

*the Works
and Days*

Theogony

*the Shield
of Herakles*

HESIOD

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the Works and Days

To the Muses of Pieria:
tell of Zeus your father

To Zeus: hear and direct

To Perses (my brother):
listen to me

There are two ways of trying
to beat others

One means Trouble and Fighting

But the other is only
Healthy Competition

Muses, who from Pieria give glory through singing,
come to me, tell of Zeus, your own father,
sing his praises, through whose will
mortal men are named in speech or remain unspoken.
Men are renowned or remain unsung
as great Zeus wills it.

- 5 For lightly he makes strong,
and lightly brings strength to confusion,
lightly diminishes the great man,
uplifts the obscure one,
lightly the crooked man he straightens,
withers the proud man,
he, Zeus, of the towering thunders,
whose house is highest.

Hear me, see me, Zeus: hearken:
direct your decrees in righteousness.

- 10 To you, Perses, I would describe
the true way of existence.

It was never true that there was only one kind
of strife. There have always
been two on earth. There is one
you could like when you understand her.
The other is hateful. The two Strifes
have separate natures.

- 15 There is one Strife who builds up evil war,
and slaughter.
- She is harsh; no man loves her, but under compulsion
and by will of the immortals men
promote this rough Strife.
- But the other one was born
the elder daughter of black Night.

Zeus
controls
everything

Stay away from the wrong kind
 Mind your own business,
 you'll have no time
 (until you're supplied for a year)
 to go after *others'* goods

The son of Kronos, who sits on high and
 dwells in the bright air,
 set her in the roots of the earth and among men;
 she is far kinder.

- She pushes the shiftless man to work,
 for all his laziness.
 A man looks at his neighbor, who is rich:
 then he too
 wants work; for the rich man presses on with
 his plowing and planting
 and the ordering of his state.
 So the neighbor envies the neighbor
 who presses on toward wealth. Such Strife
 is a good friend to mortals.
- Then potter is potter's enemy, and
 craftsman is craftsman's
 rival; tramp is jealous of tramp,
 and singer of singer.

So you, Perses, put all this firmly away
 in your heart,
 nor let that Strife who loves mischief
 keep you from working
 as you listen at the meeting place
 to see what you can make of
 the quarrels. The time comes short for litigations
 and lawsuits,
 too short, unless there is a year's living
 laid away inside
 for you, the stuff that the earth yields,
 the pride of Demeter.
 When you have got a full burden of that,
 you can push your lawsuits,

This type of
 strife is the
 desire to be as
 successful as
 those around
 you and strife
 when you're not

We compete with
 those that are similar
 (because going for
 same customers, etc)

Do not try to be too clever

as you and your judges did before, with my share

Easier isn't better

There is no easy way any more

ever since

Prometheus tried to be too clever
to outwit Zeus,
to make things easy for men

scheming for other men's goods, yet you
shall not be given another chance

35 to do so. No, come, let us finally settle
our quarrel
with straight decisions, which are from Zeus,
and are the fairest.

Now once before we divided our inheritance,
but you seized
the greater part and made off with it,
gratifying those barons
who eat bribes, who are willing
to give out such a decision.

40 Fools all! who never learned
how much better than the whole the half is,
nor how much good there is
in living on mallow and asphodel.

For the gods have hidden and keep hidden
what could be men's livelihood.

It could have been that easily
in one day you could work out
enough to keep you for a year,
with no more working.

45 Soon you could have hung up your steering oar
in the smoke of the fireplace,
and the work the oxen and patient mules do
would be abolished,
but Zeus in the anger of his heart hid it away
because the devious-minded Prometheus had cheated him;
and therefore Zeus thought up dismal sorrows
for mankind.

50 He hid fire; but Prometheus, the powerful son
of Iapetos,

by stealing fire
which Zeus had hidden

To pay for this, Zeus promised men
an evil thing

So the gods made the evil
in the form of a lovely, living woman

(Who may be called Woman or Eve or Beauty)

She has everything good

except a good heart

stole it again from Zeus of the counsels,
to give to mortals.
He hid it out of the sight of Zeus
who delights in thunder
in the hollow fennel stalk. In anger
the cloud-gatherer spoke to him:
“Son of Iapetos, deviser of crafts beyond all others,

55 you are happy that you stole the fire,
and outwitted my thinking;
but it will be a great sorrow to you,
and to men who come after.

As the price of fire I will give them an evil,
and all men shall fondle
this, their evil, close to their hearts,
and take delight in it.”

So spoke the father of gods and mortals;
and laughed out loud.

60 He told glorious Hephaistos to make haste, and plaster
earth with water, and to infuse it with a human voice
and vigor, and make the face

like the immortal goddesses,
the bewitching features of a young girl;
meanwhile Athene

was to teach her her skills, and how
to do the intricate weaving,

65 while Aphrodite was to mist her head
in golden endearment
and the cruelty of desire and longings
that wear out the body,
but to Hermes, the guide, the slayer of Argos,
he gave instructions
to put in her the mind of a hussy,
and a treacherous nature.

But Zeus called her Pandora
 which means she is given everything
 Epimetheus (Afterthought)
 forgot his brother's warning
 and took her

So Zeus spoke. And all obeyed Lord Zeus,
 the son of Kronos.
 70 The renowned strong smith modeled her figure of earth,
 in the likeness
 of a decorous young girl, as the son of Kronos
 had wished it.
 The goddess gray-eyed Athene dressed and arrayed her;
 the Graces,
 who are goddesses, and hallowed Persuasion
 put necklaces
 of gold upon her body, while the Seasons,
 with glorious tresses,
 75 put upon her head a coronal of spring flowers,
 [and Pallas Athene put all decor upon her body].
 But into her heart Hermes, the guide,
 the slayer of Argos,
 put lies, and wheedling words
 of falsehood, and a treacherous nature,
 made her as Zeus of the deep thunder wished,
 and he, the gods' herald,
 80 put a voice inside her, and gave her
 the name of woman,
 Pandora, because all the gods
 who have their homes on Olympos
 had given her each a gift, to be a sorrow to men
 who eat bread. Now when he had done
 with this sheer, impossible
 deception, the Father sent the gods' fleet messenger,
 Hermes,
 85 to Epimetheus, bringing her, a gift,
 nor did Epimetheus
 remember to think how Prometheus had told him never

and men have been miserable
ever since

She opened the jar and let
sicknesses and troubles fly
about the world

to accept a gift from Olympian Zeus,
but always to send it
back, for fear it might prove
to be an evil for mankind.
He took the evil, and only perceived it
when he possessed her.

90 Since before this time the races of men
had been living on earth
free from all evils, free from laborious work,
and free from
all wearing sicknesses that bring
their fates down on men
[for men grow old suddenly
in the midst of misfortune];
but the woman, with her hands lifting away the lid
from the great jar,
scattered its contents, and her design
was sad troubles for mankind.

95 Hope was the only spirit that stayed there
in the unbreakable
closure of the jar, under its rim,
and could not fly forth
abroad, for the lid of the great jar
closed down first and contained her;
this was by the will of cloud-gathering Zeus
of the aegis;
100 but there are other troubles by thousands
that hover about men,
for the earth is full of evil things,
and the sea is full of them;
there are sicknesses that come to men by day,
while in the night

The same thing may be said in a different way, as

that the world has been steadily getting worse, and that easy life we want is lost way back in the beginning

The good Golden Age (whose people are now beneficent spirits)

moving of themselves they haunt us,
bringing sorrow to mortals,
and silently, for Zeus of the counsels
took the voice out of them.

105 So there is no way to avoid what Zeus has intended.

Or if you will, I will outline it for you in a different story,
well and knowledgeably—store it up in your understanding—
the beginnings of things, which were the same for gods as for mortals.

110 In the beginning, the immortals who have their homes on Olympos created the golden generation of mortal people.
These lived in Kronos' time, when he was the king in heaven.

They lived as if they were gods, their hearts free from all sorrow, by themselves, and without hard work or pain; no miserable old age came their way; their hands, their feet, did not alter.

