

HESIOD

Works and Days
and
Theogony

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in vestigial form in American society in the form of wariness of Friday the 13th. It is separated from the preceding performance of proverbial lore by a line (845 [765]) that echoes the line that served as introduction to the proverbs ([706] represented here by the title between 780 and 781), and clearly marks the "days" as a new category of useful information whose observance will provide benefit to the listener. The system of numbering is somewhat odd from our perspective, and does not seem to correspond exactly to that of any known Greek community, though in its broad outlines it conforms to patterns found in Athens and other cities. Most dates will be comprehensible if the reader bears in mind that the roughly 30 days of the lunar month are here thought of as three "tens." Thus the "middle fourth" is the fourteenth. In Athens, the third "ten" (the waning moon) was counted backwards, but it is impossible to know whether Hesiod's "fourth of the . . . waning month" is the 24th (counting forward) or the 27th (counting backwards).

864 [778] *Provident One*: "knower" (Gk. *idris*): A kenning for "ant."

THEOGONY

Invocation to the Muses

Begin our singing with the Helikonian Muses,
Who possess Mount Helikon, high and holy,
And near its violet-stained spring on petalsoft feet
Dance circling the altar of almighty Kronion,

And having bathed their silken skin in Permessos 5
Or in Horse Spring or the sacred creek Olmeios,
They begin their choral dance on Helikon's summit
So lovely it pangs, and with power in their steps
Ascend veiled and misted in palpable air 10
Treading the night, and in a voice beyond beauty
They chant:

Zeus Aegisholder and his lady Hera
Of Argos, in gold sandals striding,
And the Aegisholder's girl, owl-eyed Athene, 15
And Phoibos Apollo and arrowy Artemis,
Poseidon earth-holder, earthquaking god,
Modest Themis and Aphrodite, eyelashes curling,
And Hebe goldcrowned and lovely Dione,
Leto and Iapetos and Kronos, his mind bent, 20
Eos and Helios and glowing Selene,
Gaia, Okeanos, and the black one, Night,

And the whole eerie brood of the eternal Immortals.

And they once taught Hesiod the art of singing verse,
While he pastured his lambs on holy Helikon's slopes. 25
And this was the very first thing they told me,
The Olympian Muses, daughters of Zeus Aegisholder:

"Hillbillies and bellies, poor excuses for shepherds:
We know how to tell many believable lies,
But also, when we want to, how to speak the plain truth."

30 So spoke the daughters of great Zeus, mincing their words.
 And they gave me a staff, a branch of good sappy laurel,
 Plucking it off, spectacular. And they breathed into me
 A voice divine, so I might celebrate past and future.
 And they told me to hymn the generation of the eternal gods,
 35 But always to sing of themselves, the Muses, first and last.

But why all this about oak tree or stone?

Start from the Muses: when they sing for Zeus Father
 They thrill the great mind deep in Olympos,
 Telling what is, what will be, and what has been,
 40 Blending their voices, and weariless the sound
 Flows sweet from their lips and spreads like lilies,
 And Zeus' thundering halls shine with laughter,
 And Olympos' snowy peaks and the halls of the gods
 Echo the strains as their immortal chanting
 45 Honors first the primordial generation of gods
 Whom in the beginning Earth and Sky bore,
 And the divine benefactors born from them;
 And, second, Zeus, the Father of gods and men,
 Mightiest of the gods and strongest by far;
 50 And then the race of humans and of powerful Giants.
 And Zeus' mind in Olympos is thrilled by the song
 Of the Olympian Muses, the Storm King's daughters.

They were born on Pieria after our Father Kronion
 Mingled with Memory, who rules Eleutherae's hills.
 55 She bore them to be a forgetting of troubles,
 A pause in sorrow. For nine nights wise Zeus
 Mingled with her in love, ascending her sacred bed
 In isolation from the other Immortals.
 But when the time drew near, and the seasons turned,
 60 And the moons had waned, and the many days were done,
 She bore nine daughters, all of one mind, with song
 In their breasts, with hearts that never failed,
 Near the topmost peak of snowcapped Olympos.

There are their polished dancing grounds, their fine halls,
 65 And the Graces and Desire have their houses close by,

And all is in bloom. And they move in the dance, intoning
 The careful ways of the gods, celebrating the customs
 Of all the Immortals in a voice enchanting and sweet.
 Then they process to Olympos, a glory of pure
 Sound and dance, and the black earth shrieks with delight 70
 As they sing, and the drum of their footfalls rises like love
 As they go to their father. He is king in the sky,
 He holds the vajra thunder and flashing lightning.
 He defeated his father Kronos by force, and He ordained
 Laws for the gods and assigned them their rights. 75

Thus sing the Muses who have their homes on Olympos,

The nine daughters born of great Zeus,

Klio, Euterpe, Thalia, Melpomene,
 Terpsichore, Erato, Polyhymnia, Ourania,

And Kalliope, the most important of all, 80

For she keeps the company of reverend kings.
 When the daughters of great Zeus will honor a lord
 Whose lineage is divine, and look upon his birth,
 They distill a sweet dew upon his tongue,
 And from his mouth words flow like honey. The people 85
 All look to him as he arbitrates settlements
 With judgments straight. He speaks out in sure tones
 And soon puts an end even to bitter disputes.
 A sound-minded ruler, when someone is wronged,
 Sets things to rights in the public assembly, 90
 Conciliating both sides with ease.
 He comes to the meeting place propitiated as a god,
 Treated with respect, preeminent in the crowd.
 Such is the Muses' sacred gift to men.
 For though it is singers and lyre players 95
 That come from the Muses and far-shooting Apollo
 And kings come from Zeus, happy is the man
 Whom the Muses love. Sweet flows the voice from his mouth.
 For if anyone is grieved, if his heart is sore
 With fresh sorrow, if he is troubled, and a singer 100

Who serves the Muses chants the deeds of past men
 Or the blessed gods who have their homes on Olympos,
 He soon forgets his heartache, and of all his cares
 He remembers none: the goddesses' gifts turn them aside.

- 105 Farewell Zeus's daughters, and bestow song that beguiles.
 Make known the eerie brood of the eternal Immortals
 Who were born of Earth and starry Sky,
 And of dusky Night, and whom the salt Sea bore.
 Tell how first the gods and earth came into being
- 110 And the rivers and the sea, endless and surging,
 And the stars shining and the wide sky above;
 How they divided wealth and allotted honors,
 And first possessed deep-ridged Olympos.

- Tell me these things, Olympian Muses,
 115 From the beginning, and tell which of them came first.

The First Gods

- In the beginning there was only Chaos, the Abyss,
 But then Gaia, the Earth, came into being,
 Her broad bosom the ever-firm foundation of all,
 And Tartaros, dim in the underground depths,
 120 And Eros, loveliest of all the Immortals, who
 Makes their bodies (and men's bodies) go limp,
 Mastering their minds and subduing their wills.

- From the Abyss were born Erebos and dark Night.
 And Night, pregnant after sweet intercourse
 125 With Erebos, gave birth to Aether and Day.

- Earth's first child was Ouranos, starry Heaven,
 Just her size, a perfect fit on all sides.
 And a firm foundation for the blessed gods.
 And she bore the Mountains in long ranges, haunted
 130 By the Nymphs who live in the deep mountain dells.
 Then she gave birth to the barren, raging Sea
 Without any sexual love. But later she slept with
 Ouranos and bore Ocean with its deep currents,

- And also: Koios, Krios, Hyperion, Iapetos,
 Theia, Rheia, Themis, Mnemosyne, 135
 Gold-crowned Phoibe and lovely Tethys.

The Castration of Ouranos

After them she bore a most terrible child,
 Kronos, her youngest, an arch-deceiver,
 And this boy hated his lecherous father.

- She bore the Cyclopes too, with hearts of stone, 140
 Brontes, Steropes and ponderous Arges,
 Who gave Zeus thunder and made the thunderbolt.
 In every other respect they were just like gods,
 But a lone eye lay in their foreheads' middle.
 They were nicknamed Cyclopes because they had 145
 A single goggle eye in their foreheads' middle.
 Strong as the dickens, and they knew their craft.

- And three other sons were born to Gaia and Ouranos,
 Strong, hulking creatures that beggar description,
 Kottos, Briareos, and Gyges, outrageous children. 150
 A hundred hands stuck out of their shoulders,
 Grotesque, and fifty heads grew on each stumpy neck.
 These monsters exuded irresistible strength.
 They were Gaia's most dreaded offspring,
 And from the start their father feared and loathed them. 155
 Ouranos used to stuff all of his children
 Back into a hollow of Earth soon as they were born,
 Keeping them from the light, an awful thing to do,
 But Heaven did it, and was very pleased with himself.

- Vast Earth groaned under the pressure inside, 160
 And then she came up with a plan, a really wicked trick.
 She created a new mineral, grey flint, and formed
 A huge sickle from it and showed it to her dear boys.
 And she rallied them with this bitter speech:

- "Listen to me, children, and we might yet get even 165
 With your criminal father for what he has done to us.

After all, he started this whole ugly business.”

They were tongue-tied with fear when they heard this.
But Kronos, whose mind worked in strange ways,
170 Got his pluck up and found the words to answer her:

“I think I might be able to bring it off, Mother.
I can’t stand Father; he doesn’t even deserve the name.
And after all, he started this whole ugly business.”

This response warmed the heart of vast Earth.
175 She hid young Kronos in an ambush and placed in his hands
The jagged sickle. Then she went over the whole plan with him.
And now on came great Ouranos, bringing Night with him.
And, longing for love, he settled himself all over Earth.
From his dark hiding-place, the son reached out
180 With his left hand, while with his right he swung
The fiendishly long and jagged sickle, pruning the genitals
Of his own father with one swoop and tossing them
Behind him, where they fell to no small effect.
Earth soaked up all the bloody drops that spurted out,
185 And as the seasons went by she gave birth to the Furies
And to great Giants gleaming in full armor, spears in hand,
And to the Meliai, as ash-tree nymphs are generally called.

The Birth of Aphrodite

The genitalia themselves, freshly cut with flint, were thrown
Clear of the mainland into the restless, white-capped sea,
190 Where they floated a long time. A white foam from the god-flesh
Collected around them, and in that foam a maiden developed
And grew. Her first approach to land was near holy Kythera,
And from there she floated on to the island of Kypros.
There she came ashore, an awesome, beautiful divinity.
195 Tender grass sprouted up under her slender feet.

Aphrodite

Is her name in speech human and divine, since it was in foam
She was nourished. But she is also called Kythereia since
She reached Kythera, and Kyprogenes because she was born
On the surf-line of Kypros, and Philommedes because she loves

The organs of sex, from which she made her epiphany. 200
Eros became her companion, and ravishing Desire waited on her
At her birth and when she made her debut among the Immortals.
From that moment on, among both gods and humans,
She has fulfilled the honored function that includes
Virginal sweet-talk, lovers’ smiles and deceits 205
And all of the gentle pleasures of sex.

But great Ouranos used to call the sons he begot
Titans, a reproachful nickname, because he thought
They had over-reached themselves and done a monstrous deed
For which vengeance later would surely be exacted. 210

Other Early Gods

And Night bore hateful Doom and black Fate,
And Death, and Sleep and the brood of Dreams.
And sleeping with no one, the ebony goddess Night
Gave birth to Blame and agonizing Grief,
And to the Hesperides who guard the golden apples 215
And the fruit-bearing trees beyond glorious Ocean.
And she generated the Destinies and the merciless,
Avenging Fates, Clotho, Lachesis, and Atropos,
Who give mortals at birth good and evil to have,
And prosecute transgressions of mortals and gods. 220
These goddesses never let up their dread anger
Until the sinner has paid a severe penalty.
And deadly Night bore Nemesis too, more misery
For mortals; and after her, Deception and Friendship
And ruinous Old Age, and hard-hearted Eris. 225
And hateful Eris bore agonizing Toil,
Forgetfulness, Famine, and tearful Pains,
Battles and Fights, Murders and Manslaughters,
Quarrels, Lying Words and Words Disputatious,
Lawlessness and Recklessness, who share one nature, 230
And Oath, who most troubles men upon Earth
When anyone willfully swears a false oath.

And Pontos, the Sea, begot his eldest, Nereus,
True and no liar. And they call him Old Man
Because he is unerring and mild, remembers 235

What is right, and his mind is gentle and just.
Then Sea mated with Earth and begat great Thaumas,
And arrogant Phorkys, Keto, her cheeks lovely,
And Eurybia, a stubborn heart in her breast.

240 To Nereus and Doris, her rich hair flowing,
Daughter of the perfect river, Ocean,
Children were born in the barren sea,
Divinely beautiful:

245 Ploto, Eukrante, Amphitrite, and Sao,
Eudora, Thetis, Galene, and Glauke,
Kymothoe, Speio, lovely Halie, and Thoe,
Pasithea, Erato, and rose-armed Eunike,
Melite gracious, Eulimene, Agaue,
Doto, Proto, Dynamene, Pherousa,
250 Nesaia, Aktaia, and Protomedeia,
Doris, Panope, and fair Galatea,
Hippothoe lovely and rose-armed Hipponoe,
Kymodoke who with Kymatolege
And Amphitrite (fine sculpted ankles)
255 Calms winds and waves on the misty sea—
Kymo, Eione, and Alimede in wreaths,
Laughing Glaukonome and Pontoporeia,
Leagora, Euagora, and Laomedeia,
Poulynoe, Autonoe, and Lysianassa,
260 Lovely Euarne, features perfectly formed,
Psamathe, graceful, and shining Menippe,
Neso, Eupompe, Themisto, Pronoe,
And Nemertes, who has her father's mind:

265 Fifty girls born to faultless Nereus,
And faultless all of their skills and crafts.

And Thaumas married deep-flowing Ocean's
Daughter, Elektra, who bore swift Iris and
The rich-haired Harpies, Aello and Okypetes,
Who keep pace with stormwinds and birds
270 Flying their missions on wings swift as time.

