Theogony

HESIOD

c. 700 BC

Theogony

Θεογονία

Translated from the Greek with AI (Claude) and edited



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Theogony · Hesiod (c. 700 BC)

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INTRODUCTION

"Let us begin our singing with the Muses of Helicon." So opens the *Theogony*, the "birth of the gods," the oldest surviving Greek account of how the world and its gods came to be. Its poet names himself: Hesiod, a shepherd on Mount Helicon in Boeotia, who says the Muses gave him a laurel staff and the voice of a singer.

The poem starts with Chaos, Earth and Eros and moves through three generations of rulers. Sky smothers his children until his son Cronus maims him; Cronus swallows his own children until Zeus, saved by a trick, forces him to give them back. Zeus then wins a ten-year war against the Titans and a last fight with the monster Typhoeus, and divides the honors among the gods. Along the way come Aphrodite's birth from the sea foam, the monsters of the deep, the trickster Prometheus who steals fire for mortals, and the first woman, made as a punishment for them.

Hesiod composed around 700 BC, in the same verse and much the same traditional language as Homer. Much of the poem is genealogy, lists of names that mapped the Greek world of gods, rivers, nymphs and monsters, and it has stories with close parallels in Near Eastern myths of divine succession. The translation here is in prose, passage by passage beside the Greek.

Theogony

How the gods came to be: from Chaos and Earth through the overthrow of Sky and of Cronus to the reign of Zeus.

HYMN TO THE MUSES

The Muses of Helicon teach Hesiod to sing and tell him what to sing of.

	GREEK	ENGLISH
1	Μουσάων Ἑλικωνιάδων ἀρχώμεθ' ἀείδειν, αἵθ' Ἑλικῶνος ἔχουσιν ὄρος μέγα τε ζάθεόν τε καί τε περὶ κρήνην ἰοειδέα πόσσ' ἁπαλοῖσιν ὀρχεῦνται καὶ βωμὸν ἐρισθενέος Κρονίωνος. καί τε λοεσσάμεναι τέρενα χρόα Περμησσοῖο ἢ Ἵππου κρήνης ἢ Ὀλμειοῦ ζαθέοιο ἀκροτάτῳ Ἑλικῶνι χοροὺς ἐνεποιήσαντο καλούς, ἱμερόεντας· ἐπερρώσαντο δὲ ποσσίν.	Let us begin our singing with the Muses of Helicon, who hold Helicon, the great and holy mountain. On their soft feet they dance around the violet-dark spring and the altar of the mighty son of Cronus. When they have bathed their tender skin in the Permessus, or the Horse's Spring, or holy Olmeius, they form their dances on the topmost heights of Helicon, beautiful and lovely dances, and their feet move nimbly.[1]
9	ἔνθεν ἀπορνύμεναι, κεκαλυμμέναι ἠέρι πολλῇ, ἐννύχιαι στεῖχον περικαλλέα ὄσσαν ἱεῖσαι, ὑμνεῦσαι Δία τ' αἰγίοχον καὶ πότνιαν Ἥρην Ἀργείην, χρυσέοισι πεδίλοις ἐμβεβαυῖαν, κούρην τ' αἰγιόχοιο Διὸς γλαυκῶπιν Ἀθήνην Φοῖβόν τ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν ἠδὲ Ποσειδάωνα γεήοχον, ἐννοσίγαιον, καὶ Θέμιν αἰδοίην ἑλικοβλέφαρόν τ' Ἀφροδίτην Ἥβην τε χρυσοστέφανον καλήν τε Διώνην Λητώ τ' Ἰαπετόν τε ἰδὲ Κρόνον ἀγκυλομήτην Ἠῶ τ' Ἠέλιόν τε μέγαν λαμπράν τε Σελήνην Γαῖάν τ' Ὠκεανόν τε μέγαν καὶ Νύκτα μέλαιναν ἄλλων τ' ἀθανάτων ἱερὸν γένος αἰὲν ἐόντων. αἵ νύ ποθ' Ἡσίοδον καλὴν ἐδίδαξαν ἀοιδήν, ἄρνας ποιμαίνονθ' Ἑλικῶνος ὕπο ζαθέοιο.	Setting out from there, veiled in thick mist, they walked by night and sent out their beautiful voice. They sang of Zeus who holds the aegis, and of lady Hera of Argos, who walks in golden sandals, and of the daughter of Zeus who holds the aegis, gray-eyed Athena, and of Phoebus Apollo and Artemis the archer, and of Poseidon, Earth-holder and Earth-shaker. They sang of revered Themis and Aphrodite of the glancing eyes, of Hebe with her golden crown and lovely Dione, of Leto and Iapetus and Cronus of the crooked counsel, of Dawn and the great Sun and the bright Moon, of Earth and great Ocean and black Night, and of the holy race of the other immortals who live forever. It was they who once taught Hesiod beautiful song, while he was shepherding lambs below holy Helicon.
24	τόνδε δέ με πρώτιστα θεαὶ πρὸς μῦθον ἔειπον, Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο· ποιμένες ἄγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἶον, ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα, ἴδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα γηρύσασθαι. ὣς ἔφασαν κοῦραι μεγάλου Διὸς ἀρτιέπειαι· καί μοι σκῆπτρον ἔδον δάφνης ἐριθηλέος ὄζον δρέψασαι, θηητόν· ἐνέπνευσαν δέ μοι αὐδὴν	And these were the very first words the goddesses spoke to me, the Muses of Olympus, daughters of Zeus who holds the aegis: "Shepherds of the fields, poor wretches, nothing but bellies: we know how to tell many lies that are like the truth, and we know, when we wish, how to proclaim the truth." So spoke the daughters of great Zeus, whose words are apt. They plucked a branch of flourishing

1 Helicon is a mountain in Boeotia, near Hesiod's home village of Ascra. The Permessus, the Horse's Spring (Hippocrene) and the Olmeius are waters on it.

	GREEK	ENGLISH
	θέσπιν, ἵνα κλείοιμι τά τ' ἐσσόμενα πρό τ' ἐόντα. καί μ' ἐκέλονθ' ὑμνεῖν μακάρων γένος αἰὲν ἐόντων, σφᾶς δ' αὐτὰς πρῶτόν τε καὶ ὕστατον αἰὲν ἀείδειν. ἀλλὰ τί ἦ μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην;	laurel and gave it to me as a staff, a marvel to see. And they breathed into me a divine voice, so that I might celebrate what will be and what was before. They told me to hymn the race of the blessed gods who live forever, but always to sing of themselves first and last. But why all this about oak or rock?[2]
36	τύνη, Μουσάων ἀρχώμεθα, ταὶ Διὶ πατρὶ ὑμνεῦσαι τέρπουσι μέγαν νόον ἐντὸς Ὀλύμπου, εἰρεῦσαι τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, φωνῇ ὁμηρεῦσαι· τῶν δ' ἀκάματος ῥέει αὐδὴ ἐκ στομάτων ἡδεῖα· γελᾷ δέ τε δώματα πατρὸς Ζηνὸς ἐριγδούποιο θεᾶν ὀπὶ λειριοέσσῃ σκιδναμένῃ· ἠχεῖ δὲ κάρη νιφόεντος Ὀλύμπου δώματά τ' ἀθανάτων. αἱ δ' ἄμβροτον ὄσσαν ἱεῖσαι θεῶν γένος αἰδοῖον πρῶτον κλείουσιν ἀοιδῇ ἐξ ἀρχῆς, οὓς Γαῖα καὶ Οὐρανὸς εὐρὺς ἔτικτεν, οἵ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες ἐάων. δεύτερον αὖτε Ζῆνα, θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν, ἀρχόμεναί θ' ὑμνεῦσι καὶ ἐκλήγουσαι ἀοιδῆς, ὅσσον φέρτατός ἐστι θεῶν κράτεί τε μέγιστος.	Come then, let us begin with the Muses, who with their hymns delight the great mind of father Zeus within Olympus, telling of what is and what will be and what was before, their voices in harmony. From their mouths the song flows sweet and tireless. The house of father Zeus, the loud-thundering, laughs as the goddesses' lily-soft voice spreads abroad; the peaks of snowy Olympus echo, and the houses of the immortals. Sending out their immortal voice, they first celebrate in song the revered race of the gods from the beginning, those whom Earth and wide Sky bore, and the gods who were born of them, givers of good things. Next they hymn Zeus, father of gods and of men, as they begin and as they end their song: how he is the mightiest of the gods and the greatest in power.[3]
50	αὖτις δ' ἀνθρώπων τε γένος κρατερῶν τε Γιγάντων ὑμνεῦσαι τέρπουσι Διὸς νόον ἐντὸς Ὀλύμπου Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο. τὰς ἐν Πιερίῃ Κρονίδῃ τέκε πατρὶ μιγεῖσα Μνημοσύνη, γουνοῖσιν Ἐλευθῆρος μεδέουσα, λησμοσύνην τε κακῶν ἄμπαυμά τε μερμηράων. ἐννέα γάρ οἱ νυκτὸς ἐμίσγετο μητίετα Ζεὺς νόσφιν ἀπ' ἀθανάτων ἱερὸν λέχος εἰσαναβαίνων· ἀλλ' ὅτε δή ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὧραι μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἐτελέσθη, ἣ δ' ἔτεκ' ἐννέα κούρας ὁμόφρονας, ᾗσιν ἀοιδὴ μέμβλεται ἐν στήθεσσιν, ἀκηδέα θυμὸν ἐχούσαις, τυτθὸν ἀπ' ἀκροτάτης κορυφῆς νιφόεντος Ὀλύμπου.	Then again they sing of the race of men and of the mighty Giants, and so delight the mind of Zeus within Olympus, the Muses of Olympus, daughters of Zeus who holds the aegis. Mnemosyne bore them in Pieria after joining with their father, the son of Cronus—Mnemosyne, who rules the hills of Eleuther—to be a forgetting of evils and a rest from cares. For nine nights Zeus the wise counselor lay with her, going up into her holy bed apart from the immortals. And when a year had come round, and the seasons had turned as the months waned, and many days had been completed, she bore nine daughters, all of one mind, whose hearts are set on song and whose spirits are free from care, a little way from the highest peak of snowy Olympus.[4]
63	ἔνθα σφιν λιπαροί τε χοροὶ καὶ δώματα καλά. πὰρ δ' αὐτῆς Χάριτές τε καὶ Ἵμερος οἰκί' ἔχουσιν ἐν θαλίῃς· ἐρατὴν δὲ διὰ στόμα ὄσσαν ἱεῖσαι μέλπονται πάντων τε νόμους καὶ ἤθεα κεδνὰ ἀθανάτων κλείουσιν, ἐπήρατον ὄσσαν ἱεῖσαι. αἱ τότ' ἴσαν πρὸς Ὄλυμπον ἀγαλλόμεναι ὀπὶ καλῇ, ἀμβροσίῃ μολπῇ· περὶ δ' ἴαχε γαῖα μέλαινα	There are their shining dancing-floors and their beautiful houses, and beside them the Graces and Desire have their homes, amid festivity. Sending a lovely voice from their mouths, they sing and celebrate the laws of all things and the good ways of the immortals, sending out their lovely voice. Then they went to Olympus, glorying in their

2 "Oak or rock" is a proverbial phrase, already found in Homer, for talk that strays from the point; Hesiod uses it to break off and start again.
3 Sky is Ouranos, the Uranus of Latin writers.
4 Mnemosyne means "Memory." Pieria is the region at the foot of Mount Olympus; Eleuther a town near Helicon.

GREEK	ENGLISH
ὑμνεύσαις, ἐρατὸς δὲ ποδῶν ὕπο δοῦπος ὀρώρει νισσομένων πατέρ' εἰς ὅν· ὃ δ' οὐρανῷ ἐμβασιλεύει, αὐτὸς ἔχων βροντὴν ἠδ' αἰθαλόεντα κεραυνόν, κάρτει νικήσας πατέρα Κρόνον· εὖ δὲ ἕκαστα ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς.	beautiful voice, in immortal song; the black earth rang around them as they sang, and a lovely beat rose from under their feet as they went to their father. He is king in the sky, and he himself holds the thunder and the blazing thunderbolt, since he conquered his father Cronus by strength; and he has arranged everything well for the immortals alike and assigned them their honors.
ταῦτ' ἄρα Μοῦσαι ἄειδον, Ὀλύμπια δώματ' ἔχουσαι, ἐννέα θυγατέρες μεγάλου Διὸς ἐκγεγαυῖαι, Κλειώ τ' Εὐτέρπη τε Θάλειά τε Μελπομένη τε Τερψιχόρη τ' Ἐρατώ τε Πολύμνιά τ' Οὐρανίη τε Καλλιόπη θ'· ἣ δὲ προφερεστάτη ἐστὶν ἁπασέων. ἣ γὰρ καὶ βασιλεῦσιν ἅμ' αἰδοίοισιν ὀπηδεῖ. ὅν τινα τιμήσωσι Διὸς κοῦραι μεγάλοιο γεινόμενόν τε ἴδωσι διοτρεφέων βασιλήων, τῷ μὲν ἐπὶ γλώσσῃ γλυκερὴν χείουσιν ἐέρσην, τοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μείλιχα· οἱ δέ τε λαοὶ πάντες ἐς αὐτὸν ὁρῶσι διακρίνοντα θέμιστας ἰθείῃσι δίκῃσιν· ὃ δ' ἀσφαλέως ἀγορεύων αἶψά κε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσεν· τοὔνεκα γὰρ βασιλῆες ἐχέφρονες, οὕνεκα λαοῖς βλαπτομένοις ἀγορῆφι μετάτροπα ἔργα τελεῦσι ῥηιδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν.	These things, then, the Muses sang, who have their homes on Olympus, nine daughters born of great Zeus: Clio and Euterpe, Thalia and Melpomene, Terpsichore and Erato, Polyhymnia and Urania, and Calliope, who is the foremost of them all, for she also attends on revered kings. Whenever the daughters of great Zeus honor one of the kings nurtured by Zeus, and look on him at his birth, they pour sweet dew on his tongue, and gentle words flow from his mouth. All the people look to him as he settles disputes with straight judgments; speaking surely, he skillfully puts a quick end even to a great quarrel. For this is why kings are wise: when the people are being wronged in the assembly, they easily turn matters around, winning men over with gentle words.[5]
ἐρχόμενον δ' ἀν' ἀγῶνα θεὸν ὡς ἱλάσκονται αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν· τοίη Μουσάων ἱερὴ δόσις ἀνθρώποισιν. ἐκ γάρ τοι Μουσέων καὶ ἑκηβόλου Ἀπόλλωνος ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί, ἐκ δὲ Διὸς βασιλῆες· ὃ δ' ὄλβιος, ὅν τινα Μοῦσαι φίλωνται· γλυκερή οἱ ἀπὸ στόματος ῥέει αὐδή. εἰ γάρ τις καὶ πένθος ἔχων νεοκηδέι θυμῷ ἄζηται κραδίην ἀκαχήμενος, αὐτὰρ ἀοιδὸς Μουσάων θεράπων κλέεα προτέρων ἀνθρώπων ὑμνήσῃ μάκαράς τε θεούς, οἳ Ὄλυμπον ἔχουσιν, αἶψ' ὅ γε δυσφροσυνέων ἐπιλήθεται οὐδέ τι κηδέων μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεάων.	As he goes through the gathering, they court his favor like a god's, with gentle respect, and he stands out among those assembled. Such is the holy gift of the Muses to men. For it is from the Muses and far-shooting Apollo that there are singers and lyre-players on earth, and from Zeus that there are kings. Happy is the one whom the Muses love: sweet is the voice that flows from his mouth. For if someone has grief in a newly troubled heart and is parched with sorrow, yet a singer, servant of the Muses, sings the glorious deeds of men of old and the blessed gods who hold Olympus, at once he forgets his heavy thoughts and remembers none of his cares: the gifts of the goddesses have quickly turned them aside.

THE INVOCATION

Hesiod asks the Muses how the gods, the earth and everything else came to be.

GREEK	ENGLISH
χαίρετε, τέκνα Διός, δότε δ' ἱμερόεσσαν ἀοιδήν. κλείετε δ' ἀθανάτων ἱερὸν γένος αἰὲν ἐόντων,	Hail, children of Zeus! Grant lovely song. Celebrate the holy race of the immortals who live

5 The Muses' names are "speaking" names: Clio, for example, suggests "glory," Calliope "beautiful voice."

GREEK	ENGLISH
οἳ Γῆς τ' ἐξεγένοντο καὶ Οὐρανοῦ ἀστερόεντος, Νυκτός τε δνοφερῆς, οὓς θ' ἁλμυρὸς ἔτρεφε Πόντος. εἴπατε δ', ὡς τὰ πρῶτα θεοὶ καὶ γαῖα γένοντο καὶ ποταμοὶ καὶ πόντος ἀπείριτος, οἴδματι θυίων, ἄστρα τε λαμπετόωντα καὶ οὐρανὸς εὐρὺς ὕπερθεν [οἵ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες ἐάων] ὥς τ' ἄφενος δάσσαντο καὶ ὡς τιμὰς διέλοντο ἠδὲ καὶ ὡς τὰ πρῶτα πολύπτυχον ἔσχον Ὄλυμπον. ταῦτά μοι ἔσπετε Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι ἐξ ἀρχῆς, καὶ εἴπαθ', ὅ τι πρῶτον γένετ' αὐτῶν.	forever, who were born of Earth and starry Sky, and of dark Night, and those whom salty Sea nourished. Tell how at first the gods and earth came to be, and the rivers and the boundless sea, surging with its swell, and the shining stars and the wide sky above, [and the gods who were born of them, givers of good things,] and how they divided their wealth and shared out their honors, and how they first took possession of many-ridged Olympus. Tell me these things, Muses who have your homes on Olympus, from the beginning, and tell which of them came to be first.

THE FIRST BEINGS

Chaos, Earth, Tartarus and Eros; Earth bears Sky, and with him the Titans, Cyclopes and Hundred-Handers.

