

Pseudo-Apollodorus *Library* 3.96-99 (1st BCE)

Frazer 1921: 3.8.1-2

3.96. Let us now return to Pelasgus, who, Acusilaus says, was a son of Zeus and Niobe, as we have supposed,¹ but Hesiod declares him to have been a son of the soil (*autochthonous*). He had a son Lycaon² by Meliboea, daughter of Ocean or, as others say, by a nymph Cyllene; and Lycaon, reigning over the Arcadians, begat by many wives fifty sons, to wit: Melaeneus, Thesprotus, Helix, Nyctimus, Peuketius...

97 [...list of additional sons...]

98 These exceeded all men in arrogance (*hyperēphania*) and impiety (*asebeia*); and Zeus, wanting to put their impiety to the test, came to them in the likeness of a pauper. They offered him hospitality (*xenia*) and, having slaughtered a local child (*país*), they mixed the entrails (*splankhna*) in with the sacrificial offerings (*hiera*) and set them before Zeus, upon the advice of their elder brother, Maenalus.³

¹ see [Apollod].2.1.1.

² The following passage about Lycaon and his sons, down to and including the notice of Deucalion's flood, is copied, to a great extent verbally, by Tzetzes (*Scholiast on Lycophron* 481), who mentions Apollodorus by name as his authority. For another and different list of Lycaon's sons, see Paus.8.3.1ff., who calls Nyctimus the eldest son of Lycaon, whereas Apollodorus calls him the youngest (see below). That the wife of Pelasgus and mother of Lycaon was Cyllene is affirmed by the *Scholiast on Eur.Or.*1645.

³ With this and what follows compare Nicolaus Damascenus frg.43, in Suidas, s.v. Λυκάων (*Fragmenta Historicorum Graecorum*, ed. C. Müller, iii.378):

Lycaon, son of Pelasgus and king of Arcadia, maintained his father's institutions in righteousness. And wishing like his father to wean his subjects from

unrighteousness he said that Zeus constantly visited him in the likeness of a stranger to view the righteous and the unrighteous. And once, as he himself said, being about to receive the god, he offered a sacrifice. But of his fifty sons, whom he had, as they say, by many women, there were some present at the sacrifice, and wishing to know if they were about to give hospitality to a real god, they sacrificed a child and mixed his flesh with that of the victim, in the belief that their deed would be discovered if the visitor was a god indeed. But they say that the deity caused great storms to burst and lightnings to flash, and that all the murderers of the child perished.

A similar version of the story is reported by Hyginus *Fab.*176, who adds that Zeus in his wrath upset the table, killed the sons of Lycaon with a thunderbolt, and turned Lycaon himself into a wolf. According to this version of the legend, which Apollodorus apparently accepted, Lycaon was a righteous king, who ruled wisely like his father Pelasgus before him (see Paus.8.1.4-6) but his virtuous efforts to benefit his subjects were frustrated by the wickedness and impiety of his sons, who by exciting the divine anger drew down destruction on themselves and on their virtuous parent, and even imperiled the existence of mankind in the great flood. But according to another, and perhaps more generally received, tradition, it was King Lycaon himself who tempted his divine guest by killing and dishing up to him at table a human being; and, according to some, the victim was no other than the king's own son Nyctimus. See Clement of Alexandria *Protrept.*2.36 (ed. Potter, p. 31.); Nonnus *Dionys.*18.20ff.; Arnobius *Adversus Nationes* 4.24. Some, however, said that the victim was not the king's son, but his grandson Arcas, the son of his daughter Callisto by Zeus. See Eratosthenes *Cat.*8; Hyginus *Ast.*2.4; *Scholia in Caesaris Germanici Aratea* p. 387 (in Martianus Capella, ed. Fr. Eyssenhardt). According to Ov. *Met.*1.218ff., the victim was a Molossian hostage. Others said simply that Lycaon set human flesh before the deity. See Lactantius Placidus on Statius *Theb.*11.128; *Scriptores rerum mythicarum Latini*, (ed. Bode, vol.1:5 (First Vatican Mythographer 17)). For this crime Zeus changed the wicked king into a wolf, according to Hyginus, Ovid, the Scholiast on Caesar Germanicus, and the First Vatican Mythographer; but, on the other hand, Clement of Alexandria, Nonnus, Eratosthenes, and Arnobius say nothing of such a transformation. The upsetting of the table by the indignant deity is recorded by Eratosthenes *Cat.*8 as well as by Hyginus *Ast.*2.4 and Apollodorus. A somewhat different account of the tragical occurrence is given by Pausanias, who says that Lycaon brought a human babe to the altar of Lycaean Zeus, after which he was immediately turned into a wolf (Paus.8.2.3). These traditions were told to explain the savage and cruel rites which appear to have been performed in honor of Lycaean Zeus on Mount Lycaeus down to the second century of our era or later. It seems that a human victim was sacrificed, and that his inward parts (*splankhon*) mixed with that of animal victims, was partaken of at a sort of cannibal banquet by the worshippers, of whom he who chanced to taste of the human flesh was believed to be changed into a wolf and to continue in that shape for

