

**HESIOI**  
**THE SHIELD**  
**CATALOGUE OF WOMEN**  
**OTHER FRAGMENTS**

**EDITED AND TRANSLATED BY**  
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## PREFACE

This second volume of the Loeb Classical Library edition of Hesiod contains a selection of the remains of Hesiodic poetry, i.e., those works that were ascribed to Hesiod in antiquity but were most likely not composed by Hesiod himself: *The Shield* (of Heracles), the *Catalogue of Women* (or *Ehoiai*), and various other poems that exist today at best in the form of more or less exiguous fragments. It also contains an index to both volumes. Hesiod's own poems—the *Theogony* and the *Works and Days*—are to be found in the first volume of this edition, together with an introduction and selected testimonia illustrating ancient views of Hesiod's life and writings.



## ABBREVIATIONS AND SYMBOLS

<i>BE</i>	<i>Bulletin épigraphique</i>
<i>DK</i>	Hermann Diels, Walther Kranz, <i>Die Fragmente der Vorsokratiker</i> , fifth edition (Berlin, 1934–1937)
<i>FGrHist</i>	Felix Jacoby, <i>Die Fragmente der griechischen Historiker</i> (Berlin and Leiden, 1923–1958)
<i>FHG</i>	Carolus et Theodorus Müller, <i>Fragmenta Historicorum Graecorum</i> (Paris, 1841–1873)
<i>GP<sup>2</sup></i>	Bruno Gentili, Carlo Prato, <i>Poetae Elegiaci</i> , second edition (Leipzig-Munich and Leipzig, 1988–2002)
<i>JöByzG</i>	<i>Jahrbuch der österreichischen Byzantinischen Gesellschaft</i>
<i>K. A.</i>	Rudolf Kassel, Colin Austin, <i>Poetae Comici Graeci</i> (Berlin-New York, 1983–2001)
<i>OCT<sup>3</sup></i>	Friedrich Solmsen, Reinhold Merkelbach, M. L. West, <i>Hesiodi Theogonia, Opera et Dies, Scutum, Fragmenta selecta</i> , third edition (Oxford, 1990)
<i>SEG</i>	<i>Supplementum Epigraphicum Graecum</i>
<i>SH</i>	Hugh Lloyd-Jones and Peter Parsons, <i>Supplementum Hellenisticum</i> (Berlin, 1983)

## ABBREVIATIONS

SOD	Peter Stork, Jan Max van Ophuijsen, Tiziano Dorandi, <i>Demetrius of Phalerum: the Sources, Text and Translation</i> , in W. W. Fortenbaugh and Eckart Schütrumpf (eds.), <i>Demetrius of Phalerum: Text, Translation and Discussion</i> (New Brunswick-London, 1999), pp. 1–310
SVF	Hans von Arnim, <i>Stoicorum Veterum Fragmenta</i> (Leipzig, 1903–1905)
ZPE	<i>Zeitschrift für Papyrologie und Epigraphik</i>
[ ]	words restored where the manuscript is damaged
< >	editorial insertion
{ }	editorial deletion
† †	corruption in text

# HESIOD

## ΑΣΠΙΣ

- . . . Ἡ οἷη προλιπούσα δόμους καὶ πατρίδα γαίαν  
ἤλυθεν ἐς Θήβας μετ' ἀρήιον Ἀμφιτρύωνα  
Ἀλκμήνη, θυγάτηρ λαοσσόου Ἡλεκτρώωνος·  
ἧ ῥα γυναικῶν φύλον ἐκαίνυτο θηλυτεράων  
5 εἶδέϊ τε μεγέθει τε νόον γε μὲν οὐ τις ἔριζε  
τάων ἄς θνηταὶ θνητοῖς τέκον εὐνηθείσαι.  
τῆς καὶ ἀπὸ κρήθεν βλεφάρων τ' ἄπο κυναεάων  
τοῖον ἄηθ' οἶόν τε πολυχρύσου Ἀφροδίτης.  
ἧ δὲ καὶ ὧς κατὰ θυμὸν ἐὼν τίεσκεν ἀκοίτην,  
10 ὧς οὐ πώ τις ἔτισε γυναικῶν θηλυτεράων·  
ἧ μὲν οἱ πατέρ' ἐσθλὸν ἀπέκτανε ἱφι δαμάσσας,  
χωσάμενος περὶ βουσί· λιπὼν δ' ὁ γε πατρίδα γαίαν  
ἐς Θήβας ἰκέτευσε φερεσσακέας Καδμείους.  
ἔνθ' ὁ γε δώματ' ἔναιε σὺν αἰδοίῃ παρακοίτι  
15 νόσφιν ἄτερ φιλότητος ἐφιμέρου, οὐδέ οἱ ἦεν  
πρὶν λεχέων ἐπιβῆναι ἐυσφύρου Ἡλεκτρυώνης  
πρὶν γε φόνον τείσαιο κασιγνήτων μεγαθύμων

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(1) . . . Or like her:<sup>1</sup> leaving behind her houses and her father's land, she came to Thebes following warlike Amphitryon—Alcmene, the daughter of host-rousing Electryon. She surpassed the tribe of female women in form and in size; and as for her mind, no one could contend with her among those born by mortal women bedded to mortal men. From her head and dark eyebrows it wafted just as from golden Aphrodite's. And in her spirit she honored her husband as no other female woman ever yet honored hers. In truth, he had slain her fine father, overpowering him with force, angry on account of oxen; but he left his fatherland and came as a suppliant to Thebes, to the shield-bearing Cadmeans. There he dwelt in mansions with his reverend wife, but without partaking in amorous love at all: for he was not allowed to go up into the bed of Electryon's fine-ankled daughter until he had avenged the murder of his wife's great-spirited brothers and burned

<sup>1</sup> Verses 1–56 were also transmitted in antiquity as part of the *Catalogue of Women*, cf. T52 and Fr. 139.

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- ἦς ἀλόχον, μαλερῶ δὲ καταφλέξαι πυρὶ κώμας  
ἀνδρῶν ἠρώων Ταφίων ἰδὲ Τηλεβοάων.
- 20 τὼς γάρ οἱ διέκειτο, θεοὶ δ' ἐπὶ μάρτυροι ἦσαν·  
τῶν ὃ γ' ὀπίζετο μῆνιν, ἐπείγετο δ' ὅτι τάχιστα  
ἐκτελέσαι μέγα ἔργον, ὃ οἱ Διόθεν θέμις ἦεν.  
τῶ δ' ἅμα ἰέμενοι πολέμοιό τε φυλόπιδός τε  
Βοιωτοὶ πλῆξιπποι, ὑπὲρ σακέων πνεύοντες,
- 25 Λοκροὶ τ' ἀγχέμαχοι καὶ Φωκῆες μεγάθυμοι  
ἔσποντ'· ἦρχε δὲ τοῖσιν εὖς πάϊς Ἀλκαίοιο  
κυδιῶν λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε  
ἄλλην μῆτιν ὕφαινε μετὰ φρεσίν, ὥς ῥα θεοῖσιν  
ἀνδράσι τ' ἀλφηστῆσιν ἀρῆς ἀλκτῆρα φυτεύσαι.
- 30 ὦρτο δ' ἀπ' Οὐλύμποιο δόλον φρεσὶ βυσσοδομεύων,  
ἰμείρων φιλότητος εὐζώνιοιο γυναικός,  
ἐννύχιος· τάχα δ' ἴξε Τυφαόνιον· τότεν αὖτις  
Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεὺς.  
ἔνθα καθεζόμενος φρεσὶ μῆδετο θέσκελα ἔργα·
- 35 αὐτῇ μὲν γὰρ νυκτὶ τανισφύρου Ἥλεκτρωνῆς  
εὐνήη καὶ φιλότητι μίγη, τέλεσεν δ' ἄρ' ἐέλδωρ·  
αὐτῇ δ' Ἀμφιτρύων λαοσσόος, ἀγλαὸς ἦρως,  
ἐκτελέσας μέγα ἔργον ἀφίκετο ὄνδε δόμονδε,  
οὐδ' ὃ γ' ἐπὶ δμῶας καὶ ποιμένας ἀγροιώτας
- 40 ὦρτ' ἰέναι, πρὶν γ' ἦς ἀλόχου ἐπιβήμεναι εὐνήης·  
τοῖος γὰρ κραδίην πόθος αἴνυτο ποιμένα λαῶν.  
ὥς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγη κακότητα  
νούσου ὑπ' ἀργαλέης ἧ καὶ κρατεροῦ ὑπὸ δεσμοῦ,  
ὥς ῥα τότε Ἀμφιτρύων χαλεπὸν πόνον ἐκτολυπέυσας



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with ravening fire the villages of the men, the heroes, Taphians and Teleboans. For this was how it was settled for him, and the gods were witnesses upon it; he dreaded their wrath, and he hastened as quickly as possible to fulfill the great deed that was Zeus' established right for him. Together with him went the horse-smiting Boeotians, eager for war and battle, panting above their shields, and the close-fighting Locrians and the great-spirited Phocians; and Alcaeus' good son commanded them, glorying in his army.

(27) But the father of men and of gods was weaving a different scheme in his spirit, to produce a protector against ruin for gods and for men who live on bread. He rushed from Olympus by night, planning deception in the depths of his soul, desiring the love of a fine-girdled woman; he quickly reached Typhaonium, and from there the counsellor Zeus went up lofty Mount Phicion. Sitting there, he devised wondrous deeds in his spirit: for that very night he mingled with Electryon's long-ankled daughter in her loving bed, and he fulfilled his desire. On that same night host-rousing Amphitryon, the splendid hero, arrived home after he had fulfilled the great deed; and he did not hasten to go to his slaves and countryside shepherds before he had gone up into his wife's bed—such desire had seized the heart of the shepherd of the hosts. Just as when a man joyously escapes evil, from distressful illness or else from strong bondage, so too Amphitryon arrived home joyfully

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18 καταφλέξει Π<sub>5</sub> Π<sub>37</sub> Sp<sup>c</sup>: πυρὶ κατ. bJF

39 γ' ἐπὶ codd.: γε πρὶν Σ<sup>z1</sup> (unde γρ. πρὶν Z)

42-5 exp. Mazon: ante 39 traiec. Kinkel: duas conceptiones (39-41, 42-5) agnovit Wilamowitz

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- 45 ἀσπασίως τε φίλως τε ἔον δόμον εἰσαφίκανεν.  
 παννύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι  
 τερπόμενος δώροισι πολυχρύσου Ἀφροδίτης.  
 ἦ δὲ θεῶ δμηθείσα καὶ ἀνέρι πολλὸν ἀρίστῳ  
 Θήβῃ ἐν ἑπταπύλῳ διδυμάουε γείνατο παῖδε,  
 50 οὐκέθ' ὁμὰ φρονέοντε· κασιγνήτῳ γε μὲν ἦστην·  
 τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα  
 δεινόν τε κρατερόν τε, βίην Ἑρακληΐην,  
 τὸν μὲν ὑποδηθείσα κελαινεφεί Κρονίωνι,  
 αὐτὰρ Ἴφικλῆα δορυσσόῳ Ἀμφιτρώωνι·  
 55 κεκριμένην γενεήν, τὸν μὲν βροτῶ ἀνδρὶ μιγείσα,  
 τὸν δὲ Διὶ Κρονίωνι, θεῶν σημάντορι πάντων.

- ὃς καὶ Κύκνον ἔπεφνε, Ἀρητιάδην μεγάλθυμον.  
 εὔρε γὰρ ἐν τεμένει ἑκατηβόλου Ἀπόλλωνος  
 αὐτὸν καὶ πατέρα ὄν Ἄρη', ἄατον πολέμοιο,  
 60 τεύχεσι λαμπομένους σέλας ὡς πυρὸς αἰθομένοιο,  
 ἔσταότ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὠκέες ἵπποι  
 νύσσουντες χηλῆσι, κόνις δέ σφ' ἀμφιδεδῆει  
 κοπτομένη πλεκτοῖσιν ὑφ' ἄρμασι καὶ ποσὶν ἵππων·  
 ἄρματα δ' εὐποίητα καὶ ἄντυγες ἀμφαράβιζον  
 65 ἵππων ἰεμένων. κεχάρητο δὲ Κύκνος ἀμύμων,  
 ἐλπόμενος Διὸς υἱὸν ἀρήιον ἠνίοχόν τε  
 χαλκῶ δηώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύσειν.  
 ἀλλὰ οἱ εὐχολέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων·  
 αὐτὸς γὰρ οἱ ἐπῶρσε βίην Ἑρακληΐην.  
 70 πᾶν δ' ἄλσος καὶ βωμὸς Ἀπόλλωνος Παγασαίου  
 λάμπειν ὑπαὶ δεινοῖο θεοῦ τευχέων τε καὶ αὐτοῦ,

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and happily after he had wound up his difficult labor. For the whole night he lay abed with his reverend wife, delighting in the gifts of golden Aphrodite. And since she had been overpowered both by a god and by much the best man in seven-gated Thebes, she gave birth to twin boys, not like-minded—brothers they were, but the one was worse, the other man much better, terrible and strong, Heracles' force. To this one she gave birth overpowered by Cronus' black-clouded son, but to Iphicles overpowered by spear-rousing Amphitryon—offspring different from one another, the one because she mingled with a mortal man, the other with Zeus, Cronus' son, the commander of all the gods.

(57) He<sup>2</sup> killed Cyncus too, Ares' great-spirited son. For he found him in far-shooting Apollo's precinct, himself and his father Ares, insatiable for war, shining in their armor like the blaze of burning fire, standing in their chariot. The swift horses beat the ground, scraping it with their hooves, and the dust flamed around them, struck by the plaited chariots and the horses' feet; the well-made chariots and the chariot-rails rattled all around as the horses were raring to go. Excellent Cyncus rejoiced, expecting that he would slay Zeus' warlike, chariot-driving son with the bronze and strip off his famous armor. But Phoebus Apollo paid no heed to his prayers, for he himself roused up Heracles' force against him. The whole grove and altar of Pagasaean Apollo shone from the terrible god's armor

<sup>2</sup> Heracles.

πῦρ δ' ὡς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνου  
 ἔτλη θνητὸς ἐὼν κατεναντίον ὀρμηθῆναι  
 πλήν γ' Ἡρακλῆος καὶ κυδαλίμου Ἴολάου;  
 75 κείνων γὰρ μεγάλη τε βίη καὶ χεῖρες ἄαπτοι  
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσι.  
 ὅς ῥα τόθ' ἠνίοχον προσέφη κρατερόν Ἴόλαον.  
 “Ἡρως ὦ Ἴόλαε, βροτῶν πολὺ φίλτατε πάντων,  
 ἦ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὀλυμπον ἔχουσιν,  
 80 ἦλιτεν Ἀμφιτρύων, ὅτ' ἐυστέφανον ποτὶ Θήβην  
 ἦλθε λιπὼν Τίρυνθον, ἐυκτίμενον πτολίεθρον,  
 κτείνας Ἡλεκτρύωνα βοῶν ἔνεκ' εὐρυμετώπων.  
 ἴκετο δ' ἐς Κρείοντα καὶ Ἡνιόχην ταυνύπεπλον,  
 οἳ ῥά μιν ἠσπάζοντο καὶ ἄρματα πάντα παρείχον,  
 85 ἦ δίκη ἔσθ' ἰκέτησι, τίον δ' ἄρα κηρόθι μᾶλλον.  
 ζῶε δ' ἀγαλλόμενος σὺν ἐυσφύρῳ Ἡλεκτρυνῶνῃ,  
 ἦ ἀλόχῳ τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν  
 γεινόμεθ' οὔτε φυτὴν ἐναλίγκιοι οὔτε νόημα,  
 σὸς τε πατὴρ καὶ ἐγώ· τοῦ μὲν φρένας ἐξέλετο Ζεὺς,  
 90 ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆας  
 ὤχετο τιμήσων ἀλιτήμενον Εὐρυσθῆα,  
 σχέτλιος· ἦ που πολλὰ μετεστοναχίζειτ' ὀπίσσω  
 ἦν ἄτην ὀχέων· ἦ δ' οὐ παλινάγρετός ἐστιν.  
 αὐτὰρ ἐμοὶ δαίμων χαλεπούς ἐπετέλλετ' ἀέθλους.  
 95 ὦ φίλος, ἀλλὰ σὺ θᾶσσον ἔχ' ἠνία φοινικόεντα  
 ἵππων ὠκυπόδων· μέγα δὲ φρεσὶ θάρσος ἀέξων  
 ἰθὺς ἔχειν θοὸν ἄρμα καὶ ὠκυπόδων σθένος ἵππων,  
 μηδὲν ὑποδδείσας κτύπον Ἄρεος ἀνδροφόνοιο,  
 ὃς νῦν κεκληγῶς περιμαίνεται ἱερόν ἄλσος

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and from the god himself, and it shone like fire from his eyes. What mortal would have dared to rush forward against him, except for Heracles and renowned Iolaus? For upon their massive limbs grew great strength and un-touchable hands out of their shoulders.

(77) Then he<sup>3</sup> addressed the charioteer, strong Iolaus: “Oh hero Iolaus, much the dearest of all mortals, in truth Amphitryon mightily offended the blessed immortals who possess Olympus, when he left Tiryns, the well-founded city, and came to well-garlanded Thebes, after he had killed Electryon on account of broad-browed oxen. He came to Creon and to long-robed Henioche, who welcomed him and gave him all things fitting, which is justice for suppliants; and they honored him all the more in their hearts. And he lived exulting, together with Electryon’s fine-ankled daughter, his wife; and soon, as the years revolved, we were born, your father and I, alike neither in build nor in thought. But Zeus took away his mind from him: leaving behind his house and his parents, he went off—cruel one!—to pay honor to impious Eurystheus. Surely he often groaned afterwards, enduring his calamity: yet it cannot be made good again.

(94) “But upon me a divinity has imposed difficult tasks. Come, my friend, quickly take hold of the swift-footed horses’ purple reins; greatly increase the courage of your spirit and steer straight the swift chariot and the swift-footed horses’ strength, not at all fearing the din of man-killing Ares, who now rages shrieking around the holy

<sup>3</sup> Heracles.

- Φοίβου Ἀπόλλωνος, ἑκατηβελέταο ἀνακτος·  
 100 ἦ μὴν καὶ κράτερός περ ἔων ἄαται πολέμοιο.”  
 τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἴόλαος·  
 “ἦθεῖ, ἦ μάλα δὴ τι πατήρ ἀνδρῶν τε θεῶν τε  
 τιμᾶ σὴν κεφαλὴν καὶ ταύρεος Ἐννοσίγαιος,  
 105 ὃς Θῆβης κρήδεμνον ἔχει ῥύεταιί τε πόλγη,  
 οἶον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε  
 σὰς ἐς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρῃαι.  
 ἀλλ' ἄγε δύσεο τεύχε' ἀρήια, ὄφρα τάχιστα  
 δίφρους ἐμπελάσαντες Ἄρηός θ' ἡμέτερόν τε  
 110 μαρνώμεσθ', ἐπεὶ οὐ τοι ἀτάρβητον Διὸς υἱὸν  
 οὐδ' Ἴφικλείδην δειδίξεται, ἀλλὰ μιν οἴω  
 φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκείδαιο,  
 οἱ δὴ σφι σχεδὸν εἰσι, λιλαιόμενοι πολέμοιο  
 φυλόπιδα στήσειν, τά σφιν πολὺ φίλτερα θοίνης.”  
 115 ὡς φάτο· μείδησεν δὲ βίη Ἑρακληεῖη  
 θυμῷ γηθήσας· μάλα γάρ νύ οἱ ἄρμενα εἶπεν·  
 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·  
 “ἦρως ὦ Ἴόλαε, διοτρεφές, οὐκέτι τηλοῦ  
 ὑσμίνῃ τρηχέια· σὺ δ' ὡς πάρος ἦσθα δαΐφρων,  
 120 ὡς καὶ νῦν μέγαν ἵππον Ἀρίονα κυανοχαίτην  
 πάντα ἀναστρωφᾶν καὶ ἀρηγέμεν ὥς κε δύνῃαι.”  
 ὡς εἰπὼν κνημίδας ὀρειχάλκιοιο φαεινοῦ,  
 Ἑφαιίστου κλυτὰ δῶρα, περὶ κνήμησιν ἔθηκε.  
 125 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε  
 καλὸν χρύσειον πολυδαίδαλον, ὃν οἱ ἔδωκε  
 Παλλὰς Ἀθηναίη, κούρη Διός, ὀππότε' ἔμελλε  
 τὸ πρῶτον στοινοέντας ἐφορμήσεσθαι ἀέθλους.

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grove of Phoebus Apollo, the far-shooting lord. In truth, strong though he is, he shall be satiated with war.”

(101) Blameless Iolaus addressed him in turn: “Dear sir, in truth the father of men and of gods is doing you very great honor, and so too the bull-like Earth-Shaker,<sup>4</sup> who possesses Thebes’ battlements and protects the city—such is this mortal too, strong and great, whom they are leading into your hands so that you can acquire fine glory. Come, put on war-like armor, so that we can wage battle, bringing Ares’ chariot and our own near one another as quickly as possible, since he will not frighten Zeus’s fearless son nor Iphicles’. No, I rather think that he will flee excellent Alcides’ two descendants,<sup>5</sup> who are close to him, eager for war, to raise up battle—what is much dearer to them than a feast!”

(115) So he spoke; and Heracles’ force smiled, rejoicing in his spirit, for what he had said pleased him greatly. Answering him he spoke winged words: “Hero Iolaus, nurtured by Zeus, the rough combat is no longer far off. Just as you were valorous earlier, so too keep turning now the great horse, black-maned Arion, in every direction, and help me however you can.”

(122) He spoke thus and placed around his legs greaves of shining mountain-bronze, the famous gifts of Hephaestus. Second, he put around his chest a breast-plate, fine, golden, richly worked, which Pallas Athena, Zeus’ daughter, had given him when first he was about to set out on his

<sup>4</sup> Poseidon.

<sup>5</sup> Usually “Alcides” designates Heracles; here it must refer instead to Alcaeus’ son Amphitryon, whose two descendants (in a very broad sense of the term) are Heracles and Iolaus.

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130 θήκατο δ' ἀμφ' ὤμοισιν ἀρής ἀλκτῆρα σίδηρον,  
 δεινὸς ἀνήρ· κοίλην δὲ περὶ στήθεσσι φαρέτρην  
 κάββαλεν ἐξόπιθεν· πολλοὶ δ' ἔντοσθεν οἰστοὶ  
 ῥιγηλοί, θανάτιο λαθιφθόγγιο δοτῆρες·  
 πρόσθεν μὲν θάνατόν τ' εἶχον καὶ δάκρυσι μῦρον,  
 μέσσοι δὲ ξεστοί, περιμήκεες, αὐτὰρ ὄπισθε  
 μόρφνιοι φλεγύαιο καλυπτόμενοι πτερύγεσσιν.  
 135 εἴλετο δ' ὄβριμον ἔγχος, ἀκαχμένον αἶθοπι χαλκῶ.  
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκε,  
 δαιδαλέην, ἀδάμαντος, ἐπὶ κροτάφοις ἀραρυῖαν,  
 ἧ τ' εἴρυτο κάρη Ἡρακλῆος θείοιο.

χερσί γε μὴν σάκος εἶλε παναίολον, οὐδέ τις  
 αὐτὸ

140 οὐτ' ἔρρηξε βαλὼν οὐτ' ἔθλασε, θαῦμα ιδέσθαι.  
 πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῶ τ' ἐλέφαντι  
 ἠλέκτρῳ θ' ὑπολαμπὲς ἔην χρυσῶ τε φαεινῶ  
 λαμπόμενον, κυάνου δὲ διὰ πτύχες ἠλήλαντο.

ἐν μέσσω δ' ἀδάμαντος ἔην Φόβος οὗ τι φατειός,  
 145 ἔμπαλιν ὄσσοισιν πυρὶ λαμπομένοισι δεδορκώς·  
 τοῦ καὶ ὀδόντων μὲν πλήτο στόμα λευκαθεόντων,  
 δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου  
 δεινὴ Ἔρις πεπότητο κορύσσουσα κλόνον ἀνδρῶν,  
 σχετλίη, ἧ ῥα νόον τε καὶ ἐκ φρένας εἴλετο φωτῶν  
 150 οἷτινες ἀντιβίην πόλεμον Διὸς νῆι φέροισιν.  
 τῶν καὶ ψυχὰι μὲν χθόνα δύνουσι Ἄιδος εἴσω  
 αὐτῶν, ὅστέα δὲ σφι περὶ ῥινοῖο σαπίσης  
 Σειρίου ἀζαλέοιο κελαινῇ πύθεται αἶη.



## THE SHIELD

painful tasks. He set around his shoulders the iron, the protector against ruin—that terrible man. After this he cast around his chest the hollow quiver; many arrows were inside, chilling, givers of speechless death: for in front they held death and trickled with tears, in the middle they were smooth, very long, and in back they were covered with the feathers of a fiery red eagle. He grasped his strong spear, sharpened with gleaming bronze. Upon his powerful head he placed a well-made helmet, well worked, made of adamant, fitting closely upon his temples, which protected god-like Heracles' head.

(139) With his hands he grasped a shield, all flashing—no one ever broke through it by striking it nor smashed it, a wonder to see. For the whole thing glittered in a circle with gypsum and white ivory and electrum, and shone with gleaming gold; and dark blue plates had been fastened onto it.

(144) In the middle was Fear, made of adamant, unspeakable, glaring backwards with eyes shining like fire. His mouth was full of white teeth, terrible, dreadful; and over his grim forehead flew terrible Strife, preparing for the battle-rout of men—cruel one, she took away the mind and sense of any men who waged open war against Zeus' son. Their souls go down beneath the earth to Hades, and when the flesh has decayed their bones rot away on the black earth under parching Sirius.

135 εἴλετο Hermann: ἦσαν ὁ codd. αἴθ. χαλκῶ: εἴλετο  
 χ. F: εἴλετο θυμῶ m 143 non leg. Σz, damn. Heyne  
 149 susp. Wolf  
 150 (=163)-3 exp. Schwarz, 151-9 Studniczka, 151-3 Lehrs al.

## HESIOD

- ἐν δὲ Προΐωξίς τε Παλίωξίς τε τέτυκτο,  
 155 ἐν δ' Ὀμαδός τε Φόνος τ' Ἀνδροκτασίη τε δεδήει,  
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὀλοὴ Κῆρ  
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,  
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν.  
 εἶμα δ' ἔχ' ἀμφ' ὤμοισι दाφοινεὸν αἵματι φωτῶν,  
 160 δεινὸν δερκομένη καναχῆσί τε βεβρυχυῖα.  
 ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὗ τι φατειῶν,  
 δώδεκα, ταὶ φοβέσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων  
 οἴτινες ἀντιβίην πόλεμον Διὸς νῆι φέροισιν.  
 τῶν καὶ ὀδόντων μὲν καναχὴ πέλεν, εὔτε μάχοιτο  
 165 Ἀμφιτρωνιάδης· τὰ δ' ἑδαίετο θαυματὰ ἔργα·  
 στίγματα δ' ὡς ἐπέφαντο ἰδεῖν δεινοῖσι δράκουσι·  
 κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.  
 ἐν δὲ συνῶν ἀγέλαι χλούνων ἔσαν ἠδὲ λεόντων  
 ἐς σφέας δερκομένων, κοτεόντων θ' ἰεμένων τε.  
 170 τῶν καὶ ὀμιληδὸν στίχες ἦισαν, οὐδέ νυ τῷ γε  
 οὐδέτεροι τρέετην, φρίσσόν γε μὲν αὐχένας ἀμφω.  
 ἦδη γάρ σφιν ἔκειτο μέγας λῆς, ἀμφὶ δὲ κάπροι  
 δοιοί, ἀπουράμενοι ψυχάς· κατὰ δέ σφι κελαινὸν  
 αἶμ' ἀπελείβετ' ἔραζ'. οἱ δ' αὐχένας ἐξεριπόντες  
 175 κείατο τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσιν·  
 τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μάχεσθαι,  
 ἀμφοτέροι, χλοῦναί τε σύες χαροποί τε λέοντες.  
 ἐν δ' ἦν ὑσμίνη Λαπιθάων αἰχμητῶν  
 Καινέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Πειρίθοόν τε  
 180 Ὀπλέα τ' Ἐξάδιόν τε Φάληρόν τε Πρόλοχόν τε

## THE SHIELD

(154) Upon it were wrought Pursuit and Rally; upon it burned Tumult and Murder and Slaughter; upon it was Strife, upon it rushed Battle-Din, upon it deadly Fate was dragging men by the feet through the battle, holding one who was alive but freshly wounded, another who was unwounded, another who had died. Around her shoulders she wore a cloak, purple with the blood of men, and she glared terribly and bellowed with a clanging sound.

