

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,  
 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,  
 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,  
 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 Olympus  
 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;  
 55 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,  
 60 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 Olympus; there are their shining  
 dancing places, their handsome  
 houses, and the Graces and Desire live there  
 beside them  
 65 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 Olympus  
 in immortal music, and all the black earth  
 re-echoed to them  
 70 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.  
 75 All these things the Muses who have  
 their homes on Olympus  
 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.  
 80 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,

115 from the beginning, and tell who was first  
 to come forth among them.  
 First of all there came Chaos,  
 and ~~after~~<sup>before</sup> him came  
 Gaia of the broad breast,  
 to be the unshakable foundation  
 of all the immortals who keep the crests  
 of snowy Olympus,  
 and Tartaros the foggy in the pit  
 of the wide-wayed earth,  
 120 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,  
 125 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  
 130 by the goddess Nymphs who live on the hills  
 and in their forests.

Without any sweet act of love  
 she produced the ~~bare~~<sup>barren</sup> *Sedimentless* (new)  
 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, Kronos,  
 135 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,  
 140 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  
 145 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  
 of pain; and then she thought of an evil,  
 160 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  
 185 she brought forth the powerful Furies  
 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 Kyprogeneia, because she came forth  
 from wave-washed Cyprus,  
 200 and Philommedea, 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 sweetnesses 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,

and Death, and Sleep, and she bore also  
 the brood of Dreams,  
 she, dark Night, by herself,  
 and had not been loved by any god,  
 and then again she bore mocking Momos  
 and painful Oizys,  
 215 and the Hesperides, who across  
 the fabulous stream of the Ocean  
 keep the golden apples  
 and the fruit-bearing orchards,  
 and she bore the destinies, the Moirai,  
 and the cruelly never-forgotten  
 Fates, Klotho, Lachesis, and Atropos,  
 who at their birth  
 bestow upon mortals their portion  
 of good and evil,  
 220 and these control the transgressions  
 of both men and divinities,  
 and these goddesses never remit  
 their dreaded anger  
 until whoever has done wrong  
 gives them satisfaction.  
 And she, destructive Night, bore Nemesis,  
 who gives much pain  
 to mortals; and afterward cheating Deception  
 and loving Affection  
 225 and then malignant Old Age  
 and overbearing Discord.  
 Hateful Discord in turn  
 bore painful Hardship,  
 and Forgetfulness, and Starvation,  
 and the Pains, full of weeping,

the Battles and the Quarrels, the Murders  
 and the Manslaughters,  
 the Grievances, the lying Stories,  
 the Disputations,  
 230 and Lawlessness and Ruin, who share  
 one another's nature,  
 and Oath, who does more damage than any other  
 to earthly  
 men, when anyone, of his knowledge,  
 swears to a false oath.  
 But Pontos, the great Sea, was father  
 of truthful Nereus  
 who tells no lies, eldest of his sons.  
 They call him the Old Gentleman  
 235 because he is trustworthy, and gentle,  
 and never forgetful  
 of what is right, but the thoughts  
 of his mind are mild and righteous.  
 And Pontos again fathered great Thaumas,  
 and haughty Phorkys  
 when he lay with Gaia, and he fathered Keto  
 of the fair face,  
 and Eurybia, who has a heart of stone  
 inside her.  
 240 To Nereus and to Doris of the lovely hair,  
 daughter  
 of Okeanos the completely encircling river,  
 there were born  
 in the barren sea daughters  
 greatly beautiful even among goddesses:  
 Ploto and Eukrante and Amphitrite and Saö,  
 Eudora and Thetis, and Galene and Glauke,  
 245 Kymothoë and Speio, and Thoë and lovely Halia,



Pasithea and Erato, Eunike of the rose arms,  
and graceful Melite and Eulimene and Agauë,  
Doto and Proto, Dynamene and Pherousa,  
Nesaië and Aktaië and Protomedeia,  
Doris and Panopeia, and Galateia  
the beautiful,

250

Hippochoë the lovely  
and Hipponoë of the rose arms,  
Kymodoke who, with Kymatolege and Amphitrite,  
light of foot, on the misty face

of the open water

easily stills the waves and hushes the winds  
in their blowing,

255 Kymo and Eione, Halimede

of the bright garland,

Glaukonome, the lover of laughter,  
and Pontoporeia,

Leagore and Euagore and Laomedeia,

Poulynoë and Autonöë and Lysianassa,

Euarne of the lovely figure

and face of perfection,

260 Psamathe of the graceful form

and shining Menippe,

Neso and Eupompe, and Themisto and Pronoë,

and Nemertes, whose mind is like that

of her immortal father.

