

Theogony and Works and Days Study Guide

Theogony and Works and Days by Hesiod

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Theogony

Theogony Summary

Hesiod begins this poem by claiming that he has learned the song from the Muses, who gave him a divine voice to sing of the gods and celebrate the race of gods who were begotten of Heaven and Earth. Hesiod praises Zeus as the father of gods and men. He relates the tale of the Muses' conception: Zeus and Mnemosyne (Memory) sleep together for nine nights and she conceives and bares nine daughters who sing on Mount Olympus. Zeus overthrows his father, Cronos, and distributes power among the immortals. Calliope is the most important of the Muses because she feeds dew to heaven-chosen princes to give them sweet tongues to settle disputes. Singers on earth are a gift of Apollo and the Muses to mankind to enable them to forget their sorrows while singers chant about the deeds of men of old and the gods. Princes are the gifts of Zeus. Hesiod asks the Muses to tell him how the first gods and earth came to be.

Chaos comes first, then Earth, then Eros. Chaos bares Erebus and Night who fall in love and have Aether and Day. Earth has Heaven, Hills and Pontius. Earth and Heaven conceive Oceanus, Coeus, Crius, Hyperion, Iapetus, Theia, Rhea, Themis, Mnemosyne, Phoebe, Tethys and Cronos, who is the youngest, wildest and most terrible. Earth also bares the Cyclopes: Brontes, Steropes and Arges, who later gives Zeus thunder. Heaven and Earth together have Cottus, Briareos and Gyges, but Heaven hates these three sons and hides them in a secret place in Earth. Earth plots against Heaven for this vile outrage. All of her children are afraid to come against Heaven except Cronos, who volunteers to assist Earth. Heaven lies with Earth, and Cronos cuts off Heaven's members. The blood drops from the amputation land on Earth, and she bares Erinyes, Giants and Nymphs. Cronos casts the members into the sea and a foam appears. Out of the foam, a maiden is formed; she is Aphrodite who Eros and Desire follow from her birth.

Heaven alone has several sons who he calls the Titans in reproach for a fearful deed they commit, and Heaven predicts that they will suffer for this deed. Night bares Doom, Fate, Death, Sleep, Dreams, Blame, Woe, Hesperides, Destinies, Fates, Clotho, Lachesis, Atropos, Nemesis, Deceit, Friendship, Age and Strife. Strife bares Toil, Forgetfulness, Famine, Sorrows, Fightings, Battles, Murders, Manslaughters, Quarrels, Lying Words, Disputes, Lawlessness, Ruin and Oath. Sea begat Thaumas, Phorcys, Ceto, Eurybia and Nereus, who is honest and men refer to as the Old Man. Nereus and Doris, the daughter of Ocean, bare Pluto, Eucrate, Sio, Amphitrite, Eudora, Thetis, Galene, Glaucus, Cymothoe, Speo, Thoe, Halie, Pasithea, Erato, Eunice, Melite, Eulimene, Agaue, Doto, Proto, Pherusa, Dynamene, Nisaea, Actaea, Protomedea, Doris, Panoepa, Galatea, Hippothoe, Hipponoe, Cymodoce, Cymo, Eione, Alimede, Glauconome, Pontoporeia, Leagore, Euagore, Laomedea, Polynoe, Autonoe, Lysianassa, Euarne, Psamathe, Menippe, Neso, Eupompe, Themisto, Pronoe and Nemertes. Thaumas and Electra, a daughter of Ocean, bare Iris, Harpies, Aello and Ocypetes.

Ceto and Phorcys bare Graiae, Pemphredo, Enyo and the Gorgons: Sthenno, Euryale and Medusa. Medusa only suffers from being mortal and is killed when Perseus cuts her head off. From Medusa's head springs Chrysaor and Pegasus. Pegasus flies to the deathless gods and dwells in the house of Zeus. Chrysaor and Callirhoe, a daughter of Ocean, beget the three-headed Geryones who Heracles slays. Heracles also slays Orthus and Eurytion. Callirhoe also bares Echidna, who lives in a cave deep under a hollow rock. Echidna and Typhaon bare Orthus; Cerberus, the hound of Hades; Hydra, who Hera nourishes and Heracles kills; Chimaera, who has three heads of different beats and is killed by Pegasus and Bellerophone; the Sphinx; and the Nemean lion, who Hera raises to plague the Nemeans but is killed by Heracles.

Ceto and Phorcys bare a hideous snake. Tethys and Ocean have many children who become the rivers of the earth. Theia and Hyperion bare Helios, Selene and Eos while Eurybia and Crius bare Astraeus, Pallas and Perses. Eos and Astraeus bare Zephyrus, Boreas and Notus-Erigenita who bares Eosphorus. Ocean's daughter, Styx, is the first to offer her assistance to Zeus when he promises privileges to whichever gods will fight with him against the Titans. Because of this, her and Pallas' children, Zelus, Nike, Crato and Bia, dwell in the house of Zeus. Phoebe and Coeus bare Leto and Asteria. Perses marries Asteria and they bare Hecate. Zeus honors Hecate above all other gods, and she is great among the gods. Hecate has privilege in earth, heaven and the sea; she grants honor to whom she will and is the nurse of the young.

Rhea and Cronos have Hestia, Demeter, Hera, Hades, Earth-Shaker and Zeus, but Heaven and Earth tells Cronos that he will be overcome by his own son so he swallows each child as they exit their mother's womb. This grieves Rhea and she conspires with Heaven and Earth to avoid Cronos knowing when Zeus is born in order to receive retribution for her other children. Rhea bares Zeus in Lyctus of Crete, and Earth hides him in a remote cave. Earth gives Cronos a stone wrapped in swaddling clothes which he assumes is the child and he swallows it. When Zeus grows up, he vanquishes Cronos, and Cronos vomits up his children, beginning with the stone he mistook for Zeus. Zeus receives thunder and lightning as a reward.

