

THEOGONY

Hesiod

Translated by
Michael Heumann



Theogony by Hesiod
translated into English by Michael Heumann
is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

© 2021 Michael Heumann

Table of Contents

Introduction.....	2
Theogony.....	5
Glossary.....	35
Study Questions for Hesiod's <i>Theogony</i>	48

Introduction

Greek literature begins with Homer and Hesiod, and while Homer's works, the *Iliad* and the *Odyssey*, get most of the attention, Hesiod's contributions to Greek (and, by extension, western) culture are arguably just as important.

The only surviving biographical information about Hesiod that still exists comes straight from the poet himself. Early in the *Theogony*, for example, Hesiod mentions that he is a shepherd who tends sheep under Mount Helicon in Boeotia, a region in central Greece. This is where he claims the Muses appeared to him and gave him the gift of poetry. In *Work and Days*, Hesiod also notes that he lived in Ascra, a small village near Mt. Helicon; that he has a brother, Perses, with whom he was often at odds; that Hesiod's and Perses' father came to Boeotia from Aeolian Cyme in Anatolia; and that Hesiod himself rarely left his home region save for one small trip across the 3 mile (4.8 km)-wide Euripus Strait from Aulis to Chalcis to participate in the funeral games for Athamas of Chalcis, where he won a tripod in a singing competition—which he cites as evidence of the poetic gift given to him by the Muses.

Whether these biographical details are accurate is uncertain, but it does provide at least a starting point for investigating Hesiod's writings. The question of when Hesiod wrote is a bit more complex. However, it is likely that Hesiod and Homer wrote in the 8th century, shortly after the emergence of the Greek alphabet. This was a period of great cultural and economic growth after a very long dark ages that began around 1200 BCE when most of the major Mediterranean civilizations (including Hittite, Assyria, Babylonian, and Mycenaean) were wiped out by a combination of natural catastrophes, internal strife, and invasion from a group known from history only as the [Sea Peoples](#).

Broadly speaking, then, Hesiod and Homer are writing during the same historical period. They are also using a similar dialect of Greek, which is a variation of Ionic Greek that is usually referred to as Homeric Greek or Epic Greek—a dialect as different from the Greek of Classical Greece as Shakespeare is different from modern English.

Theogony

Given these linguistic similarities, then, it is no surprise that both authors employ many of the same poetic conventions, such as the use of epithets, descriptive phrases that identify a characteristic of the person or god in question (like “loud-thundering Zeus” or “grey-eyed Athena”).

Ultimately, what links Homer and Hesiod together is the simple fact that both poets’ works are concerned with the gods and heroes of the eastern Mediterranean—specifically a Mycenaean Greek culture that ceased to exist hundreds of years before the poets were born and lived on only in stories and legends. Of course, each poet goes about this task differently. Homer’s epics tell specific stories about some of the key figures in the Trojan War, and feature some of the most complex and fully-realized characters in all of literature. This is true of both the mortal characters like Achilles and Odysseus and the immortals like Zeus and Athena.

By contrast, Hesiod’s *Theogony* uses a bigger canvas and focuses on the biggest of pictures: the creation of the world and the heavens, the birth of the gods, the disputes and battles between the different generations of gods, and the various interaction between the gods and mortals. None of this should come as a surprise since the word “theogony” in Greek literally means “the genealogy of the gods.” This, then, is the principle purpose of this work: to tell the origin of the universe and the subsequent generational development of the gods from primordial beings like Nyx (Night) and Gaia (Earth) to Olympian gods like Zeus, Athena, and Hera.

That is not to say that there are no good stories here—far from it. In fact, this brief work includes many of the most well-known stories from Greek mythology, including Cronos’s castration of Ouranos, the births of Aphrodite and Athena, the battle between the gods and the Titans, Prometheus, Heracles, Pegasus, Pandora, Jason and Medea, and Perseus and Medusa. There are also a lot of fascinating monsters, like the Hundred-Handed, the Cyclopes, the Harpies, the Gorgons, Echidna, Orthrus, Cerberus, the Hydra of Lerna, the Chimera.

In short, Hesiod’s *Theogony* is a fascinating overview of Greek mythology, but it can be a tricky read given the fact that it revels in the sheer depth of the Greek pantheon of gods. There are over 400

different Greek gods, demigods, and other creatures mentioned in this 1,022-line work, and keeping track of them all is a tall order even for experienced readers of mythology. Therefore, to help simplify the task of learning about all these figures, I have included links to Wikipedia articles on most of the character and place names mentioned throughout the poem. These links can be found at the first mention of each name; for example, the link to the Wikipedia page on Zeus can be found in line 11 but not in any subsequent mention of the god. For those not reading the book digitally, I have also included a standard glossary of people and places; and though this glossary information is not as comprehensive as that found online, it should suffice for most readers.

Theogony

We begin our song with the Heliconian [Muses](#) who hold high and holy [mount Helicon](#) and with their soft feet dance upon the violet waters and the altar of Cronos' mighty son. After bathing their tender flesh in the [Permessus](#), [Hippocrene](#), or sacred [Olmedius](#), they perform their chorals on the highest peaks of Helicon, sublime beauty flowing freely from their feet. Starting there and shrouded in a great mist, they travel by night, their beautiful voices singing to aegis-bearing [Zeus](#), to queen [Hera](#) of [Argos](#) who walks with golden sandals, to [Athena](#), gleaming-eyed daughter of Zeus, to [Phoebus Apollo](#), to shedder of arrows [Artemis](#), to Earth-holder and Earth-shaker [Poseidon](#), to venerable [Themis](#), to darting-eyed [Aphrodite](#), to golden-crowned [Hebe](#), to fair [Dione](#), to [Leto](#) and [Iapetus](#) and wily [Cronos](#), to [Eos](#) and great [Helios](#) and bright [Selene](#), to [Gaia](#) and great [Oceanus](#) and black [Nyx](#), and to all other immortals who always are.¹

The Muses once taught Hesiod a beautiful song as he tended lambs under holy Helicon. First, the goddesses, Olympian Muses, daughters of aegis-bearing Zeus, spoke these words to me: "Shepherds in fields, foul disgraces, nothing but bellies—we know how to make lies into truth, and we know how to speak truth when we wish." So saying, Zeus' eloquent daughters plucked a staff, a fine branch of blooming laurels, and gave it to me; they blew a divine voice into my mouth so I would glorify what was and what will be;

¹ Eos = Dawn, Helios = Sun, Selene = Moon, Gaia = Earth, Oceanus = the River that circles the world (or just Oceans), Nyx = Night

and they ordered me to sing of those who
always were and of themselves first and last.

But why do I speak of an oak or a rock?²

We begin with the Muses, who praise great
father Zeus on [Olympus](#) and so cheer his mind,
their sweet, harmonic voices flowing tirelessly
from their mouths, singing of what is, what was,
and what will be. The house of loud-thundering
father Zeus laughs at the goddesses' lily-like voices,
as do the peaks of snowy Olympus and mansions
of the immortals. First, they sing a divine song
to celebrate the beginning the race of gods,
those brought to life by Gaia and [Ouranos](#),
and those born of them, givers of good fortune.³
Then they celebrate Zeus, father of gods and mortals,
both in the beginning of their song and the end,
for he is the best and greatest of all the gods.
Again, the Olympian Muses, daughters of aegis-
bearing Zeus, please the mind of Olympian Zeus
by singing of the races of Giants and of humans.

[Mnemosyne](#), guardian of the [Eleutheræ](#) hills,
joined with the son of Cronos on [Pieria](#)
and bore the Muses to shun evil and dispel
distress. For nine nights, counselor Zeus mixed
with her in her sacred bed, away from the other
gods. A year later, after the cycle of the seasons
and the passing of many months and days, she
bore nine like-minded maidens—their breasts
filled with song, their spirits free of woe—
near the highest peak of snowy Olympus,
a place of splendid choruses and beautiful
mansions, where the [Charities](#) and [Himeros](#)
have their homes and festivities. Their lovely
voices celebrate the laws and customs of all

² In other words, “why do I speak of unimportant things?”

³ Ouranos = Sky or Heavens

Theogony

the immortals in the songs they send forth.

On their way to Olympus, their beautiful voices filled the air with a divine song, the black earth echoed as they sang, and a lovely noise rose beneath their feet as they went to see their father, lord of the heavens and wielder of the fiery thunderbolt, who defeated his father Cronos and distributed fairly the powers and honors to the immortals.

These were the songs of the Muses, whose homes were on Olympus, the nine daughters of great Zeus: [Clio](#), [Euterpe](#), [Thalia](#), [Melpomene](#), [Terpsichore](#), [Erato](#), [Polymnia](#), [Ourania](#), and [Calliope](#), who was superior to all for she also accompanied revered kings. When a Zeus-nourished king is born, great Zeus' daughters honor him by pouring sweet dewdrops on his tongue, so words flow like honey from his mouth. All his people look upon him as he solves disputes with sound judgment, and his eloquent and truthful words quickly and fairly resolve even the bitterest conflict. This is why kings are wise, for when people do harm in the assembly, kings easily halt calls for revenge and appease both sides with gentle words. In markets they treat him with deference like a god, and he stands out in a crowd. Such are the gifts given to mortals by the Muses.

Muses and far-shooting Apollo bring singers and lyre players to the earth, but Zeus makes kings; and mortals loved by the Muses are blessed, for sweet words flow from their mouths. If a singer who serves the Muses sings about the famous deeds of ancient men and women and the blessed gods who live on Olympus, then mortals whose souls are fresh with pain and whose hearts burn with grief will instantly forget their suffering and pain, diverted by the gifts of the goddesses.

Welcome, children of Zeus. Sing to me a lovely song, a song of the divine race of immortals who always are, those born of Gaia, starry Ouranos, and dark Nix and nourished by salty [Pontus](#). Tell us how the gods and earth first came to be, and the rivers, the infinite seas that swell with rage, the shining stars, and the wide heavens above. Tell us how the gods were born, givers of fortune, how they divided riches and distributed honors, and how they first took craggy Olympus. Start at the beginning, Muses with homes on Olympus, and tell me: who was born first?

