

Classical Civilisation

Topic: Journey to the Underworld

This topic covers the following:

- 1 The Homeric Hymn to Demeter: Plot
- 2 The Homeric Hymn to Demeter: Characters
- 3 The Homeric Hymn to Demeter: Themes
- 4 Myth of Orpheus and Eurydice: Plot
- 5 Myth of Orpheus and Eurydice: Characters
- 6 Myth of Orpheus and Eurydice: Themes

Name:

Scheme of Learning: Journey to the Underworld

Topic Sequence:

1	2	3	4	5	6	7	8
Gods and Goddesses	Heracles: Universal Hero	Religion in the City	Myth and the City	Festivals	Myths and Symbols of Power	Death and Burial	Journey to the Underworld

Topic Overview:

This is the eighth of the topics studied in the Myth and Religion part of the syllabus, and brings an end to the first exam paper. This topic brings a number of topics to a culmination and builds on knowledge acquired in previous topics. For example, the journey to the underworld topic builds on the previous topic of death and burial, but also brings in the myths learnt in the first topic surrounding Demeter, Hades, and Persephone. It also allows pupils to further develop their learning on Homer and the Homeric Hymns by exploring one in much more depth; they previously studied one in the Heracles module. The Roman aspect of this module explores a new myth: the myth of Orpheus and Eurydice, and his journey to the underworld. This topic also prepares pupils for the next paper by analysing characters within myths, it sets the foundations for the exploration of character when studying the Odyssey.

Lesson Sequence:

The lessons have been sequenced to build pupils' understanding of how both the Ancient Greeks and Ancient Romans viewed the Underworld. The lessons very much focus on making sure that pupils have a secure understanding of the plot of each of the two key myths: the myth of Demeter and Persephone (Greek) and the myth of Orpheus and Eurydice (Roman). This then allows pupils to move to analysing the characters of the myths.

The first lessons are sequenced to explore the Greek aspect of the topic: the myth of Demeter, Persephone and Hades. The first lesson follows a routine established throughout all the topics so far, an exploration of the accompanying knowledge map. This allows pupils to have an overview of the topic before exploring it greater depth in subsequent lessons. The lesson requires pupils to read the knowledge map and then answer some comprehension questions to consolidate their learning.

The next lesson explores the Homeric Hymn to Demeter in depth. Pupils are given the hymn to read and through both teacher modelling and explanation, pupils build an understanding of the hymn and its contents. Key aspects of the hymn and key lines/words are drawn out and examined.

The following lesson then explores the characters within the hymn. This is done by examining the key characteristics and qualities that the three main protagonists displayed, and use the hymn to support these assertions.

The next sequence of lessons switch to the Roman aspect of this topic and the myth of Orpheus and Eurydice and follows a similar approach to the previous sequence. The first lesson opens with an exploration of the knowledge map for this topic that outlines the myth of Orpheus and Eurydice.

The next lesson explores the plot of the myth in further detail, especially as this is a myth pupils have not yet come across. Once this has been done, pupils will then explore a different version of the myth by looking at the prescribed source for this part of the course: Ovid's version of the myth from his book, Metamorphoses. Pupils should be able to compare the two versions and build an understanding of why they may differ because of oral traditions. The last few lessons explore the characters of the myth and their different characteristics and personalities.

Sequence of Lessons:

1	Underworld Lesson 1 – Greece (Overview)
2	Underworld Lesson 2 – Greece (Homeric Hymn to Demeter)
3	Underworld Lesson 3 – Greece (Plot Analysis)
4	Underworld Lesson 4 – Greece (Character Analysis)
5	Underworld Lesson 5 – Rome (Overview)
6	Underworld Lesson 6 – Orpheus (Orpheus and Eurydice Myth)
7	Underworld Lesson 7 – Orpheus (Plot Analysis)
8	Underworld Lesson 8 – Orpheus (Character Analysis)
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Topic Resources:

Knowledge Map:	15. Knowledge Map: Death and Burial(Ancient Greece)	Prescribed Sources:	8. Prescribed Sources: Journey to the Underworld
	16. Knowledge Map: Death and Burial (Ancient Rome)		

Assessment:

Knowledge:	20 question knowledge test
Application of Knowledge:	Exam questions: identifying a god/goddess, section on Heracles, Religion in the City, the character of Theseus, festivals, myth and symbols of power, and Homeric Hymn to Demeter.

Supportive Reading:

The Greeks and Romans had various myths and beliefs regarding what happened to the dead once they left the world of the living. Neither civilisation believed in heaven and hell. All the dead ended up in the same place, the underworld. In this topic you will study myths that surround the underworld. For Ancient Greece, you will study the myth of Persephone and Demeter, and for Ancient Rome, the myth of Orpheus and Eurydice. By exploring these two key myths, we will gain a greater understanding of the underworld and ancient beliefs around it.

Background to the Underworld and the Homeric Hymns

1	The Underworld	The Underworld was given to Hades by Zeus after the Titanomachy. The Underworld would be where all the souls of the deceased would go. No one was allowed in or out of Hades, but for a few gods and a few heroes.
2	Location	The Underworld exists on the outer edges of the earth and the oceans, and is accessible through some earthly areas by Greek Heroes. These Greek Heroes include Heracles, Odysseus, Theseus and Orpheus, as well as Roman heroes such as Aeneas.
3	The River Styx	The souls of the dead needed to cross the most famous of the five rivers surrounding the Underworld, the River Styx. The dead would be rowed by the ferryman, the god Charon, after receiving payment. The payment would be left in the mouth of the deceased when buried or cremated.
4	Homeric Hymns	The Homeric Hymns are a series of thirty-three poems dedicated to the Gods. The poems are called 'Homeric' because they share a similar style to the epic poems of Homer (The Iliad and The Odyssey).
5	Oral Tradition	The Homeric Hymns are a part of an oral tradition. This means that these poems were to be sung to audiences across the Greek world.
6	Epithets	Often in these poems, characters could be easily identified by epithets. For example, Demeter, is referred to as 'Demeter with the lovely hair' in more than one of the Homeric hymns.

Homeric Hymn to Demeter: Plot Outline

16	Entrapment of Persephone	Lines 1 to 18	The first section of the hymn deals with the abduction of Persephone by Hades. Whilst out playing with the daughters of Oceanus, Persephone began to collect flowers, and was entranced by a narcissus grown by Zeus, as a trap for Persephone.
17	Abduction of Persephone	Lines 19 to 39	As Persephone was distracted by the narcissus flower, Hades emerges from the Earth and abducts. He rides off with her in his chariot, taking her to the underworld.
18			Only Helios and Hecate heard the cries of Persephone, who went protesting to the underworld. Before the hole that Hades emerges from closes, Persephone lets out one final cry, which was heard by Demeter.
19	Demeter searches for Persephone	Lines 40 to 89	Despite her close relationship with Zeus and Persephone being her daughter, it becomes very clear that Demeter had not been included in the decision made by Zeus to allow Hades to abduct Persephone.
20			Hearing her daughter's cry, she begins to search for her daughter. After nine days of searching, Hecate approached Demeter with news of her abduction. Unfortunately, she only heard Persephone's cries, but thinks Helios saw what happened.
21			Demeter visits Helios and asks him what he saw. Helios tells her that it was Zeus that had agreed that Hades could have Persephone.
22	Demeter's Lament	Lines 90 to 104	Having heard Helios' words, Demeter became enraged and left Olympus and disappeared. Disguised as an old woman she took refuge under a tree and mourned for her lost daughter.
23		Lines 105 to 300	This part of the poem is almost an aside to the main story. It tells of how Demeter stayed with a family who were unaware of who she really was. She looks after their baby and feeds it ambrosia (food of the Gods) to make it immortal.
24			She then, in a final act to make the baby immortal, attempted to throw him into a fire so he could shed his mortal skin. Before it could be done, the family enter the room and panicking at the situation snatch the baby from Demeter.
25			Annoyed at the ignorance of humans, and after explaining her plan, Demeter demands that the people of Eleusis build her a temple and altar so she could teach them how to worship correctly. The townsfolk agree.
26	Demeter's Rage and Zeus' intervention	Lines 301 to 334	During this section of the poem, we see Demeter's rage as she makes it the most brutal and grimmest year for humans. The humans experienced a year of famine as no crops would grow.
27			Zeus despaired and sent all the gods and goddesses of Olympus to offer gifts to Demeter so that she would allow crops to grow. She refused them all, and told Zeus that only the return of her daughter would bring about change.
28	Zeus' appeal to Hades	Lines 335 to 385	Realising that Demeter would not submit until Persephone was returned to her, Zeus sent Hermes to the Underworld to appeal to Hades.
29			Hermes bargained with Hades, and eventually Hades agreed to allow Persephone to return to the Earth's surface. As she was about to leave, he gave her a pomegranate to eat, of which she ate six seeds. This meant she was bound to the underworld for eternity.
30	Demeter and Persephone Reunited	Lines 386 to 474	Persephone leaves the underworld and embraces her mother, Demeter. Realising that Persephone ate whilst in the underworld, Demeter agrees that she must return to the underworld for a set period, one-third of the year; the other two-thirds she will remain with Demeter.
31			Persephone agrees and Demeter returned the harvest to humans.

Homeric Hymn to Demeter: Characters

7	Demeter	Sister of Zeus, and mother to Persephone. The goddess of the harvest.	
8	Persephone	Daughter of Demeter and Zeus, and wife of Hades. Is also known as the Queen of the Underworld.	
9	Zeus	Brother of Demeter and father of Persephone, and brother of Hades.	
10	Hades	Brother to Zeus, and husband to Persephone. Is also known as the King of the Underworld.	
11	Hermes	Son of Zeus, and messenger of the Gods. One of the only Gods allowed to visit the Underworld.	

Homeric Hymn to Demeter: Themes

12	Themes	The Homeric Hymn to Demeter has two main themes: (1) The relationship between the gods, and (2) the relationship between the gods and men.
13	Gods and Gods	The poem cleverly explores the nature of the gods. Although they are not mortal or human, they experience all the same emotions as humans. This includes love, hate, loss, and fear.
14	Gods and Humans	The poem also highlights the relationship between gods and humans, and how the gods decisions could have disastrous consequences on mortals, such as Demeter's decision to withhold the harvest.
15	Humans and Gods	However, the poem also highlights that humans had power over the gods as well. If Demeter's famines could have wiped out the human race and prevented the gods from having anyone to worship them, hence Zeus saved them.

The Greeks and Romans had various myths and beliefs regarding what happened to the dead once they left the world of the living. Neither civilisation believed in heaven and hell. All the dead ended up in the same place, the underworld. In this topic you will study myths that surround the underworld. For Ancient Greece, you will study the myth of Persephone and Demeter, and for Ancient Rome, the myth of Orpheus and Eurydice. By exploring these two key myths, we will gain a greater understanding of the underworld and ancient beliefs around it.

Myth of Orpheus and Eurydice: Ovid's Metamorphoses

1	Ovid	Ovid is a Roman author whose real name is Publius Ovidius Naso.
2	Metamorphoses	Perhaps Ovid's most famous work is <i>Metamorphoses</i> which is a Latin poem that is nearly 12,000 lines long and describes the history of the world from creation to Julius Caesar.
3	Content	Metamorphoses covers over 250 myths, of which Orpheus and Eurydice is one. Another key one is his description of Hercules death (see Prescribed Sources Booklet Two: Hercules).
4	Main Theme	The main theme running through the myth of Orpheus and Eurydice is the relationships between men and gods, as well as gods and men.

