

## CLAS109.02 Cosmogony

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**M** Maurizio 2.1 HISTORY – Hesiod *Theogony*

read p.37-55 (consult table 2.1 p.49 | refer to leading questions p.55); use **CR02** text version\*\*

Active Reading **FOCUS** • Hes.*Theog.* (only specific sections below - **highlighted** on following page)

1-115	[1-94]	To the Nine Muses of Helicon / Olympus
154-206	[125-173]	Cronus defeats his father, Uranus (Heaven)
453-506	[372-415]	Zeus and other children of Cronus and Rhea
507-615	[416-499]	Atlas, Prometheus and Epimetheus
616-743	[500-590]	Titanomachy – Zeus & Olympians vs Giants
807-880	[650-699]	Zeus vs Typhoeus

\*\* **CR02** has proper line numbers (do *NOT* use line numbers from [Maurizio p.56-76])

**W** Maurizio 2.3 COMPARE – Genesis | 6.3 COMPARE – Esna Cosmogony

read p.86-89 (refer to leading questions p.90)

Active Reading **FOCUS** • Gen.1-3 and Esna (use **CR02** version cf. p.275-7), cf. Memphite Theology (**CR01**)

Maurizio 2.2 THEORY – Malinowski (functionalism)

read p.78-85 (skim p.76-77 | refer to leading questions p.77)

*NOT* for Active Reading

**Q02** quote quiz

### CREATION STORIES

How do the classical and biblical, Memphite and Esna creation stories relate?

Who creates the world and how? How are the tales' similarities important?

What role do the waters of chaos play? What is the origin of gods and monsters?

terms: charter myths (legal claim)

etiological myths (origin stories)

## CLAS109.03 Zeus & Hera

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**M** LABOR DAY HOLIDAY

**W** Maurizio 3.1 HISTORY – Aeschylus *Prometheus Bound*

read History section (secondary source) before class; refer to leading questions

Active Reading **FOCUS** • Aes.*Prom.* (p.117-125)

**F** Maurizio 3.3 COMPARE Genesis | Pseudo-Apollodorus *Library*

read Comparison section (secondary source) before class; refer to leading questions

Active Reading **FOCUS** • Gen.1-9 (p.136-141), Gen.9-11 ([bible.oremus.org](http://bible.oremus.org));

[Apollod.]. 1.48-50, 3.98-99 (**CR03**, cf.134-135)

**Q03** map quiz

### DESTRUCTION STORIES

How do the actions of Zeus and Prometheus compare to El/YHWH?

How and why does it flood? How do the flood narratives compare?

How are the similarities between these narratives significant?

HYMN

**1-115 FOCUS** [1-94] To the Nine **Muses** of **Helicon / Olympus**  
Lies that sound like truth (23)  
**Zeus of Olympus** slept nine nights with **Memory (Calliope)**

CATALOG

116-122 *SKIM* [95-100] **Chaos** gives birth  
**Tartaros** and **Eros** (lust), **Night** and **Erebus** (darkness)

123-125 *SKIM* [101-102] **Night** gives birth

126-153 *SKIM* [103-124] **Earth** gives birth to **Uranus**, with him  
**Titans (Cronus, Rhea, Pontus, Oceanus)**  
**monsters** (Cyclopes, 100-arms)

NARRATIVE

**154-206 FOCUS** [125-173] **Cronus** defeats his father, **Uranus** (Heaven)  
adamantine sickle, birth of **Erinyes** and **Giants** and **Aphrodite** (Cytherea)

CATALOG

207-232 *SKIM* [174-190] **Night** gives birth  
Strife, Starvation, Neglect

233-403 *SKIM* [191-337] gods and goddesses of the **Sea** give birth  
daughters Oceanus; nymphs  
monsters: **Gorgons**, offspring of **Ceto**,  
birth of **Helios** (Sun), **Selene** (Moon) and **Eos** (Dawn)

HYMN

404-452 *SKIM* [338-371] To the goddess **Hecate**

NARRATIVE

**453-506 FOCUS** [372-415] children of **Cronus** and **Rhea**, **Zeus** escapes to Crete

**507-615 FOCUS** [416-499] birth of Menoitius, **Atlas**, **Prometheus** and **Epimetheus**  
sacrifice (fatty bones), fire (in fennel) and clay wife (**Pandora**)  
suffering of man

**616-743 FOCUS** [500-590] **Titanomachy** – Zeus & Olympians (110-arm allies Cottus, Briareus, Gyges)

CATALOG

744-806 *SKIM* [591-649] **Tartarus**, Night & Day, Sleep & Death, **Styx**

NARRATIVE

**807-880 FOCUS** [650-699] **Zeus vs Typhoeus**

CATALOG – see: <https://chs.harvard.edu/CHS/article/display/5289>

881-962 *SKIM* [700-759] **Zeus'** unions (and others)

963-1024 *SKIM* [760-810] unions between goddesses and mortal men

## Hesiod, *Theogony*

Muses of Helicon, let us begin our song with them,  
who hold the great and holy mountain of Helicon,  
and around its violet-like spring and altar of exceedingly  
strong Kronios, dance on dainty feet, and  
who, after bathing their soft skin in the Permessos 5  
or the spring of the Horse or holy Olmeios  
on the peak of Helicon, form their dances, beautiful  
dances that arouse desire, and they move erotically.  
From Helicon they rise up veiled in a deep mist and walk  
through the night, sending forth their voice most beautiful, 10  
hymning aegis-bearing Zeus and Lady Hera  
the Argive clad in sandals of gold, and  
the daughter of Zeus of the aegis, gray-eyed Athena, and  
Phoebus Apollo and Artemis, who pour forth arrows, and  
Poseidon, holder and shaker of Gaia, and 15  
august Themis and Aphrodite of the glancing eyes and  
and Hebe with her golden crown and beautiful Dione, and  
Leto and Iapetos and Kronos of crooked counsel and  
Eos and great Helios and shining Selene and  
Gaia and great Okeanos, and black Night and 20  
the sacred clan of the other deathless ones who are for always.

The Muses once taught Hesiod beautiful song  
while he was shepherding sheep at the foot of holy Helicon.  
The goddesses first spoke this word to me,  
the Muses of Olympus, daughters of aegis-bearing Zeus. 25  
“Rustic shepherds, worthless reproaches, mere stomachs,  
we know how to say many lies like the truth,  
and, whenever we wish, we know how to tell the truth.”

Thus spoke the fluent daughters of mighty Zeus, and  
they gave me a scepter, a branch of flourishing laurel 30  
that they had plucked, a thing of wonder. They breathed  
in me an inspired voice so I might celebrate what will be and  
what has been, and they bid me to hymn the clan of the blessed  
ones who always are and to sing of them first and last.

But what has this to do with an oak or a rock? 35

You, let us begin from the Muses who in hymning their  
father Zeus, delight his mighty mind within Olympus,  
saying what is and what will be and what has been,  
with voices in tune, and a sound flows tirelessly  
and sweet from their mouths. The halls of father Zeus 40  
loud-thundering laugh as their delicate sound fragments,

and the peaks of snow-covered Olympus resound as do  
the halls of the immortals. They emit their immortal  
tones and first celebrate the august clan of the gods  
in song from the beginning, whom Gaia and wide Ouranos 45  
bore, and those born from them, gods, givers of good things.  
Secondly, they celebrate Zeus, father of gods and men,  
[*corrupt line*: The goddesses hymn beginning and ending song]  
so much is he the foremost of the gods and greatest in power.  
Again, by hymning the clan of men and powerful Giants, 50  
they delight the mind of Zeus within Olympus.

