

1) Theogony 116-28

Translation:¹

<p>ἦτοι μὲν πρόωιστα Χάος γένετ'· αὐτὰρ ἔπειτα <u>Γαῖ'</u> εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ ἀθανάτων οἳ ἔχουσι κάρη νιφόνετος Ὀλύμπου, [Τάρταρά τ' ἠερόεντα μυχῶ χθονὸς εὐρυοδείης,] 120 ἠδ' Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, λυσιμελής, πάντων τε θεῶν πάντων, τ' ἀνθρώπων δάμναται ἐν στήθεσσι νόον καὶ ἐπί φρονα βουλήν. ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νύξ ἐγένοντο· Νυκτὸς δ' αὐτ' Αἰθήρ τε καὶ Ἥμέρη ἐξεγένοντο, 125 οὓς τέκε κυσαμένη Ἐρέβει φιλότῃτι μιγεῖσα. <u>Γαῖα</u> δέ τοι πρῶτον μὲν ἐγένετο ἴσον ἑωυτῇ <u>Οὐρανὸν</u> ἀστερόενθ', ἵνα μιν περὶ πᾶσαν ἐέργοι, ὄφρ' εἴη μακάρεσσι θεοῖς ἕδος ἀσφαλὲς αἰεὶ.</p>	<p>Then first Chaos came to be; then next Gaia, broad-breasted, the always unslipping seat of all the immortals, who hold the head of snowy Olympus, and murky Tartarus in the depths of broad-pathed earth and Eros who [is] most beautiful, among the immortal gods, limb-loosening, [who] subdues the mind and prudent council of all gods and men. From Chaos came to be Erebus and Swarthy Night. And further from Night Aether and Day came to be, whom [she] bore, impregnated, having mingled in love with Erebus. And Gaia first brought into being an equal to herself starry Uranus, in order to cover her on every side, [and] so as to be always an unslipping seat for the blessed gods</p>
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2) Metamorphoses 1.5-9, 15-25

<p>5 ante <u>mare</u> et <u>terras</u> et, quod tegit Omnia, <u>caelum</u> unus erat toto naturae vultus in orbe, quem dixere <u>Chaos</u>, rudis indigestaque moles nec quicquam nisi pondus iners congestaque eodem non bene iunctarum discordia semina rerum ... 15 utque erat et <u>tellus</u> illic et <u>pontus</u> et <u>aër</u>, sic erat instabilis tellus, innabilis unda, lucis egens aër: nulli sua forma manebat, obstabatque aliis aliud, quia corpore in uno <u>frigida</u> pugnabant <u>calidis</u>, <u>umentia siccis</u>, 20 <u>mollia</u> cum <u>duris</u>, <u>sine pondere</u> habentia <u>pondus</u>. <u>hanc deus</u> et melior litem natura diremita; nam caelo terras et terries <u>abscidit</u> undas et liquidum spisso <u>secrevit</u> ab aëre caelum; quae postquam evoluit caecoque <u>exemit</u> acervo, 25 <u>dissociata locis</u> <u>concordi pace</u> <u>ligavit</u>.</p>	<p>before sea and earth, and which covers everything, heaven, one face existed in the whole orb of nature, which they call Chaos, a mass unformed and without order, which [was] nothing except artless weight and similarly heaped-up discordant seeds of things poorly joined. ... thus was earth there and the sea and lower air, and so the earth was tottering, the wave unswimmable, lower air lacked light: their own form was maintained for none, each was opposing the other, because in one body cold was fighting with hot, the wet with dry, the soft with hard, the weighty with the weightless. a god and better nature resolved this dispute; for the [he] the earth from heaven and the waves from earth cut off and severed bright heaven from the thick aër; when these he unrolled and released from the dark mass, [he] bound up the things discordant in their positions with the peace of unity.</p>
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3) Metamorphoses 1.76-88

