

25TH LATIN SUMMER SCHOOL

14th-18th JANUARY 2019

Eastern Avenue Building, University of Sydney

LEVEL 3A

Ovid's Metamorphoses: Io

Instructor: Caroline Brehaut

and Anthony Gibbins



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Ovid's *Metamorphoses*

IO



Gerbrand van den Eeckhout, *Juno, Jupiter and Io*

Level 3A Instructors: Anthony Gibbins and Caroline Brehaut

salvete sodales!

We look forward to meeting you all in January and reading together Ovid's story of Io.

CONTENT WARNING: this story makes reference to sexual violence.

1. This booklet contains the text of the portion of Ovid's *Met* which we will be reading, and space for notes and translation. We have 143 lines to read altogether and will aim to cover about 30 lines per day.
2. In our first session we will make each of you responsible for delivering a translation of a selection of lines during the week. DON'T PANIC!!! We will allocate these lines in advance and you'll have time to prepare them.
3. You can also access the PDF of Peter Jones' commentary in your course materials, which contains vocabulary and explanatory notes (*Reading Ovid: Stories from the Metamorphoses* (Cambridge, 2007)). It's a very useful resource!

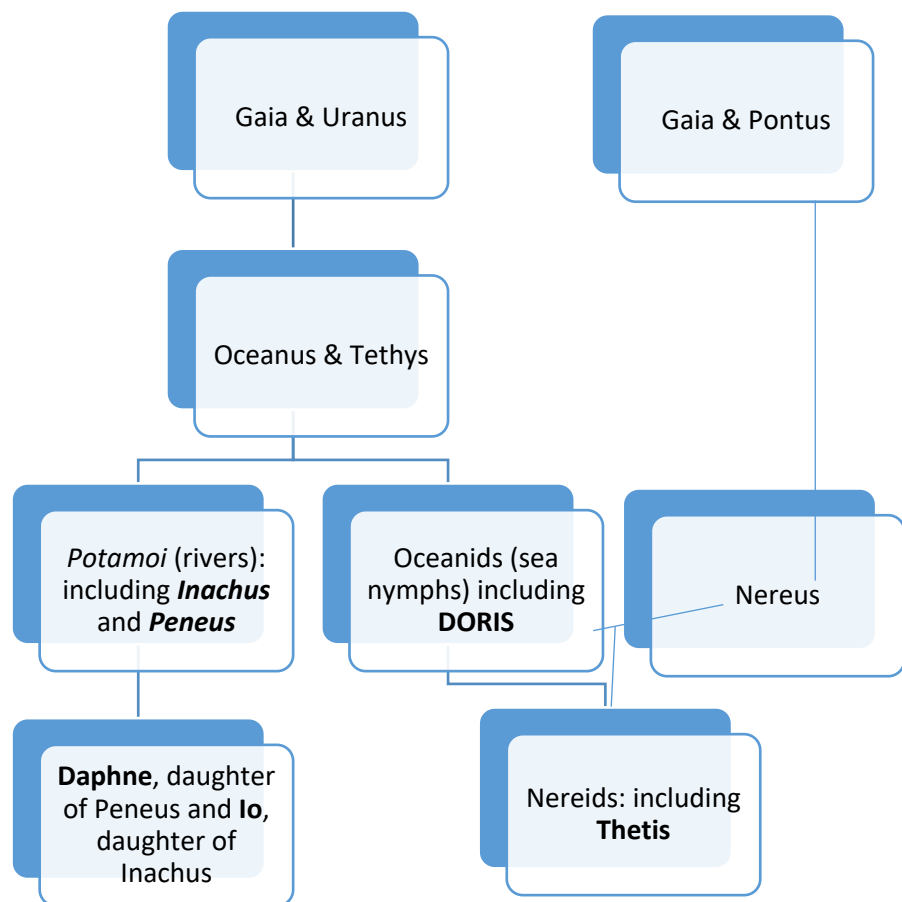
The story of Io's transformation into a cow after her rape by Jupiter is by turns tragic and disturbingly amusing. Io's role as a pawn in the ongoing divine comedy of Jupiter and Juno's relationship is keenly observed. Their rivalry catches the hapless Io in its web. Her further victimisation at the hands of Juno on the back of her rape by Jupiter provides modern readers with a cut and dried example of ancient victim blaming. Yet the deftness and gentle pathos with which Ovid dwells on the awfulness of Io's life as a cow is deeply empathetic. On the other hand, his depiction of her father's reception of the news that his daughter is now a cow is horrifying and amusing all at once. It is only our modern perspective which allows us to read Ovid as largely sympathetic to the victim?

