Works and Days

HESIOD

c. 700 BC

Works and Days

Ἔργα καὶ Ἡμέραι

Translated from the Greek with AI (Claude) and edited



FORAGE
forage.com

Works and Days · Hesiod (c. 700 BC)

Translated from the Greek with AI (Claude) and edited. Parallel-text edition, Forage, October 2026. forage.com/hesiod/works-and-days

Greek text: Hugh G. Evelyn-White (1884–1924, ed.), *Hesiod, the Homeric Hymns and Homerica* (Loeb Classical Library; London: Heinemann, and New York: Macmillan, 1914), via the Perseus Digital Library (github.com/PerseusDL/canonical-greekLit) (canonical-greekLit, tlg0020.tlg002.perseus-grc2), CC BY-SA 4.0. Square brackets mark lines the editor considers not genuine; in lines 169a–d, which survive only on a damaged papyrus, they mark the letters the editor restored. The editor omits line 310 and prints some lines out of numerical order (169 after 173, 361–362, 768–769). English: translated from the Greek with AI (Claude), then edited for accuracy and consistency. Not reviewed by a human specialist. Free to reuse under CC BY-SA 4.0. Margin numbers are line numbers.

The original text is in the public domain. This translation is free to share and adapt under the Creative Commons Attribution-ShareAlike 4.0 International license (CC BY-SA 4.0): creativecommons.org/licenses/by-sa/4.0

Set in Source Serif 4, with Gentium Book Plus.

CONTENTS

Introduction vii

Works and Days 1

Hymn to Zeus 1
The two Strifes 1
Prometheus and Pandora 2
The Five Ages 4
The hawk and the nightingale 6
Justice 7
Work 9
The farmer's year 11
Sailing 17
Sayings for life 19
The days 21

INTRODUCTION

Hesiod's brother Perses has taken more than his share of their inheritance, with the help of bribed local lords, and now he is out of money. *Works and Days* is Hesiod's answer: a poem that tells him, and the lords, to give up grabbing and lawsuits and to live by justice and hard work.

To make his case Hesiod tells the stories of Prometheus and of Pandora, the first woman, who opens the jar of evils so that only Hope stays inside; the five ages of humankind, from the golden race to our own race of iron; and the fable of the hawk and the nightingale. Then the poem turns practical: a farmer's year of plowing, sowing, pruning and harvest, timed by the rising of the Pleiades and the cries of cranes; when to go to sea, and when not to; rules for marriage, friendship and daily conduct; and a closing calendar of lucky and unlucky days.

Written around 700 BC by a farmer-poet whose father had left Cyme in Asia Minor for the village of Ascra in Boeotia ("bad in winter, harsh in summer, never good"), it is the first Greek poem in which the poet speaks of his own life, and the ancestor of Virgil's *Georgics*. The translation here is in prose, passage by passage beside the Greek.

Works and Days

Advice to Hesiod's brother Perses on justice and work: the myths of Pandora and the Five Ages, the farmer's year, sailing, and lucky days.

HYMN TO ZEUS

The Muses are called on to sing of Zeus, who raises up and brings low.

	GREEK	ENGLISH
1	μοῦσαι Πιερίηθεν ἀοιδῇσιν κλείουσαι δεῦτε, Δί᾽ ἐννέπετε, σφέτερον πατέρ᾽ ὑμνείουσαι· ὅντε διὰ βροτοὶ ἄνδρες ὁμῶς ἄφατοί τε φατοί τε, ῥητοί τ᾽ ἄρρητοί τε Διὸς μεγάλοιο ἔκητι. ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει, ῥεῖα δ᾽ ἀρίζηλον μινύθει καὶ ἄδηλον ἀέξει, ῥεῖα δέ τ᾽ ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει. κλῦθι ἰδὼν ἀίων τε, δίκῃ δ᾽ ἴθυνε θέμιστας τύνη· ἐγὼ δέ κε, Πέρση, ἐτήτυμα μυθησαίμην.	Muses from Pieria, who give glory through song, come here and tell of Zeus, singing the praises of your father. Through him mortal men are unremarked or talked about, famous or unknown, as great Zeus wills. Easily he makes a man strong, and easily he brings the strong man low; easily he diminishes the conspicuous and raises up the obscure; easily he straightens the crooked and withers the proud: Zeus who thunders on high, who dwells in the loftiest halls. Hear me, you who see and listen, and keep judgments straight with justice yourself; and I, Perses, will tell you the truth.[1]

THE TWO STRIFES

A bad Strife breeds war, a good one spurs people to work; Perses should stop grabbing and suing.

	GREEK	ENGLISH
11	οὐκ ἄρα μοῦνον ἔην Ἐρίδων γένος, ἀλλ᾽ ἐπὶ γαῖαν εἰσὶ δύω· τὴν μέν κεν ἐπαινέσσειε νοήσας, ἡ δ᾽ ἐπιμωμητή· διὰ δ᾽ ἄνδιχα θυμὸν ἔχουσιν. ἣ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὀφέλλει, σχετλίη· οὔτις τήν γε φιλεῖ βροτός, ἀλλ᾽ ὑπ᾽ ἀνάγκης ἀθανάτων βουλῇσιν Ἔριν τιμῶσι βαρεῖαν. τὴν δ᾽ ἑτέρην προτέρην μὲν ἐγείνατο Νὺξ ἐρεβεννή, θῆκε δέ μιν Κρονίδης ὑψίζυγος, αἰθέρι ναίων, γαίης ἐν ῥίζῃσι, καὶ ἀνδράσι πολλὸν ἀμείνω· ἥτε καὶ ἀπάλαμόν περ ὁμῶς ἐπὶ ἔργον ἔγειρεν.	So there was not just one kind of Strife after all. On earth there are two. One a man would praise once he understood her; the other deserves blame; and their natures are wholly apart. One fosters evil war and conflict, the cruel one. No mortal loves her, but under compulsion, by the will of the immortals, men pay honor to oppressive Strife. The other, dark Night bore first, and the high-throned son of Cronus, who lives in the aether, set her in the roots of the earth and made her far better for men. She rouses even the shiftless man to work all the same.
21	εἰς ἕτερον γάρ τίς τε ἰδὼν ἔργοιο χατίζει πλούσιον, ὃς σπεύδει μὲν ἀρώμεναι ἠδὲ φυτεύειν οἶκόν τ᾽ εὖ θέσθαι· ζηλοῖ δέ τε γείτονα γείτων εἰς ἄφενος σπεύδοντ᾽· ἀγαθὴ δ᾽ Ἔρις ἥδε βροτοῖσιν.	A man who lacks work looks at another, a rich man who hurries to plow and plant and set his house in order, and neighbor envies neighbor as he hurries after wealth. This Strife is good for mor-

1 Perses: Hesiod's brother. After their father's estate was divided, Perses took more than his share and brought the dispute before the local lords (35–39).

GREEK	ENGLISH
καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων, καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ. ὦ Πέρση, σὺ δὲ ταῦτα τεῷ ἐνικάτθεο θυμῷ, μηδέ σ' Ἔρις κακόχαρτος ἀπ' ἔργου θυμὸν ἐρύκοι νείκε' ὀπιπεύοντ' ἀγορῆς ἐπακουὸν ἐόντα.	tals. Potter resents potter, and carpenter carpenter; beggar envies beggar, and singer singer. Perses, lay this up in your heart, and don't let the Strife who delights in harm hold your heart back from work while you peer at quarrels and hang about listening in the assembly.
ὥρη γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε, ᾧτινι μὴ βίος ἔνδον ἐπηετανὸς κατάκειται ὡραῖος, τὸν γαῖα φέρει, Δημήτερος ἀκτήν. τοῦ κε κορεσσάμενος νείκεα καὶ δῆριν ὀφέλλοις κτήμασ' ἐπ' ἀλλοτρίοις· σοὶ δ' οὐκέτι δεύτερον ἔσται ὧδ' ἔρδειν· ἀλλ' αὖθι διακρινώμεθα νεῖκος ἰθείῃσι δίκῃς, αἵ τ' ἐκ Διός εἰσιν ἄρισται. ἤδη μὲν γὰρ κλῆρον ἐδασσάμεθ', ἀλλὰ τὰ πολλὰ ἁρπάζων ἐφόρεις μέγα κυδαίνων βασιλῆας δωροφάγους, οἳ τήνδε δίκην ἐθέλουσι δίκασσαι. νήπιοι, οὐδὲ ἴσασιν ὅσῳ πλέον ἥμισυ παντὸς οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειαρ.	A man has little time for quarrels and assemblies if he doesn't have a year's livelihood laid up indoors in good season, what the earth bears, Demeter's grain. When you've had your fill of that, then you might push quarrels and contention over other men's property. But you won't get a second chance to act like this. No, let's settle our dispute here and now with straight judgments, which come from Zeus and are the best. We had already divided our inheritance, but you grabbed and carried off the larger part, paying great court to the bribe-devouring lords who are so eager to judge this case. Fools! They don't know how much more the half is than the whole, or what great benefit there is in mallow and asphodel.[2]

PROMETHEUS AND PANDORA

Zeus hides the means of life; Prometheus steals fire; Pandora, the first woman, opens the jar of evils.

GREEK	ENGLISH
κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισιν· ῥηιδίως γάρ κεν καὶ ἐπ' ἤματι ἐργάσσαιο, ὥστε σε κεἰς ἐνιαυτὸν ἔχειν καὶ ἀεργὸν ἐόντα· αἶψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο, ἔργα βοῶν δ' ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν. ἀλλὰ Ζεὺς ἔκρυψε χολωσάμενος φρεσὶν ᾗσιν, ὅττι μιν ἐξαπάτησε Προμηθεὺς ἀγκυλομήτης· τοὔνεκ' ἄρ' ἀνθρώποισιν ἐμήσατο κήδεα λυγρά. κρύψε δὲ πῦρ· τὸ μὲν αὖτις ἐὺς πάις Ἰαπετοῖο ἔκλεψ' ἀνθρώποισι Διὸς πάρα μητιόεντος ἐν κοΐλῳ νάρθηκι λαθὼν Δία τερπικέραυνον. τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεύς·	For the gods keep men's livelihood hidden. Otherwise you could easily work enough in a single day to keep you for a year, even doing nothing. You'd soon hang your steering oar up over the smoke, and the work of oxen and hard-working mules would be done for. But Zeus hid it, angry in his heart because Prometheus of the crooked counsel had tricked him. That is why he devised grievous cares for men. He hid fire. But the good son of Iapetus stole it back for men from Zeus, wise in counsel, in a hollow fennel stalk, slipping it past Zeus who delights in the thunderbolt. Then Zeus the cloud-gatherer spoke to him in anger:[3]
Ἰαπετιονίδη, πάντων πέρι μήδεα εἰδώς, χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἠπεροπεύσας, σοί τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἐσσομένοισιν. τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακόν, ᾧ κεν ἅπαντες τέρπωνται κατὰ θυμὸν ἑὸν κακὸν ἀμφαγαπῶντες. ὣς ἔφατ'· ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε θεῶν τε.	"Son of Iapetus, you whose cunning surpasses everyone's, you're pleased that you've stolen fire and outwitted me—a great affliction for you yourself and for men to come. To them, in return for fire, I will give an evil that all of them will delight in at heart, embracing their own evil." So he

2 Lords: the local nobles who judged disputes in their communities; Hesiod's "kings" (basilēes) were not monarchs.
3 Over the smoke: ships' gear was stored above the hearth when not in use; here it would be put away for good.

	GREEK	ENGLISH
	Ἥφαιστον δ' ἐκέλευσε περικλυτὸν ὅττι τάχιστα γαῖαν ὕδει φύρειν, ἐν δ' ἀνθρώπου θέμεν αὐδὴν καὶ σθένος, ἀθανάτης δὲ θεῇς εἰς ὦπα εἰσκειν παρθενικῆς καλὸν εἶδος ἐπήρατον· αὐτὰρ Ἀθήνην ἔργα διδασκῆσαι, πολυδαίδαλον ἱστὸν ὑφαίνειν· καὶ χάριν ἀμφιχέαι κεφαλῇ χρυσέην Ἀφροδίτην καὶ πόθον ἀργαλέον καὶ γυιοκόρους μελεδώνας· ἐν δὲ θέμεν κύνεόν τε νόον καὶ ἐπίκλοπον ἦθος Ἑρμείην ἤνωγε, διάκτορον Ἀργεϊφόντην.	spoke, and the father of men and gods laughed out loud. He ordered famous Hephaestus to mix earth with water as quickly as he could, to put a human voice and strength in it, and to make it like the immortal goddesses in face, the lovely, beautiful form of a maiden; and Athena to teach her crafts, to weave the intricate web; and golden Aphrodite to pour grace about her head, and painful desire, and cares that wear out the limbs; and he commanded Hermes, the guide, Argeïphontes, to put in her the mind of a dog and a thieving character.[4]
69	ὣς ἔφαθ'· οἳ δ' ἐπίθοντο Διὶ Κρονίωνι ἄνακτι. αὐτίκα δ' ἐκ γαίης πλάσσεν κλυτὸς Ἀμφιγυήεις παρθένῳ αἰδοίῃ ἴκελον Κρονίδεω διὰ βουλάς· ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη· ἀμφὶ δέ οἱ Χάριτές τε θεαὶ καὶ πότνια Πειθὼ ὅρμους χρυσείους ἔθεσαν χροΐ· ἀμφὶ δὲ τήν γε Ὧραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσιν· [πάντα δέ οἱ χροῒ κόσμον ἐφήρμοσε Παλλὰς Ἀθήνη.] ἐν δ' ἄρα οἱ στήθεσσι διάκτορος Ἀργεϊφόντης ψεύδεά θ' αἱμυλίους τε λόγους καὶ ἐπίκλοπον ἦθος [τεῦξε Διὸς βουλῇσι βαρυκτύπου· ἐν δ' ἄρα φωνὴν] θῆκε θεῶν κῆρυξ, ὀνόμηνε δὲ τήνδε γυναῖκα Πανδώρην, ὅτι πάντες Ὀλύμπια δώματ' ἔχοντες δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφηστῇσιν.	So he spoke, and they obeyed lord Zeus, son of Cronus. At once the famous lame god molded from earth the likeness of a modest maiden, by the plans of the son of Cronus. Gray-eyed Athena girded and adorned her; the divine Graces and queenly Persuasion put golden necklaces about her skin; and the lovely-haired Seasons crowned her all around with spring flowers. [Pallas Athena fitted every adornment to her body.] And in her breast the guide Argeïphontes put lies, wheedling words and a thieving character [—he fashioned them by the will of deep-thundering Zeus—and a voice] the herald of the gods set in her; and he named this woman Pandora, because all who have their homes on Olympus gave her a gift: a bane to men who eat bread.[5]
83	αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον ἐξετέλεσσεν, εἰς Ἐπιμηθέα πέμπε πατὴρ κλυτὸν Ἀργεϊφόντην δῶρον ἄγοντα, θεῶν ταχὺν ἄγγελον· οὐδ' Ἐπιμηθεὺς ἐφράσαθ', ὥς οἱ ἔειπε Προμηθεὺς μή ποτε δῶρον δέξασθαι πὰρ Ζηνὸς Ὀλυμπίου, ἀλλ' ἀποπέμπειν ἐξοπίσω, μή πού τι κακὸν θνητοῖσι γένηται. αὐτὰρ ὃ δεξάμενος, ὅτε δὴ κακὸν εἶχ', ἐνόησεν. Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοιο νούσων τ' ἀργαλέων, αἵ τ' ἀνδράσι Κῆρας ἔδωκαν. [αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσιν.]	When he had finished this sheer, inescapable trap, the father sent famous Argeïphontes, the swift messenger of the gods, to Epimetheus, bringing the gift. And Epimetheus didn't stop to think how Prometheus had told him never to accept a gift from Olympian Zeus, but to send it back, in case some evil should come to mortals. He accepted it, and only when he had the evil did he realize. Before this, the tribes of men lived on the earth apart from evils, without harsh toil and the painful diseases that bring the Death-Spirits upon men. [For in misery mortals grow old quickly.][6]
94	ἀλλὰ γυνὴ χείρεσσι πίθου μέγα πῶμ' ἀφελοῦσα ἐσκέδασ'· ἀνθρώποισι δ' ἐμήσατο κήδεα λυγρά. μούνη δ' αὐτόθι Ἐλπὶς ἐν ἀρρήκτοισι δόμοισιν ἔνδον ἔμιμνε πίθου ὑπὸ χείλεσιν, οὐδὲ θύραζε ἐξέπτη· πρόσθεν γὰρ ἐπέλλαβε πῶμα πίθοιο [αἰγιόχου βουλῇσι Διὸς νεφεληγερέταο.]	But the woman took the great lid off the jar with her hands and scattered its contents, and devised grievous cares for men. Only Hope remained there inside, in her unbreakable home under the lip of the jar, and did not fly out of doors; for before that