First there was [Chaos](#), then broad-chested Gaia, the steadfast seat of all immortals who live upon the snowy peaks of Olympus, then murky [Tartarus](#) in the depths of the wide earth, and [Eros](#), most beautiful of the immortal gods, who weakens the limbs and overwhelms the minds and wise counsel in the breasts of all gods and humans.⁴

Chaos gave birth to [Erebus](#) and black Nix, and from Nyx came [Aether](#) and [Hemera](#), conceived after Nyx joined in love with Erebus.⁵

First, Gaia bore starry Ouranos, her equal, to envelop her on all sides so she would be the ever-secure home for the blessed gods. Then she bore tall Ourea,⁶ pleasant refuge for the goddess Nymphs of the mountain forests, and the sterile, swelling seas of Pontus. All of these she bore alone. Then she

⁴ Eros = Desire

⁵ Erebus = Darkness, Aether = Upper Sky (or air that the gods breathe), Hemera = Day

⁶ The Ourea are ten gods who personify different mountains, including Olympus, Helicon, and Etna. The Roman equivalent of the Ourea are called Montes, which is the origin of the word mountains.

Theogony

bedded Ouranos and bore deep-whirling Oceanus, [Coeus](#), [Crius](#), [Hyperion](#), Iapetus, [Theia](#), [Rhea](#), Themis, Mnemosyne, golden-crowned [Phoebe](#), and fair [Tethys](#). Then wily Cronos was born, her youngest and most dreadful child, who hated his fearsome father.

Then she bore the violent-hearted [Cyclopes](#): Brontes, Steropes, and spirited Arges⁷. They gave thunder to Zeus and built thunderbolts, and they looked like the gods in every way but one: they had only one eye in the middle of their foreheads. Because of this single, circular eye, they were called Cyclopes.⁸ Their strength was great, as was their craft.

But Gaia and Ouranos gave birth to three unspeakably huge and powerful sons: [Cottus](#), [Briareus](#), and [Gyges](#), arrogant children. From their shoulders sprang a hundred monstrous arms, with fifty heads on each pair of sturdy shoulders, and immense strength in their massive forms.

These were the worst all those born to Gaia and Ouranos. Their father hated them from the moment they were born and hid them all in a secret corner of Gaia, never allowing them into the light, and Ouranos rejoiced at his foul work. But Gaia groaned at the strain within her depths and devised a wicked plan. She quickly made a large scythe using gray, impenetrable steel and showed it to her children. Then she said to them, as her heart grieved: "My children, born to a wicked father, if you

⁷ The Cyclopes are personifications of lightning and thunder: Brontes means Thunder, Steropes means Lightning, and Arges means Bright

⁸ The Greek word for Cyclopes is κθκλοτερής, which means round or circular.

choose to obey, then avenge your father's foul disgrace, for he was the first to plot evil deeds."

So she said, but fear seized them, and no one said a word. But crooked-counselor Cronos boldly answered his noble mother, saying: "Mother, I pledge to complete this task; I do not care about our despicable father, for he was the first to plot evil deeds."

Hearing this, colossal Gaia rejoiced in her heart. She hid Cronos in an ambush, put a sharp-toothed sword in his hands, and explained to him the whole plan. When Ouranos came, towing night, he stretched himself out over Gaia, desiring her love. Cronos reached out with his left hand, took the jagged-toothed sickle in his right, and quickly cut off his dear father's genitals and threw them behind him. But they did not fall in vain, for all the blood-red drops that fell were caught by Gaia, and in time, she bore the mighty [Erinyes](#), the great [Giants](#) with bright armor and long spears, and the Nymphs called [Meliae](#) across the endless earth.⁹ Soon after the genitals were cut by the sickle and thrown into the agitated sea, they were carried through the water for a long time, and a white foam sprang from the deathless flesh, and inside grew a young woman. First she came to sacred [Cythera](#) and then to sea-bathed [Cyprus](#), where a beautiful goddess emerged with grass growing around her slender feet. Gods and mortals call her Aphrodite, for she was born from the sea-foam, and fair-crowned Cytherea, for she reached Cythera, and also Cyrogenes for she was born

⁹ Erinyes = Furies

on sea-bathed Cyprus, and Philommedes¹⁰ for she sprang from genitals. Eros followed her, and fair Himeros stayed with her from the moment she was born until she joined the race of the gods. She had this honor from the beginning and obtained by lot from humans and immortal gods the secrets, smiles, deceptions, sweet delights, friendliness, and gentleness of young women.

Their father, great Ouranos, rejected his sons and nicknamed them Titans, for he said they foolishly stretched to commit a great deed and would one day pay a price for their actions.¹¹

Nyx, though she had not slept with any other gods, bore terrible [Moros](#), black [Ker](#), and [Thanatos](#), [Hypnos](#), the tribe of [Oneiroi](#), and [Momus](#), deadly [Oizys](#), and the [Hesperides](#), who cared for the beautiful, golden apples and the trees that bore them beyond famed Oceanus.¹² She also bore the [Moirai](#) and the pitilessly punishing [Keres](#)—[Clotho](#), [Lachesis](#), and [Atropos](#)—who assign good and evil to mortals at birth, who pursue the wrongs of both mortals and gods, and who never abandoned their terrible fury until they gave their dire punishments to wrongdoers.¹³ And deathly Nyx bore [Nemesis](#), bringing woe to mortals, and then bore [Apate](#), [Philotes](#),

¹⁰ Philommedes literally means “lover of genitals”

¹¹ The word “titan” comes from the Greek word *titano*, which means to stretch, extend, or exert oneself. In other words, Ouranos is saying that the Titans went too far in their attack on him and would be punished for it one day.

¹² Moros = Doom, Ker = Deadly Fate, Thanatos = Death, Hypnos = Sleep, Oneiroi = Dreams, Momus = Satire/Mockery, Oizys = Misery, Hesperides = Evening

¹³ Moirai and Keres are both terms representing the Fates. The three Fates mentioned here each perform a specific task when a child is born. Clotho spins the thread of life; Lachesis measures the allotted thread (time) each life is given; and Atropos cuts the thread of life.

mournful [Geras](#), and hard-hearted [Eris](#).¹⁴

And hated Eris bore woeful [Ponos](#), [Lethe](#), [Limos](#),
the lamentable [Algea](#), the [Hysminai](#), the [Machai](#),
the [Phonoi](#), the [Androktasiai](#), the [Neikea](#),
the Pseudea, the Logoi, the [Amphillogiai](#),
the [Dysnomia](#), [Atë](#), all similar to each other,
and [Horkos](#), who brings great misery to mortals
when someone willingly swears a false oath.¹⁵

Pontus fathered truthful and sincere [Nereus](#),
his oldest child; they call him Old Man,
for he is gentle and kind, never forgets customs,
and makes fair and honest plans. Then he
mixed again with Gaia and bore great [Thaumas](#),
arrogant [Phorcys](#), fair-cheeked [Ceto](#),
and [Eurybia](#), whose heart is made of steel.

Many children, all greatly desired, were
born in the barren sea to Nereus and fair-
haired [Doris](#), daughter of ever-circling
Ocean: Protho, Eucrante, Sao, [Amphitrite](#),
and [Eudora](#), [Thetis](#), [Galene](#), Glauce,
and Cymothoe, swift Speo, beautiful
Thalia, Pasithea, Erato, rosy-armed Eunice,
charming Melite, Eulimene, Agave, Doto,
Proto, [Pherusa](#), [Dynamene](#), Nessea, Actaea,
Protomedea, Doris, Panope, lovely [Galatea](#),
fair Hippothoe, rosy-armed Hipponoe,
and Cymodoce who, along with Cymatolege
and fine-ankled Amphitrite, calm the dark
sea's waves and the stormy wind's blasts;

¹⁴ Nemesis = Vengeance, Apate = Deceit, Philotes = Friendship, Geras = Old Age, Eris = Strife

¹⁵ Ponos = Hardship and Toil, Lethe = Forgetfulness, Limos = Starvation, Algea = Pain, Hysminae and Machai = various aspects of battle and combat, Phonoi = Murder, Androktasiai = Manslaughter, Neikea = Argument, Pseudea = Lies, Logoi = Stories, Amphillogiai = Disputes, Dysnomia = Anarchy, Atë = Hate and Ruin, Horkos = Oath

Theogony

and Cymo, Eone, fair-crowned Halimede,
smiling Glauconome, Pontoporea,
and Leagore, Eusagore, Laomeda, Polynoe,
and Autonoe, Lusianassa, Euarne, who is
fine in figure and blameless in beauty,
and [Psamathe](#), who is beautiful in body,
and divine Menippe, Neso, Eupompe,
Themisto, Pronoe, and Nemertess,
who has the mind of her immortal father.
These came from the illustrious Nereus:
[fifty daughters](#) all able to do great work.

Thaumas wed [Electra](#), deep-flowing
Oceanus' daughter, and she bore swift [Iris](#)
and the fair [Harpies](#), Aello and Ocypete,
who had swift wings and soared high
up in the air like the wind or the birds.

To Phorcys, Ceto bore the fair-cheeked,
grey-haired [Graeae](#), so-called by mortals
and immortals alike: fine-robed Pemphredo
and saffron-veiled Enyo. And she bore
the [Gorgons](#) who live beyond famed Oceanus
at the edge of Nyx where the clear-voiced
Hesperides dwell: the immortal and ageless
[Sthenno](#) and [Euryale](#), and the mortal [Medusa](#),
who met a foul end. Dark-haired Poseidon
slept with Medusa in a soft meadow surrounded
by spring flowers. When [Perseus](#) beheaded her,
out sprang great [Chrysaor](#) and the horse [Pegasus](#).
one named for the sword he held, the other
for being born beside the waters¹⁶ of Oceanus.
Pegasus left the earth, mother of sheep, and flew
to the immortals, and he lives in Zeus' house,
bringing thunder and lightning to counselor Zeus.
Chrysaor joined with [Callirhoe](#), great daughter
of Oceanus, and she bore three-headed [Geryon](#),

¹⁶ The Greek word πηγῆ (pegai) means water.

who was killed by mighty [Heracles](#) beside his tottering cattle on sea-bathed [Erytheia](#) on the day he drove the broad-chested cattle across the Oceanus streams to sacred [Tiryns](#) and killed Orthus and herdsman Eurytion in the dark stables across famed Oceanus.