115 They took their pleasure in festivals, and lived without troubles.
When they died, it was as if they fell asleep.

All goods were theirs. The fruitful grainland yielded its harvest to them of its own accord; this was great and abundant, while they at their pleasure

END

Theogony

Let us begin our singing
from the Helikonian Muses
who possess the great and holy mountain
of Helikon
and dance there on soft feet
by the dark blue water
of the spring, and by the altar
of the powerful son of Kronos;
5 who wash their tender bodies in the waters
of Permessos
or Hippokrene, spring of the Horse,
or holy Olmeios,
and on the high places of Helikon
have ordered their dances
which are handsome and beguiling,
and light are the feet they move on.
From there they rise, and put a veiling
of deep mist upon them,
10 and walk in the night, singing
in sweet voices, and celebrating
Zeus, the holder of the aegis, and Hera,
his lady
of Argos, who treads on golden sandals,
and singing also
Athene the gray-eyed, daughter of Zeus
of the aegis,
Phoibos Apollo, and Artemis
of the showering arrows,
15 Poseidon who encircles the earth in his arms
and shakes it,
stately Themis, and Aphrodite
of the fluttering eyelids,
Hebe of the golden wreath, beautiful Dione,

Leto and Iapetos and devious-devising Kronos,
 Eos, the dawn, great Helios,
 and shining Selene,
 20 Gaia, the earth, and great Okeanos,
 and dark Night,
 and all the holy rest of the everlasting
 immortals.
 And it was they who once taught Hesiod
 his splendid singing
 as he was shepherding his lambs
 on holy Helikon,
 and these were the first words of all
 the goddesses spoke to me,
 25 the Muses of Olympia, daughters of Zeus
 of the aegis:
 "You shepherds of the wilderness, poor fools,
 nothing but bellies,
 we know how to say many false things
 that seem like true sayings,
 but we know also how to speak the truth
 when we wish to."
 So they spoke, these mistresses of words,
 daughters of great Zeus,
 30 and they broke off and handed me a staff
 of strong-growing
 olive shoot, a wonderful thing;
 they breathed a voice into me,
 and power to sing the story of things
 of the future, and things past.
 They told me to sing the race
 of the blessed gods everlasting,
 but always to put themselves
 at the beginning and end of my singing.

- 35 But what is all this to me, the story
 of the oak or the boulder?

Come you then, let us begin from the Muses,
 who by their singing
 delight the great mind of Zeus, their father,
 who lives on Olympos,
 as they tell of what is, and what is to be,
 and what was before now
 with harmonious voices, and the sound
 that comes sweet from their mouths
 40 never falters, and all the mansion of Zeus
 the father
 of the deep thunder is joyful
 in the light voice of the goddesses
 that scatters through it, and the peaks
 of snowy Olympos re-echo
 and the homes of the immortals, and they
 in divine utterance
 sing first the glory of the majestic race
 of immortals
 45 from its beginning, those born
 to wide Ouranos and Gaia,
 and the gods who were born to these in turn,
 the givers of blessings.
 Then next they sing of Zeus, the father
 of gods and of mortals,
 and they begin this strain and end
 this strain singing of him,
 how greatly he surpasses all gods,
 and in might is the strongest.
 50 And then again the Olympian Muses,
 daughters of aegis-

wearing Zeus, delight his mind that dwells
on Olympos
by singing the race of human kind,
and the powerful Giants.
Mnemosyne, queen of the Eleutherian hills,
bore them
in Pieria, when she had lain
with the Kronian Father;
they bring forgetfulness of sorrows,
and rest from anxieties.
For nine nights Zeus of the counsels
lay with her, going
up into her sacred bed, far away
from the other immortals.
But when it was a year,
after the seasons' turning
and the months had waned away, and many days
were accomplished,
she bore her nine daughters, concordant
of heart, and singing
is all the thought that is in them,
and no care troubles their spirits.
She bore them a little way off
from the highest snowy summit
of Olympos; there are their shining
dancing places, their handsome
houses, and the Graces and Desire live there
beside them
in festivity; lovely is the voice
that issues from their lips
as they sing of all the laws and all
the gracious customs

of the immortals, and glorify them
with their sweet voices.
At that time, glorying in their power
of song, they went to Olympos
in immortal music, and all the black earth
re-echoed to them
as they sang, and the lovely beat
of their footsteps sprang beneath them
as they hastened to their father, to him
who is King in the heaven,
who holds in his own hands the thunder
and the flamy lightning,
who overpowered and put down
his father Kronos, and ordained
to the immortals all rights that are theirs,
and defined their stations.
All these things the Muses who have
their homes on Olympos
sang then, and they are nine daughters
whose father is great Zeus:
Kleio and Euterpe, Thaleia and Melpomene,
Terpsichore and Erato, Polymnia and Ourania,
with Kalliope, who of all holds
the highest position.
For it is she who attends
on the respected barons.
And when on one of these kingly nobles,
at the time of his birth,
the daughters of great Zeus cast their eyes
and bestow their favors,
upon his speech they make a distillation
of sweetness,

and from his mouth the words run blandishing,
and his people
85 all look in his direction as he judges
their cases
with straight decisions, and,
by an unfaltering declaration
can put a quick and expert end even
to a great quarrel:
and that is why there are temperate barons,
because for their people
who have gone astray in assembly these
lightly turn back their actions
90 to the right direction, talking them over
with gentle arguments.
As such a one walks through an assembly,
the people adore him
like a god, with gentle respect;
he stands out among all assembled.
Such is the holy gift the Muses
give to humanity.
So it is from the Muses, and from Apollo
of the far cast,
95 that there are men on earth who are poets,
and players on the lyre.
The lords are from Zeus; but blessed
is that one whom the Muses
love, for the voice of his mouth runs
and is sweet, and even
when a man has sorrow fresh
in the troublement of his spirit
and is struck to wonder over the grief
in his heart, the singer,

100 the servant of the Muses singing
the glories of ancient
men, and the blessed gods
who have their homes on Olympos,
makes him presently forget his cares,
he no longer remembers
sorrow, for the gifts of the goddesses
soon turn his thoughts elsewhere.

Hail, then, children of Zeus:
grant me lovely singing.

105 Now sound out the holy stock
of the everlasting immortals
who came into being out of Gaia
and starry Ouranos
and gloomy Night, whom Pontos, the salt sea,
brought to maturity;
and tell, how at the first the gods
and the earth were begotten
and rivers, and the boundless sea,
raging in its swell,

110 the blazing stars, and the wide sky above all,
tell of
the gods, bestowers of blessings,
who were begotten of all these,
and how they divided their riches
and distributed their privileges,
and how they first took possession
of many-folded Olympos,
tell me all this, you Muses
who have your homes on Olympos,

from the beginning, and tell who was first to come forth among them.

First of all there came Chaos, and after him came Gaia of the broad breast, to be the unshakable foundation of all the immortals who keep the crests of snowy Olympos, and Tartaros the foggy in the pit of the wide-wayed earth, and Eros, who is love, handsomest among all the immortals, who breaks the limbs' strength, who in all gods, in all human beings overpowers the intelligence in the breast, and all their shrewd planning.

From Chaos was born Erebos, the dark, and black Night, and from Night again Aither and Hemera, the day, were begotten, for she lay in love with Erebos and conceived and bore these two.

But Gaia's first born was one who matched her every dimension,

Ouranos, the starry sky, to cover her all over, to be an unshakable standing-place for the blessed immortals.

Then she brought forth the tall Hills, those wild haunts that are beloved by the goddess Nymphs who live on the hills and in their forests.

basically begets

Without any sweet act of love she produced the barren sea, Pontos, seething in his fury of waves, and after this she lay with Ouranos, and bore him deep-swirling Okeanos the ocean-stream; and Koios, Krios, Hyperion, Iapetos, and Theia too and Rheia, and Themis, and Mnemosyne, Phoibe of the wreath of gold, and Tethys the lovely.

After these her youngest-born was devious-devising Kronos, most terrible of her children; and he hated his strong father. She brought forth also the Kyklopes, whose hearts are proud and powerful, Brontes and Steropes, and Arges of the violent spirit, who made the thunder and gave it to Zeus, and fashioned the lightning.

These in all the rest of their shape were made like gods, but they had **only one eye** set in the middle of their foreheads.

Kyklopes, wheel-eyed, was the name given them, by reason of the single wheel-shaped eye that was set in their foreheads. Strength and force, and contriving skills, were in all their labors.

And still other children were born
to Gaia and Ouranos,
three sons, big and powerful, so great
they could never be told of,
Kottos, Briareos, and Gyes,
overmastering children.
 150 Each had a hundred intolerably strong arms
bursting
out of his shoulders,
and on the shoulders of each grew fifty
heads, above their massive bodies;
irresistible
and staunch strength matched the appearance
of their big bodies,
and of all children ever born
to Gaia and Ouranos
 155 these were the most terrible,
and they hated their father
from the beginning, and every time each one
was beginning
to come out, he would push them back again,
deep inside Gaia,
and would not let them into the light,
and Ouranos exulted
in his wicked work; but great Gaia
groaned within for pressure
 160 of pain; and then she thought of an evil,
treacherous attack.
Presently creating the element of gray flint
she made of it a great sickle,
and explained it to her own children,
and spoke, in the disturbance of her heart,
to encourage them:

“My sons, born to me of a criminal father,
if you are willing
 165 to obey me, we can punish your father
for the brutal treatment
he put upon you, for he was first to think
of shameful dealing.”
So she spoke, but fear took hold of all,
nor did one of them
speak, but then great devious-devising Kronos
took courage
and spoke in return,
and gave his gracious mother an answer:
 170 “My mother, I will promise to undertake
to accomplish
this act, and for our father,
him of the evil name, I care
nothing, for he was the first
to think of shameful dealing.”
So he spoke, and giant Gaia
rejoiced greatly in her heart
and took and hid him in a secret ambush,
and put into his hands
 175 the sickle, edged like teeth, and told him
all her treachery.
And huge Ouranos came on
bringing night with him, and desiring
love he embraced Gaia and lay over her
stretched out
complete, and from his hiding place his son
reached with his left hand
and seized him, and holding in his right
the enormous sickle

