



CLASSICS

School of Art History, Classics and Religious Studies

CLAS 204/304: GREEK MYTHOLOGY – 2009 TRIMESTER 1

Course aims and objectives:

In this course we will provide an introduction to 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. We will speak a little of Rome at the end. 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 some 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.

Trimester Dates: 2 March to 1 July 2009

Lecture Hours: Mon, Tues, Thurs 1:10-2:00 PM (*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)
(Neither lecturer will be keeping office hours as both are in most days all day. Appointments are possible and encouraged.)
Guest lectures will also be given by Paul Morris (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 Friday of 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: Kieran Clarkin (clarkikier@myvuw.ac.nz)
Alexandra Donnison (alex.donnison@gmail.com)
Jen Oliver (jenholiver@gmail.com)
Simon Perris (simon.perris@magd.ox.ac.uk)

Set Texts (to be purchased):

Powell, Barry, *Classical Myth* (5th Edition)

Course Materials Booklet (abbreviated below as COMIC) - available from Student Notes

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 and Email:

The Blackboard system will be in heavy use for this course. Check it often for notices, material relating to lectures, etc. You will also need to check your **VUW-EMAIL** at least once every two days. In the event that I, another lecturer, or a tutor sends you a message, we expect you to read it and take appropriate action within 48 hours. *This means that you must get your email and computer access sorted soon so you can receive messages and access Blackboard. In sum, a certain degree of comfort with the computer on the part of the student is expected.* [NOTE: If you don't wish to use your VUW account, it is possible to have mail sent to it forwarded to the email address you prefer. ITS, your friends, or even I can help you with this.]

Course Delivery:

The course will be delivered in the lecture hall and also in the form of (variably formatted) lecture notes that will be posted in "Course Documents" on Blackboard. There will be the occasional lecture by a visitor that may not have lecture notes posted for it. There are readings on which the student is expected to spend considerable time. There will be, in addition, six tutorials in which selected topics supplementary to the lectures and readings will be discussed. The tutorials will generally have their own readings. The delivery of the course is dependent in large part on the academic staff but students' engaged attendance at lectures, active participation in the tutorials, and careful attention to the readings are usually the things most important to learning.

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 around 12 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 these averages are rough guidelines 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 date. There should be considerable time spent preparing for the final examination also.

2. Assessment Summary:

CLAS 204

(a)	Tutorial Assignments (#s 1-3, 5, 6)	8% (4 x 2%)
(b)	Tutorial Assignment (#4)	1%
(c)	In-Class Test	22%
(d)	Research Essay	21%
(e)	TWO -hour Final Examination (Exam Period = 12 June to 1 July)	48%

CLAS 304

(a)	Tutorial Assignments (#s 1-3, 5, 6)	8% (4 x 2%)
(b)	Tutorial Assignment (#4)	1%
(c)	500-Word Writing Exercise #1	8%
(d)	500-Word Writing Exercise #2	15%
(e)	Research Essay	20%
(f)	THREE -hour Final Examination (Exam Period = 12 June to 1 July)	48%

(Note: These assessment regimes supersede those in the 2009 prospectus.)

- The goal of these items of 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).
- 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 Dr. Masterson and/or consult <http://www.victoria.ac.nz/home/about/policy>.

3. **Late work will not be accepted in this class** in the absence of a compelling and documented reason. In the case of compelling and documented reason, another due date for the work in question will be mutually agreed upon by the coordinator and student. If that date is missed, the coordinator reserves the right to mark the work down (5% a day) or even not to accept the work at all. In any case, the **final due date** for all written work (exclusive of the final examination) is **Friday June 5 at 4:00 P.M.** No work will be accepted after that time in the absence of a compelling and documented reason.
4. Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.
5. **Mandatory Course Requirements and Passing the Course:**
For Clas 204, it is **mandatory** for a student to attend at least four of the six tutorials. For Clas 304, it is **mandatory** for a student to attend at least four of the six tutorials.

In the event that a student cannot attend at least four of the tutorials, it may be possible (with the agreement of Dr. Masterson) to submit late tutorial assignments solely for the purpose of fulfilling course requirements; no mark will be awarded.

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 requirement has 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 *2009 Calendar*, section 4.3 (pg. 99).

6. The final grade in this course will be expressed via a letter (A, B, C, etc.) and not in a percentage.
7. **Tutorial Assignments:**
There are brief exercises associated with five of the six tutorials (1-3, 5 and 6) 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 four out of five. 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 may 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 an assignment or have to miss a tutorial, you do have a “freebie”, as it were.

For tutorial 4, you will be asked to write down what topic you have chosen for your Research Essay, what the general shape you think your essay will have and what sources you have been (or will be) consulting (at least 3). This assignment will be graded on a pass/no pass basis.

