Eurytus(3).[p. 518]

**Exadius**


**Fama**

Bk IX:89-158 [p. 239]. Rumour, personified. She comes to Deianira[p. 497].


Bk XV:1-59 [p. 393]. The harbinger of glory.

**Fames**


Bk VIII:843-884 [p. 231]. She leaves him with an incurable and growing hunger.

**Farfarus**


**Fates, the Three Goddesses, the Parcae[p. 605]**

Bk II:633-675 [p. 66]. The three Fates were born of Erebus[p. 510] and Night. Clothed in white, they spin, measure out, and sever the thread of each human life. Clotho spins the thread. Lachesis measures it. Atropos wields the shears.

Bk XV:745-842 [p. 412]. The gods cannot overrule them, and prevent Caesar's[p. 466] assassination.
FAUNIGENA
Bk XIV: 445-482 [p. 376], Latinus [p. 555], son of Faunus [p. 519].

FAUNI

FAUNUS (1)

FAUNUS (2)

FAUNUS (3)
Bk I: 177-198 [p. 16], Bk VI: 382-400 [p. 166]. Fauni, Demi-gods, ranked with Satyrs [p. 643].

FAVONIUS
Bk IX: 595-665 [p. 252]. The west wind, bringer of warmth and spring.

FORTUNA
Bk II: 111-149 [p. 46], Bk XIII: 1-122 [p. 335]. Goddess of fortune, chance, fate. Her attributes are the wheel, the globe, the ship’s rudder and prow, and the cornucopia. She is sometimes winged, and blindfolded. (See Leonardo’s drawings.)

FURIES
See Erinys [p. 511] and Eumenides [p. 515].

GALANTHIS
Bk IX: 273-323 [p. 244]. Handmaid to Alcmene [p. 435]. She deceives Lucina [p. 563] the goddess of childbirth, and is punished by being turned into a weasel, with the same tawny hair. (Weasels in England are reddish-brown. Ovid says ‘flava comus’ which suggests reddish-yellow. The birth of its young through its mouth has, of course, no biological validity, but Graves suggests it derives from the weasel’s habit of carrying its young in
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its mouth from place to place!)

GALATEA
A sea nymph, daughter of Nereus [p. 588] and Doris [p. 503]. (See the fresco ‘Galatea’ by Raphael, Rome, Farnesina)

Bk XIII:738-788 [p. 354]. She tells her story to Sylla [p. 644]. Loving Acis [p. 422], she is pursued by Polyphemus [p. 630].


Bk XIII:870-897 [p. 357]. When Acis [p. 422] is crushed by the rock, thrown at him by Polyphemus, she changes Acis into his ancestral form of a river.

Bk XIII:898-968 [p. 358]. She ends her story to Sylla [p. 644] and departs.

GANGES

Bk VI:619-652 [p. 173]. The area along its banks is inhabited by tigers.

GANYMedes
The son of Tros, brother of Ilus [p. 541] and Assaracus [p. 452], loved by Jupiter [p. 549] because of his great beauty.


GARGAPHIE

GAUL, GALLICUS
Bk I:525-552 [p. 28]. The Roman province, in the region of modern France.

GERYON
Bk IX:159-210 [p. 241]. The monster with three bodies, killed by Hercules [p. 529]. In the Tenth Labour, Hercules brought back Geryon’s famous herd of cattle after shooting
three arrows through the three bodies. Geryon was the son of Chrysar [p. 479] and Callimachus [p. 467], and King of Tartessus in Spain.

**Gigantes, The Giants**

Bk I:151-176 [p. 15]. Bk I:177-198 [p. 16]. Bk X:143-219 [p. 266]. Monsters, sons of Tartarus [p. 657] and Earth, with many arms and serpent feet, who made war on the gods by piling up the mountains, and overthrown by Jupiter [p. 549]. They were buried under Sicily [p. 647].

Bk X:143-219 [p. 266]. Orphei [p. 598] sang their war with the gods.

**Glaucus**


Bk XIV:1-74 [p. 365]. He asks Circe [p. 481] for a charm to make Scylla love him, but she transforms Scylla into a sea-monster instead.

**Gorge**

The daughter of Oenous [p. 594], king of Calydon [p. 468], sister of Meleager [p. 572].

Bk VIII:515-546 [p. 222]. She is spared by Diana [p. 500] from being turned into a bird.

**Gorgo, Medusa [p. 571]**

The best known of the Three Gorgons, the daughters of Phorcys. A winged monster with snake locks, glaring eyes and brazen claws whose gaze turns men to stone. Her sisters were Stheno and Euryale.


Bk V:149-199 [p. 139]. Perseus uses the head against his enemies.
GORTYNIACUS
Bk VII: 759-795 [p. 201]. From Gortyn in Crete [p. 488], hence Cretan. Its bows noted for the swiftness of the arrow in flight.

GRADIVUS

GRAEAE
The three daughters of Ceto and Phorcys, sisters of the Gorgons [p. 521], fair-faced and swanlike but with hair grey from birth and one eye and one tooth between them. Their names were Deino, Enyo and Pemphredo.

GRAECIA, GREECE

GRAIUS

GRANICUS

GRATIAE, THE GRACES
The three sisters, daughters of Jupiter [p. 549] and Eurynome [p. 516], attendants to Venus [p. 676], used collectively, Gratia. Often depicted with arms entwined in dance (See Botticelli’s ‘Primavera’) their names were Aglaia, Euphrosyne, and Thalia. They signified giving, receiving, and thanking later the Platonic triad, love, beauty, truth.
Bk VI: 401-438 [p. 167]. Attendant on wedding ceremonies.
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GRYNEUS
Bk XII:245-289 (p. 319). A centaur. He kills Broteas (p. 464), and Orios (p. 598) the son of Mycale (p. 581). He is killed by Exadius (p. 518) at the battle of Lapiths and Centaurs.

GYARUS

HADES
Bk IV:416-465 (p. 120). The underworld, the kingdom of Dis (p. 502).

HAEDI
Bk XIV:688-771 (p. 383). The Kids, two stars in Auriga the Charioteer, treated as a constellation by the ancients. See Erichthonius (p. 510).

HAEMONIA
Bk II:63-89 (p. 45). Used as an adjective for the constellation Sagittarius (p. 641) the Archer, the zodiacal sign formed when the Thessalian centaur Chiron (p. 479) was placed among the stars by Zeus.
Bk VII:159-178 (p. 185). The parents of the Argonauts (p. 449) are Haemonians.
Bk XI:221-265 (p. 293). Theis (p. 665) cave is on its shores.
Bk XI:346-409 (p. 296). The land of Acastus (p. 420), king of Iddhos (p. 543).
Bk XII:210-244 (p. 318). The country of Cares (p. 465) and Pirithous (p. 626).

HAEMONIUS
Thessalian (p. 664), from Haemonia (p. 523).
Bk VII:100-158 (p. 183). Used of Jason (p. 530).
Bk XII:64-145 (p. 314). Used of Achilles (p. 421).
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HAEMUS
Bk II:201-226 [p. 49], A mountain in Thrace [p. 666].

Bk VI:70-102 [p. 158], Supposed to be a mortal turned into a mountain for assuming the name of a great god.


HALCYONEUS

HALESUS
Bk XII:429-535 [p. 324], One of the Lapithae.

HALIUS
Bk XIII:123-381 [p. 338], A Lycian [p. 564], killed by Ulysses [p. 674].

HAMADRYAS
Bk I:689-722 [p. 34], A wood nymph.

HAMMON
See Ammon [p. 438].

HARMONIA, HARMONY
Bk III:115-137 [p. 83], The wife of Cadmus [p. 465] and daughter of Mars [p. 569] and Venus [p. 676].

Bk IV:563-603 [p. 124], She is turned with him into a snake.

Bk IX:394-417 [p. 247], At her marriage to Cadmus, Venus [p. 676] gave her the fatal necklace that conferred irresistible beauty.

HARPIES
Bk VII:1-73 [p. 181], The ‘snatchers’, Aellopus and Ocypete, the fair-haired, loathsome, winged daughters of Thaumas and the ocean nymph Electra, who snatch up criminals for punishment by the Furies [p. 519]. They live in a cave in Cretan Dicte. They plagued Phineus [p. 620] of Salmydessus, the blind prophet, and were chased away by the winged
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sons of Boreas [p. 463].

Bk XIII: 705-737 [p. 353]. An alternative myth has Phineus drive them away to the Strophades [p. 653] where Ovid has Aeneas [p. 427] meet the harpy Aëllo [p. 427], and Virgil, Celaeno. They are foul-bellied birds with girls’ faces, and clawed hands, and their faces are pale with hunger. (See Virgil Aeneid III: 190-220)

HARPOCRATES

Bk IX: 666-713 [p. 254]. The infant Horus, the son of Isis [p. 545] and Osiris [p. 599]. The Egyptian god, misinterpreted as a god of silence by the Greeks, as he is represented sitting on his mother’s lap with his thumb in his mouth.

HEBE

The daughter of Iuno [p. 547], born without a father.

Bk IX: 394-417 [p. 247]. She is the wife of Heracles [p. 529] after his deification, and has the power to renew life.

HEBRUS


HECATE

The daughter of the Titans Perses and Asterie [p. 452], Latom’s [p. 556] sister. A Thracian [p. 666] goddess of witches, her name is a feminine form of Apollo’s [p. 446] title ‘the far-darter’. She was a lunar goddess, with shining Titans [p. 668] for parents. In Hades [p. 523] she was Prytania of the dead, or the Invincible Queen. She gave riches, wisdom, and victory, and presided over flocks and navigation. She had three bodies and three heads, those of a lioness, a bitch, and a mare. Her ancient power was to give to or withhold from mortals any gift. She was sometimes merged with the lunar aspect of Diana [p. 500], Artemis, and presided over purifications and expiations. She was the goddess of enchantments and magic charms, and sent demons to earth to torture mortals. At night she appeared with her retinue of infernal dogs, haunting crossroads (as Trivia [p. 671]), tombs and the scenes of crimes. At crossroads her columns or statues had three faces – the Triple Hecates – and offerings were made at the full moon to propitiate her.


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Bk VII:159-178[p. 185]. Medea invokes her aid in her attempt to renew Aeson's life.
Bk VII:234-293[p. 187]. Medea sacrifices to her.

HECTOR
Bk XII:1-38[p. 313]. Sacrifices at the empty tomb of Aesacus his half-brother.
Bk XII:64-145[p. 314]. He killed Protesilaus, the first Greek to fall in the Trojan War. His own fate is delayed till the end of the war.
Bk XII:579-628[p. 327]. Neptune reminds Apollo of Hector's body dragged around the walls of Troy.
Bk XIII:1-122[p. 335]. He torched the Greek ships, and terrifies the Greeks in battle, bringing the gods with him to the battlefield.
Bk XIII:123-381[p. 338]. He promised Dedalus the horses of Achilles.
Bk XIII:399-428[p. 344]. Hecuba takes his ashes with her from Troy. His son Astyanax is murdered as the city falls.
Bk XIII:640-674[p. 351]. His presence had allowed Troy to hold out for so long.

HECUBA
The daughter of Dymas and wife of Priam, king of Troy.
Bk XIII:399-428[p. 344]. She gathers Hectors's ashes as Ulysses takes her away from Troy.
Bk XIII:429-480[p. 345]. She sees her daughter Polyxena sacrificed to appease the ghost of Achilles.
Bk XIII:481-575[p. 347]. She laments Polyxena, finds and laments the body of Polydorus, kills Polymestor, and turns into the maddened dog, Maera. Her
undeserved fate is pitied by the Trojan women, the Greeks, and all the gods, even Juno (who sought the downfall of Troy).  

Bk XIII:576-622. Only Aurora's thoughts are elsewhere.

HELENA, HELEN  

The daughter of Leda (Tyndareus was her putative father), sister of Clytemnestra, and the Dioscuri. The wife of Menelaus.  

Bk XIII:123-381. She was taken, by Paris, to Troy, instigating the Trojan War. Ulysses and Menelaus demanded her return in front of the Trojan senate.  


Bk XV:199-236. She bemoans old age, and the ravages of time.

HELENUS  

Bk XIII:1-122. The son of Priam, an augur, captured by Ulysses and Diomede along with Pallas's sacred image, the Palladium.  

Bk XIII:705-737. Aeneas visits him at Buthrotos in Epirus where he has built a second Troy, and Helenus foretells his future.  

Bk XV:418-452. He prophesied Aeneas's future, and that of Rome.

HELIADES, THE HELIADS  

Bk II:329-343. The seven daughters of the Sun god and Clymene.  

Bk II 344-346. They mourn their brother Phaethon. Two of them are named. Lampetia and the eldest Phaethusa. Turned into poplars as they mourn Phaethon their brother, their tears become drops of amber.  

Bk X:86-105. The trees are among those gathering to hear Orpheus's song.  

Bk X:243-297. They shed amber tears, and amber adorns Pygmalion's ivory statue.

HELICE(1)  

Bk XV:259-306. A seaport of Achea, near Aigion, on the Corinthian Gulf now submerged after an earthquake. Pausanias gives the background. (See Pausanias VII 24)
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**HELICE (2)**
A name for the constellation of the Great Bear, **Ursa Major** [p. 675].

**Bk VIII:** 183-235 [p. 213]. **Icarus** [p. 539] is warned not to fly too near the constellation.

**HELICES**

**Bk V:** 74-106 [p. 137]. A companion of **Phineus** [p. 620], killed by **Perseus** [p. 614].

**HELICON**

**Bk II:** 201-226 [p. 49]. The mountain in **Boeotia** [p. 462] near the Gulf of **Corinth** [p. 486] where the Muses [p. 581] lived. The sacred springs of Helicon were **Aganippe** [p. 432] and **Hippocrene** [p. 532], both giving poetic inspiration. The Muses’ other favourite haunt was Mount **Parnassus** [p. 606] in **Phocis** [p. 621] with its Castalian Spring. They also guarded the oracle at **Delphi** [p. 499].

**Bk V:** 250-293 [p. 141]. **Minerva** [p. 577] visits it to see the fountain of Hippocrene sprung from under the hoof of **Pegasus** [p. 608], the winged horse.

**Bk V:** 642-678 [p. 151]. A haunt of the Muses.

**Bk VIII:** 515-546 [p. 222]. The domain of poetic genius.

**Helle**

**Bk XI:** 194-220 [p. 292]. The daughter of **Athamas** [p. 454] and **Nephele** [p. 586], sister of **Phrixus** [p. 624]. Escaping from **Ino** [p. 542] on the golden ram, she fell into the sea and was drowned, giving her name to the **Hellespont** [p. 528].

**HELLESPONT, HELLESPONTUS.**

The straits that link the Propontis with the **Aegan** [p. 426] Sea.

**Bk XI:** 194-220 [p. 292]. Named after **Helle** [p. 528], and close to the site of **Troy** [p. 672].

**Bk XIII:** 399-428 [p. 344]. The scene of **Hecuba’s** [p. 526] appearance as the black bitch **Maera** [p. 568].

**HELOPS**

**Bk XII:** 290-326 [p. 320]. A centaur.

**HENNAEUS**

**Bk V:** 385-424 [p. 145]. Of Henna (Enna) a town in Sicily. The plains around it.
HERCULANEUM

Bk XV:622-745 [p. 409]. The Roman town near Naples on the slopes of Vesuvius, destroyed with Pompeii by the eruption of 79AD and rediscovered in 1709. It was a residential town surrounded by the villas of wealthy Romans, with a rich artistic life.

HERCULES, HERACLES

The Hero, son of Jupiter [p. 549]. He was set in the sky as the constellation Hercules between Lyra and Corona Borealis.


3. The capture of the stag with golden antlers.
5. The cleansing of the stables of Augeas king of Elis [p. 507].
8. The capture of the mares of Diomedes of Thracian [p. 666], that ate human flesh.
9. The taking of the girdle of Hippolyte [p. 533], Queen of the Amazons [p. 437].
10. The killing of Geryon [p. 520] and the capture of his oxen.
11. The securing of the apples from the Garden of the Hesperides [p. 531]. He held up the sky for Atlas [p. 455] in order to deceive him and obtain them.


Bk IX:89-158 [p. 239]. Bk XII:290-326 [p. 320]. He marries Deianira, kills Nessus [p. 588], falls in love with Iole [p. 543], daughter of Eurystheus [p. 517] who has cheated him, and receives the shirt of Nessus from the outraged Deianira. (See Cavalli’s opera with Lully’s dances – Ercole Amante)
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Bk IX:159-210. He is tormented by the shirt of Nessus.

(See T. S. Eliot’s The Four Quartets – Little Gidding:

‘Who then devised the torment? Love.
Love is the unfamiliar Name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove.
We only live, only suspire
Consumed by either fire or fire’)

Bk IX:159-210. He also killed Busiris, King of Egypt brother of Antaeus, who sacrificed strangers at the altars, to fulfil a prophecy that an eight-year drought and famine would end if he did so.

Bk IX:159-210. He killed King Antaeus of Libya, brother of Busiris, who was a giant, child of mother Earth, by lifting him from the ground that gave him strength, and, cracking his ribs, held him up until he died.

Bk IX:159-210. He fought the Centaurs.

Bk IX:211-272. He kills the servant Lichas who brought the fatal shirt, then builds a funeral pyre, and becomes a constellation and is deified. (See Canova’s sculpture – Hercules and Lichas – Galleria d’Arte Moderna, Rome)

Bk IX:273-323. He had asked his son Hyllus, by Deianira, to marry Iole. His birth is described when the sun is in the tenth sign, Capricorn, i.e. at midwinter, making him a solar god. His mother’s seven night labour would also make his birth at the new year, a week after the winter solstice.

Bk IX:394-417. His nephew and companion is Iolaüs.

Bk XI:194-220. Bk XIII:1-122. He captured Troy and rescued Hesione, with the help of Telamon, and gave her to Telamon in marriage.

Bk XI:573-649. He is hero of the city of Trachin.

Bk XII:536-579. Tlepolemus is his son. Hercules exploits are retold by Nestor.

Bk XIII:1-122. Philoctetes received his bow and arrows after his death, destined to be needed at Troy.

Bk XIII:399-428. Ulysses goes to fetch Philoctetes and the arrows.

Bk XV:199-236. He is a symbol of strength.

Bk XV:259-306. He shot the centaur Pylenor with a poisoned arrow.
HERMAPHRODITUS
Bk IV:346-388[p. 117]. Salmacis dives into the pool to pursue him, and is merged with him, and he prays for the waters of the pool to weaken anyone who bathes there.

HERSE
Bk II:531-565[p. 61]. One of the three daughters of King Cephs[p. 473].

HERSILIA
Bk XIV:829-851[p. 386]. The wife of Romulus[p. 640], deified as Hara[p. 534].

HESIONE
A daughter of Laomedon[p. 554], exposed to a sea monster at Neptune[p. 586] command.
Bk XI:194-220[p. 292]. She was given in marriage to Telamon[p. 658].

HESPERIDES
Bk XI:85-145[p. 289]. The three nymphs who tended the garden with the golden apples on a western island beyond Mount Atlas[p. 455]. Their names were Hespere, Aegle, and Erytheis, the daughters of Night, or of Atlas and Hesperis, the daughter of Hesperus[p. 531].

HESPERIE
Bk XI:749-795[p. 306]. A nymph, daughter of the river god Cebre[p. 472], loved by Aegeus[p. 429]. She runs from him, and is killed by the bite of a snake.

HESPERUS
HIBERUS
Bk VII: 294-349 [p. 188], Hiberian, Spanish. Used to denote the oceans of the west, where the sun sets.
Bk XV: 1-59 [p. 323], Hercules returns from there with the herds of Geryon.

HIPALMUS
The correct reading for Euplamus [p. 515].

HIPASUS(1)
Son of Eurytus [p. 518]
Bk VIII: 260-328 [p. 215], He is present at the Calydonian Boar Hunt.
Bk VIII: 329-375 [p. 217], His thigh is ripped open by the boar’s tusk.

HIPASUS(2)
Bk XII: 290-326 [p. 320], A centaur.

HIPPOCOÖN
Bk VIII: 260-328 [p. 215], King of Amyclae [p. 440], father of Enaesimus [p. 508], and others of his sons who were at the Calydonian Boar Hunt.
Bk VIII: 329-375 [p. 217], Enaesimus is killed by the boar.

HIPPOCRENE
Bk V: 250-293 [p. 141], A famous spring on Mount Helicon [p. 528], sacred to the Muses [p. 581].

HIPPODAMAS
Bk VIII: 547-610 [p. 223], The father of Perimele [p. 613].

HIPPODAME, HIPPODAMIA
The daughter of Adrastus, and wife of Pithnis [p. 626].
Bk XII: 210-244 [p. 318], Bk XIV: 623-697 [p. 381], Eurytus [p. 517] attempts to carry her off at her wedding and precipitates the battle between Lapiths [p. 554] and Centaurs [p. 473].
HIPPOLYTE
Queen of the Amazons, warrior maidens living near the Rivers Tanaïs [p. 656] and Thermodon [p. 663] in Scythia [p. 645], based on Greek knowledge of the Scythian princesses of the Sarmatian people of the Black Sea region. Burials of warrior princesses have been excavated from the tumuli of the area around Rostov, and north west of the Sea of Azov. See Herodotus IV 110-117, for the Amazons and Scythians.

HIPPOLYTUS
Bk X:479-546 [p. 405]. The son of Theseus [p. 663] and the Amazon Hippolyte [p. 533]. He was admired by Phaedra [p. 616], his step-mother, and was killed at Trozen [p. 671], after meeting ‘a bull from the sea’. He was brought to life again by Aesculapius [p. 429], and hidden by Diana (Cynthia [p. 493], the moon-goddess) who set him down in the sacred grove at Aricia [p. 450] Nemi, where he became Virtus [p. 678], the consort of the goddess (as Adonis [p. 424] was of Venus [p. 676], and Attis [p. 456] of Cybele [p. 491]), and the King of the Wood (Rex Nemi). All this is retold and developed in Frazer’s monumental work, on magic and religion, ‘The Golden Bough’ (see Chapter I et seq.). (See also Euripides’s play ‘Hippolytos’, and Racine’s ‘Phaedra’.)

HIPPOMENES
The son of Megareus [p. 572], Great-grandson of Neptune [p. 586].
Bk X:560-637 [p. 277]. Falling in love with Atalanta [p. 453], he determines to race against her, on penalty of death for failure.
Bk X:638-680 [p. 278]. By means of the golden apples he wins the race and claims Atalanta.
Bk X:681-707 [p. 280]. He desecrates Cybele’s [p. 491] sacred cave with the sexual act and is turned, with Atalanta, into a lion.

HIPPOTADES
Bk XV:622-745 [p. 409], Aeus [p. 429], as son of Hippotas.

HIPPOTHÖUS
Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.
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**Hister, Danube**
Bk II:227-271 [p. 49]. The Lower Danube running to the Black Sea.

**Hodites(1)**

**Hodites(2)**

**Hora**

**Horae**
Bk II:1-30 [p. 43]. The Hours, attendants of the Sun [p. 651].
Bk II:111-149 [p. 46]. Yoke up the Sun-god’s horses to his chariot.

**Hyacinthia**

**Hyacinthus**
Son of Amyclas, king of Amyclae [p. 440], hence he is called Amyclides [p. 440].
Bk X:143-219 [p. 266]. His home was Amyclae, in Taenarus [p. 655], near Sparta [p. 652]. Loved by Phoebus [p. 622], he was killed by a discus while they were competing. Phoebus turned him into a hyacinth (the blue larkspur, hyacinthos grapta) that has the marks AI AI (woe! woe!) of early Greek letters on the base of its petals, and was sacred to Cretan Hyacinthus. Later it was linked to Ajax [p. 433]. Sparta celebrated the Hyacinthia [p. 534] festival in his honour.
Bk XIII:382-398 [p. 344]. He shares the flower with Ajax whose name has similar markings, ΑΙΑΣ.

**Hyades**
They lived on Mount Nysa and nurtured the infant Bacchus. The Hyades are the star-cluster forming the ‘face’ of the constellation Taurus the Bull. The cluster is used as the first step in the distance scale of the galaxy.

Bk XIII:123-381. The stars are engraved on Achilles's shield.

**HYALE**
Bk III:165-205. One of Diana's nymphs.

**HYANTÉUS, HYANTIUS**
Bk III:138-164. Boeotian, applied to Actaeon.
Bk V:294-331. Applied to the Heliconian fountain of Agrippa.
Bk VIII:260-328. Home of Idaius, present at the Calydonian Boar Hunt.

**HYDRA**
Bk II:633-675. The many-headed water-serpent, born of Typhon and Echidna, that lived at Lerna near Argos. Its destruction was the second Labour of Hercules. Hercules used the Hydra's venom to tip his poisoned arrows, and struck Chiron, his old friend inadvertently while fighting the Centaurs (The Fourth Labour). Chiron was in agony but could not die. Prometheus offered to die in his place. Zeus approved and Chiron was able to choose death.
Bk IX:1-88. Hercules describes his fight with the Hydra while taunting Achełous. (See Gustave Moreau’s painting – Hercules and the Lernean Hydra – in the Art Institute of Chicago)
Bk IX:89-158. The shirt of Nessus is soaked with its venom.

**HYLES**
Bk XII:290-326. A centaur.

**HYLEUS**
Bk VIII:260-328. He is present at the Calydonian Boar Hunt.

**Hyleús**
The Metamorphoses

the engraver.

Hyllus


Hylonomé

Bk XII:393-428 [p. 323]. A female centaur, loved by Cyllarus [p. 493]. Inseparable in life, they died together, she killing herself to join him.

Hymen, Hymenaeus

Bk IX:764-797 [p. 257]. He attends the wedding with Venus [p. 676], the goddess of love, and Juno [p. 547], the goddess of brides.

Hymettus, Hymettos

A mountain in Attica [p. 456] south of Athens [p. 454]. It was famous for its wild-flower pasture for bees (See Pausanias I 32 i.) and had a shrine and statue of Zeus of Rain and Far-seeing. (The long Hymettos ridge bounds the plain of Attica on the east, made up of bluish-grey Hymettian marble overlying Pentelic marble, which was worked in ancient times. The hills were then heavily forested.)
Bk X:243-297 [p. 269]. Its bees’ wax is used for moulding casts for statues etc.

Hypaepeae

Bk XI:146-171 [p. 290]. It is overlooked by Mount Tmolus [p. 669].

Hypanis

Bk XV:259-306 [p. 399]. A river in Sarmatia. A main tributary of the Dnieper. The waters are sweet in their higher reaches, but are joined by a bitter stream flowing out of Sythia [p. 645]. See Herodotus IV 52.
HYPERBOREUS, HYPERBOREAN
Bk XV: 307-360 [p. 400]. Belonging to the extreme north. The Hyperboreans, a mythical people living beyond the north wind. They cover their bodies with feathers by plunging nine times in Minerva’s [p. 577] pool. Herodotus has some interesting chapters on the Hyperboreans in IV 32-36. In 31 he speculates on the confusion of feathers with snowflakes. (See also Robert Graves ‘The White Goddess’ p. 284)

HYPERION (1)
Bk IV: 214-255 [p. 113]. A Titan, the son of Coelus and Terra, and father of the sun-god [p. 651].

HYPERION (2)
The Sun god himself. Heliopolis in Egypt, Hyperion’s city.
Bk VIII: 547-610 [p. 223]. The sun.
Bk XV: 391-417 [p. 403]. The sun-god at Heliopolis, to which the phoenix flies.

HYPSEUS

HYPSEUS

HYPSIPYLE
The daughter of Thoas [p. 666], king of Lemnos [p. 558].
Bk XIII: 399-428 [p. 344]. Ulysses [p. 674] sails for the island to bring back the arrows of Hercules. Thoas [p. 666] was king there when the Lemnian women murdered their menfolk because of their adultery with Thracian [p. 666] girls. His life was spared because his daughter Hypsipyle set him adrift in an oarless boat.

HYRIE
Bk VII: 350-403 [p. 190]. A lake and the town near it in Boeotia [p. 462], named from the mother of Cycnus (2) [p. 492] by Apollo [p. 446]. She turns into a lake weeping for her son, whom she thinks dead.

IACCHUS
The Metamorphoses

IALYSIUS
Bk VII:350-403 [p. 190]. Of Ialysos, a city on the north eastern coast of the island of Rhodes [p. 639].

IANTHE
Bk IX:714-763 [p. 255]. The daughter of Telestes [p. 659] of Dide [p. 501], who is loved by Iphis [p. 544], a girl reared as a boy, and betrothed to her.
Bk IX:764-797 [p. 257]. Iphis is transformed into a boy by Isis [p. 545], and marries her.

IANUS
The Roman two-headed god of doorways and beginnings, equivalent to the Hindu elephant god Ganesh. The Janus mask is often depicted with one melancholy and one smiling face.
Bk XIV:320-396 [p. 373]. The father of Cànens [p. 469].
Bk XIV:772-804 [p. 385]. The naiades [p. 583] have a spring by his (later) temple.