Ceto also bore in a hollow cave another terrible monster who is unlike any mortal or immortal god: divine, dauntless [Echidna](#), who is one-half fair-eyed, beautiful nymph and one-half terrible, quick-moving serpent who eats raw flesh in the hidden places under the earth. Her cave is beneath a hollow boulder, far from immortal gods and mortal humans. There the gods assigned pitiful Echidna glorious houses to live in, and the immortal and ageless nymph keeps watch among the Arima under the earth.

It is said that the quick-glancing maiden Echidna joined with terrible, violent, and lawless [Typhon](#), became pregnant, and bore fearsome children. First came the [Orthrus](#), Geryon's dog; then she bore the unmanageable, unspeakable [Cerberus](#), eater of raw flesh, the bronze-voiced dog of Hades, fifty-headed, merciless, and mighty. Then she bore foul-minded [Hydra of Lerna](#), reared by the white-armed goddess Hera when she was monstrously angry with mighty Heracles. But Heracles, son of Zeus and of [Amphitryon](#), slew the Hydra with pitiless bronze, aided by warlike [Iolaus](#) and plunderer Athena's counsel.

And Echidna bore the invincible, fire-breathing [Chimera](#): terrible, huge, swift, and powerful. She had three heads: a savage lion, a she-goat, and a serpent, a mighty dragon; her front was lion, her middle was goat, her back was serpent, and she breathed terrible fire. She was slain by Pegasus and noble [Bellerophon](#). Chimera,

Theogony

subdued by Orthrus, bore deadly [Sphinx](#), scourge of the [Cadmeans](#), and the [Nemean lion](#), the bane of mortals, whom Hera, glorious wife of Zeus, raised and sent to live in [Nemea](#). While dwelling there, it laid waste to the mortal races and ruled Tretos in Nemea and [Apesas](#); but the strength of Hercules overpowered it.

Ceto made love to Phorcys and bore her youngest child, [a terrible snake](#) who guards the golden apples in the dark places at the end of the world. These, then, are the children of Ceto and Phorcys.

Tethys bore to Oceanus the [twisting rivers](#): [Nilus](#), [Alpheus](#), the deep-swirling [Eridanos](#), [Strymon](#), [Meander](#), beautiful-flowing Ister, Phasis, Rhesus, the silver-waving [Achelous](#), Nessus, Rhodius, Haliacmon, Heptarorus, Grenicus, Aesepus, divine [Simoeis](#), [Peneius](#), Hermus, fair-flowing Caïcus, the great [Sangarius](#), Ladon, Parthenius, Euenus, Aldescus, and the divine [Scamander](#). And she bore divine daughters who raised young boys into men along with lord Apollo and the [Potamoj](#), for this was Zeus' charge to them: Peitho, [Admete](#), Ianthe, Electra, Doris, Pymno, divine-formed Ourania, Hippo, Clymene, Rhodea, Callirhoe, Zeuxo, [Clytie](#), [Idyia](#), Pasithoe, Plexaura, Galaxaura, welcoming Dione, Melobosis, Thoe, shapely Polydora, fair-formed Cerceis, doe-eyed Pluto, [Perseis](#), Ianeira, [Acaste](#), Xanthe, charming Petraea, Menestho, Europa, [Metis](#), [Eurynome](#), saffron-veiled [Telesto](#), Chryseis, Asia, fair [Calypso](#), Eudora, [Tyche](#), Amphiro, Ocyrhoe, and [Styx](#), who is without a doubt the greatest of them all. These were the oldest of the maidens born to Oceanus and Tethys, but there are many others: three-thousand

thin-ankled daughters of Oceanus spread across the earth and watery depths, all equal, shining children of goddesses. And many other loud-flowing rivers, sons of Oceanus, were born to queen Tethys; their names are difficult for a mortal to recite, but each is known by those who dwell near them.

And Theia, taken in love by Hyperion, bore great Helios, bright Selene, and Eos, who shines for all mortals upon the earth and for the gods who hold the broad heavens. And Eurybia, divine among goddesses, joined in love with Crius and bore great [Astraeus](#), [Pallas](#), and [Perses](#), famed for his knowledge. And Eos, a goddess in love with a god, bore to Astraeus the violent winds: [clearing Zephyrus, swift-moving Boreas, and Notus](#). After this, Eos bore early-born [Heosphoros](#) and the shining stars that crown the heavens.

Oceanus' daughter Styx mixed with Pallas and bore in her palace [Zelus](#), beautiful-ankled [Nike](#), [Kratos](#), and [Bia](#), famous children all. They have no house but the house of Zeus, no seat, and no path besides the one the god gives them, and always sit beside thundering Zeus. So Styx, immortal daughter of Oceanus, decided on the day the Olympian hurler of lightning called all immortal gods to great Olympus and said that whoever fights against the Titans would not lose their privileges and would retain all of their honors among the immortal gods; and those who were denied honor by Cronos would gain honor and privilege, as is their right. So incorruptible Styx and her children, following her father's plan, were first to go to Olympus, and Zeus honored her and gave her great gifts,

Theogony

making her the great oath of the gods¹⁷ and keeping her children beside him from that day on. And everything that he promised, he fulfilled, and he himself rules with greatness and might.

Phoebe came to the much desired bed of Coeus, and the goddess, pregnant with a god's love, bore dark-robed Leto, always gentle and kind both to humans and to the immortal gods—gentle from the start, and kindest of those on Olympus. Phoebe also bore honorable [Asteria](#), whom Perses led to his great house to become his loving wife.

Asteria bore [Hecate](#), whom Zeus, Cronos' son, honored above all others. He gave her splendid gifts: a portion of the earth and the sterile sea, a share of the honor from the starry skies, and the highest honors from the immortal gods. Now, whenever humans upon the earth pray for favors by offering beautiful sacrifices, they call on Hecate. Much honor follows the ones whose prayers the goddess kindly accepts, and fortune follows those so blessed—such is her power. For all those born to Gaia and Ouranos were granted honors, and Hecate had her share too. Nor did the son of Cronos seek to deprive her of any honor she received from the Titans, and she retains all she was given in the beginning. Nor does this goddess, an only child, have fewer honors on the earth, in the sky, or in the sea; in fact, she has more, for Zeus himself honors her. When she comes and proudly aids someone, that person will surpass all others in the assembly. When men arm themselves for deadly combat, the goddess stands beside her chosen side, eager to grant victory and extend glory. She stands beside revered kings during trials, she stands

¹⁷ The gods swore all their oaths upon the Styx.

beside horsemen that she chooses, and she stands beside and helps those competing in contests. And when one gains victory by strength or force, he carries his prize with ease and joy and honors his parents. And to those who work the gusty gray sea and pray to Hecate and the roaring Earth-shaker, the great goddess easily grants a great haul of fish, and just as easily takes it away, if her spirit so wishes. And along with [Hermes](#), she excels at increasing livestock in pens: herds of cattle and wide goats, and flocks of wooly sheep; she can strengthen a herd or flock or weaken it—whatever her spirit desires. And though she is her mother's only child, she is granted great honors among the immortals. And Cronos' son made her nurse to all children who see with their eyes the light of all-seeing Eos. Thus she was a nurse from the very start, and these are her honors.

Rhea was tamed by Cronos and bore him glorious children: [Hestia](#), [Demeter](#), golden-sandaled Hera, mighty [Hades](#) whose ruthless heart lived beneath the earth, the loud-sounding Earth-shaker, and counselor Zeus, father of gods and mortals, whose thunder shakes the wide earth. Great Cronos gulped the children down as soon as they emerged from kneeling Rhea's divine womb. He wished to prevent Ouranos' famed children from becoming king over the immortals, for he learned from Gaia and starry Ouranos that, though he was strong, his own son was fated to overthrow him through the plans of great Zeus; thus he kept constant watch and swallowed his children whole, bringing Rhea great grief. So when she was about to bear Zeus, father of gods and mortals, she begged her dear parents, Gaia and starry Ouranos, to devise a plan to let her bear her child in secret and avenge her father's fury and the fury of her children whom wily Cronos had swallowed. They

Theogony

listened to their dear daughter and obeyed her, revealing to her all that was destined to happen to king Cronos and his stout-hearted son. Then they sent her to [Lyctus](#), in the rich lands of [Crete](#) when she was ready to bear her youngest, great Zeus; once there, gigantic Gaia would receive him, nurse him, and raise him. So Rhea carried him through the quick black night to Lyctus, took him in her hands, and hid him in a cave deep within holy Gaia, in the dense forests of [Mount Aegaeon](#). Then she took a stone, wrapped it in swaddling clothes, and gave it to Ouranos' son, the Titan king. He grabbed the stone and swallowed it cruelly, unaware that his son remained free and untroubled and would one day overpower him, drive him from his place of honor, and become king of the immortals.

Lord Zeus' strength and glorious limbs grew quickly, and after a year's time, thanks to Gaia's elegant deception, great crooked-counselor Cronos vomited up his children, defeated by his son's plans and his might. First, Cronos vomited up the stone, since he had swallowed it last; Zeus took the stone and placed it in sacred [Pytho](#), in the valleys around [Parnassus](#), to be a sign of wonder for mortals from that point on.¹⁸

Then he freed his uncles, the [Cyclopes](#), sons of Ouranos, from the bonds Cronos foolishly inflicted upon them. In return for his kindness, they gave him thunder, blasting thunderbolts, and lightning, which before Gaia had concealed. With these, Zeus rules over mortals and immortals.

