



**Theogony**  
**Or, *Birth of the Gods*, By**  
**Hesiod (c. 700 BCE)**

**Translated by: Hugh G.  
Evelyn-White**

Textural corrections, additions and  
notes by Barry F. Vaughan<sup>1</sup>

**PROLOGUE:**

<sup>1</sup> From the Helikonian Muses let us  
begin to sing,  
who hold the great and holy mount of  
Helicon,

and dance on soft feet about the deep-blue spring  
and the altar of the almighty son of Kronos,  
<sup>5</sup> and when they have washed their tender bodies in Permessus  
or in Hippokrene (*the Horse's Spring*), or Olmeios,  
make their fair, lovely dances upon highest Helikon  
and move with vigorous feet.

<sup>10</sup> Thence they arise and go abroad by night, veiled in thick mist,  
and utter their song with lovely voice,  
praising Zeus, the aegis-holder and queenly Hera of Argos who walks on golden sandals,

and the daughter of Zeus the aegis-holder bright-eyed Athena,  
and Phoibos (*the shining one*) Apollo,  
and Artemis who delights in arrows,  
<sup>15</sup> and Poseidon the earth-holder who shakes the earth,  
and reverend Themis and quick-glancing Aphrodite,<sup>2</sup>  
and Hebe with the crown of gold,  
and fair Dione, Leto, Iapetos,  
and Kronos the crafty counselor,  
Eos and great Helios and bright Selene,  
<sup>20</sup> Gaia too, and great Okeanos,

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<sup>1</sup> This text is adapted from the Internet Sacred Text Archive's Theogony, by Hesiod, <http://www.sacred-texts.com/index.htm>. This edited version is intended for academic or personal use and may not be sold or used for profit. I have changed spellings of proper names to more accurately match the Greek text as opposed to the more traditional Latinized spellings which are dominant in Evelyn-White's translation. I have also changed UK spellings to US spellings where appropriate, as well as made clarifications in translation (noted with brackets) and have added explanatory footnotes.

<sup>2</sup> The epithet probably indicates coquettishness.

and dark Nyx,  
and the holy race of all the immortals that are for ever.

And one day they taught Hesiod glorious song  
while he was shepherding his lambs under holy Helikon,  
and this word first the goddesses said to me  
<sup>25</sup> the Muses of Olumpos,  
daughters of Zeus who holds the aegis:

“Shepherds of the wilderness: wretched things of shame, mere bellies.  
We know how to speak many false things as though they were true;  
but we know, when we will, to utter true things.”

So said the ready-voiced daughters of great Zeus,  
<sup>30</sup> and they plucked and gave me a [staff],  
a shoot of sturdy laurel, a marvelous thing,  
and breathed into me a divine voice to celebrate things that shall be  
and things there were aforetime.  
They bade me sing of the race of the blessed gods that are [forever],  
but ever to sing of themselves both first and last.  
<sup>35</sup> But why all this about oak or stone?<sup>3</sup>

Come thou, let us begin with the Muses  
who gladden the great spirit of their father Zeus in Olumpos with their songs,  
telling of things that are and that shall be  
and that were aforetime with consenting voice.  
Unwearying flows the sweet sound from their lips,  
<sup>40</sup> and the house of their father Zeus the loud-thunderer  
is glad at the lily-like voice of the goddesses as it spread[s] abroad,  
and the peaks of snowy Olumpos resound,  
[along with] the homes of the immortals.  
And they, uttering their [undying] voice,  
celebrate in song first of all the reverend race of the gods from the beginning:  
<sup>45</sup> those whom Gaia (*Earth*) and wide Ouranos (*Heaven*) begot,  
and the gods sprung of these, givers of good things.