GREEK	ENGLISH
116 ἦ τοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ ἔπειτα Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ [ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου,] Τάρταρά τ' ἠερόεντα μυχῷ χθονὸς εὐρυοδείης, ἠδ' Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, λυσιμελής, πάντων δὲ θεῶν πάντων τ' ἀνθρώπων δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν. ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο· Νυκτὸς δ' αὖτ' Αἰθήρ τε καὶ Ἡμέρη ἐξεγένοντο, οὓς τέκε κυσαμένη Ἐρέβει φιλότητι μιγεῖσα. Γαῖα δέ τοι πρῶτον μὲν ἐγείνατο ἶσον ἑαυτῇ Οὐρανὸν ἀστερόενθ', ἵνα μιν περὶ πάντα καλύπτοι, ὄφρ' εἴη μακάρεσσι θεοῖς ἕδος ἀσφαλὲς αἰεί.	First of all, Chaos came to be; and then broad-breasted Earth, the ever-secure seat of all [the immortals who hold the peaks of snowy Olympus,] and misty Tartarus in a recess of the wide-wayed earth, and Eros, who is the most beautiful among the immortal gods, the limb-loosener, who overpowers the mind and the shrewd counsel in the breasts of all gods and all men. From Chaos, Erebus and black Night were born; and from Night, in turn, Aether and Day were born, whom she conceived and bore after joining in love with Erebus. Earth first bore, equal to herself, starry Sky, to cover her all around, so that he would be an ever-secure seat for the blessed gods.[6]
129 γείνατο δ' Οὔρεα μακρά, θεῶν χαρίεντας ἐναύλους, Νυμφέων, αἳ ναίουσιν ἀν' οὔρεα βησσήεντα. ἡ δὲ καὶ ἀτρύγετον πέλαγος τέκεν, οἴδματι θυῖον, Πόντον, ἄτερ φιλότητος ἐφιμέρου· αὐτὰρ ἔπειτα Οὐρανῷ εὐνηθεῖσα τέκ' Ὠκεανὸν βαθυδίνην, Κοῖόν τε Κρῖόν θ' Ὑπερίονά τ' Ἰαπετόν τε Θείαν τε Ῥείαν τε Θέμιν τε Μνημοσύνην τε Φοίβην τε χρυσοστέφανον Τηθύν τ' ἐρατεινήν. τοὺς δὲ μέθ' ὁπλότατος γένετο Κρόνος ἀγκυλομήτης, δεινότατος παίδων· θαλερὸν δ' ἤχθηρε τοκῆα. γείνατο δ' αὖ Κύκλωπας ὑπέρβιον ἦτορ ἔχοντας, Βρόντην τε Στερόπην τε καὶ Ἄργην ὀβριμόθυμον, οἳ Ζηνὶ βροντήν τε δόσαν τεῦξάν τε κεραυνόν.	She bore the tall Mountains, the pleasant haunts of goddesses, the Nymphs who live in the wooded mountains. She also bore the barren deep, surging with its swell, Sea, without delightful love. But then, lying with Sky, she bore deep-swirling Ocean, Coeus and Crius and Hyperion and Iapetus, Theia and Rhea and Themis and Mnemosyne, gold-crowned Phoebe and lovely Tethys. After them the youngest was born, Cronus of the crooked counsel, the most terrible of her children; and he hated his lusty father. She bore, too, the Cyclopes, with overbearing hearts, Brontes and Steropes and Arges of the violent spirit, who gave Zeus the thunder and made the thunderbolt.[7]
142 οἳ δή τοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν, μοῦνος δ' ὀφθαλμὸς μέσσῳ ἐνέκειτο μετώπῳ.	In all else they were like gods, but a single eye was set in the middle of the forehead. They were given

GREEK	ENGLISH
Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, οὕνεκ' ἄρα σφέων κυκλοτερὴς ὀφθαλμὸς ἕεις ἐνέκειτο μετώπῳ· ἰσχὺς δ' ἠδὲ βίη καὶ μηχαναὶ ἦσαν ἐπ' ἔργοις. ἄλλοι δ' αὖ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο τρεῖς παῖδες μεγάλοι τε καὶ ὄβριμοι, οὐκ ὀνομαστοί, Κόττος τε Βριάρεώς τε Γύης θ', ὑπερήφανα τέκνα. τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀίσσοντο, ἄπλαστοι, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν· ἰσχὺς δ' ἄπλητος κρατερὴ μεγάλῳ ἐπὶ εἴδει.	the name Cyclopes because a single round eye was set in their foreheads. Strength and force and craft were in their works. Then there were others born of Earth and Sky, three sons, huge and mighty, not to be named: Cottus and Briareus and Gyes, overweening children. A hundred arms sprang from their shoulders, unapproachable, and on each of them fifty heads grew from the shoulders, above their sturdy limbs; and boundless, mighty strength was in their huge forms.[8]

THE CASTRATION OF SKY

Cronus maims his father Sky with Earth's sickle; the Furies, Giants and Aphrodite spring from the blood and foam.

GREEK	ENGLISH
154 ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο, δεινότατοι παίδων, σφετέρῳ δ' ἤχθοντο τοκῆι ἐξ ἀρχῆς· καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο, πάντας ἀποκρύπτασκε, καὶ ἐς φάος οὐκ ἀνίεσκε, Γαίης ἐν κευθμῶνι, κακῷ δ' ἐπετέρπετο ἔργῳ Οὐρανός. ἡ δ' ἐντὸς στοναχίζετο Γαῖα πελώρη στεινομένη· δολίην δὲ κακήν τ' ἐφράσσατο τέχνην. αἶψα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος τεῦξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν· εἶπε δὲ θαρσύνουσα, φίλον τετιημένη ἦτορ·	For all those who were born of Earth and Sky were the most terrible of children, and from the beginning they were hated by their own father. As soon as each of them was born, he would hide them all away in a hidden place of Earth and would not let them up into the light; and Sky took delight in his evil work. But huge Earth groaned within, cramped and pressed, and she devised a crafty and evil scheme. At once she created the substance of gray adamant, fashioned a great sickle, and showed it to her dear children; and she spoke to encourage them, though grieved in her own heart:
164 παῖδες ἐμοὶ καὶ πατρὸς ἀτασθάλου, αἴ κ' ἐθέλητε πείθεσθαι, πατρός κε κακὴν τισαίμεθα λώβην ὑμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα. ὣς φάτο· τοὺς δ' ἄρα πάντας ἕλεν δέος, οὐδέ τις αὐτῶν φθέγξατο. θαρσήσας δὲ μέγας Κρόνος ἀγκυλομήτης ἄψ αὖτις μύθοισι προσηύδα μητέρα κεδνήν· μῆτερ, ἐγώ κεν τοῦτό γ' ὑποσχόμενος τελέσαιμι ἔργον, ἐπεὶ πατρός γε δυσωνύμου οὐκ ἀλεγίζω ἡμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα. ὣς φάτο· γήθησεν δὲ μέγα φρεσὶ Γαῖα πελώρη· εἷσε δέ μιν κρύψασα λόχῳ· ἐνέθηκε δὲ χερσὶν ἅρπην καρχαρόδοντα· δόλον δ' ὑπεθήκατο πάντα.	"Children of mine and of a reckless father, if you are willing to obey me, we can avenge your father's evil outrage; for he was the first to devise shameful deeds." So she spoke; and fear seized them all, and not one of them uttered a word. But great Cronus of the crooked counsel took courage and answered his good mother: "Mother, I would undertake this deed and carry it out, since I care nothing for our father, hateful even in name; for he was the first to devise shameful deeds." So he spoke; and huge Earth rejoiced greatly in her heart. She set him in hiding in an ambush, put the jagged-toothed sickle in his hands, and explained the whole plan to him.
176 ἦλθε δὲ νύκτ' ἐπάγων μέγας Οὐρανός, ἀμφὶ δὲ Γαίῃ ἱμείρων φιλότητος ἐπέσχετο καί ῥ' ἐτανύσθη	Great Sky came, bringing night with him, and, longing for love, he spread himself over Earth and

6 Chaos means "Chasm" or "Gap," not disorder; Erebus is the darkness beneath the earth.
7 Brontes, Steropes and Arges mean roughly "Thunder," "Lightning" and "Flash."
8 The name Cyclopes suggests kyklos, "circle," and ōps, "eye": "round-eyed."

	GREEK	ENGLISH
	πάντη· ὃ δ' ἐκ λοχέοιο πάις ὠρέξατο χειρὶ σκαιῇ, δεξιτερῇ δὲ πελώριον ἔλλαβεν ἅρπην μακρὴν καρχαρόδοντα, φίλου δ' ἀπὸ μήδεα πατρὸς ἐσσυμένως ἤμησε, πάλιν δ' ἔρριψε φέρεσθαι ἐξοπίσω· τὰ μὲν οὔ τι ἐτώσια ἔκφυγε χειρός· ὅσσαι γὰρ ῥαθάμιγγες ἀπέσσυθεν αἱματόεσσαι, πάσας δέξατο Γαῖα· περιπλομένων δ' ἐνιαυτῶν γείνατ' Ἐρινῦς τε κρατερὰς μεγάλους τε Γίγαντας, τεύχεσι λαμπομένους, δολίχ' ἔγχεα χερσὶν ἔχοντας, Νύμφας θ' ἃς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν.	stretched out everywhere. Then from his ambush the son reached out with his left hand, and with his right he took the huge sickle, long and jagged-toothed, and swiftly cut off his own father's genitals and threw them behind him to be carried away. Not in vain did they fly from his hand: all the drops of blood that spurted out, Earth received; and as the years went round she bore the mighty Furies and the great Giants, gleaming in armor, holding long spears in their hands, and the Nymphs whom men call Melian all over the boundless earth.[9]
188	μήδεα δ' ὡς τὸ πρῶτον ἀποτμήξας ἀδάμαντι κάββαλ' ἀπ' ἠπείροιο πολυκλύστῳ ἐνὶ πόντῳ, ὣς φέρετ' ἄμ πέλαγος πουλὺν χρόνον, ἀμφὶ δὲ λευκὸς ἀφρὸς ἀπ' ἀθανάτου χροὸς ὥρνυτο· τῷ δ' ἔνι κούρη ἐθρέφθη· πρῶτον δὲ Κυθήροισιν ζαθέοισιν ἔπλητ', ἔνθεν ἔπειτα περίρρυτον ἵκετο Κύπρον. ἐκ δ' ἔβη αἰδοίη καλὴ θεός, ἀμφὶ δὲ ποίη ποσσὶν ὕπο ῥαδινοῖσιν ἀέξετο· τὴν δ' Ἀφροδίτην [ἀφρογενέα τε θεὰν καὶ ἐυστέφανον Κυθέρειαν] κικλήσκουσι θεοί τε καὶ ἀνέρες, οὕνεκ' ἐν ἀφρῷ θρέφθη· ἀτὰρ Κυθέρειαν, ὅτι προσέκυρσε Κυθήροις· Κυπρογενέα δ', ὅτι γέντο πολυκλύστῳ ἐνὶ Κύπρῳ· ἠδὲ φιλομμηδέα, ὅτι μηδέων ἐξεφαάνθη.	As for the genitals, once he had cut them off with the adamant and thrown them from the land into the surging sea, they were carried over the deep for a long time; and around them white foam rose from the immortal flesh, and in it a maiden grew. First she drew near to holy Cythera, and from there she came to sea-girt Cyprus. Out stepped a revered and beautiful goddess, and grass grew up around her under her slender feet. Gods and men call her Aphrodite [the foam-born goddess and Cytherea of the fine garland] because she grew in foam; and Cytherea, because she reached Cythera; and the Cyprus-born, because she was born in sea-washed Cyprus; and Philommedes, because she came forth from the genitals.[10]
201	τῇ δ' Ἔρος ὡμάρτησε καὶ Ἵμερος ἕσπετο καλὸς γεινομένῃ τὰ πρῶτα θεῶν τ' ἐς φῦλον ἰούσῃ. ταύτην δ' ἐξ ἀρχῆς τιμὴν ἔχει ἠδὲ λέλογχε μοῖραν ἐν ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι, παρθενίους τ' ὀάρους μειδήματά τ' ἐξαπάτας τε τέρψιν τε γλυκερὴν φιλότητά τε μειλιχίην τε. τοὺς δὲ πατὴρ Τιτῆνας ἐπίκλησιν καλέεσκε παῖδας νεικείων μέγας Οὐρανός, οὓς τέκεν αὐτός· φάσκε δὲ τιταίνοντας ἀτασθαλίῃ μέγα ῥέξαι ἔργον, τοῖο δ' ἔπειτα τίσιν μετόπισθεν ἔσεσθαι.	Eros went with her, and fair Desire followed, when she was first born and went to join the tribe of the gods. And this is the honor she has held from the beginning, the portion she has been allotted among men and immortal gods: the whispers of maidens, and smiles, and deceptions, and sweet delight, and love, and tenderness. But their father, great Sky, called those children of his own begetting by the name of Titans, in reproach; for he said that, straining in their recklessness, they had done a monstrous deed, and that vengeance for it would come later.[11]

THE CHILDREN OF NIGHT

Doom, Death, Sleep, the Fates, Nemesis, and Strife with her brood of troubles.

	GREEK	ENGLISH
211	νὺξ δ' ἔτεκεν στυγερόν τε Μόρον καὶ Κῆρα μέλαιναν καὶ Θάνατον, τέκε δ' Ὕπνον, ἔτικτε δὲ φῦλον Ὀνείρων·	Night bore hateful Doom and the black Death-Spirit and Death; she bore Sleep, she bore the tribe of

9 The Melian nymphs are nymphs of the ash tree (melia), the wood from which spears were made.
10 Aphrodite is linked here to aphros, "foam"; Philommedes, usually "laughter-loving," is punned on mēdea, "genitals."

GREEK	ENGLISH
δεύτερον αὖ Μῶμον καὶ Ὀιζὺν ἀλγινόεσσαν οὔ τινι κοιμηθεῖσα θεὰ τέκε Νὺξ ἐρεβεννή, Ἑσπερίδας θ', ἧς μῆλα πέρην κλυτοῦ Ὠκεανοῖο χρύσεα καλὰ μέλουσι φέροντά τε δένδρεα καρπόν. καὶ Μοίρας καὶ Κῆρας ἐγείνατο νηλεοποίνους, Κλωθώ τε Λάχεσίν τε καὶ Ἄτροπον, αἵτε βροτοῖσι γεινομένοισι διδοῦσιν ἔχειν ἀγαθόν τε κακόν τε, αἵτ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσιν· οὐδέ ποτε λήγουσι θεαὶ δεινοῖο χόλοιο, πρίν γ' ἀπὸ τῷ δώωσι κακὴν ὄπιν, ὅς τις ἁμάρτῃ.	Dreams. Next, dark Night, the goddess, bore Momus and painful Oizys, though she lay with no one, and the Hesperides, who tend the beautiful golden apples beyond glorious Ocean and the trees that bear the fruit. She bore the Fates and the pitilessly avenging Death-Spirits, Clotho and Lachesis and Atropos, who give mortals at their birth both good and evil to have, and who pursue the transgressions of men and gods; and the goddesses never cease from their terrible anger until they have paid back grim retribution to whoever offends.[12]
τίκτε δὲ καὶ Νέμεσιν, πῆμα θνητοῖσι βροτοῖσι, Νὺξ ὀλοή· μετὰ τὴν δ' Ἀπάτην τέκε καὶ Φιλότητα Γῆράς τ' οὐλόμενον, καὶ Ἔριν τέκε καρτερόθυμον. αὐτὰρ Ἔρις στυγερὴ τέκε μὲν Πόνον ἀλγινόεντα Λήθην τε Λιμόν τε καὶ Ἄλγεα δακρυόεντα Ὑσμίνας τε Μάχας τε Φόνους τ' Ἀνδροκτασίας τε Νείκεά τε ψευδέας τε Λόγους Ἀμφιλλογίας τε Δυσνομίην τ' Ἄτην τε, συνήθεας ἀλλήλῃσιν, Ὅρκον θ', ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους πημαίνει, ὅτε κέν τις ἑκὼν ἐπίορκον ὀμόσσῃ.	Deadly Night bore Nemesis too, a bane for mortal men; and after her she bore Deceit and Love and destructive Old Age, and she bore strong-hearted Strife. And hateful Strife bore painful Toil, and Forgetfulness and Famine and tearful Pains, Combats and Battles and Murders and Manslaughters, Quarrels and lying Stories and Disputes, Lawlessness and Ruin, who keep close company with each other, and Oath, who brings the most harm to men on earth whenever anyone willingly swears a false oath.[13]

THE CHILDREN OF SEA

Nereus and the fifty Nereids; Iris and the Harpies; the Graeae, the Gorgons, Medusa and Pegasus.

GREEK	ENGLISH
Νηρέα δ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος, πρεσβύτατον παίδων· αὐτὰρ καλέουσι γέροντα, οὕνεκα νημερτής τε καὶ ἤπιος, οὐδὲ θεμιστέων λήθεται, ἀλλὰ δίκαια καὶ ἤπια δήνεα οἶδεν· αὖτις δ' αὖ Θαύμαντα μέγαν καὶ ἀγήνορα Φόρκυν Γαίῃ μισγόμενος καὶ Κητὼ καλλιπάρῃον Εὐρυβίην τ' ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσαν.	Sea fathered Nereus, who does not lie and speaks the truth, the eldest of his children. They call him the Old Man because he is unerring and kind, and does not forget what is right, but knows just and kindly counsels. And again, joining with Earth, he fathered great Thaumas and proud Phorcys, and fair-cheeked Ceto, and Eurybia, who has a heart of adamant in her breast.
Νηρῆος δ' ἐγένοντο μεγήρατα τέκνα θεάων πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος ἠυκόμοιο, κούρης Ὠκεανοῖο, τελήεντος ποταμοῖο, Πλωτώ τ' Εὐκράντη τε Σαώ τ' Ἀμφιτρίτη τε Εὐδώρη τε Θέτις τε Γαλήνη τε Γλαύκη τε Κυμοθόη Σπειώ τε Θόη θ' Ἁλίη τ' ἐρόεσσα Πασιθέη τ' Ἐρατώ τε καὶ Εὐνίκη ῥοδόπηχυς καὶ Μελίτη χαρίεσσα καὶ Εὐλιμένη καὶ Ἀγαυὴ Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε	From Nereus and lovely-haired Doris, daughter of Ocean, the perfect river, there were born in the barren sea children much beloved among goddesses: Ploto, Eucrante, Sao and Amphitrite, Eudora, Thetis, Galene and Glauce, Cymothoe, Speio, Thoe and lovely Halie, Pasithea, Erato and rosy-armed Eunice, graceful Melite, Eulimene and Agave, Doto, Proto, Pherusa and Dynamene, Nesaea, Actaea and Protomedea, Doris, Panopea and

11 Hesiod derives "Titans" from titainō, "strain," and links it to tisis, "vengeance."
12 Momus means "Blame," Oizys "Misery"; the Hesperides are the "Daughters of Evening," living in the far west.
13 Nemesis means "Retribution," the gods' indignation at excess.

