



## CLASSICS

School of Art History, Classics and Religious Studies

# CLAS 204/304: GREEK MYTHOLOGY – 2007 TRIMESTER 2

### Course aims and objectives:

In this course we will provide an introduction to the field of Greek Mythology through a study of selected Greek myths. We will include such topics as creation myths, the origin of the human race, the gods and heroes. Comparative material from other cultures will also be brought up, as will reflections on what myths are and possible approaches to them. By the end of the course, students should

- have an understanding of selected topics of Greek Mythology;
- be able to apply some of the main approaches that can be taken in the interpretation of Greek Mythology and mythology in general;
- be aware of points of contact between Greek Mythology, the mythologies of other cultures, and modern western society;
- have an incipient understanding of the connections between Greek Mythology and Greek society.

### Where, When, Who:

**Lecture Hours:** Mon, Wed, Thurs 10-11 am

**(Thursday lectures will not be held during weeks in which there is a tutorial session)**

**Place:** Hunter LT 323

**Coordinator:** Mark Masterson (OK 511; 463-6909; mark.masterson@vuw.ac.nz)

**Lecturers:** Mark Masterson (OK 511; 463-6909; mark.masterson@vuw.ac.nz)

John Davidson (OK509; ph. 463-5969; john.davidson@vuw.ac.nz)

Diana Burton (OK 512; 463-6784; diana.burton@vuw.ac.nz)

Guest lectures will also be given by Paul Morris (Religious Studies), Tonga Karena (Maori Studies), Rick Weiss (Religious Studies) and Jo Whalley (Classics).

**Tutorials:** Tutorials will meet six times during the course of the trimester, in weeks designated below and at times to be arranged. Information about tutorial groups will be posted by the Friday in the first week of the trimester on the Classics Notice Board. The Classics Notice Board is situated opposite Old Kirk 504. The notice board will also be used to inform you of the exam timetable. Notices related to the operation of the course (exclusive of the exam schedule) will be posted on BlackBoard.

**Tutors:** Nicki Jones (nickicjones@gmail.com)

Kenny McCaul (mccaulken@student.vuw.ac.nz)

Joe Sheppard (joe.sheppard@vuw.ac.nz)

**Set Texts (to be purchased):**

Powell, Barry *Classical Myth* (4th Edition)  
Course Materials Booklet (abbreviated below as COMIC) - available from the Notes Shop

NB: There is an excellent website that accompanies Powell's text at this address:  
<http://www.prenhall.com/powell>

### **Recommended Reading:**

E. Tripp's *Meridian Handbook of Classical Mythology* is a valuable work that retells the stories associated with individual mythological figures. NB: older versions appear under the title *Crowell Handbook of Classical Mythology*. Another place to look for basic summaries of the myths is Pierre Grimal, *Dictionary of Classical Mythology* (Penguin). There may be copies of this title available in the Victoria Book Centre. If you have little or no background in ancient Greek history or society, Powell's second chapter and the bibliographical suggestions offered at its end are a good place to start.

Note as well that in addition to the Powell website, there are several others devoted to mythology that you may enjoy browsing through at some point. An excellent site tied to another textbook (Morford and Lenardon's *Classical Mythology*) is <http://www.classicalmythology.org> Students should also be aware of <http://www.perseus.tufts.edu>. Happy surfing!

*AND DON'T FORGET:*

<http://www.prenhall.com/powell>

### **Blackboard:**

The Blackboard system will be in heavy use for this course. Check it often for notices, material relating to lectures, etc.

## **COURSE REQUIREMENTS**

### **1. Time Commitment:**

In order to complete the course successfully, an 'average' student at the 200 level should expect to spend an *average* of about 15 hours per week on it, i.e., 3 class hours (3 lectures or 2 lectures and 1 tutorial) and 7-10 hours for reading, tutorial preparation and essay writing. A comparable 300 level student should expect to spend about 16-18 hours per week on the course. **Please note that this is a rough guideline only.** Some students might have to put in more time, others less. The time commitment will be greatest in the weeks immediately prior to essay hand-in dates.

### **2. Assessment Summary:**

#### **CLAS 204**

a) Tutorial assignments (5 x 2%)	10%
b) One in-class test	20%
c) One essay	30%
d) A <b>TWO</b> -hour Registry Finals Exam (Exam period = 19 Oct to 10 Nov)	40%

#### **CLAS 304**

a) Tutorial assignments (5 x 2%)	10%
b) Two essays (2 x 25%)	50%

- c) A **THREE**-hour Registry Finals Exam            40%  
(Exam period = 19 Oct to 10 Nov)

The goal of the assessment is to establish the extent to which students can demonstrate understanding of myth in general, and Greek Mythology in particular, through critical response both to individual topics as researched and written up over a period of time (essay) and to a range of topics covered in the course as a whole as written on a specific occasion within a fixed time limit (test/exam).

- A booklet entitled *Classics Study Guide* that will aid you in preparing written assignments is available from the Student Notes Shop.
- Each piece of assessed work will be given a grade only, not a percentage mark.
- Students in CLAS 304 will be required to display, in general, a wider range and more intensive level of knowledge on the essays and finals exam than students in CLAS 204.
- The University has a policy of reasonable accommodation of the needs of students with disabilities in examinations and other assessment procedures. For further information, see the coordinator and see pp. 25-26 below.

### 3. **Mandatory Course Requirements**

All assessed items for this course are mandatory. This means the following:

- For CLAS 204, it is **mandatory** for a student to take the in-class test, complete the essay, attend and turn in the assignments for 5 of the 6 tutorials, and take the final examination.
- For CLAS 304, it is **mandatory** for a student to complete the two essays, attend and turn in the assignments for 5 of the 6 tutorials, and take the final examination.

NOTE: If you should happen to miss more than the one tutorial you are allowed to miss and you have an excuse, contact Dr. Masterson as soon as possible to make arrangements for a make-up activity.

### 4. **Passing the Course:**

In order to pass this course, a student must obtain an overall mark of at least 50% from the combination of assessed work, *provided that* the mandatory requirements have been fulfilled. Students receiving less than an overall 50% for the course, irrespective of whether they have fulfilled the mandatory requirements or not, will receive a fail D or E grade, as appropriate. Students who achieve at least 50% but who fail to fulfill all the mandatory requirements will receive a fail K grade.

For more on the K grade, see 2007 Calendar, section 4.3 (pg. 95).

### 5. **Tutorial Assignments:**

There are brief exercises associated with each tutorial that will be graded on a pass+/pass/fail basis (i.e., 2 pts., 1pt., or zero pts.). Choose any one of the

questions that are set for discussion in each tutorial and write a one-paragraph response (150-250 words). Each exercise is worth 2% of your final mark, and you will be marked on the best five out of six. These assignments are to be passed in at the beginning of the tutorial. You must turn them in at the tutorial and attend the tutorial. If you cannot attend the tutorial, you will not be able to turn in the assignment. Exceptions will be made in the case of late assignments which are accompanied by a medical certificate or other document demonstrating that you were unfit to attend class on the specific date in question. Keep in mind that if you cannot do one particular assignment or have to miss one tutorial, you do have one “freebie”, as it were.

The main criterion that the tutors or a lecturer will use in evaluating these assignments will be the quality of thought. They are not finished essays and issues of presentation will only figure into the grading when they interfere with the evaluation of the student’s thought.

**6. CLAS 204 in-class test (20%):**

The CLAS 204 exam on Thursday 16 August will consist in two parts:

- I. Multiple choice questions based on readings, lectures and tutorials in the course up to this point;
- II. A choice of short answer questions such as "Write a short description -- four or five sentences -- of the approach taken toward myth interpretation by Claude Lévi-Strauss.", "Why do some scholars connect the myth of Callisto with rites of initiation?", "What are some parallels between Hesiod's *Theogony* and the *Enuma Elish*?"