These were the daughters born

to irreproachable Nereus,

fifty in all, and the actions they know

are beyond reproach, also.

265 Now Thaumás married a daughter

of deep-running Okeanos,

Elektra, and she bore him swift-footed Iris,  
the rainbow,

and the Harpiés of the lovely hair,

Okypete and Aëllo,

and these two in the speed of their wings

keep pace with the blowing

winds, or birds in flight, as they soar

and swoop, high aloft.

270 And to Phorkys Keto bore the Graiai,

with fair faces

and gray from birth, and these the gods

who are immortal

and men who walk on the earth call Graiai,

the gray sisters,

Pemphredo robbed in beauty and Enyo

robbed in saffron,

and the Gorgons who, beyond the famous stream

of the Ocean,

275 live in the utmost place toward night,

by the singing Hesperides:

they are Sthenno, Euryale, and Medusa,

whose fate was a sad one,

for she was mortal, but the other two

immortal and ageless

both alike. Poseidon, he of the dark hair,

lay with

one of these, in a soft meadow

and among spring flowers.

280 But when Perseus had cut off

the head of Medusa

there sprang from her blood great Chrysaör

and the horse Pegasos

so named from the *pegai*, the springs  
of the Ocean, where she was born,  
while Chrysaör is named from the golden *äör*,  
the sword he handles.

Pegasos, soaring, left the earth,  
the mother of sheepflocks,  
and came to the immortals, and there he lives  
in the household  
of Zeus, and carries the thunder  
and lightning for Zeus of the counsels.

Chrysaör, married to Kallirhoë,  
daughter of glorious  
Okeanos, was father  
to the triple-headed Geryon,  
but Geryon was killed by the great strength  
of Herakles

at sea-circled Erytheia  
beside his own shambling cattle  
on that day when Herakles drove  
those broad-faced cattle  
toward holy Tiryns, when he crossed  
the stream of the Ocean  
and had killed Orthos and the oxherd Eurytion  
out in that gloomy meadow  
beyond the fabulous Ocean.

But she, Kallirhoë, bore another  
unmanageable monster  
like nothing human  
nor like the immortal gods either,  
in a hollow cave. This was the divine  
and haughty Echidna,  
and half of her is a nymph  
with a fair face and eyes glancing,

but the other half is a monstrous snake,  
terrible, enormous  
and squirming and voracious,  
there in earth's secret places.  
For there she has her cave  
on the underside of a hollow  
rock, far from the immortal gods,  
and far from all mortals.  
There the gods ordained her a fabulous home  
to live in

which she keeps underground among the Arimoi,  
grisly Echidna,  
a nymph who never dies, and all her days  
she is ageless.

They say that Typhaön, the terrible,  
violent and lawless,  
was joined in love with this girl  
of the glancing eyes, and she  
conceiving bore children to him,  
with hard tempers.

First she bore him Orthos,  
who was Geryones' herding dog,  
and next again she bore the unspeakable,  
unmanageable

Kerberos, the savage,  
the bronze-barking dog of Hades,  
fifty-headed, and powerful,  
and without pity.

And third again she bore  
the grisly-minded Hydra  
of Lerna, whom the goddess  
white-armed Hera nourished

315 because of her quenchless grudge  
 against the strong Herakles.  
 Yet he, Herakles, son of Zeus,  
 of the line of Amphitryon,  
 by design of Athene the spoiler,  
 and with help from warlike  
 Iolaos, killed this beast  
 with the pitiless bronze sword.  
 Hydra bore the Chimaira, who snorted  
 raging fire,  
 a beast great and terrible,  
 320 and strong and swift-footed.  
 Her heads were three: one was that  
 of a glare-eyed lion,  
 one of a goat, and the third of a snake,  
 a powerful dragon.  
 325 But Chimaira was killed by Pegasos  
 and gallant Bellerophon.  
 But Echidna also, in love with Orthos,  
 mothered the deadly  
 Sphinx, the bane of the Kadmeians,  
 and the Nemean Lion  
 whom Hera, the queenly wife of Zeus,  
 trained up and settled  
 among the hills of Nemeia,  
 to be a plague to mankind.  
 330 There he preyed upon the tribes  
 of the indwelling people,  
 and was as a King over Tretos  
 and Apesas and Nemeia.  
 Nevertheless, the force of strong Herakles  
 subdued him.

