HESIOD

THEOGONY
WORKS AND DAYS
TESTIMONIA

EDITED AND TRANSLATED BY
GLENN W. MOST

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ΘΕΟΓΟΝΙΑ

Μουσάων Ἐλικώναδων ἀρχώμεθ' ἀείδειν, αἰτθ' Ἐλικώνος ἔχομεν ὅπως μέγα τε θάλασσά τε, καὶ τε περὶ κρήνην ἱερήν πόσο' ἀπαλουσίν ὀρχεύτων καὶ βοῶν ἐρυθθεούσας Κρονίωνος καὶ τε λοεστάμεναι τέρενα χρόνα Περμηνήσσατο ἢ ᾗππον κρήνης ἢ Ὀλμείου ζαθεοῦ ἀκρατάτῳ Ἐλικώνι χορόν ἐποιήσατο, καλοὺς ἰμερόεις, ἐπερῳκατο δέ ποσιν, ἔθεν ἀπορρύμειναι κεκαλυμμέναι ἡρεί πολλῷ ἐννύχαμι στεῖχον περικαλλά ὡσταὶ ἰείσαι, ἱμνεύεις Δία τ' αἰγώνων καὶ πότιων Ἔρημον Ἀργείναν, χρυσάδοι τε δέλφινον ἐμβεβαιῶν, κούρην τ' αἰγώνων Δίως γλαυκώπτω Ἀθηνὴν Φαείδων τ' Ἀπόλλωνα καὶ Ἀρτεμίν ισχεώραν ἢδι Ποσειδάωνα γαύηχον εὐνοεῖμον καὶ θέμιν αἰδοῖς ἐλικοβλήθαρον τ' Ἀφροδίτῃν Ἔσθην τε χρυσοστέθανον καλήν τε Δωμήν Λήτου τ' Ιαπετῶν τε ἢδε Κρόνου ἀγκυλομῆτην

THEOGONY

(1) Let us begin to sing from the Heliconian Muses, who possess the great and holy mountain of Helicon and dance on their soft feet around the violet-dark fountain and the altar of Cronus’ mighty son. And after they have washed their tender skin in Permessus or Hippocrene or holy Olmeius, they perform choral dances on highest Helicon, beautiful, lovely ones, and move nimbly with their feet. Starting out from there, shrouded in thick invisibility, by night they walk, sending forth their very beautiful voice, singing of aegis-holding Zeus, and queenly Hera of Argos, who walks in golden sandals, and the daughter of aegis-holding Zeus, bright-eyed Athena, and Phoebus Apollo, and arrow-shooting Artemis, and earth-holding, earth-shaking Poseidon, and venerated Themis (Justice) and quick-glancing Aphrodite, and golden-crowned Hebe (Youth) and beautiful Dione, and Leto and Iapetus and crooked-counseled Cronus, and Eos (Dawn) and great

1 Ζεύς.
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'Ηδο τι 'Ηλιίν τε μέγαν λαμπράν τε Σελήνην

20 Γαίαν τι 'Οκεανόν τε μέγαν καὶ Νέκτα μέλαναν

ήλιον τι ἄπανταν ιέρον γένος αἰών ἑώνων.

αἱ νῦ ποθ' Ἡσύδον καλὴν ἐδιδαξάν ἄοιδην,

ἄργας ποιμαίονθ' Ἐλευθέρος ὑπὸ καθεόν.

πάντες δὲ με πρῶτην θεαὶ πρὸς μόνων κηιστον,

25 Μούσαι 'Ολυμπιάδες, κούραι Δῶς αἰγιοχοῦν

"ποιμένες ἀγχαλνοι, καὶ τέλεια, γαστέρες οἰνον,

εἴρειν πολλὰ λέγειν ἐγώμουσιν ὅμοια,

εἴρειν δ' εὐλεκτρόμενον ἄλθεα γαρ ὑψάσθαι,

ὁς ἐθάνατο κούραι μεγάλον Δῶς ἀρτιεπεῖαν.

καὶ μοι σκηπτροῦν ἐδοκαὶ δάφνῃς ἐρυθρέος ὃς

δρέασαι, θητήν: ἐνέπνευσαν δὲ μοι αἰῶν ᾧθον

ταῦτα, ὡς κλεῖομι τὰ τ' ἐστόμενα πρὸ τ' ἑώνα.

καὶ μ' ἐκέλοιο ὁμοιώμεν μακάρων γένος αἰῶν ἑώνων,

σιδώς δ' αὐτὰς πρὸ τοὺς καὶ ὑστατοὺς αἰῶν ἀειδεῖν.

30 ἀλλὰ τίνα μοι ταῦτα περί δρῶν ἢ περί πέτρην;

πῦνα, Μούσας ἀρχώμεθα, ταὶ Δῶς πατρὶ

γὰρ νύεται τέρπομεν μέγαν νῦν ἔντος ὁλίμπουν,

εἵρουσα τὰ τ' ἑώνα τὰ τ' ἐστόμενα πρὸ τ' ἑώνα.

δοῦν ὁμοιώσεις τοῖς δ' ἀκάματος ρέει αἰδή

ἐκ στόματὸν ἥδεια: γελά δὲ τε δόματα πατρὸς

35 Ζηνὸς ἄρων οὐκ ἱδρύοντο θεᾶν ὅπλεις θεοτοστήσῃ

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Helius (Sun) and gleaming Selene (Moon), and Earth and
great Ocean and black Night, and the holy race of the other
immortals who always are.

(22) One time, they taught Hesiod beautiful song
while he was pasturing lambs under holy Helicon. And this
speech the goddesses spoke first of all to me, the Olympian
Muses, the daughters of aegis-holding Zeus: “Field-dwelling
shepherds, ignoble disgraces, mere bellies: we know
how to say many false things similar to genuine ones, but
we know, when we wish, how to proclaim true things.”
So spoke great Zeus’ ready-speaking daughters, and they
plucked a staff, a branch of luxuriant laurel, a marvel, and
gave it to me; and they breathed a divine voice into me, so
that I might glorify what will be and what was before, and
they commanded me to sing of the race of the blessed ones
who always are, but always to sing of themselves first and
last.

(35) But what is this to me, about an oak or a rock?
Come then, let us begin from the Muses, who by singing
for their father Zeus give pleasure to his great mind within
Olympus, telling of what is and what will be and what was
before, harmonizing in their sound. Their tireless voice
flows sweet from their mouths; and the house of their
father, loud-thundering Zeus, rejoices at the goddesses’.2

2 The Muses.

3 A proverbial expression, possibly already so for Hesiod; its
origin is obscure but its meaning here is evidently: “Why should I
waste time speaking about irrelevant matters?”
HEIOS

σκιδναμενη. ἥχει δὲ κάρῃ νυφόεντος Ὀλύμπου δόματα τ᾽ ἄθανάτων, αἱ δ᾽ ἄμβροτον ὅσσαν ἰεῖσαι 
θεῶν γένος αἰολίου πρῶτον κλέωσαι ἀιολη
d
45 ἦ άρχης, ὡσ Γαία καὶ Ὄδυνος εὔφρος ἐπικτεν, 
οἳ τ᾽ ἐκ τῶν ἐγένευτο, θεοὶ δωτῆρες ἔδω 
δεύτερον αὖτε Ζήνα θεῶν πατέρ᾽ ὢδὲ καὶ ἄνδρῶν 
ἀρχόμενοι θ' ὑμεῖσι θεῖα λήγοντί τ᾽ αἰολίης 
ὁσσον φέρτατος ἐστι θεῶν κάρπε τε μέγατος:
50 αὐτίς δ᾽ ἄνθρωποι τα γένεος κρατερῶν τα Γιγάντων 
ὑμεῖσαι τέρπων Ζώος νῦν ἐπίτος Ὄλυμπου 
Λυκώσει Ὀλυμπιάδες, κοῦρας Ζώος αἰγιάλου.

τὰς ἐν Πειρέη Κρονίδη τικε πατρί μιγεία 
Μηνομοντιν, γονοῖσιν Ἑλευθερος μεθέοουσα.

55 λησσομύθυν γε τεκὼν ἀμπαυμα κε μερρηράων, 
ἐννέα γάρ οἱ νύκτας εὐτίχευοτο μητρία Ζεύς 
νύστατος ἀπ᾽ ἄθανάτων ἱερὸν τέχνος εἰσαραβαίνον 
ἀλλ ὡν δὴ ρ᾽ ἐναιντὸς ἐην, περὶ δ᾽ ἔτραπον ὢραι 
μηνών ὑμνώσων, περὶ δ᾽ ἡματα πᾶλλ᾽ εὐτίχεια,

60 ἥ δ᾽ ἔτεκ᾽ ἐννέα κοῦρας, ἀμφρονας, ἔστων ἀγια 
μεβλεστέν ἐν στῆθεσιν, αἰκήδεα θυμόν ἐχουσὶν, 
τυθθύον ἀπ᾽ αἰκετᾶσος κορφώδης νυφόεντος Ὅλυμπον 
ἐντά σφαν λαπαροῖ τα χορια καὶ δώματα καλά, 
παρ δ᾽ αὐτῆς Χάριτες τα καὶ Ὑμερος ὅικε ἐχουσιν 
ἐν θαλίσει ἔρατὴν δὲ διὰ στόμα ὅσσαν ἰεῖσαι.

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lily-like voice as it spreads out, and snowy Olympus’ peak resounds, and the mansions of the immortals. Sending forth their deathless voice, they glorify in their song first the venerated race of the gods from the beginning, those to whom Earth and broad Sky gave birth, and those who were born from these, the gods givers of good things; second, then, the goddesses, both beginning and ending their song, sing of Zeus, the father of gods and of men, how much he is the best of the gods and the greatest in supremacy; and then, singing of the race of human beings and of the mighty Giants, they give pleasure to Zeus’ mind within Olympus, the Olympian Muses, the daughters of aegis-holding Zeus.

(53) Mnemosyne (Memory) bore them on Pieria, mingling in love with the father, Cronus’ son—Mnemosyne, the protectress of the hills of Eleutherias—as forgetfulness of evils and relief from anxieties. For the counsellor Zeus slept with her for nine nights, apart from the immortals, going up into the sacred bed; and when a year had passed, and the seasons had revolved as the months waned, and many days had been completed, she bore nine maidens—like-minded ones, who in their breasts care for song and have a spirit that knows no sorrow—not far from snowy Olympus’ highest peak. That is where their bright choral dances and their beautiful mansions are, and beside them the Graces and Desire have their houses, in joyous festivities; and the voice they send forth from their mouths as

izing reading transmitted by one second-century papyrus and one thirteenth-century manuscript. 3 Hesiod explains, paradoxically, that the Muses, born from Memory, serve the purpose of forgetfulness. Cf. also Theogony 98–103.
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they sing is lovely, and they glorify the ordinances and the cherished usages of all the immortals, sending forth their lovely voice.

(68) They went towards Olympus at that time, exulting in their beautiful voice, with a deathless song; and around them the black earth resounded as they sang, and from under their feet a lovely din rose up as they traveled to their father. He is king in the sky; holding the thunder and the blazing thunderbolt himself, since he gained victory in supremacy over his father Cronus; and he distributed well all things alike to the immortals and devised their honors.

(75) These things, then, the Muses sang, who have their mansions on Olympus, the nine daughters born of great Zeus, Clio (Glorifying) and Euterpe (Well Delighting) and Thalia (Blooming) and Melpomene (Singing) and Terpsichore (Delighting in Dance) and Erato (Lovely) and Polymnia (Many Hymning) and Ourania (Heavenly), and Calliope (Beautiful Voiced)—she is the greatest of them all, for she attends upon venerated kings too. Whomever among Zeus-nourished kings the daughters of great Zeus honor and behold when he is born, they pour sweet dew upon his tongue, and his words flow soothingly from his mouth. All the populace look to him as he decides disputes with strict judgments; and speaking publicly without erring, he quickly ends even a great quarrel by his skill. For this is why kings are wise, because when the populace is

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βλαπτομένους ἄγορὴςι μετάτριπτα ἔργα τελέστω

90 ῥημίδως, μαλακοὺς παραστάμενου ἐπέσεσθον
ἐρχόμενον δ’ ἄν’ ἁγώνα θεῶν ὡς ἶλασκονταί
αἰώνι ιελεχησ’, μετὰ δὲ πρέπει ἀγρομένωσιν.

τούτη Μουσών ἵερὴ δότος ἀνθρώπωσιν.

95 ἐκ γάρ τοι Μουσέων καὶ ἐκβολόν Λατόλλωνος
αὐτοὶ ἀοιδοὶ ἔστων ἐπὶ χθόνα καὶ καθαρίσται,
ἐκ δὲ Δῶς βασιληθὲς ὃ δ’ ὁλίβιος, ὡστὰ Μοῦνται
φίλωντας γλυκερὰ οἱ ἀπὸ στόματος ἔτει αἰών.

90 ἐπὶ γάρ τινι καὶ πένθος ἔχον νεκροῦ δει θυμῶ
ἀμέτα κρατήρν ἀκαδημευνοὶ, αὐτῶν καὶ τοῖς

100 Μουσών θεράπευν κτείνα πρότερων ἀνθρώπων
μνήσει μάκαρας τε θεῶν οἱ ὁλομστοι ἐχουσιν,
αι’ δ’ ὅ γε δυσφοροινυεων ἐπιλείθηται οὕτω τι κηδέων
μέμνησαι δαχέω δέ παρέστατο δώρα θεῶν.

χαίρετε τέκνα Δω’, δοῦτε δ’ ἴμπροσθεν αἰωνῆν
κλείστε δ’ ἀθανάτον ἓρων γένος αἰεὶ εἰότον,
οἱ Γῆς ἐξεγένοντο καὶ Οὐρανοῦ ἀστερόεντος,

105 Νυκτὸς τε διοθερήσεις, οὕς θ’ ἀλμυρὸς ἔτρεψε Πλάτος,
ἐπίκα οὐ τὰ πρῶτα θεοὶ καὶ γαίη γένους καὶ
ποιμαίοι καὶ πόντου ἀπείροτοι οἴδατε θεῖαν

100 ἀστρά τε λαμπετὼν καὶ οὐρανοὶ εὐρός ὑπερθεῖν
οἱ τ’ ἐκ τῶν ἔγενσιν, θεοὶ δακτήρες ἐάν
ὡς τ’ ἄθεον δάσασταν καὶ ὡς τίμας διελόντο,
ηδὲ καὶ ὃς τὰ πρῶτα πολυπτυχον ἔσχον ὁλομπον.

91 ἂν’ ἄ[γ]ονα 11372w, sch. BT II. 24. 1: ἄν’ ὡς τοι codd.,
Stobaeus

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being harmed in the assembly they easily manage to turn
the deeds around, effecting persuasion with mild words:
and as he goes up to the gathering they seek his favor like a
god with soothing reverence, and he is conspicuous among
the assembled people.

(93) Such is the holy gift of the Muses to human beings.
For it is from the Muses and far-shooting Apollo that men
are poets upon the earth and lyre-players, but it is from
Zeus that they are kings: and that man is blessed, whomever
the Muses love, for the speech flows sweet from his
mouth. Even if someone who has unhappiness in his newly
anguished spirit is parched in his heart with grieving, yet
when a poet, servant of the Muses, sings of the glorious
deeded of people of old and the blessed gods who possess
Olympus, he forgets his sorrows at once and does not re-
member his anguish at all; for quickly the gifts of the god-
desses have turned it aside.

(104) Hail, children of Zeus, and give me lovely song;
glorify the sacred race of the immortals who always are,
those who were born from Earth and starry Sky, and from
dark Night, and those whom salty Pontus (Sea) nourished.
Tell how in the first place gods and earth were born, and
rivers and the boundless sea seething with its swell, and
the shining stars and the broad sky above, and those who
were born from them, the gods givers of good things; and
how they divided their wealth and distributed their hon-
ors, and also how they first took possession of many-folded
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114 sq. damn. Seleucus, 115 Aristarchus

115 εὔρηκη, καὶ εὐπαθῆ, ὅτι πρῶτον γένετ’ αὐτῶν.

116 Ταῦτα μοι ἔστησε Μουσάι Ὄλυμπία δῶματ’ ἔχονται

120 ἢτοι μὲν πρώτωστα Χάος γένετ’ αὐτάρ ἐπετει.