(161) Upon it were the heads of terrible snakes, unspeakable, twelve of them: they frightened the tribes of any men upon the earth who waged open war against Zeus' son. There was a grinding of their teeth whenever Amphitryon's son fought. They were burning, these marvelous works: spots like marks were visible to see on the terrible serpents, dark along their backs, and their jaws were black.

(168) Upon it were herds of wild boars and of lions glaring at them, angry and eager. They were grouped in rows, and neither side was afraid but both made their neck hairs bristle. For a great lion was already lying between them, and around it were two boars, deprived of life, and their black blood was dripping down onto the ground; they were lying with their necks outstretched, dead, under the grim lions. Both sides were roused all the more to fight angrily, both the wild boars and the fierce-eyed lions.

(178) Upon it was the combat of the spear-bearing Lapiths around Caeneus their king, and Dryas and Peirithous and Hoples and Exadius and Phalerus and

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154-60 susp. Welcker, secl. Furtwängler

156-59 exp. Heinrich (157-59 iam Schlichtegroll)

161-67 exp. G. F. Rohde

163 (=150) exp. Paley

HESIOD

- Μόψόν τ' Ἀμπυκίδην, Τιταρήσιον, ὄζον Ἄρηος  
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.  
 ἀργύρεοι, χρύσεια περὶ χροῖ τεύχε' ἔχοντες.  
 Κένταυροι δ' ἐτέρωθεν ἐναντίοι ἠγερέθοντο  
 185 ἀμφὶ μέγαν Πετραῖον ἰδ' Ἄσβολον οἰωνιστὴν  
 Ἄρκτόν τ' Οὐρειόν τε μελαγχαίτην τε Μίμαντα  
 καὶ δύο Πευκείδας, Περιμήδεά τε Δρύαλόν τε,  
 ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες.  
 καὶ τε συναΐγδην ὡς εἰ ζωοὶ περ ἔόντες  
 190 ἔγχεσιν ἠδ' ἐλάτης αὐτοσχεδὸν ὠριγνῶντο.  
 ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἕστασαν ἵπποι  
 χρύσειοι, ἐν δὲ καὶ αὐτὸς ἐναρσφόρος οὐλιος Ἄρης,  
 αἰχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,  
 αἵματι φοινικόεις ὡς εἰ ζωοὺς ἐναρίζων,  
 195 δίφρου ἐπεμβεβαῶς· παρὰ δὲ Δεῖμός τε Φόβος τε  
 ἕστασαν ἰέμενοι πόλεμον καταδύμεναι ἀνδρῶν.  
 ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,  
 τῇ ἰκέλη ὡς εἴ τε μάχην ἐθέλουσα κορύσσειν,  
 ἔγχος ἔχουσ' ἐν χειρὶ † χρυσέην τε τρυφάλειαν  
 200 αἰγίδα τ' ἀμφ' ὤμοις· ἐπὶ δ' ὤχετο φύλοπιν αἰνὴν.  
 ἐν δ' ἦν ἀθανάτων ἱερὸς χορός· ἐν δ' ἄρα μέσσω  
 ἱμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς  
 χρυσεῖη φόρμιγγι· θεῶν δ' ἔδος ἀγνὸς Ὀλυμπος·  
 ἐν δ' ἀγορῇ, περὶ δ' ὄλβος ἀπείριτος ἕστεφάνωτο

186 Μίμαν τε West  
 Peppmüller)

197 ἀγελείη: ὀλοή B (ὀλοή ἦν  
 199 ἐν(ι) χειρὶ BF(S): ἐν χερσὶ(ν) bJ  
 χρυσεῖην τ ἐν χερσὶ φαεινὴν τε τρ. Hermann: ἐν χερσὶν <ιδέ>

## THE SHIELD

Prolochus, and Mopsus of Titarus, Ampycus' son, scion of Ares, and Theseus, Aegeus' son, equal to the immortals—all of them silver, wearing golden armor on their skin. The Centaurs were gathered facing them on the other side around great Petraeus and Asbolus the augur, and Arctus and Orius and black-haired Mimas and Peuceus' two sons, Perimedes and Dryalus—all of them silver, holding golden fir trees in their hands. And rushing against one another, as though they were alive, they fought hand to hand with outstretched spears and fir trees.

(191) Upon it stood the swift-footed horses of grim Ares, made of gold, and upon it too was spoil-bearing, dire Ares himself, holding a spear in his hands, giving orders to the foot-soldiers, purple with blood as though he were slaying living men, mounted on his chariot. Beside him stood Fear and Rout, eager to plunge into the war of men.

(197) Upon it stood Zeus' daughter, leader of the war-host, Tritogeneia,<sup>6</sup> and she looked as though she wanted to prepare for battle, holding a spear in her hand, and a golden helmet, and the aegis around her shoulders. And she was going off towards dread battle.

(201) Upon it was the holy chorus of the immortals; and in the middle the son of Zeus and Leto was playing music, rousing desire, upon a golden lyre. The seat of the gods was hallowed Olympus; upon it was the assembly, and around

<sup>6</sup> Athena.

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χρυσείην [τε] τρ. Bentley: ἔχουσα [ἐν] χερὶ (χεροῖν Paley)  
χρυσείην τε τρ. Goettling

203–4 exp. Goettling, θεῶν . . . 205 ἀγῶνι Bauermeister: duas  
recensiones varie refingunt Bergk, Wilamowitz

## HESIOD

- 205 ἀθανάτων ἐν ἀγῶνι· θεαὶ δ' ἐξῆρχον ἀοιδῆς  
 Μοῦσαι Πιερίδες, λιγὴ μελπομένης εἰκυῖαι.  
 ἐν δὲ λιμὴν εὖορμος ἀμαιμακέτοιο θαλάσσης  
 κυκλοτερῆς ἐτέτυκτο πανέφθου κασσιτέροιο  
 κλυζομένῳ ἴκελος· πολλοὶ γε μὲν ἄμ μέσον αὐτοῦ  
 210 δελφῖνες τῇ καὶ τῇ ἐθύνεον ἰχθυάοντες  
 νηχομένοις ἴκελοι· δοιῶ δ' ἀναφυσιόωντες  
 ἀργύρεοι δελφῖνες τέφοίτων† ἔλλοπας ἰχθύς.  
 τῶν δ' ὑπο χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκτῆς  
 ἦστο ἀνὴρ ἀλιεύς δεδοκημένος, εἶχε δὲ χερσὶν  
 215 ἰχθύσιν ἀμφίβληστρον ἀπορρίψοντι εἰοικῶς.  
 ἐν δ' ἦν ἠνκόμου Δανάης τέκος, ἱππότα Περσεύς,  
 οὔτ' ἄρ' ἐπιψαύων σάκεος ποσὶν οὔθ' ἐκάς αὐτοῦ,  
 θαῦμα μέγα φράσσασθ', ἐπεὶ οὐδαμῇ ἐστήρικτο.  
 τῶς γάρ μιν παλάμαις τεύξεν κλυτὸς Ἀμφιγυήεις,  
 220 χρύσειον· ἀμφὶ δὲ ποσσὶν ἔχεν πτερόεντα πέδιλα·  
 ὅμοισιν δέ μιν ἀμφὶ μελάνδετον ἄορ ἔκειτο  
 χαλκέου ἐκ τελαμῶνος· ὃ δ' ὥς τε νόημ' ἐποτάτο·  
 πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῖο πελώρου,  
 Γοργούς· ἀμφὶ δέ μιν κίβισις θέε, θαῦμα ιδέσθαι,  
 225 ἀργυρέη· θύσανοι δὲ κατηωρεῦντο φαεινοὶ  
 χρύσειοι· δεινὴ δὲ περὶ κροτάφοισι ἄνακτος  
 κείτ' Ἄιδος κυνέη νυκτὸς ζόφον αἰνὸν ἔχουσα.  
 αὐτὸς δὲ σπεύδοντι καὶ ἐρρίγοντι εἰοικῶς  
 Περσεύς Δαναΐδης ἐπιταίνετο· ταὶ δὲ μετ' αὐτὸν

209 πολλοὶ . . . 211 ἴκ. non habet Π<sub>34</sub> (expunxerat Pepp-  
 müller)

## THE SHIELD

it measureless wealth was placed in the contest of the immortals. Goddesses were beginning the song, the Pierian Muses, and they looked as though they were singing piercingly.

(207) Upon it was wrought a good-mooring harbor of the invincible sea, circular, made of fully purified tin, and it looked as though it were undulating; in the middle of it rushed many dolphins here and there, fishing, and they looked as though they were swimming. Two silver dolphins, spouting, were †...† the mute fish; below them, the bronze fish were fleeing in fear. On the shore sat a man, a fisherman, watching; in his hands he held a casting-net for fish, and he looked like he was just about to heave it.

(216) Upon it was fine-haired Danae's son, the horseman Perseus, neither touching the shield with his feet nor far from it—a great wonder to observe, since nowhere was he attached to it. For that was how with his skilled hands the renowned *Lame One* had wrought him, made of gold. Around his feet he wore winged sandals; around his shoulders hung a black-bound sword from a bronze baldric. He flew like a thought. The head of a terrible monster, the Gorgon, covered his whole back; a pouch ran around it, a wonder to see, made of silver; shining tassels hung down from it, made of gold. The terrible helmet of Hades was set around the king's temples and held the dread darkness of night. Perseus himself, Danae's son, was outstretched, and he looked as though he were hastening and shuddering.

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212 ἐφοίτων codd. (ἐφοιβον, supra lineam ἐφοιβων F): ἐ]φοινεον Π<sub>34</sub>: ἐφοίβεον von der Muehll: ἐφοίμεον West

- 230 Γοργόνες ἄπλητοί τε καὶ οὐ φαταὶ ἐρρώοντο  
 ἰέμεναι μαπέειν· ἐπὶ δὲ χλωροῦ ἀδάμαντος  
 βαινουσέων ἰάχεσκε σάκος μεγάλῳ ὀρυμαγδῷ  
 ὀξέα καὶ λιγέως· ἐπὶ δὲ ζώνησι δράκοντε  
 δοιῶ ἀπηρωεῦντ' ἐπικυρτώνοντε κάρηνα·
- 235 λίχμαζον δ' ἄρα τῷ γε, μένει δ' ἐχάρασσον ὀδόντας  
 ἄγρια δερκομένῳ· ἐπὶ δὲ δεινοῖσι καρήνοις  
 Γοργείοις ἐδονεῖτο μέγας Φόβος· οἱ δ' ὑπὲρ αὐτέων  
 ἄνδρες ἐμαρνάσθην πολεμήια τεύχε' ἔχοντες,  
 τοὶ μὲν ὑπὲρ σφετέρης πόλιος σφετέρων τε τοκῆων
- 240 λοιγὸν ἀμύνοντες, τοὶ δὲ πραθέειν μεμαῶτες.  
 πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες  
 μάρνανθ'· αἱ δὲ γυναῖκες εὐδμήτων ἐπὶ πύργων  
 χαλκῆων ὄξυ βόων, κατὰ δ' ἐδρύπτοντο παρειάς,  
 ζωῆσιν ἴκελαι, ἔργα κλυτοῦ Ἑφαιστοῖο.
- 245 ἄνδρες δ' οἱ πρεσβῆτες ἔσαν γῆράς τε μέμαρπεν  
 ἀθρόοι ἔκτοσθεν πυλέων ἔσαν, ἂν δὲ θεοῖσι  
 χεῖρας ἔχον μακάρεσσι, περὶ σφετέροισι τέκεσσι  
 δειδιότες· τοὶ δ' αὐτε μάχην ἔχον· αἱ δὲ μετ' αὐτοῦς  
 Κῆρες κυάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας,
- 250 δεινωποὶ βλοσυροὶ τε δαφουνοὶ τ' ἄπλητοί τε  
 δῆριν ἔχον περὶ πιπτόντων· πάσαι δ' ἄρ' ἴεντο  
 αἶμα μέλαν πῖεειν· ὃν δὲ πρῶτον μεμάποιεν  
 κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ  
 βάλλ' ὄνυχας μεγάλους, ψυχὴ δ' Ἄιδόσδε κατῆεν
- 255 Τάρταρον ἐς κρυόεσθ'· αἱ δὲ φρένας εὐτ' ἀρέσαντο  
 αἵματος ἀνδρομέου, τὸν μὲν ῥίπτασκον ὀπίσσω,



## THE SHIELD

The Gorgons, dreadful and unspeakable, were rushing after him, eager to catch him; as they ran on the pallid adamant, the shield resounded sharply and piercingly with a loud noise. At their girdles, two serpents hung down, their heads arching forward; both of them were licking with their tongues, and they ground their teeth with strength, glaring savagely. Upon the terrible heads of the Gorgons rioted great Fear.

(237) Above them, men were fighting, wearing warlike armor, some warding off destruction for the sake of their city and their parents, others eager to sack it. Many were prostrate, but more were still engaged in conflict and were fighting. The women on the well-built bronze towers were crying out sharply and rending their cheeks, and they looked as though they were alive, the work of famous Hephaestus. The men who were elderly and whom old age had seized were crowded together outside the gates, and they held up their hands to the blessed gods, fearing for their sons; but these were engaged in battle. Behind them, the dark Fates, gnashing their white teeth, terrible-faced, grim, blood-red, dreadful, were engaged in conflict around those who were falling. They were all eager to drink black blood. Whomever they caught first, lying there or falling freshly wounded, she clenched around him her great claws, and his soul went down to Hades to chilling Tartarus. When they had satisfied their spirits with human blood, they would hurl him backwards, and going forward

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248–270 duas vel etiam quattuor recensiones dist. viri docti

254 βάλλ<ον ὁμῶς> van Lennep: βάλλ<ον ἔπειτ'> Hermann [Ἄιδόσδε] Hermann κατῆεν Wolf (fort. et Byz.): κατεῖεν codd.: καθίεν (post ψυχῆν) F. Schwarz (καθίει Hermann)

## HESIOD

ἄψ δ' ὄμαδον καὶ μῶλον ἐθύνεον αὐτίς ἰοῦσαι.  
 Κλωθὴ καὶ Λάχεσις σφιν ἐφέστασαν· ἧ μὲν  
 ὑφήσσω

- Ἄτροπος οὐ τι πέλεν μεγάλη θεός, ἀλλ' ἄρα ἧ γε  
 260 τῶν γε μὲν ἀλλάων προφερέης τ' ἦν πρεσβυτάτη τε.  
 πᾶσαι δ' ἀμφ' ἐνὶ φωτὶ μάχην δριμείαν ἔθεντο·  
 δεινὰ δ' ἐς ἀλλήλας δράκον ὄμμασι θυμήνασαι,  
 ἐν δ' ὄνυχας χεῖράς τε θρασείας ἰσώσαντο.  
 πὰρ δ' Ἀχλὺς εἰστήκει ἐπισμυγερή τε καὶ αἰνή,  
 265 χλωρὴ ἀυσταλέη λιμῶ καταπεπτηυῖα,  
 γουνοπαχῆς, μακροὶ δ' ὄνυχες χεῖρεσσιν ὑπήσαν·  
 τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον, ἐκ δὲ παρειῶν  
 αἰμ' ἀπελείβειτ' ἔραζ'. ἧ δ' ἀπλητον σεσαρυῖα  
 εἰστήκει, πολλὴ δὲ κόνις κατενήνοθεν ὤμους,  
 270 δάκρυσι μυδαλέη. παρὰ δ' εὐπυργος πόλις ἀνδρῶν,  
 χρύσειαι δέ μιν εἶχον ὑπερθυρίοις ἀραρυῖαι  
 ἐπτά πύλαι· τοὶ δ' ἄνδρες ἐν ἀγλαΐαις τε χοροῖς τε  
 τέρψιν ἔχον· τοὶ μὲν γὰρ ἐνσώτρου ἐπ' ἀπήνης  
 ἦγοντ' ἀνδρὶ γυναικα, πολὺς δ' ὑμέναιος ὀρώρει·  
 275 τῆλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλύφαζε  
 χερσὶν ἐνὶ δμῶν· ται δ' ἀγλαΐη τεθαλυῖαι  
 πρόσθ' ἔκιον, τῆσιν δὲ χοροὶ παίζοντες ἔποντο·  
 τοὶ μὲν ὑπὸ λιγυρῶν συρίγγων ἴεσαν αὐδὴν  
 ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφισιν ἄγνυτο ἠχώ·  
 280 αἱ δ' ὑπὸ φορμίγγων ἄναγον χορὸν ἱμερόεντα.  
 ἔνθεν δ' αὐθ' ἐτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ,  
 τοί γε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῶ καὶ ἀοιδῆ,  
 τοί γε μὲν αὖ γελῶντες ὑπ' αὐλητῆρι ἕκαστος

## THE SHIELD

they would rush once again into the battle din and melee. Clotho and Lachesis stood over them; Atropos, somewhat smaller, was there, not an especially big goddess, but nonetheless she was superior to these others and the oldest one. All of them were waging bitter battle around one man; they glared terribly with their eyes at one another in their fury, and upon it they were equal to one another in their claws and fierce hands. Beside them stood Death-Mist, gloomy and dread, pallid, parched, cowering in hunger, thick-kneed; long claws were under her hands. From her nostrils flowed mucus, from her cheeks blood was dripping down onto the ground. She stood there, grinning dreadfully, and much dust, wet with tears, lay upon her shoulders.

(270) Beside them was a well-towered city of men, and seven golden gates, fitted to the lintels, encompassed it. The men were at pleasure, in revelries and choruses; some were leading a bride to her husband on a well-wheeled wagon, and a great wedding-song rose up. From afar rolled the blaze of burning torches in the hands of slaves, who walked in front, blooming in revelry, and performing choruses followed them. The men sent forth their voices from their soft mouths, accompanied by shrill panpipes, and around them spread the echo; while the women led the lovely chorus to the accompaniment of lyres. On the other side from there, young men were carousing, accompanied by a pipe, some performing in dance and song, while some walked in front, laughing each one with the pipe-player.

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258–63 exp. Kuenneth

272 *τε χοροῖς: λαοῖς b* (RLM)

281 expunxit Solmsen

283 habet et Π<sub>35</sub> sch. in Aristophanem: om. Byz.; alteri, immo tertiae recensione trib. Hermann, exp. Deiters

## HESIOD

- 285 πρόσθ' ἔκιον· πάσαν δὲ πόλιν θαλῖαι τε χοροί τε  
 ἀγλαΐαι τ' εἶχον. τοὶ δ' αὖ προπάροιθε πόλῆος  
 νῶθ' ἵππων ἐπιβάντες ἐθύνεον. οἱ δ' ἀροτῆρες  
 ἤρεικον χθόνα διαν, ἐπιστολάδην δὲ χιτῶνας  
 ἐστάλατ'. αὐτὰρ ἔην βαθὺ λήιον· οἷ γε μὲν ἤμων  
 αἰχμῆς ὀξείησι κορωνιόωντα πέτῃλα  
 290 βριθόμενα σταχύων, ὡς εἰ Δημήτερος ἀκτῆν·  
 οἱ δ' ἄρ' ἐν ἔλλεδανοῖσι δέον καὶ ἔπιτνον ἀλωῆ·  
 οἱ δ' ἐτρύγων οἴνας, δρεπάνας ἐν χερσὶν ἔχοντες·  
 οἱ δ' αὐτ' ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητήρων  
 λευκοὺς καὶ μέλανας βότρυας μεγάλων ἀπὸ ὄρχων,  
 295 βριθομένων φύλλοισι καὶ ἀργυρέης ἐλίκεσσι.  
 οἱ δ' αὐτ' ἐς ταλάρους ἐφόρευν. παρὰ δέ σφισιν  
 ὄρχος  
 χρύσεος ἦν, κλυτὰ ἔργα περίφρονος Ἑφαιστοιο,  
 [τοί γε μὲν αὖ παίζοντες ὑπ' αὐλητῆρι ἕκαστος]  
 σειόμενος φύλλοισι καὶ ἀργυρέησι κάμαξι,  
 300 βριθόμενος σταφυλῆσι· μελάνθησάν γε μὲν αἶδε.  
 οἷ γε μὲν ἐτράπεον, τοὶ δ' ἤρουν. οἱ δὲ μάχοντο  
 πύξ τε καὶ ἐλκηδόν· τοὶ δ' ὠκύποδας λαγὸς ἤρουν  
 ἄνδρες θηρευταί, καὶ καρχαρόδοντε κύνε πρό,  
 ἰέμενοι μαπέειν, οἱ δ' ἰέμενοι ὑπαλύξαι.  
 305 παρ δ' αὐτοῖς ἵππηες ἔχον πόνον, ἀμφὶ δ' ἀέθλω  
 δῆριν ἔχον καὶ μόχθον· ἐνπλεκέων δ' ἐπὶ δίφρων

292-300 varias recensiones agnovit L. Dindorf  
 293-5 secl. Paley, 293 ὑπὸ . . . 296 ἐφόρευν Schoemann, 294  
 μεγάλων . . . 296 ἐφόρευν Heinrich

## THE SHIELD

Festivities and choruses and revelries filled the whole city.

(285) In front of the city, men were rushing mounted on horseback. Plowmen were breaking up the divine earth, and they were clothed in girt-up tunics. And there was a deep corn-field; with sharp tools some men were reaping the bending stalks which were weighed down with ears of corn, as though it were Demeter's grain; others were tying the sheaves with bands, and these were falling onto the threshing-floor; others were harvesting the vines, holding sickles in their hands; others again were carrying white and black grape clusters from the gatherers to baskets, from big vine-rows weighed down with leaves and silver tendrils. Others again were carrying them to baskets.<sup>7</sup> Beside them was a vine-row made of gold, the famous work of exceedingly wise Hephaestus, [others again, performing each one with a pipe-player]<sup>8</sup> trembling with leaves and silver vine-props, weighed down with the grape-bunches; these were black. Some men were treading grapes, others were drawing off the juice.

(301) Other men were competing at boxing and wrestling. Others, huntsmen, were overtaking swift-footed hares, and there was a brace of jagged-toothed dogs in front, eager to catch them—while the others<sup>9</sup> were eager to escape. Beside them, horsemen were at hard toil: around a prize they were engaged in conflict and effort.

<sup>7</sup> The translation is conjectural; the text may be corrupt.

<sup>8</sup> This line, which cannot be satisfactorily integrated into the surrounding passage, may be a trace of an alternative version. Editors reject it.

<sup>9</sup> I.e. the hares.

ἡνίοχοι βεβαῶτες ἐφίεσαν ὠκέας ἵππους  
 ῥυτὰ χαλαίνοντες, τὰ δ' ἐπικροτέοντα πέτοντο  
 ἄρματα κολλήεντ', ἐπὶ δὲ πλήμναι μέγ' αὐτευν.  
 310 οἱ μὲν ἄρ' αἰδίων εἶχον πόνον, οὐδέ ποτέ σφιν  
 νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἶχον ἄεθλον.  
 τοῖσι δὲ καὶ προύκειτο μέγας τρίπος ἐντὸς ἀγῶνος,  
 χρύσειος, κλυτὰ ἔργα περίφρονος Ἐφαιστοιο.

ἀμφὶ δ' ἴτυν ῥέεν Ὠκεανὸς πλήθοντι ἐοικώς,  
 315 πᾶν δὲ συνείχε σάκος πολυδαίδαλον· οἱ δὲ κατ'  
 αὐτὸν

κύκνοι ἀερσιπόται μεγάλ' ἤπυον, οἳ ῥά τε πολλοὶ  
 νῆχον ἐπ' ἄκρον ὕδωρ· παρὰ δ' ἰχθύες ἐκλονέοντο·  
 θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὗ διὰ βουλάς  
 Ἐφαιστος ποίησε σάκος μέγα τε στιβαρόν τε,  
 320 ἀρσάμενος παλάμησι. τὸ μὲν Διὸς ἄλκιμος υἱὸς  
 πάλλεν ἐπικρατέως· ἐπὶ δ' ἰππέιου θόρε δίφρου,  
 εἵκελος ἀστεροπῆ πατρὸς Διὸς αἰγιόχοιο,  
 κοῦφα βιβάς· τῷ δ' ἡνίοχος κρατερὸς Ἴόλαος  
 δίφρου ἐπεμβεβαὼς ἰθύνετο καμπύλον ἄρμα.

325 ἀγχίμολον δέ σφ' ἦλθε θεὰ γλαυκῶπις Ἀθήνη,  
 καὶ σφεας θαρσύνουσ' ἔπεα πτερόεντα προσηύδα·  
 “Χαίρετε, Λυγκῆος γενεῇ τηλεκλειτοῖο·  
 νῦν δὲ Ζεὺς κράτος ὑμῖν διδοῖ μακάρεσσιν  
 ἀνάσσων

Κύκνόν τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.  
 330 ἄλλο δέ τοί τι ἔπος ἐρέω, μέγα φέρτατε λαῶν·  
 εὖτ' ἂν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρσης,  
 τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῖο,

## THE SHIELD

Standing on the well-plaited chariots, the charioteers slacked the reins and urged the swift horses; the well-fastened chariots flew clattering and the naves of the wheels screeched loudly. They were at ceaseless toil, but they never achieved victory and the prize remained unawarded—set before them in the arena there was a large tripod too, made of gold, the famous work of exceedingly wise Hephaestus.

(314) Around the rim ran Ocean, and it looked as though it were in full flood; it held together the whole richly worked shield. Upon it were high-flying swans, calling loudly, and many were swimming on the surface of the water; beside them fish were being driven in rout—a wonder to see even for deep-thundering Zeus, through whose counsels Hephaestus had made the shield, big and massive, fitting it together with his skilled hands.

(320) Zeus' strong son wielded it forcefully, and he leapt onto his horse-chariot, springing lightly, like the lightning of his father, aegis-holding Zeus. His charioteer, strong Iolaus, mounted the car and guided the curved chariot.

(325) The goddess, bright-eyed Athena, went up close to them and spoke winged words, encouraging them: "Hail, offspring of far-famed Lynceus! Now Zeus, who rules over the blessed ones, is giving you supremacy to slay Cycnus and to strip his famous armor. Something else I shall tell you, by far greatest of the hosts. When you have deprived Cycnus of sweet life, leave him and his armor

αὐτὸς δὲ βροτολοιγὸν Ἄρη' ἐπιόντα δοκεύσας,  
 ἔνθά κε γυμνωθέντα σάκευς ὑπο δαιδαλείοιο  
 335 ὀφθαλμοῖσιν ἴδης, ἔνθ' οὐτάμεν ὀξεί χαλκῶ·  
 ἄψ δ' ἀναχάσσασθαι, ἐπεὶ οὐ νύ τοι αἴσιμόν ἐστιν  
 οὐθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοῖο."

