

APPENDIX A

Hesiod, *Works and Days*, Lines 1-201

The *Works and Days* is a didactic poem of 828 lines, most of which are concerned with advice and instruction on agriculture, seafaring, and moral and practical conduct. These exhortations are addressed to Hesiod's brother Perses, who is said to have cheated Hesiod out of his fair share of his inheritance, and at times to the "kings" whom Perses bribed in his evil plan. All of the poem is of great interest, but only the first 201 lines are concerned with mythical topics. First is the myth of Prometheus and Pandora (47-105), a revised version of the same story told in the *Theogony*, and second is the myth of the Five Races, a history of the devolution of mankind from its original symbiotic bliss to its present miserable condition.

Muses of Pieria,¹ who glorify with song,
 Come, tell of your father Zeus in song;
 Thanks to him mortal men are both famous and obscure,
 known and unknown, by the will of great Zeus. 5
 easily he makes one strong, easily he crushes the strong,
 easily he lowers the high and raises the lowly,
 easily straightens the crooked and withers the proud,
 high-thundering Zeus whose home is most high.
 hear me, see and listen, straighten decrees with justice;
 and I would tell the truth to Perses. 10

There was not one birth of Eris,¹¹ but on earth
 there are two; who knows the one would praise her,
 but the other is to be blamed; they have opposite minds.
 One advances evil war and battle, the cruel one;
 no mortal loves her, but of necessity they honor 15
 the harsh Eris, by the will of the immortals.
 The other was born first to dark Nyx, and
 Kronos' son, who dwells in brightness, high-throned,
 put her in earth's roots and made her better for men;
 she rouses even the helpless to work. 20

For a man wanting work, when he sees another
 who is rich, who hurries to plow and plant and

¹ For Pieria see on *Th* 54

¹¹ Eris is Discord (*Th* 225).

arrange his affairs well, is envious of his neighbor
 who hurries after wealth; this Eris is good for mortals.
 So potter is at odds with potter, and artisan with artisan, 25
 beggar resents beggar, and singer envies singer.
 Perses, put these things in your heart,
 lest evil-loving Eris check your heart from work
 as you spy on disputes and listen at court.
 For disputes and courts barely concern a man 30
 whose year's livelihood is not stored up at home
 on time, that which the earth bears, Demeter's grain.
 If you have that in abundance, advance disputes and strife
 for another's goods. There will be no second time
 for you to do this, but let us now settle the quarrel 35
 with straight judgments, which are of Zeus and best.
 For we divided our inheritance before, and you seized
 and carried off much else, greatly flattering the
 gift-eating kings who want to make this judgment,
 fools who do not know how much the half exceeds 40
 the whole, and what a great good is mallow and asphodel.
 For the gods hide and hold man's means of life;
 or you would easily accomplish enough in a day
 to keep you for a year, even without working;
 you would quickly store the rudder over the smoke, 45
 the work of oxen and hard-working mules would perish.
 But Zeus hid this, angered in his heart,
 because crafty Prometheus deceived him.
 Therefore he contrived miserable cares for men;
 he hid fire; but the fine son of Iapetos 50
 stole it back for men from wise Zeus in a
 hollow narthex, deceiving thunder-loving Zeus.
 Cloud-gatherer Zeus was angered and said to him,
 "Son of Iapetos, knowing thoughts beyond all,
 you rejoice, having stolen fire and seduced my mind, 55
 a great woe to you yourself and to men who will be.
 I will give them an evil to pay for fire, which all
 might enjoy at heart, embracing their own evil."
 So he spoke, and the father of men and gods laughed.
 He ordered famous Hephaistos immediately 60
 to mix earth with water, and to put in a human voice
 and strength, to make it like immortal goddesses in face,
 a beautiful, lovely maiden's image; and Athena

to teach her crafts, to weave the skillful web; 65
 and golden Aphrodite to pour charm over her head,
 and terrible longing and limb-consuming cares;
 and he ordered Hermes Argeiphontes,⁶⁷ the messenger,
 to put in her a bitch's mind and deceiving behavior.
 So he spoke, and they obeyed lord Zeus, Kronos' son. 70
 Quickly the famous *Lame One*⁶⁸ made from earth the
 likeness of a modest virgin, by the plans of Kronos' son;
 owl-eyed Athena sashed her and dressed her;
 the divine Charites and mistress Peitho⁶⁹ put
 golden necklaces on her skin, and on her head the 75
 lovely-haired Horai put a garland of spring flowers;
 and Pallas Athene arranged all the finery on her skin.
 And in her heart the messenger Argeiphontes
 put lies and sly stories and deceitful behavior,
 by the plans of deep-sounding Zeus; the herald
 of the gods put in a voice, and named this woman 80
 Pandora, since all who have Olympian homes
 presented a gift, a woe to men who work for food.
 And when he finished the sheer irresistible trick,
 the father sent famed Argeiphontes, the gods' swift
 messenger, to take the gift to Epimetheus; and Epimetheus 85
 did not think about what Prometheus told him, never
 to accept a gift from Olympian Zeus, but to send it
 back, lest it turn out to be some evil for mortals.
 But he took it, and knew the evil only when he had it. 90
 For earlier the tribes of men used to live on the earth
 free and apart from evils and without hard trouble
 and harsh diseases which bring doom to men;
 but the woman opened the jar's great lid with her hands, 94
 and scattered these; she wrought sad cares for men. 95
 Elpis⁷⁰ alone, there in the unbreakable home,
 stayed within under the jar's rim, and did not
 fly out; for before this she closed the jar's lid
 by the plans of cloud-gatherer Zeus Aigiochos. 100
 But the rest, uncounted miseries, wander among men;