eight years, but to recover his human form in the ninth year, if in the meantime he had abstained from eating human flesh. See Plat.*Rep.*8.565d-e; Paus.8.2.6. According to another account, reported by Varro on the authority of a Greek writer Euanthes, the werewolf was chosen by lot, hung his clothes on an oak tree, swam across a pool, and was then transformed into a wolf and herded with wolves for nine years, afterwards recovering his human shape if in the interval he had not tasted the flesh of man. In this account there is no mention of cannibalism. See Pliny *Nat.Hist.*8.81; Augustine *De civitate Dei* 18.17. A certain Arcadian boxer, named Damarchus, son of Dinnytas, who won a victory at Olympia, is said to have been thus transformed into a wolf at the sacrifice of Lycaean Zeus and to have been changed back into a man in the tenth year afterwards. Of the historical reality of the boxer there can be no reasonable doubt, for his statue existed in the sacred precinct at Olympia, where it was seen by Pausanias; but in the inscription on it, which Pausanias copied, there was no mention made of the man's transformation into a wolf. See Paus.6.8.2. However, the transformation was recorded by a Greek writer, Scopas, in his history of Olympic victors, who called the boxer Demaenatus, and said that his change of shape was caused by his partaking of the inward parts of a boy slain in the Arcadian sacrifice to Lycaean Zeus. Scopas also spoke of the restoration of the boxer to the human form in the tenth year, and mentioned that his victory in boxing at Olympia was subsequent to his experiences as a wolf. See Pliny, *Nat.Hist.*8.82; Augustine *De civitate Dei* 18.17. The continuance of human sacrifice in the rites of Lycaean Zeus on Mount Lycaeus is hinted at by Paus.8.38.7 in the second century of our era, and asserted by Porphyry (*De abstinentia* 2.27; Eusebius *Praeparatio Evangelii* 4.16.6) in the third century. From these fragmentary notices it is hardly possible to piece together a connected account of the rite; but the mention of the transformation of the cannibal into a wolf for eight or nine years suggests that the awful sacrifice was offered at intervals either of eight or of nine years. If the interval was eight years, it would point to the use of that eight years' cycle which played so important a part in the ancient calendar of the Greeks, and by which there is reason to think that the tenure of the kingship was in some places regulated. Perhaps the man who was supposed to be turned into a wolf acted as the priest, or even as the incarnation, of the Wolf God for eight or nine years till he was relieved of his office at the next celebration of the rites. The subject has been learnedly discussed by A. B. Cook (*Zeus* vol.1:63-99). He regards Lycaean Zeus as a god of light rather than of wolves, and for this view there is much to be said. See Frazer on Paus.8.38.7 (vol.4 pp. 385ff.). The view would be confirmed if we were sure that the solemn sacrifice was octennial, for the octennial period was introduced in order to reconcile solar and lunar time, and hence the religious rites connected with it would naturally have reference to the great celestial luminaries. As to the octennial period, see the note on Apollod.2.5.11. But with this view of the festival it is difficult to reconcile the part played by wolves in the myth and ritual. We can hardly suppose with some late Greek writers, that the ancient Greek word for a year, *λυκάβας*, was derived from

99 In disgust Zeus upset the table (*trapeza*) at that place, which is still called Trapezus,⁴ and blasted Lycaon and his sons with thunderbolts, all but Nyctimus, the youngest, for Earth was quick enough to lay hold of the right hand of Zeus and so appease his wrath. But when Nyctimus succeeded to the kingdom, there occurred the Flood in the age of Deucalion;⁵ some said that it was caused by the impiety (*asebeia*) of Lycaon's sons.