And Keto bore to Phorkys the fair-cheeked Graiai,
Grey from their birth. Both the immortal gods
And men who go on the ground call them Graiai—
Pempredo in robes and saffron-robed Enyo—
And the Gorgons, who live beyond glorious Ocean 275
On Night's frontier near the shrill Hesperides,
Stheno, Euryale, and Medousa, who suffered,
Being mortal, while her two sisters were deathless
And ageless too. The Dark-maned One bedded her
In a meadow soft with springtime flowers. 280
When Perseus cut the head from her neck,
Great Chrysaor leaped out, and Pegasus the horse,
So-called from the springs of Ocean nearby.
Chrysaor is named from the gold sword he holds.
Pegasus left earth, the mother of flocks, and flew 285
Off to the gods, and there he lives, in the house
Of wise Zeus, and brings him thunder and lightning.

And Chrysaor begot Geryon, with a triple head,
After mingling with Kallirhoe, Ocean's daughter.
Mighty Herakles stripped him of life and limb 290
By his shambling cattle on sea-circled Erythea
The day he drove those broadfaced cattle away
To holy Tiryns, crossing the ford of Ocean
And killing Orthos and the herdsman Eurytion
In that hazy stead beyond glorious Ocean. 295

And she bore another monster, irresistible,
Not like mortal men at all, or immortal gods,
Bore it in a hollow cave, divine brutal Echidna:
Half dancing-eyed nymph with pretty cheeks,
Half horrible serpent, an iridescent monster 300
Eating raw flesh in sacred earth's dark crypts.
Her cave is deep underground in the hollow rock
Far from mortal men and from immortal gods,
Her glorious home, and there she keeps guard
In underground Arima, grim Echidna, 305
A nymph immortal and all her days ageless.

This nymph with dancing eyes mated, they say,
With dreadnaught Typhaon, willful and wild,

- Got pregnant and bore him a brutal brood.
 310 First she bore Orthos, Geryones' hound.
 Second, a monster that beggars description
 The carnivore Cerberos, Hades' bronze-baying hound,
 Fifty-headed and an irresistible force.
 And third, a Hydra, malicious and grisly,
 315 The Lernaean Hydra that the white-armed goddess
 Hera nourished, infinitely peeved with Herakles,
 The son of Zeus (but of the house of Amphitryon)
 Who used merciless bronze to despoil the monster
 With Iolaos' help and Athena's strategy.
- 320 And she bore Chimaira, who breathed raging fire,
 And she was dreadful and huge and fast and strong
 And she had three heads: one of a green-eyed lion,
 One of a goat, and one of a serpent, a gnarly dragon
 (Lion in front, dragon in the rear, goat in the middle)
 325 And every exhalation was a breath of pure flame.
 Pegasos did her in, and noble Bellerophon.
- She was the mother of Sphinx, the deadly destroyer
 Of Cadmos' descendants, after mating with Orthos,
 And of the Nemean Lion, that Zeus' dutiful wife
 330 Hera raised, to roam and ravage Nemea's hills,
 A spectral killer that destroyed whole villages,
 Master of Nemean Tretos and Apesas.
 But Herakles muscled him down in the end.
- And Keto mingled in love with Phorkys
 335 And bore her youngest, the dreaded serpent
 Who guards the apples of solid gold
 In the dark earth's crypts at its vast outer limits,
 And is last of the offspring of Keto and Phorkys.
- And Tethys bore to Ocean eddying rivers:
- 340 Nilos, Alpheios, and Eridanos swirling,
 Strymon, Maiandros, and Istros streaming,
 Phasis, Rhesos, and Akheloos silvery,
 Nessos, Rhodios, Haliakmon, Heptaporon,

- Granikos, Aisepos, and holy Simois,
 Peneios, Hermos, and lovely Kaikos, 345
 Sangarios the great, Parthenios and Ladon,
 Euenos, Ardeskos and divine Skamandros.
- And she bore as well a holy brood of daughters
 Who work with Apollo and with the Rivers
 To make boys into men. Zeus gave them this charge. 350
- Peitho, Admete, Ianthe, Elektra,
 Doris, Prymno, and godlike Ourania,
 Hippo, Klymene, Rhodeia, Kallirhoe,
 Zeuxo, Klytie, Idyia, Pasithoe, 355
 Plexaure, Galaxuare, lovely Dione,
 Melobosis, Thoe, and fair Polydore,
 Shapely Kerkeis, and cow-eyed Plouto,
 Perseis, Ianeira, Akaste and Xanthe,
 Beautiful Petraia, Menestho, Europa,
 360 Metis, Eurynome, and Telesto in saffron,
 Chryseis, Asia, desirable Kalypso,
 Eudora and Tykhe, Amphiro and Okyroe,
 And Styx, who is most important of all.
- These are Ocean's and Tethys' eldest daughters,
 But there are many more besides, three thousand 365
 Slender-ankled Ocean nymphs scattered everywhere
 Haunting earth and deep waters, offspring divine.
 And as many other rivers, chattering as they flow,
 Sons of Ocean that Lady Tethys bore,
 But it is hard for a mortal to tell all their names. 370
 People know the rivers near which they dwell.
- And Theia bore great Helios and glowing Selene
 And Eos, Dawn, who shines for all upon earth
 And for the immortals who possess the wide sky,
 After Theia was mastered by Hyperion in love. 375
- And Eurybia mingled in love with Krios,
 And the bright goddess bore great Astraios and Pallas,
 And Perses, who was pre-eminent in wisdom.

380 And Dawn bore to Astraios the mighty Winds,
Silverwhite Zephyros and onrushing Boreas,
And Notos, after the goddess slept with the god.
Then the Early-born Goddess bore the Dawnstar
And the other shining stars that crown the sky.

385 And Styx, Ocean's daughter, made love with Pallas
And bore Vying in her house and beautiful Victory,
And Strength and Force—notable children she bore,
And they have no house apart from Zeus, no dwelling
Or path except where the god leads them,
And they dwell forever with deep-thundering Zeus.

390 For this was how Styx, Ocean's undying daughter,
Made her decision on that fateful day
When the Lord of Lightning summoned the gods
To the slopes of Olympos, and told them whoever
Fought along with him against the Titans

395 He would not deprive of any rights and honors
Among the deathless gods, or if they had none
Under Kronos before, he would promote them
To rights and honors, as was only just.

400 And Styx undying was first to come to Olympos
Along with her children, her beloved father's idea.
And Zeus honored her and gave her extraordinary gifts,
Made her what the gods swear their great oaths by,
And decreed her children would live forever with him.
And what he promised to all of them he absolutely
405 Accomplished, but he himself has the power and rules.

And Phoibe came to Koios, and in the sensual embrace
Of the god she loved the goddess became pregnant
And bore Leto, robed in midnight blue, gentle always,
Mild to mortal men and to immortal gods,
410 Gentle from the beginning, the kindest being on Olympos.
And she bore auspicious Asteria, whom Perses once
Led to his house to be called his dear wife.
And she bore Hekate, whom Zeus son of Kronos
Has esteemed above all and given splendid gifts,
415 A share of the earth as her own, and of the barren sea.
She has received a province of starry heaven as well,

And is most highly esteemed by the deathless gods.

For even now when any man upon earth
Sacrifices and prays according to ancestral rites
He calls upon Hekate and is greatly blessed 420

If the goddess propitiously receives his prayers,
And riches come to him, for she has the power.
She has a share of the privileges of all the gods
That were ever born of Earth and Heaven.

Nor did Kronos' Son violate or reduce 425
What she had from the earlier gods, the Titans.
She keeps what she had in the primeval allotment.
Nor does the goddess, since she is an only child,

Have any less privilege on earth, sea, or heaven,
But all the more, since Zeus privileges her. 430

Whom she will, she greatly aids and advances,
And makes preeminent in the assembly,
And she sits beside reverend kings in judgment.

And when men arm themselves for devastating war
The goddess is at their sides, ready to give victory 435
And bestow glory upon whomever she will,
Good at standing by horsemen she wishes to help.

When men compete in athletic contests
The goddess stands by them too, knows how to help,
And the triumphant victor wins a beautiful prize 440

For his prowess and strength, and praise for his parents.
And those who work the surly grey sea
Pray to Hekate and the booming Earthshaker,

And the goddess easily sends a big catch their way,
Or removes one in sight, as she wills in her heart. 445

She is good, with Hermes, at increasing stock in a pen,
Droves of cattle, herds of goats on a plain,
Flocks of wooly sheep—if she wills in her heart

She can multiply them or make them diminish.
And so although she is her mother's only child, 450
She is a privileged goddess among the Immortals.

And the Son of Kronos made her a nurse of the young
Who from that day on saw with their eyes
The light of Dawn that sees all. So from the beginning

She is a nurse of the young. These are Hekate's honors. 455

The Birth of the Olympians

Later, Kronos forced himself upon Rhea,
And she gave birth to a splendid brood:

460 Hestia and Demeter and gold-sandalled Hera,
Strong, pitiless Hades, the underworld lord,
The booming Earth-shaker, Poseidon, and finally
Zeus, a wise god, our Father in heaven
Under whose thunder the wide world trembles.

And Kronos swallowed them all down as soon as each
Issued from Rhea's holy womb onto her knees,
465 With the intent that only he among the proud Ouranians
Should hold the title of King among the Immortals.
For he had learned from Earth and starry Heaven
That it was fated for him, powerful though he was,
To be overthrown by his child, through the scheming of Zeus.
470 Well, Kronos wasn't blind. He kept a sharp watch
And swallowed his children.

Rhea's grief was unbearable.
When she was about to give birth to Zeus our Father
She petitioned her parents, Earth and starry Heaven,
475 To put together some plan so that the birth of her child
Might go unnoticed, and she would make devious Kronos
Pay the Avengers of her father and children.
They listened to their daughter and were moved by her words,
And the two of them told her all that was fated
480 For Kronos the King and his stout-hearted son.
They sent her to Lyktos, to the rich land of Crete,
When she was ready to bear the youngest of her sons,
Mighty Zeus. Vast Earth received him when he was born
To be nursed and brought up in the wide land of Crete.
485 She came first to Lyktos, travelling quickly by night,
And took the baby in her hands and hid him in a cave,
An eerie hollow in the woods of dark Mount Aigaion.
Then she wrapped up a great stone in swaddling clothes
And gave it to Kronos, Ouranos' son, the great lord and king
490 Of the earlier gods. He took it in his hands and rammed it
Down into his belly, the poor fool! He had no idea

That a stone had been substituted for his son, who,
Unscathed and content as a babe, would soon wrest
His honors from him by main force and rule the Immortals.
It wasn't long before the young lord was flexing 495
His glorious muscles. The seasons followed each other,
And great devious Kronos, gulled by Earth's
Clever suggestions, vomited up his offspring,
[Overcome by the wiles and power of his son]
The stone first, which he'd swallowed last. 500
Zeus took the stone and set it in the ground at Pytho
Under Parnassos' hollows, a sign and wonder for men to come.
And he freed his uncles, other sons of Ouranos
Whom their father in a fit of idiocy had bound.
They remembered his charity and in gratitude 505
Gave him thunder and the flashing thunderbolt
And lightning, which enormous Earth had hidden before.
Trusting in these he rules mortals and Immortals.

Prometheus

Then Iapetos led away a daughter of Ocean,
Klymene, pretty ankles, and went to bed with her. 510
And she bore him a child, Atlas, stout heart,
And begat ultraglorious Menoitios, and Prometheus,
Complex, his mind a shimmer, and witless Epimetheus,
Who was trouble from the start for enterprising men,
First to accept from Zeus the fabricated woman, 515
The Maiden. Outrageous Menoitios broadbrowed Zeus
Blasted into Erebus with a sulphurous thunderbolt
On account of his foolishness and excessive violence.
Atlas, crimped hard, holds up the wide sky
At earth's limits, in front of the shrill-voiced Hesperides, 520
Standing with indefatigable head and hands,
For this is the part wise Zeus assigned him.
And he bound Prometheus with ineluctable fetters,
Painful bonds, and drove a shaft through his middle,
And set a long-winged eagle on him that kept gnawing 525
His undying liver, but whatever the long-winged bird
Ate the whole day through, would all grow back by night.
That bird the mighty son of pretty-ankled Alkmene,

- Herakles, killed, drove off the evil affliction
 530 From Iapetos' son and freed him from his misery—
 Not without the will of Zeus, high lord of Olympos,
 So that the glory of Theban-born Herakles
 Might be greater than before on the plentiful earth.
 He valued that and honored his celebrated son.
 535 And he ceased from the anger that he had before
 Because Prometheus matched wits with mighty Kronion.

- That happened when the gods and mortal men were negotiating
 At Mekone. Prometheus cheerfully butchered a great ox
 And served it up, trying to befuddle Zeus' wits.
 540 For Zeus he set out flesh and innards rich with fat
 Laid out on the oxhide and covered with its paunch.
 But for the others he set out the animal's white bones
 Artfully dressed out and covered with shining fat.
 And then the Father of gods and men said to him:

- 545 "Son of Iapetos, my celebrated lord,
 How unevenly you have divided the portions."

Thus Zeus, sneering, with imperishable wisdom.
 And Prometheus, whose mind was devious,
 Smiled softly and remembered his trickery:

- 550 "Zeus most glorious, greatest of the everlasting gods,
 Choose whichever of these your heart desires."