180 with its long blade edged like teeth,
he swung it sharply,
and lopped the members of his own father,
and threw them behind him
to fall where they would,
but they were not lost away when they were flung
from his hand, but all the bloody drops
that went splashing from them
were taken in by Gaia, the earth,
and with the turning of the seasons
she brought forth the powerful Furies
185 and the tall Giants
shining in their armor
and holding long spears in their hands,
and the nymphs they call, on boundless earth,
the Nymphs of the Ash Trees
But **the members themselves**, when Kronos
had lopped them with the flint,
he threw from the mainland
into the great wash of the sea water
190 and they drifted a great while
on the open sea, and there spread
a circle of white foam
from the immortal flesh, and in it
grew a girl, whose course first took her
to holy Kythera,
and from there she afterward made her way
to sea-washed Cyprus
and stepped ashore, a modest lovely Goddess,
and about her
195 light and slender feet the grass grew,
and the gods call her

Aphrodite, and men do too,
and the aphro-foam-born
goddess, and garlanded Kythereia,
because from the seafoam
she grew, and Kythereia because she had gone
to Kythera,
and Kyproceneia, because she came forth
from wave-washed Cyprus,
200 and Philomedea, because she appeared
from *medea*, members.
And Eros went with her, and handsome Himeros
attended her
when first she was born, and when she joined
the immortal community,
and here is the privilege she was given
and holds from the beginning,
and which is the part she plays among men
and the gods immortal:
205 the whispering together of girls,
the smiles and deceptions,
the delight, and the sweetesses of love,
and the flattery.
But their great father Ouranos,
who himself begot them,
bitterly gave to those others, his sons,
the name of Titans,
the Stretchers, for they stretched
their power outrageously and accomplished
210 a monstrous thing, and they would some day
be punished for it.

But Night bore horrible Moros, and black Ker,
End and Fate,

END

START | HESIOD
150 | HESIOD

Rheia, submissive in love to Kronos,
 bore glorious children,
 Histia and Demeter,
 Hera of the golden sandals,
 455 and strong Hades, who under the ground
 lives in his palace
 and has a heart without pity;
 the deep-thunderous Earthshaker,
 and Zeus of the counsels,
 who is the father of gods and of mortals,
 and underneath whose thunder
 the whole wide earth shudders;
 but, as each of these children
 came from the womb of its mother
 460 to her knees, great Kronos swallowed it down,
 with the intention
 that no other of the proud children
 of the line of Ouranos
 should ever hold the king's position
 among the immortals.
 For he had heard, from Gaia
 and from starry Ouranos,
 that it had been ordained for him,
 for all his great strength,
 465 to be beaten by his son,
 and through the designs of great Zeus.
 Therefore he kept watch, and did not sleep,
 but waited
 for his children, and swallowed them,
 and Rheia's sorrow was beyond forgetting.
 But when she was about to bear Zeus,
 the father of mortals

and gods, then Rheia went
 and entreated her own dear parents,
 470 and these were Gaia and starry Ouranos,
 to think of some plan
 by which, when she gave birth to her dear son,
 the thing might not
 be known, and the fury of revenge
 be on devious-devising Kronos
 the great, for his father,
 and his own children whom he had swallowed.
 They listened gladly
 to their beloved daughter, and consented,
 475 and explained to her
 all that had been appointed to happen
 concerning Kronos, who was King, and his son,
 of the powerful
 spirit, and sent her to Lyktos,
 in the fertile countryside of Crete
 at that time when she was to bring forth
 the youngest of her children,
 great Zeus; and the Earth, gigantic Gaia,
 took him inside her
 480 in wide Crete, there to keep him alive
 and raise him.
 There Earth arrived
 through the running black night, carrying
 him, and came first to Lyktos,
 and holding him in her arms, hid him
 in a cave in a cliff, deep in
 under the secret places
 of earth, in Mount Aigaion
 which is covered with forest.

485 She wrapped a great stone in baby-clothes,
and this she presented
to the high lord, son of Ouranos,
who once ruled the immortals,
and he took it then in his hands
and crammed it down in his belly,
hard wretch, nor saw in his own mind
how there had been left him
instead of the stone a son,
invincible and unshakable
490 for the days to come, who soon by force
and his hands defeating him
must drive him from his title,
and then be lord over the immortals.
And presently after this the shining limbs
and the power
of the lord, Zeus, grew great,
and with the years circling on
great Kronos, the devious-devising,
fooled by the resourceful
495 promptings of Gaia, once again
brought up his progeny.
First he vomited up the stone,
which last he had swallowed,
and this Zeus took and planted in place,
on earth of the wide ways,
at holy Pytho, in the hollow ravines
under Parnassos,
500 to be a portent and a wonder
to mortal men thereafter.
Then he set free from their dismal bonds
the brothers of his father,

the sons of Ouranos, whom his father
in his wild temper had enchain'd,
and they remembered, and knew gratitude
for the good he had done them,
and they gave him the thunder,
and the smoky bolt, and the flash
505 of the lightning, which Gaia the gigantic
had hidden till then.
With these to support him, he is lord
over immortals and mortals.

Iapetos took Klymene,
the light-stepping daughter of Ocean,
to be his wife, and mounted into the same bed
with her,
510 and she bore him a son, Atlas,
of the powerful spirit,
and she bore him high-vaunting Menoitios,
and Prometheus
of the intricate and twisting mind,
and Epimetheus
the gullible, who from the beginning
brought bad luck to men
who eat bread, for he first accepted
from Zeus the girl Zeus fashioned
and married her.

Menoitios was mutinous,
and Zeus of the wide brows
515 struck him with the blazing thunderbolt
and dropped him to Erebus
because of his too-great hardihood
and outrageous action.

END

START

numerous shifts, force
and the mighty chain confine him.

Now, when Ouranos their father
was bitter at heart against Obriareos
and Kottos and Gyes (because he was so struck
by their towering
vigor, and their stature and beauty),
therefore he bound them

620 in strong bonds, and settled them
under the wide-wayed earth. There
dwellers under the ground
and with a life full of agony
they lived at the uttermost end,
at the edges of the great earth,
with a long spell of grieving,
and at their hearts a great sorrow;
but Zeus son of Kronos,
and the other immortal divinities

625 whom Rheia of the fair tresses
had born in love to Kronos,
brought them back to the light
again at the instigation of Gaia.
For Gaia had told the gods the whole truth,
from the beginning,

that with these Three victory would be won,
and glorious honor.

For a long time now, the Titan gods
and those who were descended

630 from Kronos had fought each other,
with hard heart-hurting struggles,
ranged in opposition
all through the hard encounters:

one side, the haughty Titans,
fought from towering Othrys,
but they of the other side, the gods,
the givers of good things,
whom Rheia bore in love to Kronos,
these fought from Olympos.

635 These then, with heart-hurting rancor
against each other, fought
for ten full years, continually,
nor was there any
release from the hardship of hostility,
nor any end to it
for either side, and the balance
of the fighting was even. But after
Zeus had given the Three Gods all they wished
and needed,

640 ambrosia and nectar, which the very gods
themselves feed on,
then the bold spirit rose up again
in the hearts of all three,
when they had eaten of the nectar
and delightful ambrosia.
Then to these three spoke the father of gods
and of mortals:
“Hear me, O shining children
of Ouranos and Gaia

645 while I speak out what the heart
in my breast commands me.
All our days, the Titan gods and we,
who were born
of Kronos, have been fighting
a long time now, in opposed

battle, for the sake of victory and power.

Now, therefore,
show yourselves against the Titans
in the grim encounter,
and show the greatness of your strength,
your hands irresistible;
remember the love we gave you, the kindness,
how you had been treated
before you came back into the light
out of cruel bondage,
and out from under the gloom and the mist,
all through our contriving."

So he spoke, and in turn unfaulted Kottos
answered him:

"What need to speak, what you say
is not unknown. We ourselves
know it, your counsels and perception
are beyond all others,
that you are the immortals' defender
against stark ruin.
For it is only by your forethought
we ever came back up
again from the gloom and the mist
and from that merciless bondage,
through you, O lord, son of Kronos,
when we suffered what we never had looked for.
Therefore now, with stubborn spirit
and resolute purpose
we shall be defenders of your power
in the grim encounter
and fight against the Titans
in the strong shock of battle."