125 Ἕρως, ὃς καλλίστος ἐν ἀθανάτωσι θεοῖς,

127 πᾶντον τε θεῶν πάντων τ’ ἀνθρώπων
dιάμναται ἐν στήθεσιν νόον καὶ ἐπάθεινα βουλήν.

130 ἐκ Χάος δ’ Ἐρέβος τε μέλανα τε Νυξ ἐγένετο.

135 Νυκτὸς δ’ αὔτ’ Ἁθήρ τε καὶ Ἡμέρη ἐγείρετο.

139 οὐς τέκε κυσταμένη Ἐρέβει φιλότητι μνείσα.

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116 In truth, first of all Chasm came to be, and then broad-breasted Earth, the ever immovable seat of all the immortals who possess snowy Olympus’ peak and murky Tartarus in the depths of the broad-pathed earth, and Eros, who is the most beautiful among the immortal gods, the limb-melter—he overpowers the mind and the thoughtful counsel of all the gods and of all human beings in their breasts.

123 From Chasm. Erebus and black Night came to be; and then Aether and Day came forth from Night, who conceived and bore them after mingling in love with Erebus.

126 Earth first of all bore starry Sky, equal to herself, to cover her on every side, so that she would be the ever immovable seat for the blessed gods; and she bore the high mountains, the graceful haunts of the goddesses, Nymphs who dwell on the wooded mountains. And she also bore the barren sea seething with its swell. Pontus, without delightful love: and then, having bedded with Sky, she bore

7. Usually translated as “Chaos”: but that suggests to us, misleadingly: a jumble of disordered matter, whereas Hesiod’s term indicates instead a gap or opening.
Κοίον τε Κρείον θ' Ττεριονά τ' Ιαπετόν τε
135 Θείαν τε Ρείαν τε Θέμων τε Μενομοσίνην τε
Φοιβήν τε χρυσοκτεάναν Τηήν τ' ἑρατεινήν.
τοὺς δὲ μὲθ' ὑπόλατοσ γένετο Κρώνος
ἀγκυλομήτης,
δεινότατος παῖδων, θαλεροῦ δ' ἥχθηρε τοκῆ.
γένατο δ' αὐ Κύκλωπας ὑπέρβιον ἦτορ ἔχοντας,
140 Βρόμην τε Στερόπην τε καὶ Ἀργήν ὀβριμόθυμον,
οἱ Ζηνί βρομήν τ' ἐδοσαν τεϊξαν τε κερανόν,
οἱ δ' ἦτοι τὰ μὲν ἄλλα θεών ἐναλέγκειον ἦσαν,
μούνιος δ' ὀφθαλμός μέσης ἐνέκειτο μετώπῳ.
Κύκλωπες δ' ὄνομα ἦσαν ἐπώνυμον, οὐνεκ' ἀρά
στόιεον
145 κυκλοτερής ὀφθαλμός ἐκεῖ ἐνέκειτο μετώπῳ.
ισχὺς δ' ἤδε βίη καὶ μηχαναὶ ἦσαν ἐπ' ἔργοις.
ἀλλοι δ' αὖ Γαῖης τε καὶ Ὑδρανοὺ ἐξεγένετο τρεῖς
παῖδες μεγάλου <τε> καὶ ὀβριμοῦ, οὐκ
ἀνομαστοί.
Κόπτες τε Βραυρέως τε Γυνής θ', ὑπερήφανα τέκνα.
150 τῶν ἐκατόν μὲν χεῖρες ἀπ' όμοι ἀίστωνοτο.
ἀπλαστοί, καθαλαι δὲ ἐκάστῳ πεντάκοντα
ἐπ' ὀμοί ἐπέδωκεν ἐπὶ στεβματαῖ μέλεστοι
ισχὺς δ' ἀπλησιο κρατερῆ μεγάλου ἐπὶ ἐδει.
ὅσοι γὰρ Γαῖης τε καὶ Ὑδρανοὔ ἐξεγένετο
155 δεινότατοι παῖδων, σφιετέρῳ δ' ἥχθουσο τοκῆ.
ἐξ ἀρχής καὶ τῶν μὲν ὅπως τις πρῶτα γένετο.

144–45 damn. Wolf

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deep-eddying Ocean and Coeus and Crius and Hyperion and Iapetus and Theia and Rhea and Themis and Mnemosyne and golden-crowned Phoebe and lovely Tethys. After these, Cronus was born, the youngest of all, crooked-counseled, the most terrible of her children; and he hated his vigorous father.

(139) Then she bore the Cyclopes, who have very violent hearts, Brontes (Thunder) and Steropes (Lightning) and strong-spirited Arges (Bright), those who gave thunder to Zeus and fashioned the thunderbolt. These were like the gods in other regards, but only one eye was set in the middle of their foreheads; and they were called Cyclopes (Circle-eyed) by name, since a single circle-shaped eye was set in their foreheads. Strength and force and contrivances were in their works.

(147) Then from Earth and Sky came forth three more sons, great and strong, unspeakable. Cottus and Briareus and Gyes, presumptuous children. A hundred arms sprang forth from their shoulders, unapproachable, and upon their massive limbs grew fifty heads out of each one’s shoulders; and the mighty strength in their great forms was dreadful.

(148) For all these, who came forth from Earth and Sky as the most terrible of their children, were hated by their own father from the beginning. And as soon as any of them

8 The exact reference is unclear, but apparently only the last two sets of three children each, the Cyclopes and the Hundred-Handers, are meant, and not additionally the first set of twelve Titans.

145 om., in mg. add. L1, post 149 om. (hic et H21).
was born, Sky put them all away out of sight in a hiding-place in Earth and did not let them come up into the light, and he rejoiced in his evil deed. But huge Earth groaned within, for she was constricted, and she devised a tricky evil stratagem. At once she created an offspring, of gray adamant, and she fashioned a big sickle and showed it to her dear sons.

(163) And she spoke, encouraging them while she grieved in her dear heart: "Sons of mine and of a wicked father, obey me, if you wish: we would avenge your father's evil outrage. For he was the first to devise unseemly deeds."

(167) So she spoke, but dread seized them all, and none of them uttered a sound. But great crooked-counselled Cronus took courage and at once addressed his cherished mother in turn with these words: "Mother, I would promise and perform this deed, since I do not care at all about our evil-named father. For he was the first to devise unseemly deeds."

(173) So he spoke, and huge Earth rejoiced greatly in her breast. She placed him in an ambush, concealing him from sight, and put into his hands the jagged-toothed sickle, and she explained the whole trick to him. And great Sky came, bringing night with him; and spreading himself out around Earth in his desire for love he lay outstretched in all directions. Then his son reached out from his ambush with his left hand, and with his right hand he grasped the monstrous sickle, long and jagged-toothed, and eagerly he reaped the genitals from his dear father and threw them behind him to be borne away. But not in vain did they fall

165 κε Goettling; κετον Stas; γε αΚ; τε Wac
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δόσαι γὰρ βαθάμιγγες ἀπέσουσθεν αἰματώσσαι, 
πάντας δέξατο Γαία: περιπλομένων δὲ ἐνιαυτῶν
185 γείωντ’ Ἑρμόν τε κρατερὰς μεγάλους τε Γίγαντας, 
τεύχεσε λαμπρομένους, δαλήξ’ ἐγχεα χερσίν ἔχοντας, 
Νύμφας θ’ ἄς Μελιάς καλέοντ’ ἐπ’ ἀπείρων γαίαν, 
μήδεα δ’ ὁς τὸ πρῶτον ἀποτρήψεις ἀδάμαντι 
καββαλ’ ἀπ’ ἦπεροιο πολυκλύστῳ ἐνὶ πόνω, 
190 ὡς φέρετ’ ἀρ’ πέλαγος πουλῦν χρόνον, ἀμφὶ δὲ 
λευκὸς 
ἀδρός ἀπ’ ἀθανάτου χρόνος ὄμνυτον τῷ δ’ ἐν κούρη 
ἐθρέφθη πρῶτον δὲ Κυθῆραι ζαθέουσιν ἐπλητ’, ἔνθεν ἐπεταὶ περιήμπτον ἱκετοῦ Κύπρου, 
ἐκ δ’ ἐβι οἰδοὶ καλὴ θεός, ἀμφὶ δὲ ποιή 
195 πουσίν ὑπὸ ραδιούσιν ἀέτεον τιν’ ἐκ δ’ Ἀφροδιτῆ 
ἀφρογενέα τε θεών καὶ ἐνσώπαλου Κυθῆρας 
κικλήσκοντι θεοὶ τε καὶ ἄνερες, οὐκεκ’ ἐν ἄδρῳ 
θρέφθη ἀτρὰ Κυθῆρας, ὅπε τραγικὴν Κυθηρίους 
κυρογενέα δ’, ὅτι γένοι τε περικλύστῳ ἐνὶ Κύπρου 
200 ἤδε φιλομειδέα, ὅτι μηδεῖν ξειδενήσῃ, 
t’ δ’ Ἐρος ὀμάρτησε καὶ Ἰμερός ἐσπέρτο καλὸς 
γενομένῃ τὰ πρῶτα θεῶν τ’ ἐν φύλον ιούσῃ: 
tαῖτιν’ δ’ ἐξ ἀρχῆς τιμήν ἔχει ἤδε λέονχε 
μαίραν ἐν ἀνθρώποισι καὶ ἀθανάτωτοι θεοῦι.

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from his hand: for Earth received all the bloody drops that 
shot forth, and when the years had revolted she bore the 
mighty Erinyes and the great Giants, shining in their 
armor. Holding long spears in their hands, and the Nymphs 
whom they call the Melian ones on the boundless earth.⁹ 
And when at first he had cut off the genitals with the ada-
mant and thrown them from the land into the strongly 
surfing sea, they were borne along the water for a long 
time, and a white foam rose up around them from the 
immortal flesh; and inside this grew a maiden. First she 
approached holy Cythera, and from there she went on to 
sea-girt Cyprus. She came forth, a reverend, beautiful go-
dess, and grass grew up around her beneath her slender 
feet. Gods and men call her (a) “Aphroditē,” the foam-
born goddess and (b) the well-garlanded “Cytherea,” (a) 
since she grew in the foam, (b) and also “Cytherea,” since 
she arrived at Cythera, (c) and “Cyprogenēa,” since she 
was born on sea-girt Cyprus, (d) and “genial,” since she 
came forth from the genitals.¹⁰ Eros accompanied her and 
beautiful Desire stayed with her as soon as she was born 
and when she went to the tribe of the gods; and since the 
beginning she possesses this honor and has received as her 
lot this portion among human beings and immortal gods—

nymphs, the ash trees with which they are closely associated, and 
human beings, who may have originated from one or the other of 
these; cf. Theogony 563, Works and Days 145.

⁹ It is unclear what exactly the relation is between the Melian 

10 Hesiod interprets the first half of the name Ἀφροδιτῆ 
as though it were derived from ἀδρός (“foam”), and the second 
18 

half of the traditional epithet φιλομειδής (“smile-loving”, here 
translated as “genial” for the sake of the pun) as though it were 
derived from μηδεῖ (“genitals”).
205 παρθενίους τ' ὀάρους μειδήματα τ' ἐξαπάτας τε 
τέρψιν τε γλυκερήν φιλότητα τε μελικήν τε.
τούς δὲ πατήρ Τιτήρας ἐπίκλησαν καλέσασα
παῖδας νεκείων μέγας Οὐρανός, οὗς τέκεν αὐτὸς
φύσκε δὲ τιταίνουσις ἀτασθαλή μέγα ρέξαι
210 ἔργον, τοῖο δ' ἔπειτα τίσιν μετόπισθεν ἔστεθαί
καὶ Θάνατον, τέκε δ' 'Ὑπνον, ἔτικτε δὲ φύλον
'Ονείρων.

Νῦὲ δ' ἐσπερὼν τε Μόρων καὶ Κῆρα
μελαίναν
καὶ Θάνατον, τέκε δ' 'Ὑπνον, ἔτικτε δὲ φύλον
'Ονείρων.

214 δεύτερον αὐ Μόρον καὶ 'Οιζῶν ἀλγυάσσων
213 αὐ τινες κοιμηθείσας θεόν τέκε Νῦὲ ἐρεβηνήν,
215 Ἐσπερίδας θ', αἷς μηλά πέρην κλινότο Όκεανοί
χρύσα καλὸ μέλοισι φέρωντα τε δεύδρα καρπόν
καὶ Μοῦρας καὶ Κῆρας ἔγειαν ὑψεοτικόν.
Κλωθῳα τε Λάξεσιν τε καὶ Ἀτρόπον, αἰ τε βροτοῖσι
γενομένης διδοῦσιν ἕχειν ἀγαθὸν τε αἰτῶν τε.
220 αὐ τ' ἀνδρὸν τε θέων τε παραβασίας ἐδέποισιν,
οὐδὲ ποτε λήγοντι θεῖα δεύδρα χόλοιο,
πρὶν γ' ἄπο τοῦ δώκωκα κακήν ὅπουν, ὅστις ἀμάρτη.
τίκτε δὲ καὶ Νέμεσιν πῆμα θηρεύον βροτοῖσι
Νῦὲ ὅλης μετὰ τὴν δ' Ἀτρόπον τέκε καὶ Φιλότητα
225 Γῆρας τ' οὐλομένων, καί 'Ερων τέκε καρτερόθυμων.
αὐτὰρ Ἕρωι στυγνῆ τέκε μὲν Πόνον ἀλγυάσσετα
λήθην τον Λαμός τε καὶ 'Αλγεα δακρύονται
'Τσμάνας τε Μάχας τε Φώνους τ' Ἀνδροκτασίας τε

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maidenly whispers and smiles and deceits and sweet de-
light and fondness and gentleness.

(207) But their father, great Sky, called them Titans
(.Strainers) as a nickname, rebuking his sons, whom he had
begotten himself; for he said that they had strained to per-
form a mighty deed in their wickedness, and that at some
later time there would be vengeance for this.

(211) Night bore loathsome Doom and black Fate and
Death, and she bore Sleep, and she gave birth to the tribe
of Dreams. Second, then, gloomy Night bore Blame and
painful Distress, although she had slept with none of the
gods, and the Hesperides, who care for the golden, beauti-
ful apples beyond glorious Ocean and the trees bearing
this fruit. And she bore (a) Destinies and (b) pitilessly pun-
ishing Fates. (a) Clotho (Spinner) and Lachesis (Portion)
and Atropos (Inflexible), who give to mortals when they
are born both good and evil to have, and (b) who hold fast
to the transgressions of both men and gods; and the god-
desses never cease from their terrible wrath until they give
evil punishment to whoever commits a crime. Deadly
Night gave birth to Nemesis (Indignation) too, a woe for
mortal human beings; and after her she bore Deceit and
Fondness and baneful Old Age, and she bore hard-hearted
Strife.

(226) And loathsome Strife bore painful Toil and For-
getfulness and Hunger and tearful Pains, and Combats
and Battles and Murders and Slaughters, and Strifes and

213–14 transp. Hermann
218–19 secld. Paley: om. Stobaeus 1. 3. 38 non respiciant Συν (habent H1 codd. Stobaeus 1. 5. 5)
Lies and Tales and Disputes, and Lawlessness and Recklessness, much like one another, and Oath, who indeed brings most woe upon human beings on the earth, whenever someone willfully swears a false oath.

(233) Pontus begot Nereus, unerring and truthful, the oldest of his sons; they call him the Old Man, because he is infallible and gentle, and does not forget established customs but contrives just and gentle plans. Then, mingling in love with Earth, he begot great Thaumas and manly Phorcys, and beautiful-cheeked Ceto, and Eurybia, who has a heart of adamant in her breast.