Iapetus and Clymene bare Atlas, Menoetius, Epithetheus and Prometheus. Atlas holds up Heaven to separate him from Earth, while Menoetius is proud, and Zeus sends him to Erebus as a penalty of his pride. Prometheus angers Zeus by unfairly dividing portions at a feast and attempts to outwit Zeus. Later, when Zeus refuses to give fire to mortals, Prometheus steals fire and gives it to mankind. Zeus is enraged and creates an evil thing as a price for the fire: a maiden with a beautiful shape whose guile is not to be withstood by men. She creates the deadly tribe and race of women with the nature to do evil to men. Secondly, Zeus decrees that men who avoid the evil of women by not marrying will reach old age without anyone to tend to them, while men who do marry will live in a mixture of evil and good. Zeus' fury at Prometheus compels him to bind Prometheus to a rock where an eagle comes every day and eats Prometheus' liver which regenerates every night. This continues until Zeus allows Heracles to rescue Prometheus in order to bring honor and glory to his son.



Zeus and the other Olympian gods battle the Titans for ten years. Earth advises them to enlist the resources of Obriareus, Cottus and Gyes. Zeus retrieves them and feeds them with nectar and ambrosia before asking them to help fight against the Titans; Obriareus, Cottus and Gyes agree to help fight. There is a great battle that causes the sea to ring, the earth to crash, and the heavens to groan. Zeus does not hold back and shows his strength. Obriareus, Cottus and Gyes are among the foremost in the battle. The Titans are defeated and imprisoned behind a misty gloom at the ends of the earth where Poseidon builds bronze gates around their prison. This prison is near the home of Night and Day whose house never holds both at once. Peaceful Sleep and hard-hearted Death also live with them. This dwelling is near the home of Hades and Persephone whose home is guarded by a fierce hound. Styx dwells nearby, and when the gods disagree, Zeus sends Iris to retrieve water from the river Styx. If a god is forsworn on waters from her, they spend a year breathless and prostrate without the sustenance of ambrosia and nectar, followed by nine years of exile from Mount Olympus.

Briareos marries Cymopolea, Earth-Shaker's daughter. Meanwhile, Earth and Tartarus, with the aid of Aphrodite, bare Typhoeus. Typhoeus is strong and utters every unspeakable sound. He has one hundred heads of snakes and one dragon head above his neck. He would likely have reigned over the gods except Zeus perceives his strength and fights him. The whole earth seethes at the fearful strife, but Zeus wins and hurls Typhoeus to earth, scorching a great part of the earth. Zeus casts Typhoeus into Tartarus from which Typhoeus sends evil winds to destroy men on the sea. Notus, Boreas and Zephyr are not these harmful winds, but they are gifts from the gods. Because of his victory of Typhoeus, the other Olympian gods press Zeus to rule them.

Zeus impregnates his first wife, Metis, with Athene but places Athene in his own belly to avoid her receiving her mother's wisdom and coordinating a palace coup to overthrow Zeus. He bares Athene on the banks of the Triton river. Athena excels all other gods and men in war. Zeus has many other wives and children as well. He has Horae, Eunomia, Dike, Eirene, Moerae, Clotho, Lachesis and Atropos by Themis; Aglaea, Euphrosyne and Thaleia (the three graces) by Eurynome; Persephone, who Zeus permits Aidoneus to carry off, by Demeter; Cleio, Euterpe, Thaleia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania and Calliope (the nine muses) by Mnemosyne; Apollo and Artemis by Leto; and Hebe, Area and Eileithyia by Hera. Zeus also has Hermes, the herald of the gods, by Maia, the daughter of Atlas, and Dionysus by Semele, the daughter of Cadmus. He gives birth to Tritogeneia from his own head. He also has Hermes by Maia, Atlas' daughter, and Dionysus by Semele, Cadmus' daughter. He has Heracles by a mortal woman, Alcmena. It is said that Heracles is Zeus' favorite son and Athene is his favorite daughter. Hera is very jealous of her husband's many infidelities and often plagues his children by other woman and goddesses with dangers. Because of this anger, she gives birth to Hephaestus by herself. Hera hates Heracles and often tries to destroy him. Once Heracles' toils are over, he becomes immortal and marries Hebe, the daughter of Zeus and Hera.

Earth-Shaker and Amphitrite bare Triton who owns the depths of the sea. Cytherea and Ares bare Panic, Fear and Harmonia who marries Cadmus. Hephaestus marries the



youngest grace, Aglaea. Dionysus marries Ariadne, Minos' daughter. Helios and Perseis, a daughter of Ocean, bare Aeetes and Circe. Aeetes and Idyia bare Medea. After relating this, Hesiod bids farewell to the gods of Olympus and turns his attention to the goddesses who bare god-like children unto mortal men.

Demeter and Iasion bare Plutus while Cadmus and Harmonia, the daughter of Aphrodite, bare Ino, Semele, Agave, Polydorus and Autonoe who marries Aristaeus. Callirrhoe, the daughter of Ocean, bares Geryones, who Heracles kills, to Chrysaor. Eos and Tithonus bare Memnon and Lord Emathion. Eos and Cephalus bare Phaeton, who Aphrodite seizes to make keeper of her shrine. The son of Aeson marries the daughter of Aeetes after the toils of Pelias. She is subject of Iason and bare Medeus. Cheiron, the son of Philyra, is brought up in the mountains. Psamanthe, the daughter of Nereus, and Aeacus bare Phocus; Thetis and Peleus bare Achilles; Cytherea and Anchises bare Aeneas. Circe, the daughter of Helios and Odysseus bare Agrius and Latinus, but Circle has Telegonus by the will of Aphrodite. Calypso and Odysseus bare Nausithous and Nausinous. This is the end of the immortal goddesses who bore children to mortal men. Hesiod tells the Muses to sing of the company of women.

Theogony Analysis

"Theogony" is a poem that incorporates a vast amount of Greek mythology into a very short space. It is primarily concerned with genealogy but also alludes to several more common myths, such as Prometheus' and Heracles' tales. Hesiod's vanity is seen in his early declaration that he has been given a divine tongue by the Muses, as well as his relation that singers are a gift from Apollo and the Muses. Hesiod's praise of the gods shows that the Greek gods were taken very seriously and those who believed in them sought to please them.

The majority of this poem is preoccupied with genealogy, but of the minority that presents action, most of it is concerned with Zeus' feats. Because Zeus is the king of the gods, it appears that Hesiod is attempting to praise him above any of the other gods. Hesiod explains the solemnity of swearing an oath by the river Styx. He also explains several battles that occur amongst the gods. Hesiod's relation of the battle between the Olympian gods and the Titans is reminiscent of a large natural disaster such as a great hurricane near land that shakes the ocean, land and heaven. It seems that this tale may have been an ancient explanation for the natural disaster. Zeus' defeat of Typhaon and the subsequent burning of the earth upon Typhaon's descent from heaven to earth is likely a recollection of an asteroid that hit earth.