**7. Essays:**

a) For **CLAS 204** there is **one** essay, 1500-2000 words (**30%**)

**1<sup>st</sup> due date: FRIDAY 28 SEPTEMBER BY 3:00 P.M.**

**2<sup>nd</sup> due date: FRIDAY 5 OCTOBER BY 3:00 P.M.**

For an explanation of this double due date arrangement, see below on pg. 10.

b) For **CLAS 304** there are **two** essays, 1500-2000 words each

Essay 1 (**25%**)

**1<sup>st</sup> due date: FRIDAY 10 AUGUST BY 3:00 P.M.**

**2<sup>nd</sup> due date: FRIDAY 17 AUGUST BY 3:00 P.M.**

For an explanation of this double due date arrangement, see below on pg. 10.

Essay 2 (**25%**)

**1<sup>st</sup> due date: FRIDAY 28 SEPTEMBER BY 3:00 P.M.**

**2<sup>nd</sup> due date: FRIDAY 5 OCTOBER BY 3:00 P.M.**

**For Essay Topics and Reading Lists, see separate sections below.**

**8. Final Exam:**

**CLAS 204 (2 hours: 40%)**

You will have to respond to a total of **THREE** sections. All sections are of equal value.

In **section A** you will have to **identify and explain the significance** of several terms or names from the course reading and lectures in a brief paragraph (three to five sentences). Examples of the sorts of names or terms you might be called upon to identify are: **aetiology, archetype, Adonis, Actaeon, Arachne** and so on.

From **section B** you will have to answer **ONE** question from a choice of essay questions on general topics that will test the breadth of your knowledge about a theme, concept or phenomenon found across a range of **Greek myths**. Examples of the **sort** of questions which you can expect are: **Discuss the significance of monster slaying in Greek Myth** or **Discuss the main roles played by mortal women in Greek Myth**.

From **section C** you will have to answer **ONE** question from a choice of essay questions on more specific topics. For example: **Which interpretation of the story of Oedipus seems to you to make the most sense?** or **Discuss the role of Prometheus in Greek Myth**. In this section there may also be one or two options involving a discussion of **either** the main concerns of Greek Myth as compared with the main concerns of the myths of another culture **or** the relevance of Greek Myths to modern society.

### **CLAS 304 (3 hours: 50%)**

You will have to respond to a total of **FOUR** sections. All sections are of equal value.

**Sections A, B and C** will have the same format as Sections A, B and C for CLAS 204, although you will be required to identify additional terms in Section A.

In **Section D** you will be given the text of a Greek myth (not necessarily one that has been specifically studied in the course). You will be required to discuss this myth in the light of your understanding of Greek Myth and Myth in general, and apply to it what you consider to be the most appropriate method of interpretation. **NB: the final tutorial is designed specifically to give you experience in this kind of exercise.**

## LECTURE PROGRAMME

1. Lectures will be held on Monday, Wednesday and Thursday at 10 a.m. (no Thursday lecture in tutorial weeks), and except where noted will be delivered by Mark Masterson (MM), John Davidson (JD), or Diana Burton (DB).  
**NB: AGAIN, please note that there are no Thursday lectures during tutorial weeks. Dates are subject to change. Please check Blackboard for changes.**
2. Read assigned reading **before** the corresponding lectures.
3. It is our reasonable expectation that you will attend lectures. If for some reason you have to miss a lecture, do check blackboard; any crucial announcement made in class will show up there too. Also note that test/examination questions will be crafted on the assumption that a student will have been attending lectures.
4. The plan at this time is for there to be lecture notes posted on BlackBoard. MM will make an effort to post them before he speaks. He may succeed in this. He makes no promises that what he says in the actual class will line up *exactly* with what the notes will say. Historically, students have found it useful to look at the notes beforehand AND attend lecture. It's a winning combination. Other lecturers may post lecture notes before, or after, or not at all. Reading posted lecture notes is no substitute for engaged listening and writing during a lecture.

Date	Lecture	Reading
<b>WEEK 1</b>		
Mon July 9 (MM)	Introduction: What is Myth?	Powell 1-15; COMIC 1-3
Wed July 11 (MM)	The Contexts of Greek Mythology	Powell 16-30
Thurs July 12 (MM)	Approaches to Mythology	Powell 633-662 COMIC 4-13
<b>WEEK 2</b>		
Mon July 16 (JD)	Creation Myths I: The <i>Theogony</i>	Powell 75-97
Wed July 18 (JD)	Creation Myths II: Hesiod and Beyond	Powell 98-108 COMIC 20-36
<b>Tutorial I: Creation Myths I</b>		

**WEEK 3**

Mon July 23

**Guest Lecture: Paul Morris**A Judaeo-Christian Perspective and *Genesis*

Wed July 25

**Guest Lecture: Tonga Karena**

A Maori Perspective

COMIC 22-26

Thurs July 26 (MM)

Zeus

Powell 138-154

COMIC 39-45

**WEEK 4**

Mon July 30 (JD)

Prometheus

Powell 109-137

COMIC 37-38,  
60-61

Wed Aug 1 (MM)

The Olympic Men's Club

Powell 155-161,

175-180

**Tutorial II: Creation Myths II: Creation of the Human Race****WEEK 5**

Mon Aug 6 (MM)

Apollo and Delphi

Powell 159-174

COMIC 107

Wed Aug 8 (MM)

Dionysus

Powell 254-287

**Tutorial III: Dionysian Religion**

Fri Aug. 10

**CLAS 304: First Due Date for first Essay (by 3 P.M.)****WEEK 6**

Mon Aug. 13 (MM)

Hermes and Pan

Powell 180-195

COMIC 109

Wed Aug. 15 (MM)

Hera, Hestia and Athena

Powell 149-152,

197, 214-220

Thurs Aug. 16

**CLAS204: Terms Test (No Lecture Delivered)**

Fri Aug. 17

**CLAS304: Second Due Date for First Essay (by 3 P.M.)****\*\*\*AUGUST VACATION\*\*\***

**WEEK 7**

Mon Sept. 3 (MM)      Aphrodite and Artemis      Powell 197-214  
COMIC 108

Wed Sept. 5 (MM)      Demeter, Persephone, Eleusis      Powell 221-253

Thurs Sept. 6      **Guest Lecture: Rick Weiss**      COMIC 62-77  
**Indian Mythology: Rama and the Ramayana**

**WEEK 8**

Mon Sept. 10 (JD)      The Hero      Powell 318-350  
COMIC 110

Wed Sept. 12 (JD)      Herakles      Powell 351-387

**Tutorial IV: Herakles and the hero****WEEK 9**

Mon Sept. 17      **Guest Lecture: Jo Whalley**      COMIC 111-124  
Amazons      Powell 406-408

Wed Sept. 19 (MM)      Myth, Gender and Sexuality I      COMIC 88-97  
Powell 246-253

**Tutorial V: Women in Greek Myth****WEEK 10**

Mon Sept. 24 (MM)      Myth, Gender and Sexuality II      Powell 30-41

Wed Sept. 26 (MM)      Initiation Myths: Mythical Landscapes      COMIC 98-106

Thurs Sept. 27 (MM)      Human & Animal &  
Combinations of the Two in Myth      COMIC 78-88

Fri Sept. 28      **CLAS 204: First Due Date for Essay (by 3 P.M.)**  
**CLAS 304: First Due Date for Second Essay (by 3 P.M.)**

**WEEK 11**

Mon Oct. 1 (JD)      Oedipus I      COMIC 125-131  
Powell 447-474

Wed Oct. 3 (JD)      Oedipus II      COMIC 132-141

**Tutorial VI: Myth Interpretation**

Fri. Oct. 5      **CLAS 204: Second Due Date for Essay (by 3 P.M.)**  
**CLAS 304: Second Due Date for Second Essay (by 3 P.M.)**

**WEEK 12**

Mon Oct. 8 (DB)      Death & the Underworld I      COMIC 176-177  
Powell 288-317



Wed Oct. 10 (DB)      Death & the Underworld II

Thurs. Oct. 11 (DB)    Death & the Underworld III

## TUTORIAL PROGRAMME

<b>Tutorial I</b>	Week 2	Creation Myths
<b>Tutorial II</b>	Week 4	Creation of the Human Race
<b>Tutorial III</b>	Week 5	Dionysus and Dionysiac Religion
<b>Tutorial IV</b>	Week 8	Herakles and the Hero
<b>Tutorial V</b>	Week 9	Women in Myth
<b>Tutorial VI</b>	Week 11	Myth Interpretation

## ESSAYS

### Important Information on Websites

**Please be extremely careful about using web-sites as a resource. Many web-sites contain material that is very elementary, useless, or very often simply wrong.**

Note that the same rules governing plagiarism apply to web-sites as much as to material in print. When referring to or quoting from a web-site, always give the author, the date the material was put up, and the *complete* URL (address).

