

# Hesiodic *Theogony*

1–115: Translated by Gregory Nagy

116–1022: Translated by J. Banks

Adapted by Gregory Nagy

## Invocation

Let me begin to sing of the Muses of Helikon, who abide on the great and holy Mount Helikon. Around the deep-blue spring, with dainty feet, they dance, and around the altar of the mighty son of Kronos. **5** Washing their tender skin in the waters of the Permessos or of the Horse's Spring or of holy Olmeios, they set up their choral songs-and-dances on the highest point of Helikon. Beautiful and lovely, these [these songs-and-dances]. They are nimble with their feet. Starting from there [the top of Helikon], covered in plenty of mist [invisible], **10** they go about at night, sending forth a very beautiful voice, singing of Zeus the aegis-bearer and lady Hera of Argos, who walks about in golden sandals, and the daughter of aegis-bearing Zeus, Athena, and Phoebus Apollo and Artemis who shoots her arrows, **15** and Poseidon, the earth-holder and earth-shaker, and the honorable Themis as well as Aphrodite, whose eyes go from side to side, and Hebe with the golden garland, and beautiful Dione, and Leto, Iapetos, and Kronos with his devious plans, and the Dawn [Eos] and the great Sun [Helios] and the bright Moon [Selene], **20** and the Earth [Gaia] and great Okeanos and dark Night [Nyx], and the sacred *genos* of all the other immortals, who are forever.

<sup>22</sup> [It was the Muses] who taught me, Hesiod,<sup>1</sup> their beautiful song. <sup>23</sup> It happened when I was tending flocks of sheep in a valley of Helikon, that holy mountain. <sup>24</sup> And the very first thing that the goddesses said to me, **25** those Muses of Mount Olympus, those daughters of Zeus who holds the aegis, was this wording [*mūthos*]: <sup>26</sup> "Shepherds camping in the fields, base objects of reproach, mere bellies! <sup>27</sup> We know how to say many deceptive things looking like genuine [*etuma*] things, <sup>28</sup> but we also know how, whenever we wish it, to proclaim things that are true [*alēthea*]." <sup>29</sup> That is how they spoke, those daughters of great Zeus, who have words [*epea*] that fit perfectly together, **30** and they gave me a scepter [*skēptron*], a branch of flourishing laurel, <sup>31</sup> having plucked it. And it was a wonder to behold. Then they breathed into me a voice [*audē*], <sup>32</sup> a godlike one, so that I may make glory [*kleos*] for things that will be and things that have been, <sup>33</sup> and then they told me to sing how the blessed ones [*makares* = the gods] were generated, the ones that are forever, <sup>34</sup> and that I should sing them [= the Muses] first and last.

## The Muses

**35** But why should I care about those things that keep going around an oak or a rock?<sup>3</sup> Listen! Let me begin with the Muses, who please Zeus the father with their song, pleasing his great *noos* as he abides in Olympus. They tell of things that are, that will be, and that were before, having their words fitted together as they sound forth. And their voice pours forth without ever being worn down, **40** coming sweetly from their mouths. Glad is the palace of father Zeus the loud-thunderer over the delicate voice of the goddesses which reaches far and wide. It echoes against the

peaks of snowy Olympus and the abodes of the immortals. And they [the Muses] send forth an immortal voice as they give *kleos* first to the *genos* of the gods, a matter of reverence, **45** starting from the beginning, telling about who were generated from Earth [Gaia] and the vast Sky [Ouranos], and what gods, givers of good things, were born from them. Next, they [the Muses] sing of Zeus, father of gods and men, both when they begin and when they end their song. They sing how much he is the most important of the gods and the greatest in power. **50** Then again, they sing of the *genos* of men and of the strong Giants, thus pleasing the *noos* of Zeus, who abides in Olympus.

They are the Olympian Muses, daughters of aegis-bearing Zeus. They were born in Pieria. The father was Zeus, son of Kronos. Their mother, who mated with him, was Mnemosyne [Memory], who rules over the heights of Eleuther. **55** They were born to be the forgetting of misfortunes and the cessation of worries. For nine nights did Zeus the Planner lie coupled with their mother, entering her holy bed, remote from the immortals. When a year was up, and the seasons came round as the months were waning and the many days were coming to fulfillment, **60** she [Mnemosyne] gave birth to nine daughters, all like-minded, who have song on their minds, in their breast. They have a *thūmos* without worries. There they are, poised to descend from the topmost peak of snowy Olympus. That is where they have their bright dancing-places and their beautiful abodes. Near them the *Kharites* [Graces] and Himeros [Desire] have their abodes, **65** amidst festivities. And they [the Muses], sending forth a lovely voice, sing and make *kleos* for the norms [*nomoi*] and accustomed ways of all the immortals, as they send forth a lovely voice.

Anyway, back then, they went to Olympus, glorying in their beautiful voice with immortal song. And the dark earth resounded all around them **70** as they sang, and the lovely steppings of their feet made a sound from below as they proceeded towards their father, the one who is king in the sky, with sole possession of the thunder and the gleaming thunderbolt, having defeated, with his power, Kronos his father. Each thing was well arranged by him, as he assigned the norms and marked out the *tīmai*<sup>4</sup> for the immortals. **75** These things, then, the Muses sang, they who have abodes in Olympus, the nine daughters begotten by great Zeus, Kleio [Clio] and Euterpe and Thaleia [Thalia, 'Festivity'] and Melpomene and Terpsichore and Erato and Polyhymnia and Ourania [Urania] and Kalliope [Calliope]. That one [Calliope] is the most important of them all, **80** for she accompanies revered kings. <sup>81</sup> Whosoever among sky-nourished kings is honored [*timân*] by these daughters of great Zeus [= the Muses] <sup>82</sup> and is beheld by them when he is born, <sup>83</sup> for such a man they pour sweet dew upon his tongue, <sup>84</sup> and from his mouth flow sweet words. The people, **85** all of them, look towards him as he sorts out [*dia-krinein*] the divine laws [*themis* plural] <sup>86</sup> by way of straight judgments [*dikai*]. And he, speaking without stumbling <sup>87</sup> and with his powers of understanding, can even put an end to a great quarrel [*neikos*].<sup>5</sup> <sup>88</sup> It is for this reason that there are kings, kings with good thinking [*phrenes*], namely, because when people <sup>89</sup> are wronged in the assembly [*agorā*], they [= the kings] can turn things right around for them, **90** quite easily, speaking in a deflecting way by using soft words. <sup>91</sup> And when he [= the just king] goes to a gathering [*agōn*], the people turn to him as if he were a god, <sup>92</sup> because of his gentle command of respect [*aidōs*], and he stands out among the assembled. <sup>93</sup> Such is the sacred gift of the Muses for humankind. <sup>94</sup> For it is because of the Muses and far-

shooting Apollo **95** that there are singers [*aoidoi*] and players of the lyre [*kitharis*] on this earth. <sup>96</sup> And it is because of Zeus that there are kings. Blessed [*olbios*] is he whom the Muses <sup>97</sup> love. And a sweet voice [*audē*] flows from his mouth. For when someone has sorrow [*penthos*] in his *thūmos* beset by new worries and is distressed by sorrow in his heart, and when the singer [poet], **100** *therapōn* of the Muses, sings the *klea* of men who came before and the blessed gods who abide in Olympus, right away such a man forgets [*lēth-*] his troubled thoughts, and his cares he no longer remembers [*mnē-*]. Quickly the gifts of the goddesses turn him away from these things.