The story is rich in all the usual Ovidian wonders of language and narrative in its exploration of *amor*. We look forward to discussing these with you in January.

curate ut valeatis!

After Daphne is transformed into a tree, Ovid tells us that all the other river gods came to visit her father, Peneus, to condole with him. One god, however, is absent. This is Inachus, who is grieving

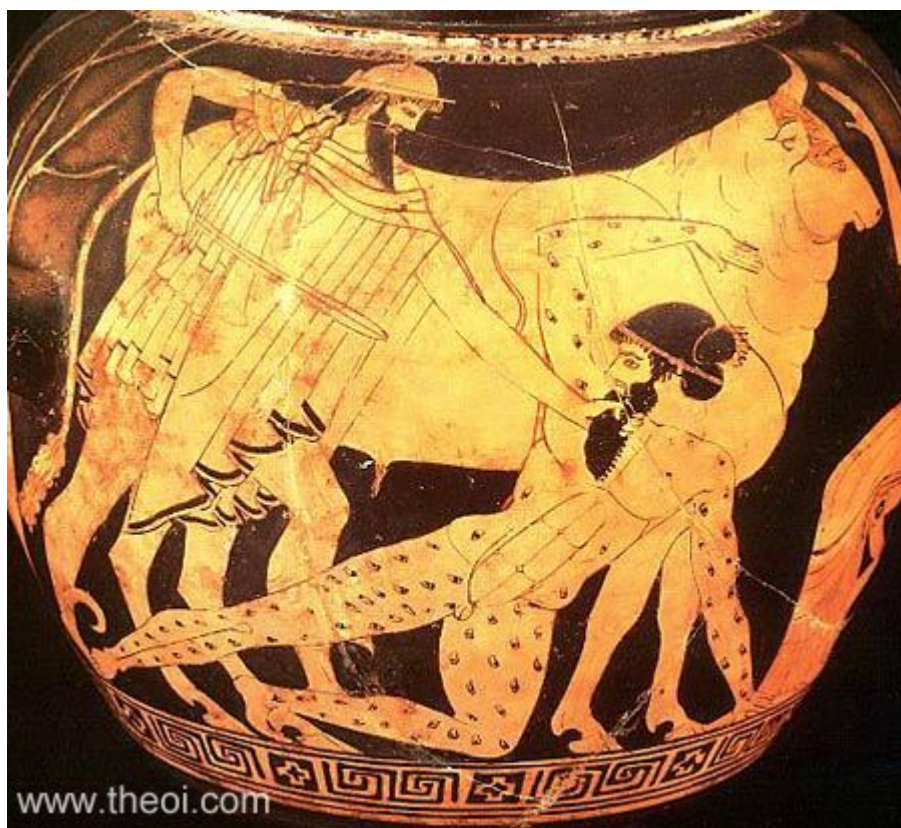
for HIS lost daughter, Io. This 'negative association', a common device in Ovid, constructs the transition from Apollo and Daphne to Io.



Inachus was related to *Peneus*. They were both the 'river' offspring of *Oceanos* and *Tethys*. In Greek mythology, *Oceanus* was a Titan, the eldest son of *Uranus* and *Gaia*. *Oceanus*' consort was his sister *Tethys*, and from their union came the ocean nymphs, also referred to as the three-thousand *Oceanids*, and all the rivers of the world, fountains, and lakes. *Thetis*, the sea goddess famously mother to *Achilles*, was granddaughter of *Tethys* and *Oceanus*.