**Here are some web-sites (apart from the sites associated with the Powell set-text and Morford and Lenardon) which we unreservedly recommend. Be careful about others!**

- VUW Library electronic resources for Classics ([www.vuw.ac.nz/library/liaison/classics](http://www.vuw.ac.nz/library/liaison/classics)) – links to academic journals available in electronic form and encyclopedias.
- *The Perseus Project* ([www.perseus.tufts.edu](http://www.perseus.tufts.edu), [perseus.uchicago.edu](http://perseus.uchicago.edu), and [perseus.mpiwg-berlin.mpg.de](http://perseus.mpiwg-berlin.mpg.de)) – ancient texts, dictionaries, and encyclopedias.
- *Stoa* ([www.stoa.org](http://www.stoa.org)) – materials on a wide range of Classical topics; note especially *Diotima* ([www.stoa.org/diotima](http://www.stoa.org/diotima)), on women in the ancient world.
- Check **Electronic Resources Addendum** in the “course materials” section of the BlackBoard for more information on other online resources available to you. If you are ambitious, the sky truly is the limit.

A note about *Wikipedia*: There is a wealth of good information there, but—and this is decisive—there are also inaccuracies and the information is by design not overseen by authorities. Hence, while we think *Wikipedia* is an amusing, intriguing, and convenient resource, **it will not do as a cited source in an academic paper.**

## NOTES

**(i) Please note that if you hand in your essay by the first due date in each case, you will receive written comments on it. There is then a second due date. You will not receive a grade penalty if you hand in the essay by this later date, but you will receive minimal or no written comments. Grade penalties will be**

**incurred if an essay is handed in after the second due date (see details below under “(ii) Extensions”).**

(ii) Extensions (on genuine medical grounds supported by a doctor's certificate, or for some other necessary and demonstrable reason) must be applied for from one of the lecturers or your tutor **in advance of** either the first or second due date. Depending on the circumstances, if you are granted an extension **beyond the first due date**, you will be eligible for written comments. Late essays, for which an extension has not been granted **beyond the second due date**, will be accepted but they may be penalized 5% per day late, and no comments will be written on them. It is absolutely essential that, if you have not completed your essay by one of the due dates and have not already been granted an extension, you contact the course coordinator (Mark Masterson) immediately, by telephone or email if necessary.

(iii) Essays must be personally handed to the course coordinator or a tutor, or placed in the locked assignment box located beside the Classics Office (OK 508). Note that it is essential that you fill in and attach a cover sheet (provided there) to the paper when you turn it in to the assignment box. No responsibility will be taken for essays placed in open staff pigeon holes, pushed under doors, etc. You should never throw out notes or rough drafts of an essay until you receive back your marked essay. You should also keep a copy of the essay that you have turned in.

(iv) It is Classics policy that all written work **received by the due date** will be returned wherever possible within two weeks. Clearly, there may well be circumstances (e.g. sickness or heavy work load of markers) when this aim cannot be achieved, but it is our objective to provide you with the earliest possible feedback on your work.

**(v) On plagiarism, see the important note on p. 25 of this document.**

(vi) Criteria used in marking and information on format

- evidence of clear and careful thought about the topic
- logical development of ideas and a sensible conclusion
- adequate knowledge of the myths discussed
- relevant (but brief) examples to support points made
- adequate reference given, so that the source(s) of all your material can be identified
- alternative viewpoints discussed (where appropriate)
- clear and effective style of writing (mistakes of grammar and spelling will not be specifically penalised but they usually indicate careless thought and presentation)

**Advice on planning and writing essays is to be found in the *Classics Study Guide* (available from Student Notes). This sets the standard for written work required by the Classics Programme. Please note in particular:**

- essays should normally be typed (double spacing). A handwritten essay is only acceptable if approved beforehand and if it is readily legible.
- plenty of room must be left for comments to be written in marking (the best way is probably to leave a left-hand margin of at least 5 cm)

- the pages must be numbered
- a bibliography must be included

**CLAS204 (30%)      First due date: Friday 28 September (by 3 P.M.)**  
**Second due date: Friday 5 October (by 3 P.M.)**

Length: between 1500 and 2000 words. Work beyond 2000 words is unlikely to be marked. For suggested reading see below on the 304 topics as well. **For suggested reading, see below.**

1. Choose one of the major Greek deities and discuss some key mythical narratives related to this figure, with a special reference, if you wish, to myths about his or her origins and coming to power. Can we learn anything from such myths about the structure of ancient Greek society and the attitudes underlying it? **NB:** This is **not** an essay about the historical origins of the god or his or her cult or cults. It is about **myths** associated with major deities, although some myths may, of course, be linked to particular cult sites.
2. “The direction of the natural order is not only from a natural to an anthropomorphic order, but also from the primacy of the female to the primacy of the male.” Discuss this statement with reference to at least two Greek myths.
3. How far would it be true to say that the myths about Herakles reflect the ancient Greeks' attempts to come to grips with the basic contradictions in life?
4. Compare and contrast the roles of any two heroes (heroines) in Greek myth.
5. To what extent do you think that the myth of the Amazons could be described as an ancient Greek male nightmare?
6. What functions do monsters and/or fantastic half-human/half-animal creatures perform in Greek thought and mythology?
7. Any of the topics set for CLAS 304.

**CLAS 304:** Length: Between 1500 and 2000 words. Work beyond 2000 words is unlikely to be marked.

**ESSAY 1 (25%):**      **First due date: Friday 10 August (by 3 P.M.)**  
                                 **Second due date: Friday 17 August (by 3 P.M.)**

1. Compare and contrast Greek ideas about the origins of the cosmos and the gods, as seen especially in Hesiod's *Theogony*, with those of one (or more) other culture(s). What possible function(s) do you think these ideas might serve in their respective cultures?
2. Discuss the Greek 'succession myth' (i.e. the account of how the supreme god Ouranos was replaced by Kronos who was in turn supplanted by Zeus). Compare and contrast this myth with a similar myth (similar myths) from one (or more) other culture(s).
3. In your opinion, what insights (if any) are provided by a Freudian interpretation of creation myths? Discuss with particular reference to Greek myths and the myths of at least one other culture (*essential reading: Caldwell - see reading list*).
4. Compare and contrast Greek mythical attitudes to the origins of the human race with those of one other culture.
5. Create a topic involving comparative material within Greek myth itself. If you choose this topic, you must discuss possibilities with the course coordinator.
6. Choose a mythological figure and then, using at least three different web sites, examine how this material is handled and the extent to which the treatment of the material is based upon a coherent theoretical framework.

When you are working on comparative topics, be careful to note both similarities and differences between your chosen myths or sets of myths, and try to explain these. Various approaches are possible. You might, for example, compare the functions which your myths serve in their respective societies, or the ways in which they answer individual psychological needs, or their possible historical basis. You must *not* simply retell the stories in detail. With regard to all myths (especially non-Greek myths) **full particulars of your sources must be given**. If you choose ancient Egypt as your culture for comparison, you should be aware that different cities in Egypt had different creation myths. It is recommended that you choose the creation myth of just one centre (e.g., Memphis, Heliopolis). Among the books that distinguish carefully between the different local creation myths are Larue, Sproul, and Blacker/Loewe (see below). Translations of many of the original texts can be found in J.B. Pritchard (ed.), *Ancient Near Eastern Texts Relating to the Old Testament*, pp. 3-11.