Be pleased and show your pleasure, children of Zeus, by giving me a lovely song. **105** Give *kleos* to the holy *genos* of the immortals who have always been, who were born of Ge [Gaia] and starry Ouranos and of dark Night—the gods who were nurtured by the salty Pontos. Tell how the gods and the earth were generated at the very beginning, and the rivers and the boundless *pontos*, seething with waves, **110** and the shining stars and the vast sky above. Tell of the gods, givers of good things, who were generated from them, and how they divided up their wealth and how each one chose his or her *tīmē*.<sup>6</sup> And how in the very beginning they came to possess Olympus with its many ridges. Tell me these things, Olympian Muses, you who abide in Olympus, **115** tell it from the beginning, about what was generated first from among them all.

## The Cosmogony

First it was Chaos, and next broad-bosomed Earth, ever secure seat of all the immortals, who inhabit the peaks of snow-capped Olympus, and dark dim Tartaros in a recess of Earth having-broad-ways, **120** and Eros [Love], who is most beautiful among immortal gods, Eros that relaxes the limbs, and in the breasts of all gods and all men, subdues their reason and prudent counsel. But from Chaos were born Erebus and black Night; and from Night again sprang forth Aether and Day, **125** whom she bore after having conceived, by union with Erebus in love. And Earth bore first like to herself in size starry Sky, that he might shelter her around on all sides, that so she might be ever a secure seat for the blessed gods; and she brought forth vast mountains, lovely haunts of deities, **130** the Nymphs who dwell along the woodland hills. She too bore also the barren Sea, rushing with swollen stream, the Pontos, I mean, without delightsome love; but afterward, having bedded with Sky, she bore deep-eddying Okeanos, Koios and Kreios, Hyperion and Iapetos, **135** Thea and Rhea, Themis, Mnemosyne, and Phoebe with golden coronet, and lovely Tethys. And after these was born, youngest, wily Kronos, most savage of their children; and he hated his vigor-giving father.

Then brought she forth next the Kyklopes [Cyclopes], having an over-bearing spirit: **140** Brontes, and Steropes, and stout-hearted Arges, who gave to Zeus his thunder, and forged his lightnings. Now these were in other respects, it is true, like to gods, but a single eye was fixed in their mid-foreheads. And Kyklopes was their appropriate name, because **145** in their foreheads one circular eye was fixed.<sup>7</sup> Strength, *biē*, and contrivances were in their works. But again, from Earth and Sky sprung other three sons, great and mighty, scarce to be mentioned, Kottos and Briareus and Gyas, children exceeding proud. **150** From the shoulders of these moved actively a hundred hands, not brooking approach, and to each above sturdy limbs there grew fifty heads from their shoulders.

## Castration of Ouranos

Now monstrous strength is powerful, joined with vast size. For of as many sons as were born of Earth and Sky, **155** they were the fiercest, and were hated by their father from the very first: as soon as any of these was born, he would hide them all, and not send them up to the light, in a cave of the earth, and Sky exulted over the work of mischief, while huge Earth groaned from within, **160** straitened as she was; and she devised a subtle and evil scheme. For quickly having produced a stock of white iron, she forged a large sickle, and gave the word to her children and said encouragingly, though troubled in her heart: "Children of me and of a father madly violent, if you **165** would obey me, we shall avenge the baneful injury of your father; for he was the first that devised acts of indignity." So spoke she, but fear seized on them all, nor did any of them speak; till, having gathered courage, great and wily Kronos addressed his dear mother thus in reply: **170** "Mother, this deed at any rate I will undertake and accomplish, since for our father, of-detested-name, I care not, for he was the first that devised acts of indignity." Thus spoke he, and huge Earth rejoiced much at heart, and hid and planted him in ambush: in his hand she placed **175** a sickle with jagged teeth, and suggested to him all the stratagem. Then came vast Sky bringing Night with him, and, eager for love, brooded around Earth, and lay stretched on all sides: but his son from out his ambush grasped at him with his left hand, while in his right he took the huge sickle, long and jagged-toothed, and hastily **180** mowed off the genitals of his father, and threw them backwards to be carried away behind him.

## Aphrodite

Not for no purpose did they slip from his hand; for as many gory drops as jetted forth from there, Earth received them all; and when the years rolled round, **185** she gave birth to stern Furies [Erinyes], and mighty Giants, gleaming in arms, with long spears in hand, and nymphs whom men call Ash-nymphs, [Meliai] over the boundless earth. But the genitals, as after first severing them with the steel, he had cast them into the heaving sea from the continent, **190** so kept drifting long time up and down the deep, and all around kept rising a white foam from the immortal flesh; and in it a maiden was nourished; first she drew near divine Kythera, and thence came next to wave-washed Cyprus. Then forth stepped an awesome, beauteous goddess; and beneath her delicate feet the grass thrrove around: **195** gods and men name her Aphrodite, the foam-sprung goddess, and fair-wreathed Kytherea—the first because she was nursed in foam, but Kytherea, because she touched at Kythera; and Cyprus-born, because she was born in wave-dashed Cyprus; **200** and lover of smiles,<sup>8</sup> because she emerged out of the genitals. And Eros accompanied her and fair Desire followed her, when first she was born, and came into the host of the gods. And from the beginning this honor has she, and this part has she obtained by lot among men and immortal gods, **205** the amorous converse of maidens, their smiles and wiles, their sweet delights, their love, and blandishment.

## Night and Her Children

Now those sons, their father, mighty Sky, called by surname Titans, upbraiding those whom he had himself begotten; and he was accustomed to say that, outstretching their hands in recklessness, they had wrought **210** a grave act, but that

there should be vengeance for it hereafter. Night bore also hateful Destiny, and black Fate, and Death; she bore Sleep likewise, she bore the tribe of dreams; these did the goddess, gloomy Night bear after union with none. Next again Blame [*Mōmos*], and Care full-of-woes, **215** and the Hesperides, whose care are the fair golden apples beyond the famous Okeanos, and trees yielding fruit; and she produced the Destinies [*Moirai*], and ruthlessly punishing Fates: Klotho, Lachesis, and Atropos, who assign to men at their births to have good and evil; **220** who also pursue transgressions both of men and gods, nor do the goddesses ever cease from dread wrath, before they have repaid sore vengeance to him, whosoever shall have sinned. Then pernicious Night also bore *Nemesis*, a woe to mortal men; and after her she brought forth Fraud, and Wanton-love, **225** and mischievous Old Age, and stubborn-hearted *Eris*. But odious *Eris* gave birth to grievous Trouble, and Oblivion, and Famine, and tearful Woes, Contests and Slaughters, Fights and Homicides, Quarrelings [*Neikos* pl.], Falsehoods, Words, Disputes, **230** Lawlessness and Atē, intimates one of the other, and the Oath, which most hurts men on the earth, whensoever one has sworn voluntarily a perjured oath.