ὥς εἰποῦσ' ἐς δίφρον ἐβήσατο δῖα θεάων,  
 νίκην ἀθανάτης χερσὶν καὶ κῦδος ἔχουσα,  
 340 ἐσσυμένως. τότε δὴ ῥα διόγνητος Ἴόλαος  
 σμερδαλέον ἵπποισιν ἐκέκλετο· τοὶ δ' ὑπ' ὀμοκλήης  
 ῥίμφ' ἔφερον θοὸν ἄρμα κονίοντες πεδίοιο·  
 ἐν γάρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη  
 αἰγίδ' ἀνασείασα· περιστενάχησε δὲ γαῖα.

345 τοὶ δ' ἄμυδις προγένοντ' ἴκελοι πυρὶ ἢ ἐθυέλλῃ,  
 Κύκνός θ' ἵππόδαμος καὶ Ἄρης ἀκόρητος αὐτῆς.  
 τῶν δ' ἵπποι μὲν ἔπειθ' ὑπεναντίοι ἀλλήλοισιν  
 ὀξεία χρέμισαν, περὶ δέ σφισιν ἄγνυτο ἡχώ.

τὸν πρότερος προσέειπε βίη Ἡρακληεΐη·  
 350 "Κύκνε πέπον, τί νυ νῶιν ἐπίσχετον ὠκέας ἵππους,  
 ἀνδράσιν οἳ τε πόνου καὶ οἰζύος ἴδριές εἰμεν;  
 ἀλλὰ παρέξ ἔχε δίφρον εὐξοον ἠδὲ κελεύθου  
 εἶκε † παρέξ ἰέναι †· Τρηχίναδε τοι παρελαύνω  
 ἐς Κήϋκα ἄνακτα· ὃ γὰρ δυνάμει τε καὶ αἰδοῖ  
 355 Τρηχίνος προβέβηκε. σὺ δ' εὖ μάλα οἶσθα καὶ  
 αὐτός·

τοῦ γὰρ ὀπυίεις παῖδα Θεμιστονόην κυανῶπιν.  
 ὦ πέπον, οὐ μὲν γάρ τοι Ἄρης θανάτοιο τελευτῆν  
 ἀρκέσει, εἰ δὴ νῶι συνοισόμεθα πτολεμίζειν.  
 ἦδη μὲν τέ ἔφημι καὶ ἄλλοτε πειρηθῆναι



## THE SHIELD

there, and observe mortal-destroying Ares closely when he attacks: where you see with your eyes that he is unprotected under his well worked shield, strike there with the sharp bronze. Then retreat, for it is not fated for you to take either his horses or his famous armor.”

(338) She spoke thus and went up eagerly into the chariot, revered among goddesses, holding victory and glory in her immortal hands. Then Zeus-born Iolaus called terrifyingly to the horses, and at his call they lightly bore the swift chariot, raising dust over the plain; for by shaking her aegis the goddess, bright-eyed Athena, had cast strength into them, and all around the earth groaned. Horse-taming Cycnus and Ares insatiable for the battle-cry came forward at the same time, like fire or a blast of wind. Then their horses neighed sharply, facing one another, and around them spread the echo.

(349) Heracles' force addressed him first: “Cycnus, my fine fellow, why are you directing your swift horses towards us, towards men who are experts in toil and distress? No, drive your well-polished chariot to the side and yield way, go to the side of the road. I am driving past to Trachis, to King Ceyx, for he is preeminent in power and respect in Trachis. You know this very well yourself, for you are married to his daughter, dark-eyed Themistonoe. My fine fellow, if we two come together to do battle, Ares will not ward off the end of death from you. Once before, I declare, he already made trial of my spear, when he stood opposing

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333 ἐπιόντα: ἐπὶ νῶτα bS

339–40 recentiori poetæ trib. Hermann

- 360 ἔγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἡμαθόεντος  
 ἀντίος ἔσθη ἐμείο, μάχης ἄμοτον μενεαίνων.  
 τρὶς μὲν ἐμῶ ὑπὸ δουρὶ τυπεὶς ἠρείσατο γαίῃ  
 οὐταμένου σάκεος, τὸ δὲ τέτρατον ἤλασα μηρὸν  
 παντὶ μένει σπείδων, διὰ δὲ μέγα σαρκὸς ἄραξα·  
 365 πρηγῆς δ' ἐν κονίησι χαμαὶ πέσεν ἔγχεος ὄρμη.  
 ἐνθά κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη  
 χερσὶν ὑφ' ἡμετέρησι λιπῶν ἔναρα βροτόεντα".  
 ὡς ἔφατ'· οὐδ' ἄρα Κύκνος ἐμμελῆς ἐμενοίνα  
 τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματας ἵππους.  
 370 δὴ τότε ἀπ' εὐπλεκέων δίφρων θόρον αἰψ' ἐπὶ γαίαν  
 παῖς τε Διὸς μεγάλου καὶ Ἐνναλίιο ἀνακτος·  
 ἡνίοχοι δ' ἐμπλην ἔλασαν καλλιτρίχας ἵππους,  
 τῶν δ' ὑπὸ σενομένων κανάχιζε πόσ' εὐρέϊα χθῶν  
 ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο  
 375 πέτραι ἀποθρώσκωσιν, ἐπ' ἀλλήλαις δὲ πέσωσι,  
 πολλαὶ δὲ δρῦς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι  
 αἰγειροὶ τε τανύρριζοι ρήγνυνται ὑπ' αὐτέων  
 ρίμφα κυλινδομένων, ἧος πεδίουδ' ἀφίκωνται,  
 ὡς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.  
 380 πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' Ἰαωλκὸς  
 Ἄρνη τ' ἠδ' Ἑλίκη Ἀνθειά τε ποιήεσσα  
 φωνῇ ὑπ' ἀμφοτέρων μεγάλ' ἴαχον· οἱ δ' ἀλαλητῶ  
 θεσπεσίῳ σύνισαν· μέγα δ' ἔκτυπε μητίετα Ζεὺς,  
 καδ' δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν  
 αἵματοέσσας,  
 385 σῆμα τιθεὶς πολέμοιο ἐῶ μεγαθαρσεί παιδί.

## THE SHIELD

me for the sake of sandy Pylos, raging insatiably for battle. He leaned upon the ground, hit three times by my spear, his shield smitten; and the fourth time I pierced his thigh, pressing with all my strength, and I struck hard through the flesh. He fell headlong in the dust onto the ground by the force of my spear. Then he would indeed have been disgraced among the immortals, leaving behind bloody spoils at my hands!”

(368) So he spoke. But ashen-speared Cycnus was not eager to obey him and check his chariot-drawing horses. They sprang down quickly onto the ground from their well-plaited chariots, the sons of great Zeus and of the lord War-God; the charioteers drove the fine-maned horses nearby, and the broad earth rang out under their feet as they rushed along. As when boulders bounce downwards from the lofty peak of a great mountain and fall upon one another, and many lofty-leaved oaks and many pines and long-rooted poplars are shattered by them as they roll swiftly along until they reach the plain: so too they fell upon one another, shouting loudly. The whole city of the Myrmidons and famous Iolcus and Arne and Helice and grassy Anthea resounded mightily with their voices. They came together with a prodigious war-cry, and counsellor Zeus clashed loudly and rained down bloody drops from the sky, giving the signal for war to his mightily courageous son.

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373 πός' S: πόδ' (δ in ras.) J: πᾶσ' b

377 αὐτῶν codd.: corr. Rzach

378 εἶως codd.: corr. Rzach

384 exp. Wilamowitz

## HESIOD

οἶος δ' ἐν βήσσης ὄρεος χαλεπὸς προιδέσθαι  
 κάπρος χαυλιόδων φρονέει [δὲ] θυμῷ μαχέσασθαι  
 ἀνδράσι θηρευτῆς, θήγει δέ τε λευκὸν ὀδόντα  
 δοχμωθεῖς, ἀφρὸς δὲ περὶ στόμα μαστιχόωντι  
 390 λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔικτον,  
 ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφὶ τε δειρήν·  
 τῷ ἴκελος Διὸς υἱὸς ἀφ' ἱππέιου θόρε δίφρου.  
 ἦμος δὲ χλοερῷ κνανόπτερος ἠχέτα τέττιξ  
 ὄζω ἐφεζόμενος θέρος ἀνθρώποισιν ἀείδειν  
 395 ἄρχεται, ᾧ τε πόσις καὶ βρώσις θῆλυς ἔέρση,  
 καὶ τε πανημέριός τε καὶ ἠῶος χέει αὐδῆν  
 ἴδει ἐν αἰνοτάτῳ, ὅτε τε χροῶ Σείριος ἄζει,  
 τῆμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι  
 τούς τε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰόλλονται,  
 400 οἶα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος·  
 τὴν ὄρην μάρναντο, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ὡς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλάφοιο  
 ἀλλήλοις κοτέοντες ἐπὶ σφέας ὀρμήσωσι,  
 δεινὴ δέ σφ' ἰαχὴ ἄραβός θ' ἅμα γίνετ' ὀδόντων·  
 405 οἱ δ' ὡς τ' αἰγυπιοὶ γαμφώνυχες, ἀγκυλοχῆλαι,  
 πέτρη ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται  
 αἰγὸς ὀρεσσινόμου ἢ ἀγροτέρης ἐλάφοιο  
 πίονος, ἣν τ' ἐδάμασσε βαλὼν αἰζήϊος ἀνήρ  
 ἰῶ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλη  
 410 χώρου αἰδρις ἑών· οἱ δ' ὀτραλέως ἐνόησαν,

386-92 exp. Flach al., tutantur Russo, van der Valk (post 371  
 traiec. Kiene) 393-401 susp. Wolf

## THE SHIELD

(386) Just as in a mountain's dales a jutting-tusked boar, formidable to catch sight of up ahead, decides in its spirit to fight with huntsmen, and it whets its white tusk, turning aslant, and foam drips around its mouth as it gnashes its teeth, its eyes shine like fire, and it makes the hairs stand up and bristle on its mane and around its neck: just so, Zeus' son sprang from his horse-chariot. And when the dark-winged chirping cicada, which drinks and eats the gentle dew, begins to sing to men, sitting on a green branch in the summer, and all day long and early in the morning it pours forth its voice in the most dread heat, when Sirius parches the skin—that is when the beards grow on the millet which they sow in the summer, when the unripe grapes, such as Dionysus gave to men as a delight and as a burden, turn color: in that season<sup>10</sup> they fought, and a loud noise rose up. And just as two lions rush against each other, raging against one another around a slain hind, and there is a terrible roaring along with a gnashing of teeth—and just as curving-clawed, hooked-beaked vultures, screaming loudly upon a lofty boulder, fight over a mountain-ranging goat or a fat wild hind, which a vigorous man has struck and overpowered with an arrow from his bowstring, and he himself wanders off elsewhere, not knowing the place—

<sup>10</sup> In mid-July.

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398–400 pro parenthesi habuit Goettling, exp. Kuenneth

398 κέγχροισι . . . 401 τὴν ὄρην exp. Russo

400 (= Fr. 179.1 Most, ubi ἔχθος cod. Athenaei) exp. Merkelbach

402–12 exp. Kuenneth, 402–4 (quos alteri recensione trib. Goettling) Peppmüller, 405–11 Russo

## HESIOD

ἔσσυμένως δέ οἱ ἀμφὶ μάχην δριμείαν ἔθεντο.  
ὡς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν.

- ἔνθ' ἧ τοι Κύκνος μὲν, ὑπερμενέος Διὸς υἱὸν  
κτεινόμεναι μεμαώς, σάκει ἔμβαλε χάλκεον ἔγχος,  
415 οὐδ' ἔρρηξεν χαλκός, ἔρυτο δὲ δῶρα θεοῖο.  
Ἀμφιτρωνιάδης δέ, βίη Ἡρακληΐη,  
μεσσηγὺς κόρυθός τε καὶ ἀσπίδος ἔγχεϊ μακρῶ  
αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου  
ἦλασ' ἐπικρατέως, ἀπὸ δ' ἀμφω κέρσε τένοντε  
420 ἀνδροφόνος μελίη· μέγα γὰρ σθένος ἔμπεσε φωτός.  
ἦριπε δ', ὡς ὅτε τις δρυὺς ἦριπεν ἢ ὅτε πεύκη  
ἠλίβατος, πληγείσα Διὸς ψολόεντι κεραυνῶ.  
ὡς ἔριπ', ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶ.  
τὸν μὲν ἔπειτ' εἶασε Διὸς ταλακάρδιος υἱός,  
425 αὐτὸς δὲ βροτολοιγὸν Ἄρην προσιόντα δοκεύσας,  
δεινὸν ὄρων ὄσσοισι, λέων ὡς σώματι κύρσας,  
ὅς τε μάλ' ἐνδυκέως ῥινὸν κρατεροῖς ὀνύχεσσι  
σχίσσας ὅττι τάχιστα μελίφρονα θυμὸν ἀπηύρα·  
ἐμ μένεος δ' ἄρα τοῦ γε κελαινὸν πίμπλαται ἦτορ·  
430 γλαυκίῳ δ' ὄσσοις δεινὸν πλευράς τε καὶ ὦμους  
οὐρῇ μαστιῶν ποσσὶν γλάφει, οὐδέ τις αὐτὸν  
ἔτλη ἐς ἄντα ἰδὼν σχεδὸν ἐλθέμεν οὐδὲ μάχεσθαι·  
τοῖος ἄρ' Ἀμφιτρωνιάδης, ἀκόρητος αὐτῆς,  
ἀντίος ἔστη Ἄρῆος, ἐνὶ φρεσὶ θάρσος ἀέξων;  
435 ἔσσυμένως· ὁ δέ οἱ σχεδὸν ἦλυθεν ἀχνύμενος κῆρ.  
ἀμφότεροι δ' ἰάχοντες ἐπ' ἀλλήλοισιν ὄρουσαν.

415 χαλκόν codd. Σ: -ός Seleucus edd.

## THE SHIELD

but they noticed it quickly, and eagerly they began to wage bitter battle around it: just so, calling out, they rushed upon one another.

(413) Then Cycnus, eager to kill the son of very strong Zeus, hurled his bronze spear at his shield, but the bronze did not shatter it: the gift of the god protected him. But Amphitryon' son, Heracles' force, quickly struck his unprotected neck with his long spear beneath his chin, in the middle between his helmet and his shield, forcefully; and the man-killing ashen spear severed both tendons, for the man's great strength leaned upon it. He fell, as when some oak falls, or a great pine, struck by Zeus' smoking thunderbolt: just so he fell, and around him rattled his armor, worked with bronze.

(424) Zeus' stout-hearted son left him there, and as mortal-destroying Ares attacked he himself observed him closely, glaring terribly with his eyes, like a lion that has come upon an animal and, very ravenously rending the hide with his strong claws, deprives it as quickly as possible of its sweet spirit: his black heart is filled with strength; glaring terribly with his eyes, lashing his sides and shoulders with his tail, he scrapes the ground with his paws, and no one who looked at him would dare to go near him or fight with him. Just so Amphitryon's son, insatiable for the battle-cry, increased the courage in his spirit and eagerly took his stand opposing Ares; and the other came near him, grieving in his heart. Both of them rushed shouting upon

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423 displicuit Wolfio, exp. Peppmüller

425 exp. Russo            431 *μαστίξων* (vel *μαστίων*) West

435-36 exp. Peppmüller

436 displicuit Hartelio, exp. Fick

## HESIOD

ὡς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρηῶνος ὀρούση,  
 μακρὰ δ' ἐπιθρώσκουσα κυλίνδεται, ἢ δέ τε ἠχῆ  
 ἔρχεται ἐμμεμαυῖα· πάγος δέ οἱ ἀντεβόλησεν  
 440 ὑψηλός, τῷ δὴ συνενείκεται, ἔνθά μιν ἴσχει·  
 τὼς <ἄρ' > ὃ μὲν ἰαχῆ βρισάρματος οὐλιος Ἄρης  
 κεκληγῶς ἐπόρουσεν, ὃ δ' ἐμμαπέως ὑπέδεκτο.  
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
 ἀντίη ἦλθεν Ἄρης ἑρεμνὴν αἰγίδ' ἔχουσα·  
 445 δεινὰ δ' ὑπόδρα ἰδοῦσ' ἔπεα πτερόεντα προσηύδα·  
 “Ἄρες, ἔπισχε μένος κρατερὸν καὶ χεῖρας ἀάπτους·  
 οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δῦσαι  
 Ἑρακλέα κτείναντα, Διὸς θρασυκάρδιον υἱόν·  
 ἀλλ' ἄγε παῦε μάχης, μηδ' ἀντίος ἴστασ' ἐμείο.”  
 450 ὡς ἔφατ'· ἀλλ' οὐ πείθ' Ἄρεος μεγαλήτορα θυμόν,  
 ἀλλὰ μέγα ἰάχων, φλογὶ εἴκελα τεύχεα πάλλων  
 καρπαλίμως ἐπόρουσε βίη Ἑρακληεῖη  
 κακκτάμεναι μεμαώς· καὶ ῥ' ἔμβαλε χάλκεον ἔγχος,  
 σπερχνὸν παιδὸς ἐοῦ κοτέων περὶ τεθνηῶτος,  
 455 ἐν σάκει μέγαν· ἀπὸ δὲ γλαυκῶπις Ἀθήνη  
 ἔγχος ὀρμὴν ἔτραπ' ὀρεξαμένη ἀπὸ δίφρου.  
 δριμὺ δ' Ἄρη' ἄχος εἶλεν· ἐρυσσάμενος δ' ἄορ ὄξυ  
 ἔσσουτ' ἐφ' Ἑρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα  
 Ἀμφιτρωνιάδης, δεινῆς ἀκόρητος αὐτῆς,  
 460 μῆρον γυμνωθέντα σάκευς ὑπὸ δαιδαλείοιο  
 οὔτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε  
 δούρατι νωμήσας, ἐπὶ δὲ χθονὶ κάββαλε μέσση·  
 τῷ δὲ Φόβος καὶ Δεῖμος εὐτροχὸν ἄρμα καὶ ἵππους  
 ἦλασαν αἰψ' ἐγγύς, καὶ ἀπὸ χθονὸς εὐρυοδείης



## THE SHIELD

each other. Just as when from a great cliff a boulder rushes and rolls down, bouncing mightily, and with an echo it goes eagerly along; but it encounters a lofty hill and dashes against it, and it is stopped there: so too chariot-weighting, dire Ares, shouting with a roar, rushed forward, while the other waited readily for him.

(443) But Athena, the daughter of aegis-holding Zeus, came opposite Ares, holding the dark aegis; scowling terribly at him she spoke winged words: "Ares, restrain your mighty strength and your untouchable hands: for it is not right for you to kill Heracles, Zeus' bold-hearted son, and strip his famous armor. Come then, cease from battle, and do not stand opposing me."

(450) So she spoke; yet she did not persuade Ares' great-hearted spirit, but shouting loudly and brandishing his weapons like fire he rushed swiftly upon Heracles' force, eager to strike him dead. And raging over his dead son he hurled his bronze spear hastily against the great shield. But bright-eyed Athena reached out from the chariot and turned aside the force of the spear. Bitter grief seized hold of Ares, and drawing his sharp sword he rushed upon strong-hearted Heracles. But Amphitryon's son, insatiable for the terrible battle-cry, struck his unprotected thigh forcefully under the well worked shield; and guiding his spear he struck hard through the flesh and cast him down onto the ground between them. Fear and Rout quickly drove their well-running chariot and horses close to him, and they took him up from the broad-pathed earth

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437-42 exp. La Penna

448 κτείναντι Fränkel

461 διὰ . . . 462 νωμήσας exp. Guyet

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Loel  
cont  
othe  
Wom  
antic  
bud

HESIOD

- 465 ἐς δῖφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα  
ἵππους μαστιέτην, ἴκοντο δὲ μακρὸν Ὀλυμπον.  
υἱὸς δ' Ἀλκμήνης καὶ κυδάλιμος Ἴόλαος  
Κύκνον σκυλεύσαντες ἀπ' ὤμων τεύχεα καλὰ  
νύκοντ'· αἶψα δ' ἔπειτα πόλιν Ἰρηχίνος ἴκοντο  
470 ἵπποις ὠκυπόδεσσι. ἀτὰρ γλαυκῶπις Ἀθήνη  
ἔξικετ' Ὀλύμπον τε μέγαν καὶ δώματα πατρός.  
Κύκνον δ' αὖ Κήϋξ θάπτεν καὶ λαὸς ἀπείρων,  
οἳ ῥ' ἐγγὺς ναῖον πόλιος κλειτοῦ βασιλῆος,  
Ἄνθη Μυρμιδόνων τε πόλιν κλειτήν τ' Ἰαωλκὸν  
475 Ἄρνην τ' ἠδ' Ἑλίκην· πολλὸς δ' ἠγείρετο λαός,  
τιμῶντες Κήϋκα, φίλον μακάρεσσι θεοῖσιν.  
τοῦ δὲ τάφον καὶ σῆμ' αἰδὲς ποίησεν Ἄναυρος  
ὄμβρω χειμερίῳ πλήθων· τὼς γάρ μιν Ἀπόλλων  
Λητοῖδης ἤνωξ', ὅτι ῥα κλειτὰς ἑκατόμβας  
480 ὅστις ἄγοι Πυθοῖδε βίη σύλασκε δοκεύων.

472-80 exp. La Penna

474-75 exp. Goettling

477-80 exp. Kuenneth

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## THE SHIELD

and placed him in the richly worked chariot. Quickly they lashed the horses and came to high Olympus.

(467) Alcmene's son and renowned Iolaus stripped the fine armor off of Cycnus' shoulders and went off. Quickly they arrived at the city of Trachis with their swift-footed horses. And bright-eyed Athena went up to great Olympus and her father's mansions.

(472) Cycnus was buried by Ceyx together with the countless host of those who lived near the city of the famous king, Anthe and the city of the Myrmidons and famous Iolcus and Arne and Helice. A great host was assembled, paying honor to Ceyx, who was dear to the blessed gods. But the river Anaurus, full with winter rain, obliterated the tomb and monument; for Apollo, Leto's son, had ordered it to do so, because, whoever brought famous hecatombs to Pytho, he<sup>11</sup> would observe closely and plunder them with violence.

<sup>11</sup> Cycnus.

# FRAGMENTA

## ΓΥΝΑΙΚΩΝ ΚΑΤΑΛΟΓΟΣ

*sive*

HOIAI

### LIBER I

1 [1 Merkelbach-West; 1 Hirschberger] 1–22: P. Oxy. 2354; 1–2 = *Theog.* 1021–22; 6: Schol. Arat. 104 (p. 129.10–11 Martin); 6–7: Orig. *C. Cels.* 4.79, 6: Max. Tyr. 35.1

Νῦν δὲ γυναικῶν [φῦλον ἀείσατε, ἠδυνέπειαι  
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,  
αἱ τὸτ' ἄριστα ἔσαν [καὶ κάλλισται κατὰ γαίαν  
μίτρας τ' ἀλλύσαντο δ[ιὰ χρυσέην τ' Ἀφροδίτην  
5 μισγόμεναι θεοῖσιν

# FRAGMENTS

## CATALOGUE OF WOMEN or EHOIAI

### BOOK 1

#### *PROEM (Book 1, Lines 1ff.)*

1 1–22: Oxyrhynchus papyrus; 1–2 = *Theog.* 1021–22; 6: Scholium on Aratus' *Phenomena*; 6–7: Origen, *Against Celsus*; 16: Maximus of Tyre, *Philosophical Orations*

And now sing of the tribe of women, sweet-voiced  
Olympian Muses, daughters of aegis-holding Zeus,  
those who were the best at that time [and most beautiful  
on the earth,  
and they loosened their girdles [and because of golden  
Aphrodite  
mingling with gods [

5

## HESIOD

- ξυναὶ γὰρ τότε δαίιτες ἔσαν, ξυνοὶ δὲ θόωκοι  
 ἀθανάτοις τε θεοῖσι καταθνητοῖς τ' ἀνθρώποις.  
 οὐδ' ἄρα ἰσαίωνες οἱ  
 ἀνέρες ἠδὲ γυναῖκες εἰ  
 10 ὄσσόμεν[ο]ι φρ[εσι] γῆρ[ας]  
 οἱ μὲν δηρὸν ε.[..]κ[.]  
 ἠῖ[θ]ροι, τοὺς δ' εἰθ[αρ] ε.[.]  
 ἀ[θ]άνατοι [νε]ότητ[.]  
 τάων ἔσπετέ μ[οι] γενεῆν τε καὶ ἀγλαὰ τέκνα,  
 15 ὄσσ[αι]ς δὴ παρέλ[εκτο] πατῆρ ἀνδρῶν τε θεῶν τε  
 σ[περμ]αί[ων]ων τὰ [πρῶτα] γένος κυδρῶν βασιλῆων  
 [ῆ]ς τε Π[ο]σειδάω[ν]  
 ὄσσαισί[ν] τ' Ἄρης [.  
 . . . . .].ηι.ιυτ[.]  
 20 ὄσσαις θ' Ἡφ[α]ί[ιστος] π[.]  
 αἰσι δ' αὖθ' Ἐ[ρμῆ]ς .[.]  
 ἠδ' ὄσσαισι] βίη Ἡ[ρακλῆ]ος

3 Merkelbach

12–13 Lobel

17 Merkelbach

4 West

14 Stiewe

18, 20–22 Stiewe

5 θεοῖσ[ιν] West

15 Hirschberger

10 Lobel

2 [5 MW; 2 H] Ioan. Lydus *De mens.* 1.13 (p. 7.25 Wunsch)

ἀπὸ Λατίνου τοῦ ἄρτι ἡμῖν ῥηθέντος καὶ Γραικοῦ τῶν ἀδελφῶν, ὡς φησιν Ἡσίοδος ἐν Καταλόγοις,

Ἄγριον ἠδὲ Λατῖνον (*Theog.* 1013)

## CATALOGUE OF WOMEN

For at that time the feasts were in common and in  
common the councils  
for the immortal gods and for mortal human beings;  
and yet not equally long-lived [  
men and women [  
seeing in their spirit old age [  
the ones for a long time [  
youths, but the others at once [  
immortals youthfulness [  
Of these women tell [me the race and the splendid  
children:  
all those with whom lay [the father of men and of gods, 15  
begetting at first the race of illustrious kings,  
and with which ones Poseidon [  
and [all those with whom] Ares [  
] [  
[and all those with whom Hephaestus] 20  
and with which ones] Hermes [  
and all those with whom Heracles'] force

## THE DESCENDANTS OF DEUCALION

*Deucalion's Children: Pandora, Thyia, Hellen;  
Graecus, Protogeneia, Melantheia?*

2 John Lydus, *On the Months*

from Latinus, whom we spoke of a little earlier, and Graecus,  
brothers, as Hesiod says in the *Catalogues*,

Agrius and Latinus (*Theog.* 1013),

## HESIOD

<καὶ πάλιν>

κούρη δ' ἐν μεγάροισιν ἀγαυοῦ Δευκαλίωνος  
Πανδώρα Διὸς πατρὶ θεῶν σημάντορι πάντων  
μιχθεῖσ' ἐν φιλότῃ τέκε Γραικὸν  
μενεχάρμην

<καὶ πάλιν> Merkelbach

3 [2 MW] Schol. Ap. Rhod. 3.1086 (p. 248.6–8 Wendel)

ὅτι Προμηθέως καὶ Πανδώρας υἱὸς Δευκαλίων, Ἡσί-  
οδος ἐν ᾧ Καταλόγων φησί, καὶ ὅτι Προμηθέως (ἢ  
Δευκαλίωνος) καὶ Πύρρας Ἑλλήν, ἀφ' οὗ Ἑλληνες  
καὶ Ἑλλάς.

