



Quotations

★Note: for the first couple lectures I only highlighted the bolded words or the entire quote, towards the end I made it clear what words were bolded vs. the quotes on his slides vs the entire quote. If there isn't any highlights, he either didn't mention it or there wasn't any bolded words.

From Chaos to Cosmos

"For Hesiod and Homer, I think, lived not more than four hundred years ago, and these are the men who composed a theogony for the Greeks, who gave epithets [epōnymiai] to the gods, who distinguished their various spheres of influence [timai] and activity [technai], and who indicated their appearances."

"And Night gave birth to hated Doom [Moros] and black Destiny [Kēr] / and Death [Thanatos]; she also bore Sleep [Hypnos] and brought forth the tribe [phylon] of Dreams [Oneiroi]. / Next, Blame [Mōmos] and painful Woe [Oizys] / did the goddess, gloomy Night, bear, though she lay with no one, / and the Hesperides,* too, who tend the beautiful apples / and fruit-tree on the other side of glorious Ocean. / She also gave birth to the Fates [Moirai] and relentless Kēres,** / Klōthō, Lachesis, and Atropos, who allot / to mortals good and evil at their birth. / These goddesses track the transgressions of men and gods, / nor do they ever cease from their dread anger / until they render evil vengeance upon anyone who goes wrong [hamartēi]. / And deadly Night bore Retribution [Nemesis], an affliction upon mortal humans, / and after her Deceit [Apatē] and Friendship [Philotēs] / and Old Age [Gēras] and stout-hearted Strife [Eris]."

"But then Gaia lay with Uranus and bore [the Titans, namely] the deep-eddying Oceanus, and Coeus, and Crius, and Hyperion, and Iapetus, and Theia, and Rhea, and Themis, and Mnemosyne, and golden-crowned Phoebe,* and lovely Tethys. After them, she brought forth wily Cronus, the youngest and most terrible of her children and he hated his lusty father. Moreover, she bore the Cyclopes, insolent at heart, Brontes and Steropes and bold Arges, who fashioned and gave to Zeus his bolt of thunder and lightning. They had only one eye, set in the middle of their foreheads, but they were like the gods in all other respects . . . Might and power and skill were in their works."

[Hera speaking to Aphrodite:] "I am about to visit the limits of the all-nurturing earth [Gaia], / and those two, Ocean and mother Tethys, the source [genesis] of the gods, / who nursed and cherished me in their halls, when they had taken me / from Rhea, at the time when Zeus, whose voice is borne afar, thrust Cronus down / to dwell beneath earth and the unresting sea."

"As each of his children was born, Uranus hid them all in the depths of Ge and did not allow them to emerge into the light. And he delighted in his wickedness. But huge Earth in her distress groaned within and devised a crafty and evil scheme . . . She hid [Cronus] in an ambush and placed in his hands the sickle with jagged teeth and revealed the whole plot to him. Great Uranus came leading on night, and, desirous of love, lay on Ge, spreading himself over her completely. And his son from his ambush reached out with his left hand and in his right he seized hold of the genitals of his own dear father and threw them so that they fell behind him. And they did not fall from his hand in vain. Earth received all the bloody drops that fell and in the course of the seasons bore the strong Erinyes and the mighty giants . . . and nymphs of ash trees (called Meliae on the wide earth)."

The Birth of Aphrodite

"When first [Cronus] had cut off the genitals [of his father Uranus] with the adamant / and cast them from the land on the swelling sea, / they were carried for a long time on the deep. And white / foam [leukos aphros] arose about from the immortal flesh and in it a maiden [kourē] / grew. First she was brought to holy Cythera, / and then from there she came to sea-girt Cyprus. / And she emerged a dread and beautiful goddess [aidoiē kale theos] and grass rose / under her slender feet."

"Gods and human beings call her Aphrodite, and the foam-born goddess [aphrogenēs] / because she grew amid the foam [aphros], / and Cytherea of the beautiful crown because she came to [the island of] Cythera, / and Cyprogenēs because she arose in Cyprus washed by the waves. / She is called too Philommēdēs* [genital-loving] because she arose from the genitals [mēdea]."

"Eros attended her and beautiful desire [himeros] followed her / when she was born and when she first went into the company of the gods. / From the beginning she has this honor [timē], / and among human beings and the immortal gods she wins as her due / the whispers of girls, smiles [meidēmata], deceits [exapatai], / sweet pleasure [terpsis], and the gentle delicacy of love [philotēs]."

"I shall sing about beautiful and revered Aphrodite of the golden crown [chrysostephanos], / who holds as her domain the battlements of all sea-girt Cyprus. / The moist force of West Wind Zephyrus as he blows / brought her there amidst the soft foam [aphros] on the waves of the resounding sea. / The gold-bedecked Hours [Hōrai] gladly received her and clothed her in divine garments. / On her immortal head they placed a finely wrought crown of gold / and in her pierced earlobes, flowers of copper and precious gold. / About her soft neck and silvery breasts they adorned [ekosmeon] her with necklaces of gold ... / Then after they had bedecked her person with

every adornment [kosmos], / they led her to the immortals, who greeted her when they saw her / and took her in their welcoming hands; and each god / prayed that she would be his wedded wife and he would bring her home, / as he marveled at the beauty of violet-crowned Cytherea.”

“Thetis the goddess laid down in their midst great-souled Achilles’ arms divinely wrought; and all around flashed out the cunning work wherewith the Fire-god overchased the shield . . . Out of the sea was rising lovely-crowned Cypris . . . and [around her] danced the Graces [Charites] lovely- tressed.”

“And Eurynome, daughter of Ocean, very lovely [polyēraton] in appearance, / bore [to Zeus] three fair- cheeked Graces [Charites], / Aglaia, Euphrosyne, and lovely [erateinē] Thaleia, / from whose eyelids fell love [eros] that loosens the limbs [lusimelēs].* / and beautiful is their glance beneath their brows.”

“Then laughter-loving [philommeidēs] Aphrodite went to Cyprus, / to Paphos: there her precinct [temenos] and fragrant altar are.”