Myth of Orpheus and Eurydice: Characters

5	Orpheus	Thracian musician and poet. Son of Apollo.	
6	Eurydice	Wife of Orpheus.	
7	Proserpina	Queen of the Underworld, daughter of Ceres and wife of Pluto.	
8	Pluto	The Roman god of the Underworld, and husband of Proserpina. He was also called the Lord of the Shadows.	

Orpheus

9	Parents	Orpheus has both mortal and immortal parents. His father is said to either be the King of Thrace, Oeagrus, or the god Apollo. His mother was one of the nine muses (the goddesses of the arts) called Calliope.
10	Apollo's Gift	Apollo, the god of music, gave his son a lyre and taught him how to play it.
11	Calliope's Gift	Calliope gave him the gift of song and taught her son how to sing. This, combined with his playing of the Lyre, made him the most 'powerful' musician in the known world.
12	Orpheus' Song	Orpheus' song was said to be able to enchant anyone who heard it, be that a god, human, or animal. Orpheus' songs were even said to move inanimate objects such as trees and stones to tears.
13	Jason and the Argonauts	During his life, he joined Jason on his quest to retrieve the golden fleece. In fact he played a key role, with his song saving the crew from the Sirens.
14	Falling in love	Upon his return from his journey with Jason, he returned home and fell in love with Eurydice, a beautiful wood nymph.

Myth of Orpheus and Eurydice: Plot

15	Falling in Love	When Orpheus returned from his adventure with Jason, leader of the Argonauts (a collection of Greek heroes), Orpheus returned to Thrace and fell in love with Eurydice, a woodland nymph (a minor female nature goddess).
16	Mount Olympus	Orpheus and Eurydice lived in Pimpleia, a small town in the valley below Mount Olympus.
17	Aristaeus	Unfortunately, Eurydice came to the attention of Aristaeus, a minor god of bee-keeping and agriculture, who became obsessed with her.
18	Eurydice's Death	One day, Aristaeus chased after Eurydice, who fled in fear from him. As she was running through the fields when she stepped on a viper that rose up and bit her on the ankle, killing her with his venom.
19	Orpheus' Grief	Orpheus heard her scream and raced to her side only for her to die in his arms. His grief was all-consuming and he gave up music, playing his lyre, and singing. He would not write another song.
20	Apollo's Intervention	After a year of Orpheus grieving, Apollo intervened and asked him what would make him play music again. Orpheus replied that only the return of his wife could do that, so Apollo suggested he go to the Underworld to bring her back.
21	Entering the Underworld	Orpheus entered the Underworld through Cape Tainaron in the Peloponnese. He would use the power of his music and song to enchant Cerberus, to persuade Charon to take him across the River Styx, and to persuade the three judges of the Underworld to summon Hades and Persephone.
22	Hades and Persephone	Through his beautiful song, Orpheus persuaded Hades and Persephone to allow Eurydice to leave the Underworld, so overwhelmed were they by his ability to play.
23	The Condition	They placed on him one condition: she must follow him out of the Underworld, but he can never turn around to look at his wife until they were both out of the Underworld.
24	Orpheus' Doubt	Throughout the perilous journey back to the earth, Orpheus and Eurydice kept in contact. However, towards the end the two had become further separated by the steep climb, and no longer able to hear his wife, Orpheus became plagued with doubt.
25	Eurydice Dies Again	As he stepped back into the mortal world, Orpheus overcome with doubt and worry, turned to check his wife was out of the Underworld, only to see her a step away from exiting. As a result, Eurydice was swept back into Underworld to die for a second time.
26	Underworld Closed	Orpheus tried in vain to return to the Underworld but this time found that he was prevented.
27	Orpheus' Death	Entering into a second period of grief, Orpheus continued to play his lyre and make music but refused to take another wife. The Thracian women, the Ciconians, followers of Dionysus were so enraged they would eventually in a complete frenzy, tear Orpheus apart. His death would see him finally united with Eurydice.

Glossary: Death and Burial

	Keyword	Definition
1	Homer	Greek writer of epic poetry; author of the <i>The Iliad</i> , <i>The Odyssey</i> , and <i>The Homeric Hymns</i> .
2	Homeric Question	The debate about the authorship of <i>The Iliad</i> , <i>The Odyssey</i> , and <i>The Homeric Hymns</i> and whether it really was Homer.
3	Homeric	Name given to works of literature that are a similar style to Homer.
4	Oral Tradition	The passing on of information and stories by word of mouth rather than the written word.
5	Epithet	Phrases, adjectives placed before or after a character's name to help identify them and give a clue to their personality.
6	Narcissus	The flower grown by Gaia and used by Hades to snare/trap Persephone prior to her abduction.
7	Underworld	The belief by Ancient Greeks where the souls of the dead go. Ruled over by Hades.
8	Ambrosia	The food of the gods, believed to grant them immortality and eternal youth.
9	Nectar	The drink of the gods, believed to grant them immortality and eternal youth.
10	Eleusis	The city where Demeter grieves the loss of her daughter.
11	Slayer of Argus	Epithet given to Hermes after he slayed Argus who was appointed by Hera to watch over Io. Argus had a hundred eyes, and these were transferred to the peacock after.
12	Lamentation	The passionate expression of grief or sorrow; weeping.
13	Hymen	The god of weddings
14	Thrace (Thracian)	A city in Ancient Greece where Orpheus is from; his father is said to be the King of Thrace, Oeagrus.
15	Rhodope	A mountain range in Thrace where Orpheus is precisely from.
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What were the Homeric Hymns to Demeter?

The Greeks and Romans had various myths and beliefs regarding what happened to the dead once they left the world of the living. Neither civilisation believed in a heaven or hell. All the dead ended up in the same place, the underworld.

The underworld was the realm of the Hades and the Olympians were not allowed to enter it; Hermes and Dionysus were the only exceptions to this rule. As the messenger of the gods, Hermes had reason to travel between the two. Due to the circumstances of Dionysus' birth, he too was a god that could, if needed, visit the underworld. Beyond these two gods, travelling to the underworld was something reserved for the dead and heroes. Indeed, both the Greek hero's Heracles and Odysseus, and the Trojan hero Aeneas, visited the underworld as part of their quests.

Myths surrounding the underworld were popular motifs on funerary monuments, as they gave the deceased hope that they too could successfully enter the underworld and gain favour from its king and queen.

What were the Homeric Hymns?

The Homeric Hymn to Demeter was one of thirty-one poems dedicated to the gods, including one to Heracles. The poems are called 'Homeric' as they share a similar style to the epics of Homer. However, whether Homer actually composed them or not is unknown. With this in mind, for our purposes, we *will* refer to the poet as Homer. What seems certain is that, like the other works of Homer, the poems were part of an **oral tradition**, and they would have been sung to audiences across the Greek world. For this reason, scholars have dated the poems to the seventh and sixth centuries BC. In oral poetry stock phrases, or epithets, would have been used to continually identify characters. These stock phrases are referred to as **epithets** and give an insight into the character it is attached to.

Task: Below is a number of sentences from the Homeric Hymn to Demeter; each sentence contains at least one epithet. Your task is to identify the epithet by highlighting it in the sentence, and then explaining what it suggests about the character it is associated with. An example *not* from the Homeric Hymn to Demeter, but from the Homeric Hymn to Heracles is given below.

Sentence	What does it suggest about the character it is associated with?
'...He [Heracles] dwells, enjoying himself with beautiful-ankled Hebe.'	The epithet 'beautiful' in the epithet is a reference to a her beauty (she is the goddess of eternal youth), and the focus on her ankles particularly suggests a fragility and slenderness to her.
'I begin to sing of beautiful-haired Demeter, holy goddess...'	
'...and her delicate-ankled daughter whom Hades snatched away...'	
'Daughter of beautiful haired Rhea, Lady Demeter, you shall know the truth; for I stand in great awe of you...'	
'No other of the immortal gods is to blame, only cloud-gathering Zeus who gave her to Hades, his own brother...'	
'Dark-haired Hades, who rules those who have died, father Zeus ordered me to lead noble Persephone out of Erebus...'	

2 The Homeric Hymn to Demeter: Plot Analysis

The Homeric Hymn to Demeter is the longest of Homer's surviving hymns to the Gods; it is over 400 lines long. We have to understand and be able to analyse lines 1 to 104 and lines 301 to 474. We need to understand what happens from lines 105 to 300, but our analysis will concentrate on those two specific sections. Below is the Homeric Hymn to Demeter.

Before we read through it, we do need to know key people/gods in the hymn and what themes emerge through this poem.

Key Characters:

Hades		God of the Underworld. Lonely in his realm of darkness, Hades longs for a queen.
Demeter		Goddess of the harvest, who makes the crops ripen, the trees bear fruit and the flowers bloom. She's a fierce, protective mother.
Persephone		Young goddess of Spring. Innocent and pure, she was picking flowers when she was abducted.
Zeus		The king of all the gods assumes he can bend everyone to his will.
Hermes		Zeus's messenger, who is eventually sent to the Underworld to make a deal with Hades to free Persephone.
Helios		God of the sun. Drives the sun across the sky daily, and sees everything.
Hecate		Dark goddess of magic. Wraith-like witch with snakes around her neck and hounds at her heels. Helps Demeter.

Key Themes:

Theme 1		Relationship between the Gods	The poem cleverly explores the nature of the gods. Although they are not mortal or human, they experience all the same emotions as humans. This includes love, hate, loss, and fear.
Theme 2		Relationship between Gods and Humans	The poem also highlights the relationship between gods and humans, and how the gods' decisions could have disastrous consequences on mortals, such as Demeter's decision to withhold the harvest.
			However, the poem also highlights that humans had power over the gods as well. If Demeter's famines could have wiped out the human race and prevented the gods from having anyone to worship them, hence Zeus saved them.

Lines 1 – 18

Entrapment of Persephone

I begin to sing of beautiful-haired Demeter, holy goddess - of her and her delicate-ankled daughter whom Hades snatched away, her having been given to him by far-seeing Zeus the loud-thunderer. She was playing apart from Demeter, lady of the golden sword and glorious fruits, with the deep-bosomed daughters of Oceanus. They were gathering flowers in a soft meadow; roses and crocuses and beautiful violets, irises also and hyacinths, and the narcissus; which Earth made to grow at the will of Zeus and to please Hades, as a snare for the bloom-like girl. [10] A marvellous, radiant flower, it was a thing of wonder for both immortal gods and mortal men to see. From its root grew a hundred blooms, and it smelled most sweetly, so that all wide heaven above and the whole earth and the salty sea laughed for joy. The girl was amazed and reached out with both hands to take the lovely treat; but the earth with its wide roads opened up there in the Plain of Nysa, and the lord Hades, the Son of Cronos, he who has many names, with his immortal horses, sprang out upon her.

The first section of the hymn deals with the abduction of Persephone by Hades.

It is clear in the early part of the story that Persephone's marriage to Hades has been arranged by Zeus, and importantly, without Persephone's knowledge. This was not uncommon in Greek society during the bronze age where fathers would arrange marriages for their daughters.

It is whilst out playing with the daughters of Oceanus that Persephone began to pick flowers, with one of the them - the Narcissus - of particular interest. It is this flower that will be used to trap Persephone.

Lines 19 - 39

Abduction of Persephone

He seized her against her will on his golden chariot and carried her away as she wailed. [20] Then she cried out shrilly with her voice, calling upon her father, the Son of Cronos, the highest and the best. But not one of the immortal gods, nor one of the mortal humans, heard her voice, nor even did the rich fruit-bearing olive-trees. Only the light-hearted daughter of Persaios, Hecate with the bright head-band, heard the girl from her cave, and also lord Helios, Hyperion's bright son. They heard the maiden as she called to her father, the Son of Cronos: but he, all by himself, was seated far apart from the gods, inside a temple where many pray, receiving beautiful sacrifices from mortal humans. [30] She was being taken against her will, at the suggestion of Zeus, by her father's brother with his immortal horses; Ruler of Many, Host of Many, Cronos' many-named son.