4 Argeïphontes: an epithet of Hermes of uncertain meaning, traditionally taken as "slayer of Argus."
5 Pandora: Hesiod explains the name as "all-gifts."
6 Epimetheus: Prometheus' brother; the names suggest "Afterthought" and "Forethought."

GREEK	ENGLISH
ἄλλα δὲ μυρία λυγρὰ κατ᾽ ἀνθρώπους ἀλάληται· πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα· νοῦσοι δ᾽ ἀνθρώποισιν ἐφ᾽ ἡμέρῃ, αἳ δ᾽ ἐπὶ νυκτὶ αὐτόματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεύς. οὕτως οὔτι πη ἔστι Διὸς νόον ἐξαλέασθαι.	the woman put the lid back on the jar [by the will of Zeus the cloud-gatherer, who holds the aegis]. But countless other miseries roam among men. The land is full of evils, and full is the sea. Diseases come upon men by day, and others by night, roaming of their own accord, bringing evils to mortals in silence, since Zeus the wise counselor took away their voice. So there is no way at all to escape the mind of Zeus.

THE FIVE AGES

The races of gold, silver and bronze, the heroes, and the present race of iron.

GREEK	ENGLISH
εἰ δ᾽ ἐθέλεις, ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω εὖ καὶ ἐπισταμένως· σὺ δ᾽ ἐνὶ φρεσὶ βάλλεο σῇσιν. ὡς ὁμόθεν γεγάασι θεοὶ θνητοί τ᾽ ἄνθρωποι. χρύσεον μὲν πρώτιστα γένος μερόπων ἀνθρώπων ἀθάνατοι ποίησαν Ὀλύμπια δώματ᾽ ἔχοντες. οἳ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ᾽ οὐρανῷ ἐμβασίλευεν· ὥστε θεοὶ δ᾽ ἔζωον ἀκηδέα θυμὸν ἔχοντες νόσφιν ἄτερ τε πόνων καὶ ὀιζύος· οὐδέ τι δειλὸν γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι τέρποντ᾽ ἐν θαλίῃσι κακῶν ἔκτοσθεν ἁπάντων· θνῇσκον δ᾽ ὥσθ᾽ ὕπνῳ δεδμημένοι· ἐσθλὰ δὲ πάντα τοῖσιν ἔην· καρπὸν δ᾽ ἔφερε ζείδωρος ἄρουρα αὐτομάτη πολλόν τε καὶ ἄφθονον· οἳ δ᾽ ἐθελημοὶ ἥσυχοι ἔργ᾽ ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν.	If you like, I'll sum up another story for you, well and skillfully; and you, take it to heart: how gods and mortal men came from the same origin. First of all, the immortals who have their homes on Olympus made a golden race of mortal men. They lived in the time of Cronus, when he was king in heaven. They lived like gods, with hearts free from care, apart from toil and misery and without them. Wretched old age did not come upon them; always the same in hands and feet, they enjoyed themselves at feasts, beyond the reach of all evils. They died as if overcome by sleep. All good things were theirs. The grain-giving soil bore its fruit of itself, abundant and unstinting, and they, contented and at ease, lived off their fields with many good things,
ἀφνειοὶ μήλοισι, φίλοι μακάρεσσι θεοῖσιν. αὐτὰρ ἐπεὶ δὴ τοῦτο γένος κατὰ γαῖ᾽ ἐκάλυψε,— τοὶ μὲν δαίμονες ἁγνοὶ ἐπιχθόνιοι καλέονται ἐσθλοί, ἀλεξίκακοι, φύλακες θνητῶν ἀνθρώπων, [οἵ ῥα φυλάσσουσίν τε δίκας καὶ σχέτλια ἔργα] [ἠέρα ἑσσάμενοι πάντη φοιτῶντες ἐπ᾽ αἶαν,] πλουτοδόται· καὶ τοῦτο γέρας βασιλήιον ἔσχον—, δεύτερον αὖτε γένος πολὺ χειρότερον μετόπισθεν ἀργύρεον ποίησαν Ὀλύμπια δώματ᾽ ἔχοντες, χρυσέῳ οὔτε φυὴν ἐναλίγκιον οὔτε νόημα.	rich in flocks, dear to the blessed gods. But ever since the earth covered up this race—they are called pure spirits who dwell on the earth, noble, warders-off of evil, guardians of mortal men, [who watch over judgments and cruel deeds,] [clothed in mist, roaming everywhere over the land,] givers of wealth; this royal privilege they received—the immortals who have their homes on Olympus made a second race after it, far worse, of silver, like the golden race neither in body nor in mind.
ἀλλ᾽ ἑκατὸν μὲν παῖς ἔτεα παρὰ μητέρι κεδνῇ ἐτρέφετ᾽ ἀτάλλων, μέγα νήπιος, ᾧ ἐνὶ οἴκῳ. ἀλλ᾽ ὅτ᾽ ἄρ᾽ ἡβήσαι τε καὶ ἥβης μέτρον ἵκοιτο, παυρίδιον ζώεσκον ἐπὶ χρόνον, ἄλγε᾽ ἔχοντες ἀφραδίῃς· ὕβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο ἀλλήλων ἀπέχειν, οὐδ᾽ ἀθανάτους θεραπεύειν ἤθελον οὐδ᾽ ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς, ἣ θέμις ἀνθρώποις κατὰ ἤθεα. τοὺς μὲν ἔπειτα	Instead, for a hundred years a child was raised by his devoted mother, playing at home, a great baby. But when they grew up and reached the full measure of youth, they lived only a short time, suffering pains through their foolishness. For they couldn't keep reckless outrage from one another, and they would not serve the immortals or sacrifice on the holy altars of the blessed gods, as is

GREEK	ENGLISH
Ζεὺς Κρονίδης ἔκρυψε χολούμενος, οὕνεκα τιμὰς οὐκ ἔδιδον μακάρεσσι θεοῖς, οἳ Ὄλυμπον ἔχουσιν.	right for men according to their ways. Then Zeus son of Cronus put them away in anger, because they did not give honor to the blessed gods who hold Olympus.
αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖ' ἐκάλυψε,— τοὶ μὲν ὑποχθόνιοι μάκαρες θνητοῖς καλέονται, δεύτεροι, ἀλλ' ἔμπης τιμὴ καὶ τοῖσιν ὀπηδεῖ—, Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων χάλκειον ποίησ', οὐκ ἀργυρέῳ οὐδὲν ὁμοῖον, ἐκ μελιᾶν, δεινόν τε καὶ ὄβριμον· οἷσιν Ἄρηος ἔργ' ἔμελεν στονόεντα καὶ ὕβριες· οὐδέ τι σῖτον ἤσθιον, ἀλλ' ἀδάμαντος ἔχον κρατερόφρονα θυμόν, ἄπλαστοι· μεγάλη δὲ βίη καὶ χεῖρες ἄαπτοι ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν. τῶν δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δέ τε οἶκοι χαλκῷ δ' εἰργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος.	But ever since the earth covered up this race too—mortals call them the blessed ones under the earth, second in rank, but honor attends them as well—Zeus the father made another race of mortal men, the third, of bronze, not at all like the silver one, made from ash trees, terrible and mighty. They cared for the grievous works of Ares and for acts of outrage. They ate no grain, but had stout hearts of adamant, unapproachable. Great was their strength, and invincible arms grew from their shoulders on their sturdy limbs. Their armor was bronze, their houses bronze, and they worked with bronze; there was no black iron.[7]
καὶ τοὶ μὲν χείρεσσιν ὕπο σφετέρῃσι δαμέντες βῆσαν ἐς εὐρώεντα δόμον κρυεροῦ Ἀίδαο νώνυμνοι· θάνατος δὲ καὶ ἐκπάγλους περ ἐόντας εἶλε μέλας, λαμπρὸν δ' ἔλιπον φάος ἠελίοιο. αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖ' ἐκάλυψεν, αὖτις ἔτ' ἄλλο τέταρτον ἐπὶ χθονὶ πουλυβοτείρῃ Ζεὺς Κρονίδης ποίησε, δικαιότερον καὶ ἄρειον, ἀνδρῶν ἡρώων θεῖον γένος, οἳ καλέονται ἡμίθεοι, προτέρη γενεὴ κατ' ἀπείρονα γαῖαν. καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνή, τοὺς μὲν ὑφ' ἑπταπύλῳ Θήβῃ, Καδμηίδι γαίῃ, ὤλεσε μαρναμένους μήλων ἕνεκ' Οἰδιπόδαο, τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης ἐς Τροίην ἀγαγὼν Ἑλένης ἕνεκ' ἠυκόμοιο.	And these, laid low by their own hands, went down nameless to the dank house of chill Hades. Black death seized them, fearsome though they were, and they left the bright light of the sun. But ever since the earth covered up this race too, Zeus son of Cronus made yet another, the fourth, on the much-nourishing earth, more just and better: the godlike race of heroes, who are called demigods, the generation before ours on the boundless earth. Evil war and dread battle destroyed them, some under seven-gated Thebes, in the land of Cadmus, as they fought for the flocks of Oedipus; others it led in ships over the great gulf of the sea to Troy, for the sake of lovely-haired Helen.[8]
ἔνθ' ἤτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε, τοῖς δὲ δίχ' ἀνθρώπων βίοτον καὶ ἤθε' ὀπάσσας Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης. καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδίνην, ὄλβιοι ἥρωες, τοῖσιν μελιηδέα καρπὸν τρὶς ἔτεος θάλλοντα φέρει ζείδωρος ἄρουρα. τηλοῦ ἀπ' ἀθανάτων· τοῖσιν Κρόνος ἐμβασιλεύει. [τοῦ γὰρ δεσμὸ]ν ἔλυσε πα[τὴρ ἀνδρῶν τε θεῶν τε.] [τοῖσι δ' ὁμῶς ν]εάτοις τιμὴ [καὶ κῦδος ὀπηδεῖ.] [Πέμπτον δ' αὖτις ἔτ' ἄ]λλο γένος θῆκ' [εὐρύοπα Ζεὺς] [ἀνδρῶν, οἳ] γεγάασιν ἐπὶ [χθονὶ πουλυβοτείρῃ.]	There the end of death enfolded some of them. But to others Zeus son of Cronus, the father, granted a livelihood and a dwelling apart from men, and settled them at the ends of the earth. And they live with hearts free from care in the Islands of the Blessed beside deep-eddying Ocean, prosperous heroes, for whom the grain-giving soil bears honey-sweet fruit, flourishing three times a year, far from the immortals; Cronus is king over them. [For the father of men and gods released him from his bonds.] [And honor and glory attend these last ones alike.] [Then wide-seeing Zeus made yet another race, the fifth,] [of men who live on the much-nourishing earth.][9]

7 From ash trees: or "from the Meliae," the ash-tree nymphs; ash wood was used for spear shafts.
8 Thebes: the war of the Seven against Thebes, fought between the sons of Oedipus over his inheritance.

	GREEK	ENGLISH
174	μηκέτ' ἔπειτ' ὤφελλον ἐγὼ πέμπτοισι μετεῖναι ἀνδράσιν, ἀλλ' ἢ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι. νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδέ ποτ' ἦμαρ παύονται καμάτου καὶ ὀιζύος, οὐδέ τι νύκτωρ φθειρόμενοι. χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας· ἀλλ' ἔμπης καὶ τοῖσι μεμείξεται ἐσθλὰ κακοῖσιν. Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώπων, εὖτ' ἂν γεινόμενοι πολιοκρόταφοι τελέθωσιν. οὐδὲ πατὴρ παίδεσσιν ὁμοίιος οὐδέ τι παῖδες, οὐδὲ ξεῖνος ξεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ, οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ. αἶψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας· μέμψονται δ' ἄρα τοὺς χαλεποῖς βάζοντες ἔπεσσι σχέτλιοι οὐδὲ θεῶν ὄπιν εἰδότες· οὐδέ κεν οἵ γε γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν χειροδίκαι· ἕτερος δ' ἑτέρου πόλιν ἐξαλαπάξει.	I wish I were no longer among the fifth men, but had either died before or been born after. For now it is truly a race of iron. Never by day do they rest from toil and misery, nor by night from wasting away, and the gods will give them harsh troubles. Still, even for them good things will be mixed with evils. But Zeus will destroy this race of mortal men too, when they are born gray at the temples. Father will not be of one mind with children, nor children with father, nor guest with host, nor comrade with comrade, nor will brother be dear to brother as before. Soon they will dishonor their parents as they grow old, and find fault with them, speaking with harsh words, cruel men, knowing nothing of the gods' vengeance. Nor would they repay their aged parents for their upbringing—men whose justice is in their fists. One will sack another's city.
190	οὐδέ τις εὐόρκου χάρις ἔσσεται οὔτε δικαίου οὔτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ ὕβριν ἀνέρες αἰνήσουσι· δίκη δ' ἐν χερσί, καὶ αἰδὼς οὐκ ἔσται· βλάψει δ' ὁ κακὸς τὸν ἀρείονα φῶτα μύθοισιν σκολιοῖς ἐνέπων, ἐπὶ δ' ὅρκον ὀμεῖται. ζῆλος δ' ἀνθρώποισιν ὀιζυροῖσιν ἅπασι δυσκέλαδος κακόχαρτος ὁμαρτήσει, στυγερώπης. καὶ τότε δὴ πρὸς Ὄλυμπον ἀπὸ χθονὸς εὐρυοδείης λευκοῖσιν φάρεσσι καλυψαμένα χρόα καλὸν ἀθανάτων μετὰ φῦλον ἴτον προλιπόντ' ἀνθρώπους Αἰδὼς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ θνητοῖς ἀνθρώποισι· κακοῦ δ' οὐκ ἔσσεται ἀλκή.	There will be no thanks for the man who keeps his oath, nor for the just man nor the good; rather, men will praise the doer of evil and outrage. Justice will be in their fists, and shame will not exist. The bad man will harm the better, speaking with crooked words, and he will swear an oath on top of it. Envy, loud-mouthed, delighting in harm, with a hateful face, will accompany all wretched men. And then, from the wide-wayed earth to Olympus, covering their beautiful skin with white robes, Shame and Nemesis will go to join the tribe of the immortals, forsaking men; and grievous pains will be left for mortal men, and there will be no defense against evil.[10]

THE HAWK AND THE NIGHTINGALE

A fable for the lords: a hawk tells the nightingale in his talons that resisting the stronger is folly.