λύκος, "a wolf," and βαίνω, "to walk." See Ael.*Nat.Anim.*10.26; Artemidorus *Onirocrit.*2.12; Eustathius on *Hom. Od.*14.161, p.1756.

⁴ As to the town of Trapezus, see Paus.8.3.3; 8.5.4; 8.27.4-6; 8.29.1; 8.31.5. The name is derived by Apollodorus from the Greek *τράπεζα*, "a table." Compare Eratosthenes *Cat.*8.

⁵ see above, Apollod.1.7.2.

[Apollodorus] *Bibliotheca* 1.45-50 (1st BCE)

Frazer 1921, 1.7.1-3

1.45 Prometheus (“Fore-Thinker”) molded men out of water and earth (i.e. clay)⁶ and also gave them fire, which, unknown to Zeus, he had hidden in a stalk of fennel.⁷ But when Zeus learned of it, he ordered Hephaestus to nail his body to Mount Caucasus, which is a Scythian mountain. On it Prometheus was nailed and kept bound for many years. Every day an eagle swooped on him and devoured the lobes of his liver, which grew by night.

46 That was the penalty that Prometheus paid for the theft of fire until Hercules afterwards released him, as we shall show in dealing with Hercules.⁸ Prometheus had a son,

⁶ As to the creation of the human race by Prometheus, compare Philemon in Stobaeus *Florilegium* 2.27; Paus.10.4.4; Lucian *Dial.Deorum* 1.1; Libanius *Declam.*25.31, vol.2, p.552, ed. R. Foerster; *Ov.Met.*1.82ff.; Juvenal 14.35. It is to be observed that in the earliest versions of the legend (Hes. *Th.*510ff. Hes. *WD* 48ff; Aesch. *PB*). Prometheus appears only as the benefactor, not the creator, of mankind.

⁷ As to the release of Prometheus, see [Apollod.] 2.5.11.

⁸ Compare Hes. *WD* 50ff., Hes. *Th.* 565ff.; Aesch. *PB* 107ff.; Plat. *Prot.*321; Hyginus *Fab.*144; Hyginus *Ast.*2.15. According to Serv. *Verg.Ecl.*6.42, Prometheus stole the fire by applying a torch to the sun’s wheel. Stories of the original theft of fire are widespread among mankind. See Frazer’s Appendix to Apollodorus, “Myths of the Origin of Fire.” The plant (νάρθηξ) in which Prometheus is said to have carried the stolen fire is commonly identified with the giant fennel (*Ferula communis*). See L. Whibley, *Companion to Greek Studies* (Cambridge, 1916), p.67. Tournefort found the plant growing abundantly in Skinosa, the ancient Schinussa, a small deserted island south of Naxos (Pliny *Nat.Hist.*4.68). He describes the stalk as about five feet high and three inches thick, with knots and branches at intervals of about ten inches, the whole being covered with a tolerably hard rind:

This stalk is filled with a white pith, which, being very dry, catches fire just like a wick; the fire keeps alight perfectly in the stalk and consumes the pith only gradually, without damaging the rind; hence people use this plant to carry fire

Deucalion,⁹ who reigned in the regions about Phthia. Deucalian married Pyrrha, the daughter of Epimetheus (“Aft-Thinker”) and Pandora, the first woman fashioned by the gods.¹⁰

47 Since Zeus was about to destroy the men of the Bronze Race, Deucalion, on the advice of Prometheus, constructed a store-chest (*Iarnax*, “box” or “ark”).¹¹ After loading it with provisions, he embarked with Pyrrha. By pouring heavy rain

from one place to another; our sailors laid in a supply of it. This custom is of great antiquity, and may serve to explain a passage in Hesiod, who, speaking of the fire which Prometheus stole from heaven, says that he carried it away in a stalk of fennel.

He tells us, further, that the Greeks still call the plant *nartheca*. See P. de Tournefort, *Relation d’un Voyage du Levant* (Amsterdam, 1718), vol.1:93. The plant is common all over Greece, and may be seen in particular abundance at Phalerum, near Athens. See W. G. Clark, *Peloponnesus* (London, 1858) p. 111; J. Murr, *Die Pflanzenwelt in der griechischen Mythologie* (Innsbruck, 1890), p. 231. In Naxos Mr. J. T. Bent saw orange gardens divided by hedges of tall reeds, and he adds:

In Lesbos this reed is still called νάρθηκα (νάρθηξ), a survival of the old word for the reed by which Prometheus brought down fire from heaven. One can understand the idea well: a peasant today who wishes to carry a light from one house to another will put it into one of these reeds to prevent its being blown out.