### **Pontos and His Descendants**

And Pontos begat trusty and truthful Nereus, eldest indeed of his children, but men call him old, **235** because he is unerring as well as mild, neither does he forget the laws, but knows just and gentle purposes. And next again, by union with Earth, great Thaumás, and strong Phorkys, and Keto with fair-cheek, and Eurybia, having in her breast a soul of adamant. **240** From Nereus and fair-haired Doris, daughter of Okeanos, perfect stream, sprung lovely daughters of goddesses in the barren sea: Proto, Eukrante, Sao, and Amphitrite; Eudora, Thetis, Galene, Glauke, **245** Kymothoe, Speio, Thoe, and charming Halia; graceful Melite, and Eulimene, and Agaue, Pasithea, Erato, and rosy-armed Eunike, Doto and Proto, Pherousa, and Dynamene, Nesaia, and Aktaia, and Protomedeia, **250** Doris and Panope, and beauteous Galatea, lovely Hippothoe, and rosy-armed Hipponoe, and Kymothoe, who along with Kymatolege, and neat-ankled Amphitrite, calms with ease the waves on the misty sea, and the blasts of violent winds; **255** Kymo and Eione, and Halimede with beauteous wreath, and blithe Glaukonome, and Pontoporeia, Leiagora, Euagore, Laomedeia, Polynome, Autonoe, and Lysianassa, and Euarne, both lovely in shape and in beauty faultless, **260** and Psamathe, graceful in person, and divine Menippe, Neso, Eupompe, Themisto, Pronoe, and Nemertes, who has the mind of her immortal father. These were born of blameless Nereus, fifty maidens, versed in blameless labors.

**265** And Thaumás wedded Electra, daughter of deep-flowing Okeanos: she bore rapid Iris, and the fair-tressed Harpies, Aello and Okypete, who accompany the wind-blasts and birds, with swift wings, for they fly high above the earth. **270** But to Phorkys next Keto of-fair-cheek bore the Graiai, gray from their birth, whom in fact immortal gods as well as men walking on the ground call Graiai; namely, Pemphredo handsomely-clad, and Enyo of saffron-vestment, and the Gorgons, who dwell beyond famous Okeanos, **275** in the most remote quarter night-ward, where are the clear-voiced Hesperides, Stheno, Euryale, and Medusa having-suffered sadly. The latter was mortal, but they, the other two, were immortal and ageless, and it was with that one [Medusa] that the azure-haired god lay in the soft meadow, and amid the flowers of spring. **280** From her too when, as the tale is, Perseus had cut off the head, up sprang huge Khrysaor and the steed Pegasus. To the latter came his name because he

was born near the springs of Okeanos, while the other had a golden sword in his hands. And he indeed, winging his flight away, left Earth, the mother of flocks, **285** and came to the immortals; in Zeus's house he dwells, bearing to counselor Zeus thunder and lightning. But Khrysaor, by union with Kallirhoe, daughter of famous Okeanos, begat three-headed Geryon. Indeed then mighty Hēraklēs slew him, **290** amidst his trailing-footed oxen in sea-girt Erythia, on the very day when he drove the broad-browed oxen to sacred Tiryns, having crossed the path of Okeanos, and having slain beyond famous Okeanos Orthos, and the herdsman Eurytion in a dusky stall.

**295** And she brought forth another monster, irresistible, in no way like mortal men, or immortal gods, in a hollow cavern; the divine stubborn-hearted Echidna, half nymph, with dark eyes and fair cheeks; and half, on the other hand, a serpent huge, and terrible, and vast, **300** speckled, and flesh-devouring, beneath caves of sacred Earth. For there is her cavern, deep under a hollow rock, far from immortal gods as well as mortal men: there have the gods assigned to her famous abodes to inhabit. But she, the destructive Echidna, was confined in Arima beneath the earth, **305** a nymph immortal, and all her days insensible to age. With her they say that Typhaon associated in love, a terrible and lawless ravisher for the dark-eyed maid. And she, having conceived, bore fierce-hearted children. The dog Orthos first she bore for Geryon, and next, **310** in the second place, she brought forth their irresistible and ineffable flesh-devourer Cerberus, dog of hell, with brazen voice and with fifty heads, a bold and strong beast. Thirdly, again she gave birth to the Lernaean Hydra subtle in destruction, whom Hera, white-armed goddess, reared, **315** implacably hating the mighty Hēraklēs. And Zeus's son, Hēraklēs, named of Amphitryon—along with warlike Iolaos, and by the counsels of Pallas the despoiler—slaughtered it with ruthless sword.

But she [Echidna] bore Chimaera, breathing resistless fire, **320** fierce and huge, fleet-footed as well as strong; this monster had three heads: one indeed of a grim-visaged lion, one of a goat, and another of a serpent, a fierce dragon; in front a lion, a dragon behind, and in the midst a goat; breathing forth the dread strength of burning fire. **325** Pegasus, with brave Bellerophon, slew her. But she, compelled by Orthos, brought forth in sooth the destructive Sphinx, a destruction to the Kadmeians; and the Nemean lion, whom Hera, Zeus's glorious consort, reared, and settled in the cornlands of Nemea, a woe to mankind. **330** There abiding truly used he to devour the tribes of men, while he held sway over Tretos of Nemea, and over Apesas: but the might of strong Hēraklēs subdued him. And Keto mingling in love with Phorkys, brought forth, as youngest-born, a terrible serpent, **335** which in hiding-places of dark earth, guards all-golden apples, in wide bounds. Such then is the brood of Keto and Phorkys.

### **Descendants of Ouranos: Children of Tethys and Okeanos**

But Tethys to Okeanos bore eddying rivers, Nile and Alpheus, and deep-eddying Eridanos; Strymon, and Maeander and Istros of-fair-stream, **340** Phasis, Rhesus, and Akhelōios with silvery-tide, Nessos, and Rhodios, Haliakmon and Heptaporos, Granikos, Aisepos, and divine Simoeis, Peneios, Hermos, and pleasant-flowing Kaikos; and vast Sangarios, Ladon, Parthenios, **345** Euenus, and Ardeskos and divine Skamandros. And she bore a sacred race of daughters, who with King Apollo and the rivers all earth over bring up men to manhood, and have this prerogative from Zeus, namely, Peitho, Admete, Ianthē, Electra, **350** Doris and Prymno, and goddess-like

Urania, Hippo, and Klymene, Rhodia, and Kallirhoe, Zeuxo and Klytia, Iduia and Pasithoe, Plexaure, Galaxaure, lovely Dione, Melobosis, and Thoe, and fair Polydora, and **355** Kerkeis in nature amiable, and bright-eyed Plouto, Perseis, Ianeira, Akaste, and Xanthe, and winsome Petraia, Menesto, and Europa, Mētis, Eurynome, and saffron-robed Telesto, Krenaeis, Asia as well as desire-kindling Kalypsō, **360** Eudora, Tyche, Amphiros, and Okyrhoë, and Styx, who truly is eldest of them all. Now these were born eldest daughters of Okeanos and Tethys; there are, however, many others also: for thrice a thousand are the tapering-ankled Okeanos-nymphs, **365** who truly spreading far and near, bright children of the gods, haunt everywhere alike earth and the depths of the lake. And again, as many other rivers flowing with a ringing noise, sons of Okeanos, whom august Tethys bore. It would be hard for mortal man to tell the names of all of them, **370** but they who dwell around them know the names of each..

### **Descendants of Ouranos: Children of Theia and Hyperion**

And Theia, overcome in the embrace of Hyperion, brought forth the great Sun, and bright Moon, and Dawn, that shines for all that-dwell-on-the-earth, and for immortal gods, who occupy the broad sky.