Muses of Olympus, daughters of aegis-bearing Zeus,  
whom Mnemosyne mingled with father Kronios<sup>1</sup> and bore  
in Pieria, while she was guarding the fields of Eleutheros  
to be forgetfulness of troubles and cessation of worries. 55  
For nine nights, the counselor Zeus was mingling with her  
apart from the immortals, going up into her sacred bed.  
But when it had been a year, and the seasons of the withering  
months turned, and the many days were fulfilled,  
she bore nine maidens, alike in mind, who care for song 60  
in their breasts and whose spirits are free of pain,  
down a little from the highest peak of snow covered Olympus.  
There are their shining dancing places and beautiful halls,  
and beside them the Graces and Desire have their dwellings  
amid festivities. Sending forth their lovely voice 65  
they sing songs and celebrate the ordinances and trusty ways  
of all the immortals, sending forth their lovely voice.  
Then they go to Olympus, glorying in their beautiful voice  
amid ambrosial song. All around them as they hymn, black  
Gaia laughs, and a lovely din rises up from their feet 70  
as they are coming to their father. He is king in Ouranos,  
holding the thunder and gleaming lightning bolt and  
after conquering his father Kronos by power. Fairly in each  
did he distribute to the immortals their ordinances and devise  
their provinces. These things the Muses who have their hall 75  
on Olympus, sing, the nine daughters sired by mighty Zeus,  
Kleio and Euterpe and Thaleia and Melpomene and  
Terpsichore and Erato and Polymnia and Ourania and  
Kalliope. The last is the foremost of them all,  
for she accompanies and attends revered kings 80  
Whomever the daughters of mighty Zeus honor and  
see being born from kings nurtured by Zeus,  
upon his tongue they pour dew sweeter than honey and

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1 Kronios=son of Kronos=Zeus

from his mouth flow soothing words. All the people  
look to him as he decides between opposing claims 85  
with straight judgments. He addresses them without erring  
and quickly and knowingly ends a great quarrel.  
For this reason, kings are wise, because for people  
injuring one another in assembly, they end actions that call  
for vengeance easily, appeasing the parties with soft words. 90  
As he walks in the marketplace, they glorify him as if a god  
with soothing deference, and he stands out in the gathering.  
Such is the sacred bounty of the Muses to men.

From the Muses and far-shooting Apollo  
are singers and guitar-players across the earth 95  
but kings are from Zeus. Blessed is he whom the Muses  
love. From his mouth the streams flow sweeter than honey.  
If anyone holds sorrow in his spirit from fresh grief and  
is dried out in his heart from grieving, the singer,  
servant of the Muses, hymns the deeds of men of the past 100  
and the blessed gods who hold Olympus and  
right away he forgets his troubles and does not remember  
a single care. Quickly do the gifts of the goddess divert him.

Hail, children of Zeus, and give your song that excites desire.  
Celebrate the holy race of immortals who are for always, 105  
those born from Ge and starry Ouranos, and  
from dark Night and those whom salty Pontos bore.  
Tell how the gods and Gaia first came into being and  
rivers and the boundless sea raging with swell and  
the shining stars and wide Ouranos above 110  
[The ones born of them, gods, givers of good things] and  
how they divided the wealth and apportioned provinces,  
also how they first came to hold Olympus of many glens.  
Tell me these things, Muses who hold your halls on Olympus.

From the beginning, also tell the one of them who came first. 115

First of all Chawos [Gap] came into being. But then  
Gaia broad-chested, always the unshakable seat of all  
the immortals who hold the peaks of snowy Olympus,  
and dark Tartaros in the recesses of the wide-wayed earth,  
and Eros, the most beautiful among the immortal gods, 120  
loosener of limbs, who subdues the mind and prudent counsel  
in the chests of all gods and of all men.

From Chawos were born Erebos and black Night.  
From Night, again, were born Aether and Day, whom she

conceived and bore after mingling with Erebos in *philotês*.<sup>2</sup> 125  
 Gaia first bore equal to herself starry Ouranos  
 so that he may cover her all over like a veil,  
 to be always the unshakable seat for the blessed gods.  
 She bore the large mountains, pleasant haunts of the goddess  
 Nymphs who dwell up along the woody mountains, 130  
 and he produced the unplowed (?) open waters raging  
 with swell, Pontos, without *philotês*. But then bedded  
 by Ouranos, she produced deep-eddying Okeanos and  
 and Koios and Kreios and Hyperion and Iapetos and  
 Thea and Rheia and Themis and Mnemosyne and 135  
 golden-garlanded Phoebe and lovely Tethys.  
 And after them born last Kronos of the crooked scheme,  
 most fearful of children, and he hated his lusty father.

She further bore the *Kyklopes* with exceeding forceful hearts,  
 Brontes and Steropes and Arges<sup>3</sup> mighty of spirit, 140  
 who gave to Zeus the thunder sound and fashioned the thunderbolt.  
 They were like the gods in all respects except  
 the single eye that lay in the middle of their foreheads.  
 They are named *Kyklopes* from this feature,  
 because one circular eye lay in the forehead of each. 145  
 Strong is their brute force, and designs are upon their deeds.

Others were born from Gaia and Ouranos,  
 three great and mighty children not to be named,  
 Kottos and Briareos and Gyges, exceedingly arrogant children.  
 A hundred arms shot forth from their shoulders, 150  
 not to be molded into an image, and on each fifty  
 heads grew upon the fifty shoulders on sturdy limbs.  
 Strong, immense, powerful in their shape.

So many were born of Gaia and Ouranos,  
 most dreadful of children, and they hated their father 155  
 from the beginning. As soon as one of them was born,  
 Ouranos would conceal them all in hiding place in Gaia and  
 did not sent them back into the light, and he delighted in his  
 evil deed. Monstrous Gaia was groaning within,

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2 *Philotês* denotes friendly affection, kinship love, sexual intercourse and the obligations between guest and host. It derives its meaning from the context and may connote more than one meaning simultaneously. To avoid the fallacy of deciding whether two gods meet, for example, in love or sex, I have left the Greek word without italics.

3 That is, Thunder-Sound and Lightning-Wallop and Flash, being aspects of lightning.

congested. She conceived a cunning, evil trick.<sup>4</sup> 160  
 Quickly she made the element of grey adamant and  
 fashioned a great sickle and showed it to her children.  
 Then she spoke, encouraging them, though sorrowing in her heart.

“My children with a reckless father, if only you agree  
 to obey me. We would avenge the evil outrage of this father 165  
 of yours, for he first devised unseemly deeds.”

Thus she spoke, and binding fear grabbed them all, and none  
 of them spoke. Then great Kronos of crooked counsel,  
 embolden, quickly addressed his dear mother with words:  
 “Mother, I promise that I will bring to completion, 170  
 this deed, since I do not care for that ill-named father  
 of ours. For he first devised unseemly deeds.”

Thus he spoke, and monstrous Gaia laughed loudly in her heart.  
 She hid him in an ambush and placed in his hands  
 a serrated sickle, and apprised him of her whole cunning. 175  
 Great Ouranos came, bringing the night,  
 and spread out around Gaia, desiring philotês,  
 and was extended. His son reached out from ambush  
 with his left hand, and in his right he held the sickle,  
 long and serrated and the genitals of his father 180  
 he quickly reaped and threw them behind his back  
 to be carried away. But they did not flee from his hand fruitlessly.  
 As many drops of blood spurted forth,  
 all of them Gaia received. In the revolving years,  
 she bore the powerful Erinyes, and great Giants, 185  
 gleaming in their armor, holding long spears in their hands,  
 and the nymphs whom they call the Ash Tree Nymphs across  
 endless Gaia. As soon as Kronos lopped off the genitals  
 with the sickle, they fell from the mainland into the much-surg-ing sea, so that the sea  
 carried them for a long time. Around them a white 190  
 foam from the immortal skin began to arise. In it, a maiden  
 was nurtured. First, she drew near holy Kythera,  
 and from there she arrived at Kypros surrounded by water.  
 From within, a majestic and beautiful goddess stepped, and  
 all around grass grew beneath her slender feet. Aphrodite 195  
 [foam-born goddess and fair-wreathed Kythereia]  
 gods and men call her because she was nurtured in foam.  
 But they call her Kythereia because she happened upon Kythera,  
 and Kyprogenes because she was born in much-surg-ing Kypros,  
 and Philommeides because she appeared out of genitals. 200