“She stirs confusion and chaos against those who are disobedient to her, speeding carnage and inciting the devastating flood, clothed in terrifying radiance. It is her game to speed conflict and battle, untiring, strapping on her sandals . . . To destroy, to build up, to tear out and to settle are yours, Inan[n]a. To turn a man into a woman and a woman into a man are yours, Inan[n]a. Desirability and arousal . . . are yours, Inan[n]a . . . [M]ercy and pity are yours, Inan[n]a . . . To cause the . . . heart to tremble . . . To have a favourite wife . . . to love . . . are yours, Inan[n]a . . . Your divinity shines in the pure heavens . . . Your torch lights up the corners of heaven, turning darkness into light . . . You exercise full ladyship over heaven and earth; you hold everything in your hand. Mistress, you are magnificent . . .”

[Pausanias speaking:] “Are there not two Aphrodites? There is the elder Aphrodite, not born of a mother but the daughter of Heaven [Uranus], whence we name her ‘Heavenly’ [Urania]; then there is the younger Aphrodite, child of Zeus and Dione, whom we call ‘Vulgar’ [or ‘Popular’, Pandēmos].”

“And Cytherea bore to shield-piercing Ares two terrible gods, Panic [Phobos] and Fear [Deimos] . . . and [a daughter,] Harmonia, whom high-spirited Cadmus made his wife. . . . And Hephaistus, the famous Lamē One, made Aglaea, youngest of the Graces, his buxom wife.”

“Aphrodite came to steep Olympus, seat of the gods . . . and fell upon the knees of her mother Dione . . . But the father of men and gods smiled and, calling to golden Aphrodite, said: ‘Not to you, my child [teknon], have been given the works of war; rather, pursue the lovely works of marriage, and all these things shall be the business of swift Ares and Athena.’”

“[The minstrel] took up the lyre and began to sing beautifully of the love of Ares and Aphrodite with the fair crown: how first they lay together by stealth in the home of Hephaestus. He gave her many gifts and defiled the marriage bed of lord Hephaestus.”

“Exquisitely enthroned, immortal Aphrodite, / weaver of charms, child of Zeus, / I beg you, reverend lady, / do not crush my heart / with sickness and distress. / But come to me here, / if ever once before you heard my cry from afar and listened / and, leaving your father’s house, / yoked your chariot of god. // Beautiful birds drew you swiftly / from heaven over the black earth . . . / Swiftly they came and you, / O blessed goddess, / smiling in your immortal beauty asked / what I wished to happen most / in my frenzied heart. // ‘Who is it this time you desire / Persuasion [Peitho] entice to your love? / Who, O Sappho, has wronged you? / For if she runs away now, / soon she will follow;”

“On the summit of the Acrocorinth is a temple [naos] of Aphroditē. The images are of ‘Aphroditē Armed’ [Hōplismenē], Hēlios, and Erōs with a bow.”

“Pandēmos Aphroditē. This is what they used to call the goddess established near the old agora [of Athens], because of the fact that long ago the people [dēmos] gathered in the agora for assemblies . . . Pandēmos means ‘common to all.’”

“When Theseus had united into one state the many Athenian demes, he established the cults of Aphrodite Pandēmos and of Persuasion [Peitho].”

[Pausanias speaking:] "Since there are two Aphrodites, there must also be two Loves [Erōte*] Of the two loves, one should be called Vulgar [or 'Popular', Pandēmos], as a co-worker [synergos] with one of those goddesses, the other Heavenly [Ouranios] Now the Love that belongs to the Vulgar Aphrodite . . . is what we see in less noble men, who love women as well as boys; they are in love with bodies [sōmata] rather than souls [psychai] This Love proceeds from the goddess who is by far the younger of the two, sharing in her origin both feminine and masculine. But the other Love belongs to the heavenly goddess who is elder and partakes only of the masculine, having no share of insolence [hybris]. Those who are inspired by this love turn to the male."

[Aristophanes speaking:] "[O]ur nature long ago was not the same as it is now, but different. In the beginning humankind had three sexes, not two, male and female, as now; but there was, in addition, a third, which partook of both the others; now it has vanished and only its name survives* Furthermore, every human being was in shape a round entity, with back and sides forming a circle; he had four hands, an equal number of feet, one head, with two faces exactly alike but each looking in opposite directions Their strength and might were terrifying; they had great ambitions, and they made an attack on the gods Zeus declared that he had a plan. 'I think that I have a way,' he said, 'whereby mortals may continue to exist but will cease from their insolence [akolasia] by being made weaker' With these words he proceeded to cut human beings in two And so when their original nature had been split in two, each longed for his other half, and when they encountered it they threw their arms about one another and embraced in their desire to grow together again [I]f a man united with a woman, they would propagate the race and it would survive, but if a male united with a male, they might find satisfaction and freedom to turn to their pursuits and devote themselves to the other concerns of life. From such early times, then, love for one another has been implanted in the human race, a love [erōs] that unifies in his attempt to make one out of two and to heal and restore the basic nature of humankind."

The Titans

"But then Gaia lay with Uranus and bore the deep-eddying Oceanus, and Coeus, and Crius, and Hyperion, and Iapetus, and Theia, and Rhea, and Themis, and Mnemosyne, and golden-crowned Phoebe,* and lovely [erateinē**] Tethys. After them, she brought forth wily [ankylomētēs***] Cronus, the youngest and most terrible [deinotatos] of her children, and he hated his lusty father."

"Their father, mighty Uranus, often called them by the nickname 'Titans', reproaching the children that he himself had sired."

"Let me begin by singing of the Heliconian Muses, who . . . utter their hymn with lovely voice, praising Zeus the aegis-holder, and Mistress [Potnia] Hera of Argos . . . and the daughter of aegis-holding Zeus, bright-eyed Athena, and brilliant [Phoibos] Apollo, and arrow-pouring Artemis, and earth-holding Poseidon, the Earth-Shaker, and revered Themis, and quick-glancing Aphrodite, and lovely golden-crowned Hebe, and Dione, and Leto and Iapetus and crooked-counselling Cronus, and Eos [Dawn] and great Helios [Sun] and bright Selene [Moon] and Gaia [Earth] and great Oceanus [Ocean] and black Nyx [Night], and the holy race [hieron genos] of other deathless ones [athanatoi] who are forever."