(240) And from Nereus and beautiful-haired Doris, the daughter of Ocean the circling river, were born numerous children of godlessness in the barren sea. Protho and Ereute and Sao and Amphirrte, and Euadora and Thetis and Galene and Glauce, Cymotheoe and swift Speo and lovely Thalia, and Pasithea and Erato and rosy-armed Eunice, and graceful Melite and Euilimene and Agave, and Doto and Proto and Pherus and Dynamene, and Nesaea and Actaea and Protomedea, Doris and Panope and fair-formed Galatea, and lovely Hippothoe and rosy-armed Hippomeoe, and Cymodoce, who together with Cymatolege and fair-ankled Amphitrite easily calms the waves in the murky sea and the blasts of stormy winds, and Cyeno and Eone and well-garlanded Halimed, and smile-loving

(243) Πρωτός Δ. Πρωτός codd.
HESIOD

Γλαυκοκόμη τε φιλομειδής καὶ Ποντοπόρεια Λειαγόρη τε καὶ Εὐαγόρη καὶ Λαομέδεια Πουλυνοῦτι τε καὶ Λυτονότι καὶ Λυσταϊασσα Εὐάρητι τε φυὴν ἐρατῇ καὶ ἑίδος ἁμώμους·

260 καὶ Ψαμάθη χαρίσσα τε δέμας δή τε Μενίππη Νιρσώ τε Εὐπόμπη τε Θεμιστώ τε Προνύ ὑπομενήθης θ', ἡ πατρὸς ἐχει νόν ἄθανάτῳ. αὔτᾳ μὲν Νηρῆς ἁμώμους ἐξεγένοντο κούραι πεντήκοντα, ἁμώμονα ἔργον ἐξέγινα.

265 Θαύμας δ' Ὡκεανίοι βαθυρρεῖται θύγατρα ἡγάγετ' Ἡλέκτρην· ἡ δ' ὁκειὰν τέκεν Ἰρων ἰμώμονος θ'. Αρπνίας, Ἀλλώ τε Ὡκυπέτην τε. αἰ' ἑ' ἀνέμοι πνοῦσε καὶ οἰώνοις ᾧ' ἐποίεται ὁκείης πετρύγεστον· μεταχρῶναι γὰρ ἔκλαβον.

270 Φόρκυν δ' αἱ Κητῶ γραίας τέκε καλλιπαρῆνος ἐκ γενετής πολιάς, τὰς δὲ Γραίας καλέοντων ἄθανατοι τε θεοὶ χαμαὶ ἐρχόμενοι· τ' ἀνήρπασι, Πηδηρῆδω τ' εἰσπέπλον Ἐκνύλω τον κροκόπεπλον. Γοργοὺς θ', αἰ' ναῖσθαι πέριν κλυτοῦ Ὡκεανίο

275 ἔσχατη πρὸς νυκτὸς, ὡς Ἐσπεριδὲς λυγώσωνος, Στιθενῶ τ' Ἐκνυάλη τε Μέδουσα τον λυγρὰ παθώσατα· ἢ μὲν ἔην θυετή, αἰ' δ' ἄθανατοι καὶ ἄγνωρ. αἴ δυὸ· τῇ δὲ μεθὶ παρελεύσα Κυανοχάπης ἐν μαλακῷ λευκῷ καὶ ἄνθεσιν εἰαρνοῦσι.

280 τῆς οὗτοι δὴ Περσενὸς κεφαλὴν αὐτειπρότυμην, ἐξέθεορε Χρυσάωρ τε μέγας καὶ Πηγάσου ἵππος.

THEOGONY

Glaucomachne and Pontoporeia, Leagore and Euagore and Laomedea. Polynoe and Autonoe and Lusianassa, and Euane, lovely in shape and blameless in form, and Psamathe, graceful in body, and divine Menippe, and Neso and Eupompe and Themisto and Pronoe, and Nemertes (Infallible), who has the disposition of her immortal father. These came forth from excellent Nereus, fifty daughters who know how to do excellent works.

(265) Thaumas married Electra, the daughter of deep-flowing Ocean. She bore swift Iris and the beautiful-haired Harpies, Aello and Ocypete, who with their swift wings keep up with the blasts of the winds and with the birds; for they fly high in the air.

(270) Then to Phorcys Ceto bore beautiful-cheeked old women, gray-haired from their birth, whom both the immortal gods and human beings who walk on the earth call the Graeae, fair-robed Pemphredo and saffron-robed Enyo, and the Gorgons who dwell beyond glorious Ocean at the edge towards the night, where the clear-voiced Hesperides are. Sthenno and Euryale, and Medusa who suffered woes. She was mortal, but the others are immortal and ageless, the two of them; with her alone the dark-haired one\(^{13}\) lay down in a soft meadow among spring flowers. When Perseus cut her head off from her neck, great Chrysaor and the horse Pegasus sprang forth; the lat-

\(^{13}\) Poseidon.

258 Πουλυνοῦσαι Muettze: -ῥής codd. (Συχ.)
270 γραίας: κούρας Koechly
HESIOD

τῷ μὲν ἐπόνυμον ἦν, ὅτ’ ἀρ’ ὁ Οκεανὸς παρὰ πηγὰς γένθ᾽. ὃ δʼ ἀδερ χρύσεων ἔχων μετὰ χεροὶ φίλημαι.
χῶ μὲν ἄποστάμενος, προλίποι σὰρνα μητέρα μήλων.

285 ἔκατ’ ἐκ ἀθανάτων: Ζηρῶδες δ’ ἐν δόμαια νοεῖ
βροῦτην τῇ στερπῆν τῇ θερόμενι τῇ φέρων Δίῳ μητέρων
Χρυσάτωρ δ’ ἔτεκε τρικέφαλον Γηροννίᾳ
μυχεῖν crucifich κυόρη κλητὸν ὁ Οκεανόι
τὸν μὲν ἀρ’ ἐξενάριξε βῆζ᾽ Ἡρακληθεῖν

290 Βοστὶ πάρ’ εὐλιπόδεσθι περιρρύτῳ εἰν Ἐφεσίῃ
ήματι τῷ, ὅτε περ βοῦς ἕλασεν εὐρυμετόπως
Τίμωρθ’ εἰς ἵππην, διαβὰς πόρον ὁ Οκεανόι,
'Ορθὸν τε κτείνα καὶ βουκολόν Ἐρυσίωνα
σταθμῷ ἐν ἑρώτευσε πέραν κλητὸν ὁ Οκεανόι.

295 ή δ’ ἔτεκ’ ἄλλο πέλαρον ἀρχάκουν, οὐδὲν ἑοίκος
θυμιτοὶ ἀνθρώπων οὐδ’ ἄθανάτοις θεοῖς,
σπῆ ή ἐν γλαφυρῷ, θείων κρατερόφρον τ’ Ἐχιδνα,
ήμαν μὲν νύμφην ἐλκοτάδα καλλιτάρην,
ήμαν δ’ αἱτὶ πέλαρον ὅψιν δεινόν τε μέγαν τε

300 αἰῶναν ἄμφιστην, ξαθής υπὸ κεύθεια γαίης.
ἐνθὰ δεὶ οἱ στέιοι ἐστὶ κάτω κολυκὴ υπὸ πέτρῃ
τηλῶν ἀπ’ ἀθανάτων τε θεῶν θυμιτῶν τ’ ἀνθρώπων,
ἐνθ’ ἄρα οἱ δίκασται θεοὶ κλυτὰ δώματα νοεῖν,
ἡ δ’ ἐρευ’ εἰν Ἀμιραιῶν ύπὸ χθώνα λυγρῆ Ἐχιδνα.

THEOGONY

ter received his name from being born beside the waters14 of Ocean, the former from holding a golden sword15 in his hands. Pegasus flew off, leaving behind the earth, the mother of sheep, and came to the immortals; he dwells in Zeus' house and brings the thunder and lightning to the counsellor Zeus. And Chrysaor, mingling in love with Callirhoe, glorious Ocean's daughter, begot three-headed Geryonous, who was slain by Heracles' force beside his rolling-footed cattle in sea-girt Erythea on the day when he drove the broad-browed cattle to holy Tiryns, after he crossed over the strait of Ocean and killed Orthus and the cowherd Eurytion in the murky stable beyond glorious Ocean.

(295) She16 bore in a hollow cave another monster, intractable, not at all similar to mortal human beings or to the immortal gods: divine, strong-hearted Echidna, half a quick-eyed beautiful-cheeked nymph, but half a monstrous snake, terrible and great, shimmering, eating raw flesh, under the hidden places of the holy earth. That is where she has a cave, deep down under a hollow boulder, far from the immortal gods and mortal human beings; for that is where the gods assigned her to dwell in glorious mansions. She keeps guard among the Arimas17 under the

14 Hesiod derives Pegasus' name from πηγαί ("waters").
15 Hesiod derives Chrysaor's name from χρύσεων ἀρ ("golden sword").
16 Probably Cetou.
17 Already in antiquity it was unknown whether this was a mountain range or a tribe of people, and where it was located, in Asia Minor or in Italy.
HESIOD

305 ἀθάνατος νύμφη καὶ ἀγήρας ὣματα πάντα.

τῇ δὲ Τυφώνα ἐφασι μυγῆμαι ἐν φυλασσί
deiōn θ’ ὑμετερής τ’ ἄνωμον θ’ ἐλικόπτι κούρης. 

ἡ δ’ ὑποκουσμένη τέκετο κρατερόδρομα τέκνα.

"Ορθέος μὲν πρῶτον κύνα γενάτον Ἡρμονήν;

310 δεύτερον αὐτίς ἐτύκτεν ἀμήηαιον, οὐ τι φατείων,

Κέρβερον ὁμηρτήν, Ἀιδεω κύνας χαλκεῶνοι,

πεντηκοκτακέφαλον, ἀναίδεα τε κρατερόν τε-

τὸ τρίτον Ἡρην ἀυτίς ἐγείνατο λυγὴ εἰδύαν 

λευκαίη, ἢν θρέψε θεὰ λευκόλευχος Ἡρη

315 ἀπληθυντο κοτέοντα βῆ Ἡρακλῆει.

καὶ τὴν μὲν Δίως νῦν ἐνήρατο νηλείς χαλκῷ 

Ἀμφιτρονοιάδης σὺν ἀργοφίλῳ Ἰολάῳ

Ἥρακλῆς βουλήτην Ἀθηναίης ἀγελείης.

ἡ δ’ Χιαίαραν ἐτύκτεν αἴαμακέαν πύρ.

320 δεύτερον τε μεγάλην τε ποδοκέα τε κρατερήν τε.

τῆς ἦν τρισὶν κεφαλαία: μία μὲν χαροποίο λεώτας,

ἡ δ’ χιαίαρης, ἢ δ’ ὁδοίς κρατεροί δράκοντας.

[πρόσθε σέλων, ὀπίσθεν δ’ ἀράκων, μέσην δ’ ἢ χιαίαρα,

δεύτερα ἀποτευνόσα πυρὸς μένοις αἰθρομένουι.] 

325 τῆς μὲν Πήγασος εἶλε καὶ ἐστίλος Βελλερόφοντας,

ἡ δ’ ἀρά Φίκ’ ὀλυντά τέκε σταμάτεως ὀλυθρῶν.

"Ορθέος ὑποκουσμένα. Στρομείαν τε λεώτα.

τῶν ῥ’ Ἡρη θρέψασα Δίως κυδὴν παράκοιτις

THEOGONY

earth, baleful Echidna, an immortal nymph and ageless all her days.

(306) They say that Typhon, terrible, outrageous, law-

less, mingled in love with her, a quick-eyed virgin; and she

became pregnant and bore strong-hearted children. First

she bore Orthus, the dog, for Geryones; second, she then
gave birth to something intractable, unspeakable, Cerber-

us who eats raw flesh, the bronze-voiced dog of Hades,

fifty-headed, ruthless and mighty; third, she then gave

birth to the evil-minded Hydra of Lerna, which the

goddess, white-armed Hera, raised, dreadfully wrathful

against Heracles’ force. But Zeus’ son, the scion of

Amphitrion, Heracles, slew it with the pitiless bronze,
together with warlike Iolaus, by the plans of Athena, leader

of the war-host.

(319) She18 gave birth to Chimaera, who breathed

invincible fire, terrible and great and swift-footed and

mighty. She had three heads: one was a fierce-eyed lion’s,
one a she-goat’s, one a snake’s, a mighty dragon’s. [In front

a lion, behind a dragon, in the middle a she-goat, breathing

forth the terrible strength of burning fire.]19 Pegasus and

noble Bellerophon killed her. Overpowered by Orthus,
she20 bore the deadly Sphinx, destruction for the Cad-

means, and the Nemean lion, which Hera, Zeus’ illustrious

18 Probably Echidna.

19 These two lines are identical with II. 6.181–82; they de-
scribe Chimaera in terms of what seems to be a very different
anatomy from the one in the preceding lines, and are rejected by
many editors as an interpolation.

20 Probably Chimaera.
HESIOD

gonnoiow kataénaaste Nemeiôs, pêmu anthrôpous.
330 én th airmy gû oikeiow elêfaíreto phil' anthròpouw, kourosîw Triptoi Nemeiôs ëp' Apestaîw. ìlla ë ìs édómoastei Biîs Hraclieítheis.

Kêtiw ð' òplôtoan Fôrkiw filóstî megeneîa geînastî deiow ìfiw, òs êrewmêjs keîthei âiâjs
335 peîrasow ën megâlous pagonîstea miña phalastei. touto mêv eK Kêtiwjs kai Fôrikos w geîos estî.

Têthjs ð' 'Hkeawaî poítemos teke diwînetas,
Nêîlos ë Alpheios te kai 'Hmeiavon baðiðînij.
340 Strymôwa Maïanbros te kai 'Istros kallirêðhron

THEOGONY
corrupt, raised and settled among the hills of Nemea, a
to for human beings. For dwelling there it destroyed
the tribes of human beings and lorded over Tretus in Nemea
and Apeas; but the strength of Heracles' force overpowered
it.

(333) Ceto mingled in love with Phorcys and gave birth
to her youngest offspring, a terrible snake, which guards
the all-golden apples in the hidden places of the dark earth
at its great limits. This, then, is the progeny of Ceto and
Phorcys.

(337) Tethys bore to Ocean eddying rivers, the Nile and
Alpheius and deep-eddying Eridanus, Strymon and Mean-
der and beautiful-flowing Ister, and Phasis and Rhesus
and silver-eddying Achelous, and Nessus and Rhodius
and Haliacmon and Heptaporos, and Gericnus and Aeseus
and divine Semois, and Peneius and Hermus and fair-
flowing Caicus, and great Sangarius and Ladon and Par-
thenius, and Euenus and Aldecus and divine Scamander.
And she gave birth to a holy race of daughters who,
together with lord Apollo and the rivers, raise boys so that
they become men on the earth, for this is the lot they have
from Zeus: Peitho and Admete and Ianthe and Electra,
and Doris and Prymmo and Ourania of godlike figure,
and Hippo and Gymene and Rhoea and Callirhoe, and Zeuxo
and Clytia and Idiya and Pasithoe, and Plexaura
and Galaxaura and lovely Dione, and Melobosis and Thoe

31 Many of the names of the Oceanids reflect their roles as
nymphae of fountains and groves and as protectresses of youths.
HESIOD

Ληλοῦσοις τε θόν τε καὶ εὐειδῆς Πολυδώρη

Κερκής τε φυτὴ ἑρατὴ Πλούτω τε βοῶπις

Περσηγής τε Ίανείρα τε Ἀκάστη τε Ξάνθη τε

Πετραίης τε ἐρωσταὶ Μενεσθάος τε Ἐυρώπη τε

Μήτης τε Εὔφυμοι τε Τελεστὼ τε κροκόσπελος

Χρυσής τε Άστις τε καὶ ἰμερώσσα Καλυνκό

360 Εὐδώρη τε Τύχη τε καὶ Ἀμφώρῳ ᾽Οκυρόθ τε καὶ Στὺς, ἣ δὴ σφέων προφερεστάτη ἐστιν ἀπατέων,

αὐτῆι ἀρ Ὠκεανοῦ καὶ Τηθύνος ἐξεγένοντο

προσβύταις κυρίαι πολλαὶ γε μὲν εἰσὶ καὶ ἀλλα

τρὶς γὰρ χίλιες εἰσὶ ταῦτα φυγοὶ Ὠκεανίαι,

αἱ ρὰ πολυπορέιες γαῖαν καὶ βένθεα λίμνης

πάντη ὁμός ἐφέσυντε, θεῶν ἀγλαί τέκνα,

τόστι δὲ αὐθα ἐτεροὶ πυταιμιοὶ κανιχαδὰ ρέουτες,

νῦνε Ὠκεανοῦ, τοὺς γεώτατο πόντια Τηθύς

tῶν ὀνομὴ ἀργαλέον πάντων βρότων ἄνδρα εἰσπείν,

370 οἱ δὲ ἐκκατοὶ ἵστασιν, ὅσοι περιμενετῶντι.