### **Descendants of Ouranos: Children of Kreios and Eurybia**

**375** Eurybia too, a goddess among goddesses, bore to Kreios, after union in love, huge Astraios, and Pallas, and Perses, who was transcendent in all knowledge. And to Astraios Dawn brought forth the strong-spirited winds, Argestes, Zephyr, swift-speeding Boreas, **380** and Notos, when she, a goddess, had mingled in love with a god. And after them the goddess of morning produced the star Morning Star, and the brilliant stars with which the sky is crowned. And Styx, daughter of Okeanos, after union with Pallas, bore within the house Zēlos and beautiful-ankled Victory; **385** and she gave birth to Strength [*Kratos*] and Force [*Biē*], illustrious children, whose abode is not apart from Zeus, nor is there any seat, or any way, where the god does not go before them; but always they sit beside deep-thundering Zeus. For thus counseled Styx, imperishable Okeanos-nymph, **390** at the time when the Olympian Lightener summoned all the immortal gods to broad Olympus, and said that whoso of the gods would fight with him against the Titans, none of them would he rob of his rewards, but each should have the honor that he had earlier among the immortal gods. **395** And he said that anyone who was unhonored or ungifted by Kronos, he would establish in honor, and rewards, according to justice. Then first came imperishable Styx to Olympus along with her children through the counsels of her father. And Zeus honored her, and gave her exceeding gifts. **400** For he ordained her to be the great Oath-witness of the gods, and her children to be dwellers-with-her all their days. And even as he promises, he performed to them all for ever: for he has power and reigns mightily.

### **Descendants of Ouranos: Children of Phoebe and Koios**

And next Phoebe came to the much-beloved couch of Koios: **405** then in truth having conceived, a goddess by love of a god, she bore dark-robed Leto, ever mild, gentle to mortals and immortal gods, mild from the beginning, most kindly within Olympus. And she bore renowned Asteria, whom once Perses **410** led to an ample

palace to be called his bride.

## **Hekatē**

And she, becoming pregnant, brought forth Hekatē, whom Zeus, the son of Kronos, honored beyond all and provided for her splendid gifts, to wit, to hold a share of earth and of barren sea. But she has obtained honor also from starry Sky, **415** and has been honored chiefly by immortal gods. For even now when anywhere some one of men upon-the-earth duly propitiates them by doing worthy sacrifice, he calls on Hekatē; and abundant honor very speedily attends him, whose vows the goddess shall receive, that is to say, graciously, **420** and to him she presents wealth, for she has the power. For as many as were born of Earth and Sky, and received a share of honor, of all these she has the lot, neither did the son of Kronos force any portion from her, nor did he take away as many honors as she has obtained by lot among the elder gods, the Titans, **425** but she has them, as at the first the distribution was from the beginning. Nor, because she is sole-begotten, has the goddess obtained less of honor, and her prerogative on earth, and in the sky, and sea, but even still much more, seeing that Zeus honors her. And to whom she wills, she is greatly present, and benefits him, **430** and he is distinguished, whom she wants that way, in the assembly among the people; and when men arm for mortal-destroying war, then the goddess draws nigh to whom she will, kindly to proffer victory and to extend renown to them: and in judgment she sits beside august kings: **435** and propitiously again, when men contend in the games, there the goddess stands near these also, and helps them. And when he has conquered by strength and might, a man carries with ease a noble prize, and rejoicingly presents glory to his parents. Propitious is she also to be present with horsemen, whenever she wishes; **440** and to them who ply the rough silvery main; and they pray to Hekatē and the loud-sounding Earth-shaker. Easily too the glorious goddess presents an ample spoil, and easily is she accustomed to withdraw it when it is shown, that is, if she is so disposed in her mind. And propitious along with Hermes to increase the flock in the folds, **445** the herds of cattle, and the droves, and broad herds of goats, and flocks of fleecy sheep, if she chooses in her heart, she makes great from small, and is accustomed to make less from being many. Thus, in truth, though being sole-begotten from her mother, she has been honored with rewards amidst all the immortals. **450** And the son of Kronos made her the nursing-mother-of-children, who after her have beheld with their eyes the light of far-seeing Dawn. Thus is she from the beginning nursing-mother, and such are her honors.

## **Descendants of Ouranos: Children of Rhea and Kronos**

Rhea too, embraced by Kronos, bore renowned children, Hestia, Demeter, and Hera of-the-golden-sandals, **455** and mighty Hādēs, who inhabits halls beneath the earth, having a ruthless heart; and loud-resounding Poseidon, and counseling Zeus, father of gods as well as men, by whose thunder also the broad earth quakes. And them indeed did huge Kronos devour, **460** namely, every one who came to the mother's knees from her holy womb, with this intent, that none other of the illustrious sky-born might hold royal honor among the immortals. For he had heard from Earth and starry Sky that it was fated for him, strong though he was, to be subdued by his own child, **465** through the counsels of mighty Zeus: wherefore he did not keep a careless watch, but lying in wait for them, kept devouring his own sons; while a grief not-to-be-forgotten possessed Rhea. But when at length she was about to bear Zeus,

the father of gods as well as men, then it was that she essayed to supplicate her parents dear, **470** Earth and starry Sky, to contrive a plan how she might without observation bring forth her son, and avenge the furies of their father, against his children, whom great and wily Kronos devoured. And they duly heard and complied with their dear daughter, **475** and explained to her as much as it had been fated should come to pass concerning king Kronos, and his strong-hearted son. And they sent her to Lyktos, to the fertile tract of Crete, when she was about to bear the youngest of her sons, mighty Zeus: whom indeed vast earth received from her **480** to rear and nurture in broad Crete. Thereupon indeed came she, bearing him through the swift dark night, to Lyktos first, and took him in her hands and hid him in a deep cave, beneath the recesses of the divine earth, in the dense and wooded Aegean Mount.

**485** But to the great prince, the son of Sky, former sovereign of the gods, she gave a huge stone, having wrapped it in swaddling clothes: which he then took in his hands, and stowed away into his belly, wretch as he was, nor did he consider in his mind that against him for the future his own invincible and untroubled son was left instead of a stone, **490** who was shortly about to subdue him by strength of hand, and to drive him from his honors, and himself to reign among the immortals. Quickly then threw the spirit and beautiful limbs of the king, and, as years came round, having been beguiled by the wise counsels of Earth **495** huge Kronos, wily counselor, let loose again his offspring, having been conquered by the arts and strength of his son. And first he disgorged the stone, since he swallowed it last. This stone Zeus fixed down upon the earth with-its-broad-ways, in divine Pytho [Delphi], beneath the clefts of Parnassus, **500** to be a *sēma* thereafter, a marvel to mortal men. Then he loosed from destructive bonds his father's brethren, the sons of Sky, whom his father had bound in his folly. And they showed gratitude to him for his kindnesses, and gave him the thunder, and the smoking bolt, **505** and lightning; but earlier huge Earth had hidden them; trusting on these, he rules over mortals and immortals.