8. Writing Exercises (**CLAS 304 ONLY**):

For **CLAS 304** there will be two writing exercises. Each will be **500 words** in length. They will be based on material contained in the readings AND lectures. Students who elect not to come to lecture may find themselves at a disadvantage. Each assignment will be posted on Blackboard in the “**Assignments**” section and students **must** submit it there electronically. I will not accept hard copies and there will be no extensions granted (unless there are genuine medical grounds supported by a doctor's certificate, or some other necessary and demonstrable reason). Students will have about one week to complete each of these assignments. I will discuss the mechanics of turning in these assignments in lecture. Note that these assignments are not meant to be research essays. They are instead an opportunity for students both to show me that they are thinking about the course content and to try out constructing an argument (without the stress of doing additional research).

500-Word Writing Exercise #1 for CLAS 311 by 7:00 **AM** on April 9.

500-Word Writing Exercise #2 for CLAS 311 due by 7:00 **AM** on May 12

9. **CLAS 204** In-Class test (20%):

The CLAS 204 test on Thursday 9 April will consist in two parts:

- a) Multiple choice questions based on readings, lectures and tutorials in the course up to this point;
- b) 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*?"

10. Research Essay:

- a) For **CLAS 204**

1500-2000 words in length, (21%)

Due Date: FRIDAY 29 MAY BY 4:00 P.M.

*****You must submit this paper in hard copy in the box in front of OK 508 and an identical version electronically prior to the deadline on Blackboard in the “Assignments” section.*****

b) For **CLAS 304**

2000-2500 words in length (20%)

Due Date: FRIDAY 29 MAY BY 4:00 P.M.

*****You must submit this paper in hard copy in the box in front of OK 508 and an identical version electronically prior to the deadline on Blackboard in the “Assignments” section.*****

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

A booklet entitled *Classics Study Guide* that will aid you in preparing written assignments is available from the Student Notes Shop.

11. Final Examination:

CLAS 204 (2 hours: 48%)

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: 48%)

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, Tuesday and Thursday at 1:10 PM (no Thursday lecture in tutorial weeks), and except where noted will be delivered by Dr. Mark Masterson (MM) or Professor John Davidson (JD).
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 is for there to be lecture notes posted on Blackboard. MM will make an effort to post them before he speaks. He will probably 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. Not wishing to spoil the surprise, JD historically has posted notes for his lectures after his lectures. Remember that reading posted lecture notes is no substitute for engaged listening and writing during a lecture AND careful reading of the assigned readings.

Date	Lecture	Reading
WEEK 1		
Mon Mar 2 (MM)	Introduction: What is Myth?	Powell 1-17; COMIC 1-3
Tues Mar 3 (MM)	The Contexts of Greek Mythology	Powell 18-51 COMIC 14-19
Thurs Mar 5 (MM)	Approaches to Mythology	Powell 674-703 COMIC 4-13
WEEK 2		
Mon Mar 9 (JD)	Creation Myths I: The <i>Theogony</i>	Powell 78-100
Tues Mar 10 (JD)	Creation Myths II: Hesiod and Beyond	Powell 101-111 COMIC 20-35
Tutorial I: Creation Myths		

WEEK 3

Mon Mar 16 (JD) Zeus Powell 141-158
COMIC 36, 39-45

Tues Mar 17 **Guest Lecture: Paul Morris**
A Textual Perspective on *Genesis* COMIC 46-59

Thurs Mar 19 (JD) Prometheus Powell 112-140
COMIC 37-38,
60-61

WEEK 4

Mon Mar 23 (JD) The Olympic Men's Club Powell 155-162,
180-185

Tues Mar 24 (MM) Apollo and Delphi Powell 162-180
COMIC 107

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

Mon Mar 30 (MM) Dionysus Powell 263-296

Tues Mar 31 (MM) Hermes and Pan Powell 185-202
COMIC 109

Wed Apr. 1 *500-Word Writing Exercise #1*
for CLAS304 posted by 5:00 PM

Tutorial III: Dionysus and Dionysiac Religion**WEEK 6**

Mon Apr 6 (MM) Hera, Hestia and Athena Powell 152-156,
203-204, 222-227

Tues Apr 7 (MM) Aphrodite Powell 204-215
COMIC 108

Wed Apr. 8 **CLAS304 500-Word Writing Exercise #1**
due by 7:00 AM on April 9

Thurs Apr 9 **CLAS204: Terms Test (No Lecture Delivered)**

*****Mid-Trimester Break*****

WEEK 7

Mon Apr 27 (MM)	Artemis	Powell 216-221
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Tues Apr 28 (MM)	Demeter, Persephone and Comparanda I	Powell 228-262
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Tutorial IV: Writing Essays for This Class**WEEK 8**

Mon May 4 (MM)	Demeter, Persephone and Comparanda II	Powell 228-262
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CLAS304 500-Word Writing Exercise #2
posted by 5:00 PM

Tues May 5 (JD)	The Hero	Powell 329-368 COMIC 110
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Thurs May 7 (JD)	Herakles	Powell 369-407
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WEEK 9