IAPETIONIDES

IAPETUS

IAPYGIA
Bk XV:622-745 [p. 409]. The region in the heel of Italy. Apulia. Its king was Daunus [p. 497]. Named after Iapyx [p. 538].

IAPYX
Bk XV:1-59 [p. 393]. A son of Deachus [p. 405], who ruled in Apulia in southern Italy.

IASION
Son of Jupiter [p. 549] and Corythus’s wife Electra.
Bk IX:418-438 [p. 249]. Càres [p. 476] fell in love with him and lay with him in the thrice-
ploughed field. She wishes she could obtain a renewal of his youth.

**IASON, JASON**
The son of *Aeson* [p. 430], leader of the Argonauts, and hero of the adventure of the Golden Fleece. The fleece is represented in the sky by the constellation and zodiacal sign of Aries, the Ram. In ancient times it contained the point of the vernal equinox (The First Point of Aries) that has since moved by precession into *Pisces* [p. 627].

Bk VII:100-158 [p. 183]. Completes the tasks and wins the Golden Fleece, and marries Medea, before returning to *Iolchos* [p. 543].
Bk VII:159-178 [p. 185]. He asks Medea to lengthen his father's life.

Bk VII:350-403 [p. 190]. He acquires the throne of *Corinth* [p. 486], and marries a new bride *Glaucus*. Medea in revenge for his disloyalty to her sends Glaucus a wedding gift of a golden crown and white robe, that burst into flames when she puts them on, and consume her and the palace. Medea then kills her own sons by Jason, and flees his wrath.

Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.
Bk VIII:329-375 [p. 217]. He throws his spear at the boar, but overshoots.
Bk VIII:376-424 [p. 218]. He wounds a hound by accident.

**ICARUS(1)**
Bk VIII:183-235 [p. 213]. The son of *Daedalus* [p. 495] for whom his father fashioned wings of wax and feathers like his own in order to escape from *Crete* [p. 488]. Flying too near the sun, despite being warned, the wax melts and he drowns in the Icarian Sea, and is buried on the island of Icaria. (See W. H. Auden’s poem ‘Musée des Beaux Arts’ referring to Brueghel’s painting, Icarus, in Brussels)

**ICARUS(2), =ICARIUS**
Bk X:431-502 [p. 273]. The father of *Erigone* [p. 511].

**ICELOS**
The son of *Somnus* [p. 652] (Sleep), and a god of dreams.
Bk XI:573-649 [p. 302]. He takes the shape of creatures.
The Metamorphoses

IDA
Bk II: 201-226[p. 40], One Mount Ida is near Troy[p. 672]. There is a second Mount Ida on Crete[p. 488].
Bk IV: 274-316[p. 115], Hamaphroditus[p. 531] is raised there.
Bk VII: 350-403 [p. 190], Libor[p. 560] hides his son’s theft of a bullock by changing the animal to a stag.
Bk X: 1-85[p. 263], Oleatus[p. 595] and Lethaea[p. 559] are turned to stones there.
Bk XI: 749-795[p. 306], Birthplace of Trojan Aescus[p. 429].
Bk XIII: 1-122[p. 335], The mountain near Troy.
Bk XIV: 527-565 [p. 378], Trojan Ida is sacred to Cybele[p. 491], Aescus’s[p. 427] ship timbers were felled there.

IDALIA

IDAS(1)
Proles Aphareia. A son of Aphareus, king of Messene[p. 575].
Bk VIII: 260-328[p. 215], He is present at the Calydonian Boar Hunt.

IDAS(2)

IDAS(3)

IDMON
IDOMENEUS

ILIADES(1)

ILIADES(2)

ILION, ILIUM, TROY

ILIONEUS
Bk VI:204-266 [p. 162]. One of Niobes [p. 590] seven sons killed by Apollo [p. 446] and Diana [p. 500].

ILITHYIA
Bk IX:273-323 [p. 244]. The Greek goddess of childbirth, corresponding to Lucina [p. 563] who was an aspect of Juno [p. 547], as the Great Goddess.

ILLYRICUS
Of Illyria (Illyris), a country on the Adriatic, north of Epirus. Bk IV:563-603 [p. 124]. The country where Cadmus [p. 465] and Harmonia [p. 524] are turned into serpents.

ILUS

IMBREUS
Bk XII:290-326 [p. 320]. A centaur.
The Metamorphoses

INACHIDES
A male descendant of Inachus[p. 542].

INACHIS
Bk IX:666-713 [p. 254]. Io[p. 543], the daughter of Inachus[p. 542], worshipped as a manifestation of Isis[p. 545], the Egyptian goddess.

INACHUS

INARIME
Bk XIV:75-100 [p. 366]. An island off the coast of Campania (Southern Italy).

INDIGES
Bk XIV:566-580 [p. 379]. The name under which the deified Aeneas[p. 427] was worshipped (the national deity).

INDIGETES
Bk XV:843-870 [p. 414]. Deified heroes, worshipped as deities of their native countries.

INDUS

INO
Bk III:692-733 [p. 100]. She participates in the killing of Pentheus[p. 612].
Bk IV:416-463 [p. 120]. She incurs the hatred of Juno[p. 547].
Io


Bk I:601-621 [p. 31]. Changed to a heifer by Jupiter and conceded as a gift to Juno [p. 547].


Bk I:722-746 [p. 36]. After Mercury [p. 574] kills Argus, and driven by Juno’s fury Io has reached the Nile [p. 589], she is returned to human form.

Bk I:747-764 [p. 37]. With her son Epaphus [p. 509] she is worshipped in Egypt as a goddess. Io is therefore synonymous with Isis [p. 545] (or Hathor the cow-headed goddess with whom she was often confused), and Epaphus with Horus.


Iolaüs

The son of Iphicles, nephew and companion of Hercules [p. 529].

Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.

Bk IX:394-417 [p. 247]. He is returned to life by Hebe [p. 525]. (He is the grandson of Alcmene [p. 435], since his father Iphicles is her son by Amphitryon [p. 438], and Hercules mortal half-brother, the twin or tanist of the sun-god. Iolaüs’s renewal and appearance at the threshold may indicate his cult as a representative of the risen sun of the new year. His cult was celebrated in Sardinia where he was linked to Daedalus [p. 495].)

Bk IX:418-438 [p. 248]. Jupiter [p. 549] explains that this is through the power of fate as well.

Iolchos, Iolciacus


Bk VII:100-158 [p. 183]. They return there with Medea [p. 570] and the Golden Fleece.

Iole

Bk IX:89-158 [p. 239]. The daughter of Eurytus [p. 517], king of Oechalia [p. 594], whom Hercules [p. 529] was enamoured of.

Bk IX:273-323 [p. 244]. Hercules asks his son Hyllus [p. 536], by Deianira [p. 497], to marry her.


Bk IX:394-417 [p. 247]. She weeps for Dryope and is comforted by Alcmena.
IONIA
The region of ancient Greek territory bordering the Eastern Aegean, containing Lydia, Caria, and the islands of Samos and Chios.

IONIUM, AEOUR, MARE
The Ionian Sea, west of the Greek mainland.
Bk IV:512-542, Ino leaps into its waters.
Bk XV:1-59, Myscelus sails it.
Bk XV:622-745, Aesculapius crosses it to Italy.

IPHIGENIA
The daughter of Agamemnon, king of Mycenae, and Clytaemnestra. She is called Mycenis.
Bk XII:1-38, Bk XIII:123-381, She is sacrificed by her father at Aulis to gain favourable winds for the passage to Troy but snatched away by Diana (to Tauris)

IPHINOÜS
Bk XII:290-326, A centaur.

IPHIS(1)
Bk IX:666-713, Daughter of Ligdus, a Cretan and his wife Telethusa. Her mother is visited by a prophetic dream of Isis before her birth. She is named after the grandfather, the father being deceived into believing she is a boy.
Bk IX:714-763, She laments her inability to consummate her passion for Ianthe whom she loves.
Bk IX:764-797, She is transformed into a boy, by Isis, and marries Ianthe.

IPHIS(2)
A youth of Cyprus who loved Anaxarete.
Bk XIV:698-771, He commits suicide when she disdains him.

IPHITIDES
Coeranus, the son of Iphitus.
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Bk XIII:123-381 [p. 338]. A Lydian [p. 564], killed by Ulysses [p. 674].

IRIS
Bk IV:464-511 [p. 121]. Purifies Juno after her visit to Hades [p. 523].
Bk XI:573-649 [p. 302]. Goes to Somnus [p. 652], god of Sleep, to command him to send a dream to Alcyone [p. 435].
Bk XIV:75-100 [p. 366]. At Juno's [p. 547] command she attempts to destroy Aeneas [p. 427] ships (see Virgil The Aeneid V 600)
Bk XIV:829-851 [p. 386]. Juno sends her to Hasilia [p. 531].

ISIS
Bk IX:666-713 [p. 254]. The Egyptian Goddess, in Greek mythology the deified Io [p. 543] and identified also with Ceres-Demeter. The wife of Osiris [p. 599]. Goddess of the domestic arts. Her cult absorbed the other great goddesses and spread through the Graeco-Roman world as far as the Rhine. Isis was the star of the sea, and the goddess of travellers. She visits Tedius [p. 659] in a dream. She is accompanied by Anubis [p. 445], the jackal-headed god, associated with Mercury [p. 574]; Bubastis [p. 464], or Bast (Bastet), the lion or cat-headed goddess, associated with Diana [p. 500]; Apis [p. 446] the sacred Bull; Harpocrates [p. 525] the child Horus; and Osiris [p. 599] her husband, whom she searches for, in the great vegetation myth of Egypt. She has the sacred rattle or sistrum; the serpent that she fashioned, that poisoned the sun-god Ra, whom she cured in exchange for his true name; and on her forehead she carries the horns, moon disc, and ears of corn symbolising her moon, fertility and cow attributes.

ISMARIUS

ISMENIS
ISMENUS(1), ISMENIDES

Bk II:227-271 [p. 49]. The river and river-god of Boeotia [p. 462], near Thebes [p. 662]. The women of Thebes, being near the river. Crocale [p. 489] one of Diana’s [p. 500] nympha is the daughter of the river-god and therefore called Ismenis.


Bk IV:543-562 [p. 123]. Followers of Ino [p. 542] who are turned to stone.


ISMENUS(2)

Bk VI:204-266 [p. 162]. One of Niobe’s [p. 590] seven sons killed by Apollo [p. 446] and Diana [p. 500].

ISSE

The daughter of Macareus(1) [p. 567]

Bk VI:103-128 [p. 159]. Raped by Phoebus [p. 622], disguised as a shepherd, and depicted by Arachne [p. 447].

ISTHMUS


ITALIA

Bk XV:622-745 [p. 409]. Italy.

ITHACA

The island off the coast of Greece, in the Ionian Sea (to the west of mainland Greece), home of Ulysses [p. 674].


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ITHACUS
Bk XIII:1-122[p. 335]. A name for Ulysses[p. 674], as king of Ithaca[p. 546].

ITYS
Bk VI:619-652[p. 173], Bk VI:653-674[p. 174]. He is murdered by his mother in revenge for Tereus’s rape of Philomela[p. 619], and his flesh is served to his father at a banquet.

IUBA

IULUS
Bk XIV:566-580[p. 379]. Ascanius[p. 451], the son of Aeneas[p. 427], from whom the Iulian clan claimed their origin.
Bk XV:418-452[p. 403], Bk XV:745-842[p. 412]. The ancestor of Julius Caesar[p. 466].

IUNO, JUNO
Bk I:244-273[p. 19]. The daughter of Rhea and Saturn[p. 643], wife of Jupiter[p. 549], and the queen of the gods. A representation of the pre-Hellenic Great Goddess. (See the Metope of Temple E at Selinus – The Marriage of Hera and Zeus – Palermo, National Museum.)
Bk I: 601-621[p. 31]. Catching Jupiter deceiving her with Io[p. 543], asks the girl, transformed into a heifer by Jupiter, as a gift.
Bk I: 722-746[p. 36]. Relenting, she returns Io to human form.
Bk II:466-495[p. 58]. Turns Callisto[p. 467] into a bear after her rape by Jupiter.
Bk II:508-530[p. 60]. After Callisto is set in the heavens as the Great Bear[p. 675] by Jupiter, she requests Tethys[p. 661] and Oceanus[p. 593] not to allow the constellation to enter their waters (and fall below the horizon).
Bk II:531-565[p. 61]. Her chariot is drawn by peacocks.
Bk III:253-272[p. 87]. She sets out to punish Semele[p. 646].
The Metamorphoses

Bk III:273-315 (p. 88). She deceives Semele (p. 646).
Bk III:316-338 (p. 89). She blinds Tiresias (p. 667) for his judgement.
Bk III:359-401 (p. 92). She limits Echo’s powers of speech.
Bk IV:167-189 (p. 112). Vulcan (p. 679) is her son.
Bk IV:416-463 (p. 120). She is angered by Ino (p. 542), sister of Semele (p. 646).
Bk IV:464-511 (p. 121). She asks Tisiphone (p. 668), the Fury (p. 511), to madden Ino (p. 542) and Athene (p. 454), her husband, and sees them come to grief.
Bk IV:543-562 (p. 123). She turns Ino’s (p. 542) protesting servants into stone.
Bk VI:70-102 (p. 158). Turned the Queen of the Pygmies (p. 635) into a crane and forced her to war against her own people, and turned Antigone (p. 444) of Troy (p. 672) into a stork.
Bk VI:313-381 (p. 165). She pursued Latona (p. 556) in jealousy.
Bk VI:401-438 (p. 167). She is the goddess who attends brides in the wedding ceremony.
Bk VII:501-613 (p. 195). Jealous of Aegea (p. 426), because of her affair with Jupiter (p. 549), Juno sends a plague to the island of Aegea (p. 426) named after her where, her son Aeacus (p. 425) is king.
Bk VIII:183-235 (p. 213). The island of Samos (p. 642) is sacred to her.
Bk IX:1-88 (p. 237). Bk IX:159-210 (p. 241). The stepmother, and in some myths foster-mother of Hercules (p. 529). She is inimical to him because of Jupiter’s adultery with Alcmena (p. 435) his mother. She instigates his Twelve Labours through Eurystheus (p. 517).
Bk IX:211-272 (p. 242). She resents Hercules’s deification.
Bk IX:273-323 (p. 244). She had previously made Alcmena’s labour difficult in giving birth to Hercules.
Bk IX:394-417 (p. 247). Her daughter is Hebe (p. 525).
Bk IX:439-516 (p. 248). She married her brother Jupiter (p. 549).
Bk IX:764-797 (p. 257). She attends weddings with Venus (p. 676) and Hymen (p. 536).
Bk X:143-219 (p. 266). She objects to Ganymede (p. 520) becoming Jupiter’s cup-bearer.
Bk XI:573-649 (p. 302). She sends Iris (p. 545) goddess of the rainbow, her messenger, to Somnus (p. 652) Sleep, ordering him to send a dream to Alcmena (p. 435), telling her of the death of Ceyx (p. 477).
Bk XII:429-535 (p. 324). Ixion (p. 552) had attempted to seduce her.
Bk XIII:481-575 (p. 347). She admits that Hecuba (p. 526) does not deserve the fate that befell her.
Bk XIV:75-100 (p. 366). She sends Iris (p. 545) to destroy Aeneas’s (p. 427) ships.
Bk XIV:101-153 (p. 367). Proserpina (p. 634) is ‘the Juno of Avernus (p. 459)’.

Bk XIV:772-804 [p. 427]. She unbars the Roman citadel to the Sabines. (Pursuing her vendetta against the descendants of Aeneas.)

Bk XIV:829-851 [p. 531]. She sends Iris to Hersilia.

Bk XV:143-175 [p. 450]. She has a temple at Argos.

Bk XV:361-390 [p. 402]. Her bird is the peacock.

Bk XV:622-745 [p. 553]. She had a famous temple at Lacinium.

Bk XV:745-842 [p. 676]. Venus says she was on Turnus's side during the wars in Latium.

IUNONIGENA

Bk IV:167-189 [p. 112]. Vulcan, the son of Juno.

IUPPITER, JUPITER, JOVE

Bk I:89-112 [p. 464]. The sky-god, son of Saturn and Rhea, born on Mount Lycaum in Arcadia and nurtured on Mount Ida in Crete. The oak is his sacred tree. His emblems of power are the sceptre and lightning-bolt. His wife and sister is Juno. (See the sculpted bust by Brassides, the Jupiter of Otricoli, Vatican)


Bk I:587-600 [p. 31]. Chases and rapes Io.

Bk I:668-688 [p. 33]. Father of Mercury by the Pleiad Maia.

Bk I:722-746 [p. 543]. After Juno transforms Io into a heifer, he employs Mercury to dispose of Argus, and though Juno sets Io wandering, he eventually prevails on her to return Io to human form, when she has reached the Nile.


Bk II:301-328 [p. 51]. Rescues the earth by destroying Phaethon and the runaway sun chariot.

Bk II:401-416 [p. 56]. Sees Callisto in the woods of Arcadia.

Bk II:417-440 [p. 56]. He rapes Callisto.

Bk II:496-507 [p. 60]. He sets Callisto and her son Arcas among the stars as the constellations of Ursa Major and Ursa Minor, the Great and Little Bear.


Bk III:273-315 [p. 88]. He unwillingly destroys Semele who has been deceived by Juno.
but rescues their son Bacchus who is sewn into his thigh to come to full term.

Bk III:316-338. He gives Tiresias the power of prophecy.

Bk III:359-401. He often lies with the mountain nymphs.

Bk IV:274-316. He was guarded in his cradle by the Dactyls ('fingers'), one of whom was Cemis, born when Rhea was bearing Jupiter and pressed her fingers into the earth.

Bk IV:663-705. As Jupiter Ammon his oracle sentenced Andromeda to be chained to the rock for her mother’s fault.

Bk V:294-331. The Emathides pretend that he fled to Egypt in the war between the giants and the gods, and there as Libyan hid in the form of a ram.

Bk V:332-384. He is subject to Cupid, as are the other gods.

Bk V:487-532. Ceres asks him to restore their daughter Proserpine.

Bk V:533-571. He decrees that Proserpine must spend half the year with Dis and half with Ceres.

Bk VI:26-69. Minerva (Pallas Athene) is his daughter.

Bk VI:70-103. He is head of the court of the gods that judges between Neptune and Pallas regarding their right to the city of Athens.


Bk VI:486-548. The eagle is his representative bird.

Bk VII:350-403. He sank the Telchines of Rhodes under the sea.

Bk VII:501-613. The sacrifices to him during the plague at Aegina have no effect.

Bk VII:614-660. He finally answers Aeacids prayer and repopulates the city by changing the ants into people, the Myrmidons.

Bk VII:796-865. Prorius would prefer Cephalus bed to his.

Bk VIII:81-151. Minos calls Crete the cradle of Jove. Minos is his son by Europa.

Bk VIII:260-328. The Athenians pray to him, and the other gods.

Bk VIII:611-678. Disguised as a mortal he visits Philemon and Baucis with Mercury, his son.

Bk VIII:679-724. Jupiter is referred to as Saturnius, the son of Saturn. He transforms Philemon and Baucis into trees, an oak and a lime-tree.

Bk IX:211-272[p. 242]. He addresses the gods before setting Hercules in the sky as a new constellation.

Bk IX:394-417[p. 247]. Thetis[p. 662] prophesies he will intervene in the war of the Seven against Thebes[p. 662], destroying Capaneus[p. 469], and aiding the subsequent chain of revenge.

Bk IX:418-438[p. 248], Bk IX:439-516[p. 248]. He explains the power of fate to the other gods. He recognises the piety and love for him displayed by Aeacus[p. 425], and the just nature of the lawgivers Minos[p. 578] and Rhadamanthus[p. 638].


Bk X:143-219[p. 266], Bk XI:749-795[p. 306]. In the form of an eagle he abducted Ganymede.


Bk XI:221-265[p. 293]. He yields Thetis to Peleus because of a prophecy.


Bk XIII:1-122[p. 335]. The father of Aeacus through Aegina[p. 426]. He aids the Trojans in attacking the Greek ships.


Bk XIII:576-622[p. 349]. He grants Aurora's request and creates the Memnids[p. 573], a flock of warring birds, to commemorate Memnon[p. 573].

Bk XIII:705-737[p. 353]. He plagues Aeneas's people on Crete[p. 488] until they are forced to leave. (See Virgil’s Aeneid III:130-160)

Bk XIII:705-737[p. 353]. He saves Munichus, the Molossian[p. 580] king, and his family changing them into birds.


The Metamorphoses

Bk XIV:566-580. He allows the deification of Aeneas.
Bk XIV:805-828. He agrees to the deification of Romulus.
Bk XV:60-142. Pythagoras questioned as to whether thunder and lightning were merely natural phenomena, and not caused by Jupiter.
Bk XV:745-842. Jupiter grants Caesar deification, and prophesies Augustus's achievements.
Bk XV:843-870. Jupiter surpasses his father Saturn, as Augustus surpasses Julius Caesar. He is worshipped on the Tarmian citadel, the Capitoline Hill.
Bk XV:871-879. Ovid's work is secure from Jupiter's, and therefore also Augustus's anger, he being Jupiter incarnate, implying perhaps that Ovid may have retouched the envoi after Augustus's death in AD14, and before his own death in AD17, as his last word, never having been pardoned by Augustus, but claiming now his own immortality.

Ixion
King of the Lapithae, father of Pirithoüs, and of the Centaurs.
Bk IV:416-463. Punished in Hades for attempting to seduce Juno. He was fastened to a continually turning wheel.
Bk VIII:376-424, Bk V:611-678. The father of Pirithoüs.
Bk IX:89-158. The father of Nessus and the other centaurs.
Bk X:1-85. His punishment in the underworld ceases for a time at the sound of Orpheus's song.
Bk XII:210-244, Bk XII:290-326. His son is Pirithoüs.
Bk XII:429-535. He had attempted to seduce Juno, but Jupiter created a false image of her, caught Ixion in the act with this simulacrum, and bound him to a fiery wheel that rolls through the sky (or turns in the Underworld).

Ixionides
Bk VIII:547-610. Prithoüs, as the son of Ixion.

Laconia, Laconis, Lacedaemonian, Lacedaemonius
Bk II:227-271. The area around Sparta. Of Sparta, the chief city also called Lacedaemon.
LACINIUS

LACONIS

LADON
Bk I:689-721 [p. 34]. A river in Arcadia [p. 448]. (Pausanias says, VIII xx, that its springs derive from the Phenean Lake and that it has the finest water of any river in Greece.)

LAÆRTES
The father of Ulysses [p. 674], and son of Antius [p. 448].
Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt. He is father-in-law to Penelope [p. 612].

LAÆRTIADÊS

LAÆRTIUS HEROS

LAÆSTRYGONES
Bk XIV:223-319 [p. 370]. An ancient people of Campania in Italy, fabled to be cannibals. See Lamus [p. 554]. They attack Ulysses [p. 674] and his comrades.

LAÏADES, OEDIPUS
Bk VII:759-795 [p. 201]. Oedipus, son of Laius. He was exposed as an infant on Mount Cithaeron [p. 462]. Later, he unknowingly killed his father and married his mother, to become King of Thebes [p. 662], and from that Sophocles’s great tragedies are developed. Oedipus guessed the answer to the Sphinx’s riddle, that it is Humankind that goes on four legs at dawn, two in the afternoon, and three at evening (a crawling child, an adult, an aged person with a staff). The Sphinx was the monstrous daughter of Typhon and...
Echidne, and came to Thebes from Ethiopia. She had a woman’s had, a lion’s body, a serpent’s tail, and eagle’s wings. The Sphinx leapt to her death from Mount Phicium. (See Sophocles plays, ‘The Theban cycle’, Ingres’s painting Oedipus and the Sphinx, Louvre, Paris, Gustave Moreau’s painting in the Metropolitan Gallery, New York, and Charles Ricketts pen and ink drawing of the same subject, Carlisle Art Gallery, England)

LAMPETIA, LAMPETIE
Bk II:344-366. One of the Heliac, daughters of Clymene and the Sun, who are turned into poplar trees while mourning Phaethon.

LAMPETIDES

LAMUS
Bk XIV:223-319. Mythical king of the Laestrygians, and founder of Formiae. (The Laestrygonian country has been placed in Sicily, here at Formia on the coast of Campania, or, as Ernle Bradford suggests in ‘Ulysses Found’ Ch.12, from the details of the natural harbour described by Homer in the Odyssey, at Bonafacio in Corsica, in the sea-gate between Corsica and Sardinia.)

LAOMEDON
Bk XI:749-795. The king of Troy, son of Ilus the younger, father of Priam and Antigone.
Bk VI:70-102. Father of Antigone of Troy.

LAPITHAE
Bk XII:245-289. An ancient people of south western Thessaly. The marriage of Pirithous and Hippodamia was disrupted by Eurytus one of the centaurs invited to the feast, leading to the battle between the Lapiths and Centaurs. (See the sculpture from the west pediment of the Temple of Zeus at Olympia – e.g. the detail, Lapith Woman and Centaur)
Bk XII:536-579(p. 326), Nestor(p. 589) finishes telling the story of the battle.

LARISSAEUS, LARISSA
Bk II:531-565(p. 61). Of Larissa a town in Thessaly(p. 664).

LATIALIS, LATINUS
Of Latium, Latian, Latin, Roman.

LATINUS(1)
Bk XIV:445-482 (p. 376), The son of Faunus (p. 519), grandson of Picus (p. 625), king of Laurentum(p. 557) in Latium(p. 555), and father of Lavinia (p. 557), Aeneas (p. 427) marries his daughter and becomes king.

LATINUS(2)
Bk XIV:609-622 (p. 381), One of the Alban(p. 433) kings.

LATIUM
Bk XIV:320-396 (p. 373), A country in Central Italy, containing Rome(p. 640). (The modern Lazio region. It originally designated the small area between the mouth of the Tiber and the Alban Hills. With the Roman conquest it was extended south-east to the Gulf of Gaeta, and west to the mountains of Abruzzo, forming the so-called Latium novum or adiectum)
Bk XIV:445-482 (p. 376), At war with Etruria(p. 513).
Bk XIV:623-697 (p. 381), Pomona’s(p. 630) country.
Bk XV:622-745 (p. 409), Suffers the plague.

LATIUS, LATIAN, LATIN

LATOÏS
Bk VIII:260-328 (p. 215), Diana (p. 500), the daughter of Latona (p. 556).
The Metamorphoses

LATOÎUS
Bk XI:194-220 [p. 292]. Apollo [p. 446], the son of Latona [p. 556].

LATONA, LETO
Bk VI:146-203 [p. 161]. Worshipped at Thebes [p. 662].
Bk VI:204-266 [p. 162]. Offended by Niobe [p. 590] she asks her children to exact punishment.
Bk VI:267-312 [p. 164]. They pursue vengeance on her behalf, killing all Niobe’s children. Niobe is turned to stone, and her husband Amphion [p. 439] commits suicide in his grief.
Bk VI:313-381 [p. 165]. Pursued by a jealous Juno, she was given sanctuary by Delos [p. 498], a floating island. There between an olive tree and a date-palm she gave birth to Apollo [p. 446] and Diana [p. 500]-Artemis, by Mount Cynthus. Delos became fixed. A variant has Artemis born on the nearby islet of Ortygia [p. 599].
Ovid also tells how Latona turned the Lycian [p. 564] countrymen into frogs, for refusing to allow her to drink at their pool.
Bk VII:350-403 [p. 190]. The island of Calaurea [p. 467] is sacred to her.

LATONIA

LATONIGENAE
Bk VI:146-203 [p. 161]. Apollo [p. 446] and Diana [p. 500], the twin children of Latona [p. 556], worshipped at Thebes [p. 662].

LATAOÛS
Of Latona [p. 556], her altar. Also of her son Phoebus [p. 622] Apollo.
Bk VI:382-400 [p. 166]. An epithet for Apollo.

LATREUS
LAURENS

Of Laurentum, an ancient city of Latium [p. 555], seat of king Latinus [p. 555]. Possibly identified with ancient Lavinium between modern Ostia and Anzio.


LAVINIA


LAVINIUM


LEARCHUS

The son of Athamas [p. 454] and Ino [p. 542].
Bk IV:512-542 [p. 122], Killed by his father, maddened by Tisiphone [p. 668].

LEBINTHUS

An island in the eastern Aegean [p. 426], one of the Sporades.

LEDA

The daughter of Thestius and wife of the Spartan [p. 652] king Tyndarneus. She had twin sons Castor and Polydeuces (Pollux), the Tyndarids [p. 673], following her rape by Jupiter [p. 549] in the form of a swan. Castor and Pollux are represented in the sky by the two bright stars in the constellation of Gemini, the Twins. They were the protectors of mariners appearing in the rigging as the electrical phenomenon now known as St Elmo’s fire. Gemini contains the radiant of the Geminid meteor shower. (See the painting Leda, by Gustave Moreau in the Gustave Moreau Museum Paris)
Bk VI:103-128 [p. 159], Depicted by Arachne [p. 447].
Bk VIII:260-328 [p. 215], The mother of the Tyndaride [p. 673].
LELEGES
Bk VII:425-452 [p. 192], Builders of the walls of Megara.
Bk IX:585-665 [p. 252], Armed inhabitants of Caria [p. 470].