"Great Cronus swallowed his children as each one came from the womb to the knees of their holy mother [Rhea], with the intent that no other of the illustrious descendants of Uranus should hold kingly power among the immortals. For he learned from Ge and starry Uranus that it was fated that he be overcome by his own child. And so, he kept vigilant watch and lying in wait he swallowed his children. A deep and lasting grief took hold of Rhea and when she was about to bring forth Zeus, father of gods and men, then she entreated her own parents, Ge and starry Uranus, to plan with her how she might bring forth her child in secret and how the avenging fury [Erinys] of her father, Uranus, and of her children whom great Cronus of the crooked counsel swallowed, might exact vengeance [tisis] And they sent her to . . . Crete when she was about to bring forth the youngest of her children, great Zeus. And vast Ge received him from her in wide Crete to nourish and foster. . . . And [Ge] wrapped up a great stone in infant's coverings and gave it to the son of Uranus Then he took it in his hands, poor wretch, and rammed it down his belly. He did not know in his heart that there was left behind, in the stone's place, his son unconquered and secure, who was soon to overcome him and drive him from his power and rule among the immortals."

"Cronus vomited forth his offspring . . . and he vomited up first the stone which he had swallowed last. Zeus set it fast in the wide-pathed earth at goodly Pytho [Delphi] beneath the glens of Mount Parnassus, to be a sign thenceforth and a marvel to mortal men."

"Rhea, overpowered by Cronus, bore him glorious children: Hestia, Demeter and golden-sandalled Hera, strong Hades, who dwells in his house beneath the earth with a pitiless heart, and the loud-crashing Earth-Shaker [Poseidon], and wise [mētioeis] Zeus, father of gods and men, by whose thunder the wide earth is shaken."

"The gods, givers of good things . . . longed for war more than ever. They roused dire battle, all of them—female and male—on that day, the Titans and the gods born of Cronus, / and those whom Zeus raised to the light from Erebus beneath the earth, terrible and mighty in their monstrous strength, each of whom had one hundred hands springing from his shoulders, and fifty heads growing from his shoulders upon sturdy limbs. These then faced the Titans in baneful warfare, holding enormous boulders in their stout hands. / From the other side, the Titans zealously strengthened their ranks [phalanxes]."

"Thus they hurled their deadly weapons against one another. The cries of both sides as they shouted reached up to starry heaven, for they came together with a great clamour. Then Zeus did not hold back his might any longer, but now immediately his heart was filled with strength and he showed clearly all his force. He came direct from heaven and Olympus hurling perpetual lightning, and the bolts with flashes and thunder flew in succession from his stout hand with a dense whirling of holy flame."

"The boundless sea echoed terribly, earth resounded with the great roar, wide heaven trembled and groaned, and high Olympus was shaken from its base by the onslaught of the immortals; the quakes came thick and fast and, with the dread din of the endless chase and mighty weapons, reached down to gloomy Tartarus . . . Earth, the giver of life, roared, everywhere aflame, and on all sides the vast woods crackled loudly with the fire. The whole of the land boiled, and as well the streams of Ocean, and the barren sea. The hot blast engulfed the earth-born Titans and the endless blaze reached the divine Aether; the flashing gleam of the thunder and lightning blinded the eyes even of the mighty. Unspeakable heat possessed Chaos."

"The din . . . was as great as the crash that would have arisen if earth were dashed down by heaven falling on her from above"

"They are called 'monsters' [monstra] . . . because they reveal [monstrant]."

Typhoeus and other Monsters

"When Zeus had driven the Titans from heaven, vast Gaea brought forth the youngest of her children . . . The hands of the mighty god were strong in any undertaking and his feet were weariless. From the shoulders of this frightening dragon [drakōn], a hundred snake heads grew, flickering their dark tongues; fire blazed from the eyes under the brows of all the dreadful heads, and the flames burned as he glared. In all the terrible heads voices emitted all kinds of amazing sounds; for at one time he spoke so that the gods understood, at another his cries were those of a proud bull bellowing . . . ; sometimes he produced the pitiless roars of a courageous lion, or again his yelps were like those of puppies . . . or at another time he would hiss; and the great mountains resounded in echo."

"Now on that day of [Typhoeus'] birth an irremediable deed would have been accomplished and he would have become the ruler of mortals and immortals, if the father of gods and men had not taken swift notice [noēse] and thundered loudly and fiercely; the earth resounded terribly on all sides and as well the wide heaven above, the sea, the streams of Ocean, and the depths of Tartarus. Great Olympus shook under the immortal feet of the lord [Zeus] as he rose up and earth gave a groan . . ."

"As Typhon fled through the Sicilian Sea, Zeus hurled Sicily's Mount Etna upon him, a huge mountain that they say erupts fire to this day from the thunderbolts thrown by Zeus."

"Ceto [a female sea-monster, daughter of Gaia and Pontus] bore to Phorcys [her brother] the fair-cheeked Graeae, / grey-haired sisters from birth¹. . . / and the Gorgons,² who dwell beyond glorious Ocean / near the border of night / . . . and dauntless Echidna, / half-nymph [hēmisu nymphē] with glancing eyes and fair cheeks, and half-monstrous-serpent [hēmisu pelōros ophis], great, terrible, / and nimble, who devours raw flesh beneath the depths of the sacred earth / . . . a deathless nymph and unaging all her days. / They say that Typhaon the terrible, violent and lawless, / mixed with her in love, / and she conceived and brought forth dauntless offspring: / Orthus, the hound of triple-headed Geryon³ . . . / and Cerberus, the brazen-voiced hound of Hades, / fifty-headed, relentless and strong⁴ . . . / and the Hydra of Lerna,⁵ whom the goddess, white-armed Hera, nurtured⁶ . . . / and the Chimaera breathing furious fire, / terrible and great, swift-footed and mighty, / who had

three heads, one of a fierce lion, / one of a she-goat, and one of a serpent / . . . And Echidna was overpowered by Orthus / and brought forth the ruinous Phix7 [=Sphinx] that destroyed the Cadmeans, / and the Nemean lion, which Hera nurtured."

