

Resistance of deities to the abduction passages

Think about what, if any, deities stand in the way of the abduction in the various sources. What can we say about the choices made?

Cyane:

Ov. *Met.* 5.409-61 “There is between Cyane and Pisaeon Arethusa a bay of the sea, its waters confined by narrowing points of land. Here was Cyane, the most famous of the Sicilian nymphs, from whose name the pool itself was called. She stood forth from the midst of her pool as far as her waist, and recognizing the goddess cried to Dis: “No further shall you go! Thou canst not be the son-in-law of Ceres against her will. The maiden should have been wooed, not ravished. But, if it is proper for me to compare small things with great, I also have been wooed, by Anapis, and I wedded him, too, yielding to prayer, however, not to fear, like this maiden.” She spoke and, stretching her arms on either side, blocked his way. No longer could the son of Saturn hold his wrath, and urging on his terrible steeds, he whirled his royal sceptre with strong right arm and smote the pool to its bottom. The smitten earth opened up a road to Tartarus and received the down-plunging chariot in her cavernous depths.

“But Cyane, grieving for the rape of the goddess and for her fountain’s rights thus set at naught, nursed an incurable wound in her silent heart, and dissolved all away in tears; and into those very waters was she melted whose great divinity she had been but now. You might see her limbs softening, her bones becoming flexible, her nails losing their hardness. And first of all melt the slenderest parts: her dark hair, her fingers, legs and feet; for it is no great change from slender limbs to cool water. Next after these, her shoulders, back and sides and breasts vanish into thin watery streams. And finally, in place of living blood, clear water flows through her weakened veins and nothing is left that you can touch.”

Cyane as a place referenced at *Fasti* 4.469 “She had passed Cyane”.

Why might there be more interest in her in the *Metamorphoses* version?

Proserpina (with Diana and Pallas): DRP 2.37-8 “made her way over the grass with equal step, no less than they in her stature or her beauty”

Then nymph companions described: DRP 2.61 (in list of nymphs) “Cyane overtops the whole company” (“Cyane totum **supereminet** agmen”) (cf. Dido like Diana simile, Vergil *Aeneid* 1.499-501 “whom a thousand Oreads crowd together as they follow her: she carries a quiver on her shoulder and, as she steps out, she overtops all the goddesses” (“quam mille secutae /hinc atque hinc glomerantur oreades; illa pharetram /fert umero, gradiensque deas **supereminet** omnis”))

DRP 3.245-53 (Ceres asks nurse about Cyane, 3.190; nurse replies): “In the middle of the fields we found Cyane lifeless: her garlanded neck lay drooping and blackened wreaths were wilting on her forehead. We approached at once and enquired after her mistress's fate (for she had stood closer to the disaster): what was the appearance of the horses? who drove them? She made no reply, but, tainted by some silent poison, dissolved into water. Moisture crept trickling over her hair, her feet and arms flowed into dew, and soon licking our feet was a pellucid spring.”

Q: How does this compare and contrast with Ovid's account of Cyane? Who has put up the most resistance to the abduction in Claudian's account? Who follows the variant found in Euripides *Helen* 1315ff.?

Euripides *Helen* 1315ff has Artemis and Athena follow the chariot when Persephone has been snatched: "here Artemis with her bow, and there the grim-eyed goddess, in full armor, with her spear. But Zeus, who sees clearly from his throne in heaven, brought to pass another destiny"