LELEX
Bk VIII:260-328 [p. 215], He is present at the Calydonian Boar Hunt [p. 468].
Bk VIII:547-610 [p. 223], Described as a hero of Trozen [p. 671], he is present when Acheloüs [p. 420] offers Theseus [p. 663] his hospitality.
Bk VIII:611-678 [p. 224], He tells the story of Baucis [p. 461] and Philemon [p. 618].
Bk VIII:725-776 [p. 227], He completes his tale.

LEMNICOLA
Bk II:752-786 [p. 557], Vulcan [p. 679], whose favourite dwelling-place was Lemnos [p. 538].

LEMNOS
Bk II:752-786 [p. 71], Bk XIII:1-122 [p. 335], The Greek island. The home of Vulcan [p. 679], the blacksmith of the gods.
Bk IV:167-189 [p. 112], Vulcan is called the Lemnian.
Bk XIII:1-122 [p. 335], Philoctetes [p. 619] was bitten by a snake there, and on Ulysses [p. 674] advice was abandoned there. He had inherited the bow and arrows of Hercules [p. 529].
Bk XIII:399-428 [p. 344], Ulysses [p. 674] sails for the island to bring back the arrows of Hercules. Thoas [p. 666] was once king there when the Lemnian women murdered their menfolk because of their adultery with Thracian girls. His life was spared because his daughter Hypsipyle [p. 537] set him adrift in an oarless boat.

LENAEUS

LEO
Bk II:63-89 [p. 45], The constellation and zodiacal sign of the Lion. It contains the star Regulus 'the heart of the lion', one of the four guardians of the heavens in Babylonian astronomy, which lies nearly on the ecliptic. (The others are Aldebaran in Taurus,
Antares in Scorpius, and Fomalhaut ‘the Fish’s Eye’ in Piscis Austrinus. All four are at roughly ninety degrees to one another. The constellation represents the lion killed by Hercules\cite{529} as the first of his twelve labours.

**Lerna**

Bk I:587-600\cite{31}, Bk IX:1-88\cite{237}, Bk IX:89-158\cite{239}. The marshland in Argolis\cite{449}, the home of the Hydra\cite{535}.

**Lesbos**

Bk II:566-595\cite{63}. The island in the eastern Aegean\cite{426}. Among its cities were Mytilene and Methymna. Famous as the home of Sappho the poetess, whose love of women gave rise to the term lesbian. Here the home of Nyctimene\cite{592},

Bk XI:1-66\cite{287}, Orpheus\cite{598} (prophetic) head is washed ashore there.

Bk XIII:123-381\cite{338}. Captured by Achilles\cite{421}.

**Lethaea**

Bk X:1-85\cite{263}. The wife of Olenus\cite{595}. She was punished for her pride in her beauty and he chose to share her guilt. They were turned into stones on Mount Ida\cite{540}.

**Lethe**

A river of the Underworld, whose waters bring forgetfulness.

Bk VII:100-158\cite{183}. Used of the magic juice (juniper?) that Jason\cite{539} uses to subdue the dragon that guards the Golden Fleece.

Bk XI:573-649\cite{302}. Its stream flows from the depths of the House of Sleep\cite{652}, and induces drowsiness with its murmuring. (Hence the stream of forgetfulness)

**LeTOiS**

Bk VII:350-403\cite{190}. Of Leto, or Latona\cite{556}, applied to Calaurea\cite{467} an island to the east of Argolis\cite{449} sacred to her.

**LeTOiUS**

Bk VIII:1-80\cite{269}. Phoebus\cite{622} Apollo\cite{446}, as the son of Latona\cite{556} (Leto).
LEUCAS
An island off the coast of Acarnania[p. 419] in western Greece, in the Ionian Sea north of Ithaca[p. 546].
Bk XV:259-306[p. 399]. Once joined to the mainland. (The Corinthians bored a channel through the isthmus in the 7th century BC, see Ernle Bradford’s ‘Ulysses Found’ Appendix II)

LEUCIPPUS
The brother of Aphareus[p. 445].
Bk VIII:260-328[p. 215]. He is present at the Calydonian Boar Hunt.

LEUCONOË
Bk IV:31-54[p. 108]. One of the daughters of Minyas[p. 579] who rejected the worship of Bacchus[p. 459] and was changed into a bat.
Bk IV:167-189[p. 112]. She tells the story of Mars[p. 569] and Venus[p. 676].

LEUCOSIA

LEUCOTHOË(1)
Bk IV:214-255[p. 113]. Raped by Sol, and buried alive by her father, Sol changes her into a tree with incense-bearing resin (frankincense, genus Boswellia?)

LEUCOTHOË(2)
The White Goddess, the sea-goddess into whom Ino[p. 542] was changed, who as a seagull helps Ulysses[p. 674] (See Homer’s Odyssey). She is a manifestation of the Great Goddess in her archetypal form. (See Robert Graves’s ‘The White Goddess’)

LIBER
Bk III:511-527[p. 96]. An ancient rural god of Italy who presided over planting and fructification. He became associated (as Liber Pater) with Bacchus[p. 459]-Dionysus.
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Bk VII: 350-403 [p. 190]. He hides the bullock his son has stolen, concealing it in the form of a stag.
Bk VIII: 152-182 [p. 212]. He rescues Ariadne [p. 450].
Bk XIII: 640-674 [p. 351]. He gave Anius's [p. 443] daughters the power to change everything into corn, wine and olives.

LIBYA


LIBYS(1)


LIBYS(2)


LICHAS

Bk IX: 89-158 [p. 239]. A servant of Hercules [p. 529] entrusted with the shirt of Nessus [p. 588] which he unwittingly gives to his master.
Bk IX: 211-272 [p. 242]. He is thrown into the Eubæan [p. 514] Gulf by Hercules and becomes a sacred island, called by his name.

LIGDUS

Bk IX: 666-713 [p. 254]. A Cretan [p. 488]. His wife is Telethusa [p. 659]. She has a daughter who he wishes to be exposed, but he is deceived into believing the daughter is a male child.
and names it Iphis [p. 544].

LIGURES, LIGURIA
Bk II:367-380 [p. 54]. A people and country of northern Italy.

LILYBAEON, LILYBAEUM

LIMNAEE
Bk V:30-73 [p. 135]. A nymph of the River Ganges [p. 520], daughter of the river god, and mother of Athis [p. 454].

LIMYRE

LIRIOPE

LITERNUM
Bk XV:622-745 [p. 409]. A city in Campania in Italy. Famous for its mastic bearing lentisk trees. (The gum mastic from lentisk trees for which the island of Chios [p. 479] was also famous, formed the basis of ‘Turkish Delight’, the sweet of the Sultan’s harem.) (The modern Lago di Patria near Cumae was once the harbour of the Roman colony.)

LOTIS
Bk IX:324-393 [p. 245]. A nymph, daughter of Neptune [p. 586]. Changed into a lotus tree while fleeing from Priapus [p. 632].

LUCIFER
Bk II:111-149 [p. 46], Bk XV:176-198 [p. 397]. The morning star (the planet Venus). It sets with the rising sun and vanishes as Phaethon [p. 616] begins his ride. (Lucifer the ‘Son of Morning’).
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Bk II:708-736 [p. 69]. The brightest star, but outshone by the moon.

Bk IV:604-662 [p. 125]. Wakes Aurora’s fires to begin the day.


Bk XI:266-345 [p. 294]. His sons are Ceyx [p. 477] and Daedalion [p. 495].

Bk XI:346-409 [p. 296]. His son Ceyx tells the story of Daedalion.

Bk XI:474-572 [p. 299]. Ceyx calls to him in extremis. He hides his face, when Ceyx is drowned, in mourning.

Bk XV:745-842 [p. 412]. His face is darkened as an omen of Caesar’s assassination.

LUCINA

Bk IX:666-713 [p. 254]. ‘The light bringer’, the Roman goddess of childbirth, a manifestation of Juno [p. 547], but also applied to Diana [p. 500], as the Great Goddess.

Bk V:294-331 [p. 143].Appealed to, for help in childbirth, by Euippe [p. 515].

Bk IX:273-323 [p. 244]. Her Greek equivalent was Ilithya [p. 541].

Bk IX:273-323 [p. 244]. Alcmena [p. 435] calls out to her in childbirth. Her companion gods, the guardians of women in labour, are the Nixi [p. 590].

She squats on the altar and, using sympathetic magic, clasps her crossed knees to retard the childbirth at Juno’s orders.

Bk X:503-559 [p. 275]. She assists at the birth of Adonis [p. 424].

LUNA


Bk VII:179-233 [p. 185]. At the eclipse, bronze weapons etc were clashed to ease the birthpangs of the moon as she brought forth renewed light, in order to ensure a safe outcome to the eclipse.


LYAEUS


LYCABAS(1)
Bk III: 597-637 [p. 98], A seaman, companion of Acoetes [p. 422].

LYCABAS(2)
Bk V: 30-73 [p. 135], An Assyrian, companion of Phineus [p. 620], killed by Pegasus [p. 614] trying to avenge his friend and lover Athis [p. 454].

LYCABAS(3)
Bk XII: 290-326 [p. 320], A centaur.

LYCAEUS
Bk I: 689-721 [p. 34], A mountain in Arcadia [p. 448]. (Pausanias, VIII xxxviii, has a long section on this mountain, the Holy Peak, sacred to Zeus-Jupiter [p. 549], and Pan [p. 604]. In the precinct of Zeus no shadow is cast.)
Bk V: 260-328 [p. 215], The home of Atalanta (1) [p. 433] who is present at the Calydonian Boar Hunt.

LYCAON
Bk I: 151-176 [p. 15], Son of Pegasus [p. 608]. Lycaon was a king of primitive Arcadia [p. 448] who presided over barbarous cannibalistic practices. He was transformed into a wolf by Zeus, angered by human sacrifice. His sons offered Zeus, disguised as a traveller, a banquet containing human remains. They were also changed into wolves and Zeus then precipitated a great flood to cleanse the world.
Bk II: 466-495 [p. 58], The father of Callisto [p. 467].

LYCETUS

LYCEUM
Bk II: 708-736 [p. 69], The gymnasium at Athens [p. 454] amongst fountains and groves frequented by the philosophers.

LYCIA
Bk IV: 274-316 [p. 115], A country in Asia Minor, south of Caria [p. 470], bordering the
Mediterranean.


Bk XII:64-145 [p. 314]. The country of Menades [p. 574].


**LYCIDAS**

Bk XII:290-326 [p. 320]. A centaur.

**LYCOPES**

Bk XII:290-326 [p. 320]. A centaur.

**LYCORMAS(1)**

Bk II:227-271 [p. 49]. A river in Aetolia [p. 431].

**LYCORMAS(2)**


**LYCTIUS**


**LYCURGUS**

Bk IV:1-30 [p. 107]. King of the Edonians [p. 506] (Edoni) of Thrace [p. 666] who opposed Bacchus [p. 459] entry into his kingdom at the River Strymon [p. 653]. Lycurgus was driven mad and killed his own son Dryas with an axe thinking he was a vine. He pruned the corpse, and the Edonians, horrified, instructed by Bacchus, tore Lycurgus to pieces with wild horses on Mount Pangaeum.

**LYCUS(1)**

Bk XII:290-326 [p. 320]. A centaur.
LYCUS(2)

LYCUS(3)
Bk XV: 259-306 [p. 399]. A river in Phrygia [p. 624], a tributary of the Maeander [p. 567]. The Lycus plunges into a chasm, runs underground for some distance, and reappears before entering the Maeander. (See Herodotus VII 30, where it is visited by Xerxes, on the march.)

LYDIA
A country in Asia Minor, containing Ephesus, with its temple of Artemis-Diana [p. 500], and Smyrna. Famous for its wealth.
Bk VI: 146-203 [p. 161]. The country of Niobe [p. 590].

LYNCESTIUS

LYNCEUS
The son of Aphareus.
Bk VIII: 260-328 [p. 215]. He is present at the Calydonian Boar Hunt.

LYNCIDES
Bk V: 149-199 [p. 139]. As an epithet of Perseus.

LYNCUS
King of Scythia.
Bk V: 642-678 [p. 151]. He attacks Triptolemus [p. 670] and is changed into a lynx.
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**LYRCEUS**
Bk I:587-600 [p. 31]. The land near Mount Lyrceum between Argolis [p. 449] and Arcadia [p. 568].

**LYRNESIUS**
Of Lyrnessus, a town in the Troad [p. 672], near Mount Ida [p. 540].

**MACAREÌS**
Bk VI:103-128 [p. 159], Ise [p. 546], the daughter of Macareus(1). [p. 567]

**MACAREUS(1)**
An inhabitant of Lesbos [p. 559].
Bk VI:103-128 [p. 159]. His daughter is Ise [p. 546].

**MACAREUS(2)**

**MACAREUS(3)**

**MACEDONIA, MACEDONIUS**
Bk XII:429-535 [p. 324]. The country bordering the northern Aegean [p. 426].

**MAEANDRUS, MAEANDRIUS**
Bk II:227-271 [p. 49]. The Maeander river in Lydia [p. 566] in Asia Minor famous for its wandering course, hence ‘meander’. Also its river-god. (Pausanias mentions, VIII vii, a boiling hot spring that comes out of the riverbed and out of a rock mid-stream. Also, V xiv, that it is famous for its many huge tamarisk trees.)
The Metamorphoses

Bk IX:439-516 (p. 248). Ceyane (p. 491) is his daughter.
Bk IX:517-594 (p. 250). Caunus (p. 472) is his grandson.

**MAENADES, MAENADS, BACCHANTES**

The female followers of Bacchus, noted for their ecstatic worship of the god. Dionysus brought terror and joy. The Maenads’ secret female mysteries may indicate older rituals of ecstatic human sacrifice.

Bk III:692-733 (p. 100). Led by Agave (p. 432) and Autonoë (p. 458) they destroy Pentheus (p. 612).
Bk XI:67-84 (p. 288). They are turned into oak trees.

**MAENALOS, MAENALA**

Bk I:199-243 (p. 18). A mountain range in Arcadia (p. 448). (Pausanias, VIII xxxvi, says it is sacred to Pan (p. 604), and the people living there hear him piping.)

Bk II:401-416 (p. 56). Bk II:441-465 (p. 57). The haunt of Diana (p. 500) the goddess of the hunt and her virgin companions.
Bk V:572-641 (p. 150). Passed by Arethusa (p. 449) in her flight.

**MAEONIAS, MAEONIA**

Bk II:227-271 (p. 49). An ancient name for Lydia (p. 566).
Bk VI:146-203 (p. 161). The country of Nibe (p. 590), and Mount Sipylus (p. 649).

**MAEONIS**

Bk VI:103-128 (p. 159). An epithet of Arachne (p. 447), as a native of Maeonia (p. 568).

**MAERA**

Bk VII:350-403 (p. 190). Hecuba (p. 526), changed into a black bitch of Hecate (p. 525), in Thrace (p. 666), where she was taken by Ulysses (p. 674) after the fall of Troy (p. 672). She murdered Polymestor (p. 630) her son-in-law, who had killed her son Polydorus (p. 629). She terrified the Thracians who tried to kill her, by her howling.

**MAGNETES**

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MAIA

Bk XI:266-345 [p. 294]. The mother of Mercury.

MANTO
A Theban [p. 662] prophetess, the daughter of Tiresias [p. 667].
Bk VI:146-203 [p. 161]. Calls the women of Thebes to the worship of Latona [p. 556] and her children, Apollo [p. 446] and Diana [p. 500].

MARATHON
A town and plain on the east coast of Attica. Site of the famous Greek victory in the war against Persia.

MAREOTICUS

MARMARIDES
From Marmarica, in Egypt.

MARS, MAVORS [p. 370]
The war god, son of Jupiter [p. 549] and Juno [p. 547]. An old name for him is Mavors.
Bk III:1-49 [p. 79]. The snake killed by Cadmus [p. 465] is sacred to him.
Bk XII:64-145 [p. 314]. His armour is decorative only.
Bk XIV:806-823 [p. 386]. He asks for Romulus’s deification.
MARSYAS
A Satyr of Phrygia who challenged Apollo to a contest in musical skill, and was flayed alive by the God when he was defeated. (An analogue for the method of making primitive flutes, Minerva's invention, by extracting the core from the outer sheath) (See Perugino's painting – Apollo and Marsyas – The Louvre, Paris)

Bk VI:382-400. He repents, and the tears of all those who mourn for him become a river with his name in Phrygia.

MAVORS, MARS
An old name for Mars, the war god, son of Jupiter and Juno.

Bk III:528-571. Pentheus calls the Thebans the people of Mavors.

Bk VII:100-158. The field of Mars in Colchis.


Bk XIV:805-828. He asks for Romulus' deification.

MAVORTIUS
Of or descended from Mars, as applied to the THEBANS descended from the Echionides, the dragon's teeth of Mars sacred serpent. The PROLES MAVORTIA.

Bk VI:70-103. Applied to Ares's Hill in Athens, seat of the court of the Aeropagus. (see Herodotus VIII 52). Here the Olympian gods judge the rights of Poseidon-Neptune and Pallas-Athene to own and name the city of Athens. Pallas depicts the scene on her web in the contest with Arachne.

Bk VIII:425-450. Meleager as the great-grandson of Mars.

MEDEA
The daughter of Aeetes, king of Colchis and the Caucasian nymph Asterodeia. She is called Aeetias. A famous sorceress. She conceives a passion for Jason and agonises over the betrayal of her country for him. (See Gustave Moreau's painting 'Jason and Medea', Louvre, Paris: Frederick Sandys painting 'Medea', Birmingham Museum and Art Gallery, England: and Castiglione's painting, 'Medea casting a spell', Wadsworth Athanaeum, Hartford, Connecticut)

Bk VII:1-73. She determines to help Jason and makes him swear on the altar of Triple Hecate to marry her. She gives him magic herbs to facilitate his tasks (probably including the Colchian crocus, meadow saffron, that sprang from the blood of the tortured Prometheus. The plant is highly toxic, and the seeds and corms were collected for the extraction of the narcotic drug colchicine, used as a specific against gout.)
Bk VII:100-158. Jason carries out his tasks using the magic herbs, including magic juice (juniper?) to subdue the dragon, and takes Medea back with him to Iolchos.

Bk VII:159-178. She offers to attempt to renew Aeson's life at Jason's request.

Bk VII:234-293. She makes a magic potion and restores Aeson's youth.

Bk VII:294-349. She rejuvenates the nymphs of Mount Nysa. She then deceives Pelias's daughters and employs them to help destroy him.

Bk VII:350-403. She flees through the air with her winged dragons, making a clockwise journey round the Aegean, the Cyclades, the Peloponnese, Attica, Aetolia, and Arcadia, to reach Corinth. There she kills Glauce her rival, and then sacrifices her own sons, before fleeing to Athens where she marries King Aegeus.

Bk VII:404-424. She attempts to poison Theseus using aconite, but Aegeus recognises Theseus's sword as his own, and dashes the cup away in time. Medea vanishes in a mist conjured by her magic spells.

MEDON(1)

MEDON(2)
Bk XII:290-326. A centaur.

MEDUSA, PHORCYNIS, GORGO
One of the three Gorgons, daughter of Phorcys the wise old man of the sea. She is represented in the sky by part of the constellation Perseus, who holds her decapitated head.


Bk IV:706-752. He protects it from damage.

Bk V:200-249. It turns Phineus and his followers, and Proetus and Polydectes to stone.

Bk VI:103-128. Neptune lay with her in the form of a bird, and she produced Pegasus.

MEDUSAEBUS

Bk V:250-293, Bk V:294-331. The winged horse Pegasus born from her
blood.

Bk X:1-85[p. 263], Cerberus[p. 475], as a putative child of Medusa.

MEGAREIUS HEROS
Bk X:638-688[p. 278], Hippomenes[p. 533], son of Megareus[p. 572].

MEGAREUS
Bk X:560-637[p. 277], The father of Hippomenes[p. 533], and grandson of Neptune[p. 586], called Onchestus[p. 596] from the town of Onchestus near Lake Copais in Boeotia[p. 462].

MELANEUS(1)

MELANEUS(2)
Bk XII:290-326[p. 320], A centaur.

MELANTHO
Daughter of Deucalion[p. 499],

MELANTHUS
Bk III:597-637[p. 98], A seaman, companion of Acoetes[p. 422].

MELAS

MELEAGER
King of Calydon[p. 468], the son of Oeneus[p. 594], and Althaea[p. 437], daughter of Thestius.
Bk VIII:260-328[p. 215], As prince, a hero of Calydon. He joins the Calydonian Boar hunt. He falls in love with Atalanta[p. 453].
Bk VIII:376-424[p. 218], He kills the boar.
Bk VIII:425-450[p. 220], In an argument over the spoils he murders his uncles, Plexipus[p. 628] and Toxeus[p. 669].
Bk VIII:515-546 [p. 222]. His mother Althaea punishes him, with death, by throwing the brand, that is linked to his life, into the fire.

Bk IX:89-158 [p. 239]. Deianira [p. 497] is his sister.

**Meleagrides**

Bk VIII:515-546 [p. 222]. The sisters of *Meleager* [p. 572]. They are turned into guinea hens by *Diana* [p. 500], while mourning for their brother. The birds are the helmeted guinea fowl of *numida meleagris*, worshipped as icons of Artemis on Leros, probably the East African blue-wattled variety, not the red-wattled, tufted guinea fowl variants introduced into Italy, though wattle colour varies in Africa. The squeaky cackling of these noisy birds was taken to represent mourning, and the birds were prohibited from being eaten by devotees of Artemis or Isis.

**Melicertes**

The son of *Athamas* [p. 454] and *Ino* [p. 542].

Bk IV:512-542 [p. 122]. His mother Ino, maddened by *Tisiphone* [p. 668] and the sight of her son *Learchus’s* [p. 557] death, at the hands of his father, leaps into the sea with him. He is changed by *Neptune* [p. 586], at *Venus* [p. 676] request, into the sea-god *Palaemon* [p. 601].

**Memnon**

The son of *Tithonus* [p. 669] and *Aurora* [p. 457], fought for Troy [p. 672] in the Trojan War with Greece.

Bk XIII:576-622 [p. 349]. He was killed by *Achilles* [p. 421], but his mother *Aurora* [p. 457] begged *Jupiter* [p. 549] for funeral honours, and he created the warring flock of birds, the *Memnonides* [p. 573], from his ashes.

**Memnonides**


**Mendesius**

Of Mendes, a city in Egypt.

MENELAÜS
The younger son of Atrus, brother of Agamemnon, hence called Atrides, minor Paris by theft of his wife Helen instigated the Trojan War.

Bk XIII:123-381. He is part of the embassy to the Trojan senate when Ulysses demands the return of Helen.
Bk XV:143-175. He killed Euphorbus in the Trojan War, an incarnation of Pythagoras.

MENEPHRON

MENOETES
Bk XII:64-145. A Lycian, killed by Achilles.

MENTHE
Bk X:708-739. A nymph loved by Proserpina who turned her into a herb, the mint.

MERCURY, MERCURIUS, HERMES
Bk I:689-721. The messenger god, Hermes, son of Jupiter and the Pleiad Maia, the daughter of Atlas. He is therefore called Atlantiades, his birthplace was Mount Cyllene, and he is therefore called Cyllenus. He has winged feet, and a winged cap, carries a scimitar, and has a magic wand, the caduceus, with twin snakes twined around it, that brings sleep and healing. The caduceus is the symbol of medicine. (See Botticelli’s painting Primavera.) He is summoned by Jupiter to lull Argus to sleep and kills him.
Bk II:676-701. Called Atlantiades and son of Maia (Atlantis). He steals Apollo’s cattle and turns Battus the countryman into a touchstone (flint, the ‘informant’).
Bk I:689-721. Mercury lulls Argus to sleep and kills him.
Bk II:708-736. Sees Herse in the sacred procession.
Bk II:737-751. Called the grandson of Atlas and the Pleione. Elicits help from Aglauros to seduce Herse.
Bk II:812-832. Mercury turns Aglauros to stone.

574
Bk IV:346-388 [p. 117]. With Venus he grants Hermaphroditus’s prayer that the pool of Salmacis[p. 642] weaken anyone bathing there.
Bk V:149-199 [p. 139]. Perseus employs the curved scimitar Mercury has given him.

MERIONES
A companion of Idomeneus[p. 541], from Crete[p. 488].
Bk XIII:1-122 [p. 335]. He does not compete for the arms of Achilles[p. 421].

MERMEROS

MEROPS
Bk II:178-200 [p. 48]. Phaethon regrets he is not merely Merops’s son.

MESSANUS

MESSAPIUS

Messenia, Messene
Bk II:676-701 [p. 67]. The country and city in the western Peloponnesus[p. 610].
The Metamorphoses

Bk VI:401-438 (p. 167). Its ruler goes to *Thebes* (p. 662) to show sympathy for the death of *Amphion* (p. 439) and his children. It is described as warlike.


**MESTRA**

Bk VIII:725-776 (p. 227). The daughter of *Erysichthon* (p. 512), grand-daughter of Triopas, and wife of *Autolycus* (p. 458) who possessed the power of shape-changing.

Bk VIII:843-884 (p. 231). *Neptune* (p. 586) took her virginity and in turn gave her the power to deceive. It saves her from becoming a slave, or prostituting herself.

**METHYMNAEUS**


**METION**


**MIDAS**

The king of *Phrygia* (p. 624), son of *Gordius* and *Cybele* (p. 491), called *Berecyntius heros* (p. 462) from Mount Berecyntus in Phrygia, sacred to *Cybele*.

Bk XI:85-145. (p. 289) In reward for returning *Silenus* (p. 648) to him, *Bacchus* (p. 459) grants Midas a gift. He chooses the golden touch, and when it plagues him Bacchus takes it away again. He is instructed to bathe in the waters of the *Pactolus* (p. 600) to cleanse himself. (Lines 131-141 suggest that Ovid was aware of early confession and baptism rites, from Christianity or some other religion, or, less likely, that there has been rewriting by a later Christian scribe)

Bk XI:146-171 (p. 290). Bk XI:172-193 (p. 291). *Phoebus* (p. 622) gives him the ears of an ass, and a servant gives away the secret

**MILETIS**


**MILETUS, DEIONIDES**

The son of *Phoebus* (p. 622) and the nymph Deione, founder of the city of Miletus in *Caria* (p. 470) in Asia Minor.

Bk IX:439-516 (p. 248). He flees from *Minoa* (p. 578) and *Crete* (p. 488) to Asia Minor. There he
Index

loves Cyanee\[p. 491\], who gives birth to Byblis\[p. 465\] and Caunus\[p. 472\]

**MILON**


**MIMAS**

Bk II:201-226\[p. 49\]. A mountain range in Ionia\[p. 544\].

**MINERVA, PALLAS\[p. 603\], ATHENE**

Bk II:531-565\[p. 61\]. The Roman name for Athene the goddess of the mind and women’s arts (also a goddess of war and the goddess of boundaries – see the Stele of Athena, bas-relief, Athens, Acropolis Museum)

Bk II:566-595 \[p. 63\]. Saves Comix \[p. 486\] her servant from rape and turns her into the Crow.

Bk II:708-736 \[p. 69\]. Athens\[p. 454\] is her sacred city.

Bk II:752-786 \[p. 71\]. She calls on Envy\[p. 509\] to punish Aegauros\[p. 432\].

Bk IV:31-54 \[p. 108\]. She is the goddess of weaving and working in wool.

Bk IV:753-803 \[p. 128\]. Persas \[p. 614\] builds an altar to her. He tells how she changed Medusa’s \[p. 571\] hair to snaky locks because Neptune \[p. 586\] had violated the girl in her temple.

Bk V:250-293 \[p. 141\]. She visits the Muses \[p. 581\] on Helicon \[p. 523\] to see the fountain of Hippocrene \[p. 532\].

Bk V:642-678 \[p. 151\]. Her sacred city is Athens\[p. 454\].

Bk VI:1-25 \[p. 157\]. She is offended by Arachne’s \[p. 447\] rejection of her.

Bk VI:382-400 \[p. 166\]. She invented the flute.

Bk VII:236-259 \[p. 215\]. She changes Talus, Daedalus’s \[p. 495\] nephew, into the partridge, perdix perdix.

Bk VIII:260-328 \[p. 215\]. The Athenians call on her as goddess of war. King Oenaa\[p. 594\] of Calydon \[p. 468\] offers libations of oil from the olive harvest to her.

Bk VIII:611-678 \[p. 224\]. Philamm \[p. 618\] and Bausis \[p. 461\] are visited by the gods, Jupiter \[p. 549\] and Mercury \[p. 574\], disguised as mortals, and offer them the olives of pure Minerva as part of their meal.