"Ixion once made an attempt on the wife of Zeus . . . In his ignorance, the man lay with a cloud [nephele] instead, fashioned in Hera's image by the hand of Zeus as a sweet trap for him . . . Nephele bore him . . . Kentauros, who mated with the Magnesians in the foothills of Pelion. From them was born a marvellous brood, resembling both their parents, like the mother below, the father above."

"Some say that offspring of Ixion and Nephele were called Hippokentauroi, because they were the first to attempt the riding of horses, and that they were then made into a fictitious myth, to the effect that they were of double form."

[Perseus speaking:] "I arrived where the Gorgon dwelt. / Along the way . . . I saw on all sides men and animals— / like statues—turned to flinty stone at sight / of dread Medusa's visage. Nevertheless / reflected on my brazen shield . . . / I saw her horrid face. / When she was helpless in the power of sleep / and even her serpent-hair was slumber-bound, / I struck, and took her head sheer from the neck. / To winged Pegasus the blood gave birth, / his brother [the giant Chrysaor] also, twins of rapid wing.' / So did he speak . . . Then rejoined / a nobleman with enquiry why alone / of those three sisters, snakes were interspersed in dread Medusa's locks. And he replied: / 'Beyond all others she was famed for beauty, and the envious hope / of many suitors. Words would fail to tell / the glory of her hair, most wonderful / of all her charms . . . / Rumour declares the Sovereign of the Sea [Poseidon] attained her love / in chaste Minerva's [Athena's] temple. While enraged / she turned her head away and held her shield / before her eyes. To punish that great crime / Minerva changed the Gorgon's splendid hair / to serpents horrible. And now to strike / her foes with fear, [Minerva] wears upon her breast / those awful vipers."

Prometheus and Pandora

"Iapetus led away the girl Clymene, an Oceanid [i.e., daughter of Ocean], and they went together in the same bed; and she bore to him a child, stout-hearted Atlas; she also brought forth Menoetius, of very great renown, and devious and clever [poikilos aiolomētis] Prometheus, and Epimetheus, who was faulty in judgement [hamartinoos] and from the beginning was an evil [kakos] for mortals who work for their bread."

"Atlas stands and holds the wide heaven with his head and tireless hands through the force of necessity at the edge of the earth, and in the sight of the clear-voiced Hesperides; this fate Zeus in his wisdom [mētietē, lit., 'Zeus the Wise One'] allotted him."

"When the Titans tried to mount to heaven, Jupiter [Zeus], with the help of Minerva [Athena], Apollo, and Diana [Artemis], cast them headlong into Tartarus. On Atlas, who had been their leader, he put the vault of the sky; even now he is said to hold up the sky on his shoulders."

"And Zeus bound devious and wily [poikiloboulos] Prometheus with hard and inescapable bonds, after driving a shaft through his middle; and roused up a long-winged eagle against him that used to eat his immortal liver. But all that the long-winged bird would eat during the whole day would be completely restored in equal measure through the night."

"Heracles ... Killed and rid the son of Iapetus from this evil plague...not against the will of Olympian Zeus"

"For when the gods and mortals quarreled at Mecone, then Prometheus with quick intelligence divided up a great ox and set the pieces out in an attempt to deceive the mind of Zeus . . . But Zeus whose wisdom is immortal knew and was not unaware of the trick. And he foresaw in his heart evils for mortals, which would be accomplished. He took up in both his hands the white fat, and his mind was enraged, and anger took hold of his heart as he saw the white bones of the ox arranged with crafty art. For this reason, the races of human beings on earth burn the white bones for the immortals on the sacrificial altars."

"From this time on [Zeus] always remembered the deceit and did not give the power of weariless fire out of ash trees to mortals who dwell on the earth. But the noble son of Iapetus tricked him by stealing in a hollow fennel stalk the gleam of weariless fire that is seen from afar. High-thundering Zeus was stung to the depths of his being and angered in his heart as he saw among mortals the gleam of fire seen from afar."

"Immediately [Zeus] contrived **an evil thing** [kakon] for mortals in recompense for the fire. The renowned lame god, Hephaestus, fashioned out of earth the likeness of a modest maiden according to the will of the son of Cronus."

"The herald of the gods [Hermes] put in her a voice, and named this woman Pandora, because all who have their homes on Olympus gave her a gift, a bane to men who work for their bread."

"**Hope** alone remained within there in the unbreakable home under the edge of the jar and did not fly out of doors. For the lid of the jar stopped her before she could . . . But the other thousands of sorrows wander among human beings, for the earth and the sea are full of evils. . . . Thus it is not at all possible to escape the will of Zeus."

The Ages

"At the very first, the immortals [athanatoi] who have their homes on Olympus made a golden race [genos chryseon] of mortal humans [anthrōpoi]."

"If you like, I shall offer a fine and skillful summary of **another tale** [heteros logos] and you ponder it in your heart: how gods and mortal humans [thnētoi anthrōpoi] came into being from the same origin [homothēn]. At the very first, the immortals who have their homes on Olympus made a **golden race** of mortal humans. They existed at the time when Cronus was king in heaven, and they lived as gods with carefree hearts completely without toil or trouble . . . And all good things were theirs; the fertile land of its own accord bore fruit ungrudgingly in abundance."

"[T]here is a seemingly irreconcilable breach", says Robert Mondi, "between the **Cronus of the succession myth** and the **Cronus of the golden age**. The utopian Cronus represents a more deeply ingrained ideology that was more widely and popularly diffused among the Greeks for a long period of time."

. "But when the earth covered over [the Bronze Race] too, again Zeus, the son of Cronus, made still another, the fourth on the nourishing earth, valiant in war and more just, a godlike race [theion genos] of **heroic men**, who are called **demigods** [hēmitheoi], and who preceded our own race on the vast earth. Evil war and dread battle destroyed some of them under **seven-gated Thebes** in the land of Cadmus as they battled for the flocks of Oedipus; the end of death closed about others after they had been led in ships over the great depths of the sea to Troy for the sake of Helen of the beautiful hair."