The genealogy that is provided in "Theogony" provides many evidences of infidelities, incest, polygamies, and some interesting events of one god conceiving and giving birth alone. This allows a bit of insight into the culture of Hesiod's time when infidelity, incest and polygamy were not viewed the same way as they are in the majority of the modern world. The end of the poem relates the goddesses who conceived children whose fathers were mortal. Most of these children are the heroes of Greek mythology, such as

Heracles, Aeneas and Achilles. This explains why these Demi-gods were the heroes that they were; they were half immortal.

Works and Days

Works and Days Summary

"Works and Days" addresses Perses, Hesiod's brother. Hesiod begins the poem with an appeal to the Muses of Pieria to give him the words he desires. He goes on to explain that there are two kinds of Strife instead of one; the first is cruel and fosters war while the second is the elder daughter of Night and is wholesome for men. He chides Perses not to let mischief-loving Strife prevent him from work. Hesiod accuses Perses of seizing the greater share of their inheritance.

Zeus hides fire from men, but Prometheus steals it for mankind, angering Zeus. In retribution and punishment, Zeus plans an evil thing for men. Hephaestus fashions a maiden, Athene teaches her about finery, Aphrodite gives her grace and beauty, and Hermes gives her a shameless mind and deceitful nature. Zeus calls the woman Pandora, and Hermes delivers the gift to Epimetheus who forgets Prometheus' warning to shun gifts from Zeus. Up to that point, there were not evils or toils in the world. When Pandora lifts the lid off of her jar, plagues wander amongst men.

Hesiod describes how gods and mortal men sprang from one source. The gods make a golden race of men during the time that Cronos reigns. These men enjoy all good things, and when they die their spirits become the guardians of mortal men. The gods create a silver generation next who are less noble and more foolish; they live in sin and sorrow and will not serve the gods. For this lack of veneration, Zeus puts them away and they become the blessed spirits of the underworld. The third generation is terrible and strong, and the men destroy one another by their own hands and pass to Hades. The fourth generation is nobler and more righteous than any of the others. This is the generation of the Demi-gods. Some of this generation die at war, but Zeus gives the survivors an abode at the ends of the earth where they live happily. The fifth generation of men is a race of iron that never rests from labor. The good is mixed with evil for this evil generation who experience sorrows for which there is no help.

Hesiod relates a fable for princes: a hawk grips a nightingale who cries in pain and pity for itself; the hawk chides the nightingale for the stupidity of trying to withstand the stronger being. Violence is bad, but justice is good. Those who judge straight will prosper while Zeus ordains punishment for men who are violent and cruel. The aforementioned first generation report to Zeus on the behavior of mortal men, as does his daughter, Justice. Justice informs her father of men's wicked hearts, and Zeus marks how men treat each other. Zeus provides man with the reasoning to judge right from wrong, making them better than beasts, birds and fish. Hesiod points out that Badness is nearby land that is easy to reach while Goodness is far away and much more difficult to acquire.

The man who considers for himself is the best; however, a man is also good if he listens to wise council. Hesiod advises Perses to work because the gods and men are angry at



idleness. Working provides food and is not a disgrace. Rather, idleness is a disgrace, and idle men envy others' wealth that is the result of hard work. Hesiod tells Perses to turn his mind from others' property because wealth should not be seized; it should be given by the gods. The gods destroy men who take another's wealth. Perses should turn his foolish heart from coveting someone else's goods and sacrifice to the gods. Be neighborly, and give to those who give, but do not take from any. If Perses will add a little to a little, it will grow to be much. Hesiod tells his brother not to trust women because they will take his wealth. There should only be one in a family, but if there is a second son, the father should die old. Zeus can provide great wealth to a great number, especially since more hands can do more work.

Hesiod tells Perses to work if he desires wealth. Work hard, get a slave women and an ox for the plow. Do not procrastinate. and cut wood in the autumn. Hesiod recommends hiring oxen that are about nine years old because they are at the peak of their strength and will not fight. A hired man should be around forty years old because he will not be distracted from his work as easily as a younger man. The voice of the crane marks the time for plowing and the rainy season, when the oxen should be fed in the byre and a wagon should be built. During the plowing season, a good worker will rise early in the morning, rain or shine, to plow in order for the fields to be full. Success will be attained by praying to Zeus and Demeter to make the grain sound and heavy. A servant should follow to hide the seed from birds. Plowing too late in the season will result in a small yield unless the cuckoo first calls in the leaves of the oak and Zeus sends rains on the third day which does not cease until it rises equal with an ox's foot. This will cause the late plower to compete with the early plower.

During the winter, Perses should avoid the smithy and its crowded lounge, and in the summer, he should command his slaves to build barns. Perses should avoid being outside during the coldest months of the year unless he is wearing a thick coat and thick boots. When it is windy, he should finish his work quickly and avoid the rain. There are sixty winter days followed by the solstice. When the star Arcturus rises at dusk, the swallow will appear to men, and spring begins. Before the swallow comes, the vine should be pruned. When the house-carrier climbs up the plants from earth to escape Pleiades, it is time to whet the sickles and rouse the slaves. Shady seats should be avoided as should sleeping until dawn because it is harvest season and time to bring home the fruits of the farmer's labors. Summer arrives when the artichoke flowers and the grasshopper sings. This is when the goats are plumpest, the wine sweetest, the women most wanton and the men feeblest. Hesiod wants a shady rock, wine of Biblis and a clot of curds and milk. He says this is the time to drink bright wine and pour a libation to the gods. When Orion appears, the slaves must winnow the grain, measure it and store it in jars which are to be stored safely indoors. Hesiod recommends putting the bondman out of doors and hiring a servant girl without children. It is time to bring in fodder and litter for the oxen and mules, unyoke the oxen, and let the oxen and men rest. Orion and Sirius entering mid-heaven signals the time to cut off grape-clusters and take them home to sun them for ten days and cover them for five days. When Pleiades, Hyades and Orion begin to set, the year is past and begins again with the season to plough.