	GREEK	ENGLISH
	Νησαίη τε καὶ Ἀκταίη καὶ Πρωτομέδεια Δωρὶς καὶ Πανόπεια καὶ εὐειδὴς Γαλάτεια Ἱπποθόη τ' ἐρόεσσα καὶ Ἱππονόη ῥοδόπηχυς Κυμοδόκη θ', ἣ κύματ' ἐν ἠεροειδέι πόντῳ πνοιάς τε ζαέων ἀνέμων σὺν Κυματολήγῃ ῥεῖα πρηΰνει καὶ εὐσφύρῳ Ἀμφιτρίτῃ,	fair Galatea, lovely Hippothoe and rosy-armed Hipponoe, and Cymodoce, who with Cymatolege and fair-ankled Amphitrite easily calms the waves on the misty sea and the blasts of raging winds,[14]
255	Κυμώ τ' Ἠιόνη τε εὐστέφανός θ' Ἁλιμήδη Γλαυκονόμη τε φιλομμειδὴς καὶ Ποντοπόρεια Ληαγόρη τε καὶ Εὐαγόρη καὶ Λαομέδεια Πουλυνόη τε καὶ Αὐτονόη καὶ Λυσιάνασσα Εὐάρνη τε φυὴν τ' ἐρατὴ καὶ εἶδος ἄμωμος καὶ Ψαμάθη χαρίεσσα δέμας δίη τε Μενίππη Νησώ τ' Εὐπόμπη τε Θεμιστώ τε Προνόη τε Νημερτής θ', ἣ πατρὸς ἔχει νόον ἀθανάτοιο. αὗται μὲν Νηρῆος ἀμύμονος ἐξεγένοντο κοῦραι πεντήκοντα, ἀμύμονα ἔργα ἰδυῖαι. Θαύμας δ' Ὠκεανοῖο βαθυρρείταο θύγατρα ἠγάγετ' Ἠλέκτρην· ἣ δ' ὠκεῖαν τέκεν Ἶριν ἠυκόμους θ' Ἁρπυίας Ἀελλώ τ' Ὠκυπέτην τε, αἵ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἔπονται ὠκείῃς πτερύγεσσι· μεταχρόνιαι γὰρ ἴαλλον.	Cymo, Eione and Halimede of the fine garland, smile-loving Glauconome and Pontoporea, Leagore, Euagore and Laomedea, Polynoe, Autonoe and Lysianassa, Euarne, lovely in figure and flawless in looks, Psamathe, graceful of body, and divine Menippe, Neso, Eupompe, Themisto and Pronoe, and Nemertes, who has the mind of her immortal father. These were the fifty daughters born of blameless Nereus, skilled in blameless works. Thaumas married Electra, daughter of deep-flowing Ocean; and she bore swift Iris and the lovely-haired Harpies, Aello and Ocypete, who on their swift wings keep pace with the blasts of the winds and with the birds, for they dart high through the air.[15]
270	Φόρκυϊ δ' αὖ Κητὼ Γραίας τέκε καλλιπαρῄους ἐκ γενετῆς πολιάς, τὰς δὴ Γραίας καλέουσιν ἀθάνατοί τε θεοὶ χαμαὶ ἐρχόμενοί τ' ἄνθρωποι, Πεμφρηδώ τ' εὐπέπλον Ἐνυώ τε κροκόπεπλον, Γοργούς θ', αἳ ναίουσι πέρην κλυτοῦ Ὠκεανοῖο ἐσχατιῇ πρὸς Νυκτός, ἵν' Ἑσπερίδες λιγύφωνοι, Σθεννώ τ' Εὐρυάλη τε Μέδουσά τε λυγρὰ παθοῦσα. ἣ μὲν ἔην θνητή, αἳ δ' ἀθάνατοι καὶ ἀγήρῳ, αἱ δύο· τῇ δὲ μιῇ παρελέξατο Κυανοχαίτης ἐν μαλακῷ λειμῶνι καὶ ἄνθεσιν εἰαρινοῖσιν. τῆς δ' ὅτε δὴ Περσεὺς κεφαλὴν ἀπεδειροτόμησεν, ἔκθορε Χρυσαωρ τε μέγας καὶ Πήγασος ἵππος.	To Phorcys, in turn, Ceto bore the fair-cheeked Graeae, gray from their birth, whom immortal gods and men who walk on the ground call the Graeae: Pemphredo of the fine robe and Enyo of the saffron robe; and the Gorgons, who live beyond glorious Ocean, at the edge of the world toward Night, where the clear-voiced Hesperides are: Stheno and Euryale and Medusa, who suffered a grim fate. She was mortal, but the other two were immortal and ageless; and with her alone the dark-haired god lay, in a soft meadow among spring flowers. When Perseus cut her head from her neck, out sprang great Chrysaor and the horse Pegasus.[16]
282	τῷ μὲν ἐπώνυμον ἦεν, ὅτ' Ὠκεανοῦ περὶ πηγὰς γένθ', ὃ δ' ἄορ χρύσειον ἔχων μετὰ χερσὶ φίλῃσιν. χὠ μὲν ἀποπτάμενος προλιπὼν χθόνα, μητέρα μήλων, ἵκετ' ἐς ἀθανάτους· Ζηνὸς δ' ἐν δώμασι ναίει βροντήν τε στεροπήν τε φέρων Διὶ μητιόεντι. Χρυσάωρ δ' ἔτεκεν τρικέφαλον Γηρυονῆα μιχθεὶς Καλλιρόῃ κούρῃ κλυτοῦ Ὠκεανοῖο. τὸν μὲν ἄρ' ἐξενάριξε βίη Ἡρακληείη βουσὶ παρ' εἰλιπόδεσσι περιῤῥύτῳ εἰν Ἐρυθείῃ ἤματι τῷ ὅτε περ βοῦς ἤλασεν εὐρυμετώπους Τίρυνθ' εἰς ἱερὴν διαβὰς πόρον Ὠκεανοῖο	The one got his name because he was born by the springs of Ocean; the other, because he held a golden sword in his hands. Pegasus flew away, leaving the earth, mother of flocks, and came to the immortals; he lives in the house of Zeus, carrying the thunder and the lightning for wise Zeus. Chrysaor, joined with Callirhoe, daughter of glorious Ocean, fathered three-headed Geryon. Him the might of Heracles slew beside his shambling cattle on sea-girt Erytheia, on the day when he

14 The Nereids' names mostly evoke the sea and its gifts: Galene, for example, means "Calm," Cymodoce "Wave-receiver."
15 Harpies means "Snatchers"; Aello is "Storm-wind," Ocypete "Swift-flier."
16 Graeae means "Old Women." The dark-haired god is Poseidon.

GREEK	ENGLISH
Ὄρθον τε κτείνας καὶ βουκόλον Εὐρυτίωνα σταθμῷ ἐν ἠερόεντι πέρην κλυτοῦ Ὠκεανοῖο.	drove the broad-browed cattle to holy Tiryns, crossing the stream of Ocean, after he had killed Orthus and the herdsman Eurytion in the misty farmstead beyond glorious Ocean.[17]

ECHIDNA AND HER MONSTERS

Half nymph, half snake, she bears Orthus, Cerberus, the Hydra and the Chimaera; the Sphinx and the Nemean lion.

GREEK	ENGLISH
ἣ δ' ἔτεκ' ἄλλο πέλωρον ἀμήχανον, οὐδὲν ἐοικὸς θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσιν, σπῆι ἔνι γλαφυρῷ θείην κρατερόφρον' Ἔχιδναν, ἥμισυ μὲν νύμφην ἑλικώπιδα καλλιπάρῃον, ἥμισυ δ' αὖτε πέλωρον ὄφιν δεινόν τε μέγαν τε αἰόλον ὠμηστὴν ζαθέης ὑπὸ κεύθεσι γαίης. ἔνθα δέ οἱ σπέος ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων· ἔνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν. ἣ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθονὶ λυγρὴ Ἔχιδνα, ἀθάνατος νύμφη καὶ ἀγήραος ἤματα πάντα. τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότητι δεινόν θ' ὑβριστήν τ' ἄνομόν θ' ἑλικώπιδι κούρῃ· ἣ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.	And she bore another monster, irresistible, not at all like mortal men or immortal gods, in a hollow cave: divine Echidna, strong of heart, half a nymph with glancing eyes and fair cheeks, half a monstrous serpent, terrible and huge, speckled, eating raw flesh, in the depths of the holy earth. There she has her cave, down under a hollow rock, far from immortal gods and mortal men; there the gods allotted her a glorious house to live in. Grim Echidna keeps watch among the Arimi, under the earth, an immortal nymph, ageless all her days. With her, they say, Typhon joined in love, terrible, violent and lawless, with the glancing-eyed maiden; and she conceived and bore strong-hearted children.[18]
Ὄρθον μὲν πρῶτον κύνα γείνατο Γηρυονῆι· δεύτερον αὖτις ἔτικτεν ἀμήχανον, οὔ τι φατειὸν Κέρβερον ὠμηστήν, Ἀίδεω κύνα χαλκεόφωνον, πεντηκοντακέφαλον, ἀναιδέα τε κρατερόν τε· τὸ τρίτον Ὕδρην αὖτις ἐγείνατο λυγρὰ ἰδυῖαν Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη ἄπλητον κοτέουσα βίῃ Ἡρακληείῃ. καὶ τὴν μὲν Διὸς υἱὸς ἐνήρατο νηλέι χαλκῷ Ἀμφιτρυωνιάδης σὺν ἀρηιφίλῳ Ἰολάῳ Ηρακλέης βουλῇσιν Ἀθηναίης ἀγελείης. ἣ δὲ Χίμαιραν ἔτικτε πνέουσαν ἀμαιμάκετον πῦρ, δεινήν τε μεγάλην τε ποδώκεά τε κρατερήν τε· τῆς δ' ἦν τρεῖς κεφαλαί· μία μὲν χαροποῖο λέοντος, ἣ δὲ χιμαίρης, ἣ δ' ὄφιος, κρατεροῖο δράκοντος, [πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,] [δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.]	First she bore Orthus, the dog of Geryon. Second she bore an irresistible creature, not to be spoken of, Cerberus who eats raw flesh, the bronze-voiced dog of Hades, fifty-headed, shameless and strong. Third she bore the Hydra of Lerna, whose mind was set on grim things, whom the white-armed goddess Hera reared in her boundless anger against mighty Heracles. But the son of Zeus slew her with the pitiless bronze, Heracles, son of Amphitryon, with Iolaus dear to Ares, by the plans of Athena who drives the spoil. And she bore the Chimaera, who breathed raging fire, terrible and huge, swift-footed and strong. She had three heads: one of a fierce-eyed lion, one of a goat, one of a snake, a mighty serpent. [A lion in front, a serpent behind, a goat in the middle,] [she breathed out the terrible fury of blazing fire.][19]
τὴν μὲν Πήγασος εἶλε καὶ ἐσθλὸς Βελλεροφόντης. ἣ δ' ἄρα Φῖκ' ὀλοὴν τέκε Καδμείοισιν ὄλεθρον Ὄρθῳ ὑποδμηθεῖσα Νεμειαῖόν τε λέοντα, τόν ῥ' Ἥρη θρέψασα Διὸς κυδρὴ παράκοιτις	Her Pegasus and noble Bellerophon killed. And she, overpowered by Orthus, bore the deadly Sphinx, destruction for the Cadmeans, and the Nemean lion, which Hera, the glorious wife of Zeus,

17 Pegasus' name is linked to pēgai, "springs"; Chrysaor means "Golden Sword."
18 It is unclear whether "she" is Ceto or Callirhoe; the Arimi are a people or place of uncertain location.
19 Chimaera is the Greek word for a she-goat.

	GREEK	ENGLISH
	γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις. ἔνθ' ἄρ' ὃ οἰκείων ἐλεφαίρετο φῦλ' ἀνθρώπων, κοιρανέων Τρητοῖο Νεμείης ἠδ' Ἀπέσαντος· ἀλλά έ' ἶς ἐδάμασσε βίης Ἡρακληείης. Κητὼ δ' ὁπλότατον Φόρκυι φιλότητι μιγεῖσα γείνατο δεινὸν ὄφιν, ὃς ἐρεμνῆς κεύθεσι γαίης πείρασιν ἐν μεγάλοις παγχρύσεα μῆλα φυλάσσει. τοῦτο μὲν ἐκ Κητοῦς καὶ Φόρκυνος γένος ἐστίν.	reared and settled in the hills of Nemea, a bane to men. There he preyed on the tribes of men who lived there, lording it over Tretus in Nemea and Apesas; but the strength of mighty Heracles overcame him. And Ceto, joined in love with Phorcys, bore her youngest, a terrible snake, which in the hidden depths of the dark earth, at its great bounds, guards the apples that are all of gold. This is the brood of Ceto and Phorcys.[20]

RIVERS, TITANS AND STARS

The rivers and Oceanids; the other Titans' offspring: Sun, Moon and Dawn, the winds and the stars.

	GREEK	ENGLISH
337	Τηθὺς δ' Ὠκεανῷ Ποταμοὺς τέκε δινήεντας, Νεῖλόν τ' Ἀλφειόν τε καὶ Ἠριδανὸν βαθυδίνην Στρυμόνα Μαίανδρόν τε καὶ Ἴστρον καλλιρέεθρον Φᾶσίν τε Ῥῆσόν τ' Ἀχελώιόν τ' ἀργυροδίνην Νέσσον τε Ῥοδίον θ' Ἁλιάκμονά θ' Ἑπτάπορόν τε Γρήνικόν τε καὶ Αἴσηπον θεῖόν τε Σιμοῦντα Πηνειόν τε καὶ Ἕρμον ἐυρρείτην τε Κάικον Σαγγάριόν τε μέγαν Λάδωνά τε Παρθένιόν τε Εὔηνόν τε καὶ Ἄρδησκον θεῖόν τε Σκάμανδρον. τίκτε δὲ θυγατέρων ἱερὸν γένος, αἳ κατὰ γαῖαν ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἄνακτι καὶ Ποταμοῖς, ταύτην δὲ Διὸς πάρα μοῖραν ἔχουσι,	Tethys bore to Ocean the eddying Rivers: Nile, Alpheus, and deep-eddying Eridanus, Strymon, Maeander, and fair-flowing Ister, Phasis, Rhesus, and silver-eddying Achelous, Nessus, Rhodius, Haliacmon, and Heptaporus, Granicus, Aesepus, and divine Simois, Peneus, Hermus, and fair-flowing Caicus, great Sangarius, Ladon, and Parthenius, Evenus, Ardescus, and divine Scamander. She also bore a holy race of daughters, who throughout the earth bring young men to manhood, together with lord Apollo and the Rivers; this is the portion they have from Zeus.
349	Πειθώ τ' Ἀδμήτη τε Ἰάνθη τ' Ἠλέκτρη τε Δωρίς τε Πρυμνώ τε καὶ Οὐρανίη θεοειδὴς Ἱππώ τε Κλυμένη τε Ῥόδειά τε Καλλιρόη τε Ζευξώ τε Κλυτίη τε Ἰδυῖά τε Πασιθόη τε Πληξαύρη τε Γαλαξαύρη τ' ἐρατή τε Διώνη Μηλόβοσίς τε Φόη τε καὶ εὐειδὴς Πολυδώρη Κερκηίς τε φυὴν ἐρατὴ Πλουτώ τε βοῶπις Περσηίς τ' Ἰάνειρά τ' Ἀκάστη τε Ξάνθη τε Πετραίη τ' ἐρόεσσα Μενεσθώ τ' Εὐρώπη τε Μῆτίς τ' Εὐρυνόμη τε Τελεστώ τε Κροκοπέπλος Χρυσηίς τ' Ἀσίη τε καὶ ἱμερόεσσα Καλυψὼ Εὐδώρη τε Τύχη τε καὶ Ἀμφιρὼ Ὠκυρόη τε καὶ Στύξ, ἣ δή σφεων προφερεστάτη ἐστὶν ἁπασέων.	Peitho, Admete, Ianthe, and Electra, Doris, Prymno, and godlike Urania, Hippo, Clymene, Rhodea, and Callirhoe, Zeuxo, Clytia, Idyia, and Pasithoe, Plexaura, Galaxaura, and lovely Dione, Melobosis, Thoe, and fair Polydora, Cerceis, lovely in form, and ox-eyed Pluto, Perseis, Ianeira, Acaste, and Xanthe, lovely Petraea, Menestho, and Europa, Metis, Eurynome, and saffron-robed Telesto, Chryseis, Asia, and desirable Calypso, Eudora, Tyche, Amphirho, and Ocyrhoe, and Styx, who is the greatest of them all.[21]
362	αὗται δ' Ὠκεανοῦ καὶ Τηθύος ἐξεγένοντο πρεσβύταται κοῦραι· πολλαί γε μέν εἰσι καὶ ἄλλαι. τρὶς γὰρ χίλιαί εἰσι τανύσφυροι Ὠκεανῖναι, αἵ ῥα πολυσπερέες γαῖαν καὶ βένθεα λίμνης πάντη ὁμῶς ἐφέπουσι, θεάων ἀγλαὰ τέκνα. τόσσοι δ' αὖθ' ἕτεροι ποταμοὶ καναχηδὰ ῥέοντες, υἱέες Ὠκεανοῦ, τοὺς γείνατο πότνια Τηθύς·	These are the eldest daughters born to Ocean and Tethys, but there are many others too. There are three thousand slim-ankled Oceanids. Scattered far and wide, they haunt the earth and the depths of the waters everywhere alike, glorious children of goddesses. And there are as many rivers again, flowing with a roar, sons of Ocean, whom lady

20 The Cadmeans are the Thebans, named after Cadmus, founder of Thebes.
21 Metis, whose name means "Cunning," will later become Zeus's first wife.

GREEK	ENGLISH
τῶν ὄνομ' ἀργαλέον πάντων βροτὸν ἀνέρ' ἐνισπεῖν, οἳ δὲ ἕκαστοι ἴσασιν, ὅσοι περιναιετάωσιν.	Tethys bore. It is hard for a mortal man to tell all their names, but those who live near each of them know it.
θεία δ' Ἠέλιόν τε μέγαν λαμπράν τε Σελήνην Ἠῶ θ', ἣ πάντεσσιν ἐπιχθονίοισι φαείνει ἀθανάτοις τε θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι, γείναθ' ὑποδμηθεῖσ' Ὑπερίονος ἐν φιλότητι. Κρίῳ δ' Εὐρυβίη τέκεν ἐν φιλότητι μιγεῖσα Ἀστραῖόν τε μέγαν Πάλλαντά τε δῖα θεάων Πέρσην θ', ὃς καὶ πᾶσι μετέπρεπεν ἰδμοσύνῃσιν. Ἀστραίῳ δ' Ἠὼς ἀνέμους τέκε καρτεροθύμους, ἀργέστην Ζέφυρον Βορέην τ' αἰψηροκέλευθον καὶ Νότον, ἐν φιλότητι θεὰ θεῷ εὐνηθεῖσα. τοὺς δὲ μέτ' ἀστέρα τίκτεν Ἑωσφόρον Ἠριγένεια ἄστρα τε λαμπετόωντα, τά τ' οὐρανὸς ἐστεφάνωται.	Theia, yielding to Hyperion in love, bore great Sun and bright Moon, and Dawn, who shines for all who live on earth and for the immortal gods who hold the wide sky. Eurybia, shining among goddesses, joined in love with Crius and bore great Astraeus, and Pallas, and Perses, who stood out among all for his knowledge. To Astraeus Dawn bore the strong-hearted winds, a goddess bedded in love with a god: clearing Zephyrus, Boreas swift on his way, and Notus. After them the Early-born bore the star Eosphorus, and the shining stars that crown the sky.[22]

STYX AND HECATE

Styx sides with Zeus and her waters become the gods' great oath; a hymn to Hecate's many powers.