**One thing you should be sure to do is a "subject browse" search in the library catalogue under "mythology" to see more of what is available in the VUW library. This may also be helpful in giving you ideas about different cultures to examine.**

**Suggested Reading:**

It is probably best to see first what relevant material there is in the set texts and branch out from there. The following books, covering a range of topics, have been placed on **CLOSED RESERVE (CR)** in the Study Hall. **If you are finding that 3-day reserve books are perpetually unavailable, please consult with one of the lecturers immediately and we will arrange to have the book moved to Closed Reserve.**

- CR Austin, Norman. *Meaning and Being in Myth*, 1990. (*Ch. 3 on Hesiod's Cosmology*)
- CR Caldwell, R. *The Origin of the Gods*, 1989. (*Freudian approach*)
- CR Edmunds, L. (ed.). *Approaches to Greek Myth*, 1990. (*chapter by R. Mondi on Hesiod and Near Eastern Myth - difficult but interesting on the Succession Myth*)
- CR Gordon, R.L. (ed.). *Myth, Religion and Society*, 1981. (*Vernant's chapter on the myth of Prometheus - NB that part of this is in COMIC pp.150-53*)
- CR Jacobsen, Thorkild, *The Treasures of Darkness*, 1976. (*Chapter 6 is the best available discussion of the Babylonian creation myths*)
- CR Larue, G.A. *Ancient Myth and Modern Man*, 1975. (*Has a good chapter on cosmological myths*)
- CR O'Brien, Joan, and Major, W. *In the Beginning, Creation Myths from Ancient Mesopotamia, Israel and Greece*, 1982. (*very valuable discussions but note that the translations of Hesiod tend to be somewhat cavalier at times. NB: there are also copies of this book on 3 DAY ISSUE*)
- CR Puhvel, J. (ed.) *Myth and Law among the Indo-Europeans*, 1970. (*The section by Littleton, 'The "Kingship in Heaven" Theme', is a comparison, from a Dumézilian point of view, of Hesiod and Near Eastern succession myths*)
- CR West, M.L. *Hesiod, Theogony*. (*The introduction to this Greek edition is helpful*)

The following articles, also covering a range of topics, have been placed on **PERIODICALS CLOSED RESERVE (PCR)** on the main entrance level of the library:

- PCR Arthur, M.B. "Cultural Strategies in Hesiod's Theogony" *Arethusa* 15 (1982) 63-82 (*Sociological discussion of the succession myth*)
- PCR Berg, W. "Pandora: Pathology of a Creation Myth" *Fabula* 17 (1976) 1-25.
- PCR Brown, N.O. "The Birth of Athena" *Transactions of the American Philological Association* 83 (1952) 130-143.
- PCR Eliade, M. "Cosmogonic Myth and Sacred History" *Religious Studies* 2 (1967) 171-183.
- PCR Glen, J. "Pandora and Eve: Sex as the Root of All Evil" *Classical World* 71 (1977) 179-185.
- PCR Kuiper, F.J. "Cosmogony and Conception" *History of Religions* 10 (1970-71) 91-138. (*Comparative study of Vedic (early Indian) cosmogony; psychological interpretation. Complex but interesting*)
- PCR Lincoln, B. "The Indo-European Myth of Creation" *History of Religions* 15 (1975-76) 121-145.
- PCR Sussman, L.S. "The Birth of the Gods; Sexuality, Conflict and Cosmic Structure in Hesiod's Theogony" *Ramus* 7 (1978) 61-77.

**NB also** du Bois, P. 'Eros and the Woman' (for Pandora) *Ramus* 21 (1992) 97-116

**The items listed below, some of which are on 3-Day Issue, will also be useful for particular topics. Note too that some of the works listed in the general reading list for the course may also be helpful.**

1. **General, Comparative, Indo-European and Greek**  
Alderink, Larry J. *Creation and Salvation in Ancient Orphism*, 1981.
- 3D Blacker, C. & Loewe, M. (edd.). *Ancient Cosmologies*, 1975. (*Consult the index under "cosmogony" and "creation" for the most relevant sections*)  
Bremmer, J. *Greek religion (Greece and Rome. New Surveys in the Classics No.24)*, 1994  
Brown, N.O. *Hermes the Thief*, 1969.  
Burkert, W. *Greek Religion*, 1985  
Burn, A.R. *The World of Hesiod*, 1966.  
Cook, A. B. *Zeus*, 1914-1940
- 3D Diel, Paul, *Symbolism in Greek Mythology*, 1966. (*By a psychologist. See mainly pages 84-100*)
- 3D Eliade, M. *Myths, Dreams and Mysteries*, 1968. (*Esp. chapter VII, mostly on the "Mother Earth" concept*)  
Eliade, M. (ed.) *Encyclopedia of Religion*, 1987. (*15 volumes, in Reference Room*)
- 3D Eliade, M. *The Myth of the Eternal Return*, 1974/1982. (*A wide-ranging study*)  
Eliade, M. *The Quest, History and Meaning in Religion*, 1969. (*Esp. chapter 5; a comparative study mainly in Dyak (Borneo) and Aranda (Australia) cosmogonies*)  
Farnell, L. R. *The Cults of the Greek States*  
Frankfort, Henri, *Before Philosophy*, 1949. (*Creation myths of Egypt, pp. 59-70, and Mesopotamia, 149-199*)
- 3D Franz, Marie-Louise von, *Patterns of Creativity Mirrored in Creation Myths*, 1972. (*Various myths from a Jungian point of view*)
- 3D Kirk, G.S. *Myth: Its Meaning and Function in Ancient and Other Cultures*, 1970. (*Use the index under "cosmogony" and "creation"*)  
Kirk, G.S. and Raven, J.E. *The Presocratic Philosophers*, 1960. (*Chapter 1 is a detailed account of the various Greek traditions. Interesting but not easy reading*)  
Kramer, S.N. (ed.) *Mythologies of the Ancient World*, 1961. (*copy in study hall*)
- 3D Lieberman, S. *The Eve Motif in Ancient Near Eastern and Classical Greek Sources*, 1975.  
Lincoln, B. *Myth, Cosmos and Society; Indo-European themes of creation and destruction*, 1986. (*difficult*)  
MacLagan, David. *Creation Myths*, 1977. (*Mainly for the illustrations: creation as pictured in many cultures*)
- 3D Phillips, John A. *Eve, The History of an Idea*, 1984.
- 3D Sproul, Barbara C. *Primal Myths, Creating the World*, 1977. (*Valuable, rather philosophical introductory chapter, and examples of creation myths from many places. Some of the historical parallels on p. 29 are incorrect, and note that the "Pelagian" myth on pp. 156-7 is entirely a figment of Robert Graves' imagination*)  
Vernant, J.P. *The Origins of Greek Thought*, 1982.
- 3D Walcot, Peter. *Hesiod and the Near East*, 1966. (*Comparative study of the Theogony and Near Eastern myths; historical approach*)  
West, M.L. *The Orphic Poems*, 1983. (*very difficult*)

## 2. **Egypt and the Near East**

- Anderson, B.W. *The Living World of the Old Testament*, 1975.
- Burkert, W. *Babylon, Memphis, Persepolis: Eastern Contexts of Greek Culture*, 2004.
- Burkert, W. *The Orientalizing Revolution: Near Eastern Influence on Greek Culture in the Early Archaic Age*, 1992.
- Childs, Brevard J. *Myth and Reality in the Old Testament*, 1962.
- 3D Clark, R.T.R. *Myth and Symbol in Ancient Egypt*, 1959. (*see esp. chapters 1 and 2*)
- 3D Dalley, Stephanie. *Myths from Mesopotamia*, 1989.
- Gros Louis, Kenneth R.R. (ed.) *Literary Interpretations of Biblical Narratives*, 1984. (*Chapter 3, Genesis 1 & 2, and chapter 4, The Garden of Eden*)
- 3D Heidel, Alexander, *The Babylonian Genesis*, 1942. (*Compares also the Old Testament*)
- Hooke, Samuel E.H. *Middle Eastern Mythology*, 1963.
- Hooke, Samuel E.H. (ed.) *Myth, Ritual and Kingship*, 1958. (*See the section by Widengren, "Early Hebrew Myths", esp. pp. 158-175*)
- 3D Penglase, Charles. *Greek Myths and Mesopotamia*, 1994.
- 3D Pritchard, J.B. (ed.) *Ancient Near Eastern Texts Relating to the Old Testament*, 1955.
- Ringgren, H. *Israelite Religion*, 1966. (*Esp. chapters 5 and 6*)
- 3D West, M.L. *The East Face of Helikon*, 1997.