Θεία δὲ Ὠλευρίων τε μέγαν λαμπρὰν τε Σελήνην

Ἠῶ θ', ἢ πάντεσσον ἐπιχθελοῦσι ἡθείες

ἀναβάτως τε θεοῖσι τοῦ όφρον εὕρει, ἑλέοντε,

γεώταθ' ὑποδιηθεῖσιν ἤπεροις ἐν φωλιτῇ.

375 Κρείν δ' Ἐυρυβιδῆ τέκνεν ἐν φωλιτῇ μιγεῖσα

ἀστραίων τε μέγαν Πάλλαντα τε διὰ θεῶν

Πέρσην θ' ὡς καὶ πάσι μετέπρεπεν ἑιροσύνησιν,

ἀστραῖοι δὲ Ἡῶς ἀνέμους τέκε καρτεροβόσκουσιν,

ἀργεστήν Ζέφυρον Βορέῃς τ' ἀρφηροκέλευθον

καὶ Νότον, ἐν φωλιτῇ θεὰ θεό ἐνυφηθείσα.

τοὺς δὲ μετ' ἀστερὰ τίκτεν Ἐστράφορον Ἡμιγένεια

and Polydora of fair figure, and Cerceis, lovely of form, and cow-eyed Pluto, and Perseis and Ianeira and Acaste and Xanthë, and lovely Petraea and Menestho and Europa, and Metis and Eurynome and saffron-robed Telesto, and Chryseis and Asia and lovely Calypso, and Eudora and Tyche and Amphiro and Ocyrhoe, and Styx, who indeed is the greatest of them all. These came forth from Ocean and Tethys as the oldest maidens; but there are many others as well. For there are three thousand long-ankled daughters of Ocean who are widely dispersed and hold fast to the earth and the depths of the waters, everywhere in the same way, splendid children of goddesses; and there are just as many other loud-flowing rivers, sons of Ocean, to whom queenly Tethys gave birth. The names of them all it is difficult for a mortal man to tell, but each of those who dwell around them knows them.

(371) Theia, overpowered in love by Hyperion, gave birth to great Helius (Sun) and gleaming Selene (Moon) and Eos (Dawn), who shines for all those on the earth and for the immortal gods who possess the broad sky. Eurybia, revered among goddesses, mingling in love, bore to Crius great Astraeus and Pallas and Perses. who was conspicuous among all for his intelligence. Eos, a goddess bedded in love with a god, bore to Astraeus the strong-spirited winds, clear Zephyrus and swift-pathed Boreas and Notus; and after these the Early-born one22 bore the star, Dawn-

22 The Dawn.

358 Τελεεστὸν ὤς; Τελεστήθω 362 ἀρ' West: δ' codd.
370 ἐκκατα τὸ (2) Eustathius: -οι codd.
379 ἀργεστήθη Jacoby: ἀργέστηθη codd.
HESIOD

Æstra te lαμπτεώντα, τά τ' ούρανός ἐστεφάνωται.

Στιξ ή ἐτεθ 'Οκεανῷ θυγάτηρ Πάλλαντι μυγεία
Ζηλον καὶ Νίκην καλλίσφυρον ἐν μεγάρουσι
καὶ Κράτος ἤδε Βῆριν ἀριδείκετα γεύματο τέκνα,
tῶν οὐκ ἔστι ἀπάνευθε Δίως δόμοι, οὐδὲ τις ἔδρη,
οὐδ' οὖσα, ὡσπερ μὴ κέινος θεός ἤγεμονεύει,
ἀλλ' ἄει τάρ Ζηνί βαρυκτύπω ἔδρισεται.
ὡς γὰρ ἐθεύκλετε Στιξ ἄφθιτος 'Οκεανή

385 ἤματι τῷ, ὅτε πάντας Ὀλύμπιος ἀστεροπητής
ἀθανάτους ἐκάλεσε τεθέν γίνοις ἐς μακρόν Ὀλυμπον,
eἰπὲ δ', ὅσ' ἂν μετὰ εἰς θεοῦ Τιτήσι μάχοιτο,
μὴ τιν' ἀπορραίσειν γεραίων, τιμήν δὲ ἐκαστόν
ἐξέμεν ἢ τὸ πάρος γε μετ' ἀθανάτους τεθείσι.

390 τὸν δ' ἐθαθ'. ὅστις ἄτιμοσ ὑπὸ Κρόνου ἦδ'
ἀγέραστος,
τιμὴς καὶ γεραίων ἐπιβησέμεν, ἥ θέμες ἐστίν.

395 ἢλθε δ' ἄρα πρῶτη Στιξ ἄφθιτος Οὐλυμπάνδρῳ δίνοις
σφοδροῖς παιδεσσαίοις φίλου διὰ μήδεα πατρός
tήν δὲ Ζεὺς τίμησε, περισσατ' δὲ δώρα εδωκεν.

400 αὐτὴ μὲν γὰρ έθηκε θεών μεγαν ἐμμέναι ὄρκον,
pαιδας δ' ἦματα πάντα ἐν μετανιέτας εἶναι.
ὡς δ' αὐτὸς πάντεσσα διαμπερές, ὡς περ ὑπέτηθη,
ἐξετέλεστον αὐτῶς δὲ μέγα κρατεῖ ἦδ' ἀνάνθισε.

405 Φωβῆ δ' αὐτῷ Κούον πολύνατον θῆκεν ἐς εὐνήν
cυσταμείρη δήπετα θεά θεοῦ ἐν φαλάγισι
Ἀττίῳ κυάνοπεπλῶν ἐγέιάσατο, μείλιχον αἰεί,
ἡμίον ἀνθρώπωσι καὶ ἀθανάτους θεοῖς,
μείλιχον ἐς ἀρχής, ἀγανώτατον ἐντὸς Ὀλύμπου.
named Asteria, whom Perses once led to his great house to be called his dear wife.

(411) And she became pregnant and bore Hecate, whom Zeus, Cronus’ son, honored above all others: he gave her splendid gifts—to have a share of the earth and of the barren sea, and from the starry sky as well she has a share in honor, and is honored most of all by the immortal gods. For even now, whenever any human on the earth seeks propitiation by performing fine sacrifices according to custom, he invokes Hecate; and much honor very easily stays with that man whose prayers the goddess accepts with gladness, and she bestows happiness upon him, for this power she certainly has. For of all those who came forth from Earth and Sky and received honor, among all of these she has her due share; and neither did Cronus’ son use force against her nor did he deprive her of anything that she had received as her portion among the Titans, the earlier gods, but she is still in possession according to the division as it was made at first from the beginning. Nor does the goddess, just because she is an only child, have a lesser share of honor and privileges on earth and in sky and sea, but instead she has far more, since Zeus honors her. She stands mightily at the side of whomever she wishes and helps him. In the assembly, whoever she wishes is conspicuous among the people; and when men arm themselves for man-destroying war, the goddess stands there by the side of whomever she wishes, zealously to grant victory and to stretch forth glory. She sits in judgment beside reverend kings; and again, she is good whenever men

434 ante 433 Π25, ante (sive post) 430 Schoemann
are competing in an athletic contest—there the goddess stands by their side too and helps them, and when someone has gained victory by force and supremacy he easily and joyfully carries off a fine prize and grants glory to his parents; and she is good at standing by the side of horsemen, whomever she wishes. And upon those who work the bright, storm-tossed sea and pray to Hecate and the loud-sounding Earth-shaker, the illustrious goddess easily bestows a big haul of fish, and easily she takes it away once it has been seen, if she so wishes in her spirit. And she is good in the stables at increasing the livestock together with Hermes: and the herds and droves of cattle, and the broad flocks of goats and the flocks of woolly sheep, if in her spirit she so wishes, from a few she strengthens them and from many she makes them fewer. And so, even though she is an only child from her mother, she is honored with privileges among all the immortals. And Cronus’ son made her the nurse of all the children who after her see with their eyes the light of much-seeing Dawn. Thus since the beginning she is a nurse, and these are her honors.


435 Poseidon.
καὶ τοὺς μὲν κατέπινε μέγας Κρόνος, ὡς τις ἐκαστὸς
υἱὸς ἐξ ἱερῆς μητρὸς πρὸς γούναθ’ ίκοστο, τὰ φρονεῖον. ἃν μὴ τις ἄγανιν ὸυραμεῖναν ἄλλος ἐν ἄθανάτουσιν ἔχοι βασιλῆςα τιμῆν.
pεῦθεσο γὰρ Γαῖς τε καὶ ὸυραμεῖν αὕτερως ὀυνεκαὶ οἱ πέπρωτο έὼ ὑπὸ παιδὶ δαμήναι.
καὶ κρατερῷ περ ἔντι. Δίὸς μεγάλων διὰ βουλᾶς,
τῷ δ’ γ’ ἄρ’ αὐί ἄλαοσκοτυπὴν ἔχεν, ἀλλὰ δοκεύοιν παιδὸς ἐνυς κατέπινε. ‘Ῥένδ’ δ’ ἐξε πέθης ἀλαστον.
ἀλλ’ ὅτε δὴ Δι’ ἐμελλε θεῶν πατέρ’ ἦδε καὶ ἀνδρὸν τέξεσθαι. τὸτ’ ἐπείτα φίλους λιπάνεσε τοκῆς.
τοὺς αὐτής. Γαῖαν τε καὶ ὸυραμεῖν ἀστερών, μὴ τινι συμφράσοσται, ὅποιος λεπάβῃστο λέκοντα παιδὰ δίλων, τεῖσατο δ’ ἐρωμὶς πατρός ἐγεὶ
παιδῶν (<θ’) οὐς κατέπινε μέγας Κρόνος ἀγκυλομήτης.
οἱ δὲ θυγατρὶ δίλῃ μάλα μὲν κλῦν ἕδ’ ἐπιθυντο. καὶ οἱ σεφραδέτην, ὅσα περ πέπρωτο γενέσθαι ἀμῖς Κρόνος βασιλῆ καὶ νείε καρποθῆμων
τέκναν δ’ ἐς Λύκτων. Κρῆτης ἐς πίνα δήμων, ὀποῖοι’ ἄρ’ ὄπλοτατον παιδῶν ἡμελε τεκεσθαι. Ζήνη μέγαν τῶν μὲν οἱ ἐδεσατο Γαῖα τελόρῃ
Κρῆτη ἐν εὐφρείῃ τρεφῆμεν ἀντιταλλέμεχαι τε.
ἐνθὰ μιν ἱκὸ δέρωντα θυρὺ διὰ νύκτα μέλαιναιν
πρὸτὴν ἐς Λύκτων. Κρῆτην δὲ ἐς χεροὶ λαβούσα ἀντρῳ ἐν ἥλιοις. ὡκῆς ὑπὸ κεκεκτεύε γαϊς.
Λύγιας ἐν ὑρέπε πεπυκαμεσθεῦ υλήνειν.
τῷ δ’ ἐπαργανίσασα μέγαν λίθου ἑγγάλλειεν

THEOGONY

Great Cronus would swallow these down as each one came from his mother’s holy womb to her knees, mindful lest anyone else of Sky’s illustrious children should have the honor of kingship among the immortals. For he had heard from Earth and starry Sky that, mighty though he was, he was destined to be overpowered by a child of his, through the plans of great Zeus. For this reason, then, he held no unseeing watch, but observed closely, and swallowed down his children; and unremitting grief gripped Rhea. But when she was about to bear Zeus, the father of gods and of men, she beseeched her own dear parents, Earth and starry Sky, to contrive some scheme so that she could bear her dear son without being noticed, and take retribution for the avenging deities of her father and of her children, whom great crooked-counseled Cronus had swallowed down. They listened well to their dear daughter and obeyed her, and they revealed to her everything that was fated to come about concerning Cronus the king and his strong-spirited son. They told her to go to Lyctus, to the rich land of Crete, when she was about to bear the youngest of her children, great Zeus; and huge Earth received him in broad Crete to nurse him and rear him up. There she came first to Lyctus, carrying him through the swift black night; taking him in her hands she concealed him in a deep cave, under the hidden places of the holy earth, in the Aegean mountain, abounding with forests. And she wrapped a great stone in swaddling-clothes and put it into

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HESIOD

the hand of Sky's son, the great ruler, the king of the earlier
gods. He seized this with his hands and put it down into
his belly—cruel one, nor did he know in his spirit that
in place of the stone his son remained hereafter, uncon-
quered and untroubled, who would overpower him with
force and his own hands, and would soon drive him out
from his honor and be king among the immortals.

(492) Swiftly then the king's strength and his splendid
limbs grew; and when a year had revolved, great crooked-
counselled Cronus, deceived by Earth's very clever sug-
gestions, brought his offspring up again, overcome by his
son's devices and force. First he vomited up the stone,
since he had swallowed it down last of all; Zeus set it fast in
the broad-pathed earth in sacred Python, down in the val-
leys of Parnassus, to be a sign thereafter, a marvel for mor-
tal human beings.

(501) And he freed from their deadly bonds his father's
brothers, Sky's sons, whom their father had bound in his
folly. And they repaid him in gratitude for his kind deed,
giving him the thunder and the blazing thunderbolt and
the lightning, which huge Earth had concealed before.
Relying on these, he rules over mortals and immortals.

(507) Iapetus married Clymene. Ocean's beautiful-
ankled daughter, and went up into the same bed with her.
She bore him Atlas, a strong-hearted son, and gave birth to

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Wolf

493 ἐπιπλημένοι δ' ἑναυτῷ ΒκΣ: ἐπιπλημένων δ' ἑναυτῶν

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35 The Titans. 36 The Cyclopes.
510 τίκτε δ’ ὑπερκύδαντα Μενοίτιον ἦδὲ Προμηθέα, 
ποικίλων αἰωλόμωσιν. ἀμαρτώνοιν τ’ Ἑπιμηθέαν:
ὅς κακὸν ἐξ ἀρχηγὸς γένετ’ ἀνδράσιν ἀλφηστήσῃ
πρῶτος γάρ ἰδιὸς πλαστὴν ὑπέδεκτο γυναῖκα
παρθένον. ὑβριστὴν δὲ Μενοίτιον εὐρύστα Ζεύς
515 εἰς ἔρεβος κατέσκευε βαλλόν γολιάτι κεραυνὸς
εὐκε’ ἀτασθαλίης τε καὶ ἰμορέτης ὑπερόπλου.
᾿Ατλας δ’ οὐρανοί εὐρύν ἔχει κρατηρὸς ὑπ’ ἀνάγκης,
πείρασιν ἐν γαῖας πρόπαρ’ ᾿Εσπερίδων λαγυφώνοις
ἐσπερίης. κεφαλῆς τε καὶ ἀκαμάτησι χέρεσιν.
520 ταῦταν γὰρ οἱ μοίραι ἐδότωσα μητέρα Ζεύς.
δὴ εἰς ᾿Αλκτοπέδησιν Προμηθέαν ποικιλῶ θεᾶν,
δειμοὶς ἀργαλέωσα, μέσον διὰ κίον’ ἐλάσσατο:
καὶ οἱ ἐπ’ αἰεόν ὄρος ταινύτερον αὐτᾶρ δ’ ἦταν ἢ ταῦτα
.MaximizeBoxθενον ἀθάνατον, τὸ δ’ ἀέρετο ἱστον ἀπάντητη
525 ὑπετός. ὅσον πρόσων ἡμαρ ἐδοὺ ταίνυτερος ὀρνις,
τῶν μὲν ὀρέ’ ᾿Αλκμήνης καλλισφάρους ἀλκίμους νῦς
᾿Ηρακλῆς ἐκέκειν. κακὴν δ’ ἀπ’ νοῦς ἀλλακεν
᾿Ιαπετονίδῃ καὶ εὐτύτῳ δυσφρουταίῳ,
οὐκ ἀέκτητι Ζευς ᾿Ολυμπίου ὑπὶ μέδουσος.
530 ὁδ’ ᾿Ηρακλῆς Ἐθῆβαγενεός κλεὸς εἰκὴ
πλεῖον ἢ’ ἤ το πάροικοι ἐπί χόναν σωλυμότεραν,
ταῦτ’ ἀρα ἀξέμενος τίμα ἀρισδείκτον νῦν
καὶ περ’ χωροῦσιν παύθη χόλον, ὅν πρίν ἐχέσκεν,
οὕνεκ’ ἐρίζετο βουλᾶς ὑπερμενεῖ Κρονίωι.
535 καὶ γὰρ ὃτ’ ἐκρίνοντο θεοὶ θυντοῖ τ’ ἄνθρωποι

THEOGONY

the very renowned Menoetius and to Prometheus (Forethought), shift, quick-scheming, and to mistaken-minded Epimetheus (Afterthought)—he who turned out to be an evil from the beginning for men who live on bread, for he was the one who first accepted Zeus’ fabricated woman, the maiden. Far-seeing Zeus hurled down outrageous Menoetius into Erebus, striking him with a smoking thunderbolt because of his wickedness and defiant manhood. And by mighty necessity Atlas holds up the sky with his head and with his tireless hands, standing at the limits of the earth in front of the clear-voiced Hesperides; for this is the portion which the counsellor Zeus assigned him. And with painful fetters he bound shift-planning Prometheus, with distressful bonds, driving them through the middle of a pillar; and he set upon him a long-winged eagle which ate his immortal liver, but this grew again on all sides at night just as much as the long-winged bird would eat during the whole day. It was killed by Heracles, the strong son of beautiful-ankled Alcmene, who warded off the evil plague from Iapetus’ son and released him from distress—not against the will of Olympian Zeus, who rules on high, so that the glory of Theban-born Heracles would become even greater than before upon the bounteous earth. With this in mind, he honored his eminent son; and although he was angry with Prometheus, he ceased from the anger which he had had before because Prometheus had contended in counsels with Cronus’ very strong son.