"Some [heroes] father Zeus, the son of Cronus, sent to dwell at the ends of the earth where he has them live their lives; these happy heroes inhabit the **Islands of the Blessed** with carefree hearts by the deep swirling stream of Ocean. For them the fruitful earth bears honey-sweet fruit that ripens three times a year. Far from the immortals, Cronus rules as king over them; for the father of gods and men released him from his bonds. Honour and glory attend these last in equal measure."

"Oh, would that I were not a man of the **fifth generation** but either had died before or had been born later. Now indeed the race is of iron."

"Justice [dikē] will be might and shame [aidōs] will not exist. The evil person will harm the better, speaking against him unjustly and he will swear an oath besides. Envy [zēlos], shrill and ugly and with evil delight, will attend all human beings in their woe. Then Aidos and Nemesis both will forsake them and go, their beautiful forms shrouded in white, from the wide earth to Olympus among the company of the gods. For mortals sorry griefs will be left and there will be no defence against evil."

Athena

"Zeus, king of the gods, first took as his wife [alochos] **Metis** ['Cunning'], / who was very wise indeed among both gods and mortals. / But when she was about to give birth to the bright-eyed goddess Athena, / then Zeus treacherously deceived her with wheedling words / and swallowed her down into his belly / at the wise instigations of Gaia and starry Uranus. / These two gave Zeus this advice so that no other of the eternal gods / might rule supreme as king in his place."

"But Zeus himself gave birth from his own head to bright-eyed Tritogeneia,* / the awful, the strife- stirring, the host-leader, the unwearying, / the queen, who delights in tumults and wars and battles."

"Imagination [phantasia] is more skilled than imitation [mimēsis] at crafting [representations of the gods], for imitation fashions only what it has seen, but imagination also what it cannot see . . . If you're going to make a representation [eidos] of Athena, you must do as Pheidias once did, and think of armies, cunning [mētis], handicrafts [technai], and of how she sprang from Zeus himself."

"Athena is often represented in art with her attributes as a war goddess: helmet, spear, and shield (the aegis, on which the head of the Gorgon Medusa may be depicted). Sometimes she is attended by a winged figure (Nike, Victory) bearing a crown or garland of honour and success."

"[Pheidias'] statue is made of ivory and gold. On the middle of Athena's helmet is placed a likeness of the Sphinx . . . and on either side of the helmet are griffins in relief . . . The statue of Athena is upright, with a tunic [chiton] reaching to the feet, and on her breast the head of Medusa is worked in ivory. She holds a statue of Nike [Victory] about four cubits high [=approx. 6 ft.=1.8 m.], and in the other hand a spear. At her feet lies a shield and near the spear is a serpent. This serpent would be Erichthonius. On the pedestal of the statue is the birth of Pandora in relief. Hesiod and others have sung how this Pandora was the first woman; before Pandora was born there was as yet no womankind."

"In order that even those who have not seen the works of Pheidias may know that he is justly praised, I shall provide a few small indications of his great genius. It is not the beauty of his Olympian Zeus that I shall use as my proof, or the size of the Athena that he made at Athens (even though the latter, made of ivory and gold, is 26 cubits [=12m.=39ft.] in height); but rather Athena's shield, around the convex side of which he carved a battle of the Amazons, and on the concave side the conflicts of the Gods and Giants; and likewise her sandals, on which he put the struggle of the Lapiths and Centaurs . . . On the base of the statue is carved a scene which they call the Birth of Pandora, with twenty gods present at the birth. The figure of Victory is particularly remarkable, but knowledgeable viewers also admire the serpent and the bronze sphinx beneath her spear-point. Let these remarks be made in passing about an artist who can never be sufficiently praised; and let us at the same time recognize that his grandeur was applied consistently even in small details."

Artemis and Apollo

"Leto of the beautiful ankles bore two children who are by far the best of the immortals in sagacious thought and action."

"And Leto mingled in love with Zeus who holds the aegis, / and bore Apollo and Artemis delighting in arrows, / children lovely above all the Uranians."

"Rejoice, O blessed Leto, since you have borne splendid children, lord Apollo and Artemis, who take delight in arrows; Artemis you bore in Ortygia and Apollo in rocky Delos* as you leaned against the great and massive Cynthian** hill, right next to the palm tree near the stream of the Inopus."

"Delos contains the temple of Apollo and the Lētōon [temple of Leto]; overhanging the city is a naked and rugged mountain, the Cynthos. Anciently, even from the heroic times [hērōikoi chronoi], this island has been held in veneration on account of the divinities worshipped here. Here, according to the myth [mytheuetai], Leto was delivered from her labour pains, and gave birth to Apollo and Artemis. 'Before this time,' says Pindar [5th-cent. poet], 'Delos was carried about by the waves and by winds blowing from every quarter, but when the daughter of Coeus set her foot upon it, who was then suffering the sharp pangs of approaching childbirth, at that instant four upright columns, resting on adamant, sprang from the depths of the earth and retained the island fast on the rugged rock. There she brought forth here children and beheld her happy brood.'"

"Leto for nine days and nine nights was racked by desperate pains in her labour. All the greatest of the goddesses were with her—Dione, Rhea, righteous Themis, and sea-moaning Amphitrite—and others, too, except for white-armed Hera; for she sat at home in the house of Zeus the cloud-gatherer. Eileithyia, the goddess of pangs of childbirth, was the only one who had not heard of Leto's distress . . . [For] white-armed Hera kept her [on Mount Olympus] because she was jealous that Leto of the beautiful hair was about to give birth to a strong and noble son."

"As soon as Eileithyia . . . came to Delos, the pains of labour took hold of Leto, and she was anxious to give birth. And she threw her arms about the palm tree and sank on her knees in the soft meadow, and the earth beneath her smiled. The baby sprang forth to the light, and all the goddesses gave a cry. There, O mighty Phoebus, the goddesses washed you with lovely water . . . and wrapped you in white swaddling clothes And his mother did not nurse Apollo of the golden sword, but Themis from her immortal hands gave him nectar and delicious ambrosia. And Leto rejoiced because she had borne a strong son who carries a bow."