Bk XIII:1-122 \[p. 335\]. Ulysses \[p. 674\] and Diomed \[p. 502\] stole her sacred image the Palladium \[p. 602\] from her sanctuary in Phrygia. \[p. 624\]
The Metamorphoses

Bk XIII:640-674 [p. 351]. The olive is her gift.


Bk XV:307-360 [p. 400]. The Hyperboreans [p. 537] cover their bodies with plumage by plunging nine times in Minerva's pool.

Bk XV:622-745 [p. 409]. Her promontory near Capri [p. 470].

MINOIS

Bk VII:159-178 [p. 185]. Ariadne [p. 450], the daughter of Minos [p. 578],

MINOS


Bk VII:501-613 [p. 195]. He is assumed to be seeking control of all Greece.


Bk VIII:81-151 [p. 211]. Scylla [p. 645], the daughter of King Nisus [p. 590] betrays the city to him out of love, but he rejects her and sails away. Scylla berates him and reminds him of his wife Pasiphaë's illicit love for the bull from the sea, and her bearing of his son Asterion, the Minotaur [p. 579]. He imposes laws on the conquered peoples. The Cretans said that Minos made their laws, and was divinely inspired, see Pausanias III ii.

Bk VIII:152-182 [p. 212]. He sacrifices to Jove [p. 549] on returning to Crete, and imprisons his shameful son, the Minotaur, in the labyrinth built by Daedalus [p. 495].

Bk VIII:183-235 [p. 213]. He keeps Daedalus effectively a prisoner, but Daedalus plans his escape.

Bk VIII:260-328 [p. 215]. He makes war on King Cocalus [p. 485] of Sicily [p. 647] where Daedalus has taken refuge after his escape from Crete.


**MINOTAUROS, ASTERION**  
Bk VIII: 152-182 [p. 212]. The son of **Pasiphaë** [p. 607], wife of **Minos** [p. 578], and the white bull from the sea. A man-headed bull, imprisoned in the Labyrinth built by **Daedalus** [p. 495] at Cnossos [p. 484] and destroyed by **Theseus** [p. 663]. (See the sculpture and drawings of Michael Ayrton, and Picasso’s variations on the theme in the Vollard Suite)

**MINTURNÆ**  

**MINYAS, MINYÆ, MINYEÏDES, MINYEÏAS (ALCITHOË), MINYEÏAS PROLES**  
Bk IV: 31-54 [p. 108]. His three daughters, the Minyeïdes, Alcithoë [p. 434], Arsippa [p. 451] and Laima [p. 560], reject Bacchus [p. 459].  
Bk IV: 389-415 [p. 119]. They are changed into bats.  

**MISENUS**  
Bk XIV: 101-153 [p. 367]. A mortal son of Aeolus [p. 429], a trumpeter of Aeneas [p. 427]. He lost his life near Cumae [p. 490] and was buried there. (He gave his name to Cape Miseno between Naples and Ischia).

**MITHRIDATES**  
Bk XV: 745-842 [p. 412]. King of Pontus. Mithridates the Great, sixth king of Pontus of that name, defeated by Lucullus and Pompey [p. 631]. Caesar [p. 466] crushed his son Pharnaces in a swift battle at Zela in 47BC (So swift a victory that Caesar spoke the famous words ‘veni, vidi, vici = I came, I saw, I conquered.’).

**MNEMONIDES**  
Bk V: 250-293 [p. 141]. The nine Muses, the daughters of Mnemosyne [p. 580], Memory.
The Metamorphoses

**MNEMOSYNE**
The mother, by *Jupiter* (p. 549), of the nine *Muses* (p. 581).

**MOLLOUS**
Bk I:199-243 (p. 18). Belonging to the Molossi, a people of *Epirus* (p. 510).
Bk XIII:705-737 (p. 353). Munichus the king was attacked by robbers and his palace set on fire. To save his family *Jupiter* (p. 549) changed them into birds.

**MOLPEUS**

**MONYCHUS**
Bk XII:429-535 (p. 324). A centaur.

**MOPSOPHUS**

**MOPSUS**
Bk VIII:260-328 (p. 215). He is present at the Calydonian Boar Hunt.
Bk VIII:329-375 (p. 217). He strikes the boar but *Diana* (p. 500) steals the point of his spear in flight.
Bk XII:429-535 (p. 324). He fights at the battle of the *Lapiths* (p. 554) and *Centaurs* (p. 473), and sees *Caeneus* (p. 465) transformed into a bird with tawny wings.

**MORPHEUS**
The son of *Somnus* (p. 652). A god of Dreams.
Bk XI:573-649 (p. 302). He is sent as a dream-messenger to *Alcyone* (p. 435) in the form of her husband *Ceyx* (p. 477).
Bk XI:650-709 (p. 303). He reveals himself as Ceyx in a dream and tells her of his death.
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**MULCIBER**

Bk II:1-30 [p. 43]. A name for Vulcan [p. 679], the smith, as a metal-worker.

(See Milton’s Paradise Lost Book I, as the architect of the towers of Heaven. ‘From Morn to Noon he fell...’)

Bk IX:211-272 [p. 242]. A synonym for fire. He consumes the mortal part of Hercules [p. 529].

Bk IX:418-438 [p. 248]. He wishes a second life for his son Eridanus [p. 510].


**MUNYCHIUS**


**MUSES**

Bk II:201-226 [p. 49]. The nine Muses are the virgin daughters of Jupiter [p. 549] and Mnemosyne (Memory). They are the patronesses of the arts. Clio (History), Melpomene (Tragedy), Thalia (Comedy), Euterpe (Lyric Poetry), Terpsichore (Dance), Calliope [p. 467] (Epic Poetry), Erato (Love Poetry), Urania [p. 675] (Astronomy), and Polyhymnia (Sacred Song). Mount Helicon [p. 528] is hence called Virgineus. Their epithets are Aonides [p. 445], and Thespiades [p. 664].

Bk V:250-293 [p. 141]. Mount Helicon is one of their haunts.

Bk V:642-678 [p. 151]. Calliope [p. 467] wins the singing contest with the Eumachides [p. 508] (Pierides), and the Muses change the Eumachides into magpies.


Bk X:143-219 [p. 266]. Calliope is the mother of Orpheus [p. 598], and inspires him.

Bk XV:622-745 [p. 409]. Ovid invokes them.

**MUTINA**


**MYCALE (1)**

Bk II:201-226 [p. 49]. A promontory in Ionia [p. 544].

**MYCALE (2)**

Bk XII:245-289 [p. 319]. A Thessalian [p. 664] witch, the mother of Oroclus [p. 598], who could draw
down the moon with her incantations.

**MYCENAE**
The city in the *Argolis* [p. 449], near *Argos* [p. 450] and *Tiryns*. Excavated by Schliemann who opened the beehive tombs of the royal tomb circle. Famous for its Lion Gate once topped perhaps by a statue of the Cretan Great Goddess.


Bk XV:418-452 [p. 403]. A symbol of vanished power.

**MYCEPHALUS**
A woman of *Mycenae* [p. 582],

**MYCONOS**
An island in the *Cyclades* [p. 492], near *Delos* [p. 498]. Described as low-lying.


**MYGDONIS, MYGDONIUS**


**MYRMIDONES**
The Myrmidons, a race of men created out of ants. Led by *Achilles* [p. 421] to the war against *Troy* [p. 672].

Bk VII:614-660 [p. 197]. Created from ants on the island of *Aegina* [p. 426] by *Jupiter* [p. 549], and named after the Greek word for an ant, *μύρμηξ*.

**MYRRHA**
The daughter of *Cinyras* [p. 481], mother of *Adonis* [p. 424], incestuously, by her father.

Bk X:298-355 [p. 270]. She conceives an incestuous passion for her father.

Bk X:356-430 [p. 272]. She attempts suicide, and is rescued by her nurse who promises to
help her.

**Bk X:431-502.** [p. 273] She sleeps with her father, is impregnated by him, and when discovered flees to **Sabaea** [p. 641], and is turned into the myrrh-tree, weeping resin. Adonis is born from the tree.

**Myscelus**
The son of **Alemon** [p. 436] of **Argos** [p. 450], and founder of **Crotone** [p. 489].

**Bk XV:1-59** [p. 393]. The story of his founding of the city.

**Mysus, Mysia, Mysian**

**Bk II:227-271** [p. 49]. Of the country of Mysia in Asia Minor containing the city of Pergamum.

**Bk XII:64-145** [p. 314], **Bk XIII:123-381** [p. 338]. Contains the city of Mysian **Thebes** [p. 662].

**Bk XV:259-306** [p. 399]. The river there, that flows underground to appear as the **Caicus** [p. 466].

**Nabateus**

Of Nabatea, a country in Arabia containing Petra.

**Bk V:149-199** [p. 139]. **Ethemon** [p. 513] comes from there.

**Naiades, Naiades (singular Naias, Nais)**

**Bk II:301-328** [p. 51]. The water nymphs, demi-goddesses of the rivers, streams and fountains. The Italian nymphs of the River Po bury **Phaethon’s** [p. 616] body and compose his epitaph.

**Bk III:339-358** [p. 91]. **Liriope** [p. 562] gives birth to **Narcissus** [p. 584].

**Bk III:474-510** [p. 95]. They mourn for Narcissus, as his sisters.

**Bk IV:31-54** [p. 108]. Ovid mentions a Naiad whose spells turned youths to fish until she herself was also changed.

**Bk IV:274-316** [p. 115]. The Naiads nurse **Hermaphroditus** [p. 531].

**Bk VI:313-381** [p. 165]. Country people dedicate altars to them.

**Bk IX:1-88** [p. 237]. They consecrate the broken-off horn of **Acheloüs** [p. 420].

**Bk IX:89-158** [p. 239]. A Naiad serves food to Acheloüs’s guests.

**Bk X:1-85** [p. 263]. A crowd of Naiads accompany **Eurydice** [p. 516].
The Metamorphoses

Bk X: 503-559 (p. 275). They assist at the birth of Adonis (p. 424).
Bk XIII: 576-622 (p. 349). River-fogs are exhaled by the naiads.
Bk XIV: 320-396 (p. 373). They are attracted by Phoibos (p. 625).
Bk XIV: 772-804 (p. 385). They inhabit the springs by the temple of Janus (p. 538) in Ausonia (p. 457).

NAR

NARCISSUS
Bk III: 339-358 (p. 91). The son of the Naiad Liriope (p. 562) and the river-god Cephisus (p. 475).
Bk III: 359-401 (p. 92). He rejects Echo (p. 506) out of pride and self-love and she wastes away.
Bk III: 402-436 (p. 93). He falls in love with his own reflected image. (See the painting by Caravaggio- Palazzo Barberini, Rome).
Bk III: 437-473 (p. 94). He laments the pain of unrequited love.
Bk III: 474-510 (p. 95). He turns into the narcissus flower.

NARYCIUS
Of Naryx, a city of the Locrians of Central Greece.
Bk VIII: 260-328 (p. 215). Home of Lede (p. 558), present at the Calydonian Boar Hunt.
Bk XV: 622-745 (p. 409). The Italian city of Narycia, probably Locri (near modern Locri), at the toe of Italy, the famous Lacedaemon, founded by Greek colonists in 710BC or 683BC. It was the first Greek city to possess a written code of laws, and was praised by Pindar as a model of good government. It contained a sanctuary of Pasiphae (p. 614). Cicero mentions that Dionysius the Elder, Tyrant of Syracuse, pillaged the temple of Proserpina at Locri. (‘On the Nature of the Gods BkIII 82’) The Locrians conquered the Corinthians (p. 489), allied themselves to Syracuse, and finally surrendered to Rome in 205BC.
NASAMONIACUS
Of the Nasamones, a Libyan people living south west of Cyrenaica.
Bk V:107-148 [p. 138]. Dorylas [p. 504], is their richest man. It is a spice country.

NAUPLIADES

NAUPLIUS

NAXOS
Bk III:597-637 [p. 98]. The largest island of the Cyclades [p. 492], and the home of Bacchus [p. 459].

NEDYMNUUS
Bk XII:290-326 [p. 320]. A centaur.

NELEIUS

NELEUS

NELEÜS
Belonging to Neleus.

NELIDES
Bk XII:536-579 [p. 326]. The twelve sons of Neleus [p. 585]. They were killed by Heracles [p. 529], all except Nestor [p. 589].
NEMEAUS
Of Nemea, a town in Argolis.[p. 449].
Bk IX:159-210 [p. 241]. In the First Labour, Hercules[p. 529] destroys the Nemean Lion and takes its pelt that is proof against stone, bronze, and iron. He wrestled with it and choked it to death.
Bk IX:211-272 [p. 242]. Hercules spreads the lion’s pelt, and lies down on it, on the summit of his funeral pyre.

NEMESIS, RHAMNUSIA [p. 638]

NEOPTOLEMUS
Pyrrhus[p. 636], the son of Adil[p. 421].
Bk XIII:429-480 [p. 345]. He watches the sacrifice of Polyxena[p. 630] to appease his father’s ghost.

NEPHELE (1)

NEPHELE (2)

NEPHELEIS
Bk XI:194-220 [p. 292]. Helle[p. 528], the daughter of Nephele[p. 586].

NEPTUNIUS

NEPTUNUS, NEPTUNE, POSEIDON
Bk I:274-292 [p. 20]. God of the sea, brother of Pluto[p. 628] and Jupiter[p. 549]. The trident is his emblem. He helps to initiate the Great Flood (see Leonardo Da Vinci’s notebooks for the influence of Book I on his descriptions of the deluge, and his drawing Neptune with four sea-horses, Royal Library, Windsor: See the Neptune Fountain by Bartolomeo
Ammannati, Piazza della Signoria, Florence.)

Bk II:227-271 [p. 49]. Cannot lift his head or arms from the sea because of the heat of the sun chariot when Phaethon [p. 616] falls.

Bk IV:512-542 [p. 122]. At the request of Venus [p. 676], he changes Ino [p. 542] and her son into sea-deities.


Bk VI:70-103 [p. 158]. Pallas [p. 603] ATHENE depicts the ancient dispute between herself and Neptune-Poseidon as to their rights to Athens [p. 454]. Poseidon made a 'sea', a well of seawater on the Acropolis, but Athene planted an olive-tree and asked Cecrops [p. 473] to witness her claim to the land. She was judged by the Gods to have the right to the city. (See Herodotus VIII 55, and Apollodorus III 14.1)


Bk VIII:843-884 [p. 231]. He gives Mestra [p. 576] the power to change her shape.


Bk XII:1-38 [p. 313]. He is thought to be protecting Troy.

Bk XII:64-145 [p. 314]. Cycnus (3) [p. 492] is his son, and is turned by him into a white swan, when Achilles [p. 421] defeats him.

Bk XII:536-579 [p. 326]. He gave Peidymus [p. 613], his descendant the power to change shape.


NEREIDS

Bk I:283-312 [p. 21]. The fifty mermaids, attendants on Thetis [p. 665], they are the daughters of Doris [p. 503] and Nereus [p. 588]. They are astonished by the Flood.

Bk II:1-30 [p. 43]. Depicted on the palace of the Sun [p. 651].

Bk V:1-29 [p. 135]. Their ruler is Neptune [p. 586].

The Metamorphoses

Bk XIV:223-319[p. 370]. They are servants of Circe [p. 481].

NEREIS

NEREUS
Bk I:177-198[p. 16]. A sea-god. The husband of Doris [p. 503], and, by her, the father of the fifty Nereids [p. 587], the mermaids attendant on Thetis [p. 665].
Bk II:227-271[p. 49]. Hides from the sun chariot’s heat.
Bk XII:64-145[p. 314]. He is ruled by Neptune [p. 586].

NERITIUS

NESSUS
Bk IX:89-158[p. 239]. A centaur, the son of Ixion [p. 552]. He attempts to steal Hercules’s [p. 529] bride Deianira [p. 497], and is killed by Hercules, who reminds him of his father Ixion’s punishment in Hades [p. 523], tied to a wheel. Dying he soaks his shirt in blood mixed with
the Hydra's [p. 535] poison, from Hercules's arrow that has killed him, and gives it to Deianira, telling her it will revive a dying love.

**Bk XII:290-326** [p. 320]. He is present at the battle of the Lapiths and Centaurs where Asopus [p. 451] the augur foretells his fate.


**NESTOR**

King of Pylos [p. 635], son of Neleus [p. 385].

**Bk VIII:260-328** [p. 215]. He is present at the Calydonian Boar Hunt.

**Bk VIII:329-375** [p. 217]. He escapes the boar's charge by vaulting into a tree.

**Bk XII:146-209** [p. 316]. He tells the story of Caeneus [p. 465]-Caenis. He is noted for his eloquence and wisdom.

**Bk XII:536-579** [p. 326]. He tells of the evil deeds of Hercules [p. 529], and the death of his brother Paidymus [p. 613].


**NILEUS**

**Bk V:149-199** [p. 139]. An opponent of Perseus [p. 614], who boasted of his descent from Nilus [p. 589] the river god of the Nile, turned to stone by the Gorgon's head.

**NILUS**

**Bk I:416-437** [p. 25]. The river Nile and its god. The river was noted for its seasonal flooding in ancient times.(See the Hellenistic sculpture, 'The Nile', in the Vatican, from the Temple of Isis [p. 545] in the Campus Martius, Rome)

**Bk I:722-746** [p. 36]. Provides a sanctuary for Io [p. 543].


**Bk V:149-199** [p. 139]. Seven-mouthed, the source of Nilus's people.

**Bk V:294-331** [p. 143]. Seven-mouthed, a refuge for the gods.

**Bk IX:764-797** [p. 257]. Seven-mouthed, protected by Isis [p. 545]-Io.

**Bk XV:745-842** [p. 412]. Sailed by Caesar's victorious fleet. He defeated Ptolemy XIII and placed Cleopatra [p. 483] on the throne of Egypt in 47BC.
The Metamorphoses

**Ninus**

Bk IV:55-92 [p. 108]. Shamshi-Adad V, King of Assyria. The husband of Semiramis [p. 646], historically Sammuramat, Queen of Babylon. She reigned after him as regent from 810-805 BC.

**Niobe**

The daughter of the Phrygian king Tantalus [p. 656], and Dione one of the Pleiades [p. 627], daughters of Atlas [p. 455]. The wife of Amphion [p. 439], king of Thebes [p. 662].

Bk VI:146-203 [p. 161]. She rejects Latona [p. 556] and boasts of her children.

Bk VI:204-266 [p. 162]. Her seven sons are killed by Apollo [p. 446] and Diana [p. 500], the children of Latona (Leto), and her husband commits suicide.

Bk VI:267-312 [p. 164]. Still unrepentant, her daughters are also killed, and she is turned to stone and set on top of a mountain in her native country of Lydia [p. 566] where she weeps eternally. (A natural stone feature exists above the valley of the Hermus, on Mount Sipylus [p. 649], which weeps when the sun strikes its winter cap of snow – See Freya Stark ‘Rome on the Euphrates’ p9.)

**Niseia Virgo**

Scylla, the daughter of Nisus.

**Nisus**

Bk VIII:1-80 [p. 209]. The King of Megara, besieged by Minos [p. 578]. He had a purple lock of hair on his head, on which his life, and the safety of his kingdom, depended. His daughter was Scylla [p. 645].

Bk VIII:81-151 [p. 211]. Scylla cuts off the sacred lock and betrays the city. He is turned into the white-tailed eagle or sea eagle, haliaeetus albicilla, while she becomes the rock dove, columba livia, which is the common prey of the sea eagle, and no doubt nested on the rocks of the citadel of Megara or its coastline. The sea eagle does not hover but has a flapping flight like a heron or vulture, and soars and dives from the air. See the entry on Scylla [p. 645] for further information.

**Nixi**

Bk IX:273-323 [p. 244]. The three guardian deities of women in labour. Their statues stood in the Capitol in Rome, representing the gods kneeling. They are companions of Lucina [p. 563], goddess of childbirth, whom Alma [p. 435] calls out to in childbirth.
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**NIXUS GENU**
Bk VIII:152-182[p. 212], The constellation of **Hercules**[p. 529], ‘the one with knee bent’.

**NOÉMON**
Bk XIII:123-381[p. 338], A **Lycean**[p. 564], killed by **Ulysses**[p. 674].

**NONACRIA, NONACRINAS, NONACRIS**
Bk I:689-721[p. 34], Mount Nonacris in **Arcadia**[p. 448], Also a town in the same region.
Bk II:401-416[p. 56], Home of **Callisto**[p. 467] the Arcadian nymph and follower of **Diana**[p. 500],
Bk VIII:425-450[p. 220], The home of **Atalanta**[p. 453](1), the warrior girl.

**NORICUS**
Of Noricum, a country lying between the Danube and the Alps.
Bk XIV:698-771[p. 383], Known for its well-tempered steel.

**NOTUS**
Bk I:244-273[p. 19], The south wind, that brings rain.

**NOX**
Bk IV:416-464[p. 120], Bk XI:573-649[p. 302], Bk XV:1-59[p. 303], The goddess of night, daughter of Chaos and mother of the **Furies**[p. 519]. She scatters the dew of sleep.

**NUMA POMPILIUS**
Bk XV:1-59[p. 303], The second king of **Rome**[p. 640], He searches for knowledge.
He hears the story of the founding of **Cortona**[p. 489],
Bk XV:479-546[p. 405], Having been instructed by **Pythagoras**[p. 636], he returns to **Latium**[p. 555], rules there, teaches the arts of peace, and dies. His wife is **Egeria**[p. 506], the nymph.

**NUMICIUS**
Bk XIV:320-396[p. 373], A small river in **Latium**[p. 555],
NUMIDAE

NUMITOR
Bk XIV:772-804 [p. 385]. The king of Alba [p. 433], driven from the throne by his brother Amulius [p. 440] and reinstated by Romulus [p. 640].

NYCTEÏS

NYCETELIUS

NYCTEUS

NYCTIMENE
Bk II:566-595 [p. 63]. The daughter of Epopeus king of Lesbos [p. 559] who unknowingly slept with her father. She fled to the woods and was changed by Minerva [p. 577] to her sacred bird the Little Owl, often depicted on ancient Athenian [p. 454] coins.

NYMPHAE
Bk III:359-380 [p. 92]. The mountain nymphs often lie with Jupiter [p. 549].
Bk IX:324-393 [p. 245]. Lotis [p. 562] is a nymph changed to a lotus tree when pursued by Priapus [p. 632].
Bk XIV:223-319 [p. 370]. They are servants of Circe [p. 461].
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Bk XIV: 512-526 [p. 378]. A shepherd is transformed into the wild olive tree for mocking their dance.

**Nysa, Nyseïdes**


**Nyseus**


**Oceanus**


Bk IX: 439-516 [p. 248]. He married his sister, Tethys.


**Ocyrhoë**

Bk II: 633-675 [p. 66]. Daughter of Chiron [p. 479] the Centaur and the water-nymph Charido [p. 478], and named after the river where she was born. A prophetess of Apollo [p. 446], she foretells Aesculapius' [p. 429] fate and that of her father Chiron. She is turned into a horse by the gods for her pains.

**Odrysius**


**Oeagrius, Oeagrus**

Bk II: 201-226 [p. 49]. Of Oeagrus an ancient king of Thrac [p. 666]. Supposedly the father of Orpheus [p. 598] and of Linus his brother. Their mother was the Muse Calliope [p. 467].
Oebalides, Oebalbus

Oechalia
A city in Euboea [p. 514].
Bk IX:89-158 [p. 239]. Ruled by King Eurytus [p. 517] who offered his daughter Iole [p. 543] to whoever won an archery contest, but he refused Hercules [p. 529] the prize. Hercules killed his eldest son Iphitus, and fell in love with Iole. He had to appease Jove [p. 549] for this breach of his role as a guest.

Oechalides
Bk IX:324-393 [p. 245]; The women of Oechalia [p. 594].

Oeclides
Amphiaraüs [p. 438] as the son of Oeclides.
Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.

Oedipodioniae
Bk XV:418-452 [p. 403]. An epithet of Thebes [p. 662], as the city of Oedipus.

Oeneus
King of Calydon [p. 468], son of Parthenius [p. 607], husband of Althaea [p. 437], father of Meleager [p. 572], Tydeus, and Deianira [p. 497].
Bk V:260-328 [p. 215]. He slights Diana [p. 500], and she sends the wild boar against him.
Bk IX:1-88 [p. 237]. Hears the suitors for Deianira’s hand.

Oenides
A male descendant of Oeneus [p. 594].
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**Oenopia**


**Oetaeus**

Bk XI:346-409 [p. 296]. An epithet of king Ceyx [p. 477], because Trachis [p. 670] his city was near Mount Oeta [p. 595].

**Oete, Oeta**


**Oileus**

Bk XII:579-628 [p. 327]. The king of the Locrians and father of Ajax(2), [p. 433]

**Olenides**


**Olenius(1)**

Bk III:572-596 [p. 97]. Of Olenus, whose daughter Aege is identified with Capella [p. 469], the 'she-goat', the sixth brightest star in the sky (a binary yellow giant) in the constellation Auriga, the Charioteer. Auriga is now usually associated with Enithron [p. 510], and Capella with Almamela who suckled the infant Zeus.

**Olenius(2)**


**Olenus**

Bk X:1-85 [p. 263]. The husband of Lethea [p. 559]. She was punished for her pride in her beauty, and he chose to share her guilt. They were turned into stones on Mount Ida [p. 540].
The Metamorphoses

Bk XII: 429-535 [p. 324]. The father of Tectaphos [p. 658]?

Oliarus
An island of the Cyclades [p. 492].

Olympus
Bk VI: 486-548 [p. 169]. The heavens, themselves.

Onchestus

Onetor

Opheletes

Ophiias

Ophiionides

Ophiuchus
Ophiusius

Ops

Orchamus

Orchomenus

Orcus
Bk XIV:101-153 [p. 367]. The Underworld, the house of the dead, and a name for Pluto [p. 628] (Dis [p. 502]) as the god of the Underworld.

Oreas

Orestea
Bk XV:479-546 [p. 405]. Of Orestes, son of Agamemnon [p. 431], applied to Diana [p. 500] because Orestes took the image of Diana from Taurus to Arida [p. 450] in Italy. The rites of the sanctuary there, at Nemi, are the starting point for Frazer’s ‘The Golden Bough’ (see Chapter I et seq.)

Orion
The mighty hunter, one of the giants, now a constellation with his two hunting dogs and his sword and glittering belt. The brightest constellation in the sky, it is an area of
star formation in a nearby arm of the Galaxy centred on M42 the Orion Nebula, which marks Orion’s sword. He is depicted as brandishing a club and shield at Taurus the Bull. He was stung to death by a scorpion, and now rises when Scorpio sets and vice versa. His two dogs are Canis Major, which contains Sirius the brightest star in the sky after the sun, and Canis Minor, which contains the star Procyon, forming an equilateral triangle with Sirius and Betelgeuse the red giant in Orion.

Bk VIII:183-235 is warned not to fly too near the constellation.

Bk XIII:675-704, Orion’s daughters, Menippe and Metioche, killed themselves as an offering to the gods to relieve the city of Thebes from plague.

Orios
Bk XII:245-289. One of the Lapithae. The son of Mycale, killed by Grymus at the battle of the Lapiths and Centaurs.

Orithyia
The daughter of the Athenian king Erectheus, and the sister of Procris.

Bk VI:675-721. Stolen away by Boreas, and married to him. She becomes the mother of Calais and Zetes. (See Evelyn de Morgan’s painting—Boreas and Orithyia—Cragside, Northumberland)

Bk VII:661-758. Mentioned as Procris’s more famous sister.

Orneus
Bk XII:290-326. A centaur.

Orontes

Orpheus
The mythical musician of Thrace, son of Oeagrus and Calliope the Muse. His lyre, given to him by Apollo, and invented by Hermes-Mercury, is the constellation Lyra containing the star Vega.

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and Orpheus – a copy of a votive stele attributed to Callimachus or the school of Phidias, Naples, National Archaeological Museum: Note also Rilke’s - Sonnets to Orpheus – and his Poem - Orpheus, Eurydice and Hermes.)

Bk X:1-85 (p. 263). He summons Hymen to his wedding with Eurydice. After she is stung by a snake and dies he travels to Hades, to ask for her life to be renewed. Granted it, on condition he does not look back at her till she reaches the upper world, he falters, and she is lost. He mourns her, and turns from the love of women to that of young men.

Bk X:106-142 (p. 265). He sings the stories of: Ganymede, Hyacinthus, the Caristae, Pyramus, Myrrha, Venus and Adonis, and through Venus’s ‘tale within a tale’ Atalanta and Hippomenes.

Bk XI:1-66 (p. 287). He is killed by the Maenads of Thrace and dismembered, his head and lyre floating down the river Hebrus to the sea, being washed to Lesbos. (This head had powers of prophetic utterance) His ghost sinks to the fields of the Blessed where he is reunited with Eurydice.

Bk XI:85-145. (p. 289) He taught Midas and Eumolpus the Bacchic rites.

ORPHNE

ORTYGIA(1)
Bk I:689-721 (p. 34). An ancient name for the island of Delos, originally an islet nearby (Quail Island), and an epithet of Diana, the Delian goddess.