Having distracted Persephone, Hades emerges from the ground, takes hold of her, and takes her to the underworld.

It appears that no one sees or hears this event happening, and this, again importantly, includes Demeter. Yet, Homer does indicate that two people, or two gods, do hear this (Helios and Hecate). Interestingly, she cries out to her father for help, but he is busy being worshipped at the time.

The last line of this section, confirms that Demeter did not see the abduction, but does hear her daughters' cry, and then this marks the moment the story shifts focus to Demeter herself.

So long as both the earth and the starry sky could be seen by the goddess, and the strong-flowing, fish-filled sea, and the rays of the sun, she still hoped to see her dear mother and the tribe of the immortal gods. So during this time her great heart was soothed by hope, distressed as she was. The peaks of the mountains and depths of the sea rang with her immortal voice: and her revered mother heard her.

Demeter Searches for Persephone

[40] A sharp pain seized her heart. She tore off the veil from her divine flowing hair with her own dear hands, hurled her dark cloak down from both her shoulders, and sped off searching like a bird of prey over land and sea. But no one would tell her the truth. Not one of the gods, nor one of the mortal humans, nor one of the birds of omen, messengers of the truth, came to her. Thereafter, for nine days the revered Demeter wandered over the earth, with blazing torches in her hands. **[50]** In her grief not once did she take of ambrosia and nectar, sweet to drink, nor did she bathe her skin in water. **But when the tenth bright dawn came upon her, Hecate came to her, with a torch in her hands.** She came with a message, and told her story, saying this:

"Revered Demeter, bringer of the seasons, giver of splendid gifts, which one of the gods who dwell in heaven, or which one of the mortal humans seized Persephone and brought grief to your dear spirit? I heard the sounds, but did not see with my eyes who it was. I tell you everything truthfully and in haste."

So spoke Hecate. She received no response from the daughter of beautiful-haired Rhea, **[60]** instead she sped off with her, holding blazing torches in her hands. They came to Helios, the watchman of gods and men, stood in front of his horses and the divine goddess asked:

"Helios, respect me as a god to a goddess if ever with word or deed I have pleased your heart and spirit. The girl born to me, my sweet offspring, glorious in form – I heard her cries resounding through the barren air, as if she were suffering violence; though I did not see it with my own eyes. But you look down through the bright air on the whole world with your sunbeams. **[70]** Tell me the truth about my dear child, if you have seen her, what god or mortal man has taken her from me by force, against her will, and gone away."

So she spoke. The son of Hyperion answered with these words:

"Daughter of beautiful haired Rhea, Lady Demeter, you shall know the truth; for I stand in great awe of you, and pity you as you as you grieve over your delicate-ankled daughter. No other of the immortal gods is to blame, only cloud-gathering Zeus who gave her to Hades, his own brother, to call his blushing bride. [80] Into the murky darkness he carried her off with his horses, as she screamed wildly. But, goddess, stop your great lamentation, you must not uselessly hold onto terrible anger. It is not shameful to have, of all the immortals, Hades Ruler of Many as a son-in-law; your own brother and kin. And as for honour, he got his third when the world was divided in the beginning, and dwells with those whose ruler he was destined by lot to be."

So saying, he called to his horses. At his rebuke they swiftly drew the speeding chariot, like birds of prey.

Despite being very close to Zeus – Persephone is their daughter – we begin to realise now that Demeter was not included in the decision for Persephone to be given to Hades.

We begin to understand Demeter's depth of feeling as she reacts to the scream of her child and the lack of understanding of what is going on.

We get a real sense that Demeter is desperate in her search for any information of what has happened to Persephone – this continues for nine days.

Upon the tenth day, Demeter is approached by Hecate who tells her she heard the scream of Persephone but did not see anything. She suggests that Helios may have seen as he sees everything.

Demeter pleads with Helios to tell her what happened and Helios responds out of respect for her. He tells her very plainly what happened, and at the end tries to suggest that Hades is a good match for Persephone as he was one of the three brothers that divided up the earth at the end of the Titanomachy.

Lines 90 - 104

Demeter's Lament

[90] A more terrible, more dreadful grief came upon Demeter's spirit. Therefore, in her anger at the son of Cronos of the dark clouds, she abandoned the assembly of the gods and high Olympus. She went among the cities and rich fields of men, for a long time disguising her form. Not one of the men who saw her, recognised her, nor did any of the deep-girded women.

Until, one day, she came to the house of skilful Celeos, who was then ruler of fragrant Eleusis. She sat down near the road, her dear heart full of sorrow, at the well called Parthenion (the Virgin's Place), from which the people of the city drew water.

[100] She sat in the shade – an olive tree had grown overhead – looking like an old woman, born long ago, cut off from childbearing and the gifts of garland-loving Aphrodite. Such are the nursemaids of the children of law-giving kings, and housekeepers in echoing halls.

A really important moment occurs now in the story.

In reaction to her now knowing what happened to Persephone, Demeter begins her lament; she almost begins to grieve for her daughter.

She abandons being a god, and disguises herself as a human and comes to rest in a place called Eleusis.

It is here that she grieves and, arguably, plots her revenge as her anger begins to grow.

Lines 105 – 300

After Demeter left the gods to live with humans, she met a family who took her in. The family were unaware that she was a goddess and allowed her to look after their son. Instead of feeding the baby mortal food, she fed him ambrosia, of the gods to grant him immortality. As a final act, Demeter attempted to throw the child in a fire, to make him shed his human form and emerge as a god. Before this could be done, the mother of the child entered the room and, understandably panicked, snatched the baby from Demeter. Annoyed at the ignorance of humans, Demeter explained her plan. She demanded the people of Eleusis build her a temple and altar so she could teach them how to worship her correctly. The townsfolk met and agreed to build the goddess a temple.

Lines 301 - 334

Demeter's Rage and Zeus' Intervention

But when they had finished they rushed from their toil and each man went home. Golden-haired Demeter, however, sat there, staying far away from all the blessed immortals, reduced to yearning for her deep-bosomed daughter. **She made the grimmest and most brutal year for men on the all-nourishing earth. No ground sent up seeds, for Lady Demeter kept them hidden. Many oxen dragged the bent ploughs over the fields in vain. Much white barley fell upon the ground to no purpose.**

[310] By means of painful famine, she would have destroyed the whole mortal race and deprived the glorious dwellers of Olympus the honour of gifts and sacrifices, if Zeus had not noticed and pondered upon this in his heart.

First he sent golden-winged Iris to summon beautiful-haired Demeter who was so lovely in form. Zeus spoke, and she obeyed the dark-clouded son of Cronos, and ran across the divide between heaven and earth on swift feet. She approached the city of fragrant Eleusis, and found Demeter, dark-veiled, in her shrine, and addressed her with winged words:

It is important to note that the intervening lines sees the people of Eleusis build a temple to Demeter and it is there that she acts out her vengeance, not on the gods directly, but on the mortals.

Demeter chooses to not allow any crops to grow and therefore famine occurs.

It is at this point, Zeus decides he must intervene. He sends Iris first to persuade Demeter to stop the famine and return to the gods in Olympus – she fails.

1320 'Demeter, father Zeus, whose wisdom never dies, orders you to come back to the family of everlasting gods. Go, and do not let my message from Zeus be useless.'

In this way she begged her: but Demeter's heart was not persuaded by her. Then the father sent in turn the blessed immortal gods: coming one after another they implored her and offered plentiful gifts of great beauty, as well as any honours she might want among the immortal gods. But none could persuade her heart nor her mind as she raged in her soul: **1330** she firmly refused these pleas. **She asserted that she would never come up to fragrant Olympus, nor let the ground send up one seed, before she saw with her own eyes her fair-eyed girl.**

Secondly, he sends each of the immortal gods to persuade Demeter to return to Olympus by offering gifts; notice Zeus never goes himself and it must be questioned why.

This is a crucial scene in the hymn as it highlights the relationship between the gods themselves, and the relationship between the humans and gods.

Zeus only intervenes when the humans are at risk, not because of how Demeter feels. Why does he do this? Is it because he cares for humans or is it because he needs humans to worship the gods.

When his efforts fails, he still fails to go himself, and why is that? Is it because, like humans, the gods feel emotions the same as humans? Is he ashamed? Is he too stubborn? Is he too full of pride to back down and face Demeter himself?

Lines 335 - 385

Zeus' Appeal to Hades

When Zeus, wide-eyed and loud-thundering, heard this, he sent the slayer of Argus, with his staff of gold, to Erebus; so that Hades, having been persuaded by his words, would lead sacred Persephone out of the murky darkness below to the light among the gods; so that her mother could see her with her own eyes and end her rage. **1340** Hermes did not disobey, and hurriedly plunged into the depths of the earth, leaving behind the seat of Olympus.

He found him, the lord, inside the house sitting on a couch with his revered wife, who was there much against her will due to her longing for her mother – still she was far away, devising a wicked plan to avenge these deeds of the blessed gods. Standing close by them, the mighty slayer of Argus spoke:

"Dark-haired Hades, who rules those who have died, father Zeus ordered me to lead noble Persephone out of Erebus so that her mother can see her with her eyes and stop her terrible rage and anger against the gods. 1350 She is devising some great scheme to make the feeble tribe of earth-born men perish by hiding seeds below the ground, and thus bring an end to worship of the immortals. Her anger is terrible, and she does not even spend time with the gods, but sits far away in her fragrant shrine at Eleusis with its rocky city.

At this stage of the story, Zeus now knows that the only way to appease Demeter and have her return to Olympus and stop the famine, was to return Persephone.

Therefore, Zeus sends his son, Hermes, to the underworld to appeal to Hades.

It is the first time in the story where the narrative switches to the underworld and we see Hades and Persephone. Hermes attempts to persuade Hades to let Persephone return, but Hades is not prepared to do so, yet he acts like he is perfectly happy to let this happen as he has his own plan to keep Persephone in the underworld.

Interestingly, Hermes speech focuses mainly on the impact to the gods of Demeter's rage, and only mentions humans when their destruction would impact the gods – again, a nod to how gods viewed humans.

So he spoke. Hades, lord of the dead, smiled grimly, and did not disobey the command of Zeus the King. Swiftly he ordered skilful Persephone:

[360] 'Go, Persephone, to your dark-veiled mother. Keep the spirit in your breast kindly; don't be too angry for all you could be. I will not be a shameful husband to you amongst the immortals, being the brother of Zeus the Father. Here you will rule all that lives and moves, receiving the greatest honours amongst the immortals. Those who do wrong and do not appease your power with sacrifices, reverently performing rites, and giving rich gifts, will have punishment for all their days.

[370] So he spoke, and skilful Persephone rejoiced, swiftly leaping up in delight. But he secretly gave her one seed of a honey-sweet pomegranate to eat, peering around him, for fear that she would stay for all her days elsewhere alongside dark-veiled and revered Demeter. Hades the Ruler of Many yoked his immortal horses before his golden chariot. She got in the chariot also, alongside the mighty slayer of Argus who, seizing reins and whip in his dear hands, dashed out through the hall; for him they flew eagerly.

[380] Swiftly they accomplished the long journey. Neither sea nor the water of rivers nor grassy mountain peaks slowed the speed of those immortal horses; they sliced through the thick air above them as they went.

There is the belief in Ancient Greece that once you have eaten in the underworld you are forever bound to it.