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4 Cunning, evil trick = *doliê kakê technê*

Eros was her constant companion, and beautiful Desire followed her when she was being born and when she was entering the throng of the gods. From the beginning she held sway and obtained this province among men and immortal gods: a young girl's whispers and smiles and deceits and sweet delight and philotês and graciousness. 205

Father great Ouranos, quarreling with the children he sired himself, gave them the name Titans, Stretchers. He said that they stretched with a great recklessness to accomplish a huge deed, and for it retribution shall be laid up for the future 210

Night bore hateful Death Appointed and black Doom and Death, and she bore Sleep and the tribe of Dreams. Then dark Night bore Blame and painful Woe, not lying with any of the gods, and the Hesperides who live beyond renowned Okeanos and care for the beautiful golden apples and the trees bearing fruit. She gave birth to the Appointers of Death and Goddesses of Doom who punish relentlessly. [She also bore Klotho, Spinner of Life's Thread, and Lachesis, Dispenser of Lots, Atropos, Unturnable One, who give to mortals as they are born what is good and bad to have,] who pursue the transgressions of men and gods, and the goddess never cease from their dreadful wrath until whoever transgresses pays someone back evil punishment. Destructive Night also bore Retribution, a bane for mortal men. Then she bore Deceit and Passion and destructive Old Age and mighty-hearted Strife. 215 220 225

But hateful Strife bore painful Toil and Forgetfulness and Famine and tearful Sorrows and Discord and Battles and Murders and Homicides and Dissension and Lies and Arguments and Disputes and Quarrels and Ruin, bosom companions these two, and Oath who causes pain the most for men on earth whenever some one of them willingly swears falsely. 230

Pontos sired straightforward and truthful Nereus, eldest of his children. But they call him Old Man because he is unerring and gentle and does not forget what is right but knows just and gentle counsels. Then, Pontos mingled with Gaia and sired great Thaumás and excessively manly Phorkys and Keto of the beautiful cheeks and Eurybia, having a spirit of iron in her breast. 235

Numberless children who were goddesses were born 240



to Nereus and fair-haired Doris in the unplowed sea,  
 Doris the daughter of Okeanos, the encircling river:  
 Protho and Eukrate and Sao and Amphitrite and  
 Eudore and Thetis and Galene and Glauke and  
 Kymothoe and Speio and Thoe and lovely Halia and 245  
 Pasithea and Erato and Eunike of the rosy arms and  
 graceful Melite and Eulimene and Agave and  
 Doto and Proto and Pherousa and Dynamene and  
 Nesaia and Aktaia and Protomedeia,  
 Doris and Panope and beautiful Galateia and 250  
 lovely Hippothoe and Hipponoe of the rosy arms and  
 Kymodoke, who, with Kymatolege and Amphitrite  
 of the fair ankles, calms the waves on the murky sea  
 and the blasts of stormy winds easily, and  
 Kymo and Eione and Halimede with a beautiful crown and 255  
 Glaukonome who loves to laugh and Protoporeia and  
 Leiagora and Euagora and Laomeideia and  
 Poulynoe and Autonoe and Lysianassa and  
 Euarne lovely of stature and blameless shape and  
 Psamathe graceful of body and shining Menippe and 260  
 Nesso and Eupompoe and Themisto and Pronoe and  
 Nemertes who has he mind of her immortal father.  
 These were the daughters born of blameless  
 Nereus, fifty in all and knowing blameless works.

Thaumias took as his wife the daughter 265  
 of deep flowing Okeanos, Electra, and she bore him swift  
 Iris and the Harpies with beautiful hair, Aello and Okypete,  
 who follow the blasts of the winds and birds  
 on swift wings. They fly high up in the air.

To Porkys Keto bore fair-cheeked old women 270  
 gray haired from birth, whom the immortals call  
 the Old Women as do men who walk the earth, and  
 Pempredo of the lovely dress and Enyo of the saffron dress;  
 She bore too the Gorgons who dwell near renowned Okeanos  
 at the borders of the night beside the clear-toned Hesperides, 275  
 Sthenno, Euryle and Medusa who suffered grievously.  
 She was mortal, while they were immortal and ageless,  
 the two. With the one, Medusa, dark-maned Poseidon lay  
 in a soft meadow and amid the spring flowers.  
 When Perseus cut her head from her neck, 280  
 mighty Chrysaor leaped out and the horse Pegasos.  
 The latter had this name because he was born beside the Pagae,<sup>5</sup>

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5 Pagae are the Springs of Okeanos.

while the other was born holding a golden sword in his hands.  
 Pegasus, flying upwards, left the earth mother of flocks,  
 reached the immortals. He lives in the halls of Zeus 285  
 and brings to Zeus the counselor his thunder and flash.  
 Chrysaor bore three-headed Geryones,  
 having mingled with Kallioroe, daughter of renowned Okeanos.  
 The brutal force of Herakles slew him  
 beside the rolling-gaited cows at sea-girt Erytheia 290  
 on that day when he was driving his broad-headed cattle  
 to sacred Tiryns, having crossed Okeanos' stream.  
 He killed Orthos and the cowherd Eurytion  
 in their murky stable on the other side of renowned Okeanos.

Then Keto bore another monstrous and unmanageable thing, 295  
 like neither to mortal men or immortal gods,  
 in a hollow cave, the divine strong-hearted Echnida,  
 half glancing-eyed maiden with beautiful cheeks, and  
 half monstrous serpent, dreadful and huge,  
 swift eater of raw flesh, beneath the ways of holy Gaia. 300  
 There is her cave below a hollow rock  
 far from the immortal gods and mortal men, where  
 the gods have apportioned her renowned halls to dwell in.

Baneful Echnida stands guard in Arima beneath the earth,  
 a maiden immortal and ageless all days. 305  
 With her they say Typhaon mingled in philotês,  
 a dreadful and lawless raper with the glancing-eyed maiden.  
 She conceived and bore strong-hearted children.  
 First she gave birth to Orthos, Geryones' dog.  
 Secondly, she bore an unmanageable thing, not to be spoken 310  
 about, raw-eating Kerberos the bronze-voiced, fifty-headed  
 dog of Hades, shameless and powerful,  
 Third, she gave birth to the Hydra who knew baneful things,  
 the Hydra of Lerna, whom Hera of the white arms nurtured,  
 when she was insatiably wrathful at the brutal force of Herakles. 315  
 The son of Zeus slew her with his pitiless bronze,  
 Herakles, son of Amphitryon, along with Iolaos, dear to Ares,  
 in accord with the plans of Athena, Driver of Booty.  
 Hydra bore Chimaira, who breathes fire not to be resisted,  
 a dreadful, great thing, swift of foot and powerful. 320  
 She has three heads. One is that of a fierce lion,  
 another of a goat, and the last of a mighty serpent snake.  
 [In front a lion, behind a serpent and, in the middle, a goat,  
 breathing out the dreadful power of gleaming fire.]  
 Her Pegasus and noble Bellerophon slew. 325  
 She bore Sphinx as a destructive destruction for Cadmeians,  
 subdued by Orthos, and the lion of Nemea,

whom Hera, renowned wife of Zeus, having nurtured,  
 set up in the fields of Nemea, a pain to men.  
 There he dwelled and destroyed the tribes of men, 330  
 holding sway over Nemean Tretos and Apesas.  
 But the violence of the might of Heracles subdued him.

Keto mingled with Phorkys in philotês and gave birth  
 to her last, a dreadful serpent that in the depths of  
 gloomy Gaia on the great ends guards all-golden apples. 335

This is the family of Keto and Phorkys.