GREEK	ENGLISH
Στὺξ δ' ἔτεκ' Ὠκεανοῦ θυγάτηρ Πάλλαντι μιγεῖσα Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισιν· καὶ Κράτος ἠδὲ Βίην ἀριδείκετα γείνατο τέκνα, τῶν οὐκ ἔστ' ἀπάνευθε Διὸς δόμος, οὐδέ τις ἕδρη, οὐδ' ὁδός, ὅππη μὴ κείνοις θεὸς ἡγεμονεύῃ, ἀλλ' αἰεὶ πὰρ Ζηνὶ βαρυκτύπῳ ἑδριόωνται. ὣς γὰρ ἐβούλευσεν Στὺξ ἄφθιτος Ὠκεανίνη ἤματι τῷ, ὅτε πάντας Ὀλύμπιος ἀστεροπητὴς ἀθανάτους ἐκάλεσσε θεοὺς ἐς μακρὸν Ὄλυμπον, εἶπε δ', ὃς ἂν μετὰ εἷο θεῶν Τιτῆσι μάχοιτο, μή τιν' ἀπορραίσειν γεράων, τιμὴν δὲ ἕκαστον ἐξέμεν, ἣν τὸ πάρος γε μετ' ἀθανάτοισι θεοῖσιν τὸν δ' ἔφαθ', ὅστις ἄτιμος ὑπὸ Κρόνου ἠδ' ἀγέραστος, τιμῆς καὶ γεράων ἐπιβησέμεν, ἦ θέμις ἐστίν.	Styx, daughter of Ocean, joined with Pallas and bore Rivalry and fair-ankled Victory in her halls. She also bore Power and Force, glorious children. Zeus has no house apart from them, no seat, no road on which the god does not lead them; they always sit beside deep-thundering Zeus. This was the plan of Styx, the immortal daughter of Ocean, on the day when the Olympian lightning-god called all the immortal gods to high Olympus. He said that whichever of the gods would fight beside him against the Titans, he would strip none of them of his privileges: each would keep the honor he had held before among the immortal gods. And whoever had been left without honor or privilege under Cronus, he said, he would raise to honor and privileges, as is right.
ἦλθε δ' ἄρα πρώτη Στὺξ ἄφθιτος Οὔλυμπόνδε σὺν σφοῖσιν παίδεσσι φίλου διὰ μήδεα πατρός. τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρα δέδωκεν. αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὅρκον, παῖδας δ' ἤματα πάντα ἑοῦ μεταναιέτας εἶναι. ὣς δ' αὖτως πάντεσσι διαμπερές, ὥς περ ὑπέστη, ἐξετέλεσσ'· αὐτὸς δὲ μέγα κρατεῖ ἠδὲ ἀνάσσει. φοίβη δ' αὖ Κοίου πολυήρατον ἦλθεν ἐς εὐνήν· κυσαμένη δὴ ἔπειτα θεὰ θεοῦ ἐν φιλότητι Λητὼ κυανόπεπλον ἐγείνατο, μείλιχον αἰεί,	So Styx the immortal came first to Olympus with her children, following the counsel of her dear father. Zeus honored her and gave her surpassing gifts. He made her the great oath of the gods, and her children he made to live with him for all time. And just as he had promised, he kept his word to all, every bit of it; while he himself holds great power and rules. Phoebe, in turn, came to the much-loved bed of Coeus. The goddess conceived in love, goddess with god, and bore dark-robed

22 Zephyrus, Boreas and Notus are the west, north and south winds; Eosphorus, "Dawn-bringer," is the morning star.

GREEK	ENGLISH
ἤπιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσιν, μείλιχον ἐξ ἀρχῆς, ἀγανώτατον ἐντὸς Ὀλύμπου.	Leto, always gentle, kind to men and to the immortal gods, gentle from the beginning, the mildest in all Olympus.[23]
γείνατο δ' Ἀστερίην εὐώνυμον, ἣν ποτε Πέρσης ἠγάγετ' ἐς μέγα δῶμα φίλην κεκλῆσθαι ἄκοιτιν. ἣ δ' ὑποκυσαμένη Ἑκάτην τέκε, τὴν περὶ πάντων Ζεὺς Κρονίδης τίμησε· πόρεν δέ οἱ ἀγλαὰ δῶρα, μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλάσσης. ἣ δὲ καὶ ἀστερόεντος ἀπ' οὐρανοῦ ἔμμορε τιμῆς ἀθανάτοις τε θεοῖσι τετιμένη ἐστὶ μάλιστα. καὶ γὰρ νῦν, ὅτε πού τις ἐπιχθονίων ἀνθρώπων ἔρδων ἱερὰ καλὰ κατὰ νόμον ἱλάσκηται, κικλήσκει Ἑκάτην. πολλή τέ οἱ ἕσπετο τιμὴ ῥεῖα μάλ', ᾧ πρόφρων γε θεὰ ὑποδέξεται εὐχάς, καί τέ οἱ ὄλβον ὀπάζει, ἐπεὶ δύναμίς γε πάρεστιν.	She also bore Asteria of the happy name, whom Perses once led to his great house to be called his dear wife. And she conceived and bore Hecate, whom Zeus, son of Cronus, honored above all. He gave her glorious gifts: a share of the earth and of the barren sea. From the starry sky, too, she has her share of honor, and she is honored above all by the immortal gods. For even now, whenever any man on earth offers fine sacrifices according to custom and prays for favor, he calls on Hecate. Great honor comes easily to the man whose prayers the goddess graciously receives, and she grants him prosperity, for the power is hers.[24]
ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο καὶ τιμὴν ἔλαχον, τούτων ἔχει αἶσαν ἁπάντων. οὐδέ τί μιν Κρονίδης ἐβιήσατο οὐδέ τ' ἀπηύρα, ὅσσ' ἔλαχεν Τιτῆσι μετὰ προτέροισι θεοῖσιν, ἀλλ' ἔχει, ὡς τὸ πρῶτον ἀπ' ἀρχῆς ἔπλετο δασμός, καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῷ ἠδὲ θαλάσσῃ· οὐδ', ὅτι μουνογενής, ἧσσον θεὰ ἔμμορε τιμῆς, ἀλλ' ἔτι καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίεται αὐτήν.	For of all those who were born of Earth and Sky and received honor, she holds a share. The son of Cronus did her no violence and took nothing away from what she had been allotted among the Titans, the former gods. She keeps it as the division was first made, from the beginning: her privilege on earth, in the sky, and in the sea. And though she is an only child, the goddess has no smaller share of honor, but much more still, since Zeus honors her.
ᾧ δ' ἐθέλει, μεγάλως παραγίγνεται ἠδ' ὀνίνησιν· ἔν τε δίκῃ βασιλεῦσι παρ' αἰδοίοισι καθίζει, ἔν τ' ἀγορῇ λαοῖσι μεταπρέπει, ὅν κ' ἐθέλῃσιν· ἠδ' ὁπότ' ἐς πόλεμον φθεισήνορα θωρήσσωνται ἄνέρες, ἔνθα θεὰ παραγίγνεται, οἷς κ' ἐθέλῃσι νίκην προφρονέως ὀπάσαι καὶ κῦδος ὀρέξαι. ἐσθλὴ δ' αὖθ' ὁπότ' ἄνδρες ἀεθλεύωσιν ἀγῶνι, ἔνθα θεὰ καὶ τοῖς παραγίγνεται ἠδ' ὀνίνησιν· νικήσας δὲ βίῃ καὶ κάρτεϊ καλὸν ἄεθλον ῥεῖα φέρει χαίρων τε, τοκεῦσι δὲ κῦδος ὀπάζει. ἐσθλὴ δ' ἱππήεσσι παρεστάμεν, οἷς κ' ἐθέλῃσιν.	Whomever she wishes, she stands by in great power and helps. In judgment she sits beside revered kings. In the assembly, whomever she wishes stands out among the people. And when men arm themselves for man-destroying war, the goddess stands by those she wishes, freely granting them victory and handing them glory. She is good, too, when men compete in the games: there also the goddess stands by them and helps them, and the man who wins by strength and might easily carries off the fine prize, rejoicing, and brings glory to his parents. She is good at standing by horsemen, whomever she wishes.
καὶ τοῖς, οἳ γλαυκὴν δυσπέμφελον ἐργάζονται, εὔχονται δ' Ἑκάτῃ καὶ ἐρικτύπῳ Ἐννοσιγαίῳ, ῥηιδίως ἄγρην κυδρὴ θεὸς ὤπασε πολλήν, ῥεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ. ἐσθλὴ δ' ἐν σταθμοῖσι σὺν Ἑρμῇ ληίδ' ἀέξειν· βουκολίας δ' ἀγέλας τε καὶ αἰπόλια πλατέ' αἰγῶν ποίμνας τ' εἰροπόκων ὀίων, θυμῷ γ' ἐθέλουσα, ἐξ ὀλίγων βριάει κἀκ πολλῶν μείονα θῆκεν.	To those who work the gray, stormy sea and pray to Hecate and the loud-roaring Earth-shaker, the glorious goddess easily gives a large catch, and easily takes it away just as it comes into view, if her heart so wishes. She is good in the farmsteads, with Hermes, at increasing the stock. Herds of cattle, droves, broad flocks of goats, and flocks of

23 The gods swore their most binding oaths by the water of Styx, a river of the underworld.
24 This Perses is a Titan, son of Crius, not the brother Hesiod addresses in *Works and Days*.

GREEK	ENGLISH
οὕτω τοι καὶ μουνογενὴς ἐκ μητρὸς ἐοῦσα πᾶσι μετ' ἀθανάτοισι τετίμηται γεράεσσιν. θῆκε δέ μιν Κρονίδης κουροτρόφον, οἳ μετ' ἐκείνην ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέος Ἠοῦς. οὕτως ἐξ ἀρχῆς κουροτρόφος, αἳ δέ τε τιμαί.	woolly sheep, if her heart so wishes, she makes many out of few, or fewer out of many. So, though she is her mother's only child, she is honored with privileges among all the immortals. The son of Cronus made her nurse of the young, of all who after her have seen with their eyes the light of all-seeing Dawn. So from the beginning she has been a nurse of the young, and these are her honors.

THE BIRTH OF ZEUS

Cronus swallows his children; Rhea gives him a stone instead of Zeus, who later makes him disgorge them.

GREEK	ENGLISH
453 Ῥείη δὲ δμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα, Ἱστίην Δήμητρα καὶ Ἥρην χρυσοπέδιλον ἴφθιμόν τ' Ἀίδην, ὃς ὑπὸ χθονὶ δώματα ναίει νηλεὲς ἦτορ ἔχων, καὶ ἐρίκτυπον Ἐννοσίγαιον Ζῆνά τε μητιόεντα, θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν, τοῦ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρεῖα χθών. καὶ τοὺς μὲν κατέπινε μέγας Κρόνος, ὥς τις ἕκαστος νηδύος ἐξ ἱερῆς μητρὸς πρὸς γούναθ' ἵκοιτο, τὰ φρονέων, ἵνα μή τις ἀγαυῶν Οὐρανιώνων ἄλλος ἐν ἀθανάτοισιν ἔχοι βασιληίδα τιμήν. πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος, οὕνεκά οἱ πέπρωτο ἑῷ ὑπὸ παιδὶ δαμῆναι καὶ κρατερῷ περ ἐόντι, Διὸς μεγάλου διὰ βουλάς· τῷ ὅ γ' ἄρ' οὐκ ἀλαὸς σκοπιὴν ἔχεν, ἀλλὰ δοκεύων παῖδας ἑοὺς κατέπινε· Ῥέην δ' ἔχε πένθος ἄλαστον.	Rhea, overcome by Cronus, bore glorious children: Hestia, Demeter, and gold-sandaled Hera, mighty Hades, who lives in his halls beneath the earth with a pitiless heart, and the loud-roaring Earth-shaker, and wise Zeus, father of gods and men, whose thunder shakes the wide earth. Great Cronus swallowed them, each as it came from its mother's holy womb to her knees. His purpose was that no other of the proud sons of Sky should hold the royal honor among the immortals. For he had learned from Earth and starry Sky that it was fated for him to be overcome by his own son, strong as he was, through the plans of great Zeus. So he kept no blind watch: he watched closely and swallowed his children. And grief beyond bearing held Rhea.
468 ἀλλ' ὅτε δὴ Δί' ἔμελλε θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν τέξεσθαι, τότ' ἔπειτα φίλους λιτάνευε τοκῆας τοὺς αὐτῆς, Γαῖάν τε καὶ Οὐρανὸν ἀστερόεντα, μῆτιν συμφράσσασθαι, ὅπως λελάθοιτο τεκοῦσα παῖδα φίλον, τίσαιτο δ' ἐρινῦς πατρὸς ἑοῖο παίδων θ', οὓς κατέπινε μέγας Κρόνος ἀγκυλομήτης. οἳ δὲ θυγατρὶ φίλῃ μάλα μὲν κλύον ἠδ' ἐπίθοντο, καί οἱ πεφραδέτην, ὅσα περ πέπρωτο γενέσθαι ἀμφὶ Κρόνῳ βασιλῆι καὶ υἱέι καρτεροθύμῳ. πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πίονα δῆμον, ὁππότ' ἄρ' ὁπλότατον παίδων τέξεσθαι ἔμελλε, Ζῆνα μέγαν· τὸν μέν οἱ ἐδέξατο Γαῖα πελώρη Κρήτῃ ἐν εὐρείῃ τραφέμεν ἀτιταλλέμεναί τε.	But when she was about to bear Zeus, father of gods and men, she begged her own dear parents, Earth and starry Sky, to devise a plan with her, so that she might bear her dear son in secret, and the Furies of her father, and of the children whom great Cronus of the crooked counsel had swallowed, might have their vengeance. They listened closely to their dear daughter and did as she asked, and told her all that was fated to happen to King Cronus and his strong-hearted son. They sent her to Lyctus, in the rich land of Crete, when she was about to bear the youngest of her children, great Zeus. Huge Earth received him from her in wide Crete, to nurse and rear.[25]
481 ἔνθα μιν ἶκτο φέρουσα θοὴν διὰ νύκτα μέλαιναν πρώτην ἐς Λύκτον· κρύψεν δέ ἑ χερσὶ λαβοῦσα ἄντρῳ ἐν ἠλιβάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης, Αἰγαίῳ ἐν ὄρει πεπυκασμένῳ ὑλήεντι.	There she came, carrying him through the swift black night, first to Lyctus. She took him in her arms and hid him in a steep cave, deep in the hidden places of the holy earth, on the Aegean moun-

25 Lyctus is a town in central Crete.

	GREEK	ENGLISH
	τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν Οὐρανίδῃ μέγ' ἄνακτι, θεῶν προτέρῳ βασιλῆι. τὸν τόθ' ἑλὼν χείρεσσιν ἐὴν ἐσκάτθετο νηδὺν σχέτλιος· οὐδ' ἐνόησε μετὰ φρεσίν, ὥς οἱ ὀπίσσω ἀντὶ λίθου ἐὸς υἱὸς ἀνίκητος καὶ ἀκηδὴς λείπεθ', ὅ μιν τάχ' ἔμελλε βίῃ καὶ χερσὶ δαμάσσας τιμῆς ἐξελάειν, ὃ δ' ἐν ἀθανάτοισι ἀνάξειν.	tain, thick with woods. Then she wrapped a great stone in swaddling clothes and put it into the hands of the son of Sky, the great lord, the former king of the gods. He took it in his hands and put it down into his belly, the wretch. He did not realize in his mind that in the stone's place his son was left behind, unconquered and untroubled, who would soon overcome him by force and with his hands, drive him from his honor, and himself rule among the immortals.[26]
492	καρπαλίμως δ' ἄρ' ἔπειτα μένος καὶ φαίδιμα γυῖα ηὔξετο τοῖο ἄνακτος· ἐπιπλομένων δ' ἐνιαυτῶν Γαίης ἐννεσίῃσι πολυφραδέεσσι δολωθεὶς ὃν γόνον ἄψ ἀνέηκε μέγας Κρόνος ἀγκυλομήτης [νικηθεὶς τέχνῃσι βίηφί τε παιδὸς ἑοῖο.] πρῶτον δ' ἐξέμεσεν λίθον, ὃν πύματον κατέπινεν· τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης Πυθοῖ ἐν ἠγαθέῃ γυάλοις ὕπο Παρνησοῖο σῆμ' ἔμεν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσιν. λῦσε δὲ πατροκασιγνήτους ὀλοῶν ὑπὸ δεσμῶν Οὐρανίδας, οὓς δῆσε πατὴρ ἀεσιφροσύνῃσιν· οἳ οἱ ἀπεμνήσαντο χάριν ἐυεργεσιάων, δῶκαν δὲ βροντὴν ἠδ' αἰθαλόεντα κεραυνὸν καὶ στεροπήν· τὸ πρὶν δὲ πελώρη Γαῖα κεκεύθει· τοῖς πίσυνος θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.	Swiftly then the strength and glorious limbs of the young lord grew. As the years went round, great Cronus of the crooked counsel, tricked by the shrewd promptings of Earth, brought his offspring up again, [beaten by the skill and the force of his own son.] First he vomited up the stone he had swallowed last. Zeus set it firm in the wide-wayed earth at holy Pytho, in the hollows below Parnassus, to be a sign for times to come, a wonder to mortal men. And he freed from their cruel bonds his father's brothers, the sons of Sky, whom their father had bound in his folly. They remembered to repay him with thanks for his kindness: they gave him the thunder, the blazing thunderbolt, and the lightning, which huge Earth had kept hidden until then. Trusting in these, he rules over mortals and immortals.[27]

PROMETHEUS

The sons of Iapetus; Prometheus tricks Zeus over the sacrifice at Mecone and steals fire.