## 3. **Other Cultures** (In the University library, there are many other books which you can discover for yourself on the myths of these and other cultures. If you are desperate, see one of the lecturers for further suggestions.)

- Allan, Sarah, *The Shape of the Turtle: Myth, Art, and Cosmos in Early China*, 1991.
- Allan, Sarah, *The Way of Water and Sprouts of Virtue*, 1997.
- Alpers, A. *Maori Myths and Tribal Legends*, 1996.
- Birell, Anne, *Chinese Mythology: An Introduction*, 1993.
- 3D Branston, B. *Gods of the North*, 1955. (*Chapter 1, on Norse creation myths*)
- Dange, S. A.. *Towards Understanding Hindu Myths*, 1996.
- Davidson, H.R.E. *Myths and Symbols in Pagan Europe*, 1988.
- Encyclopaedia of New Zealand*, 1986. (*The article by Bruce Biggs on "Maori Myths and Traditions" is in Vol. 2*) (Reference Room or Study Hall)
- Forde, C.D. *African Worlds*, 1954.
- 3D Green, M. *Celtic Goddesses: Warriors, Virgins and Mothers*, 1996.
- Kramer, S.N. (ed.) *Mythologies of the Ancient World*, 1961.
- Luomala, Katherine, *Voices on the Wind*, rev. ed. 1986. (*A fascinating book on Polynesian mythology*)
- Moon, Sheila, *A Magic Dwells*, 1970. (*Navaho creation myths, by a Jungian psychologist*)
- Nelson, Ralph (translator). *Popol Vuh*, 1974. (*Ancient Maya myth. Interesting introduction*)
- Parrinder, Geoffrey. *African Mythology*, rev. ed. 1986. (*"big book"*)
- Philippi, Donald L. (translator). *Kojiki*, 1969. (*Japanese creation myth. As well as the text of book 1, see pages 3-15 of the introduction, and the "additional notes" in Appendix A*)
- 3D Poignant, Roslyn, *Oceanic Mythology*, 1967. (*Discussion as well as description. Use index*)

- Reichard, G.A. Navaho Religion, a Study of Symbolism, 1974.
- 3D Schrempp, G. A. Magical Arrows: The Maori, The Greeks and the Folklore of the Universe, 1992.
- Thompson, John E.S. Maya History and Religion, 1970. (*Chapter 9*)
- Tiramorehu, M. Te Waiatatanga mai o te Atua, 1987.
- Yuan Ke, Dragons and Dynasties: An Introduction to Chinese Mythology, 1993.
- Zimmer, Heinrich, Myths and Symbols in Indian Art and Civilization, 1962. (*Indian mythology is complex and can be difficult for Westerners, but this book makes it relatively accessible*)

## ESSAY 2 (25%) – length and marking criteria as for essay 1

**First due date: Friday 28 September (by 3 P.M.)**

**Second due date: Friday 5 October (by 3 P.M.)**

1. Compare and contrast concepts of the 'hero' in at least *two* different cultures (one of these must be the culture of ancient Greece).
2. To what extent do mortal females in Greek Myth play roles which could be said to entitle them to the status of "heroes"? Make a comparison with the roles played by mortal females in the myths of one other culture.
3. What connections (if any) might be said to exist between the ancient Greek myth of the Amazons and the modern feminist movement?
4. Compare and contrast concepts of the 'monster' in at least *two* different cultures (one of these must be the culture of ancient Greece).
5. Choose a Greek deity and a major deity from another culture. Compare and contrast the mythical narratives that surround them, with a special reference, if you wish, to myths about the *origins and (where relevant) the coming to power* of these deities. **NB: do not choose this topic if you have already written on qu. 2 of Essay 1.**
6. Choose at least two major Greek deities. Compare and contrast the myths about the *origins and (where relevant) the coming of power* of these deities. In the case of *one* of the deities, discuss the relationship between the myth and what is known about the historical origins of the deity and/or the historical origins of one or more of his/her specific cults. **NB: do not choose this topic if you have already written on qu. 2 of Essay 1.**

### Approach

There are a number of valid ways of approaching topics one and two. The following method is suggested because it is probably the simplest. If you were to choose topic one, for example, select one traditional hero from ancient Greek legend, and one from another ancient, medieval, or modern culture (European, Polynesian, Asian, etc.)

Examples: Herakles and Superman or Tarzan; Achilles and Qu Yuan; Antigone and Joan of Arc; Helen of Troy and Marilyn Monroe, etc. (The possible combinations are almost limitless, and restricted only by the materials available in the University library and your own ingenuity). When you have selected your subjects, ensure that you can identify exactly what qualities, character traits, etc. your selected figures embody which entitle them in their respective cultures and epochs to be regarded as



heroes. A traditional hero can, and often does, reflect different heroic values in the same society at different periods of its development. Such shifts, if any, in values, and their probable causes, should be explained.

In order to give your essay a coherent structure, you might consider the adoption of Raglan's approach (*The Hero: A Study in Tradition, Myth, and Drama*, pp. 178-208; one copy on Closed Reserve, several on 3 Day issue AND COMIC 110) which was devised for cross-cultural comparisons. A purely mechanical application of Raglan's method usually produces very superficial results, unless it is accompanied by historical and social back-up material to explain the differences and similarities between the heroes chosen for comparison. An excellent example of the application of Raglan's method is given by A. Dundes, "The Hero Pattern and the Life of Christ" in A. Dundes, *Interpreting Folklore* pp. 223-261 (One copy on Closed Reserve, two on 3 Day issue). In your conclusion you should at least attempt some comments on issues such as: do heroes/heroines in all cultures embody the same essential qualities which create hero(ine) status? Why do human societies seem to need heroes? Do all heroes become "gods"? If not, why do some become gods, while others fail to attain this status? There are other broad issues which may arise from your discussion, depending on your approach to the essay topic.

**Suggested reading:** It is obviously impossible to put on the reading list everything of possible relevance, when there is such a wide range of possible options, especially for essays with a non-Greek component. The best way to supplement the list is to consult the library's subject index catalogue under appropriate headings e.g. 'heroes', 'King Arthur', 'Robin Hood', 'Wonder Woman', etc. Books on 3 Day issue and/or Closed Reserve in the Study Hall are indicated by 3D and CR. Periodicals on Closed Reserve are indicated by PCR. Again, the internet can serve as a valuable resource. One good place to start on Herakles, for instance is <<http://www.perseus.tufts.edu/Herakles/>>. **Remember:** *All essays must be fully sourced*, and full details of all works consulted or quoted must be given.