Then, next, the goddesses sing of Zeus, the father of gods and men,  
as they begin and end their strain,  
how much he is the most excellent among the gods and supreme in power.  
<sup>50</sup> And again, they chant the race of men and strong giants,  
and gladden the heart of Zeus within Olumpos,  
the Olympian Muses, daughters of Zeus the aegis-holder




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<sup>3</sup> A proverbial saying meaning, “*why expound on irrelevant topics?*”

## INVOCATION:

Hail, children of Zeus! Grant lovely song.  
<sup>105</sup> Celebrate the holy race of the deathless gods who are for ever,  
 those that were born of Gaia and starry Ouranos  
 and gloomy Nyx,  
 and them that briny Pontos did rear.

Tell how at the first gods and earth came to be,  
 and rivers, and the boundless sea with its raging swell,  
<sup>110</sup> and the gleaming stars, and the wide heaven above,  
 and the gods who were born of them,  
 givers of good things.

And tell how they divided their wealth,  
 and how they shared their honors amongst them,  
 and also how at the first they took many-folded Olumpos.  
 These things declare to me from the beginning,  
 ye Muses who dwell in the house of Olumpos,  
<sup>115</sup> and tell me which of them first came to be.

## THE BEGINNING:

### *Birth of the Titans –*

[Truly] first Kaos (*Chaos*) came to be,  
 but next wide-bosomed Gaia (*Earth*),  
 the ever-sure foundations of all the deathless ones  
 who hold the peaks of snowy Olumpos,<sup>4</sup>  
 and dim Tartaros in the depth of the wide-pathed Gaia,  
<sup>120</sup> and Eros (*Love*), fairest among the deathless gods,  
 who unnerves the limbs and overcomes the mind and wise counsels  
 of all gods and all men within them.

From Kaos came forth Erebos, [the shadow, and dark Nyx (*Night*)];  
 but of Nyx were born Aether (*Bright Sky*)<sup>5</sup> and Hemera (*Day*),  
<sup>125</sup> whom she conceived and bore from union in love with Erebos.  
 And Gaia first bore starry Ouranos (*Heaven*),  
 equal to herself, to cover her on every side,

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<sup>4</sup> Earth, in the cosmology of Hesiod, is a disk surrounded by the river Okeanos and floating upon a waste of waters. It is called the foundation of all (the qualification “the deathless ones...” etc. is an interpolation), because not only trees, men, and animals, but even the hills and seas (cf. lines 129, 131) are supported by it.

<sup>5</sup> Aether is the bright, untainted upper atmosphere, as distinguished from Aer, the lower atmosphere of the earth.

and to be an ever-sure abiding-place for the blessed gods.  
 And she brought forth long Hills,  
 graceful haunts of the goddess-Nymphs  
<sup>130</sup> who dwell amongst the glens of the hills.  
 She bore also the fruitless deep with his raging swell, Pontos (*Sea*),  
 without sweet union of love.

But afterwards she lay with Ouranos and bore deep-swirling Okeanos (*Ocean*),  
 Koios and Krios and Hyperion and Iapetos,  
<sup>135</sup> Theia and Rhea, Themis and Mnemosyne and gold-crowned Phoebe  
 and lovely Tethys.  
 After them was born Kronos (*Time*) the wily,  
 youngest and most terrible of her children,  
 and he hated his lusty sire.

And again, she bore the Kyklopes (*Cyclopes*), overbearing in spirit,  
<sup>140</sup> Brontes (*Thunder*), and Steropes (*Lightening*) and stubborn-hearted Arges (*Brightner*),  
 who gave Zeus the thunder and made the thunderbolt.  
 In all else they were like the gods,  
 but one eye only was set in the midst of their fore-heads.  
 And they were surnamed Kyklopes (*Orb-eyed*)  
<sup>145</sup> because one orbed eye was set in their foreheads.  
 Strength and might and craft were in their works.