<p>sanctius his animal mentisque capacius altae deerat adhuc et quod dominari in cetera posset: <u>natus homo est, sive hunc divino semine fecit</u> <u>ille opifex rerum, mundi melioris origo,</u> 80 sive recens tellus seductaque nuper ab alto aethere cognate <u>retinebat semina caeli</u>; quam satus Iapeto mixtam pluvialibus undis finxit in effigiem moderantum cuncta deorum, pronaque cum spectent animalia cetera terram, 85 <u>os homini sublime dedit caelumque videre</u> <u>iussit et erectos ad sidera tollere vultus</u>. sic, <u>modo quae fuerat rudis et sine imagine, tellus</u> <u>induit ignotas hominum conversa figuras</u>.</p>	<p>an animal more sacred than these, and more fitting of a high mind was missing up to now and able to rule among the rest: man is born, whom that craftsman of things made either from a divine seed, the beginning of a better universe, or was earth, fresh and recently lead off from the high air, holding the seeds of heaven, [her] kinsman; [Earth] whom mixed with the rainy waves, the race of Iapetus fashioned wholly in the likeness of the commanding gods, and while the rest of the animals look down at the earth, [he] gives the face of man a lofty direction and bids them to look at heaven and to lift [their] faces upright to the stars. thus, unformed and without likeness, the earth, transformed, put on the unknown shapes of men.</p>
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¹ All translations are my own.

4) *Metamorphoses* 1.90-91, 113-15, 125-9

90 Aurae prima sata est aetas, quae vindice nullo,
sponte sua, sine lege fidem rectumque colebat.

....
postquam Saturno tenebrosa in Tartara misso
sub Iove mundus erat, subiit argentea proles,
115 auro deterior, fulvo pretiosior aere.

....
125 tertia post illam successit aenea proles,
saevior ingeniis et ad horrida promptior arma,
non scelerata tamen; de duro est ultima ferro.
protinus inrupit venae peioris in aevum
omne nefas, fugere pudor verumque fidesque;

5) *Metamorphoses* 1.101-2, 109-10

101 ipsa quoque inmunis rastrisque intacta ne ullis
saucia vomeribus per se dabat omnia tellus,

....
110 mox etiam fruges tellus inarata ferebat
nec renovates ager gravidis canebat aristis:

6) *Metamorphoses* 1.156-62

obruta mole sua cum corpora dira iacerent,
perfusam multo natorum sanguine terram
inmaduisse ferunt calidumque animasse cruorem
et, ne nulla suae stirpis monumenta manerent,
160 infaciem vertisse hominum. sed et illa propago
contemptrix superum saevaeque avidissima caedis
et violenta fuit: scires e sanguine natos.

7) *Metamorphoses* 1.130-43

130 in quorum subiere locum fraudesque dolique
insidiaeque et vis et amor sceleratus habendi.
vela debat ventis nec adhuc bene noverat illos
navita, quaque diu steterant in montibus altis, [he] doesn't know well, and keels which day by day had stood on
fluctibus ignotis insultavere carinae,
135 communemque prius ceu lumina solis et auras
cautus humum longo signavit limite mensor.
nec tantum segetes alimenta que debita dives
poscebatur humus, sed itum est in viscera terrae, the nourishment owed, but a path is in the bowls of the earth,
quasque recondiderat Stygiisque admoverat umbris,
140 effodiuntur opes, inritamenta malorum;
iamque nocens ferrum ferroque nocentius aurum
prodierat: prodit bellum, quod pugnat utroque,
sanguineaque manu crepitanantia concutit arma.

8) *Metamorphoses* 1.438-40

Illa quidem nollet, sed te quoque, maxime Python,
tum genuit, populisque novis, incognite serpens,
440 terror eras: tantum spatii de monte tenebas.

First the golden age was produced, which with no defender
from its own free will was cultivating honesty and uprightness
apart from law.

Next, when Saturn had been sent into gloomy Tartarus
the world was under Jove, a silver race sprung up,
worse than gold, [but] more valuable than tawny bronze.

a third age succeeded that one a bronze race, harsher
in its temperament and more inclined toward savage arms,
not wicked however; the last [age] is from hard iron.
constantly every abomination burst from the vein in this age
more evil, modesty and truth and honesty have fled.