Tethus to Okeanos bore the whirling rivers,  
 Neilos and Alpheios and deep-whirling Eridanos and  
 Strymon and Maiandros and beautifully flowing Istros and  
 Phasis and Rhesos and Acheloios of the silver whirls and 340  
 Nessos and Rhodios and Haliakmon and Heptaporos and  
 Grenikos and Aispepos and divine Simoeis and  
 Peneios and Hermos and fair-flowing Kaikos and  
 great Sangarios and Ladon and Parthenios and  
 Euenos and Ardeskos and divine Skamandros. 345

She gave birth to a family of holy daughters who across  
 the Gaia, with lord Apollo and the rivers bring men  
 to adulthood, and they have this lot by Zeus's dispensation.  
 They are Peitho and Admete and Ianthe and Elektra and  
 Doris and Prymno and godlike Ouranie and 350  
 Hippo and Klymene and Rhodeia and Kalliroe and  
 Zeuzo and Klutie and Iduia and Pasithoe and  
 Plexaure and Galaxaure and lovely Dione and  
 Melobosis and Thoe and comely Polydore and  
 Kerkeis with the lovely stature and cow-eyed Plouto and 355  
 Perseis and Ianeira and Akaste and Xanthe and  
 charming Petraia and Menestho and Europe and  
 Metis and Eurynome and Telesto of the saffron dress and  
 Chryseis and Asie and desirable Kalypso and  
 Eudrore and Tyche and Amphiro and Okyroe and 360  
 Styx, who is the most preeminent of all.

These were born of Okeanos and Tethyos,  
 their eldest daughters. Yet, there are many others,  
 for three thousand are the slender-ankled Okeanids,  
 who, spread wide, haunt the Gaia and the waters' depths 365  
 everywhere alike, the glorious children of goddesses.

Again there are as many other rivers roaring loudly,  
 sons of Okeanos, whom Lady Tethys bore.  
 Their names a mortal man would be hard put to tell.  
 Each of them knows those who dwell nearby. 370

Theia bore mighty Helios and gleaming Selene  
and Eos who shines for all those on Gaia and  
for the immortal gods who hold wide Ouranos,  
having been subdued in Hyperion's philotês .

With Kreio, Eurybie mingled in philotês and bore 375  
mighty Astraïos and Pallas and Perses, that one  
shining among goddesses. Perses surpassed all in skills.  
Eos bore to Astraïos the strong spirited winds and  
the cleanser Zephyr and swiftly speeding Boreas, and  
Notos, a goddess bedded with a god in philotês. 380  
After them, early born Eos brought forth the star  
Eosphoros and the shining stars that crown Ouranos.

Styx, daughter of Okeanos, mingled with Pallas and  
bore Zelos and slender-ankled Nike in the halls and  
Kratos and Bia, conspicuous children. 385

Their home is never far from Zeus, nor is there  
any abode or journey for which the god is not their guide,  
but always beside deep thundering Zeus they have their abode.  
For so Styx, the unwithering daughter of Okeanos, planned  
on that day when the Olympian Lightener 390

summoned all the immortal gods to lofty Olympus and  
said that whoever of the gods fought the Titans on his side  
would not be deprived of their prerogatives, and each  
would have the honor as before among the immortal gods.

Zeus said that he who was dishonored and without privileges 395  
under Kronos would gain honor and privileges, as is right.

Styx, the unwithering daughter of Okeanos, was first to go  
to Olympus with her children through the counsels of her father.  
Zeus honored her and gave her countless gifts.

He made her the mighty oath of the gods and 400  
for her children to dwell beside him for all days.

Thus he accomplished, as he promised, through and  
through, but he himself is very powerful and lords over all.

Phoebe went to Koios' bed of much desire. 405  
Then the goddess conceived in philotês with a god and

bore dark-robbed Leto, always gracious,  
gentle to men and immortal gods,  
gracious from the beginning, most kindly within Olympus.

She bore Asterie, of whom it is good to speak, whom Perses  
once led to his great house to be called his wife. 410

Asterie conceived and bore Hekate, whom above all

Zeus Kronides<sup>6</sup> honored. He granted her glorious gifts and  
 to have a portion of the Gaia and unplowed sea.  
 She has a portion also of the starry Ournaos as her province.  
 She is especially honored among the immortals gods. 415  
 For even now, when some one of men on earth,  
 sacrificing beautiful victims, propitiates the gods  
 in the customary way, he calls upon Hekate. Much honor  
 follows him easily whose prayers the goddess eagerly  
 accepts. She gives him blessings, since it is in her power. 420  
 She has a share with all the immortals  
 who were born from Gaia and Ouranos and received honor.  
 Kronides never did her violence or took from her  
 what she had from the distribution among the former Titans,  
 but she retained all as the distribution was first done. 425  
 Although only-begotten, the goddess did not receive  
 a lesser share of honor and privileges in the earth and  
 Ouranos and sea, but yet even more, since Zeus honors her.  
 She comes and greatly aids whatever man she prefers  
 and at trials sits beside revered kings. 430  
 In the marketplace, that man whom she prefers is preeminent  
 among people. Whenever men arm for man-slaying  
 war, then the goddess comes beside those whom  
 she prefers, eagerly granting victory and holding out glory.  
 Good is she at standing beside horsemen she prefers. 435  
 Good again is she when men compete in the contest.  
 There the goddess comes beside and aids them.  
 He who has won by brute force and power carries  
 the beautiful prize off lightly and joyfully and confers honor  
 upon his parents. Upon those who work the rough grey sea and 440  
 pray to Hekate and loud-rumbling Earth Shaker,  
 easily does the glorious goddess confer a larger catch.  
 Lightly, too, if it is her wish, she takes away one appearing  
 before them. Noble is she in the stables with Hermes to  
 increase the herds. Herds of cattle, broad flocks of goats and 445  
 wooly sheep, if it is her wish in her spirit,  
 she enlarges from small and diminishes from many.  
 Thus, even being the only begotten of her mother,  
 she is honored with privileges among all the immortals.  
 Kronides made her Nurturer of Youths who after her 450  
 with their eyes saw the light of much-seeing Dawn. Thus from  
 the beginning she was Nurturer of Youths, and these are her provinces.

Rheia, subdued by Kronos, bore illustrious children,  
 Hestia and Demeter and golden-sandaled Hera and

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6 Kronides = son of Kronos = Zeus

mighty Hades who dwells in houses beneath the earth, 455  
 having a pitiless heart, and loud rumbling Earth Shaker, and  
 Zeus of counsels, father of gods and men,  
 beneath whose thunder the wide earth quivers.  
 Great Kronos kept swallowing them as each  
 arrived at his mother's knees from her sacred womb, 460  
 intending that no other one of the illustrious children  
 of Ouranos hold the kingly province among the immortals.  
 for he learned from Gaia and starry Ouranos  
 that it was fated for him to be subdued by his son, although  
 he himself was powerful, through the plans of great Zeus. 465  
 Therefore, he kept no blind vigilance but, awaiting each,  
 he would swallow his children. Rheia had pain not to be  
 forgotten. But when she was about to bear Zeus,  
 father of gods and men, she beseeched  
 her parents, Gaia and starry Ouranos, 470  
 to contrive a scheme so that she might  
 give birth to her son in secret and make great Kronos of  
 crooked counsel pay her father's avenging Fury and that of the  
 children he swallowed. They listened to their daughter and obeyed,  
 and informed her what was fated to happen 475  
 for Kronos, king and powerful hearted son.  
 They sent Rheia to Lyktos, to the fat country of Krete,  
 when she was about to give birth to the last of her children,  
 great Zeus. Monstrous Gaia received him  
 in broad Krete to nourish and foster. There she arrived, 480  
 carrying him through the swift black night,  
 first to Lyktos. Holding him in her arms, she hid  
 him in a high cave, beneath the ways of divine Gaia,  
 on densely wooded Mount Aigiaon.  
 She wrapped a stone in swaddling clothes entrusted it 485  
 to Ouranos' son and great lord, king of gods before,  
 He took it and put in down into his womb, cruel one, and  
 he did not realize it in his mind, so that in return for a stone,  
 his son remained unconquered and unconcerned, 490  
 who was going to subdue him by brute force and his hands  
 and drive him from his province and lord among immortals.  
 Rapidly the strength and the limbs in their glory  
 of the lord grew, and when the year in its cycle  
 came around, deceived by Gaia's sagacious advice,  
 Kronos of crooked counsel sent up his offspring again, 495  
 conquered by the schemes and brute force of his son.  
 He vomited the stone first, swallowing it last.  
 And it Zeus fixed in the broad-wayed earth,  
 in hallowed Pytho beneath the vales of Parnassos,  
 to be a sign hereafter, a wonder for mortal men. 500  
 He loosened his father's brothers from destructive bonds,

sons of Ouranos, whom their father bound in his folly.  
They remembered gratitude for his benefactions and  
gave him thunder and gleaming lightning  
and flash. Before, monstrous Gaia hid them. 505  
Relying upon these, Zeus lords over mortals and immortals.