### **Descendants of Ouranos: Children of Iapetos and Klymene**

Iapetos, moreover, wedded the damsel Klymene, a fair-ankled Okeanos-daughter, and ascended into a common bed. And she bore him Atlas, a stout-hearted son, **510** and brought forth exceeding-famous Menoitios, and artful Prometheus, full of various wiles, and Epimetheus of-erring-mind, who was from the first an evil to gain-seeking men: for he first received from Zeus the clay-formed woman, a virgin. But the insolent Menoitios wide-seeing Zeus **515** thrust down to Erebus, having, stricken him with flaming lightning, on account of his arrogance, and overweening strength. But Atlas upholds broad Sky by strong necessity, before the clear-voiced Hesperides, standing on earth's verge, with head and unwearied hands. **520** For this lot counseling Zeus apportioned to him.

### **Prometheus**

And wily-minded Prometheus he bound in indissoluble bonds, with painful chains, having thrust them through the middle of a column. And he urged against him an eagle with-wings-outspread: but it kept feeding on his immortal liver, while it would increase to a like size **525** all-round by night, to what the eagle with-wings-outspread had eaten during the whole day before. Indeed Hēraklēs, valiant son of fair-ankled Alkmene, slew this bird, and repelled from the son of Iapetos the baneful pest, and

released him from his anxieties, not against the wiles of high-reigning Olympian Zeus, **530** so that the *kleos* of Thebes-born Hēraklēs might be yet more than before over the many-feeding earth. Thus he honors his very famous son, through veneration for him. And, though incensed, he [Zeus] ceased from the wrath which he was harboring because he [Hēraklēs] strove in plans against the almighty son of Kronos.

### **Prometheus: Zeus's Choice of the Sacrifice**

**535** When the gods and mortal men were contending at Mekone, then did he [Prometheus] set before him [Zeus] a huge ox, having divided it with ready mind, studying to deceive the wisdom of Zeus. For here, on the one hand, he deposited the flesh and entrails with rich fat on the hide, having covered it with the belly of the ox; and there, on the other hand, he laid down, **540** having well disposed them with subtle craft, the white bones of the ox, covering them with white fat. Then it was that the father of gods and men addressed him, "Son of Iapetos, far-famed among all kings, how unfairly, good friend, you have divided the portions." **545** Thus spoke rebukingly Zeus, skilled in imperishable counsels. And him in his turn wily Prometheus addressed, laughing low, but he was not forgetful of subtle craft: "Most glorious Zeus, greatest of ever-living gods, choose which of these your inclination within your breast bids you." He spoke in subtlety: **550** but Zeus knowing imperishable counsels was aware, in fact, and not ignorant of his guile; and was boding in his heart evils to mortal men, which also were about to find accomplishment. Then with both hands he lifted up the white fat. But he was incensed in mind, and wrath came around him in spirit, **555** when he saw the white bones of the ox arranged with guileful art. And thenceforth the tribes of men on the earth burn to the immortals white bones on fragrant altars. Then cloud-compelling Zeus addressed him, greatly displeased: "Son of Iapetos, skilled in wise plans beyond all, **560** you do not, good sir, yet forget subtle craft." Thus spoke in his wrath Zeus knowing imperishable counsels: from that time forward, ever mindful of the fraud, he did not give the strength of untiring fire to wretched mortal men, who dwell upon the earth. **565** But the good son of Iapetos cheated him, and stole the far-seen splendor of untiring fire in a hollow fennel-stalk; but it stung High-thundering Zeus to his heart's core, and incensed his spirit, when he saw the radiance of fire conspicuous among men.

### **Prometheus: Pandora and the Lineage of Women**

**570** Forthwith then he fashioned evil for men in requital for the fire bestowed. For from the earth the famous Hephaistos, halting in both feet, fashioned the image of a modest maiden, through the counsels of the son of Kronos. And the goddess glancing-eyed Athena girded and arrayed her in silver-white raiment; **575** and from her head she held with her hands a curiously embellished veil, a marvel to look upon: and Pallas Athena placed around her about her head lovely garlands fresh-budding with meadow-flowers, and around her head she set a golden coronet, which renowned Hephaistos lame with both feet had made himself, **580** having wrought it carefully by hand, out of compliment to Zeus his father. On it had been wrought many curious monsters, a marvel to view, as many as in great abundance the continent and the sea maintain. Many of these he introduced, and much elegance beamed from it, of wondrous beauty, like to living animals gifted with sounds. **585** But when he had wrought a beauteous evil instead of good, he led her forth even where were the rest of gods and men, exulting as she was in the adornment of the gleaming-eyed

daughter-of-a-strong-father: and wonder seized immortal gods as well as mortal men, when they beheld a deep snare, against which man's craftiness is in vain.

**590** From her is the race of tender women. For from her is a pernicious race. Tribes of women, a great source of hurt, dwell with mortal men, helpmates not in consuming poverty, but in surfeit. And as when in close-roofed hives bees **595** feed drones, sharers in bad works, the former through the whole day till sunset are busy day by day, and make white combs, while the latter, remaining within in the close-roofed hives, reap the labors of others for their own stomachs. **600** Just as to mortal men high-thundering Zeus gave women as an evil, accomplices of painful toils: another evil too did he provide instead of good; to wit whosoever shunning marriage and the ills that women work, declines to marry, and has come to old age pernicious, **605** through want of one to tend his final days; he lives not, it is true, in lack of subsistence, but, when he is dead, distant kindred divide his possessions; while to whomsoever, on the other hand, the lot of marriage shall have fallen, and he has had a good wife congenial to his heart, to him then forever ill contends with good to be with him: **610** but whoso finds a baneful breed, lives with an incessant care to spirit and heart within his breast, and it is an irremediable woe. Thus it is not possible to deceive or overreach the mind of Zeus, for neither did Prometheus, helpful son of Iapetos, **615** escape from beneath his severe wrath; but a great chain, by necessity, constrains him, very knowing though he is.

## **Titanomachy**

But when first their father became angry in spirit against Briareus, Kottos, and Gyes, he bound them with a strong bond, admiring their overweening courage, and also their form **620** and bulk; and he made them dwell beneath the roomy earth. Then they in grief dwelling beneath the earth, sat at the verge, on the extremities of vast Earth, very long, afflicted, having a great woe at heart; but them the son of Kronos, and other immortal gods, **625** whom fair-haired Rhea bore in the embrace of Kronos, by the counsels of Earth brought up again to light: for she recounted to them at large everything, how they should along with those [Briareus, Kottos, and Gyes] gain victory and splendid glory. Long time then they fought, incurring soul-vexing toil, **630** the Titan gods and as many as were born from Kronos, in opposition to each other in stout conflicts; the one side, the glorious Titans from lofty Othrys, and the other, the gods, givers of good things, whom Rhea the fair-haired had borne to Kronos, in union with him, from Olympus.