Bk XV:307-360 (p. 400). Once a floating island.

ORTYGIA(2)
Bk V:487-532 (p. 147). Part of the city of Syracuse in Sicily on an island in the harbour.

Bk V:572-641 (p. 150). Arethusa is pleased by its name, since it reflects that of her goddess Diana, from her birthplace on Delos.

OSIRIS
The Egyptian god, Osiris, identified with Dis and Bacchus-Dionysus. A nature god, the son of Geb and Nut, born in Thebes in Upper Egypt. His consort was Isis. The story is of his death initiated by his brother Set, and his resurrection thanks to Isis, Thoth, Anubis and Horus.
The Metamorphoses

Bk IX:666-713[p. 254]. He was searched for by Isis

OSSA
Bk XII:290-326[p. 320], Aphidas[p. 445] is lying on the skin of a bear from Ossa.

OTHrys

Pachynus

Pactolides

PACTolus
Bk XI:85-145. (p. 289) The site of the royal capital of Lydia is at Sardis[p. 642] nearby, and both are near Mount Tmolus[p. 669]. Its waters become a gold-bearing stream at the touch of Midas[p. 576].

Padus
Bk II:227-271[p. 49]. The River Po in northern Italy.

Paean
**PAEONES**
The Paeonians, a people of northern Macedonia\textsuperscript{[p. 567]}, Bk V:294-331\textsuperscript{[p. 143]}, The native country of Eupeus\textsuperscript{[p. 515]}.

**PAEONIUS**
Of Apollo\textsuperscript{[p. 446]} as god of healing, and of Aesculapius\textsuperscript{[p. 429]} his son.

**PAESTUM**
Bk XV:622-745\textsuperscript{[p. 409]}, A city of Lucania in Italy. The site is near modern Agropoli on the Bay of Salerno, a ruin in a wilderness, with Doric temples that surpassed those of Athens. Originally called Poseidonia, the city of Neptune\textsuperscript{[p. 586]}, it was founded by Greeks from Sybaris\textsuperscript{[p. 654]} in the 6th c. BC. It became Paestum when it passed into the hands of the Lucanians in the 4th century. It was taken by the Romans in 273BC. In antiquity it was famous for its roses, which flowered twice a year, and its violets. Malaria eventually drove away its population.

**PAGASAEUS**
Bk VII:1-73\textsuperscript{[p. 181]}, Bk XIII:1-122\textsuperscript{[p. 335]}, Of Pagasae, a seaport of Thessaly\textsuperscript{[p. 664]}, on the Pagasaean Gulf, where the Argo\textsuperscript{[p. 449]} was built.

Bk VIII:329-375\textsuperscript{[p. 217]}, An epithet of Jason\textsuperscript{[p. 539]}.

Bk XII:393-428\textsuperscript{[p. 323]}, Hylomoeus\textsuperscript{[p. 536]} bathed in a mountain stream nearby.

**PALAEMON**
Bk XIII:898-968\textsuperscript{[p. 358]}, The sea god into whom Melicertes\textsuperscript{[p. 573]} was changed.

Bk IV:512-542\textsuperscript{[p. 122]}, Ino\textsuperscript{[p. 542]}, his mother leaps with him into the waves, but Venus\textsuperscript{[p. 676]} intercedes, and Neptune\textsuperscript{[p. 586]}, at her request, changes him and his mother into sea-deities.

**PALAESTINUS**
Bk IV:31-54\textsuperscript{[p. 108]}, Bk V:107-148\textsuperscript{[p. 138]}, Of Palestine, identified as Syrian.

**PALAMEDES**
Bk XIII:1-122\textsuperscript{[p. 335]}, The son of Nauplius\textsuperscript{[p. 585]}, Naupliads\textsuperscript{[p. 585]}, He revealed Ulysses\textsuperscript{[p. 674]} pretence of madness and drew him into the expedition against Troy\textsuperscript{[p. 672]}, Ulysses subsequently hid gold in Palamades's tent, and claimed it was a bribe from Priam\textsuperscript{[p. 631]}.
Palamedes died dishonoured. Ulysses defends his action.

**PALATIUM, PALATINE, PALATINUS**

*BkI: 151-176* [p. 15], *Bk XV: 552-621* [p. 407]. The Palatine Hill, one of the seven hills of Rome, the prestigious location where Augustus built his palace, the Palatia.

*Bk XIV: 320-336* [p. 373]. The hill where Venilia bore Canens.

*Bk XIV: 609-622* [p. 381]. The Romans.

*Bk XIV: 605-828* [p. 380]. The hill where Mars lands, and where Romulus is dispensing justice.

**PALICI**

The sons of Jupiter and the nymph Thalia, worshipped in Sicily at Palica, where a temple and two lakes were sacred to them.

*Bk V: 385-424* [p. 145]. Dis passes through the sulphurous swamps there while abducting Proserpine.

**PALILIA**

*Bk XIV: 772-804* [p. 385]. The feast of Pales, the god of shepherds, celebrated on April 21st, the day on which Rome was founded. (753BC)

**PALLADIUM**

*Bk XIII: 1-122* [p. 335]. An image of Pallas, said to have fallen from the sky at Troy. The safety of Troy depended on its preservation according to an oracle. It was stolen by Ulysses and Diomedes.

**PALLADIUS**

Of Pallas.

**PALLANTIAS, PALLANTIS**

*Bk IX: 418-438* [p. 248], *Bk XV: 176-198* [p. 397]. Aurora as daughter of the Titan, Pallas.

*Bk XV: 622-745* [p. 409]. The dawn.
PALLAS(1), MINERVA [p. 577], ATHENE

Bk II: 531-565 [p. 61]. The goddess Athene, patron goddess of Athens. She is a representation of the Phoenician triple Goddess Astarte of Asia Minor. She was born beside lake Tritonis [p. 671] in Libya and nurtured by the nymphs. She killed her playmate Pallas (‘youth’) when young and her name is a memorial to him. She carries the ægis, a magical goat-skin bag containing a snake and covered by a Gorgon mask. She is the goddess of the Mind and of women’s arts. She hides the infant Erichthonius [p. 510] in a box and gives it to the daughters of Cecrops [p. 473] to guard.

Bk III: 95-114 [p. 82]. She instructs Cadmus [p. 465] to sow the dragon’s teeth.

Bk III: 115-137 [p. 83]. And then ends the war of the earth-born warriors.

Bk V: 30-73 [p. 135]. She protects Perseus [p. 614] with her shield, the ægis.

Bk V: 332-384 [p. 144]. She asks the Muses [p. 581] to sing the song they sang to defeat the Emathides [p. 508].


Bk VI: 1-25 [p. 157]. The goddess of wool-working, spinning, weaving etc. who taught Arachne [p. 447].


Bk VI: 70-103 [p. 158]. She weaves her web. Its main feature is the Aeropagus in Athens [p. 454] and the court where the twelve Olympians declared her right over Neptune to the city. (see the Neptune [p. 586] entry)


Bk VI: 313-381 [p. 165]. Latona [p. 556] has the help of her olive tree and a date palm, between which she gives birth at Delos [p. 498] to Apollo [p. 446] and Diana [p. 500].

Bk VII: 350-403 [p. 190]. Athens is her city.


Bk XII: 290-326 [p. 320]. She protects Theseus [p. 663], according to himself.


PALLAS(2)


Pallas(3)
A Titan[668], the father of Aurora[457].

Pan
Bk I:689-721[p. 34]. The god of woods and shepherds. He wears a wreath of pine needles. He pursues the nymph Syrinx[p. 655] and she is changed into marsh reeds. He makes the syrinx or pan-pipes from the reeds. He is represented by the constellation Capricorn, the sea-goat, a goat with a fish’s tail. Pan jumped into a river to escape the monster Typhon.
Bk XI:146-171[p. 290]. He competes with Apollo[446], but his reeds are inferior to the music of the lyre.
Bk XIV:623-697[p. 381]. Woodland deities (plural) who pursue Pomona[630].

Panchaeus
Of Panchaia, an island east of Arabia.
Bk X:298-355[p. 270]. The source of cinnamon, incense, myrrh etc.

Pandion
Bk VI:486-548[p. 169]. He entrusts his daughter Philomela to Tereus, who violates her.

Pandoniae

Pandrosus
Bk II:531-565[p. 61]. One of the three daughters of King Cecrops[473].

Panomphaeus
PANOPE

Bk III:1-49 (p. 79). A city in Phocis (p. 621) passed by Cadmus (p. 465) as he follows the heifer on his way to found Thebes (p. 662).

PANOPEUS

Bk VIII:260-328 (p. 215). He is present at the Calydonian Boar Hunt.

PANTHOÏDES

Bk XV:143-175 (p. 396), Euphorbus (p. 513), son of Panthoüs, an incarnation of Pythagoras (p. 636).

PAPHIUS


PAPHOS(1)


PAPHOS(2)

The son of Pygmalion (p. 635), and Galatea, the ivory statue that changed into a woman. Bk X:243-297 (p. 269). He gave his name (‘foam’) to the island of Cyprus (p. 494), sacred to foam-born Venus (p. 676). Aphrodite. Bk X:298-355 (p. 270). The father of Cinyras (p. 481).

PARAETONIUM

Bk IX:764-797 (p. 257). A seaport on the coast of North Africa under the protection of Isis (p. 545).

PARCAE, FATES, MOERAE

The Three Fates. The Three Sisters, the daughters of Night. Clotho, the spinner of the thread of life, Lachesis, chance or luck, and Atropos, inescapable destiny. Clotho spins, Lachesis draws out, and Atropos shears the thread. Their unalterable decrees may be
revealed to Jupiter\textsuperscript{[549]} but he cannot change the outcome.

Bk V: 487-532 (p. 147). They have made a decree that Persephone\textsuperscript{[614]} can return to heaven so long as she has not eaten anything in the underworld, and Jupiter is subject to the decree.

Bk VIII: 451-514 (p. 220). They prophesy the span of Meleager's\textsuperscript{[572]} life, linking it to the burning brand of wood in the fire.

\textbf{Paris}

Prince of Troy\textsuperscript{[672]}, son of Priam\textsuperscript{[631]} and Hecuba\textsuperscript{[526]}, brother of Hector\textsuperscript{[526]}. His theft of Menelaus' wife Helen\textsuperscript{[527]} provoked the Trojan War.

Bk V: 350-403 (p. 190). He lies buried under a heap of sand near Mount Ida\textsuperscript{[540]}, having been shot by Philotrace\textsuperscript{[619]} arrows and been refused help by the nymph Oenone whom he had deserted.

Bk XII: 1-38 (p. 313). Absent from the mourning for Aesacus\textsuperscript{[429]}. The cause of the Trojan War because of his abduction of Helen.

Bk XII: 579-628 (p. 327), Bk XIII: 481-575 (p. 347). With Apollo\textsuperscript{[446]} help he destroys Achilles\textsuperscript{[421]} (shooting him through the vulnerable heel).

Bk XIII: 123-381 (p. 338). Denounced by Ulysses\textsuperscript{[674]} in the senate-house of Troy.

Bk XV: 745-842 (p. 412). He was once saved from death at the hands of Menelaus\textsuperscript{[574]}, when Venus\textsuperscript{[676]} veiled him in cloud.

\textbf{Parnassus, Parnassus, Parnasius}

Bk I: 313-347 (p. 22). A mountain in Phocis\textsuperscript{[621]} sacred to Apollo\textsuperscript{[446]} and the Muses\textsuperscript{[581]}. Delphi\textsuperscript{[499]} is at its foot where the oracle of Apollo and his temple were situated. Themis\textsuperscript{[662]} held the oracle in ancient times.

Bk IV: 604-662 (p. 125). Site of the oracle of Themis.

Bk V: 250-293 (p. 141). Haunt of the Muses. (See Raphael’s fresco ‘Parnassus’ in the Vatican, Stanza della Segnatura, which includes the figure of Ovid among the poets.)

Bk XI: 146-171 (p. 290). Its laurel crowns Phoebus’ hair.

Bk XI: 266-345 (p. 294). It is the scene of Daedalion’s\textsuperscript{[405]} transformation.

\textbf{Paros}

Bk III: 402-436 (p. 93). One of the Cyclades\textsuperscript{[492]}. An island celebrated for its marble quarries.

Bk VII: 453-500 (p. 193). Allied to Crete\textsuperscript{[488]}.
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Bk VIII:183-235 (p. 213), Daedalus (p. 495) and Icarus (p. 539) fly past it after leaving Crete (p. 488).

PARRHASIS, PARRHARSIUS
Bk II:441-465 (p. 57). Of the town in Arcadia (p. 448), hence Arcadian.
Bk VIII:260-328 (p. 215). Home of Armas (p. 441), present at the Calydonian Boar Hunt.

PARTHAON
Bk VIII:515-546 (p. 222). King of Calydon (p. 468), father of Oeneus (p. 594). His house was destroyed through Diana (p. 500), and the actions of Meleager (p. 572).
Bk IX:1-88 (p. 237). Oeneus is his son.

PARTHENOPE

PASIPHAË
Bk VIII:81-151 (p. 211), Bk IX:714-763 (p. 255). The daughter of the Sun (p. 651) and the nymph Crete (Perseis). She was the wife of King Minos (p. 578) of Crete and mother of Phaedra (p. 616) and Ariadne (p. 450).
She was inspired, by Poseidon, with a mad passion for a white bull from the sea, and Daedalus (p. 495) built for her a wooden frame in the form of a cow, to entice it. From the union she produced the Minotaur (p. 579), Asterion, with a bull’s head and a man’s body.

PASIPHAÆIA
Bk XV:479-546 (p. 405), Phaedra (p. 616), the daughter of Pasiphaë (p. 607).

PATAARA, PATAREÜS
Bk I:504-524 (p. 27). A town in Lydia (p. 566).
PATRAE
An ancient city in Achaia. Its ruler goes to Thebes to show sympathy for the death of Amphion and his children.

PATROCLUS
Achilles' beloved friend whose death causes him to re-enter the fight against the Trojans. He pushed the Trojans back from the Greek ships, dressed in Achilles's armour.

PEDASUS
See Pettalus.

PEGASUS
The winged horse, sprung from the head of Medusa when Perseus decapitated her. At the same time his brother Chrysaor the warrior was created. He is represented in the sky by the constellation Pegasus.

PELAGON
One of the Calydonian Boar hunters. He is knocked down by the boar's charge.

PELASGUS, PELASGIAN, PELASGI
An ancient Greek people (Pelagia) and their king Pelasgus, son of Phoroneus the brother of Io. He is the brother of Agamemnon and Iasus.

PELAGUS, PELASGIAN, PELASGI
An ancient Greek people (Pelagia) and their king Pelasgus, son of Phoroneus the brother of Io. He is the brother of Agamemnon and Iasus.

Bk VI:401-438. Its ruler goes to Thbes to show sympathy for the death of Amphion and his children.

Bk XIII:123-381. He pushed the Trojans back from the Greek ships, dressed in Achilles's armour.


Bk V:250-293. The sacred fountain of Hippocrene on Mount Helicon, haunt of the Muses, springs from under his hoof.

Bk VI:103-128. Created by Neptune's union with Medusa.

Bk VII:1-73. Used of Greece as a whole.

Bk VII:100-158. Used of the Argonauts.

Bk XV:418-452 [p. 403]. They conquered Troy, but by doing so ensured that, through Aeneas [p. 427], Rome [p. 640] would conquer them, and the world.

**Pelates(1)**


**Pelates(2)**

Bk XII:245-289 [p. 319]. One of the Lapithae. He kills Amycus [p. 441].

**Pelethonius**


**Peleus**


Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.

Bk VIII:376-424 [p. 218]. He steps in to help Telamon [p. 658].

Bk XI:194-220 [p. 292]. He is married to the goddess, Thetis [p. 665].

Bk XI:221-265 [p. 293]. He wins Thetis with the help of Proteus [p. 634] and they conceive the hero Achilles [p. 421].


Bk XI:346-409 [p. 296]. He fights the wolf from the marshes.

Bk XII:146-209 [p. 316]. The father of Achilles [p. 421].

Bk XII:290-326 [p. 320]. His armour bearer was Crantor [p. 487], a gift from Amyntor [p. 441] as a peace-pledge.


Bk XV:843-870 [p. 414]. His son Achilles surpasses him in fame.
The Metamorphoses

PELIAS

PELIDES

PELION

PELLAEUS
Of Pella, a city in Macedonia [p. 567].
Bk V: 294-331 [p. 143]. The native place of Pierus [p. 626].

PELOPEIAS, PELOPEIUS

PELOPONNESE
The region of Southern Greece containing Sparta [p. 652].
Bk VI: 401-438 [p. 167]. Contains Mycenae [p. 382].

PELOPS
Bk VI: 401-438 [p. 167]. The son of Tantalus [p. 636], and brother of Niobe [p. 590]. He was cut in pieces and served to the gods at a banquet by his father to test their divinity. Ceres [p. 476]-Demeter, mourning for Persephone [p. 614], did not perceive the wickedness and ate a piece of the shoulder. The gods gave him life again and an ivory shoulder. He gave his name to the Peloponnesus [p. 610].
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Bk VIII:611-678 [p. 224]. The father of Pittheus [p. 627], king of Troezen [p. 671].

Pelorus

Penates
Bk III:528-571 [p. 96]. The old Latin household gods, two in number, whose name derives from penus - a larder, or storage room for food. They were closely linked to the family and shared its joys and sorrows. Their altar was the hearth, which they shared with Vesta [p. 678]. Their images were placed at the back of the atrium in front of the Genius, the anonymous deity that protected and was the creative force in all groups and families, and, as the Genius of the head of the house and represented as a serpent, was placed between the Lar (Etruscan guardian of the house) and Penates. At meals they were placed between the plates and offered the first food. The Penates moved with a family and became extinct if the family did.

Bk V:487-532 [p. 147]. Arethusa's household gods have moved with her to her new home in Sicily [p. 670].
Bk V:642-678 [p. 151]. Triptolemus enters the palace: 'regis subit ille penates'.

Bk VII:501-613 [p. 195]. The people of Aegina afflicted with plague abandon their houses.
Bk VIII:81-151 [p. 211]. Sylla betrays her city and her gods.
Bk VIII:611-678 [p. 224]. Philommon and Baupis are visited by the gods, Jupiter and Mercury, disguised as mortals, so that heavenly gods meet the humblest of household gods.
Bk IX:439-516 [p. 248]. The just Minos cannot deny Miletus access to his home ('est patriis arcere penatibus ausus')
Bk IX:595-665 [p. 252], B/dbis flees her home.
Bk XII:536-579 [p. 336]. Nestor's household gods overthrown by Hercules.
Bk XV:418-452 [p. 403]. Aeneas carried his gods away from Troy.
Bk XV:843-870 [p. 414]. Vesta is worshipped amongst Caesar's ancestral gods.

Peneis, Peneia
Of the river god Peneus.
The Metamorphoses

Bk I:525-552 [p. 28]. His waters.
Bk XII:146-209 [p. 316]. His fields.

Penelope, Arnea, Arnacia
The wife of Ulysses [p. 674], and daughter of Icarius and the Naiad Periboa.
(See J R Spencer Stanhope’s painting: Penelope – The De Morgan Foundation)
Bk XIII:481-575 [p. 347]. Hecuba [p. 526] imagines herself Penelope’s servant after Ulysses takes her as a prize at the fall of Troy [p. 672].
Bk XIV:623-697 [p. 381]. She is pestered by many suitors (a hundred and eight, in Homer), while she waits faithfully for Ulysses to return from Troy.

Peneus
Bk I:553-567 [p. 29]. Transforms his daughter Daphne into the laurel.
Bk I:568-587 [p. 30]. Receives condolences from the other river-gods after the loss of Daphne.

Pentheus
Bk III:528-571 [p. 96]. He rejects the worship of Bacchus [p. 459]-Dionysus and orders the capture of the god.
Bk III:692-733 [p. 100]. He is torn to pieces by the Bacchantes [p. 459].
**Peparethos**


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**Perdix**

Bk VIII:236-259 [p. 215]. The sister of Daedalus [p. 495]. Her son Talus was killed by Daedalus in a fit of jealousy, thrown from the Athenian citadel, but Pallas [p. 603] turned him into the partridge, which takes its name from his mother, *perdix perdix*.

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**Pergamum**


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**Pergus**


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**Pericymenus**

The son of Neleus [p. 585], brother of Nestor [p. 589] and grandson of Neptune [p. 586].

Bk XII:536-579 [p. 326]. Neptune granted him the power to change shape, but Heracles [p. 529] killed him, when he was in the form of an eagle.

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**Perimele**

Bk VIII:547-610 [p. 223]. The daughter of Hippodamus [p. 532], loved by the river god Acheloüs [p. 420]. Her father threw her into the Ionian Sea, but she was rescued by Acheloüs, and changed by Neptune [p. 586] into an island.

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**Periphas(1)**

Bk VII:350-403 [p. 190]. An ancient Attic [p. 456] king. He was held in such high esteem by his people that Jupiter [p. 549] would have killed him, but changed him into an eagle and his wife Pheme [p. 618] into an osprey at Apollo's [p. 446] request.
The Metamorphoses

**PERIPHAS(2)**

Bk XII:429-535[p. 324]. One of the Lapithae.

**PERIPHETES**


**PERRHAEBUS**

Bk XII:146-209[p. 316]. Of Perrhaebia, a district in **Thessaly** [p. 664], hence Thessalian.

**PERSEÏS**

Bk VII:74-99[p. 183]. **Hecate** [p. 525], daughter of the Titan **Perses**.

**PERSEÏUS**


**PERSEPHONE**

Bk V:425-486 [p. 146]. **Proserpina** [p. 634], Proserpine, daughter of **Ceres** [p. 476]-**Demeter**. Ceres searches for her after she is abducted by **Dis** [p. 502].

Bk X:1-85 [p. 263]. The co-ruler of the Underworld with **Dis**.

Bk X:708-739 [p. 280]. She turned **Menthe** [p. 574] into a herb, the mint.

**PERSEUS**

The son of Jupiter [p. 549] and **Danaë** [p. 496], grandson of **Acrisius** [p. 422], King of **Argos** [p. 450]. He was conceived as a result of Jupiter’s rape of Danaë, in the form of a shower of gold. He is represented by the constellation Perseus near **Cassiopeia** [p. 471]. He is depicted holding the head of the **Medusa** [p. 571], whose evil eye is the winking star Algol. It contains the radiant of the Perseid meteor shower. His epitaphs are **Abantiades** [p. 419], **Acrisioniades** [p. 422], **Agenorides** [p. 432], **Danaëius** [p. 496], **Inachides** [p. 542], **Lyncides** [p. 566].

(See Burne-Jones’s oil paintings and gouaches in the Perseus series particularly The Arming of Perseus, The Escape of Perseus, The Rock of Doom, Perseus slaying the Sea-Serpent, and The Baleful Head.) (See Benvenuto Cellini’s bronze Perseus - the Loggia, Florence)

Bk IV:604-662 [p. 125]. His divine origin is rejected by Acrisius, his grandfather. He returns from defeating the **Gorgon** [p. 521], Medusa, carrying her snaky head, that turns
people to stone on sight.

Bk IV:604-662 [p. 125]. He turns Atlas [p. 455] to stone with the Gorgon’s head. He is equipped with the wings and curved sword (scimitar) of Mercury [p. 574].

Bk IV:663-705 [p. 126]. He offers to rescue Andromeda [p. 442].

Bk IV:706-752 [p. 127]. He defeats the sea serpent, wins Andromeda and is promised a kingdom as a dowry by Cepheus [p. 474].


Bk V:30-73 [p. 133]. He is attacked by Phineus [p. 620], who escapes him. He kills Athis [p. 454] and Lycaeus [p. 564], a pair of friends and lovers.


Bk V:149-199 [p. 138]. He is forced to use the Gorgon’s [p. 521] head.


PERSIS


PETRAEUS

Bk XII:290-326 [p. 320]. A centaur.

PETTALUS, CORRECTLY PEDASUS [p. 608]


PEUCETIUS


PHEACESES

The Metamorphoses

**Phaedimus**
Bk VI:204-266. [p. 162], One of Niobès' seven sons killed by Apollo and Diana.

**Phaedra**
Bk XV:479-546. [p. 405], The daughter of King Minos of Crete and Pasiphaé, sister of Ariadne. She loves Hippolytus her stepson, and brings him to his death. (See Racine’s play - Phaedra).

**Phaeocomes**
Bk XII:429-535. [p. 324], A centaur.

**Phaestias**
Bk IX:666-713. [p. 254], Bk IX:714-763, Phaestius, of Phaestos, a city on the southern coast of Crete.

**Phaëthon**
Bk I:747-764. [p. 37], Son of Clymene, daughter of Oceanus and Tethys whose husband was the Ethiopian king Mops. His true father is Sol, the sun-god (Phoebus). Asks his mother for proof of his divine origin.

Bk II:31-48. [p. 43], Goes to the courts of the Sun to see his father who grants him a favour. He asks to drive the Sun chariot.

Bk II:178-200. [p. 48], He loses control of the chariot.

Bk II:301-328. [p. 51], He is destroyed by Jupiter in order to save the earth from being consumed by fire.

Bk IV:214-255. [p. 113], His father remembers his death when Leucothoë dies.

**Phaëthonëus**
Bk IV:416-463. [p. 120], Of Phaëthon, his fires.

**Phaëthontis**
Bk XII:579-628. [p. 327], Of Phaëthon, His bird, the swan.
**PHAEThÜSA**
Bk II:344-366 [p. 53]. The eldest of the Heliads [p. 527], the daughters of Clymene [p. 483] and the Sun [p. 651], sisters of Phaethon [p. 616], who are turned into poplar trees as they mourn for him, their tears becoming drops of amber.

**PHANTASOS**
Son of Sánus [p. 652]. A god of sleep.
Bk XI:573-649 [p. 302]. He takes the shape of inanimate things.

**PPhAROS**
Bk XV:259-306 [p. 399]. Subsequently silted up and linked to the mainland.

**PHARSALIA**
Bk XV:745-842 [p. 412]. The region around Pharsalus, a city in Thessaly [p. 664], where Julius Caesar [p. 466] defeated Pompey the Great. (9th August 48BC)

**PHASIAS**
Bk VII:294-349 [p. 188]. An epithet of Medea [p. 570], from the Phasis [p. 617], a river of her native Colchis [p. 485].

**PHASIS**

**PHEGEÏUS**
Of Phegeus king of Psophis in Æadia [p. 448]. Father of Alphesiboea, the first wife of Alcmæon [p. 435], who left her to marry Callirhoe [p. 467] and was killed by the brothers of Alphesiboea.
Bk IX:394-417 [p. 247]. His sword in his son’s hands kills Alcmæon and punishes him for the murder of Eriphyle [p. 512].
The Metamorphoses

PHEGIACUS
Bk II:227-271 [p. 596]. Of the city of Phegia in Arcadia [p. 448].

PHENE
Bk VII:350-403 [p. 190]. The wife of Periphas [p. 613], changed into an osprey.

PHENEOS

PHERETIADES
Adrastus [p. 424], son of Pheres, king of Pherae in Thessaly [p. 664].
Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.

PHIALE
Bk III:165-205 [p. 85]. One of Diana's nymphs.

PHILAMMON
Bk XI:266-345 [p. 294]. The son of Apollo [p. 446] and Chione [p. 479], famous for his voice and lyre.

PHILEMON (AND BAUCIS [p. 461])
A pious old man of Phrygia [p. 624].
Bk VIII:611-678 [p. 224]. He is the husband of Baucis [p. 461]. They are visited by the gods, Jupiter [p. 549] and Mercury [p. 574], disguised as mortals.
Bk VIII:679-724 [p. 226]. They are both turned into trees, he into an oak, and she into a lime tree.

PHILIPPI
**PHILOCTETES**

Bk IX:211-272 [p. 242]. The son of Poeas [p. 629]. He lights Hercules's [p. 529] funeral pyre and receives from him the bow, quiver and arrows that will enable the Greeks to finally win at Troy [p. 672], and that had been with Hercules when he rescued Hesione [p. 531] there.

Bk XIII:1-122 [p. 335]. Bitten by a snake on Lemnos [p. 558], he is abandoned there on Ulysses [p. 674] advice. Ulysses accepts that Philoctetes and his weapons are essential for the defeat of Troy.

Bk XIII:399-428 [p. 344]. Ulysses brings Philoctetes and the weapons to Troy.

**PHILOMELA**

The daughter of Pandion [p. 604], sister of Procne [p. 632], raped by her sister’s husband Tereus [p. 660].

Bk VI:438-485 [p. 168]. Convinces her father to allow her to visit her sister Procne, unaware of Tereus’s lust for her.

Bk VI:486-548 [p. 169]. Tereus violates her, and she vows to tell the world of his crime.

Bk VI:549-570 [p. 171]. He severs her tongue and tells Procne she is dead.


Bk VI:619-652 [p. 173]. She helps Procne to murder Itys [p. 547], the son of Tereus and Procne.