	GREEK	ENGLISH
507	κούρην δ' Ἰαπετὸς καλλίσφυρον Ὠκεανίνην ἠγάγετο Κλυμένην καὶ ὁμὸν λέχος εἰσανέβαινεν. ἡ δέ οἱ Ἄτλαντα κρατερόφρονα γείνατο παῖδα· τίκτε δ' ὑπερκύδαντα Μενοίτιον ἠδὲ Προμηθέα ποικίλον αἰολόμητιν, ἁμαρτίνοόν τ' Ἐπιμηθέα ὃς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράσιν ἀλφηστῆσιν· πρῶτος γάρ ῥα Διὸς πλαστὴν ὑπέδεκτο γυναῖκα παρθένον. ὑβριστὴν δὲ Μενοίτιον εὐρύοπα Ζεὺς εἰς Ἔρεβος κατέπεμψε βαλὼν ψολόεντι κεραυνῷ εἵνεκ' ἀτασθαλίης τε καὶ ἠνορέης ὑπερόπλου. Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης πείρασιν ἐν γαίης, πρόπαρ Εσπερίδων λιγυφώνων, ἑστηὼς κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν· ταύτην γάρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεύς.	Iapetus took as his wife Clymene, the fair-ankled daughter of Ocean, and went up into the same bed with her. She bore him a son, strong-hearted Atlas. She also bore glorious Menoetius, and Prometheus, subtle and quick-witted, and Epimetheus, whose mind went astray, who from the beginning was a bane to men who eat bread: he was the first to accept the woman Zeus had formed, a maiden. Violent Menoetius wide-seeing Zeus struck with a smoking thunderbolt and sent down to Erebus, for his recklessness and his overbearing strength. Atlas, under hard necessity, holds up the wide sky at the ends of the earth, in front of the clear-voiced Hesperides, standing, with his head and his tire-

26 The Aegean mountain is otherwise unknown; it was presumably in Crete.
27 Pytho is Delphi, where a stone said to be this one was shown to visitors.

GREEK	ENGLISH
	less arms. This is the portion Zeus the wise counselor allotted him.[28]
δῆσε δ' ἀλυκτοπέδῃσι Προμηθέα ποικιλόβουλον δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας· καί οἱ ἐπ' αἰετὸν ὦρσε τανύπτερον· αὐτὰρ ὅ γ' ἦπαρ ἤσθιεν ἀθάνατον, τὸ δ' ἀέξετο ἶσον ἁπάντῃ νυκτός ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρνις. τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς Ἡρακλέης ἔκτεινε, κακὴν δ' ἀπὸ νοῦσον ἄλαλκεν Ἰαπετιονίδῃ καὶ ἐλύσατο δυσφροσυνάων οὐκ ἀέκητι Ζηνὸς Ὀλυμπίου ὑψιμέδοντος, ὄφρ' Ἡρακλῆος Θηβαγενέος κλέος εἴῃ πλεῖον ἔτ' ἢ τὸ πάροιθεν ἐπὶ χθόνα πουλυβότειραν. ταῦτ' ἄρα ἀζόμενος τίμα ἀριδείκετον υἱόν· καί περ χωόμενος παύθη χόλου, ὃν πρὶν ἔχεσκεν, οὕνεκ' ἐρίζετο βουλὰς ὑπερμενέι Κρονίωνι.	And he bound Prometheus of the subtle plans in unbreakable fetters, painful bonds, driven through the middle of a pillar. He set on him a long-winged eagle, which ate his immortal liver; but by night the liver grew back, every bit as much as the long-winged bird had eaten through the whole day. That bird the valiant son of fair-ankled Alcmene, Heracles, killed. He warded off the cruel plague from the son of Iapetus and freed him from his torment, not against the will of Olympian Zeus who rules on high, so that the fame of Theban-born Heracles might be greater still than before across the bountiful earth. Out of regard for this, Zeus honored his glorious son. Angry as he was, he gave up the wrath he had held before, because Prometheus had matched his wits against the mighty son of Cronus.
καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θνητοί τ' ἄνθρωποι Μηκώνῃ, τότ' ἔπειτα μέγαν βοῦν πρόφρονι θυμῷ δασσάμενος προέθηκε, Διὸς νόον ἐξαπαφίσκων. τοῖς μὲν γὰρ σάρκας τε καὶ ἔγκατα πίονα δημῷ ἐν ῥινῷ κατέθηκε καλύψας γαστρὶ βοείῃ, τῷ δ' αὖτ' ὀστέα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ εὐθετίσας κατέθηκε καλύψας ἀργέτι δημῷ. δὴ τότε μιν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε· Ἰαπετιονίδη, πάντων ἀριδείκετ' ἀνάκτων, ὦ πέπον, ὡς ἑτεροζήλως διεδάσσαο μοίρας. ὣς φάτο κερτομέων Ζεὺς ἄφθιτα μήδεα εἰδώς. τὸν δ' αὖτε προσέειπε Προμηθεὺς ἀγκυλομήτης ἦκ' ἐπιμειδήσας, δολίης δ' οὐ λήθετο τέχνης·	For when gods and mortal men were reaching a settlement at Mecone, Prometheus, with a ready heart, divided up a great ox and set it before them, trying to deceive the mind of Zeus. For the men he laid out the flesh and the innards rich with fat inside the hide, covering them with the ox's stomach. For Zeus he arranged the ox's white bones with crafty skill and laid them out, covering them with gleaming fat. Then the father of men and gods said to him: "Son of Iapetus, most glorious of all lords, my good friend, how unfairly you have divided the portions!" So spoke Zeus, mocking him, Zeus whose counsels never fail. And Prometheus of the crooked counsel answered him with a quiet smile, not forgetting his crafty skill:[29]
ζεῦ κύδιστε μέγιστε θεῶν αἰειγενετάων, τῶν δ' ἕλε', ὁπποτέρην σε ἐνὶ φρεσὶ θυμὸς ἀνώγει. Φῆ ῥα δολοφρονέων· Ζεὺς δ' ἄφθιτα μήδεα εἰδὼς γνῶ ῥ' οὐδ' ἠγνοίησε δόλον· κακὰ δ' ὄσσετο θυμῷ θνητοῖς ἀνθρώποισι, τὰ καὶ τελέεσθαι ἔμελλεν. χερσὶ δ' ὅ γ' ἀμφοτέρῃσιν ἀνείλετο λευκὸν ἄλειφαρ. χώσατο δὲ φρένας ἀμφί, χόλος δέ μιν ἵκετο θυμόν, ὡς ἴδεν ὀστέα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ. ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φῦλ' ἀνθρώπων καίουσ' ὀστέα λευκὰ θυηέντων ἐπὶ βωμῶν. τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·	"Zeus, most glorious, greatest of the gods who live forever, take whichever of these the heart in your breast bids you." So he spoke, plotting deceit. But Zeus, whose counsels never fail, recognized the trick and was not fooled, and in his heart he foresaw evils for mortal men, evils that were to come true. With both hands he lifted the white fat, and he grew angry in his mind, and wrath came over his heart, when he saw the ox's white bones arranged with crafty skill. Ever since then, the tribes of men on earth burn white bones for the

28 Prometheus and Epimetheus mean roughly "Forethought" and "Afterthought."
29 Mecone was later identified with Sicyon, near Corinth. The story explains why men burn the bones wrapped in fat for the gods and keep the meat for themselves.

GREEK	ENGLISH
	immortals on fragrant altars. Deeply vexed, Zeus the cloud-gatherer said to him:
559 Ἰαπετιονίδη, πάντων πέρι μήδεα εἰδώς, ὦ πέπον, οὐκ ἄρα πω δολίης ἐπιλήθεο τέχνης. ὣς φάτο χωόμενος Ζεὺς ἄφθιτα μήδεα εἰδώς· ἐκ τούτου δὴ ἔπειτα δόλου μεμνημένος αἰεὶ οὐκ ἐδίδου Μελίῃσι πυρὸς μένος ἀκαμάτοιο θνητοῖς ἀνθρώποις, οἳ ἐπὶ χθονὶ ναιετάουσιν. ἀλλά μιν ἐξαπάτησεν ἐὺς πάις Ἰαπετοῖο κλέψας ἀκαμάτοιο πυρὸς τηλέσκοπον. αὐγὴν ἐν κοΐλῳ νάρθηκι· δάκεν δέ ἑ νειόθι θυμόν, Ζῆν’ ὑψιβρεμέτην, ἐχόλωσε δέ μιν φίλον ἦτορ, ὡς ἴδ’ ἐν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγήν.	“Son of Iapetus, you who know counsels beyond all others, my good friend, so you have not forgotten your crafty skill yet!” So spoke Zeus in anger, Zeus whose counsels never fail. From then on, always remembering the trick, he would not give the strength of tireless fire to the ash-tree race, the mortal men who live on the earth. But the good son of Iapetus outwitted him: he stole the far-seen gleam of tireless fire in a hollow fennel stalk. It stung Zeus who thunders on high deep in his heart, and angered his dear heart, when he saw among men the far-seen gleam of fire.[30]

THE FIRST WOMAN

Zeus has the first woman made as a beautiful evil for men; from her comes the race of women.

GREEK	ENGLISH
570 αὐτίκα δ’ ἀντὶ πυρὸς τεῦξεν κακὸν ἀνθρώποισιν· γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυήεις παρθένῳ αἰδοίῃ ἴκελον Κρονίδεω διὰ βουλάς. ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη ἀργυφέῃ ἐσθῆτι· κατὰ κρῆθεν δὲ καλύπτρην δαιδαλέην χείρεσσι κατέσχεθε, θαῦμα ἰδέσθαι· [ἀμφὶ δέ οἱ στεφάνους, νεοθηλέος ἄνθεα ποίης,] [ἱμερτοὺς περίθηκε καρήατι Παλλὰς Ἀθήνη.] ἀμφὶ δέ οἱ στεφάνην χρυσέην κεφαλῆφιν ἔθηκε, τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυήεις ἀσκήσας παλάμῃσι, χαριζόμενος Διὶ πατρί.	At once, in exchange for fire, he made an evil thing for men. The famous lame god molded out of earth the likeness of a modest maiden, by the plans of the son of Cronus. Gray-eyed Athena girded her and adorned her with silvery clothing, and with her hands draped an embroidered veil down from her head, a wonder to see. [Around her head Pallas Athena set lovely garlands, flowers of the fresh-blooming meadow.] Around her head she set a golden crown, which the famous lame god had made himself, working it with his hands to please father Zeus.[31]
581 τῇ δ’ ἐνὶ δαίδαλα πολλὰ τετεύχατο, θαῦμα ἰδέσθαι, κνώδαλ’, ὅσ’ ἤπειρος πολλὰ τρέφει ἠδὲ θάλασσα, τῶν ὅ γε πόλλ’ ἐνέθηκε,—χάρις δ’ ἀπελάμπετο πολλή,— θαυμάσια, ζῴοισιν ἐοικότα φωνήεσσιν. αὐτὰρ ἐπεὶ δὴ τεῦξε καλὸν κακὸν ἀντ’ ἀγαθοῖο. ἐξάγαγ’, ἔνθα περ ἄλλοι ἔσαν θεοὶ ἠδ’ ἄνθρωποι, κόσμῳ ἀγαλλομένην γλαυκώπιδος ὀβριμοπάτρης. θαῦμα δ’ ἔχ’ ἀθανάτους τε θεοὺς θνητούς τ’ ἀνθρώπους, ὡς εἶδον δόλον αἰπύν, ἀμήχανον ἀνθρώποισιν.	On it were worked many intricate designs, a wonder to see: beasts, of all the many kinds the land and the sea nourish. He put many of them on it—and great charm shone from it—marvelous things, like living creatures with voices. When he had made the beautiful evil in exchange for a good, he led her out to where the other gods and men were, delighting in the finery the gray-eyed daughter of a mighty father had given her. Wonder seized the immortal gods and mortal men when they saw the sheer trick, against which men are helpless.
590 ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων, [τῆς γὰρ ὀλώιόν ἐστι γένος καὶ φῦλα γυναικῶν,] πῆμα μέγ’ αἳ θνητοῖσι μετ’ ἀνδράσι ναιετάουσιν	For from her comes the race of women, the female sex; [for from her comes the deadly race, the tribes of women,] a great woe to mortals. They live

30 “The ash-tree race” probably reflects a tradition that humankind sprang from ash trees.
31 Hesiod does not name her here; in *Works and Days* the first woman is called Pandora.

GREEK

οὐλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο.
ὡς δ' ὁπότ' ἐν σμήνεσσι κατηρεφέεσσι μέλισσαι
κηφῆνας βόσκωσι, κακῶν ξυνήονας ἔργων—
αἳ μέν τε πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἠμάτιαι σπεύδουσι τιθεῖσί τε κηρία λευκά,
οἳ δ' ἔντοσθε μένοντες ἐπηρεφέας κατὰ σίμβλους
ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμῶνται—
ὣς δ' αὔτως ἄνδρεσσι κακὸν θνητοῖσι γυναῖκας
Ζεὺς ὑψιβρεμέτης θῆκεν, ξυνήονας ἔργων
ἀργαλέων· ἕτερον δὲ πόρεν κακὸν ἀντ' ἀγαθοῖο·

603 ὅς κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικῶν
μὴ γῆμαι ἐθέλῃ, ὀλοὸν δ' ἐπὶ γῆρας ἵκοιτο
χήτεϊ γηροκόμοιο· ὅ γ' οὐ βιότου ἐπιδευὴς
ζώει, ἀποφθιμένου δὲ διὰ κτῆσιν δατέονται
χηρωσταί· ᾧ δ' αὖτε γάμου μετὰ μοῖρα γένηται,
κεδνὴν δ' ἔσχεν ἄκοιτιν ἀρηρυῖαν πραπίδεσσι,
τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει
ἐμμενές· ὃς δέ κε τέτμῃ ἀταρτηροῖο γενέθλης,
ζώει ἐνὶ στήθεσσιν ἔχων ἀλίαστον ἀνίην
θυμῷ καὶ κραδίῃ, καὶ ἀνήκεστον κακόν ἐστιν.
ὣς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν.
οὐδὲ γὰρ Ἰαπετιονίδης ἀκάκητα Προμηθεὺς
τοῖό γ' ὑπεξήλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης
καὶ πολύιδριν ἐόντα μέγας κατὰ δεσμὸς ἐρύκει.

ENGLISH

with men as partners not in cursed poverty but in plenty. As when, in roofed hives, the bees feed the drones, partners in evil works—the bees hurry about all day long until the sun goes down, every day, and build the white combs, while the drones stay inside the roofed hives and reap the toil of others into their own bellies—in just the same way Zeus who thunders on high made women an evil for mortal men, partners in troublesome works. And he gave a second evil in exchange for a good:

whoever flees marriage and the troublesome works of women and refuses to marry comes to cursed old age with no one to care for him. He does not lack a livelihood while he lives, but when he dies, distant kin divide up his property. As for the man whose lot is marriage, if he has a good wife, sound of mind, then all his life evil vies steadily with good. But whoever gets the ruinous kind lives with ceaseless pain in his breast, in his spirit and his heart, and the evil is past cure. So it is not possible to deceive the mind of Zeus or get around it. Not even the son of Iapetus, kindly Prometheus, escaped his heavy wrath; clever as he is, a great bond holds him down by force.

THE WAR WITH THE TITANS

The Hundred-Handers are freed to fight for Zeus; his thunderbolts set the world ablaze; the Titans are hurled below.

GREEK

617 Βριάρεῳ δ' ὡς πρῶτα πατὴρ ὠδύσσατο θυμῷ
Κόττῳ τ' ἠδὲ Γύῃ, δῆσεν κρατερῷ ἐνὶ δεσμῷ
ἠνορέην ὑπέροπλον ἀγώμενος ἠδὲ καὶ εἶδος
καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης.
ἔνθ' οἵ γ' ἄλγε' ἔχοντες ὑπὸ χθονὶ ναιετάοντες
εἵατ' ἐπ' ἐσχατιῇ, μεγάλης ἐν πείρασι γαίης,
δηθὰ μάλ' ἀχνύμενοι, κραδίῃ μέγα πένθος ἔχοντες.
ἀλλά σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι,
οὓς τέκεν ἠύκομος Ῥείη Κρόνου ἐν φιλότητι,
Γαίης φραδμοσύνῃσιν ἀνήγαγον ἐς φάος αὖτις·
αὐτὴ γάρ σφιν ἅπαντα διηνεκέως κατέλεξε
σὺν κείνοις νίκην τε καὶ ἀγλαὸν εὖχος ἀρέσθαι.