†Πανδώρας MW Προμηθέως ἢ Δευκαλίωνος schol. Paris.:  
Προμηθέως schol. Laur.; Προμηθέως καὶ Πανδώρας et Δευκα-  
λίωνος καὶ Πύρρας Marckscheffel, Προμηθέως καὶ Προνοίης  
et Προμηθέως καὶ Πύρρας Sittl, Προμηθέως {καὶ Πανδώρας}  
et Δευκαλίωνος καὶ Πύρρας <τῆς Ἐπιμηθέως καὶ Πανδώρας>  
West

4 [3 MW] Filostr. *Divers. heres. liber CXI* [83].2, 4–5, 6  
(Corpus Christianorum IX p. 277.8–10, 19–22, 24–27, 33–  
34 ed. Heylen)

pagani autem . . . sive a pago, id est loco, sive provincia  
una, dicti sunt sive a Pagano rege . . . ut ait Hesiodus  
Graecus poeta . . . ipsi pagani in suis historiis referunt, quod  
a Pagano rege, ut ait Hesiodus Graecus poeta, pagani sunt



## CATALOGUE OF WOMEN

and again,

and a maiden in the halls of illustrious Deucalion,  
Pandora, who with Zeus the father, the commander  
of all the gods,  
having mingled in love, bore Graecus who delighted  
in remaining steadfast in battle

### 3 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod says in the first book of his *Catalogues* that Deucalion was the son of Prometheus and Pandora, and that Hellen, from whom come the Hellenes and Hellas, was the son of Prometheus (or Deucalion) and Pyrrha.

### 4 Filastrius, *Various Heresies*

But "pagans" [*pagani*] . . . are called this either from "village" [*pagus*] (that is, a place or a province) or from King Paganus . . . as the Greek poet Hesiod says . . . the pagans

## HESIOD

appellati: qui postea ex rege Pagano, Deucalionis filio et Pyrrae . . . hoc mendacium nominis usque nunc detinent percolentes. Hellen itaque, id est Grecus homo, a lingua et a nomine regis dicitur, qui fuit Deucalionis filius . . . et ut ait Hesiodus a Greco rege fuisse Grecos appellatos, qui Grecus nomine filius fuit Deucalionis.

5 [4 MW] Schol. Hom. *Od.* 10.2 (II p. 444.8–16 Dindorf)

Δευκαλίων, ἐφ' οὗ ὁ κατακλυσμὸς γέγονε, Προμηθέως μὲν ἦν υἱός, μητρὸς δὲ ὡς πλείστοι λέγουσι Κλυμένης, ὡς δὲ Ἑσίοδος Πρυνόης . . . ἔγημε δὲ Πύρραν τὴν Ἐπιμηθέως καὶ Πανδώρας τῆς ἀντὶ τοῦ πυρὸς δοθείσης τῷ Ἐπιμηθεῖ εἰς γυναῖκα. γίνονται δὲ τῷ Δευκαλίωνι θυγατέρες μὲν δύο Πρωτογένεια καὶ Μελάνθεια, υἱοὶ δὲ Ἀμφικτύων καὶ Ἑλλην. οἱ δὲ λέγουσιν ὅτι Ἑλλην γόνυ μὲν ἦν Διὸς λόγῳ δὲ Δευκαλίωνος. ἐξ οὗ Ἑλληνος Αἴολος πατὴρ Κρηθέως Ἀθάμαντος Σισύφου.

Πρυνόης H: Πρυνείης QZ, Προνόης Dindorf Πανδώραν  
τὴν—δοθείσαν codd.: corr. Buttman

6 [6 MW] Schol. Ap. Rhod. 4.265 (p. 276.1–3 Wendel)

οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον Θεσσαλίας, ὡς φησιν Ἑκαταῖος (*FGrHist* 1 F 14) καὶ Ἑσίοδος.

## CATALOGUE OF WOMEN

themselves report in their histories that the pagans are called this from King Paganus, as the Greek poet Hesiod says; and later . . . they have maintained until now this false name which they cultivate, derived from King Paganus, the son of Deucalion and Pyrrha. And so "Hellen," that is, a Greek man, is called this from the language and name of a king who was a son of Deucalion . . . and as Hesiod says, the Greeks received their name from a King Graecus<sup>1</sup>, who was a son of Deucalion named Graecus.

### 5 Scholium on Homer's *Odyssey*

Deucalion, during whose lifetime the flood took place, was the son of Prometheus; most authorities say his mother was Clymene, but Hesiod says it was Prynœ. . . . He married Pyrrha, the daughter of Epimetheus and Pandora, the one who was given to Epimetheus as wife in exchange for fire. And Deucalion had two daughters, Protogenea and Melanthea, and as sons Amphictyon and Hellen. Some say that Hellen was the son of Zeus by birth but was said to be the son of Deucalion. From Hellen was born Aeolus, the father of Cretheus, Athamas, Sisyphus.

### 6 Scholium on Apollonius Rhodius' *Argonautica*

Those who derive their lineage from Deucalion ruled over Thessaly, as Hecataeus says and Hesiod.<sup>2</sup>

<sup>1</sup> Or from a Greek king.

<sup>2</sup> Hellen is originally the eponymous hero of an area in Thessaly; later the terms Ἑλλάς and Ἕλληνες came to be applied to Greece and the Greeks as a whole.

## HESIOD

7 [7 MW; 3 H] Constant. Porphyrogen. *De them.*  
[48]2.1-5 (pp. 86-87 Pertusi)

Μακεδονία ἢ χώρα ὠνομάσθη ἀπὸ Μακεδόνας τοῦ  
Διὸς καὶ Θυίας τῆς Δευκαλίωνος, ὡς φησιν Ἑσίοδος ὁ  
ποιητής·

ἦ δ' ὑποκυσάμενη Διὶ γείνατο τερπικεράυνω  
υἷε δύνω, Μάγνητα Μακηδόνα θ' ἵππιοχάρμην,  
οἱ περὶ Πιερίην καὶ Ὀλυμπον δώματ' ἔναιον

8 [8 MW; 42 H] Grammaticus *De soloec. et barb.*, p.  
310.5 Nauck (post Lex. Vindob.)

Μάγνης δ' αὖ Δίκτυν τε καὶ ἀντίθεον Πολυδέκτεα

9 [9 MW; 4 H] Plut. *Quaest. conviv.* 9.15.2 p. 747f et alii

Ἑλληνας δ' ἐγένοντο φιλοπολέμου βασιλῆος  
Δῶρός τε Ξοῦθός τε καὶ Αἴολος ἵππιοχάρμης

## CATALOGUE OF WOMEN

### *Thyia's Sons: Magnes and Macedon*

7 Constantine VII Porphyrogenitus, *On the Provinces of the Byzantine Empire*

The region of Macedonia was named from Macedon, the son of Zeus and Thyia the daughter of Deucalion, as the poet Hesiod says:

and she became pregnant and bore to Zeus who  
delights in the thunderbolt  
two sons, Magnes, and Macedon who delighted in the  
battle-chariot,  
those who dwelt in mansions around Pieria and  
Olympus

### *Magnes' Sons: Dictys and Polydectes*

8 Anonymous grammarian, *On Solecisms and Barbarisms*

And Magnes in turn [scil. begot] Dictys and god-like Polydectes

### *Hellen's Sons: Dorus, Xuthus, Aeolus*

9 Plutarch, *Sympotic Questions*

And from Hellen, the war-loving king, were born Dorus and Xuthus, and Aeolus who delighted in the battle-chariot

HESIOD

10 [10a MW; 5 H] 1-75: P. Turner fr. 1-3 col. I-II; 17-28: P. Oxy. 2822 fr. 2; 17-19: Strabo 10.3.19; 25-27: Schol. Pind. *Pyth.* 4.253c (II p. 133.8-10 Drachmann); 49-55: P. Oxy. 2075 fr. 2; 55-65: P. Oxy. 2483 fr. 1; 62: Apollon. *Dysc. De pronomibus* 106A (p. 82.23 Schneider-Uhlig); Comm. in Antimach. Coloph., P. Mediol. 17 col. II 10 (p. 81.11 Wyss = p. 441.11 Matthews); 83-107: P. Turner fr. 3-4 col. III; 91-103: P. Oxy. 2483 fr. 1 col. II

5 ] .ν Ὀλυμπον ἔχουσι  
 ]ος βασιλῆος  
 ]ονον Ἄργος ἔραννόν·  
 ] .ερας Ἄργεϊ μέσσωι  
 κλέ]ος ἔσsetαι αὐτῶν.

Αἰγίμοι δὲ βίη δουρικλειτοῦ βασ]ιλῆος  
 γείνατ' ἐνὶ μεγάροισι Δυμᾶνά τε] Πάμφυλόν τε  
 μιχθεῖς ] .θεί τῆν περι π[άσ]ης  
 ἡλικίης ἐφίλησε θεῶν βασι]λεια καὶ ἀνδρῶν

10 ἀμύ]μοτος Αἰγίμοι]ο

]ωγ. λ. εδ. .... αικσ. [  
 ]όλεν[ ..]σμ..[ ] . [  
 κ]αὶ Ἰφθ[ί]μην. [ ] .

15 ] ..ά. δα. [ ] ς·

]οισκατ. [ ] ..[

]γενο.....[

ἐξ ὧν] οὔρεια[ι Νύμφαι] θεαὶ ἐξεγένοντο  
 καὶ γένος οὐ[τιδανῶν Σα]τύρων καὶ ἀμηχανοέργων

CATALOGUE OF WOMEN

*Dorus' Descendants: His Son Aegimius  
(and His Sons Dyman and Pamphylus),  
Iphthime, Nymphs, Satyrs, Curetes*

10 1-75: Turner papyrus; 17-28: Oxyrhynchus papyrus;  
17-19: Strabo, *Geography*; 25-27: Scholium on Pindar's  
*Pythians*; 49-55: Oxyrhynchus papyrus; 55-65:  
Oxyrhynchus papyrus; 62: Apollonius Dyscolus, *On  
Pronouns*, and an anonymous commentary on Antimachus  
of Colophon; 83-107: Turner papyrus; 91-103:  
Oxyrhynchus papyrus

] they possess Olympus  
] king's  
] beautiful Argos;  
] in the middle of Argos

glory] will be theirs.

5

and the might of Aegimius, spear-famed] king,  
begot in his halls Dyman] and Pamphylus  
having mingled ] she beyond all  
her age-mates was loved by the queen of gods] and of  
men

]of blameless Aegimius 10

]

]

] and Iphthime [

]

]

]

15

from whom mountain nymphs, goddesses, were born  
and the race of worthless and frivolous Satyrs

HESIOD

19 Κουρ]η̄τές τε [θεοὶ φιλοπα]ίγμονες ὀρχησ[τῆρες.

5, 10 Parsons-Sijpesteijn-Worp

6–9 West

pergit hoc fr. post fr. 11 infra

11 [10(b) MW] Strabo 10.3.19

Ἡσίοδος μὲν γὰρ ἐκ Δώρου καὶ τῆς Φορωνέως θυγα-  
τρὸς πέντε γενέσθαι θυγατέρας φησίν, “ἐξ ᾧν οὐρει-  
αι—ὀρχηστῆρες” (= Fr. 10. 17–19).

ἐκ Δώρου Parsons-Sijpesteijn-Worp: ἐκατέρω codd.

pergit 10 [10a MW; 5 H]

20 Ξοῦ]θος δὲ Κ[ρείουσαν ἐπή]ρατον εἶδος ἔχ[ουσαν  
κούρ]ην καλλ[ιπάρηον Ἐρε]χθῆος θείοιο  
ἀθανά]των ἰ[ότῃτι φίλην ποι]ήσατ’ ἄκ[οι]τιν,  
ἧ οἱ Ἀ]χαιὸν ἐχ[είνατ’ Ἰάονά τε κλυ]τόπωλ[ο]ν  
μιχθ]εῖσ’ ἐν [φιλότῃτι καὶ εὐε]ιδέα Διομήδην.

25 Αἰολί]δαι δ’ ἐγ[έροντο θεμιστ]οπόλοι βασιλῆες  
Κρηθ]εὺς τ’ ἠδ’ [Ἀθάμας καὶ Σίσυφ]ος αἰολομήτης  
Σαλμ]ωνεὺς [τ’ ἄδικος καὶ ὑπ]έρθυμος Περιήρης  
Δηϊών] τε μέχ[ας ] τ’ ἀριδείκετος ἀνδρῶν



## CATALOGUE OF WOMEN

and Curetes, gods, game-lovers, dancers.

19

(Fr. 10 continues after Fr. 11)

### 11 Strabo, *Geography*

For Hesiod says that from Dorus and the daughter of Phoro-  
neus were born five daughters,

“from whom mountain nymphs ... dancers” (Fr.  
10.17–19).

*Xuthus' Children: Ion, Achaeus, Diomedes*

### 10 (continued)

And [Xuthus made Creusa,] who had a lovely form,  
the beautiful-cheeked daughter] of godly Erechtheus,  
by the will of the immortals his dear] wife,  
and she bore him] Achaeus [and Ion] of the famous  
horses,

20

commingling in love, and] fair-formed Diomedes.

24

## THE DESCENDANTS OF AEOLUS (DEUCALION'S GRANDSON, HELLEN'S SON)

*Aeolus' Children: Seven Sons (Including Cretheus,  
Athamas, Sisyphus, Salmoneus, Perieres, Deion)  
and Five Daughters (Peisidice, Alcyone, Calyce,  
Canace, Perimede)*

And sons of Aeolus were born, law-administering kings,  
Cretheus and Athamas and shifty-counseled Sisyphus;  
and unjust Salmoneus and high-spirited Perieres  
and big Deion] and [ ] celebrated among men

25

## HESIOD

- οἱ πατρὸς ὑψηλοῖς ἐν δώμ]ασι<sup>ν</sup> ἠβώοντες  
 30 τ]έκοντό τε κύδιμα τέκνα.  
 αὔτις δ' Αἰναρέτη τέκεν Αἰόλωι] εὐνη[θ]εῖσ[α  
 ἠῦκόμους κούρας πολυήρ]ατον εἶδος ἐχούσας,  
 Πεισιδίκην τε καὶ Ἄλκυόνη]· Χ[αρ]ίτεσσιν ὁμοίας  
 καὶ Καλύκην Κανάκην τε καὶ ε]ὔειδέ[α] Περιμήδη·  
 35 τῆι δ' Ἀχελῶιος ἐυρρείτης] μίχθη φιλότῃτι  
 ἐν ὑψη]λοῖσι δόμοισι  
 ]ος βασιλῆος,  
 ] γαιετάασκεν  
 [ὄς  
 ἀφ[ν]ειὸς μήλο[ισι  
 40 γλ.....[  
 κούρη τ.....[  
 τοῦ κουρ...αι[  
 42 a ἦ [δ'] ὑποκυσαμένη  
 καὶ τὴν μέ[ν  
 ἥρωϊ πτο[λιπόρθωι ] ..[  
 45 αὐτὰρ ὃ γ' Ἴπ[ποδάμας πολυή]ρ[α]τον εἶδος  
 ἔχουσαν  
 ἠγάγετ...[ ποτὶ δώμα]τα ἠχήμεντα·  
 ἦ δ' ὑποκυσα[μένη μεγαλήτο]ρα ποιμένα λαῶν  
 Ἄντιμαχο]ν [τέκε παῖδα, φίλον μακ]άρεσσι θεοῖσιν,  
 Εὐρείτην θ' ἐλικοβ[λέφαρο]ν· Χ[αρ]ίτεσσιν ὁμοίην,  
 50 τὴν ἔχε Πορθάων [Πλευρω]γίου υἱέος υἱός·  
 ἦ οἱ παῖδας ἐγένεα[τ' ἀμύ]μονας ἐν μεγάροισιν,  
 Οἰνέα τ' [Ἄλ]κάθοον τ[ε καὶ Ἄγ]ριον ἵπποκορύστην

## CATALOGUE OF WOMEN

who, in their father's lofty houses,] adolescents 30  
   ] and they bore famous children.  
 Again, to Aeolus Aenarete,] bedded with him,  
 bore beautiful-haired maidens] who had a [very] lovely  
   form,  
 Peisidice and Alcyone,] similar to the Graces,  
 and Calyce and Canace and] fair-formed Perimede. 34

### *Perimede's Children*

With her, fair-flowing Achelous] mingled in love 35  
   in the lofty] houses  
                                   ] of the king  
                                   ] they dwelt

rich in sheep [ 40  
   [  
 maiden [  
 of the [  
 and she became pregnant [ 42a  
 and the [  
 to the [city-sacking] hero [  
 Then [Hippodamas] led her, who possessed a [very] 45  
   lovely form,  
                                   to] echoing [homes  
 and she became pregnant [and bore the great-hearted]  
   shepherd of the people,  
 Antimachus, [as her son, dear] to the blessed gods,  
 and Eurite, quick[-glancing], similar to the Graces,  
 whom Porthaon possessed, son of [Pleuron's] son; 50  
 she bore him excellent sons in the halls,  
 Oeneus and Alcathous [and] horse-crested Agrius

HESIOD

καὶ Μέλαν'] ἰππόδα[μον δειν]ῆς ἀκόρητον αὐτῆς·  
 ὀπλό]τατος δὲ Πύλ[ος γέν]ετ' ἐν μεγάρωι εὐπήκτωι.  
 55 τοὺς μέν] ῥ' Οἰνέος υἱὸς ἀγακλυτὸς ἰππότα Τυδεὺς  
 κτεῖ]νεν ταναήκει χαλκῶ

[ὅττι βίην καὶ κάρ]τοσ ἀπηύρων Οἰνέα δῖον.  
 [αὐτὰρ Ἀεθλίοο κρα]τερὸν μένος ἀντιθέοιο  
 εὔειδέα Καλύκην θα]λερὴν ποιήσατ' ἄκοιτιν·  
 60 ἦ [δ' ἔτεκ' Ἐνδυμίωνα] φίλον μακάρεσσι θεοῖσι  
 [τὸν δὲ Ζεὺς τίμησ]ε, περισσὰ δὲ δῶρα ἔδωκεν,  
 [ἴν δ' αὐτῶι] θανάτου ταμίης καὶ γήραος ἦεν.  
 [τοῦ δ' ἦν Αἰτωλός· το]ῦ δ' αὖ Καλυδῶν γένεθ' υἱὸς  
 Π[λευρών τ' αἰχμητ]ῆς, ἐπιείκελος ἀθανάτοισιν,  
 65 [ὄς ]· Ἀγήνορα γείνατο παῖδα·  
 εἰ ] ἐπλόκαμος Πολυκάστη

α[ τὴν δ]· Ἠλέκτωρ θέτ' ἄκοιτιν  
 η[ ] κρατερός τε μ[έ]γας τε  
 εἰ[ βριή]πυος οὔλιος Ἴαρος  
 70 τ[ π]ῆθος ἔχεσκε·  
 δ[ θαλερ]ῆν θέτ' ἄκοιτιν  
 τ[ ] ἀθανάτησιν[ ]  
 α[ θν]ητῶν ἀνθρώπων  
 ὄς [ ] ..εἰ [ ..] Δηϊδάμεια  
 75 τ.[ ] ..[...]......[ ]  
 υ[ ]

CATALOGUE OF WOMEN

and Melas,] horse[-taming,] insatiable for the [terrible]  
 battle-cry;  
 and youngest of all,] Pylus [was born] in the well-built  
 hall.  
 These] the son of Oeneus, the very glorious horseman 55  
 Tydeus,  
 killed] with the long-pointed bronze  
 because] they had deprived godly Oeneus [of his force 57  
 and supremacy.]

*Calyce's Children*

Then] the mighty strength of god-like [Aethlius 58  
 made [fair-formed vigorous Calyce] his wife;  
 and [she bore Endymion,] dear to the blessed gods: 60  
 him Zeus honored,] and he gave him exceptional gifts:  
 he was his own dispenser of death and old age.  
 His son was Aetolus;] and in turn Calydon was born his  
 son,  
 and spearman Pleuron,] equal to the gods,  
 who ] begot Agenor as his son; 65  
 ] beautiful-haired Polycaste  
 and her,] Elector made his wife  
 ] mighty and big  
 ] loud-shouting dire Ares  
 ] had [grief] 70  
 ] made her his [vigorous] wife  
 ] to the immortal [goddesses]  
 ] of mortal human beings;  
 [ ] Deidamea  
 [ ] 75

## HESIOD

(desunt versus fere VI)

- 83 ] ....παυσα[  
    ].χαλκον ἐνέει...[
- 85 ]ηισιν ἀγαλλόμενος..[  
    ] ἀνὰ δώματα ἠχήμεντα[  
    ]μενοι καὶ μαψιδίηι φιλότῃ[τι  
    ] . νόου βεβλαμμέν[οι ἐσθλοῦ.
- 90 Ζ[εὺς δὲ ἰδὼν νεμ]έσησεν ἀπ' αἰγλήεντος Ὀλύμπ[ου,  
    καὶ τὴν μὲν ποί[ησε πατῆρ ἀνδρῶν τε θεῶν τε  
    ἀλκύν', ἣ τ[  
    ἀνθρώπων [  
    ναίει καὶ ῥ' ἀλίοι[  
    Κήϋξ δ' οὔτε π[
- 95 παύεται αἴσσω[ν  
    ἴεται Ἀλκινόη[ς  
    ἀλλὰ Διὸς κρυπ[τὸς πέλεται νόος, οὐδέ τις ἀνδρῶν
- 98 φράζεσθαι δύ[ναται

20-24 West    29 ἐν δώμ]ασι Parson-Sijpesteijn-Worp,  
 cetera Mette    30-44, 50-55, 59-61, 64 Parson-Sijpesteijn-  
 Worp    45-48, 57-58, 63, 71, 90, 97-98 West  
 56 Merkelbach    70 π]ένθος fort. MW    89 νεμ]έσησεν  
 Parson-Sijpesteijn-Worp, cetera West

pergit hoc fr. post fr. 12 infra

## CATALOGUE OF WOMEN

(about six verses missing)

### *Alcyone and Ceyx*

] [	83
] bronze [	
] he, exulting [	85
] up to echoing mansions	
] and in fruitless desire	
] they were harmed in their fine minds.	
Zeus, seeing this] from Olympus, felt resentment,	
and the woman [he, the father of men and of gods, made	90
a kingfisher, which [	
of human beings [	
it dwells and the marine [	
But Ceyx neither [	
ceases to spring forth [	95
he longs for Alcyone [	
But hidden [is Zeus' mind, nor is any man	
able to observe [	98

(Fr. 10 continues after Fr. 12)

### 12 Michigan Papyrus

Ceyx, the son [of the morning star,] married Alcyone, the daughter of Aeolus. Both of them were [overweening,] and

## HESIOD

δ' ἐρασθέντες ἢ [μὲν.] .α.[.]κ[.]ρνα[.....] Δία κα-  
 [λ]εῖ, <ὁ δὲ> αὐτὴν ἤρην προσηγό[ρε]υεν. ἐφ' [ῶ]  
 ὀργι]σθει[ς] ὁ Ζεὺς μετεμόρφωσεν ἀμφοτέρους [εἰς]  
 ὄρ]νε[α,] ὡς Ἡσίοδος ἐν Γυναικῶν καταλόγῳ.

**pergit 10** [10a MW; 5 H]

- 99 τὴν δ' αὖ Μυρμι[δόνος κρατερὸν μένος ἀντιθέοιο  
 100 Πεισιδίκην ὄπυ[ιε  
 ἢ δ' ἔτεκ' Ἄντιφ[ον νῆα καὶ Ἄκτορα  
 ἢ δὲ Ποσειδάω[νος ἐν ἀγκοῖνησι μιγείσα  
 Αἰολίς ἢ[ύκ]ομ[ος  
 δις τέκε[  
 105 πρῶτον [μὲν  
 χε[ί]νατο δ['] αὖ  
 τῆς χεδ[

(vestigia versuum sex)

99 West      101–102, 105 West

**13** [17(a) MW; 11 H] P. Michigan inv. 6234 fr. 1

- ]..προν[  
 ].[  
 ]καλλιπά[ρ]ηον
- 5                    ]ἱερων, ὦι ποτ[ε] νύμφη[  
 χαρίε]σσα μίγη φιλό[τη]τι καὶ ε[ὐνῆι.



## CATALOGUE OF WOMEN

when they fell in love with one another she [ ] called him Zeus, and he called her Hera (cf. Fr. 26). Zeus [became angry] at this and transformed both of them [into birds], according to Hesiod in the *Catalogue of Women*.

### *Peisidice's Children, and Canace's Children*

#### 10 (continued)

Then again, [the mighty strength of god-like] Myrmidon	99
married Peisidice [	100
She bore Antiphus [and Actor as her sons	
And she, <sup>3</sup> [mingling in the arms of] Poseidon	
Aeolus' [beautiful-haired] daughter [	
gave birth twice [	
first [	105
and she gave birth [then	
of her [	

(traces of six lines)

### *The Sons of Actor (Peisidice's Son) and Molione: The Molionian Twins*

#### 13 Michigan papyrus

] [	
][	
] beautiful-cheeked	
] to whom once a nymph	
graceful,] mingled in desire and bed	5

<sup>3</sup> Canace.

## HESIOD

- ]ην περιτελλομένων ενιαυ[τῶν  
 ]..ν πολυήρατον είδος ἔχουσ[αν.  
 ]ἐκόμισσε πατήρ, οἴων τε καὶ αἰγ[ῶν  
 ]..ν ἔδουσάν τε κ[ρ]έα μι.[
- 10 τὴν δ' οὐ πά τι]ς ιδεῖν δύνατο θνητῶν ἀνθρ[ώπων  
 ].αροισ . . . νην κικλήσκεσκου[  
 καὶ τὴν μέν ῥ' Ἄ]κτωρ [θαλ]ερὴν ποιήσατ' ἄκοι[τιν  
 ]εος γαιηόχου ἐννοσιγαίου.  
 ἦ δ' ἄρ' ἐνὶ μεγ]άροις διδυμάουε γείνατο τέκ[νω
- 15 Ἄκτορι κυσαμ]ένη καὶ ἐρικτύπῳ ἐννοσιγαί[ωι,  
 ἀπλήτῳ, Κτέα]τόν τε καὶ Εὐρυτον, οἴσι πόδες [μ]έν[.  
 ἦν τέτορες, κ]εφαλαὶ δὲ δὺν ἰδὲ χεῖρες εἰσ[...]  
 ὦ]μων δ.φν[...]καπισχι[.....]μει[  
 ]ντο θεοί α.[.....] . . . ιηκ[.....]αι

5, 10, 12, 14–18 suppl. MW

14 [17(b) MW] Schol. A Hom. *Il.* 11.750 (III p. 272.40 Erbse), “Ἀκτορίωνε Μολίονε”; cf. Apoll. Soph. *Lex. Hom.* p. 113.21 Bekker

ὅτι ἐντεῦθεν Ἡσίοδος Ἄκτορος κατ' ἐπὶ κλήσιν καὶ Μολιόνης αὐτοὺς γεγενεαλόγηκεν, γόνῳ δὲ Ποσειδῶνος.

## CATALOGUE OF WOMEN

] as the years revolved  
] her, who possessed a very lovely form,  
] her father brought, of sheep and goats  
] and her, eating meat  
her no one] of mortal human beings could see 10  
] they used to call  
Actor made her his [vigorous] wife  
] of the Earth-holder, Earth-shaker;  
she] bore [in the] halls two twin sons,  
pregnant by Actor] and by the loud-sounding Earth- 15  
shaker,  
dreadful both, Cteatus] and Eurytus, whose feet  
were four in number,] and their heads two, and hands [  
] from shoulders [  
] gods [  
]

### 14 Scholium on Homer's *Iliad*

“the two Molionian Actorions”: starting from here Hesiod constructed their genealogy, deriving them from Actor and Molione by name, but from Poseidon by birth.