Mon May 11	Guest Lecture: Jo Whalley Amazons	COMIC 111-124 Powell 425-428
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CLAS304 500-Word Writing Exercise #2
Due by 7:00 AM on May 12

Tues May 12 (MM)	Myth, Gender and Sexuality I	COMIC 88-97 Powell 254-262
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Tutorial V: Herakles**WEEK 10**

Mon May 18 (MM)	Myth, Gender and Sexuality II	Powell 32-42
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Tues May 19 (MM)	Initiation Myths: Mythical Landscapes	COMIC 98-106
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Thurs May 21 (MM)	Human & Animal & Combinations of the Two in Myth	COMIC 78-88
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WEEK 11

Mon May 25 (JD)	Oedipus I	COMIC 125-131
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Powell 467-493

Tues May 26 (JD) Oedipus II

COMIC 132-141

Tutorial VI: Myth Interpretation

Fri. May 29 **CLAS 204 and CLAS 304 Research Essays due by 4:00.**

WEEK 12

Mon Jun 1 *Queen's Birthday; University is closed*

Tues Jun 2 (MM) Jason

Powell 494-523

Thurs Jun 4 (MM) Aeneas

Powell 622-648

TUTORIAL PROGRAMME

Tutorial I	Week 2	Creation Myths
Tutorial II	Week 4	Creation of the Human Race
Tutorial III	Week 5	Dionysus and Dionysiac Religion
Tutorial IV	Week 7	Writing Essays for This Class
Tutorial V	Week 9	Herakles
Tutorial VI	Week 11	Myth Interpretation

ESSAYS

Important Information on Websites

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

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

Here are some websites (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) – links to academic journals available in electronic form and encyclopedias.
- *The Perseus Project* (www.perseus.tufts.edu, perseus.uchicago.edu, and perseus.mpiwg-berlin.mpg.de) – ancient texts, dictionaries, and encyclopedias.
- *Stoa* (www.stoa.org) – materials on a wide range of Classical topics; note especially *Diotima* (www.stoa.org/diotima), on women in the ancient world.
- Check **Electronic Resources Addendum** in the “course materials” section of Blackboard for more information on other online resources available to you. If you are ambitious, the sky truly is the limit.
- See a list of what the library has on reserve for this course (also in the “course materials” section of Blackboard).

A note about *Wikipedia*: *Wikipedia* is a convenient resource, **but it will not do as a cited source in an academic paper**. The primary reason for this restriction is that it is an encyclopedia.

NOTES

- (i) It is the generally realized ambition of the Classics Programme to return work within two weeks of its receipt on-time. Work that is late for whatever reason (if it is accepted at all) could take longer to make its way back to the student. It will more than likely not receive much commentary either.
- (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 **in advance of the due date**. Otherwise, late work will not be accepted and, as stated above, the final due for all written work exclusive of the final examination is 1 June at 4:00 PM.
- (iii) In certain situations, late work may be assessed a 5% per day penalty for each day that it is late.

- (iv) Essays must be handed in both **in hard copy** and **electronically on Blackboard**:

The **hard copy** is to be 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) for 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.

An **electronic copy** of the paper must be submitted prior to the deadline on Blackboard in the “Assignments” section.

If one of these versions is missing, the paper will not be regarded as turned in on time and at the very least a penalty will be assessed. It is also possible that it will be regarded not turned in at all.

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.

- (v) Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University’s learning, teaching and research activities are based. Victoria University’s reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else’s work as if it were your own, whether you mean to or not. ‘Someone else’s work’ means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

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

<http://www.victoria.ac.nz/home/study/plagiarism.aspx>

- (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 if they are few; many errors will be penalised. In the latter case, however, grammar/spelling are usually the least of an essay's problems)

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 (21% of grade)

Due Date: Friday 29 May (by 4 P.M.)

Length: between 1500 and 2000 words.

Choose one of the following six topics.

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?

(For suggested reading, consult Powell and the reading suggestions listed in this document in association with the 304 topics and afterwards.)

CLAS 304: (20% of grade)

Due Date: Friday 29 May (by 4 P.M.)

Length: Between 2000-2500 words.

Choose one of the following nine topics:

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 concepts of the 'hero' in at least *two* different cultures (one of these must be the culture of ancient Greece).
5. 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.
6. What connections (if any) might be said to exist between the ancient Greek myth of the Amazons and the modern feminist movement?
7. Compare and contrast concepts of the 'monster' in at least *two* different cultures (one of these must be the culture of ancient Greece).
8. 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.
9. 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.

NOTES FOR TOPICS 1-3

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)
- Mettinger, Tryggve N. D. *The Eden Narrative: A Literary and Religio-Historical Study of Genesis 2-3*, 2007.
- 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*)

NOTES FOR TOPICS 4-9

There are a number of valid ways of approaching topics four and five. 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. Centaurs 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. *Centaur 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.
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