Hesiod tells Perses that if he chooses seafaring, he must beware of the gales and dock his ship in tempests and protect it from rot. Perses should wait for convenient sailing weather and stow convenient cargo in his ship to bring home a profit as their father did. Although it is alright to admire small ships, Perses must use a large ship because the more cargo he can store, the more money he can make. If Perses turns to trading, Hesiod offers to teach him the way, even though he has only traveled to Euboea from Aulis where he gained victory with a song and carried off the handled tripod which he dedicated to the Muses of Helicon. It is time to set sail fifty days after the solstice when the waters are good and ships only wreck if the gods are against them. Although some men sail in the spring when the sea is passable, Hesiod dislikes this. He advises Perses not to put all his goods in his ship but to keep most of them at home in case he loses his cargo at sea.

Hesiod believes the time to take a wife is when a man reaches about thirty years old, but he must be careful to choose a good wife. Men should avoid the anger of the gods and avoid being gluttonous. Hesiod advises Perses not to make a friend as a brother, but if he does, not to wrong him. Men should avoid acquiring a bad reputation and should not speak evil of others. Hesiod warns Perses that the gods will ignore his prayers if he pours a libation of sparkling wine after dawn with unwashed hands. He should not release water in the sun while standing upright or uncovering himself. It is ill advised to beget children after a funeral or to cross a river without first washing hands of wickedness and praying. Hesiod tells Perses not to wash in water that women have washed in or to mock burning sacrifices. Talk is evil, and the talk of men should be avoided. Hesiod warns Perses of many things that incur bad luck and explain the good and bad luck associated with certain days of the month. Hesiod's parting advice is to avoid offending the gods, discern the omens of bird and avoid transgressions.

Works and Days Analysis

This poem is mostly advice to Perses from Hesiod. In the beginning of the poem, Hesiod mentions Perses taking the larger part of an inheritance, and later, Hesiod refers to "your father and mine," which shows their relation. Therefore, the astute reader learns that Perses is Hesiod's brother who took the larger part of their inheritance. This also explains Hesiod's belief that a man should only have one son. This poem is written to chide Perses' selfishness and to explain to him the values he should know in order to work for himself and earn his own money. Hesiod spends a great part of the poem describing justice and emphasizing the importance of doing right by other men, as well as dwelling on the wickedness of the current generation. This is his reproach to Perses.

Hesiod then averts the topics from a chiding tone to a reconciliatory tone. He seems to tell his brother what to do to become a good man and then ends the poem by explaining things that are good and bad luck, showing that he still loves his brother. Hesiod's preoccupation with the gods and the things that displease then make their importance to him evident. His vanity is also shown in his mention of his trip to Aulis where he won the handled tripod.

Characters

Zeus

Zeus is the youngest son of Cronos and Rhea. Earth tricks Cronos into believing a stone wrapped in swaddling clothes is Zeus and Cronos swallows the stone. When Zeus grows older, he rescues his brothers and sisters from Cronos' belly. Zeus sends Pandora to earth to release plagues and evils upon mankind as punishment for accepting the fire. He binds Prometheus to a rock and has an eagle eat his liver every day because Prometheus gives fire to mankind against Zeus' will. This torment ceases only when Heracles rescues Prometheus which Zeus permits to bring honor to his son. Zeus sends Menoetius to Erebus because of his extreme pride. He also releases Obriareus, Cottus and Gyes to help fight against the Titans, who the Olympian gods defeat in battle, and Zeus sends the Titans to a prison at the ends of the earth. Zeus defeats Typhoeus, the son of Earth and Tartarus, and the other gods ask him to rule them and be their king. Zeus is the all-powerful king of the gods who controls lightning and thunder.

Zeus is known for his sexual escapades. He impregnates his first wife, Metis, with Athene but places Athene in his own belly to avoid her receiving her mother's wisdom and coordinating a palace coup to overthrow Zeus. He bares Athene on the banks of the Triton river. He has many other wives and children as well. He has Horae, Eunomia, Dike, Eirene, Moerae, Clotho, Lachesis and Atropos by Themis; Aglaea, Euphrosyne and Thaleia (the three graces) by Eurynome; Persephone by Demeter; Cleio, Euterpe, Thaleia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania and Calliope (the nine muses) by Mnemosyne; Apollo and Artemis by Leto; and Hebe, Area and Eileithyia by Hera. He gives birth to Tritogeneia from his own head. He also has Hermes by Maia, Atlas' daughter, and Dionysus by Semele, Cadmus' daughter. He has Heracles by a mortal woman, Alcmena. It is said that Heracles is Zeus' favorite son and Athene is his favorite daughter. Hera is very jealous of her husband's many infidelities and often plagues his children by other woman and goddesses with dangers.

Heracles

Heracles is the son of Zeus and Alcmena; he is said to be Zeus' favorite son. He is born in the fourth generation and is a demi-god. He kills the three-headed Geryones, the child of Chrysaor and Callirhoe. He vanquishes Orthus, Eurytion, Hydra, the Neamean lion and many other monsters that plague mankind. Heracles also frees Prometheus from his daily torture of having his liver eaten. After his toils, Heracles becomes immortal and marries his half-sister Hebe, becoming Hera's son-in-law.

Hera is very jealous of Zeus' liaisons with other women, especially mortal women. Zeus impregnates Alcmena by impersonating her husband, Amphitryon, returned early from war. Amphitryon arrives later that night and also impregnates Alcmena resulting in twins,



who are named Iphicles and Alcides. On the night the twins are to be born, Hera persuades Zeus to swear that the child born that night to the House of Perseus would be high king. Hera forces the goddess of childbirth, Ilithyia, to prevent Alcides' birth while causing Eurystheus to be born prematurely. Hera's attempt to permanently delay Alcides' birth is prevented by Galanthis, Alcmene's servant. When Alcides is a few months old, Hera sends two serpents to kill him, but Alcides kills the snakes with his strength and is found playing with them. "Alcides" is renamed Heracles in an attempt to pacify Hera since the name means "glorious through Hera." Heracles becomes the greatest of the Greek heroes by the use of his immense strength, courage and intelligence. Heracles is identified as a hero and a god, and libations were often offered to him as both at the same festival. The ancient Greeks celebrated his death in late July or early August in the festival of the Herakleia.

Hesiod

Hesiod as the author and by naming himself, is the narrator of both "Theogony" and "Works and Days." He claims that he has been inspired by the muses to sing the glory of the gods. The muses convey the history of the gods to Hesiod. In "Works and Days," the narrator addresses his brother, chiding him for stealing his inheritance and urging him to be honest and work in order to become rich and successful. Hesiod believes that he has been given a divine tongue by the muses.