And again, three other sons were born of Gaia and Ouranos,  
 great and [strong] beyond telling,  
 Kottos (*Striker*) and Briareos (*Vigorous*) and Gy[g]les (*Big-Limbed*), presumptuous children.  
<sup>150</sup> From their shoulders sprang one hundred arms,  
 not to be approached,  
 and each had fifty heads upon his shoulders on their strong limbs,  
 and irresistible was the stubborn strength that was in their great forms.  
 For of all the children that were born of Gaia and Ouranos,  
<sup>155</sup> these were the most terrible,  
 and they were hated by their own father from the first.

### *The Crimes of Ouranos -*

And he (Ouranos) used to hide them all away in a secret place of Gaia  
 as soon as each was born,  
 and would not suffer them to come up into the light.  
 And Ouranos rejoiced in his evil doing.

<sup>160</sup> But vast Gaia groaned within,  
 being [pained],  
 and she made the element of grey flint  
 and shaped a great sickle,

and told her plan to her dear sons.  
 And she spoke, cheering them,  
 while she was vexed in her dear heart:

"My children, [be]gotten of a sinful father,  
 if you will obey me,  
<sup>165</sup> we should punish the vile outrage of your father;  
 for he first thought of doing shameful things."

So she said; but fear seized them all,  
 and none of them uttered a word.  
 But great Kronos, the wily,  
 took courage and answered his dear mother:

<sup>170</sup> "Mother, I will undertake to do this deed,  
 for I reverence not our father of evil name,  
 for he first thought of doing shameful things."

So he said, and vast Gaia rejoiced greatly in spirit,  
 and set and hid him in an ambush,  
<sup>175</sup> and put in his hands a jagged sickle,  
 and revealed to him the whole plot.

And Ouranos came,  
 bringing on night and longing for love,  
 and he lay about Gaia spreading himself full upon her.<sup>6</sup>  
 Then the son from his ambush  
 stretched forth his left hand  
<sup>180</sup> and in his right took the great long sickle with jagged teeth,  
 and swiftly lopped off his own father's members  
 and cast them away to fall behind him.  
 And not vainly did they fall from his hand;  
 for all the bloody drops that gushed forth Gaia received,  
 and as the seasons moved round  
<sup>185</sup> she bore the strong Erinyes (*The Furies*)  
 and the great Giants with gleaming armor,  
 holding long spears in their hands,  
 and the Nymphs whom they call Meliae<sup>7</sup>  
 all over the boundless earth.

And so soon as he had cut off the members with flint  
 and cast them from the land into the surging sea,  
<sup>190</sup> they were swept away over the main a long time.

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<sup>6</sup> The myth accounts for the separation of Ouranos and Earth. In Egyptian cosmology Nut (*the Sky*) is thrust and held apart from her brother Geb (*the Earth*) by their father Shu, who corresponds to the Greek Atlas.

<sup>7</sup> Nymphs of the ash-trees, as Dryads are nymphs of the oak-trees. Cp. note on Works and Hemeras, l. 145.



*The Crimes of Kronos –*

But Rheia was subject in love to Kronos  
and bore splendid children,  
Hestia,<sup>8</sup> Demeter, and gold-shod Hera  
<sup>455</sup> and strong Hades, pitiless in heart,  
who dwells under the earth,  
and the loud-crashing Earth-Shaker,  
and wise Zeus, father of gods and men,  
by whose thunder the wide earth is shaken.

These great Kronos swallowed as each came forth from the womb  
<sup>460</sup> to his mother's knees with this intent,  
that no other of the proud sons of Ouranos  
should hold the kingly office amongst the deathless gods.  
For he learned from Gaia and starry Ouranos  
that he was destined to be overcome by his own son,  
<sup>465</sup> strong though he was,  
through the contriving of great Zeus.<sup>9</sup>

Therefore he kept no blind outlook,  
but watched and swallowed down his children:  
and unceasing grief seized Rheia. But when  
she was about to bear Zeus,  
the father of gods and men,  
then she besought her own dear parents,  
<sup>470</sup> Gaia and starry Ouranos,  
to devise some plan with her  
that the birth of her dear child might be concealed,  
and that retribution might overtake great,  
crafty Kronos for his own father  
and also for the children whom he had swallowed down.  
And they readily heard and obeyed their dear daughter,  
<sup>475</sup> and told her all that was destined to happen  
touching Kronos the king and his stout-hearted son.