Iapetus married Clymene, Oceanus' fair-ankled

¹⁸ Pytho is the ancient name for Delphi, so the stone in question is the Omphalos Stone at Delphi.

daughter, went to bed with her, and she bore stout-hearted [Atlas](#), illustrious [Menoetius](#), shrewd and sly [Prometheus](#), and scatter-brained [Epimetheus](#), who became the bane of all mortals who work for their bread, for he was the first to accept Zeus' moulded maiden.¹⁹ Far-seeing Zeus hurled arrogant Menoetius down to Erebus with a thunderbolt because of his foolishness and his reckless vanity. Atlas is forced to stand at the ends of the earth in front of the clear-voiced Hesperides and hold up the wide heavens with his head and tireless arms, for this is the fate counselor Zeus assigned to him. And Zeus bound wily Prometheus in painful, unbreakable chains that were driven through the middle of a pillar, and he sent a wide-winged eagle to eat his immortal liver, but each night the liver grew back as much as the wide-winged bird had eaten that day. But Heracles, son of fair-ankled [Alcmene](#), killed the eagle, repelling the foul fate of Iapetus' son, freeing him from suffering, and adding to [Theban](#)-born Heracles' great glory upon the bountiful earth. High-ruling Olympian Zeus approved, for he wished to honor his revered son, and so gave up the anger he held against Prometheus for matching wits with Cronos' mighty son.

For when gods and mortals met in [Mecone](#), Prometheus cleverly divided a great ox and set it before him, hoping to deceive Zeus. First, he set down before him flesh and rich, fat entrails and hid them in the ox's stomach; then he cleverly set down the white ox bones and covered them with shining fat. Then the father of gods and mortals said to him: "Dear son of Iapetus, noblest of all the gods,

¹⁹ Pandora

you have divided the portions unfairly.”

So said all-knowing Zeus, mocking him.
But with a smile, crooked-counselor Prometheus
replied to him, not forgetting his clever trick:
“Glorious Zeus, greatest of all immortals,
choose whichever one your heart desires.”

So he said, deceptively. All-knowing Zeus
spotted the deception, but he desired evil
for mortals, which he would fulfill. He took
the white fat with both hands, and when he saw
the white ox bones and realized the deception,
he exploded with rage, his mind filled with malice.
Ever since then, mortals burn white bones
on smoking altars in offering to the gods.

And a fuming cloud-gatherer Zeus told him:
“So, dear son of Iapetus, noblest of all the gods,
you did not forget your clever tricks after all.”

So spoke an angry, all-knowing Zeus.
And because of this deception, he refused
to give the might of eternal fire to the ash
trees for mortals who live upon the earth.²⁰
But the son of Iapetus tricked Zeus again
by stealing the far-shining gleam of eternal
fire in a hollow fennel stalk. It burned deep
in high-thundering Zeus’ soul when he saw
the far-shining gleam of fire among mortals,
so he devised a wicked punishment for humans.
Following the plans of Cronos’ son, famed
[Hephaestus](#) molded from earth a beautiful girl.
Then the grey-eyed goddess Athena dressed
her in silvery clothes and covered her head
with a finely-crafted veil, a true wonder.
Around her head Pallas Athena first placed

²⁰ This relates to an early belief that fire lived within trees; and ash trees were very common in Greece.

a garland of fresh flowers of the meadow
to arouse desire and then added a golden
diadem made by the hands of the famed Lame
One, Hephaestus, to please Zeus, his father.
On this he added many finely-made designs,
terrible beasts that the land and sea nourish;
he made many of these, each one a shimmering
miracle, as real as a living, speaking creature.

When he had built this fine but evil creature,
the price for fire, he led her out to the other gods
and mortals, resplendent in the adornments
of Zeus' grey-eyed daughter. Gods and men
alike were awed when they saw the steep
deception, which men could never control.
For she was mother to the race of females,
who live with men but are their greatest foe,
always a friend of luxury, never of poverty.
Just as bees in roofed beehives feed drones,
their partners in their foul deeds—every day,
all day long until the sun goes down, the bees
hurry about building their white honeycombs,
while the drones sit inside the roofed beehives
feeding their stomachs on the toil of others—
so also did high-thundering Zeus create women
to be the bane of mortal men, partners in painful
deeds. And he exchanged another good for evil:
he who flees marriage and women's foul deeds
and refuses to marry comes to old age deprived
of a caretaker; when he lives, he lacks nothing,
but when he dies his relatives divide his fortune.
The man who marries a worthy wife, one
whose mind is similar to his own, will see
good and evil in balance throughout his life.
But the man who takes a troublemaker
for a wife will know endless, incurable pain
in his mind and heart during his life.

Thus, no one can deceive the mind of Zeus.
Not even Iapetus' son, gracious Prometheus,

Theogony

could escape a foul fate, for despite his sharp mind, a terrible burden holds him down.

When Ouranos first grew angry with Briareus, Cottus, and Gyges, he bound them in strong chains, for he hated their arrogance, their looks, and their size and he made them live beneath the broad earth. So they sat below, at the earth's edge, living in pain and suffering greatly, their hearts filled with grief. But the son of Cronos and the other immortals born in love to fair-haired Rhea and Cronos returned them to the light with the advice of Gaia, who told them the whole story and showed them how these creatures would help them win and gain great glory. The Titans and those born to Cronos would battle against one another for a very long time and suffer greatly—the Titans from high [Othrys](#) and from Olympus the gods, who bring good things and who were born to fair-haired Rhea after sleeping with Cronos. [For ten long years they fought one another](#), their spirits filled with rage. And there was no resolution in sight, for both sides were evenly divided and the war's outcome was uncertain.

But when Zeus offered the Hecatoncheires nectar and ambrosia,²¹ which the gods themselves eat, their hearts and spirits were lifted. The the father of gods and mortals addressed them and said to them: "Listen to me, bright children of Gaia and Ouranos, so I can say what is in my heart. We have battled every day for a long time, each seeking victory and power, the Titans and we gods who were born from Cronos. So use your great strength and untouchable

²¹ Ambrosia is the food of the gods, and nectar is the drink.

hands and fight with us against the Titans,
for we are your kind friends who freed you
from your painful bonds and brought you
out of the bitter dark and into the light.”

So he said, and at once great Cottus replied:
“Noble sir, you say what we already know.
We know your mind and thoughts are superior
and you defend the gods against icy ruin.
Your wisdom, lord son of Cronos, brought
us out of the gloomy darkness and freed us
from unrelenting bonds, which we hope
never to experience again. Thus, with clear
minds and eager spirits, we vow to defend
your power against the Titans in dread battle.”

So he said, and the gods who give glory heard
his words and approved. Their hearts desired
war more than ever before, and on that day all
readied for battle, men and women, the Titan
gods and the children of Cronos as well as
those defiantly strong beings Zeus brought
back to the light from Erebus under the earth,
each of them with a hundred arms coming
out of their shoulders, and fifty heads growing
from their shoulders on top of their giant
limbs. They took their places against the Titans
wielding enormous stones in their large hands.
But the Titans quickly reinforced their battle
lines, and both sides readied their mighty
hands. The endless seas echoed around them,
the great earth rumbled, the heavens groaned,
and high Olympus shook from the ground up as
the immortals charged, and the rumble and cries
reached all the way to deep Tartarus. So it was
that the two sides hurled their terrible spears
at each other, their encouraging shouts reaching
the starry skies as the two sides converged.

Zeus unleashed the full fury of his heart

Theogony

and the full force of his might. From both the sky and from Olympus, he hurled a constant barrage of lightning bolts, and the bolts, like a twisting fire, flew closely-packed out of his gigantic hands along with the flash and thunder. All over, the life-giving earth burned black, a loud crackling filled the vast forests, and the earth and the streams of Oceanus and the seas all boiled. The hot flames encircled the earth-born Titans and reached the heavenly aether, and for all their power, their eyes were blinded by the flashing light of the bolts. Divine heat took hold of Chaos that looked to the eyes and sounded to the ears like Gaia and Ouranos making love: the great sound that rose up when he pressed down upon her from on high, the sound of gods converging in passion. And the wind stirred a torrent of dust that mixed with the thunderbolts and lightning—the weapons of great Zeus—and these carried the cries and shouts into the center between the two sides, and a terrifying noise of battle rose up, and mighty deeds were revealed.

Then the battle turned. Earlier, they had converged on each other and fought steadily, but then Cottus, Briareus, and battle-crazed Gyges rose up from the front lines and hurled three hundred boulders from their massive hands, one after another, and overwhelmed the Titans with their blows, defeating them and sending them down beneath the earth and binding them there. As far below the earth as the sky is above the earth—that is the drop from earth to murky Tartarus.

A bronze anvil falling from the sky for nine days and nights would reach the earth on the tenth day, and the same anvil falling from the earth for nine

days and nights would reach Tartarus on the tenth.
A bronze barrier surrounds Tartarus, and night
is poured around its neck in three rows; and above
it grow the roots of the earth and the sterile sea.

This is the murky netherworld where the Titan
gods were hidden by design of cloud-gatherer Zeus:
an vile place at the very ends of the wide earth.
There is no escape, for Poseidon placed a bronze
gate around it, and a wall surrounds it on all sides.

This is where Gyges, Cottus, and great-hearted
Briareus live, the guards of aegis-bearing Zeus.
And this is the source and limits of the dark
earth, murky Tartarus, the barren sea, the starry
heavens—dank, a terrible place that even the gods
abhor: a great chasm. Those who come inside
the gates could never reach the chasm's end
even in a full year, for they would be blown
this way and that by one storm after another,
monstrous even for the immortal gods.
And it is here where the palaces of Nyx
can be found, shrouded in black clouds.

It is here where Atlas, son of Iapetus, stands
immobile, holding the wide heavens with his head
and sturdy hands, and Nyx and Hemera cross
paths and greet each other as they pass the great
bronze threshold, one going out the door
and the other coming in, for both cannot be
in the house at the same time, for one leaves
the house to pass around the earth while the other
remains in the house waiting for her journey
to begin. Hemera carries light for the earth;
the other holds in her hands Hypnos, brother
of Thanatos—deadly Nyx, shrouded in clouds.

And here Nyx's children have their homes:
Hypnos and Thanatos, feared gods. Bright
Helios never shines his light upon them when

Theogony

he rises in the sky or when he sets in the sky.
Hypnos travels gently over the earth and wide
seas soothing human beings, but Thanatos
has an iron heart and brazen soul, and when
he takes hold of a human, he does not let go.
He is hated even by the immortal gods.