Iapetos led the daughter of Okeanos, beautiful-ankled  
Klymene and went with her up to the same bed.  
She gave birth to a son Atlas and produced 510  
the exceedingly glorious Menoitios and Prometheus,  
changeeful, slippery-counseled, and erring-minded Epimetheus  
who proved an evil for men who eat what the soil yields.

He was first to receive under his roof Zeus's molded woman  
virgin. Wide-seeing Zeus sent insolent Menoitios down  
into Erebos, striking him with smoldering lightning, 515  
because of his rashness and excessive manliness.

Atlas holds wide Heaven beneath powerful necessity,  
standing on the boundaries of the Gaia before the clear-toned  
Hesperides, on his head and weariless arms. This portion  
counselor Zeus distributed to him. He bound 520

the changeful-planning Prometheus with unbreakable fetters,  
painful bonds, and drove them through the middle of a pillar.  
And he sent a long-winged eagle upon him. Further, it ate  
his deathless liver, but there grew back all over during the night  
as much as the bird of long wings had eaten during the whole 525  
whole day. The stout son of Alkmene of the beautiful ankles,  
Heracles, slew it, and warded off the evil sickness

for Iapetos' son and released him from troubles,  
not against Olympian Zeus's will, who was contriving on high  
in order that the renown of Theban-born Heracles 530  
might be more than before over the much-nourishing earth.

So respecting him, he honored his conspicuous son.  
Although angry, he let off the wrath he had before against  
Prometheus because he rivaled the very mighty Kronios in designs.

For when gods and mortal men were making a settlement 535  
at Mekone, at that time Prometheus divided with eager spirit  
a great ox and set it before him, seeking to beguile the mind of Zeus.

For him, Prometheus covered flesh and innards rich in fat  
with the ox's stomach and set them down wrapped in the hide.  
For them, he covered the ox's white bones with shining fat 540  
and, well arranging them for his cunning trick, set them down.

Then the father of men and gods addressed him:  
"Son of Iapetos, most conspicuous of all lords,  
dear sir, how partially you divided the portions."  
Thus spoke Zeus who knows imperishable counsels, chiding him. 545

Again, Prometheus of crooked counsel addressed him,  
 smiling slightly, and he did not forget his cunning trick:  
 “Very noble Zeus, greatest of the gods who are for always,  
 choose whichever of these the spirit in your breast bids you.”  
 He spoke, planning cunning. Zeus who knows imperishable counsels 550  
 recognized and was not ignorant of the cunning, but he eyed evils  
 with his mind for mortal men, that he intended to fulfil.  
 With both hands, he took the white fat,  
 and grew angry around his breast, and bitter bile entered his mind  
 when he saw the ox's white bones in a cunning trick. 555  
 From then on, for the immortals the tribes of men on earth  
 burn white bones on fragrant altars.

Outraged, the cloud-gatherer Zeus addressed him:  
 “Son of Iapetos, knowing counsels above all others,  
 dear sir, you did not yet forget your trick.” 560  
 Thus spoke Zeus who knows imperishable counsels, angered.  
 From this time, always mindful of his wrath,  
 he would not give the strength of weariless fire  
 to the ash trees for mortal men who dwell on earth.  
 But good son of Iapetos deceived him, 565  
 stealing the far-seen beam of weariless fire  
 in a hollow fennel stalk. It stung anew Zeus  
 high thunderer in his spirit, and he raged in his heart  
 when he saw among men the far-seen beam of fire.  
 Straightway, in return for fire he fashioned an evil for men. 570  
 For the renowned Lame One molded from Gaia a likeness  
 of majestic maiden through the plans of Kronides.  
 Goddess gray-eyed Athena girded and dressed her  
 in a silvery white garment. Down from her head, she drew  
 with her hands a veil skillfully wrought, a wonder to behold. 575  
 [About her head Pallas Athena put fresh-budding garlands,  
 flowers of the meadow, desirable things, around her head.]  
 About her, she put a golden band on her head  
 that the renowned Lame One himself had made,  
 working it with his hands, while pleasing his father Zeus. 580  
 On it he had fashioned many skillful things, a wonder to behold,  
 beasts as many as land and sea nourish, dreadful things.  
 He put many of them on it, and grace breathed in all,  
 wondrous, very like to living animals with voices.

When he fashioned a good evil in return for something noble, 585  
 he led her out to where the other gods and men were,  
 her adorned in the garment the gray-eyed Daughter of a Mighty Father.  
 Wonder held immortal gods and mortal men,  
 when they saw a sheer cunning, unmanageable for men.  
 For from her is the descent of female women 590



[for the race and tribes of women are destructive,]  
a great pain for mortals, living with men,  
companions not of destructive Poverty but of Plenty.

As when, in hives overhung from above, bees  
feed drones, conspirators in evil deeds, 595  
all day until the setting sun,  
they busy themselves and pack white honeycombs,  
while the drones, staying within the sheltered nest,  
scrape into their stomachs the fruits of another's weariness,  
thus women, conspirators of grievous deeds, 600  
Zeus high thunderer ordained to be an evil for mortal men.  
He gave another evil in return for something noble.  
Whoever, fleeing marriage and women's mischievous deeds,  
chooses not to marry comes to destructive old age  
without someone to tend to his old age. He lives in want 605  
of nothing, but when he dies, distant relatives divide up  
his property. For that man whose lot it is to marry  
and have a trusty wife, one suited to his ways,  
evil unceasingly rivals good from his prime (?).  
Whoever gets a baneful type lives with an unremitting sorrow 610  
on his spirit and heart, and it is an evil incurable.  
Thus, there is no deceiving Zeus's mind nor getting by it.  
For not even the son of Iapetos, *akakêta* (?) Prometheus  
escaped his heavy bile, but beneath necessity him,  
although very clever, a great bond restrained. 615

When first father Ouranos was angered in his spirit at  
Obriareus and Kottos and Gyges, he bound them in evil  
chains, envying their excessive manhood and shape and  
size. He settled them beneath broad-wayed earth.  
There dwelling beneath the earth in pain, they sat 620  
at the farthest ends on the limits of great Gaia,  
grieving deeply and having great sorrow in their heart.

But Kronides and the other immortal gods  
whom beautiful-haired Rheia bore in philotês with Kronos,  
in accord with Gaia's advice, brought them into the light again. 625  
She herself recounted for them everything in clear fashion:  
with them, they would win victory and vaunt of renown.  
For all too long they had been fighting with toil  
that pains the spirit against one another in strong encounters,  
the Titans gods and those born of Kronos, 630  
the illustrious Titans from lofty Othryos and from Olympus  
the gods, givers of good things, those whom  
beautiful-haired Rheia bore after being bedded by Kronos.  
They had battles against one another that bring pain to the spirit,

constantly battling for ten full years. 635  
No loosening of harsh strife was there or end  
for either side, and the decision of war was pulled fast and even.

But when Zeus supplied them with what they needed,  
nectar and ambrosia, things gods themselves eat,  
their manly spirit grew in the breasts of them all 640  
[after they consumed nectar and lovely ambrosia.]  
Then to them spoke the father of men and gods:  
“Hear me, brilliant children of Gaia and Ouranos,  
that I may say what the spirit in my breast bids me.  
Already now for too long against one another 645  
for victory and power we have been fighting all days,  
the Titan gods and those of us born from Kronos.  
You, reveal your great brute force and untouchable  
hands to the Titans, opposing them in the dire fray.  
Remember kind philotês and what you suffered 650  
before you came into the light again from bondage  
from the murky darkness in accord with our plans.”