**635** They then in soul-distressing battle, one party with the other, were fighting continuously more than ten years. Nor was there any riddance or end of severe contention to either party, and the completion of the war was extended equally to either. But when at length Zeus set before them all things agreeable, **640** to wit, nectar and ambrosia, on which the gods themselves feed, a noble spirit grew in the breasts of all. And when they had tasted the nectar and delightful ambrosia, then at length the father of gods and men addressed them: "Hear me, illustrious children of Earth and Sky, **645** that I may speak what my spirit within my breast prompts me to speak. For now a very long space we are fighting, each in opposition to other, concerning victory and power, all our days, the Titan gods and as many of us are sprung from Kronos. **650** Now you must show against the Titans in deadly fight both mighty force and hands invincible, in gratitude for our mild loving-kindness, namely,

after how many sufferings you came back again to the light, from afflictive bondage, through our counsels, from the murky gloom." Thus he spoke; and him in turn blameless Kottos addressed in answer: **655** "Excellent Lord, you do not tell things unlearned by us; but we too are aware that your wisdom is excellent, and excellent your intellect, and that you have been to the immortals an averter of terrible destruction. And back again, from harsh bonds, have we come from the murky darkness, through your thoughtful care, **660** O royal son of Kronos, having experienced treatment unhopèd-for. Wherefore also now with steadfast purpose and prudent counsel we will protect your might in dread conflict, fighting with the Titans in stout battles."

Thus he spoke; and the gods, givers of good, approved, **665** when they had heard his speech: and their spirit was eager for battle still more than before, and they stirred up unhappy strife all of them, female as well as male, on that day, both Titan gods, and as many as had sprung from Kronos, and they whom Zeus sent up to light from Erebos, beneath the earth, **670** terrible and strong, having overweening *biē*. From the shoulders of these a hundred hands outsprung to all alike, and to each fifty heads grew from their shoulders over their sturdy limbs. They then were pitted against the Titans in deadly combat, **675** holding huge rocks in their sturdy hands. But the Titans on the other side made strong their phalanxes with alacrity, and both sides were showing work of hand and *biē* at the same time, and the boundless sea re-echoed terribly, and earth resounded loudly, and the broad sky groaned, **680** being shaken, and vast Olympus was convulsed from its base under the violence of the immortals, and a severe quaking came to murky Tartaros, namely, a hollow sound of countless chase of feet, and of strong battle-strokes: to such an extent did they hurl groan-causing weapons. **685** And the voice of both sides reached the starry sky as they cheered, for they came together with a great war-cry.

No longer did Zeus restrain his fury, but then forthwith his heart was filled with fierceness, and he began also to exhibit all his *biē*: then, from the sky and from Olympus **690** he went forth lightening continually, and the bolts close together with thunder and lightning flew duly from his sturdy hand, whirling a sacred flash, in frequent succession, while all-around life-giving Earth was crashing in conflagration, and the immense forests on all sides crackled loudly with fire. **695** All land was boiling, and the streams of Okeanos, and the barren sea. Hot vapor was circling the earth-born Titans, and the incessant blaze reached the divine dense-atmosphere, while flashing radiance of thunderbolt and lightning was bereaving their eyes of sight, strong though they were. **700** Fearful heat likewise possessed Chaos; and it seemed, to look at, face to face, with the eye, and to hear the sound with the ear, just as if earth and the broad sky from above were threatening to meet: for such an exceeding crash would have arisen from earth falling in ruins, and the sky dashing it down from above. **705** Such a din there rose when the gods clashed in strife. The winds too at the same time were stirring up quaking and dust together, thunder and lightning and smoking bolt, shafts of the mighty Zeus; and they were bearing shout and battle-cry into the midst, one of another; then a terrible noise **710** of dreadful strife was roused, strength of prowess was put forth, and the battle was inclined; but before that time assailing one another, they were fighting incessantly in stern conflict. Now the others among the first ranks roused the keen fight, Kottos, Briareus, and Gyes insatiable in war, **715** who truly were hurling from sturdy hands three hundred rocks close upon each other, and they had overshadowed the Titans with missiles, sent them beneath

the broad-wayed earth, and bound them in painful bonds, having conquered them with their hands, over-haughty though they were, **720** as far beneath under earth as the sky is from the earth, for equal is the space from earth to murky Tartaros.

### **Depiction of the Underworld**

For nine nights and days also would a brazen anvil be descending from the sky, and come on the tenth to the earth; and nine days as well as nights again would a brazen anvil be descending **725** from the earth, to reach on the tenth to Tartaros. Around it moreover a brazen fence has been forged, and about it Night is poured in three rows around the neck; but above spring the roots of Earth and barren Sea. There, under murky darkness, the Titan gods **730** lie hidden by the counsels of cloud-compelling Zeus in a dark, dreary place, where are the extremities of vast Earth. These may not go forth, for Poseidon has placed above them brazen gates, and a wall goes round them on both sides. There dwell Gyes, and Kottos, and high-spirited Briareus, **735** faithful guards of aegis-bearing Zeus. And there are the sources and boundaries of dusky Earth, of murky Tartaros, of barren Sea, and starry Sky, all in their order: boundaries oppressive and gloomy, which also even gods abhor, **740** a vast chasm, not even for a whole round of a year would one reach the ground, after having first been within the gates: but gusts of wind following one upon the other would bear him onward hither and thither, distressing him, and dreadful even to immortal gods is this prodigy.

There the dread abodes of gloomy Night **745** stand shrouded in dark clouds. In front of these the son of Iapetos stands and holds broad Sky, with his head and unwearied hands, unmovedly, where Night and Day also drawing near are accustomed to salute each other, as they cross the vast **750** brazen threshold. The one is about to go down within, while the other comes forth abroad, nor ever does the abode constrain both within; but constantly one at any rate being outside the dwelling, wanders over the earth, while the other again being within the abode, awaits the season of her journey, until it comes; **755** the one having a far-seeing light for men-on-the-earth, and the other, destructive Night, having Sleep, the brother of Death, in its hands, being shrouded in hazy mist. And there the sons of obscure Night hold their habitation, Sleep and Death, dread gods: nor ever does **760** the bright sun look upon them with his rays, as he ascends the sky, or descends from the sky. Of whom indeed the one tarries on the earth and the broad surface of the sea, silently and soothingly to men; but of the other, iron is the heart, and brazen is his **765** ruthless soul within his breast; and whomsoever of men he may have first caught, he holds: and he is hostile even to immortal gods. There in the front stand the resounding abodes of the infernal god, of mighty Hādēs, and awesome Persephone besides; and a fierce dog keeps guard in front, a ruthless dog; **770** and he has an evil trick: those who enter he fawns upon with his tail and both ears alike, yet he allows them not to go forth back again, but lies in wait and devours whomsoever he may have caught going forth outside the gates of strong Hādēs and dread Persephone.

**775** There too dwells a goddess odious to immortals, dread Styx, eldest daughter of back-flowing Okeanos: and apart from the gods she inhabits renowned dwellings vaulted by huge rocks; and round about on all sides they are strengthened to Sky by silver columns. **780** And seldom goes the fleet-footed daughter of Thaumās, Iris, on a message over the broad back of the sea, namely, when by chance strife and quarrel

shall have arisen among the immortals: and whosoever of them that hold Olympian dwellings, utters falsehood, then also Zeus is accustomed to send Iris to bring **785** from far in a golden ewer the great oath of the gods, the renowned water, cold as it is, which also runs down from a steep and lofty rock; but in abundance beneath the roomy Earth flows a branch of Okeanos from the sacred river through black Night; and a tenth portion has been assigned to it. **790** In nine portions indeed, rolling around Earth and also the broad back of the Sea with silver whirlpools, he [Okeanos] falls into the brine; but the other part flows forth from a rock, a great bane to the gods. Whosoever of immortals that occupy the top of snowy Olympus, shall have offered of this as a libation, and sworn over it a false oath, **795** lies breathless until the completion of a year, nor ever comes near the repast of nectar and ambrosia, but also lies breathless and speechless on a strewn couch, and a baneful stupor over-shrouds him. But when he has fulfilled his malady until the full year, **800** then another after another more severe trouble succeeds for him. And for nine years he is parted from the ever-living gods; nor ever does he mix with them in council nor in feasts for nine whole years; but in the tenth he mingles again in the assemblies of the gods immortal, who occupy Olympian dwellings. **805** Such a grave oath have the gods made the imperishable water of Styx, that ancient water, which also runs through a very rugged tract.