67 Argeiphontes, an epithet of Hermes, probably means "Dog-Slayer" (West, *WD* 368-369).

70 The "Lame One" is Hephaistos.

73 The Charites are the Graces; Peitho is Persuasion.

96 Elpis is Hope.

the earth is full of evils, the sea is full;
 by day and by night spontaneous diseases
 visit men, bringing evils to mortals in
 silence, since wise Zeus took away their voice.
 So there is no way to escape the mind of Zeus. 105

If you wish, I will relate another story to you,
 well and knowingly, and do you put it in your heart,
 how gods and mortal men are born from the same.
 First a golden race of mortal men were
 made by the immortals who have Olympian homes. 110

They lived in Kronos' time, when he ruled the sky;
 they lived like gods, with carefree heart,
 free and apart from trouble and pain; grim old age
 did not afflict them, but with legs and arms always
 strong they played in delight, apart from all evils; 115

They died as if subdued by sleep; and all good things
 were theirs; the fertile earth produced fruit
 by itself, abundantly and unforced; willingly and
 effortlessly they ruled their lands with many goods.
 [rich in flocks and dear to the blessed gods] 120

But since the earth hid this race below,
 they are daimones^o by the plans of great Zeus,
 benevolent earthly guardians of mortal men,
 [who watch over judgments and cruel deeds,
 clothed in air and roaming over all the earth] 125

wealth-givers; they also hold this kingly right.
 Afterwards a second, much worse age of
 silver was made by those who have Olympian homes,
 not like the golden in body and mind.
 For a hundred years a child was raised by his 130

dear mother, a great fool playing in his house;
 but when they grew up and reached youth's measure,
 they would live but a short time, having griefs
 in their foolishness; for they could not restrain
 rash violence from one another, and they did not want 135

to serve the immortals or sacrifice on the holy altars
 of the blessed, as is right for men by custom. Then
 Kronos' son Zeus was angry and hid them, since they
 would not give honors to the gods who hold Olympos.

But since the earth also hid this race below, 140
 they are called blessed mortals under the earth;
 they are second, but still honor attends them.

Father Zeus made a third race of mortal men
 of bronze, not at all like the silver, 145
 from ash-trees, terrible and strong, who cared for
 the grievous works of Ares and violence; they ate
 no bread, but had a hard-hearted spirit of adamant;
 they were unformed; great strength and unbeatable arms
 grew from their shoulders over mighty limbs. 150

Bronze was their armor, bronze their houses,
 with bronze they worked; black iron did not exist.
 And conquered by their own hands
 they went to the moldy house of icy Hades,
 nameless; although they were mighty, black death
 seized them, and they left the sun's shining light. 155

But when the earth also hid this race below,
 still another, the fourth on the fertile earth,
 was made by Kronos' son Zeus, more just and better,
 a godlike race of heroes who are called demi-gods,
 the race before ours on the boundless earth. 160

Evil war and the grim din of battle destroyed
 them, some below seven-gated Thebes, in the Kadmeian
 land, fighting over the flocks of Oidipous, and
 leading some in ships over the sea's great gulf
 to Troy, for the sake of rich-haired Helene. 165

There death's end covered over some of them,
 but, giving to others a life and home apart from men,
 Kronos' son, father Zeus, settled them at the ends of the 168
 earth, and they dwell, with carefree heart, in the 170

islands of the blessed by deep-whirling Okeanos;
 happy heroes, for whom the fertile earth bears
 honey-sweet fruit, ripe, three times a year.

[they are far from the immortals; Kronos is their king 173a
] the father of men and gods released him; 173b

[Now] he has honor among them as [is fitting. 173c
 But Zeus] made another race [of mortal men, 173d

of those who now] are born on [the fertile earth.] 173e
 I wish I were not among the fifth 174

men, but died before or was born later. 175
 For now the race is of iron; never by day

122 Daimones are spirits who watch over mortals, mysterious, invisible, and virtually anonymous.

will they cease from labor and pain, nor by night
 from being oppressed; the gods will give harsh cares.
 But still, even for them good will be mixed with evil.
 And Zeus will destroy this race of mortal men too, 180
 when at birth they are grey at the temples.
 A father will not agree with his children, nor children
 with their father, nor guest with host or comrade with
 comrade, nor will brother be friend to brother, as before.
 They will be quick to dishonor aging parents; 185
 they will find fault with them, speaking harsh words,
 cruel, ignorant of the gods' vengeance; nor will
 they repay aging parents for their nurture.
 Might will be right; one will sack another's city;
 there will be no appreciation of the man who keeps 190
 his word, or is just or good, but they will honor instead
 the evil-doer and violent man; justice and respect
 will be in violence; the evil man will harm the better,
 saying crooked words, and will swear an oath on it.
 Zelos^o will accompany all the sorry men, 195
 bringing disturbance, loving evil, hate-faced.
 And then to Olympos, from the wide-pathed earth,
 concealing their beautiful skin in white robes,
 abandoning men for the race of the immortals,
 Aidos and Nemesis^o will go; miserable pains will 200
 be left for mortal men, there will be no cure of evil.

HESIOD'S THEOGONY

**Translated,
 With Introduction,
 Commentary, and Interpretive Essay**

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195 Zelos is the personification of Envy.

200 Aidos [Reverence] is internally-imposed restraint; Nemesis [Retribution, Indignation] is externally-imposed restraint.