Whilst telling Persephone to leave the underworld and return to her mother, Hades gives Persephone a single pomegranate seed to eat knowing it would tie her to him forever.

The question is whether Persephone knew what she was doing at this point in eating the pomegranate seed? Is it another example of her youth and naivety or did she want to stay?

Before, Hades gives Persephone the seed, we get further insight into how the gods viewed humans and how the gods interact. Hades explains he is a worthy husband to Persephone suggesting she is not happy with the arranged marriage. He also explains how being the queen of the underworld will mean more sacrifices from humans.

After eating the pomegranate seed, Hades returns Persephone to her mother.

Lines 386 - 474

Demeter and Persephone Reunited

He halted them, where Demeter of the beautiful garlands was staying, in front of her fragrant shrine, on seeing them she eagerly darted forward, like a Maenad down a thickly forested mountainside. Persephone on the other side, when she saw the beautiful eyes of her own mother, jumped out of the chariot and left the horses behind to run and throw herself onto her, hugging her tight. **[390]**

She, however, holding her dear child in her own arms, suddenly suspected some trick in her heart. Grimly stepping back, she restrained her affection, and spoke:

“Child, you didn't eat any food while you were down below, did you? Speak out, don't hide anything, so that we both know. For if you have not, you shall come back from hated Hades and live alongside me and your dark-clouded father, the son of Cronos, honoured by all the immortals.

But if you did eat, you will go back again to the depths of the earth, to live for a third part of the seasons each year. **[400]** The other two parts however, you shall live alongside me and the other immortals. When earth blooms with the fragrant blossoms of spring of every kind, then from the murky dark again you will rise up, a great marvel to gods and mortal men. Tell me how he snatched you to the murky darkness, and by what trick the strong lord, the Host of Many, deceived you.'

The reunion of Demeter and Persephone again gives us further evidence of how the gods felt and behaved just like humans. It is full of emotion and joy.

Yet, Demeter immediately suspects a trick as her return by Hades has been all too easy, and she is right.

Demeter then changes from someone full of joy to one of worry and concern, like a human parent would, and asks Persephone to tell her everything.

Demeter evens guesses at what Hades has done and explicitly tells Persephone that if she has eaten in the underworld she will have to spend time down there.

Then, most beautiful Persephone spoke in reply: **‘When luck-bringing Hermes, the swift messenger from his father the son of Cronos and the others in Heaven, came to me bidding me to come back from Erebus, so that you would see me with your eyes, and stop your dreaded rage and anger against the immortals, [410] immediately I leaped up joyfully: but he secretly fed me the seed of a pomegranate, a honey-sweet food, and forced me to eat, though I was unwilling.** Also, I will tell you how he snatched me due to the shrewd cunning of the son of Cronos, my father, carrying me to the depths of the earth. I will go through it all, as you ask.

All of us were in a glorious meadow, Leucippe, Phaino and Electra and Ianche and Melita and Iache and Rhodeia and Kallirhoe and Tyche and Ochyrhoe, like a budding flower, and Chryseis and Ianeira and Acaste and Admete. Rhodope and Pluto were there also, and seductive Calypso, and the Styx and Urania and lovely Galazaura and Pallas who causes battles, and Artemis who shoots arrows. We were playing and picking the beautiful flowers in our hands, the soft crocus mixed with irises and hyacinths, carpets of roses and lilies, wondrous to behold, and narcissus, which the wide earth grew like a crocus. And I joyfully picked them.

But then the earth beneath my feet gave way, **[430]** and the mighty Lord, the Host of Many, sprang from it in his golden chariot and carried me away beneath the earth by force, much against my will. I shouted in my loudest voice. Though they cause me grief, all these things I tell you truthfully.”

So then they spent the whole day with their souls united, tenderly embracing one another often which warmed heart and soul; ending the pain of their souls. They gave and received joy to each other. Hecate with her bright headband drew near them, and embraced the daughter of holy Demeter many times: **[440]** from this time on the Lady became servant and friend to her.

All-seeing and loud-thundering Zeus sent a messenger to them, lovely-haired Rhea, to bring dark-veiled Demeter to join the family of the gods. He promised to give her whatever honours she chose for herself from the immortal gods. He nodded his agreement that as the years come around, the girl will spend a third of the year in the murky dark, but two thirds of it with her mother and the other immortals.

So he spoke and the goddess did not ignore the message of Zeus. Eagerly she shot down from the heights of Olympus and came to Rharus, **[450]** previously a fertile and life-giving land but not life-giving at that time, rather it stood unused and without leaves: the white barley had been hidden as part of the plan of delicate-ankled Demeter.

But afterwards there would soon be tall ears of corn rippling, and the fat furrows on the ground would be heavy with corn to be tied with bands into sheaves. She landed there first from the barren air, and the goddesses were glad to see each other, rejoicing in their hearts. Then Rhea with her bright headband addressed Demeter in this way:

Persephone responds and explains that she was forced to eat something by Hades – and describes the pomegranate seed in some detail. Some of the words used juxtapose against each other giving a conflicting view of how she felt about it.

She also backs up the idea that Hermes only sought to end the rage of Demeter against the gods, humans are not mentioned again.

She then recounts the story of her abduction.

After Persephone finishes her story, we again see an insight into how the gods behaved like humans with their human emotions the way that Demeter and Persephone act with each other.

It is at this point in the story, Zeus intervenes decisively. He commands Rhea to visit Demeter and tell her to come back to Olympus and that Persephone will spend time between Demeter and Hades, even though this had been determined by Demeter.

[460] Come child, wide-eyed Zeus the loud-thunderer summons you to come and join the family of the gods. He promised to give you whatever honours you choose for yourself from the immortal gods. He nodded his agreement that as the years come around, the girl will spend a third of the year in the murky dark, but two thirds of it with her mother and the other immortals. **Thus he has said it shall be accomplished: he has nodded his head in agreement.** But come, my child, and obey; do not rage continuously at the son of Cronos who is dark with clouds. Right now, make the life-giving seeds grow tall for men.”

[470] So she spoke. **Queen Demeter did not disobey. At once she sent up seeds through the fertile ground: all the broad earth was heavy with flowers and leaves.**

We then see the reaction of Demeter.

She agrees to everything and importantly, she then allows the seeds to pass up through the ground again, thus, showing us how the seasons came to be.

During the winter season, Demeter was in mourning for her daughter who was in the underworld, so refused to allow any crops to grow. Yet, when Persephone returned, Demeter, allowed the crops and flowers to flourish, marking the spring and summer seasons.

Lines 1 – 18

Entrapment of Persephone

1. Who was Persephone with immediately before her abduction by Hades?

2. What is the name of the flower that was used ‘...as a snare...’ to capture Persephone?

3. How effectively does Homer describe the flower planted by Gaia (‘...Earth...)?

‘I begin to sing of beautiful-haired Demeter, holy goddess - of her and her delicate-ankled daughter whom Hades snatched away, her having been given to him by far-seeing Zeus the loud-thunderer.’

4. What does this line suggest about how the marriage of Hades and Persephone was arranged?

5. What do you think this scene suggests about the role of male and females in wider Greek society?

6. For what reason or purpose might Zeus have sought to arrange a marriage for Hades?

Lines 19 - 39

Abduction of Persephone

'He seized her against her will on his golden chariot and carried her away as she wailed. Then she cried out shrilly with her voice, calling upon her father, the Son of Cronos, the highest and the best.'

1. Who is Homer referring to as '...the Son of Cronos, the highest and best.'?

2. Why may Helios and Hecate have been the only two to hear Persephone's cries?

3. What is your impression of Persephone from her actions during lines 19 – 39?

Lines 40 – 89

Demeter searches for Persephone

‘A sharp pain seized her heart. She tore off the veil from her divine flowing hair with her own dear hands, hurled her dark cloak down from both her shoulders, and sped off searching like a bird of prey over land and sea.’

1. How do we know that from the line above that Demeter was excluded from the decision made by Zeus to give Persephone to Hades?

2. Homer uses the simile ‘...and sped off searching like a bird of prey over land and sea.’ Explain the simile and why it is so effective?

‘But, goddess, stop your great lamentation, you must not uselessly hold onto terrible anger. It is not shameful to have, of all the immortals, Hades Ruler of Many as a son-in-law; your own brother and kin. And as for honour, he got his third when the world was divided in the beginning, and dwells with those whose ruler he was destined by lot to be.’

3. Why did Helios consider Hades a suitable match for Persephone?

Lines 90 – 104

Demeter's lament

'A more terrible, more dreadful grief came upon Demeter's spirit. Therefore, in her anger at the son of Cronos of the dark clouds, she abandoned the assembly of the gods and high Olympus. She went among the cities and rich fields of men, for a long time disguising her form. Not one of the men who saw her, recognised her, nor did any of the deep-girded women.'

1. In response to finding out that Zeus had betrayed her and their daughter, how does Demeter react?

2. What impression of Demeter do we get from the lines above?

3. What is the name of the place that Demeter hides herself away?

Lines 301 - 334

Demeter's rage and Zeus' intervention

'She made the grimmest and most brutal year for men on the all-nourishing earth. No ground sent up seeds, for Lady Demeter kept them hidden. Many oxen dragged the bent ploughs over the fields in vain. Much white barley fell upon the ground to no purpose. By means of painful famine, she would have destroyed the whole mortal race and deprived the glorious dwellers of Olympus the honour of gifts and sacrifices, if Zeus had not noticed and pondered upon this in his heart.'

1. What does Demeter do to the human race in response to still being separated from Persephone?

2. Why does Demeter choose to inflict her anger and rage on humans rather than the gods?

3. What does this suggest about the relationship between the gods and humans?

4. What does Zeus do in response to Demeter's actions?

Lines 335 – 385

Zeus's appeal to Hades

1. How is the power and authority of Zeus shown in this section? Give evidence to support your answer.

‘Dark-haired Hades, who rules those who have died, father Zeus ordered me to lead noble Persephone out of Erebus so that her mother can see her with her eyes and stop her terrible rage and anger against the gods. [350] She is devising some great scheme to make the feeble tribe of earth-born men perish by hiding seeds below the ground, and thus bring an end to worship of the immortals. Her anger is terrible, and she does not even spend time with the gods, but sits far away in her fragrant shrine at Eleusis with its rocky city.’

2. The above extract is Hermes' appeal to Hades to return Persephone. What are his arguments as to why Hades should allow Persephone to return to her mother?

‘Go, Persephone, to your dark-veiled mother. Keep the spirit in your breast kindly; don't be too angry for all you could be. I will not be a shameful husband to you amongst the immortals, being the brother of Zeus the Father. Here you will rule all that lives and moves, receiving the greatest honours amongst the immortals. Those who do wrong and do not appease your power with sacrifices, reverently performing rites, and giving rich gifts, will have punishment for all their days.’

3. The above extract is Hades' final words to Persephone. In this extract, he attempts to outline the benefits of being his wife and remaining in the underworld. What is his main argument?

Lines 386 – 474

Demeter and Persephone reunited

‘He halted them, where Demeter of the beautiful garlands was staying, in front of her fragrant shrine, on seeing them she eagerly darted forward, like a Maenad down a thickly forested mountainside. Persephone on the other side, when she saw the beautiful eyes of her own mother, jumped out of the chariot and left the horses behind to run and throw herself onto her, hugging her tight.’

‘So then they spent the whole day with their souls united, tenderly embracing one another often which warmed heart and soul; ending the pain of their souls. They gave and received joy to each other.’

1. How do the above two extracts demonstrate that the gods were no different to humans in terms of their emotions and reactions?