629 δηρὸν γὰρ μάρναντο πόνον θυμαλγέ' ἔχοντες
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,
ἀντίον ἀλλήλοισι διὰ κρατερὰς ὑσμίνας,
οἳ μὲν ἀφ' ὑψηλῆς Ὄθρυος Τιτῆνες ἀγαυοί,

ENGLISH

When their father first grew angry in his heart with Briareus, Cottus, and Gyes, he bound them in a mighty bond, resenting their overbearing strength, their looks, and their size, and he settled them beneath the wide-wayed earth. There they lived beneath the earth in pain, sitting at the edge, at the ends of the great earth, grieving long, with great sorrow in their hearts. But the son of Cronus and the other immortal gods, whom lovely-haired Rhea bore in love with Cronus, brought them up again into the light on the advice of Earth. For she had told them everything from beginning to end: that with these three they would win victory and splendid glory.[32]

For a long time they had been fighting, in heart-wearying toil, the Titan gods and all who were born of Cronus, facing each other in mighty combats: the proud Titans from high Othrys, and from

32 Their father is Sky, who had imprisoned his children inside the earth; these three are the Hundred-Handers.

GREEK	ENGLISH
οἳ δ' ἄρ' ἀπ' Οὐλύμποιο θεοί, δωτῆρες ἐάων, οὓς τέκεν ἠύκομος Ῥείη Κρόνῳ εὐνηθεῖσα. οἵ ῥα τότ' ἀλλήλοισι χόλον θυμαλγέ' ἔχοντες συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτούς· οὐδέ τις ἦν ἔριδος χαλεπῆς λύσις οὐδὲ τελευτὴ οὐδετέροις, ἶσον δὲ τέλος τέτατο πτολέμοιο. ἀλλ' ὅτε δὴ κείνοισι παρέσχεθεν ἄρμενα πάντα, νέκταρ τ' ἀμβροσίην τε, τά περ θεοὶ αὐτοὶ ἔδουσι, πάντων ἐν στήθεσσιν ἀέξετο θυμὸς ἀγήνωρ. ὡς νέκταρ τ' ἐπάσαντο καὶ ἀμβροσίην ἐρατεινήν, δὴ τότε τοῖς μετέειπε πατὴρ ἀνδρῶν τε θεῶν τε·	Olympus the gods, givers of good things, whom lovely-haired Rhea bore, bedded with Cronus. With heart-wearying anger against each other they had been fighting without pause for ten full years. There was no release from the bitter strife, no end for either side, and the outcome of the war hung evenly. But when these three were provided with all they needed, nectar and ambrosia, which the gods themselves eat, the proud spirit swelled in all their breasts. When they had tasted nectar and lovely ambrosia, the father of men and gods spoke among them:[33]
κέκλυτε μευ, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα, ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει. ἤδη γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι νίκης καὶ κράτεος πέρι μαρνάμεθ' ἤματα πάντα Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐκγενόμεσθα. ὑμεῖς δὲ μεγάλην τε βίην καὶ χεῖρας ἀάπτους φαίνετε Τιτήνεσσιν ἐναντίοι ἐν δαΐ λυγρῇ μνησάμενοι φιλότητος ἐνηέος, ὅσσα παθόντες ἐς φάος ἆψ ἀφίκεσθε δυσηλεγέος ὑπὸ δεσμοῦ ἡμετέρας διὰ βουλὰς ὑπὸ ζόφου ἠερόεντος. ὣς φάτο· τὸν δ' ἐξαῦτις ἀμείβετο Κόττος ἀμύμων· Δαιμόνι', οὐκ ἀδάητα πιφαύσκεαι· ἀλλὰ καὶ αὐτοὶ ἴδμεν, ὅ τοι περὶ μὲν πραπίδες, περὶ δ' ἐστὶ νόημα, ἀλκτὴρ δ' ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο.	"Hear me, glorious children of Earth and Sky, so that I may say what the heart in my breast bids me. For a very long time now, day after day, we have been fighting each other for victory and power, the Titan gods and all of us born of Cronus. Now you must show your great strength and your invincible hands against the Titans in grim battle. Remember our kind friendship, and all you suffered before you came back into the light, out of your cruel bondage beneath the misty gloom, through our counsels." So he spoke, and noble Cottus answered him in turn: "Divine one, you tell us nothing we do not know. We know ourselves that your mind and your understanding surpass all others, and that you have been the immortals' defender against chill destruction.
σῇσι δ' ἐπιφροσύνῃσιν ὑπὸ ζόφου ἠερόεντος ἄψορρον δ' ἐξαῦτις ἀμειλίκτων ὑπὸ δεσμῶν ἠλύθομεν, Κρόνου υἱὲ ἄναξ, ἀνάελπτα παθόντες. τῷ καὶ νῦν ἀτενεῖ τε νόῳ καὶ ἐπίφρονι βουλῇ ῥυσόμεθα κράτος ὑμὸν ἐν αἰνῇ δηϊοτῆτι μαρνάμενοι Τιτῆσιν ἀνὰ κρατερὰς ὑσμίνας. ὣς φάτ'· ἐπῄνεσσαν δὲ θεοί, δωτῆρες ἐάων, μῦθον ἀκούσαντες· πολέμου δ' ἐλιλαίετο θυμὸς μᾶλλον ἔτ' ἢ τὸ πάροιθε· μάχην δ' ἀμέγαρτον ἔγειραν πάντες, θήλειαι τε καὶ ἄρσενες, ἦματι κείνῳ, Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο, οὕς τε Ζεὺς Ἐρέβευσφιν ὑπὸ χθονὸς ἧκε φόωσδε δεινοί τε κρατεροί τε, βίην ὑπέροπλον ἔχοντες.	Through your shrewdness we have come back again from the misty gloom, out of our relentless bonds, lord son of Cronus—a thing we never hoped for. So now, with steadfast mind and prudent purpose, we will defend your power in the dreadful fray, fighting the Titans in mighty combats." So he spoke, and the gods, givers of good things, approved when they heard his words. Their hearts longed for war still more than before, and they all stirred up battle, a battle no one could envy, on that day, female and male alike: the Titan gods and all who were born of Cronus, and those whom Zeus had brought up into the light from Erebus beneath the earth, terrible and mighty, with overbearing strength.
τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀίσσοντο πᾶσιν ὁμῶς, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.	A hundred arms shot out from the shoulders of all of them alike, and each had fifty heads growing from his shoulders above his sturdy limbs. These

33 Othrys is a mountain in Thessaly, facing Olympus across the plain.

GREEK	ENGLISH
οἳ τότε Τιτήνεσσι κατέσταθεν ἐν δαΐ λυγρῇ πέτρας ἠλιβάτους στιβαρῇς ἐν χερσὶν ἔχοντες. Τιτῆνες δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας προφρονέως, χειρῶν τε βίης θ' ἅμα ἔργον ἔφαινον ἀμφότεροι· δεινὸν δὲ περίαχε πόντος ἀπείρων, γῆ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρὺς σειόμενος, πεδόθεν δὲ τινάσσετο μακρὸς Ὄλυμπος ῥιπῇ ὕπ' ἀθανάτων, ἔνοσις δ' ἵκανε βαρεῖα Τάρταρον ἠερόεντα, ποδῶν τ' αἰπεῖα ἰωὴ ἀσπέτου ἰωχμοῖο βολάων τε κρατεράων· ὣς ἄρ' ἐπ' ἀλλήλοις ἵεσαν βέλεα στονόεντα.	now took their stand against the Titans in grim battle, holding huge rocks in their sturdy hands. On the other side the Titans eagerly strengthened their ranks, and both sides together showed what their hands and their strength could do. The boundless sea roared terribly all around, the earth crashed loudly, the wide sky groaned as it shook, and high Olympus was shaken from its foundations by the onrush of the immortals. The heavy quaking reached misty Tartarus, and so did the shrill din of feet in the unspeakable charge, and of the mighty missiles. So they hurled their grievous shafts at one another.
φωνὴ δ' ἀμφοτέρων ἵκετ' οὐρανὸν ἀστερόεντα κεκλομένων· οἳ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ. οὐδ' ἄρ' ἔτι Ζεὺς ἴσχεν ἐὸν μένος, ἀλλά νυ τοῦ γε εἴθαρ μὲν μένεος πλῆντο φρένες, ἐκ δέ τε πᾶσαν φαῖνε βίην· ἄμυδις δ' ἄρ' ἀπ' οὐρανοῦ ἠδ' ἀπ' Ὀλύμπου ἀστράπτων ἔστειχε συνωχαδόν· οἱ δὲ κεραυνοὶ ἵκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο χειρὸς ἄπο στιβαρῆς, ἱερὴν φλόγα εἰλυφόωντες ταρφέες· ἀμφὶ δὲ γαῖα φερέσβιος ἐσμαράγιζε καιομένη, λάκε δ' ἀμφὶ πυρὶ μεγάλ' ἄσπετος ὕλη.	The voices of both sides reached the starry sky as they shouted to each other, and they came together with a great war cry. Then Zeus no longer held back his might. At once his heart was filled with fury, and he showed all his strength. From the sky and from Olympus he came striding, hurling lightning without pause. The thunderbolts flew thick and fast from his sturdy hand, with thunder and lightning together, whirling holy flame. All around, the life-giving earth roared as it burned, and the vast forest crackled loudly in the fire on every side.
ἔζεε δὲ χθὼν πᾶσα καὶ Ὠκεανοῖο ῥέεθρα πόντος τ' ἀτρύγετος· τοὺς δ' ἄμφεπε θερμὸς ἀυτμὴ Τιτῆνας χθονίους, φλὸξ δ' αἰθέρα δῖαν ἵκανεν ἄσπετος, ὅσσε δ' ἄμερδε καὶ ἰφθίμων περ ἐόντων αὐγὴ μαρμαίρουσα κεραυνοῦ τε στεροπῆς τε. καῦμα δὲ θεσπέσιον κάτεχεν Χάος· εἴσατο δ' ἄντα ὀφθαλμοῖσιν ἰδεῖν ἠδ' οὔασι ὅσσαν ἀκοῦσαι αὖτως, ὡς εἰ Γαῖα καὶ Οὐρανὸς εὐρὺς ὕπερθε πίλνατο· τοῖος γάρ κε μέγας ὑπὸ δοῦπος ὀρώρει τῆς μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξεριπόντος· τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων.	The whole earth was boiling, and the streams of Ocean, and the barren sea. Hot blasts engulfed the earthborn Titans, flame beyond telling reached the bright upper air, and the flashing glare of thunderbolt and lightning blinded their eyes, mighty as they were. Unearthly heat took hold of Chaos. To see it with the eyes and hear the sound with the ears, it seemed exactly as if Earth and wide Sky above were coming together. Such a crash would rise if she were being crushed and he were crashing down on her from on high: so great a crash arose as the gods clashed in strife.
σὺν δ' ἄνεμοι ἔνοσίν τε κονίην τ' ἐσφαράγιζον βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνόν, κῆλα Διὸς μεγάλοιο, φέρον δ' ἰαχήν τ' ἐνοπήν τε ἐς μέσον ἀμφοτέρων· ὄτοβος δ' ἄπλητος ὀρώρει σμερδαλέης ἔριδος, κάρτος δ' ἀνεφαίνετο ἔργων. ἐκλίνθη δὲ μάχη· πρὶν δ' ἀλλήλοις ἐπέχοντες ἐμμενέως ἐμάχοντο διὰ κρατερὰς ὑσμίνας. οἳ δ' ἄρ' ἐνὶ πρώτοισι μάχην δριμεῖαν ἔγειραν Κόττος τε Βριάρεώς τε Γύης τ' ἄατος πολέμοιο, οἵ ῥα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν πέμπον ἐπασσυτέρας, κατὰ δ' ἐσκίασαν βελέεσσι Τιτῆνας, καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης	With it the winds roared, stirring up quaking and dust, thunder and lightning and the blazing thunderbolt, the shafts of great Zeus, and they carried the shouting and the war cries into the midst of both sides. An unbearable din arose from the dreadful strife, and mighty deeds were displayed. Then the battle turned; but until then they had pressed on each other and fought steadily in mighty combats. Among the foremost, Cottus, Briareus, and Gyes, insatiable for war, stirred up bitter battle. They hurled three hundred rocks from

GREEK	ENGLISH
πέμψαν καὶ δεσμοῖσιν ἐν ἀργαλέοισιν ἔδησαν χερσὶν νικήσαντες ὑπερθύμους περ ἐόντας,	their sturdy hands, one after another, overshadowing the Titans with their missiles. They sent them down beneath the wide-wayed earth and bound them in painful bonds, having conquered them with their hands, overweening as they were,

TARTARUS

The Titans' prison; the houses of Night, Sleep and Death; the hound of Hades; the waters of Styx.

GREEK	ENGLISH
720 τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης· τόσσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἠερόεντα. ἐννέα γὰρ νύκτας τε καὶ ἤματα χάλκεος ἄκμων οὐρανόθεν κατιὼν δεκάτῃ κ' ἐς γαῖαν ἵκοιτο· ἐννέα δ' αὖ νύκτας τε καὶ ἤματα χάλκεος ἄκμων ἐκ γαίης κατιὼν δεκάτῃ κ' ἐς Τάρταρον ἵκοι. τὸν πέρι χάλκεον ἕρκος ἐλήλαται· ἀμφὶ δέ μιν νὺξ τριστοιχεὶ κέχυται περὶ δειρήν· αὐτὰρ ὕπερθεν γῆς ῥίζαι πεφύασι καὶ ἀτρυγέτοιο θαλάσσης. ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἠερόεντι κεκρύφαται βουλῇσι Διὸς νεφεληγερέταο χώρῳ ἐν εὐρώεντι, πελώρης ἔσχατα γαίης.	as far beneath the earth as the sky is above the earth, for that is how far it is from the earth to murky Tartarus. A bronze anvil falling from the sky for nine nights and days would reach the earth on the tenth; and a bronze anvil falling from the earth for nine nights and days would reach Tartarus on the tenth. Around it runs a fence of bronze, and night is poured around its neck in three layers, while above it grow the roots of the earth and of the barren sea. There the Titan gods are hidden under murky gloom, by the counsels of Zeus the cloud-gatherer, in a dank place at the farthest ends of the huge earth.
732 τοῖς οὐκ ἐξιτόν ἐστι. θύρας δ' ἐπέθηκε Ποσειδέων χαλκείας, τεῖχος δὲ περοίχεται ἀμφοτέρωθεν. ἔνθα Γύης Κόττος τε καὶ Ὀβριάρεως μεγάθυμος ναίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο. ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἠερόεντος πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος ἑξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν ἀργαλέ' εὐρώεντα, τά τε στυγέουσι θεοί περ, χάσμα μέγ', οὐδέ κε πάντα τελεσφόρον εἰς ἐνιαυτὸν οὖδας ἵκοιτ', εἰ πρῶτα πυλέων ἔντοσθε γένοιτο, ἀλλά κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλῃ ἀργαλέη· δεινὸν δὲ καὶ ἀθανάτοισι θεοῖσι τοῦτο τέρας. Νυκτὸς δ' ἐρεβεννῆς οἰκία δεινὰ ἕστηκεν νεφέλῃς κεκαλυμμένα κυανέῃσιν.	There is no way out for them. Poseidon set doors of bronze on it, and a wall runs around it on every side. There Gyes and Cottus and great-hearted Obriareus live, the trusty guards of Zeus who holds the aegis. And there, one after another, are the sources and the ends of all things: of the dark earth and murky Tartarus, of the barren sea and the starry sky. They are grim and dank, and even the gods abhor them. It is a great chasm: once inside the gates, no one would reach its floor in the whole course of a year, but grim gust after gust would carry him this way and that. This is a fearful wonder even to the immortal gods. And there stands the fearful house of gloomy Night, wrapped in dark clouds.
746 τῶν πρόσθ' Ἰαπετοῖο πάις ἔχει οὐρανὸν εὐρὺν ἑστηὼς κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἆσσον ἰοῦσαι ἀλλήλας προσέειπον, ἀμειβόμεναι μέγαν οὐδὸν χάλκεον· ἣ μὲν ἔσω καταβήσεται, ἣ δὲ θύραζε ἔρχεται, οὐδέ ποτ' ἀμφοτέρας δόμος ἐντὸς ἐέργει, ἀλλ' αἰεὶ ἑτέρη γε δόμων ἔκτοσθεν ἐοῦσα γαῖαν ἐπιστρέφεται, ἣ δ' αὖ δόμου ἐντὸς ἐοῦσα μίμνει τὴν αὐτῆς ὥρην ὁδοῦ, ἔστ' ἂν ἵκηται, ἣ μὲν ἐπιχθονίοισι φάος πολυδερκὲς ἔχουσα,	In front of it the son of Iapetus stands holding up the wide sky on his head and tireless arms, unmoving, where Night and Day come close and greet each other as they cross the great bronze threshold. One is about to go down inside as the other goes out through the door, and the house never holds them both within. Always one of them is outside the house, traveling over the earth, while the other stays inside and waits until the hour of her own journey comes. One brings far-

GREEK	ENGLISH
ἣ δ' Ὕπνον μετὰ χερσί, κασίγνητον Θανάτοιο. Νὺξ ὀλοή, νεφέλῃ κεκαλυμμένη ἠεροειδεῖ.	seeing light to those on earth; the other, deadly Night, wrapped in misty cloud, carries in her arms Sleep, the brother of Death.[34]
758 ἔνθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν, Ὕπνος καὶ Θάνατος, δεινοὶ θεοί· οὐδέ ποτ' αὐτοὺς Ἠέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν οὐρανὸν εἰς ἀνιὼν οὐδ' οὐρανόθεν καταβαίνων. τῶν δ' ἕτερος γαῖάν τε καὶ εὐρέα νῶτα θαλάσσης ἥσυχος ἀνστρέφεται καὶ μείλιχος ἀνθρώποισι, τοῦ δὲ σιδηρέη μὲν κραδίη, χάλκεον δέ οἱ ἦτορ νηλεὲς ἐν στήθεσσιν· ἔχει δ' ὃν πρῶτα λάβῃσιν ἀνθρώπων· ἐχθρὸς δὲ καὶ ἀθανάτοισι θεοῖσιν.	There the children of dark Night have their homes, Sleep and Death, fearful gods. The shining Sun never looks on them with his rays, either as he climbs into the sky or as he comes down from the sky. One of them roams the earth and the broad back of the sea, quiet and gentle to men. But the other has a heart of iron, and the spirit in his breast is bronze and pitiless: whatever man he catches first, he keeps. He is hateful even to the immortal gods.
767 ἔνθα θεοῦ χθονίου πρόσθεν δόμοι ἠχήεντες ἰφθίμου τ' Ἀίδεω καὶ ἐπαινῆς Περσεφονείης ἑστᾶσιν, δεινὸς δὲ κύων προπάροιθε φυλάσσει νηλειής, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἰόντας σαίνει ὁμῶς οὐρῇ τε καὶ οὔασιν ἀμφοτέροισιν, ἐξελθεῖν δ' οὐκ αὖτις ἐᾷ πάλιν, ἀλλὰ δοκεύων ἐσθίει, ὅν κε λάβῃσι πυλέων ἔκτοσθεν ἰόντα. [ἰφθίμου τ' Ἀίδεω καὶ ἐπαινῆς Περσεφονείης.] ἔνθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισι, δεινὴ Στύξ, θυγάτηρ ἀψορρόου Ὠκεανοῖο πρεσβυτάτη· νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει μακρῇσιν πέτρῃσι κατηρεφέ'· ἀμφὶ δὲ πάντη κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται.	There, in front, stand the echoing halls of the god below, mighty Hades, and of dread Persephone. A fearful dog keeps guard before them, pitiless, and he has an evil trick: those who go in he fawns on with his tail and both his ears alike, but he does not let them go out again; he lies in wait and devours whoever he catches going out through the gates. [of mighty Hades and dread Persephone.] There lives a goddess hateful to the immortals, fearful Styx, eldest daughter of Ocean, who flows back into himself. She lives apart from the gods in a famous house roofed with great rocks, propped on every side to the sky by silver pillars.
780 παῦρα δὲ Θαύμαντος θυγάτηρ πόδας ὠκέα Ἶρις ἀγγελίην πωλεῖται ἐπ' εὐρέα νῶτα θαλάσσης. ὁππότ' ἔρις καὶ νεῖκος ἐν ἀθανάτοισιν ὄρηται καί ῥ' ὅστις ψεύδηται Ὀλύμπια δώματ' ἐχόντων, Ζεὺς δέ τε Ἶριν ἔπεμψε θεῶν μέγαν ὅρκον ἐνεῖκαι τηλόθεν ἐν χρυσέῃ προχόῳ πολυώνυμον ὕδωρ ψυχρόν, ὅτ' ἐκ πέτρης καταλείβεται ἠλιβάτοιο ὑψηλῆς· πολλὸν δὲ ὑπὸ χθονὸς εὐρυοδείης ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν Ὠκεανοῖο κέρας· δεκάτη δ' ἐπὶ μοῖρα δέδασται· ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης δίνῃς ἀργυρέῃς εἰλιγμένος εἰς ἅλα πίπτει, ἡ δὲ μί' ἐκ πέτρης προρέει μέγα πῆμα θεοῖσιν.	Seldom does the daughter of Thaumas, swift-footed Iris, go with a message over the broad back of the sea. But whenever strife and quarrel arise among the immortals, and one of those who have homes on Olympus tells a lie, Zeus sends Iris to bring from far off, in a golden jug, the great oath of the gods: the famous water, cold, that trickles down from a high, sheer rock. Far beneath the wide-pathed earth it flows out of the holy river through the black night, a branch of Ocean, and a tenth part is allotted to it. Nine parts coil around the earth and the broad back of the sea in silver eddies and fall into the brine; this one part flows out from the rock, a great bane to the gods.
793 ὅς κεν τὴν ἐπίορκον ἀπολλείψας ἐπομόσσῃ ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου, κεῖται νήυτμος τετελεσμένον εἰς ἐνιαυτόν· οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἔρχεται ἆσσον βρώσιος, ἀλλά τε κεῖται ἀνάπνευστος καὶ ἄναυδος στρωτοῖς ἐν λεχέεσσι, κακὸν δέ ἑ κῶμα καλύπτει.	Whoever of the immortals who hold the peak of snowy Olympus pours a libation of it and swears falsely lies breathless for a full year. He never comes near ambrosia and nectar to eat, but lies without breath and without voice on a spread bed,