## HESIOD

**15a, b** [18 MW]

(a) Schol. A Hom. *Il.* 23.638–42 (V p. 464.60–64 Erbse)  
 Ἄρισταρχος δὲ “διδύμους” (sc. τοὺς Μολιονίδας) ἀκούει οὐχ οὕτως ὡς ἡμεῖς ἐν τῇ συνηθείᾳ νοοῦμεν, οἷοι ἦσαν καὶ οἱ Διόσκοροι, ἀλλὰ τοὺς διφυεῖς, δύο ἔχοντας σώματα, Ἑσιόδῳ μάρτυρι χρώμενος, καὶ τοὺς συμπεφυκότητας ἀλλήλοις.

(b) Schol. T Hom. *Il.* 11.710 (III p. 266.85 Erbse)

ὅτι τερατώδεις τινὲς ἦσαν, ὡς Ἑσιόδος, ἄμφω ἐν ἐνὶ σώματι ὄντες.

**16** [19 MW] Schol. Ap. Rhod. 1.482 (p. 42.15–17 Wendel), “Αλωιάδας”

Ἑσιόδος δὲ Ἀλωέως καὶ Ἰφιμεδείας κατ’ ἐπὶ κλησιν, ταῖς δὲ ἀληθείαις Ποσειδῶνος καὶ Ἰφιμεδείας ἔφη, καὶ Ἄλον πόλιν Αἰτωλίας ὑπὸ τοῦ πατρὸς αὐτῶν ἐκτίσθαι.

**17** [20 MW] *Suda* ε 2221 (II p. 348.20 Adler)

Ἐπιάλτην Ὅμηρος (*Od.* 11. 308, *Il.* 5. 385) καὶ Ἑσιόδος· καὶ οἱ Ἀττικοὶ τὸν δαίμονα, διὰ δὲ τοῦ φ̄ τὸν ἄνδρα, Ἐφιάλτην.

## 15a, b

(a) Scholium on Homer's *Iliad*

Aristarchus understands "twin" (i.e. the Molionians) not in the way that we customarily think of it, as the Dioscuri were, but as being paired, having two bodies, using Hesiod's testimony, that is, having been born conjoined to one another by nature (scil. like Siamese twins).

(b) Scholium on Homer's *Iliad*

they were monstrous beings, according to Hesiod, both of them existing in a single body.

### *The Sons of Aloeus (Canace's Son): Otus and Epialtes*

16 Scholium on Apollonius Rhodius' *Argonautica*

"the sons of Aloeus": Hesiod says that they were born from Aloeus and Iphimedeia nominally, but in truth from Poseidon and Iphimedeia,<sup>4</sup> and that Alus, a city in Aetolia, was founded by their father.

17 The *Suda*

"Epialtes": Homer (*Od.* 11.308, *Il.* 5.385) and Hesiod. And those who speak Attic use this name for the divinity, but they call the man "Ephialtes" with a *phi*.

<sup>4</sup> Cf. Fr. 157.

HESIOD

18 [22 MW; 14 H] P. S. I. 1384 fr. 1; 5–7: Porphyr. *Hom. Quaest.* p. 189.24–27 Schrader (*ad Hom. Il.* 14.200)

]λι.κοσ[

]ειηι

]ν ὁμοίη

5 ..... ..... Ἄ]γῆνο[ρ]ος ἰσοθέοι[ο  
 Δημοδίκη,] τὴν πλείστοι ἐπι]χθονίων ἀνθρώπ[ων  
 μνήστευον, καὶ πολλὰ] [περ]ικλυτὰ δῶρ'  
 ὀνόμ]ηναν  
 ἴφθιμοι βασιλῆες, ἀπειρέσ]ιον [μ]ετὰ εἶδος.  
 ἀλλὰ οἱ οὔ ποτε θυμὸν ἐνὶ] στήθεσσι ἐπιθο]ν.  
 ..... ..... παραὶ λ]έχεσιν καλέεσθαι

5 Δημοδίκη] Merkelbach

8 West 9 Maas

19 [23a MW; 15 H] 1–33: P. Michigan inv. 6234 fr. 2; 7–41: P. Oxy. 2481 fr. 5 (a) col. I; 12–18: P. Oxy. 2482; 22–36: P. Oxy. 2075 fr. 4, 9; 31: Schol. Pind. *Ol.* 10.80 (I p. 331.8–9 Drachmann)

εδρασ[

ύστατ.[

ἦ' οἶαι κ[οῦραι

5 τρεῖς ο[ἶαί τε θεαί, περικαλλέα ἔργ' εἰδυῖαι,  
 Λήδη[ τ' Ἀλθαίη τε Ὑπερμήστρη τε βοῶπις  
 Αἰτῶλ[

CATALOGUE OF WOMEN

*The Sons of Demodice (Daughter of Pleuron's  
Son Agenor; Descendant of Calyce):  
Thestius, Euenus, Molus, Pylus*

18 Papyrus of the Società Italiana; 5–7: Porphyry,  
*Homeric Questions*

Demodice,] whom the largest number of human beings 5  
on the earth  
sought to wed, and they promised many very glorious  
gifts,  
powerful kings, in pursuit of her limitless beauty.  
But they never] persuaded [the spirit] in her breast.  
] to be called beside the marriage-bed

*The Daughters of Thestius:  
Althaea, Leda, Hypermestra*

19 1–33: Michigan papyrus; 7–41: Oxyrhynchus  
papyrus; 12–18: Oxyrhynchus papyrus; 22–36:  
Oxyrhynchus papyrus; 31: Scholium on Pindar's  
*Olympians*

[  
last [  
Or like them: [the daughters  
three, [like goddesses, skilled in very beautiful works,  
Leda [and Althaea and cow-eyed Hypermestra  
Aetol[

5  
6

HESIOD

ἡ μὲν [Τυνδαρέου θαλερὸν λέχο]ς εἰσαναβᾶσα  
 Λήδη ἐ[υπλόκαμος ἰκέλη φαέεσσ]ι σελήνης  
 γείνατ[ο Τιμάνδρην τε Κλυταιμῆστρ]ην τε  
 βοῶπ[ιν

10 Φυλο[νόην θ' ἡ εἶδος ἐρήριστ' ἀθαν]άτησι.  
 τῆν[ ἰο]χέαιρα,  
 θῆκ[εν δ' ἀθάνατον καὶ ἀγήραον ἦ]ματα πάντ[α.  
 γῆμ[ε δ' ἐὸν διὰ κάλλος ἄναξ ἀνδρ]ῶν

Ἄγαμέμνων  
 κού[ρην Τυνδαρέοιο Κλυταιμῆσ]τρην κυανῶπ[ιν  
 15 ἡ τ[έκεν Ἴφιμέδην καλλίσφυ]ρον ἐν μεγάρο[ισιν  
 Ἐλέκτρην θ' ἡ εἶδος ἐρήριστ' ἀ[θανά]τησι.  
 Ἴφιμέδην μὲν σφάξαν ἐκνή[μ]ιδες Ἀχαιοὶ  
 βωμῶ[ι ἔπ' Ἀρτέμιδος χρυσηλακ]άτ[ου]  
 κελαδεινῆς,

ἦματ[ι τῶι ὅτε νηυσὶν ἀνέπλ]εον Ἴλιον ἐ[ἴσω  
 20 ποινη]ν τεισόμενοι καλλισ[φύρου Ἀργειώ]νῃς,  
 εἶδω[λον· αὐτὴν δ' ἐλαφηβό]λος ἰοχέαιρα  
 ρεία μάλ' ἐξεσά[ωσε, καὶ ἀμβροσ]ίην  
 [ἐρ]ατ[ε]ινὴν  
 στάξε κατὰ κρῆ[θεν, ἵνα οἱ χ]ρῶς [ἐ]μπε[δ]ο[ς]  
 εἴη,

---

<sup>5</sup> Artemis.



CATALOGUE OF WOMEN

*Leda's Children: Phylonoe, Clytemestra,  
Timandra, Castor and Polydeuces*

The one went up into [Tyndareus' vigorous marriage-  
bed,

Leda, [beautiful-haired, like the beams] of the moon,  
and bore [Timandra] and cow-eyed [Clytemestra]  
and Phylonoe [who contended in beauty with the  
immortal goddesses. 7 10

*Phylonoe*

She [ ] Arrow-shooter,<sup>5</sup> 11  
and she made [her immortal and ageless all her days. 12

*Clytemestra and Her Children:  
Iphimede, Electra, Orestes*

Because of her beauty] Agamemnon, [lord of men,]  
married 13

Tyndareus'] daughter, dark-eyed [Clytemestra;  
she [bore beautiful-ankled Iphimede] in the halls 15  
and Electra who contended in beauty with the immortal  
goddesses.

The well-greaved Achaeans sacrificed Iphimede  
on the altar of [golden-spindled] noisy [Artemis],  
on the day [when they were sailing on boats to] Troy,  
to wreak] vengeance for the [beautiful-]ankled Argive 20  
woman—

a phantom: [herself, the deer-shooting] Arrow-shooter  
had very easily saved, and lovely [ambrosia  
she dripped onto her head, [so that her] flesh would be  
steadfast forever,

HESIOD

- 25 θῆκεν δ' ἀθάνατο[ν καὶ ἀγήρ]αον ἧμα[τα πάντα.  
τῆν δὴ νῦν καλέο[υσιν ἐπὶ χ]θονὶ φύλ'  
ἀν[θρώπων  
Ἄρτεμιν εἰνοδί[ην, πρόπολον κλυ]τοῦ  
ἰ[ο]χ[ε]αίρ[ης].  
λοῖσθον δ' ἐν μεγά[ροισι Κλυτ]αιμήστρη  
κνα[νῶπις  
γείναθ' ὑποδμηθ[εῖσ' Ἀγαμέμν]ον[ι δι]ον  
Ἵρέ[στην,  
ὅς ῥα καὶ ἠβήσας ἀπε[τείσατο πα]τροφο[ν]ῆα,  
30 κτεῖνε δὲ μητέρα [ἦν ὀλεσῆν]ορα νηλεί [χαλκῶι.

3, 5 West 4, 20–21 Merkelbach 7–10, 12–15, 18, 22–26, 27–  
29 Lobel 18 ἔπ' Merkelbach 19 MW 26 πρόπολον Lloyd-  
Jones: βουλή Lobel 30 [ἦν ὀλεσῆν]ορα Musso: [ἦν  
ὑπερήν]ορα West

pergit hoc fr. post fr. 20(b) infra

**20a, b** [23(b), 23(b) in app. MW]

(a) Pausanias 1.43.1

οἶδα δὲ Ἡσίοδον ποιήσαντα ἐν Καταλόγῳ Γυναικῶν  
Ἰφιγένειαν οὐκ ἀποθανεῖν, γνώμη δὲ Ἀρτέμιδος Ἐκά-  
την εἶναι.

(b) Philodemus *De pietate* B 8364–70 Obbink

Στη[σίχορο]s (Fr. 215 Page) δ' ἐν Ὁρεστέι[αι κατ]ακο-

## CATALOGUE OF WOMEN

and she made her immortal [and ageless all her] days.  
Now the tribes of human beings [on the] earth call her 25  
Artemis by the Road, [temple-servant of the glorious]  
Arrow-shooter.

As the last one in the [halls, dark-eyed Clytemestra,]  
overpowered by [Agamemnon], bore godly Orestes,  
who when he reached puberty [took vengeance] on his  
father's murderer,  
and he killed his [own man-destroying] mother with the 30  
pitiless [bronze].

(Fr. 19 continues after Fr. 20b)

### 20a, b

(a) Pausanias, *Description of Greece*  
I know that Hesiod in his *Catalogue of Women* says that  
Iphigenia did not die, and by the will of Artemis is Hecate.

(b) Philodemus, *On Piety*  
[Stesichorus] in his *Oresteia*, following [Hesiod,] (says)

HESIOD

λουθήσας [ Ἑσιό]δωι τήν Ἀγαμέ[μνονος Ἴ]φιγένειαν  
 εἶ[ναι τή]ν Ἑκάτην νῦν [ὄνομαζ]ομένην.

**pergit 19** [23a MW; 15 H]

Τιμάνδρην δ' Ἐχε[μος θαλερῆν] ποιήσατ'  
 ἄκ[οιτιν,  
 ὃς πάσης Τεγ[έης ἠδ' Ἀρκαδίας] πολυμήλου  
 ἀφνειὸς ἦνασ[σε, φίλος μακάρεσσι θ]εο[ί]σιν.  
 ἦ οἱ Λαόδοκον μ[εγαλήτορα ποιμέν]α λαῶν  
 γ[είνα[θ] ὑποδμη[θείσα διὰ] χρυσην Ἀφ[ροδίτην  
     ἐ]μβασ[ίλευε ]η..[.].[  
                                   ]ν[.].[.]χο[  
                                   ].[. Ὀ]λύμπι[  
                                   ἀε]θλοφόρο[ν Πολυδεύκα  
                                   ]ν[.]

32-35 Lobel

39 Lobel

**21** [24 MW] Schol. Pind. *Nem.* 10.150a (III p. 182.18-26  
 Drachmann), de Castore et Polluce

ὁ μὲν Ἑσιόδος ἀμφοτέροισι Διὸς εἶναι γενεαλογεῖ... ὁ  
 μέντοι Ἑσιόδος οὔτε Λήδας οὔτε Νεμέσεως δίδωσι  
 τὴν Ἑλένην, ἀλλὰ θυγατρὸς Ὠκεανοῦ καὶ Διός.

CATALOGUE OF WOMEN

that Agamemnon's daughter Iphigenia is [she who is] now  
[called] Hecate.

*Timandra and Her Son: Laodocus*

<b>19 (continued)</b>	31
Echemus made Timandra his vigorous wife, he who over all of Tegea [and Arcadia] rich in sheep ruled, wealthy, [dear to the blessed gods; she bore him Laodocus, [great-hearted shepherd] of the people, overpowered because of golden [Aphrodite ] was king in [ ] [ ]	35
	37

*Castor and Polydeuces*

	] Olympi[	38
	] prize-bearing [Polydeuces ][	40

**21** Scholium on Pindar's *Nemeans*

Hesiod provides a genealogy (i.e. for Castor and Polydeuces) deriving both of them from Zeus... But Hesiod says that Helen was born neither from Leda nor from Indignation but from a daughter of Ocean and from Zeus.

HESIOD

22 [25 MW; 16 H] 1–24: P. Berol. 9777 recto; 8–39: P. Oxy. 2481 fr. 5 (b) col. II; 11–40: P. Oxy. 2075 fr. 1; 19: Herodian. καθολικὴ προσῳδία (in cod. Vind. hist. gr. 10 f. 7v palimps., cf. H. Hunger, “Palimpsest-Fragmente aus Herodians καθολικὴ προσῳδία, Buch 5–7. Cod. Vindob. Hist. gr. 10,” *JöByzG* 16 [1967] 4, 27); 21–25: P. Oxy. 2483 fr. 2

0 = Fr. 19.41? [ Ἄλθαίη δ' Ἄρηϊ τέκεν κλειτὸν  
Μελέαγρον,]

- 1 ὃς μέγ['] ἄριστος ἔην  
ἔγχει μάρνασθα[ι  
πλήκν> γ' Ἡρακλή[ος  
αυτ. . . . Ἄρηϊ .[
- 5 ξανθοκόμη.[  
τοῦ καὶ ἀπ' ὀφθ[αλμῶν  
γοργ. . . . α[  
θηρο[ ]νδ[...].[  
οὔτε τις ἐν πολέμ[ωι φθισήνο]ρι δακρυόε[ντι  
10 ἔτλη ἐσάντα ἰδῶ[ν μείναι κρατερ]ὸν Μελέαγ[ρον  
ἀνδρῶν ἠρώων, ὁπότ['] ἰθύοι] ἄντα μάχεσ[θαι.  
ἀλλ' ὑπ' Ἀπόλλωνος χερ[σὶν φίλον ὦλ]εσε θ[υ]μ[ὸν  
μαρνάμενος Κουρ[ῆσι περὶ Πλ]ε[υ]ρῶν[ι] μακεδνῆι.  
τοὺς δ' ἄλλους Οἰνῆϊ [τέκ'] Ἄλθαίη κυα[ν]ῶ[πι]ς,  
15 Φηρέα θ' ἰππόδαμ[ον καὶ ἐνμ]μελίη[ν Ἀγέ]λαον  
Τοξέα τε Κλύμενό[ν τε ἄνακ]τ' ἀτάλαντ[ον] Ἄρηϊ

<sup>6</sup> This line is not transmitted; it is an *exempli gratia* supplement by West.

CATALOGUE OF WOMEN

*Althaea's Children: Meleager*

22 1-24: Berlin papyrus; 8-39: Oxyrhynchus papyrus;  
11-40: Oxyrhynchus papyrus; 19: Herodian, *General*  
*Pronunciation*

0 = Fr. 19.41? [Althaea bore to Ares famous Meleager,]<sup>6</sup> 1

who [was] by far [the best  
at fighting with the spear [  
except for Heracles [  
to Ares [ 5

blond-haired [  
and from his [eyes  
grim [ ]

and no one in [man-destroying] tearful war  
dared to [withstand strong] Meleager when he looked 10  
him in the face,

no one of the men, heroes, whenever he [strove] to do  
battle face to face.

But at the hands of Apollo [he lost his dear spirit  
fighting the Curetes around high [Pleuron]. 13

*Althaea's Children (Continued): Phereus, Agelaus,  
Toxeus, Clymenus, Gorge, Deianeira (and Her  
Children and the Death of Heracles)*

The others dark-eyed Althaea [bore] to Oeneus, 14  
horse-taming Phereus [and] Agelaus, well-armed with 15  
ashen spear,

and Toxeus and [lord] Clymenus, equal to Ares,

HESIOD

- Γόργην τ' ἠύκομον κ[αὶ ἐπί]φ[ρ]ονα Δηϊάνειραν,  
 ἢ τέχ' ὑποδηθεῖ[σα βίηι Ἑρ]ακλη[ε]ίηι  
 Ἔλλον καὶ Γλῆνον καὶ [Κτή]σιππον καὶ Ὀνειτήν·  
 20 τοὺς τέκε καὶ δεῖν' ἔρξ[ι], ἐπεὶ ἀάσατ]ο μέγα θυμῶι,  
 ὅπποτε φάρμακον .[ ἐπιχρί]σασα χιτῶνα  
 δῶκε Λίχηι κήρυ[κι] φ[έ]ρειν· ὃ δὲ δῶ]κεν ἄνακτι  
 Ἀμφιτρωνιά[δ]ηι Ἑ[ρακλῆ]ϊ πτολιπό]ρθωι.  
 δεξ]αμένωι δέ οἱ αἶψα τέλος θανάτοι]ο παρέστη  
 25 καὶ] θάνε καὶ ῥ' Αἰδ[αο πολύστονον ἴ]κετο δῶμα.  
 —νῦν δ' ἤδη θεός ἐστι, κακῶν δ' ἐξήλυθε πάντων,  
 —ζῶει δ' ἐνθά περ ἄλλοι Ὀλύμπια δώματ' ἔχοντες  
 —ἀθάνατος καὶ ἄγηρος, ἔχων καλλ[ίσ]φυρον  
 Ἑβην,  
 —παῖδα Διὸς μεγάλοιο καὶ Ἑρῆς χρυσοπεδίλου  
 30 —τὸν πρὶν μὲν ῥ' ἤχθηρε θεὰ λευκώλενος Ἑρῆ  
 —ἔκ τε θεῶν μακάρων ἔκ τε θνητῶν ἀνθρώ[πων],  
 —νῦν δ' ἤδη πεφίληκε, τίει δέ μιν ἔξοχον ἄλλ[ων]  
 —ἀθανάτων μετὰ γ' αὐτὸν ἐρισθενέα Κρ[ο]νίωνα.  
 δε[ῖ]α δ'] Ἑπερμήστρη λαῶν ἀγὸν Ἀμφιάρηον  
 35 γε[ί]νατ' Ὀϊκλῆος θαλερὸν λέχος εἰσαναβᾶσα  
 Ἄ[ρ]γει ἐν ἵπποβότῳ πολέων ἠγήτορα λαῶν  
 ὅς ῥ' ἀγαθὸς μὲν ἔην ἀγορῆι, ἀγαθὸς δὲ μάχεσθαι,

<sup>7</sup> This and each of the following seven lines are marked by an obelus in P. Oxy. 2075.



## CATALOGUE OF WOMEN

- and beautiful-haired Gorge [and] thoughtful Deianeira,  
 who, overpowered by Heracles' [force], bore  
 Hyllus and Glenus and Ctesippus and Onites;  
 these she bore, and she committed terrible deeds, [for  
 she acted] very [foolishly] in spirit, 20  
 when, [ smearing] the philter on the cloak,  
 she gave it to the herald Liches [to take; and he gave] it  
 to lord  
 [Heracles], Amphitryon's son, [the city-sacker].  
 Once he received it, [the end of death was swiftly] at  
 hand for him;  
 and] he died and [came to the much-groaning] house of 25  
 Hades.  
 Now he is already a god, and has escaped from all evils,<sup>7</sup>  
 and he lives where the others do who have their  
 mansions on Olympus,  
 immortal and ageless, possessing beautiful-ankled Hebe,  
 daughter of great Zeus and of golden-sandaled Hera.  
 Previously the goddess, white-armed Hera, hated him 30  
 more than any of the blessed gods and any mortal  
 human beings,  
 but now she loves him, and honors him beyond the other  
 immortals, except for Cronus's mighty son himself. 33

### *Hypermetra's Children: Amphiaraus, Iphianeira, Endeus*

- Godly Hypermetra bore Amphiaraus, leader of the 34  
 people,  
 after she went up into Oeclees' vigorous marriage-bed 35  
 in horse-grazed Argos, commander of many people;  
 he was good in assembly, and good at warfare,

HESIOD

ἔ[σ]θλὸς δ' ἐν πραπίδεσσι, φίλος δ' ἦν ἀθανάτοισι  
 γείνατο δ' Ἰφιάνειραν ἐπήρατον εἶδος ἔχουσα[ν  
 40 Ἔνδηόν τε ἄνακτ' ἀνδρῶν ἧν τε μέγαν τε

0 suppl. e.g. West 1, 10–11, 21 West 6 Robert  
 9, 13–16, 20, 22–23 Lobel 12 Hirschberger  
 17–18 Wilamowitz 24 οἱ et θανάτοιο Lobel  
 τέλος West 25 καὶ West Ἄιδ[αο] Lobel  
 πολύστονον Merkelbach ἵκε]το West 26–33 obeli  
 praefixi in P.Oxy. 2075 34 δ[ί]α δ' Ἰπ. P.Oxy. 2075: [ἦ δ']  
 ἄρ' Ἰπ. P.Oxy. 2481

23 [26 MW; 17 H] 1–37: P. Oxy. 2481 fr. 5 (b) col. III; 7–  
 21: P. Berol. 9777 verso; 27–31a: cf. Schol. Soph. *Trach.*  
 266 (p. 296.5–10 Papageorgios)

.....]λλε[.] πρὸ γάμοιο δάμη[  
 ..... ].. Ἀμφίμαχος κρατερ[  
 ..... ].ειης Σπάρτην ἐς [κα]λλ[ιγύναικα·  
 ἦ [ο]ἰ ἐ[γεί]νατο παῖδα μεγασθενέ[.....].ιο[.]....  
 >—

5 ἦ ὀϊαῖ [κο]ῦραι Πορθάονος ἐξεγέν[οντο  
 τρεῖς, οἰαί τε θεαί, περικαλλέα [ἔργ' εἰδυῖα]·  
 τ[ά]ς ποτε [Λ]αο[θό]η κρείουσ' Ἰπερηῖς ἀ[μύ]μων  
 γείνατο Παρθᾶνος [θ]α[λ]ερὸν λέχ[ος]

εἰς]αναβᾶσα,

Εὐρ]υθεμιστήν τε Στρατ[ο]νίκην [τ]ε Στ[ε]ρ[ό]πην τε  
 10 ταῖ δο[.] Νυμφάων καλλιπ[λο]κάμ[ω]ν συνοπηδοῖ  
 .[.]...[.]...Μο[υ]σέων τε [κα]τ' ο[ὔ]ρεα βη[σ]σηέντα  
 .[.....].[.] ἔσχο[ν] Παρνησοῦ τ' ἄκρα κάρηνα

CATALOGUE OF WOMEN

fine in his thoughts, and he was dear to the immortals;  
and she bore Iphianeira, who had a lovely form,  
and Endeus, lord of men, good and big. 40

*Amphimachus' Son*

23 1-37: Oxyrhynchus papyrus; 7-21: Berlin papyrus;  
27-31a: Scholium on Sophocles' *Trachinian Women*  
] before marriage, overpowered [ 1  
] strong Amphimachus  
] to Sparta [with its beautiful women; 4  
she bore [him] a mighty son [

*Daughters of Porthaon (Calyce's descendant):  
Eurythemiste, Stratonice, Sterope*

Or like them: the daughters who were born from 5  
Porthaon,  
three, like goddesses, [skilled] in very beautiful [works];  
whom once [Laothoe,] blameless ruler of Hyperesia,  
bore after she went up into Porthaon's vigorous  
marriage-bed,  
Eurythemiste and Stratonice and Sterope.  
They ] companions of the beautiful-haired Nymphs 10  
] and of the Muses on the wooded mountains  
] they possessed, and Parnassus' lofty peaks

HESIOD

- ..... ..].[..]μέ[ν]αι χρυσο[σ]τεφάνου Ἀφροδίτης  
 ..... ..].[ ] εχ ...[ ]..[ ]...[ ]φ.[ ]..[ ]..αμοντες  
 15 νυ[... ..].[..] πολλὰ κ[ ]..[ ]μῶνας ἴκοντο  
 παρ[.....].^[...]τι μάκρ' οἴ[υ]ρα οἴ[κ]ειουσαι,  
 δώματ[α λείπο]υσαι π[ατρὸς καὶ μητ]ῆρα κεδνήν.  
 αἶ ῥα τότ' ἐ[ἴ]δει ἀγαλ[λόμεναι καὶ αἰδ]ρείησιν  
 ἀμφὶ περὶ κρ[ήνην] Εὐήνου ἀργ]υροδίνεω  
 20 ἠέραι στείβο[ν] ἑέρ]σῃν  
 ἄνθεα μαι[ό]μεν[αι κεφαλῆς] εὐώ]δεα κόσμον.  
 τάων μ[...].[...].με.[ ].. Φοῖβος Ἀπόλλων,  
 βῆ δὲ φέ[ρ]ων ἀνάε[δ]ν[ον] εὐζωνον] Στ[ρ]α[τ]οῦ[κ]ην  
 δῶκε δὲ π[αι]δὶ [φί]λῳ θαλ[ερ]ῆν [κ]εκληῆσθαι  
 ἄκοιτιν  
 25 ἀντιθέωι Μελ[αν]ῆϊ, [τὸν οὖρ]ε[σι] πότνια νύμφη  
 Οἰτη[ῖ]ς Προ[ν]όη]ωματ[...].ου[...]  
 τῶι δ' ὑπ[οκ]υσαμένη καλλίζωνος Στρατονίκη  
 Εὐρυτον ἐν μεγάροισιν ἐγείνατο φίλτατον υἷον.  
 τοῦ δ' υἱεῖς ἐγένοντο Δηῖων <τε> Κλυτίος τε  
 30 Τροξ]εύς [τ' ἀντίθεος ἠδ' Ἴφιτος ὄζος Ἄρηος.  
 τ[οὺς] δὲ μέθ' ἰόπλοτάτην τέκετο ξανθὴν Ἰόλειαν,  
 τ[ῆς] ἔ]νεκ' Οἰχ[αλ]ίη[ν]

<sup>8</sup> The scholium on Sophocles' *Trachinian Women* that cites lines 27–31 then adds one further verse (31a):

Antioche ruling †the ancient race† of Naubolides

CATALOGUE OF WOMEN

] of golden-crowned Aphrodite  
 ] [  
 ] many [ ] they arrived 15  
 ] they, dwelling in high mountains,  
 leaving] their [father's] mansions and their dear [mother.  
 Then, exulting in their form and thoughtlessness,  
 around [the fountain] of the silver-eddying [Euenus,  
 early in the morning they walked [ 20  
 ] the dew  
 seeking flowers, [a sweet-smelling] ornament [for their 21  
 heads.