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<sup>8</sup> The goddess of the hearth (the Roman "Vesta"), and so of the house. Cp. *Homeric Hymns* v.22 ff.; xxxix.1 ff.

<sup>9</sup> The variant reading "of his father" (sc. Ouranos) rests on inferior MS. authority and is probably an alteration due to the difficulty stated by a Scholiast: "How could Zeus, being not yet begotten, plot against his father?" The phrase is, however, part of the prophecy. The whole line may well be spurious, and is rejected by Heyne, Wolf, Gaisford and Guyet.

So they sent her to Lyktos,  
 to the rich land of Krete,  
 when she was ready to bear great Zeus,  
 the youngest of her children.  
<sup>480</sup> Him did vast Gaia receive from Rheia in wide Krete  
 to nourish and to bring up.  
 [There from] came Gaia  
 carrying him swiftly through the black night to Lyktus first,  
 and took him in her arms  
 and hid him in a remote cave beneath the secret places  
 of the holy earth on thick-wooded Mount Aigaion;  
 but to the mightily ruling son of Ouranos,  
 the earlier king of the gods,  
<sup>485</sup> she gave a great stone wrapped in swaddling clothes.  
 Then he took it in his hands and thrust it down into his belly:  
 (the) wretch!  
 He knew not in his heart that in place of the stone his son was left behind,  
 unconquered and untroubled,  
<sup>490</sup> and that he was soon to overcome him by force  
 and might and drive him from his honors,  
 himself to reign over the deathless gods.

After that,  
 the strength and glorious limbs of the prince increased quickly,  
 and as the years rolled on,  
<sup>495</sup> great Kronos the wily was beguiled by the deep suggestions of Gaia,  
 and brought up again his offspring,  
 vanquished by the arts and might of his own son,  
 and he vomited up first the stone which he had swallowed last.  
 And Zeus set it fast in the wide-pathed earth  
 at goodly Pytho under the glens of Parnassos,  
<sup>500</sup> to be a sign thenceforth and a marvel to mortal men.<sup>10</sup>

And he set free from their deadly bonds  
 the brothers of his father,  
 sons of Ouranos whom his father in his foolishness had bound.  
 And they remembered to be grateful to him for his kindness,  
 and gave him thunder  
 and the glowing thunderbolt and lightening:  
<sup>505</sup> for before that, huge Gaia had hidden these.  
 In them he trusts and rules over mortals and immortals.

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<sup>10</sup> Pausanias (x. 24.6) saw near the tomb of Neoptolemus "a stone of no great size", which the Delphians anointed every day with oil, and which he says was supposed to be the stone given to Kronos.

### The Birth and Crimes of Prometheus –

Now Iapetos (*the Piercer*) took to wife the neat-ankled maid Klymene (*Asia*),  
daughter of Okeanos,

and went up with her into one bed.

<sup>510</sup> And she bore him a stout-hearted son: Atlas.

Also she bore very glorious Menoetios

and clever Prometheus,

full of various wiles,

and scatter-brained Epimetheus

who from the first was a mischief to men who eat bread;

for it was he who first took of Zeus the woman,

the maiden whom he had formed.

But Menoetios was outrageous,

<sup>515</sup> and far-seeing Zeus struck him with a lurid thunderbolt

and sent him down to Erebos

because of his mad presumption and exceeding pride.

And Atlas through hard constraint

upholds the wide heaven with unwearying head and arms,

standing at the borders of the earth before the clear-voiced Hesperides.

<sup>520</sup> For this lot wise Zeus assigned to him.

And ready-witted Prometheus he bound with inextricable bonds,  
cruel chains,

and drove a shaft through his middle,

and set on him a long-winged eagle,

which used to eat his immortal liver.