‘Child, you didn’t eat any food while you were down below, did you? Speak out, don’t hide anything, so that we both know. For if you have not, you shall come back from hated Hades and live alongside me and your dark-clouded father, the son of Cronos, honoured by all the immortals. But if you did eat, you will go back again to the depths of the earth, to live for a third part of the seasons each year. The other two parts however, you shall live alongside me and the other immortals. When earth blooms with the fragrant blossoms of spring of every kind, then from the murky dark again you will rise up, a great marvel to gods and mortal men.’

2. How does the above extract explain the creation of the seasons according to the Ancient Greeks?

As part of our study of Homer's Homeric Hymn to Demeter, we need to not only understand the plot and recognise key quotations from it, but we also have to be able to write about the key characters: Demeter, Persephone, Hades, and Zeus.

We have to understand where they fit in the plot of the story, but also about their personalities and characteristics.

Let's look at example for Demeter:

'By means of painful famine, she would have destroyed the whole mortal race and deprived the glorious dwellers of Olympus the honour of gifts and sacrifices, if Zeus had not noticed and pondered upon this in his heart.'

The quotation above has a number of key word choices that are highlighted below:

'By means of **painful** famine, she would have **destroyed** the whole mortal race and deprived the glorious dwellers of Olympus the honour of gifts and sacrifices, if Zeus had not noticed and pondered upon this in his heart.'

The words '**painful**' and '**destroyed**' are chosen because of the connotations that they have. Both words are connected to suffering and destruction, which suggests that Demeter is angry, aggressive, and full of hate. Interestingly, she is aiming all this hate at 'the whole mortal race' rather than at the Zeus and Hades for taking Persephone. This makes her seem even more terrible and even more cruel and violent.

However, from this whole quotation we can look further into Demeter's character.

'By means of painful famine, she would have destroyed the whole mortal race and **deprived the glorious dwellers of Olympus the honour of gifts and sacrifices**, if Zeus had not noticed and pondered upon this in his heart.'

The words highlighted in the quotation above implies that she is doing all this to hurt the other Olympian gods, that what she is doing is purposeful and planned. It therefore suggests she has characteristics of being calculated and emotionless when it comes to getting what she wants and does not care what impact it has on others.

It also implies she is incredibly powerful as a goddess, as she is able to hold this power over the other gods. It is her ability, and no other gods, not even Zeus, to allow the crops and flowers to grow. Only she can do that and as such she has a tremendous power over the fate of humanity who are dependent on these crops for survival. It also implies that if the humans very survival is dependent on her, so she too has tremendous power over the other gods.

Task: We are going to explore the character of **Demeter** through the Homeric Hymn to Demeter. Below is a series of extracts about Demeter from the hymn. Your task is to analyse each one and consider what they tell you about Demeter's characteristics, personality, and her qualities. You must then come up with words to describe her and support these words with evidence.

1

A sharp pain seized her heart. She tore off the veil from her divine flowing hair with her own dear hands, hurled her dark cloak down from both her shoulders, and sped off searching like a bird of prey over land and sea.

Demeter Searches for Persephone

2

A more terrible, more dreadful grief came upon Demeter's spirit. Therefore, in her anger at the son of Cronos of the dark clouds, she abandoned the assembly of the gods and high Olympus. She went among the cities and rich fields of men, for a long time disguising her form.

Demeter's Lament

3

She made the grimmest and most brutal year for men on the all-nourishing earth. No ground sent up seeds, for Lady Demeter kept them hidden. Many oxen dragged the bent ploughs over the fields in vain. Much white barley fell upon the ground to no purpose.

Demeter's Rage and Zeus' Intervention

4

By means of painful famine, she would have destroyed the whole mortal race and deprived the glorious dwellers of Olympus the honour of gifts and sacrifices, if Zeus had not noticed and pondered upon this in his heart.

Demeter's Rage and Zeus' Intervention

5

But none could persuade her heart nor her mind as she raged in her soul: she firmly refused these pleas. She asserted that she would never come up to fragrant Olympus, nor let the ground send up one seed, before she saw with her own eyes her fair-eyed girl.

Demeter's Rage and Zeus' Intervention

6

He [Hermes] halted them, where Demeter of the beautiful garlands was staying, in front of her fragrant shrine, on seeing them she eagerly darted forward, like a Maenad down a thickly forested mountainside. Persephone on the other side, when she saw the beautiful eyes of her own mother, jumped out of the chariot and left the horses behind to run and throw herself onto her, hugging her tight.

Demeter and Persephone Reunited

7

She [Demeter], however, holding her dear child in her own arms, suddenly suspected some trick in her heart. Grimly stepping back, she restrained her affection, and spoke:

"Child, you didn't eat any food while you were down below, did you? Speak out, don't hide anything, so that we both know. For if you have not, you shall come back from hated Hades and live alongside me and your dark-clouded father, the son of Cronos, honoured by all the immortals.

But if you did eat, you will go back again to the depths of the earth, to live for a third part of the seasons each year. The other two parts however, you shall live alongside me and the other immortals. When earth blooms with the fragrant blossoms of spring of every kind, then from the murky dark again you will rise up, a great marvel to gods and mortal men.

Demeter and Persephone Reunited

8

Queen Demeter did not disobey. At once she sent up seeds through the fertile ground: all the broad earth was heavy with flowers and leaves.

Demeter and Persephone Reunited

Task: We are going to explore the character of Demeter through the Homeric Hymn to Demeter. Below is a series of extracts about Demeter from the hymn. Your task is to analyse each one and consider what they tell you about Demeter's characteristics, personality, and her qualities. You must then come up with words to describe her and support these words with evidence.

'A sharp pain seized her heart' suggests she is suffering. The fact it is in her heart is important as it implies her heart is broken. '...and sped off searching like a bird of prey over land and sea'. Word 'sped' implies an urgency and the simile suggests she is hunting for her daughter. It also has connotations of being dangerous.

↑

1 Hurt; Desperate; Dangerous	2	3
4		5
6	7	8

Task: We are going to explore the character of **Persephone** through the Homeric Hymn to Demeter. Below is a series of extracts about Persephone from the hymn. Your task is to analyse each one and consider what they tell you about Persephone's characteristics, personality, and her qualities. You must then come up with words to describe her and support these words with evidence.

1

The girl was amazed and reached out with both hands to take the lovely treat; but the earth with its wide roads opened up there in the Plain of Nysa, and the lord Hades, the Son of Cronos, he who has many names, with his immortal horses, sprang out upon her.

Entrapment of Persephone

2

He [Hades] seized her against her will on his golden chariot and carried her away as she wailed. Then she cried out shrilly with her voice, calling upon her father, the Son of Cronos, the highest and the best.

Abduction of Persephone

3

So long as both the earth and the starry sky could be seen by the goddess, and the strong-flowing, fish-filled sea, and the rays of the sun, she still hoped to see her dear mother and the tribe of the immortal gods. So during this time her great heart was soothed by hope, distressed as she was. The peaks of the mountains and depths of the sea rang with her immortal voice:

Abduction of Persephone

4

So he [Hades] spoke, and skilful Persephone rejoiced, swiftly leaping up in delight. But he secretly gave her one seed of a honey-sweet pomegranate to eat, peering around him, for fear that she would stay for all her days elsewhere alongside dark-veiled and revered Demeter.

Zeus' Appeal to Hades

5

He [Hades] halted them, where Demeter of the beautiful garlands was staying, in front of her fragrant shrine, on seeing them she eagerly darted forward, like a Maenad down a thickly forested mountainside. Persephone on the other side, when she saw the beautiful eyes of her own mother, jumped out of the chariot and left the horses behind to run and throw herself onto her, hugging her tight.

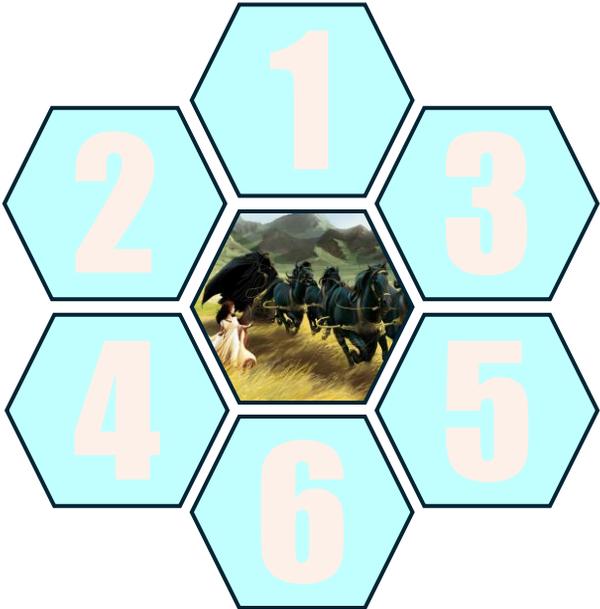
Demeter and Persephone Reunited

6

So then they spent the whole day with their souls united, tenderly embracing one another often which warmed heart and soul; ending the pain of their souls. They gave and received joy to each other.

Demeter and Persephone Reunited

Task: We are going to explore the character of **Persephone** through the Homeric Hymn to Demeter. Below is a series of extracts about Persephone from the hymn. Your task is to analyse each one and consider what they tell you about Persephone's characteristics, personality, and her qualities. You must then come up with words to describe her and support these words with evidence.



Task: We are going to explore the character of **Hades** through the Homeric Hymn to Demeter. Below is a series of extracts about Hades from the hymn. Your task is to analyse each one and consider what they tell you about Hades's characteristics, personality, and his qualities. You must then come up with words to describe him and support these words with evidence.

1

I begin to sing of beautiful-haired Demeter, holy goddess - of her and her delicate-ankled daughter whom Hades snatched away, her having been given to him by far-seeing Zeus the loud-thunderer.

Abduction of Persephone

2

The girl was amazed and reached out with both hands to take the lovely treat; but the earth with its wide roads opened up there in the Plain of Nysa, and the lord Hades, the Son of Cronos, he who has many names, with his immortal horses, sprang out upon her.... He seized her against her will on his golden chariot and carried her away as she wailed.

*Abduction of Persephone
Entrapment of Persephone*

3

When Zeus, wide-eyed and loud-thundering, heard this, he sent the slayer of Argus, with his staff of gold, to Erebus; so that Hades, having been persuaded by his words, would lead sacred Persephone out of the murky darkness below to the light among the gods; so that her mother could see her with her own eyes and end her rage.

Zeus' Appeal to Hades

4

He found him, the lord, inside the house sitting on a couch with his revered wife, who was there much against her will due to her longing for her mother – still she was far away, devising a wicked plan to avenge these deeds of the blessed gods.

Zeus' Appeal to Hades

5

So he spoke. Hades, lord of the dead, smiled grimly, and did not disobey the command of Zeus the King. Swiftly he ordered skilful Persephone:

'Go, Persephone, to your dark-veiled mother. Keep the spirit in your breast kindly; don't be too angry for all you could be. I will not be a shameful husband to you amongst the immortals, being the brother of Zeus the Father. Here you will rule all that lives and moves, receiving the greatest honours amongst the immortals. Those who do wrong and do not appease your power with sacrifices, reverently performing rites, and giving rich gifts, will have punishment for all their days.

Zeus' Appeal to Hades

6

So he spoke, and skilful Persephone rejoiced, swiftly leaping up in delight. But he secretly gave her one seed of a honey-sweet pomegranate to eat, peering around him, for fear that she would stay for all her days elsewhere alongside dark-veiled and revered Demeter. Hades the Ruler of Many yoked his immortal horses before his golden chariot. She got in the chariot also, alongside the mighty slayer of Argus who, seizing reins and whip in his dear hands, dashed out through the hall; for him they flew eagerly.