- This was Prometheus' trick. But Zeus, eternally wise,
 Recognized the fraud and began to rumble in his heart
 Trouble for mortals, and it would be fulfilled.
 555 With both his hands he picked up the gleaming fat.
 Anger seethed in his lungs and bile rose to his heart
 When he saw the ox's white bones artfully tricked out.
 And that is why the tribes of men on earth
 Burn white bones to the immortals upon smoking altars.
 560 But cloudherding Zeus was terribly put out, and said:

"Iapetos' boy, if you're not the smartest of them all.
 So you still haven't forgotten your tricks, have you?"

- Thus Zeus, angry, whose wisdom never wears out.
 From then on he always remembered this trick
 And wouldn't give the power of weariless fire
 565 To the ashwood mortals who live on the earth.
 But that fine son of Iapetos outwitted him
 And stole the far-seen gleam of weariless fire
 In a hollow fennel stalk, and so bit deeply the heart
 Of Zeus, the high lord of thunder, who was angry
 570 When he saw the distant gleam of fire among men,
 And straight off he gave them trouble to pay for the fire.

Pandora

- The famous Lame God plastered up some clay
 To look like a shy virgin, just like Zeus wanted,
 And Athena, the Owl-Eyed Goddess,
 575 Got her all dressed up in silvery clothes
 And with her hands draped a veil from her head,
 An intricate thing, wonderful to look at.
 And Pallas Athena circled her head
 With a wreath of luscious springtime flowers
 580 And crowned her with a golden tiara
 That the famous Lame God had made himself,
 Shaped it by hand to please father Zeus,
 Intricately designed and a wonder to look at.
 Sea monsters and other fabulous beasts
 585 Crowded the surface, and it sighed with beauty,
 And you could almost hear the animals' voices.

- He made this lovely evil to balance the good,
 Then led her off to the other gods and men
 Gorgeous in the finery of the owl-eyed daughter
 590 Sired in power. And they were stunned,
 Immortal gods and mortal men, when they saw
 The sheer deception, irresistible to men.
 From her is the race of female women,
 The deadly race and population of women,
 595 A great infestation among mortal men,
 At home with Wealth but not with Poverty.
 It's the same as with bees in their overhung hives

- Feeding the drones, evil conspirators.
 600 The bees work every day until the sun goes down,
 Busy all day long making pale honeycombs,
 While the drones stay inside, in the hollow hives,
 Stuffing their stomachs with the work of others.
 That's just how Zeus, the high lord of thunder,
 605 Made women as a curse for mortal men,
 Evil conspirators. And he added another evil
 To offset the good. Whoever escapes marriage
 And women's harm, comes to deadly old age
 Without any son to support him. He has no lack
 610 While he lives, but when he dies distant relatives
 Divide up his estate. Then again, whoever marries
 As fated, and gets a good wife, compatible,
 Has a life that is balanced between evil and good,
 A constant struggle. But if he marries the abusive kind,
 615 He lives with pain in his heart all down the line,
 Pain in spirit and mind, incurable evil.
 There's no way to get around the mind of Zeus.
 Not even Prometheus, that fine son of Iapetos
 Escaped his heavy anger. He knows many things,
 620 But he is caught in the crimp of ineluctable bonds.

The Titanomachy

- When their father Ouranus first grew angry
 With Obriareus, and with his brothers,
 Kottos and Gyges, he clamped down on them hard.
 Indignant because of their arrogant maleness,
 625 Their looks and bulk, he made them live underground.
 So there they lived in subterranean pain,
 Settled at the outermost limits of earth,
 Suffering long and hard, grief in their hearts.
 But the Son of Kronos, and the other Immortals
 630 Born of Rheia and Kronos, took Earth's advice
 And led them up back into the light, for she
 Told them the whole story of how with their help
 They would win glorious honor and victory.

For a long time they fought, hearts bitter with toil,

- Going against each other in the shock of battle, 635
 The Titans and the gods who were born from Kronos.
 The proud Titans fought from towering Othrys,
 And from Olympos the gods, the givers of good
 Born of rich-haired Rheia after lying with Kronos.
 They battled each other with pain in their hearts 640
 Continuously for ten full years, never a truce,
 No respite from the hostilities on either side,
 The war's outcome balanced between them.
 Then Zeus gave those three all that they needed
 Of ambrosia and nectar, food the gods themselves eat, 645
 And the fighting spirit grew in their breasts
 When they fed on the sweet ambrosia and nectar.
 Then the father of gods and men addressed them:

"Hear me, glorious children of Earth and Heaven,
 While I speak my mind. For a long time now 650
 The Titans and those of us born from Kronos
 Have been fighting daily for victory and dominance.
 Show the Titans your strength, the invincible might
 Of your hands, oppose them in this grisly conflict
 Remembering our kindness. After suffering so much 655
 You have come back to the light from your cruel dungeon,
 Returned by my will from the moldering gloom."

Thus Zeus, and the blameless Kottos replied:

"Divine One, what a thing to say. We already realize 660
 That your thoughts are supreme, your mind surpassing,
 That you saved the Immortals from war's cold light.
 We have come from under the moldering gloom
 By your counsel, free at last from bonds none too gentle,
 O Lord, Son of Kronos, and from suffering unlooked for. 665
 Our minds are bent therefore, and our wills fixed
 On preserving your power through the horror of war.
 We will fight the Titans in the crush of battle."

He spoke, and the gods who are givers of good
 Heard him and cheered, and their hearts yearned for war
 Even more than before. They joined grim battle again 670

- That very day, all of them, male and female alike,
 The Titans and the gods who were born from Kronos,
 And the three Zeus sent from the underworld to light,
 Dread and strong, and arrogant with might.
- 675 A hundred hands stuck out of their shoulders,
 Grotesque, and fifty heads grew on each stumpy neck.
 They stood against the Titans on the line of battle
 Holding chunks of cliffs in their rugged hands.
- 680 Opposite them, the Titans tightened their ranks
 Expectantly. Then both sides' hands flashed with power,
 And the unfathomable sea shrieked eerily,
 The earth crashed and rumbled, the vast sky groaned
 And quavered, and massive Olympos shook from its roots
 Under the Immortals' onslaught. A deep tremor of feet
- 685 Reached misty Tartaros, and a high whistling noise
 Of insuppressible tumult and heavy missiles
 That groaned and whined in flight. And the sound
 Of each side shouting rose to starry heaven,
 As they collided with a magnificent battle cry.
- 690 And now Zeus no longer held back his strength.
 His lungs seethed with anger and he revealed
 All his power. He charged from the sky, hurtling
 Down from Olympos in a flurry of lightning,
 Hurling thunderbolts one after another, right on target,
- 695 From his massive hand, a whirlwind of holy flame.
 And the earth that bears life roared as it burned,
 And the endless forests crackled in fire,
 The continents melted and the Ocean streams boiled,
 And the barren sea. The blast of heat enveloped
- 700 The chthonian Titans, and the flame reached
 The bright stratosphere, and the incandescent rays
 Of the thunderbolts and lightning flashes
 Blinded their eyes, mighty as they were,
 Heat so terrible it engulfed deep Chaos.
- 705 The sight of it all
 And its sound to the ears was just as if broad Heaven
 Had fallen on Earth: the noise of it crashing
 And of Earth being crushed would be like the noise
 That arose from the strife of the clashing gods.

- Winds hissed through the earth, starting off tremors
 And swept dust and thunder and flashing bolts of lightning,
 The weapons of Zeus, along with the shouting and din,
 Into both sides. Reverberation from the terrible strife
 Hung in the air, and sheer Power shone through it. 710
- And the battle turned. Before they had fought
 Shoulder to shoulder in the crush of battle, 715
 But then Kottos, Briareos, and Gyges rallied,
 Hungry for war, in the front lines of combat,
 Firing three hundred stones one after the other
 From their massive hands, and the stones they shot 720
 Overshadowed the Titans, and they sent them under
 The wide-pathed earth and bound them with cruel bonds—
 Having beaten them down despite their daring—
 As far under earth as the sky is above,
 For it is that far from earth down to misty Tartaros. 725

Tartaros

- A bronze anvil falling down from the sky
 Would fall nine days and nights and on the tenth hit earth.
 It is just as far from earth down to misty Tartaros.
 A bronze anvil falling down from earth
 Would fall nine days and nights and on the tenth hit Tartaros. 730
 There is a bronze wall beaten round it, and Night
 In a triple row flows round its neck, while above it grow
 The roots of earth and the unharvested sea.
- There the Titans are concealed in the misty gloom
 By the will of Zeus who gathers the clouds, 735
 In a moldering place, the vast earth's limits.
 There is no way out for them. Poseidon set doors
 Of bronze in a wall that surrounds it.
 There Gyges and Kottos and stouthearted Briareos
 Have their homes, the trusted guards of the Storm King, Zeus. 740
- There dark Earth and misty Tartaros
 And the barren Sea and the starry Sky
 All have their sources and limits in a row,
 Grim and dank, which even the gods abhor.
 The gaping hole is immense. A man could not reach bottom 745

In a year's time—if he ever got through the gates—
 But wind after fell wind would blow him about.
 It is terrible even for the immortal gods,
 Eerie and monstrous. And the house of black Night
 750 Stands forbidding and shrouded in dark blue clouds.

In front the son of Iapetos supports the wide sky
 With his head and indefatigable hands, standing
 Immobile, where Night and Day greet each other
 As they pass over the great threshold of bronze.
 755 One goes down inside while the other goes out,
 And the house never holds both inside together,
 But one of them is always outside the house
 And traverses the earth while the other remains
 Inside the house until her journey's hour has come.
 760 One holds for earthlings the far-seeing light;
 The other holds Death's brother, Sleep, in her arms:
 Night the destroyer, shrouded in fog and mist.

There the children of black Night have their house,
 Sleep and Death, awesome gods. Never does Helios
 765 Glowing in his rays look upon these two
 When he ascends the sky or from the sky descends.
 One roams the earth and the wide back of the sea,
 A quiet spirit, and is gentle to humans;
 The other's heart is iron, unfeeling bronze,
 770 And when he catches a man he holds on to him.
 He is hateful even to the immortal gods.

In front of that stand the echoing halls
 Of mighty Hades and dread Persephone,
 Underworld gods, and a frightful, pitiless
 775 Hound stands guard, and he has a mean trick:
 When someone comes in he fawns upon him
 Wagging his tail and dropping his ears,
 But he will not allow anyone to leave—
 He runs down and eats anyone he catches
 780 Leaving Persephone's and Hades' gates.

And there dwells a goddess loathed by the Immortals,

Awesome Styx, eldest daughter of back-flowing Ocean.
 She lives in a glorious house apart from the gods,
 Roofed in towering stone, surrounded on all sides
 With silver columns that reach up to the sky. 785
 Seldom does Iris, Thaummas' swift-footed daughter,
 Come bearing a message over the sea's wide back.
 Whenever discord and strife arise among the gods,
 Or any who have homes on Olympos should lie,
 Zeus sends Iris to bring the gods' great oath 790
 Back from afar in a golden pitcher, the celebrated water
 That trickles down cold from precipitous stone.
 Far underneath the wide-pathed earth it flows
 From the holy river through midnight black,
 A branch of Ocean, allotted a tenth of its waters. 795
 Nine parts circle earth and the sea's broad back
 In silvery currents returning to Ocean's brine.
 But one part flows from stone, woe to the gods.
 If ever a god who lives on snowcapped Olympos
 Pours a libation of this and breaks his oath, 800
 He lies a full year without any breath,
 Not a taste of ambrosia, not a sip of nectar
 Comes to his lips, but he lies breathless and speechless
 On a blanketed bed, an evil coma upon him.
 But when the long year brings this disease to its end, 805
 Another more difficult trial is in store,
 Nine years of exile from the everlasting gods,
 No converse in council or at their feasts
 For nine full years. In the tenth year finally
 He rejoins the Immortals in their homes on Olympos. 810
 Upon this the gods swear, the primordial, imperishable
 Water of Styx, and it issues from a forbidding place.

There dark Earth and misty Tartaros
 And the barren Sea and the starry Sky
 All have their sources and limits in a row, 815
 Grim and dank, which even the gods abhor.
 There are shining gates and a bronze threshold,
 Deeply rooted and firmly fixed, a natural
 Outgrowth. Beyond and far from all the gods
 The Titans dwell, past the gloom of Chaos. 820

But when she was about to deliver the owl-eyed goddess
 Athena, Zeus tricked her, gulled her with crafty words,
 895 And stuffed her in his stomach, taking the advice
 Of Earth and starry Heaven. They told him to do this
 So that no one but Zeus would hold the title of King
 Among the eternal gods, for it was predestined
 That very wise children would be born from Metis,
 900 First the grey-eyed girl, Tritogeneia,
 Equal to her father in strength and wisdom,
 But then a son with an arrogant heart
 Who would one day be king of gods and men.
 But Zeus stuffed the goddess into his stomach first.
 905 So she would devise with him good and evil both.

Next he married gleaming Themis, who bore the Seasons,
 And Eunomia, Dike, and blooming Eirene,
 Who attend to mortal men's works for them,
 And the Moirai, whom wise Zeus gave honor supreme:
 910 Klotho, Lakheisis, and Atropos, who assign
 To mortal men the good and evil they have.

And Ocean's beautiful daughter Eurynome
 Bore to him the three rose-cheeked Graces,
 Aglaia, Euphrosyne, and lovely Thalia.
 915 The light from their eyes melts limbs with desire,
 One beautiful glance from under their brows.

And he came to the bed of bountiful Demeter,
 Who bore white-armed Persephone, stolen by Hades
 From her mother's side. But wise Zeus gave her away.

920 And he made love to Mnemosyne with beautiful hair,
 From whom nine Muses with golden diadems were born,
 And their delight is in festivals and the pleasures of song.

And Leto bore Apollo and arrowy Artemis,
 The loveliest brood of all the Ouranians
 925 After mingling in love with Zeus Aegisholder.

