

False Forms and Wicked Women: Apuleius' Isis Book and Ovid's Iphis Story

1. Intertexts and Allusions between Ovid and Apuleius

- a. Similarities of Apuleius' *Golden Ass*'s prologue to sections of Book 3 of Ovid's *Tristia* (Graverini 2004, 227)
- b. Apuleius' use of the "speaking book" trope, which echoes the style of *Amores* 1, the beginning and end of the *Metamorphoses*, and various parts of the *Tristia* (Graverini 2004, 229-245)
- c. Lucius' and Photis' erotic encounter in the *Golden Ass* draws upon martial imagery in Ovid's *Amores*, and Photis' undressing evokes Ovid's description of Corinna in *Amores* 1.5 (Harrison 2014, 86-89)
- d. The *Metamorphoses*' titles: there is no way to know for certain whether Apuleius himself styled his work as the *Metamorphoses*, but it is clear that this title was used by other authors to refer to the same work that Augustine of Hippo called the *Asinus Aureus* (Harrison 2000, 210)
- e. Parallels between Ovid's Io and Apuleius' Lucius (Finkelppearl 1998, 189-194)
- f. Ovid's Apollo wonders what Daphne's hair would look like arranged just as Lucius wonders the same about Photis (Krabbe 1989, 47-48)
- g. Ovid's palace of the sun bears resemblances to Apuleius' palace of Cupid (Krabbe 1989, 56-58)
- h. Ovid's Medea and Apuleius' Meroe possess similar magical powers and use similar tactics to harass the common people (Krabbe 1989, 62-64)
- i. Ovid's tale of Actaeon appears to inspire Apuleius' description of the statuary in Byrrhena's courtyard (Harrison 2014, 95-97)

2. Excerpts from the Isis Aretalogies Found at Maroneia and Kyme

Maroneia (24-31) – trans. P. Martzavou

αὕτη τὸ δίκαιον ἔστησεν, ἵν' ἕκαστος ἡμῶν ὡς ἐκ τῆς φύσεως τὸν θάνατον ἴσον ἔσχηεν καὶ ζῆν ἀπὸ τῶν ἴσων εἶδηι. αὕτη τῶν ἀνθρώπων οἷς μὲν βάρβαρον, οἷς δ' ἑλληνίδα διάλεκτον ἔστησεν, ἵν' ἢ τὸ γένος διαλλάσσον μὴ μόνον ἀνδράσιν πρὸς γυναῖκας ἀλλὰ καὶ πᾶσι πρὸς πάντας.

She instituted justice, that each of us might know how to live on equal terms, just as, because of our nature, death makes us equal. She instituted the non-Greek language for some, Greek language for others, in order that the race might be differentiated not only as between men and women, but also between all peoples.

σὺ νόμους ἔδωκας, θεσμοὶ δ' ἐκαλοῦντο κατὰ
πρώτας· τοι[γα]ροῦν αἱ πόλεις εὐστάθησαν, οὐ
τὴν βίαν νομικὸν ἀλλὰ [τ]ὸν νόμον ἀβίαστον
εὐροῦσαι.

You gave laws, but they were called *thesmoi*
originally. Accordingly, cities enjoyed
tranquility, having discovered not violence
legalized, but law without violence.

Kyme – trans. F. C. Grant

§6 ἐγὼ εἰμι γ[υ]νὴ καὶ ἀδελφὴ Ὀσειρίδος
βασιλέως.

I am wife and sister of King Osiris.

§7 ἐγὼ εἰμι ἡ καρπὸν ἀνθρώποις εὐροῦσα.

I am she who finds fruit for men.

§17 ἐγὼ γυναῖκα καὶ ἄνδρα συνήγαγον.

I brought together woman and man.

§27 ἐγὼ στέργεσθαι γυναῖκας ὑπὸ ἀνδρῶν
ἠνάγκασα.

I compelled women to be loved by men.

§30 ἐγὼ συγγραφὰς γαμικὰς εὔρον.

I devised marriage contracts.

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