There too are the sources and boundaries of dusky Earth, and murky Tartaros, and barren Sea, and starry Sky, all in order; **810** boundaries oppressive and gloomy, which also even gods abhor. And there are gleaming gates and a brazen threshold, unshaken and fixed upon far-extending foundations, self-growing; and before it, outside of all the gods, beyond gloomy Chaos, the Titans dwell. **815** But the famed allies of loud-crashing Zeus inhabit dwellings under the foundations of the Okeanos, namely, Kottos and Gyes. Briareus indeed, for his part, strong as he was, deep-sounding Earth-shaker made his son-in-law, and gave him to wife his daughter Kymopolia.

## **Typhonomachy**

**820** But when Zeus had driven the Titans out from Sky, huge Earth bore her youngest-born son, Typhoeus, by the embrace of Tartaros, through golden Aphrodite. Whose hands, indeed, are apt for deeds on the score of strength, and untiring the feet of the strong god; and from his shoulders **825** there were a hundred heads of a serpent, a fierce dragon, playing with dusky tongues, and from the eyes in his wondrous heads fire was gleaming, as he looked keenly. In all his terrible heads, too, were voices **830** sending forth every kind of sound ineffable. For a while they would utter sounds, so as for the gods to understand, and at another time again the voice of a loud-bellowing bull, untamable in force, and proud in utterance; at another time, again, that of a lion possessing a daring spirit; at another yet again they would sound like to whelps, wondrous to hear; **835** and at another he would hiss, and the lofty mountains resound.

And, in fact, it was then that there would have been done a deed past remedy, and he, yes, he, would have reigned over mortals and immortals, unless the father of gods and men had quickly observed him. Harshly then he thundered, and heavily, **840** and terribly the earth re-echoed around; and the broad sky above, and the sea, and streams of Okeanos, and the abysses of earth. But beneath his immortal feet vast

Olympus trembled, as the king rose up, and earth groaned beneath. And the heat from both caught the dark-colored sea, **845** both of the thunder and lightning, and fire from the monster, the heat arising from the thunder-storms, winds, and burning lightning. And all earth and sky and sea were boiling; and huge billows roared around the shores about and around, beneath the violence of gods; and unallayed quaking arose. **850** Hādēs trembled, monarch over the dead beneath; and the Titans under Tartaros, standing about Kronos, trembled also, on account of the unceasing tumult and dreadful contention. But then Zeus had raised high his wrath, and had taken his arms, his thunder and lightning, and smoking bolt, leapt up, **855** and smote him from Olympus, and scorched all-around all the wondrous heads of the terrible monster. But when at length he had quelled it, after having smitten it with blows, the monster fell down lamed, and huge Earth groaned. But the flame from the lightning-blasted monster flashed forth **860** in the mountain-hollows, hidden and rugged, when he was stricken, and much was the vast earth burnt and melted by the boundless vapor, like pewter, heated by the craft of youths, and by the well-bored melting-pit; or iron, which is the hardest of metals, **865** subdued in the dells of the mountain by blazing fire, melts in the sacred earth beneath the hands of Hephaistos. So was earth melted in the glare of burning fire. Then, troubled in spirit, he hurled him into wide Tartaros.

Now from Typhoeus is the strength of winds moist-blowing, **870** except the southwest, the north, and Argestes, and Zephyr, who also indeed are a race from the gods, a great blessing to mortals. But the others, being random gusts, breathe over the sea. And these falling upon the darksome deep rage with baneful gusts, a great hurt to mortals; **875** and now here, now there they blow, and scatter ships, and destroy sailors: nor is there any relief from ill to men, who encounter them on the sea. But these again over the boundless flowery earth spoil the pleasant works of earth-born men, **880** filling them with dust and wearisome uproar.

### **Descendants of Kronos: Children of Zeus**

But when the blessed [*makar*] gods had fulfilled their labor [*ponos*], and contended with the Titans perforce on the score of honors [*tīmai*], then it was, I say, that they urged far-seeing Zeus, by the advice of Earth, to rule and reign **885** over immortals: and he duly distributed honors [*tīmai*] amongst them. And Zeus, king of the gods, made Mētis first his wife; Mētis, most wise of deities as well as mortal men. But when at last she was about to give birth to Athena, gleaming-eyed goddess, then it was that having by deceit beguiled her mind **890** with flattering words, he placed her [Mētis] within his own belly by the advice of earth, and of starry Sky. For thus they persuaded him, lest other of ever-living gods should possess sovereign honor in the room of Zeus. For of her [Mētis] it was fated that wise children should be born: **895** first the glancing-eyed Tritonian maiden, having equal might and prudent counsel with her father; and then she [Mētis] was going to give birth to a son, as king of gods and men, with an overbearing spirit, if it had not been for the fact that Zeus deposited her first in his own belly, **900** that the goddess might indicate to him both good and bad.

Next he wedded bright Themis, who bore the Hōrai: Eunomia, Dikē, and blooming Peace, who care for their works for mortal men; and the Fates [*moirai*], to whom counseling Zeus gives most honor, **905** Klotho, Lachesis, and Atropos, who also give to men good and evil to possess. And Eurynome, daughter of Okeanos, having a very lovely form, bore him the fair-cheeked Kharites [Graces]: Aglaia, and Euphrosyne, and

winsome Thalia; **910** from whose eyelids also as they gazed dropped Love, unnerving limbs, and sweetly too they look from under their brows. But he came to the couch of much-nourishing Demeter, who bore him white-armed Persephone; her whom Hādēs ravished from her mother: and sage Zeus gave her away. And next he was enamored of beautiful-haired **915** Mnemosyne, of whom were born to him the Muses nine, with-golden-fillets, to whom festivals, and the delight of song, are a pleasure. But Apollo and Artemis, rejoicing-in-arrows, a lovely off-spring beyond all the sky-dwellers, Leto **920** brought forth, after union in love with aegis-bearing Zeus. And last made he blooming Hera his spouse. She bore Hebe, and Arēs, and Eileithuia, having been united in love with the king of gods and men. But by himself, from his head, he produced glancing-eyed Tritonis [Athena], **925** fierce, strife-stirring, army-leading, unsubdued, and awesome, to whom dins, and wars, and battle are a delight.

### **Descendants of Kronos: Hera's Child, Hephaistos**

And Hera, without having been united in love, brought forth famous Hephaistos, as she was furious and quarrelling with her husband; Hephaistos, distinguished in crafts from amongst all the sky-born.

### **Descendants of Kronos: Children of Poseidon**

**930** But from Amphitrite and the loud-roaring Earth-shaker sprang great and widely-powerful Triton, who occupies the depth of the sea, and inhabits golden houses beside his dear mother and his royal father, being a terrible god.