Last of all Zeus made Hera his blossoming wife,

And she gave birth to Hebe, Eileithyia, and Ares,
 After mingling in love with the lord of gods and men.

From his own head he gave birth to owl-eyed Athena,
 The awesome, battle-rousing, army-leading, untiring
 930 Lady, whose pleasure is fighting and the metallic din of war.
 And Hera, furious at her husband, bore a child
 Without making love, glorious Hephaistos,
 The finest artisan of all the Ouranians.

From Amphitrite and the booming Earthshaker
 935 Mighty Triton was born, who with his dear mother
 And kingly father lives in a golden palace
 In the depths of the sea, an awesome divinity.

And Aphrodite bore to shield-piercing Ares
 Phobos and Deimos, awesome gods who rout
 940 Massed ranks of soldiers with pillaging Ares
 In icy war. And she bore Harmonia also,
 Whom high-spirited Kadmos made his wife.

The Atlantid Maia climbed into Zeus' sacred bed
 And bore glorious Hermes, the Immortals' herald.
 945

And Kadmos' daughter Semele bore to Zeus
 A splendid son after they mingled in love,
 Laughing Dionysos, a mortal woman
 Giving birth to a god. But they are both divine now.

And Alkmene gave birth to the might of Herakles
 950 After mingling in love with cloud-herding Zeus.

And Hephaistos the glorious Lamé God married
 Blossoming Aglaia, youngest of the Graces.

Gold-haired Dionysos made blond Ariadne,
 Minos' daughter, his blossoming wife,
 955 And Kronion made her deathless and ageless.

And Herakles, Alkmene's mighty son,

Finished with all his agonizing labors,
 Made Hebe his bride on snowy Olympos,
 960 Daughter of Zeus and gold-sandalled Hera.
 Happy at last, his great work done, he lives
 Agelessly and at ease among the Immortals.

To tireless Helios the glorious Oceanid,
 Perseis, bore Kirke and Aietes the king.
 965 Aietes, son of Helios who shines on mortals,
 Wed fair-cheeked Idyia by the gods' designs,
 Daughter of Ocean, the perfect river,
 And she bore Medeia with her well-turned ankles.
 After she was mastered in love, thanks to golden Aphrodite.

Goddesses and Heroes

970 And now farewell, all you Olympians,
 You islands and mainlands and salt sea between.
 Now sing of the goddesses, Olympian Muses,
 Wordsweet daughters of Zeus Aegisholder—
 The goddesses who slept with mortal men,
 975 And immortal themselves bore children like gods.

Demeter bore Ploutos after the shining goddess
 Had made sweet love to the hero Iasion
 In a thrice-ploughed field in the rich land of Crete.
 Her good son travels all over land and sea,
 980 And into whosoever hands he falls, whoever he meets,
 He makes that man rich and bestows great wealth upon him.

And Harmonia, daughter of golden Aphrodite,
 Bore to Kadmos Ino and Semele
 And fair-cheeked Agaue and Autonoe,
 985 Whom deep-haired Aristaos wed,
 And Polydoros in Thebes crowned with towers.

And Ocean's daughter Kallirhoe mingled in love
 Of Aphrodite golden with stout-hearted Chrysaor
 And bore him a son, of all mortals the strongest,
 990 Geryones, whom the might of Herakles killed

For his shambling cattle on wave-washed Erytheia.

And Dawn bore to Tithonos bronze-helmeted Memnon,
 The Ethiopian king, and the Lord Emathion.
 And for Kephalos she produced a splendid son,
 Powerful Phaethon, a man in the gods' image. 995
 When he was boy in the tender bloom of youth,
 Still childish in mind, Aphrodite rose smiling
 And snatched him away and made him a keeper
 Of her holy shrine by night, a spirit divine.

And Jason son of Aison led off from Aietes, 1000
 A king fostered by Zeus, Aietes' daughter,
 By the eternal gods' will, after he completed
 The many hard labors the outrageously arrogant,
 Presumptuous bully, King Pelias, set for him.
 The son of Aison suffered through the labors 1005
 And sailed to Iolkos with the dancing-eyed girl
 And made her his wife, and in her bloom
 She was mastered by Jason, shepherd of his people,
 And bore a child, Medeios, whom the centaur Chiron
 Phillyrides raised in the hills. And Zeus' will was done. 1010

Of the daughters of Nereus, the Old Man of the Sea,
 The bright goddess Psamathe bore Phokos to Aiakos,
 Out of love for him through golden Aphrodite.
 And silver-footed Thetis was mastered by Peleus
 And bore Akhilles, the lion-hearted killer of men. 1015

And Kythereia, beautifully crowned, bore Aineias,
 After mingling in sweet love with the hero Ankhises
 On the peaks above Ida's many wooded glens.

And Circe, daughter of Hyperion's son Helios,
 Loved enduring Odysseus and bore to him 1020
 Agrios and Latinos, faultless and strong,
 And bore Telegonos through golden Aphrodite.
 In a far off corner of the holy islands
 They ruled over all the famous Tyrsenians.
 And the bright goddess Kalypso bore to Odysseus 1025

Nausithoos and Nausinoos after making sweet love.

These are the goddesses who slept with mortal men,
And immortal themselves bore children like gods.

Now sing of the women, Olympian Muses,
1030 Wordsweet daughters of Zeus Aegisholder. . . .

End of *Theogony*

NOTES: *THEOGONY*

1–115 [1–115] The prologue or proem of the *Theogony* is a great deal longer and more elaborate than that of the *Works and Days*. Along with the passage on seafaring in the *Works and Days*, the two prologues are the parts of the Hesiodic corpus in which the poet is defined and his Boeotian home evoked. All three passages also evoke the Muses and bind the poetry to the context of their precinct near Helikon, the site of the festival known as the Mouseia. In the *Works and Days* they are called from Pieria, north of Mt. Olympos, but here it is specifically the Helikonian cult that Hesiod takes as his point of departure, though they are called “Olympian” repeatedly elsewhere in the prologue.

5–6 [5–6] *Permessos, Olmeios, Horse Spring*: The topography of the valley northwest of Thespiiai in western Boeotia where the Muses’ festival was celebrated can be made to fit quite nicely with the toponyms provided in the poems. There are two streams, presumably the Permessos and the Olmeios, that come together near the site of a large village, abandoned in antiquity, a likely candidate for Askra. The “Horse Spring” (Hippokrene) is identified with a remarkable well with ancient blocks, about a half day’s climb above the valley and the precinct of the Muses, high on a spur of Helikon.

23–35 [22–34] The Muses’ gift of laurel to the shepherd Hesiod is the first representation of the initiation of the poet in European literature and has had a very rich history of imitation and adaptation. The choice of laurel probably points to Apollo as leader of the Muses. His Delphic shrine was rich in laurel. These thirty-five lines establish the identification of the speaker of this poem with the highly individualized speaker of the *Works and Days*, but from this point on, that persona has little if any impact on the *Theogony*.

36 [35] *But why all this . . .*: The phrase was proverbial. Its exact sense here is impossible to recover, but it is striking that it marks the abandonment of the personalized persona of the shepherd of Helikon in this poem.

37 [36] *Start from the Muses*: The lengthy hymn to the Muses that serves as prologue to the *Theogony* is the principal link between the Hesiodic corpus and the cult and festival of the Muses located in a valley of Mt. Helikon, west of Thespiiai in Boeotia.

39 [38] *Telling what is . . .*: The same phrase is used in the *Iliad* (1.70) to describe the range of the mind of the seer Calchas.

45 [42] ff. The Muses are evoked as singers of their own *Theogony* for the Olympians.

54 [54] *Memory*: Although Hesiod finds a place for Mnemosyne in his generational scheme (135 [135]), she has no cult or mythology beyond her role here, and so can be taken as an essentially allegorical figure, a personification rather than a fully developed deity.

73 [72] *vajra thunder*: In Vedic mythology, the *vajra* is the weapon of the thunder-god Indra. There is no explicit reference to that tradition in the Greek text, but there is no doubt that the Vedas represent an Indo-European tradition of theology and of epic song parallel to what we find in early Greek poetry.

78–80 [77–79] *Klio*, etc.: This, the canonical list of the names of the nine Muses, is in all probability the invention of the Hesiodic tradition of poetry. The names are descriptive (e.g. Kalliope = “pretty voice”). The assignment of specific roles to each Muse (e.g. Kalliope = the muse of epic poetry) is not Hesiodic and presumably represents a later development.

85 [84] *words flow like honey*: Eloquence is the link between the Muses and the good ruler, whose principal roles in Hesiod’s view are arbitration and the righting of wrongs. The parallel self-advertisement of the tradition of song that follows identifies bard and king as special beneficiaries of the gifts of the Muses.

105 [104] *Farewell* . . . : The poet closes the hymnic prologue by asking the Muses in effect to sing their account of the generations of the gods through *him*, making available to mankind what they offer directly to the gods on Olympos.

116 [116] *Chaos*. The word occurs first here, and rather than a “jumbled mass” or “confusion” (senses attached to the word in English), refers properly to a “gaping” or opening up of a space or abyss.

117–20 [117–20] *Gaia* . . . *Tartaros* . . . *Eros*: This first generation of gods might seem a strange grouping. That Earth should come first is perhaps obvious, but Tartaros, the region beyond Chaos, usually conceived as subterranean, will have no further function until the Titanomachy (see 814 [807]). Eros is the prerequisite for the genealogical model, and this presumably explains his unexpected primacy here.

123 [123] *Erebos and dark Night*: Probably to be understood as the darkness under the earth and the darkness above.

125 [125] *Aether and Day*: With the first light come also the first sexually generated offspring. Day (*hemere*) is seldom personified, but as the “days”

of the *Works and Days* bear witness, each day of the calendar has its own identity, and here (as in Genesis) a sort of generalized “day” precedes even the generation of the Sun (374 [371]), below.

126 [126–27] With Gaia’s spontaneous generation, first of her principal consort Ouranos (Heaven), then of the mountains and the sea, the physical setting is largely complete and from this point on, the model of sexually generated generations is dominant.

131–37 [131–37] Sea (*pontos*) is less defined than Ocean, conceived as the river running around the world that ultimately receives the waters of all the rivers. Along with his five brothers and six sisters, he belongs to the first generation of sexually generated deities, known collectively as the Titans.

138–53 [139–55] After the Titans, Earth produces a series of monsters, all still fathered by Ouranos. Their roles here are somewhat anomalous. Ouranos shoves all his offspring back into their mother and confines them there, until the pattern is broken by Kronos. It seems that after Ouranos’ castration the Titans themselves are released, but not these monsters, whom Zeus will free from an otherwise unexplained bondage later, when he needs them.

153–210 [154–210] The first distinct dramatic episode in the *Theogony*, the castration of Ouranos by Kronos, is emblematic of the violence of the primitive ages of the universe, before the imposition of the existing order by Zeus. Succession by castration is a feature of several much earlier Eastern creation stories, including the Hittite.

184–206 [183–206] The castration is not the end of Ouranos’ career as a generating principle, since the spilled sperm impregnates Earth with the Furies, the Giants, and the Ash-tree Nymphs, and the genitals themselves (*medea*), floating in the sea, produce Aphrodite. Hence she is called *philomedes* (201 [200]) or “genital-loving”—an epithet that is commonly distorted into the prettier *philommeides* or “laughter-loving,” which is presumably just a bowdlerization. This account of her birth is one of the striking instances of conflict between the Homeric and Hesiodic accounts of the origins of things: In Homer, Aphrodite is the daughter of Zeus and Dione.

207–10 [207–10] This etymology derives “Titan” from the verb *titaino*, which means “stretch” or “strain,” perhaps with reference to Kronos’ reaching out to castrate Ouranos, but the word play does not stop there—their name also contains a foretaste of the “vengeance” or “recompense” (*tisis*) that is in their future.

211–32 [211–32] From line 211 [211] down to the Prometheus story and Titanomachy (508 [507] ff.), the poem consists of a series of lists of the progeny of the primitive gods and the Titans. Night is first, and though she had originally produced Aether and Day after intercourse with her brother Erebus (124–25), she now generates a host of evils, all apparently fatherless, and then her daughter Eris (“strife”) carries on to produce more. Most of these offspring are clearly rudimentary personifications, with transparent names and little or no story, but mixed in with such painful facts of human existence as Blame and Grief we find the Hesperides (“Daughters of the evening star”) who guard the golden apples in a paradise in the West, as well as the Destinies (*keres*) and Fates (*moirai*). The Fates are given their traditional names for the first time here (though Homer has “spinners” (*Klothes*), to whom the Fate Clotho is clearly related). The description of the avenging deities (220–22 [220–22]) probably refers to the *Keres* rather than the *Moirai*. On Eris (“Strife”) compare *Works and Days* 21 [11].

233–38 [233–36] After the sinister offspring of Night and Eris, we are given a list of the descendants of Pontos (Sea) and of his three sons, Nereus, Thaumás, and Phorkys. Two of these, Nereus and Thaumás, married daughters of Ocean (Electra and Doris), and the third, Phorkys, married his own sister Keto. The other daughter, Eurybia, married the Titan Krios (376 [375]), and the list of their descendants comes later.

233–65 [233–64] The list of the fifty daughters of Nereus, the Nereid Nymphs, may be dependent on the shorter list of Thetis’ sisters who come to lament Patroklos in *Iliad* 18 (39–49). A few of them (Thetis herself, the mother of Achilles, and Amphitrite) had cults, but most probably did not. Many of the names are transparent: Erato = “Lovely” (also the name of one of the Muses), Psamathe = “Sea-sands,” etc.

271–338 [270–336] Nereus’ brothers Thaumás and Phorkys were less prolific, but each produced important groups of female divinities. Thaumás fathered the rapacious Harpies (who carry off the daughters of Pandareus in *Odyssey* 20.77, and in the story of the Argo spoil Phineas’ meals), and Phorkys, the Graiai, and the Gorgons.