See J. T. Bent *The Cyclades* (London, 1885) p.365. Perhaps Bent mistook fennel for a reed. The rationalistic Diodorus Siculus explained the myth of the theft of fire by saying that Prometheus was the inventor of the fire-sticks, by the friction of which against each other fire is kindled (see Diod.5.67.2). But Greek tradition attributed the invention of fire-sticks to Hermes. See the *HH Herm.*108ff.

⁹ The whole of the following account of Deucalion and Pyrrha is quoted, with a few trifling verbal changes, by the Scholiast on Hom. *Il.*1.126, who cites Apollodorus as his authority.

¹⁰ As to the making of Pandora, see Hes. *WD* 60ff., Hes. *Th.*571ff.; Hyginus *Fab.*142.

¹¹ As to Deucalion’s flood, see Lucian *De dea Syria* 12ff.; *Ov.Met.*1.125-415; Hyginus *Fab.*153; Serv. *Verg.Ecl.*6.41; *Scriptores rerum mythicarum Latini*, (ed. Bode, vol. I) pp. 57ff., 99 (First Vatican Mythographer 189; Second Vatican Mythographer 73); *Folk-Lore in the Old Testament*, i.146ff. Another person who is said to have escaped alive from the flood was a certain Cerambus: the story ran that the nymphs wafted him aloft on wings over the Thessalian mountains. See *Ov.Met.*7.353ff.

from heaven, Zeus flooded the greater part of Greece such that all humans were destroyed (except a few who fled to the high mountains in the neighborhood). It was then that the mountains in Thessaly parted and that everything outside the Isthmus and Peloponnese was overwhelmed.

48 But Deucalion, floating in the store-chest over the sea for nine days and as many nights, drifted to Parnassus, and there, when the rain ceased, he landed and sacrificed (*thuein*) to Zeus Phyxius (“Refuge”). And Zeus sent Hermes to him and allowed him to choose whatever he wanted, and he chose humans. At the bidding of Zeus he took up stones and threw them over his head—stones that Deucalion threw became men; stones that Pyrrha threw became women. Hence they were metaphorically called people (*laos*)¹² from *laas* (“stone”).

49 Deucalion had children by Pyrrha, first Hellen, whose father some say was Zeus, and second Amphictyon, who reigned over Attica after Cranaus; and third a daughter Protogenia, who became the mother of Aethlius by Zeus.¹³ Hellen had Dorus, Xuthus, and Aeolus¹⁴ by a nymph Orseis. 50 Those called **Greeks** he named **Hellenes** after himself,¹⁵ and he divided the land among his sons. Xuthus received

¹² Genitive form of *laas* (“of the stone”); compare Pind. *O.*9.41ff., Hyginus *Fab.*153.

¹³ This passage as to the children of Deucalion is quoted by the Scholiast on *Hom. Il.*13.307, who names Apollodorus as his authority.

¹⁴ As to Hellen and his sons, see *Strab.*8.7.1; *Paus.*7.12; *Conon* 27. According to the Scholiast on *Hom. Il.*1.2, Xuthus was a son of Aeolus.

¹⁵ According to the Parian Chronicle, the change of the national name from Greeks (*Graikoi*) to Hellenes took place in 1521 B.C. See *Fragmenta Historicorum Graecorum*, ed. C. Müller, i.542ff. Compare *Aristot. Met.*1.352; *Etymologicum Magnum*, s.v. Γραικός, p. 239; *Stephanus Byzantius*, s.v. Γραικός; *Frazer on Paus.*3.20.6; *The Fragments of Sophocles*, ed. A. C. Pearson, vol.2:160.

Peloponnese and begat Achaeus and Ion by Creusa, daughter of Erechtheus, and from Achaeus and Ion the **Achaean**s and **Ionians** derive their names. Dorus received the country over against Peloponnese and called the settlers **Dorians** after himself.¹⁶ Aeolus reigned over the regions about Thessaly and named the inhabitants **Aeolians**.¹⁷

¹⁶ As to the early seats of the Dorians, see *Hdt.*1.56.

¹⁷ As to the Aeolians of Thessaly, compare *Paus.*10.8.4; *Diod.*4.67.2.