Bk VI:653-674 [p. 174]. Pursued by Tereus [p. 660] she turns into a swallow, with a red throat. (pectus is translated here as throat, to correspond with the English swallow, hirundo rustica, though in Egypt and elsewhere this bird has a chestnut red underbody as well). Having no tongue, the swallow merely screams and flies around in circles.

**PHILYRA**

Bk II:676-701 [p. 67]. The mother of the centaur, Chiron [p. 479]. A nymph, the daughter of Oceanus [p. 593] whom Saturn [p. 643] loved. He changed himself into a stallion and her into a mare, and their son Chiron was half-horse, half-man, and a demi-god.

Bk VI:103-128 [p. 159]. She is not referred to directly, but her union with Saturn is alluded to in Arachne [p. 447] weaving.

**PHILYREIUS HEROES**

Bk II:676-707 [p. 67]; Chiron [p. 479], the son of Philyra [p. 619].
**Phineus(1)**
The brother of the Ethiopian king Cepheus[p. 474], uncle of Andromeda[p. 442].


Bk V: 30-73 [p. 135]. He attacks Perseus and his own brother Cepheus, but escapes from Perseus by taking refuge behind the altars.


Bk V: 200-249 [p. 140]. He is finally turned to stone, a statue in the Palace of Cepheus[p. 474].

**Phineus(2)**

Bk VII: 1-73 [p. 181], King of Salmydessus in Thrace[p. 666], a blind prophet, who had received the gift of prophecy from Apollo[p. 446]. He was blinded by the gods for prophesying the future too accurately, and was plagued by a pair of Harpies[p. 524], Calais[p. 466] and Zetes[p. 679], the sons of Boreas[p. 463], rid him of their loathsome attentions, in return for advice on how to obtain the Golden Fleece. The two winged sons chased the Harpies to the Strophades[p. 653] islands, where some say their lives were spared.

**Phlegethon**

Bk V: 533-571 [p. 149], Bk XV: 479-546 [p. 405]. One of the rivers of the Underworld.

**Phlegon**

Bk II: 150-177 [p. 47]. One of the four horses of the Sun[p. 651].

**Phlegreaus(1)**

Bk XII: 290-326 [p. 320]. A centaur.

**Phlegreaus(2)**

Of Phlegra, a region of Macedonia[p. 567].

PHLEGYAE

PHLEGYAS

PHOBETOR, ICELOS [p. 539]
A son of Somnus [p. 652]. A god of sleep.
Bk XI:573-649 [p. 302]. He takes the shape of creatures.

PHOCIS
Bk II:566-595 [p. 63]. Home of Corone, daughter of Coronus [p. 486].

PHOCUS
Bk VII:661-758 [p. 198]. He is host to Cephalus.
Bk XI:266-345 [p. 294]. He was killed by his brother Peleus.

PHOEBE
The Metamorphoses

Bk I:473-503 [p. 27]. As virgin huntress.

Bk II:401-416 [p. 56], Callisto [p. 467] is one of her followers. She has the epithet Trivia, of the crossways, as she is worshipped where three ways meet.


PHOEBUS, APOLLO [p. 446]


Bk I:438-473 [p. 25]. Destroys the Python [p. 637] and founds the Pythian games. Falls in love with and pursues Daphne [p. 496]. Failing to catch her turns her into the laurel tree. Institutes the use of laurel for ceremonial crowns. (See Bernini’s sculpture – Apollo and Daphne – Galleria Borghese, Rome)


Bk II:612-632 [p. 65]. Having killed her, he rescues their unborn son Aeneas [p. 429] and entrusts him to Chiron [p. 479] the Centaur [p. 473].


Bk VI:103-128 [p. 159]. His disguises and his rape of Isse [p. 546] are depicted by Arachne [p. 447].

Bk VI:204-266 [p. 162]. Helps to punish Niobe [p. 590] for her rejection of his mother Latona [p. 556].


Bk VIII:1-80 [p. 209]. He built the walls of Megara, and where he rested his lyre the stones afterwards gave out a resonant, musical, note.


Bk IX:595-665 [p. 252], Byblos [p. 465], Miletus’s daughter is his grandchild.


Bk X:143-219 [p. 266]. He turns Hyacinthus [p. 534] into the hyacinth (blue larkspur, hyacinthos
grapta) with the marks AI on the base of its petals.

Bk XI:1-66[p. 287]. He rescues the head of Orpheus[p. 598] who was his poet.


Bk XIII:675-704[p. 352]. Aneas[p. 427] consults the oracle, and is told to seek out his ancient mother, and ancestral shore.


PHOENISSA


PHOENIX(1)

The son of Amyntor[p. 441] of Thessaly[p. 664], and companion of Achilles[p. 421].

Bk VIII:260-328[p. 215]. He is present at the Calydonian Boar Hunt.

PHOENIX(2)

The mythical bird, symbol of continually renewed existence.

PHOLUS


PHORBAS(1)

The Metamorphoses

**Phorbas(2)**

**Phorbas(3)**
Bk XII:290-326 [p. 320]. A centaur.

**Phorcides**
Bk IV:753-803 [p. 128]. The Graeae [p. 522], the daughters of Phorcys, who had one eye between them.

**Phorcynis**

**Phoronis**
Bk II:508-530 [p. 60]. Used by Juno in reference to Io, the Argive.

**Phrixea Vellera**
Bk VII:1-73 [p. 181]. The Golden Fleece of the winged ram on which Phrixus son of Athamas [p. 454] and Nephele [p. 586] and brother of Helle [p. 528], escaped, with his sister, from his stepmother Ino [p. 542], and fled to Colchis [p. 485], in order to avoid being sacrificed. Helle fell into the sea and the Hellespont [p. 528] is named after her. Phrixus reached Colchis where Sol [p. 651] stables his horses, and sacrificed the ram to Zeus, or in other versions Ares (Mars [p. 569]), and it hung in the temple of Mars where it was guarded by a dragon. Its return was sought by Jason [p. 539] and the Argonauts [p. 449].

**Phryges**
Bk XI:85-145 [p. 289]. The Phrygians [p. 624], and more restrictedly the Trojans.

**Phrygia**
A region in Asia Minor, containing Dardania and Troy [p. 672], and Mysia [p. 583] and Pergamum. Ovid uses the term for the whole of Asia Minor bordering the Aegean.
Bk VI:146-203 [p. 161]. Used for Greek Asia Minor.
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Bk VI:382-400 [p. 166]. The river Marsyas [p. 570], its clearest river, is formed there from the tears wept for him.


Bk VIII:611-678 [p. 224]. The country of Baurus [p. 461] and Philoon [p. 618].

Bk X:143-219 [p. 266]. The country of Trojan Ganymede.


Bk XIII:123-381 [p. 338]. The country of Ddon [p. 503], the spy.

Bk XIII:429-480 [p. 345]. Thracia [p. 666] is across the Hellespont [p. 528], and opposite Troy [p. 672] is the country of the Bistones [p. 462].


Phthia

Phyleus
Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.

Phyleus

Phyllius
Bk VII:350-403 [p. 190]. The friend of Cycnus [p. 492] who brings him presents of tamed animals and birds, but when his love is spurned refuses a last gift. Cycnus attempts suicide but is turned into a swan.

Picus
The son of Saturn [p. 643], and ancient king of Latium [p. 555], husband of Canens [p. 469].

Bk XIV:320-396 [p. 373]. He is loved by Circe [p. 481], and turned by her into a woodpecker.
that bears his name. (Picus viridis is the green woodpecker, distinguished by its red nape and crown, and its golden-green back.)

Bk XIV:397-434 [p. 375]. His companions are turned into wild beasts, and Canens wastes away with grief.

PIERUS
Bk V:294-331 [p. 143]. King of Emathia. His nine daughters were the Emathides, or the Pierides, in fact the Muses, from the earliest place of their worship, in Pieria, in northern Greece (Macedonia).

PINDUS

PIRAEUS

PIRENE, PIRENIS, PEIRENE
Bk II:227-271 [p. 49]. Bk VII:350-403 [p. 190]. The Pirenian Spring. A famous fountain on the citadel of Corinth sacred to the Muses, where Bellerophon took Pegasus to drink. Pausanias says (II:iii, Corinth) that Peirene was a human being who became a spring, through weeping for her son Cenchrias, killed by accident by Artemis, and that the water is sweet to taste. (It has Byzantine columns, and was once the private garden of the Turkish Bey.). The spring was said never to fail. It was also the name of a fountain outside the city gates, towards Lechaeum, into whose waters the Corinthian bronzes were dipped red-hot on completion.

PIRITHOÜS
Son of Ixion, King of the Lapithae in Thessaly and friend of Theseus.
Bk V:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.
Bk V:376-424 [p. 218]. He is warned away from the boar by his friend Theseus.
Bk V:547-610 [p. 223]. He is with Theseus when Acheloüs offers them hospitality.
Bk V:611-678 [p. 224]. He is scornful of the ability of the gods to alter human forms.
Bk XII:210-244 [p. 318]. He marries Hippodamia, and invites the centaurs to the
wedding. Eurytus \[p. 517\] attempts to carry her off, and starts a fight.  
Bk XII:290-326 \[p. 320\]. He fights in the battle with the centaurs.

**PISE**  
Bk V:487-532 \[p. 147\]. Native city of Arbus \[p. 449\].

**PISCES, PISCIS**  
The constellation of the fishes, the twelfth sign of the Zodiac. An ancient constellation depicting two fishes with their tails tied together. It represents Venus \[p. 676\] and Cupid \[p. 490\] escaping from the monster Typhon. It contains the spring equinox, formerly in Aries. The vernal equinox has moved into Pisces since ancient times due to the effects of precession (the 'wobble' of the earth on its polar axis).  

**PISENOR**  
Bk XII:290-326 \[p. 320\]. A centaur.

**PITANE**  
Bk VII:350-403 \[p. 190\]. A city on the Aeolic coast of Asia Minor, near Lesbos \[p. 559\].

**PITTHEUS**  
Bk VIII:611-678 \[p. 224\]. He once sent Leth \[p. 558\] to Phrygia \[p. 624\].

**PLEIADES**  
Bk I:668-688 \[p. 33\]. The Seven Sisters, the daughters, with the Hyades \[p. 534\] and the
The Metamorphoses

Hesperides (p. 531), of Atlas (p. 455) the Titan (p. 668). Their mother was Pleione (p. 628) the naiad. They were chased by Orion (p. 597) rousing the anger of Artemis to whom they were dedicated and changed to stars by the gods. The Pleiades are the star cluster M45 in the constellation Taurus (p. 657). Their names were Maia (p. 569), the mother of Maury (p. 574) by Jupiter (p. 549), Taëta (p. 658), Electra, Merope, Asterope, Alcyone (the brightest star of the cluster), and Celaeno.

Bk VI: 146-203 (p. 161). Nichols (p. 590) claims one of the Pleiads as her mother, Dione; or, in an alternative reading, Ovid would make Dione a sister of the Pleiades, but not one of them. (Traditionally she is a Pleiad: an alternative name for one of the seven sisters above?)

Bk XIII: 123-361 (p. 338). The stars are engraved on Achilles' (p. 421) shield.

PLEIONE

Bk II: 737-751 (p. 70). The daughter of Atlas (p. 455) and Oceanus (p. 593), and mother of the Pleiades (p. 627).

PLEURON


Bk XIV: 483-511 (p. 377). The home of Acmon (p. 422).

PLEXIPPUS

The son of Thestius, brother of Althaea (p. 437), uncle of Meleager (p. 572).

Bk VIII: 260-328 (p. 215). He is present at the Calydonian Boar Hunt.

Bk VIII: 425-450 (p. 220). He is killed by Meleager (p. 572), his nephew, in an argument over the spoils.

PLOUGH, Ursa Major (p. 675), THE GREAT BEAR, THE BIG DIPPER

Bk II: 150-177 (p. 47). The constellation of Ursa Major. It represents Callisto (p. 467) turned into a bear by Jupiter (p. 549). The two stars of the 'bowl' furthest from the 'handle', Merak and Dubhe, point to Polaris the pole star. The 'handle' points to Arcturus in Bootes (p. 462), who is the Herdsman or Bear Herd (Arcturus means the Bearkeeper).

PLUTO, Dis (p. 302), Hades (p. 523)

The God of the Underworld, elder brother of Jupiter (p. 549) and Neptune (p. 586), and like them the son of Saturn (p. 643) and Rhea.
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POEANTIADES, POENTIA PROLES

POEAS

POLITES

POLYDAEMON

POLYDAMAS
A Trojan [p. 672], son of Panthoüs, a friend of Hector [p. 526].

POLYDECTES
Bk V:200-249 [p. 140]. A ruler of the island of Seriphos [p. 646], who rejects Perseus [p. 614] and is turned to stone.

POLYDEGMON

POLYDEUCES, POLLUX
The son of King Tyndareus of Sparta [p. 652], and Leda [p. 557], and one of the twin Dioscuri, brother of Castor [p. 471].
Bk VIII:260-328 [p. 215]. He is present at the Calydonian Boar Hunt.

POLYDORUS
The son of Priam [p. 631] and Hekuba [p. 526].
who had married his sister Ilione, and murdered there by Polymestor for the sake of the treasure sent with him.

Bk XIII: 481-575. His body is thrown up on the beach where Hecuba is mourning Polyxena, and the event precipitates her madness.

Bk XIII: 623-639. Aeneas leaves the shores drenched by his blood.

POLYMESTOR
King of Thrace, husband of Ilione daughter of Priam.

Bk XIII: 429-480. He murders his young foster child Polydorus, sent to him by Priam.

Bk XIII: 481-575. Hecuba in turn murders him, and tears out his eyes.

POLYPEMON
Bk VII: 350-403. The father of Sciron, and by some lineage, presumably maternal, a grandfather of Alcyone (neptem Polypemonis). Sometimes claimed as the father of Sinis. He himself is identified with Procrustes.

POLYPHEMUS
One of the Cyclops, sons of Neptune, one-eyed giants living in Sicily.

Bk XIII: 738-788. He falls in love with Galatea.

Bk XIII: 789-869. He complains of her rejection of him.

Bk XIII: 870-897. He kills Acis with a rock.

Bk XIV: 154-222. He was feared by Achaemenides, and roamed around Aetna, blinded by Ulysses, seeking revenge.

POLYXENA
The daughter of Priam and Hecuba.

Bk XIII: 429-480. She is sacrificed to appease the ghost of Achilles.

POMONA
Bk XIV: 623-697. A beautiful wood nymph (hamadryad) of Latium, devoted to horticulture. She is loved by Vertumnus who sets out to woo her, in disguise.

Bk XIV: 698-771. He reveals his true form and she loves him also.
POMPEIUS SEXTUS
Bk XV:745-842 [p. 412]. The second son of Pompey the Great conquered in the sea battles, off Sicily, between Mylae and Naulochus, by Agrippa, Augustus's [p. 456] admiral, in 36BC.

PONTUS

PRIAMAEIA CONIUNX

PRIAMIDES
Bk XIII:481-575 [p. 347]. The Priamidae, the children of Priam.

PRIAMUS, PRIAM
Bk XII:1-38 [p. 313]. He mourns for Aesacus, thinking him dead.
Bk XIII:429-480 [p. 345], He had sent his son Polydorus [p. 629] to be brought up in the court of Polymestor [p. 630] of Thrace who had married his daughter Ilione.
Bk XIII:481-575 [p. 347], Hecuba [p. 526] counts him lucky to have died with Troy.
The Metamorphoses

**Priapus**
The Pan of Mysia [p. 563] in Asia Minor, venerated as Lampsacus. God of gardens and vineyards. His phallic image was placed in orchards and gardens. He presided over the fecundity of fields, flocks, beehives, fishing and vineyards. He became part of the retinue of Dionysus [p. 459].


**Proca**

**Prochyte**
Bk XIV: 75-100 [p. 366]. An island off the coast of Campania (Southern Italy).

**Procris**
The daughter of Erectheus [p. 510] king of Athens [p. 454],


Bk VII: 661-758 [p. 198]. Cephalus is unfaithful and tempts her into unfaithfulness but they are reconciled. She gives him a magic hound and a magic javelin, gifts of Diana [p. 500].

Bk VII: 796-865 [p. 202]. Through an error she is killed by Cephalus [p. 474], with the spear that was her gift to him.
PROCRUSTES

PROETIDES
Bk XV:307-360 (p. 400). The daughters of Proetus [p. 633] king of Tiryns [p. 668], Lysippe, Iphinoë, and Iphianassa, who were maddened by the gods, and whose madness Melampus purged. (Clytia [p. 483], Nomia [p. 591] and the Styx [p. 653] are in the Mount Chelmos area, described interestingly by Pausanias, VIII 18, where he also describes the purification of the Proetides at Lousoi, in the sanctuary of Artemis.)

PROETUS
Bk V:200-249 (p. 140). The son of Abas [p. 419], twin brother of Acrisius [p. 422] who drove the latter from his throne of Argos [p. 450]. He is turned to stone by Perseus [p. 614].

PROMETHEUS
Bk I:68-88 (p. 11). The son of Iapetus [p. 538] by the nymph Cleomene, and father of Deucalion [p. 499]. Sometimes included among the seven Titans [p. 668], he was the wisest of his race and gave human beings the useful arts and sciences. Jupiter [p. 549] first withheld fire and Prometheus stole it from the chariot of the Sun [p. 651]. Jupiter had Prometheus chained to the frozen rock in the Caucasus where a vulture tore at his liver night and day for eternity. (See Aeschylus’s ‘Prometheus Bound’, and Shelley’s ‘Prometheus Unbound’)

PROMETHIDES
Bk I:381-415 (p. 24), Deucalion [p. 499], son of Prometheus [p. 633].

PROPOETIDES
Bk X:220-242 (p. 268). Girls of Amathus [p. 437] who denied Venus [p. 676] divinity. They became public prostitutes, and turned to stone, as they lost their sense of shame. This is a tale based on the ritual public prostitution which was a feature of the worship of Diana [p. 500] (at Ephesus) and Astarte, etc. and at the Temple in Jerusalem during the deviations from the worship of Jehovah, by the Jews.

PROREUS
PROSERPINA, PROSERPINE, PERSEPHONE
The daughter of Ceres[p. 476] and Jupiter[p. 549].


Bk V:385-424 [p. 145]. She is raped and abducted by Dis. (See Rembrandt’s painting The Rape of Proserpine – panel, Berlin-Dahlem)

Bk V:487-532 [p. 147]. Jupiter[p. 549] decrees she can return to heaven subject to her not having eaten anything in the underworld.

Bk V:533-571 [p. 149]. Having eaten seven pomegranate seeds, she is only allowed to return to the world for six months of each year, and Jupiter[p. 549] decrees she must spend the other six months with Dis[p. 502].


PROTESILAÜS

PROTEUS
Bk II:1-30 [p. 43], Bk XIII:898-968 [p. 358]. The sea-god who can shift his form. His image is depicted on the palace of the Sun[p. 651].

Bk VIII:725-776 [p. 227]. Acheloüs[p. 420], the river-god, tells of his many transformations.


PROTHOËNOR

PRYTANIS
Bk XIII:123-381 [p. 338]. A Lydian[p. 564], killed by Ulysses[p. 674].
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**Psamathe**
Bk XI:346-409[p. 296]. She pursues Peleus, and ultimately relents.

**Pseacas**

**Psophis**
A city in Arcadia[p. 448].

**Pudor**

**Pygmaeus, Pygmies**
A Pigmny, one of the dwarf peoples.
Bk VI:70-102[p. 138]. The Queen of the Pygmies turned into a crane by Juno[p. 547] and forced to war against her own people.

**Pygmalion**
Bk X:243-297[p. 269]. Venus[p. 676] brings her to life, and he marries her. She gives birth to a daughter, Paphos[p. 605] who gives her name to the island of Cyprus, sacred to Venus.

**Pylos**
The Metamorphoses

Bk VIII: 329-375[p. 217], Nestor joins the Calydonian boar hunt.
Bk XII: 536-579[p. 326], The home of Nestor.

PYRACMUS
Bk XII: 429-535[p. 324], A centaur.

PYRAETHUS
Bk XII: 429-535[p. 324], A centaur.

PYRAMUS
Bk IV: 93-127[p. 109], His death is described.

PYRENEUS
King of Thrace[p. 666].
Bk V: 250-293[p. 141], He offered the Muses[p. 581] shelter, and then attempted violence. They flew away: he tried to follow and was killed.

PYROÏS
Bk II: 150-177[p. 47], One of the four horses of the Sun[p. 651].

PYRRHA
Bk I: 348-380[p. 23], Wife and cousin to Deucalion[p. 499], and the only woman to survive the Great Flood. Daughter of the Titan[p. 668] Epimetheus[p. 509], hence called Titania.

PYRRHUS

PYTHAGORAS
The famous Greek philosopher of Samos[p. 642], the Ionian island, who took up residence
at Crotona [p. 489] in Italy, where Numa [p. 591] came to be his pupil. His school was later revived at Tarentum [p. 656]. He flourished in the second half of the 6th century BC.

Bk XV:60-142 [p. 394]. He teaches the vegetarian ethic based on the sanctity of life.

Bk XV:143-175 [p. 396]. He teaches the doctrine of the transmigration of souls, metempsychosis, and was Euphorbus [p. 515] at the time of the Trojan [p. 672] War.

Bk XV:176-198 [p. 397]. He teaches the doctrine of eternal flux. This is the panta rei (πάντα ρει), ‘all things flow’, taught by Heraclitus the Ephesian, (flourished c500BC), but not apparently original with him: he also said ‘you cannot step in the same river twice’ as attested by Plato.

Bk XV:199-236 [p. 398]. He teaches the four ages of man.

Bk XV:237-258 [p. 399]. He teaches here a theory of the rarefaction and condensation of the four ‘elements’ that is attributed to Anaximenes of the Milesian school of philosophers. (Founded by Thales, and ended by the fall of Miletus in 494BC) Anaximenes also taught that air was the primary Urstoff. His theory introduced the idea of changes of quantity creating changes of quality. Like other Ionian philosophers the eternity of matter, and its transformations, is assumed.

**PYTHIA**

Bk I:438-473 [p. 25]. The Pythian games were instituted at Delphi [p. 499] by Apollo [p. 446]. They were celebrated every four years.

**PYTHON**

Bk I:438-473 [p. 25]. The huge serpent created by earth after the Flood, destroyed by Apollo [p. 446], giving its name to the Pythian [p. 637] games.

**QUIRINUS**


**QUIRITES, QUIRES**

Bk XV:552-621 [p. 407]. The Sabines [p. 641], or Cures, the Romans after the union with the Sabines.

REMULUS
Bk XIV: 609-622 [p. 381]. An Alban king, killed by a lightning bolt.

RHADAMANTHUS
The son of Jupiter [p. 549] and Europa [p. 515], brother of Minos [p. 578], with his brother a judge of the dead in the Underworld.

RHAMNUSIA, RHAMNUSIS
Bk XIV: 623-697 [p. 381]. She is angered by those who are too proud and self-sufficient.

RHANIS

RHEGION, RHEGIUM
Bk XIV: 1-74 [p. 365]. A city (modern Reggio) in the southern part of Ausonia (modern Calabria), on the Sicilian Srait. (The Straits of Messina [p. 679]) It was founded c 723BC by the Chalcidians, who were later joined by the Messenese, was sacked by Syracuse, and repopulated by the Romans.

RHENUS
Bk II: 227-271 [p. 49]. The River Rhine in northern Europe.

RHESUS
A Thracian king of whom the oracle had said that if his horses drank of the Xanthus [p. 679], Troy [p. 672] would not be taken.
Bk XIII: 1-122 [p. 335]. He was killed by Ulysses [p. 674] and Diomed [p. 502], and his horses captured before they could drink of Xanthus.
RHEXENOR

RHODANUS
Bk II: 227-271 [p. 49]. The River Rhone in Gaul [p. 520], modern France.

RHODOPE
Bk VI: 70-102 [p. 158]. Supposed to be a mortal turned into a mountain for assuming the name of a great god.
Bk VI: 571-619 [p. 171]. The scene of the triennial festival of Bacchus [p. 459], the trietericus.

RHODOPEÏUS

RHODOS, RHODES
Bk VII: 350-403 [p. 190]. His love is of the island itself.
Bk XII: 536-579 [p. 326]. The leader of the Rhodian fleet is Tlepomedon [p. 669].

RHOETEÜS

RHOETUS(1)
Bk V: 30-73 [p. 135]. A companion of Phineus [p. 620], killed by Perseus [p. 614], who aimed at Phineus the spear which he had thrown at him.

RHOETUS(2)
The Metamorphoses

Bk XII:290-326, He killed Euagrus and Corythus, a boy, but wounded by Dryas, he fled the battle.

RIPHEUS
Bk XII:327-392. A centaur.

ROMA, ROME
Bk I:199-243. The city on the Tiber, capital of the Empire.
Bk XIV:772-804. Founded by Romulus in 753BC on the feast of Pales, the Palilia, April 21st.
Bk XV:418-452. Its future greatness prophesied.
Bk XV:552-621. Cipus puts its good before his own.
Bk XV:622-745. Aesculapius ends the plague.
Bk XV:871-879. Ovid claims immortality wherever Rome’s potentia, that is its power, but equally its authority, or its influence, extends, over the lands, terris domitis, that it has conquered, or equally tamed, that is civilised.

ROMANUS

ROMETHIUM
Bk XV:622-745. A place in Italy between Scylaceum and Caulon.

ROMULEUS

ROMULUS
The son of Mars and Ilia, hence Iliades, the father of the Roman people (genitor).
Bk XIV:772-804. He reinstates Numitor, and makes peace with the Sabines, sharing the rule of Rome with Tatius, the Sabine king.
Bk XIV:805-828. He is deified, as Quirinus.
Bk XIV:829-851. His hill is the Quirinal. As Quirinus, he receives his deified wife Hersilia into heaven, as Horae.
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Bk XV:552-621 [p. 407]. His spear was magically transformed into a tree.
Bk XV:622-745 [p. 409]. Rome is his city.

RUTULI
Bk XIV:445-482 [p. 376]. A people of Latium [p. 555] whose chief city was Ardea [p. 448], and whose hero was Turnus [p. 673]. They fight Aeneas [p. 427] and the Trojans [p. 672].
Bk XIV:527-565 [p. 378]. They set fire to the Trojan ships.
Bk XIV:566-580 [p. 379]. They persist with the war.

SABAEUS

SABINI
The Sabines, a people of Central Italy who merged with the people of Romulus [p. 640].
(See Giambologna's sculpture - The Rape of the Sabines - Loggia dei Lanzi, Florence)

SAGITTARIUS
Bk II:63-89 [p. 45]. The constellation and zodiacal sun sign of the Archer, half man and half beast, formed when Chiron [p. 479] the centaur was placed by Jupiter [p. 549] among the stars. He aims his stellar arrow at the heart of Scorpio [p. 644]. The star-rich constellation contains the centre of the galaxy. It is full of star clusters and nebulae (Trifid, Lagoon, Horseshoe etc). The sun is in Sagittarius at the winter solstice.

SALAMIS
A city on the island of Cyprus [p. 494], founded by Taur [p. 661], who came from the island of Salamis in the Saronic Sea, site of the famous naval battle where the Greeks defeated the Persians.
SALLENTINUS
Bk XV:1-59 [p. 393]. Of the Sallentines, a people of Calabria.

SALMACIS
Bk IV:274-316 [p. 115]. A pool in Caria [p. 470] whose waters were enervating, and the nymph of the pool who loved Hermaphroditus [p. 531].
Bk IV:346-388 [p. 117]. Salmacis dives into the pool to pursue Hermaphroditus, and is merged with him. He prays that the pool will weaken anyone who bathes there.
Bk XV:307-360 [p. 400]. Its waters have enervating powers.

SAMIUS
Bk XV:60-142 [p. 394]: An epithet of Pythagoras [p. 636], the philosopher from Samos [p. 642].

SAMOS(1)
An island off the coast of Asia Minor opposite Ephesus, sacred to Juno [p. 547], and the birthplace of Pythagoras [p. 636] (at Pythagórian = Tigáni). Samos was famous for its Heraion, the great sanctuary of the goddess Hera-Juno.
Bk XV:60-142 [p. 394]. Pythagoras flees from Samos and enters voluntary exile at Crotona [p. 489].

SAMOS(2), SAME

SARDES, SARDIS
Bk XI:146-171 [p. 290]. It is overlooked by Mount Tmolus [p. 669].