Muses

The Muses are the nine daughters of Zeus and Mnemosyne: Cleio, Euterpe, Thaleia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania and Calliope. Calliope is the most respected because she feeds dew to princes who find favor with the gods. The Muses, along with Apollo, give singers as a gift to mankind in order to make men forget their sorrows when they hear the songs about men of old and the gods. The Muses inspire Hesiod with a divine voice and tell him the history of the gods. The Muses live on Mount Olympus.

Cronos

Cronos is the son of Heaven and Earth, and Zeus' father. He avenges his brothers that Heaven hates and hides in a secret place in Earth by cutting off his father's members. Cronos marries Rhea, but when he learns from Heaven and Earth and he will be overcome by his own son, Cronos swallows each of his children as they exit Rhea's womb. His children with Rhea are Hestia, Demeter, Hera, Hades, Earth-Shaker and Zeus. Rhea convinces Earth to assist her in tricking Cronos when Zeus is born. Earth hides Zeus and presents Cronos with a rock wrapped in swaddling clothes. Cronos is fooled and swallows the rock. Earth raises Zeus, and once he is grown and strong, Zeus vanquishes Cronos. Cronos then vomits up his children, beginning with the rock that he believed was Zeus.

Aphrodite

Aphrodite grows from the foam that appears when Cronos casts Heaven's members into the sea. Eros and Desire follow her from her birth. She forces love upon gods and men, such as when she wills Circe to have Telegonus. She also aids in the conception of Typhoeus, the son of Earth and Tartarus. Aphrodite seizes Phaeton and makes him the keeper of her shrine.

Titans

Titans are the sons of Heaven alone. He calls them the Titans in reproach for an unnamed, fearful deed. The Titans are at war with the Olympian gods for ten years until Obriareus, Cottus and Gyes are released from the prison by Earth's advice, and help in the fight against the Titans. The Titans are defeated and bound at the ends of the earth. The Olympian gods hide them under a misty gloom and Posiedon fixes bronze gates around their prison.

Hera

Hera is the daughter of Cronos and Rhea. She is Zeus' sister and becomes his wife. She has three children by Zeus: Hebe, Ares and Eileithyia. She bears Hephaestus alone. Hera raises many monsters, including Hydrea and the Nemean lion. She hates Heracles, particularly when he kills her monsters. Heracles is her step-son and becomes her son-in-law when he marries Hebe after completing his trials and becoming a god.

Styx

Styx is the river daughter of Ocean. Her children by Pallas are Zelus, Nike, Cratos and Bia. When Zeus fights the Titans he offers privileges to any of the gods who will fight with him. Styx offers to help first, and as a reward her children dwell in Zeus' house. To swear by the river Styx is the greatest of oaths among the Greek gods. If a god lies and is forsworn by these waters, they spend a year prostrate and breathless without access to ambrosia and nectar. This is followed by nine years of exile from Olympus.

Hecate

Hecate is the daughter of Asteria and Perses. Zeus honors her above all other gods, and she is very great among the gods. Hecate has privilege in earth, heaven and the sea, and is the nurse of the young. She grants honor to whomever she wants.

Prometheus

Prometheus is the son of Iapetus and Clymene. Prometheus angers Zeus by preparing a meal and presenting the gods w/ innards and bones covered with fat instead of equal shares. When Zeus refuses to give fire to mankind, Prometheus steals it and gives it to men. Zeus is furious and makes an evil thing as a price for the fire: a woman whose guile is not to be withstood by men, Pandora. She opens a box that releases plagues and evils upon the world. She also creates the deadly tribe and race of women with the nature to do evil to all men.

The second evil Zeus sends is that men who do not marry will reach old age without anyone to tend to them while married men will live in a mixture of good and evil. For giving men fire, Zeus binds Prometheus and sends an eagle to feed on his liver every day. Each night the liver regenerates and the torture recommences. This cycle finally ends when Heracles saves Prometheus with Zeus' blessing, which is given only to bring honor to his son.

Athena

Athena is the daughter of Zeus and Metis. Because of Metis' wisdom, Zeus places Athena in his own belly to avoid Athena attaining her mother's wisdom and overthrowing him. Zeus gives birth to Athena on the bank of the river Triton. Athena excels all other gods and men in the arts of war. She helps to prepare Pandora as a punishment for mankind.

Perses

Perses is the person to whom "Works and Days" is addressed. Perses is Hesiod's brother who steals his inheritance. From the advice that Hesiod gives him, it would appear that Perses is idle and lazy.

Hephaestus

Hephaestus forms a maiden, Pandora, at Zeus' bidding to punish men for accepting fire from Prometheus.

Pandora

Pandora is the woman that Zeus bids Hephaestus to form to punish mankind for taking fire. Athena, Aphrodite and Hermes also assist in preparing her. She opens a box that releases plagues on the world. Pandora is described in "Theogony" and "Works and Days," but only named in "Works and Days."

Justice

Justice is Zeus' daughter who watches men to make sure that everyone acts justly by everyone else.



Objects/Places

Olympus appears in Theogony

Olympus is the mountain where the nine muses live and sing the praise of the gods. It is also the home of the gods.

Hades appears in Theogony

Hades is the underworld. It is the home of Hades and Persephone, and it is guarded by Cerberus, the hell hound who is the son of Echidna and Typhaon. It is located at the ends of the earth, near the river Styx.

Cronos' belly appears in Theogony

Cronos places his children in his belly as they come out of his wife's womb because his parents, Heaven and Earth, predicted that his seat of power would be usurped by his own son.

Heaven's Members appears in Theogony

Heaven's members are amputated by Cronos at Earth's request. This is because Heaven hates and exiles his sons, Cottus, Briareos and Gyes. Blood from the members drops on Earth, and she conceives and bares Erinyes, Giants and Nymphs. Cronos casts the members into the sea and a mist develops and a maiden grows out of it. This maiden is Aphrodite, the goddess of love and desire.

Ends of the Earth appears in Theogony

The Ends of the Earth is where the Titans are banished after Zeus and the other gods of Olympus defeat them in battle. It is also where Hades and the river Styx are situated. The home of Day, Night, Sleep and Death also lies there. The Demi-gods who were not killed at war also have an abode here that was given to them by Zeus.