Also free and untouched by the hoe and not wounded
by any plows, the earth herself was giving everything
through herself.

Though un-ploughed, still the earth was bearing fruits and,
though not renewed, the fields were white with
swollen beards of grain.

When their hard bodies had been cast down buried by
the mass, flooded with so much blood of her offspring,
they made earth to drip and to enliven the heat of
the gore and, so that a monument of their own stock
remains to turn [them] into the shape of humans. But even
that race is a despiser of the gods and most greedy
for harsh slaughter and violent: You would know they
were born from blood.

in the place of which deceits and tricks came in
and ambushes and force and wicked desire for possession.
the sailor was giving his sails to the winds that, as of yet,
[he] doesn't know well, and keels which day by day had stood on
the high mountains, have bound upon unknown waves,
and first shared just as the light of the sun and breezes,
the surveyor, cautious, marks out the land with a long border.
not only was the rich land asked for wheat and
the nourishment owed, but a path is in the bowls of the earth,
wealth, which [she] buried and brought into
the Stygian shadows, is dug out, as provocations for evils;
and now harmful iron and gold, more harmful than iron,
has come forth: war comes forth, which fights with both,
and shakes [his] clattering arms with a bloody hand.

that one [Earth] though unwilling, but also you, great Python,
she then bore, unknown Snake, and for the new people,
fear was present: so much space you were holding

down from the mountain.

9) *Metamorphoses* 1.452-3

452 *Primus Amor Phoebi* Daphne Peneia: quem non fors ignara dedit, sed saeva Cupidinis ira.

The first love of Phoebus [was] Daphne, Daughter of Peneus, Whom unwitting chance didn't hand over, but the harsh anger of Cupid.

10) *Theogony* 120-22

120 ἡδ' Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, λυσιμελής, πάντων τε θεῶν πάντων, τ' ἀνθρώπων δάμναται ἐν στήθεσσι νόον καὶ ἐπί φρονα βουλήν.

and Eros who [is] most beautiful, among the immortal gods, limb-loosening, [who] subdues the mind and prudent council in the breasts of all gods and men.

11) *Works and Days* 11-19

οὐκ ἄρα μοῦνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν εἰσὶ δύο· τὴν μὲν κεν ἐπαινήσειε νοήσας, ἢ δ' ἐπιμωμητὴ· διὰ δ' ἄνδιχα θυμὸν ἔχουσιν. ἢ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὀφέλλει, σχετλίη· οὐ τις τὴν γε φιλεῖ βροτός, ἀλλ' ὑπ' ἀνάγκης ἀθανάτων βουλῆσιν ἔριν τιμῶσι βαρεῖαν. τὴν δ' ἑτέρην προτέρην μὲν ἐγείνατο νύξ ἔρεβεννή, θῆκε δέ μιν κρονίδης ὑψίζυγος, αἰθέρι ναίων, γαίης [τ'] ἐν ῥίζησι καὶ ἀνδράσι πολλὸν ἀμείνω·

Not then one kind exists of strife, but upon the earth two exist. The one, when [a man] has understood it, praises it But the other is blameworthy. [They] hold the *thumos* completely apart. For the one breeds wicked war and battle, unrelenting. No single mortal loves her, but by necessity they honor heavy strife by the will of the immortals. And the other one first gloomy Night brought into being And the high-throned Son of Kronos, dwelling in aether, established her in the roots of the earth even [as] much better for men.