<sup>525</sup> But by night the liver grew as much again

everyway as the long-winged bird devoured in the whole day.

That bird Heracles,

the valiant son of shapely-ankled Alkmene, slew.

And [he] delivered the son of Iapetos from the cruel plague,

and released him from his affliction

not without the will of Olympian Zeus who reigns on high,

<sup>530</sup> [but] that the glory of Heracles, the Theban-born,

might be yet greater than it was before over the plenteous earth.

This, then, he [thought],

and honored his famous son.

Though he was angry,

he ceased from the wrath which he [felt] before

because Prometheus matched himself in wit

with the almighty son of Kronos.

<sup>535</sup> For when the gods and mortal men had a dispute at Mekone,

even then Prometheus was forward to cut up a great ox

and set portions before them, trying to fool the mind of Zeus.

Before the rest he set flesh  
 and inner parts thick with fat upon the hide,  
 covering them with an ox paunch;  
<sup>540</sup> but for Zeus he put the white bones dressed up with cunning art  
 and covered with shining fat.  
 Then the father of men and of gods said to him:

"Son of Iapetos, most glorious of all lords,  
 good sir.  
 How unfairly you have divided the portions!"

<sup>545</sup> So said Zeus whose wisdom is everlasting,  
 rebuking him.  
 But wily Prometheus answered him,  
 smiling softly and not forgetting his cunning trick:

"Zeus, most glorious and greatest of the [everlasting] gods,  
 take which ever of these portions your heart within you bids."

<sup>550</sup> So he said, thinking trickery.  
 But Zeus, whose wisdom is everlasting,  
 saw and failed not to perceive the trick,  
 and in his heart he thought mischief against mortal men  
 which also was to be fulfilled.  
 With both hands he took up the white fat  
 and was angry at heart,  
 and wrath came to his spirit  
<sup>555</sup> when he saw the white ox-bones craftily tricked out.

[It is] because of this  
 the tribes of men upon earth  
 burn white bones to the deathless gods upon fragrant altars.  
 But Zeus who drives the clouds was greatly vexed  
 and said to him:

"Son of Iapetos, clever above all!  
<sup>560</sup> So, sir, you have not yet forgotten your cunning arts!"

So [spoke] Zeus in anger,  
 whose wisdom is everlasting.  
 And from that time he was always mindful of the trick,  
 and would not give the power of unwearying fire

to the Melian<sup>11</sup> race of mortal men who live on the earth.

<sup>565</sup> But the noble son of Iapetos outwitted him  
and stole the far-seen gleam of unwearying fire in a hollow fennel stalk.  
And Zeus who thunders on high was stung in spirit,  
and his dear heart was angered when he saw amongst men the far-seen ray of fire.

*The Birth of Pandora (the completely gifted one) -*

<sup>570</sup> Forthwith he (Zeus) made an evil thing for men  
as the price of fire.  
For the very famous Limping God (*Hephaestus*)  
formed of earth the likeness of a shy maiden  
as the son of Kronos willed.  
And the goddess, bright-eyed Athena,  
girded and clothed her with silvery raiment,  
<sup>575</sup> and down from her head she spread with her hands a brodered veil,  
a wonder to see.  
And she, Pallas Athena, put about her head lovely garlands,  
flowers of new-grown herbs.  
Also she put upon her head a crown of gold  
which the very famous Limping God made himself  
<sup>580</sup> and worked with his own hands as a favor to Zeus his father.  
On it was much curious work, wonderful to see;  
for of the many creatures which the land and sea rear up,  
he put most upon it, wonderful things,  
like living beings with voices:  
and great beauty shone out from it.

<sup>585</sup> But when he had made the beautiful evil to be the price for the blessing,  
he brought her out,  
delighting in the finery which the bright-eyed daughter of a mighty father had given her,  
to the place where the other gods and men were.  
And wonder took hold of the deathless gods and mortal men  
when they saw that which was sheer guile,  
not to be withstood by men.