And here stand the echoing palaces of the god
of the underworld, stout Hades and terrible
Persephone. A fearsome dog²² ruthlessly
guards the gates using a nasty trick: he wags
his tail and ears at those going in, but watches
them carefully and does not let them leave,
devouring those trying to go out the gates
of stout Hades and terrible Persephone.

And here lives a goddess loathed by immortals,
terrible Styx, oldest daughter of ebbing Oceanus;
she lives aloof from other gods in a famous palace
with a large rock roof and silver pillars on all
sides that reach to the heavens. Thaumà's
daughter, swift-footed Iris, rarely travels under
the broad back of the sea to deliver her messages.
When strife or quarrel stirs between the gods
or when one with mansions on Olympus lies,
Zeus will send Iris to bring back a golden jug filled
with the great oath of the gods, the many named
icy water that pours down from a high rock,
flowing under the wide earth along the holy river,
a branch of Oceanus, a tenth of which is given
to Styx. Nine parts flow all over the earth
and the sea's wide back in silver, whirling spools
before falling into the sea, but one part flows
from her rock, a great misery for the gods.
Immortals with homes on Olympus' snowy
peaks who swear false oaths after pouring
Stygian waters will lie breathless for an entire

²² Cerberus

year, taking no ambrosia or nectar as sustenance but lying spread out on a bed, breathless and speechless, enveloped in a foul coma. When the punishment ends after a full year, the gods receive another, even worse, test: nine years of exile from other eternal gods, their councils and their feasts. But in the tenth year, the gods can again mingle with others who have homes on Olympus. This is the oath that the gods take with Styx's primeval waters, which pour out from that rugged place.

And here are found the limits of the dark earth and of dark Tartarus and the barren sea and the starry skies, one after another—terrible places that even the gods abhor.

And here are the marble gates and unmovable bronze floor that is bound to the earth with self-grown roots, and here the Titans live, separated from all other gods, on the far edges of murky Chaos. The famed allies of loud-thundering Zeus also live here, far below the floor of Oceanus, Cottus and Gyges, but Earth-shaker Poseidon made noble Briareus his son-in-law by giving him [Cymopolea](#), his daughter, to marry.

After Zeus drove the Titans from heaven, huge Gaia joined with Tartarus and bore her youngest child, Typhon, aided by golden Aphrodite. His hands were strong and capable of great deeds, and his feet were tireless. A hundred snake heads sat on his shoulders, fearsome dragons with dark flickering tongues. Fire sparkled from the eyes on each divine head, and with each look his eyes burned fire. The voices in all the heads produced indescribable sounds. At times, they made sounds the gods could understand; at other times, they bellowed loudly like a giant bull with unbelievable strength or roared like a proud lion or cried

Theogony

like a litter of puppies, amazing to behold,
or they hissed and made the tall mountains echo.
And terrible deeds would have happened
on that day, and Typhon would have ruled over
mortals and gods alike had Zeus, father of gods
and mortals, not been watching. He thundered loud
and hard and the earth shook violently, as did
the heavens above and the seas and the Oceanic
streams and deep Tartarus. As lord Zeus rushed
ahead, all Olympus shook under his immortal feet,
and the earth groaned. Beneath them, the violet
sea was consumed by the heat of the thunder
and lightning and the monster's flames and winds
and blazing bolts. And the earth, sea, and sky
all boiled, and the force of the immortals
sent great waves crashing over the sea shores,
and an endless quake arose; and Hades,
lord of the underworld, and the Titans
in Tartarus around Cronos trembled in fear
of the endless noise and terrible battle-strife.

When Zeus had raised his might and taken
his weapons, thunder and lightning, he leapt
from Olympus onto the terrifying monster
and burnt all of his divine heads. Once
overpowered by striking blows, Typhon fell
over lame, and the wide earth groaned; and as
he was struck, flames flew from the thunderbolt
lord in the dark, rocky mountain dells, and this
awesome blast burnt much of the wide earth
and melted it like tin that skilled young men
heat in well-pierced melting pots or like iron,
the strongest of things, tamed in the mountain
dells by blazing fire and melted in the divine
earth by skilled Hephaestus; so the fire melted
in the earth. And with rage in his heart,
Zeus hurled Typhon into broad Tartarus.

From Typhon comes the might of the moist-
blowing winds, separate from Notus, Boreas,

and clean Zephyrus, which are born of the gods and a profit for mortals. The other winds blow rashly over the seas, bringing violent storms to murky waters and great woes to mortals. They blow this way and that, scattering ships and killing sailors, and mortals who encounter them on the seas are helpless against them. Even on the boundless, florid earth, they lay waste to the beautiful works of humans, filling them with dust and painful uproar.

When the blessed gods finished their work and settled by force their battle with the Titans over honor, then with Gaia's counsel they urged far-seeing Zeus to become king and rule over all immortals, and he divided their honors among them.

Zeus, king of the gods, took as his first wife Metis, who knows more than any other god or mortal. But when she was about to give birth to gleaming-eyed goddess Athena, he deceived her with cunning words by putting Athena into his belly, taking the advice of Gaia and starry Ouranos. They prophesied that one of the other immortal gods would hold the honors of king instead of Zeus, for Metis would one day bear very wise children: first she would bear gleaming-eyed Tritogeneia, who had strength and wisdom equal to her father, and then a son, a king of gods and mortals, with a violent heart. But before this happened, Zeus put Athena in his own belly, so the goddess would advise him on good and evil.

His second marriage was to shining Themis, who bore the [Horae](#)—Eunomia, Dike, and prosperous Eirene—who²³ protect the works of mortals,²⁴

²³ Eunomia = Lawfulness, Dike = Justice, Eirene = Peace

²⁴ Horae = Seasons/Passage of Time, Eunomia = Order, Dike = Justice, Eirene = Peace

Theogony

and the Moirai—Clotho, Lachesis, and Atropos—to whom counselor Zeus gives the greatest honor, for they give mortal humans both good and evil.

Then Eurynome, beautiful daughter of Oceanus, bore for him the three fair-cheeked Charities: Aglaea, Euphrosyne, and charming Thalia; limb-relaxing desire falls from their eyes at every glance, for they are beautiful to behold under their brows.

Then bountiful Demeter came to his bed and bore white-armed Persephone, taken from her mother by Hades with the approval of counselor Zeus.

Then he fell in love with fair-haired Mnemosyne, and she bore the nine Muses with golden bands, who delight in festivals and the joy of song.

Then aegis-bearing Zeus joined in love with Leto, and she bore Apollo and Artemis, shedder of arrows, loveliest of all Ouranos' children.

Finally, Zeus made Hera his flourishing wife, and she joined in love with the king of gods and mortals and bore Hebe, [Ares](#), and [Eileithyia](#).

Zeus bore from his own head bright-eyed Athena, the revered rouser of terrible war and untiring leader who delights in the chaos of battle; this made Hera furious, so without mingling in love she bore famed Hephaestus, whose skilled hands surpassed all of Ouranos' children.

And Amphitrite bore for the loud-roaring Earth-shaker great and mighty [Triton](#), who holds the sea bottom and dwells in a golden palace with his dear mother and lordly father, a feared god.

And Cytherea bore for shield-piercing Ares terrible

[Phobos](#) and [Deimos](#),²⁵ who drive the battle lines of men into confusion with Ares, destroyer of cities, and [Harmonia](#), who became wife of [Cadmus](#).

And Zeus took [Maia](#), daughter of Atlas, to bed, and she bore famed Hermes, herald of the gods.

[Semele](#), daughter of Cadmus, joined with Zeus and bore delightful [Dionysus](#), a mortal woman bearing an immortal son, but now both are gods.

And Alcmena joined in love with cloud-gatherer Zeus and gave birth to the mighty Heracles.

And Hephaestus, famed for his twisted legs, took as wife Aglaea, youngest of the Charities.

And golden-haired Dionysus took as his wife blonde [Ariadne](#), Minos' daughter, and the son of Cronos made her immortal for his sake.

The strong son of fair-ankled Alcmena, mighty Hercules, took Hebe, daughter of great Zeus and golden-sandaled Hera, as his revered wife on snowy Olympus, after completing his painful tasks, for he now lives unharmed and ageless among the immortals for the rest of days.

And Perseis, famed daughter of Oceanus, bore [Circe](#) and [King Aeëtes](#) for untiring Helios. Aeetes, son of light-bringing Helios, married the daughter of unending-river Oceanus, beautiful-cheeked Idyia, by will of the gods; and she, overcome by the passion of golden Aphrodite, gave birth to fair-cheeked [Medea](#).

Now farewell to you with homes on Olympus,

²⁵ Phobos = Fear, Demios = Terror

Theogony

and the islands, mainlands, and salt seas within.
Now, sweet-voiced Olympian Muses, daughters
of aegis-bearing Zeus, sing of the race of goddesses,
those who lay in beds with immortals and mortals
and who bore children equal to the gods.

The divine goddess Demeter mingled in love
with heroic [Iasius](#) in a thrice-plowed field in Crete's
bountiful lands and bore noble [Plutus](#),²⁶ who travels
all over the earth and the wide sea's back; whoever
happens upon him and comes into his arms
is made rich, for he grants them great wealth.

Harmonia, golden Aphrodite's daughter bore
to Cadmus [Ino](#), Semele, fair-cheeked [Agave](#),
and [Autonoë](#), who married long-haired [Aristaeus](#),
and [Polydorus](#), in fair-meadowed Thebes.

Callirhoe, daughter of Oceanus, mingled
in Aphrodite's love with stout-hearted Chrysaor,
and bore the strongest of all mortals, Geryon,
who was killed by mighty Hercules over
his oxen with rolling feet in sea-girt Erytheia.

And Eos bore to [Tithonus](#) bronze-helmed
[Memnon](#), Ethiopian king, and lord [Emathion](#).
But to [Cephalus](#) she bore a shining son,
strong [Phaethon](#), a god among mortals.
When he was a delicate child in the soft bloom
of youth, laughter-loving Aphrodite snatched
him up and made him the night guardian
of her sacred temples, a divine spirit.