### **Descendants of Zeus**

To shield-piercing Arēs, however, Kytherea [Aphrodite] bore Fear and Terror, **935** formidable deities, who route dense phalanxes of men in horrid war, with the help of city-spoiler Arēs; and Harmonia, whom high-spirited Kadmos [Kadmos] made his spouse. Then to Zeus Maia, daughter of Atlas, bore glorious Hermes, herald of immortals, having ascended his holy couch. **940** And to him Semele, daughter of Kadmos, bore an illustrious son, Dionysus bringer of joys, after union in love, mortal though she was, an immortal. But now both are deities. And Alkmene after union in love with cloud-compelling Zeus bore Hēraklēs the strong. **945** But Hephaistos, far-famed, crippled god, took to wife blooming Aglaia, youngest of the Kharites [Graces]. And Dionysus, of golden hair, took for his blooming bride blond-tressed Ariadne, daughter of Minos. And the son of Kronos made her immortal, and unsusceptible of old age for him. And fair-ankled Alkmene's valiant son, mighty Hēraklēs, having accomplished grievous toils, **950** made Hebe, daughter of mighty Zeus and Hera-with-golden-sandals, his bashful wife in snowy Olympus: happy hero, who having achieved a great work, **955** dwells among the immortals uninjured and ageless evermore.

### **Circe and Medea**

To the unwearied Sun the famous daughter of Okeanos, Perseis, bore Circe and king Aietes. And Aietes, son of man-enlightening Sun, **960** wedded beauteous-cheeked Iduia, daughter of Okeanos, perfect through golden Aphrodite, brought forth to him fair-ankled Medea.

## Children of Immortal Goddesses and Mortal Men

Take pleasure [in my performance], gods dwelling in Olympian abodes, islands and continents, and briny pontos within; and now Olympian Muses, sweet of speech, daughters of aegis-bearing Zeus, **965** sing you the generation of goddesses, as many as, having been united, though immortal, with mortal men, gave birth to children resembling gods. Demeter, divine among goddesses, after union in delightful love, **970** bore Ploutos [Wealth] to the hero Iasios, in a thrice-plowed fallow field, in the fertile country of Crete, a kind god, who goes over all the earth, and the broad surface of the sea; and to him that has chanced upon him, and into whose hands he may have come, him, I say, he is accustomed to make rich, and presents to him much wealth [*olbos*]. **975** And to Kadmos, Harmonia, daughter of golden Aphrodite, bore Ino, Semele, and fair-cheeked Agaue, and Autonoe, whom Aristaios of-clustering-locks wedded, and Polydoros in tower-circled Thebes. But Kallirhoe, daughter of Okeanos, united to brave-hearted Khrysaor **980** in union of all-golden Aphrodite, bore a son the strongest of all mortals, Geryon, whom mighty Hēraklēs slew, for the sake of the trailing-footed oxen in island Erytheia.

And to Tithonos Eos bore Memnon with-brazen-helm, **985** king of the Ethiopians, and the sovereign Emathion. But to Kephalos in truth she [Eos] produced an illustrious son, the brave Phaethon, comparable to the gods, whom, when young, in the tender flower of glorious youth, a lad, conscious only of young fancies, laughter-loving Aphrodite **990** snatched up, and rushed away, and she made him, in her sacred shrine, the temple-keeper of her inner sanctum, a radiant *daimōn*. And the daughter of Aietes, Zeus-descended king, Jason, son of Aison, by the counsels of ever-living gods, carried off from Aietes, after he had fulfilled the grievous toils, **995** which, being many in number, the great and overbearing king, insolent and reckless Pelias, doer of deeds of violence, imposed upon him. Which having achieved, after having toiled much, the son of Aison arrived at Iolkos, bearing in his fleet ship a dark-eyed maiden, and her he made his blooming bride. Yes, and she [Medea], **1000** having been yoked with Jason, shepherd of his people, bore a son Medeus, whom Cheiron, son of Philyra, reared on the mountains; while the purpose of mighty Zeus was being fulfilled.

But of the daughters of Nereus, ancient sea-god, Psamathe, divine among goddesses, bore Phokos **1005** in the embrace of Aiakos, through golden Aphrodite: and the goddess Thetis, of the silver feet, yielding to Peleus, gave birth to Achilles the lion-hearted, who-broke-the-ranks-of-men. Fair-wreathed Kytherea [Aphrodite] too, blending in delightful love with the hero Anchises, bore Aineias [Aeneas] **1010** on the peaks of many-valleyed, woody Ida. But Circe, daughter of the Sun, born-of-Hyperion, by the love of Odysseus of-enduring-heart, gave birth to Agrios and blameless and strong Latinus; Telegonos also she bore through golden Aphrodite. **1015** Now these, very far in a recess of sacred isles, reigned over all the very renowned Tyrrhenians. But Kalypsō, divine among goddesses, bore to Odysseus Nausithoös and Nausinoös after union in delightful love.

**1020** These, though immortal, having been united with mortal men, gave birth to children like unto the gods. And now sing you the generation of women, you sweet-spoken Olympian Muses, daughters of aegis-bearing Zeus.

## Notes

[ [back](#) ] **1.** The name *Hēsiodos* means 'he who sends forth the voice', corresponding to the description of the Muses themselves at lines 10, 43, 65, 67. The element *-odos* 'voice' of *Hēsiodos* is apparently cognate with *audē* 'voice', the word used at line 31 to designate what was 'breathed' into Hesiod by the Muses.

[ [back](#) ] **2.** "'Truth', which itinerant would-be oral poets are 'unwilling' to tell because of their need for survival [*Odyssey* 14.124-125], may be 'willingly' conferred by the Muses ['whenever we are willing' at *Theogony* line 28]. We see here what can be taken as a manifesto of pan-Hellenic poetry, in that the poet Hesiod is to be freed from being a mere 'belly'—one who owes his survival to his local audience with its local traditions: all such local traditions are *pseudea* 'falsehoods' in face of the *alēthea* 'true things' that the Muses impart specially to Hesiod. The conceit inherent in the pan-Hellenic poetry of Hesiod is that this overarching tradition is capable of achieving something that is beyond the reach of individual local traditions."—G. Nagy, *Greek Mythology and Poetics* (Ithaca 1990; paperback 1992) 45. The pan-Hellenic nature of Hesiodic poetry is conveyed by the absolutist concept of *alēthēs/alētheia* 'true/truth' ['what is not subject to forgetting or mental disconnection', as expressed by *lēth* - 'forget, be mentally disconnected'].

[ [back](#) ] **3.** I take it that the poet, in embracing a pan-Hellenic perspective, is ostentatiously rejecting local traditions as being too separatist and provincial. From the standpoint of local creation myths, humankind was generated out of oak trees (another variant: ash trees) or out of rocks.

[ [back](#) ] **4.** West *Theogony* commentary p. 180 translates 'provinces' or 'spheres of influence', citing some very interesting illustrations of this sense.

[ [back](#) ] **5.** Compare the context of *neikos* at *Works and Days* 35.

[ [back](#) ] **6.** See note 4.

[ [back](#) ] **7.** Folk etymology from *kuklos* 'circle' and *ops* 'eye'.

[ [back](#) ] **8.** A play on the like-sounding forms *meid-* 'smile' and *mēd(ea)* 'genitals': *philommeidēs* means 'lover of smiles', while *philommēdēs* would mean 'lover of genitals'.

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