[Odysseus speaking:] "I saw Tityos also, son of the mighty goddess Gaia; he lay on the ground, his bulk stretched out over nine rods [approx. 270 meters or 900 feet]. Two vultures, one on each side of him, sat and kept plucking at his liver, reaching down to the very bowels; he could not beat them off with his hands. And this was because he had once assaulted a mistress of Zeus himself, the far-famed Leto, as she walked towards Pytho through the lovely spaces of Panopeus."

[Niobe boasting:] "Why is Latona [i.e., Leto] worshipped at the altars, while as yet my godhead [numen] is without its incense? Tantalus is my father, who is the only man to eat the food of the gods. My mother is one of the seven sisters, the Pleiades. Great Atlas, who carries the axis of the heavens on his shoulders, is one of my grandfathers. Jupiter is the other, and I glory in having him as my father-in-law as well [M]y beauty [is] worthy of a goddess; add to this my seven daughters [and] as many sons, and soon my sons- and my daughters-in-law! Now, ask what the reason is for my pride [superbia], and then dare to prefer Latona to me, that Titaness, daughter of Coeus, whoever he is. Latona, whom the wide earth once refused even a little piece of ground to give birth on! . . . Imagine that some of this host of children could be taken from me; though bereaved, I would still not be reduced to Latona's two!"

"Nausicaa and her handmaids threw off their head-gear and fell to playing at ball, and white-armed Nausicaa was leader in the song. And even as Artemis, the archer, roves over the mountains, along the ridges of lofty Taygetus or Erymanthus, joying in the pursuit of boars and swift deer, and with her sport the wood-nymphs, daughters of Zeus who bears the aegis, and Leto is glad at heart—high above them all Artemis holds her head and brows, and easily may she be known, though all are beautiful—so amid her handmaidens shone the maid [Nausicaa] unwed."

"While [Actaeon, now in the form of a stag,] stood undecided [what to do], his hounds saw him Eager for the prey, they hunt him over rocks and cliffs, by rough tracks and trackless ways, through terrain rocky and inaccessible. He fled, by ways where he had often been the pursuer; he fled, pursued by his own hounds! He longed to cry out, 'I am Actaeon; obey your master!' He longed—but could utter no words [T]he pack came up and all sank their teeth into his body. His whole body was torn by the hounds."

"Zeus' son and Leto's, Apollo, in anger at Atreus' son [Agamemnon, leader of the Greeks,] drove a foul pestilence along the host, and the people perished, since Atreus' son had dishonoured Chryses, priest of Apollo, when he came beside the fast ships of the Achaeans to ransom back his daughter, carrying gifts beyond count and holding in his hands wound on a staff of gold the ribbons of Apollo who strikes from afar [After his supplication is refused, Chryses prays to Apollo:] 'Hear me, lord of the silver bow . . . Smintheus, if ever it pleased your heart that I built your temple, if ever it pleased you that I burned all the rich thigh pieces of bulls, of goats, then bring to pass this wish I pray for: let your arrows make the Danaans [Greeks] pay for my tears shed.'"

"So Chryses prayed, and Phoebus Apollo heard him. Angry at heart, he strode down from the peaks of Olympus, having his bow slung from his shoulder and his hollow quiver. The arrows clashed loudly upon his shoulders as he strode in his anger, and like night did he go. Then he sat apart from the ships and shot an arrow; terrible was the twang of his silver bow. First he shot the mules and the swift dogs, and next he shot his sharp arrow at the men. Constantly were the funeral pyres burning in great numbers."

"And straightway Phoebus Apollo exclaimed . . . 'Let the lyre and curved bow be dear to my heart, and I shall prophesy to human beings the unerring will of Zeus.' With these words Phoebus, the far-shooter with unshorn hair, strode on the ground that stretches far and wide; all the goddesses were amazed, and the whole of Delos blossomed . . . as she [Delos] beheld the son of Zeus and Leto, in her joy that the god had chosen her among all islands and mainland sites to be his home, and loved her most of all in his heart."

"Unquenchable laughter arose among the blessed gods Thus the whole day long till the setting of the sun they feasted, nor did their heart lack anything of the equal feast, nor of the beautiful lyre, that Apollo held, nor yet of the Muses, who sang, replying one to the other with sweet voices."

"[Y]ou went further, far-shooting Apollo, and . . . arrived at Crisa beneath snowy Mount Parnassus Here the lord Phoebus Apollo decreed that he would make his lovely temple and he said: 'Here I intend to build a very beautiful temple, an oracle for mortals. Here all those who live in the rich Peloponnesus, in Europe, and on the sea-girt islands will bring perfect hecatombs and consult the oracle. To them I shall deliver my answers and ordain infallible counsel in my wealthy temple.'"

[Apollo's priestess addressing the audience:] "First . . . I give the place of highest honour among the gods to the first prophet, Gaia; and after her to Themis, for she was the second to take this oracular seat of her mother, as legend tells. And in third place, with Themis' consent and not by force, another Titan, child of Gaia, Phoebe, took her seat here. She gave it as a birthday gift to Phoebus, who has his name from Phoebe."

"As for the she-dragon, whoever opposed her met the fatal day of death, until lord Apollo, the far-shooter, struck her with a mighty arrow. Racked by bitter pain, she lay gasping frantically for breath and writhing on the ground. An unspeakable and terrifying sound arose as she twisted and rolled in the forest; breathing out blood, she gave up her life, and Phoebus Apollo vaunted over her: 'Now rot [pytheu] here on the ground that nourishes mortals. You shall not live any longer to be the evil ruin of human beings' Thus he spoke, boasting: and darkness covered her eyes and the holy might of Helios caused her to rot there. Because of this, now the place is named Pytho, and they call its lord by the title, Pythian, since the mighty glare of the burning sun made the monster rot on the very spot."