	GREEK	ENGLISH
202	νῦν δ' αἶνον βασιλεῦσιν ἐρέω φρονέουσι καὶ αὐτοῖς· ὧδ' ἴρηξ προσέειπεν ἀηδόνα ποικιλόδειρον ὕψι μάλ' ἐν νεφέεσσι φέρων ὀνύχεσσι μεμαρπώς· ἣ δ' ἐλεόν, γναμπτοῖσι πεπαρμένη ἀμφ' ὀνύχεσσι, μύρετο· τὴν ὅγ' ἐπικρατέως πρὸς μῦθον ἔειπεν· δαιμονίη, τί λέληκας; ἔχει νύ σε πολλὸν ἀρείων· τῇ δ' εἶς, ἦ σ' ἂν ἐγώ περ ἄγω καὶ ἀοιδὸν ἐοῦσαν· δεῖπνον δ', αἵ κ' ἐθέλω, ποιήσομαι ἠὲ μεθήσω. ἄφρων δ', ὅς κ' ἐθέλῃ πρὸς κρείσσονας ἀντιφερίζειν·	And now I'll tell a fable for the lords, sensible as they themselves are. This is what the hawk said to the nightingale with the speckled throat, as he carried her high up in the clouds, gripped in his talons. She, pierced by the curved talons, was crying pitifully, and he spoke to her masterfully: "You poor fool, why are you shrieking? Someone far stronger has you now. You'll go wherever I take you, singer though you are. I'll make my dinner of

9 Lines 169a–d survive only on papyrus, and parts of them are restored.
10 Nemesis: Retribution, the indignation roused by wrongdoing.

	GREEK	ENGLISH
	νίκης τε στέρεται πρός τ' αἴσχεσιν ἄλγεα πάσχει. ὣς ἔφατ' ὠκυπέτης ἶρηξ, τανυσίπτερος ὄρνις.	you if I want, or let you go. He's a fool who tries to set himself against the stronger: he is robbed of victory and suffers pain on top of disgrace." So spoke the swift-flying hawk, the long-winged bird.

JUSTICE

Justice and outrage; the just city and the wicked one; warnings to the bribe-devouring lords.

	GREEK	ENGLISH
213	ὦ Πέρση, σὺ δ' ἄκουε δίκης, μηδ' ὕβριν ὄφελλε· ὕβρις γάρ τε κακὴ δειλῷ βροτῷ· οὐδὲ μὲν ἐσθλὸς ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ' ὑπ' αὐτῆς ἐγκύρσας ἄτῃσιν· ὁδὸς δ' ἑτέρηφι παρελθεῖν κρείσσων ἐς τὰ δίκαια· Δίκη δ' ὑπὲρ Ὕβριος ἴσχει ἐς τέλος ἐξελθοῦσα· παθὼν δέ τε νήπιος ἔγνω. αὐτίκα γὰρ τρέχει Ὅρκος ἅμα σκολιῇσι δίκῃσιν. τῆς δὲ Δίκης ῥόθος ἑλκομένης, ᾗ κ' ἄνδρες ἄγωσι δωροφάγοι, σκολιῇς δὲ δίκῃς κρίνωσι θέμιστας. ἣ δ' ἕπεται κλαίουσα πόλιν καὶ ἤθεα λαῶν, ἠέρα ἑσσαμένη, κακὸν ἀνθρώποισι φέρουσα, οἵ τε μιν ἐξελάσωσι καὶ οὐκ ἰθεῖαν ἔνειμαν.	But you, Perses, listen to justice, and don't foster outrage. Outrage is bad for a poor man; not even a noble man can bear it easily, but he is weighed down by it when he meets with ruin. The road that leads the other way, toward just dealings, is the better one to take. Justice wins out over Outrage when she comes to the end: a fool learns by suffering. For Oath runs at once alongside crooked judgments. There is an uproar when Justice is dragged wherever bribe-devouring men lead her, and they decide cases with crooked judgments. She follows, weeping, through the city and the haunts of the people, clothed in mist, bringing evil to the men who have driven her out and not dealt her out straight.
225	Οἳ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν ἰθείας καὶ μή τι παρεκβαίνουσι δικαίου, τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ· εἰρήνη δ' ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ' αὐτοῖς ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεύς· οὐδέ ποτ' ἰθυδίκῃσι μετ' ἀνδράσι λιμὸς ὀπηδεῖ οὐδ' ἄτη, θαλίῃς δὲ μεμηλότα ἔργα νέμονται. τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὔρεσι δὲ δρῦς ἄκρη μέν τε φέρει βαλάνους, μέσση δὲ μελίσσας· εἰροπόκοι δ' ὄιες μαλλοῖς καταβεβρίθασιν· τίκτουσιν δὲ γυναῖκες ἐοικότα τέκνα γονεῦσιν· θάλλουσιν δ' ἀγαθοῖσι διαμπερές· οὐδ' ἐπὶ νηῶν νίσσονται, καρπὸν δὲ φέρει ζείδωρος ἄρουρα.	But those who give straight judgments to strangers and citizens alike, and don't swerve at all from what is just—their city flourishes, and the people blossom in it. Peace, nurse of children, is over the land, and wide-seeing Zeus never ordains painful war for them. Famine never attends men of straight justice, nor ruin; amid feasts they tend the work they care for. For them the earth bears plenty of livelihood. On the mountains the oak bears acorns at its top and bees in its middle; their woolly sheep are weighed down with fleeces; women bear children who resemble their parents. They flourish with good things continually, and they don't go off on ships: the grain-giving soil bears them fruit.
238	οἷς δ' ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα, τοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύοπα Ζεύς. πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, ὅς κεν ἀλιτραίνῃ καὶ ἀτάσθαλα μηχανάᾳται. τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων λιμὸν ὁμοῦ καὶ λοιμόν· ἀποφθινύθουσι δὲ λαοί. οὐδὲ γυναῖκες τίκτουσιν, μινύθουσι δὲ οἶκοι Ζηνὸς φραδμοσύνῃσιν Ὀλυμπίου· ἄλλοτε δ' αὖτε ἢ τῶν γε στρατὸν εὐρὺν ἀπώλεσεν ἢ ὅ γε τεῖχος	But for those who care for evil outrage and cruel deeds, wide-seeing Zeus son of Cronus ordains justice. Often even a whole city suffers for one bad man who sins and contrives reckless deeds. On them the son of Cronus brings great affliction from heaven, famine and plague together, and the people waste away. Women don't bear children, and households dwindle, by the devising of Olympian Zeus. At other times the son of Cronus

GREEK	ENGLISH
ἢ νέας ἐν πόντῳ Κρονίδης ἀποαίνυται αὐτῶν. ὦ βασιλῆς, ὑμεῖς δὲ καταφράζεσθε καὶ αὐτοὶ τήνδε δίκην· ἐγγὺς γὰρ ἐν ἀνθρώποισιν ἐόντες ἀθάνατοι φράζονται, ὅσοι σκολιῇσι δίκῃσιν ἀλλήλους τρίβουσι θεῶν ὄπιν οὐκ ἀλέγοντες.	destroys their broad army, or their wall, or takes their ships at sea. You lords, consider this justice yourselves too. For the immortals are close at hand among men, and they take note of all who grind one another down with crooked judgments, with no regard for the gods' vengeance.
252 τρὶς γὰρ μύριοί εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ ἀθάνατοι Ζηνὸς φύλακες θνητῶν ἀνθρώπων· οἵ ῥα φυλάσσουσίν τε δίκας καὶ σχέτλια ἔργα ἠέρα ἑσσάμενοι, πάντη φοιτῶντες ἐπ' αἶαν. ἡ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα, κυδρή τ' αἰδοίη τε θεῶν, οἳ Ὄλυμπον ἔχουσιν. καί ῥ' ὁπότ' ἄν τίς μιν βλάπτῃ σκολιῶς ὀνοτάζων, αὐτίκα πὰρ Διὶ πατρὶ καθεζομένη Κρονίωνι γηρύετ' ἀνθρώπων ἄδικον νόον, ὄφρ' ἀποτίσῃ δῆμος ἀτασθαλίας βασιλέων, οἳ λυγρὰ νοεῦντες ἄλλῃ παρκλίνωσι δίκας σκολιῶς ἐνέποντες. ταῦτα φυλασσόμενοι, βασιλῆς, ἰθύνετε δίκας δωροφάγοι, σκολιέων δὲ δικέων ἐπὶ πάγχυ λάθεσθε.	For on the much-nourishing earth there are thirty thousand immortals, Zeus's guardians of mortal men, who watch over judgments and cruel deeds, clothed in mist, roaming everywhere over the land. And there is the maiden Justice, born of Zeus, glorious and revered among the gods who hold Olympus. Whenever anyone harms her with crooked abuse, she at once sits down beside her father Zeus, son of Cronus, and proclaims the unjust mind of men, so that the people may pay for the recklessness of lords who with baneful intent bend judgments aside, speaking crookedly. Guard against this, you bribe-devouring lords: give straight judgments, and forget crooked judgments altogether.
265 οἵ γ' αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων, ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη. πάντα ἰδὼν Διὸς ὀφθαλμὸς καὶ πάντα νοήσας καί νυ τάδ', αἴ κ' ἐθέλῃσ', ἐπιδέρκεται, οὐδέ ἑ λήθει, οἵην δὴ καὶ τήνδε δίκην πόλις ἐντὸς ἐέργει. νῦν δὴ ἐγὼ μήτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος εἴην μήτ' ἐμὸς υἱός· ἐπεὶ κακὸν ἄνδρα δίκαιον ἔμμεναι, εἰ μείζω γε δίκην ἀδικώτερος ἕξει· ἀλλὰ τά γ' οὔ πω ἔολπα τελεῖν Δία μητιόεντα.	The man who makes trouble for another makes trouble for himself, and bad counsel is worst for the counselor. The eye of Zeus, which sees all and notices all, looks on these things too, if it wants, and does not fail to see what kind of justice this is that the city keeps within it. As things stand, I wouldn't want to be just among men myself, nor would I want my son to be, since it's a bad thing to be a just man if the more unjust one will have the better of justice. But I don't yet expect Zeus, wise in counsel, to bring that about.
274 ὦ Πέρση, σὺ δὲ ταῦτα μετὰ φρεσὶ βάλλεο σῇσι, καί νυ δίκης ἐπάκουε, βίης δ' ἐπιλήθεο πάμπαν. τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων ἰχθύσι μὲν καὶ θηρσὶ καὶ οἰωνοῖς πετεηνοῖς ἐσθέμεν ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶ μετ' αὐτοῖς· ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη γίγνεται· εἰ γάρ τίς κ' ἐθέλῃ τὰ δίκαι' ἀγορεῦσαι γιγνώσκων, τῷ μέν τ' ὄλβον διδοῖ εὐρύοπα Ζεύς· ὃς δέ κε μαρτυρίῃσι ἑκὼν ἐπίορκον ὀμόσσας ψεύσεται, ἐν δὲ δίκην βλάψας νήκεστον ἀασθῇ, τοῦ δέ τ' ἀμαυροτέρη γενεὴ μετόπισθε λέλειπται· ἀνδρὸς δ' εὐόρκου γενεὴ μετόπισθεν ἀμείνων.	Perses, put these things in your mind: listen to justice, and forget force entirely. For this is the law the son of Cronus laid down for men. Fish and beasts and winged birds eat one another, since there is no justice among them; but to men he gave justice, which is far the best. If someone knows what is just and is willing to say it, wide-seeing Zeus gives him prosperity. But whoever willingly swears a false oath in testimony and lies, and in harming justice is struck with incurable folly, leaves a dimmer line behind him; while the line of a man true to his oath is better hereafter.

WORK

The steep road to excellence; work brings wealth and the gods' favor; duties to gods, neighbors and kin.