Thus Zeus spoke, and blameless Kottos answered him:  
“Strange one, you do not reveal what is unknown, but we 655  
ourselves know that your mind is superior and your purpose,  
and you are the defender for the immortals against icy cold  
harm, and by your advice from the gloomy darkness  
and harsh chains we have come back again,  
lord son of Kronos, having suffered the unexpected. 660  
Now with stubborn mind and ready spirit,  
we will defend your power in dread battle-strife,  
fighting against the Titans in strong encounters.”

So spoke Kottos, and the gods, givers of good things,  
heard and praised his words. Their spirit craved war 665  
even more than before. They moved wretched battle,  
all of them, females and males, on that day,  
Tritan gods and those who were born from Kronos and those  
whom Zeus from Erebos beneath the earth brought into light.  
These were dreadful and strong, possessing excessive force. 670  
A hundred arms shot forth from their shoulders,  
for all of them alike, and each had fifty heads  
grown out from their shoulders on sturdy limbs.  
Then, they settled themselves against the Titans in the dire fray,  
holding huge rocks in their sturdy hands. 675  
From the other side, the Titans strengthened their ranks  
eagerly, and both sides were revealing the works of forceful  
hands, and the boundless sea resounded dreadfully, and  
the earth screamed loudly, and wide Ouranos groaned, when

heaved, and from the foundations lofty Olympus shook 680  
 beneath the fury of the immortals. The heavy pounding  
 of their feet reached murky Tartaros, as did the shrill screams  
 of the terrible pursuit and powerful missiles.  
 Thus they hurled mournful darts at one another.  
 The sound of both reached starry Ouranos 685  
 as they cried out. They clashed with a great war cry.  
 No longer did Zeus restrain his might but straightaway  
 his heart filled with might, and he showed all  
 his brute force. From Ouranos and Olympus together  
 he came striding, flashing lightning constantly. His bolts 690  
 were flying in close array with thunder and flash  
 from his sturdy hands, whirling the flame  
 thickly. Life-bearing Gaia screamed as she burned, and  
 the immense forest crackled loudly all round.  
 All the earth was boiling as well as the streams of Ouranos 695  
 and the unplowed sea. Hot blasts encompassed  
 the nether Titans, and immense flame reached  
 the shining aether. Although the Titans were stalwart,  
 the gleaming light of the lightning and flash deprived  
 them of their eyes. Ineffable heat gripped Chawos. 700  
 It seemed to the eyes for the seeing and ears for the hearing  
 exactly as if Gaia and wide Ouranos from above  
 were drawing near one another. Such a loud din would rise up  
 with Gaia being fallen upon and Ouranos falling from above.  
 Such was the din that sounded as the gods clashed in strife. 705  
 The winds produced shaking and whipped up dust, and  
 abetted thunder and flashing and gleaming lightning,  
 shafts of Great Zeus, and they carried swift uproar and clamor  
 into the midst of both sides. A terrible din arose from their  
 dreadful wrath, and the work of power was revealed. 710

Battle inclined. Before they had launched at one another  
 and battled constantly through strong encounters.  
 Then among the foremost they aroused bitter battle,  
 Kottos and Briareos and Gyges, insatiate of war.  
 Three hundred rocks from their sturdy hands 715  
 they were hurling, one on another, and they cast shadows  
 over the Titans with missiles. They sent them beneath  
 broad-wayed earth and bound them in painful bonds,  
 having conquered them by hands, though they were bold,  
 as far beneath the earth as Ouranos is above Gaia 720  
 so far from earth to murky Tartaros.

For nine days and nights a bronze anvil, that was  
 going down from Ouranos, would arrive at Gaia on the tenth.  
 For nine days and nights a bronze anvil that was

going down from Gaia would arrive at Tartaros on the tenth. 725  
 A bronze wall runs around Tartaros. Around its neck,  
 night in three rows is spread. From above  
 grow the roots of earth and the unplowed sea.  
 There the Titan gods beneath the murky darkness  
 have been hidden by the plans of cloud-gathering Zeus, 730  
 in that squalid place, the ends of monstrous Gaia.  
 There is no exit for them, but Poseidon put on gates  
 of bronze, and a wall runs on around from both sides.  
 [There Gyges and Kottos and great-spirited Obriareos,  
 dwell, faithful guards of aegis-bearing Zeus. 735  
 There are the sources and limits in order  
 of dark night and murky Tartaros  
 and the unplowed sea and starry Ouranos,  
 painful and squalid places, that gods shudder at.  
 There is a great Chawos. In one entire year, one would not 740  
 reach its floor, once he were within the gates,  
 but gust after racking gust would carry him  
 here and there, dreadful even for immortal gods.]  
 [This portent: the dreadful dwelling of dark Night  
 is there, veiled in tenebrous clouds.] 745  
 Before the gates stands Iapetos' son and holds  
 on his head and weariless arms broad Ouranos  
 without moving, where Night and Day, drawing nigh,  
 address one another as they cross over the great threshold  
 of bronze. One will go down inside, and the other outside 750  
 is going, and never does the house enclose both within.  
 But always the one, being outside the houses,  
 traverses Gaia, and the other, being inside the house,  
 waits the hour of her journey until it arrives.  
 The one has much-seeing light for those on earth. 755  
 The other has Sleep in her hands, brother of Death,  
 the other being destructive Night, veiled in dark clouds.  
 There pitch-dark Night's children have houses,  
 Sleep and Death, dreadful gods. Never does  
 radiant Helios look upon them with his rays 760  
 as he goes up into Ouranos or comes down from Ouranos.  
 Of them, the one goes and dwells in the earth and sea's  
 broad back quietly and graciously for men,  
 but the other's heart is of iron, and his heart is of pitiless  
 bronze in his chest. He holds any of men whom he first 765  
 seizes. He is hated even by the immortal gods.  
 There the echoing houses of the nether god  
 [of stalwart Hades and very awful Persephone.]  
 stand. A dreadful dog guards in front,  
 remorseless, and he has an evil trick. Those entering 770  
 he fawns upon with his tail and both ears,

but he does not allow them to go out again.  
 Waiting, he devours whomever he catches going out the gates.

There dwells a goddess hated by the immortals, 775  
 dreadful Styx, daughter of Okeanos of back-flowing streams,  
 his eldest. Apart from the gods, she dwells in renowned  
 halls roofed over by large rocks. All around it is firmly  
 rooted by silver pillars reaching to Ouranos.  
 Seldom does the daughter of Thaumias, swift-footed Iris, 780  
 messenger, go there over the sea's broad back.  
 Whenever strife and quarrels arise among the immortals  
 and if someone of those having halls on Olympus is lying,  
 Zeus sends Iris to bring the gods' great oath  
 from afar in a golden jar—the water of many names, 785  
 cold water that drips down from a huge rock  
 on high. Far beneath the wide-wayed earth  
 from a sacred river, it flows through the black night.  
 A branch of Okeanos, it is allotted a tenth part of the water. 790  
 Nine parts, coiling around earth and the sea's broad back  
 in silver whirlings fall into the brine. But this one flows  
 forward from the rock, a great pain for gods.  
 Whoever pours it in libation and swears a false oath,  
 some one of those who hold the pinnacles of snowy Olympus,  
 lies breathless for a completed year. 795  
 Never does he go near ambrosia and nectar  
 by way of food but lies breathless and speechless  
 on covered beds, and an evil magic sleep envelops him.  
 But when he completes his great sickness at the end of a great year,  
 another and harsher labor after the other awaits him. 800  
 For nine years he is deprived of the gods who always are.  
 Never does he mingle with them in council or in feasts  
 for nine whole years. In the tenth, he mingles again  
 in the assembly place (?) of the immortals who have halls on Olympus.  
 Such an oath did the immortal gods make Styx's unwithering 805  
 waters, primeval (?). It gushes through a rugged place.