[Apollo addressing the Cretan sailors who became his first priests:] "As I first leaped aboard your swift ship on the hazy sea in the form of a dolphin [delphis], so pray to me as Delphinus; furthermore, the altar itself will be Delphinus"

Hermes

[Io speaking to Prometheus:] "The giant herdsman Argus, savage in his rage, accompanied me, watching with his countless eyes my every step. A sudden unexpected fate deprived him of his life"

"Juno [i.e., Hera] handed the heifer over to Argus to keep guard. Argus had a hundred eyes in his head, of which two at a time took their rest, while the others kept watch and remained at their station The ruler of the heavens, unable to tolerate such a sight, calls his son, whom the bright Pleiad* bore him, and commands him to kill Argus. With little delay, Mercury [i.e., Hermes] attached wings to his feet, put his hat on his head, and took in hand his sleep-inducing wand [virga somnifera, i.e., the caduceus]. Jove's [i.e., Zeus'] son then leapt from his native citadel [Olympus] onto the earth. There he removed his hat, and put aside his wings, retaining only his wand. In the guise of a herdsman, he drives his goats through the country-side, while playing on his oaten reeds. Juno's guardsman, captivated by this new sound, says, 'Whoever you are, sit down beside me on this rock, for you will find no better pasture for your herd, and you see how nice the shade is for herders such as ourselves.' The descendent of Atlas [Atlantiades] sits and passes the day in conversation. Then, making melody on his joined reeds [i.e., pan-pipes], he tries to overcome Argus' watchful eyes. Argus, however, resists the sweet strains; while sleep overcomes some of his eyes, the others remain vigilant. Then Argus asks how the pipes were discovered (for the instrument had only recently been invented)." [Ovid interrupts the story, as is his style, to recount the myth of Pan and the nymph Syrinx.] "While the Cyllenian spoke, he watched all of Argus' eyes succumbing to sleep. He lowers his voice and lulls the drooping eyelids into slumber with his magic wand [medicata virga]. Then, without delay, he strikes the sleeper with his sword, where neck and head join, and stains the rock with blood. There you lie, Argus, the light extinguished from so many eyes; now a single night envelops them all. Saturn's [i.e., Cronus'] daughter [Juno] takes these eyes and places them in the feathers of her bird, filling its tail with starry gems."

"[T]he child whom [Maia] bore was devious [polytropos], winning in his cleverness [haimylomētēs], a robber, a driver of cattle, a guide of dreams, a spy in the night, a watcher at the door, who soon was about to manifest renowned deeds among the immortal gods."

★ due to the Hermes lecture being cancelled, I have no idea what should've been bolded... I did my best with what I had... 😊

"Maia bore him on the fourth day of the month. He was born at dawn, by midday he was playing the lyre, and in the evening he stole the cattle of far-shooting Apollo. After he leaped forth from the immortal limbs of his mother, he did not remain lying in his sacred cradle; but he sprang up and looked for the cattle of Apollo."

"Helios, the Sun, with his horses and chariot was descending to earth and the stream of Ocean, when Hermes came hurrying to . . . where the immortal cattle of the blessed gods have their home, grazing on the lovely untouched meadows. The sharp-sighted [euskopos] son of Maia, the slayer of Argus [Argeiphontēs], cut off from the herd fifty loud-bellowing cattle and drove them over sandy ground, reversing their tracks as they wandered. For he did not forget his skill at trickery [dolia] . . . [T]he strong son of Zeus drove the broad-browed cattle of Phoebus Apollo to the river Alpheus . . . Then, when he had fed [them] . . . he drove them all together into the shelter."

"Glorious Hermes quickly got into his cradle and wrapped the blankets about his shoulders like a helpless baby and lay toying with his fingers at the covers on his knees; at his left side he kept his beloved lyre close by his hand."

"But the god did not escape the notice of his goddess mother, who spoke to him: 'You devious rogue [poikilomēta], in your cloak of shameless guile, where in the world have you come from in the nighttime? Now I am convinced that either Apollo, son of Leto, by his own hands will drag you with your sides bound fast right out the door, or you will prowl about the valleys, a robber and a cheat. Be gone then! Your father begat you as a great trouble for mortals and immortal gods!'"

"[T]he archer-god, Apollo himself, hurried over the stone threshold down into the shadowy cave. When the son of Zeus and Maia perceived that far-shooting Apollo was in a rage about his cattle, he sank down into his fragrant blankets . . . [Hermes] huddled head and hands and feet tightly together as though just bathed and ready for sweet sleep, but he was really wide awake, and under his arm he held his lyre. The son of Zeus and Leto knew . . . the little boy enveloped in craft [doliai] and deceit [entropiai], and he was not fooled."

"Zeus gave a great laugh as he saw the devious [kakomēdēs] child knowingly and cleverly make his denials about the cattle. He ordered [Hermes and Apollo] to act in accord and make a search; Hermes, in his role of guide [diaktoros hēgemoneuein], was to lead without any malicious intent and point out the spot where he had hidden away the mighty herd of cattle. The son of Cronus nodded his head and splendid Hermes obeyed, for the will of aegis-bearing Zeus easily persuaded him."

"[Hermes] gathered together a quantity of wood and pursued, with diligent passion, the skill [technē] of producing fire. He took a good branch of laurel and trimmed it with his knife, and in the palm of his hand he grasped a piece of wood; and the hot breath of fire rose up. Indeed, Hermes was the very first to invent fire sticks and fire . . . While the power of renowned Hephaestus was kindling the fire, Hermes dragged outside near the blaze two horned cattle, bellowing, for much strength went with him . . . Rolling them over, he pierced through their life's marrow; he followed up this work with more, cutting the meat rich in fat and spearing the pieces with wooden spits, and roasted all together the flesh . . . Next Hermes in the joy of his heart whisked the great bundles away to a smooth flat rock and divided them into twelve portions that he allotted, adding a choice piece to each, making it wholly an honourable offering."

Dionysus ♥

[Dionysus to the helmsman:] "I am loud-crying Dionysus, whom my mother, Semele, daughter of Cadmus, bore after uniting in love with Zeus."

[Chorus of Bacchae:] "[T]he lightning bolt flew from the hand of Zeus and she brought the child forth prematurely . . . Immediately Zeus . . . took up the child and enclosed him in the secret recess of his thigh . . . and hid him from Hera thus in a second womb."