34 The son of Iapetus is Atlas.

GREEK	ENGLISH
αὐτὰρ ἐπεὶ νοῦσον τελέσῃ μέγαν εἰς ἐνιαυτόν, ἄλλος γ' ἐξ ἄλλου δέχεται χαλεπώτερος ἄεθλος. εἰνάετες δὲ θεῶν ἀπαμείρεται αἰὲν ἐόντων, οὐδέ ποτ' ἐς βουλὴν ἐπιμίσγεται οὐδ' ἐπὶ δαῖτας ἐννέα πάντα ἔτεα· δεκάτῳ δ' ἐπιμίσγεται αὖτις εἴρας ἐς ἀθανάτων, οἳ Ὄλύμπια δώματ' ἔχουσιν. τοῖον ἄρ' ὅρκον ἔθεντο θεοὶ Στυγὸς ἄφθιτον ὕδωρ ὠγύγιον, τὸ δ' ἴησι καταστυφέλου διὰ χώρου.	and an evil stupor covers him. And when he has come to the end of his sickness after a long year, another ordeal, harder still, follows on the first. For nine years he is cut off from the gods who live forever, and he never joins their councils or their feasts for nine full years; in the tenth he joins again the gatherings of the immortals who have homes on Olympus. Such is the oath the gods made of the imperishable, primeval water of Styx, which it sends out through a rugged land.
807 ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἠερόεντος πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος ἑξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν ἀργαλέ' εὐρώεντα, τά τε στυγέουσι θεοί περ. ἔνθα δὲ μαρμάρεαί τε πύλαι καὶ χάλκεος οὐδὸς ἀστεμφής, ῥίζῃσι διηνεκέεσσιν ἀρηρώς, αὐτοφυής· πρόσθεν δὲ θεῶν ἔκτοσθεν ἁπάντων Τιτῆνες ναίουσι, πέρην Χάεος ζοφεροῖο. αὐτὰρ ἐρισμαράγοιο Διὸς κλειτοὶ ἐπίκουροι δώματα ναιετάουσιν ἐπ' Ὠκεανοῖο θεμέθλοις, Κόττος τ' ἠδὲ Γύης· Βριάρεών γε μὲν ἠὺν ἐόντα γαμβρὸν ἑὸν ποίησε βαρύκτυπος Ἐννοσίγαιος, δῶκε δὲ Κυμοπόλειαν ὀπυίειν, θυγατέρα ἣν.	And there, one after another, are the sources and the ends of all things: of the dark earth and murky Tartarus, of the barren sea and the starry sky. They are grim and dank, and even the gods abhor them. There are gates of marble and a bronze threshold, unshakable, fixed on unending roots, grown of itself. And in front of it, outside all the gods, beyond gloomy Chaos, live the Titans. But the famous allies of loud-crashing Zeus, Cottus and Gyes, live in houses on the foundations of Ocean. Briareus, though, because he was brave, the deep-thundering Earth-shaker made his son-in-law, and gave him his own daughter Cymopolea to marry.

TYPHOEUS

Earth's last and most terrible son challenges Zeus and is blasted by his thunder.

GREEK	ENGLISH
820 αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασεν Ζεύς, ὁπλότατον τέκε παῖδα Τυφωέα Γαῖα πελώρη Ταρτάρου ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην· οὗ χεῖρες μὲν ἔασιν ἐπ' ἰσχύι, ἔργματ' ἔχουσαι, καὶ πόδες ἀκάματοι κρατεροῦ θεοῦ· ἐκ δέ οἱ ὤμων ἦν ἑκατὸν κεφαλαὶ ὄφιος, δεινοῖο δράκοντος, γλώσσῃσιν δνοφερῇσι λελιχμότες, ἐκ δέ οἱ ὄσσων θεσπεσίῃς κεφαλῇσιν ὑπ' ὀφρύσι πῦρ ἀμάρυσσεν· πασέων δ' ἐκ κεφαλέων πῦρ καίετο δερκομένοιο·	But when Zeus had driven the Titans out of the sky, huge Earth bore her youngest child, Typhoeus, after joining in love with Tartarus, through golden Aphrodite. His hands have strength for deeds, and the mighty god's feet are tireless. From his shoulders grew a hundred heads of a snake, a fearful serpent, flickering with dark tongues. From the eyes in his monstrous heads fire flashed under the brows, and from all his heads fire burned as he glared.
829 φωναὶ δ' ἐν πάσῃσιν ἔσαν δεινῆς κεφαλῇσι παντοίην ὄπ' ἰεῖσαι ἀθέσφατον· ἄλλοτε μὲν γὰρ φθέγγονθ' ὥστε θεοῖσι συνιέμεν, ἄλλοτε δ' αὖτε ταύρου ἐριβρύχεω, μένος ἀσχέτου, ὄσσαν ἀγαύρου, ἄλλοτε δ' αὖτε λέοντος ἀναιδέα θυμὸν ἔχοντος, ἄλλοτε δ' αὖ σκυλάκεσσιν ἐοικότα, θαύματ' ἀκοῦσαι, ἄλλοτε δ' αὖ ῥοίζεσχ', ὑπὸ δ' ἤχεεν οὔρεα μακρά. καί νύ κεν ἔπλετο ἔργον ἀμήχανον ἤματι κείνῳ καί κεν ὅ γε θνητοῖσι καὶ ἀθανάτοισιν ἄναξεν,	And in all his fearful heads were voices that sent out every kind of sound, beyond telling. At times they spoke so that the gods understood; at times they had the voice of a loud-bellowing bull, proud and unstoppable in its fury; at times of a lion with a ruthless heart; at times they sounded like whelps, a wonder to hear; and at times he hissed, and the high mountains echoed beneath. And a thing past help would have happened on that day,

	GREEK	ENGLISH
	εἰ μὴ ἄρ᾽ ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε. σκληρὸν δ᾽ ἐβρόντησε καὶ ὄβριμον, ἀμφὶ δὲ γαῖα σμερδαλέον κονάβησε καὶ οὐρανὸς εὐρὺς ὕπερθε πόντος τ᾽ Ὠκεανοῦ τε ῥοαὶ καὶ Τάρταρα γαίης.	and he would have become lord of mortals and immortals, if the father of men and gods had not been quick to see it. He thundered hard and mightily, and all around him the earth rang terribly, and the wide sky above, and the sea and the streams of Ocean and the depths of Tartarus in the earth.
842	ποσσὶ δ᾽ ὕπ᾽ ἀθανάτοισι μέγας πελεμίζετ᾽ Ὄλυμπος ὀρνυμένοιο ἄνακτος· ἐπεστενάχιζε δὲ γαῖα. καῦμα δ᾽ ὑπ᾽ ἀμφοτέρων κάτεχεν ἰοειδέα πόντον βροντῆς τε στεροπῆς τε, πυρός τ᾽ ἀπὸ τοῖο πελώρου, πρηστήρων ἀνέμων τε κεραυνοῦ τε φλεγέθοντος. ἔζεε δὲ χθὼν πᾶσα καὶ οὐρανὸς ἠδὲ θάλασσα· θυῖε δ᾽ ἄρ᾽ ἀμφ᾽ ἀκτὰς περί τ᾽ ἀμφί τε κύματα μακρὰ ῥιπῇ ὕπ᾽ ἀθανάτων, ἔνοσις δ᾽ ἄσβεστος ὀρώρει· τρέε δ᾽ Ἀΐδης, ἐνέροισι καταφθιμένοισιν ἀνάσσων, Τιτῆνές θ᾽ ὑποταρτάριοι, Κρόνον ἀμφὶς ἐόντες, ἀσβέστου κελάδοιο καὶ αἰνῆς δηιοτῆτος. Ζεὺς δ᾽ ἐπεὶ οὖν κόρθυνεν ἑὸν μένος, εἵλετο δ᾽ ὅπλα, βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνόν, πλῆξεν ἀπ᾽ Οὐλύμποιο ἐπάλμενος· ἀμφὶ δὲ πάσας ἔπρεσε θεσπεσίας κεφαλὰς δεινοῖο πελώρου.	Great Olympus quaked under the immortal feet of the lord as he rose, and the earth groaned in answer. Heat from both of them gripped the violet sea, from the thunder and the lightning, from the fire of the monster, from the scorching storm winds and the blazing thunderbolt. The whole earth was boiling, and the sky and the sea. Long waves raged around the headlands, all about, under the onrush of the immortals, and an endless quaking arose. Hades trembled, who rules over the dead below, and the Titans under Tartarus who are with Cronus, at the endless din and the dreadful fighting. When Zeus had raised his fury to its height and taken up his weapons, the thunder and the lightning and the blazing thunderbolt, he leaped from Olympus and struck, and he scorched all the uncanny heads of the fearful monster, all around.
857	αὐτὰρ ἐπεὶ δή μιν δάμασεν πληγῇσιν ἰμάσσας, ἤριπε γυιωθείς, στενάχιζε δὲ γαῖα πελώρη. φλὸξ δὲ κεραυνωθέντος ἀπέσσυτο τοῖο ἄνακτος οὔρεος ἐν βήσσῃσιν ἀιδνῇς παιπαλοέσσῃς, πληγέντος. πολλὴ δὲ πελώρη καίετο γαῖα ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο κασσίτερος ὡς τέχνῃ ὕπ᾽ αἰζηῶν ἐν ἐυτρήτοις χοάνοισι θαλφθείς, ἠὲ σίδηρος, ὅ περ κρατερώτατός ἐστιν. οὔρεος ἐν βήσσῃσι δαμαζόμενος πυρὶ κηλέῳ τήκεται ἐν χθονὶ δίῃ ὑφ᾽ Ἡφαίστου παλάμῃσιν. ὣς ἄρα τήκετο γαῖα σέλαι πυρὸς αἰθομένοιο. ῥῖψε δέ μιν θυμῷ ἀκαχὼν ἐς Τάρταρον εὐρύν.	And when he had beaten him down, lashing him with blows, the monster fell, crippled, and huge Earth groaned. Flame shot out from that thunderstruck lord in the dark, rugged glens of the mountain where he was struck. Much of the huge earth was burning with an unspeakable blast of heat, and it was melting, as tin melts when it is heated by the skill of young men in well-bored crucibles, or as iron, which is the strongest of things, melts in the holy earth under the hands of Hephaestus when it is subdued by blazing fire in mountain glens. Just so the earth was melting in the glare of the blazing fire. And he flung him, angry at heart, into wide Tartarus.
869	ἐκ δὲ Τυφωέος ἔστ᾽ ἀνέμων μένος ὑγρὸν ἀέντων, νόσφι Νότου Βορέω τε καὶ ἀργέστεω Ζεφύροιο· οἵ γε μὲν ἐκ θεόφιν γενεή, θνητοῖς μέγ᾽ ὄνειαρ· οἱ δ᾽ ἄλλοι μαψαῦραι ἐπιπνείουσι θάλασσαν· αἵ δή τοι πίπτουσαι ἐς ἠεροειδέα πόντον, πῆμα μέγα θνητοῖσι, κακῇ θυίουσιν ἀέλλῃ· ἄλλοτε δ᾽ ἄλλαι ἄεισι διασκιδνᾶσί τε νῆας ναύτας τε φθείρουσι· κακοῦ δ᾽ οὐ γίγνεται ἀλκὴ ἀνδράσιν, οἳ κείνῃσι συνάντωνται κατὰ πόντον· αἵ δ᾽ αὖ καὶ κατὰ γαῖαν ἀπείριτον ἀνθεμόεσσαν	From Typhoeus comes the wet force of the blowing winds, except Notus and Boreas and Zephyrus who clears the sky; these are of the gods' race, a great blessing to mortals. The others blow at random over the sea. They fall on the misty sea, a great bane to mortals, and rage in evil squalls. They blow now one way, now another, scattering ships and destroying sailors; and there is no defense against that harm for men who meet them

	GREEK	ENGLISH
	ἔργ' ἐρατὰ φθείρουσι χαμαιγενέων ἀνθρώπων πιμπλεῖσαι κόνιός τε καὶ ἀργαλέου κολοσυρτοῦ.	on the sea. Over the boundless, flowering earth too they destroy the lovely works of men born on the ground, filling them with dust and grim uproar.[35]

THE REIGN OF ZEUS

Zeus becomes king; he swallows Metis and marries Themis, Hera and others; Athena is born from his head.

	GREEK	ENGLISH
881	αὐτὰρ ἐπεί ῥα πόνον μάκαρες θεοὶ ἐξετέλεσσαν, Τιτήνεσσι δὲ τιμάων κρίναντο βίηφι, δή ῥα τότ' ὦτρυνον βασιλευέμεν ἠδὲ ἀνάσσειν Γαίης φραδμοσύνῃσιν Ὀλύμπιον εὐρύοπα Ζῆν ἀθανάτων· ὃ δὲ τοῖσιν ἐὰς διεδάσσατο τιμάς. Ζεὺς δὲ θεῶν βασιλεὺς πρώτην ἄλοχον θέτο Μῆτιν πλεῖστα θεῶν εἰδυῖαν ἰδὲ θνητῶν ἀνθρώπων. ἀλλ' ὅτε δὴ ἄρ' ἔμελλε θεὰν γλαυκῶπιν Ἀθήνην τέξεσθαι, τότ' ἔπειτα δόλῳ φρένας ἐξαπατήσας αἰμυλίοισι λόγοισιν ἑὴν ἐσκάθετο νηδὺν Γαίης φραδμοσύνῃσι καὶ Οὐρανοῦ ἀστερόεντος. τὼς γάρ οἱ φρασάτην, ἵνα μὴ βασιληίδα τιμὴν ἄλλος ἔχοι Διὸς ἀντὶ θεῶν αἰειγενετάων.	But when the blessed gods had finished their toil and settled by force the dispute over honors with the Titans, then on Earth's advice they urged wide-seeing Olympian Zeus to be king and lord of the immortals, and he divided their honors among them. Zeus, king of the gods, made Metis his first wife, she who knew most among gods and mortal men. But when she was about to give birth to the goddess gray-eyed Athena, he tricked her mind with guile and wheedling words and put her away in his belly, on the advice of Earth and starry Sky. This is what they advised him, so that no other of the gods who live forever should hold the kingly honor in place of Zeus.
894	ἐκ γὰρ τῆς εἵμαρτο περίφρονα τέκνα γενέσθαι· πρώτην μὲν κούρην γλαυκώπιδα Τριτογένειαν ἶσον ἔχουσαν πατρὶ μένος καὶ ἐπίφρονα βουλήν. αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν ἤμελλεν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα· ἀλλ' ἄρα μιν Ζεὺς πρόσθεν ἑὴν ἐσκάθετο νηδύν, ὡς δή οἱ φράσσαιτο θεὰ ἀγαθόν τε κακόν τε. δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὥρας, Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλυῖαν, αἳ ἔργ' ὠρεύουσι καταθνητοῖσι βροτοῖσι, Μοίρας θ', ἧ πλείστην τιμὴν πόρε μητίετα Ζεύς, Κλωθώ τε Λάχεσίν τε καὶ Ἄτροπον, αἵτε διδοῦσι θνητοῖς ἀνθρώποισιν ἔχειν ἀγαθόν τε κακόν τε.	For it was fated that children of great wisdom would be born from her: first a girl, gray-eyed Tritogeneia, equal to her father in strength and wise counsel; and after her she was to bear a son, king of gods and men, with an overbearing heart. But Zeus put her away in his belly before that, so that the goddess might advise him of good and evil. Second, he married shining Themis, who bore the Seasons, Good Order and Justice and flourishing Peace, who watch over the works of mortal men; and the Fates, to whom Zeus the wise counselor gave the greatest honor, Clotho and Lachesis and Atropos, who give mortal men good and evil to have.[36]
907	τρεῖς δέ οἱ Εὐρυνομη Χάριτας τέκε καλλιπαρῄους, Ὠκεανοῦ κούρη, πολυήρατον εἶδος ἔχουσα, Ἀγλαΐην τε καὶ Εὐφροσύνην Θαλίην τ' ἐρατεινήν· τῶν καὶ ἀπὸ βλεφάρων ἔρος εἵβετο δερκομενάων λυσιμελής· καλὸν δέ θ' ὑπ' ὀφρύσι δερκιόωνται. αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐς λέχος ἦλθεν, ἣ τέκε Περσεφόνην λευκώλενον, ἣν Ἀιδωνεὺς ἥρπασε ἧς παρὰ μητρός· ἔδωκε δὲ μητίετα Ζεύς.	And Eurynome, a daughter of Ocean, lovely in form, bore him three fair-cheeked Graces, Aglaea and Euphrosyne and lovely Thalia. From their eyelids, as they look, flows desire that loosens the limbs, and beautiful is their glance beneath their brows. Then he went to the bed of Demeter, who feeds many, and she bore white-armed Persephone, whom Aidoneus snatched away from

35 Notus, Boreas and Zephyrus are the south, north and west winds.
36 Tritogeneia, "Trito-born," is a title of Athena of uncertain meaning.