Zeus' Appeal to Hades

Task: We are going to explore the character of **Hades** through the Homeric Hymn to Demeter. Below is a series of extracts about Hades from the hymn. Your task is to analyse each one and consider what they tell you about Hades's characteristics, personality, and his qualities. You must then come up with words to describe his and support these words with evidence.



What does the Homeric Hymn to Demeter reveal about the relationships between the gods, and the gods and humans?

This myth, like all Greek myths, is a good example of how gods interact with other gods, but also how gods interact with humans. What needs to be understood that despite being gods, the Greeks anthropomorphised their gods. What this means is that they gave them human characteristics. The gods in Greek myths act like humans and display human emotions.

It is also a good example of how gods and humans interacted – the gods physically appear on Earth in front of people and interact with them.

Task: Using evidence from the Homeric Hymn to Demeter, answer the following questions.

1. Make a list of the human characteristics and emotions that each of the following gods display in the hymn?

Hades



Demeter



Persephone



Task: Using the diagram below, can you make links between the characters based on whether they interact with each, and how. An example has been completed for you, and be aware that there could be multiple interactions between the same gods.



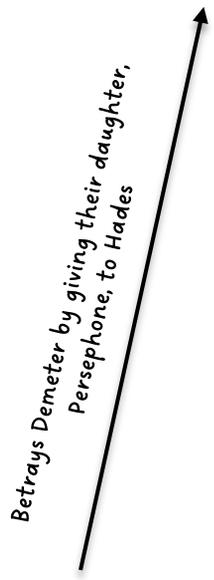
Hades



Demeter



Persephone



Hermes



Zeus



Hecate



Helios

THE MYTH OF

ORPHEUS AND EURYDICE



Like many Greek and Roman heroes, Orpheus had both godly and earthly origins. His father was believed to be either the son of the Thracian king, Oeagrus, or the god Apollo; his mother was the muse, Calliope. Apollo gave Orpheus a lyre and taught him how to use it; his mother taught him to sing.

Orpheus' song was said to be able to enchant anyone who heard it, be they mortal or immortal. Orpheus' songs were even said to move inanimate objects such as stones and trees to tears. During his life he joined Jason on his quest for the golden fleece and saved the crew from the sirens:

'To the heroes, too, they sent forth from their lips a lily-like voice. And the crew were ready to dive out, had the Thracian Orpheus, son of Oeagrus stringing in his hand his lyre, rung forth the hasty sound of a rippling melody so that their ears might be filled with the sound of his twanging; and the lyre overcame the maidens' voice.'

Apollodorus, Argonautica, 4.898-900

After his journey with Jason he returned home and fell in love with a young maiden called Eurydice. This is the story that the Roman poet, Ovid, used in his *Metamorphoses* book.

Before we read through it, we do need to know key people/gods in the hymn and what themes emerge through this poem.

Key Characters:

Pluto		The Roman god of the Underworld, and husband of Proserpina. He was also called the Lord of the Shadows.
Proserpina		Queen of the Underworld, daughter of Ceres and wife of Pluto.
Orpheus		Thracian musician and poet. Son of Apollo or King Oeagrus.
Eurydice		Wife of Orpheus.

Key Themes:

Theme 1		Relationship between the Gods	The poem cleverly explores the nature of the gods. Although they are not mortal or human, they experience all the same emotions as humans. This includes love, hate, loss, and fear.
Theme 2		Relationship between Gods and Humans	The poem also highlights the relationship between gods and humans, and how the gods' decisions could have disastrous consequences on mortals, such as the outcome for Eurydice.
			However, the poem also highlights that humans had power over the gods as well. Pluto was willing to let Eurydice leave the underworld because of Orpheus.

Lines 1 – 7

Orpheus and Eurydice's wedding

Hymen, called by the voice of Orpheus, departed, and, dressed in his saffron robes, made his way through the vast skies to the Ciconian coast: but in vain. He was present at Orpheus's marriage, true, but he did not speak the usual words, display a joyful expression, or bring good luck. **The torch, too, that he held, sputtered continually, with tear-provoking fumes, and no amount of shaking contrived to light it properly. The result was worse than any omens.**

Hymen is the god of weddings and he is expected to attend every wedding in Ancient Greece. His attendance is not a guarantee that the marriage would be blessed.

Orpheus' marriage to Eurydice is full of bad omens: Hymen did not speak his usual words, did not look joyful, or bring good luck. This is epitomised by his torch which splutters and fails to light properly. The torch is important in weddings as it symbolises new light, new beginnings and protection from evil spirits.

Lines 8 – 10

Eurydice's death

While the newly wedded bride, Eurydice, was walking through the grass, with a crowd of naiads as her companions, she was killed, by a bite on her ankle, from a snake, sheltering there.

The bad omens present at Orpheus and Eurydice's wedding come to the fore when Eurydice is bitten by a snake and dies.

The writing of Ovid is short and to the point, perhaps emphasising the suddenness of her death.

Lines 11 - 39

Orpheus' journey to the underworld and his plea to Persephone

When Thracian Orpheus, the poet of Rhodope, had mourned for her, greatly, in the upper world, he dared to go down to Styx, through the gate of Taenarus, also, to see if he might not move the dead.

Through the weightless throng, and the ghosts that had received proper burial, he came to Persephone, and the lord of the shadows, he who rules the joyless kingdom. **Then striking the lyre-strings to accompany his words, he sang:** 'O gods of this world, placed below the earth, to which all, who are created mortal, descend; if you allow me, and it is lawful, to set aside the fictions of idle tongues and speak the truth, I have not come here to see dark Tartarus, nor to bind Cerberus, Medusa's child, with his three necks, and snaky hair. **My wife is the cause of my journey. A viper she trod on diffused its venom into her body, and robbed her of her best years. I longed to be able to accept it, and I do not say I have not tried: Love won.**

Orpheus mourns for his lost wife, and unable to live without her takes on the heroic challenge of entering the underworld to plead for her return.

Ovid describes the underworld here and it is important to understand how the Ancient Greeks and Ancient Romans viewed the underworld as an actual place. He physically walks through the gate of Taenarus. Whilst its inhabitants are "weightless" and "ghosts", it is a place where people 'live'.

We then see Orpheus use his heroic qualities to try and persuade Proserpina, or Persephone, to allow Eurydice to return to the mortal world. Unlike other heroes who use brute strength or bravery to achieve their goals, Orpheus relies on his song and playing of the lyre.

Whilst it sounds as though he is speaking to Proserpina about, he is in fact singing. He pleads with her by talking of the tragedy that befell his wife, and pleads with the Queen of the Underworld about 'love'.

He is a god well known in the world above, though I do not know if it is so here: though I do imagine him to be here, as well, and if the story of that rape in ancient times is not a lie, **you also were wedded by Amor. I beg you, by these fearful places, by this immense abyss, and the silence of your vast realms, reverse Eurydice's swift death. All things are destined to be yours, and though we delay a while, sooner or later we hasten home. Here we are all bound, this is our final abode, and you hold the longest reign over the human race. Eurydice, too, will be yours to command, when she has lived out her fair span of years, to maturity.** I ask this benefit as a gift; but, **if the fates refuse my wife this kindness, I am determined not to return: you can delight in both our deaths.'**

Orpheus references a number of other things in his plea/song to Proserpina. He talks of her abduction by Hades, but that they were also '...wedded by Amor.' which is a reference again to love.

We get a further sense of the underworld when he describes its size and the sounds of it.

His final plea is that all mortals will eventually end up in the underworld to be ruled over by Proserpina, so let Eurydice leave and have a full mortal life before returning.

He then states that if not, he too will not return.

Lines 41 - 47

Impact of Orpheus' song on the underworld

The bloodless spirits wept as he spoke, accompanying his words with the music. Tantalus did not reach for the ever-retreating water: Ixion's wheel was stilled: the vultures did not pluck at Tityus's liver: the Belides, the daughters of Danaüs, left their water jars: and you, Sisyphus, perched there, on your rock. **Then they say, for the first time, the faces of the Furies were wet with tears, won over by his song: the king of the deep, and his royal bride, could not bear to refuse his prayer, and called for Eurydice.**

We then get an insight into the underworld and the impact of Orpheus' song.

Ovid lists a number of people who have been given eternal punishments in the underworld: Ixion, Tityus, the Belides, and Sisyphus.

Orpheus' song is able to stop their punishments; the only time this would have happened, thus demonstrating the power of his song. He also reference the Furies being moved.

Lines 48 - 51

The condition placed on Eurydice's returning to the mortal world

She was among the recent ghosts, and walked haltingly from her wound. **The poet of Rhodope received her, and, at the same time, accepted this condition, that he must not turn his eyes behind him, until he emerged from the vale of Avernus, or the gift would be null and void.**

The result was that Proserpina was so moved she summoned Eurydice and said she could return to the mortal world, but on one condition. The condition was that as Orpheus led her out he could not ever look at her until she emerged from the underworld. Orpheus accepts.

Lines 52 - 64

The tragedy of Eurydice

They took the upward path, through the still silence, steep and dark, shadowy with dense fog, drawing near to the threshold of the upper world. **Afraid she was no longer there, and eager to see her, the lover turned his eyes. In an instant she dropped back, and he, unhappy man, stretching out his arms to hold her and be held, clutched at nothing but the receding air.** Dying a second time, now, there was no complaint to her husband (what, then, could she complain of, except that she had been loved?). She spoke a last 'farewell' that, now, scarcely reached his ears, and turned again towards that same place.

Ovid then describes her ascent out of the underworld, again giving a suggestion of its size.

However, tragically, Orpheus turns before the end and sees Eurydice return to the underworld, effectively dying twice.

Why Orpheus turns is open to debate. Some suggest it was out of eagerness to see her, others that he was gripped by doubt as to whether she was behind him or not, and in the end he gave into this doubt.

Task: Answer the following questions using the information about the Olympian gods on pages 20 to 24.

1. Which god is supposed to attend all weddings and give them his blessing?

2. It seems Orpheus and Eurydice's wedding was doomed from the start. What bad omens at the wedding suggested this?

3. How did Eurydice die?

4. Once Orpheus arrives in the underworld, he makes a plea to Persephone for the return of his wife. What arguments does he give as to why she should return? List at least three.

5. Describe how Ovid demonstrates that the power of Orpheus' song on the underworld. Find at least two quotations to demonstrate this.

6. What was the condition on which Persephone agreed to let Eurydice return to the mortal world with Orpheus?

7. How is it that Eurydice died twice?

Task: We are going to explore the character of **Orpheus** through the account by Ovid. Below is a series of extracts about Orpheus from the Ovid account. Your task is to analyse each one and consider what they tell you about Orpheus' characteristics, personality, and his qualities. You must then come up with words to describe him and support these words with evidence.

1

Hymen, called by the voice of Orpheus, departed, and, dressed in his saffron robes, made his way through the vast skies to the Ciconian coast: but in vain. He was present at Orpheus's marriage, true, but he did not speak the usual words, display a joyful expression, or bring good luck.

Orpheus and Eurydice's wedding

2

When Thracian Orpheus, the poet of Rhodope, had mourned for her, greatly, in the upper world, he dared to go down to Styx, through the gate of Taenarus, also, to see if he might not move the dead.

Orpheus' journey to the underworld and his plea to Persephone

3

Then striking the lyre-strings to accompany his words, he sang: '...O gods of this world, placed below the earth, to which all, who are created mortal, descend; if you allow me...My wife is the cause of my journey. A viper she trod on diffused its venom into her body, and robbed her of her best years. I longed to be able to accept it, and I do not say I have not tried: Love won.