*Stratonice's Son: Eurytus*

Of them [ ] Phoebus Apollo, 22  
 and he went carrying off [well-girdled] Stratonice  
 without bridal gifts,  
 and gave her to his dear son to be called his vigorous  
 wife,  
 to god-like Melaneus, whom [on the mountains] the 25  
 queenly nymph,  
 Oetaean Pronoe, [  
 Pregnant by him, beautiful-girdled Stratonice  
 in the halls bore Eurytus, her very dear son. 28

*Eurytus' Children: Deion, Clytius, Toxeus,  
Iphitus, Iolea*

From him were born sons, Deion and Clytius 29  
 and god-like Toxeus and Iphitus, scion of Ares.  
 After these, last of all he begot blonde Iolea,<sup>8</sup> 30  
 for whose sake Oechalia [

HESIOD

Ἄμφι]τρωνιάδης[  
 τ]ῆν [δ'] αὐτέων παρὰ πα[τρ  
 35 Θέσ[τ]ιος ἵππόδ[α]μος δ[  
 ἠγάγεθ' ἵππ[ο]ῖσιν τε [καὶ ἄρμασι κολλητοῖσι  
 μυρία ἔ[δ]γα [πο]ρώ[ν

--  
 —

3 Lobel            4 οἱ ἐ- Merkelbach            6 Lobel  
 7 [Λ]αο[θό]η Lobel            11 κατ' οὔρεα βησσηέντα West  
 16 West            18 αἰδ]ρείησιν West            19 Stiewe  
 20 West            23 εὐζωνον West            25 τὸν οὔρεσι West  
 26 Προνόη e. g. West            post v. 31 alium versum praebet  
 schol. Soph. Ἀντιόχη κρείουσα †παλαιὸν γένος† Ναυβολίδαο  
 36 Lobel

24 [27 MW; 18 H] Schol. Ap. Rhod. 4.892 (p. 298.7-10  
 Wendel)

ἠκολούθησεν Ἡσιόδῳ οὕτως ὀνομάζοντι τὴν νῆσον  
 τῶν Σειρήνων·

νῆσον ἐς Ἀνθεμόεσσαν, ἵνά σφισι δῶκε  
 Κρονίων

25 [28 MW] Schol. Hom. *Od.* 12.168 (II p. 543.16-17  
 Dindorf), de Sirenibus

ἐντεῦθεν Ἡσιόδος καὶ τοὺς ἀνέμους θέλγειν αὐτὰς  
 ἔφη.

CATALOGUE OF WOMEN

Amphitryon's son [

33

*Eurythemiste, Wife of Thestius*

34

Her beside their father [

35

horse-taming Thestius [

he led off (scil. to marriage) with his horses [and closely-

joined chariots  
presenting] countless wedding-gifts [

37

*Sterope's Daughters: The Sirens*

24 Scholium on Apollonius Rhodius' *Argonautica*

He (i.e. Apollonius Rhodius) has followed Hesiod, who calls the island of the Sirens by this name (i.e. Anthemoessa):

to the island Anthemoessa, where Cronus' son gave them

25 Scholium on Homer's *Odyssey*

Starting from here (*Od.* 12.168), Hesiod said that they (i.e. the Sirens) also charmed the winds.

HESIOD

26 [15 MW] Iulianus *Orat. ad Heracl. Cyn.* (7) 234d

οὐκ οἶσθα ὅτι καὶ ὁ Σαλμωνεὺς ἔδωκεν ὑπὲρ τούτων  
τοῖς θεοῖς δίκην, ὅτι ἄνθρωπος ὢν ἐπεχείρει Ζεὺς  
εἶναι; τὸ δὲ ἐκ τῶν Ἡσιόδου λεγόμενον ὑπὲρ τῶν  
ὀνομασάντων ἑαυτοὺς τοῖς τῶν θεῶν ὀνόμασιν, Ἦρας  
τε καὶ Διός, εἰ μήπω καὶ νῦν ἀκήκοας, ἔχω σοι  
συγγνώμην.

27 [30 MW; 20 H] 1–42: P. Oxy. 2485 fr. 1 col. I; 3–33: P.  
Oxy. 2481 fr. 1 (a) + (b) col. I-II; 12–33: P. Oxy. 2484 fr. 2

]..[.]γ.[.]ν[....]ωπ[.] . . .  
 ]..[.]ταμνη[....]ηδο..  
 ο]ύρανοῦ ἀ[στερ]όεντος  
 5 ὠ]πλίξειτο μ[ών]υχας ἵππου[s]  
 ]χαλκέους [τε λ]έβητας  
 ]θοον ἄρμα [καὶ] ἵππους  
 ]χάλκεοί τε λ[έβ]ητες  
 πατή]ρ ἀνδρῶν τε [θε]ῶν τε  
 ]ὑπὸ ζυγῶι ἄρματ' ἔχοντας  
 10 σέ]λας πυρὸς αἰθ[ο]μένοιο  
 ἐ]πὶ χθονὶ φύλ' ἀνθρώπων  
 ]ν. ὁ δ' ἀγάτ[ο πατ]ήρ ἀνδρῶν τε θεῶν τ[ε,  
 σκληρὸν δ'] ἐβρόντ[ησεν ἀπ'] οὐρανοῦ ἀστερόεντος  
 ]ον δῆ· ἐτ[ί]γαξε δὲ γαίαν ἅπασαν.  
 15 βῆ δὲ κατ' Ο]ύλύμποιο [χο]λούμενος, αἶψα δ' ἵκανε



CATALOGUE OF WOMEN

*Aeolus' Son Salmoneus*

26 Julian, *Against the Cynic Heraclius*

Do you not know that Salmoneus too was punished by the gods for this, because, although he was a human being, he tried to be Zeus? If you have never heard before what is said in Hesiod's poems about those who called themselves with the gods' names, Hera's and Zeus',<sup>9</sup> then I can forgive you.

27 1-42: Oxyrhynchus papyrus; 3-33: Oxyrhynchus papyrus; 12-33: Oxyrhynchus papyrus

	] [	
	] [	
	] of the starry sky	
	] he harnessed single-hoofed horses	
	] and bronze cauldrons	5
	]-running chariot and horses	
	] and bronze cauldrons	
	the father] of men and of gods	
	] with chariots under the yoke	
	blaze] of burning fire	10
	on the earth, the tribes of human beings	
	]. The [father] of men and of gods was angered,	
	and he thundered [hard from] the starry sky	
	]; he made the whole earth tremble.	
	He came down from] Olympus in anger, and at once he	15
	arrived	

<sup>9</sup> Cf. Fr. 12.

HESIOD

λαοὺς Σαλμ]ωνῆος ἀτ[ασ]θάλου, οἱ τάχ' ἔμελλον  
 πείσεσθ' ἔρ]γ' αἰδηλα δι' ὑβ[ρ]ιστὴν βασιλῆα.  
 τοὺς δ' ἔβα]λεν βροντῆι [τε κ]αὶ αἰθαλόεντι  
 κεραυνῶι.

- ὥς λαοὺς ἀπε]τίνεθ' ὑπερβ[ασίην] βασιλῆος.  
 20 ..... [ ]].s παῖδάς τε χ[υ]ν]αῖκά τε οἰκῆάς τε,  
 ..... πό]λιν καὶ δῶμα[τ' ..]ίρρυτα θῆκεν αἴστωσ,  
 τὸν δὲ λα]βὼν ἔρριψ' ἐς Τ[ά]ρταρον ἠερόεντα,  
 ὡς μή τις] βροτὸς ἄλλος [ἐ]ρίζοι Ζηνὶ ἄνακτι.  
 τοῦ δ' ἄρα] παῖς ἐλέλειπτο φίλη μακάρεσσι θεοῖσι  
 25 Τυρῶ ἐπ]λόκαμος ἰκέλη χ[ρ]υσηῖ Ἀφρο[δ]ίτ[ηι],  
 οὔνεκα νε]ικείεσκε καὶ ἤρ[ισε] Σαλμωνῆϊ  
 συνεχές, οὐ]δ' εἴασκε θεοῖς [βροτὸν ἰσ]οφαρίζειν  
 τούνεκά] μιν ἐσάωσε πατὴρ ἀνδρῶν τε θεῶν τε.  
 ..... . ἐ]ς Κρηθῆος ἀμύμονος ἤ[γ]αγεν οἶκον,  
 30 ὃς δέ μιν ἀσ]πασίως ὑπεδ[έ]ξατο καὶ ῥ' ἀτίταλλεν.  
 αὐτὰρ ἐπεί] ῥ' ἤβης πολυηράτου ἐς τέλος ἦλθεν  
 ..... . τῆ]s γ' ἐράεσκε Ποσειδάων ἐνοσίχθων  
 ..... [ ]] φιλότητι θεὸς βροτῶι, οὔνεκ' ἄρ' εἶδος  
 πασάων προὔχεσκε γυναι]κῶν θηλυτεράων.  
 35 ἦ δ' ἐπ' Ἐνιπῆος πωλέσκετο] καλὰ ῥέεθρα  
 ].ν  
 ].ται  
 ]ε κούρη  
 ].s  
 40 ].απα. τῆ]s  
 ]ασ[ ]ε ..[ ]  
 ]υν[ ]

## CATALOGUE OF WOMEN

at wicked Salmoneus' [people,] who were quickly going  
to suffer] destructive deeds because of their arrogant  
king;  
he struck them] with thunder and blazing thunderbolt.  
Thus he punished [the people] for their king's trespass.  
] sons and wife and house-servants, 20  
] city and [ ]-flowing mansions, he obliterated them,  
and seizing him he hurled him into murky Tartarus,  
so that no] other mortal would contend with lord Zeus. 23

### *Salmoneus' Daughter: Tyro*

Then his] daughter was left behind, dear to the blessed 24  
gods,  
beautiful]-haired [Tyro], similar to golden Aphrodite, 25  
because] she would rebuke and contend with Salmoneus  
continually and] would not permit [a mortal] to contend  
with gods;  
for this reason] the father of men and of gods saved her.  
] he led her off to the house of excellent Cretheus  
and he] joyfully received her and reared her up. 30  
But when] she came to the peak of very lovely puberty  
] the earth-shaker Poseidon fell in love with her  
] in desire, a god with a mortal, for in beauty  
she surpassed all] female [women.  
And she would travel to] the fair streams [of Enipeus 35  
] ]  
] ]  
] maiden

(traces of four lines)

## HESIOD

3, 4, 8, 10, 12, 13, 15 Lobel	16 λαοὺς West cetera Lobel	
17 πείσασθ' Merkelbach	18 τοὺς δ' Merkelbach,	
cetera Lobel	22 West	23, 24, 25 Lobel
26 ἦρ[ωε] West, cetera Lobel	27 συνεχές West,	
cetera Lobel	28 Lobel	30 Merkelbach
31, 32 Lobel	34 Merkelbach	35 Lobel (cf. Hom. Od.
11. 240)		

28 [320 MW; 22 H] Schol. Ap. Rhod. 1.752–58d (p. 65.14–16 Wendel)

διόπερ παρ' Ἡσιόδῳ οὕτως ἀναγνωστέον·

αὐτὸς δ' ἐν πλήσμησι διυπετέος ποταμοῖο,

καὶ οὐχ, ὥς τινες, “ἐν πλήμνησι”.

πλήσμησι codd.: πλήμησι West

29 [32 MW; 23 H] Schol. Bern. in Verg. Georg. 4.361 Hagen (*Fleckeisens Jahrb. Suppl.* 4 [1861/67] 975), ‘at illum | curvata in montis faciem circumstetit unda.’

hunc versum ex Hesiodi gynecon <catalogo> transtulit.

<catalogo> C. G. Mueller

30 [31 MW; 24 H] P.Tebt. 271

..... [.....].[.....]..Ἡοσξειδάων λ[  
τέξεις δ' ἀγλαὰ τέκ]να, ἐπεὶ οὐκ ἀποφώ[λιοι εὐναί  
ἀθανάτων· σὺ δὲ τ]οὺς κομέειν ἀτιτα[λλέμεναί τε.

## CATALOGUE OF WOMEN

### *Tyro's Children: Neleus and Pelias by Poseidon*

#### 28 Scholium on Apollonius Rhodius' *Argonautica*

For this reason the line in Hesiod must be read as follows:

He himself<sup>10</sup> in the flood-tide of the rain-fed river  
and not, as in some manuscripts, *en plēm̄nēisi* (which should  
mean "in the wheel-naves").

#### 29 Virgil, *Georgics*

Around him<sup>11</sup>

the water stood, curved into the shape of a mountain.

Scholium on this passage

This verse he (i.e. Virgil) translated from Hesiod's <*Catalogue*> of Women.

#### 30 Tebtynis papyrus

] Poseidon [

"You will bear splendid children,] since not fruitless [are  
the beds  
of the immortals;] take care of them and rear them up

<sup>10</sup> Probably Poseidon (so Hirschberger), though Sittl suggested that the line might refer to Jason crossing the river Anaurus.

<sup>11</sup> Presumably in the Greek original the sea-god stood around "her," Tyro.

HESIOD

.....]. ἴν' ἀγλαὰ τέκνα τ[εκ-  
 5 .....].τ' ἀνεμέσσητοί τε[  
 ὡς εἰπὼν ὃ μὲν αὐτίς] ἀγαστόνωι ἔμ[παλι πόντῳ  
 ..... ..]ἠ ἔβη οἰκόνδε [νέεσθαι  
 ]..ον.[

2-3 Grenfell-Hunt

5 ἀνεμέσσητοί τε Crusius

6 ὡς—αὐτίς Page

ἔμ[παλι πόντῳ Pfeiffer

31 [33(a) MW; 25 H] 1-30: P. Oxy. 2485 fr. 1 col. II; 4-36: P. Oxy. 2486; 12-19: Schol. Ap. Rhod. 1.156-60a (p. 21.8-15 Wendel); 30-33: P. Oxy. 2481 fr. 2

]ε[.]βρ.[ ]..[ ]θυ[

Νηλέα κα]ἰ Πελίην πολέσιν λαοῖσι[ν ἄνακτας  
 καὶ τοὺς] μὲν διένασσε πατήρ ἀν[δρῶν τε θεῶν τε,  
 νόσφιν δ'] ἀλλήλων ναῖον πτολίεθρα .[  
 5 ἦτοι ὃ μ]ὲν Πύλον εἶχε καὶ ἔκτισε γῆν [ἐρατεινὴν  
 Νηλεύς,] καὶ ῥα θύγατρ' Ἀμφίονος Ἰασίδα[ο  
 Χλῶριν ἐ]ύζωνον θαλερὴν ποιήσατ' ἄκ[οιτιν.  
 ἦ δέ οἱ ἐν μ]εγάροισιν ἐγείνατο φαίδιμα τέκ[να,  
 Εὐαγόρην τε] καὶ Ἀντιμένην καὶ Ἀλάστορα [δῖον  
 10 Ταῦρόν τ' Ἀσ]τέριόν τε Πυλάονά τε μεγάθυμ[ον  
 Δηΐμαχόν τε] καὶ Εὐρύβιον κλειτόν τ' Ἐπίλαον  
 Νέστορά τε Χ]ρομίον τε Περικλύμενόν τ' ἀγέρω[χον,  
 ὄλβιον, ὦι] πόρε δῶρα Ποσειδάων ἐνοσίχθων  
 παντο]ῖ, ἄλλ[ο]τε μὲν γὰρ ἐν ὀρνίθεσσι φάνεσκειν

## CATALOGUE OF WOMEN

] so that splendid children [  
] blameless ones [  
5

Having said this, he sank once again] into the howling  
[sea ] she went back home  
] [

31 1-30: Oxyrhynchus papyrus; 4-36: Oxyrhynchus  
papyrus; 12-19: Scholium on Apollonius Rhodius'  
*Argonautica*; 30-33: Oxyrhynchus papyrus

] [

Neleus and] Pelias, [lords] of many people;  
and these] the father [of men and of gods] settled  
separately;  
apart] from each other they dwelt in cities [  
For the one] possessed Pylus and founded a [lovely  
]land, 5  
Neleus,] and the daughter of Iasus' son Amphion,  
Chloris,] he made his well-girdled vigorous [wife. 7

### *Neleus' Children*

She] bore him [in] the halls splendid children: 8  
Euagore] and Antimene and godly Alastor  
and Taurus] and Asterius and great-spirited Pylaon 10  
and Deimachus] and Eurybius and glorious Epilaus  
and Nestor] and Chromius and lordly Periclymenus. 12

### *Neleus' Son Periclymenus*

Happy he, to whom earth-shaking Poseidon gave gifts 13  
of all kinds, for sometimes among the birds he appeared

- 15 αἰετός.] ἄλλοτε δ' αὖ γινέσκετο, θαῦμα ἰδέσθαι,  
 μύρμηξ, ἄλλοτε δ' αὖτε μελισσιτέων ἀγλαὰ φύλα,  
 ἄλλο]τε δεινὸς ὄφεις καὶ ἀμείλιχος· εἶχε δὲ δῶρα  
 παντοῖ' οὐκ ὀνομαστὰ, τὰ μιν καὶ ἔπειτα δόλοιστε  
 β]ο]υλ]ή]μ]ι Ἀθηναίης· πολέας δ' ἀπόλειπτε καὶ ἄλλους  
 20 μαρναμένους Νηληϊὸς ἀγακλειτοῦ περὶ τείχος  
 οἴ]υ] πατρός, πολέας δὲ μελαίνῃ κηρὶ πέλαισσε  
 κ]τείμων, ἀλλ' ὅτε δὴ οἱ ἀγασσάτο Παλλὰς Ἀθήνη,  
 πα]ῦ]στεν ἀριστεύοντα· βίην δ' Ἡρακληεῖην  
 εἶ]λ' ἄχος ἄτλητον κραδίην, ὄλλυντο δὲ λαοί.  
 25 ἦ]τοι ὁ μὲν ζυγοῦ ἄντα βίης Ἡρακληεῖης  
 ὀ]μφαλῶι ἐξόμενος μεγάλων ἐπεμαίετο ἔργω]ν,  
 φ]ῆ]θ' Ἡρακλῆος στήσειν μέρος ἵπποδάμοιο  
 ῖ]πιος, οὐδ' ἔδδευε Διὸς ταλασίφρονα παῖδα,  
 αὐτὸν καὶ κλυτὰ τόξα, τὰ οἱ πόρε Φοῖβος Ἀπόλλων.  
 30 ἀλλὰ] τῶτ' ἀντίος ἦλθε βίης Ἡρακληεῖης  
 ἰ]ας, τῶι δὲ γλαυκῶπις Ἀθήνη  
 Ἀμφιτρωνι]ά]δῃ θῆκ' εὐσχεθὲς ἐν παλάμῃσι  
 τόξον, καὶ οἱ φρ]ά]σσε Περικλύμενον θεοειδ]έα  
 ]κεν κρατερὸν μένος α...]  
 35 ]μενος τάνυσεν χεῖρε]ισσι φίλημι  
 τόξον, καὶ τα]χὺν ἴον ἐπὶ στρεπτή]σιν νευρῆ]σιν

2-11 Lobel

30, 32 Lobel

35-36 φίλημι τόξον καὶ West

27 στήσειν: de σχήσειν cogitavit Lobel

33 καὶ οἱ φρ]ά]σσε Merkelbach, cetera Lobel



CATALOGUE OF WOMEN

as an eagle, and sometimes he became—a wonder to 15  
 see—  
 an ant, and sometimes the splendid race of bees,  
 sometimes a snake, terrible and implacable; he received  
 gifts  
 of all kinds, unnamable, which later ensnared him  
 by the will of Athena. He destroyed many other men  
 fighting around the wall of very glorious Neleus, 20  
 his father, and he brought many to black death  
 by killing them. But when Pallas Athena became angry  
 with him,  
 she stopped him being the best. Unendurable grief  
 [seized  
 Heracles' force in his heart, for his troops were being  
 destroyed.  
 Then, over against Heracles' force, 25  
 sitting on the knob of the yoke, he strove for great  
 deeds,  
 and said] he would halt horse-taming Heracles'  
 strength—  
 the fool, nor did he fear Zeus' patient-minded son,  
 neither him nor his famous bow and arrows, which  
 Phoebus Apollo gave him.  
 But] then he came opposite Heracles' force 30  
 [and to him bright-eyed Athena,  
 to Amphitryon's son,] put the bow grasped firmly  
 in his hands, and] pointed out to him god-like  
 Periclymenus  
 [ mighty strength [  
 ] he strung with his own hands 35  
 his bow, and a swift] arrow upon the twisted[ string 36

HESIOD

32 [33(b) MW] Schol. D Hom. *Il.* 2.336 (p. 91 van Thiel):  
cf. Schol. Ap. Rhod. 1.156–60a (p. 21.3–6 Wendel))

καὶ δὴ γενόμενον αὐτὸν μέλισσαν καὶ στάντα ἐπὶ τοῦ  
Ἑρακλέους ἄρματος Ἀθηνᾶ δείξασα Ἑρακλεῖ ἐποίη-  
σεν ἀναιρεθῆναι. . . ἱστορεῖ Ἡσίοδος ἐν Καταλόγοις.  
δείξασα Barnes : εἰκάσασα codd.

33 [35 MW; 26a H] 1–15: P. Oxy. 2481 fr. 3; 6–8: Steph.  
Byz. s.v. Γερηνία (p. 205.7–9 Meineke); 8: Steph. Byz. s.v.  
Τάβαι (p. 597.15 Meineke)

].[βί]η Ἑρ[ακλε]ίη.

ὄφρα μὲν οὖν ἔζ]ωε Περικλύ[μ]ενος θε[ο]ειδής,  
οὐκ ἐδύναντο Πύ]λον πραθέειν μάλα περ μεμαῶτες  
ἀλλ' ὅτε δὴ θανάτο]ιο Π[ε]ρικλύμενον λάβε μοῖρα,  
5 ἐξαλάπαξε Πύλοιο πόλιν Δι]ὸς ἄ[λ]κιμο[s] υἱός,  
κτεῖνε δὲ Νηλῆος ταλα]σίφρονος υἱέας ἐσθλούς,  
ἔνδεκα, δωδέκατος δὲ Γερ]ήνιος ἱππότα Νέστωρ  
ξείνος ἐὼν ἐτύχησε παρ' ἰ]πποδάμοισι Γερηνοῖς·  
οὕτω δ' ἐξέφυγεν θάνατο]ν καὶ κῆ[ρ]α μέλαιναν.  
10 τοῦ δ' ἦν Ἀντίλοχος τε κα]ῖ αἰχμητῆς Θρασυμήδης  
Περσεύς τε Στρατίος τε καὶ Ἄρητος] κ[α]ῖ Ἐχέφρων  
Πεισιδίκη θ' ἣ εἶδος ἐρήριστ' ἀθανάτη]σιν·  
τοὺς δὲ μέθ' ὄπλοτάτην τέκετο ξανθῆ]ν Πολυκάσ[την]  
15 Νέστορος ἐν φιλότητι Ἀναξιβίη ροδό]πηχυσ  
]ρτ[

1–4 Lobel  
reliqua Lobel

5 Merkelbach  
11–12 Lobel

9 οὕτω et 10 ἦν West,  
13–14 West

CATALOGUE OF WOMEN

32 Scholium on Homer's *Iliad*

And when he (i.e. Periclymenus) became a bee and stood upon Heracles' chariot, Athena showed him to Heracles and made sure that he was killed... Hesiod tells the story in the *Catalogues*.

33 1-15: Oxyrhynchus papyrus; 6-8: Stephanus of Byzantium, *Geographical Lexicon*

] Heracles' force;

and so, as long as] god-like Periclymenus was alive, 3  
they could not] sack Pylus, very eager though they were.

*Neleus' Son Nestor, and Nestor's Children*

But when] the fate [of death] took hold of Periclymenus, 4  
Zeus'] strong son [destroyed the city of Pylus, 5  
and killed patient-minded Neleus' fine sons,  
eleven of them, but the twelfth, the Gerenian horseman

Nestor,  
happened to be a guest among the horse-taming  
Gerenians;

in this way he escaped from death] and black fate.

From him came Antilochus and] spear-man 10

Thrasymedes

and Perseus and Stratius and Aretus] and Echephron

[and Peisidice who contended in beauty with the  
immortal goddesses;]

after these, rosy-armed Anaxibia bore blonde] Polycasta

last of all, in the desire of Nestor]

] [

## HESIOD

**34** [34 MW; 26c H] Steph. Byz. s. v. Γερηνία (p. 205. 6-10 Meineke); Schol. Hom. *Il.* 2.336 (Cod. Par. Gr. 2767 = Cramer, *An. Paris.* III p. 191), Eust. in Hom. *Il.* 2.336 (I p. 351.27 van der Valk); cf. Schol. Hom. *Od.* 3.68 (I p. 124.17-18 Dindorf)

Ἡσίοδος ἐν πρώτῳ Καταλόγων· “κτείνει—Γερηνοῖς” (fr. 33. 6-8). . .καὶ αὐθις

Νέστωρ δ' οἶος ἄλυξεν ἐν ἀνθεμόεντι Γερήνῳ.

**35** [37 MW; 27 H] P.S.I. 1301, ed. Erdas 1997

.[....]ν[ο]ς οὐ κλέος εσ[  
ἀργαλέα[ς]· μῶνος δ' ὑπ[εδέξατο μάντις ἀμύμων.  
καὶ τ[ὸ] μέ[ν] ἐξετέλεσσε, .[  
δεσμὸν ἀεικὲς ἔχων [

5 μνᾶτο γὰρ αὐτοκασιγν[ήτωι, ἥρωι Βίαντι,  
ἥννέ θ['] ἱμερόεντα γάμ[ον  
βούς ἔλικας, καὶ ἄεθλον ἀμ[ύμονα δέξατο κούρην.  
Πηρῶ δ' [ἡ]ύκομος Ταλα[ὸν  
γείνατο παῖδα Βίαντο[ς  
10 οὐ δὲ καὶ εἰς Ἄργος Πηροῖ[το]ν πά[ρα δῖον ἴκοντο,

<sup>12</sup> Melampus.

CATALOGUE OF WOMEN

34 Stephanus of Byzantium, *Geographical Lexicon*;  
Scholium on Homer's *Iliad*; Eustathius on Homer's *Iliad*

Hesiod in Book One of the *Catalogues*:

and killed . . . Gerenians (Fr. 33.6–8)

. . . and again,

Nestor alone escaped in flowering Gerenus.

*Neleus' Daughter Pero, Wooed by  
Melampus for His Brother Bias*

35 Papyrus of the Società Italiana

], whose glory [

difficult ones; alone the excellent seer<sup>12</sup> undertook it.

And he fulfilled it, [

enduring unseemly bondage [

For he wooed on behalf of his brother, [the hero Bias, 5

and he accomplished the lovely marriage [

curving-horned oxen, and [he received the excellent 7

maiden] as his prize.