535 For when the gods and mortal men were reaching

519 (=747) exp. Guyet 526–34 exp. Paley
a settlement in Mecone, with eager spirit he divided up a great ox and, trying to deceive Zeus' mind, set it before him. For he set down on the skin before him the meat and the innards, rich with fat, hiding them in the ox's stomach; and then he set down before him in turn the ox's white bones, arranging them with deceptive craft, hiding them with gleaming fat.

(542) Then the father of men and of gods addressed him: "Son of Iapetus, eminent among all rulers, my fine fellow, how unfairly you have divided up the portions!"

(545) So spoke in mockery Zeus, who knows eternal counsels: but crooked-counseled Prometheus addressed him in turn, smiling slightly, and he did not forget his deceptive craft: "Zeus, most renowned, greatest of the eternally living gods, choose from these whichever your spirit in your breast bids you."

(550) So he spoke, plotting deception. But Zeus, who knows eternal counsels, recognized the deception and did not fail to perceive it; and he saw in his spirit evils for mortal human beings—ones that were going to be fulfilled, too. With both hands he grasped the white fat, and he became enraged in his breast and wrath came upon his spirit when he saw the ox's white bones, the result of the decep-

The precise meaning of the verb Hesiod uses is obscure; it seems to indicate that gods and men were now being separated definitively from one another, presumably after a time when they had been together.

27 This passage has been much misunderstood and often emended. But the transmitted text makes excellent sense, so long as we recall that in epic usage, μεν and δὲ can distinguish not only two persons but also two actions directed towards the same person (cf. II. 4.115–17, 8.237–59, 8.323–35, 17.193–96, 15.438–42). Prometheus sets both portions before Zeus and lets him choose freely between them.
HESIOD

ἐκ τοῦ δ᾽ ἀθανάτους ἐπὶ χθονὶ φῦλ᾽ ἀνθρώπων κοίμος᾽ ὦστεα λευκὰ θυγέντων ἐπὶ βωμῶν.
τῶν δὲ μέγη όχθησας προσέφη νεφελογερέτα Ζεύς:
"Ἰαπετοίδη, πάντων πέρι μήδεα εἰδως.
δ᾽ ἄπτων, οὐκ ἄρα ποι δολίσης ἐπελήθει τέχνης".

560 ὡς δότω χοιρόμενος Ζεὺς ἀδήτα μήδεα εἰδως.
ἐκ τούτου δὴ πεταλά χόλου μεριμναίος αἰεὶ
οὐκ ἔδιδον μελὴσι πυρὸς μένους ἀκαμάτῳ
θησοίς ἀνθρώπως οὐ ἔπι χθονὶ ναιετάνοισιν.

565 ἀλλὰ μὲν ἐξαπάτησεν ἑνὸς πάθες Ἰαπετοῦ
κλέας ἀκαμάτῳ πυρὸς τηλέσκοπον αὐγὴν
ἐν κούλῳ νάρθηκε δάκεν δ᾽ ἄρα νεόταθ ςυμοῦν
Ζην ὑψηρρεμένην, ἐχύλωσε δὲ μὲν δίκην ἐτόρρον.

570 ὡς ἔδω ἀνθρώποις πυρὸς τηλέσκοπον αὐγήν.
αὐτίκα δ᾽ ἀντί πυρὸς τεβάνης κακῶν ἀνθρώπους
γαῖς γὰρ σύμπλατεν περικλήτους Ἀρδεύγησες
παρθένοις αἰδώξῃ ἴκελον Ὀρνίδεως διὰ βουλας
γωσε δὲ καὶ κοσμήσῃ τεα γλυκακτίς Ἀθηνή.

575 ἀργυρομέγας ἑρεμεῖς κατέχεσθε, θαῦμα ἰδέσθαι ἀμφότερος δὲ ἐν στεφανίων νεοθηλεάς, ἀνθελαὶ ποῖησι,
ἀμφαίνως περίθηκε καρῆτας Παλλάς Ἀθηνής
ἀμφότέρος δὲ ἐν στεφανίων χρυσῆν κεφαλῆδων ἔσθηκε,
πὴν αὐτῶς ποίησε περικλήτους Ἀρδεύγησες.

580 ἀσκήσας παλάμησις, χαριζομένος Διὶ πατρί.

THEOGONY

tive craft. And ever since then the tribes of human beings
upon the earth burn white bones upon smoking altars for
the immortals.

558) Greatly angered, the cloud-gatherer Zeus addressed
him: “Son of Iapetus, you who know counsels be-
yond all others, my fine fellow, so you did not forget your
deceptive craft after all!”

561) So spoke in rage Zeus, who knows eternal coun-
sels. And from then on, constantly mindful of his wrath af-
fter that, he did not give the strength of tireless fire to the
ash trees for the mortal human beings who live upon the
earth. But the good son of Iapetus fooled him by stealing
the far-seen gleam of tireless fire in a hollow fennel stalk. It
gnawed deeply at high-thundering Zeus’ spirit and en-
raged his dear heart, when he saw the far-seen gleam of fire
among human beings. Immediately he contrived an evil
for human beings in exchange for fire. For the much-
renowned Lame One forged from earth the semblance of
a reverend maiden by the plans of Cronus’ son; and the
goddess, bright-eyed Athena, girdled and adorned her
with silvery clothing, and with her hands she hung a highly
wrought veil from her head, a wonder to see; and around
her head Pallas Athena placed freshly budding garlands
that arouse desire, the flowers of the meadow; and around
her head she placed a golden headband, which the much-
renowned Lame One made himself, working it with his
skilled hands, to do a favor for Zeus the father. On this

562 χόλου $\text{sa}^\prime$ δόλου cett.
563 μέλησε kLS$: -οσι am

573–84 exp. Seleucus
576–77 damn. Wolf

30) See note on Theogony 187.
30) Hephaestus.
HESIOD

were contrived many designs, highly wrought, a wonder to see, all the terrible monsters the land and the sea nourish; he put many of these into it, wondrous, similar to living animals endowed with speech, and gracefulness breathed upon them all.

(585) Then, when he had contrived this beautiful evil thing in exchange for that good one, he led her out to where the other gods and the human beings were, while she exulted in the adornment of the mighty father's bright-eyed daughter; and wonder gripped the immortal gods and the mortal human beings when they saw the steep deception, intractable for human beings. For from her comes the race of female women: for of her is the deadly race and tribe of women.

585 Fire.
592 μετ' codd.: στὸν Stobaeus
597 ἡμάτων b: ἀκάματων Hermann (-ae Goetting)
605 χήτει γηροκόμων: ὃ δ' οὖ βωτοῦ γ' ἐπιδένης
ζώει, ἀποθαμένου δὲ διὰ ζωήν δατέοιται
χρωματοί. ὃ δ' αὔτε γάμου μετὰ μοῖρα γένεται,
κεδυόμεν δ' ἐσχέν ἀκοιτήν, ἀρρημιαν πραπίδεσσι,
τῷ δὲ τ' ἀπ' αἰώνοις κακῶν ἐσθηλῶν ἀντιφέρεται.

610 ἔμμενεν: ὃς δὲ κε τέτιμῃ ἀπαρτηροῦ γενέθλιοι,
ἔστιν εἰς στήθεσθιν ἔχων ἀλλαστὸν ἀνήρ
θυμῷ καὶ κραδίῃ, καὶ ἄνήκεσσιν κακῶν ἐστὶν.
ὡς οὐκ ἦστι Δίως κλέων νόον οὐδὲ παρελθεῖν.
οὐδὲ γὰρ Ἰαπετοῦ Ἅγακτης Πρωμήθεους
615 τοῖν γ' ὑπεξῆλυξε βαρῶν χόλον, ἀλλ' ὑπ' ἀνάγκης
καὶ πολυδριν ἐόντα μέγας κατ' δειμοῦς ἐρύκει.

'Ὁβριάρεως δ' ὅς πρῶτα πατήρ ἔδωστατο θυμῷ
Κόττω τ' ἤδε Γ'υγή, δὴ κρατερὸ εἰς δειμοῦ,
νικοφεῖν ὑπεροπλαὶ ἁγώμενοι ἤδε καὶ εἴδος
620 καὶ μέγεθος: κατὰναστὶ δ' ὑπὸ χθονὸς εἰρυμοδεῖς.
ἐνθ' οἱ γ' ἄλγες ἐχόντες ὑπὸ χθονὸς ναιετάντες
ἐκεῖ ἐν ἐπεχατή μεγάλης ἐν πείρασι γαῖρης
δοθῆ ἐμα' ἀγώμενοι, κραδίς μέγα πένθος ἐχόντες.
ἀλλ' οὕτως Κρονίδης τ' καὶ ἄθενας θεοὶ ἄλλοι
625 οὖς τέκεν ἤρκομος Ἱείν Κρόνου ἐν φαλότητι.
Γαῖρης ἀκαταμόστησιν αἰτήγαγον ἐς φάος αὐτῶς:
αὐτῇ γὰρ σῶν ἄπαντα διημεκρώς κατέλειπε,
σὺν κεῖνοις νίκην τε καὶ ἀγλαὸν εὐχὸς ἀρέσθαι.

606 ζωήν III.4 k Stobaeus: κτήσιν abS
610 ἔμμεναι codd., Σ: corr. Wopkens

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age deprived of assistance; while he lives he does not lack
the means of sustenance, but when he has died his distant
relatives divide up his substance. On the other hand, that
man to whom the portion of marriage falls as a share, and
who acquires a cherished wife, well-fitted in her thoughts,
for him evil is balanced continually with good during his
whole life. But he who obtains the baneful species lives
with incessant woe in his breast, in his spirit and heart, and
his evil is incurable.

(613) Thus it is not possible to deceive or elude
the mind of Zeus. For not even Iapetus' son, guileful34 Prometheus,
escaped his heavy wrath, but by necessity a great
bond holds him down, shrewd though he be.

(617) When first their father35 became angry in his
spirit with Obriareus36 and Cottus and Gyges, he bound
them with a mighty bond, for he was indignant at their
defiant manhood and their form and size; and he settled
them under the broad-pathed earth. Dwelling there, un-
der the earth, in pain, they sat at the edge, at the limits of
the great earth, suffering greatly for a long time, with
much grief in their hearts. But Cronus' son and the other
immortal gods whom beautiful-haired Rhea bore in love
with Cronus brought them back up to the light once again,
by the prophecies of Earth: for she told the gods every-
thing from beginning to end, that it was together with
these that they would carry off victory and their splendid

34 The meaning of this epithet, which is also applied to Her-
mes, is obscure.
35 Sky.
36 An alternative form for the name Briareus.
δὴρον γὰρ μάρτυντο πόλων θυμαλγάε ἔχοντες 631 ἀντίων ἀλλήλους διὰ κρατερὰς υστερίας
630 Τιτῆρες τε θεοὶ καὶ ὅσιοι Κρόνου εξεγέγοντο, οἱ μὲν ἂφ᾽ ὑψηλῆς Ὀθρύνος Τιτῆρες ἀγάνως, 632 οἱ δὲ ἄρ᾽ ἀπ᾽ Ὀὐλύμπων θεοὶ δωτηρές ἐάνως οὐς τέκεν ἡκόμως Ἰείη Κρόνω εὐσεβείσα.
635 οὐ δει τότε ἀλλήλους ἄχῃ θυμαλγάε ἔχοντες συνεχέως ἐμάχομοι δέκα πλείως ἐναντίονς οὐδὲ τις ἢς ἐρῶδος χαλεπῆς λύσις οὕδε τελευτὴν οὐδετέρος. ἴσον δὲ τέλος τέσσαρα πτολέμιοι.

ἀλλ᾽ ὅτε δὴ κεῖνοι παρέσχεθεν ἀρμενὰ πάντα, 640 νέκταρ τ᾽ ἀμβροσίην τε, τὰ περὶ θεοὶ αὐτοὶ ἔδωκαν, πάνων τοῦ ἐν στήθησιν ἁέρος θυμός ἄγνωστος, οἷς νέκταρ τ᾽ ἑπάσκολο καὶ ἀμβροσίην ἐρατοτείνθη, δὴ τότε ποῖς μετέχεισε πατήρ ἄνδρων τε θεῶν τε—

κέκλητε μεν Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα, ὅφ᾽ εἰσα τὰ με θυμῶς εἰνα στήθεσι κελευτε. 645 ἴδῃ γὰρ μάλα δηρον ἐναντίον ἀλλήλους νίκης καὶ κάρτεος πέρι μαραμέθ᾽ ἡματα πάντα, Τιτῆρες τε θεοὶ καὶ ὅσιοι Κρόνου ἐγκενώμετα. ὑμεῖς δὲ μεγάλην τε βίην καὶ κείρας ἀάτοις

δάνειτε Τιτῆρεσσιν ἐναντίον ἐν διὰ λυγρῆ, μητηράμενοι φιλότητος ὕψης, ὡστα παλῶτες ἐς φῶς ὡς ἄφικεσθε δυσηλεγόντι ὑπὸ δεσμοῦ ἡμετέρας διὰ βουλὰς ὑπὸ ἦλθόν ήρευντος." 650

631, 630 hoc ordine 19, inverso cod. fronti.

vaunt. For they battled for a long time, their spirits pained with toil, opposing one another in mighty combats, the Titan gods and all those who were born from Cronus—from lofty Othrys the illustrious Titans, and from Olympus the gods, the givers of good things, those whom beautiful-haired Rhea bore after she had bedded with Cronus. They battled continually with one another, their spirits pained with distress, for ten full years; nor was there any resolution for their grievous strife nor an end for either side, but the outcome of the war was evenly balanced.

(639) But when he had offered them all things fitting, nectar and ambrosia, which the gods themselves eat, and in the breasts of them all their manly spirit was strengthened once they received nectar and lovely ambrosia, the father of men and of gods spoke among them: “Listen to me, splendid children of Earth and Sky, so that I can say what the spirit in my breast bids me. We have already been fighting every day for a very long time, facing one another for the sake of victory and supremacy; the Titan gods and all of us who were born from Cronus. So manifest your great strength and your untouchable hands, facing the Titans in baleful conflict, mindful of our kind friendship, how after so many sufferings you have come up to the light once again out from under a deadly bond, by our plans, out from under the murky gloom.”