279 [278] *Dark-maned One*: Poseidon.

288–95 [287–94] The story of the birth of Chrysaor provides the opportunity for a capsule history of his three-headed son Geryon’s demise at the hands of Herakles.

296 [295] *she*: Probably Keto (273 [270] above), so that this would be the

continuation of the progeny of Phorkys and Keto. The same problem arises at 322 [319] and 329 [326] below, where “she” could refer to any of several divinities in this disorderly genealogy of monsters.

305–26 [304–25] Echidna (mating with Earth’s biggest and worst monster offspring, 826–85 [820–80] below) produces two monstrous dogs, Orthos and Cerberos, the Lernaean Hydra (a multiheaded snake of the marshlands of the Argolid), and finally (perhaps) the Chimaira, a composite creature eventually dispatched by the hero Bellerophon. The first three of her offspring all had run-ins with Herakles—Orthos and the Hydra, fatal ones.

327–33 [326–32] Chimaira is probably the mother of the Sphinx (or rather the “Phiks”—this local variant of “Sphinx” is the single example of Boeotian dialect in the Hesiodic corpus) and of the Nemean lion.

334–38 [333–36] Rounding off the descendants of Pontos, the poem returns to the generation of his children and the last child of Phorkys—the snake that guards the golden apples of the Hesperides (215 [215]) above.

339–620 [337–616] The central third of the poem concerns itself (with some narrative expansions) with the offspring of the Titans, the children of Ouranos and Gaia: Ocean and Tethys (339–72 [337–70]); Hyperion and Theia (372–75 [371–74]); Krios and Eurybia, the daughter of Pontos (376–405 [375–403]); Koios and Phoibe (406–55 [404–52]), including the Hekate hymn; then Kronos and Rhea (456–508 [453–506]), including the birth of Zeus; and finally Iapetos and the Oceanid Klymene (509–620 [507–616]), occupied largely by the Prometheus story.

339–72 [337–70] Of the myriad offspring of Oceanos and Tethys, Hesiod provides us with only a sample: twenty-five of the three thousand (male) rivers, and forty-one Oceanid Nymphs, again from a field of “three thousand.” These compact lists of proper names blend together into a flow of evocative syllables—most of the river names might have been familiar to the ideal audience but for them as for us, few of these names could evoke anything but exotic fantasies, from the Nile to the Skamandros, flowing across the plain of Troy.

372–75 [371–74] That the Sun (“Helios”) and Moon (“Selene”) should come into existence so late in this theogony, long after “Day” (125 above, see n.) is rather strange. The fact that Helios’ father, the Titan Hyperion (“he who passes over”), is identified with the Sun in Homer, may go some distance to explain the anomaly. But, more important, this is a reminder that this theogony is only casually and incidentally a cosmogony.

376–405 [375–403] The account of the obscure offspring of Krios and Eurybia continues the elaboration of the heavens. Their son Astraïos (“starry”) who mates with his cousin Dawn, to generate the stars, was probably invented for the purpose. The interesting story here anticipates the Titanomachy (621 [617] ff.), which dominates the latter part of the *Theogony*. Krios’ daughter-in-law, the Oceanid Styx, was the first to sign up to fight alongside Zeus, and in the distribution of honors, she became the oath of the gods (i.e. that by which the gods swear, and whatever binds the gods is in a sense the greatest power in the universe). She also brings to Olympos her offspring, personifications of “Vying,” “Strength,” “Force,” and “Victory.” Victory had her own cult in many places, and personified Strength and Force were sufficiently closely associated with the rule of Zeus to serve as his agents in the binding of Prometheus in Aeschylus’ *Prometheus Bound*.

382 [381] *The Early-born Goddess*: An epithet for Eos (Dawn).

406–55 [404–52] Koios and Phoibe produce only two daughters, Leto, later to be the mother of Apollo and Artemis (923 [918]), and Asteria, but the poem devotes some forty lines to Asteria’s daughter Hekate. Various attempts have been made to account for the centrality of this celebration of Hekate in the *Theogony*. The extensive list of her honors is entirely out of scale with the treatment of other deities. Just as the story of Styx has pointed forward to the Titanomachy and the consolidation of Zeus’ power, this episode (which immediately precedes the account of the offspring of Kronos and Rheia and the birth of Zeus) anticipates the benevolence and philanthropy of that new order that is soon to come. This is what is special about Hekate as she appears in this poem. She responds to prayers and provides all sorts of benefits for her devotees, from political prominence and military victory to a good catch of fish. With Hekate, mankind enters the poem, at least in anticipation, and we are given a sense for the first time of what all this means, from a human perspective. She also establishes a continuity with the past—she retains the honors she was given by the Titans—in contrast to Styx, who will rise to prominence with the new Olympian regime of Zeus.

413 [411] *And she bore Hekate*: That is, Asteria. Leto is thus the sister of Asteria, and Hekate the first cousin of Apollo and Artemis (Olympians richly intertwined in the lives of mortals).

449 [447] This capacity to cause increase or decrease is reminiscent of the primary attributes of Zeus in the prologue to the *Works and Days*.

456–508 [453–506] Among the offspring of the Titans, the most im-

portant, of course, are the Olympians, the older generation of whom are the children of Kronos and Rheia: Zeus, Hera, Poseidon, Hades, Demeter, and Hestia. Nowhere in the *Theogony* is the centrality of Zeus to this account of the universe clearer than it is here. His siblings are simply listed and remain passive. They would presumably have spent eternity in Kronos’ gut, if Rheia had not found a way to save Zeus, and he, in turn, had not forced his father to vomit up his brothers and sisters. Hesiod tells us only that he accomplished this by using both his “wiles” and his “power” (499 [496]). He finally releases the Cyclopes from their captivity, imposed by Kronos, and, with the thunderbolts they provide, consolidates his power. This capsule account is echoed in the liberation of the Hundred-handers, below (621–33 [617–28]).

468–70 [463–65] The familiar motif of the oracle to the father warning him that he will be killed or overthrown by his son takes on a special force among the immortals, who cannot be disposed of in any simple way. The story turns on one of the tensions created by the application of a (human) succession myth to the generations of the gods. Note the difference from generation to generation: Kronos’ father Ouranos used to shove his children back into their mother. Kronos removes her from the process and shoves them inside himself.

477–78 [472–73] *Avengers*: Ouranos’ grievance for his castration entitles him to a Fury, and Zeus’ older siblings, whose imprisonment likewise resembles a wrongful death, have theirs.

481 [477] *Crete*: Hesiod’s account of the birth of Zeus in Crete seems to represent a conflation of a variety of traditions, including local Cretan ones.

501 [499] *Pytho*: Another name for Delphi.

503 [501] *his uncles*: The uncles in question must be the Cyclopes, who are the only ones who could supply him with thunderbolts. See 619–31 [617–29], where the imprisoned Hundred-handers are set free, and the incident is related in more detail. It is not absolutely certain just who did the binding here, but it seems most likely that it was *their* father, Ouranos, rather than Kronos. He was the one, after all, who characteristically imprisoned his offspring.

509–620 [502–616] The account of the offspring of the Titans, which has been interrupted by several narrative expansions and suffered a loss of continuity, concludes with the offspring of Iapetos and Klymene: Atlas, Menoitios, Prometheus, and Epimetheus. All were punished by Zeus,

and Atlas and Menoitios, at least, seem to have fought alongside their father and uncles against Zeus. This provides the poet with the opportunity to give us a version of the Prometheus story that is a great deal more elaborate than the one in the *Works and Days* (65–125 [45–99]).

525–36 [526–34] There is an apparent contradiction between this passage, in which Zeus is said to have let Herakles kill the eagle and release Prometheus from his “misery,” and the end of the Prometheus story below (618 [616]), where Prometheus is still “caught in . . . ineluctable bonds.” Either this passage is an interpolation, inconsistent with Hesiod’s version of the story, or, as M. L. West suggested *ad loc.*, Hesiod was saying only that Herakles killed the eagle, and so released Prometheus from *that* misery, but left him bound. This is possible, but later versions (including *Prometheus Bound* 710 ff.) present Herakles as the one who will set Prometheus free.

537–62 [535–60] The account of the division of the feast at Mekone, absent from the *Works and Days*, gives us a Prometheus who is more clearly a culture-hero of the trickster type, by whose philanthropic trickery the actual, and advantageous, division of sacrifice was established. There are textual problems here, and this version follows M. L. West’s reconstruction. Thus understood, Prometheus’ trick was to offer Zeus the (good) meat covered by the (unattractive) paunch, or entrails, leaving the (useless) bones covered by the (rich, attractive) fat for mankind. Zeus said, “This is uneven,” to which Prometheus replied, “Take your pick.” Zeus picked the (attractive) fat, lifted it up, and found only the bones underneath, and was furious. Hesiod saves Zeus by letting him have it both ways—he saw the trick before he fell for it (553 [551]) but played along with what he saw Prometheus wanted him to do.

563–72 [561–70] The trick provides the motivation for the story of Prometheus the firebringer. Zeus’ revenge was taking fire from mankind. They must have had it previously, or the sacrificial feast would have been unthinkable.

573–620 [571–616] Pandora, in turn (who is not named in this version), is the revenge for the theft of fire. Here, there is no pithos (or “box”), and what the nameless woman introduces into the previously all male world of mortals is simply herself: the female. The misogyny is less global but more alarmingly direct. A wife is a lazy drone, a parasite on the labor of her husband. The pessimistic picture recalls the jars of goods and evils on Zeus’ doorstep (*Iliad* 24): just as Zeus can hand out a mix of good and evil, or just pure evil, a good wife will give you a mix in life of good

(perhaps, progeny) and bad (by this may be meant the necessity of putting up with even the good wife). The alternative, the abusive wife, brings a life of “incurable evil.”

621–67 [617–63] There is no real introduction to the account of the Titanomachy, and (as in the *Iliad*) what is actually narrated is only a small part of the final stage of a war said to have lasted ten years. We do not know exactly in what context Ouranos confined the Hundred-handers (Obriareus, Kottos, and Gyges) underground—perhaps we are to imagine that they were never liberated from their underground prison after Kronos castrated Ouranos, so that they waited deep within their mother for an entire generation before she advised Zeus to liberate them to fight against Kronos and the Titans.

634–43 [630–38] Greek epic narrative does not move freely in time, and tends simply to juxtapose events where we expect more clarification. Here, after being told that the Hundred-handers were liberated to fight on the side of the Olympians, we are given rather abruptly a description of the ten-year stalemate that must have *preceded* that event, before returning to the exchange between Zeus and Kottos, once these powerful allies have been liberated. The eastern portion of the Thessalian plain separates Mt. Olympos from Mt. Othrys.

680–714 [677–710] Note the prevalence of the *sounds* of battle and destruction in this descriptive passage. The crashing and melting and boiling clearly threaten to destroy the order of the universe that we have just seen created.

715–25 [711–23a] The decisive maneuver comes as the Hundred-handers move to the front of the battle lines of the Olympians. In Homeric terms, they become *promachoi*, “fighters in the forefront,” who bear the greatest danger and win the greatest glory.

726–825 [724–819] The defeat of the Titans and their confinement in Tartaros provides the context for the poem’s description of the underworld and its denizens, among whom it will be no surprise to find a number of the children of Night, catalogued in the opening of the poem. The symmetry of vertical distance, measured by the anvil’s fall, implies a remarkably orderly model of the universe, but the important point seems rather to be that the Titans have been put away in a place so remote they are unlikely to pose further problems.

739 [734] The Hundred-handers seem to be put here as the guardians of the Titans, to keep them in their place, but it is odd to find them here

alongside Zeus' defeated enemies, returned to the sort of unpleasant subterranean environment Zeus liberated them from in the first place. Near the end of the passage (821–25 [815–19]), we hear more about them, and at that point they are said more appropriately to live in houses set on the foundations of Ocean (which must be on *this* side of Chaos), and at least one of them has been rewarded with a Nymph for a wife. The two descriptions seem mutually contradictory.

751 [750] *the son of Iapetos*: Atlas. It is very difficult to say just *what* he stands in front of. One possibility is the gates in Poseidon's bronze wall around the Titans' prison in Tartaros. It is difficult, in any case, to imagine why he would stand in Tartaros to support heaven and earlier (519 [518]) he was performing the same function standing "at Earth's limit" somewhere near the Hesperides. Clearly, consistency is not essential to the cosmological poetry.

754–55 [748–50] Tartaros is a bustling city, where deities are sumptuously housed (just as they are on Olympos). It would seem that Night and Day share one of those houses, since their needs are eminently compatible.

763–71 [758–66] Night seems to hold Sleep in her arms when she is up in the world, not while at home in the nether darkness, since Sleep and his brother Death have their own homes there.

775 [769] *Hound*: Cerberos.

781–812 [775–806] See on 376–405 above. Here, we find out the specific mechanism by which Styx binds the gods, along with the consequences for them of their violations of oaths, a process clearly designed to represent a sort of temporary death, the worst thing that can happen to an immortal. The verb represented by "loathed" in the translation is *STUGeomai* and constitutes an "etymological" explanation of the name of the Oceanid and her river. She is what the gods "shudder at," and this is echoed in the sound of her name.

813–16 [807–10] = 741–44 [736–39] Such repetition is very much characteristic of Greek hexameter poetry, and particularly of Homer, but here the exact location and nature of these "sources and limits," relative to the other things beneath the Earth, remains vague. The sense may be simply: "These are the ends of the universe."