SARPEDON
A Lydian [p. 564] chief, the son of Jupiter [p. 549] and Europa [p. 515], killed by Patroclus [p. 608] in the war with the Greeks.
Bk XIII:123-381 [p. 338]. His ranks decimated by Ulysses [p. 674].
SATURN, SATURNUS, SATURNIUS (OF SATURN)
Bk I:151-176 [p. 15], Son of Earth and Heaven (Uranus) ruler of the universe in the Golden Age. Saturn was deposed by his three sons Jupiter [p. 549], Neptune [p. 586] and Pluto [p. 628] who ruled Heaven, Ocean and the Underworld respectively. He was banished to Tartarus [p. 657]. He was the father also of Juno [p. 547], Ceres [p. 476] and Vesta [p. 678] by Ops [p. 597],

Bk VI:103-128 [p. 159], He fathers Chiron [p. 479] the Centaur on Philyra [p. 619], while disguised as a horse, and is depicted by Arachne [p. 447].
Bk IX:439-516 [p. 248], Saturn married his sister Ops [p. 597], a personification of the Earth.
Bk XIV:320-396 [p. 373], The father of Pius [p. 625],
Bk XV:843-870 [p. 414], Jupiter his son, surpasses him.

SATURNIA, JUNO [p. 547]
Bk I:601-621 [p. 31], Bk XIV:772-804 [p. 385], An epithet for Juno [p. 547], daughter of Saturn [p. 643],
Bk II:531-565 [p. 61], Her chariot is drawn by peacocks.
Bk V:294-331 [p. 143], The Emathides [p. 508] pretend that she fled to Egypt in the war between the giants and the gods, and there she hid in the form of a white cow.
Bk IX:159-210 [p. 241], As Hera [p. 529] stepmother she sets him onerous tasks, pursuing him as a punishment for Jupiter's [p. 549] affair with his mother Alcmena [p. 435],

SATYRI
Bk VI:382-400 [p. 166], Marsyas [p. 570] is one of them, and they weep when he is flayed by Phoebus [p. 622], Apollo.
Bk XIV:623-697 [p. 381], They pursue Panma [p. 630],

SCHOENEIA
**SCIRON**


**SCORPIO, SCORPIUS**

Bk II: 63-89 [p. 45]. The constellation and zodiacal sun sign of the Scorpion. It contains the red giant Antares (‘like Mars’), one of the four Babylonian guardian stars of the heavens, lying nearly on the ecliptic. (The others are Regulus in *Leo* [p. 558], Aldebaran in *Taurus* [p. 657], and Fomalhaut ‘the Fish’s Eye’ in Piscis Austrinus. All four are at roughly ninety degrees to one another). Scorpius, because of its position, is one of the two ‘gateways’ to the Milky Way, the other being the opposite constellation of *Orion* [p. 597]. The Scorpion men attacked Osiris in Egyptian legend, and the Scorpion’s sting killed Orion in Greek myth.

Bk II: 178-200 [p. 48]. In ancient Greek times Scorpius was a larger constellation extending over two star signs, Scorpio and Libra.

**SCYLACEUS**

Bk XV: 622-745 [p. 409]. Of Scylaceum, a place on the *Bruttian* [p. 464] coast. (This is the modern town of Squillace overlooking the Gulf of Squillace, between the ‘heel’ and ‘toe’ of Italy. The Greek city of Schilletion, it was renamed Solacium by the Romans).

**SCYLLA(I)**

Bk VII: 1-73 [p. 181], Bk XIV: 75-100 [p. 366]. The daughter of Phorcys and the nymph Crataeis, remarkable for her beauty. *Circe* [p. 481] or *Amphitrite* [p. 439], jealous of *Neptune* [p. 586] love for her changed her into a dog-like sea monster, ‘the Render’, with six heads and twelve feet. Each head had three rows of close-set teeth. Her cry was a muted yelping. She seized sailors and cracked their bones before slowly swallowing them.

Bk XIII: 705-737 [p. 353]. She threatens *Aeneas* [p. 427] ships. She was once a nymph who rejected many suitors and spent time with the ocean nymphs who loved her.


Bk XIV: 1-74 [p. 365]. She is changed by *Circe* [p. 481] poisons into a monster with a circle of yelping dogs around her waist. Finally she is turned into a rock. (The rock projects from the Calabrian coast near the village of Scilla, opposite Cape Peloro on Sicily. See Ernle Bradford ‘Ulysses Found’ Ch.20)
SCYLLA(2)
Bk VIII:1-80 (p. 209). The daughter of Nisus (p. 590) of Megara, who loved Minos (p. 578). She decides to betray the city to him.

Bk VIII:81-151 (p. 211). She cuts off the purple lock of Nisus’s hair that guarantees the safety of his kingdom and his life. Minos rejects her and she is changed into the rock dove, *haliaetus albicilla*. Her name Ciris, from *xerigō*, ‘I cut’, reflects her shearing of Nisus’s hair, as does the purple breast of the bird. But she is also an embodiment of the Cretan (p. 488) Great Goddess, Car, Ker or Q’re, to whom doves were sacred. Pausanias I xxxix says that Kar founded Megara, Nisus’s city and was king there. The acropolis was named Karia, and Kar built a great hall to Demeter (Ceres (p. 476)) there, Pausanias I xxxx. His tumulus was decorated with shell-stone sacred to the goddess at the command of an oracle, Pausanias I xxxiii. The rock dove no doubt nested on the rocks of the citadel and coastline. Pausanias II xxxiv says that Cape Skyllaion (Skyli) was named after Scylla. Hair cutting reflects ancient ritual and the *Curetes* (p. 490) were the ‘young men with shaved hair’ the devotees of the moon-goddess Cer, whose weapon clashing drove off evil spirits at eclipses and during the rites.

SCYROS(1)
Bk XIII:123-381 (p. 338). An island in the central Aegean (p. 426) off the coast of Euboea (p. 514), ruled by Pyrrhus (p. 636).

SCYROS(2)
A town in Asia Minor.
Bk XIII:123-381 (p. 338). Captured by Achilles (p. 421).

SCYTHIA
The country of the Scythians of northern Europe and Asia to the north of the Black Sea. Noted for the Sarmatian people, their warrior princesses, and burial mounds in the steppe (kurgans). They were initially horse-riding nomads. See (Herodotus, The Histories).
Bk II:201-226 (p. 49). Scorched by the chariot of Phaethon (p. 616).
Bk V:642-678 (p. 151). Ruled by Lymus (p. 566), the barbarian king.
Bk VII:404-424 (p. 192). There is a dark cave there, a path to the underworld by which Hercules (p. 529) drags the dog Cerberus (p. 475) to the light.
Bk X:560-637 (p. 277). The Scythians were famous bowmen, noted for the swiftness and
The Metamorphoses

surety of their arrows.

**Bk XIV**:320-336 [p. 373]. Scythian Diana [p. 500] was worshipped at Aricia [p. 450] in Italy, to which Orestes carried her image, from Taurus.

**Bk XV**:259-306 [p. 399]. Contains the river *Hypanis* [p. 536].

**Bk XV**:307-360 [p. 400]. The Scythian women cover their bodies with plumage by sprinkling themselves with magic drugs. See Herodotus IV 31 where he suggests the feathers are snowflakes.

**SEMELE**

**Bk III**:253-272 [p. 87]. The daughter of *Cadmus* [p. 465], loved by *Jupiter* [p. 549]. The mother of *Bacchus* [p. 459] (Dionysus). (See the painting by Gustave Moreau – Jupiter and Semele – in the Gustave Moreau Museum, Paris)

**Bk III**:273-315 [p. 88]. She is consumed by *Jupiter's* [p. 549] fire having been deceived by *Juno* [p. 547]. Her unborn child *Bacchus* [p. 459] is rescued.

**SEMELEIUS**

An epithet of *Bacchus* [p. 459] from his mother, *Semele* [p. 646].

**Bk V**:294-331 [p. 143]. The *Emathides* [p. 508] pretend that he fled to Egypt in the war between the giants and the gods, and there he hid in the form of a goat.

**Bk IX**:595-665 [p. 252]. The *Thracian* [p. 545] women perform his rites.

**SEMIRAMIS**

**Bk IV**:31-54 [p. 108]. The daughter of *Dercetis* [p. 499] or Atargatis, the Syrian goddess. She was said to have been cast out at birth and tended by doves. Doves were sacred to her, as they were to Dercetis. Historically she is Sammuramat, Queen of Babylon, and wife of Shamshi-Adad V (Ninus). She reigned after him as regent from 810-805 BC.


**SERIPHOS**

**Bk V**:200-249 [p. 140]. **Bk V**:250-293 [p. 141]. An island of the *Cyclades* [p. 492], ruled by Polydecmus [p. 629].

**Bk VII**:453-500 [p. 193]. Allied to *Crete* [p. 488], described as flat.

**SERPENS, THE DRAGON, DRACO**

**Bk II**:150-177 [p. 47]. The constellation of the Dragon, once confusingly called Serpens. It
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is said to be the dragon Ladon killed by Hercules\(^{[p. 529]}\) when stealing the golden apples of the Hesperides\(^{[p. 531]}\). It contains the north pole of the ecliptic (ninety degrees from the plane of earth’s orbit) and represents the icy north.

**SERPENT, ANGUEM**

Bk II:111-149\(^{[p. 46]}\), Bk V III:152-182\(^{[p. 212]}\). The constellation of the Serpent, north of the ecliptic in the northern hemisphere. It is separated into two parts, Serpens Cauda, and Serpens Caput, the tail and the head. It contains M5 the finest globular star cluster in the northern sky, and M16 a cluster in the Eagle Nebula.

**SIBYLLA**

Bk XV:622-745\(^{[p. 409]}\). The priestess of Apollo\(^{[p. 446]}\) in the temple at Cumae\(^{[p. 490]}\) built by Daedalus\(^{[p. 495]}\). She prophesied perched on or over a tripod.

Bk XIV:101-153\(^{[p. 367]}\). She guides Aeneas\(^{[p. 427]}\) through the underworld and shows him the golden bough that he must pluck from the tree. She tells him how she was offered immortality by Phoebus\(^{[p. 622]}\), but forgot to ask also for lasting youth, dooming her to wither away until she is merely a voice.

Bk XIV:154-222\(^{[p. 369]}\). She leads Aeneas back from the Underworld.

**SICANIA, TRINACRIS**\(^{[p. 670]}\)

A name for Sicily. The Mediterranean island, west of Italy.

Bk VIII:260-328\(^{[p. 215]}\), Daedalus\(^{[p. 495]}\) finds refuge there at the court of King Cocalus\(^{[p. 485]}\), noted for his peaceableness. It is at war with Crete\(^{[p. 488]}\).

Bk XIII:705-737\(^{[p. 353]}\). Aeneas\(^{[p. 427]}\) passes it.

Bk XV:259-306\(^{[p. 399]}\). The river Amenanus\(^{[p. 438]}\) flows there.

**SICELIS, SICULUS**


Bk VIII:260-328\(^{[p. 215]}\). Sicily noted for its large bulls.

Bk XIV:1-74\(^{[p. 365]}\), Bk XV:622-745\(^{[p. 409]}\). The Straits of Messina (Zancle\(^{[p. 679]}\)) divide Sicily from Ausonia\(^{[p. 457]}\) in Italy.

**SICYONIUS**

Bk III:206-231\(^{[p. 86]}\). Of the city of Sicyon in the Peloponnesus\(^{[p. 610]}\), near Corinth\(^{[p. 486]}\). (The home of the sculptor Lysippos. It is near modern Vasiliká.)
SIDON
Bk II:833-875[p. 73]. The city of the Phoenicians in the Lebanon. Home of Europa[p. 515].

SIDONIS

SIDONIUS

SIGEĪUS, SIGEŪS

SILENUS
Bk IV:1-30[p. 107]. Silenus and his sons the satyrs[p. 643] were originally primitive mountaineers of northern Greece who became stock comic characters in Attic[p. 456] drama. He was called an autochthon or son of Pan[p. 604] by one of the nymphs. He was Bacchus’s[p. 459] tutor, portrayed usually as a drunken old man with an old pack-ass, who is unable to tell truth from lies.(See the copy of the sculpture attributed to Lysippus, ‘Silenus holding the infant Bacchus’ in the Vatican)
Bk XI:85-145[p. 289]. He is captured by the Lydars[p. 566] and taken to King Midas[p. 576]. Bacchus grants Midas a gift (he chooses the golden touch) as a reward for returning Silenus to him.

SILVANI
**Silvanus**

**Silvius**

**Simoïs**
Bk XIII:1-122 [p. 335]. A river near Troy [p. 672], often paired with the Scamander (Xanthus [p. 679]).

**Sinis**

**Sinuesa**
Bk XV:622-745 [p. 409]. A town in Campania, established as a Roman colony in 296 BC. (Its site was on the Via Appia, near the modern Mondragone on the Gulf of Gaeta.)

**Siphnos**
An island of the Cyclades [p. 492], between Seriphos [p. 646] and Melos.

**Sipylus**
One of the seven sons of Niobe [p. 590], named after Mount Sipylus in his mother’s country.
Bk VI:146-203 [p. 161]. The mountain, near Smyrna, is where Niobe lived before her marriage.
Bk VI:204-266 [p. 162]. He is killed by Apollo’s [p. 446] and Diana’s [p. 500] assault on the seven sons.

**Sirenes, Sirens**
Bk V:533-571 [p. 149]. The daughters of Adrastos [p. 420], the Adrastids [p. 420], companions of Proserpina [p. 634], turned to woman-headed birds, or women with the legs of birds, and
luring the sailors of passing ships with their sweet song. They searched for Proserpine on land, and were turned to birds so that they could search for her by sea. (There are various lists of their names, but Ernle Bradford suggests two triplets: Thelxinoë, the Enchantress; Aglaope, She of the Beautiful Face, and Peisinoë, the Seductress; and his preferred triplet Parthenope, the Virgin Face; Ligeia, the Bright Voice; and Leucosia, the White One – see ‘Ulysses Found’ Ch.17. Robert Graves in the index to the ‘The Greek Myths’ adds Aglaophonos, Molpe, Raidne, Teles, and Thelxepeia.)


Bk XIV:75-100 [p. 366]. Aeneas [p. 427] passes their island, between the Aeolian [p. 429] Islands and Cumæ [p. 490]. (This was traditionally Capri, or more likely one of the five Galli islets, the Sirenae at the entrance to the Gulf of Salerno)

SIRINUS

SISYPHUS
The son of Aeolus [p. 429], and brother of Athamas [p. 454], famous for his cunning and thievery.

Bk IV:416-463 [p. 120]. He was punished in Hades [p. 523], continually having to push a stone to the top of a hill, and then pursuing it as it rolled down again.

Bk X:1-85 [p. 263]. His punishment in the underworld ceases for a time at the sound of Orpheus’s [p. 598] song.


SITHON
Bk IV:274-316 [p. 115]. A person of indeterminate sex, mentioned briefly by Alcithoë [p. 434].

SITHONIUS

SMILAX
Bk IV:274-316 [p. 115]. A nymph who was loved by Crocus [p. 489], who pined away from hopeless love of her. She was changed into the flowering bindweed and he into the crocus flower.
SMINTHEUS

SOL
Bk I:765-779 [p. 37]. Clymene [p. 483] swears to Phaethon [p. 616] that he is Sol’s sun. Sol, appealed to as witness here in Egypt, and by Clymene, married to the king of Ethiopia, is synonymous with Ra, the Egyptian sun-god. He is worshipped with outstretched arms and his glittering rays are depicted in the heiroglyphs as having hands at the end to reach out to his worshippers. Hathor-Io [p. 543] is sometimes described as the daughter of Ra and wife of Horus, sometimes as the mother or ‘dwelling’ of Horus, who is himself an incarnation of the sun and identified with Probus [p. 622] Apollo, and the sun-god is enclosed by her each evening to be re-born at dawn.

Bk II:1-30 [p. 43]. His son Phaethon visits his palace and is granted a favour. He asks to drive the Sun’s chariot for a day.
Bk II:49-62 [p. 44]. Sol tries to dissuade Phaethon from driving the chariot.
Bk II:63-89 [p. 45]. The Sun progresses annually along the ecliptic through the zodiac in the opposite direction (anti-clockwise) to the daily (clockwise) rotation of the fixed stars.
Bk II:111-149 [p. 46]. Sol concedes the sun chariot to Phaethon with dire warnings.
Bk II:381-400 [p. 55]. He mourns Phaethon and is reluctantly persuaded to resume his daily driving of the sun chariot.
Bk IV:190-213 [p. 113]. In revenge for his interference Venus makes him fall in love with Leucothoe [p. 560].
Bk IV:214-255 [p. 113]. She is killed by her father and Sol attempts to restore her, changing her into a tree, with incense bearing resin (frankincense, genus Boswellia?).
Bk IV:604-662 [p. 125]. The western ocean receives his chariot and his weary horses at the end of each day.
Bk VII:179-233 [p. 185]. The grandfather of Medea [p. 570].
Bk IX:714-763 [p. 255]. The father of Pasiphae [p. 607] by the nymph Crete, or Perseis.
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SOMNUS
Bk XI:573-649 [p. 302]. The god of sleep. His cave is in Cimmeria [p. 480]. He has many sons, including Morpheus [p. 380], Phobetor [p. 621] and Phantasos [p. 617] who take on the images of human beings, creatures, and inanimate things respectively. He sends Morpheus to Alcyone [p. 435].

SPARTA
The chief city of Laconia [p. 552] on the River Eurotas [p. 516], and also called Lacadaemon.
Bk XV:1-59 [p. 393]. Tarentum [p. 656] in Italy is a Spartan colony.
Bk XV:418-452 [p. 403]. A symbol of vanished power.

SPERCHIOS, SPERCHEUS, SPERCHEOS
Bk V:74-106 [p. 137]. The native place of Lycetus [p. 564].

STABIAE

STHENELUS(1)
Of Sthenelus(2) [p. 653], king of Liguria, hence his son Cycnus(2) [p. 492].

STHENELUS(1)
Bk IX:273-323 [p. 244]. King of Mycenae [p. 582], hence his son Eurystheus [p. 517].
STHENELUS (2)
Bk II: 367-380 [p. 54]. King of Liguria [p. 562], father of Cyrus [p. 492].

STROPHADES

STRYMON

STYMPHALIS
Bk V: 572-641 [p. 150]. Of Stymphalus, a district in Arcadia [p. 448] with a town, mountain and lake of the same name, near Mount Cyllene [p. 493]. It is a haunt of Diana [p. 500] and Arethusa [p. 449]. (Pausanias says, VIII xxii, that there were three temples of Juno [p. 547], Hera, at ancient Stymphelos, as the Child, the Perfect One, and the Widow, the moon phases.)
Bk IX: 159-210 [p. 241]. In the Sixth Labour Hercules [p. 529] killed or dispersed the brazen beaked and clawed man-eating birds of the Stymphalian Lake that killed men and animals and blighted crops. According to some accounts they were bird-legged women sacred to Artemis-Diana [p. 500].

STYPHELUS

STYX, STYGIAN
Bk I: 722-746 [p. 36]. Bk XII: 290-326 [p. 320]. A river of the underworld, with its lakes and pools, used to mean the underworld or the state of death itself.
Bk V: 487-532 [p. 147]. Aratus [p. 449] passes its streams while journeying through the deep caverns from Elis [p. 507] to Sicily [p. 670]. This is the Arcadian river Styx near Nemea [p. 591]. It forms the falls of Mavroneri, plunging six hundred feet down the cliffs of the Chelmos ridge. Pausanias says, VIII xvii, that Hesiod (Theogony 383) makes Styx the daughter of Ocean and the wife of the Titan Pallas [p. 694]. Their children were Victory and Strength. Epimenedes makes her the mother of Echidna [p. 505]. Pausanias says the waters of the river dissolve glass and stone etc.
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Bk X:1-85[p. 263]. Orpheus[p. 598] visits it on his quest for Eurydice[p. 516], and is prevented from crossing it for a second time by the ferryman, Charon[p. 478].


Bk XI:474-572[p. 299]. It waters are a dark colour.


Bk XIV:566-580[p. 379]. Aeneas’s visit entitles him to deification.


Bk XV:745-842[p. 412]. The screech-owl, whose call is an omen, is said to be Stygian.

Surrentinus

Bk XV:622-745[p. 409]. Of Surrentum, a town on the Bay of Naples. The modern Sorrento, La Gentile, perched on a tufa rock and bounded by ravines, in a district famed for its beauty, and its fruit. (Torquato Tasso the poet was born there.)

Sybaris

Bk XV:1-59[p. 393]. Bk XV:307-360[p. 400]. A town in Italy, on the Gulf of Taranto[p. 656]. It probably stood on the left bank of the Crathis[p. 488] (modern Crati) and was an Achaean colony whose luxury and corruption became a byword (hence sybaritic) and was destroyed by the men of Croton[p. 489] in 510BC. The descendants of the survivors founded Thurii inland, with the help of Athenian colonists, including Lysias the orator and Herodotus who died there. Sybaris was Romanised after 290BC and named Copiae.

Syenites

The inhabitants of Syene in Upper Egypt.


Symaethis


Symaethius

SYMPHLEGADES, SYMPELAGADES
Bk VII:1-99 [p. 181]. Two rocky islands in the Euxine Sea, clashing rocks according to the fable, crushing what attempted to pass between them.

SYRINX
Bk I:689-721 [p. 34]. An Arcadian [p. 448] nymph pursued by Pan [p. 604] and changed to marsh reeds by her sisters in order to escape him. She gave her name to the syrinx, or pan pipes, the reedy flute. (See Signorelli's painting - Court of Pan - Staatliche Museum, Berlin)

SYROS
An island of the Cyclades [p. 492], near Delos [p. 498]. Described as flowering with thyme.

SYRTIS

TAENARIUS(1)
Bk X:143-219 [p. 266]. The home of Hyacinthus [p. 534].

TAENARIUS(2)
Bk X:1-85 [p. 263]. Laconian [p. 552], of the cave reputed to give entry to the Underworld.

TAENARUS, TAENARIDES
Bk II:227-271 [p. 49]. The southern part of Laconia [p. 552] in southern Greece near the mouth of the Eurotas [p. 516].
Bk X:1-85 [p. 263]. One of the traditional gateways to the Underworld.

TAGES
The Metamorphoses

TAGUS
Bk II:227-271 [p. 49]. The river in Spain and Portugal, reputedly gold bearing.

TAMASENUS
Bk X:638-660 [p. 278]. Of Tamasus, a city in Cyprus [p. 494]. Its sacred field is sacred to Venus [p. 676] and contains a tree with golden apples.

TANAIS
Bk II:227-271 [p. 49]. The river and river-god of Scythia. The River Don.

TANTALIDES

TANTALIS
Bk VI:204-266 [p. 162]. Niobe [p. 590], the daughter of Tantalus [p. 656].

TANTALUS(1)
The king of Phrygia [p. 624], son of Jupiter [p. 549], father of Pelops [p. 610] and Niobe [p. 590].
Bk IV:416-463 [p. 120]. He served his son Pelops to the gods at a banquet and is punished by eternal thirst in Hades [p. 523].
Bk X:1-85 [p. 263]. His punishment in the underworld ceases for a time at the sound of Orpheus [p. 598] song.

TANTALUS(2)
Bk VI:204-266 [p. 162]. One of Niobe’s [p. 590] seven sons killed by Apollo [p. 446] and Diana [p. 500].

TARENTUM
Bk XV:1-59 [p. 393]. A city on the ‘heel’ of Italy founded by Lacedaemonians [p. 552], the modern Taranto, and a commercial port. The Spartan [p. 652] colony of Taras, it was founded in 708BC and became the greatest city of Magna Graecia, famous for its purple murex dyes, wool etc. It was a centre of Pythagorean [p. 636] philosophy. It became subject to Rome in 272BC, and surrendered to Hannibal in 209BC for which it was severely
punished, on being retaken.

**TARPEIA**

Bk XIV:772-804 [p. 385]. A Roman girl who treacherously opened the citadel to the Sabines, and was killed beneath the weight of the weapons, which were thrown on her.

Bk XV:843-870 [p. 414]. The Tarpeian citadel was the Capitol Hill with its temple of Jupiter.

**TARTARUS, TARTARA**

Bk I:113-124 [p. 13]. The underworld. The infernal regions ruled by Pluto (Dis).

Bk II:227-271 [p. 49]. Light penetrates there when Phaethon loses control of the sun chariot.

Bk V:332-384 [p. 144]. The third part of the universe.

Bk V:385-424 [p. 145]. Dis re-enters Tartarus through the pool of Cyane after raping and abducting Proserpine.


Bk XII:579-628 [p. 327]. The void of the afterlife.

**TARTESSIUS**


**TATIUS**

Bk XIV:772-804 [p. 385]. A king of the Sabines who fought against Romulus, but afterwards made peace and ruled jointly with him.

Bk XIV:905-928 [p. 386]. He dies.

**TAURUS(1)**

Bk II:63-89 [p. 45]. The constellation and zodiacal sun sign of the Bull. It represents the white 'Bull from the Sea', a disguise of Jupiter when he carried off Europa. Its glinting red eye is the star Aldebaran one of the four Babylonian guardians of the heavens, lying near the ecliptic. (The others are Regulus in Leo, Antares in Scorpius, and Fomalhaut ‘the Fish’s Eye’ in Piscis Austrinus. All four are at roughly ninety degrees to one another.)
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TAURUS(2)
Bk II:201-226[p. 49]. A mountain in Asia Minor.

TAÝGETA, TAÝGETE

TECTAPHUS
Bk XII:429-535[p. 324]. One of the Lapithae.

TEGEAEA
Arcadian[p. 448], from Tegus an ancient town in Arcadia.
An epithet of Atalanta(1), [p. 453]
Bk VIII:260-328[p. 215]. She is present at the Calydonian Boar Hunt.
Bk VIII:376-424[p. 218]. She wounds the boar.

TELAMON
Bk VII:614-660[p. 197]. He brings his father news of the Myrmidons[p. 382] having been created.
Bk VIII:260-328[p. 215]. He is present at the Calydonian Boar Hunt.
Bk VIII:376-424[p. 218]. He trips over a tree-root and falls.
Bk XII:579-628[p. 327], Bk XIII:1-122[p. 335]. The father of Ajax, the great.

TELAMONIADES, TELAMONIUS

TELCHINES
Neptune fell in love with the nymph Halia, and her six sons committed outrages that led a disgusted Jupiter to sink them below the earth or under the waves.

**Teleboas**
Bk XII:429-535. A centaur.

**Telemus**
Bk XIII:738-788. The son of Eurymus, a seer, who prophesies that Ulysses will seize the single eye of Polyphemus.

**Telephus**
King of Mysia, son of Heracles and the nymph Auge.
Bk XII:64-145. Bk XIII:123-381. He was wounded and healed by the touch of Achilles's spear at Troy.

**Telestes**

**Telethusa**
Bk IX:666-713. The wife of Ligdis, and mother of Iphis, her husband orders to have any female child killed, but she has a prophetic dream of Isis telling her to save the child in her womb, a daughter, and deceives him into believing her female infant is male.
Bk IX:764-797. She prays to Isis for help.

**Tellus**
Bk II:272-300. The Earth Mother, the Goddess of the Earth. She appeals to Jupiter to save the world after Phaethon has lost control of the sun chariot.

**Temese**
The Metamorphoses

Tempe


Tenedos


Tenos
An island of the Cyclades [p. 492], between Andros [p. 442] and Myconos [p. 582].


Tereus
Bk VI:401-438 [p. 167]. The king of Thrace [p. 666], husband of Procne [p. 632].

Bk VI:438-485 [p. 168]. Brings her sister, Philomela [p. 619], to stay with her, while conceiving a frenzied desire for the sister.

Bk VI:486-548 [p. 169]. He violates the girl.

Bk VI:549-570 [p. 171]. He cuts out her tongue, and tells Procne she is dead.


Bk VI:653-674 [p. 174]. Pursuing the sisters in his desire for revenge, he is turned into a bird, the hoopoe, upupa epops, with its distinctive feathered crest and elongated beak. Its rapid, far-carrying, ‘hoo-hoo-hoo’ call is interpreted as ‘pou-pou-pou’ meaning ‘where? where? where?’.


Terra
Bk I:151-176 [p. 15]. The goddess of Earth, mother of the Giants, see Tellus [p. 659].
TETHYS
Bk II:63-89 [p. 45]. A Titaness [p. 668], co-ruler of the planet Venus with Oceanus [p. 593]. She reigns over the sea. The sister and wife of Oceanus, in whose waters some say all gods and living things originated, she is said to have produced all his children. Her waters receive the setting sun.
Bk II:150-177 [p. 47]. She lets loose the four horses of the Sun. As father of Phoebus [p. 622] the sun (see above), Phaethon [p. 616] the Sun’s child is her grandson.
Bk IX:439-516 [p. 248]. She married her brother Oceanus.
Bk XI:749-795 [p. 306]. She turns Aesacus [p. 429] into a diving bird, probably the merganser, mergus serrator, from mergus, a diver.

TEUCER(1)

TEUCER(2)
Bk XIV:698-771 [p. 383]. He founded Salamis [p. 641] in Cyprus [p. 494], having been born on the Greek island of Salamis that was the scene of the naval battle against the Persians.

TEUCRI
Bk XIII:705-737 [p. 353]. The Trojans [p. 672], from their king Teucer [p. 661].