By will of the immortal gods, [Jason](#), [Aeson](#)'s son,
led the daughter of Zeus-blessed King Aeëtes
away after completing the many grueling tasks
assigned to him by the arrogant king, the violent-

²⁶ Plutus is the god of wealth; his name is the origin of the word "plutocracy,"
rule by the wealthy.

minded [Pelias](#). After enduring many hardships, he came to [Iolcus](#) in a swift ship with glancing-eyed Medea, daughter of Aeëtes, and made her his blushing bride. She joined in love with Jason, shepherd of the people, and bore [Medus](#), who was raised in the mountains by [Chiron](#), son of [Philyra](#). Thus Zeus' will was fulfilled.

Of the daughters of Nereus, Old Man of the Sea, divine Psamathe joined with [Aeacus](#) in the love of golden Aphrodite and bore [Phocus](#), while silver-footed Thetis joined with [Peleus](#) and bore lion-hearted [Achilles](#), router of enemies.

And fair-crowned Cytherea bore [Aeneas](#), joining in love with the hero [Anchises](#) on the peaks of windy [Ida](#), rich in valleys.

Circe, daughter of Helios, son of Hyperion, joined in love with stout-hearted [Odysseus](#) and bore Agrius and [Latinus](#), noble and strong; and she bore [Telegonus](#) thanks to golden Aphrodite. They ruled over the famed [Tyrrenians](#), far away in the holy islands.²⁷

Divine Calypso joined in love with Odysseus and bore [Nausithous](#) and [Nausinous](#).

These are goddesses who lay with mortal men and bore children equal to the gods.

Now, Olympian Muses, daughters of aegis-bearing Zeus, sing of the race of women.²⁸

²⁷ This is an apparent reference to Italy, which in Hesiod's time was more a place of legend.

²⁸ These two lines are both the end of *Theogony* and the start of the *Catalog of Women*, a Greek epic poem naming the heriones who slept with gods and bore their offspring, only fragments of which still exist.

Glossary

Achelous: God of the river Achelous in Greece, 340

Acaste: Oceanid, daughter of Oceanus and Tethys, and companion of Persephone, 355

Achilles: Son of King Peleus of Phthia and Thetis, grandson of Aeacus, cousin of Telamonian Ajax, and leader of the Myrmidons in the Trojan War, 1007

Admete: Oceanid, daughter of Oceanus and Tethys, a companion of Persephone when Hades abducted her, 349

Aeacus: King of Aegina, son of Zeus and Aegina, father of Peleus, Telamon, and Phocus, and grandfather of Achilles and Ajax, 1004

Aeëtes: King of Colchis, son of Helios and Perseis, brother of Circe, husband of Idyia, and father of Medea, 957

Aegaeon (Mt.): Mountain on the island of Crete, and location of Psychro Cave, where Rhea gave birth to Zeus, 484

Aeneas: Trojan prince, son of Aphrodite and Anchises, cousin of Hector and Paris, 1008

Aeson: King of Iolcus in Thessaly, son of Cretheus and Tyro, father of Jason and Promachus, 992

Aether: the “upper sky” or pure air breathed by the gods; also personification of brightness, 124

Agave: Theban princess, queen of the Maenads, daughter of Harmonia and Cadmus, mother of Pentheus and Epirus, and sister of Ino, Semele, Autonoe, and Polydorus, 976

Aglaea: see Charities

Alcmene: Mother of Heracles (with Zeus) and wife of Amphitryon, 527

Algea: Personifications of pain and woe and children of Eris, 227

Alpheus: God of the Alpheus river in the Peloponnese, 338

Amphillogiai: Goddesses of disputes, daughters of Eris, 229

Amphitrite: Queen of the sea, daughter of Nereus and Doris, wife of Poseidon, and mother of Triton, 243

Amphitryon: Son of Alcaeus, Theban general, and step-father of Hercules, 316

Anchises: Member of the royal family in Troy, cousin of King Priam of Troy, son of Capys and Themiste, lover of Aphrodite, and father of Aeneas, 1009

Androktasiai: Female personifications of manslaughter and daughters

of Eris, 228

Anemoi: The four winds, children of Eos and Astraeus: Boreas (north wind), Zephyrus (west wind), Notus (south wind), and Eurus (east wind), 379-80

Apate: Personification of deceit, daughter of Nyx, 224

Apesas: Mountain in Peloponnese, Greece, now called Phoukas, 331

Aphrodite: Goddess of love, beauty, passion, and procreation, 17

Apollo: God of archery, music, dance, sun, light, healing, prophecy, and more, son of Zeus and Leto, 14

Ares: God of war, son of Zeus and Hera, 923

Aresas: Mountain in Peloponnese, now called Phoukas, 331

Argos: City in Peloponnese, 12

Ariadne: Cretan princess, daughter of King Minos, wife of Dionysus, 948

Aristaeus: Son of Apollo and Cyrene, a minor god who introduced bee-keeping (among other useful arts) and was known as the pastoral Apollo in Boeotia, husband of Autonoë, and father of Actaeon and Macris, 977

Artemis: Goddess of the hunt, wilderness, animals, and chastity, daughter of Zeus and Leto, 15

Asmete: Oceanid, daughter of Oceanus and Tethys, and companion of Persephone, 349

Asteria: Personification of the island Asteria or Delos, wife of Perses, daughter of Phoebe and Coeus, sister of Leto, mother of Hecate, 409

Astraeus: God of the dusk, son of Crius and Eurybia, husband of Eos, and father of the Anemoi (four winds), 376

Atë: Goddess of mischief, delusion, ruin, and folly and daughter of Eris, 230

A Terrible Snake: see Ladon

Athena: Goddess of wisdom, handicrafts, and warfare, daughter of Zeus, 13

Atlas: Titan son of Iapetus and Clymene and brother of Prometheus, Menoetius, and Epimetheus, cursed to hold up the earth and heavens with his head and shoulders, 509

Atropos: One of the three fates (Moirai), who cut the thread of life, daughter of Nyx or of Themis and Zeus, 218

Autonoë: Theban princess, eldest daughter of Cadmus and Harmonia, wife of Aristaeus, mother of Acateon and Macris, and sister of Ino, Semele, Agave, and Polydorus, 977

Bellerophon: Hero, slayer of monsters, including the Chimera, 325

Bia: Goddess of force, anger, and raw energy, daughter of Styx and Pallas, 385

Boreas: see Anemoi

Briareus: see Hecatoncheires

Cadmea: citadel in ancient Thebes, 327

Cadmus: Greek hero, founder and first king of Thebes, husband of Harmonia, 937

Calliope: Muse of eloquence and epic poetry and leader of all Muses, 79

Callirhoe: Naiad, daughter of Oceanus and Tethys, married to Chrysaor, 287

Calypso: Oceanid nymph who lived on island of Ogygia, lover of Odysseus, and mother of Nausithous and Nausinous, 358

Cephalus: Athenian son of Hermes and Herse, lover of Eos, and father of Phaethon (though in some accounts, he is the father of Tithonus, who is the father of Phaethon), 986

Cerberus: Many-headed dog who guards the gates of Hades, son of Echidna and Typhon, 310

Chaos: The first of the primordial beings to come into existence, a gaping space upon which Gaia and all other entities exist, 116

Chiron: Centaur who was skilled in medicine, warfare, and music and who trained numerous famed warriors, including Jason, Ajax, Achilles, and Perseus, 1001

Clytie: Water nymph, daughter of Oceanus and Tethys, 352

Ceto: Sea goddess and daughter of Pontus and Gaia, 238

Charities: Aglaea ("Shining"), Euphrosyne ("Joy"), and Thalia ("Blooming") are the Charities or Graces, goddesses of charm, beauty, creativity, and fertility, 64

Chimera: Fire-breathing monster, daughter of Echidna, with the heads of a lion, a goat, and a serpent, slain by Bellerophon and Pegasus, 320

Chrysaor: Son of Poseidon and Medusa and brother of the horse Pegasus, born when Perseus cut off his mother's head, 281

Circe: Goddess and enchantress, daughter of Helios and Perseis, who lived on the island of Aeaea, and whose encounters with Odysseus are depicted in the *Odyssey*, 957

Clio: Muse of history and lyre playing, 77

Clotho: One of the three fates (Moirai), who spins the thread of life, daughter of Nyx or of Themis and Zeus, 218

Coeus: Titan, son of Gaia and Ouranos, husband of Phoebe, father of Leto and Asteria, 134

Cottus: see Hecatoncheires

Crete: Largest island in Greece, home to the ancient Minoan civilization, 478

Crius: Titan, son of Gaia and Ouranos, 134

Cronos: Leader of the Titans, son of Gaia and Ouranos, father of Zeus, Poseidon, Hera, Hades, Hestia, Demeter, and Chiron, 18

Cyclopes: One-eyed creatures, sons of Ouranos and uncles of Zeus and the other Olympian gods; Zeus freed them from captivity, and as a reward they gave Zeus the power over thunder and lightning, 501

Cymopolea: Daughter of Poseidon and wife of Briareus, 819

Cythera: Island just south of the Peloponnese and north of Crete, 193

Cytherea: see Aphrodite

Cyprus: Island south of Anatolia (modern-day Turkey), the supposed birthplace of Aphrodite, 193

Deimos: Personification of dread and terror, son of Ares and Aphrodite and twin brother of Phobos, 935

Delphi: Also known as Pytho, location of an ancient sanctuary to Apollo, home of the Delphic oracle, and (for the ancient Greeks) the center of the world, 499

Demeter: Goddess of the harvest and agriculture, daughter of Rhea and Cronos, mother of Persephone, 454

Dike: See Horae

Dione: Titan, daughter of Gaia and Ouranos, mother of Aphrodite, 18

Dionysus: God of wine, fertility, orchards, ritual madness, ecstasy, festivity, and theater, son of Zeus and the mortal Semele (who later became mortal), 941

Doris: Sea goddess, daughter of Oceanus and Tethys, wife of Nereus, and mother of the Nerites and Nereids, 242

Dynamene: Sea nymph, daughter of Nereus and Doris, associated with the might of ocean swells, 248