<sup>590</sup> For from her is the race of women and female kind:  
of her is the deadly race and tribe of women  
who live amongst mortal men to their great trouble,  
no helpmeets in hateful poverty,  
but only in wealth.

<sup>595</sup> And as in thatched hives bees feed the drones

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<sup>11</sup> As Scholiast explains: "Either because they (men) sprang from the Melian nymphs (cp. l. 187); or because, when they were born (?), they cast themselves under the ash-trees, that is, the trees." The reference may be to the origin of men from ash-trees: cp. *Works and Hemeras*, l. 145 and note.

whose nature is to do mischief by day  
 and throughout the day until the sun goes down  
 the bees are busy and lay the white combs,  
 while the drones stay at home in the covered skeps  
 and reap the toil of others into their own bellies  
<sup>600</sup> even so Zeus who thunders on high made women  
 to be an evil to mortal men,  
 with a nature to do evil.

And he gave them a second evil  
 to be the price for the good they had:  
 whoever avoids marriage and the sorrows that women cause,  
 and will not wed,  
 reaches deadly old age without anyone to tend his years,  
<sup>605</sup> and though he at least has no lack of livelihood while he lives,  
 yet, when he is dead,  
 his kinsfolk divide his possessions amongst them.  
 And as for the man who chooses the lot of marriage  
 and takes a good wife suited to his mind,  
 evil continually contends with good;  
<sup>610</sup> for whoever happens to have mischievous children,  
 lives always with unceasing grief in his spirit and heart within him;  
 and this evil cannot be healed.  
 So it is not possible to deceive or go beyond the will of Zeus;  
 for not even the son of Iapetos,  
 kindly Prometheus,  
<sup>615</sup> escaped his heavy anger, but of necessity strong bands confined him,  
 although he knew many a wile.



### THE TITANOMACHY:

But when first their father was vexed in his heart  
 with Briareus and Kottus and Gyges,  
 he bound them in cruel bonds,  
 because he was jealous of their exceeding manhood  
 and comeliness and great size.  
<sup>620</sup> And he made them live beneath the wide-pathed earth,  
 where they were afflicted,  
 being set to dwell under the ground,  
 at the end of the earth, at its great borders,  
 in bitter anguish for a long time and with great grief at heart.  
 But the son of Kronos and the other deathless gods  
<sup>625</sup> whom rich-haired Rhea bore from union with Kronos,  
 brought them up again to the light at Gaia's advising.

For she herself recounted all things to the gods fully,  
 how that with these they would gain victory  
 and a glorious cause to vaunt themselves.

The Titan gods  
 and as many as sprang from Kronos,  
<sup>630</sup> had long been fighting together in stubborn war.  
 With heart-grieving toil,  
 the lordly Titans [fought] from high Othyrs.  
 But the gods, givers of good,  
 whom rich-haired Rheia bore in union with Kronos,  
 [fought] from Olumpos.  
<sup>635</sup> So they, with bitter wrath,  
 were fighting continually with one another  
 at that time for ten full years,  
 and the hard strife had no close or end for either side,  
 and the issue of the war hung evenly balanced.

But when he had provided those three with all things fitting,  
<sup>640</sup> nectar and ambrosia which the gods themselves eat,  
 and when their proud spirit revived within them all  
 after they had fed on nectar and delicious ambrosia,  
 then it was that the father of men and gods spoke amongst them:

"Hear me, bright children of Gaia and Ouranos,  
<sup>645</sup> that I may say what my heart within me bids.  
 A long while now have we,  
 who are sprung from Kronos and the Titan gods,  
 fought with each other every day to get victory and to prevail.  
<sup>650</sup> [Now] show your great might and unconquerable strength,  
 and face the Titans in bitter strife;  
 for remember our friendly kindness,  
 and from what sufferings you are come back to the light,  
 from your cruel bondage under misty gloom through our counsels."

So he said.