Fire appears in Theogony & Works and Days

Zeus would not give fire to mortals so Prometheus stole it for them. This angered Zeus, and he created an evil thing as a price for the fire. According to Theogony, this evil was a maiden who released the deadly tribe of women on the world and a second evil was the fact that men who do not marry have no one to tend to them in their old age while those who do live a mixture of good and evil through marriage. According to Works and



Days, this evil is Pandora who opens her box of plagues upon the world. Because of Prometheus' part in this, he is bound and an eagle eats his liver every day as it regenerates every night.

Battle Against the Titansappears in Theogony

The Olympian gods and the Titans battle for ten years. Earth advises Zeus to bring Obriareus, Cottus and Gyes up to the light from the depths to which Heaven had banished them. Zeus feeds his uncles with nectar and ambrosia, leaning on this kindness to convince them to help fight against the Titans. They agree and there is a great battle that causes the sea to ring, the earth to crash and the heaven to groan. Zeus shows his strength in the battle, and Obriareus, Cottus and Gyes are among the foremost in fighting. The Titans are defeated and buried and bound at the ends of the earth where they are hidden under a misty gloom. Poseidon erects a bronze gate around their prison.

Banks of Tritoappears in Theogony

The Banks of the Trito is the banks of the river Trito where Zeus gave birth to Athena.

Pandora's Boxappears in Works and Days

Pandora's Box is a box that Pandora, according to Works and Days, opens to release sorrow and plagues upon the world of mankind.

Second Evil for Fireappears in Theogony

Because of mankind's sin in accepting fire from Prometheus against Zeus' mandate, he sends a second evil upon men. The first evil is women, but the second is the interaction between men and woman: men who do not marry will reach old age without anyone to care for their aging ailments while married men are forced to live in a mixture of evil and good during their lives.

Demi-godsappears in Works and Days

The Demi-gods are the fourth generation of men. They are nobler and more righteous than the first three generations. This generation includes men like Aeneas, Achilles and Heracles. Some die at war and go to Hades, but Zeus gives the others an abode at the ends of the earth where they live happily.



Stone Wrapped in Swaddling Clothes appears in Theogony

Because Cronos swallows his children, Rhea conspires with Earth to replace the infant Zeus with a stone wrapped in swaddling clothes. Earth presents this to Cronos as his son and he swallows it as he had his earlier children. Zeus grows up strong and healthy and eventually defeats Cronos. The stone is the first thing Cronos vomits up, followed by Zeus' brothers and sisters.

House of Zeus appears in Theogony

The House of Zeus is situated on Mount Olympus. Styx's children, Zelus, Nike, Cratos and Bia, live with Zeus, as does Pegasus.

Oath on the Water from the River Styx appears in Theogony

When there is a debate amongst the gods, Zeus sends Iris to retrieve water from the river Styx. If a god takes an oath on these waters and is forsworn, they spend a year prostrate and breathless, unable to enjoy the ambrosia and nectar that is the food of the gods. After the first year, they are exiled from Olympus and the company of the other gods for nine years. To swear by the river Styx is the most solemn oath amongst the gods and the Greeks.

Winds appears in Theogony

Typhoeus, who is defeated by Zeus, sends evil winds to destroy men on the sea. The winds, Notus, Boreas and Zephyr, however, are not sent by Typhoeus; they are pleasant winds and a gift from the gods.

Themes

Vengeance

Vengeance is a theme that recurs in both "Theogony" and "Works and Days." This is seen in the "Theogony" when Earth plots revenge for her sons, Briareos, Cottus and Gyes, who Heaven hates and hides in a secret place. All of her children are afraid to assist in this plot except Cronos who volunteers. When Heaven lies with Earth, Cronos cuts off Heaven's members. The blood drops fall on Earth, and she conceives Erinyes, Giants and Nymphs. The members are cast into the sea and foam appears out of which Aphrodite grows. Heaven has the Titans by himself and calls them this in reproach for a fearful deed they commit and predicts that they will suffer for this deed. This prediction manifests itself when the Titans battle the Olympian gods and are imprisoned at the ends of the earth.

When Cronos swallows his children to evade Heaven and Earth's prophecy that his son will overthrow him, Rhea conspires with Earth to spare Zeus who deals retribution to his father and causes him to vomit up his other children. Prometheus angers Zeus when he ignores Zeus' prohibition concerning giving fire to mankind. In response, Zeus chains him to a rock and has an eagle eat Prometheus' liver every day which regenerates every night. Zeus seeks vengeance on mankind by sending Pandora to men to open her jar and release plagues on the world. Because of Zeus' infidelities, Hera's jealousy causes her to plague his children by other women and goddesses, particularly Heracles who she repeatedly tries to destroy. Hera also gives birth to Hephaestus without Zeus' aid because of her anger and jealousy.

Sin of Man and Gods

In both poems, the sin of the gods and of mankind are mentioned and emphasized as the cause for many events that are described. In "Theogony," Prometheus offends Zeus by attempting to outwit him by unfairly dividing the portions at a godly feast. Then, Prometheus' disregard of Zeus' prohibition against mankind possessing fire results in Prometheus being bound, and an eagle eating his regenerating liver every day. Zeus only allows Heracles to free Prometheus to promote Heracles' honor. Because mankind was also aware of this prohibition, they also sinned against Zeus, and Zeus punishes them by sending Pandora to release plagues on mankind, as well as women to do evil to men. Zeus also condemns men who remain unmarried to reaching old age without anyone to care for them, while those who do marry live in a mixture of good and evil.

Menoetius is proud and is sent to Erebus as a penalty of his pride. The Titans are named such because of an unnamed but dreadful deed they commit. They are eventually defeated by the Olympian gods and imprisoned at the ends of the earth. Typhoeus is defeated by Zeus because he aspires to usurp Zeus' throne.