Dysnomia: Daemons of lawlessness and daughters of Eris, 230

Echidna: Half-nymph, half-snake monster, born to Ceto and Phorcys, 297

Eirene: see Horae

Electra: Daughter of Oceanus and Tethys, wife of Thaumias, mother of Iris and the Harpies, 265

Eileithyia: Goddess of childbirth and midwives, daughter of Zeus and Hera, 923

Eleutherae: City in Attica, west of Athens, 53

Emathion: Son of Eos and Tithous, brother of Memnon, king of Ethiopia, killed by Heracles, 985

Eos: Titan goddess of the dawn, daughter of Hyperion and Theia, and mother of Memnon, Emation, and Phaethon, 19

Epimetheus: Titan son of Iapetus and Clymene, brother of Atlas, Prometheus, and Menoetius, received the gift of Pandora and purportedly married her, 511

Erato: Muse of love poetry, 78

Erebus: Primordial darkness, 123

Eridanos: God of the Eridanos river in Hades, 338

Erinyes: Furies, female goddesses of vengeance; born to Gaia from the blood of Ouranos' castrated genitals, 185

Eris: Goddess of strife, daughter of Nyx, 225

Eros: God of love and sex, 119

Erytheia: Island in the Hesperides, close to modern-day Spain, 290

Eudora: Nereid, daughter of Nereus and Doris, 244

Eunomia: see Horae

Euphrosyne: see Charities

Euryale: One of the Gorgons, 277

Eurybia: Goddess of mastery of the seas, daughter of Pontus and Gaia, and mother of Astraeus, Pallas, and Perses, 239

Eurynome: Oceanid, daughter of Oceanus and Tethys, worshipped at the conflux of the Neda and Lymax rivers in Peloponnese, 357

Euterpe: Muse of music, 77

Fifty Daughters: see Nereids

Gaia: Personification of Earth and mother of all life, 20

Galatea: Sea goddess, daughter of Nereus and Doris, love object of the cyclops Polyphemus, 249

Galene: Sea goddess, daughter of Nereus and Doris, associated with calm seas, 244

Geras: God of old age, son of Nyx, 225

Geryon: Giant who lived on the island of Erytheia in the Hesperides, son of Callirhoe and Chrysaor, slain by Hercules, 288

Giants: Strong and aggressive creatures (but not large in size); born to Gaia from the blood of Ouranos' castrated genitals, 185

Gorgons: Daughters of Ceto and Phorcys whose hair was made of snakes and could turn life into stone, 274

Graeae: Sisters who shared one eye, daughters of Phorcys and Ceto, 271

Gyges: see Hecatoncheires

Hades: God of the dead and king of the underworld, son of Rhea and Zeus, 455

Harmonia: Goddess of harmony and concord, daughter of Ares and Aphrodite, and mother of Ino, Semele, Agave, Autonoe, and Polydorus, 937

Harpies: Half-human, half-bird creatures who flew faster than birds or the winds, daughters of Thaumasp and Electra, 267

Hebe: Goddess of youth and the prime of life, daughter of Zeus and Hera, 17

Hecate: Titan goddess of witchcraft, boundaries and crossroads, birth and death, success and failure, daughter of Perses and Asteria, 411

Hecatoncheires: Hundred-handed giants Cottus, Briareus, and Gyges, born to Ouranos and Gaia, 148-49

Helicon: Mountain in Thespiasp, sacred home of the Muses, 2

Helios: Personification of the sun, father of the Charities and Circe, son of Hyperion and Theia, 19

Hemera: Primordial goddess of daytime, 124

Heosphoros: Morning-star (Venus), son of Astraeus and Eos, 381

Hephaestus: God of craftsmen, artisans, fire, and volcanoes who was lame in one foot, son of Hera alone (or Zeus and Hera), and husband of Aphrodite, 572

Hera: Goddess of women, marriage, and family, wife and sister of Zeus, daughter of Cronos and Rhea, 11

Heracles: Famous hero, born in Thebes, son of Zeus and Alcmene, became immortal after his death, 289

Hermes: Messenger of the gods, protector of travelers, thieves, merchants, and orators, son of Zeus and Maia, 443

Hestia: Goddess of the hearth, domesticity, and the family and daughter of Rhea and Cronos, 454

Hesperides: Nymphs of evening and the golden light of sunset and daughters of Nyx, 214

Himeros: Winged gods associated with sexuality, 64

Hippocrene: Spring on Mt. Helion that is sacred to the Muses and formed the hooves of Pegasus, 6

Theogony

Horae: Eunomia (Lawfulness), Dike (Justice) and Eirene (Peace) are goddesses of the seasons and the passing of time, daughters of Themis and Zeus, 902

Horkos: Personification of the curse inflicted upon a mortal for swearing a false oath, son of Eris, 231

Hydra of Lerna: Serpent monster, daughter of Echidna and Typhon, killed by Hercules, 313

Hyperion: Titan, father of Helios, Selene, and Eos, 134

Hypnos: God of sleep and son of Nyx, 213

Hysminai: Personifications of battle and children of Eris, 227

Iapetus: Titan, father of Atlas and Prometheus, 18

Iasius: Founder of the mystic rites on Samothrace, son of Electra and Zeus, father of Plutus and Philomenus, 970

Ida: Mountain in Anatolia, south of Troy where the gods, particularly Zeus, often gathered to watch the Trojan War, 1010

Idyia: Oceanid, daughter of Oceanus and Tethys, queen to Aeëtes, king of Colchis, and mother of Medea, 352

Ino: Mortal queen of Boeotia who was made immortal after her death and took the name Leucotheia ("The White Goddess"), daughter of Harmonia and Cadmus, wife of King Athamas, mother of Learchus and Melicertes, and sister of Semele, Agave, Autonoe, and Polydorus, 976

Iolaus: Son of Automedon and Iphicles, charioteer of Hercules, 318

Iolcus: Ancient city in Thessaly, home of Aeson, Pelias, and Jason, 997

Iris: Goddess of rainbows and messenger of the gods, daughter of Thaumias and Electra, 266

Jason: Son of Aeson, leader of the Argonauts who captured the Golden Fleece (among many other adventures), husband of Medea, father of Thessalus and many others (many of whom Medea murdered in revenge over Jason's desire to marry Creusa, daughter of the king of Corinth), 992

Ker: Goddess of violent death and daughter of Nyx, 212

Keres: Female death spirits and daughters of Nyx, 217

Kratos: God of strength, son of Styx and Pallas, 385

Lachesis: One of the three fates (Moirai), who measured the thread of life, daughter of Nyx or of Themis and Zeus, 218

Ladon: Serpent-like monster who guarded the golden apples in the Garden of the Hesperides, killed by Heracles, 334

Lame One: see Hephaestus

Latinus: Son of Odysseus and Circe, brother of Agrius and Telegonus, and ruler of the Tyrrhenians (often linked to the Etruscans), 1013

Lethe: One of the five rivers in Hades; also the spirit of forgetfulness and daughter of Eris, 226

Leto: Goddess, mother of Artemis and Apollo, daughter of Phoebe and Coeus, 18

Limos: Goddess of starvation and daughter of Eris, 226

Lyctus: City in Crete where Rhea gave birth to Zeus, 477

Machai: Spirits of battle and combat and children of Eris, 227

Maia: Daughter of Atlas and Pleione, mother of Hermes, 938

Meander: God of the Meander river in southern Asia Minor (Turkey), 339

Mecone: The place where Prometheus tricked Zeus, often associated with Sicyon in northern Peloponnese, Greece, 535

Medea: Daughter of King Aeëtes of Colchis and Idyia, niece of Circe, granddaughter of Helios and Perseis, aids Jason in his search for the Golden Fleece, and later goes with Jason back to Thebes, 962

Medus: King of Colchis, son of Medea and Jason, 1000

Medusa: Youngest of the Gorgons, killed by Perseus, 277

Meliae: nymphs of the ash tree, born to Gaia from the blood of Ouranos' castrated genitals, 187

Melpomene: Muse of tragedy, 78

Memnon: Ethiopian king and son of Eos and Tithonus, killed by Achilles in Trojan War, as depicted in the lost epic *Aethiopis*, 985

Menoetius: Titan son of Iapetus and Clymene, brother of Atlas, Prometheus, and Epimetheus, punished by Zeus after Titan war exiled to Erebus, 509

Metis: Titan and Oceanid, daughter of Oceanus and Tethys, and cousin and first wife of Zeus, 358

Mnemosyne: Goddess of memory and mother of the nine Muses, 53

Moirai: The Fates, daughters of Nyx or of Themis and Zeus, 217

Momus: The god of satire and disgrace and son of Nix, 213

Moros: God of impending doom and son of Nyx, 212

Muses: Nine goddesses, born of Mnemosyne and Zeus, who are the inspiration for literature, science, and the arts, 1

Nausinous: Son of Odysseus and Calypso, and brother of Nausithous, 1018

Nausithous: Son of Odysseus and Calypso (though some accounts say he is the son of Circe), and brother of Nausinous, 1018

Neikea: Spirits of arguments and children of Eris, 229

Nemean lion: Monster, offspring of Orthus and Chimera, killed by Hercules, 327

Nemea: Region in northeastern Peloponnese, 329

Nemesis: Goddess who punished those who committed hubris, daughter of Nyx, 223

Nereids: Sea goddesses (50 in total according to Hesiod), daughters of Nereus and Doris, 264

Nereus: Also known as the Old Man of the Sea, son of Pontus and Gaia, 233

Night: see Nyx

Nike: Goddess of victory, daughter of Styx and Pallas, 385

Nilus: God of the Nile river, 338

Notus: see Anemoi

Nyx: Goddess of the night, 20

Oceanids: Nymph daughters of Tethys and Oceanus, numbering in the thousands, 337

Oceanus: Titan, embodiment of the river that circled the world, father of the river gods and Oceanids, 20

Odysseus: King of Ithaca, best known for his intellect, son of Laertes and Anticlea, husband of Penelope, and father (with Circe) of Telemachus, Agrius, Latinus, and Telegonus, and father (with Calypso) of Nausithous and Nausinous, 1012

Oizys: Goddess of misery, anxiety, grief, and depression and daughter of Nyx, 214