826–85 [820–85] The Typhoios episode is the last challenge to the authority of Zeus—a sort of appendix to the Titanomachy, after the Titans are already exiled to Tartaros. Gaia (always monstrous) has until this point seemed sympathetic to Zeus and the Olympians—after all, she came up

with the idea of liberating the Hundred-handers—but for some reason she allies herself with the powers of darkness (Tartaros) and generates one last super-monster. The Titanomachy itself was characterized by outrageous exaggeration and gargantuan scale. This passage goes one step further, testing the limits of the poetic language to describe violence on a cosmic scale.

844 [837] This is perhaps the reason why we need this final assault on Zeus. What is explicitly at stake is sovereignty, and what this poetry of exaggeration does is characteristically to demonize the enemy—the alternative. The conception of the universe as ruled by forces that succeed one another by violent conquest is an upsetting one. Kronos ruled over the Golden Age. His rule was in its day legitimate, and at least susceptible to positive portrayal. The right of Zeus to blast his father's generation into Tartaros is far from obvious. But once it has happened, what is the alternative to the order imposed by Zeus? Typhoios provides an answer: The alternative to Olympian power is something far less tolerable.

875–85 [869–80] Even though he has been blasted into Tartaros, Typhoios' incarnation of violence has its residual effect in the world, in the form of violent and destructive winds.

886–90 [881–85] The suppression of the resistance to the power of Zeus ends with the distribution of honors, rights, and privileges. Gaia's apostasy was apparently only a momentary aberration. She returns here in the role of advisor (and even at Delphi, the official account of the prophetic shrine made her the first to prophesy). With Zeus' distribution (parts of which have been anticipated earlier in the poem), a significant transition occurs, and the last hundred fifty lines of the poem include several new and rather disparate elements.

891–969 [886–962] The genealogical model returns, and we are given the successive matings of Zeus with seven goddesses, two Nymphs, and two mortal women, interspersed with a scattering of matings of Poseidon and of some of the younger Olympians. This completes the population of Olympus, including the Muses and Graces.

891–905 [886–900] Zeus' first wife, Metis (whose name may be translated "cunning intelligence"), reintroduces the theme of the threat of offspring. Earth is again giving the Olympians advice, and along with Ouranos she warns Zeus against the offspring of Metis. Zeus' solution is worthy of his father Kronos; he swallows both the wife and the offspring she contains—at the very least Athena, and perhaps the potential "son," who in any case will never be allowed to pose a threat to the sovereignty of his

father. This incorporation of another deity is interesting in that it is also an incorporation of the quality she personifies—by swallowing “cunning intelligence” Zeus appropriates that quality for himself, and in a way that effectively bars all others from access.

906–11 [901–6] Themis (“right”) in her reproductive role produces several principles of order in the universe. On the Moirai, see above on 213–34.

929–34 [921–29] That Athena was born from the head of Zeus was a very widespread story, but that Metis, whom Zeus swallowed many marriages back (see on 891–905, above), was in some sense her mother, is peculiar to the Hesiodic account. Likewise, Homer has Hephaistos treat Zeus as his father, so he is presumably innocent of the idea that Hera produced him parthenogenetically in retaliation for Zeus’ giving birth to Athena.

939–43 [933–37] Another development that conflicts with the Homeric treatment of these deities: In Homer, Aphrodite (the daughter of Zeus) was Ares’ sister and adulterous lover (*Odyssey* 8, “The Song of Ares and Aphrodite”), and her legitimate husband was Hephaistos, who got revenge for his cuckoldry. The liaison lent itself to rich allegorical readings: What Homer was really representing was the complementary nature of love and strife, which constitute the dynamics of the universe, and so forth. Hesiod’s version looks very much as if it started from that sort of reading of Ares and Aphrodite, since all their offspring are personifications, giving anthropomorphic divine form to “Rout” and “Terror” as well as “Harmony.”

949 [942] *They are both divine now*: Euripides’ *Bacchae* is usually taken as the standard version of this story, and there, Semele has clearly been divinized by the apparition of Zeus the lightning god that consumed her. Dionysos was then sewn in Zeus’ thigh to be born a second time.

954–56 [947–49] After Ariadne helped Theseus, he abandoned her on Naxos, where Dionysos found her and took her to Olympos.

964–69 [956–62] The account of the generations of the gods ends with a series of liminal figures, violators of the barrier between divinity and mortality (Dionysos, Herakles, Ariadne), and finally, the children of the Sun (Helios): Kirke, who was a Nymph like her mother, and Aiëtes, who was presumably mortal, but got a Nymph for a wife and produced Medeia, one of the most richly ambiguous figures in Greek myth. (See on 1000–1010 [992–1002], below.)

970–1030 [963–1020] The last fifty lines of the poem turn explicitly to

a new subject: “the goddesses who slept with mortal men.” This fifty-line poem was in turn balanced by the Hesiodic *Catalogue of Women* (which survives only in the form of a very rich collection of fragments), the core of which is the mortal women who slept with gods (see on 1029–30 [1021–22], below).

1000–1010 [992–1002] Here, in the lists of goddesses who slept with men, we find Medeia’s story—a less familiar variant, in which she has only one child, named after herself (Medeios).

1016–18 [1008–10] Most Greek aristocratic families probably traced their pedigrees to women who had borne children to gods (cf. below on the *Catalogue of Women*), but of course the most egregious use of this archaic poetry to legitimate political power turns on this story: the divine birth of Aineias (Aeneas), whom the Julio-Claudian emperors of Rome claimed as the founder of their line.

1019–26 [1011–20] The last affairs of immortal women with mortal men in Hesiod’s list are the loves of Odysseus, familiar from the *Odyssey*. Some of the stories of these (non-Homeric) offspring of Odysseus by Circe and Kalypso were told in the lost epic called the *Telegoneia*, which followed the *Odyssey* in the sequence of the Epic Cycle. This poetry that legitimates power is of course highly subject to manipulation, and it is somewhat distressing to find Latinus, the lord of the Etruscans (Tyrsenians) given an Odyssean pedigree here, in close juxtaposition with the story of the birth of Aineias. Neither Latinus nor the Etruscans are mentioned in Greek again until the classical period.

1029–30 [1021–22] The closing lines form a bridge to the lost *Catalogue of Women*. Thus, in a sense, our *Theogony* is a prologue to that catalogue, which in turn may well represent the oldest and in a sense the most important of the early Greek epic poetry known to us. “Important,” that is, in its original context, because epic poetry presents itself as having the primary function of perpetuating the praise of the heroes of the past, but of more practical importance for the Greeks of the archaic and classical periods, this poetry legitimated their status by singing the praise of their ancestors (actual or claimed). The *Catalogue* was therefore of tremendous importance, since aristocratic pedigrees normally began with a god, and so this poem was in fact a catalogue of the stories of the origins of most of the aristocratic bloodlines (see on 1016–18 [1008–10], above).

GLOSSARY

This selective list of some of the major figures and geographical names in the poems of Hesiod is limited for the most part to names that occur more than once in the two poems. For major figures in mythology, some additional, non-Hesiodic information is supplied, but a mythological dictionary must be consulted for a more complete account of all the figures in the poem.

Abyss see Chaos

Th 116; 704

Aegisholder

Epithet of Zeus. However, the *aigis* (goatskin) was used as a shield by Athene, not Zeus, and the regular application of this Homeric and Hesiodic epithet to Zeus is problematic.

Th 12; 14; 26; 925; 973; 1030

Aether ("bright sky")

Child of Night and Erebus. The common noun designates the dry, fiery part of the gaseous envelope of the Earth, in contrast to *aer* ("mist," "air") which is moist.

Th 125

Agaue

1. Nereid Nymph.

Th 248

2. Daughter of Kadmos and Harmonia; wife of Ekhion; sister of Ino, Semele, Autonoe and Polydoros; mother of Pentheus.

Th 984

Aglaia

One of the Graces. Wife of Hephaistos.

Th 914; 953

Aiakos

Traditionally, one of the judges of the underworld.

Th 1012

Aietes

King of Kolchis. Son of Helios and Perseis; husband of Idyia; father of Medeia.

Th 964; 965; 1000; 1001

Aigaion, Mount

Aigaion is the name given by Hesiod to the mountain in Crete where Zeus was born. It cannot be located with any certainty, since it is impossible to be certain which of the Zeus-caves of Crete is referred to here.

Th 487

Aineias

Hero of Troy. Son of Ankhises and Aphrodite. Later tradition made him the ancestor of the founders of Rome.

Th 1016

Akhaians

Properly, the people of Akhaia, but in Homeric and Hesiodic usage, the Greeks in general.

W 722

Akhilles

Son of Peleus and Thetis; the principal Akhaian hero during the siege of Troy.

Th 1015

Alkmene

Wife of Amphitryon; mother of twin sons: Herakles (by Zeus) and Iphikles (by Amphitryon).

Th 529; 950; 957

Amphitrite

Nereid Nymph; wife of Poseidon; mother of Triton.

Th 244; 254; 935

Amphitryon

Husband of Alkmene; father of Iphikles, twin half-brother of Herakles, who was fathered by Zeus, who seduced Alkmene by appearing as Amphitryon.

Th 317

Ankhises

An elder of Troy. Father of Aineias, by Aphrodite.

Th 1017

Apesas

Mountain near Nemea.

Th 332

Aphrodite

One of the twelve deities of Olympos; in Hesiod, born from the severed genitals of Ouranos, and associated primarily with sexual passion.

Th 17; 828; 939; 982; 988; 997; 1013; 1022

W 84; 582

Apollo

One of the twelve deities of Olympos. Son of Zeus and Leto; twin brother of Artemis. God of light, plague and healing, music, archery, and prophecy, especially at Delphoi.

Th 15; 96; 349; 923

W 852

Arcturus

A bright star in the constellation Boötes, important for Hesiodic astronomy.

W 628; 675

Ares (= War)

One of the twelve deities of Olympos. Only son of Zeus and Hera; father (by Aphrodite) of Harmonia and of Phobos and Deimos.

Th 927; 939; 941

Argos

Major city in the northeast Peloponnesos. The Argive Heraion was one of Hera's most important shrines.

Th 13

Ariadne

Daughter of Minos and Pasiphae; abandoned by Theseus, she became the wife of Dionysos.

Th 954

Arima

Apparently the name of a mountain range in which the monster-nymph Echidna lurks, eating raw meat, but the toponym is obscure.

Th 305

Artemis

One of the twelve deities of Olympos. Virgin daughter of Zeus and Leto; twin sister of Apollo. Artemis is the patroness of fertility and childbirth, wildlife and hunting.

Th 15; 923

Askra

Town in the Valley of the Muses, below Mt. Helikon. Hesiod claims it as his home.

W 707

Asteria

Daughter of Koios and Phoibe; sister of Leto; mother (by Perses) of Hekate.

Th 411

Astraios ("starry")

Son of Krios and Eurybia; brother of Pallas and Perses; husband of Eos; father of Zephyros, Boreas, Notos, and Dawnstar (Heosphoros).

Th 377; 379

Athene

One of the twelve deities of Olympos. Virgin daughter of Zeus and Metis. Zeus swallowed the pregnant Metis, fearing that she would give birth to a child more powerful than himself, and some time later gave birth to Athene through his head. Athene was venerated as the goddess of wisdom and war, patroness of civic responsibilities, arts, and crafts.

Th 14; 329; 575; 579; 894; 929

W 83; 91; 96; 483

Atlas

Son of Iapetos and Klymene; brother of Epimetheus, Prometheus, and Menoitios; father of the Pleiades. Zeus condemned him to hold up the sky, apparently to punish him for siding with the Titans.

Th 511; 519

Aulis

A town in Boeotia. The Akhaian fleet assembled there to sail against Troy; Hesiod once set sail from there on his way to Euboia.

W 722

Autonoe

1. Nereid Nymph.

Th 259

2. Daughter of Kadmos and Harmonia; mother of Aktaion.

Th 984

Avengers see Furies

Th 477

Bellerophon

Corinthian hero. Son of Glaukos and Eurymede. The winged horse Pegasus accompanied him on his exploits.

Th 326

Boreas (= North Wind)

Son of Astraios and Eos; brother of Notos, Zephyros, and Dawnstar (Heosphoros).

Th 380; 876

W 567; 574; 608; 614

Briareos (= Obriareos)

One of the Hundred-handers. Son of Ouranos and Gaia.

Th 150; 622; 739; 823

Cerberos

Hades' multiheaded dog, who guarded the entrance to the underworld, offspring of Typhaon/Typhoios and Echidna. As one of his labors, Herakles dragged Cerberos up to show him to Eurystheus of Tiryns, and then dragged him back down to the underworld.

Th 312

Chaos (= Abyss)

The Greek word *khaos* is related to the verb "gape" and refers properly to a "gaping" or opening up of a hole or chasm.

Th 116, Chaos the Abyss; Abyss 123; 704; 820

Chimaira

A fire-breathing monster with the head of a lion, the body of a goat, and a serpent's tail; offspring of Typhaon/Typhoios and Echidna. Bellerophon flew in on Pegasus and killed her.

Th 320

Chiron

A centaur, tutor of Akhilles, but mentioned in Hesiod only as the tutor of Jason and Medeia's son Medeios.

Th 1009

Chrysaor ("golden sword")

Son of Poseidon and Medousa; brother of Pegasus; husband of Kallirhoe; father of Geryones and Echidna. Chrysaor was born holding a golden sword in his hand, emerging from the beheaded body of Medousa after Perseus killed her.

Th 282; 284; 288; 988

Crete

The largest Greek island, marking the southern limit of the Aegean Sea. Birthplace of Zeus in Hesiod's account.

Th 481; 484; 978

Cyclopes (singular: Cyclops)

Sons of Ouranos and Gaia. Hesiod names three of them: Brontes, Steropes, and Arges. Forgers of Zeus' thunderbolts, they were called Cyclopes ("round-eyes") because each of them had only one large eye in the middle of his forehead.