### Herakles/Hero Topics

- CR Austin, Norman. *Meaning and Being in Myth*, 1990. (ch. 4 on Herakles)  
Amis, K. *The James Bond Dossier*, 1965.  
Barber, R. *King Arthur: Hero and Legend*, 1986.  
Bellamy, J.G. *Robin Hood: An Historical Enquiry*, 1984.  
Bennet, T. and Woollacott, J. *Bond and Beyond. The Political Career of a popular hero*, 1987  
Boitani, P. *The Shadow of Ulysses: figures of a myth*, 1994  
Bowra, C.M. *Heroic Poetry*, 1964. (esp. pp. 91-131)
- 3D Burkert, W. *Structure and History in Greek Mythology and Ritual*, 1979. (Part iv)  
Calder, J. *Heroes: From Byron to Guevara*, 1977.  
*Concepts of the Hero in the Middle Ages and the Renaissance*, 1975. State University of New York at Binghamton. Center for Medieval and Early Renaissance Studies. Conference 4 & 5, 1970 & 1971.  
Darrah, J. *The Real Camelot*, 1981.
- CR Dowden, Ken. *The Uses of Greek Mythology*, 1992. (pp.133-49)  
Dumézil, G. *The Destiny of the Warrior*, 1970.
- CR&3D Dundes, A. *The Hero Pattern and the Life of Jesus*, In: A. Dundes, *Interpreting Folklore*, 1980, pp. 223-261.  
Farnell, L.R. *Greek Hero Cult and Ideas of Immortality*, 1921.

- Finkelberg, M. "Odysseus and the genus hero" *Greece and Rome* 42 (1995), 1-14
- CR Galinsky, G.K. *The Herakles Theme*, 1972.
- CR Gentili, B. & Paioni, G. (edd.) *Il Mito Greco*, 1973. (pp. 285-97, Kirk on Herakles)
- Halperin, D.A., Winkler, J.J. and Zeitlin, F. (edd.). *Before Sexuality: the Construction of Erotic Experience in the Ancient Greek World*, 1990. (see section by N. Loraux, pp. 21-52).
- Hattenhauer, D. "Bob Dylan as Hero", *Southern Folklore Quarterly* 45 (1981) 69-88
- Holtsmark, E.B. "Magnus Robot-Fighter: The Future Looks at the Present through the Past," *Journal of Popular Culture* 12 (1979) 702-720.
- Holtsmark, E.B. *Tarzan and Tradition: Classical Mythology in Popular Literature*, 1981.
- Kennedy, Elspeth. *Lancelot and the Grail*, 1986.
- 3D Kerényi, K. *Heroes of the Greeks*, 1974.
- King, Katherine C. *Achilles, Paradigms of the War Hero from Homer through the Middle Ages*, 1987.
- 3D Kirk, G.S. *The Nature of Greek Myths*, 1974. (pp. 145-219)
- PCR Klapp, O.E. *The Folk Hero*, *Journal of American Folklore* 62 (1949) 17-25.
- Luthi, M. *The European Folktale*, 1982. (pp. 37-65 on the folktale hero--may be missing!)
- Miller, D.A. *The Epic Hero*, 2000
- Padilla, M. *Myths of Herakles in Ancient Greece*, 1998
- CR&3D Raglan, Lord. *The Hero*, 1936.
- PCR Ruck, C. *Duality and the Madness of Herakles*, *Arethusa* 9 (1976) 53-75
- Seal, G. *Ned Kelly in Popular Tradition*, 1980.
- Segal, R. A. (ed.) *Hero Myths*, 2000
- Segal, R.A. (author of intro) *In Quest of the Hero*, 1990 (contains Raglan and Dundes)
- CR&3D Slater, Philip E. *The Glory of Hera*, 1968. (includes chapter with a "psychological" approach to Herakles)
- Smith, R. *Mythologies of the World: A Guide to Sources*, 1981. (reference room).
- 3D Stanford, W.B. *The Ulysses Theme*, 1963.
- 3D Stanford, W.B. & Luce, J.V. *The Quest for Ulysses*, 1974.
- Walker, H. J. *Theseus and Athens*, 1995
- 3D Ward, A. G. *The Quest for Theseus*, 1970.
- Warner, M. *The Image of female heroism: Joan of Arc*, 1981
- Wecter, D. *The Hero in America*, 1972.

### **Mortal females/Amazons/Heroines topics**

- PCR Arthur, M.B. *Early Greece: The Origins of the Western Attitude toward Women*, *Arethusa* 6 (1973) 7-58.
- Baring, A. & Cashford, J. *The Myth of the Goddess*, 1991.
- Bell, Robert E. *Women of Classical Mythology: A Biographical Dictionary*, 1991. (Reference Room).
- 3D Doherty, L.E. *Gender and the Interpretation of Classical Myth* 2001
- Doniger, W. *Splitting the Difference : Gender and Myth in Ancient Greece and India*, 1999.
- Dowden, Ken 'The Amazons: development and functions', *Rheinisches Museum für Philologie* 140 (1997) 97-128

- Downing, Christine. *The Goddess. Mythological Images of the Feminine*, 1988.
- Dubisch, J., ed. *Gender & Power in Rural Greece*, 1986 (a series of essays on modern Greece, but very illuminating for the ancient situation as well).
- PCR duBois, P. On Horse/Men, Amazons, and Endogamy, *Arethusa* 12 (1979) 35-49.
- CR duBois, P. *Centaur and Amazons: Women and the Pre-History of the Great Chain of Being*, 1982.
- Engle, B.S. The Amazons in Ancient Greece, *The Psychoanalytic Quarterly* 11 (1942) 512-554. (treat with extreme caution)
- Fleisher, M.L. *The Encyclopaedia of Comic Book Heroes*, Vol. 2, Wonder Woman, 1976 (see entries "Amazons" pp. 3-13; "Wonder Woman" pp. 194-248). (missing? Prof Davidson has a copy)
- Hardwick, Lorna 'Ancient Amazons - heroes, outsider or women?' *Greece and Rome* 37 (1990) 14-36
- Keller, F.R. (ed.) *Views of Women's Lives in Western Traditions*, 1990.
- Knapp, B. *Women in Myth*, 1997.
- 3D Kleinbaum, A.W. *The War against the Amazons*, 1983.
- Lacey, W.K. *The Family in Classical Greece*, 1968.
- CR&3D Lefkowitz, M. *Women in Greek Myth*, 1986.
- Lyons, D. *Gender and Immortality : Heroines in Ancient Greek Myth and Cult*, 1997.
- 3D Pantel, Pauline Schmitt. *A History of Women in the West: Vol.1 - from ancient Goddesses to Christian Saints*, 1992.
- Pearson, C. & Pope, K. *The Female Hero in American and British Literature*, 1981.
- PCR Pembroke, S. Women in Charge: The Functions of Alternatives in Early Greek Tradition and the Ancient Idea of Matriarchy, *Journal of the Warburg and Courtauld Institute* 30(1967) 1-35.
- 3D Pomeroy, S.B. *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity*, 1975.
- 3D Pomeroy, S. A Classical Scholar's Perspective on Matriarchy, In: Carroll, B.A. (ed.), *Liberating Women's History*, 1976.
- Pratt, A. *Dancing with Goddesses: Archetypes, Poetry and Empowerment*, 1994. (note that this book contains discussion of Medusa as well).
- CR Rosaldo, M.Z., Lamphere, L. (edd.), *Women, Culture and Society*, 1974. (Bamberger on the "myth of Matriarchy"; Ortner on "Is Female to Male as Nature is to Culture?")
- Salmonson, J.A. *The Encyclopedia of Amazons*, 1991. (Reference Room)
- PCR Slater, P.E. The Greek Family. *Arethusa* 7 (1974) 9-44.
- Sobol, D.J. *The Amazons of Greek Mythology*, 1972. (not always reliable; use with care)
- CR&3D Tyrrell, W.B. *Amazons: A Study of Athenian Mythmaking*, 1984. (the best text available on the subject)
- Von Bothmer, D. *Amazons in Greek Art*, 1957. ("big book", for excellent illustrations only)
- CR Ward, A.G. *The Quest for Theseus*, 1970.
- Wertham, F. *The Seduction of the Innocent*, 1955. (eccentric, but interesting book by a child psychologist on the dangers of "abnormal" role models in US comics)
- PCR Zeitlin, F.I. The Dynamics of Misogyny: Myth and Mythmaking in the Oresteia, *Arethusa* 11 (1978) 149-184.