37 Obriareus, Cottus, and Gyges.

635 μαχηνην ἡπαγ: μαχηνη K. χολον r: πόνον Schoemann: -υ. ἄχη Wieseler
642 ante 641 habet k, dannm. Guyet
647 κα[ ] 19, κράτεως codd.: κάρτεως West
HESIOD

655 "δαιμώνι, οὐκ ἀδαίρετα πιθανόν, ἀλλὰ καὶ αὑτὸ ὄμειν ὁ τοι περὶ μὲν πραξῖδες, περὶ δὲ ἐστὶ νόμα, ἀλκτῆρ δ’ ἀθανάτους ἀρῆς γένεος κρενοῦ, ἀγγέλω δ’ ἐπιφοροῦσαν ὑπὸ ζώου ἡρῴων ὀφορρον ἐξαιτίας ἀμελέκτων ὑπὸ διετέμων ἡλύθομεν, Κρόνου νιὲ ἀναξ, ἀνάέλεπτα παθώτες, τῷ καὶ νῦν ἀτενεὶ τε νῦν καὶ πρόφρονθοι θυμῷ ῥυστάμεθα κράτος ὑμῶν ἐν αὐ̄ νη ὑδρατῇ, μαρτώμενοι Τιτῆςιν ἀνὰ κρατερᾶς υστῆμας." ὁς φάτ’ ἐπήμησαν δὲ θεοὶ δωτῆρες ἔδων μάθουν ἠκούσασί τε πολέμοι δ’ ἐκλαίετο θυμός μάλλον ἔτ’ ἢ τὸ πάροιθε: μάχην δ’ ἀμέγαρτον ἐγείραν πάντες, θῆλεια τε καὶ ἠρωτες, ἡματι κεῖνῳ, Τιτῆρες τε θεοὶ καὶ ὅσα Κρόνου ἐδεξεύγοντο, οὓς τε Ζεὺς ἐρέβεσθόν ὑπὸ χιοῦν ἤκε φώστε, δεινοὶ τε κρατεροὶ τε, βίᾳ ὑπέραπλον ἐχούσας, τῶν ἐκατόν μὲν χεῖρες ἀπ’ ὁμών ἀφτυγγον πάντων ὑμῶν, κεφαλαῖ δὲ ἐκάστως πεντήκοντα εἰς ὁμών ἐπέφυκεν ἐπὶ στιβάροις μέλεσαν. οἱ τότε Τιτήρεστα κατέστασαν ἐν δαί λυγρῇ πέτρας ἡμιβάτως στιβαρῆς εἰς χερσὶν ἔχοντες: Τιτῆρες δ’ ἐτέρωθεν ἐκατρύναντο φάλαγγας προ φονεύον πετρῶν τι βίῃς τ’ ἀμα ἐργον ἐβαίνον ἀμφότερος, δεινοὶ δὲ περία χόλος ὄψεσθε. γῇ δὲ μέγ’ ἐσμαράγδης, ἐπέστειυ δ’ οὐρανός εὐρίσ

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654 So he spoke. And at once excellent Cottus answered him in turn: “Really, Sir, it is not something unknown you are telling us. We too know ourselves that your thoughts are supreme and your mind is supreme, and that you have revealed yourself as a protector for the immortals against chilly ruin. It is by your prudent plans that we have once again come back out from under the murky gloom, from implacable bonds—something, Lord, Cronus’ son, that we no longer hoped to experience. For that reason, with ardent thought and eager spirit we in turn shall now rescue your supremacy in the dread battle-strife, fighting against the Titans in mighty combats.”

664 So he spoke, and the gods, the givers of good things, praised his speech when they heard it. Their spirit craved war even more than before, and they all roused up dismal battle, the females and the males, on that day, both the Titan gods and those who were born from Cronus, and those whom Zeus sent up towards the light from Erebus, out from under the earth, terrible and mighty, with defiant strength. A hundred arms sprang forth from their shoulders, in the same way for all of them, and upon their massive limbs grew fifty heads out of each one’s shoulders. They took up their positions against the Titans in baleful conflict, holding enormous boulders in their massive hands; and on the other side the Titans zealously reinforced their battle-ranks. Both sides manifested the deed of hands and of strength together. The boundless ocean echoed terribly around them, and the great earth crushed, and the broad sky groaned in response as it was shaken.

661 ἕδρων ἡμῶν, ἐν τε πρόφρονι, θ. West: ἐπίφρονι βουλή, codd.
and high Olympus trembled from its very bottom under the rush of the immortals, and a deep shuddering from their feet reached murky Tartarus, and the shrill sound of the immense charge and of the mighty casts. And in this way they hurled their painful shafts against one another: and the noise of both sides reached the starry sky as they shouted encouragement, and they ran towards one another with a great war-cry.

(657) Then Zeus no longer held back his strength, but at once his breast was filled with strength and he manifested his full force. He strode at the same time from the sky and from Olympus, relentlessly hurling lightning bolts, and the thunderbolts, driving forward a sacred flame, flew densely packed, together with the thunder and lightning, all at once from his massive hand. All around, the life-giving earth roared as it burned, and all around the great immense forest crackled; the whole earth boiled, and the streams of Ocean and the barren sea. The hot blast encompassed the earthly Titans, and an immense blaze reached the divine aether, and the brilliant gleam of the lightning bolt and flash blinded their eyes, powerful though they were. A prodigious conflagration took possession of Chasm: and to look upon it with eyes and to hear its sound with ears, it seemed just as when Earth and broad Sky approached from above:35 for this was the kind of great sound

35 Despite some uncertainty about the Greek text, the meaning is clear: the analogy is not to some cataclysmic final collapse of the sky onto the earth, but instead to the primordial sexual union between Sky and Earth.
HESIOD

τῆς μὲν ἑρειπωμένης, τοῦ δ' ὑψόθεν ἔξερπέντος·
705 τόσως δοῦτος ἔγεντο θεόν ἐρώτοι, ἐρώτοι ἑσυχώτων.
σήμερον δ' ἀνεμοὶ ἐνοσίν τε κοινῆν τ' ἐσφαράγιζον
βροιτῆν τε αὐτοτρητίν τε καὶ αὐθαλόεντα κεραυνῶν,
κήλα Δίως μεγάλου, φέρον δ' ἰαχον τ' ἐνοσίν τε
ἐς μέσον ἀμφοτέρων ὁτοβος δ' ἀπελπας ὁδώρει

συμβαλαίης ἔριδος, κάρπες δ' ἀνεφάινετο ἔργον.
ἐκλύνθη δὲ μάχη τρίν δ' ἀλλήλοις ἐπέχουτε
ἐμμενέως ἐμέχοντο διὰ κρατερᾶς ὑψώνας.
οί δ' ἄρ' ἐν προτοσμία μάχης δριμύειτε ἐγειραντοι,
Κόττως τε Βριαρέως τε Γύγης τ' ἀστος πολέμων
710 ὁ μ' τριησκοτίας πέτρας στιβαρῶς ἀπὸ χειρῶν
πέμπτοι ἐπαυσιντέρας, κατὰ δ' ἐστί κασαντα βελέσσεστι
Τιτήνας: καὶ τοὺς μὲν ὑπὸ χθόνοις εὐρυδεῖς
πέμπας καὶ δεσμοῦντας ἐν ἀργαλέων ἑδησαν,

τόσως ἐνερθ' ὑπὸ γῆς ὅσον υἱρανῶς ἐστὶ ἀπὸ γαίας.

THEOGONY

that would rise up as she was pressed down and as he
pressed her down from on high—so great a sound was pro-
duced as the gods ran together in strife. At the same
time, the winds noisily stirred up shuddering and dust and thun-
der and lightning and the blazing thunderbolt, the shafts of
great Zeus. and they brought shouting and screaming into
the middle between both sides. A dreadful din of terrifying
strife rose up, and the deed of supremacy was made
manifest.

(711) And the battle inclined to one side. For earlier,
advancing against one another they had battled incessantly
in mighty combats. But then among the foremost Cottus
and Briareus and Gyges, insatiable of war, roused up bitter
battle: and they hurled three hundred boulders from their
massive hands one after another and overshadowed the Ti-

710 κάρπες ... ἔργον West: κάρπος . . ἔργων II19, codd.
mann, alli.

721 For it is just as far from the earth to murky
Tartarus: for a bronze anvil, falling down from the sky for
nine nights and days, on the tenth day would arrive at the
earth; [and in turn it is the same distance from the earth to
murky Tartarus:]39 and again, a bronze anvil, falling down
from the earth for nine nights and days. on the tenth would

39 This line is rejected as an interpolation by many editors.

723a om. sed verbis suis reddit: Isagoge in Aratum
HESIOD

τὸν περὶ χάλκεων ἔρηκε ἐλήλαται ἀμφὶ δὲ μιν νῦς τραπεμοί κέρυνται περὶ δείρνην ἀυτὰρ ὑπέρθε γῆς μύζαι πεφύασε καὶ ἀτρυγείτοι θαλάσσης.

ἐνθα θεοὶ Τιτήρες ὑπὸ ζώων ἑρόεντι
κεκρύθαται Βοῦλησι Δίως νεφελγερέται, χώρῳ ἐν εὐρώντει, πελώρης ἐσχάτα γαίης, τοῖς νυκτὶ ἔξιτόν ἔστι, θύρας δ’ ἐπέθηκε Ποσειδέων χαλκείας. τείχος δ’ ἐπεκλήλαται ἀμφιτέρωθεν.

ἐνθα Γύγης Κόττος τε καὶ Ὀμβριάρεως μεγάθυρος
ναὸν προκελεί, πύλαις πιστῶι Δίως αἰγιόχοιο.

ἐνθα δὲ γῆς δυσφρεῆς καὶ Ταρτάρου ἡρόεστοι πάντων τ’ ἀτρυγεύτου καὶ ὀυρανοῦ ἀστερόεστος ἐξείτης πάντων πηγαί καὶ πεῖρας ἔσων.

ἀργυραὶ ἑφεύλετα, τὰ τε στυγνοὶ θεοὶ περὶ
χαίμα μέγι, οὐδὲ κε πάντα τελεσθόροι εἰς ἐναύων οὐδαί ἱκεῖτε, ἐν πρώτα πυλάν ἐνυστοσθε γένοιο, ἀλλὰ κεν ἐνθα καὶ ἐνθα φέροι πρὸ θείας θνελής ἀργυραίης δεμὼν δὲ καὶ ἰθανάτου θεοὺς τοῦτο τέρας; καὶ Νυκτὸς ἑρεμῆς οἰκία δεινὰ ἐσπεκτείνῃ νεελέης κεκαλυμμένα κυνήγητι.

τῶν προμθῆς Ἡλευτοῦ πάντες ἔχει οὐρανοῦ εὐρύν ἐστήσας κεφαλῆς τε καὶ ἀκαμάτης χέρεσιν ἀστερέως. ὥθη Νυξ τε καὶ Ἡμέρη ἀστήν οὐσία ἄλλης προστείπειν ἀμεβόμεναι μέγαν οὐδον
χάλκεως ὑμὲν ἔσω καταβῆσται, ἢ δὲ θύρας

731 ἐσχάτα 110110 a: κεῖθεν κ

THEOGONY

arrive at Tartarus. Around this a bronze barricade is extended, and on both sides of it night is poured out threefold around its neck: and above it grow the roots of the earth and of the barren sea.

(729) That is where the Titan gods are hidden under murky gloom by the plans of the cloud-gatherer Zeus, in a dank place, at the farthest part of huge earth. They cannot get out, for Poseidon has set bronze gates upon it, and a wall is extended on both sides.

(734) That is where Gyges, Cottus, and great-spirited Obriareus dwell, the trusted guards of aegis-holding Zeus.

(736) That is where the sources and limits of the dark earth are, and of murky Tartarus, of the barren sea, and of the starry sky, of everything: one after another, distressful, dank, things which even the gods hate: a great chasm, whose bottom one would not reach in a whole long year, once one was inside the gates, but one would be borne hither and thither by one distressful blast after another—it is terrible for the immortal gods as well, this monstrosity; and the terrible houses of dark Night stand here, shrouded in black clouds.

(746) In front of these, Iapetus’ son\textsuperscript{10} holds the broad sky with his head and tireless hands, standing immovable, where Night and Day passing near greet one another as they cross the great bronze threshold. The one is about to go in and the other is going out the door, and never does

\textsuperscript{10} Atlas.

734–45 secl. West
742 ἴππαλης Wakefield: ἴππαλην 1125 codd.
the house hold them both inside, but always the one goes out from the house and passes over the earth, while the other in turn remaining inside the house waits for the time of her own departure, until it comes. The one holds much-seeing light for those on the earth, but the other holds Sleep in her hands, the brother of Death—deadly Night, shrouded in murky cloud.

(758) That is where the children of dark Night have their houses, Sleep and Death, terrible gods; never does the bright Sun look upon them with his rays when he goes up into the sky nor when he comes back down from the sky. One of them passes gently over the earth and the broad back of the sea and is soothing for human beings. But the other one’s temper is of iron, and the bronze heart in his chest is pitiless: once he takes hold of any human, he owns him: and he is hateful even for the immortal gods.

(757) That is where, in front, stand the echoing houses of the earthly god, of powerful Hades and of dread Persephone, and a terrible dog guards them in front, pitiless. He has an evil trick: upon those going in he favns alike with his tail and with both ears, but he does not let them leave again: instead, observing them closely he devours whomever he catches trying to go out from the gates of powerful Hades and dread Persephone.

(775) That is where the goddess dwells who is loathsome for the immortals, terrible Styx, the oldest daugh-

41 Hesiod connects the name Styx with her being loathsome, στυγγερή, to the gods.
HESIOD

πρεσβυτάτην ἵοσθεν δὲ θεὸν κλωτά δώματα ναείς
μακρήσαν πέτρης κατηρρεβὲ: ἀμοῦ δὲ πάντῃ
κοινοὶ ἄργυρωις πρὸς οὐρανόν ἑστήκατα.

780 παύρα δὲ θαύμαντος θυγάτηρ πάδας ὤκεα ἦς
ἀγγελήματι πιλεῖται ἐ’ εἴρεα νῦν θαλάσσας.
ὥπποτ εῖρι καὶ νεῖκος εἰν θαλασσῶν ὄρνηται,
καὶ ὅ θεοκῆς ἵεοδηταὶ Ὀλύμπια δῶματ’ ἔχοντων.
Ζεὺς δὲ τέ θεὸν ἐπεμβῆ θεοῦ μέγις ὄρκον ἐνείκαι
τηλῖθεν ἐν χρυσῆ προχῶν πολυώνουμαν ὕδωρ,
ψυχρῶν. ὦ τ’ ἐκ πέτρης καταλείποντ’ ἡλιβάτου
ὑπηλίζαν πολλὼν δὲ ὑπὸ χθόνων εὐρυδίεις
ἐκ ίερον ποταμοὶ ρέει δία νῦκτα μέλαιναν.

785 Ὀκεανὸς κέρας. δεκατῇ δ’ ἐπὶ μοῖρα διδοῦσιν
ἐνεά μὲν περὶ γῆν τε καὶ εἴρεα νῦν θαλάσσας
δίνης ἀργυρεὺς εἰλιγμένος εἰς ἀλα πίπτει,
ἡ δὲ μί ἐκ πέτρης προρέει, μέγα πήμα θεοῖς.
οὐ κεν τὴν ἐπίφορῴαν ἀπολλείψας ἑπομόσση
ἀθανάτων οἱ ἵεοι κάρη μοῦντος Ὀλυμποῦ,
κεῖται γῆς μοῦς τετελεσμένοι εἰς ἐναντίων.

790 οὐδὲ ποτ’ ἀμβροσίᾳ καὶ νέκταρος ἔρχεται ἄσυνος
βρώμης, ἀλλὰ τε κεῖται ἀνάπνευστος καὶ ἁναδόνος
στροφῶς ἐν λεχέσσι, κακῶν δ’ ἐπὶ κόμα καλύπτει,
αὐτὰρ ἐπὶ δοῦντος τελέσει μέγαν εἰς ἐναντίον.