Keto, joined in love with Phorkys,  
 mothered the youngest  
 of the deadly snakes, that one who  
 at the gloomy great hidden  
 335 limits of the Earth guards  
 the all-golden apples.  
 This snake is of the generation  
 of Keto and Phorkys.  
 Tethys bore to Okeanos the swirling Rivers,  
 Neilos the Nile, Alpheios,  
 and deep-eddying Eridanos,  
 Strymon and Maiandros, Istros  
 of the beautiful waters,  
 340 Phasis and Rhesos  
 and silver-swirling Acheloios,  
 Nessos and Rhodios, Heptaporos  
 and Haliakmon,  
 Grenikos and Aisepos, and Simoeis,  
 who is godlike,  
 Hermos and Peneios,  
 and Kaikos strongly flowing,  
 and great Sangarios, and Ladon,  
 and Parthenios,  
 345 Euenos and Ardeskos, and Skamandros,  
 who is holy.  
 She brought forth also a race apart  
 of daughters, who with  
 Lord Apollo and the Rivers have the young  
 in their keeping  
 all over the earth, since this right  
 from Zeus is given them.  
 They are Peitho, Admete, Ianthe and Elektra,  
 350 Doris and Pymno and Ourania like a goddess,

Hippo and Klymene, Rhodeia and Kallirhoë,  
 Zeuxo and Klytia, and Idyia and Pasithoë,  
 Plexaura and Galaxaura and lovely Dione,  
 Melobosis and Thoë, and Polydora the shapely,  
 355 Kerkeis of the lovely stature,  
 and ox-eyed Plouto,  
 Xanthe and Akaste, Perseis and Ianeira,  
 Petraïë the lovely, and Menestho, and Europa,  
 Metis and Eurynome, Telesto robed in saffron,  
 Chryseis, and Asia, and alluring Kalypso,  
 360 Eudora and Tyche, and Amphiro and Okyroë,  
 and Styx, who among them all  
 has the greatest eminence.

Now these are the eldest of the daughters  
 who were born to Tethys  
 and Okeanos, but there are many others  
 beside these,

for there are three thousand  
 light-stepping daughters of the Ocean  
 scattered far and wide, bright children  
 among the goddesses, and all  
 alike look after the earth  
 and the depths of the standing water;  
 and as many again are the rest of the Rivers,  
 murmuringly running,  
 sons of Okeanos and the lady Tethys  
 was their mother,  
 and it would be hard for a mortal man  
 to tell the names  
 of all of them; but each is known  
 by those who live by him.

370 Theia brought forth great Helios  
 and shining Selene

the Sun and Moon, and Eos the Dawn,  
 who lights all earthly  
 creatures, and the immortal gods  
 who hold the wide heaven.

These she brought forth, being subdued  
 in love to Hyperion.

375 Eurybia, shining among the goddesses,  
 was joined in love  
 with Knios, and brought forth  
 the great Astraïos and Pallas  
 and Perses, who shines among all  
 for his intelligence.

Eos, a goddess couched in love with a god,  
 brought forth

to Astraïos the strong-spirited winds,

Zephyros

380 the brightener, Boreas of the headlong track,  
 and Notos.

After these she, Erigeneia,

bore Eosphoros, the dawnstar,

and all those other shining stars  
 that are wreathed in the heaven.