	GREEK	ENGLISH
286	σοὶ δ' ἐγὼ ἐσθλὰ νοέων ἐρέω, μέγα νήπιε Πέρση. τὴν μέν τοι κακότητα καὶ ἰλαδὸν ἔστιν ἑλέσθαι ῥηιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει· τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται, ῥηιδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα. οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσῃ φρασσάμενος, τά κ' ἔπειτα καὶ ἐς τέλος ᾖσιν ἀμείνω· ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται· ὃς δέ κε μήτ' αὐτὸς νοέῃ μήτ' ἄλλου ἀκούων ἐν θυμῷ βάλληται, ὃ δ' αὖτ' ἀχρήιος ἀνήρ.	I mean you well, and I'll tell you, you great fool, Perses. Badness you can have in droves, and easily: the road is smooth, and she lives very near. But in front of excellence the immortal gods have set sweat. Long and steep is the path to her, and rough at first; but when you reach the top, then it is easy, hard though it was. That man is best of all who thinks everything through for himself, considering what will be better later and in the end. Good too is he who heeds someone who speaks well. But whoever neither thinks for himself nor takes to heart what he hears from another—that man is useless.
298	ἀλλὰ σύ γ' ἡμετέρης μεμνημένος αἰὲν ἐφετμῆς ἐργάζευ, Πέρση, δῖον γένος, ὄφρα σε λιμὸς ἐχθαίρῃ, φιλέῃ δέ σ' ἐυστέφανος Δημήτηρ αἰδοίη, βιότου δὲ τεὴν πιμπλῇσι καλιήν· λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί. τῷ δὲ θεοὶ νεμεσῶσι καὶ ἀνέρες, ὅς κεν ἀεργὸς ζώῃ, κηφήνεσσι κοθούροις εἴκελος ὀργήν, οἵ τε μελισσάων κάματον τρύχουσιν ἀεργοὶ ἔσθοντες· σοὶ δ' ἔργα φίλ' ἔστω μέτρια κοσμεῖν, ὥς κέ τοι ὡραίου βιότου πλήθωσι καλιαί. ἐξ ἔργων δ' ἄνδρες πολύμηλοί τ' ἀφνειοί τε· καὶ ἐργαζόμενοι πολὺ φίλτεροι ἀθανάτοισιν.	But you, always remembering my instruction, work, Perses, child of a godly stock, so that Famine may hate you and revered Demeter of the fine garland may love you and fill your barn with livelihood. For Famine is the idle man's constant companion. Gods and men are indignant at whoever lives idle, like in temper to the stingless drones, who idly eat up the bees' labor, feeding on it. Make it your pleasure to set your work in order in due measure, so that your barns may be full of livelihood in its season. From work men grow rich in flocks and wealthy, and by working they are much dearer to the immortals.
311	ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος. εἰ δέ κε ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς πλουτεῦντα· πλούτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ. δαίμονι δ' οἷος ἔησθα, τὸ ἐργάζεσθαι ἄμεινον, εἴ κεν ἀπ' ἀλλοτρίων κτεάνων ἀεσίφρονα θυμὸν εἰς ἔργον τρέψας μελετᾷς βίου, ὥς σε κελεύω. αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει, αἰδώς, ἥ τ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησιν. αἰδὼς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὄλβῳ. χρήματα δ' οὐχ ἁρπακτά, θεόσδοτα πολλὸν ἀμείνω.	Work is no disgrace; idleness is the disgrace. If you work, the idle man will soon envy you as you grow rich: excellence and glory follow wealth. Whatever your lot, working is better, if you turn your foolish mind from other men's property to work and attend to your livelihood, as I tell you. It's no good kind of shame that keeps company with a needy man—shame, which both greatly harms men and helps them. Shame goes with poverty, confidence with prosperity. Wealth is not for grabbing: god-given is far better.
321	εἰ γάρ τις καὶ χερσὶ βίῃ μέγαν ὄλβον ἕληται, ἢ ὅ γ' ἀπὸ γλώσσης λήισσεται, οἵά τε πολλὰ γίγνεται, εὖτ' ἂν δὴ κέρδος νόον ἐξαπατήσῃ ἀνθρώπων, αἰδῶ δέ τ' ἀναιδείη κατοπάζῃ· ῥεῖα δέ μιν μαυροῦσι θεοί, μινύθουσι δὲ οἶκον ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ. ἶσον δ' ὅς θ' ἱκέτην ὅς τε ξεῖνον κακὸν ἔρξῃ,	For if someone seizes great prosperity by force, with his hands, or plunders it with his tongue, as often happens when gain deceives men's minds and shamelessness hounds out shame, the gods easily bring him low and diminish that man's household, and prosperity attends him only a short time. It's the same with one who wrongs a

	GREEK	ENGLISH
	ὅς τε κασιγνήτοιο ἑοῦ ἀνὰ δέμνια βαίνῃ κρυπταδίης εὐνῆς ἀλόχου, παρακαίρια ῥέζων, ὅς τέ τευ ἀφραδίῃς ἀλιταίνεται ὀρφανὰ τέκνα, ὅς τε γονῆα γέροντα κακῷ ἐπὶ γήραος οὐδῷ νεικείῃ χαλεποῖσι καθαπτόμενος ἐπέεσσιν· τῷ δ' ἦ τοι Ζεὺς αὐτὸς ἀγαίεται, ἐς δὲ τελευτὴν ἔργων ἀντ' ἀδίκων χαλεπὴν ἐπέθηκεν ἀμοιβήν.	suppliant or a guest; and one who goes up into his brother's bed to lie in secret with his wife, doing what is not fitting; and one who in his folly sins against someone's orphaned children; and one who quarrels with his old father on the bitter threshold of old age, attacking him with harsh words. With that man Zeus himself is angry, and in the end he lays a harsh requital on him for his unjust deeds.
335	ἀλλὰ σὺ τῶν μὲν πάμπαν ἔεργ' ἀεσίφρονα θυμόν. κὰδ δύναμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσιν ἁγνῶς καὶ καθαρῶς, ἐπὶ δ' ἀγλαὰ μηρία καίειν· ἄλλοτε δὲ σπονδῇσι θύεσσί τε ἱλάσκεσθαι, ἠμὲν ὅτ' εὐνάζῃ καὶ ὅτ' ἂν φάος ἱερὸν ἔλθῃ, ὥς κέ τοι ἵλαον κραδίην καὶ θυμὸν ἔχωσιν, ὄφρ' ἄλλων ὠνῇ κλῆρον, μὴ τὸν τεὸν ἄλλος. τὸν φιλέοντ' ἐπὶ δαῖτα καλεῖν, τὸν δ' ἐχθρὸν ἐᾶσαι· τὸν δὲ μάλιστα καλεῖν, ὅς τις σέθεν ἐγγύθι ναίει· εἰ γάρ τοι καὶ χρῆμ' ἐγχώριον ἄλλο γένηται, γείτονες ἄζωστοι ἔκιον, ζώσαντο δὲ πηοί.	But keep your foolish mind entirely away from such things. As far as you can, sacrifice to the immortal gods in purity and cleanness, and burn shining thigh-pieces; at other times propitiate them with libations and incense, both when you go to bed and when the holy light comes, so that they may have a gracious heart and spirit toward you, and you may buy other men's land, and not someone else yours. Invite your friend to a feast, and leave your enemy alone. Above all invite the one who lives near you. For if some trouble comes up on your place, neighbors come ungirded; kinsmen stop to put on their belts.[11]
346	πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄνειαρ. ἔμμορέ τοι τιμῆς, ὅς τ' ἔμμορε γείτονος ἐσθλοῦ. οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη. εὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι, αὐτῷ τῷ μέτρῳ, καὶ λώιον, αἴ κε δύνηαι, ὡς ἂν χρηίζων καὶ ἐς ὕστερον ἄρκιον εὕρῃς. μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἶσ' ἀάτῃσιν. τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι. καὶ δόμεν, ὅς κεν δῷ, καὶ μὴ δόμεν, ὅς κεν μὴ δῷ. δώτῃ μέν τις ἔδωκεν, ἀδώτῃ δ' οὔτις ἔδωκεν. δὼς ἀγαθή, ἅρπαξ δὲ κακή, θανάτοιο δότειρα.	A bad neighbor is as great a bane as a good one is a blessing. He who has a good neighbor has a share of honor. Not even an ox would be lost, if it weren't for a bad neighbor. Take good measure from your neighbor, and pay back good measure, with the same measure, or better if you can, so that when you're in need later on you may find him reliable. Don't make bad gains: bad gains are as good as ruin. Love the one who loves you, and stand by the one who stands by you. Give to one who gives, and don't give to one who doesn't. People give to a giver; nobody gives to one who never gives. Give is good, Grab is bad: she brings death.
357	ὃς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὅ γε, κεἰ μέγα δοίη, χαίρει τῷ δώρῳ καὶ τέρπεται ὃν κατὰ θυμόν· ὃς δέ κεν αὐτὸς ἕληται ἀναιδείηφι πιθήσας, καί τε σμικρὸν ἐόν, τό γ' ἐπάχνωσεν φίλον ἦτορ. ὃς δ' ἐπ' ἐόντι φέρει, ὃ δ' ἀλέξεται αἴθοπα λιμόν· εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο. οὐδὲ τό γ' ἐν οἴκῳ κατακείμενον ἀνέρα κήδει. οἴκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφιν. ἐσθλὸν μὲν παρεόντος ἐλέσθαι, πῆμα δὲ θυμῷ χρηίζειν ἀπεόντος, ἅ σε φράζεσθαι ἄνωγα.	For the man who gives willingly, even if he gives a lot, is glad of his gift and takes pleasure in his heart; but whoever takes for himself, trusting in shamelessness, even if it is something small, it freezes the heart. Whoever adds to what he has will ward off burning hunger: if you put even a little on a little and do it often, that too would soon become a lot. What is stored away in the house doesn't trouble a man. It's better for things to be at home, since what's out of doors is at risk. It's good to take from what's at hand, and a pain to the

11 Ungirded: that is, at once, just as they are, while relatives living farther off take time to get ready.

	GREEK	ENGLISH
	ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι, μεσσόθι φείδεσθαι· δειλὴ δ' ἐνὶ πυθμένι φειδώ.	heart to want what's absent: think about this, I tell you. When the jar is just opened or nearly done, take your fill; in the middle, be sparing. Sparing at the bottom is a poor thing.
370	μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω. καί τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι. πίστεις γάρ τοι ὁμῶς καὶ ἀπιστίαι ὤλεσαν ἄνδρας. μὴ δὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω αἰμύλα κωτίλλουσα, τεὴν διφῶσα καλιήν. ὃς δὲ γυναικὶ πέποιθε, πέποιθ' ὅ γε φηλήτῃσιν. μουνογενὴς δὲ πάις εἴη πατρώιον οἶκον φερβέμεν ὣς γὰρ πλοῦτος ἀέξεται ἐν μεγάροισιν. γηραιὸς δὲ θάνοις ἕτερον παῖδ' ἐγκαταλείπων. ῥεῖα δέ κεν πλεόνεσσι πόροι Ζεὺς ἄσπετον ὄλβον. πλείων μὲν πλεόνων μελέτη, μείζων δ' ἐπιθήκη. σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶν ἧῐσιν, ὧδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι.	Let the wage promised to a friend be sufficient. Even with your brother, smile—and get a witness. Trust and mistrust alike have ruined men. Don't let a woman who flaunts her backside fool your mind, coaxing and wheedling while she pokes around your barn. Whoever trusts a woman trusts thieves. Let there be an only son to feed his father's house, for that's how wealth grows in the halls; and if you leave a second son behind, may you die old. Yet Zeus can easily provide boundless prosperity to more. More people mean more work done, and greater increase. If your heart in your breast desires wealth, do this: work, and work upon work.

THE FARMER'S YEAR

Plowing, sowing, winter, the vintage, harvest and threshing, timed by the stars and the birds.

	GREEK	ENGLISH
383	πληιάδων Ἀτλαγενέων ἐπιτελλομενάων ἄρχεσθ' ἀμήτου, ἀρότοιο δὲ δυσομενάων. αἳ δή τοι νύκτας τε καὶ ἤματα τεσσαράκοντα κεκρύφαται, αὖτις δὲ περιπλομένου ἐνιαυτοῦ φαίνονται τὰ πρῶτα χαρασσομένοιο σιδήρου. οὗτός τοι πεδίων πέλεται νόμος, οἵ τε θαλάσσης ἐγγύθι ναιετάουσ', οἵ τ' ἄγκεα βησσήεντα, πόντου κυμαίνοντος ἀπόπροθι, πίονα χῶρον ναίουσιν· γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν, γυμνὸν δ' ἀμάειν, εἴ χ' ὥρια πάντ' ἐθέλῃσθα ἔργα κομίζεσθαι Δημήτερος· ὥς τοι ἕκαστα ὥρι' ἀέξηται, μή πως τὰ μέταζε χατίζων πτώσσῃς ἀλλοτρίους οἴκους καὶ μηδὲν ἀνύσσῃς.	When the Pleiades, born of Atlas, are rising, begin the harvest, and begin the plowing when they are setting. They are hidden for forty nights and days, and then, as the year comes round, they appear again when you first sharpen your iron. This is the rule of the plains, both for those who live near the sea and for those who live in wooded glens far from the surging sea, a rich country: sow stripped, plow stripped, and reap stripped, if you want to bring in all Demeter's works in their season, so that each may grow in its season, and you don't go short later on and cower at other men's doors and get nothing done.[12]
396	ὡς καὶ νῦν ἐπ' ἔμ' ἦλθες· ἐγὼ δέ τοι οὐκ ἐπιδώσω οὐδ' ἐπιμετρήσω· ἐργάζευ, νήπιε Πέρση, ἔργα, τά τ' ἀνθρώποισι θεοὶ διετεκμήραντο, μή ποτε σὺν παίδεσσι γυναικί τε θυμὸν ἀχεύων ζητεύῃς βίοτον κατὰ γείτονας, οἳ δ' ἀμελῶσιν. δὶς μὲν γὰρ καὶ τρὶς τάχα τεύξεαι· ἢν δ' ἔτι λυπῇς, χρῆμα μὲν οὐ πρήξεις, σὺ δ' ἐτώσια πόλλ' ἀγορεύσεις· ἀχρεῖος δ' ἔσται ἐπέων νομός. ἀλλά σ' ἄνωγα φράζεσθαι χρειῶν τε λύσιν λιμοῦ τ' ἀλεωρήν.	That's how you came to me just now. But I won't give you anything more, or measure out any more. Work, you fool, Perses, at the work the gods have marked out for men, so that you don't some day, with your wife and children, in anguish of heart, go looking for a living among your neighbors while they pay you no attention. Two or three times you may get something; but if you keep pestering them, you'll get nothing done, and all your talk will be in vain: your wide range of words will