So he spoke, and the gods,
the givers of blessings, assented
as they heard what he said,
and the spirit in them was insistent on battle
more even than it had been,
and they launched an unwelcome onset
all, the female and the male gods alike,
on that day,
and the Titan gods, and those
of the generation of Kronos,
and those whom Zeus had upraised
from under the earth and Erebos
back to the light, fierce gods and mighty,
with strength overmastering.
Each and all alike had a hundred strong arms
bursting
out of his shoulders, and on the shoulders
of each grew fifty
heads above their massive bodies,
and now at this time
these stood forth against the Titans
in bitter combat
wielding in their ponderous hands
steep cliffside boulders,
while on the opposite side the Titans
stiffened their battalions
in eager courage, and the work of force
and hands was conspicuous
on either side, and the infinite great sea
moaned terribly
and the earth crashed aloud,
and the wide sky resounded

- 680 as it was shaken, and tall Olympos rocked
on its bases
in the fan of the wind of the immortals,
and a strong shudder drove deep
into gloomy Tartaros under the suddenness
of the footrush
and the quenchless crashing of their feet
and their powerful missiles.
So either against either they threw
their re-echoing weapons
685 and the noise of either side outcryng
went up to the starry
heaven as with great war cryng
they drove at each other.
Now Zeus no longer held in his strength,
but here his heart filled
deep with fury, and now he showed
his violence entire
and indiscriminately. Out of the sky
and off Olympos
690 he moved flashing his fires incessantly,
and the thunderbolts,
the crashing of them and the blaze
together came flying, one after
another, from his ponderous hand,
and spinning whirls of inhuman
flame, and with it the earth,
the giver of life, cried out
aloud as she burned, and the vast forests
in the fire screamed.
695 All earth was boiling with it,
and the courses of the Ocean

and the barren sea, and the steam
and the heat of it was engulfing
the Titans of the earth, while the flames
went up to the bright sky
unquenchably, and the blaze
and the glare of thunder and lightning
blinded the eyes of the Titan gods,
for all they were mighty.
700 The wonderful conflagration crushed Chaos,
and to the eyes' seeing
and ears' hearing the clamor of it,
it absolutely
would have seemed as if Earth
and the wide Heaven above her
had collided, for such would have been
the crash arising
as Earth wrecked and the sky came piling down
on top of her,
705 so vast was the crash heard
as the gods collided in battle.
The winds brought on with their roaring
a quake of the earth and dust storm,
with thunder and with lightning,
and the blazing thunderbolt,
the weapons thrown by great Zeus,
and they carried the clamor
and outcry between the hosts opposed,
and a horrible tumult
710 of grisly battle uprose,
and both sides showed power in the fighting.
Then the battle turned; before that,
both sides attacking

in the fury of their rage fought on
through the strong encounters.

But now the Three, Kottos and Briareos
and Gyes,
insatiate of battle, stirred
the grim fighting in the foremost,
for from their powerful hands they volleyed
715 three hundred boulders
one after another, and their missile flights
overwhelmed the Titans
in darkness, and these they drove
underneath the wide-wayed
earth, and fastened them there
in painful bondage, for now they
had beaten the Titan gods with their hands,
for all their high hearts.

720 They drove them as far underground
as earth is distant from heaven.
Such is the distance from earth's surface
to gloomy Tartaros.
For a brazen anvil dropping out of the sky
would take nine
nights, and nine days, and land on earth
on the tenth day,
and a brazen anvil dropping off the earth
would take nine
nights, and nine days, and land in Tartaros
725 on the tenth day.

A wall of bronze is driven around it,
and night is drifted
about its throat in a triple circlet,
while upward from it

there grow and branch the roots of the earth,
and of the barren sea.
There the Titan gods live buried
under the darkness
730 and the mists, and this is by the decree
of Zeus the cloud-gatherer,
in a moldy place, at the uttermost edges
of monstrous
earth. There is no way out for them;
Poseidon has fitted
brazen doors, and the walls run around
enclosing everything.
And there Gyes, Kottos,
and great-hearted Briareos
735 are settled as faithful sentinels
for Zeus of the aegis.

And there, for the gloomy earth,
and for Tartaros of the mists,
and for the barren great sea
and the starry heaven,
for all these, the springs
and the sources stand there, all in order;
an unpleasant, moldy place,
and even the gods loathe it;

740 it is a great chasm, and once
one were inside the gates of it
within a whole year's completion
he would not come to the bottom,
but stormblast on cruel stormblast
would sweep him one way
and another; this is a monstrous place,
and even the immortals

END

heavy distress to mortal men,
and rage in malignant
875 storm, and blow from veering directions,
and scatter the shipping
and drown the sailors,
and there is no remedy against this evil
for men who run into such winds
as these on the open water.
And then again, across the limitless
and flowering
earth, they ruin the beloved works
of ground-dwelling people
880 by overwhelming them with dust
and hard tornadoes.

Now when the immortal gods had finished
their work of fighting,
they forced the Titans to share with them
their titles and privilege.
Then, by the advice of Gaia,
they promoted Zeus, the Olympian
of the wide brows, to be King
and to rule over the immortals
885 and he distributed among them their titles
and privilege.

Zeus, as King of the gods,
took as his first wife Metis,
and she knew more than all the gods
or mortal people.
But when she was about to be delivered
of the goddess, gray-eyed

Athene, then Zeus, deceiving her perception
by treachery
890 and by slippery speeches,
put her away inside his own belly.
This was by the advices of Gaia,
and starry Ouranos,
for so they counseled,
in order that no other everlasting
god, beside Zeus, should ever be given
the kingly position.
For it had been arranged that, from her,
children surpassing in wisdom
895 should be born, first the gray-eyed girl,
the Tritogeneia
Athene; and she is the equal of her father
in wise counsel
and strength; but then a son to be King
over gods and mortals
was to be born of her, and his heart
would be overmastering:
but before this, Zeus put her away
inside his own belly
900 so that this goddess should think for him,
for good and for evil.
Next Zeus took to himself Themis,
the shining, who bore him the Seasons,
Lawfulness, and Justice,
and prospering Peacetime: these
are concerned to oversee the actions
of mortal people;
and the Fates, to whom Zeus of the counsels
gave the highest position:

905 they are Klotho, Lachesis, and Atropos:
 they distribute
 to mortal people what people have,
 for good and for evil.
 Eurynome, daughter of Okeanos,
 lovely in appearance,
 bore to Zeus the three Graces
 with fair cheeks; these are
 Aglaia and Euphrosyne and lovely Thalia,
 910 and from the glancing of their lidded eyes
 bewildering
 love distills; there is beauty
 in their glance, from beneath brows.
 Zeus entered also into the bed
 of fruitful Demeter,
 who bore him Persephone of the white arms,
 she that Aïdoneus
 ravished away from her mother,
 and Zeus of the counsels granted it.
 915 Then again, he loved Mnemosyne,
 of the splendid tresses,
 from whom were born to him the Muses
 with veils of gold, the Nine
 whose pleasure is all delightfulness,
 and the sweetness of singing.
 Leto, who had lain in the arms of Zeus
 of the aegis,
 bore Apollo, and Artemis
 of the showering arrows,
 920 children more delightful than all
 the other Ouranians.
 Last of all, Zeus took Hera
 to be his fresh consort,

and she, lying in the arms
 of the father of gods and mortals,
 conceived and bore Hebe to him, and Ares,
 and Eileithyia.
 Then from his head, by himself,
 he produced Athene of the gray eyes,
 925 great goddess, weariless,
 waker of battle noise, leader of armies,
 a goddess queen who delights in war cries,
 onslaughts, and battles,
 while Hera, without any act of love,
 brought forth glorious
 Hephaistos, for she was angered
 and quarreling with her husband;
 and Hephaistos in arts and crafts
 surpasses all the Ouranians.

END

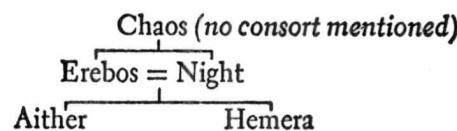
[Now Hera was angered, and quarreled
 with her husband, and because
 of this quarrel she herself brought forth a glorious son
 Hephaistos, without any act of love-making
 with Zeus of the aegis;
 but he, apart from Hera, had lain in love with a fair-faced
 daughter of Okeanos and lovely-haired Tethys,
 Metis, whom he deceived,
 for all she was so resourceful,
 for he snatched her up in his hands
 and put her inside his belly
 for fear that she might bring forth
 a thunderbolt stronger than his own;
 therefore the son of Kronos, who dwells high,
 seated in the bright air,

A THE ORIGINAL GODS

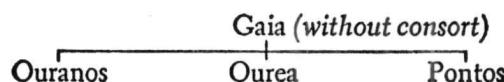
Chaos Gaia Tartaros Eros

Note: Although Chaos came first (T 116) it is not stated that Chaos begot the other original gods.