Orpheus' journey to the underworld and his plea to Persephone

4

I beg you, by these fearful places, by this immense abyss, and the silence of your vast realms, reverse Eurydice's swift death. All things are destined to be yours, and though we delay a while, sooner or later we hasten home. Here we are all bound, this is our final abode, and you hold the longest reign over the human race.

Orpheus' journey to the underworld and his plea to Persephone

5

The bloodless spirits wept as he spoke, accompanying his words with the music...Then they say, for the first time, the faces of the Furies were wet with tears, won over by his song: the king of the deep, and his royal bride, could not bear to refuse his prayer, and called for Eurydice.

Impact of Orpheus' song on the underworld

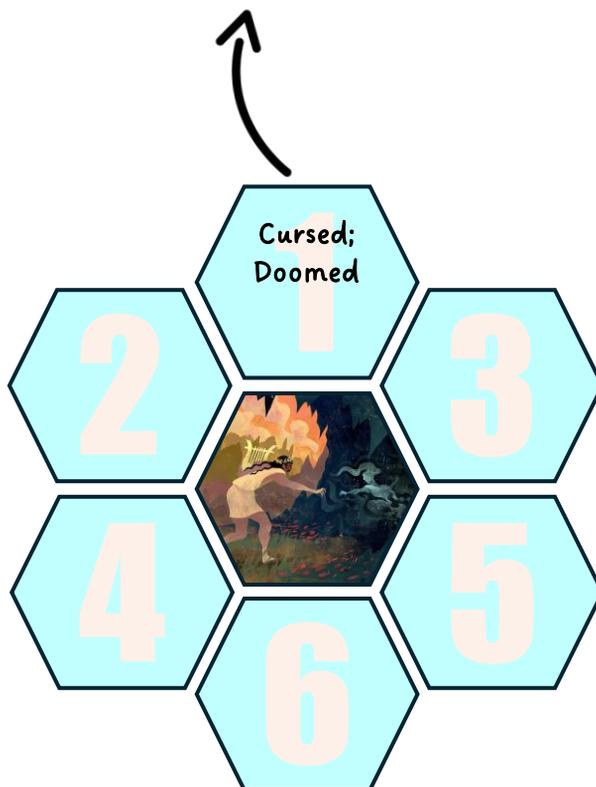
6

Afraid she was no longer there, and eager to see her, the lover turned his eyes. In an instant she dropped back, and he, unhappy man, stretching out his arms to hold her and be held, clutched at nothing but the receding air.

The tragedy of Eurydice

Task: We are going to explore the character of **Orpheus** through the account by Ovid. Below is a series of extracts about Orpheus from the Ovid account. Your task is to analyse each one and consider what they tell you about Orpheus' characteristics, personality, and his qualities. You must then come up with words to describe him and support these words with evidence.

The quotation implies that Orpheus is cursed or doomed. He has to call out Hymen's name, the god of weddings, as he has not seen to come to Orpheus' wedding of his own accord. When he is there, it is full of bad omens suggesting that Orpheus and Eurydice's marriage was doomed from the start.



Task: We are going to explore the character of **Orpheus** through the account by Ovid. Below is a series of extracts about Orpheus from the Ovid account. Your task is to analyse each one and consider what they tell you about Orpheus' characteristics, personality, and his qualities. You must then come up with words to describe him and support these words with evidence.

1

I beg you, by these fearful places, by this immense abyss, and the silence of your vast realms, reverse Eurydice's swift death.

Orpheus' journey to the underworld and his plea to Persephone

2

if the fates refuse my wife this kindness, I am determined not to return: you can delight in both our deaths

Orpheus' journey to the underworld and his plea to Persephone

3

Then they say, for the first time, the faces of the Furies were wet with tears, won over by his song: the king of the deep, and his royal bride, could not bear to refuse his prayer, and called for Eurydice.

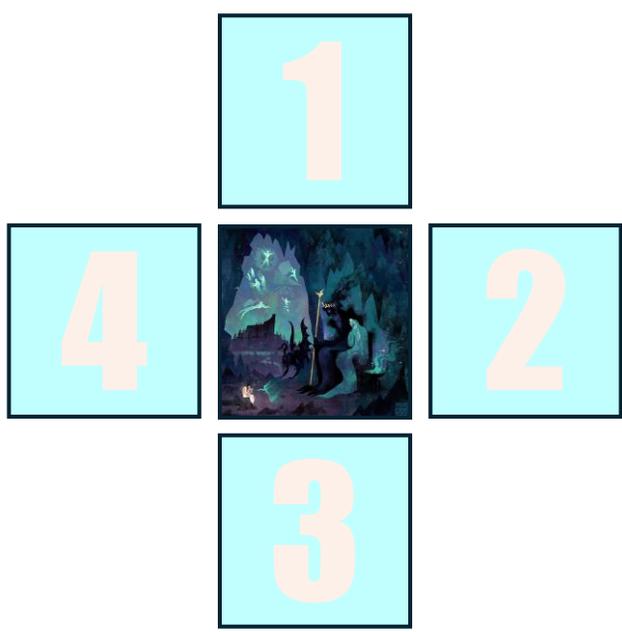
Impact of Orpheus' song on the underworld

4

The poet of Rhodope received her, and, at the same time, accepted this condition, that he must not turn his eyes behind him, until he emerged from the vale of Avernus, or the gift would be null and void.

The condition placed on Eurydice's returning to the mortal world

Task: We are going to explore the character of **Proserpina** through the account by Ovid. Below is a series of extracts about Proserpina from the Ovid account. Your task is to analyse each one and consider what they tell you about Proserpina's characteristics, personality, and her qualities. You must then come up with words to describe her and support these words with evidence.



Source B: An extract from the Homeric Hymn to Demeter

The girl was amazed and reached out with both hands to take the lovely treat; but the earth with its wide roads opened up there in the Plain of Nysa, and the lord Hades, the Son of Cronos, he who has many names, with his immortal horses, sprang out upon her. He seized her against her will on his golden chariot and carried her away as she wailed. Then she cried out shrilly with her voice, calling upon her father, the Son of Cronos, the highest and the best. But not one of the immortal gods, nor one of the mortal humans, heard her voice, nor even did the rich fruit-bearing olive-trees.

Study Source B

4 To what does the ‘lovely treat’ (line 1) refer?

(1)

5 Who was Persephone with immediately before Hades abducted her?

(1)

6a ‘The son of Cronos, the highest and best’ (line 5). Who was Persephone’s father?

(1)

b Who did this person send to the underworld to demand the return of Persephone?

(1)

7a What did Hades give Persephone to eat in the underworld?

(1)

b What conditions were placed on Persephone after Hades returned her to Demeter?

(2)

c What did these conditions explain for the Greeks?

(1)

Source A: An extract from the Homeric Hymn to Demeter

"Daughter of beautiful haired Rhea, Lady Demeter, you shall know the truth; for I stand in great awe of you, and pity you as you grieve over your delicate-ankled daughter. No other of the immortal gods is to blame, only cloud-gathering Zeus who gave her to Hades, his own brother, to call his blushing bride. Into the murky darkness he carried her off with his horses, as she screamed wildly. But, goddess, stop your great lamentation, you must not uselessly hold onto terrible anger. It is not shameful to have, of all the immortals, Hades Ruler of Many as a son-in-law; your own brother and kin. And as for honour, he got his third when the world was divided in the beginning, and dwells with those whose ruler he was destined by lot to be."

So saying, he called to his horses. At his rebuke they swiftly drew the speeding chariot, like birds of prey.

Study Source A

- 1** What is the name of the 'delicate-ankled daughter' (line 2) mentioned in **Source A**?
-
- (1)**
- 2** Demeter visited many cities after the events described in **Source A**. In which city does she end her journey?
-
- (1)**
- 3a** What does Demeter do after arriving in this city to try and get her daughter back? Give **two** details.
-
-
-
- (2)**
- b** Why was this an effective plan?
-
- (1)**
- c** What natural phenomenon did this myth explain for the Greeks?
-
- (1)**

Source F: An extract from Ovid's Orpheus and Eurydice

'If the story of that rape in ancient times is not a lie, you also were wedded by Amor (Love). I beg you, by these fearful places, by this immense abyss, and the silence of your vast realms, reverse Eurydice's swift death. All things are destined to be yours, and though we delay a while, sooner or later we hasten home. Here we are all bound, this is our final abode, and you hold the longest reign over the human race. Eurydice, too, will be yours to command, when she has lived out her fair span of years, to maturity. I ask this benefit as a gift; but, if the fates refuse my wife this kindness, I am determined not to return: you can delight in both our deaths.'

Study Source F

12a Where is Orpheus when he is giving this speech? **(1)**

.....

b What caused Eurydice's 'swift death' (line 3)? **(1)**

.....

.....

c Who holds 'the longest reign over the human race' (lines 4-5)? **(1)**

.....

d Why does this person hold the 'longest reign' (line 4)? **(1)**

.....

.....

13 What item did Orpheus use to help him argue for Eurydice's freedom? **(1)**

.....

14a What was Orpheus **not** allowed to do in order for Eurydice to be freed? **(1)**

.....

.....

b Why did he fail to do this? **(1)**

.....

.....

(1)

Source J: An extract from a poem by Ovid

She was among the recent ghosts, and walked haltingly from her wound. The poet of Rhodope received her, and, at the same time, accepted this condition, that he must not turn his eyes behind him, until he emerged from the vale of Avernus, or the gift would be null and void.

Study Source J

15a What is the actual name of the ‘poet of Rhodope’ (line 1)?

----- **(1)**

b To which **two** people had the poet of Rhodope just spoken?

1

2

----- **(2)**

c Why did the poet of Rhodope specifically have to speak to them rather than anyone else?