795 ἄλλος δ’ ἐξ ἄλλου δεχεται χαλεποτέρως ἄθλος
εἰνάτες δ’ θεῶν ἀπαμείρεται αἰὲν ἐνότων.
οὐδὲ ποτ’ ἐς θυελλὴ ἐπιμισθείται οὐδ’ ἐπὶ δαίτας
ἐνεά πάντ’ έκε’: δεκάτῳ δ’ ἐπιμισθείται αὐτὶς.

THEOGONY

ter of backward-flowing Ocean. She lives apart from the
gods in a famous mansion vaulted with great crags; it is set
fast upon silver pillars on every side reaching towards the
sky all around. Seldom does Thaumas’ daughter, swift-
footed Iris, travel to her with a message upon the broad
back of the sea: whenever strife and quarrel arise among
the immortals and one of those who have their mansions
on Olympus tells a lie, Zeus sends Iris to bring from afar
in a golden jug the great oath of the gods, the much-
renowned water, ich, which pours down from a great, lofty
crag. It flows abundantly from under the broad-pathed
earth, from the holy river through the black night—a
branch of Ocean, and a tenth portion has been assigned to
her. For nine-fold around the earth and the broad back of
the sea he whirls in silver eddies and falls into the sea, and
she as one portion flows forth from the crag, a great woe for
the gods. For whoever of the immortals, who possess the
peak of snowy Olympus, swears a false oath after having
poured a libation from her, he lies breathless for one full
year: and he does not go near to ambrosia and nectar for
nourishment, but lies there without breath and without
voice on a covered bed, and an evil stupor shrouds him.
And when he has completed this sickness for a long year,
another, even worse trial follows upon this one: for nine
years he is cut off from participation with the gods that al-
ways are, nor does he mingle with them in their assembly
or their feasts for all of nine years: but in the tenth he mingles
once again in the meetings of the immortals who have

781 ἀγγελήματι Guyet: -η Ἦλες Δ: ἀγγελήματι Scorial. Φ III 16: -ης U2 Vat. 2185m2: -ης Stephanus
HESIOD

εἰρας ἐς ἀθανάτων οὶ Ὁλυμπία δῶματ’ ἔχουσιν.
805 τοῖον ἄρ’ ὅρκον ἐθέντο θεοὶ Στυγνὸς ἄθθιτον ὦδιρ,
ἀγύγην τὸ δ’ ἔτι διετευφέλευ διὰ χώρου.

ἐνθά δὲ γῆς δυνοφερής καὶ ταρταρών ἄρρεντοις
ποίησιν τ’ ἀγνυκτέοι καὶ ὀρμανόι ἀστέρωσιν
ἐξεῖς πάντων πηγαὶ καὶ πεῖρας ἔστωσιν,
810 ἄργαλε’ εὐρύνεντα, τὰ τε στυγνέουσι θεοὶ περ.

ἐνθά δὲ μαρμάρεια τε πύλαι καὶ χάλκεος οὐδός,
ἀστεμφές ῥίζῃς διηνεκέεσθαι ἀρηρῶς,
ἀντοφυίης πρῶσθεν δὲ θεῶν ἐκστοθεὶς ἀπάντων
Τιτῆνες ναίοντε, πέρην χάεος ἡμιοσφεροῖο.

αὐτάρ ἐρεμαράγιῳ Δίως κλειτοὶ ἐπίκουροι
δώρατα ναιτάοντι ἐπ’ Ὀκεανοιο θεμέθηκοι,
Κόττως τ’ ἢδε Γύγης: Βραάρεων γε μὲν ἦν ἄντα
γαμβρον εἰ ἐπί τε βαρύκτιος ἔννοιγας,
δώκε δὲ Κυμοπόλειαν ὅπερφει, θυγατέρα ἦν.

αὐτάρ ἐπει Τιτήνας ἀπ’ οἴραινοι ἔξελασε Ζεὺς,
ὀτλοταῖον τέκε παῦει Τυφώεα Γαία πελώρη
ταρταροῦ ἐν φυλότητι διὰ χρυσῆν Ἀδροδάλτην
οὐ χειρεῖ ἐμὲν ἐσαῖν ἐπ’ ἅχυν ἐργαζεξείχουσιν, ἤ
καὶ πάθει ἀκάματοι κρατεροί θεοί: ἐκ δὲ οἱ ὄμων
825 ἦν ἐκατον κεφαλαι ὁδίος δεινοῦ δράκωντος,
γλωσσηίς δυνοφερής λελλυμέτει: ἐκ δὲ οἱ ὄστρων
θεσπετεί̃ς κεφαλής ὡς ὀφλύσει πύρ ἀμφυκτευσεν-
πασέως δὲ ἐκ κεφαλέων πῦρ καίετο δερκομένοιο.

804 εἰρας ἐς Hermann: εἰρας codd.: εἰρας Ruhnken

THEOGONY

their mansions on Olympus. It is as this sort of oath that the
gods have established the eternal water of Styx, primeval;
and it pours out through a rugged place.
(S07) That is where the sources and limits of the dark
earth are, and of murky Tartarus, of the barren sea, and of
the starry sky, of everything, one after another, distressful,
dank, things which even the gods hate.

(S11) That is where the marble gates are and the bronze
threshold, fitted together immovably upon continuous
roots, self-generated; and in front, apart from all the gods,
live the Titans, on the far side of the gloomy chasm.
The celebrated helpers of loud-thundering Zeus live in
mansions upon the foundations of Ocean, Cottus and Gyges;
but the deep-sounding Earth-shaker made Briareus, since
he was good, his son-in-law, and he gave him Cymopolea,
his daughter, to wed.

(S20) When Zeus had driven the Titans from the sky,
huge Earth bore as her youngest son Typhoeus, in love
with Tartarus, because of golden Aphrodite. His hands
are holding deeds upon strength, and tireless the
strong god’s feet; and from his shoulders there were a hun-
dred heads of a snake, a terrible dragon’s, licking with their
dark tongues; and on his prodigious heads fire sparkled
from his eyes under the eyebrows, and from all of his heads

826 ἐκ δὲ οἱ ὄστρων fere codd.: év δὲ οἱ ὄστρω West
828 damn. Ruhnken

826 Line S23 seems to be corrupt; no convincing defense or
remedy for it has yet been found.
HESIOD

830 παντοίην ὃπ' ἱείσαι ἀθέσφατον ἀλλοτε μὲν γὰρ ἀθέγγουσθ' ὡς τε θεοίς συνείμεν, ἀλλοτε δ' αὕτε ταῦρον ἐρυβρίχεω μένος ἀσχέτον ὡσπεν ἄγαιν, ἀλλοτε δ' αὕτε λέωντος ἀναίδεα θυμὸν ἔχοντος, ἀλλοτε δ' αὖ σκυλάκεσσιν ἑοίκατα, θαύματ' ἀκούσαι.

835 ἀλλοτε δ' αὖ ῥοΐζεσθ' ὑπὸ δ' ἤχεεν οὐρέα μακρά.
καὶ νῦ κεν ἐπλετό ἐργόν ἀμῆχανον ἦμαι κείνῳ, καὶ κεν δ' γε θητοῖσι καὶ ἀβανάτσισι ἀναίδε, εἰ μὴ ἂρι ὁξὺ νύστε πατήρ ἀνδρών τε θέων τε σκληρῶν δ' ἐβρῶντησε καὶ ὀβριμών, ἀμφὶ δ' γαῖα.

840 συνερδαλέον κοινάβηστε καὶ οὐρανὸς ἐυρίς ὑπερθε ποῦτος τ' ὁκεανὸν τε ὤσι καὶ Τάρταρα γαῖης.
ποστὶ δ' ὑπ' ἀβανάτσισι μέγας πελεμίζετ' Ὀλυμπὸς ὁρανύνευοι ἀναίδεως ἐπεστονάχιε δὲ γαῖα.
καῦμα δ' ὑπ' ἀμφιτέρων κάτεχεν ἴσος ἕλαμα πάντων

845 βροιτής τε στεροτής τε τυρώς τ' ἀρα τοῖο τελώροι προτυτήρων ἀνέμων τε κεραινοῦ τε φλεγέθουσας·
ἐξεε δ' ἥθουν πάσα καὶ οὐρανὸς ἦθε θάλασσα,
θείνε δ' ἀρ' ἁμφ' ἀκτάς περὶ τ' ἀμφ' κύματα μακρὰ
ῥιπή ὑπ' ἀβανάτσισι, ἐνοσίς δ' ἀσβέστως ὀρώμεθ' τε

850 τρέε δ' Ἀδῆς ἐνέροισι καταδιδύμευσιν ἀνάσων
Τιτήνες θ' ὑποπαρτάριοι Κρόνον ἀμφ' ἐόντες
ἀσβέστων κελάδοι καὶ αἰνής δημοτήτος.

Zeus δ' ἐπεὶ οὖν κόρθυνεν οὖν μένος, εὐλετο δ' ὀπλα.

832 ἀσχέτων codd.: corr. Winterton

THEOGONY

fire burned as he glared. And there were voices in all his terrible heads. sending forth all kinds of sounds, inconceivable: for sometimes they would utter sounds as though for the gods to understand, and at other times the sound of a loud-bellowing, majestic bull, unstoppable in its strength. at other times that of a lion, with a ruthless spirit. at other times like young dogs. a wonder to hear, and at other times he hissed, and the high mountains echoed from below. And on that very day an intractable deed would have been accomplished. and he would have ruled over mortals and immortals, if the father of men and of gods had not taken sharp notice: he thundered hard and strong, and all around the earth echoed terrifyingly, and the broad sky above, and the sea, and the streams of Ocean. and Tartarus in the earth. As the lord rushed forward, great Olympus trembled under his immortal feet. and the earth groaned in response. The violet-dark sea was enveloped by a conflagration from both of them—of thunder and lightning. and fire from that monster of typhoons and winds, and the blazing thunder-bolt. And all the earth seethed, and the sky and sea; and long waves raged around the shores. around and about, under the rush of the immortals. and an inextinguishable shuddering arose. And Hades, who rules over the dead below, was afraid, and the Titans under Tartarus, gathered around Cronus. at the inextinguishable din and dread battle-strife.

(853) Then when Zeus had lifted up his strength and grasped his weapons. the thunder and lightning and the

846 exp. Heyne
852 damm. Hermann: habent H2H15H31
HESIOD

βροντήν τε στεροῦν τε καὶ αἰθαλόεντα κεραυνόν,
πλήσειν ὁ Οὐλίμποιο ἐπάλμενοι ἀμφὶ δὲ πάσας
ἐπείρεσε θεσπεσίας κεφαλάς δεινοὶ πελάρην.
αὐτὰρ ἐπεὶ δὴ μιν δάματε πληγήσων ἰμάστασιν,
ἡμῖν γυναικέσι, στονάχιζε δὲ γαῖα πελαρόν·
ἀλλὰς δὲ κεραυνωθέντων ἀπέστυνο τοῖς ἄνικτος

860 οὕροις ἐν βήσουσιν ἀιδών παπαλοεύσης
πληγέντως, πολλῆς δὲ πελαρῆς καίτο γαῖα
αὐτῆς θεσπεσίας, καὶ ἔτηκε τοῖσον ἀστέρωρόν ὡς
τέχνη ὑπ’ αἰζήσιν ἐν ἑνερήτοις χοάνωσι
θαλανθείς, ἦ σύμφορος, ὁ περὶ κρατερώσατός ἐστιν,
οὕροις ἐν βήσουσι διαμαζόμενοι πυρὶ κηλέω
τήκεται ἐν χθενὶ δὴ ὑπ’ Ἡθόϊστου παλάμώσιν·
ὡς ἀρα τήκετο γαῖα σέλαι πυρὸς αἰθωμένοι.
ὡς δὲ μὲν θυμῷ ἀκαχῶν ἐς τάρταρον εὐρήν.

ἐκ δὲ Τυνδαίος ἐστ’ ἀνέμων μένος υγρὸν ἄεντον,

870 νόσθη Νότων Βορέω τε καὶ ἄργεστέω Ζεύγρου
οἱ γε μὲν ἐκ θεόν γενείς, θυτοῖς μέγ’ ὀνειρ.
αἱ δ’ ἀλλαὶ μᾶλ γὰρ δὴ ἐπιστεύοιν θάλασσαν·
αἱ δὴ τοι πίπτονται ὡς ἡρωειδία πῶντον,
πῦρ μέγα θυτοῖς, κακὴ γεύσασθαι ἀέλλα.

875 ἄλλοτε δ’ ἂλλαί δέ άεισι διασκυδασίας τε νῆσος
ναῦσα τε φθείροντοι, κακοῦ δ’ οὐ γίνεται ἀλκή
ἀνθρώπων, οἱ κεῖσθαι συναίνονται κατὰ πῶντον.
αἱ δ’ αὖ καὶ κατὰ γαῖαν ἄπειρον ἀνθρώπους
ἐργ’ ἐρατὰ φθέροντός ἱχαμαιγενέος ἀνθρώπων.

880 πυρπλείσαι κόμος τε καὶ ἀργαλέων κολοσσηρῶν.

THEOGONY

blazing thunderbolt, he struck him, leaping upon him from
Olympus: and all around he scorched all the prodigious
heads of the terrible monster. And when he had overpowered
him, scourging him with blows, he fell down lamened,
and the huge earth groaned; a flame shot forth from that
thunderbolted lord in the mountain's dark, rugged dales,
as he was struck, and the huge earth was much burned by
the prodigious blast. and it melted like tin when it is heated
with skill by young men in well-perforated melting-pots, or
as iron, although it is the strongest thing, melts in the
divine earth by the skilled hands of Hephaestus when it is
overpowered in a mountain's dales by burning fire. In the
same way: the earth melted in the blaze of the burning fire.
And he hurled Typhoeus into broad Tartarus, grieving him
in his spirit.

869 From Typhoeus comes the strength of moist-
blowing winds—apart from Notus and Boreas and clear
Zephyrus, for these are from the gods by descent, a great
boon for mortals. But the other breezes blow at random
upon the sea: falling upon the murky sea, a great woe for
mortsals, they rage with an evil blast: they blow now one
way, now another, and scatter the boats, and destroy the
sailors: and there is no safeguard against this evil for men
who encounter them upon the sea. And on the boundless,
flowering earth too, they destroy the lovely works of earth-
born human beings, filling them with dust and with dis-
tressful confusion.

860 άἰδην ὑπὸ -ῆς Πετοκς Ετυμ.: Αίδης Wilamowitz:
Aetnam utique intellectit
874 θέωρταιν codd.: πεθάνουτι Πολ.
HESIOD

αὐτὰρ ἔπειρα πάνων μάκαρες θεοὶ ἔξετέλεσαν.
Τιτῆρεσθαι δὲ τιμῶν κρίναντο βίβλῳ.
δὴ ρὰ τὸν ὀστραγὸν βασιλεύεμεν ἢδὲ ἀνάστειν
Γαίης φραδμοσύνην ὧν ὦλῳπιν εὐφύσα Ζήν
885 ἄθανατον ὁ δὲ τοῖς ἐν διεδαίσομεν τιμάς.

Zeús δὲ θεῶν βασιλεὺς πρώτην ἄλοχον θέτο
Λήτην,
πλείστα θεῶν εἰσίν αἰὲθητῶν ἀνθρώπων.
ἀλλ’ ὅτε δὴ ἄρ’ ἐμελλε θεῶν γλαυκῶπιν Ἀθήνη
τέξεσθαι, τότ’ ἐπείτα δόλῳ φρενας ἔξασπασάς
890 αἰρήλιοις λόγους ἐν ἑρὰ ἐσκόνθετο νηδών,
Γαίης φραδμοσύνης καὶ Οὐρανῶν ἀστερώντος
τῶν γὰρ οἱ φρασάτην, ἢ μὴ βασιλείδα τιμὴν
ἀλλὰ ἐκὼ Διὸς ἀντὶ θεῶν αἰείγενετῶν.

ἐκ γὰρ τῆς εἰμαρτε περίφροια τέκνα γενέσθαι,
900 προτῆρα μὲν κοίρην γλαυκῶπιδα Τριτογένειαν,
ἰσον ἔχονταν πατρὶ μένος καὶ ἐπίφροια βουλήν,
αὐτὰρ ἔπειγ’ ἄρα παῖδα θεῶν βασιλεία καὶ ἀνθρώποι
ἡμεῖς τέξεσθαι, ὑπέρβουν ἦτο ἔχοντα:
ἀλλ’ ἄρα μιν Ζεὺς πρόθεσεν ἑνὶ ἐσκόνθετο νηδών.