*Bias' and Pero's Son Talaus*

Beautiful-haired Pero bore Talaus [ 8

the son of Bias [ 9

*Bias and Melampus Cure Proetus'  
Daughters of Madness*

And they [came] to Argos, [to godly Proetus, 10

HESIOD

- ἔνθά σφιν μετέδωκ[ε  
 ἴφθ[ι]μος Προῖτος κληῖρον .[  
 ἵπποδάμωι τε [Βί]αντι [Μελάμποδι θ'  
 15 μαντοσύνης ἰήσατ', ἐπεὶ σ[φισι πότνια Ἥρη  
 ἠλοσύνην ἐνέηκε χολωσα[μεν-  
 αὔτη μὲν γενεὴ Νηληῖος [  
 αὐτὰρ ὃ γ' αὐτοῦ μ[ίμνεν ἐν εὐρυχόρῳ Ἴαωλκῶι  
 σκῆπτρον ἔχων [Πελίης  
 τὰς τέκ.[  
 20 Ἄλκηστιν μεν[  
 ἠύκομόν τε Μ[έδουσαν  
 Πεισιδίκην . [  
 ] .κ[ ] .τέκε[

2 Vitelli-Norsa      5 Vitelli-Norsa      7 Pfeiffer      10 leg. et  
 suppl. West      13 Bartoletti      14 σ[φίσι Bartoletti,  
 deinde πότνια Ἥρη Merkelbach      17 μ[ίμνεν Pfeiffer, ἐν  
 εὐρυχόρῳ Ἴαωλκῶ Friedländer      18 Πελίης Pfeiffer  
 21 Pfeiffer      Πεισιδίκην Vitelli-Norsa: Πασιδίκην MW

36 [40 MW; 28 H] Schol. Pind. *Nem.* 3.92 (III p. 56.1  
 Drachmann)

ὅτι δὲ ἐγράφη παρὰ τῷ Χείρωνι ὁ Ἰάσων, Ἡσιόδός  
 φησιν·

Αἴσων, ὃς τέκεθ' υἱὸν Ἰήσονα ποιμένα λαῶν,  
 ὃν Χείρων ἔθρεψ' ἐνὶ Πηλῖῳ ὑλήεντι

CATALOGUE OF WOMEN

where he gave them a share [  
powerful Proetus, an allotment [  
and to horse-taming Bias [and to Melampus  
by his prophecies he healed them, since [upon them  
queenly Hera 15  
sent madness raging [  
This is the race of Neleus [  
16

*Tyro's Son Pelias and His Daughters*

But he [stayed] there [in spacious Iolcus,  
Pelias,] possessing the scepter [  
whom she bore [  
Alcestis [  
and beautiful-haired [Medusa  
Peisidice [  
] bore [  
17  
20

*Tyro's Son Aeson (By Aeolus' Son Cretheus),  
and His Son: Jason*

36 Scholium on Pindar's *Nemeans*

Hesiod says that Jason was raised by Chiron:

Aeson, who begot Jason, shepherd of the people, as  
his son,  
whom Chiron raised on wooded Pelion

HESIOD

37 [38 MW] Schol. Hom. *Od.* 12.69 (Π p. 533.26-29 Dindorf)

Τυρῶ ἢ Σαλμωνέως ἔχουσα δύο παῖδας ἐκ Ποσειδῶνος, Νηλέα τε καὶ Πελίαν, ἔγημε Κρηθέα· καὶ ἴσχει παῖδας ἐξ αὐτοῦ τρεῖς, Αἴσωνα καὶ Φέρητα καὶ Ἀμυθάονα. Αἴσωνος δὲ καὶ Πολυμήλας καθ' Ἡσίοδον γίνεται Ἰάσων, κατὰ δὲ Φερεκύδην (FGrHist 3 F 104c) ἐξ Ἀλκιμέδης.

38 [68 MW] Ps. Eratosthenes *Catast.* 19 (p. 124 Robert, p. 23.6 Olivieri)

κριός. οὗτος ὁ Φρίξον διακομίσας καὶ Ἑλλήν· ἄφθιτος δὲ ὢν ἐδόθη αὐτοῖς ὑπὸ Νεφέλης τῆς μητρὸς· εἶχε δὲ χρυσὴν δοράν, ὡς Ἡσίοδος καὶ Φερεκύδης (FGrHist 3 F 99) εἰρήκασιν.

39 [69\* MW; 29 H] Galen *De Placitis Hipp. et Platonis* III 2.19 (I p. 182.31 De Lacy)

καὶ τότε δὴ στηθέων Ἀθάμα φρένας ἐξέλετο  
Ζεύς

40 [91 MW; 30 H] P. Oxy. 2495 fr. 6

ἐκ] γαίη[ς  
εἰ]ς ἄλα πο[ρφυρέην  
τ]ῆν δὴ νῦ[ν καλέουσι  
ἀν]θρω[π



## CATALOGUE OF WOMEN

### 37 Scholium on Homer's *Odyssey*

Tyro, the daughter of Salmoneus, had two sons by Poseidon, Neleus and Pelias. Then she married Cretheus, and by him she had three sons, Aeson and Pheres and Amythaon. According to Hesiod, Jason was born from Aeson and Polymela, according to Pherecydes from Alcimede.

### *Athamas' Children by Nephele: Phrixus and Helle*

### 38<sup>13</sup> Pseudo-Eratosthenes, *Catasterisms*

Aries: the one who carried Phrixus and Helle across; it was immortal and was given to them by their mother Nephele. And it had a golden fleece, as Hesiod and Pherecydes said.

### *Aeolus' Son Athamas Pursues Ino, Who Jumps Into the Sea and Becomes Leucothea*

39 Galen, *On the Opinions of Hippocrates and Plato*  
and then Zeus took away Athamas' mind from his breast

### 40 Oxyrhynchus papyrus

from] the land  
into the dark-gleaming] sea  
her] now [they call  
] human beings [

<sup>13</sup> Or perhaps instead from the *Astronomy*?

# HESIOD

1, 3, 4 supplevit West  
Merkelbach

2 εἶς West, ἄλλα πο[ρφυρέη]

41 [70 MW; 31 H] 1–17: P.S.I. 1383; 15–43: P.Yale 1273;  
18: Schol. D Hom. *Il.* 2.522 (p. 107 van Thiel); 21+23:  
Strabo 9.3.16; 23: Schol. Arat. 45 (p. 92.4–5 Martin); 26–  
43: P.S.I. 1383

]ὑπερ[  
μ]εγάροισι λιπ[  
εὔ]αδεν ἀθανάτ[οισι  
πατή]ρ ἀνδρῶν τε θεῶν τε  
5 ]ι. ἵνα οἱ κλέος ἄφθιτ[ον εἶη  
]ι πολυστάφυλον πο[λυγηθέα  
]ι τοῦ μὲν κλέος οὗ π[οτ' ὀλείται.  
]παρέιατο πορσαίνουσ[αι  
Λεύκωνος κοῦρ]αι Ἀθαμαντιάδαο ἀν[ακτος  
10 Πεισιδίκη τε καὶ] Εὐίππη δὴ θ' Ὑπερ[  
αἶ τότε μὲν πρὸς νηὸ]ν Ἀθηναίης ἀγελε[ίης  
π]εδίλοις ἐμβεβα[υι  
ἐπι]ειμέναι εἶαρο[ς ὥρηι  
Ἄθ]ήνης νηὸν  
15 πρὶ]ν ἠβῆσαι φίλον υἱόν  
Διογν]ήτω[ι] βασιλῆϊ  
]ἀργυρ[οδ]ίνην  
ὅς τε Λιλαίηθεν προΐει καλλίρ]ροο[ν] ὕδωρ

<sup>14</sup> Ino/Leucothea.

<sup>15</sup> Probably Dionysus'.

CATALOGUE OF WOMEN

*The Daughters of Leucon, Athamas'  
Son by Themisto, Take Over from  
Ino the Care of Baby Dionysus*

41 1-17: Papyrus of the Società Italiana 1383; 15-43:  
Yale papyrus; 18: Scholium on Homer's *Iliad*; 21 + 23:  
Strabo, *Geography*; 23: Scholium on Aratus' *Phenomena*;  
26-43: Papyrus of the Società Italiana

] [

] in the halls she<sup>14</sup> left [

] she pleased the immortals [

father] of men and of [gods

] so that his<sup>15</sup> glory would be eternal 5

] rich in grapes, much-cheering

] his glory will not ever be destroyed. 7

*Leucon's Daughters Cross the River  
Cephisus to Visit a Temple of Athena*

] they sat by, preparing, 8

the daughters of lord Leucon,] Athamas' son,

Peisidice and] Euipe and godly Hyper[ 10

Then they went to the temple] of Athena, leader of the  
war-host,

] walking in sandals

] clad, in the season of spring

] Athena's temple [

before ] the dear son reached puberty 15

] to the [Zeus]-born king

] silver-eddyng

that pours forth beautiful-streaming water from Lilaea

HESIOD

20 ὅς <τε> παρὲκ Πανοπῆα διὰ γλῆχῶνα τέρειναν  
 καὶ τε δι' Ἐρχομενοῦ εἰλιγμένος εἶσι δράκων ὥς  
 25 ..... ..]γὰρ ἐπι[..... ..]ι μ[ή]τε θύρηφι[ν  
 ἀθανάτων τ]ε θεῶν νέμ[εσιν θνη]τῶν τ'  
 ἀνθρώπων  
 ..... ..]Δεύκωνος κοῦ[ραι ... ..]ν ἐξεπέρησα[ν  
 καὶ τήν] μὲν Κοπρεὺς [..... ..φί]λος υἱός·  
 30 ἠγάγεθ' υἱ]ωνὸς μεγαλήτορο[ς Ὀρχ]ομενοῖο  
 σ]ὺν ἵπποισι καὶ ἄρμασι εὐ]ξέσ[τ]οισιν  
 ἣ δέ οἱ ἐν με]γάροις θεοείκελα γείνατο τέκνα  
 Ἄργυννόν θ'] ἥρωα καὶ Ἴπποκλον μεγάλημνον  
 ..... ..]ην Ἀνδρεΐδης Ἐτέοκλος ὄπιεν  
 35 ..... Ὀρχομ]ενοῖο παῖς Μιννηϊάδαο·  
 ἐκ τῆς δ ]μων γένετο κρατερός τε μέγας τε  
 ]νεων κατενάσσατο γαῖαν ἐραννή[ν  
 ]όπην Χαρίτων ἀμαρύγματ' ἔχο[υσαν  
 40 ]ιδαο Κομή[το]ν τὸν περὶ πάντ[ων  
 ]σε καταθ[νητ]ῶν ἀνθρώπων  
 ]λονπ[.....]νον υἱὸν ἔτικτ[εν  
 ]ην[  
 ]τυι[

<sup>16</sup> Probably Equippe.

CATALOGUE OF WOMEN

] around the rock  
 ] bold though he was; 20  
 that past Panopeus through the delicate pennyroyal  
 ]  
 and through Erchomenus goes coiling like a snake  
 ]  
 ] [ 25  
 ] for [ ] nor outdoors  
 the indignation of the immortal] gods and of mortal  
 human beings  
 ] Leucon's daughters [ ] they passed through. 28

*Leucon's Daughters: Their Marriages  
 (Including at Least Two to Grandsons  
 of Orchomenus) and Children*

and the one,] Copreus [ ] dear son, 29  
 led off, ] the grandson of great-hearted Orchomenus 30  
 ] with horses and well-polished chariots;  
 she bore him in the halls god-like children,  
 Argynnus] the hero and great-spirited Hippoclus;  
 ] Andreus' son Eteoclus married,  
 ] of Orchomenus, son of Minyas; 35  
 from her<sup>16</sup> ] mon was born, strong and big,  
 ] he settled the lovely land  
 ] ope who possessed the Graces' radiance  
 ] of Cometes whom beyond all  
 ] of mortal human beings 40  
 ] begot a son  
 ] [  
 ] [

## HESIOD

2-4, 7, 9-10, 33 Bartoletti      11, 29, 30 suppl. Casanova  
 14 suppl. Bartoletti, West      15 suppl. Lobel  
 16 ]ντω[ι] pap.: διογν]ήτω[ι] West      26 γὰρ MW  
 μ[ή]τε Wyss      27 Merkelbach      28 κουρ[ : κουρ[αι Casa-  
 nova      31 σύν <θ' > West, εὐ]ξέσ[τ]οισιν suppl. Bartoletti  
 32 Maas      35, 36 Merkelbach, Bartoletti

42 [71 MW] Schol. Pind. *Ol.* 14 inscr. a, c (I p. 389-90 Drachmann)

Κηφισὸς δὲ ποταμὸς ἐν Ὀρχομένῳ, ἔνθα καὶ αἱ Χάριτες τιμῶνται. . . ταύταις δὲ Ἐτέοκλος ὁ Κηφισοῦ τοῦ ποταμοῦ πρῶτος ἔθυσεν, ὡς φησιν Ἡσίοδος. διὰ δὲ τοῦ Ὀρχομένου ὁ Κηφισὸς ῥεῖ.

43 [71 MW] Paus. 9.34.9

Ἄνδρεις Εὐίππην θυγατέρα Λεύκωνος λαμβάνει παρὰ Ἀθάμαντος γυναῖκα, καὶ υἱὸς Ἐτεοκλῆς αὐτῷ γίνεται, Κηφισοῦ δὲ τοῦ ποταμοῦ κατὰ τῶν πολιτῶν τὴν φήμην, ὥστε καὶ τῶν ποιησάντων τινὲς “Κηφισιάδην” τὸν Ἐτεοκλέα ἐκάλεσαν ἐν τοῖς ἔπεσιν.

44 [77\* MW; \*17 H] Steph. Byz. s. v. Ἀσπληδῶν p. 135 Meineke

Ἀσπληδῶν, πόλις Φώκιδος . . . Ὀρχομενοῦ δὲ υἱεῖς

Ἀσπληδῶν Κλύμενός τε καὶ Ἀμφίδοκος θεοειδής

42 Scholium on Pindar's *Olympians*

Cephisus is a river in Orchomenus, where the Graces too are honored. ... Eteoclus, the son of the river Cephisus, was the first to make sacrifice to these, as Hesiod says. The Cephisus flows through Orchomenus.

43 Pausanias, *Description of Greece*

Andreas took Leucon's daughter Euippe as his wife from Athamas, and a son Eteocles was born to him, sired by the river Cephisus according to the rumor of his fellow-citizens, so that some poets called Eteocles "son of Cephisus" in their epic poems.

*Orchomenus' Children: Aspledon,  
Clymenus, Amphidocus, Elara*

44 Stephanus of Byzantium, *Geographical Lexicon*

"Aspledon": a city of Phocis ... the sons of Orchomenus:

Aspledon and Clymenus and god-like Amphidocus

## HESIOD

45 [78 MW; 125 H] *Etymol. Gen.* a 436 L.-L. (~ *Etymol. Magn.* a 810 L.-L. = Herodian. II p. 387.18 Lentz)

Εἰλαρίδην [[πο]] Τιτυόν

Εἰλαρίδην Τιτυόν *Etym. Magn.*: Εἰλαρίδην γάρ φησι Τιτυόν  
Lentz

46 [71 A OCT; \*1 H] P. Oxy. 2999

ἠ[

ε[

—

Κῆ[ῦ

Ἴππ[όδαμας

5 Κῆ[ῦ

τῆν ο[

του[ς] θ[

Βουτ[

τοι̇ κού[ρας ἀγάγοντο

10 Ἑλλίδα[ς

τῶν γέ[νετ

omnia supplevit Parsons



46 Oxyrhynchus papyrus

[	
[	
Ceyx [	
Hippo[damas	5
Ceyx [	
her [	
them [	
Boutas [	
they [led off] the maidens [	10
the daughters of Hyllus [	11
from them was born [ <sup>17</sup>	

<sup>17</sup> In the papyrus, this line is followed by one more line (Fr. 46.12, immediately below) and then by an empty area; this suggests that this line is the end of one book, and that the next one is a so-called *reclamans*, a single line at the end of one book roll serving to indicate the first line of the following book (so Parsons). If so, then the last line of this fragment will be the first line of Book 2. This interpretation is hypothetical but very attractive and is followed tentatively here. But it should be noted that a lacunose scholium on Theocritus 3.40 in P. Oxy. 3548 which reads ] πρὸδου εν τ. γ. may have reported that the story of Hippomenes and Atalanta appeared in Book 3 of Hesiod's *Catalogue*.





HESIOD

- ..... πολ]λὸς δ' ἐπαγείρετο λαός  
 ..... Σχ]οινεὺς δ' ἐγέγωνε βοήσας.  
 "κέκλυτέ μευ πάντες, ἡμ]έν νεοὶ ἠδὲ γέροντες,  
 ὄφρ' εἶπω τά με θυμὸς] ἐνὶ στήθεσσι κελεύει.  
 15 Ἴππομένης μνηστεύει] ἐμὴν ἐλικώπιδα κούρη  
 ..... ..]οι εἰρημένος ἔστω.  
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμ]μ' ἐπιμάρτυρος ἔστω.  
 .....].ήσεται· εἰ δέ κεν οὗτος  
 νικήσῃ καὶ οἱ δώῃ Ζεὺς] κῦδος ἀρέσθαι  
 20 ἄλλοί τ' ἀθάνατοι, οἱ Ὀλύμ]πια δώματ' ἔχουσι,  
 ..... ..φί]λην ἐς πατρίδα γαίαν.  
 ..... ὦκυ]πόδων σθένος ἵππων  
 ..... ..κε]ιμήλια· καὶ νύ κε θυμῶι  
 ..... ..]α ἀνιηρὸν ἄεθλον.  
 25 εἰ δέ κε μὴ δώῃσι πατ]ῆρ ἀνδρῶν τε θεῶν τε

(quot versus desint incertum)

- .].[.]..... .αρ[  
 δεξιτερῆι δ' αρ...ει[  
 κ]αί μιν ἐπαΐσσω· επ[  
 ἦχ' ὑποχωρήσασ'· οὐ γὰρ ἴσ[ον ἀμφοτέροισιν  
 5 (30) ἄθλον ἔκειθ'· ἦ μέγ ρα π[οδώκης δι' Ἀταλάντη  
 ἔειτ' ἀναινομένη δῶρα [χρυσῆς Ἀφροδίτης,  
 τῶι δὲ περὶ ψυχῆς πέλε[το δρόμος, ἠὲ ἀλῶναι  
 ἠὲ φυγεῖν· τῶι καὶ ρα δολο[φρονέων προσέειπεν·  
 "ὦ θυγάτηρ Σχοινηῶς, ἀμ[είλιχον ἦτορ ἔχουσα,  
 10(35) δ]έξο τάδ' ἀγλα[ὰ] δῶρα θε[ᾶς χρυσῆς Ἀφροδίτης

CATALOGUE OF WOMEN

]; many people were gathered together  
 ]; Schoeneus shouted and cried out,  
 "Hear me all of you, both] young men and old ones,  
 so that I can say what the spirit] in my breast bids me.  
 Hippomenes is wooing] my quick-eyed maiden 15  
 ] let it be agreed as stated.  
 This is what I say,] and may Zeus be our witness:  
 ]; but if he  
 wins and Zeus grants it to him] to bear off the glory,  
 and the other immortals who] have their mansions on 20  
 Olympus,  
 ] to his dear fatherland;  
 ] the swift-footed horses' strength  
 ] treasures; and in spirit  
 ] grievous contest.  
 But if the father] of men and of gods [does not grant 25  
 (an unknown number of lines is missing)  
 ] [ ]  
 on the right [  
 and he rushing upon her [  
 she, retreating a little; for unequal for the two of them  
 was the contest: for she, [swift-footed godly Atalanta, 5(30)  
 sped refusing the gifts of [golden Aphrodite, .  
 while for him [the race] was for his life, [either to be  
 caught  
 or to escape. And so, plotting [deception, he said,  
 "Oh daughter of Schoeneus, [you who have a relentless  
 heart,  
 accept these splendid gifts [of the goddess, golden 10(35)  
 Aphrodite  
 ] [ ]

## HESIOD

.....]πρό.μ[...]ωεθο[

..... ..]ρων πα[

..... ..]ν κάββαλ[ε

..... ..]εις χρυ[ς

15 (40) .[..... ..].[.]κηπα[

τυφ.[.....].[.]χαμα[

αὐτὰρ ὁ [.....πό]δεσσι μ[

ἦ δ' αἰψ' ὥσθ' Ἄρπυια μετ[αχρονίοισι πόδεσσι  
ἔμμαρψ'· αὐτὰ[ρ ὁ] χειρὶ τὸ δεύτερον ἦ[κε χαμάζε

20 (45) καὶ δὴ ἔχεν δύο μῆλα ποδώκης δι' Ἄτ[αλάντη·  
ἐγγὺς δ' ἦν τέλος· ὁ δὲ τὸ τρίτον ἦκε χ[αμάζε  
σὺν τῷ δ' ἐξέφυγεν θάνατον καὶ κῆ[ρα μέλαιναν,  
ἔστη δ' ἀμπνείων καὶ [..][..][..]σομ.[

8, 9 suppl. West

11 ἐπαγείρετο Vitelli: ἐπεγείρετο MW

13–14 Vitelli

15 Colonna

17 Ζεὺς δ' ἄμ]μ' West

ὦδε δὲ μυθέομαι Colonna

19 Merkelbach

20 West

25 Merkelbach

4 (29) ἴσον West, cetera Vitelli

5 (30) Vitelli

6 (31) Vitelli

7(32) ἠὲ ἀλῶναι Wyss,

cetera Vitelli

8–10 (33–35) Vitelli

17 (42) Vitelli

18 (43) West

19–22 (44–47) Vitelli

49 [72 MW] Ps. Apollod. *Bibl.* 3[109].9.2

Ἡσίοδος δὲ καὶ τινες ἕτεροι τὴν Ἀταλάντην οὐκ  
Ἰάσου ἀλλὰ Σχοινέως εἶπον . . .

## CATALOGUE OF WOMEN

	]	[	
		] he threw down [	
		] golden [	
		] [	15(40)
		] [	
then he [		] with his feet [	
swiftly she, like a Harpy [with its feet high in the air,			
seized it; but with his hand he [threw] the second one			
[to the ground, <sup>18</sup>			
and now swift-footed godly [Atalanta] held two apples;			20(45)
the goal was near; he threw the third one [to the ground.			
With this one he escaped death and [black fate,			
and he stood panting and [			

**49** Pseudo-Apollodorus, *Library*

Hesiod and some others said that Atalanta was the daughter not of Iasus but of Schoeneus ...

<sup>18</sup> Some lines may be missing at this point.

## HESIOD

**50** [74 MW] Schol. T Hom. *Il.* 23.683b<sup>1</sup> (V p. 473.42–43 Erbse)

νεώτερος οὖν Ἡσίοδος γυμνὸν εἰσάγων Ἴππομένη ἀγωνιζόμενον Ἀταλάντη.

**51** [72 MW] Philodemus *De pietate* B 6559–66 Obbink  
 τοῦ Διὸς [τῆι τίς]ει καὶ Ἀτα[λάντη]ν Σχοινέως [φη-  
 σιν] Ἡσίοδος λέ[αιναν ποιῆσαι πα[ρ] ἱερὸν νό[μον  
 ἰδοῦ[σαν ἂ οὐ θ]έμις {τ} ἐσ[τὶν ἰδεῖν.]

**52** [49 MW; 41(b) H] Schol. Pind. *Ol.* 10.83f. (1.332.16–  
 333.2 Drachmann), “σᾶμ’ Ἀλιρ(ρ)οθίου” vel “Σᾶμος  
 Ἀλιρ(ρ)οθίου” vel “Σῆρος Ἀλιρ(ρ)οθίου”

τινὲς γράφουσι “Σᾶμος Ἀλιρροθίου”, οὗ μέμνηται  
 Ἡσίοδος·

ἦτοι ὁ μὲν Σῆμον καὶ Ἀλάζυγον νίεας ἐσθλοῦς.

ἦν δὲ ὁ Σῆμος τοῦ Ἀλιρροθίου τοῦ Περιήρους καὶ  
 Ἀλκυόνης.

Σᾶμος Boeckh: Σῆρος codd.      Σῆμον Boeckh: Σῆρος codd.



## CATALOGUE OF WOMEN

50 Scholium on Homer's *Iliad*  
Thus Hesiod is more recent (i.e. than Homer), for he introduces Hippomenes competing naked with Atalanta.

51 Philodemus, *On Piety*

Hesiod [says] that, due to Zeus' [vengeance], Schoeneus' [daughter Atalanta], who [contrary to sacred law] had seen [what it is not lawful] to see, was turned<sup>19</sup> into a lioness.

*Halirrhothius, Son of Aeolus' Son Perieres,  
and His Sons: Semus And Alazygus*

52 Scholium on Pindar's *Olympians*

"Samus, the son of Halirrhothius": some write "Samus the son of Halirrhothius" (i.e. at Pindar, *Olympian* 10.70), whom Hesiod mentions:

But he [scil. begot] Semus and Alazygus, fine sons.

Semus was the son of Halirrhothius, the son of Perieres and Alcyone.

<sup>19</sup> In Philodemus' text the verb is active but the subject is unstated; it may be Zeus who performs the metamorphosis (so Obbink, despite the ensuing grammatical awkwardness: cf. e.g. Pseudo-Apollodorus, *Library* 3.9.2), or it might for example be Aphrodite and/or Cybele (cf. Ovid, *Metamorphoses* 10.681–704) or some other divinity. To preserve the uncertainty I have translated the verb as a passive.

## HESIOD

**53a, b** [50 MW; Meg 1, 2 H]

(a) Schol. Pind. *Pyth.* 3.14 (II p. 64.11–20 Drachmann)

τὸν Ἀσκληπιὸν οἱ μὲν Ἀρσινόης, οἱ δὲ Κορωνίδος  
φασὶν εἶναι Ἀσκληπιάδης (FGrHist 12 F 32) δέ φησι  
τὴν Ἀρσινόην Λευκίππου εἶναι τοῦ Περιήρου, ἧς καὶ  
Ἀπόλλωνος Ἀσκληπιὸς καὶ θυγάτηρ Ἐριώπις·

ἦ δ' ἔτεκ' ἐν μεγάροις Ἀσκληπιὸν ὄρχαμον  
ἀνδρῶν

Φοίβῳ ὑποδμηθεῖσα ἐνπλόκαμόν τ' Ἐριώπιν.

καὶ †Ἀρσινόης† ὁμοίως·

Ἀρσινόη δὲ μιγείσα Διὸς καὶ Λητοῦς νιῶ  
τίκτ' Ἀσκληπιὸν υἱὸν ἀμύμονά τε κρατερόν τε.

(b) Pausanias 2.26.7

ὁ δὲ τρίτος τῶν λόγων ἤκιστα (ἐμοὶ δοκεῖν) ἀληθής  
ἐστίν, Ἀρσινόης ποιήσας εἶναι τῆς Λευκίππου παῖδα  
Ἀσκληπιόν . . . οὗτος ὁ χρησμὸς δηλοῖ μάλιστα οὐκ  
ὄντα Ἀσκληπιὸν Ἀρσινόης, ἀλλὰ Ἡσιόδου ἢ τῶν τινα  
ἐμπεποιηκότων ἐς τὰ Ἡσιόδου τὰ ἔπη συνθέντα ἐς  
τὴν Μεσσηνίων χάριν.