In "Works and Days," Hesiod explains that there are two kinds of strife, one who is cruel and the other is wholesome for men. He chides Perses for letting the cruel strife spurn idleness. Hesiod also accuses Perses of cheating him out of part of his inheritance. The generations of men are described. The first generation is good but the second is extremely evil and are described as living in sin because they do not revere the gods. The third generation kills themselves; the fourth is the Demi-gods. The fifth generation is the current generation of the poem that never rests from work and has good mixed with evil. Hesiod insists that Justice watches men's wickedness and reports to Zeus who will punish cruel men. Zeus also gave men the ability to choose right from wrong. Hesiod attempts to discourage Perses from sin such as idleness and coveting others' goods. Hesiod admits that Badness is much easier to attain than Goodness. Hesiod advises Perses against wrong a friend that he makes a brother as well as avoiding getting a bad name or speaking evil of others. "Works and Days" is mostly a memo of the ways to avoid sin and be a good person.

Reverence to Gods

"Theogony" and "Works and Days" are very associated with the Olympian gods. Hesiod constantly shows his reverence to these gods by his appeals to the Muses that serve the gods as well as his appeals and praise to the gods themselves. Hesiod constantly adjures his audience to adhere to the gods' commands and desires.

In "Theogony", Styx shows her reverence for Zeus by being the first to offer him aid in the fight against the Titans. He rewards her by allowing her children to dwell in his house. Zeus honors Hecate about all the other gods and she has privilege in earth, heaven and the sea and honors whomsoever she wants. When the gods disagree, they are forced to swear an oath on the river Styx. This solemn oath shows the gods' reverence for the river Styx, especially considering their punishment includes ten years of exile from Mount Olympus.

Hesiod warns Perses in "Works and Days" that idleness angers the gods. He also insists that wealth should not be seized; it should be a gift from the gods, and the gods will destroy a man who takes another's wealth. Hesiod tells Perses that in ploughing, a prayer to Zeus and Demeter will lead to successful growth of the harvest, as will pouring a libation to the gods in the summer. Hesiod demonstrates his own reverence to the Muses when he tells of the victory he gained in Aulis with song. He won a handled tripod which he dedicated to the Muses of Helicon.

Hesiod mentions that sailing fifty days after the solstice is safe unless the gods are against the sailors. He advises Perses against angering the gods. He warns that the gods will ignore prayers if he pours a libation of sparkling wine after dawn without first washing his hands. It also angers the gods to release water in the sun while standing upright or uncovering oneself. Crossing a river without first washing one's hands of wickedness and praying is ill advised. Hesiod spends much of "Works and Days" warning Perses of the things that may anger the gods and ends his tirade by advising against offending the gods and transgressing against man or gods.

Style

Point of View

The point of view in "Theogony" is first-person. Hesiod introduces himself in the beginning of the poem and begins the tale by stating that he has been told the history of the Grecian gods by the nine Muses. The rest of the poem is told as a story that Hesiod is passing along. It is preoccupied with the familial relationships between the gods. The fact that Hesiod is conveying what he has been told by the Muses makes his tale both reliable and unreliable. It should be seen as reliable because it has been told to him by the Muses, but can be viewed as unreliable because it is told second-hand as he did not experience the events of the story himself. At the time it was written, however, it would be seen as reliable because to falsify information about the gods meant punishment from the gods and no one would dare do such a thing. "Theogony" is told nearly entirely through exposition but there are a few scatterings of dialogue during some of the interactions between the gods. This is important since Hesiod is relating a general history rather than specific events.

"Works and Days" is told from the point of view of a first person narrator. Hesiod identifies himself in the beginning and end of the poem as the narrator. The narrator can be viewed as somewhat omniscient since he attempts to delve into the thoughts and feelings of some of the gods. It is addressed to Perses and is mostly told as opinion and advice. The poem is written entirely as exposition and monologue. There is a scattering of speeches that are directed to the reader, Perses; however, these speeches are an interior monologue within the poem that further identifies exactly what Hesiod would say to Perses in a given situation.

Setting

Both poems are set in Earth as it was viewed during the time of Hesiod. He writes during his own time period but recounts events that happened in the beginning of the earth. The people that he writes about are Greek gods, and he describes how they came to be. He also discusses men's origination. The majority of the poems are focused on exposition with very little action. The action that does occur takes place in only a few locations. One that recurs is at the Ends of the Earth which is where the Titans' prison, Hades, the river Styx and the home of Day and Night are located. Some of the action takes place on Mount Olympus which is the home of the gods and Muses. Most of the time, the narrator does not describe where things occur; he only describes the occurrence itself.

In Theogony, most of the poem is concerned with the genealogy of the gods. It describes the births of the gods and their parentage but does not specify where this occurs. It can be assumed that it all occurs on Earth, and much of it occurs on Mount Olympus. In "Works and Days," the narrator addresses Perses and advises him how to



live successfully. Because of the intent of the poem, there is no actual action and therefore no specific location; however, the advice that is given largely takes place at a hypothetical farm. The nature of these poems makes it difficult to provide a specific location because setting is not provided in most of the described situations.

Language and Meaning

These poems have been translated and so are quite comprehensive. Unfortunately, translations lose something of their originality and genius. Nonetheless, these poems convey the reverence that the author upholds for the gods of his people. The language that is used is not quite common but is still very much within the bounds of understanding. The language exemplifies the wisdom, strength and power of the gods, while also abasing mankind to the greater beings.

The majority of the text is exposition which portrays the learning of Hesiod. Unfortunately, there is very little dialogue to provide an analysis of the understanding of the gods. This is in keeping with the story line though. Hesiod does not meet the gods but is told the story of their creation by the Muses who were not present at the creation either. Because the story has been conveyed to Hesiod from the Muses who apparently received it from the gods, dialogue would be inappropriate as it would call Hesiod's authenticity into question.

Because "Theogony" is a history, it is quite repetitive in terms of frequently stating who begat who. "Works and Days" is a conveyance of advice from Hesiod to Perses and therefore it includes a lot of language centered on farming that may be unfamiliar to the modern urban or suburban reader. Regardless, the language of the poems is such that it does not inhibit understanding of the text.

Structure

This book is comprised of two poems, "Theogony" and "Works and Days." "Theogony" is 35 pages long and "Works and Days" is 28 pages long. "Theogony" recounts the history of the world and the Greek gods while "Works and Days" is a discouragement from idleness. Both poems are primarily descriptive. Neither claims to occur within a specific time frame; however, it can be assumed that "Theogony" takes place over a great amount of time whereas "Works and Days" would appear to occur during a single conversation as it conveys advice.