----- **(1)**

16 What happened immediately after the events described in **Source J**? Give **three** details.

1

2

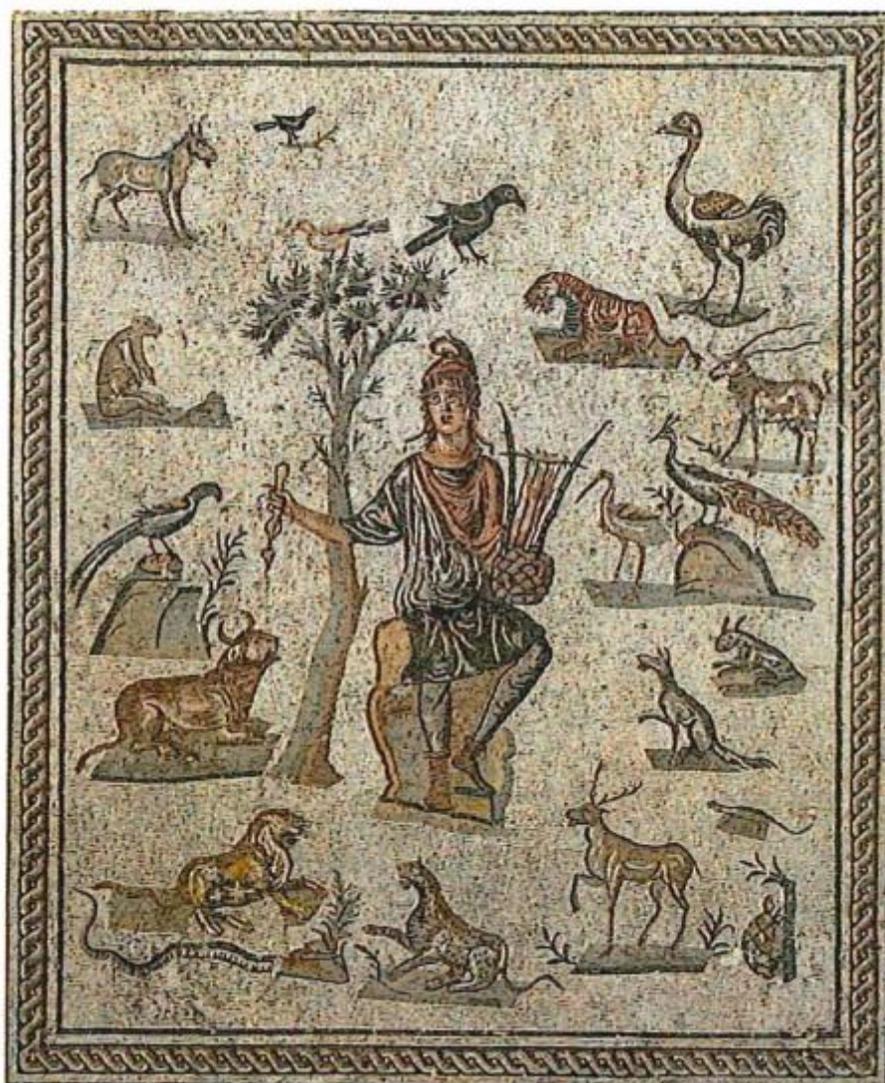
3

----- **(3)**

Source K: An extract from Ovid's Metamorphosis

Hymen, called by the voice of Orpheus, departed, and, dressed in his saffron robes, made his way through the vast skies to the Ciconian coast: but in vain. He was present at Orpheus's marriage, true, but he did not speak the usual words, display a joyful expression, or bring good luck. The torch, too, that he held, sputtered continually, with tear-provoking fumes, and no amount of shaking contrived to light it properly. The result was worse than any omens. While the newly wedded bride, Eurydice, was walking through the grass, with a crowd of naiads as her companions, she was killed, by a bite on her ankle, from a snake, sheltering there. When Thracian Orpheus, the poet of Rhodope, had mourned for her, greatly, in the upper world, he dared to go down to Styx, through the gate of Taenarus, also, to see if he might not move the dead.

Source J: A Roman mosaic showing Orpheus



A series of horizontal dashed lines for writing.

Source K: An extract from the Homeric Hymn to Demeter

"Dark-haired Hades, who rules those who have died, father Zeus ordered me to lead noble Persephone out of Erebus so that her mother can see her with her eyes and stop her terrible rage and anger against the gods. Demeter is devising some great scheme to make the feeble tribe of earth-born men perish by hiding seeds below the ground, and thus bring an end to worship of the immortals. Her anger is terrible, and she does not even spend time with the gods, but sits far away in her fragrant shrine at Eleusis with its rocky city.

So Hermes spoke. Hades, lord of the dead, smiled grimly, and did not disobey the command of Zeus the King. Swiftly he ordered skillful Persephone:

'Go, Persephone, to your dark-veiled mother. Keep the spirit in your breast kindly; don't be too angry for all you could be. I will not be a shameful husband to you amongst the immortals, being the brother of Zeus the Father. Here you will rule all that lives and moves, receiving the greatest honours amongst the immortals. Those who do wrong and do not appease your power with sacrifices, reverently performing rites, and giving rich gifts, will have punishment for all their days.

So he spoke, and skillful Persephone rejoiced, swiftly leaping up in delight. But he secretly gave her one seed of a honey-sweet pomegranate to eat, peering around him, for fear that she would stay for all her days elsewhere alongside dark-veiled and revered Demeter.

Source L: A Roman sarcophagus (coffin) depicting the abduction of Persephone



Study Sources K and L

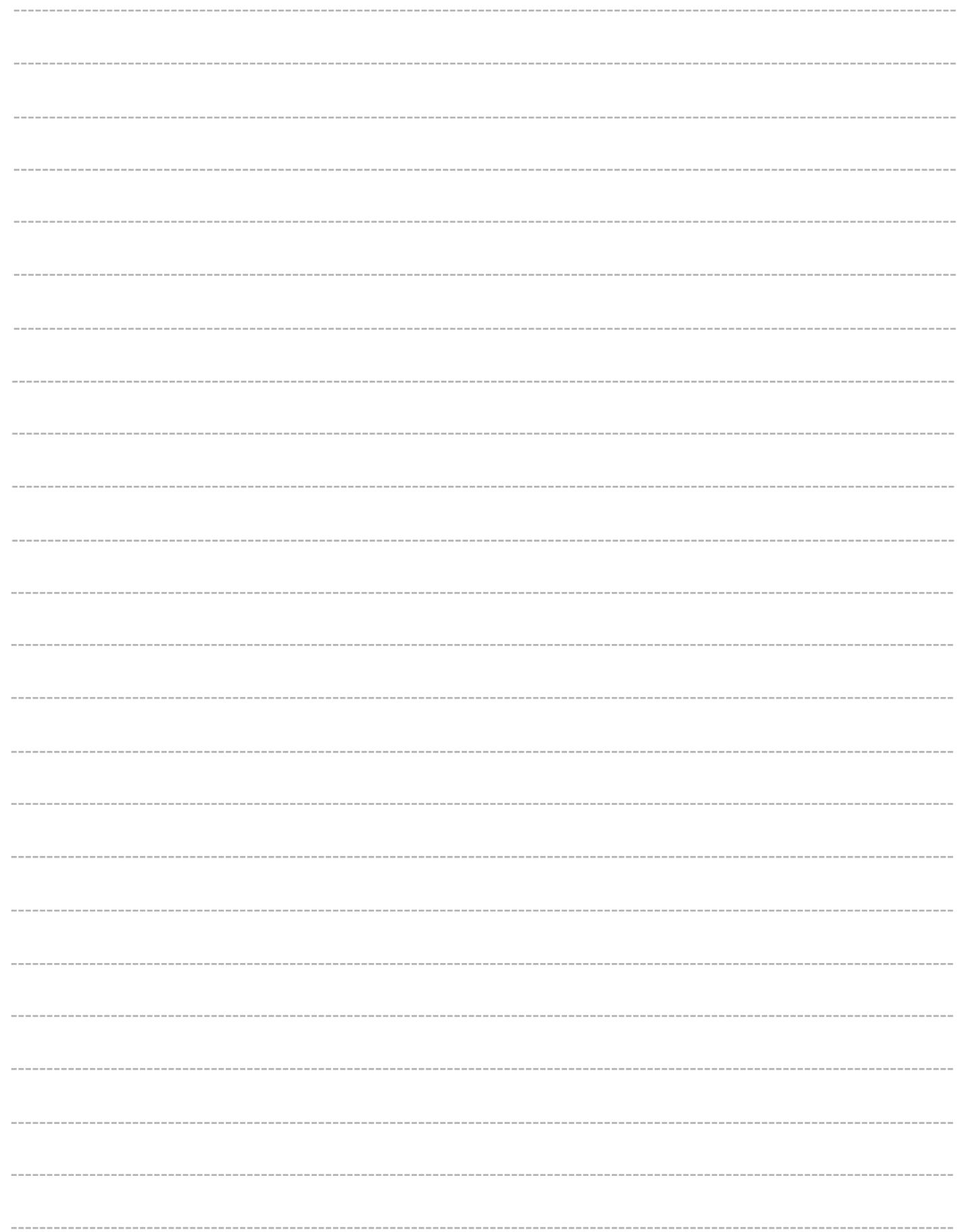
18 Explain how the actions of Demeter suggest that the gods needed humans just as much as humans needed the gods. Use **Source K**.

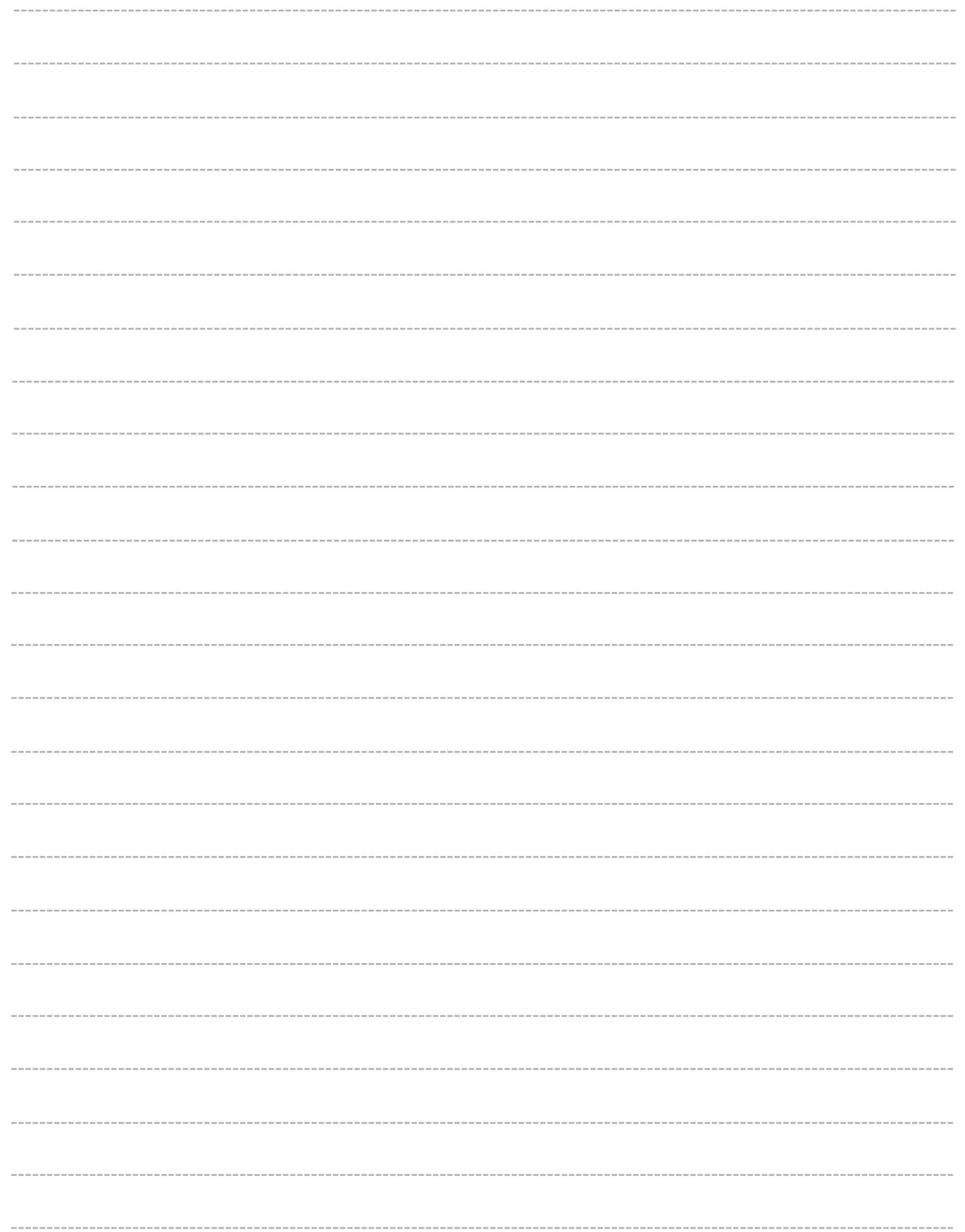
19

‘We feel greater sympathy for Orpheus’ loss of Eurydice than we do for Demeter’s loss of Persephone.’

How far do you agree with this statement?

Evidence of feeling sympathy for Orpheus	Evidence of not feeling sympathy for Orpheus
Evidence of feeling sympathy for Demeter	Evidence of not feeling sympathy for Demeter





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Additional Notes Section

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