Io recognized by her father, by Victor Honoré Janssens, 1750-1800



Hermes, Argus Panoptes and the heifer Io | Athenian red-figure stamnos C5th B.C.

Met. 1. 583 - 600

Inachus unus abest imoque reconditus antro
fletibus auget aquas natamque miserrimus lo
luget ut amissam: nescit, vitane fruatur 585
an sit apud manes; sed quam non invenit usquam,
esse putat nusquam atque animo peiora veretur.

Viderat a patrio redeuntem Iuppiter illam
flumine et 'o virgo Iove digna tuoque beatum
nescio quem factura toro, pete' dixerat 'umbras 590
altorum nemorum' (et nemorum monstraverat umbras)
'dum calet, et medio sol est altissimus orbe!
quodsi sola times latebras intrare ferarum,
praeside tuta deo nemorum secreta subibis,
nec de plebe deo, sed qui caelestia magna 595
sceptra manu teneo, sed qui vaga fulmina mitto.
ne fuge me!' fugiebat enim. iam pascua Lerna
consitaque arboribus Lyrcea reliquerat arva,
cum deus inducta latas caligine terras
occuluit tenuitque fugam rapuitque pudorem. 600

Met. 1. 601-621

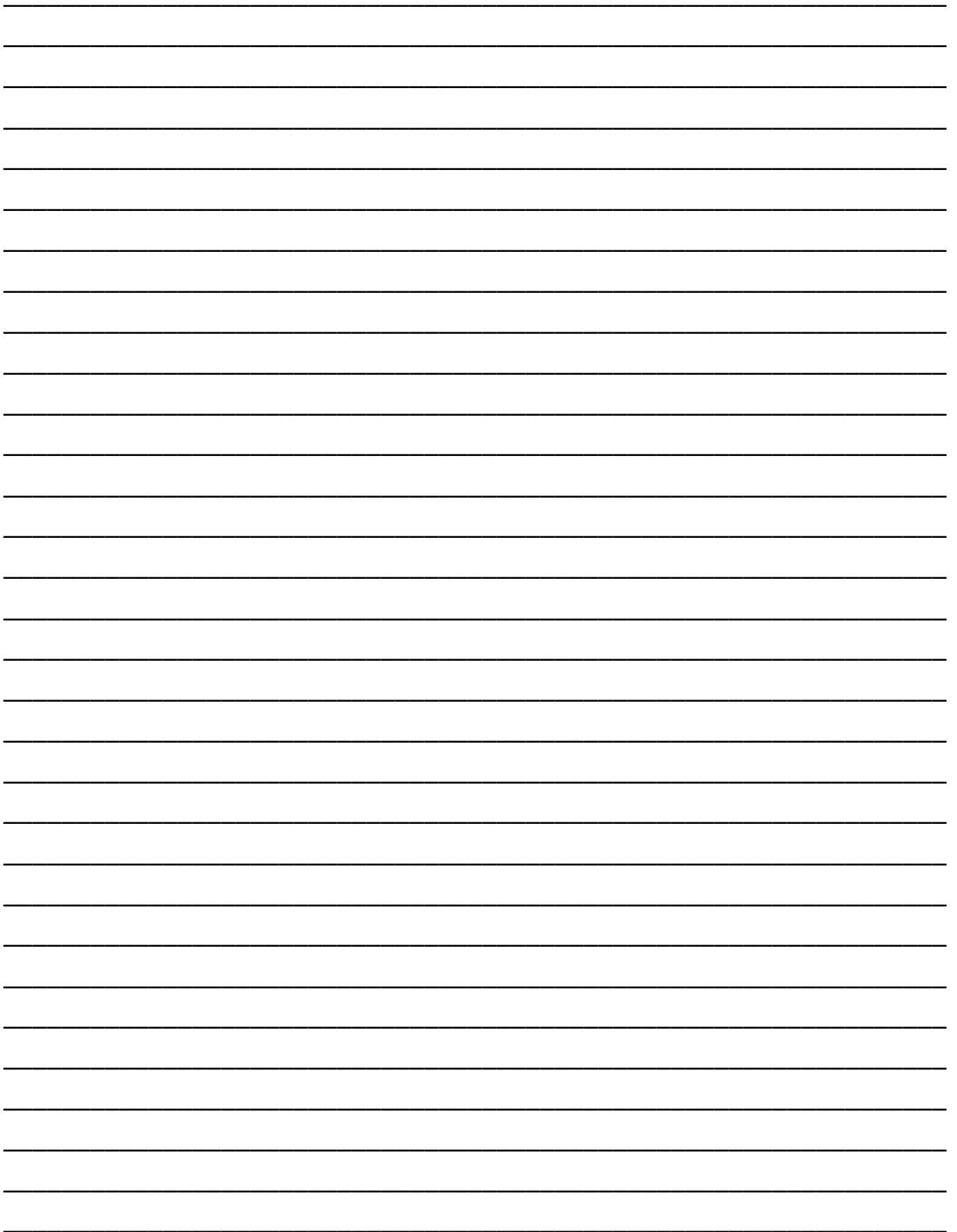
Interea medios luno despexit in Argos
et noctis faciem nebulas fecisse volucres
sub nitido mirata die, non fluminis illas
esse, nec umentis sensit tellure remitti;
atque suos coniunx ubi sit circumspicit, ut quae 605
deprensus totiens iam nosset furta mariti.
quem postquam caelo non repperit, 'aut ego fallor
aut ego laedor' ait delapsaque ab aethere summo
constitit in terris nebulasque recedere iussit.
coniugis adventum praesenserat inque nitentem 610
Inachidos vultus mutaverat ille iuencam;
bos quoque formosa est. speciem Saturnia vaccae,
quamquam invita, probat nec non, et cuius et unde
quove sit armento, veri quasi nescia quaerit.
Iuppiter e terra genitam mentitur, ut auctor 615
desinat inquiri: petit hanc Saturnia munus.
quid faciat? crudele suos addicere amores,
non dare suspectum est: Pudor est, qui suadeat illinc,
hinc dissuadet Amor. victus Pudor esset Amore,
sed leve si munus sociae generisque torique 620
vacca negaretur, poterat non vacca videri!