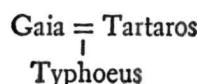
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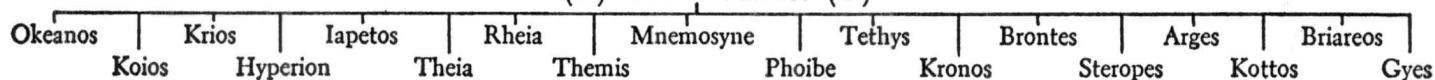


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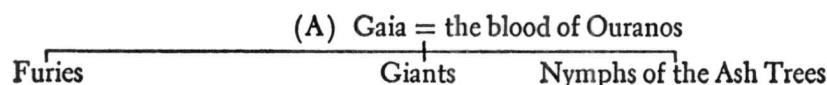


E THE GREAT GENERATION OF TITANS

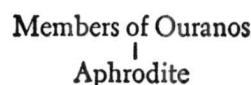
(A) Gaia = Ouranos (C)



F

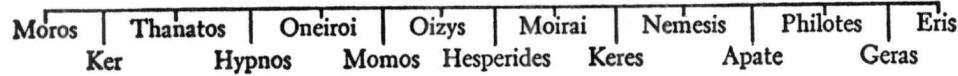


G



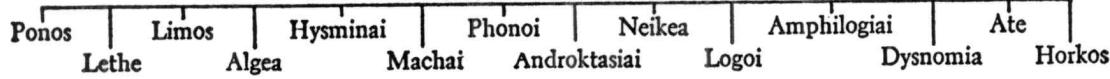
H THE CHILDREN OF NIGHT

(B) Night (without consort)

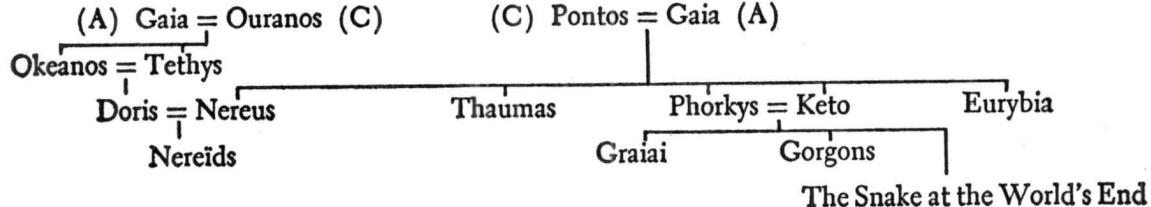


I

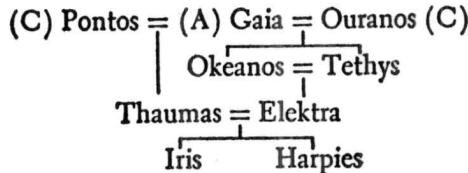
(H) Eris (no consort mentioned)



J



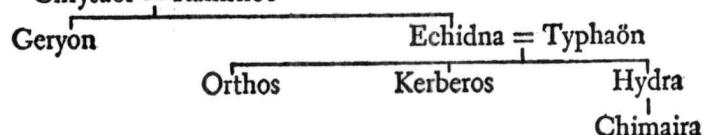
K

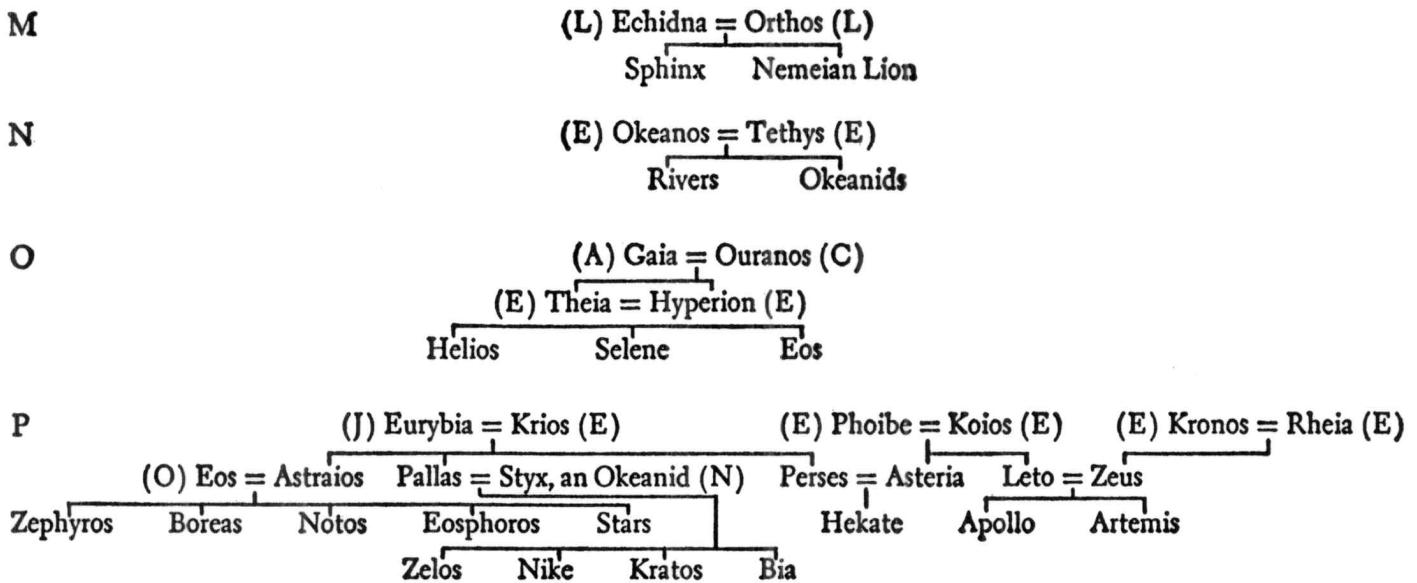


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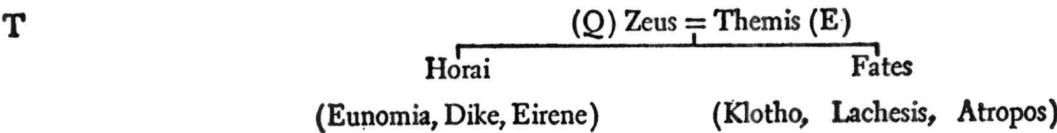
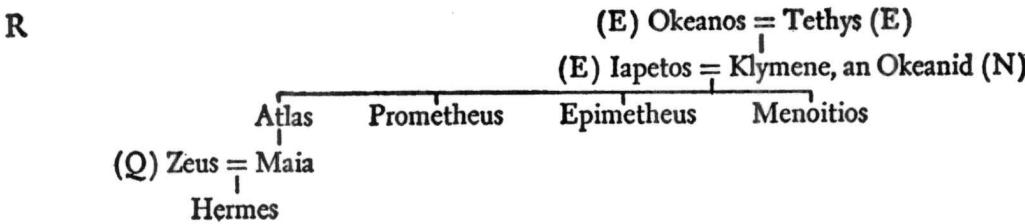
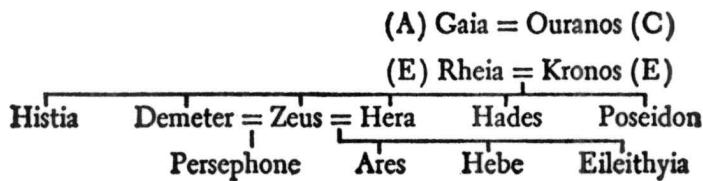
Blood of Medusa (E) Okeanos = Tethys (E)

Chrysaör = Kallirhoë





O THE GREAT GENERATION OF OLYMPIANS



W (Q) Poseidon = Amphitrite, a Nereid (J)

Triton

(Q) Hera (*without consort*)
Hephaistos = Aglaia, one of the Graces (U)

(Q) Zeus = Alkmene, a mortal
Herakles = Hebe (Q)

(G) Aphrodite = Ares (Q)

Panic

Terror
Harmonia = Kadmos, a mortal
Semele = Zeus (Q)
Dionysos = Ariadne

Glossary

This glossary is not a complete index. Casual references have generally not been noted. Particular attention has been given to the notice of birth in the *Theogony*. Place names have been omitted. (Rivers are treated as persons.)

In the names of certain gods, the translator is faced with a difficulty. All names originally mean something, but in what might be called the pure name, the form of the meaningful term has been modified, the elementary meaning is obscure or disputed, and one merely transliterates the name: e.g., Zeus, Kronos, Poseidon. At the other extreme are the names of gods which are also simply common nouns standing for qualities, activities, situations: e.g., Dike is Justice, the Hysminai are Battles, etc. It has generally seemed better to translate these terms in the text, so as to show the interrelation of concepts in Hesiod. In such cases, both the Greek name and its translation have usually been listed in the glossary. Justice, for instance, will be found under both Justice and Dike. Greek names are mostly used in the genealogies.

The Greek and English terms do not, however, always have a one-to-one equivalence. Rendering may have to vary according to context. Thus for Eris no single term seems to fit. In *The Works and Days* (11) I have called her "Strife," but in *Theogony* I have gone

to the conventional translation, "Discord." I am not sure, in view of her children, that here "Disorder" might not be better; one of her children is, for instance, Lethe, who is not only Forgetfulness, but also Indifference or Unawareness; but the line has to be drawn somewhere.

A guide to syllabic stress is given. There is no silent final *e* in Greek, and such a name as Hebe will always be two syllables, not one.

I have avoided the Latinized forms, as I did in my translation of *The Iliad*, except for a few familiar names like Jason, Circe, Apollo.