And Styx, daughter of Okeanos,  
 lying in love with Pallas,

bore in their halls Rivalry

and sweet-stepping Victory,

385 and also Power and Force,

who are her conspicuous children,

and these have no home that is not the home  
 of Zeus, no resting

place nor road, except where that god  
 has guided them,

but always they are housed by Zeus  
 of the heavy thunder.  
 For this was the will of Styx,  
 that Okeanid never-perishing,  
 on the day when the Olympian flinger  
 of the lightning  
 summoned all the immortal gods  
 to tall Olympos  
 and said that any god who fought on his side  
 with the Titans  
 should never be beaten out of his privilege,  
 but each should maintain  
 the position he had had before  
 among the immortals; he said, too,  
 that the god who under Kronos  
 had gone without position or privilege  
 should under him be raised to these,  
 according to justice.  
 And Styx the impishable was first  
 to come to Olympos  
 bringing her children, as her own father  
 had advised her.  
 Zeus gave her position,  
 and gave her great gifts further,  
 for he established her to be the oath  
 of the immortals,  
 and that her children all their days  
 should live in his household.  
 And so, as he had promised, in every way  
 he fulfilled it  
 throughout. But he himself keeps  
 the great power, and is master.

Now, Phoibe in tum went into the bed  
 of love with Koios,  
 a goddess with a god, and there  
 through his love she conceived  
 and bore Leto of the dark robe,  
 a sweet goddess always,  
 kind to mortal men  
 and to the immortal divinities,  
 sweet from the beginning,  
 the gentlest of all who are on Olympos.  
 She bore also renowned Asteria, whom on a day  
 Perses led home to his great house,  
 to be called his true wife,  
 and she conceiving bore Hekate, whom Zeus,  
 son of Kronos,  
 honored above all others,  
 for he gave her gifts that were glorious,  
 to have a part of the earth as hers,  
 and a part of the barren  
 sea, and she, with a place also  
 in the starry heaven,  
 is thus exalted exceedingly  
 even among the immortals.  
 For even now, whenever any one  
 of mortal men makes  
 a handsome sacrifice in propitiation,  
 according to usage,  
 he invokes Hekate, and recompense abundant  
 and lightly granted  
 befalls that man whose prayers  
 the goddess receives with favor,  
 and she grants him good success,  
 for hers is the power to do this.

For among the children who were born  
 to Ouranos and Gaia  
 and had station allotted,  
 among all these she has a certain office.  
 Nor did the son of Kronos use violence  
 toward her nor deprive her  
 of the rights she had among Titan gods  
 of the older generation  
 but she holds her apportioned share  
 as formerly from the beginning,  
 nor, because she is an only child,  
 does the goddess have the less honor,  
 and a privileged place in the earth,  
 and in the sky, and the sea also;  
 but as much as others and far more,  
 seeing that Zeus honors her.  
 She greatly assists and advantages any man,  
 as she pleases, and in  
 the assembly of the people a man shines  
 when she wishes it,  
 and when men put on their armor  
 to go to battle, where men  
 are wasted, the goddess  
 is present there also, to give out  
 the victory and the glory  
 to whichever side she wishes.  
 And she sits beside solemn kings when they give  
 their judgment.  
 She is great, too,  
 where men contend in athletics,  
 and there the goddess stands by those  
 whom she will, and assists them,

and one who, by his force and strength,  
 has won a fine prize,  
 lightly and gladly carries it home,  
 and brings glory to his parents.  
 She is great also in standing by the riders  
 as she wishes,  
 and those who on the gray-green,  
 the hard-wracking sea, make a living,  
 and they pray to Hekate  
 and to the deep-thunderous Earthshaker,  
 and lightly the high goddess  
 grants a great haul of fish, and lightly  
 too she takes it away when it has shown,  
 if such is her pleasure.  
 She is great in the farms also  
 to help Hermes swell the produce,  
 and the driven herds of cattle  
 and the wide-ranging goat flocks  
 and the flocks of deep-fleeced sheep,  
 all these also at her own pleasure  
 she weightens to many out of few,  
 or makes few out of many.  
 Thus, though she is only the single child  
 of her mother  
 she is honored with high offices  
 among all the immortals.  
 Zeus son of Kronos made her, too,  
 protector of those children  
 who after her laid eyes on the Dawn,  
 the many-light-beaming;  
 so she, from the beginning,  
 has protected children, and these are her offices.

Rheia, submissive in love to Kronos,  
 bore glorious children,  
 Hestia and Demeter,  
 Hera of the golden sandals,  
 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  
 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,  
 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,  
 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,  
 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  
 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,  
 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 enchained,  
 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 Erebos  
 because of his too-great hardihood  
 and outrageous action.



*the Works  
and Days*

*Theogony*

*the Shield  
of Herakles*

# HESIOD

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*The University of Michigan Press Ann Arbor*