TEUTHRANTEUS

THAUMANTEA, THAUMANTIAS, THAUMANTIS
The Metamorphoses

**Thaumas(1), Thaumus**
The father of Iris[p. 545]. See Thaumantia[p. 661].

**Thaumas(2)**
Bk XII:290-326[p. 320]. A centaur.

**Thebes(1), Thebae**
Bk IV:389-415 [p. 119]. The Theban women follow Bacchus[p. 459], but the daughters of Minyas[p. 579] reject him and are changed into bats.
Bk V:250-293[p. 141]. It is near Mount Hidion[p. 528], home of the Muses[p. 581].
Bk VI:401-438[p. 167]. Rulers of the cities of the Peloponnesse[p. 610], Boeotia[p. 462] and Attica [p. 456], go to Thebes to show sympathy at the death of Amphiion and his children.
Bk XV:418-452[p. 403]. A symbol of vanished power. (It was razed to the ground by Alexander, in 335BC, with the exception of the house occupied by the poet Pindar.)

**Thebes(2)**

**Thebaïdes**
Bk VI:146-203[p. 161]. The women of Thebas[p. 662].

**Themis**
Bk I:313-347[p. 22]. A Titaness[p. 668], co- ruler of the planet Jupiter, daughter of heaven and earth. Her daughters are the Seasons and the Three Fates[p. 518]. She is the Triple-Goddess with prophetic powers.
Bk IV:604-662 [p. 125], She has prophesied the theft of the golden apples from Atlas’s orchard in the Hesperids [p. 531],

Bk VII:759-795 [p. 201], Ovid suggests the Sphinx was sacred to Themis (as the moon-goddess of Thessaly?) who then avenges her death.

Bk IX:394-417 [p. 247], Bk IX:418-438 [p. 248], She prophesies concerning the war of the Seven against Thebes [p. 662] and its aftermath.

**Thereus**

Bk XII:290-326 [p. 320], A centaur.

**Thermomon**


**Therses**


**Thersites**

A Greek at Troy [p. 672] who used to hurl abuse at the Greek leaders.

Bk XIII:123-381 [p. 338], Punished for his insolence by Ulysses [p. 674].

**Thescelus**

Bk V:149-199 [p. 139], A companion of Phineus [p. 620], turned to stone by the Gorgon’s head.

**Theseus Heros**

Bk XV:479-551 [p. 405], Hippolytus [p. 533], son of Theseus [p. 663].

**Theseus**

Bk VII:404-424 [p. 192], King of Athens [p. 454], son of Aegus [p. 426], hence Aegeid [p. 426]. His mother was Aethra, daughter of Pittheus [p. 627], king of Troezen [p. 671]. Aegeus had lain with her in the temple. His father had hidden a sword, and a pair of sandals, under a stone (The Rock of Theseus) as a trial, which he lifted, and he made his way to Athens, cleansing the Isthmus [p. 546] of robbers along the way.
The Metamorphoses

Bk VII:404-424 [p. 192]. Medea [p. 570] attempts to poison Theseus but Aegeus recognises his sword, and his son, and prevents her.


Bk VIII:376-424 [p. 218]. He warns off his friend Pirithous [p. 626], and aims at the boar, but his spear is deflected.

Bk VIII:547-610 [p. 223]. He is delayed on his return from the Calydonian Boar Hunt [p. 468], by the River Acheloüs [p. 420], and the river-god tells the story of Perimedes [p. 613].

Bk VIII:725-776 [p. 227]. He wishes to hear more stories of the god’s actions.

Bk IX:1-88 [p. 237]. He asks Acheloüs to explain how he lost one of his horns.

Bk XII:290-326 [p. 320]. He is present at the battle of the Lapiths and Centaurs, with his oaken club.

Bk XV:479-546 [p. 405]. Hippolytus [p. 533] is his son, loved by Theseus’s wife Phaedra [p. 616].

Bk XV:843-870 [p. 414]. He surpasses his father Aegeus.

THESPIADES


THESALY, HAEMONIA [p. 529], HAEMONIUS, THESSALIS, THESSALUS (OF THESSALY)

Bk II:531-565 [p. 61]. The region in northern Greece. Its old name was Haemonia, hence Haemonius, Thessalian.


Bk VIII:234-293 [p. 187]. One of its valleys is a source of the magic roots used by Medea [p. 570].

Bk VIII:725-776 [p. 227]. The country of Erythron [p. 512].

Bk XII:146-209 [p. 316]. The country of Caenis [p. 466].
Bk XII:290-326[p. 320]. The mountains are the haunt of bears.

**THESTIADAE**
The two sons of Théstius, **Toxéus**[p. 669] and **Plexippus**[p. 628], the brothers of **Althée**[p. 437], and uncles of **Meleager**[p. 572].
Bk VIII:260-328[p. 215]. They are present at the Calydonian Boar Hunt.
Bk VIII:425-450[p. 220]. They are killed by Meleager in an argument.

**THESTIAS**
Bk VIII:451-514[p. 220]. **Althée**[p. 437], daughter of Théstius, mother of **Meleager**[p. 572].

**THESTORIDES**
Bk XII:1-38[p. 313]. **Calchas**[p. 467], the son of Théstor.

**THETIS**
A sea goddess, daughter of **Néreus**[p. 588] and **Doris**[p. 503].
Bk XI:194-220[p. 292]. She is the wife of **Péleus**[p. 609].
Bk XI:221-265[p. 293]. She is a shape-changer, but Péleus overcomes her, and she bears him the hero **Achille**[p. 421].
Bk XI:346-409[p. 296]. She obtains forgiveness for him, for the murder of his half-brother **Phóc**[p. 621], from **Psamath**[p. 635].
Bk XIII:123-381[p. 338]. She hid Achilles among the women, foreseeing his early death.

**THISBAEUS**

**THISBE**
Bk IV:128-166[p. 111]. Her death is described. The mulberry gets its dark-reddish colour

**THOACTES**
The Metamorphoses

THOAS
The king of Lemnos, son of Andraemon, and father of Hypsipyle. He does not compete for the arms of Achilles.

Bk XIII:1-122. The king of Lemnos, son of Andraemon, and father of Hypsipyle. He does not compete for the arms of Achilles.

Bk XIII:399-428. Ulysses sails for the island to bring back the arrows of Hercules. Thoas was king there when the Lemnian women murdered their menfolk because of their adultery with Thracian girls. His life was spared because his daughter Hypsipyle set him adrift in an oarless boat.

THOÖN
Bk XIII:123-381. A Trojan killed by Ulysses.

THRACE, AND THRACIUS, THRAX, THREÏCIUS (OF THRACE)
Bk II:227-271. The country bordering the Black Sea, Propontis and the northeastern Aegean.

Bk VI:70-102. Mount Haemon (Haemus) and Mount Rhodope are sited there.

Bk VI:401-438. Tereus is its king and an ally of Athens.

Bk VI:675-721. Boreas is associated with this northern region.

Bk IX:159-210. In the Eighth Labour, Hercules destroys Thracian King Diomede and his four savage mares that fed on human flesh.

Bk X:1-85. The country of Orpheus, containing Mount Rhodope, and the territory of the Cicones. He introduces homosexual love of young boys into Thrace.

Bk XI:1-66. The country of Orpheus, where he is killed by the Maenads, his severed head floating down the river Hebrus to the sea.


Bk XIII:429-480. Ruled by Polyneices of the Bistones. Agamemnon beaches the fleet there on the way back from Troy, and the ghost of Achilles appears.

Bk XIII:481-575. Polyneices was murdered by the Thracians. They attack Hecuba after her murder of Polyneices.


THURINUS
Of Thurii, a city on the Tarentine Gulf.
THYBRIS, ALBULA [p. 434]
Bk XIV: 445-482 [p. 376]. It is dark-shadowed and yellow with sand.
Bk XIV: 609-622 [p. 381]. It is named after King Tiberinus [p. 667] who drowned there.

THYESTAE MENSÆ
Bk XV: 453-478 [p. 404]. A ‘Thyestean meal’, such as that of Thyestes, whose two sons were cooked and served to him, by his brother Atreus [p. 456], as a revenge.

THYNEIUS
Of the Thyni, a people of Thrace [p. 666] who emigrated to Bithynia.
Bk VIII: 679-724 [p. 226]. Thynia, the country of Baurus [p. 461] and Philemon [p. 618], who are Phrygians [p. 624]. They are both turned into trees, she into a lime tree and he into an oak. It is the region north of the Hellespont [p. 528] opposite Dardania and Troy [p. 672].

THYONEUS(1)
Bk IV: 1-30 [p. 107]. An epithet of Bacchus [p. 459] from Thyone, a name under which his mother Semele [p. 646] was worshipped as one of the Wild Women of the rites (at Athens [p. 454], Delphi [p. 499] and Trozen [p. 671]).

THYONEUS(2)

TIBERINUS

TIMOLUS
See Tmolus [p. 669].

TIRESIAS
Bk III: 316-338 [p. 89]. The Theban sage who spent seven years as a woman and decides
The Metamorphoses

the dispute between Juno\(^{[p. 547]}\) and Jupiter\(^{[p. 549]}\). He is blinded by Juno but given the power of prophecy by Jupiter.

Bk VI:146-203\(^{[p. 161]}\). His daughter is Manto\(^{[p. 569]}\), the prophetess.

TIRYNTHIA

Bk VII:100-158\(^{[p. 183]}\). Alcmene\(^{[p. 435]}\), the mother of Hercules\(^{[p. 529]}\), from Tiryns applied to Hercules as an epithet.

TIRYNTHIUS


Bk XIII:399-428 \(^{[p. 344]}\). Of Tiryns, a city in Argolis\(^{[p. 449]}\) near Argos\(^{[p. 450]}\), commonly applied as an epithet to Hercules\(^{[p. 529]}\).

TISIPHONE

One of the Furies\(^{[p. 511]}\).

Bk IV:464-511\(^{[p. 121]}\). She is sent by Juno\(^{[p. 547]}\) to madden Athamas\(^{[p. 454]}\) and Ino\(^{[p. 542]}\).

TITAN

Bk I:1-30\(^{[p. 9]}\). Uranus fathered the Titans on Gaea (Mother Earth). The name Titan is applied to Sol\(^{[p. 551]}\) the sun god, son of the Titan Hyperion\(^{[p. 537]}\), and to Phoebus\(^{[p. 622]}\) Apollo\(^{[p. 446]}\), as a sun god and daughter of Leto\(^{[p. 556]}\) (Latona) whose mother was Phoebe\(^{[p. 621]}\) the Titaness.


Bk VII:350-403\(^{[p. 190]}\), Medea's\(^{[p. 570]}\) winged dragons are born of the Titans.

Bk X:143-219\(^{[p. 266]}\), Bk XI:221-265\(^{[p. 293]}\), The sun.

TITANIA, TITANIS

An epithet for the descendant of a Titan\(^{[p. 668]}\).

Bk I:381-415\(^{[p. 24]}\), Pyrrha\(^{[p. 636]}\) the granddaughter of Iapetus\(^{[p. 538]}\).

Bk III:165-205\(^{[p. 85]}\), Dianna\(^{[p. 500]}\) as granddaughter of Coeus\(^{[p. 485]}\).

Bk VI:146-203\(^{[p. 161]}\), Bk VI:313-381 \(^{[p. 165]}\), Latona\(^{[p. 556]}\) as a daughter of Coeus.


Bk XIV:435-444\(^{[p. 376]}\), Circe\(^{[p. 481]}\), daughter of Titan\(^{[p. 668]}\), the Sun.
**Tithonus**
The son of Laomedon[p. 554], husband of Aurora[p. 457], and father of Memnon[p. 573].
Bk IX:418-438 (p. 248). Aurora, having obtained eternal life for him wishes she could obtain eternal youth for him also.

**Tityos**
A giant, who attempted violence to Latona[p. 556], and suffers in Hades[p. 523].
Bk IV:416-463 (p. 120). Vultures feed on his liver, which is continually renewed.
Bk X:1-85 (p. 263). His punishment in the underworld ceases for a time at the sound of Orpheus’s[p. 596] song.

**Tlepolemus**

**Tmolus, Timolus**
Bk II:201-226 (p. 49). A mountain in Lydia[p. 566], near the source of the River Caýster[p. 472].
Bk XI:85-145 (p. 289). It is sacred to Bacchus[p. 459].
Bk XI:146-171 (p. 290). Bk XI:194-220 (p. 292). The sea is visible from the mountain, which overlooks Sardis[p. 642], and whose god judges the music contest between Pan[p. 604] and Apollo[p. 446].

**Tonaus**

**Toxeus**
The son of Thestius. Brother of Althaea[p. 437], and uncle of Meleager[p. 572].
Bk VIII:260-328 (p. 215). He is present at the Calydonian Boar Hunt.
Bk VIII:425-450 (p. 220). He is killed by his nephew Meleager in an argument over the spoils.

**Trachas**
The Metamorphoses

TRACHIN

TRACHINIUS
Bk XI:474-572 [p. 299], Of Trachin.

TRIDENTIFER

TRINACRIA, TRINACRIS
Bk V:332-364 [p. 144], An ancient name for Sicily [p. 647]. Typhoeus [p. 673] the giant is buried under it by the gods.
Bk V:487-532 [p. 147], Arethusa [p. 449] loves the land, though a foreigner, and begs Ceres to preserve it from harm.

TRIONES

TRIOPEÏS
Bk VIII:843-884 [p. 231], Mestra [p. 576], the daughter of Erysichthon [p. 512] and granddaughter of Triopas, king of Thessaly [p. 664].

TRIOPEÏUS
Bk VIII:725-776 [p. 227], Erysichthon [p. 512], son of Triopas king of Thessaly [p. 664].

TRIPTOLEMUS
The son of Celeus, king of Eleusis [p. 597] in Attica [p. 456].
Bk V:642-678 [p. 151], Ceres [p. 476] sends him to take the gift of her crops to Lynceus [p. 566], king of the Scythian barbarians. He is attacked, but saved by Ceres.
TRITON
Bk I:313-347 [p. 22], Bk XIII:898-968 [p. 358]. The sea and river god, son of Neptune [p. 586] and Amphitrite [p. 439], the Nereid [p. 587]. He is depicted as half man and half fish and the sound of his conch-shell calms the waves. (See Wordsworth’s sonnet ‘The world is too much with us; late and soon,’)
Bk II:1-30 [p. 41]. His image depicted on the palace of the Sun [p. 651].

TRITONIA, TRITONIS

TRITONIACA HARUNDO

TRIVIA
Bk II:401-416 [p. 56], An epithet of Diana [p. 500], worshipped at the meeting of three ways, ‘Diana of the crossroads’.

TROEZEN, TROIZEN
A city in the southern Argolis [p. 449].
Bk XV:259-306 [p. 399]. The earthquake described here by Ovid is sited by Strabo at Methone. Troizen was a sanctuary of Poseidon- Neptune [p. 586], god of the sea, the bulls, and earthquakes as were Helice [p. 527] and Buris [p. 464], according to Pausanias.
Bk XV:479-546 [p. 405]. Hippolytus [p. 533] is killed near there, when the bull from the sea, rises from the waves.

TROEZENIUS HEROS
TROY, TROIA, AND TROIANUS, TROICUS (OF TROY), ILIUM

Troy in Dardania, the famous city of the Troad in Asia Minor near the northern Aegean Sea and the entrance to the Hellespont.

Bk VI: 70-102. The home city of Antigone, daughter of Laomedon.

Bk VIII: 329-375. The future scene of the Trojan War.

Bk IX: 211-272. The place where Philoctetes will be needed, to make use of the bow of Hercules.

Bk XI: 194-220. Apollo and Neptune built its walls for Laomedon.

Bk XI: 749-795. Priam was its last king.

Bk XII: 1-38. The Greeks set sail from Aulis to make war over the abduction of Helen by Paris.


Bk XIII: 399-428. Troy falls to the Greeks and is burned.

Bk XIII: 629-480. It lies opposite the land of the Bistones.

Bk XIII: 481-575. The Trojan women, who aid Hecuba, and are moved by her fate.

Bk XIII: 576-622. Its cause was aided by Aurora.


Bk XIV: 101-153. Aeneas and his Trojans wage war in Latium.

Bk XV: 143-175. Pythagoras fought in the Trojan war, as his incarnation Euphorbus.

Bk XV: 418-452. A symbol of vanished glory, but as its descendant city, Rome, a symbol of glory to come.

Bk XV: 622-745. An epithet of the goddess Vesta, a name for Tauric Diana at Nemi.

TROÍUS


TURNUS
King of the Rutuli [p. 641] in Italy, who opposed Aeneas [p. 427]. His capital was at Ardea [p. 448], south of Rome, near modern Anzio.

Bk XIV:566-580 [p. 379], Bk XV:745-842 [p. 412], He is defeated.

TUSCUS
Bk III:597-637 [p. 98]. Tuscan or Etrurian [p. 513], but also Tyrrhenian [p. 674] since Etruria was settled by immigrants from Mysia [p. 583].

TYDIDES

TYNDARIDAE

TYNDARIS
Bk XV:199-236 [p. 398]. An epithet of Helen [p. 527], as the daughter of Tyndareus.

TYPHOEUS
Bk III:273-315 [p. 88], Bk XIV:1-74 [p. 363]. The hundred-handed giant, one of the sons of Earth, who fought the gods. Deposed by Jupiter [p. 549] he was buried under Sicily.

TYRIA PÆLEX
TYROS, TYRE, TYRIUS (= Tyrian)
Bk II: 833-875 [p. 73]. The city of the Phoenicians in the Lebanon.
Bk V:30-73 [p. 135], Bk V I:26-69 [p. 157], Bk X:243-297 [p. 269]. Famed for its purple dyes used on clothing, obtained from the murex shell-fish.

Bk IX:324-393 [p. 245]. The flowers of the lotus tree are compared in colour to its dyes.
Bk XV:259-306 [p. 399]. Once an island harbour; subsequently linked to the mainland.

TYRRHENIA, TYRRHENIAN
Bk XIV:1-74 [p. 365]. Glaucus [p. 521] crosses the Tyrrhenian Sea to seek out Circe [p. 481], (Possibly located at Cape Circeo, between Anzio and Gaeta)

ULYSSES, Ulixes
The Greek hero, son of Laërtes [p. 553]. See Homer's Iliad and Odyssey.
(See Francesco Primaticcio's painting - Ulysses and Penelope [p. 612] - The Toledo Museum of Art)
Bk XII:579-628 [p. 327]. He competes for the arms of Achilles [p. 421].
Bk XIII:1-122 [p. 335]. Ajax [p. 433] cites his deficiencies; his cunning; his reluctance to join the expedition against Troy [p. 672]; his desertion of Philoctetes [p. 619]; his desertion of Nestor [p. 589]; his desertion of the ships when Hector [p. 526] torched them; his unworthy victims; and his theft of the Palladium [p. 602].
Bk XIII:123-381 [p. 338]. Ulysses replies by extolling intelligence and ability over ancestry and mere brawn and courage. He is nobler than Ajax [p. 433]; he discovered the concealed Achilles [p. 421] and sent him to Troy [p. 672]; influenced Agamemnon [p. 431] at Aulis [p. 457] and
Troy; went as ambassador to Priam [p. 631]; uncovered a spy, Dolon [p. 503]; killed Rhesus [p. 638] and others; and made the destruction of Troy possible by obtaining the Palladium [p. 602], its guarantee of safety. He claims Diomed [p. 502] as a true friend.


Bk XIII:399-428 [p. 344]. He finds Hecuba [p. 526] among the tombs of her sons at the fall of Troy.


Bk XIV:154-222 [p. 369]. Maecus [p. 567] and Adhemirides [p. 420] were two of his companions. He blinded Polyphemus [p. 630], and his ship was nearly wrecked by him.

Bk XIV:223-319 [p. 370]. Aeolus [p. 429] gave him the bag of winds, but opened by his men, he was blown back to Aeolus, then encountered the Laestrygones [p. 553] and came to Circe’s [p. 481] isle where his men were transformed into beasts. He ‘married’ Circe, rescued them, and stayed there for a year.

Bk XIV:527-565 [p. 378]. The Trojan [p. 672] ships transformed into naiads rejoice to see the wreckage of his ship.

Bk XIV:623-697 [p. 381]. Penelope [p. 612] waits for him while he is delayed by the war.

URANIA
One of the nine Muses, later Muse of Astronomy.


Bk II:150-177 [p. 47]. The constellation of Ursa Major. It represents Callisto [p. 467] turned into a bear by Jupiter [p. 549], or the plough or waggon or cart of Bootës [p. 462]. The two stars of the ‘bowl’ furthest from the ‘handle’, Merak and Dubhe, point to Polaris the pole star. The ‘handle’ points to the star Arcturus in the constellation Bootës, who is the Waggoner or Herdsman or Bear Herd (Arcturus means the Bearkeeper) or Ploughman.

Bk II:496-507 [p. 60]. Jupiter turns Callisto into the Great Bear and Arcas her son into the Little Bear, Ursa Minor [p. 676].

Bk II:508-530 [p. 60]. The constellation is prevented, through Juno’s [p. 547] request to Tethys [p. 661] and Oceanus [p. 593], from dipping below the horizon.
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**URSA MINOR, TRIONES** [p. 670]

Bk II:150-177 [p. 47]. The constellation of the Little Bear or Little Dipper, said to have been introduced by Thales in about 600BC. Close to Polaris the Pole Star it is a smaller version of the Great Bear, Ursa Major [p. 675], and represents the far north.


**VENILIA**


**VENULUS**


**VENUS**


(See Botticelli's painting – Venus and Mars – National Gallery, London)


Bk IV:190-213 [p. 113]. She is called Cytherea [p. 494], from the island of Cythera, and takes her revenge on Sol [p. 651].

Bk IV:346-388 [p. 117]. She is the mother of Hermaphroditus [p. 531], by Maurey [p. 574], and grants, with him, their son's prayer that the pool of Salmacis [p. 642] weaken anyone who bathes there.


Bk V:294-331 [p. 143]. The Emathides [p. 538] pretend that she fled to Egypt in the war between the giants and the gods, and there she hid in the form of a fish.


Bk IX:394-417 [p. 247]. She gave Hamma [p. 524] the fatal necklace made by Vulcan [p. 679] (Hephaestus), that was Jupiter's [p. 549] love gift to Europa [p. 515], and that conferred
irresistible beauty.

Bk IX:418-438 [p. 248], She wishes to ward off old age from her mortal lover Anchises [p. 442],


Bk IX:764-797 [p. 257], She attends weddings with Juno [p. 547] and Hymen [p. 536],

Bk X:220-242 [p. 268], She turned the Cretae [p. 475] into wild bullocks, and forced the Propeidé [p. 633] to perform acts of public prostitution. This latter was a feature of the worship of the great goddess as Astarte and Diana [p. 500] (at Ephesus etc). Cyprus [p. 494] was one of her sacred islands.

Bk X:243-297 [p. 269], She brings the ivory girl Pygmalion [p. 635] created to life.

Bk X:503-559 [p. 275], She falls in love with Adonis [p. 424], (He is a vegetation god, and as her consort, mirrors Attis with Cybele, Tammuz with Astarte etc. See Frazer’s ‘The Golden Bough’)

Bk X:560-637 [p. 277], Bk X:638-680 [p. 278], She tells the story of Atalanta [p. 453] and Hippomenes [p. 533],

Bk X:681-707 [p. 280], She initiates her revenge on Hippomenes, and warns Adonis to avoid the wild beasts of the forest.

Bk X:708-739 [p. 280], Adonis [p. 424] ignores her warning and is killed by a wild boar (sacred to her as the moon goddess) that gores his thigh. She initiates the annual re-enactment of his death (a vegetation ritual, of the death and resurrection of the Goddess’s consort), and turns his blood into the fragile anemone, the windflower. (See Frazer: The Golden Bough XXIX).


Bk XIII:640-674 [p. 351], She is Aeneas’s guardian goddess in his wanderings, and the white doves, into which the daughters of Anius [p. 443] are turned, are sacred to her.

Bk XIII:738-788 [p. 354], Her influence is gentle but powerful, making Polyphemus [p. 630] change his nature after falling in love with Galatea [p. 520],

Bk XIV:1-74 [p. 365], She perhaps made Circe [p. 481], Odysseus’ [p. 651] daughter, susceptible to passion, in revenge for her father’s tale-bearing, see above.


Bk XIV:483-511 [p. 377], She changes Diomed’s friends into birds.

Bk XIV:566-580 [p. 379], She obtains deification for her son Aeneas [p. 427],

Bk XIV:623-697 [p. 381], She hates hard hearts.

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Bk XIV:772-804. She asks the naiads to help the Romans. (Pursuing her support for the descendants of her son Aeneas.)

Bk XV:745-842. She asks the gods to prevent the assassination of her descendant Julius Caesar, however, declares his deification, prophesies the glory of his ‘son’ Augustus, and allows Venus to snatch him up into heaven, as a comet.

Bk XV:843-870. She sets Julius Caesar among the stars.

Vertumnus
An ancient Italian god, of the seasons and their produce.

Bk XIV:623-697. He sets out to woo Pomona, in disguise.

Bk XIV:698-771. He reveals his true form, and wins her.

Vesta
The daughter of Saturn. The goddess of fire. The ‘shining one’. Every hearth had its Vesta, and she presided over the preparation of meals and was offered first food and drink. Her priestesses were the Vestal Virgins. Her chief festival was the Vestalia in June. The Virgins took a strict vow of chastity and served for thirty years. They enjoyed enormous prestige, and were preceded by a lictor when in public. Breaking of their vow resulted in whipping and death. There were twenty recorded instances in eleven centuries.

Bk XV:622-745. A name for the Tauric Diana at Nemi.

Bk XV:745-842. She ‘married’ her high priest the ‘king of Rome’, e.g. Julius Caesar. See Fraser’s ‘The Golden Bough’ Ch1 et seq.

Bk XV:843-870. She is worshipped with her brother Phoebus, and is set among Caesar’s ancestral gods.

Virbius
Bk XV:479-546. The name for the deified Hippolytus in Italy. He was the King of the Wood (Rex Nemorensis) at Nemi, near Aricia. He was Diana’s consort, and a minor deity with Egeria.

Volturnus
Bk XV:622-745. A river, the modern Volturno, in Campania that runs by the site of ancient Capua.
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**VULCAN, MULCIBER** [p. 581]

Bk II:752-786 (p. 71). Son of Juno [p. 547]. The blacksmith of the gods, father of Erichthonius [p. 510]. His home is on Lemnos [p. 558].


Bk IX:211-272 (p. 242). The god of fire. Hercules [p. 529] on his funeral pyre is subject to it only in his mortal part, owed to his mother Alcmene [p. 435].

Bk XII:579-628 (p. 327). He made for Thetis [p. 665], the armour of Achilles [p. 421] and his fire is the flame of Achilles's funeral pyre.


**XANTHUS, SCAMANDER**

Bk II:227-271 (p. 49). A river of Troy [p. 672] in Asia Minor and the river-god. His brother and companion river is the Simois. (See Homer's Iliad). He is a son of Zeus. In the Iliad Achilles drives the Trojans into a bend of the river ‘as though a swarm of locusts driven into the river by a raging fire, clustered in the water to escape the flames’ and slaughters them till Scamander runs red with blood.

**ZANCLE, MESSENE, MESSANA**

An older name for the city of Messana (Messina) in Sicily [p. 647].


Bk XV:259-306 (p. 399). Once joined to Italy before the formation of the straits of Messina.

**ZEPHYRUS**

Bk I:52-68 (p. 10). The West Wind. Eurus is the East Wind, Auster is the South Wind, and Boreas is the North Wind.

**ZETES**


About the Author

Ovid (Publius Ovidius Naso) was born in Sulmo, Italy in 43BC. Intended for the law he instead took up poetry, writing the Amores, and the Art of Love (Aps Amatoria), works which caused offence in some quarters, including amongst the ruling dynasty. Ovid made amends, to a degree, in the Metamorphoses, where Augustus and Livia are echoed in Jupiter and Juno, and marriage is celebrated in key moments of the text.

Involved on the fringes of power and politics, it seems that Ovid saw but was not directly implicated in some event that antagonised the Emperor. Ovid was banished in 8AD, to Tomis (now Constanta, in Romania) on the Black Sea coast. In his letters from exile he claims his punishment was for a poem, probably the Art of Love, and an error. The details of the error remain unknown.

Prevented from returning to his beloved Rome, but still continuing to write from an alien land, Ovid outlived Augustus, and died at Tomis in 17AD.

About the Translator

Anthony Kline lives in England. He graduated in Mathematics from the University of Manchester, and was Chief Information Officer (Systems Director) of a large UK Company, before dedicating himself to his literary work and interests. He was born in 1947. His work consists of translations of poetry; critical works, biographical history with poetry as a central theme; and his own original poetry. He has translated into English from Latin, Ancient Greek, Classical Chinese and the European languages. He also maintains a deep interest in developments in Mathematics and the Sciences.

He continues to write predominantly for the Internet, making all works available in download format, with an added focus on the rapidly developing area of electronic books. His most extensive works are complete translations of Ovid’s Metamorphoses and Dante's Divine Comedy.