There are the sources and limits in order  
 of dark night and murky Tartaros  
 and the unplowed sea and starry Ouranos,  
 painful and squalid places, that the gods shudder at. 810  
 There are shining gates and a floor of bronze,  
 fast with roots that reach far and are gripped in the ground,  
 grown by their own growing. Before them away from all gods  
 dwell the Titans on the other side of pitch-dark Chawos.  
 Moreover, the renowned allies of loud-thundering Zeus 815  
 dwell in halls at the bases of Okeanos,  
 Kottos and Gyges. Briareos, being good,  
 the heavy-sounding Earth Shaker made his son-in-law and

gave him Kymopoleia to marry, his daughter.

When Zeus drove the Titans from Olympus, 820  
monstrous Gaia bore her last child Typhoeus  
in philotês with Tartaros through golden Aphrodite.  
His hands were strong (?)--*corrupt line*--  
The feet of the powerful god were weariless. From his shoulders  
were a hundred head of a dreadful serpent dragon, 825  
licking with dark tongues. The eyes  
on the monster's ineffable heads flashed fire beneath their brows  
[From all the heads, as he looked, burned fire.]  
Voices were in all his dreadful heads,  
emitting sounds of all sorts, unutterable by gods. 830  
Sometimes they spoke so gods could comprehend. Sometimes  
they emitted the cry of a bull, unchecked in might, proud of voice,  
sometimes the cry of a lion having a shameless spirit,  
sometimes sounds like puppies, a wonder to hear,  
sometimes he hissed, and the lofty mountains rumbled. 835  
A unmanageable deed would have been done that day, and  
Typhoeos would have become lord for mortals and immortals,  
had not the father of men and gods keenly attended.  
He thundered harsh and strong, and all around, Gaia  
resounded awfully, and the wide Ouranos above and 840  
the sea and streams of Okeanos and Gaia's Tartaros.  
Beneath the god's immortal feet as he moved `  
was quivering great Olympus. Gaia was groaning.  
Heat from both of them gripped the violet-like sea,  
heat from the thunder and flash and fire from the monster 845  
and thunderbolts and winds and scorching lightning.  
All the earth boiled and Ouranos and the sea.  
Huge waves raged along the shores round and about,  
at the fury of the immortals, and an endless quaking arose.  
Hades, lording over the wasted dead men, 850  
and the Titans under Tartaros who around Kronos,  
trembled with the endless din and terrible battle-strife.  
When Zeus lifted up his might and seized his weapons,  
thunder, flash, and gleaming lightning,  
he leaped up from Olympus and smote them. 855  
All about he set fire to the dread monster's divine heads.  
But when he had subdued him, flogging him with blows,  
Typhoeos collapsed, crippled, and monstrous Gaia was groaning.  
From the lightning-smote lord, a flame shot forth  
in the mountain glens dark and craggy 860  
as he was struck. And monstrous Gaia was burning all over  
with an ineffable blast and melted like tin heated  
beneath the skill of craftsmen in bellowed crucibles  
or iron, which is the strongest of all things,

being subdued in the mountain glens by blazing fire, 865  
 melts in the shining earth beneath Hephaestos' hands.  
 In this way, Gaia was melting from the flame of the blazing fire.  
 And Zeus in terrible anger threw Typhoeus into wide Tartaros.  
 From Typhoeus comes the moist might of the blowing winds,  
 apart from Notos and Boreas and the cleanser Zephyr. 870  
 They are in descent from gods, a great boon to mortals.  
 The other winds blow fruitlessly over the sea,  
 who falling upon the murky sea,  
 a great bane to mortals, howl with evil gales.  
 They blow at varying times and scatter ships and 875  
 destroy sailors. There is no remedy for this evil  
 for men who happen upon them across the sea.  
 Moreover, across the boundless, flowering Gaia,  
 they destroy the lovely works of earth-born men,  
 filling Gaia with dust and painful uproar. 880

But when the blessed gods completed their toil and  
 made settlement of honors for the Titans by brute force,  
 they urged wide-seeing Olympian Zeus  
 in accord with the advice of Gaia to be king and lord,  
 and he apportioned provinces to them well. 885

Zeus, king of gods, made Metis his first wife,  
 most knowledgeable of gods and immortal men.  
 But when she was about to bear Athena of gleaming eyes,  
 then by a cunning he deceived her mind  
 with coaxing words and put her down into his womb, 890  
 in accord with the advice of Gaia and starry Ouranos.  
 Thus they told him in order that the kingly province  
 no other of the gods who are for always might hold instead of Zeus.  
 For it was fated that from her would be born  
 thoughtful children. First, a maiden, gleaming-eyed 895  
 Tritogeneia who has might and keen plans equal to her father.  
 Then Metis was going to bear a son to be  
 king of gods and men, having a very forceful heart.  
 But Zeus sent her down into his womb before then  
 so that the goddess might advise him on good and evil. 900

## Cosmogonies at the Temple of Esna (Text 206)<sup>1</sup>

Marshall Clagett

### Commentary

We have already described the cosmogony assigned to Ptah and reflected in the *Berlin Hymn to Ptah* (Doc.II.7e), and so we may turn immediately to the late cosmogonic material found at the Temple of Khnum at Esna, all of these extracts dating from the time of the Roman Emperor Trajan (98-117 CE). I give these extracts as representative of the cosmogonies described on temples built in the Ptolemaic and Roman times. Similar accounts could also be constructed by examining inscriptions in the temples at Philae, Edfu, Korn Ombo, and Dendera.

It is perfectly clear that the god Khnum-Re is credited with the same creative acts as the other creator gods. Indeed, he is identified with Ptah-Tatenen as the creator of the primordial gods (Doc.II.7e [Text 394,231]. He is called the “great god who came into being at the very beginning” and the “magnificent ram, at the first time.” We hear of his lifting the earth and supporting the sky, and of his shining forth with the form of luminous brightness: “He installed the soul of the spirits in the midst of the waters (?),” “He acted the god when he began to come into being” (Text 394.25). He is “mysterious of aspect” and is called the “modeler of the modelers” (Text 394.26), an obvious reference to his creation of living things on the potter's wheel (a function sometimes also ascribed to Ptah).<sup>2</sup> He is called the “eldest of the primordial gods”. He is also the “father of the fathers” and the “mother of the mothers.” He made both superior and inferior beings, cities and countries, and the Two Lands (Egypt). He made firm the mountains (Text 394.27). He brought to life those he had modeled on his wheel and he provides continued sustenance for them: “He comes forth at the right time without cease.” His most frequent identification is as the lord or god of the potter's wheel (see Texts 319, 378 and 394). Like the other creator gods, he is unequalled and he “made that which is and that which is not,” i.e. everything (Text 378.9).<sup>3</sup> He is the omnipotent one (Text 319,16):

You have modeled men on the potter's wheel,  
You have made the gods,  
You have modeled large and small cattle,  
You have formed everything upon your wheel, each day,  
[In] your name of Khnum the Potter.

Also like other creator gods he is described as the “mysterious one whose form no one knows” (Text 378.10). Khnum came forth from the Abyss and appeared with the form of the (solar) flame. Not only does the Nile arise from two caverns under his feet (at Elephantine) but he likewise produces the north breeze “for the nostrils of gods and men.” His right eye is the sun and his left the moon. Again we see him identified with Ptah-Tatenen (Text 378.13). He is also described (in Text 378.14) as a Heh god, i.e. a support god (no doubt symbolizing all of the eight Heh gods holding up heaven—gods whom I have mentioned earlier). Finally note that he is also identified with the eldest son of Atum, i.e. with Shu.

A great many other details concerning Khnum's activities can be milked from these extracts, but I set them aside and pass on to a rather detailed account of creation by the goddess Neith, an account also appearing in our extracts from the Temple of Esna (Doc. II.7e [Text 206]).

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<sup>1</sup> *Ancient Egyptian Science: A Source Book*, text II.7e (Clagett 1989: 324-328, 578-581).