Th 140; 145

Dawn see Eos

Th 373; 379; 454; 992
W 675

Dawnstar see Heosphoros

Th 382

Deimos ("terror")

Son of Ares and Aphrodite; brother of Phobos and Harmonia.

Th 940

Demeter

One of the twelve deities of Olympos. Daughter of Kronos and Rhea; sister of Zeus; mother of Persephone (by Zeus) and of Ploutos (by Iasion). Demeter was venerated as the patroness of agriculture, with her principal shrine at Eleusis.

Th 458; 917; 976

W 43; 343; 441; 522; 523; 662; 903

Destinies see Ker(es)

Th 217

Dike (= Justice)

Daughter of Zeus and Themis. Dike is the personification of justice (or simply of "doing right" as opposed to criminal behavior).

Th 907

W 253; Justice, 255; 296; 325

Dione

In Hesiod, an Oceanid Nymph (*Th.* 357 [353]). According to Homer, Dione was the mother (by Zeus) of Aphrodite; Hesiod relates a different myth concerning Aphrodite's birth, but her position of honor in the hymn of the Muses (*Th.* 18 [17]) suggests some acknowledgment of her high status.

Th 18; 355

Dionysos

One of the twelve deities of Olympos. Son of Zeus and Semele; husband of Ariadne. Dionysos was associated with wine and ecstatic initiatory ritual.

Th 948; 954

W 680

Doris

1. Oceanid Nymph, wife of Nereus; mother of the Nereids.

Th 240; 352

2. Nereid Nymph (named for her mother).

Th 251

Earth see Gaia

Th 46; 107; 117; 126; 160; 174; 178; 184; 231; 237; 424; 467; 474; 483; 497; 507; 630; 649; 707; 708; 741; 813; 827; 846; 854; 865; 896
W 625

Echidna ("viper")

Underworld deity. Daughter of Chrysaor and Kallirhoe. She was half serpent and half Nymph, and mother of a brood of monsters.

Th 298; 305

Eileithyia

Daughter of Zeus and Hera; sister of Ares and Hebe. Venerated as the goddess of childbirth.

Th 927

Eirene ("peace")

Daughter of Zeus and Themis.

Th 907

Elektra

Oceanid Nymph; wife of Thaumias; mother of Iris and of the Harpies.

Th 267; 351

Eleutherae

Town on the border between Attica and Boeotia.

Th 54

Envy see Zeal

W 227

Eos (= Dawn)

Daughter of Hyperion and Theia; sister of Helios and Selene; wife of Astraios; mother of Zephyros, Boreas, Notos and Heosphoros (Dawnstar).

Th 20; 373; Dawn, 454; 992

W 675 (Dawn)

Epimetheus ("hindsight")

A Titan. Son of Iapetos and Klymene; brother of Prometheus, Menoitios and Atlas. He accepted the first mortal woman, Pandora, as a gift from the gods.

Th 513

W 103; 105; 109

Erebos

One of the primeval deities. Father (by his sister Night) of Aether and Day.

Th 123; 125; 517; Underworld, 673

Eris (= Strife)

Daughter of Night; see n. on *W&D* 21.

Th 225; 226

W 21; strife, 22; 28; 37; strife, 43; 901

Eros (= Desire)

One of Hesiod's primeval deities.

Th 201

Erytheia

An island in the river Okeanos, beyond the Pillars of Herakles. The island was the home of Geryones, whose cattle Herakles was sent to bring back to Tiryns as one of his labors.

Th 291; 991

EuBoia

An island off the coast of Attike and Boeotia. Hesiod mentions it as the only place to which he ever sailed on the open sea.

W 722

Eunomia ("good laws")

Daughter of Zeus and Themis.

Th 907

Eurybia

Daughter of Pontos and Gaia; wife of Krios; mother of Astraios, Pallas, and Perses.

Th 239; 376

Eurynome

Oceanid Nymph; third wife of Zeus and mother of the Graces.

360; 912

Eurytion

Geryon's herdsman, killed by Herakles when he stole the cattle.

Th 294

Fate, Fates see Moirai

Th 211; 218

W 113

Furies (= Avengers)

According to Hesiod, the Furies are daughters of Gaia, conceived when she was spattered with blood from the severed genitals of Ouranos.

Th 185; avengers, 477

W 900

Gaia (= Earth)

One of the primeval deities who came into existence out of Chaos. Mother and wife of Ouranos; mother of many of the first generation of gods.

Th 21; 117; 148; 154; 850; 888

W 625 (earth)

Geryon (or Geryones)

A three-headed (or three-bodied) Giant. Son of Chrysaor and Kallirhoe. The theft of his cattle was one of the labors of Herakles.

Th 288; 310; 990

Giants

Huge, monstrous beings who came into existence when blood from the severed genitals of Ouranos was spattered on Gaia.

Th 50; 186

Gorgons

Three sisters usually represented as monstrous: Stheno, Euryale, and Medousa. Daughters of Phorkys and Keto; sisters of the Graiai. Only Medousa was mortal, and she was killed by Perseus.

Th 275

Graces

Daughters of Zeus and Eurynome: Aglaia, Euphrosyne, and Thalia. The Graces often accompany the Muses.

Th 65; 913; 953

W 92

Graiai ("old women")

Three sisters: Pemphredo, Enyo, and Deino (Hesiod names only the first two). Daughters of Phorkys and Keto; sisters of the Gorgons, gray-haired from birth.

Th 271; 273

Gyges

One of the Hundred-handers. Son of Ouranos and Gaia.

Th 150; 623; 717; 739; 823

Hades

Lord of the underworld; ruler of the dead. Son of Kronos and Rhea; brother of Zeus and Poseidon; husband of Persephone.

Th 312; 459; 773; 780; 857; 918

W 175

Harmonia

Daughter of Ares and Aphrodite; wife of Kadmos; mother of Ino, Semele, Agaue, Autonoe, and Polydoros.

Th 942; 982

Harpies ("snatchers")

Daughters of Thaumatas and Elektra. Hesiod says only that they flew with the winds, but various myths depict them snatching up and carrying off things and people. He names only Aello and Ocypete, but other sources add a third, Celaeno.

Th 268

Heaven see Ouranos

Th 126; 159; 424; 467; 474; 649; 706; 847; 896

Hebe

Daughter of Zeus and Hera; wife of Herakles after his death and installation in Olympos, where she served as cupbearer to the gods. Her name means "youth."

Th 18; 917; 959

Hekate

Daughter of Perses and Asteria. After the defeat of the Titans, Zeus allowed her to retain her powers, and she was venerated as one who bestows good fortune on mortals. Hekate was often worshipped at crossroads.

Th 413; 420; 443; 455

Helen

Wife of King Menelaos of Sparta. The Trojan Paris abducted her to Troy, provoking the ten-year siege of that city in the attempt to retrieve her.

W 187

Helikon, Mount

The largest mountain in Boeotia, sacred to the Muses. Hesiod claims to be a native of Askra, a village on the slopes of Mt. Helikon, where he says he first encountered the Muses while he was tending sheep.

Th 2; 7; 24

W 706

Helios ("sun")

Son of Hyperion and Theia; brother of Selene and Eos; husband of Klymene; father (by Perseis) of Aietes, Kirke, and Phaethon.

Th 20; 372; 764; 963; 965; 1019

Hellas = Greece

W 724

Hephaistos

One of the twelve deities of Olympos. Son of Zeus and Hera (or of Hera alone); brother of Ares, Hebe, and Eileithyia. The lame smith god, he was venerated as the patron deity of the forge, of volcanoes and fire, and of arts and crafts which require fire for their practice.

Th 872; 933; 952

W 78

Hera

One of the twelve deities of Olympos. Daughter of Kronos and Rheia; sister and wife of Zeus; mother of Hephaistos, Ares, Hebe, and Eileithyia. Hera was venerated as the patroness of women and marriage.

Th 12; 316; 330; 458; 926; 932; 960

Herakles

Best known of the Heroes. Son of Zeus and Alkmene; half-brother of his twin Iphikles, who was fathered by Amphitryon. Several of his labors are recounted in capsule form in the *Theogony*, usually in the context of explaining the genealogy of the monsters he killed. After his death and admission to Olympos, he married Hebe.

Th 290; 316; 333; 529; 532; 950; 957; 990

Hermes

One of the twelve deities of Olympos. Son of Zeus and Maia. Hermes is the herald and messenger of the gods, the patron of roads and travelers, of theft and deceit, athletics, animal fertility, and communications. He was responsible for escorting the souls of the dead to the underworld.

Th 446; 945

W 86; 104

Hesperides

Daughters of Night. They lived on an island in the river Okeanos, beyond the Pillars of Herakles, far in the west, where they guarded the tree which produced the famous golden apples.

Th 215; 276

Hestia

Virgin daughter of Kronos and Rheia; sister of Zeus. Hestia was the patron deity of the hearth and the protector of home and family. She was worshipped at the fireside in every home, and every city had a public hearth, from whose perpetual fire a lighted torch was brought to new colonies.

Th 458

Hyades

Seven stars in the constellation Taurus. When they rise with the sun, they are an indication that the rainy season has come.

W 681

Hydra

A monstrous water serpent. Offspring of Typhaon/Typhoios and Echidna. Herakles killed the Hydra as one of his labors.

Th 314; 315

Hyperion

A Titan. Son of Ouranos and Gaia; husband of Theia; father of Helios, Selene, and Eos.

Th 134; 375; 1019

Iapetos

A Titan. Son of Ouranos and Gaia; husband of Klymene; father of Prometheus, Epimetheus, Menoitios, and Atlas.

Th 19; 509; 530; 545; 561; 567; 618; 751

W 72; 761

Ida, Mount

A mountain near Troy in northwest Asia Minor.

Th 1018

Idyia

Oceanid Nymph; wife of Aietes; mother of Medeia.

Th 354

Ino

Daughter of Kadmos and Harmonia; sister of Agaue, Autonoe, Semele, and Polydoros; wife of Athamas. As the goddess Leucothoe, she saved the shipwrecked Odysseus.

Th 983

Iolaos

Companion and charioteer of his uncle Herakles.

Th 319

Iris

Daughter of Thaummas and Elektra; sister of the Harpies. Iris served as a messenger for the gods.

Th 267; 786; 790

Jason

A Hero, leader of the Argonauts. Son of Aison; husband of Medeia; father of Medeios.

Th 1008

Justice see Dike

W 253; 255; 296; 325

Kadmos

Founder and king of Thebes in Boeotia. Son of Agenor; brother of Europa; husband of Harmonia; father of Agaue, Autonoe, Ino, Semele, and Polydoros.

Th 943; 983

W 184

Kallirhoe

Oceanid Nymph; wife of Chrysaor; mother of Geryon and, according to Hesiod, of Echidna.

Th 289; 987

Kalypso

Oceanid Nymph; lover of Odysseus; mother of Nausinoos and Nausithoos.

Th 361; 1025

Keto ("Sea monster," "whale")

Daughter of Pontos and Gaia; wife of Phorkys; mother of the Graiai and the Gorgons.

Th 238

Khalkis

City in Euboia visited by Hesiod.

W 725

Kirke

Daughter of Helios and Perseis; sister of Aietes. Kirke was the sorceress who turned Odysseus' crew into swine.

Th 964; 1019

Klymene

Oceanid Nymph; wife of the Titan Iapetos; mother of Prometheus, Epimetheus, Menoitios, and Atlas.

Th 353; 510

Koios

A Titan. Son of Ouranos and Gaia; husband of Phoibe; father of Leto and Asteria.

Th 406

Kottos

One of the Hundred-handers. Son of Ouranos and Gaia.

Th 134

Krios

A Titan. Son of Ouranos and Gaia; husband of Eurybia; father of Astraios, Pallas, and Perses.

Th 134

Kronion (dim. of Kronos)

Patronymic of Zeus.

Th 4; 53; 536; 956

Kronos

A Titan, last born but most important. Son of Ouranos and Gaia; husband of his sister Rheia; father of Zeus and other deities.

Th 19; 74; 138; 169; 175; 397; 413; 425; 452; 456; 463; 470; 476; 480; 489; 497; 629; 630; 636; 639; 651; 664; 672; 858

W 30; 89; 131; 160; 195; 280; 299; 318

Kyme

Aiolian city on the west coast of Asia Minor, roughly midway between Smyrna and Pergamon. Hesiod tells us that his father came from there.

W 703

Kypros (= Cyprus)

Eastern Mediterranean island near the south coast of Asia Minor, sacred to Aphrodite.

Th 193; 199

Kythera

An island south of the Peloponnese, sacred to Aphrodite.

Th 198

Kythereia (= Aphrodite)

Epithet of Aphrodite, associated by Hesiod with Kythera.

Th 197; 1016

Leto

Daughter of Koios and Phoibe; mother (by Zeus) of Apollo and Artemis.

Th 19; 408; 923

W 851

Lord of Lightning

Epithet of Zeus.

Th 392

Lyktos

A city in east central Crete, near which Hesiod locates the birthplace of Zeus.

Th 481; 485

Maia

Atlantid Nymph; mother (by Zeus) of Hermes.

Th 944

Medeia

Daughter of Aietes and Idyia; wife of Jason, whom she helped to steal the Golden Fleece. She was a sorceress like her aunt Kirke.

Th 968

Medousa

One of the Gorgons. Poseidon impregnated her before Perseus killed her, and Chrysaor and Pegasus emerged from her decapitated body. The motif of her ugliness turning viewers to stone is not Hesiodic. Snake-haired and boar-toothed, the face of Medousa was reproduced in many places as an apotropaic talisman.

Th 277

Mekone

Identified as Sikyon, west of Corinth, where Prometheus sacrificed an ox to the gods and tricked Zeus into accepting only the bones and fat, leaving the better, edible parts for mortals.