Olmedius: Stream near Mt. Helicon, 6

Olympus: Highest mountain in Greece and home of the Greek gods, 37

Oneiroi: The gods of dreams and sons of Nyx, 213

Orthrus: Two-headed dog who guarded Geryon's castle, son of Echidna and Typhon, 309

Othrys (Mt.): Mountain in central Greece, 632

Ourea: The elemental mountains (including Olympus, Helicon, and Etna) born by Gaia alone, 129

Ouranos: Primordial sky god, son and husband of Gaia, and father of the Titans, and after Cronos castrated Ouranos, his discarded blood

and genitals created the Furies, the Giants and Aphrodite, 45

Ourania: Muse of astronomy, 79

Pallas: Titan, son of Crius and Eurybia, brother of Astraeus and Perses, husband of Styx, and father of Zelus, Nike, Kratos, and Bia, 377

Parnassus: Mountain in central Greece, north-west of Athens, that towers over Delphi, 499

Pegasus: Winged horse, son of Poseidon and Medusa, brother of Chrysaor, born when Perseus cut off his mother's head, usually depicted as pure white, 281

Peleus: King of Phthia, member of the Argonauts, husband of Thetis, and father of Achilles, 1006

Pelias: Son of Tyro and Poseidon, king of Iolcus, and nephew of Jason, who he sent on the quest for the Golden Fleece, 996

Peneius: Thessalian river god, 342

Permessus: Stream near Mt. Helicon, 5

Perseis: Oceanid, daughter of Oceanus and Tethys, wife of Helios, and mother of Aeëtes, Perses, Pasiphae, and Circe, 355

Perses: Titan, son of Crius and Eurybia, brother of Pallas and Astraeus, husband of Asteria, and father of Hecate, 377

Perseus: Son of Zeus, great-grandfather of Hercules, heroic founder of Mycenae who slayed Medusa and saved Andromeda from the monster Cetus, 280

Phaeton: Son of Eos and Cephalus, was taken by Aphrodite and made the night guardian of her sacred temples, 987

Pherusa: Sea nymph, daughter of Nereus and Doris, associated with the might of ocean swells, 248

Philotes: Goddess of affection, friendship, and sex, daughter of Nyx, 224

Philyra: Oceanid, daughter of Oceanus and Tethys, mother of Chiron, 1002

Phobos: Personification of fear and panic, son of Ares and Aphrodite and twin brother of Deimos, 935

Phocus: Prince of Aegina, son of Psamathe and Aeacus and brother of Telamon and Peleus, who was killed by his brothers, 1005

Phoebe: Titan goddess associated with the moon, husband of Coeus, mother of Leto and Asteria, 136

Phoebus Apollo: see Apollo

Phonoi: Male personifications of murder, sons of Eris, 228

Phorcys: Sea god son of Pontus and Gaia, 238

Pieria: Region in Macedonia (northern Greece), home of the Muses and Orpheus, 54

Plutus: Greek god of wealth, son of Demeter and Iasius, 971

Polydorus: King of Thebes, son of Cadmus and Harmonia, husband of Nycteis, father of Labdacus, and brother of Ino, Semele, Agave, and Autonoë, 978

Polymnia: Muse of sacred poetry, sacred hymns, dance, eloquence, agriculture, and pantomime, 78

Ponos: Personification of hardship and toil and son of Eris, 226

Pontus: Primordial (pre-Olympic) sea god, 107

Poseidon: God of the sea, son of Cronos and Rhea, brother of Hades, Zeus, Hera, Demeter, Chiron, and Hestia, father of Triton, Polyphemus, Atlas, Pegasus, and Orion, 16

Potaomai: Gods and goddesses of the rivers, 348

Prometheus: Titan trickster, son of Iapetus and Clymene, brother of Atlas, Menoetius, and Epimetheus, punished by Zeus by being tied to a post and having his liver eaten by an eagle, but was later freed by Heracles, 510

Psamathe: Sea goddess associated with sand beaches, daughter of Nereus and Doris, mother of Phocus, 259

Pytho: see Delphi

Rhea: Titan, sister and wife of Cronos, mother of Zeus, Hera, Poseidon, Hades, Demeter, and Hestia, 135

Sangarius: Phrygian river god, 344

Scamander: River god on the Trojan plain, 345

Selene: Goddess of the moon, daughter of Hyperion and Theia, 19

Semele: Daughter of Cadmus and Harmonia, mortal mother of Dionysus who was made immortal after Dionysus rescued her from Hades, 940

Simoeis: River on the Trojan plain, 342

Sphinx: Lion/human hybrid creature found in Greek and Egyptian mythologies, 326

Sthenno: Oldest of the Gorgons, 277

Strymon: River god and king of Thrace, 339

Styx: River separating Earth from Hades, 360

Tartarus: Deep abyss where Zeus sent the Titans, 119

Telegonus: Son of Odysseus and Circe, brother of Agrius and Latinus,

half-brother of Telemachus, and (according to some accounts) accidental killer of his father, 1014

Telesto: Oceanid, daughter of Oceanus and Tethys, and personification of success, 358

Terpsichore: Muse of dance and chorus, 78

Tethys: Titan, mother of the river gods and Oceanids, 136

Thaumas: Sea god son of Pontus and Gaia, 237

Thalia (Charities): see Charities

Thalia (Muse): Muse of comedy and idyllic poetry, 77

Thanatos: God of death and son of Nyx, 212

Thebes: City in Boeotia, central Greece, and home of Cadmus, Oedipus, Dionysus, Hercules, and many others, 529

Theia: Titan, sister/wife to Hyperion, mother of Helios, Selene, and Eos, 135

Themis: Titan, one of the Oracles of Delphi, and he personification of divine justice, 16

Thetis: Sea nymph, daughter of Nereus and Doris, wife of Peleus, and mother of Achilles, 244

Tiryns: Area in Argolis in the Peloponnese where Hercules performed his twelve labors, 292

Tithonus: Prince of Troy, son of King Laomedon and Strymo, taken by Eos to be her lover and fathered two sons, Memnon and Emation, and later Eos asked Zeus to make Tithonus immortal but failed to ask for immortal youth as well, so he continued to age as he lived forever, 984

Tritogeneia: see Athena

Triton: God of the sea, son of Poseidon and Amphitrite, 931

Twisting Rivers: see Oceanids

Tyche: Oceanid, daughter of Oceanus and Tethys, 359

Typhon: Monstrous serpent, son of Gaia and Tartarus, father to many monsters including Cerberus and the Hydra of Lerna, 307

Tyrrhenians: Ancient people who lived in modern-day Italy and who are often associated with the Etruscans, 1016

Zelus: God of dedication, rivalry, envy, jealousy, and zeal, son of Styx and Pallas, 384

Zephyrus: see Anemoi

Zeus: God of thunder, ruler of Olympian gods, son of Cronos and Rhea, husband of Hera, father of Aphrodite, Apollo, Ares, Artemis, Athena, Dionysus, Elis, Helen of Troy, Heracles, Hermes, Persephone, Perseus, and Muses, among others, 11

Theogony

Study Questions for Hesiod's Theogony

1. Who are the Muses? Why does Hesiod invoke them at the start of the poem?
2. Why do the Muses insult Hesiod before giving him the gift of poetry?
3. What do the Muses mean when they tell Hesiod, "We know how to make lies into truth and we know how to speak truth when we wish" (27-28)?
4. Hesiod notes that the songs of the Muses "celebrate the laws and customs of all the immortals" (66-67). If this is the purpose of the Muses' songs, then what is the purpose of Hesiod's own song?
5. Why is Calliope superior to the other muses (79-80)? What does this tell us about Ancient Greek culture?
6. How does the creation story that begins at line 116 compare to other creation stories, such as the one in Genesis?
7. What does Hesiod mean when he says, "First there was Chaos" (116)?
8. Does Chaos create Gaia, Tartarus, and Eros? If not, then what does?
9. Why do you think Eros is among the first of the gods? What role does sex play in the Greek creation myth?
10. What is the significance of the Cottus, Briareus, and Gyges, the Hundred-Handed (Hecatoncheires)? What roles do they play in the battles between the various gods?
11. What is born from the blood of Ouranos's genitals?
12. Why are the Titans called "Titans"?
13. If you review the list of rivers in lines 338-371, you will notice that many of the rivers are located far from Greece. What does this tell us about geographical knowledge at this time—especially given the fact that Hesiod was not a seafarer but a shepherd?
14. Why is Hecate honored above the other gods?
15. What does Cronos do to his children and why?
16. Why does Rhea save Zeus? How does she save him?
17. Why is Styx and her children so beloved by Zeus? What does this tell us about Zeus?

Theogony

18. Who is Atlas and what happens to him?
19. How does Prometheus first try to trick Zeus? What is the consequence?
20. How does Prometheus trick Zeus the second time? What is the consequence for Prometheus? What is the consequence for humanity?
21. Zeus “desired evil for mortals” (551-52). What “evil” does Zeus inflict upon human beings (specifically, men)?
22. Compare this story of Pandora (the “moulded maiden”) to the more traditional story of Pandora’s Box (found in Hesiod’s other work, *Work & Days*).
23. What is Hesiod’s attitude towards women? Do you think this reflects the general attitude of Greek men towards women?
24. How does Zeus convince the Hundred-Handed to join his side of the war against the Titans? What does this tell us about Zeus?
25. How do the Olympian Gods defeat the Titans?
26. What is Tartarus? Where is it located? How does it differ from Erebus?
27. Who are Nyx and Hemera? Why can they not both be in the palaces of Nyx at the same time?
28. What trick does Cerberus use to lure mortals into Hades?
29. Why is Styx “loathed by immortals” (775)?
30. Why does Iris retrieve a golden jug from Styx? What is in the jug? What is the jug used for?
31. Why is oath-breaking such a terrible crime for the gods? What happens to oath-breakers?
32. Who is Typhon? What is his significance?
33. How was Athena born? Why was she born in this way?
34. Hesiod identifies several mortals who are granted immortality—including Heracles, Semele, Dionysus, and Ariadne. What reasons are given for these exceptions to the general rule that separates mortals and immortals?