And blameless Kottus answered him again:

"Divine one!  
<sup>655</sup> You speak that which we know well.  
 Nay, even of ourselves we know that your wisdom  
 and understanding is exceeding,  
 and that you became a defender of the deathless ones from chill doom.  
 And through your devising we are come back again  
 from the murky gloom  
 and from our merciless bonds,

enjoying what we looked not for,  
<sup>660</sup> oh lord, son of Kronos.  
 And so now with fixed purpose and deliberate counsel  
 we will aid your power in dreadful strife  
 and will fight against the Titans in hard battle."

So he said.  
 And the gods, givers of good things,  
<sup>665</sup> applauded when they heard his word,  
 and their spirit longed for war even more than before.  
 And they all, both male and female,  
 stirred up hated battle that day,  
 the Titan gods,  
 [against] all that were born of Kronos together with those dread,  
 mighty ones of overwhelming strength  
<sup>670</sup> whom Zeus brought up to the light  
 from Erebus beneath the earth.  
 [A] hundred arms sprang from the shoulders of all alike,  
 and each had fifty heads growing upon his shoulders upon stout limbs.

These, then, stood against the Titans in grim strife,  
<sup>675</sup> holding huge rocks in their strong hands.  
 And on the other part  
 the Titans eagerly strengthened their ranks,  
 and both sides at one time showed the work of their hands and their might.  
 The boundless sea rang terribly around,  
 and the earth crashed loudly:  
 wide Ouranos was shaken and groaned,  
<sup>680</sup> and high Olumpos reeled from its foundation  
 under the charge of the undying gods.  
 And a heavy quaking reached dim Tartaros  
 [because of] the deep sound of their feet in the fearful onset  
 and of their hard missiles.  
 So, then, they launched their grievous shafts upon one another,  
<sup>685</sup> and the cry of both armies as they shouted  
 reached to starry heaven,  
 and they met together with a great battle-cry.

Then Zeus no longer held back his might;  
 but [soon] his heart was filled with fury  
 and he showed forth all his strength.  
 From Ouranos and from Olumpos he came forthwith,  
<sup>690</sup> hurling his lightning.  
 The bolt flew thick and fast from his strong hand  
 together with thunder and lightning,  
 whirling an awesome flame.

The life-giving earth crashed around in burning,  
and the vast wood crackled loud with fire all about.

<sup>695</sup> All the land seethed,  
and Okeanos's streams and the unfruitful sea.  
The hot vapor lapped round the earthborn Titans.  
Flame unspeakable rose to the bright upper air.  
The flashing glare of the thunder,  
stone and lightning blinded their eyes for all that there were strong.

<sup>700</sup> Astounding heat seized Kaos.  
To see with eyes and to hear the sound with ears  
it seemed even as if Gaia and wide Ouranos above came together;  
for such a mighty crash would have arisen  
if Gaia were being hurled to ruin,  
and Ouranos from on high were hurling her down;  
<sup>705</sup> so great a crash was there while the gods were meeting together in strife.  
Also the winds brought rumbling earthquake and dust-storm,  
thunder and lightning and the lurid thunderbolt,  
which are the shafts of great Zeus,  
and carried the clangor and the war-cry  
into the midst of the two hosts.

<sup>710</sup> An horrible uproar of terrible strife arose:  
mighty deeds were shown  
and the battle inclined.  
But until then,  
they kept at one another and fought continually in cruel war.



### The Last Battle: Zeus and Tiphoeus –

<sup>820</sup> But when Zeus had driven the Titans from heaven,  
huge Gaia bore her youngest child Typhoeus  
of the love of Tartaros,  
by the aid of golden Aphrodite.  
Strength was with his hands in all that he did  
and the feet of the strong god were untiring.  
<sup>825</sup> From his shoulders grew an hundred heads of a snake,  
a fearful dragon,  
with dark, flickering tongues,  
and from under the brows of his eyes in his marvelous heads  
flashed fire,  
and fire burned from his heads as he glared.  
And there were voices in all his dreadful heads  
<sup>830</sup> which uttered every kind of sound unspeakable;  
for at one time they made sounds such that the gods understood,

but at another,  
 the noise of a bull bellowing aloud in proud ungovernable fury;  
 and at another, the sound of a lion,  
 relentless of heart;  
 and at another's, sounds like whelps, wonderful to hear;  
<sup>835</sup> and again, at another, he would hiss,  
 so that the high mountains re-echoed.