12 The Pleiades rise at dawn in May, at harvest time, and set at dawn in early November, when plowing begins.

	GREEK	ENGLISH
		be no use. No, I tell you to think about how to pay off your debts and keep hunger away.
405	οἶκον μὲν πρώτιστα γυναῖκά τε βοῦν τ' ἀροτῆρα, κτητήν, οὐ γαμετήν, ἥτις καὶ βουσὶν ἕποιτο, χρήματα δ' ἐν οἴκῳ πάντ' ἄρμενα ποιήσασθαι, μὴ σὺ μὲν αἰτῇς ἄλλον, ὃ δ' ἀρνῆται, σὺ δὲ τητᾷ, ἡ δ' ὥρη παραμείβηται, μινύθῃ δὲ τὸ ἔργον. μηδ' ἀναβάλλεσθαι ἔς τ' αὔριον ἔς τε ἔνηφιν· οὐ γὰρ ἐτωσιοεργὸς ἀνὴρ πίμπλησι καλιὴν οὐδ' ἀναβαλλόμενος· μελέτη δὲ τὸ ἔργον ὀφέλλει· αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει.	First of all, get a house, a woman, and an ox for the plow. The woman should be bought, not married, so she can follow the oxen too. Get all the gear in the house in good order, so that you don't ask another man and he refuses, and you go without, and the season slips past and your work comes to little. Don't put things off until tomorrow and the day after. A man who works to no purpose doesn't fill his barn, and neither does a man who puts things off. Diligence makes work prosper; the man who puts off his work is forever wrestling with ruin.
414	ἦμος δὴ λήγει μένος ὀξέος ἠελίοιο καύματος ἰδαλίμου, μετοπωρινὸν ὀμβρήσαντος Ζηνὸς ἐρισθενέος, μετὰ δὲ τρέπεται βρότεος χρὼς πολλὸν ἐλαφρότερος· δὴ γὰρ τότε Σείριος ἀστὴρ βαιὸν ὑπὲρ κεφαλῆς κηριτρεφέων ἀνθρώπων ἔρχεται ἡμάτιος, πλεῖον δέ τε νυκτὸς ἐπαυρεῖ· τῆμος ἀδηκτοτάτη πέλεται τμηθεῖσα σιδήρῳ ὕλη, φύλλα δ' ἔραζε χέει, πτόρθοιό τε λήγει· τῆμος ἄρ' ὑλοτομεῖν μεμνημένος ὥρια ἔργα. ὅλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν, ἄξονα δ' ἑπταπόδην· μάλα γάρ νύ τοι ἅρμενον οὕτω· εἰ δέ κεν ὀκταπόδην, ἀπὸ καὶ σφῦράν κε τάμοιο. τρισπίθαμον δ' ἄψιν τάμνειν δεκαδώρῳ ἀμάξῃ.	When the force of the sharp sun eases off from its sweltering heat, and mighty Zeus sends the autumn rains, a mortal's body moves much more lightly. Then the star Sirius passes only briefly by day over the heads of men born to doom, and takes a larger share of the night. That is when wood cut with iron is least eaten by worms: it sheds its leaves to the ground and stops sprouting. So then, mindful of the season's work, cut your timber. Cut a mortar three feet across, a pestle three cubits long, and an axle seven feet long; that's just right. If you make it eight feet, you could cut a mallet from it as well. For a wagon ten palms wide, cut a wheel-rim section three spans long.
427	πόλλ' ἐπικαμπύλα κᾶλα· φέρειν δὲ γύην, ὅτ' ἂν εὕρῃς, ἐς οἶκον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν, πρίνινον· ὃς γὰρ βουσὶν ἀροῦν ὀχυρώτατός ἐστιν, εὖτ' ἂν Ἀθηναίης δμῳὸς ἐν ἐλύματι πήξας γόμφοισιν πελάσας προσαρήρεται ἱστοβοῆι. δοιὰ δὲ θέσθαι ἄροτρα, πονησάμενος κατὰ οἶκον, αὐτόγυον καὶ πηκτόν, ἐπεὶ πολὺ λώιον οὕτω· εἴ χ' ἕτερον ἄξαις, ἕτερόν κ' ἐπὶ βουσὶ βάλοιο. δάφνης δ' ἢ πτελέης ἀκιώτατοι ἱστοβοῆες, δρυὸς ἔλυμα, γύης πρίνου· βόε δ' ἐνναετήρω ἄρσενε κεκτῆσθαι, τῶν γὰρ σθένος οὐκ ἀλαπαδνόν, ἥβης μέτρον ἔχοντε· τὼ ἐργάζεσθαι ἀρίστω. οὐκ ἂν τώ γ' ἐρίσαντε ἐν αὔλακι κὰμ μὲν ἄροτρον ἄξειαν, τὸ δὲ ἔργον ἐτώσιον αὖθι λίποιεν.	Cut many curved timbers. When you find a plow-tree, bring it home; look for it on the mountain or in the field. It should be holm-oak, because that is the strongest for oxen to plow with, once Athena's servant has fixed it in the share-beam, fastened it with pegs, and fitted it to the pole. Make two plows and keep them, working on them at home, a one-piece plow and a jointed plow. That's much better: if you break one, you can put the other on the oxen. Poles of laurel or elm are the most free from worm; make the share-beam of oak and the plow-tree of holm-oak. Get two oxen, males, nine years old. Their strength is not feeble, and they are in the full measure of their prime, the best for work. They won't fight in the furrow, break the plow, and leave the work there undone.[13]
441	τοῖς δ' ἅμα τεσσαρακονταετὴς αἰζηὸς ἕποιτο ἄρτον δειπνήσας τετράτρυφον, ὀκτάβλωμον,	Behind them let a vigorous man of forty follow, one who has dined on a loaf of four quarters and

GREEK	ENGLISH
ὃς ἔργου μελετῶν ἰθεῖάν κ’ αὔλακ’ ἐλαύνοι, μηκέτι παπταίνων μεθ’ ὁμήλικας, ἀλλ’ ἐπὶ ἔργῳ θυμὸν ἔχων· τοῦ δ’ οὔτι νεώτερος ἄλλος ἀμείνων σπέρματα δάσσασθαι καὶ ἐπισπορίην ἀλέασθαι. κουρότερος γὰρ ἀνὴρ μεθ’ ὁμήλικας ἐπτοίηται. φράζεσθαι δ’, εὖτ’ ἂν γεράνου φωνὴν ἐπακούσῃς ὑψόθεν ἐκ νεφέων ἐνιαύσια κεκληγυίης· ἥτ’ ἀρότοιό τε σῆμα φέρει καὶ χείματος ὥρην δεικνύει ὀμβρηροῦ· κραδίην δ’ ἔδακ’ ἀνδρὸς ἀβούτεω· δὴ τότε χορτάζειν ἕλικας βόας ἔνδον ἐόντας· ῥηίδιον γὰρ ἔπος εἰπεῖν· βόε δὸς καὶ ἅμαξαν· ῥηίδιον δ’ ἀπανήνασθαι· πάρα ἔργα βόεσσιν.	eight portions. He will mind his work and drive a straight furrow, no longer looking around after his age-mates but keeping his mind on the job. No younger man is better than he is at scattering the seed and not sowing twice over; a younger man has his head turned by his age-mates. Take note when you hear the voice of the crane calling from high in the clouds, as it does every year. It brings the signal for plowing and shows the season of rainy winter, and it bites the heart of the man who has no oxen. That’s the time to feed up your crooked-horned oxen indoors. It’s easy to say, “Give me a pair of oxen and a wagon.” It’s just as easy to refuse: “My oxen have work to do.”
φησὶ δ’ ἀνὴρ φρένας ἀφνειὸς πήξασθαι ἅμαξαν, νήπιος, οὐδὲ τὸ οἶδ’· ἑκατὸν δέ τε δούρατ’ ἀμάξης, τῶν πρόσθεν μελέτην ἐχέμεν οἰκήια θέσθαι. εὖτ’ ἂν δὲ πρώτιστ’ ἄροτος θνητοῖσι φανείῃ, δὴ τότ’ ἐφορμηθῆναι ὁμῶς δμῶές τε καὶ αὐτὸς αὖην καὶ διερὴν ἀρόων ἀρότοιο καθ’ ὥρην, πρωὶ μάλα σπεύδων, ἵνα τοι πλήθωσιν ἄρουραι. ἦρι πολεῖν· θέρεος δὲ νεωμένη οὔ σ’ ἀπατήσει. νειὸν δὲ σπείρειν ἔτι κουφίζουσαν ἄρουραν· νειὸς ἀλεξιάρη παίδων εὐκηλήτειρα.	A man rich in fancies says he’ll build himself a wagon. The fool, he doesn’t even know there are a hundred timbers in a wagon. Take care to lay them up at home beforehand. As soon as plowing time first shows itself to mortals, set to it, your slaves and you alike, plowing dry soil and wet in the plowing season. Hurry from early morning, so your fields will be full. Turn the soil in spring; fallow plowed again in summer won’t disappoint you. Sow your fallow while the soil is still light. Fallow land keeps off curses and keeps children content.
εὔχεσθαι δὲ Διὶ χθονίῳ Δημήτερί θ’ ἁγνῇ, ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτήν, ἀρχόμενος τὰ πρῶτ’ ἀρότου, ὅτ’ ἂν ἄκρον ἐχέτλης χειρὶ λαβὼν ὄρπηκα βοῶν ἐπὶ νῶτον ἵκηαι ἕνδρυον ἑλκόντων μεσάβων. ὁ δὲ τυτθὸς ὄπισθε δμῶος ἔχων μακέλην πόνον ὀρνίθεσσι τιθείη σπέρμα κατακρύπτων· εὐθημοσύνη γὰρ ἀρίστη θνητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη. ὥδέ κεν ἀδροσύνῃ στάχυες νεύοιεν ἔραζε, εἰ τέλος αὐτὸς ὄπισθεν Ὀλύμπιος ἐσθλὸν ὀπάζοι, ἐκ δ’ ἀγγέων ἐλάσειας ἀράχνια· καί σε ἔολπα γηθήσειν βιότου αἰρεύμενον ἔνδον ἐόντος. εὐοχθέων δ’ ἴξεαι πολιὸν ἔαρ, οὐδὲ πρὸς ἄλλους αὐγάσεαι· σέο δ’ ἄλλος ἀνὴρ κεχρημένος ἔσται.	Pray to Zeus of the earth and to holy Demeter that Demeter’s sacred grain may grow full and heavy. Do this when you first begin plowing, when you grip the end of the handle and bring the goad down on the backs of the oxen as they pull the pole-pin by the yoke-straps. A little behind, let a young slave with a mattock make trouble for the birds by covering up the seed. Good management is best for mortal men, bad management worst. That way your ears of grain will nod to the ground with ripeness, if the Olympian himself grants a good outcome later, and you’ll sweep the cobwebs out of your jars. And I expect you’ll be glad as you draw on the living stored up inside. You’ll reach gray spring well supplied and won’t look to others; it’s another man who will be in need of you.
εἰ δέ κεν ἠελίοιο τροπῇς ἀρόῳς χθόνα δῖαν, ἤμενος ἀμήσεις ὀλίγον περὶ χειρὸς ἐέργων, ἀντία δεσμεύων κεκονιμένος, οὐ μάλα χαίρων, οἴσεις δ’ ἐν φορμῷ· παῦροι δέ σε θηήσονται.	But if you plow the bright earth at the solstice, you’ll reap sitting down, clutching a scanty crop in your hand and binding the sheaves crosswise, covered in dust and not at all happy. You’ll carry it

13 “Athena’s servant” is the carpenter; Athena was the patron of craftsmen.

GREEK	ENGLISH
ἄλλοτε δ' ἀλλοῖος Ζηνὸς νόος αἰγιόχοιο, ἀργαλέος δ' ἄνδρεσσι καταθνητοῖσι νοῆσαι. εἰ δέ κεν ὄψ' ἀρόσῃς, τόδε κέν τοι φάρμακον εἴη· ἦμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλοισι τὸ πρῶτον, τέρπει δὲ βροτοὺς ἐπ' ἀπείρονα γαῖαν, τῆμος Ζεὺς ὗοι τρίτῳ ἤματι μηδ' ἀπολήγοι, μήτ' ἄρ' ὑπερβάλλων βοὸς ὁπλὴν μήτ' ἀπολείπων· οὕτω κ' ὀψαρότης πρῳηρότῃ ἰσοφαρίζοι. ἐν θυμῷ δ' εὖ πάντα φυλάσσεο· μηδέ σε λήθοι μήτ' ἔαρ γιγνόμενον πολιὸν μήθ' ὥριος ὄμβρος.	home in a basket, and few will admire you. Yet the mind of Zeus who holds the aegis changes from one time to another, and it is hard for mortal men to fathom. If you plow late, this may be your remedy. When the cuckoo first calls "cuckoo" in the leaves of the oak and delights mortals over the boundless earth, may Zeus rain on the third day and not let up, so that the water neither rises above an ox's hoof nor falls short of it. Then the late plower may match the early one. Keep all this well in mind, and don't let gray spring catch you unawares as it comes, or the seasonal rain.
493 πὰρ δ' ἴθι χάλκειον θῶκον καὶ ἐπαλέα λέσχην ὥρῃ χειμερίῃ, ὁπότε κρύος ἀνέρα ἔργων ἰσχάνει, ἔνθα κ' ἄοκνος ἀνὴρ μέγα οἶκον ὀφέλλοι, μή σε κακοῦ χειμῶνος ἀμηχανίη καταμάρψῃ σὺν πενίῃ, λεπτῇ δὲ παχὺν πόδα χειρὶ πιέζῃς. πολλὰ δ' ἀεργὸς ἀνήρ, κενεὴν ἐπὶ ἐλπίδα μίμνων, χρηίζων βιότοιο, κακὰ προσελέξατο θυμῷ. ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει, ἥμενον ἐν λέσχῃ, τῷ μὴ βίος ἄρκιος εἴη. δείκνυε δὲ δμώεσσι θέρευς ἔτι μέσσου ἐόντος· οὐκ αἰεὶ θέρος ἐσσεῖται, ποιεῖσθε καλιάς.	Walk past the smith's bench and the warm lounging-place in the winter season, when the cold keeps a man from work. That is when a man who isn't lazy can do much to build up his household. Otherwise the helplessness of a bad winter may catch you along with poverty, and you'll be rubbing a swollen foot with a thin hand. The idle man, waiting on empty hope and lacking a living, turns many bad thoughts over in his heart. It's no good hope that keeps company with a needy man, sitting in the lounging-place without enough to live on. While it's still midsummer, tell your slaves: "It won't always be summer. Build your shelters."
504 μῆνα δὲ Ληναιῶνα, κάκ' ἤματα, βουδόρα πάντα, τοῦτον ἀλεύασθαι, καὶ πηγάδας, αἵτ' ἐπὶ γαῖαν πνεύσαντος Βορέαο δυσηλεγέες τελέθουσιν, ὅστε διὰ Θρῄκης ἱπποτρόφου εὐρέι πόντῳ ἐμπνεύσας ὤρινε· μέμυκε δὲ γαῖα καὶ ὕλη· πολλὰς δὲ δρῦς ὑψικόμους ἐλάτας τε παχείας οὔρεος ἐν βήσσῃς πιλνᾷ χθονὶ πουλυβοτείρῃ ἐμπίπτων, καὶ πᾶσα βοᾷ τότε νήριτος ὕλη. θῆρες δὲ φρίσσουσ', οὐρὰς δ' ὑπὸ μέζε' ἔθεντο, τῶν καὶ λάχνῃ δέρμα κατάσκιον· ἀλλά νυ καὶ τῶν ψυχρὸς ἐὼν διάησι δασυστέρνων περ ἐόντων.	The month of Lenaion, bad days, every one of them cold enough to flay an ox: avoid it, and the frosts that are cruel on the earth when Boreas, the North Wind, blows. He comes blowing across horse-rearing Thrace over the wide sea and stirs it up, and earth and forest roar. He falls on many high-leaved oaks and thick firs in the mountain glens and brings them down to the earth that feeds many, and then the whole vast forest cries out. The wild beasts shudder and put their tails between their legs, even those whose hide is covered with fur. Cold as he is, he blows right through them too, shaggy-chested though they are.[14]
515 καί τε διὰ ῥινοῦ βοὸς ἔρχεται, οὐδέ μιν ἴσχει· καί τε δι' αἶγα ἄησι τανύτριχα· πώεα δ' οὔ τι, οὕνεκ' ἐπηεταναὶ τρίχες αὐτῶν, οὐ διάησιν ἴς ἀνέμου Βορέου· τροχαλὸν δὲ γέροντα τίθησιν. καὶ διὰ παρθενικῆς ἁπαλόχροος οὐ διάησιν, ἥτε δόμων ἔντοσθε φίλῃ παρὰ μητέρι μίμνει	He goes right through an ox's hide, and it doesn't stop him. He blows through the long-haired goat. But sheep he doesn't blow through at all: their fleece is thick all year, and the force of the North Wind can't get through. He bends the old man round as a wheel. But he doesn't blow through the