Abbreviations are *s* (*Shield of Herakles*), *t* (*Theogony*), and *w* (*Works and Days*).

Acheloi'os: a River. t340.
 Achilleus: son of Peleus and Thetis. t1007.
 Achlys: Deathmist, a Spirit. s264.
 Adme'te: an Okeanid. t349.
 Aëllo: a Harpy. t267.
 Affection (Philotes): child of Night. t224.
 Agau'e: a Nereid. t247.
 Agau'e: daughter of Kadmos and Harmonia. t976.
 Aglai'a: one of the Graces. t909; 946.
 Ag'rios: son of Odysseus and Circe. t1013.
 Ai'akos: husband of Psamathe. t1004.
 Aido'neus: by-name of Hades. t913.
 Aidos: Respect or Shame, a Spirit. w197; 317.
 Aie'tes: son of Helios and Perseïs. t957.
 Aig'eus: father of Theseus. s182.
 Ainei'as: son of Anchises and Aphrodite. t1009.
 Aise'pos: a River. t342.
 Aison: father of Jason. t992.
 Aither: the bright Air, child of Night and Erebos. t124.
 Akas'te: an Okeanid. t356.
 Aktai'ë: a Nereid. t249.
 Al'gea, the: the Pains, children of Discord. t227.

Alkai'os: father of Amphitryon. s26.
 Alkme'ne: wife of Amphitryon, mother of Herakles. t943; s3.
 Alphei'os: a River. t338.
 Amphi'damas: baron at Chalkis. w655.
 Amphi'gai, the: the Disputations, children of Discord. t229.
 Am'phiro: an Okeanid. t360.
 Amphi'trite: a Nereid. t243; 252; 930.
 Amphi'tryon: husband of Alkmene. s2; 79. Called Alkeides, "son of Alkaios," s112.
 Am'pyke: mother of Mopsos. s181.
 Anchi'ses: husband of Aphrodite. t1009.
 Androkta'siai, the: the Manslaughters, children of Discord. t228. In singular, s155.
 A'pate: Deception, daughter of Night. t224.
 Aphrodi'te: also called Kytherei'a, Philomme'dea, Kyprogeni'a, born from the members of Ouranos. t200; 933; 1008; w65.
 Apollo: son of Zeus and Leto. t919; w771; s58; 479.
 Ardes'kos: a River. t345.
 Ares: son of Zeus and Hera. t923; 934; s57; 109; 192; 357; 425.
 Ar'ges: one of the Kyklopes. t140.
 Ariad'ne: daughter of Minos, wife of Dionysos. t947.
 A'rimoi: a people of the north. t304.
 Ari'on: chariot horse of Iolaos. s120.
 Aristai'os: husband of Autonoë. t977.
 Arktos: a Centaur. s186.
 Ar'temis: daughter of Zeus and Leto. t919.
 As'bolos: a Centaur. s185.
 Asia: an Okeanid. t359.
 Aste'ria: daughter of Koios and Phoibe. t409.
 Astrai'os: son of Krios and Eurybia. t367; 379.
 Ate: Ruin, daughter of Discord. t230.
 Athene: daughter of Zeus and Metis. t889; 929a; of Zeus alone, t924; see also w63; s126; 325; 443.
 Atlas: son of Iapetos and Klymene. t509; 517; 746.

A'tropos: one of the Fates. **t218; 905; s254.**
 Auto'noë: a Nereid. **t258.**
 Auto'noë: daughter of Kadmos and Harmonia. **t977.**

Backrush (Palioxis): a Spirit. **s154.**
 Battlenoise (Homados): a Spirit. **s155.**
 Battles, the (Hysminai): children of Discord. **t228.**
 Belle'rophon (Bellerophon'tes): killer of Chimaira. **t325.**
 Bia: Force, daughter of Pallas and Styx. **t385.**
 Bo'reas: the (north) Wind, son of Astraios and Eos. **t380; 870; w505.**
 Bri'areos: also called Obriareos, son of Ouranos and Gaia. **t149; 617; 734.**
 Brontes: one of the Kyklopes. **t140.**

Centaurs, the: enemies of the Lapithai. **s184.**
 Chaos: the first of the Gods. **t116.**
 Cha'rites, the: the Graces, daughters of Zeus and Eury-nome. **t908.**
 Cheiron: teacher of Medeios. **t1001.**
 Chimai'ra: beast, daughter of Hydra. **t319; 325.**
 Chry'saör: born of Medusa's blood. **t281; 288; 980.**
 Chryse'is: an Okeanid. **t359.**
 Circe (Kirke): daughter of Helios and Perseïs. **t957; 1011.**
 Confusion (Kydoimos): a Spirit. **s156.**

Da'naë: mother of Perseus. **s217.**
 Day (Hemera): child of Night and Erebus. **t124; 748.**
 Death (Thanatos): son of Night. **t212; 759.**
 Deathmist (Achlys): a Spirit. **s264.**
 Deception (Apate): daughter of Night. **t224.**
 Deimos: Terror, son of Ares and Aphrodite. **t934; s463.**
 Deme'ter: daughter of Kronos and Rheia. **t454; 912; 969; w200; 465.**
 Destinies, the (Moirai): daughters of Night. **t217.**
 Dike: Justice, one of the Seasons. **t902; w217; 256.**
 Dio'ne: an Okeanid. **t353.**
 Diony'sos: son of Zeus and Semele. **t941; 947.**

Discord (Eris): child of Night. **t225.**
 Disputations, the (Amphilogiai): children of Discord. **t229.**
 Doris: an Okeanid, wife of Nereus, mother of the Nereids. **t240; 350.**
 Doris: a Nereid. **t250.**
 Dos: Give, a Spirit. **w356.**
 Doto: a Nereid. **t248.**
 Dreams, the (Oneiroi): children of Night. **t212.**
 Dry'ulos: a Centaur. **s187.**
 Dryas: a Lapith. **s179.**
 Dyna'mene: a Nereid. **t248.**
 Dysno'mia: Lawlessness, daughter of Discord. **t230.**

Echid'na: daughter of Kallirhoë. **t297; 326.**
 Eileith'ia: daughter of Zeus and Hera. **t923.**
 Ei'one: a Nereid. **t255.**
 Eire'ne: Peacetime, one of the Seasons. **t902; w228.**
 Elek'tra: an Okeanid, wife of Thaumas. **t265; 349.**
 Elek'tryon: father of Alkmene. **s3; 82.**
 Elpis: Hope, a Spirit. **w96.**
 Ema'thion: a son of Tithonus and Eos. **t985.**
 En'i'oche: wife of Kreon. **s83.**
 En'yo: one of the Graiai. **t273.**
 Eos: Dawn, daughter of Hyperion and Theia. **t372; 378; 984.**
 Eos'phoros: the Dawnstar, son of Astraios and Eos. **t381.**
 Epime'theus: son of Iapetos and Klymene. **t511; w85.**
 E'rato: one of the Muses. **t78.**
 E'rato: a Nereid. **t246.**
 E'rebos: Darkness, child of Chaos. **t123.**
 Eri'danos: a River. **t338.**
 Erigene'i'a: by-name of Eos ("early-born"). **t381.**
 Erin'yes, the: the Furies, born of the blood of Ouranos. **t185; w803.**
 Eris: Discord, child of Night. In *Works and Days* and *The Shield*, translated Strife. **t225; w11; 804; s148; 156.**

Eros: Love, an original god. **T120; 201.**
 Eua'gore: a Nereid. **T257.**
 Euar'ne: a Nereid. **T259.**
 Eudo'ra: a Nereid. **T244.**
 Eudo'ra: an Okeanid. **T360.**
 Eue'nos: a River. **T345.**
 Eukran'te: a Nereid. **T243.**
 Euli'mene: a Nereid. **T247.**
 Euni'ke: a Nereid. **T246.**
 Euno'mia: Lawfulness, one of the Seasons. **T902.**
 Euphro'syne: one of the Graces. **T909.**
 Eupom'pe: a Nereid. **T261.**
 Euro'pa: an Okeanid. **T357.**
 Eury'ale: a Gorgon. **T276.**
 Eury'bia: daughter of Pontos. **T239; 375.**
 Eury'nome: an Okeanid. **T358; 907.**
 Eurus'theus: taskmaster of Herakles. **S89.**
 Eury'tion: oxherd of Geryon. **T293.**
 Euter'pe: one of the Muses. **T77.**
 Exa'dios: a Lapith. **S180.**

Fates, the (Moirai or perhaps Keres): daughters of Night.
T217; daughters of Zeus and Themis, **T904.**
 Force (Bia): daughter of Pallas and Styx. **T385.**
 Forgetfulness (Lethe): daughter of Discord. **T227.**
 Furies, the (Erinyes): born from the blood of Ouranos.
T185; w803.