Th 538

Meliai

Ash-tree Nymphs.

Th 187

Memnon

King of Ethiopia. Son of Tithonos and Eos.

Th 992

Memory see Mnemosyne

Th 54

Menoitios

Son of Iapetos and Klymene; brother of Prometheus, Epimetheus, and Atlas. Zeus banished him to Erebus after the Titanomachy.

Th 512; 516

Metis ("cunning intelligence")

Oceanid Nymph; first wife of Zeus; mother of Athene. While she was pregnant, Zeus swallowed Metis; Athene was later born from his head.

Th 360; 891; 899

Minos

King of Crete. Son of Zeus and Europa. Eventually, one of the judges in the underworld.

Th 955

Mnemosyne (= Memory)

A Titan. Daughter of Ouranos and Gaia; mother (by Zeus) of the Muses.

Th 54, memory; 135; 920

Moirai (= Fates)

Daughters of Night: Hesiod gives them the names Klotho, Lakhesis, and Atropos. They are difficult to distinguish in function from the Keres (= Destinies).

Th 217, destinies; 910

Muses

Divine patronesses of the arts, nine daughters of Zeus and Mnemosyne.

Th 1; 26; 35; 37; 52; 76; 96; 98; 101; 114; 921; 972; 1029

W 1; 729; 733

Nemea

Site of the Nemean Games, south of Corinth, once ravaged by a lion sent by Hera. The lion was the offspring of Orthos and Chimaira (or possibly Echidna). As one of his labors, Herakles killed the lion and afterwards habitually clothed himself in its skin.

Th 330

Nemesis ("retribution," "indignation")

Daughter of Night. Personification of retribution, or rather of the proper response to wrongdoing. Coupled by Homer and Hesiod with Shame (*aidos*).

Th 223

Nereid Nymphs

The daughters of Nereus and Doris, of whom Hesiod names about fifty (*Th.* 246–65 [243–62]).

Th 244

Nereus

Sea deity. Son of Pontos; husband of Doris; father of many of the sea, river, and water deities.

Th 233; 240; 264; 1011

Night

One of the primeval deities. She is the mother of many of the first generation of gods who personify some of the less pleasant aspects of life.

Th 21; 108; 123; 124; 177; 211; 213; 223; 731; 749; 753; 762; 763

W 29

North Wind see Boreas

W 608; 614

Notos (= South Wind)

Son of Astraios and Eos; brother of Zephyros, Boreas and Dawnstar (Heosphoros).

Th 381; 876

W 749

Nymphs

Female deities associated with various features of the natural landscape such as springs, rivers, forests, mountains, etc. See Oceanid Nymphs, Nereid Nymphs.

Th 130; 187

Obriareos see Briareos

Th 622

Ocean. See Okeanos

Th 133; 216; 241; 266; 275; 283; 289; 293; 295; 339; 364; 366; 369; 384; 390; 509; 698; 782; 795; 797; 822; 848; 912; 967; 987

W 192; 628

Oceanid Nymphs

The three thousand daughters of Ocean and Tethys, forty-one of whom are named by Hesiod (*Th.* 353–65 [349–61]).

Th 351

Odysseus

Hero of the *Odyssey*. Son of Laertes and Antikleia; husband of Penelope; King of Ithaca.

Th 1020; 1025

Oidipous

King of Thebes. Hesiod mentions him only as the owner of the cattle whose acquisition cost the lives of several Heroes.

W 185

Okeanos (= Ocean)

A Titan. Son of Ouranos and Gaia; brother and husband of Tethys; father of numerous water deities. Rather than meaning "ocean" in the modern sense, Okeanos personified the great river which was thought to flow all around the dry land of earth and to which all other rivers were connected.

Th 21; 361; 369; 987

W 192, ocean; 628, ocean

Olympian

As principal deity of Olympos, Zeus is called "the Olympian."

Th 889

W 101; 107; 148; 283; 297

Olympos

Highest mountain in Greece, considered the home of the twelve principal gods.

Th 38; 51; 63; 69; 76; 102; 113; 393; 399; 410; 531; 638; 683; 693; 789; 799; 810; 849; 862; 959

W 130; 230

Orion

Conspicuous constellation, prominent in Hesiodic astronomy. Before he became a constellation, a giant famed as a hunter.

W 661; 674; 681; 685

Orthos

Monstrous dog. Offspring of Typhaon/Typhoios and Echidna. He subsequently fathered several other monsters. Orthos belonged to Geryon, who used him to guard his cattle. Herakles killed Orthos when he took the cattle.

Th 294; 310; 328

Ouranians

Patronymic clan name for the Titans in general, or for deities who were half-Titan.

Th 465; 924; 934

Ouranos (= Sky, Heaven)

The first dominant male deity in Hesiod's cosmogony, son and consort of Gaia; father of many of her children, the Titans.

Th 148; 177; 207; 503

Pallas

1. Son of Krios and Eurybia; brother of Astraaios and Perses; husband of Styx; father of Vying, Victory, Strength, and Force.

Th 377

2. Epithet of Athene, probably in connection with her role as a war goddess.

Th 579

W 96

Pandora

The first mortal woman, crafted of clay by Hephaistos and adorned by the other gods of Olympos and the Graces in an attempt to trick Prometheus into accepting her—along with her jarful of miseries—as a gift from Zeus.

W 101

Parnassos, Mount

Mt. Parnassos is a huge massif north of the Gulf of Corinth in central Greece. Delphoi, sacred to Apollo, is located on its south slopes.

Th 502

Pegasus

The winged horse who emerged from the beheaded body of Medousa. Son of Poseidon and Medousa; brother of Chrysaor; companion and helper of Bellerophon.

Th 282; 285; 326

Peitho (= Persuasion)

Oceanid Nymph. Peitho helped adorn Pandora.

Th 351

W 93 Persuasion

Peleus

King of Phthia. Father (by Thetis) of Akhilles.

Th 1014

Pelias

King of Iolkos. Pelias usurped the throne of the rightful king, his brother Aison. It was Pelias who sent his nephew Jason after the Golden Fleece.

Th 1004

Perseis

Oceanid Nymph; mother (by Helios) of Aietes and Kirke.

Th 358; 964

Persephone

Daughter of Zeus and Demeter; wife of Hades, who abducted her and brought her to the underworld.

Th 773; 918

Perses

1. In the *Works and Days*, brother of the poet Hesiod and addressee of the poem.

W 19; 42; 246; 316; 329; 341; 360; 402; 447; 676; 699; 711

2. In the *Theogony*, son of the Titan Krios; father of Hekate.

Th 378; 411

Perseus

A Hero. Son of Zeus and Danae. Perseus beheaded Medousa in one of his exploits.

Th 281

Persuasion see Peitho

W 93

Phobos ("rout" in Homeric Greek, later and in nonmilitary contexts, "fear")

Son of Ares and Aphrodite; brother of Deimos and Harmonia.

Th 940

Phoibe

A Titan. Daughter of Ouranos and Gaia; wife of Koios; mother of Leto and Asteria.

Th 406

Phoibos ("radiant")

Epithet of Apollo.

Th 15

Phorkys

Sea deity. Son of Pontos and Gaia; brother of Thaumatas, Keto, and Eurybia; husband of his sister Keto; father of the Gorgons and the Graiai and (by Hekate) of Skylla.

Th 238; 271; 334; 338

Pieria

Mountainous region north of Mt. Olympos, sacred to the Muses.

Th 53

W 1

Ploutos ("wealth")

Agricultural deity. Son of Iasion and Demeter.

Th 976

Pontos (= Sea)

Unfathered son of Gaia; father of Nereus. By Gaia, he fathered Thaumatas, Phorkys, Keto, and Eurybia.

Th 233

Poseidon

One of the twelve deities of Olympos. Son of Kronos and Rhea; brother of Zeus and Hades; father (by Amphitrite) of Triton. Poseidon was the patron of horses and god of earthquakes and the sea.

Th 460; 737; 824

W 738

Prometheus ("Foresight")

Son of Iapetos and Klymene; brother of Epimetheus, Atlas, and Menoitios. A trickster whose story occurs in slightly different forms in either

poem; credited with the gift of fire to mankind and the establishment of the norms of sacrifice.

Th 512; 523; 536; 538; 548; 618

W 66; 106

Psamathe

Nereid Nymph, wife of Aiakos; mother of Phokos.

Th 261; 1012

Quicksilver (= Hermes)

W 86; 97; 104 Hermes

Rhea

A Titan. Daughter of Ouranos and Gaia; sister and wife of Kronos; mother of Zeus, Hera, Demeter, Poseidon, and other deities.

Th 135; 456; 472

Rivers

Sons of Okeanos and Tethys. Hesiod names twenty-five of them (*Th.* 342–49 [338–45]).

Th 349

Sea see Pontos

Th 108; 131; 233; 237

Seasons

Daughters of Zeus and Themis. The Seasons helped adorn Pandora and were venerated as patronesses of life and growth.

Th 906

W 94

Selene ("moon")

Daughter of Hyperion and Theia; sister of Helios and Eos.

Th 20; 372

Semele

Daughter of Kadmos and Harmonia; mother (by Zeus) of Dionysos. Hera, jealous of Semele's relationship with Zeus, tricked her into asking him to reveal himself in all the splendor of his divinity. His ensuing apparition in a firestorm of thunder and lightning promptly incinerated poor Semele, but Zeus took the unborn Dionysos from her ashes and placed him inside his thigh until it was time for him to be born.

Th 946; 983

Sirius

The brightest star in the constellation known as Canis Major ("Orion's Dog"), the Dog Star.

W 469; 649; 674

Sky see Ouranos

Th 46; 107

Sphinx

A lioness with a human head, she was called 'Phix' in Boeotia; she installed herself on Mt. Phikion, just west of Thebes, where she accosted travelers.

Th 327

Storm King see Zeus

Th 52; 740

W 543; 732

Strife see Eris

W 21; 37

Styx

Oceanid Nymph; wife of Pallas; mother of Vying, Victory, Strength, and Force. Styx and her children were the first to come to Olympos in response to Zeus' request for help in his battle against the Titans. The children remain with Zeus, but she lives by the river in the underworld that has her name; she serves as the gods' oath.

Th 363; 384; 390; 399; 782; 812

Tartaros

Region beyond Chaos where the Titans were imprisoned.

Th 119; 685; 725; 730; 741; 813; 828; 848; 858; 874

Tethys

A Titan. Daughter of Ouranos and Gaia; wife of Okeanos; mother of numerous Rivers and Nymphs.

Th 136; 339; 364; 369

Thaumas

Son of Pontos and Gaia; husband of Elektra; father of Iris and the Harpies.

Th 237; 266; 786

Thebes

Principal city of Boeotia.

Th 986

W 184

Theia

A Titan. Daughter of Ouranos and Gaia; wife of Hyperion; mother of Helios, Selene, and Eos.

Th 135; 372; 375

Themis

A Titan. Daughter of Ouranos and Gaia; wife of Zeus; mother of Eumonia, Dike, Eirene, the Moirai, and the Seasons. Her name means "right," and as her offspring suggest, she was conceived as the source of many of the important ordering principles of the universe.

Th 17; 135; 906

Thetis

Nereid Nymph; wife of Peleus; mother of Akhilles.

Th 245; 1014

Thrace

The region between Macedonia and the Black Sea, and, from a Greek perspective, the cold north.

W 568

Tiryns

City near Argos from which Herakles set out upon his labors at the command of Eurystheus.

Th 293

Titans

Children of Ouranos and Gaia. The Titans were the first generation of gods, later coming into conflict with Zeus and the other new gods of Olympos. Hesiod identifies six male and six female Titans in the original group: Okeanos, Koios, Krios, Hyperion, Iapetos, and Kronos; Theia, Rhea, Themis, Mnemosyne, Phoibe, and Tethys. See n. at *Theogony* 209–12.

Th 394; 426; 636; 637; 651; 653; 667; 672; 677; 679; 700; 721; 734; 820; 826; 858; 888

Tretos

Mountain southeast of Nemea, where the lion's den was located.

Th 332

Triton

Sea deity. Son of Poseidon and Amphitrite. Triton sounds trumpet blasts on a conch shell.

Th 936

Troy

In the *Iliad*, city in northwest Asia Minor besieged by the Akhaians in their attempt to retrieve Helen.

W 187; 724 (twice)

Typhaon (= Typhoios)

Th 308

Typhoios

A hundred-headed giant. Son of Tartaros and Gaia. Zeus buried him among the Arimoi, where he mated with Echidna, fathering a brood of monsters.

Th 829; 844; 875

Tyrsenians ("Etruscans")

A nation of central Italy. The Romans called them "Etrusci."

Th 1024

West Wind see Zephyros.

W 657

Zephyros (= West Wind)

Son of Astraios and Eos; brother of Boreas, Notos, and Dawnstar (Heosphoros).

Th 380; 876

W 657 West Wind

Zeus (= Kronion, Storm King)

Ruler of the twelve deities of Olympos. Son of Kronos and Rhea.

Th 12; 26; 30; 37; 42; 48; 51; 56; 77; 82; 97; 105; 142; 287; 317; 329;
350; 389; 401; 413; 430; 461; 469; 473; 483; 501; 516; 522; 531; 539;
540; 547; 550; 552; 560; 563; 570; 574; 583; 604; 617; 644; 658; 673;
690; 712; 735; 740; 790; 821; 826; 852; 860; 874; 888; 890; 894; 897;
904; 909; 919; 925; 926; 944; 946; 951; 961; 973; 1001; 1010; 1030
W 3; 6; 13; 52; 65; 67; 69; 70; 91; 99; 104; 107; 120; 124; 125; 179;
210; 277; 307; 314; 379; 425; 468; 522; 543; 626; 705; 732; 845; 849