14 Lenaion was a winter month, roughly January–February.

	GREEK	ENGLISH
	οὔ πω ἔργα ἰδυῖα πολυχρύσου Ἀφροδίτης· εὖ τε λοεσσαμένη τέρενα χρόα καὶ λίπ' ἐλαίῳ χρισαμένη μυχίη καταλέξεται ἔνδοθι οἴκου ἤματι χειμερίῳ, ὅτ' ἀνόστεος ὃν πόδα τένδει ἔν τ' ἀπύρῳ οἴκῳ καὶ ἤθεσι λευγαλέοισιν. οὐδέ οἱ ἠέλιος δείκνυ νομὸν ὁρμηθῆναι· ἀλλ' ἐπὶ κυανέων ἀνδρῶν δῆμόν τε πόλιν τε στρωφᾶται, βράδιον δὲ Πανελλήνεσσι φαείνει.	soft-skinned girl who stays indoors with her dear mother, not yet knowing the works of golden Aphrodite. She washes her tender skin well, rubs herself with olive oil, and lies down in an inner room of the house on a winter's day, when the Boneless One gnaws his own foot in his fireless house, his miserable haunts. The sun doesn't show him any pasture to set out for, but wheels over the land and city of dark-skinned people, and is slower to shine on all the Greeks.[15]
529	καὶ τότε δὴ κεραοὶ καὶ νήκεροι ὑληκοῖται λυγρὸν μυλιόωντες ἀνὰ δρία βησσήεντα φεύγουσιν· καὶ πᾶσιν ἐνὶ φρεσὶ τοῦτο μέμηλεν, ὡς σκέπα μαιόμενοι πυκινοὺς κευθμῶνας ἔχωσι καὶ γλάφυ πετρῆεν· τότε δὴ τρίποδι βροτῷ ἶσοι, οὖ τ' ἐπὶ νῶτα ἔαγε, κάρη δ' εἰς οὖδας ὁρᾶται, τῷ ἴκελοι φοιτῶσιν, ἀλευόμενοι νίφα λευκήν. καὶ τότε ἔσσασθαι ἔρυμα χροός, ὥς σε κελεύω, χλαῖνάν τε μαλακὴν καὶ τερμιόεντα χιτῶνα· στήμονι δ' ἐν παύρῳ πολλὴν κρόκα μηρύσασθαι· τὴν περιέσσασθαι, ἵνα τοι τρίχες ἀτρεμέωσι, μηδ' ὀρθαὶ φρίσσωσιν ἀειρόμεναι κατὰ σῶμα. ἀμφὶ δὲ ποσσὶ πέδιλα βοὸς ἶφι κταμένοιο ἄρμενα δήσασθαι, πίλοις ἔντοσθε πυκάσσας.	Then the horned and hornless creatures that sleep in the woods flee through the thickets of the glens, their teeth chattering miserably. All of them have one thing on their minds: they look for shelter, for dense hiding places and hollows in the rock. Then, like the three-footed mortal whose back is broken and whose head looks down at the ground, like him they wander about, trying to escape the white snow. Then put on protection for your body, as I tell you: a soft cloak and a tunic down to the feet. Weave plenty of weft on a scanty warp, and wrap yourself in it, so that your hair stays still and doesn't bristle up on end all over your body. On your feet tie snug boots made from the hide of a slaughtered ox, lining them inside with felt.[16]
543	πρωτογόνων δ' ἐρίφων, ὁπότ' ἂν κρύος ὥριον ἔλθῃ, δέρματα συρράπτειν νεύρῳ βοός, ὄφρ' ἐπὶ νώτῳ ὑετοῦ ἀμφιβάλῃ ἀλέην· κεφαλῆφι δ' ὕπερθεν πῖλον ἔχειν ἀσκητόν, ἵν' οὔατα μὴ καταδεύῃ· ψυχρὴ γάρ τ' ἠὼς πέλεται Βορέαο πεσόντος ἠώιος δ' ἐπὶ γαῖαν ἀπ' οὐρανοῦ ἀστερόεντος ἀὴρ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις· ὅστε ἀρυσάμενος ποταμῶν ἄπο αἰεναόντων, ὑψοῦ ὑπὲρ γαίης ἀρθεὶς ἀνέμοιο θυέλλῃ ἄλλοτε μέν θ' ὕει ποτὶ ἕσπερον, ἄλλοτ' ἄησι πυκνὰ Θρηικίου Βορέου νέφεα κλονέοντος. τὸν φθάμενος ἔργον τελέσας οἴκόνδε νέεσθαι, μή ποτέ σ' οὐρανόθεν σκοτόεν νέφος ἀμφικαλύψῃ, χρῶτα δὲ μυδαλέον θήῃ κατά θ' εἵματα δεύσῃ.	When the cold season comes, stitch together the skins of firstling kids with ox-sinew, to throw over your back as a shelter from the rain. On your head wear a well-made felt cap, so your ears don't get wet. For the dawn is cold when the North Wind has come down, and at dawn a wheat-bearing mist stretches over the earth from the starry sky, across the fields of the blessed. It draws its water from the ever-flowing rivers, rises high above the earth on a gust of wind, and sometimes turns to rain toward evening, sometimes to wind, when Thracian Boreas drives the thick clouds along. Get your work done before he comes and go home, so that a dark cloud from the sky doesn't wrap around you, drench your skin, and soak your clothes.
557	ἀλλ' ὑπαλεύασθαι· μεὶς γὰρ χαλεπώτατος οὗτος, χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώποις. τῆμος τῶμισυ βουσίν, ἐπ' ἀνέρι δὲ πλέον εἴη ἁρμαλιῆς· μακραὶ γὰρ ἐπίρροθοι εὐφρόναι εἰσίν. ταῦτα φυλασσόμενος τετελεσμένον εἰς ἐνιαυτὸν	Steer clear of it: this is the hardest month, wintry, hard on the flocks, hard on men. At that time give your oxen half their feed, but give a man more of his rations, because the long nights help out. Keep to this until the year is done, and balance nights

15 The Boneless One is the octopus, believed to eat its own tentacles in winter.
16 The three-footed mortal is an old man walking with a stick.

GREEK

ἰσοῦσθαι νύκτας τε καὶ ἤματα, εἰσόκεν αὖτις
γῆ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκῃ.
εὖτ' ἂν δ' ἑξήκοντα μετὰ τροπὰς ἠελίοιο
χειμέρι' ἐκτελέσῃ Ζεὺς ἤματα, δή ῥα τότ' ἀστὴρ
Ἀρκτοῦρος προλιπὼν ἱερὸν ῥόον Ὠκεανοῖο
πρῶτον παμφαίνων ἐπιτέλλεται ἀκροκνέφαιος.
τὸν δὲ μέτ' ὀρθογόη Πανδιονὶς ὦρτο χελιδὼν
ἐς φάος ἀνθρώποις, ἔαρος νέον ἱσταμένοιο.
τὴν φθάμενος οἴνας περιταμνέμεν· ὣς γὰρ ἄμεινον.

571 ἀλλ' ὁπότ' ἂν φερέοικος ἀπὸ χθονὸς ἅμ φυτὰ βαίνῃ
Πληιάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων·
ἀλλ' ἅρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν·
φεύγειν δὲ σκιεροὺς θώκους καὶ ἐπ' ἠόα κοῖτον
ὥρῃ ἐν ἀμήτου, ὅτε τ' ἠέλιος χρόα κάρφει.
τημοῦτος σπεύδειν καὶ οἴκαδε καρπὸν ἀγινεῖν
ὄρθρου ἀνιστάμενος, ἵνα τοι βίος ἄρκιος εἴῃ.
ἠὼς γὰρ ἔργοιο τρίτην ἀπομείρεται αἶσαν,
ἠώς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου,
ἠώς, ἥτε φανεῖσα πολέας ἐπέβησε κελεύθου
ἀνθρώπους πολλοῖσί τ' ἐπὶ ζυγὰ βουσὶ τίθησιν.

582 ἦμος δὲ σκόλυμός τ' ἀνθεῖ καὶ ἠχέτα τέττιξ
δενδρέῳ ἐφεζόμενος λιγυρὴν καταχεύετ' ἀοιδὴν
πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὥρῃ,
τῆμος πιόταταί τ' αἶγες καὶ οἶνος ἄριστος,
μαχλόταται δὲ γυναῖκες, ἀφαυρότατοι δέ τοι ἄνδρες
εἰσίν, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει,
αὐαλέος δέ τε χρὼς ὑπὸ καύματος· ἀλλὰ τότ' ἤδη
εἴη πετραίη τε σκιὴ καὶ βίβλινος οἶνος,
μάζα τ' ἀμολγαίη γάλα τ' αἰγῶν σβεννυμενάων,
καὶ βοὸς ὑλοφάγοιο κρέας μή πω τετοκυίης
πρωτογόνων τ' ἐρίφων· ἐπὶ δ' αἴθοπα πινέμεν οἶνον,
ἐν σκιῇ ἑζόμενον, κεκορημένον ἦτορ ἐδωδῆς,
ἀντίον ἀκραέος Ζεφύρου τρέψαντα πρόσωπα,
κρήνης τ' αἰενάου καὶ ἀπορρύτου, ἥτ' ἀθόλωτος,
τρὶς ὕδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οἴνου.

597 δμωσὶ δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν
δινέμεν, εὖτ' ἂν πρῶτα φανῇ σθένος Ὠαρίωνος,
χώρῳ ἐν εὐαέι καὶ ἐυτροχάλῳ ἐν ἀλωῇ.
μέτρῳ δ' εὖ κομίσασθαι ἐν ἄγγεσιν· αὐτὰρ ἐπὴν δὴ
πάντα βίον κατάθηαι ἐπάρμενον ἔνδοθι οἴκου,
θῆτά τ' ἄοικον ποιεῖσθαι καὶ ἄτεκνον ἔριθον
δίζησθαι κέλομαι· χαλεπὴ δ' ὑπόπορτις ἔριθος·
καὶ κύνα καρχαρόδοντα κομεῖν, μὴ φείδεο σίτου,

ENGLISH

against days, until the earth, mother of all, once more brings forth her mingled fruits. When Zeus has completed sixty winter days after the solstice, the star Arcturus leaves the holy stream of Ocean and rises for the first time, shining brightly at dusk. After him the daughter of Pandion, the swallow, crying at dawn, comes up into the light for men, just as spring begins. Prune your vines before she comes; that's better.[17]

But when the House-Carrier climbs from the ground up the plants, fleeing the Pleiades, it's no longer time to dig the vines. Sharpen your sickles and rouse your slaves. Avoid shady seats and sleeping until dawn at harvest time, when the sun parches the skin. Then hurry and bring the crop home, getting up at first light, so you'll have enough to live on. Dawn takes a third share of the work. Dawn puts you ahead on the road, and puts you ahead in your work: dawn, who at her appearing sets many men on their way and puts the yoke on many oxen.[18]

When the golden thistle blooms, and the chirping cicada sits in a tree and pours down its shrill song thick and fast from under its wings, in the season of exhausting summer, then goats are fattest and wine is best, women are most lustful and men are weakest, since Sirius parches their heads and knees and their skin is dried out by the heat. Then at last let there be shade under a rock and Bibline wine, a milk-cake and the milk of goats that are drying off, the meat of a forest-grazing heifer that has not yet calved, and of firstling kids. Drink the bright wine as you sit in the shade, your heart sated with food, turning your face toward the fresh West Wind. From an ever-flowing spring that runs away unmuddied, pour three measures of water, and add a fourth of wine.

Urge your slaves to thresh Demeter's sacred grain as soon as mighty Orion first appears, in a breezy spot on a well-rounded threshing floor. Measure it and store it carefully in jars. When you have laid up all your livelihood, ready and in order inside the house, I tell you to take on a laborer who has no household and to look for a hired woman with no children; a hired woman with a child at the

17 The swallow was said to be Procne, daughter of the Athenian king Pandion, turned into a bird.
18 The House-Carrier is the snail.

	GREEK	ENGLISH
	μή ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ' ἕληται. χόρτον δ' ἐσκομίσαι καὶ συρφετόν, ὄφρα τοι εἴη βουσὶ καὶ ἡμιόνοισιν ἐπηετανόν. αὐτὰρ ἔπειτα δμῶας ἀναψῦξαι φίλα γούνατα καὶ βόε λῦσαι.	breast is trouble. Keep a sharp-toothed dog, and don't skimp on its food, or the Day-Sleeper may make off with your goods. Bring in fodder and litter, so you'll have a year's supply for your oxen and mules. After that, let your slaves rest their knees, and unyoke your pair of oxen.[19]
609	εὖτ' ἂν δ' Ὠαρίων καὶ Σείριος ἐς μέσον ἔλθῃ οὐρανόν, Ἀρκτοῦρον δ' ἐσίδῃ ῥοδοδάκτυλος Ἠώς, ὦ Πέρση, τότε πάντας ἀποδρέπειν οἴκαδε βότρυς· δεῖξαι δ' ἠελίῳ δέκα τ' ἤματα καὶ δέκα νύκτας, πέντε δὲ συσκιάσαι, ἕκτῳ δ' εἰς ἄγγε' ἀφύσσαι δῶρα Διωνύσου πολυγηθέος. αὐτὰρ ἐπὴν δὴ Πληιάδες θ' Ὑάδες τε τό τε σθένος Ὠαρίωνος δύνωσιν, τότ' ἔπειτ' ἀρότου μεμνημένος εἶναι ὡραίου· πλειὼν δὲ κατὰ χθονὸς ἄρμενος εἶσιν.	When Orion and Sirius come into mid-heaven, and rosy-fingered Dawn sees Arcturus, then, Perses, pick all your grapes and bring them home. Expose them to the sun for ten days and ten nights, cover them in shade for five, and on the sixth draw off into jars the gifts of Dionysus who brings much joy. But when the Pleiades and the Hyades and mighty Orion set, then remember to plow in season, and the year will go properly into the ground.

SAILING

When and how to go to sea, though Hesiod himself has crossed only once, to Euboea.