Gaia: Earth, an original god. **T106; 117; 238; 607; 821.**
 Galatei'a: a Nereid. **T250.**
 Galaxau'ra: an Okeanid. **T353.**
 Gale'ne: a Nereid. **T244.**
 Geras: Old Age, child of Night. **T225.**
 Ge'ryon (Gery'ones): son of Chrysaör and Kallirhoë.
T289; 982.
 Giants, the: born from the blood of Ouranos. **T185.**
 Give (Dos): a Spirit. **w356.**
 Glauke: a Nereid. **T244.**

Glauko'nome: a Nereid. **T256.**
 Gorgons, the: daughters of Phorkys and Keto. **T274; S224.**
 Gossip (Pheme): a Concept raised to the status of Spirit.
w760.
 Grab (Harpax): a Spirit. **w356.**
 Graces, the (Charites): daughters of Zeus and Eurynome.
T908.
 Graiai: the gray sisters, daughters of Phorkys and Keto.
T270.
 Gre'nikos: a River. **T342.**
 Grievances, the (Neikea): children of Discord. **T229.**
 Gyes: son of Ouranos and Gaia. **T149; 618; 713; 734.**

 Hades: son of Kronos and Rheia. **T455; 768; 913.**
 Ha'lia: a Nereid. **T245.**
 Haliak'mon: a River. **T341.**
 Halime'de: a Nereid. **T255.**
 Hardship (Ponos): son of Discord. **T226.**
 Harmo'nia: daughter of Ares and Aphrodite. **T937; 975.**
 Harpax: Grab, a Spirit. **w356.**
 Harpies, the: daughters of Thaumas and Elektra. **T267.**
 Hebe: daughter of Zeus and Hera. **T923; 953.**
 He'kate: daughter of Perses and Asteria. **T411.**
 Helen: Queen of Sparta. **w165.**
 Helios: the Sun, son of Hyperion and Theia. **T371; 956;**
1011.
 He'mera: Day, child of Night and Erebos. **T124; 748.**
 Hephaistos: son of Hera. **T928; 945; w60; S123; 319.**
 Hepta'poros: a River. **T341.**
 Hera: daughter of Kronos and Rheia. **T454; 921.**
 He'rakles: son of Zeus and Alkmene. **T289; 318; 527; 944;**
950; S52; 349.
 Hermes: son of Zeus and Maia. **T939; w67.**
 Hermos: a River. **T343.**
 Hespe'rides, the: daughters of Night. **T215.**
 Hills, the (Ourea): children of Gaia. **T129.**
 Hi'meros: Desire, a Spirit. **T201.**
 Hippo: an Okeanid. **T351.**

Hippo'noë: a Nereid. **t251.**
 Hippo'thoë: a Nereid. **t251.**
 His'tia: daughter of Kronos and Rhea. **t454.**
 Ho'mados: Battlenoise, a Spirit. **s155.**
 Hope (Elpis): a Spirit. **w96.**
 Hop'leus: a Lapith. **s180.**
 Horai: the Seasons, daughters of Zeus and Themis. **t901.**
 Horkos: Oath, son of Discord. **t231; w219; 804.**
 Hybris: Violence, a Spirit. **w217.**
 Hydra: daughter of Typhon and Echidna. **t313.**
 Hype'rion: son of Ouranos and Gaia. **t134; 371.**
 Hypnos: Sleep, son of Night. **t212; 759.**
 Hysmi'nai, the: the Battles, children of Discord. **t228.**

Ianei'ra: an Okeanid. **t356.**
 Ian'the: an Okeanid. **t349.**
 Ia'petos: son of Ouranos and Gaia. **t134; 507.**
 Ia'sion: husband of Demeter. **t970.**
 Idy'ia: an Okeanid. **t352; 961.**
 Ino: daughter of Kadmos and Harmonia. **t976.**
 Iola'os: son of Iphikles, companion-in-arms of Herakles. **t318; 574.**
 I'phikles: son of Amphitryon and Alkmene. **s54; 89.**
 Iris: daughter of Thaumas and Elektra. **t266.**
 Istros: the Danube, a River. **t339.**

Jason (Iason): husband of Medeia. **t992.**
 Justice (Dike): one of the Seasons. **t902; w217; 256.**

Kadmos: husband of Harmonia. **t937; 975.**
 Kai'kos: a River. **t343.**
 Kai'neus: a Lapith. **s179.**
 Kalli'ope: one of the Muses. **t79.**
 Kalli'rhoë: an Okeanid. **t287; 351; 979.**
 Kalyp'so: an Okeanid. **t359; 1017.**
 Ke'phalos: husband of Eos. **t986.**

Ker: Fate (of a person), daughter of Night. **t211.** In plural, possibly the same as Moirai, **t218;** see also (as Death) **s156; 249.**
 Ker'beros: dog, son of Typhaön and Echidna. **t311; 769.**
 Kerke'is: an Okeanid. **t355.**
 Keto: daughter of Pontos. **t238; 270; 333.**
 Keyx: king of Trachis. **s354; 472.**
 Kleio: one of the Muses. **t77.**
 KloTho: one of the Fates. **t218; 905; s258.**
 Kly'mene: an Okeanid. **t351; 507.**
 Kly'tia: an Okeanid. **t352.**
 Koios: son of Ouranos and Gaia. **t134; 404.**
 Kottos: son of Ouranos and Gaia. **t149; 618; 713; 734.**
 Kratos: Power, child of Pallas and Styx. **t385.**
 Kreon: king of Thebes. **s83.**
 Krios: son of Ouranos and Gaia. **t134; 376.**
 Kronos: son of Ouranos and Gaia. **t137; 168; 453; 460; w111; 169.**
 Kydoi'mos: Confusion, a Spirit. **s156.**
 Kyklo'pes, the: the Cyclopses, sons of Ouranos and Gaia. **t139.**
 Kyknos: son of Ares. **s57; 349; 413.**
 Kymato'lege: a Nereid. **t252.**
 Kymo: a Nereid. **t255.**
 Kymo'doke: a Nereid. **t252.**
 Kymo'thoë: a Nereid. **t245.**

La'chesis: one of the Fates. **t218; 905; s258.**
 Ladon: a River. **t344.**
 Laomedei'a: a Nereid. **t257.**
 Lapith (ai): the people of Peirithoös. **s178.**
 Lati'nos: son of Odysseus and Circe. **t1013.**
 Lawfulness (Eunomia): one of the Seasons. **t902.**
 Lawlessness (Dysnomia): daughter of Discord. **t230.**
 Lea'gore: a Nereid. **t257.**
 Lethe: Forgetfulness, daughter of Discord. **t227.**
 Leto: daughter of Koios and Phoibe. **t406; 918; w771.**
 Limos: Starvation, son of Discord. **t227; w299.**

Logoi, the: the Stories, children of Discord. **T229.**
 Lyn'keus: ancestor of Herakles. **s327.**
 Lysianas'sa: a Nereid. **T258.**

Machai, the: the Quarrels, children of Discord. **T228.**
 Maia: daughter of Atlas. **T938.**
 Maian'dros: a River. **T339.**
 Manslaughters, the (Androktasiae): children of Discord. **T228.** In singular, **s155.**
 Medei'a: daughter of Aietes and Idyia. **T962; 993.**
 Medei'os: son of Jason and Medeia. **T1001.**
 Medu'sa: a Gorgon. **T276.**
 Melite: a Nereid. **T247.**
 Melo'bosis: an Okeanid. **T354.**
 Melpo'mene: one of the Muses. **T77.**
 Memnon: son of Tithonus and Eos. **T984.**
 Menes'tho: an Okeanid. **T367.**
 Menip'pe: a Nereid. **T260.**
 Menoi'tios: son of Iapetos and Klymene. **T510.**
 Metis: an Okeanid. **T358; 886; 929a.**
 Mimas: a Centaur. **s186.**
 Mnemo'syne (Memory): daughter of Ouranos and Gaia, mother of the Muses. **T53; 135; 915.**
 Mockery (Momos): son of Night. **T214.**
 Moirai, the: the Destinies (or Fates), daughters of Night. **T217.**
 Momos: Mockery, son of Night. **T214.**
 Mopsos: a Lapith. **s181.**
 Moros: End (of life), son of Night. **T211.**
 Murders, the (Phonoi): children of Discord. **T228.**
 Muses, the (Mousai): daughters of Mnemosyne and Zeus. **T25; 77; 915; w1; 658.**

Nausi'noös: son of Odysseus and Kalypso. **T1018.**
 Nausi'thoös: son of Odysseus and Kalypso. **T1018.**
 Nei'kea, the: the Grievances, children of Discord. **T229.**
 Neilos: the Nile, a River. **T338.**

Nemeian Lion, the: child of Orthos and Echidna. **T327.**
 Nemer'tes: a Nereid. **T262.**
 Ne'mesis: Decency, daughter of Night. **T223.** As public conscience, **w197.**
 Ne'reids, the: daughters of Nereus and Doris the Okeanid. **T242.**
 Ne'reus: son of Pontos. **T233; 240.**
 Nesai'e: a Nereid. **T249.**
 Neso: a Nereid. **T261.**
 Nessos: a River. **T341.**
 Night (Nyx): child of Chaos. **T107; 123; 211; 744; 748.**
 Nike: Victory, daughter of Pallas and Styx. **T384.**
 Notos: the (south) Wind, son of Astraios and Eos. **T380; 870.**
 Nymphs, the: children of Gaia. **T130.**
 Nymphs of the Ash Trees, the: born of the blood of Ouranos. **T187.**