"Theogony" is mostly the conveyance of information regarding the genealogy of the gods with a few diversions. These diversions are stories concerning the gods and their offspring. "Works and Days" begins with a short anecdote about the reason that there is suffering for mankind, includes a short parable on the futility of struggling against someone stronger, discusses the desirability of justice in the world, and concludes with advice on avoiding idleness and becoming successful by one's own work.

The pace in "Theogony" can be somewhat trying since so much of the poem is concerned with listing the many offspring of the many different gods; however, the action that is described quickens the pace considerably. It can also be confusing because of the frequent habit of relating information out of context, such as mentioning Zeus before he was born or explaining Prometheus' punishment before why he was punished. "Works and Days" is slow paced at times and can be confusing since it appears to jump from one topic to the next with little transition. It is less confusing once one understands that it is several short tales that combine to create one piece of advice with the reasoning for the advice. Both poems are interesting in that they portray a state of mind that is no longer present in modern society. They are conveyed clearly which shows why they have survived for such a long time.

Quotes

"Whomsoever of heaven-nourished princes the daughters of great Zeus honor, and behold him at his birth, they pour sweet dew upon his tongue, and from his lips flow gracious words." ("Theogony," lines 80-84)

"And so soon as [Cronos] had cut off the members with flint and cast them from the land into the surging sea, they were swept away over the main a long time: and a white foam spread around them from the immortal flesh, and in it there grew a maiden. First she drew near holy Cythera, and from there, afterwards, she came to sea-girt Cyprus, and came forth an awful and lovely goddess, and grass grew up about her beneath her shapely feet. Her gods and men call Aphrodite." ("Theogony," lines 188-197)

"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, 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; 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." ("Theogony," lines 590-612)

"The boundless sea rang terribly around, and the earth crashed loudly: wide Heaven was shaken and groaned, and high Olympus reeled from its foundation under the charge of the undying gods, and a heavy quaking reached dim Tartarus and the deep sound of their feet in the fearful onset and of their hard missiles." ("Theogony," lines 578-683)

"The life-giving earth crashed around in burning, and the vast wood crackled loud with fire all about. All the land seethed, and Ocean's streams and the unfruitful sea. The hot vapour 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. Astounding heat seized Chaos: and to see with eyes and to hear the sound with ears it seemed even as if Earth and wide Heaven above came together; for such a mighty crash would have arisen if Earth were being hurled to ruin, and Heaven from on high were hurling her down; so great a crash was there while the gods were meeting together in strife. Also the winds brought rumbling earthquake and duststorm, thunder and lightning and the lurid thunderbolt, which are the shafts of great Zeus, and carried the clangour and the warcry into the midst of the twohosts." ("Theogony," lines 693-710)

"When you have got plenty of that, you can raise disputes and strive to get another's goods. But you shall have no second chance to deal so again: nay, let us settle our dispute here with true judgment divided our inheritance, but you seized the greater



share and carried it off, greatly swelling the glory of our bribe-swallowing lords who love to judge such a cause as this." ("Works and Days," lines 33-39)

"For ere this the tribes of men lived on earth remote and free from ills and hard toil and heavy sickness which bring the Fates upon men; for in misery men grow old quickly. But the woman took off the great lid of the jar with her hands and scattered all these and her thought caused sorrow and mischief to men. Only Hope remained there in an unbreakable home within under the rim of the great jar, and did not fly out at the door; for ere that, the lid of the jar stopped her, by the will of Aegis-holding Zeus who gathers the clouds. But the rest, countless plagues, wander amongst men; for earth is full of evils and the sea is full. Of themselves diseases come upon men continually by day and by night, bringing mischief to mortals silently; for wise Zeus took away speech from them. So is there no way to escape the will of Zeus." ("Works and Days," lines 90-105)

"He is a fool who tries to withstand the stronger, for he does not get the mastery and suffers pain besides his shame." ("Works and Days," lines 210-211)

"He does mischief to himself who does mischief to another, and evil planned harms the plotter most." ("Works and Days," lines 265-266)

"Work is no disgrace: it is idleness which is a disgrace." ("Works and Days," lines 318-319)

"Take your fill when the cask is first opened and when it is nearly spent, but midways be sparing: it is poor saving when you come to the lees." ("Works and Days," lines 368-369)

"Do not let a flaunting woman coax and cozen and deceive you: she is after your barn. The man who trusts womankind trusts deceivers." ("Works and Days," lines 373-375)

"Do not put your work off till to-morrow and the day after; for a sluggish worker does not fill his barn, nor one who puts off his work: industry makes work go well, but a man who puts off work is always at hand-grips with ruin." ("Works and Days," lines 410-413)

"You yourself wait until the season for sailing is come, and then haul your swift ship down to the sea and stow a convenient cargo in it, so that you may bring home profit, even as your father and mine, foolish Perses, used to sail on shipboard because he lacked sufficient livelihood. And one day he came to this very place crossing over a great stretch of sea; he left Aeolian Cyme and fled, not from riches and substance, but from wretched poverty which Zeus lays upon men, and he settled near Helicon in a miserable hamlet, Ascra, which is bad in winter, sultry in summer, and good at no time." ("Works and Days," lines 630-640)

"Bring home a wife to your house when you are of the right age, while you are not far short of thirty years nor much above; this is the right age for marriage. Let your wife have been grown up four years, and marry her in the fifth. Marry a maiden, so that you can teach her careful ways, and especially marry one who lives near you, but look well

about you and see that your marriage will not be a joke to your neighbours. For a man wins nothing better than a good wife, and, again, nothing worse than a bad one, a greedy soul who roasts her man without fire, strong though he may be, and brings him to a raw (35) old age." ("Works and Days," lines 695-705)

So do: and avoid the talk of men. For Talk is mischievous, light, and easily raised, but hard to bear and difficult to be rid of. Talk never wholly dies away when many people voice her: even Talk is in some ways divine. ("Works and Days," lines 760-763)

Topics for Discussion

Compare and contrast the stories from each work about Zeus punishing mankind for accepting fire from Prometheus.

Compare and contrast Zeus and Cronos as a father and as a leader.

How is Zeus similar to the Christian God? How is he different?

What is the significance of Heracles slaying the monsters that Hera reared and then marrying her daughter?

Why does Hesiod tell Perses how to work?

What is wrong with idleness, according to Hesiod?

In Greek mythology in general, many things occur as an explanation for something that occurred in history. In "Theogony" in particular, several battles are described. What do the descriptions make the battles sound like an explanation for?