	GREEK	ENGLISH
	Μνημοσύνης δ' ἐξαῦτις ἐράσσατο καλλικόμοιο, ἐξ ἧς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο ἐννέα, τῇσιν ἄδον θαλίαι καὶ τέρψις ἀοιδῆς.	her mother; and Zeus the wise counselor gave her to him. Next he fell in love with Mnemosyne of the lovely hair, and from her were born to him the nine Muses with golden headbands, who delight in feasts and the pleasure of song.[37]
918	Λητὼ δ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν, ἱμερόεντα γόνον περὶ πάντων Οὐρανιώνων, γείνατ' ἄρ' αἰγιόχοιο Διὸς φιλότητι μιγεῖσα. λοισθοτάτην δ' Ἥρην θαλερὴν ποιήσατ' ἄκοιτιν· ἣ δ' Ἥβην καὶ Ἄρηα καὶ Εἰλείθυιαν ἔτικτε μιχθεῖσ' ἐν φιλότητι θεῶν βασιλῆι καὶ ἀνδρῶν. αὐτὸς δ' ἐκ κεφαλῆς γλαυκώπιδα Τριτογένειαν δεινὴν ἐγρεκύδοιμον ἀγέστρατον Ἀτρυτώνην πότνιαν, ᾗ κέλαδοί τε ἄδον πόλεμοί τε μάχαι τε, Ἥρη δ' Ἥφαιστον κλυτὸν οὐ φιλότητι μιγεῖσα γείνατο, καὶ ζαμένησε καὶ ἤρισε ᾧ παρακοίτῃ, ἐκ πάντων τέχνῃσι κεκασμένον Οὐρανιώνων.	And Leto, joined in love with Zeus who holds the aegis, bore Apollo and Artemis the archer, children lovelier than all the heavenly gods. Last of all he made Hera his blooming wife, and she bore Hebe and Ares and Eileithyia, joined in love with the king of gods and men. He himself, from his head, bore gray-eyed Tritogeneia, the fearful rouser of battle din, leader of armies, the Unwearied One, the lady who delights in din and wars and battles. And Hera, without joining in love, bore famous Hephaestus, who excels all the heavenly gods in craft; for she was furious and quarreling with her husband.[38]

ANOTHER VERSION

An alternative account of the births of Hephaestus and Athena, quoted by the physician Galen.

	GREEK	ENGLISH
929a	Ἥρη δὲ ζαμένησε καὶ ἤρισε ᾧ παρακοίτῃ. ἐκ ταύτης δ' ἔριδος ἣ μὲν τέκε φαίδιμον υἱὸν Ἥφαιστον, φιλότητος ἄτερ Διὸς αἰγιόχοιο, ἐκ πάντων παλάμῃσι κεκασμένον Οὐρανιώνων· αὐτὰρ ὅ γ' Ὠκεανοῦ καὶ Τηθύος ἠυκόμοιο κούρῃ νόσφ' Ἥρης παρελέξατο καλλιπαρήῳ, ... ἐξαπαφὼν Μῆτιν καίπερ πολυδήνε' ἐοῦσαν. συμμάρψας δ' ὅ γε χερσὶν ἑὴν ἐγκάθετο νηδὺν δείσας, μὴ τέξῃ κρατερώτερον ἄλλο κεραυνοῦ.	And Hera was furious and quarreled with her husband. Out of this quarrel she bore a glorious son, Hephaestus, without love with Zeus who holds the aegis, who excels all the heavenly gods in skill of hand. But he lay, apart from Hera, with the fair-cheeked daughter of Ocean and Tethys of the lovely hair, ... deceiving Metis, for all her many wiles. He seized her in his hands and put her away in his belly, afraid that she might bear something else stronger than the thunderbolt.[39]
929j	τοὔνεκά μιν Κρονίδης ὑψίζυγος αἰθέρι ναίων κάππιεν ἐξαπίνης· ἣ δ' αὐτίκα Παλλάδ' Ἀθήνην κύσατο· τὴν μὲν ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε πὰρ κορυφὴν Τρίτωνος ἐπ' ὄχθῃσιν ποταμοῖο. Μῆτις δ' αὖτε Ζηνὸς ὑπὸ σπλάγχνοις λελαθυῖα ἧστο, Ἀθηναίης μήτηρ, τέκταινα δικαίων πλεῖστα θεῶν τε ἰδυῖα καταθνητῶν τ' ἀνθρώπων, ἔνθα θεὰ παρέδεκτο ὅθεν παλάμαις περὶ πάντων ἀθανάτων ἐκέκασθ' οἳ Ὄλύμπια δώματ' ἔχουσιν, [αἰγίδα ποιήσασα φοβέστρατον ἔντος Ἀθήνης·] σὺν τῇ ἐγείνατό μιν πολεμήια τεύχε' ἔχουσαν.	That is why the high-throned son of Cronus, who dwells in the aether, swallowed her suddenly. But she had at once conceived Pallas Athena, and the father of men and gods bore her from the crown of his head, by the banks of the river Trito. And Metis, Athena's mother, contriver of just things, who knew most among gods and mortal men, stayed hidden beneath the inward parts of Zeus. There the goddess received that by which she excelled all the immortals who have homes on Olympus in skill of hand, [having made the aegis, Athena's

37 Aidoneus is a form of the name Hades.
38 Eileithyia is the goddess of childbirth.
39 Lines 929a–t, an alternative account of these births, survive in a quotation by the physician Galen; the text has a gap.

GREEK	ENGLISH
	army-scattering armor;] with it he bore her, dressed in the armor of war.

OTHER UNIONS OF GODS

Other divine births and marriages, from Triton to Heracles' marriage with Hebe and the birth of Medea.

GREEK	ENGLISH
Ἐκ δ' Ἀμφιτρίτης καὶ ἐρικτύπου Ἐννοσιγαίου	From Amphitrite and the loud-thundering Earth-shaker was born great Triton, wide in strength,
Τρίτων εὐρυβίης γένετο μέγας, ὅστε θαλάσσης	
πυθμέν' ἔχων παρὰ μητρὶ φίλῃ καὶ πατρὶ ἄνακτι	who holds the floor of the sea and lives in a golden
ναίει χρύσεα δῶ, δεινὸς θεός. αὐτὰρ Ἄρηι	house beside his dear mother and his lord father, a
ῥινοτόρῳ Κυθέρεια Φόβον καὶ Δεῖμον ἔτικτε	fearful god. And to Ares, piercer of shields,
δεινούς, οἵτ' ἀνδρῶν πυκινὰς κλονέουσι φάλαγγας	Cytherea bore Phobos and Deimos, fearful ones,
ἐν πολέμῳ κρυόεντι σὺν Ἄρηι πτολιπόρθῳ,	who throw the close ranks of men into confusion
Ἁρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν.	in chilling war, together with Ares sacker of cities;
Ζηνὶ δ' ἄρ' Ἀτλαντὶς Μαίη τέκε κύδιμον Ἑρμῆν,	and Harmonia, whom high-spirited Cadmus made
κήρυκ' ἀθανάτων, ἱερὸν λέχος εἰσαναβᾶσα.	his wife. And to Zeus, Maia, daughter of Atlas, bore
Καδμείη δ' ἄρα οἱ Σεμέλη τέκε φαίδιμον υἱὸν	glorious Hermes, herald of the immortals, going
μιχθεῖσ' ἐν φιλότητι, Διώνυσον πολυγηθέα,	up into his holy bed. And Cadmus' daughter
ἀθάνατον θνητή· νῦν δ' ἀμφότεροι θεοί εἰσιν.	Semele, joined in love with him, bore him a glori-
Ἀλκμήνη δ' ἄρ' ἔτικτε βίην Ἡρακληείην	ous son, Dionysus of many joys, an immortal born
μιχθεῖσ' ἐν φιλότητι Διὸς νεφεληγερέταο.	of a mortal; and now both of them are gods. And
	Alcmene bore mighty Heracles, joined in love
	with Zeus the cloud-gatherer.[40]
ἀγλαΐην δ' Ἥφαιστος, ἀγακλυτὸς ἀμφιγυήεις,	And Hephaestus, the famous lame god, made
ὁπλοτάτην Χαρίτων θαλερὴν ποιήσατ' ἄκοιτιν.	Aglaea, the youngest of the Graces, his blooming
χρυσοκόμης δὲ Διώνυσος ξανθὴν Ἀριάδνην,	wife. And golden-haired Dionysus made fair-
κούρην Μίνωος, θαλερὴν ποιήσατ' ἄκοιτιν.	haired Ariadne, daughter of Minos, his blooming
τὴν δέ οἱ ἀθάνατον καὶ ἀγήρω θῆκε Κρονίων.	wife, and the son of Cronus made her deathless
ἤβην δ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱός,	and ageless for him. And the valiant son of fair-
ἵς Ἡρακλῆος, τελέσας στονόεντας ἀέθλους,	ankled Alcmene, mighty Heracles, when he had
παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου,	finished his groaning labors, made Hebe, child of
αἰδοίην θέτ' ἄκοιτιν ἐν Οὐλύμπῳ νιφόεντι,	great Zeus and golden-sandaled Hera, his respec-
ὄλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσσας	ted wife on snowy Olympus. Happy man, who has
ναίει ἀπήμαντος καὶ ἀγήραος ἤματα πάντα.	accomplished a great work among the immortals
ἠελίῳ δ' ἀκάμαντι τέκεν κλυτὸς Ὠκεανίνη	and lives unharmed and ageless all his days! And
Περσηὶς Κίρκην τε καὶ Αἰήτην βασιλῆα.	to the tireless Sun the famous daughter of Ocean,
Αἰήτης δ' υἱὸς φαεσιμβρότου Ἠελίοιο	Perseis, bore Circe and King Aeetes. And Aeetes,
κούρην Ὠκεανοῖο τελήεντος ποταμοῖο	son of the Sun who brings light to mortals, by the
γῆμε θεῶν βουλῇσιν Ἰδυῖαν καλλιπάρῃον.	will of the gods married fair-cheeked Idyia, daugh-
ἣ δέ οἱ Μήδειαν ἐύσφυρον ἐν φιλότητι	ter of Ocean, the perfect river. And she, subdued
γείναθ' ὑποδμηθεῖσα διὰ χρυσέην Ἀφροδίτην.	in love through golden Aphrodite, bore him fair-
	ankled Medea.

40 Phobos and Deimos mean "Rout" and "Terror."

GODDESSES AND MORTAL MEN

Goddesses who bore children to mortal men, among them Demeter, Dawn, Thetis, Aphrodite, Circe and Calypso.

	GREEK	ENGLISH
963	ὑμεῖς μὲν νῦν χαίρετ', Ὀλύμπια δώματ' ἔχοντες, νῆσοί τ' ἤπειροί τε καὶ ἁλμυρὸς ἔνδοθι πόντος. νῦν δὲ θεάων φῦλον ἀείσατε, ἡδυέπειαι Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο, ὅσσαι δὴ θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα. Δημήτηρ μὲν Πλοῦτον ἐγείνατο, δῖα θεάων, Ἰασίων' ἥρωι μιγεῖσ' ἐρατῇ φιλότητι νειῷ ἔνι τριπόλῳ, Κρήτης ἐν πίονι δήμῳ, ἐσθλόν, ὃς εἶσ' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης πάντη· τῷ δὲ τυχόντι καὶ οὗ κ' ἐς χεῖρας ἵκηται, τὸν δ' ἀφνειὸν ἔθηκε, πολὺν δέ οἱ ὤπασεν ὄλβον.	Farewell now, you who have homes on Olympus, and you islands and continents and the salt sea within. And now, sweet-voiced Olympian Muses, daughters of Zeus who holds the aegis, sing of the tribe of goddesses: all the immortal goddesses who lay with mortal men and bore children like the gods. Demeter, bright among goddesses, joined in sweet love with the hero Iasion in a thrice-plowed fallow field in the rich land of Crete, bore Plutus, a kindly god, who goes everywhere over the earth and the broad back of the sea. Whoever meets him, whoever he comes into the hands of, that man he makes rich, and grants him great prosperity.[41]
975	Κάδμῳ δ' Ἁρμονίη, θυγάτηρ χρυσέης Ἀφροδίτης, Ἰνὼ καὶ Σεμέλην καὶ Ἀγαυὴν καλλιπάρῃον Αὐτονόην θ', ἣν γῆμεν Ἀριστᾶιος βαθυχαίτης, γείνατο καὶ Πολύδωρον ἐυστεφάνῳ ἐνὶ Θήβῃ. κούρη δ' Ὠκεανοῦ, Χρυσάορι καρτεροθύμῳ μιχθεῖσ' ἐν φιλότητι πολυχρύσου Ἀφροδίτης, Καλλιρόη τέκε παῖδα βροτῶν κάρτιστον ἁπάντων, Γηρυονέα, τὸν κτεῖνε βίη Ἡρακληείη βοῶν ἕνεκ' εἰλιπόδων ἀμφιρρύτῳ εἰν Ἐρυθείῃ. Τιθωνῷ δ' Ἠὼς τέκε Μέμνονα χαλκοκορυστήν, Αἰθιόπων βασιλῆα, καὶ Ἡμαθίωνα ἄνακτα. αὐτὰρ ὑπαὶ Κεφάλῳ φιτύσατο φαίδιμον υἱόν, ἴφθιμον Φαέθοντα, θεοῖς ἐπιείκελον ἄνδρα. τόν ῥα νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἥβης παῖδ' ἀταλὰ φρονέοντα φιλομμειδὴς Ἀφροδίτη ὧρτ' ἀναρεψαμένη, καί μιν ζαθέοις ἐνὶ νηοῖς νηοπόλον νύχιον ποιήσατο, δαίμονα δῖον.	And to Cadmus, Harmonia, daughter of golden Aphrodite, bore Ino and Semele and fair-cheeked Agave, and Autonoe, whom long-haired Aristaeus married, and Polydorus, in well-crowned Thebes. And a daughter of Ocean, Callirhoe, joined in the love of golden Aphrodite with strong-hearted Chrysaor, bore a son, the strongest of all mortals, Geryon, whom mighty Heracles killed for the sake of his shambling cattle on sea-girt Erytheia. And to Tithonus, Dawn bore bronze-helmeted Memnon, king of the Ethiopians, and lord Emathion. And to Cephalus she bore a glorious son, mighty Phaethon, a man like the gods. While he was young and had the tender flower of glorious youth, a child with a child's thoughts, laughter-loving Aphrodite snatched him up and carried him off, and made him the keeper of her holy temples by night, a divine spirit.
992	κούρην δ' Αἰήταο διοτρεφέος βασιλῆος Αἰσονίδης βουλῇσι θεῶν αἰειγενετάων ἦγε παρ' Αἰήτεω, τελέσας στονόεντας ἀέθλους, τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερήνωρ, ὑβριστὴς Πελίης καὶ ἀτάσθαλος, ὀβριμοεργός. τοὺς τελέσας Ἰαωλκὸν ἀφίκετο, πολλὰ μογήσας, ὠκείης ἐπὶ νηὸς ἄγων ἑλικώπιδα κούρην Αἰσονίδης, καί μιν θαλερὴν ποιήσατ' ἄκοιτιν. καί ῥ' ἥ γε δμηθεῖσ' ὑπ' Ἰήσονι, ποιμένι λαῶν, Μήδειον τέκε παῖδα, τὸν οὔρεσιν ἔτρεφε Χείρων	And the daughter of Aeetes, the king nurtured by Zeus, was led away from Aeetes by the son of Aeson, by the will of the gods who live forever, when he had finished the many groaning labors that the great king laid on him: overweening Pelias, insolent and reckless, a doer of violence. When he had finished them, after much toil, the son of Aeson came to Iolcus, bringing the bright-eyed girl on his swift ship, and made her his blooming wife. And she, subdued by Jason, shepherd of the

41 Plutus (Ploutos) means "Wealth."

GREEK

Φιλυρίδης· μεγάλου δὲ Διὸς νόος ἐξετελεῖτο.
αὐτὰρ Νηρῆος κοῦραι,· ἁλίοιο γέροντος,
ἦ τοι μὲν Φῶκον Ψαμάθη τέκε δῖα θεάων
Αἰακοῦ ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην,
Πηλέι δὲ δμηθεῖσα θεὰ Θέτις ἀργυρόπεζα
γείνατ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.

Αἰνείαν δ' ἄρ' ἔτικτεν ἐυστέφανος Κυθέρεια
Ἀγχίσῃ ἥρωι μιγεῖσ' ἐρατῇ φιλότητι
Ἴδης ἐν κορυφῇσι πολυπτύχου ὑληέσσης.
Κίρκη δ', Ἠελίου θυγάτηρ Ὑπεριονίδαο,
γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότητι
Ἄγριον ἠδὲ Λατῖνον ἀμύμονά τε κρατερόν τε·
[Τηλέγονον δ' ἄρ' ἔτικτε διὰ χρυσέην Ἀφροδίτην.]
οἳ δή τοι μάλα τῆλε μυχῷ νήσων ἱεράων
πᾶσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἄνασσον.
Ναυσίθοον δ' Ὀδυσῆι Καλυψὼ δῖα θεάων
γείνατο Ναυσίνοόν τε μιγεῖσ' ἐρατῇ φιλότητι.
αὗται μὲν θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.
νῦν δὲ γυναικῶν φῦλον ἀείσατε, ἡδυέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο.

ENGLISH

people, bore a son, Medeus, whom Chiron, son of Philyra, reared in the mountains; and the purpose of great Zeus was fulfilled. And of the daughters of Nereus, the old man of the sea, Psamathe, bright among goddesses, bore Phocus in love with Aeacus, through golden Aphrodite; and the goddess Thetis of the silver feet, subdued by Peleus, bore Achilles, breaker of men, with the heart of a lion.[42]

And Cytherea of the lovely crown bore Aeneas, joined in sweet love with the hero Anchises on the peaks of Ida, with its many folds and woods. And Circe, daughter of the Sun, son of Hyperion, joined in love with Odysseus of the enduring heart, bore Agrius and Latinus, blameless and strong; [and she bore Telegonus through golden Aphrodite.] Far away, in the inmost recess of the holy islands, they ruled over all the famous Tyrrhenians. And Calypso, bright among goddesses, joined in sweet love with Odysseus, bore him Nausithous and Nausinous. These are the immortal goddesses who lay with mortal men and bore children like the gods. And now, sweet-voiced Olympian Muses, daughters of Zeus who holds the aegis, sing of the tribe of women.[43]

42 The daughter of Aeetes is Medea, whom Jason, son of Aeson, brought back with the Golden Fleece.
43 The Tyrrhenians are the Etruscans of Italy.