Yesterday, we looked at “The Transformation of Arachne into a Spider” from Ovid’s Metamorphosis, and we examined unknown words and mythological references.

Today we will

* closely read the text to analyze the development of the two characters Arachne and Pallas, and
* identify elements of magical realism in the myth.

As we read the myth, consider how the characters Arachne and Pallas **develop over the course of the text** and **interact with each other.** 

Card # 7-at left--(See LZ Lesson 4)

1. What does this indicate about Pallas’s character?

At this point, Pallas (Athena) is forgiving of Arachne’s pride, but she is also a bit prideful herself. She is also wise in her advice to Arachne.

2. What elements of magical realism does this demonstrate?

Pallas transformed herself into the figure of an old woman, changing her physical appearance.

3. **Now, complete ROWS 1-5 of the Dialectical Journal with your partner/group**. Part of it has been filled in to demonstrate the procedure for the rest of the chart. Fill in the blanks as you read through the text in class. We will do the interpretation column together as a class. It will help you to Color-code/highlight your responses as you work on the chart.

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| **Text Title** | **Quotation and Page Number** | **Interpretation (whole class)** |
| 4. **Row 1** “The Transformation of Arachne into a Spider” from Ovid’s *Metamorphosis* | “Pallas impersonates an old Woman; sheboth places false gray hair on hertemples, and supports as well herInfirm limbs by a staff.“ (Page 1\_) | Pallas’s sudden transformation into an Old Woman defies Natural law, but her Appearance is accepted as real. |
| 5. **Row 2** “The Transformation of Arachne into a Spider” from Ovid’s *Metamorphosis* | “One corner contains Thracian Rhodope and Hæmus, now cold Mountains, formerly human bodies, who assumed to themselves the names of the supreme Gods. Another part contains the wretched fate of the Pygmæan matron. Her, overcome in a contest, Juno commanded to be a crane, and to wage war against her own people. She depicts, too, Antigone, who once dared to contend with the wife of the great Jupiter; and whom the royal Juno changed into a bird. (Page 3) |  The images that Pallas weaves depict the transformation of mortals as punishment for daring to compare themselves to the gods. These magical transformations are treated as real even though they defy logic. |
| 6. **Row 3** “The Transformation of Arachne into a Spider” from Ovid’s *Metamorphosis* | “Arachne delineates Europa, deceived by the form of the bull; and you would think it a real bull, and real sea. She herself seems to be looking upon the land which she has left, and to be crying out to her companions, and to be in dread of the touch of the dashing waters, and to be drawing up her timid feet. She drew also Asterie, seized by the struggling eagle; and made Leda, reclining beneath the wings of the swan. She depicted Neptune, too, changed into a fierce bull, with the virgin daughter of Æolus.” (page \_3\_) | The images that Arachne weaves depict the transformation of gods into various animals in order to deceive young maidens. These magical transformations are treated as real even though they defy logic.  |
| 7.  **Row 4** “The Transformation of Arachne into a Spider” from Ovid’s *Metamorphosis* | “After that, as she departed, she sprinkled her with the juices of a Hecatean herb; and immediately her hair, touched by the noxious drug, fell off, and together with it her nose and ears.” (page 4) | Pallas proclaims Arachne’s fate and transforms her into a spider. Pallas (Athena’s) ability to magically transform a woman into a spider is magical realism. |
| 8. **Row 5** “The Transformation of Arachne into a Spider” from Ovid’s Metamorphosis | “The head of herself, now small as well throughout her whole body, becomes very small. Her slender fingers cleave to her sides as legs; her belly takes possession of the rest of her; but out of this she gives forth a thread; and as a spider, she works at her web as she did before.” (page 4) |  Arachne physically transforms\_into a spider, and this inexplicable transformation is an example of magical \_realism.. |

Card #9-- (See LZ Lesson 4)

9. What elements of Magical Realism does this demonstrate?

Humans transformed into animals and natural figures, such as mountains, bulls, cranes, and birds.

10. What “truth” is Pallas communicating in her weaving?

It is better to be humble than to be punished by the gods.

Card #11 (See LZ Lesson 4)

11. What elements of Magical Realism does this passage demonstrate?

The gods transformed themselves into the figures of a bull, a swan, and an eagle in order to seduce the women in the myth.

12. What “truth” is Arachne communicating in her weaving?

Arachne is pointing out the character flaws and sins of the gods.

13. What elements of Magical Realism does she demonstrate? gods turning into animals

Card #13 (See LZ Lesson 4)

14. What elements of magical realism does this demonstrate?

The transformation of Arachne into the form of a spider

15. What does this indicate about Pallas and Arachne as characters?

Pallas is vengeful against Arachne, and Arachne is prideful against Pallas.

Concept Wrap-Up

16. What **human truth** does this passage illustrate? (Find the theme of the passage.)

Pride goes before a fall. Those who show pride will fail.

17. How do the magical elements develop that truth? (Think about the characteristics of Magical Realism we discussed earlier.)

They reinforce the idea that pride is punished. (Mortals punished by being turned into animals.)

In this lesson, we analyzed the development of Arachne and Pallas, and we identified elements of Magical Realism in myth.