12) *Metamorphoses* 1.468-73

equē sagittifera prompsit duo tela pharetra divorsorum operum: fugat hoc, facit illud amorem; 470 quod facit, auratum est et cuspidē fulgēt acuta, quod fugat, obtusum est et habet sub harudine plumbum hoc deus in nympha Peneide fixit, at illo laesit Apollineas taiecta per ossa medullas:

And he produced from his quiver two shafts of differing functions: that one flees, this one makes love the one making is gold-laden and flashes with a sharp tip, the one fleeing is blunt and has lead beneath the rod this one the god fixed in the nymph, the daughter of Peneus and with that one he wounded Apollo's very marrow, having pierced [his] bones all the way through

13) *Theogony* 304-5, 313, and 327-30

304 ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρὴ Ἐχιδνα ἀθάνατος νύμφη καὶ ἀγήραος, ἥματα πάντα.

and she guards in Arima beneath the earth, baneful Echidna the nymph immortal and unaging, throughout all [her] days.

....
313 τὸ τρίτον Ὑδρην αὖτις ἐγείνατο λυγρὰ ἰδυῖαν Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη

then third [she] brought into being the Hydra, baneful of mind, Lernian, whom the white-armed goddess Hera reared

....
Ἥ δ' ἄρα Φῆκ' ὀλοήν τέκε Καδμείοισιν ὄλεθρον Ὀρθῶ ὑποδηθεῖσα Νεμειᾶϊόν τε λέοντα, τὸν ῥ' Ἥρη θρέψασα Διὸς κυρδρὴ παράκοιτις 330 γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις·

and she bore the deadly Sphynx, a ruin to the Cadmeians,² when she was subdued by Orthos, and the Nemeian Lion, whom then Hera, the illustrious wife of Zeus, reared [and] settled in the high planes of Nemeia, a misery for men.

14) *Metamorphoses* 1.502-3

502 siqua latent, meliora putat. Fugit ocior aura illa levi neque ad haec revocantis verba resistit:

If anything was covered, he imagined [it] better. She flees more swiftly than a light wind and does not halt at the words of the one calling.

² Thebes

15) *Metamorphoses* 1.525-30

525 plura locuturum timido Peneia cursu the daughter of Peneus, on a timid course, fled [him] about to speak
fugit cumque ipso verba imperfecta reliquit, many things and abandoned the words unfinished with him,
tum quoque visa decens; nudabant corpora venti, still then she seemed elegant; the winds exposed her body,
obviaque adversas vibrabant falmina vestes, and cross-winds shook her clothes back and forth
et levis impulsos retro dabat aura capillos, the opposite way and a light breeze was giving her hair
530 auctaque forma fuga est. pushed back and as her beauty fled, it grew.

16) *Metamorphoses* 1.483-4

illa velut crimen taedas exosa iugales that one, hating the marriage torches like a crime,
484 pulchra verecundo subfuderat ora rubore filled her beautiful face with shameful blushing

17) *Metamorphoses* 1.490-96

490 Phoebus amat visaeque cupit conubia Daphnes, Phoebus loves and desires marriage³ to Daphne when
quodque cupit, sperat, suaque illum oracula fallunt; she's seen, whatever he desired, he hopes, and his own
utque leves stipulae demptis adolentur artistis, oracles deceive him and as when light stems burn when
ut facibus saepes ardent, quas forte viator the beards are removed as hedges burn by torches, which
vel nimis admovit vel iam sub luce reliquit, by chance a traveller either moved too much or abandoned
495 sic deus in flammis abiit, sic pectore toto when beneath light, thus the god changes into flames, thus
uritur et sterilem sperando nutrit amorem. with his whole heart he burns and feeds vain love
with hopeful expectation.

18) *Metamorphoses* 1.474-82, 488-9

protinus alter amat, fugit altera nomen amantis immediately one loved, the other fled the name of love
475 silvarum latebris captivarumque ferarum to the caves of the woods and delighting in the hides
exuviis gaudens innuptaeque aemula Phoebes; of captured beasts and [as] a rival of the virgin Phoebus;⁴
vitta coercebat positos sine lege capillos. [her] band constrains her hair placed without law.
multi illam petiere, illa aversata petentes Many sought after that one, [but] she turned from those seeking
inpatiens expersque viri nemora avia lustrat apathetic, and free from a man she traversed un-trodden woods
480 nec, quid Hymen, quid Amor, quid sint conubia, curat. And didn't care about any Hymen or Amor or marriages.
Saepe pater dixit 'generum mihi, filia, debes', often her father said "you owe a son in law to me, daughter",
Saepe pater dixit 'debes mihi, nata, nepotes': often her father said, "you owe grandchildren to me, child."
...
488 ille quidem obsequitur; sed te decor iste, quod optas, he indeed yields; but that adornment forbids you to be
esse vetat, votoque tuo tua forma repugnant. what you prefer; your beauty opposes your wish.