And truly a thing past help would have happened on that day,  
 and he would have come to reign over mortals and immortals,  
 had not the father of men and gods been quick to perceive it.  
 But he thundered hard and mightily,  
<sup>840</sup> and the earth around resounded terribly and the wide heaven above,  
 and the sea and Okeanos's streams and the nether parts of the earth.  
 Great Olumpos reeled beneath the divine feet of the king  
 as he arose and earth groaned thereat.  
 And through the two of them  
 heat took hold on the dark-blue sea,  
<sup>845</sup> through the thunder and lightning,  
 and through the fire from the monster,  
 and the scorching winds and blazing thunderbolt.  
 The whole earth seethed,  
 and sky and sea and the long waves raged along the beaches round and about,  
 at the rush of the deathless gods,  
 and there arose an endless shaking.

<sup>850</sup> Hades trembled where he rules over the dead below,  
 and the Titans under Tartaros who live with Kronos,  
 because of the unending clamor and the fearful strife.  
 So when Zeus had raised up his might and seized his arms,  
 thunder and lightning and lurid thunderbolt,  
<sup>855</sup> he leaped from Olumpos and struck him,  
 and burned all the marvelous heads of the monster about him.  
 But when Zeus had conquered him  
 and lashed him with strokes,  
 Typhoeus was hurled down, a maimed wreck, so that the huge earth groaned.  
 And flame shot forth from the thunder-stricken lord  
<sup>860</sup> in the dim rugged glens of the mount,<sup>12</sup>  
 when he was smitten.  
 A great part of huge earth was scorched by the terrible vapor  
 and melted as tin melts when heated by men's art in channeled crucibles;<sup>13</sup>  
 or as iron,  
 which is hardest of all things,

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<sup>12</sup> According to Homer Typhoeus was overwhelmed by Zeus amongst the Arimi in Cilicia. Pindar represents him as buried under Aetna, and Tzetzes reads Aetna in this passage.

<sup>13</sup> The epithet (which means literally "well-bored") seems to refer to the spout of the crucible.

is softened by glowing fire in mountain glens  
<sup>865</sup> and melts in the divine earth through the strength of Hephaestus.<sup>14</sup>  
 Even so, then,  
 the earth melted in the glow of the blazing fire.  
 And in the bitterness of his anger  
 Zeus cast him into wide Tartaros.

And from Typhoeus come boisterous winds which blow damply,  
<sup>870</sup> except Notos and Boreas and clear Zephyr.  
 These are a god-sent kind,  
 and a great blessing to men.  
 But the others blow fitfully upon the seas.  
 Some rush upon the misty sea  
<sup>875</sup> and work great havoc among men with their evil, raging blasts;  
 for varying with the season they blow,  
 scattering ships and destroying sailors.  
 And men who meet these upon the sea have no help  
 against the mischief.  
 Others again over the boundless, flowering earth  
 spoil the fair fields of men who dwell below,  
<sup>880</sup> filling them with dust and cruel uproar.

#### THE OLYMPIAN RULE:

But when the blessed gods had finished their toil,  
 and settled by force their struggle for honors with the Titans,  
 they pressed far-seeing Olympian Zeus  
 to reign and to rule over them, by Gaia's prompting.  
<sup>885</sup> So he divided their dignities [i.e., titles, responsibilities] amongst them...

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<sup>14</sup> The fire god. There is no reference to volcanic action: iron was smelted on Mount Ida; cp. Epigrams of Homer, ix. 2-4.