<sup>2</sup> At the Temple of Horus, the king “created Edfu on a potter's wheel, like Him-Who-is-South-of-the-Wall” (i.e. Ptah, cf. *The God Ptah*, Holmberg 1946: 48)

<sup>3</sup> Sauneron translates this phrase as *que fit ce qui est et ce qui n'est pas (encore)*. This give the negative half (“that which is not [yet]”) the sense of potential existence rather than the sense of nonexistence defined as that which is in the realm of chaos (Sauneron 1962 [*Esna, V: Les fêtes religieuses d'Esna*], cf. Hornung 1956).



Like other Egyptian gods cast in the role of the demiurge, Neith is called “father of the fathers” and “mother of the mothers.” Similarly, like other such gods, she is described as having come into being from herself at the beginning of time in Nun. This was the time when the land was still in the shadows of the Abyss, i.e. when the land had not yet emerged. In the beginning Neith took more than one form. First, she gave herself the appearance of a cow in order to hide her divine form. “Then she changed herself into a lates-fish (*ḥʿ*.)” Then she went forth and gave illumination with her eyes to what she saw (i.e. to say, when she looked at something she illuminated it), as is said of other creator gods and particularly of solar gods. “Then she said, let this place (where I am) become for me a platform of land in the midst of the Abyss in order that I might stand on it.” This is one of the many such commands in this account which show the device of the creative word in action. The first land to be created was Esna, which is equated here in some way with the early home of Neith in Sais.<sup>4</sup> Thereafter Neith created thirty gods, again by using the technique of the creative word, i.e. by pronouncing their names. She ordered her children to stand on the primordial land, which was called “Highland” (*kʿ*). Then they asked of her what else was to be created. She answered by describing the creative process of conception and verbal command: (1) the enumeration of the four (creative) spirits (*ḥw*), (2) the giving of form to that which is in the stomach (perhaps the magical forms and concepts in the heart?), (3) the pronouncing (*šd*) of what is on the lips, (4) the recognition or knowing of the resultant beings that will arise that very day.

Thereupon they did everything which she described. Then Neith considers what she will produce next. She declares that a god will come into being who will produce light by opening his eyes and darkness by closing them. Men will be produced from the tears of this god and gods will be created from his saliva. Neith will fortify this god by means of her power, making him effective through her own efficacious spirit. She predicts that men will rebel against this god, thus recalling the account of such a rebellion in *The Book of the Divine Cow*, and further that this rebellion will be defeated. The name of this powerful god she will create will be Khepri in the morning and Atum in the evening, and he will be a god who shines forth every day forever in his name of Re. To this the gods reply “we are ignorant (*ḥm-n*.)” From this reply arose their name of Eight (*ḥmnw*), from which Hermopolis takes its name. So it is clear that here we have Hermopolitan influence.

Further evidence of Hermopolitan influence is seen in the details of the sun-god's birth as described by Neith. He was born from excretions of hers which she had placed in the (primordial) egg, which egg we have already mentioned in connection with Hermopolitan doctrines. Accompanying the birth of the sun came light and the first day of the year (i.e. the solar year came into being). At this point are described the details of the creation of man from the god's tears brought on by his not seeing his mother and the creation of the gods from his saliva produced when he salivated on seeing her again. Finally, we notice a passage which states that, from seven commands which Neith pronounced, the Seven Goddesses of Methyer (a cow goddess) were created, one more reference to the Memphite type of creation by spoken command.

### Text 206

(1) Father of the fathers, mother of the mothers, the divinity who began to come into being in the beginning was in the midst of the Abyss. She appeared out of herself while the land was [still] in the shadows and no land had [yet] appeared and no plant had sprouted .... She turned herself into a cow so that no divinity wherever he would be could recognize her. Then she changed herself into (*lit.* renewed her appearance as) a lates-fish (2) and started off. She made luminescent the glances of her eyes, and

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<sup>4</sup> Sauneron 1962: 249-50, 255.

light came into being. Then she said: "Let this place (where I am) become for me a platform of land in the midst of the Abyss in order that I might stand on it." And this place became a platform of land in the midst of the Abyss, just as she said. And [thus] came into being "the land of the waters" (i.e. Esna), which is also Sais...

Everything which her heart conceived came into being immediately. (3) Thus she felt happy about this emergence [of the land] and so Egypt came into being in this happiness.

She created thirty gods by pronouncing their names, one by one, and she became happy when she saw them. They said: "Hail to you, Mistress of Divinities, our mother, who has brought us into being. You have made our names before we knew them (i.e. yet had cognizance of them) ... you have made [for us] the land upon which we can stand, you have separated [for us] the night from the day .... How very beneficial is everything which comes from your heart, O Sole One, created in the beginning. Eternity (*nhh*) and everlastingness (*dt*) pass before your face .... [(4) Then Neith establishes the gods on the emergent land, and they ask (5) what is going to be created.]

Neith then said: "I shall cause you to know what is coming into being. Let us count the four spirits (*hw*). Let us give form to what is in our bodies (i.e. in our hearts?) and then let us pronounce our forms. So, we shall recognize everything the same day." Everything she said took place, and the eighth hour (i.e. the culminating time) occurred in the space of a moment.

The Ahet-cow (i.e. Neith) began to think about what she was going to create. She said: "An august god will come into being today. When he opens his eyes, light will come into being; when he closes them, (6) darkness will come into being. People will come into being from the tears of his eye, gods from the spittle of his lips. I will strengthen him by my strength, I will make him effective by my efficacy, I will make him vigorous by my vigor. His children will rebel against him, but they will be beaten on his behalf and struck down on his behalf, for he is my son issued from my body, and he will be king of this land forever (*dt*). I will protect him with my arms .... (7) I am going to tell you his name: it will be Khepri in the morning and Atum in the evening; and he will be the radiating god in his rising forever, in his name of Re, every day:

Then these gods said: "we are ignorant (*hm-n*) of the things we have heard." So the "Eight" (*hmnw*) became the name of these gods (i.e. the Ogdoad) and also the name of this city (i.e. "Eighttown", i.e. Hermopolis, mod. Ashmunein).

So this god was born from the excretions that came forth from the body of Neith and which she placed in the body of this [primordial] egg .... (8) ....When it broke the shell, it was Re who was hidden in the midst of the Abyss in his name of Amun the Elder and who fashioned the gods and the goddesses with his rays in his name of Khnum.

His mother, the cow goddess, called out loudly: "Come, come, you whom I have created. Come, come, you whom I have conceived. Come, come, (9) you whom I have caused to come into being .... I am your mother, the cow goddess: This god then came forth, his mouth open, his arms opened toward this goddess .... And this day (of the sun's birth) then became the beautiful day of the beginning of the year (*tp rnpt*).

Then he cried in the Abyss when he did not see his mother, the cow goddess, and mankind came into being from the tears of his eye; and he salivated when he saw her again, and the gods came into being from the saliva of his lips.

(10) These primordial gods (now) rest in their shrines; they have been pronounced (*dm*, by creative word) just as this goddess conceived them in her heart

....

They (the ancestor gods) thrust aside (11) a wad of spittle from her mouth which she had produced in the Abyss, and it was transformed into a serpent of 120 cubits, which was named Apep (or Apophis). Its heart conceived the revolt against Re, its cohorts coming from its eyes.

Thoth emerged from his (i.e. Re's) heart in a moment of bitterness (*dhr*), which accounts for his name of Thoth (*dhwty*). He speaks with his father, who sent him against the revolt, in his name of Lord of the Word of God. And this is how Thoth, Lord of Khmun, came into being, in this place, as well as that of the Eight-Gods of the first company of gods.

.... [Then Neith goes to her city of Esna (i.e. Sais) with her son to establish his name there. She will suckle him until he is strong enough to massacre those plotting against him. Then we are told that the seven propositions that she declared in the course of creation became seven divinities] .... (13) And so came into being the Seven Proposition-Goddesses of Methyer ....