Met. 1.622-638

Paelice donata non protinus exiit omnem
diva metum timuitque Iovem et fuit anxia furti,
donec Arestoridae servandam tradidit Argo.
centum luminibus cinctum caput Argus habebat 625
inde suis vicibus capiebant bina quietem,
cetera servabant atque in statione manebant.
constiterat quocumque modo, spectabat ad Iovem,
ante oculos Iovem, quamvis aversus, habebat.
luce sinit pasci; cum sol tellure sub alta est, 630
claudit et indigno circumdat vincula collo.
frondibus arboreis et amara pascitur herba.
proque toro terrae non semper gramen habenti
incubat infelix limosaque flumina potat.
illa etiam supplex Argo cum brachia vellet 635
tendere, non habuit, quae brachia tenderet Argo,
conatoque queri mugitus edidit ore
pertimuitque sonos propriaque exterrita voce est.

Met. 1. 639-657

venit et ad ripas, ubi ludere saepe solebat,
Inachidas: rictus novaque ut conspexit in unda 640
cornua, pertimuit seque exsternata refugit.
naides ignorant, ignorat et Inachus ipse,
quae sit; at illa patrem sequitur sequiturque sorores
et patitur tangi seque admirantibus offert.
decerptas senior porrexerat Inachus herbas: 645
illa manus lambit patriisque dat oscula palmis
nec retinet lacrimas et, si modo verba sequantur,
oret opem nomenque suum casusque loquatur;
littera pro verbis, quam pes in pulvere duxit,
corporis indicium mutati triste peregit. 650
'me miserum!' exclamat pater Inachus inque gementis
cornibus et nivea pendens cervice iuvencae
'me miserum!' ingeminat; 'tunc es quaesita per omnes
nata mihi terras? tu non inventa reperta
luctus eras levior! retices nec mutua nostris 655
dicta refers, alto tantum suspiria ducis
pectore, quodque unum potes, ad mea verba remugis!