## Monster topics

- Clay, Jenny Strauss 'The Generation of Monsters in Hesiod', *Classical Philology* 88 (1993) 105-16.
- Coates, P. The Gorgon's Gaze: German Cinema, Expressionism, and the Image of Horror, 1991.
- 3D Creed, Barbara The Monstrous-Feminine: Film, Feminism, Psychoanalysis, 1993.
- PCR duBois, P. On Horse/Men, Amazons, and Endogamy, *Arethusa* 12 (1979) 35-49.
- CR duBois, P. Centaurs and Amazons: Women and the Pre-History of the Great Chain of Being, 1982.
- Friedman, J. B. The Monstrous Races in Medieval Art and Thought, 1981.
- 3D Lucanio, P. Them or Us : Archetypal Interpretations of Fifties Alien Invasion Films, 1987
- Mode, H. Fabulous Beasts and Demons, 1973.
- 3D Platt, Peter G. Wonders, marvels, and monsters in early modern culture, 1999.
- CR South, M. Mythical and Fantastic Creatures: A Source Book and Research Guide, 1987.
- Williams, D. Deformed Discourse: Function of the Monster in Medieval Art and Thought, 1996.

## Individual Figures

### Apollo and Artemis

- CR Fontenrose, J. Python, 1974.
- 3D Guthrie, W.K.C. The Greeks and the Gods, 1951. ch. II iv, viii; ch. VII.
- Lloyd-Jones, H. The Delphic Oracle, *Greece and Rome* 23 (1976) 60-73.
- Melas, E.(ed.) Temples and Sanctuaries of Ancient Greece, 1973. pp. 49-57 and 133-137 (Artemis), 59-74 and 165-177 (Apollo). (NB: in Architecture Library)
- Nilsson, M.P. Greek Piety, 1948. 41-52 (Apollo).
- Parke, H.W. Greek Oracles, 1967. (Apollo).
- Rose, H.J. Handbook of Greek Mythology, 1964. 112-122 (Artemis), 134-145 (Apollo).
- 3D Solomon, Jon Apollo: origins and influences, 1994
- Sourvinou-Inwood, C. Studies in Girls' Transitions, 1988 (cult of Artemis at Brauron)
- 3D Trachy, C.L. The Mythology of Artemis, 1977.

### Aphrodite

- 3D Detienne, M. The Gardens of Adonis, 1977.
- Dodd, D.B. and Faraone, C.A. (edd.) Initiation in ancient Greek Rituals and Narratives 2003 (see Ch. 7 – N. Marinatos on Aphrodite and Hermes)
- 3D Friedrich, Paul. The Meaning of Aphrodite, 1978.
- 3D Grigson, G. The Goddess of Love, 1976.

### Athena

- 3D Guthrie, W.K.C. The Greeks and their Gods, 1951. ch. 2, viii.
- 3D Melas, E. Temples and Sanctuaries of Ancient Greece, 1973. pp. 9-27. (NB: in Architecture Library)
- Rose, H.J. Handbook of Greek Mythology, 1964. pp. 107-112.

Wycheley, R.E., *The Stones of Athens*, 1978. ch. IV.

### **Dionysus**

- Carpenter, T.H. and Faraone, C.A. (edd.) *Masks of Dionysus* 1993.  
Detienne, M. *Dionysus Slain*, 1977.  
Dodds, E.R. *The Greeks and the Irrational*, 1968. pp. 270-280.  
Kerenyi, K. *Dionysus*, 1976.  
3D Guthrie, W.K.C. *The Greeks and their Gods*, 1950. pp. 145-182.

### **Oedipus**

- Edmunds, L and Dundes, A. *Oedipus: A Folklore Casebook*, 1983.  
Pollock, G.H. and Ross, J.M. *The Oedipus Papers*, 1988.  
Walters, K.R. Another Showdown at the Cleft Way. *Classical World* 77(1984)  
337-51 (defence of the Lévi-Straussian analysis)

### **GENERAL READING LIST**

- Arafat, K.W. *Classical Zeus*, 1990.  
CR Austin, Norman. *Meaning and Being in Myth*, 1990.  
The Archaic Period (*History of the Hellenic World*, vol. 2) pp. 102-165 (*Greek Mythology*) (copy in Study Hall)  
Bellingham, D. *An Introduction to Greek Mythology*, 1989. ("big book")  
Birchall, A. *Greek Gods and Heroes*, 1977.  
3D Bremmer, J. (ed.) *Interpretations of Greek Mythology*, 1986.  
3D Burkert, W. *Structure and History in Greek Mythology and Ritual*, 1979. (esp. pp. 78-98).  
Burkert, W. *Greek Religion*, 1985.  
Burkert, W. *Homo Necans*, 1983. (on Greek Sacrifice and Myth)  
Burn, L. *Greek Myths*, 1990.  
CR Buxton, R. *Imaginary Greece: The Contexts of Mythology*, 1994.  
3D Buxton, R. *The Complete World of Greek Mythology* 2004  
Carpenter, T.H. *Art and Myth in Ancient Greece*, 1991.  
Creed, J. "Uses of Greek Mythology," In: *The Theory of Myth*, 1973, pp. 1-21, ed. A. Cunningham.  
Detienne, M. & Vernant, J.-P. *The Cuisine of Sacrifice among the Greeks*, 1989.  
Dietrich, B.C. *The Origins of Greek Religion*, 1974.  
CR Dowden, Ken. *The Uses of Greek Mythology*, 1992.  
Dundes, A. (ed.) *The Flood Myth*, 1988.  
CR Edmunds, L. *Approaches to Greek Myth*, 1990.  
Eliade, M.A. *A History of Religious Ideas* Vol. 1, 1978, chs. 10-12, pp. 247-301.  
Ferguson, J. *Among the Gods. An Archaeological Exploration of Greek Religion*, 1989.  
Forbes Irving, P.M.C. *Metamorphosis in Greek Myths*, 1990.  
Foss, Michael. *The Greeks and their Myths*, 1990. ("big book")  
Gantz, Timothy. *Early Greek Myths*, 1993. (Reference Room)  
CR Gordon, R.L. (ed.) *Myth, Religion and Society*, 1981.  
3D Graf, F. *Greek Mythology*, 1994.  
3D Guthrie, W.K.C. *The Greeks and their Gods*, 1950.  
3D Guthrie, W.K.C. *The Religion and Mythology of the Greeks*, in: *The Cambridge Ancient History*, vol. II, 2, 1975, pp. 851-905.  
Harris, S.L. and Platzner, G. *Classical Mythology : Images and Insights*, 1995.

- Kerenyi, K. Prometheus, Archetypal Image of Human Existence, 1963.
- 3D Kirk, G.S. Myth: Its Meaning and Function in Ancient and other Cultures, 1970.
- Leeming, D.A. The World of Myth 1990
- Nagy, G. Greek Mythology and Poetics, 1990. (difficult)
- Nilsson, M.P. The Mycenaean Origin of Greek Mythology, 1932.
- Nilsson, M.P. Greek Piety, 1948.
- Nilsson, M.P. A History of Greek Religion, 1949.
- Padilla, M. (ed.) Rites of Passage in ancient Greece 1999
- CR Powell, B. Classical Myth, 1995.
- Powell, B. A Short Introduction to Classical Myth, 2001.
- Reinhold, M. Past and Present: The Continuity of Classical Myths, 1972, esp. pp. 11-54.
- Rose, H.J. A Handbook of Greek Mythology, 1958.
- Rose, H.J. Religion in Greece and Rome, 1959.
- CR Ruck, C. and Staples, D. The World of Classical Myth: Gods and Goddesses, Heroines and Heroes, 1994.
- Scully, V. The Earth, the Temple and the Gods, 1962.
- Sergent, B. Homosexuality in Greek Myth, 1986.
- Stern, J. Palaephatus. On Unbelievable Tales, 1996
- Tyrrell, W.B. & Brown, Frieda S. Athenian Myths and Institutions, 1991.
- Vermeule, E.T. Greece in the Bronze Age, 1972. (pp. 280-297 on "Religion").
- Vernant, J.-P. Myth and Society in Ancient Greece, 1980.
- Vernant, J.-P. & Vidal-Naquet, P. Myth and Tragedy in Ancient Greece, 1988.
- Vernant, J.-P. Myth and Thought among the Greeks, 1983.
- Vernant, J.-P. Mortals and Immortals, 1991.
- Veyne, P. Did the Greeks believe in their Myths? 1988.
- Wardman, A.E. Myth in Greek Historiography, *Historia* 9 (1960) 403-413.