Oath (Horkos): son of Discord. **T231; w219; 804.**
 Obri'areos: *see* Briareos.
 Odys'seus: husband of Circe and Kalypso. **T1012.**
 Oi'dipous: king of Thebes. **w163.**
 Oizys: Pain, son of Night. **T214.**
 Oke'anids, the: daughters of Okeanos and Tethys. **T346.**
 Oke'anos: the Ocean Stream, son of Ouranos and Gaia. **T133; 337.**
 Oky'pete: a Harpy. **T267.**
 Oky'roë: an Okeanid. **T360.**
 Old Age (Geras): child of Night. **T225.**
 Onei'roi, the: the Dreams, children of Night. **T212.**
 Onrush (Proïoxis): a Spirit. **s154.**
 Orthos: dog of Geryon, son of Typhaön and Echidna. **T293; 309; 326.**
 Oura'nia: one of the Muses. **T78.**
 Oura'nia: an Okeanid. **T350.**
 Ou'ranoς: the Sky, son of Gaia. **T106; 127; 155; 617.**
 Ou'rea: the Hills, children of Gaia. **T129.**
 Ourei'os: a Centaur. **s186.**

Pains, the (Algea): children of Discord. **T227.**
 Palio'xis: Backrush, a Spirit. **s154.**
 Pallas: son of Krios and Eurybia. **T376; 383.**
 Pallas: extra name of Athene. **s126.**
 Pando'ra: the woman made by the gods. **T571** (not named); **w81.**
 Panic (Phobos): son of Ares and Aphrodite. **T934; s144; 155; 463.**
 Panopei'a: a Nereid. **T250.**
 Parthe'nios: a River. **T344.**
 Pasi'thea: a Nereid. **T246.**
 Pasi'thoë: an Okeanid. **T352.**
 Peacetime or Peace (Eirene): one of the Seasons. **T902; w228.**
 Pe'gasos: the horse born of Medusa's blood. **T281.**
 Peiri'thoös: a Laphith. **s179.**
 Peitho: an Okeanid. **T349.**
 Pe'leus: husband of Thetis. **T1006.**
 Pe'lias: taskmaster of Jason. **T995.**
 Pemphre'do: one of the Graiai. **T273.**
 Pene'i'os: a River. **T343.**
 Perime'des: a Centaur. **s187.**
 Perse'i's: an Okeanid. **T356; 957.**
 Perse'phone: daughter of Zeus and Demeter. **T912.**
 Perses: son of Krios and Eurybia. **T377; 410.**
 Perses: Hesiod's brother. **w10; 274; 637.**
 Per'seus: son of Zeus and Danaë. **T280; s216.**
 Petrai'e: an Okeanid. **T356.**
 Petrai'o's: a Centaur. **s185.**
 Peu'keus: a Centaur. **s187.**
 Pha'ethon: son of Kephalos and Eos. **T987.**
 Phale'ros: a Laphith. **s180.**
 Phasis: a River. **T340.**
 Pheme: Gossip, a Concept raised to the status of Spirit. **w760.**
 Pherou'sa: a Nereid. **T248.**
 Phi'lotes: Affection (or Friendship), child of Night. **T224.**
 Phi'lyra: mother of Cheiron. **T1001.**

Phobos: Panic, son of Ares and Aphrodite. **T934; s144; 155; 463.**
 Phoibe: daughter of Ouranos and Gaia. **T136; 404.**
 Phokos: son of Aiakos and Psamathe. **T1004.**
 Phonoi, the: the Murders, children of Discord. **T228.**
 Phorkys: son of Pontos. **T237; 270; 333.**
 Plei'ades: stars, daughters of Atlas. **w383.**
 Plexau'r'a: an Okeanid. **T353.**
 Pluto: a Nereid. **T243.**
 Plouto: an Okeanid. **T355.**
 Ploutos: son of Iasion and Demeter. **T970.**
 Polydo'ra: an Okeanid. **T354.**
 Polydo'ros: son of Kadmos and Harmonia. **T978.**
 Polym'nia: one of the Muses. **T78.**
 Ponos: Hardship, son of Discord. **T226.**
 Pontoporei'a: a Nereid. **T256.**
 Pontos: the Sea, son of Gaia. **T107; 132; 233.**
 Posei'don: son of Kronos and Rheia. **T456; 930; w667; s104.**
 Pouly'noë: a Nereid. **T258.**
 Power (Kratos): child of Pallas and Styx. **T385.**
 Proio'xis: Onrush, a Spirit. **s154.**
 Pro'lochos: a Laphith. **s180.**
 Prome'theus: son of Iapetos and Klymene. **T510; 521; w50.**
 Pro'noë: a Nereid. **T261.**
 Proto: a Nereid. **T248.**
 Protomedei'a: a Nereid. **T249.**
 Prymno: an Okeanid. **T350.**
 Psa'mathe: a Nereid. **T260; 1005.**
 Quarrels, the (Machai): children of Discord. **T228.**
 Respect (Aidos): a Spirit. **w197.**
 Rheia: daughter of Ouranos and Gaia. **T135; 403.**
 Rhesos: a River. **T340.**
 Rhodei'a: an Okeanid. **T351.**
 Rhô'dios: a River. **T341.**

Rivalry (Zelos): son of Pallas and Styx. **T384.**
 Rivers, the: sons of Okeanos and Tethys. **T347.**
 Ruin (Ate): daughter of Discord. **T230.**

Sanga'rios: a River. **T344.**
 Saö: a Nereid. **T243.**
 Seasons, the (Horai): daughters of Zeus and Themis. **T901.**
 Sei'rios: either the star so named or the Sun. **W417; 587; S153.**
 Sele'ne: the Moon, daughter of Hyperion and Theia. **T371.**
 Se'mele: daughter of Kadmos and Harmonia. **T940; 976.**
 Shame (Aidos): a Spirit. **W317.**
 Si'moeis: a River. **T342.**
 Skaman'dros: a River. **T345.**
 Sleep (Hypnos): son of Night. **T212; 759.**
 Speio: a Nereid. **T245.**
 Sphinx: daughter of Orthos and Echidna. **T327; S33.**
 Starvation (Limos): son of Discord. **T227; W299.**
 Ste'ropes: one of the Kyklopes. **T140.**
 Sthenno: a Gorgon. **T276.**
 Stories, the (Logoi): children of Discord. **T229.**
 Strife (Eris): *see* Discord, Eris.
 Strymon: a River. **T389.**
 Styx: greatest of the Okeanids. **T361; 383; 775.**

Tar'taros: the pit beneath the earth, an original God. **T119; 736; 821.**
 Tele'gonos: son of Odysseus and Circe. **T1014.**
 Teles'to: an Okeanid. **T358.**
 Terpsi'chore: one of the Muses. **T78.**
 Terror (Deimos): son of Ares and Aphrodite. **T934; S463.**
 Tethys: daughter of Ouranos and Gaia. **T136; 337.**
 Thalei'a: one of the Muses. **T77.**
 Tha'lia: one of the Graces. **T909.**
 Tha'natos: Death, son of Night. **T212; 759.**
 Thaumas: son of Pontos. **T237; 265.**

Theia: daughter of Ouranos and Gaia. **T135; 371.**
 Themis: daughter of Ouranos and Gaia. **T135; 901.**
 Themis'to: a Nereid. **T261.**
 Themisto'noë: daughter of Keÿx, wife of Kyknos. **S356.**
 The'seus: son of Aigeus, ally of the Lapithai. **S182.**
 Thetis: a Nereid. **T244; 1006.**
 Thoë: a Nereid. **T245.**
 Thoë: an Okeanid. **T354.**
 Titans, the: the children of Ouranos and Gaia. **T208; 716.**
 Titho'nos: husband of Eos. **T984.**
 Tritogenei'a: by-name of Athene. **T895.**
 Triton: son of Poseidon and Amphitrite. **T931.**
 Tyche: an Okeanid. **T360.**
 Typha'ön: husband of Echidna. **T306.**
 Typhoeus: son of Tartaros and Gaia. **T822.**

Victory (Nike): daughter of Pallas and Styx. **T384.**
 Violence (Hybris): a Spirit. **W217.**

Winds, the: children of Typhoeus. **T869.**

Xanthe: an Okeanid. **T356.**

Zelos: Rivalry, son of Pallas and Styx. **T384.**
 Ze'phyros: the (west) Wind, son of Astraios and Eos. **T379; 870.**
 Zeus: son of Kronos and Rheia. **T54; 457; 883; 886; 901-929; 938; W2; 105; 169; 267; 465; S27; 383.**
 Zeuxo: an Okeanid. **T352.**