	GREEK	ENGLISH
618	εἰ δέ σε ναυτιλίης δυσπεμφέλου ἵμερος αἱρεῖ, εὖτ' ἂν Πληιάδες σθένος ὄβριμον Ὠαρίωνος φεύγουσαι πίπτωσιν ἐς ἠεροειδέα πόντον, δὴ τότε παντοίων ἀνέμων θυίουσιν ἀῆται· καὶ τότε μηκέτι νῆας ἔχειν ἐνὶ οἴνοπι πόντῳ, γῆν ἐργάζεσθαι μεμνημένος, ὥς σε κελεύω. νῆα δ' ἐπ' ἠπείρου ἐρύσαι πυκάσαι τε λίθοισι πάντοθεν, ὄφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν ἀέντων, χείμαρον ἐξερύσας, ἵνα μὴ πύθῃ Διὸς ὄμβρος. ὅπλα δ' ἐπάρμενα πάντα τεῷ ἐγκάθεο οἴκῳ εὐκόσμως στολίσας νηὸς πτερὰ ποντοπόροιο· πηδάλιον δ' ἐυεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι.	If a longing for stormy seafaring takes hold of you: when the Pleiades, fleeing the mighty strength of Orion, fall into the misty sea, then blasts of every kind of wind rage. Then don't keep your ships on the wine-dark sea any longer, but remember to work the land, as I tell you. Haul your ship up on dry land and pack stones all around it, so they can hold off the force of the winds that blow wet, and pull out the bilge plug so Zeus's rain doesn't rot it. Put all the tackle away in good order in your house, neatly stowing the wings of your seafaring ship, and hang the well-made steering oar above the smoke.
630	αὐτὸς δ' ὡραῖον μίμνειν πλόον, εἰσόκεν ἔλθῃ· καὶ τότε νῆα θοὴν ἅλαδ' ἑλκέμεν, ἐν δέ τε φόρτον ἄρμενον ἐντύνασθαι, ἵν' οἴκαδε κέρδος ἄρηαι, ὥς περ ἐμός τε πατὴρ καὶ σός, μέγα νήπιε Πέρσῃ, πλωίζεσκ' ἐν νηυσί, βίου κεχρημένος ἐσθλοῦ· ὅς ποτε καὶ τῇδ' ἦλθε, πολὺν διὰ πόντον ἀνύσσας, Κύμην Αἰολίδα προλιπών, ἐν νηὶ μελαίνῃ· οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον, ἀλλὰ κακὴν πενίην, τὴν Ζεὺς ἄνδρεσσι δίδωσιν· νάσσατο δ' ἄγχ' Ἑλικῶνος ὀιζυρῇ ἐνὶ κώμῃ, Ἄσκρῃ, χεῖμα κακῇ, θέρει ἀργαλέῃ, οὐδέ ποτ' ἐσθλῇ.	Wait yourself for the right season for sailing, until it comes. Then drag your swift ship down to the sea and stow a suitable cargo in it, so you can bring a profit home. That's what my father and yours used to do, you great fool, Perses: he sailed in ships, for lack of a decent living. He came here too once, crossing a great stretch of sea, leaving Aeolian Cyme in a black ship. He wasn't fleeing abundance, or wealth and prosperity, but wretched poverty, which Zeus gives to men. He settled near Helicon in a miserable village, Ascra: bad in winter, harsh in summer, never good.[20]

19 The Day-Sleeper is the thief, who sleeps by day and prowls by night.
20 Cyme was a Greek city on the coast of Asia Minor; Ascra, Hesiod's village, lay in Boeotia below Mount Helicon.

	GREEK	ENGLISH
641	τύνη δ', ὦ Πέρση, ἔργων μεμνημένος εἶναι ὡραίων πάντων, περὶ ναυτιλίης δὲ μάλιστα. νῆ' ὀλίγην αἰνεῖν, μεγάλῃ δ' ἐνὶ φορτία θέσθαι. μείζων μὲν φόρτος, μεῖζον δ' ἐπὶ κέρδεϊ κέρδος ἔσσεται, εἴ κ' ἄνεμοί γε κακὰς ἀπέχωσιν ἀήτας. εὖτ' ἂν ἐπ' ἐμπορίην τρέψας ἀεσίφρονα θυμὸν βούληαι χρέα τε προφυγεῖν καὶ λιμὸν ἀτερπέα, δείξω δή τοι μέτρα πολυφλοίσβοιο θαλάσσης, οὔτε τι ναυτιλίης σεσοφισμένος οὔτε τι νηῶν. οὐ γάρ πώ ποτε νηί γ' ἐπέπλων εὐρέα πόντον, εἰ μὴ ἐς Εὔβοιαν ἐξ Αὐλίδος, ἦ ποτ' Ἀχαιοὶ μείναντες χειμῶνα πολὺν σὺν λαὸν ἄγειραν Ἑλλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.	But you, Perses, remember to do all your work in its season, and seafaring above all. Praise a small ship, but put your cargo in a big one. The bigger the cargo, the bigger the profit piled on profit, if the winds hold back their evil blasts. When you turn your foolish heart to trade and want to escape debt and joyless hunger, I will show you the measures of the loud-roaring sea, though I'm no expert in seafaring or in ships. I have never yet sailed the wide sea in a ship, except to Euboea from Aulis, where once the Achaeans waited out a long winter, when they had gathered a great army from holy Hellas for Troy, land of beautiful women.
654	ἔνθα δ' ἐγὼν ἐπ' ἄεθλα δαΐφρονος Ἀμφιδάμαντος Χαλκίδα τ' εἰς ἐπέρησα· τὰ δὲ προπεφραδμένα πολλὰ ἄεθλ' ἔθεσαν παῖδες μεγαλήτορος· ἔνθα μέ φημι ὕμνῳ νικήσαντα φέρειν τρίποδ' ὠτώεντα. τὸν μὲν ἐγὼ Μούσῃς Ἑλικωνιάδεσσ' ἀνέθηκα, ἔνθα με τὸ πρῶτον λιγυρῆς ἐπέβησαν ἀοιδῆς. τόσσον τοι νηῶν γε πεπείρημαι πολυγόμφων· ἀλλὰ καὶ ὡς ἐρέω Ζηνὸς νόον αἰγιόχοιο· Μοῦσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον ἀείδειν. ἤματα πεντήκοντα μετὰ τροπὰς ἠελίοιο, ἐς τέλος ἐλθόντος θέρεος καματώδεος ὥρης, ὡραῖος πέλεται θνητοῖς πλόος· οὔτε κε νῆα καυάξαις οὔτ' ἄνδρας ἀποφθείσειε θάλασσα, εἰ δὴ μὴ πρόφρων γε Ποσειδάων ἐνοσίχθων ἢ Ζεὺς ἀθανάτων βασιλεὺς ἐθέλῃσιν ὀλέσσαι· ἐν τοῖς γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε.	There I crossed over to Chalcis for the games of warlike Amphidamas. The sons of that great-hearted man had announced and set up many prizes, and there, I can tell you, I won with a song and carried off a tripod with handles. I dedicated it to the Muses of Helicon, where they first set me on the path of clear-voiced song. That's all the experience I have of many-pegged ships. Even so I will tell you the mind of Zeus who holds the aegis, for the Muses taught me to sing a wondrous song. For fifty days after the solstice, when the season of exhausting summer has come to its end, sailing is in season for mortals. You won't wreck your ship, and the sea won't destroy your men, unless Poseidon the Earth-shaker has set his heart on it, or Zeus, king of the immortals, wants to destroy them; for with them lies the outcome of good and bad alike.[21]
670	τῆμος δ' εὐκρινέες τ' αὖραι καὶ πόντος ἀπήμων· εὔκηλος τότε νῆα θοὴν ἀνέμοισι πιθήσας ἑλκέμεν ἐς πόντον φόρτον τ' ἐς πάντα τίθεσθαι, σπεύδειν δ' ὅττι τάχιστα πάλιν οἶκόνδε νέεσθαι· μηδὲ μένειν οἶνόν τε νέον καὶ ὀπωρινὸν ὄμβρον καὶ χειμῶν' ἐπιόντα Νότοιό τε δεινὰς ἀήτας, ὅστ' ὤρινε θάλασσαν ὁμαρτήσας Διὸς ὄμβρῳ πολλῷ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔθηκεν. ἄλλος δ' εἰαρινὸς πέλεται πλόος ἀνθρώποισιν· ἦμος δὴ τὸ πρῶτον, ὅσον τ' ἐπιβᾶσα κορώνη ἴχνος ἐποίησεν, τόσσον πέταλ' ἀνδρὶ φανείῃ ἐν κράδῃ ἀκροτάτῃ, τότε δ' ἄμβατός ἐστι θάλασσα·	At that time the breezes are steady and the sea is harmless. Then, untroubled and trusting the winds, drag your swift ship into the sea and put all your cargo aboard. But hurry to come back home as fast as you can. Don't wait for the new wine and the autumn rain, the coming of winter and the terrible blasts of the South Wind, which stirs up the sea when it comes with Zeus's heavy autumn rain, and makes the sea rough. There is another sailing season for men, in spring. When the leaves first appear at the tip of the fig-branch, as big as the footprint a crow leaves when it steps, then the sea can be sailed.
682	εἰαρινὸς δ' οὗτος πέλεται πλόος. οὔ μιν ἔγωγε αἴνημ'· οὐ γὰρ ἐμῷ θυμῷ κεχαρισμένος ἐστίν·	That is the spring sailing. I don't recommend it; it doesn't please my heart. It's a snatched chance;

GREEK	ENGLISH
ἁρπακτός· χαλεπῶς κε φύγοις κακόν· ἀλλά νυ καὶ τὰ ἄνθρωποι ῥέζουσιν ἀιδρείῃσι νόοιο· χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσιν. δεινὸν δ' ἐστὶ θανεῖν μετὰ κύμασιν. ἀλλά σ' ἄνωγα φράζεσθαι τάδε πάντα μετὰ φρεσίν, ὡς ἀγορεύω. μηδ' ἐν νηυσὶν ἅπαντα βίον κοΐλῃσι τίθεσθαι· ἀλλὰ πλέω λείπειν, τὰ δὲ μείονα φορτίζεσθαι. δεινὸν γὰρ πόντου μετὰ κύμασι πήματι κύρσαι. δεινὸν δ', εἴ κ' ἐπ' ἄμαξαν ὑπέρβιον ἄχθος ἀείρας ἄξονα. καυάξαις καὶ φορτία μαυρωθείη. μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.	you'd have a hard time escaping disaster. Yet men do even this, in the ignorance of their minds, for money is the very soul of wretched mortals. It is a terrible thing to die among the waves. I urge you to think over all these things, as I tell you. Don't put your whole livelihood in hollow ships; leave the greater part behind and ship the smaller. It is terrible to meet disaster among the waves of the sea, and terrible too if you load an enormous weight on your wagon, break the axle, and the cargo is lost. Keep within measure; the right proportion is best in all things.

SAYINGS FOR LIFE

Marriage, friends and guests, and the taboos of daily life.

GREEK	ENGLISH
695 ὡραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι, μήτε τριηκόντων ἐτέων μάλα πόλλ' ἀπολείπων μήτ' ἐπιθεὶς μάλα πολλά· γάμος δέ τοι ὥριος οὗτος· ἡ δὲ γυνὴ τέτορ' ἡβώοι, πέμπτῳ δὲ γαμοῖτο. παρθενικὴν δὲ γαμεῖν, ὥς κ' ἤθεα κεδνὰ διδάξῃς. τὴν δὲ μάλιστα γαμεῖν, ἥ τις σέθεν ἐγγύθι ναίει, πάντα μάλ' ἀμφιδρόμους, μὴ γείτοσι χάρματα γήμῃς. οὐ μὲν γάρ τι γυναικὸς ἀνὴρ λήίζετ' ἄμεινον τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ῥίγιον ἄλλο, δειπνολόχης· ἥτ' ἄνδρα καὶ ἴφθιμόν περ ἐόντα εὔει ἄτερ δαλοῖο καὶ ὠμῷ γήραϊ δῶκεν. εὖ δ' ὄπιν ἀθανάτων μακάρων πεφυλαγμένος εἶναι. μηδὲ κασιγνήτῳ ἶσον ποιεῖσθαι ἑταῖρον· εἰ δέ κε ποιήσῃς, μή μιν πρότερος κακὸν ἕρξῃς.	Bring a wife into your house at the right age, when you are not far short of thirty and not far past it: that is the right time for marriage. Let the woman be four years past puberty, and marry in the fifth. Marry a virgin, so you can teach her good ways. Above all, marry one who lives near you, after looking carefully all around, so that your marriage isn't a joke to the neighbors. For a man wins nothing better than a good wife, and nothing worse than a bad one, a dinner-snatcher, who roasts her man without a torch, however strong he is, and hands him over to a raw old age. Take good care to guard against the vengeance of the blessed immortals. Don't treat a friend as equal to a brother; but if you do, don't be the first to do him wrong.
709 μηδὲ ψεύδεσθαι γλώσσης χάριν· εἰ δὲ σέ γ' ἄρχῃ ἤ τι ἔπος εἰπὼν ἀποθύμιον ἠὲ καὶ ἔρξας, δὶς τόσα τίνυσθαι μεμνημένος· εἰ δὲ σέ γ' αὖτις ἠγῆτ' ἐς φιλότητα, δίκην δ' ἐθέλῃσι παρασχεῖν, δέξασθαι· δειλός τοι ἀνὴρ φίλον ἄλλοτε ἄλλον ποιεῖται, σὲ δὲ μή τι νόον κατελεγχέτω εἶδος. μηδὲ πολύξεινον μηδ' ἄξεινον καλέεσθαι, μηδὲ κακῶν ἔταρον μηδ' ἐσθλῶν νεικεστῆρα. μηδέ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ τέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἐόντων. γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης. εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μεῖζον ἀκούσαις.	Don't lie for the pleasure of talking. If he starts it, by saying something offensive or doing it, remember to pay him back twice over. But if he leads you back to friendship and is willing to make amends, accept it. A worthless man makes one friend now, another later; don't let your looks belie your mind. Don't be known as a host of many guests, or of none, or as a companion of bad men or a reviler of good ones. Never bring yourself to reproach a man for destructive, heart-wasting poverty, the gift of the blessed gods who live forever. The best treasure among men is a sparing tongue, and the greatest charm is in one that keeps to measure. If you speak ill, you may soon hear worse yourself.