ὁι οἱ συμφρόσυστοι θεὰ ἀγαθῶν τε κακῶν τε.

δεύτερον ἡνάγετο λιπαρῆς Θέμην, ᾗ τέκνα Ἡρας.
Ἐνομίαν τε Δίκην τε καὶ Εἰρήνην τεθαλαίναν,
αὐτ’ ἐργ’ ὄφειναι καταλεκανίας βροτοῖς.
Μοῖρας θ’, ἃς πλείστην τιμὴν πόρο μηρίες. Ζεύς,
905 κλαυθὼ τε Λάχεστιν τε καὶ Ἀτροπον, αὐτ’ ἐδοθεῖσα
θετεῖς ἀνθρώπουν ἑκεῖν ἀγαθῶν τε κακῶν τε.

THEOGONY

(881) When the blessed gods had completed their toil, and by force had reached a settlement with the Titans regarding honors, then by the prophecies of Earth they urged far-seeing Zeus to become king and to rule over the immortals; and he divided their honors well for them.

(886) Zeus, king of the gods, took as his first wife Metis (Wisdom), she who of the gods and mortal human beings knows the most. But when she was about to give birth to the goddess, bright-eyed Athena, he deceived her mind by craft and with guileful words he put her into his belly, by the prophecies of Earth and of starry Sky: for this was how they had prophesied to him, lest some other one of the eternally living gods hold the kingly honor instead of Zeus. For it was destined that exceedingly wise children would come to be from her: first she would give birth to a maiden, bright-eyed Tritogeneia, possessing strength equal to her father’s and wise counsel, and then to a son, a king of gods and of men, possessing a very violent heart. But before that could happen Zeus put her into his belly, so that the goddess would advise him about good and evil.

(901) Second, he married bright Themis, who gave birth to the Horae ( Seasons), Eunomia (Lawfulness) and Dike (Justice) and blooming Eirene (Peace), who care for the works of mortal human beings, and the Destinies, upon whom the counsellor Zeus bestowed the greatest honor, Clotho and Lachesis and Atropos, who give to mortal human beings both good and evil to have.

43 Athena.
τρεῖς δὲ οἱ Ἑυρυνόμη Χάρασσι τέκε καλλιτάρησαν, Ἡσειανὴν κούρη πολυήραστον εἶδος ἔχουσα. Ἀγκαλίδην τε καὶ Ἑφροσύνην Θαλήν τ' ἐρατεύνη τῶν καὶ ἀπὸ βλεφάρων ἔρος εἴβετο δερκομενών λυπηκέλευς· καλὸν δὲ θὰ ὑπ' ὀφρύνι ἀφρομενώτας.

αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐσ ὕλεος ἡλθεν· ἤ τέκε Περσεφόνην λευκώλενον, ἦν Ἀἴδωνες ἱππαστεὶν ἕς παρὰ μητρός, ἐδωκε δὲ μητέρα Ζεῦς.

λυπησόνησε δ' ἐξαυτίς ἐράσαστο καλλικόμενο, ἐς ἦς οἱ Μοῦσαι χρυσάμπτικες ἐξεγένωσεν ἔννεα. τήσιν ἄδον θαλὰ λεῖλε καὶ τέρβῳ ᾅριδῆς.

Ἀτηγόδι Ἀπόλλωνα καὶ Ἄρτεμιν ἰσχεάραν ἱμερωέσαν γόνον πέρι πάιστον Οὔρανονοι

γείναι ὁρ' αἰγωνοι Νεός φυλτητί γιγείσα.

λοιποθοτάτην δ' Ἡρην θαλατήν ποιήσατ' ἀκοτινή ὀδὴ Ἡθήνα καὶ Ἀρη καὶ Εἰλεθθίαν ἐπικε μιχθείοι εἰ φυλτητί θεῶν βασιλῆι καὶ ἄνδρων.

αὐτός δ' ἕκ κεφαλῆς χλακωτόπεδα γείναι Ἀθήνην. δείτων ἐφρεκυδωμον ἐγέστησαν αἰρητῶν, πότισαν, ἦ κέλακοι τε ἄδον πόλεμοι τε μάχαι τε. Ἡρη δ' Ἡθαστον κλατὸν οὐ φυλτητί μιγείσα γείναι, καὶ ἐμείνησε καὶ ἤρμην φ' παρακοίτη, ἐκ πάντων τέχνησε κεκαυσμένον Οὔρανονοι.

ἐκ δ' Ἀμφιτρίτης καὶ ἐρίκτυπου Ἐφροσύνηαν

908 εἶδος; ἤτορ α' 924 γείναι· Α. Q Chrysippus: τριτσύγκειαν ab kS 930–1022 Hesiodo abidit. Jacoby, 930–7. 940–62 Wilamowitz. alios alii

THEOGONY

(907) Eurynome, Ocean's daughter, possessing lovely beauty, bore him three beautiful-cheeked Graces, Aglaea (Splendor) and Euphrosyne (Joy) and lovely Thalia (Good Cheer). From their eyes desire, the limb-melter, trickles down when they look; and they look beautifully from under their eyebrows.

(912) Then bounteous Demeter came to his bed; she bore white-armed Persephone, whom Aidoneus\(^4\) snatched away from her mother—but the counsellor Zeus gave her to him.

(915) Then he desired beautiful-haired Mnemosyne, from whom the Muses with golden headbands came to be, nine of them, who delight in festivities and the pleasure of song.

(918) Leto, mingling in love with aegis-holding Zeus, gave birth to Apollo and arrow-shooting Artemis, children lovely beyond all Sky's descendants.

(921) Last of all he made Hera his vigorous wife: and she, mingling in love with the king of gods and of men, gave birth to Hebe and Ares and Eileithya.

(924) He himself gave birth from his head to bright-eyed Athena, terrible, battle-rouser, army-leader, indefatigable, queenly, who delights in din and wars and battles; but Hera was furious and contended with her husband, and without mingling in love gave birth to famous Hephaestus, expert with his skilled hands beyond all of Sky's descendants.

(930) From Amphitrite and the loud-sounding Earth—

\(^4\) Hades.
shaker was born great, mighty Triton, who possesses the foundations of the sea and dwells in golden mansions beside his dear mother and his lordly father, a terrible god.

(933) To shield-piercing Ares Cytherea bore Fear and Terror, terrible, who rout the compact battle-lines of men in chilling war together with city-sacking Ares, and also Harmonia, whom high-spirited Cadmus made his wife.

(938) Maia, Atlas’ daughter, going up into the holy bed, bore Zeus renowned Hermes, the messenger of the immortals.

(940) Semele, Cadmus’ daughter, mingling in love, bore him a splendid son, much-cheering Dionysus, a mortal woman giving birth to an immortal son; and now both of them are gods.

(943) Alcmene, mingling in love with the cloud-gatherer Zeus, gave birth to Heracles’ force.

(945) Hephaestus, the very renowned Lame One, made Aglaea, youngest of the Graces, his vigorous wife.

(947) Golden-haired Dionysus made blonde Ariadne. Minos’ daughter, his vigorous wife; Cronus’ son made her immortal and ageless for his sake.

(950) The strong son of beautiful-ankled Alcmene, Heracles’ strength, made Hebe, the daughter of great Zeus and of golden-sanded Hera, his reverence wife on snowy Olympus, after he had completed his painful tasks—happy he, for after having accomplished his great work among the immortals he dwells unharmed and ageless for all his days.

(956) Perseis, Ocean’s renowned daughter, bore Circe and king Aeetes to tireless Helius. Aeetes, the son of
HESIOD

κούρην Ὀσεανίο θεός τελέμυτος ποταμίο

960 γῆρες θεῶν Βουλήσων, Ἰδνίαν καλλιτάρφον

η δ' ὦ μαργάσον ἐνόσφυν: ἐν φιλότητι

γείναν ὑποδήθεισα διὰ χρυσῆν Ἀφροδίτην.

ὅμεις κὲ μὲν νῦν χαίρετε' Ὀλύμπια δόματ' ἔχοντες,

965 νῦν δὲ θεῶν φύλον ἀείσπατε, ἰδνύπειαν

Μοῦσαι Ὀλυμπιάδες, κοῦρας Δίος αἰγοχόοιο,

όσσαι δὴ θυγατέρι παρὰ ἄνδρασιν εὐνήθεισαι

ἀθάναται γείναντο θεοῖς ἐπείκεια τέκνα.

Δημήτριος μὲν Πλοῦτος ἐγείνατο διὰ θεῶν,

970 ἵκασι ἤρων μικρότερ' ἐρατ' φιλότητι

νεφώ ἐν τριπόλω. Κρήτης ἐν πίνω δήμῳ,

εἰσθαλὼν, ὃς εἰς ἐπὶ γήν τε καὶ εὐρέα νώτα θαλάσσης

πάσαι τῷ δὲ τυχόντα καὶ αὐτ' ἵκας ἐκεῖται,

τόν δὴ ἀφελὼν ἐθηκε, πολυδέκα ὄλβουν.

975 Κάδμω δ' Ἀρμοκίη, θυγάτηρ χρυσῆς Ἀφροδίτης,

Ἡνὸς καὶ Σεμέλης καὶ Άγασίδος καλλιτάρφον

Λιστούης θ'. ἢν γῆμεν Ἀριστάκης βαθυμαίης,

γείναντο καὶ Πολυδορων οὐσεθείσαν ἐν Θηβᾶς.

κοῦρας δ' Ὀσεανοῦ Χρυσόλαιρα καρποτρῆσθιμός

980 μικροί' ἐν φιλότητι πολυχρώσθαι τραυβότης Ἀφροδίτης

Καλλιρόη τέκε παίδα βροτῶν κάρπωστοι ἀπόντων,

'Ηρωνέα, τὸν κτείνε βιὸν Ἰλακληρίη

βοῦν ἐνεκ' εἰλιπόδων ἀμφίρρυτον εἰν Εὐνήθεια.

Τιτθοῦ δ' Ἡνος τέκε Μέμνονα χαλκοκορστῆν,

985 Λιθιοτῶν βασιλῆα, καὶ Ἡμαθίουνα ἄνακτα.
HESIOD

αὐτὰρ τοῦ Κεφάλα ὁμόσατο ἔσαίμυμα νίόν.

ἤθημαν Φαέθοντα, θεοὶ ἐπεικελόν ἄνδρα

τὸν μα νέον τέρεν ἄνθος ἔχουν ἐρυκυδεός ἢβης

παῖδ' ἀταλά φρονεότα φιλομεδής Ἀφροδίτη

990 ὄρτ' ἀνερεφαρένη, καὶ μὲν ζαθεόος εὖ ὑμής

ὑποτόλου μύχων ποιήσατο, δάιμονα δίον.

κούρην δ' Λιήταν διοτρέφεις βασιλῆς

Λιτονίδης βουλήστι θεῶν αἰειγενετῶν

ἂνε παρ' Λιήτεω, τελέσας στονόεντας ἄεδειαν,

995 τοὺς πολλοὺς ἐπέτελε μέγας βασιλέως ὑπερήφανον.

ὑβριστὴς Πελείς καὶ ἀπάσθαλος ὁβριμοεργός,

τους τελέσας ἐς Ἰωκλάν ἀφύκετο πολλά μογῆς

ἀκείμην ἐπὶ νηός ἄγων ἐλικόπιδα κούρην

Λιτονίδης. καὶ μὲν θαλερήν ποιήσατ' ἀκείνων.

1000 καὶ μ' ἔγε ριδηθεῖτ' ὑπ' Ἰηρόου ποιμένι λαῶν

Μηδείων τέκε παίδα, τῶν οὐρεσίν ἑτρεθεὶ Χείρων

Φυλλυρίδης· μεγάλου δὲ Δίως νόος ἐξέτελεον.

αὐτὰρ Νηρήδος κούραι ἀλιῶν γέροντος,

ήτου μὲν Ψυκὸν Ψαμάθη τέχε δια θεῶν

1005 Λικαόν ἐν φυλότητι διὰ χρυσῆν 'Αφροδίτην·

Πηλεῖ δὲ δρμήθεια θεᾶ Θέτις ἀργυρόπεζα
gείαν· Ἀχιλλῆς ὅρθηρος θυμηλεύσατα.

Ἀλεαίαν δ' ἄρ' ἐτίκετο ἐμισφῆναι Κυθέρεια,

Ἀγχύτη ἤρεον μεγείοι' ἐρατή φυλότητι

1010 Ἰδης ἐν κορυφήσθη πολυπτώχου ἱμεροείσθης.

986–91 Catalogo tribuit Pausianias

991 μύχων Aristarchus: νύχιον ãk

THEOGONY

Cephalus she bore a splendid son, powerful Phaethon, a

man equal to the gods. While he was young, a delicate-

spirited child, and still possessed the tender flower of

glorious youth, smile-loving Aphrodite snatched him away,

and made him her innermost temple-keeper in her holy

temples, a divine spirit.

(992) By the plans of the eternally living gods, Aeson's

son45 led away from Aeetes. that Zeus-nurtured king,

Aeetes' daughter,46 after completing the many painful

tasks imposed upon him by the great overweening king,

arrogant and wicked, violent-working Pelias. When Aeson's

son had completed these he came to Ioleus, after enduring

much toil, upon a swift ship, leading Aeetes' quick-eyed

daughter; and he made her his vigorous wife. After she had

been overpowered by Jason, the shepherd of the people,

she gave birth to a son. Medeus. whom Chiron, Philys's

son, raised upon the mountains—and great Zeus' inten-

tion was fulfilled.

(1003) As for the daughters of Nereus, the old man of

the sea. Psamathe, divine among goddesses, bore Phocus

in love with Aeacus because of golden Aphrodite; while

Thetis, the silver-footed goddess, overpowered by Peleus,

gave birth to Achilles, man-breaker, lion-spirited.

(1008) Well-garlanded Cytherea bore Aeneas, ming-

gling in lovely desire with the hero Anchises on the peaks

of many-valleyed, windy Ida.

45 Jason.

46 Medea.

1010 ἵμερα. Q: ἔληεθης abks
HESIOD

Κύρκη δ’ Ἡλίου θυγάτηρ Ἄρεων ἔγενε· Ὥδε ψυχρόφρονος ἐν φιλότητι Ἀγυρίου ἢδε Λατίνου ἀμύμονά τε κρατερόν τε· Τηλέγονον δὲ ἔτικτε διὰ χρυσὴν Ἀφροδίτην·

1015 οὐ δὲ τοῖς μάλα τῇ διὸ μυχῶς κῆτον ἵππων πάσιν Τυρηνοῖσιν ἄγακλειτοίσιν ἁνασσον.

Ναυτίθουσον δ’ Ὥδε Οὐνασῆς Καλυψῶν δία θεῶν γείνατο Ναυτίθουσίν τε μυγείσἱ ἐρατῇ φιλότητι.

αὕτα μὲν θυητοίσι παρ’ ἀνδράσιν εὐνηθεῖσαι

1020 ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.

νῦν δὲ γυναικῶν ὄλον ἀείστατε, ἡδυνέπειαι

Μοῦσαι Οὐλυμπιάδες, κοῦραι Δίος αἰγόχου

1014 deest in kS sch. in Apollonium Rhodium. negl. Eustathius

1021–22 Catalogi initium om. H13ak: habet Q, post add. L1 U2

THEOGONY

(1011) Circe, the daughter of Hyperion’s son Helius, in love with patient-minded Odysseus, gave birth to Agrius and Latinus, excellent and strong; and she bore Telegonus because of golden Aphrodite. These ruled over all the much-renowned Tyrrhenians, far away, in the innermost part of holy islands.

(1017) Calypso, divine among goddesses, bore Nausithous to Odysseus, and Nausinoüs, mingling in lovely desire.

(1019) These are the goddesses who bedded beside mortal men and, immortal themselves, gave birth to children equal to the gods. And now sing of the tribe of women, sweet-voiced Olympian Muses, daughters of aegis-holding Zeus.57

57 These two lines are also the first two lines of the Catalogue of Women. cf. Fr. 1.