"At the proper time Zeus gave birth to Dionysus, whom he entrusted to Hermes . . . Hermes took him to the nymphs of Asian Nysa."

[Dionysus speaking:] "I left the fertile plains of gold in Lydia and Phrygia and made my way across the sunny plateaus of Persia, the walled towns of Bactria, the grim land of the Medes, rich Arabia, and the entire coast of Asia Minor After having led my Bacchic dance and established my mysteries in these places, I have come to this city of the Hellenes"

[Pentheus speaking:] "That fellow . . . claims that Dionysus is a god, who was once sewn up in the thigh of Zeus, when he was in fact destroyed by the fiery blast of lightning along with his mother, because she lied and said that Zeus had been her husband."

[Chorus of Bacchae:] "Run, run, Bacchae, bringing the roaring god, Dionysus, son of a god, out of the Phrygian mountains to the spacious streets of Hellas."

[Chorus of Bacchae:] "Every Bacchanal runs and leaps in joy, just like a foal that frisks beside her mother in the pasture."

[Messenger reporting the actions of the Theban woman whose punishment for resisting Dionysus is to be bewitched into his service:] "Like a hostile army they descended upon the villages When the Bacchae hurled the thyrsus from their hands they inflicted wounds on many. Women routed men"

[Messenger:] "Agave wrenched Pentheus' arm out of his shoulder From the other side, Ino clawed and tore at his flesh, and Autonoe and the whole pack converged on him."

"Some writers of myths relate that there was another Dionysus, born much earlier in time According to them, this Dionysus . . . was the son of Zeus and Persephone. His birth [genesis], sacrifices, and honours are celebrated by night and in secret He excelled in shrewdness [anchinoia] and was the first to yoke oxen, thus effecting the sowing of seed, for which reason they represent him as wearing a horn. A second Dionysus was born more recently of Semele The two Dionysi were thus born of one father but of two mothers. The younger one inherited the deeds of the older, and so people of later times, being unaware of the truth and deceived because of the identity of their names, thought there had been but one Dionysus."

"Semele awaited a more brilliant union [than the marriages of her sisters], for Zeus who rules on high intended to make a new Dionysus grow up, a bull-shaped copy of the older Dionysus, since he thought with regret of the ill-fated Zagreus. This was a son born to Zeus in the serpent-bed by Persephone, consort of the black-robed king of the underworld."

"I invoke Dionysus, loud-roaring [eribromos], Evoë-shouting, / primeval [prōtogenos], double-natured [diphyēs], thrice-born [trigonos], Bacchic lord, / savage, ineffable [arrhētos], obscure, twin-horned [dikerōs], two-shaped [dimorphos], / ivy-covered, bull-faced [taurōpos], warlike [arēios], howling [euīos], pure [hagnos], / eater of raw flesh [ōmadios], triennial [trietēs], cluster-bearing [botryotrophos], foliage-wrapped [ernesipeplos]; / O counsellor of much wisdom [eubouleus, polyboulos], child of Zeus and Persephone, / born of their secret bed, immortal spirit [daimōn]: / Hear, O blessed one, my voice, / sweetly, kindly breathe upon me, / you who possess a gracious heart, in the company of your well-girdled nursemaids."

"The [Orphic] mysteries of Dionysus are wholly inhuman [apanthrōpa]; for while he was still a child . . . the Titans came upon him by stealth and, beguiling him with childish toys, tore him limb from limb [They] threw the limbs of Dionysus into a cauldron, boiled them down, fixed them on spits and held them over the fire. But Zeus blasted the Titans with his thunderbolt and entrusted the limbs of Dionysus to his son Apollo for burial, who laid the mutilated corpse to rest on Mount Parnassos."

"They say that through Hera's treachery, the Titans tore Dionysus to pieces and ate his flesh. Zeus, being angry at this, struck the Titans with thunderbolts, and from the soot of the vapors that arose came the matter out of which humanity emerged Our bodies are Dionysiac. We are, indeed, part of Dionysus if we are composed from the soot of the Titans who ate Dionysus' flesh."

— We ran out of time so this is a free for all...

Matching meanings

Name	Meaning
Chaos	Void (?)
Gaia	Earth
Uranus	Heaven
Aether	Upper Atmosphere
Pontus	Sea
Erebus	Darkness
Nyx	Night
Tartarus	Underworld
Eros	Sexual Union
Aphrodite	Foam-born
Themis	Order
Phobos	Panic
Deimos	Fear
Harmonia	Harmony
Peitho	Persuasion
Eos	Dawn
Helios	Sun
Selene	Moon
Oceanus	Ocean
Tethys	grandmother
Phoebe	radiant, brilliant, splendid
Hyperion	high
Theia	divine
Mnemosyne	memory
Cronus	ruler
Nemesis	Retribution
Pandemos	Vulgar/popular
Ouranios	Heavenly
Eros/Eroses	Love
Themis	Law
Atlas	Patience
Prometheus	Fore thought
Epimetheus	After thought
Menoetius	Impatience
Aidos	Shame
Dike	Justice
Nike	Victory
Metis	Cunning, wisdom

Epithets

Oceanus — deep-eddying
 Phoebe — golden-crowned
 Tethys — lovely
 Cronus — Wily, crooked-crowned
 The Graces — fair cheeked
 Aphrodite — of the golden crown, quick glancing
 Ares — swift
 Zeus — Aegis holder, wise, high/loud-thundering
 Poseidon — Earth shaker, loud-crashing
 Artemis — Arrow pointing, the hunter, the Virgin
 Apollo — Phoebus, far shooting, Pythian, Delphinian
 Hera — golden sandalled, ox-eyed, white-armed
 Hades — strong
 Tartarus — gloomy
 Atlas — stout-hearted
 Prometheus — devious and clever
 Hesperides — clear-voiced
 Zeus' eagle — long-winged
 Thebes — seven-gated
 Athena — bright-eyed
 Uranus — starry
 Gaia — wide-bosomed,
 Hermes — luck-bringing, slayer of Argus, devious, clever,
 Dionysus — loud-crying, loud-roaring, twice-born

Family Tree