19) *Metamorphoses* 1.543-548

viribus absumptis expalluit illa citaeque that one turned pale with her strength being taken and
victa labore fugae 'Tellus,' ait, 'hisce vel istam, overcome by the toil of flight she said "Earth, open up willingly
544a [victa labore fugae, spectans Peneidas undas]
quae facit ut laedar, mutando perde figuram!
fer, pater,' inquit 'opem, si flumina numen habetis! I am hurt, by changing it!" "Bring aid, Father, "she said, "if you
qua nimium placui, mutando perde figuram!' have power over your streams! As far as I have pleased you
547a [qua nimium placui, Tellus, ait, hisce vel istam]⁵ greatly, ruin my beauty by changing it! [as far as I have
vix prece finite torpor gravis occupat artus: pleased you greatly, Earth," she said, "open up willingly."]
With her prayer hardly finished, heavy numbness seizes her limbs:

³ Anderson (1997, 194) proposes it just be understood as "sex".

⁴ Diana

⁵ Murgia (1984) understands this textual problem differently

20) Lykophron Scholia 6.20-24

20 Λάδων ὁ ἐν Ἀρκαδίᾳ ποταμὸς τῆ Γῆ
συγγενόμενος ἐγέννησε παῖδα ὀνόματι
 Δάφνην πάνυ ὠραίαν τῶ εἶδει. ταύτης
 ἐρασθεὶς Ἀπόλλων ἐδίωκεν αὐτήν.
 ἡ δὲ συλλαμβάνεσθαι μέλλουσα ἠϋξάτο τῆ
 μητρὶ αὐτῆς Γῆ, ἡ δὲ χανοῦσα ὑπεδέξατο αὐτήν.

Ladon, a river in Arcadia, coming together with Gaia
 bore a child by the name Daphne, entirely mature in form.
 Apollo, filled with desire for her, chased her.
 And she, about to be taken, was praying to her mother, Earth,
 who opened up and received her.

Occurences of amor in Met. 1.452-567	
1.452	Primus <u>Amor</u> Phoebi Daphne Peneia:
1.461	tu face nescio quos esto contentus <u>amores</u> inritare tua nec laudes adsere nostras.
1.469	eque sagittifera prompsit duo tela pharetera diversorum operum: fugat hoc, facit illud <u>amorem</u> ;
1.474 (x2)	protinus alter <u>amat</u> , fugit altera nomen <u>amantis</u> silvarum latebris captivarumque ferarum exuviis gaudens innuptaeque aemula Phoebes;
1.480	multi illam petiere, illa aversata petentes inpatiens expersque viri nemora avia lustrat nec, quid Hymen, quid <u>Amor</u> , quid sint conubia, curat.
1.490	Phoebus <u>amat</u> visaeque cupit conubia Daphnes, quodque cupit, sperat, suaque illum oracula fallunt;
1.496	sic deus in flammis abiit, sic petore toto uritur et sterilem sperando nutrit <u>amorem</u> .
1.532	auctaque forma fuga est. sed enim non sustinet ultra perdere blanditias iuvenis deus, utque monebat ipse <u>amor</u> , admisso sequitur vistigia passu.
1.540	qui tamen insequitur, pennis adiutis <u>amoris</u> ocior est requiemque negat tergoque fugacis inminet et crinem sparsum cervicibus adflat.
1.553	hanc quoque Phoebus <u>amat</u> postaque in stipite dextra sentit adhuc trepidare novo sub cortice pectus complexusque suis ramos, ut membra, lacertis oscula dat lingo: refugit tamen oscula lignum.

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