### **THEORY AND INTERPRETATION OF MYTH**

- PCR Bascom, W. The Myth-Ritual Theory. *Journal of American Folklore* 70 (1957) pp. 103-114.
- PCR Cohen, P.S. Theories of Myth, *Man* 4 (1969) 337-353. [photocopy]
- Coupe, L. Myth, 1997.
- Csapo, E. Theories of Mythology 2005 (on order)
- 3D Day, M.S. The Many Meanings of Myth, 1984.
- 3D Doherty, Lillian E. Gender and the Interpretation of Classical Myth, 2001.
- Dorson, R.M. Current Folklore Theories, *Current Anthropology* 4 (1963) 93-110.
- Drake, C.C. Jung and his critics, *Journal of American Folklore* 80 (1967) 321-333.
- 3D Dundes, A. Sacred Narrative: Readings in the Theory of Myth, 1984.
- CR Edmunds, L. Approaches to Greek Myth, 1990.
- Fontenrose, J.E. The Ritual Theory of Myth, 1971.
- Hudson, W.M. Jung on Myth and the Mythic, *Publications of the Texas Folklore Society*, 33 (1966) pp. 181-197.
- 3D Kirk, G.S. Nature of Greek Myths, 1974. (pp. 38-91; 223-252).
- CR Larue, G.A. Ancient Myth and Modern Man, 1975.
- Lincoln, B. Theorizing Myth: Narrative, Ideology, and Scholarship 1999
- 3D Malinowski, B. Magic, Science & Religion and other Essays, 1948, pp. 93-148 "Myth in primitive society".
- Mallory, J.P. In Search of the Indo-Europeans, 1989.
- Murray, H.A. (ed.) Myth and Myth Making, 1968.

- Patai, R. *Myth and Modern Man*, 1972.  
 Puhvel, J. *Comparative Mythology*, 1987.  
 3D Sebeok, T.A. (ed.) *Myth: A Symposium*, 1972.  
 3D Schrempp, G.A. and Hansen, W. *Myth: a new Symposium 2002*  
 3D Storr, A. Jung. (*Fontana Modern Masters*) 1973, pp. 39-61.  
 Stroud, J., ed. *The Olympians: the Ancient Deities as Archetypes*, 1995.

### **Greek and Other Concepts of the Underworld**

- Albinus, L. *The House of Hades*, 2000.  
 Barley, N. *Dancing on the Grave*, 1995.  
 Bremer, J. et al. (ed.), *Hidden Futures*, 1994 (on order?)  
 Bremmer, J.N. *The Early Greek Concept of the Soul*, 1983.  
 Burland, C.A. *Myths of Life and Death*, 1974. (simple text with many illustrations)  
 Cumont, F. *Afterlife in Roman Paganism*, 1959.  
 Dakaris, S.I. *The Dark Palace of Hades*, *Archaeology* 15 (1962) pp. 85-93.  
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## THE SMALL PRINT

### General University policies and statutes

Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the Victoria University Calendar available in hard copy or under 'About Victoria' on the VUW home page at [www.vuw.ac.nz](http://www.vuw.ac.nz).

### Student and staff conduct

The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University's life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps are to be taken if there is a complaint. For information about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor or refer to the statute on the VUW policy website at:

[www.vuw.ac.nz/policy/studentconduct](http://www.vuw.ac.nz/policy/studentconduct)

The Policy on Staff Conduct can be found on the VUW website at:

[www.vuw.ac.nz/policy/staffconduct](http://www.vuw.ac.nz/policy/staffconduct)

### Academic grievances

If you have any academic problems with your course you should talk to the tutor or lecturer concerned; class representatives may be able to help you in this. If you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean; VUWSA Education Coordinators are available to assist in this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website at:

[www.vuw.ac.nz/policy/academicgrievances](http://www.vuw.ac.nz/policy/academicgrievances)

### Academic integrity and plagiarism

Academic integrity is about honesty – put simply it means *no cheating*. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. The University defines plagiarism as follows:

*The presentation of the work of another person or other persons as if it were one's own, whether intended or not. This includes published or unpublished work, material on the Internet and the work of other students or staff.*

It is still plagiarism even if you re-structure the material or present it in your own style or words.

*Note: It is however, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing.*

Plagiarism is prohibited at Victoria and is not worth the risk. Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning,
- cancellation of your mark for an assessment or a fail grade for the course,
- suspension from the course or the University.

Find out more about plagiarism, and how to avoid it, on the University's website:

[www.vuw.ac.nz/home/studying/plagiarism.html](http://www.vuw.ac.nz/home/studying/plagiarism.html)

### Students with Impairments (see Appendix 3 of the Assessment Handbook)

The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities the same opportunity as other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the course coordinator as early in the course as possible. Alternatively, you may wish to approach a Student Adviser from Disability Support Services (DSS) to discuss your individual needs and the available options and support on

a confidential basis. DSS are located on Level 1, Robert Stout Building:

telephone: 463-6070

email: [disability@vuw.ac.nz](mailto:disability@vuw.ac.nz)

The name of your School's Disability Liaison Person is in the relevant prospectus or can be obtained from the School Office or DSS.

### **Student Support**

Staff at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. In the Faculty of Humanities and Social Sciences the support contacts are **Dr Allison Kirkman, Murphy Building, room 407** and **Dr Stuart Brock, Murphy Building, room 312**. Assistance for specific groups is also available from the Kaiwawao Māori, Manaaki Pihipihinga or Victoria International.

### ***Manaaki Pihipihinga Programme***

This programme offers:

- Academic mentoring for all Māori & Pacific students at all levels of undergraduate study for the faculties of Commerce & Administration and Humanities & Social Sciences. Contact [Manaaki-Pihipihinga-Programme@vuw.ac.nz](mailto:Manaaki-Pihipihinga-Programme@vuw.ac.nz) or phone 463 6015 to register for Humanities & Social Science mentoring and 463 8977 to register for mentoring for Commerce and Administration courses

- Postgraduate support network for the above faculties, which links students into all of the post grad activities and workshops on campus and networking opportunities
- Pacific Support Coordinator who can assist Pacific students with transitional issues, disseminate useful information and provide any assistance needed to help students achieve. Contact; [Pacific-Support-Coord@vuw.ac.nz](mailto:Pacific-Support-Coord@vuw.ac.nz) or phone 463 5842.

Manaaki Pihipihinga is located at: 14 Kelburn Parade, back court yard, Room 109 D (for Humanities mentoring & some first year Commerce mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

### ***Student Services***

In addition, the Student Services Group (email: [student-services@vuw.ac.nz](mailto:student-services@vuw.ac.nz)) is available to provide a variety of support and services. Find out more at:

[www.vuw.ac.nz/st\\_services/](http://www.vuw.ac.nz/st_services/)

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education Office (tel. 463-6983 or 463-6984, email at [education@vuwsa.org.nz](mailto:education@vuwsa.org.nz)) is located on the ground floor, Student Union Building.