21 Amphidamas was a nobleman of Chalcis in Euboea; his sons held funeral games in his honor.

	GREEK	ENGLISH
722	μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εἶναι ἐκ κοινοῦ· πλείστη δὲ χάρις, δαπάνη τ' ὀλιγίστη. μηδέ ποτ' ἐξ ἠοῦς Διὶ λειβέμεν αἴθοπα οἶνον χερσὶν ἀνίπτοισιν μηδ' ἄλλοις ἀθανάτοισιν· οὐ γὰρ τοί γε κλύουσιν, ἀποπτύουσι δέ τ' ἀράς. μηδ' ἄντ' ἠελίου τετραμμένος ὀρθὸς ὀμιχεῖν· αὐτὰρ ἐπεί κε δύῃ, μεμνημένος, ἔς τ' ἀνιόντα· μήτ' ἐν ὁδῷ μήτ' ἐκτὸς ὁδοῦ προβάδην οὐρήσῃς μηδ' ἀπογυμνωθείς· μακάρων τοι νύκτες ἔασιν· ἑζόμενος δ' ὅ γε θεῖος ἀνήρ, πεπνυμένα εἰδώς, ἢ ὅ γε πρὸς τοῖχον πελάσας ἐυερκέος αὐλῆς. μηδ' αἰδοῖα γονῇ πεπαλαγμένος ἔνδοθι οἴκου ἱστίῃ ἐμπελαδὸν παραφαινέμεν, ἀλλ' ἀλέασθαι. μηδ' ἀπὸ δυσφήμοιο τάφου ἀπονοστήσαντα σπερμαίνειν γενεήν, ἀλλ' ἀθανάτων ἀπὸ δαιτός.	Don't be surly at a feast with many guests where everyone shares the cost: the pleasure is greatest, the expense smallest. Never pour a libation of bright wine to Zeus at dawn with unwashed hands, or to the other immortals; they don't listen, but spit back your prayers. Don't urinate standing upright facing the sun, nor, remember, after it has set, until it rises again. Don't urinate as you walk, either on the road or off it, and don't uncover yourself; the nights belong to the blessed gods. The godly man, who knows what is sensible, does it squatting, or goes up to the wall of a well-fenced courtyard. Don't expose your genitals, stained with semen, near the hearth inside the house; avoid that. Don't beget children when you have come home from an ill-omened funeral, but from a feast of the immortals.
737	μηδέ ποτ' αἰενάων ποταμῶν καλλίρροον ὕδωρ ποσσὶ περᾶν, πρίν γ' εὔξῃ ἰδὼν ἐς καλὰ ῥέεθρα, χεῖρας νιψάμενος πολυηράτῳ ὕδατι λευκῷ. ὃς ποταμὸν διαβῇ κακότητ' ἰδὲ χεῖρας ἄνιπτος, τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄλγεα δῶκαν ὀπίσσω. μηδ' ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλείῃ αὖον ἀπὸ χλωροῦ τάμνειν αἴθωνι σιδήρῳ. μηδέ ποτ' οἰνοχόην τιθέμεν κρητῆρος ὕπερθε πινόντων· ὀλοὴ γὰρ ἐπ' αὐτῷ μοῖρα τέτυκται. μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν, μή τοι ἐφεζομένη κρώξῃ λακέρυζα κορώνη. μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα ἔσθειν μηδὲ λόεσθαι· ἐπεὶ καὶ τοῖς ἔνι ποινή.	Never cross the fair-flowing water of ever-flowing rivers on foot until you have prayed, looking into the beautiful stream, and washed your hands in the lovely clear water. Whoever crosses a river with his badness and his hands unwashed, the gods are angry with him and give him pains afterward. At a flourishing feast of the gods, don't cut the dry from the green off the five-branched with gleaming iron. Never set the ladle on top of the mixing bowl while people are drinking; a deadly fate is fixed on that. When you build a house, don't leave it unfinished, or a cawing crow may settle on it and croak. Don't take food out of pots that haven't been consecrated and eat it, and don't wash with water from them; there's a penalty for that too.[22]
750	μηδ' ἐπ' ἀκινήτοισι καθιζέμεν, οὐ γὰρ ἄμεινον, παῖδα δυωδεκαταῖον, ὅτ' ἀνέρ' ἀνήνορα ποιεῖ, μηδὲ δυωδεκάμηνον· ἴσον καὶ τοῦτο τέτυκται. μηδὲ γυναικείῳ λουτρῷ χρόα φαιδρύνεσθαι ἀνέρα· λευγαλέη γὰρ ἐπὶ χρόνον ἔστ' ἐπὶ καὶ τῷ ποινή. μηδ' ἱεροῖσιν ἐπ' αἰθομένοισι κυρήσας μωμεύειν ἀίδηλα· θεός νύ τι καὶ τὰ νεμεσσᾷ. μηδέ ποτ' ἐν προχοῇς ποταμῶν ἅλαδε προρεόντων μηδ' ἐπὶ κρηνάων οὐρεῖν, μάλα δ' ἐξαλέασθαι· μηδ' ἐναποψύχειν· τὸ γὰρ οὔ τοι λώιόν ἐστιν. ὧδ' ἔρδειν· δεινὴν δὲ βροτῶν ὑπαλεύεο φήμην. φήμη γάρ τε κακὴ πέλεται, κούφη μὲν ἀεῖραι ῥεῖα μάλ', ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι.	Don't sit a boy twelve days old on things that must not be moved—it isn't good, since it makes a man unmanly—nor a boy twelve months old; this comes to the same. A man shouldn't wash his skin clean in a woman's bathwater; for a time there is a grievous penalty for that too. If you come upon a burning sacrifice, don't mock the mysteries; the god resents that too. Never urinate in the mouths of rivers that flow into the sea, or into springs; avoid that strictly. Don't defecate in them either; that's not good. Do as I say, and avoid the dreadful talk of mortals. For talk is a bad thing: light to pick up, very easily, but hard to carry and difficult to

22 The five-branched is the hand: don't trim your nails at a feast.

	GREEK	ENGLISH
	φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἥν τινα πολλοὶ λαοὶ φημίξωσι· θεός νύ τίς ἐστι καὶ αὐτή.	put down. No talk that many people spread ever dies away entirely; she too is a kind of god.

THE DAYS

Lucky and unlucky days of the month.

	GREEK	ENGLISH
765	Ἤματα δ' ἐκ Διόθεν πεφυλαγμένος εὖ κατὰ μοῖραν πεφραδέμεν δμώεσσι· τριηκάδα μηνὸς ἀρίστην ἔργα τ' ἐποπτεύειν ἠδ' ἁρμαλιὴν δατέασθαι. αἵδε γὰρ ἡμέραι εἰσὶ Διὸς πάρα μητιόεντος, εὖτ' ἂν ἀληθείην λαοὶ κρίνοντες ἄγωσιν. Πρῶτον ἔνη τετράς τε καὶ ἑβδόμη ἱερὸν ἦμαρ· τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ· ὀγδοάτη δ' ἐνάτη τε, δύω γε μὲν ἤματα μηνὸς ἔξοχ' ἀεξομένοιο βροτήσια ἔργα πένεσθαι· ἐνδεκάτη δὲ δυωδεκάτη τ', ἄμφω γε μὲν ἐσθλαί, ἠμὲν ὄις πείκειν ἠδ' εὔφρονα καρπὸν ἀμᾶσθαι· ἡ δὲ δυωδεκάτη τῆς ἐνδεκάτης μέγ' ἀμείνων· τῇ γάρ τοι νῇ νήματ' ἀερσιπότητος ἀράχνης ἤματος ἐκ πλείου, ὅτε ἴδρις σωρὸν ἀμᾶται· τῇ δ' ἱστὸν στήσαιτο γυνὴ προβάλοιτό τε ἔργον.	Watch the days that come from Zeus with care, as is proper, and point them out to your slaves. The thirtieth of the month is best for inspecting the work and sharing out rations. These are the days that come from Zeus the wise counselor, when people discern the truth and keep them. First, the first day of the month, the fourth, and the seventh are holy days; on the seventh Leto bore Apollo of the golden sword. The eighth and the ninth are two days of the waxing month especially good for getting mortal work done. The eleventh and the twelfth are both good, for shearing sheep and for reaping the cheering crops, but the twelfth is much better than the eleventh. On it the spider, floating through the air, spins its threads in the full day, when the Wise One gathers its heap. On it a woman should set up her loom and get her work started.[23]
780	Μηνὸς δ' ἱσταμένου τρισκαιδεκάτην ἀλέασθαι σπέρματος ἄρξασθαι· φυτὰ δ' ἐνθρέψασθαι ἀρίστη. ἕκτη δ' ἡ μέσση μάλ' ἀσύμφορός ἐστι φυτοῖσιν, ἀνδρογόνος δ' ἀγαθή· κούρῃ δ' οὐ σύμφορός ἐστιν, οὔτε γενέσθαι πρῶτ' οὔτ' ἄρ γάμου ἀντιβολῆσαι. οὐδὲ μὲν ἡ πρώτη ἕκτη κούρῃ γε γενέσθαι ἄρμενος, ἀλλ' ἐρίφους τάμνειν καὶ πώεα μήλων σηκόν τ' ἀμφιβαλεῖν ποιμνήιον ἤπιον ἦμαρ· ἐσθλὴ δ' ἀνδρογόνος· φιλέοι δ' ὅ γε κέρτομα βάζειν ψεύδεά θ' αἱμυλίους τε λόγους κρυφίους τ' ὀαρισμούς. μηνὸς δ' ὀγδοάτῃ κάπρον καὶ βοῦν ἐρίμυκον ταμνέμεν, οὐρῆας δὲ δυωδεκάτῃ ταλαεργούς.	In the waxing month, avoid the thirteenth for be- ginning your sowing; but it is best for setting out plants. The middle sixth is very unfavorable for plants, but good for the birth of a boy. For a girl it is not favorable, either to be born or to be mar- ried. Nor is the first sixth suitable for the birth of a girl; but it is a kindly day for gelding kids and rams and for fencing a sheepfold. It's good for the birth of a boy, but he will be fond of speaking taunts and lies, wheedling words and secret whis- pers. On the eighth of the month geld the boar and the loud-bellowing bull, and on the twelfth the hard-working mules.
792	εἰκάδι δ' ἐν μεγάλῃ, πλέῳ ἤματι, ἴστορα φῶτα γείνασθαι· μάλα γάρ τε νόον πεπυκασμένος ἐστίν. ἐσθλὴ δ' ἀνδρογόνος δεκάτη, κούρῃ δέ τε τετρὰς μέσση· τῇ δέ τε μῆλα καὶ εἰλίποδας ἕλικας βοῦς καὶ κύνα καρχαρόδοντα καὶ οὐρῆας ταλαεργοὺς πρηΰνειν ἐπὶ χεῖρα τιθείς. πεφύλαξο δὲ θυμῷ τετράδ' ἀλεύασθαι φθίνοντός θ' ἱσταμένου τε ἄλγε' ἃ θυμοβορῇ μάλα γὰρ τετελεσμένον ἦμαρ.	On the great twentieth, in the full day, a wise man should be born; he will be very shrewd. The tenth is good for the birth of a boy, and the middle fourth for a girl. On that day tame your sheep and your shambling, crooked-horned oxen, your sharp-toothed dog and your hard-working mules, by putting your hand on them. Take care in your heart to avoid the heart-eating griefs of the fourth

23 The Wise One is the ant.

	GREEK	ENGLISH
	Ἐν δὲ τετάρτῃ μηνὸς ἄγεσθαι οἶκον ἄκοιτιν οἰωνοὺς κρίνας, οἳ ἐπ᾽ ἔργματι τούτῳ ἄριστοι.	of the waning and of the waxing month; it is a very fateful day. On the fourth of the month bring your wife home, after reading the omens of the birds that are best for this business.
802	πέμπτας δ᾽ ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί· ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεύειν Ὅρκον γεινόμενον, τὸν Ἔρις τέκε πῆμ᾽ ἐπιόρκοις. Μέσσῃ δ᾽ ἑβδομάτῃ Δημήτερος ἱερὸν ἀκτὴν εὖ μάλ᾽ ὀπιπεύοντα ἐυτροχάλῳ ἐν ἀλωῇ βαλλέμεν, ὑλοτόμον τε ταμεῖν θαλαμήια δοῦρα νηιά τε ξύλα πολλά, τά τ᾽ ἄρμενα νηυσὶ πέλονται. τετράδι δ᾽ ἄρχεσθαι νῆας πήγνυσθαι ἀραιάς. εἰνὰς δ᾽ ἡ μέσση ἐπὶ δείελα λώιον ἦμαρ, πρωτίστη δ᾽ εἰνὰς παναπήμων ἀνθρώποισιν· ἐσθλὴ μὲν γάρ θ᾽ ἥ γε φυτευέμεν ἠδὲ γενέσθαι ἀνέρι τ᾽ ἠδὲ γυναικί· καὶ οὔποτε πάγκακον ἦμαρ.	Avoid fifths, since they are harsh and dreadful. On a fifth, they say, the Furies attended the birth of Oath, whom Strife bore to be a bane to perjurers. On the middle seventh, look very carefully and throw Demeter's sacred grain on a well-rounded threshing floor, and let the woodcutter cut timbers for the bedroom and plenty of ship timbers, the kind that are fit for ships. On the fourth, begin building slender ships. The middle ninth is a better day toward evening. The first ninth is entirely harmless for mortals. It is good for planting and for being born, for a man and a woman alike, and it is never an altogether bad day.
814	παῦροι δ᾽ αὖτε ἴσασι τρισεινάδα μηνὸς ἀρίστην ἄρξασθαί τε πίθου καὶ ἐπὶ ζυγὸν αὐχένι θεῖναι βουσὶ καὶ ἡμιόνοισι καὶ ἵπποις ὠκυπόδεσσι, νῆα πολυκλήιδα θοὴν εἰς οἰνοπα πόντον εἰρύμεναι· παῦροι δέ τ᾽ ἀληθέα κικλήσκουσιν. τετράδι δ᾽ οἶγε πίθον· περὶ πάντων ἱερὸν ἦμαρ μέσση· παῦροι δ᾽ αὖτε μετ᾽ εἰκάδα μηνὸς ἀρίστην ἠοῦς γιγνομένης· ἐπὶ δείελα δ᾽ ἐστὶ χερείων. αἵδε μὲν ἡμέραι εἰσὶν ἐπιχθονίοις μέγ᾽ ὄνειαρ, αἱ δ᾽ ἄλλαι μετάδουποι, ἀκήριοι, οὔ τι φέρουσαι. ἄλλος δ᾽ ἀλλοίην αἰνεῖ, παῦροι δὲ ἴσασιν. ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ. τάων εὐδαίμων τε καὶ ὄλβιος, ὃς τάδε πάντα εἰδὼς ἐργάζηται ἀναίτιος ἀθανάτοισιν, ὄρνιθας κρίνων καὶ ὑπερβασίας ἀλεείνων.	Few, again, know that the thrice-ninth of the month is best for broaching a jar and for putting the yoke on the necks of oxen, mules, and swift-footed horses, and for drawing a swift ship with many oar-benches down to the wine-dark sea; few name it truly. On the fourth open a jar. The middle fourth is holy above all. Few, again, know that the day after the twentieth is best at daybreak; toward evening it is worse. These days are a great boon to those on earth. The others fall in between: harmless, bringing nothing. One man praises one day, another another, but few know. Sometimes a day is a stepmother, sometimes a mother. Happy and prosperous in these is the man who knows all this and does his work blameless before the immortals, reading the birds and avoiding transgressions.