Met. 1. 658-672

at tibi ego ignarus thalamos taedasque parabam,
spesque fuit generi mihi prima, secunda nepotum.
de grege nunc tibi vir, nunc de grege natus habendus. 660
nec finire licet tantos mihi morte dolores;
sed nocet esse deum, praeclusaque ianua leti
aeternum nostros luctus extendit in aevum.'
taliam maerenti stellatus submovet Argus
ereptamque patri diversa in pascua natam 665
abstrahit. ipse procul montis sublime cacumen
occupat, unde sedens partes speculatur in omnes.
Nec superum rector mala tanta Phoronidos ultra
ferre potest natumque vocat, quem lucida partu
Pleias enixa est letoque det imperat Argum. 670
parva mora est alas pedibus virgamque potenti
somniaferam sumpsisse manu tegumenque capillis.

Met. 1. 673-688

haec ubi disposuit, patria love natus ab arce
desilit in terras; illic tegumenque removit
et posuit pennas, tantummodo virga retenta est: 675
hac agit, ut pastor, per devia rura capellas
dum venit abductas, et structis cantat avenis.
voce nova captus custos lunonius 'at tu,
quisquis es, hoc poteris mecum considerare saxo'
Argus ait; 'neque enim pecori fecundior ullo 680
herba loco est, aptamque vides pastoribus umbram.'
Sedit Atlantiades et euntem multa loquendo
detinuit sermone diem iunctisque canendo
vincere harundinibus servantia lumina temptat.
ille tamen pugnat molles evincere somnos 685
et, quamvis sopor est oculorum parte receptus,
parte tamen vigilat. quaerit quoque (namque reperta
fistula nuper erat), qua sit ratione reperta.

Met. 1. 715-733

supprimit extemplo vocem firmatque soporem 715

languida permulcens medicata lumina virga.

nec mora, falcato nutantem vulnerat ense,

qua collo est confine caput, saxoque cruentum

deicit et maculat praeruptam sanguine rupem.

Arge, iaces, quodque in tot lumina lumen habebas, 720

extinctum est, centumque oculos nox occupat una.

Excipit hos volucrisque suae Saturnia pennis

collocat et gemmis caudam stellantibus inplet.

protinus exarsit nec tempora distulit irae

horriferamque oculis animoque obiecit Erinyn 725

paelicis Argolicae stimulosque in pectore caecos

condidit et profugam per totum exercuit orbem.

ultimus inmenso restabas, Nile, labori;

quem simulac tetigit, positisque in margine ripae

procubuit genibus resupinoque ardua collo, 730

quos potuit solos, tollens ad sidera vultus

et gemitu et lacrimis et luctisono mugitu

cum Iove visa queri finemque orare malorum.



Met. 1. 734-746

coniugis ille suae complexus colla lacertis,
finiat ut poenas tandem, rogat 'in' que 'futurum 735
pone metus' inquit: 'numquam tibi causa doloris
haec erit,' et Stygias iubet hoc audire paludes.

Ut lenita dea est, vultus capit illa priores
fitque, quod ante fuit: fugiunt e corpore saetae,
cornua decrescunt, fit luminis artior orbis, 740
contrahitur rictus, redeunt umerique manusque,
ungulaque in quinos dilapsa absumitur ungues:
de bove nil superest formae nisi candor in illa.

officioque pedum nymphe contenta duorum
erigitur metuitque loqui, ne more iuvencae 745
mugiat, et timide verba intermissa retemptat.