CATALOGUE OF WOMEN

*Arsinoe, the Daughter of Leucippus,  
Another Son of Perieres, and Her Son:  
Asclepius (and His Son Machaon)*

53a, b

(a) Scholium on Pindar's *Pythians*

Some say that Asclepius was Arsinoe's son, some that he was Coronis'. Asclepiades says that Arsinoe was the daughter of Perieres' son Leucippus, and that from her and Apollo were born Asclepius and a daughter Eriopis:

she bore in the halls Asclepius, leader of men,  
overpowered by Phoebus, and beautiful-haired  
Eriopis.

and †of Arsinoe† similarly:

Arsinoe, mingling with the son of Zeus and Leto,  
bore a son, Asclepius, excellent and strong.<sup>20</sup>

(b) Pausanias, *Description of Greece*

The third story (it seems to me) is the least true one, according to which Asclepius was the son of Leucippus' daughter Arsinoe. . . . This oracle makes it quite clear that Asclepius was not Arsinoe's son, but that this version was invented by Hesiod or by one of the poets who interpolated the verses into Hesiod's poems to ingratiate himself with the Messenians.<sup>21</sup>

<sup>20</sup> One or the other, or even both, of these anonymously transmitted passages may belong to Hesiod.

<sup>21</sup> Cf. Fr. 157.

HESIOD

54 [53 MW] Schol. D Hom. *Il.* 4.193 (p. 177 van Thiel)

Μαχάων· υἱὸς Ἀσκληπιοῦ καὶ Ἀρσινόης, ἡ Κορωνί-  
δος· κατὰ δὲ τινὰς Ἠπιόνης τῆς Μέροπος· κατὰ δὲ  
Ἡσίοδον Ξάνθης.

55 [51 MW; Meg 3 H] Athenagoras *Legatio* 29

περὶ δὲ Ἀσκληπιοῦ Ἡσίοδος μὲν·

πατὴρ ἀνδρῶν τε θεῶν τε  
χώσατ', ἀπ' Οὐλύμπου δὲ βαλὼν ψολόεντι  
κεραυνῶ  
ἔκτανε Λητοίδην, Φοίβῳ σὺν θυμὸν ὀρίνων.

3 Φοίβῳ Wilamowitz: φίλον codd.

56 [51 MW] Philodemus *De pietate* B 4901–4 Obbink

τὸν Ἀσκλ[ηπιὸν δ' ὑπὸ Διὸς κα[τακταν]θῆναι γε-  
γρ[άφασιν Ἡ]σίοδος καὶ . . .

57 [52 MW] Schol. Hes. *Theog.* 142 (p. 34 Di Gregorio)

“οἱ δ' ἦτοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν”

Κράτης (= Crat. Mall. Fr. 80 Broggiato) ἀντὶ τούτου  
ἄλλον στίχον παρατίθεται “οἱ δ' ἐξ ἀθανάτων θνητοὶ  
τράφεν αὐδήεντες”. πῶς γὰρ τοὺς αὐτοὺς θεοῖς ἐνα-  
λιγκίους λέγει καὶ ἐν τῷ τῶν Λευκιππίδων καταλόγῳ  
ὑπὸ Ἀπόλλωνος ἀνηρῆσθαι ποιεῖ;

## CATALOGUE OF WOMEN

### 54 Scholium on Homer's *Iliad*

"Machaon": the son of Asclepius and of Arsinoe or Coronis; according to some, of Merops' daughter Epione; according to Hesiod, of Xanthe.

### 55 Athenagoras, *A Plea for Christians*

Concerning Asclepius, Hesiod:

the father of men and of gods  
became enraged, and hurling from Olympus his  
smoking thunderbolt  
he killed Leto's grandson, stirring up Phoebus' spirit.

### 56 Philodemus, *On Piety*

That Asclepius [was killed] by Zeus was written by Hesiod  
and . . .

### 57 Scholium on Hesiod's *Theogony*

"These [i.e. the Cyclopes] were like the gods in other regards" (*Theog.* 142): in place of this line, Crates (i.e. of Mallus) puts a different one: "born from immortals, they were raised as speaking mortals." For how can he say that the same characters are "like the gods" but in the catalogue of Leucippus' daughters have them destroyed by Apollo?

HESIOD

58 [54(a) + 57 MW; Meg 5, 6 H] P. Oxy. 2495 fr. 1a + fr.  
16 col. I

οὐ π[ατρός  
 Βρόν[την  
 Ζεὺς [..]οιβροντ[  
 τόν ρα [χ]ολω[σ]άμ[ενος  
 5 ρύβειν ἤμελ[λεν ]ρα  
 ἄπ' Ὀλύμ]που  
 Ἰάρταρον ἔς, [γῆς νέρθε καὶ ἀτρυγέτιο  
 θα]λάσσης  
 σκληρ[ὸν] δ' ἐβ[ρόντησε καὶ ὄβριμον, ἀμφὶ δὲ  
 γ]αῖα  
 κ[ι]νήθ[η ]ρα  
 πάντες δ' ἔδδεισαν ]s..[ ]  
 10 ἀθάνατ[οι ]  
 ἔνθά κεγ α[  
 εἰ μὴ ἄρ' [

1, 2, 4 Lobel  
finem e. g. West

5, 6 West  
9 Lobel

7 σκληρὸν δ' ἐβρ. Lobel,

59a, b [54(c), (b) MW]

(a) Schol. Eur. *Alc.* 1 (II p. 216.4–7 Schwartz)

ἡ διὰ στόματος καὶ δημώδης ἱστορία περὶ τῆς Ἀπόλ-  
 λωνος θητείας παρ' Ἀδμήτῳ αὕτη ἐστίν, ἧ κέχρηται  
 νῦν Εὐριπίδης· οὕτως δέ φησι καὶ Ἡσίοδος καὶ Ἀ-  
 σκληπιάδης (*FGrHist* 12 F 9) ἐν Τραγωδομένοις.

CATALOGUE OF WOMEN

58 Oxyrhynchus papyrus

of his [father's  
Brontes [

Zeus [

angry, him [

he was about to hurl [

into Tartarus, [beneath the earth and the barren sea. ] from Olympus 5

He thundered] hard [and strong, and all around] the  
earth

was shaken [

and all [were frightened

the immortals [

Just then [

had not [

10

59a, b

(a) Scholium on Euripides' *Alcestis*

This is the wide-spread and common story about Apollo's service as a hired worker for Admetus, which Euripides is now using; Hesiod and Asclepiades in *Tragic Plots* speak in the same way.

(b) Philodemus *De pietate* B 5747–58 Obbink

Ἄνδρων δ' ἐν [τοῖς] Συγγενικοῖς (FGrHist 10 F 3)  
 Ἄ[δμή]τῳ λέγει τὸν Ἄ[πόλ]λω θητεύσαι Δ[ιὸς] ἐπι-  
 τάξαντος. Ἡσίοδος δὲ καὶ Ἀκο[υ]σίλαος (FGrHist 2 F  
 19) μέλλειν μ[ἐν] εἰς τὸν Τάρταρον [ὑ]πὸ τοῦ Διὸς  
 ἐμβληθῆναι, τῆς δ[ὲ] Λητοῦς] ἱκετευσά[σης ἀν]δρῶν θη-  
 τεῦ[σαι].

60 [58 MW; Meg 9 H] P. Oxy. 2495 fr. 16 col. II

.]ργῶ[.]δ[.]  
 ἴ]κετο δα[  
 κ]είνωι δη[  
 ἐ]κ θυμοῦ φ[ιλε-

5 Ἄσ]κληπιοῦ[.]

[—] ἐ]ν μεγάροισ' [.]

ἦ'] οἴην ἵππο[ισι καὶ ἄρμασι κολλητοῖσι  
 Φ]ῶκος ἐνμμ[ελίης δόμον ἠγάγετ' Ἄστερόδειαν

ἐκ] Φυλάκης κ[ούρην μεγαθύμου Δηϊονῆος

10 ἦ] τέκετο Κρί[σον καὶ ὑπέρθυμον Πανοπῆα  
 νυκτὶ μ[ι]ῆ[ι].

τὼ καὶ πρὶν ιδέ[ειν λ]αμπ[ρὸν φάος ἠελίοιο  
 μαρνάσθην [ἔτι] μητρ[ὸς ἐόντ' ἐν γαστέρι κοίληι.  
 τοῖσι δὲ γεινομ[ένοισιν]

15 κήδεά τ' οὐλομέν[ας τ' ἔριδας

αὐτὰρ ἐπεὶ ῥ' ἐγένοντο[

Κρίσωι μὲν ῥ' ..οπ.ι.][ε]



## CATALOGUE OF WOMEN

(b) Philodemus, *On Piety*

Andron in his *Genealogies* says that Apollo served [Admetus] as a hired worker at [Zeus'] command. Moreover, Hesiod and Acusilaus say that he (i.e. Apollo) was just about to be thrown into Tartarus by Zeus, but that through [Leto's] supplication he served as a hired worker to a man.

60 Oxyrhynchus papyrus

[	
he came [	
to him [	
from his heart [	
of Asclepius [	5
in the halls [	6

*Deion's and Diomedes' Daughter Asterodea, and  
Her Sons by Phocus: Crisus and Panopeus*

Or like her: with horses [and closely-joined chariots	7
Phocus, well-armed with ashen spear, [led off to his	
home Asterodea,	
great-spirited Deion's daughter from] Phylace.	
She bore [Crisus and high-spirited Panopeus	10
in one night [	
Even before they saw [the bright light of the sun	
the two of them fought while they were still in their	
mother's hollow belly.	
To them when they were born [	
evils and baneful strifes [	15
but when they were born [	
to Crisus [	

HESIOD

.]ουροι μουννη[ ]ν[  
 ὄπασαν ἀθάβ[ατοι ]σδ[  
 20 οἶκον εμο[.].[.]τ[  
 γείναθ' ἐνὶ μ[  
 ..'.].σουβλητ[  
 ...]πο.κ..[  
 ...]ονυ[  
 25 ...]υποτ[

2-7 Lobel 8 suppl. Merkelbach 9 West 10 καὶ  
 ὑπέρθυμον e. g. Merkelbach, cetera Lobel 12 Lobel  
 13 γαστέρι κοίλη West, cetera Lobel 14 Lobel  
 15 Merkelbach 18 κ]οῦροι Lobel 19 Lobel

**61** [62 MW] Schol. Hom. *Od.* 11.326 (II p. 507.24-30 Dindorf) et P. S. I. 1173.78-81

Κλυμένη Μινύου τοῦ Ποσειδῶνος καὶ Εὐρυανάσσης τῆς Ὑπέρφαντος γαμηθεῖσα Φυλάκῳ τῷ Δηίουος Ἴφικλον τίκτει ποδώκη παῖδα. τοῦτον λέγεται διὰ τὴν τῶν ποδῶν ἀρετὴν συναμιλλᾶσθαι τοῖς ἀνέμοις ἐπὶ τε τῶν ἀσταχύων διέρχεσθαι καὶ διὰ τοῦ τάχους τὴν κορυφήν μὴ περικλᾶν τοὺς ἀθέρας. ἔνιοι δὲ αὐτὴν {τὴν Κλυμένην} προγαμηθῆναί φασιν Ἡλίῳ, ἐξ ἧς Φαέθων ἐγένετο παῖς. ἡ δὲ ἱστορία παρ' Ἡσιόδῳ.

**62** [62 MW; 33a H] Eust. in Hom. *Il.* 2.695 (I pp. 503.29-504.7 van der Valk)

...Ἴφικλος, περὶ οὗ δηλῶν Ἡσιόδος ὅτι ταχυτήτι διή-

CATALOGUE OF WOMEN

] alone [  
the immortals granted [  
a dwelling [  
begot in one [  
(traces of 4 lines)

20

*Deion's and Diomedes's Son Phylacus,  
and His Son by Clymene: Swift Iphiclus*

61 Scholium on Homer's *Odyssey* and a papyrus of the Società Italiana

Clymene, the daughter of Minyas, the son of Poseidon and Euryanassa, the daughter of Hyperphas, married Phylacus, the son of Deion, and bore Iphiclus, her swift son. It is said that by virtue of his feet he rivaled the winds and ran over the cornstalks and because of the lightness of his speed did not break their tassels. Some say that she (Clymene) married Helios first, and bore him as son Phaethon. The story is in Hesiod.

62 Eustathius on Homer's *Iliad*

... Hesiod, wishing to indicate that Iphiclus was exceptional

## HESIOD

νεγκεν οὐκ ὤκνησεν ἐπ' αὐτοῦ ταύτην εἰπεῖν τὴν ὑπερ-  
βολήν·

ἄκρον ἐπ' ἀνθερίκων καρπὸν θέεν οὐδὲ κατέκλα,  
ἀλλ' ἐπὶ πυραμίνων ἀθέρων δρομάασκε πόδεσσι  
καὶ οὐ συνέσκετο καρπὸν

**63** [62 MW; 33b H] Schol. bT Hom. *Il.* 20.227 (V p.  
38.5–6 Erbse)

ὅς ῥ' ἐπὶ πυραμίνους ἀθέρας φοίτασκε πόδεσσι

**64** [63 MW] Schol. Ap. Rhod. 1.45 (p. 10.17–19 Wendel)

οὔτε Ὅμηρος οὔτε Ἡσίοδος οὔτε Φερεκύδης (FGrHist  
3 F 110) λέγουσι τὸν Ἴφικλον συμπεπλευκέναι τοῖς  
Ἄργοναύταις.

**65** [64 MW; 32 H] 1–22: P. Oxy. 2500; 15: Herodian.  
(Theodosius) Περὶ κλίσεως τῶν εἰς ὦν βαρυτόνων p.  
21.3 Hilgard

.ησαποχ[  
]κιδα καλλιχ[ύναικα  
ἐ]πίκλησιν κ[αλε  
]ος ἄν[α]κτο[ς  
]νυκτὶ μοχ[  
]ρι γείνατο[  
]μ.[..]ο[  
]νι.[.]..κ[



10

τα]χύν. ὀ[s] περι...  
 ].ου.τοπ..γ[  
 ]..[ ]..κ[ ]..υ[ ]...[  
 ]...τ...[ ]α[

15

ἦ τέκεν Αὐτόλυκόν τε Φιλάμμο]νά τε κλυ[τὸν αὐδήν,  
 τὸν μὲν ὑποδμηθεῖσα ἐκηβόλωι Ἄ]πόλ[λ]ωνι,  
 τὸν δ' αὖθ' Ἑρμάωνι μιγείσ' ἐρατῆι] φιλι[ό]τητι  
 Αὐτόλυκον τίκτεν Κυλληνίωι Ἄρ]γει[φ]όντ[ηι  
 ]ιμασα[

20

]ν[.]αριστ[  
 ]οὔσά τε μη[  
 ]ενδεξιοσο[

2-3, 9, 13 Lobel

16-18 West

66 [65 MW; 34 H] Steph. Byz. s.v. Δώτιον (pp. 257.17-258.3 Meineke)

ἐκ περιπτοῡ τοίνυν ὦρος ἐν τοῖς ἐθνικοῖς τάδε γράφει  
 “καὶ τὰ περὶ Θάμυριν ἐν Δωρίῳ παριστοροῦντος τοῦ  
 ποιητοῦ (Il. 2. 594), πάλιν Ἑσίοδος

Δωτίῳ ἐν πεδίῳ

φάσκει αὐτὸν τετυφλῶσθαι.”

CATALOGUE OF WOMEN

]	swift, who	10
]	[	
]	[	
]	[	
]	and rosy-[armed	
]	godly Philonis,	15
who bore Autolycus and Philammon, glorious for his		
voice,		
the one overpowered by far-shooting] Apollo, <sup>22</sup>		
the other, mingling with Hermes in loving] desire,		
she bore, Autolycus, to the Cyllenian] killer of Argus.		
(traces of 4 verses)		

*Philammon's Son: Thamyris*

66 Stephanus of Byzantium, *Geographical Lexicon*

Oros writes superfluously as follows in his *Ethnica*: “and while the poet (i.e. Homer) incidentally locates the story of Thamyris in Dorion, Hesiod instead says that he was blinded

in the Dotian plain”

<sup>22</sup> Cf. Fr. 157.

HESIOD

67 [66 MW; 35 II] 1-8: P. Oxy. 2494B fr. a + b; 4 k, γ  
 Oxy. 2495 fr. 26

	.δ	
Λύτολυκ		χαρίεντας ἐπαύ λων
πολλάκι δ		καὶ — καρτη
Ἑρμείηι τ		...ἀνεγειρε . .
5 τῶι νύκτ	es τε φίλαι σκοτο	Κυλλη]ρύωι Ἄργεΐφόντῃ
σπαρναί τε χ	λαῖναι	]es τε χιτώνες
		βουκ]όλοι ἀγροῶ ται
		...

1, 4 Lobel

5 kyrpl. West

6, 7 Lobel

68 [67(b) MW; 36 II] *Etiμολ. Magn.* a 317 L.-L.

αἰδέλων. . ἐπὶ δὲ τοῦ ἀοράτου ἐχρήσατο τῇ λέξει  
 Ἡσιόδου περὶ τοῦ Λύτολύκου. φησὶ γάρ

ὅτι κε χειρὶ λάβεισκειν αἰδέλα πάντα τίθεισκειν.

καὶ γὰρ ὁ αὐτός, κλέπτῃς ὄν, ἔκλεπτε τοὺς ἵππους καὶ  
 ἀλλοιοφανεῖς αὐτοὺς ἀπετέλει. ἐνήλλακτισε δὲ τὰς  
 χροιάς αὐτῶν.



CATALOGUE OF WOMEN

*Autolycus*

67 1-8 *Oxyrhynchus papyrus*; 4-8 *Oxyrhynchus papyrus*  
Autolycus [ ] graceful homesteads  
often [ ] and strength  
to Hermes [ ] he awakened  
to whom the nights [are pleasing] the Cyllenian] slayer of Argus  
moon and when [Zeus] rains at the dark of the 5  
and scanty [mantles ] and tunics  
rustic] cowherds

68 *The Etymologicum Magnum*

"invisible": . . . Hesiod used the term about Autolycus to designate what is unseen. For he says,

whatever he took with his hands, he would make it all invisible.

For being a thief, he would steal horses and made them different in appearance; for he changed their colors.

## HESIOD

**69** [43a MW; 37 H] 1–11: P. IFAO 322 fr. B; 14–25: P. IFAO 322 fr. C; 22–(28): P. Oxy. 2495 fr. 13 + 31; 27–41: P. IFAO 322 fr. F; 27–32: P. IFAO 322 fr. D; 32–81: P. Oxy. 2495 fr. 21; 35–39: P. Oxy. 2495 fr. 30; 38–44: P. Oxy. 2495 fr. 25; 51–75: P. IFAO 322 fr. A; 68–86: P. Oxy. 421; 76–91: P. Berol. 7497

1

ἐ]υστέφανος Πολυμήλη.

pergit hoc fr. post fr. 71 infra

**70** [43(b) MW] Schol. Lycophr. 1393 (II, p. 385.2–3 Scheer)

Ἐρυσίχθων τις υἱὸς Τριόπα ἐξέτεμε τὸ ἄλσος τῆς Δῆμητρος· ἥ δὲ ὀργισθεῖσα ἐποίησεν αὐτῷ ἐκφυῆναι λιμὸν μέγαν, ὥστε μηδέποτε λήγειν τῆς πείνης. εἶχε δὲ οὗτος θυγατέρα Μήστραν φαρμακίδα, ἣτις εἰς πᾶν εἶδος ζώου μετεβάλλετο, καὶ ταύτην εἶχε μέθοδον τῆς λιμοῦ ὁ πατήρ· ἐπίπρασκε γὰρ αὐτὴν καθ' ἐκάστην ἡμέραν καὶ ἐκ τούτων ἐτρέφετο· ἥ δὲ πάλιν ἀμείβουσα τὸ εἶδος φεύγουσα πρὸς τὸν πατέρα ἤρχετο. ὁ δὲ Ἐρυσίχθων Αἴθων ἐκαλείτο, ὡς φησιν Ἡσίοδος, διὰ τὸν λιμόν.

**71** [43(c) MW] Philodemus *De pietate* B 6915–26 Obbink

καὶ π]αντελῶς κα[ὶ Ποσ]ειδῶν λέγετ[αι καὶ] τῶν ἀνθρώπων τισ]ὶν περιθεῖν[αι τὴν] το[ι]αύτην δ[ύ]να-

## CATALOGUE OF WOMEN

### *Autolycus' Daughter: Polymele*

69 1–11: Cairo papyrus; 14–25: Cairo papyrus; 22–(28):  
Oxyrhynchus papyrus; 27–41: Cairo papyrus; 27–32:  
Cairo papyrus; 32–81: Oxyrhynchus papyrus; 35–39:  
Oxyrhynchus papyrus; 38–44: Oxyrhynchus papyrus; 51–  
75: Cairo papyrus; 68–86: Oxyrhynchus papyrus; 76–91:  
Berlin papyrus

] well-garlanded Polymele.

(Fr. 69 continues after Fr. 71)

### *Mestra, Wife of Sisyphus' Son Glaucus and Daughter of Erysichthon/Aethon*

#### 70 Scholium on Lycophron's *Alexandra*

Erysichthon, the son of Triopas, cut down the grove of Demeter; she became angry and made him develop a great hunger, so that he never ceased from starvation. He had a daughter, Mestra, a sorceress, who could transform herself into every kind of animal, and her father used her as a way to deal with his hunger: for he would sell her every day, and from this he would feed himself; but she would change her shape again and would flee and go back to her father. Erysichthon was called Aethon, as Hesiod says, because of his hunger.<sup>23</sup>

#### 71 Philodemus, *On Piety*

And altogether, Poseidon too is said to confer this kind of ability even upon certain human beings, such as

<sup>23</sup> Aethon's name means "blazing," cf. Fr. 69.5.

## HESIOD

[μιν] <ὥσπερ> Περικλυμέ[νωι] κ[αὶ Μ]ήστραι. τούτων  
 [δὲ] τὴν μὲν ἱστορή[κασικν], ὡς Ἡσ[ί]οδος, δια-  
 [π]ρασθῆναι χάρ[ιν τοῦ δι]ατρέφεσθ' Αἴθωνα.

**pergit 69** [43a MW; 37 H]

- 2 ἦ' οἴη θυγάτηρ Ἐρυσίχθονος ἀντι]θέιο  
]ου Τριοπίδαο  
 Μήστρη εὐπλόκαμος, Χαρίτων ἀ]μαρύγματ'  
 ἔχουσα·
- 5 τὸν δ' Αἴθων' ἐκάλεσαν ἐπ]ών[υ]μ[ο]ν εἵνεκα λιμοῦ  
 αἴθωνος κρατεροῦ φύλα] θνητῶν ἀνθρώπων  
αἴθω]να δὲ λιμὸν ἅπαντες  
θ]νητο[ί]ς ἀνθρώποις  
πυκι]νὰ [φ]ρεσὶ μῆδ' ἰδ[υ]  
 10 ]θεα..[.].ν.γε περν[  
γυ]γαικῶν

(desunt versus II)

- ].[
- 15 ]..[....]ετο τέ[  
]γειν[...κ]ούρη[  
]σι κλ.[....].οισ[.....]σι  
 ἀπά]τησε πολύφρονά [πε]ρ μάλ' εὐντ[α  
 κού]ρην ἐλικώπιδα κ[αλλ]ιπάρηον
- 20 ]τ' ἄλοχον θυμαρέ' ἄ[γε]σθαι  
]γαρο[.... ὑπέσ]χετ[ο] μυρία ἔδνα  
ἐ]κατὸν[.....].ἡμερα δω[

CATALOGUE OF WOMEN

Periclymenus (cf. Fr. 31–32) and Mestra. Like Hesiod, they recount that, of these two, she was repeatedly sold so that [Aethon] might be fed.

69 (continued)

[Or like her: the daughter of god-like Erysichthon] 2  
 ] of Triopas' son

Beautiful-haired Mestra,] possessing [the Graces' radiance;  
 him they also called Aethon] by name because of his 5  
 hunger,

blazing strong, the tribes] of mortal human beings  
 ] and all of them the [blazing] hunger  
 ] to mortal human beings  
 ] knowing shrewd counsels in her spirit  
 ] [ 10  
 ] of women

(two lines are missing)

]]  
 ] [  
 ] maiden 15

] [  
 Sisyphus he deceived,] clever though he was  
 ] the quick-eyed beautiful-cheeked maiden  
 ] to lead off as his well-pleasing wife 20  
 ] he promised countless wedding-gifts  
 ] a hundred [

HESIOD

25 ]ων[.]βοῶν ἀ[γάλα]ς ἐρμύκω[ν  
 ποιίμνας τ' εἶρο]πόκων οἴων ἦ[δ' αἰπ]όλι' αἰγῶν[  
 εδέ]ξατο[.....]ε θυμῶι  
 ]εουσ[  
 ]των[  
 ].[

(desunt versus XXIII)

- 51(27) ]γ δ' αυ[ ἦ]ρωσ  
 δεσμῶι δ]ήσας κρ[ατερῶι π]εφυλάχθαι  
 ].σ ἐπέτ[ελλ'· οὐδ' ἐν] νόωι εἶχε[ν  
 ὡς ῥ' ἐτέ]ρη τε γέ[ν]οιτο καὶ ἐκ[δύσειε]ν ἑωντῆς  
 55 (31) μορφ]ήν· ἦ δὲ λυθ[εῖ]σα φίλου μ[ετὰ δῶμα]τα  
 πατρὸς  
 οἴχετ'] ἀπαῖξασα, γυνή δ' ἄφαρ α[ῦτις ἔ]γεντο  
 πατρὸς ἐ]νὶ μεγάροισι· μετῆλθ[ε δὲ  
 ]δη παρὰ μητρὶ ἐπο[ιχομένην μέγαν ἰστόν  
 ἀ]μφ[ίς] δ' ἦθελ' ἄγειν κούρη]ν[..... ]υ[  
 60 (36) αἰ]ψα [δ' ἄ]ρ' ἀ[λλ]ήλουσ[ι]ν ἔρις καὶ ν[εῖκος]  
 ἐτ[ύχθη  
 Σιγύφωι ἦδ' Λῆθωνι ταυσιγφύρο[ν εἶ]νεκα [κούρης,  
 ο]ὐδ' ἄρα τις δικάσαι [δύ]νατο βροτός· ἀλλ' ἄρ'  
 Ἄθ[ήνη  
 νεῖκος ἐπ]έτριψαν καὶ ἐπήνεισαν· ἦ δ' ἄρα τοῖ[σιν  
 ἀ]τρεκέως διέθηκ[ε] δίκην δ.[  
 65 (41) “ε]ὐτέ τις ἀντ' ὄνοιο χατίζηι χ[ρη]μ' ἀνελ[έσθαι,  
 ἀ]μφὶ μάλα χρῆν ὄν[ον .....]. τίμον [

CATALOGUE OF WOMEN

and flocks of woolly] herds of loud-bellowing cattle  
 ] sheep [and flocks] of goats  
 ] he received [ ] in spirit 25  
 ] [ ]  
 ] [ ]  
 ] [ ]

(23 lines are missing)

] the hero 51(27)  
 ] binding [with a strong bond] to take care  
 ] he ordered; [but he did not] bear in mind  
 that she would become [different] and [would take off]

her 55(31)  
 form;] and she, once released, to her dear father's  
 mansions  
 went off,] darting away, and at once [she became] a  
 woman [again

in her father's] halls; he<sup>24</sup> went after [  
 ] beside her mother, [plying the great loom.  
 He wanted both to lead the girl off [  
 But at once [strife] and a [quarrel arose] for them both, 60(36)  
 for Sisyphus and Aethon, because of the long-ankled  
 [girl,]

nor could any mortal decide the case; but [to Athena  
 they turned [the quarrel] over and they agreed; then she  
 for them  
 unerringly settled the lawsuit [  
 "When someone wants to take something in exchange 65(41)  
 for its purchase price,  
 about the purchase price it is very necessary [ ] price [

<sup>24</sup> Sisyphus.

HESIOD

οὐ γὰρ δὴ μεταμειπ[τόν, ἐπὴν τὸ] πρῶτ[ον ἔλθται.  
 ὦς] ἄρ' [ἔ]φη· ταύτη δὲ δ[ίκηι εἶρ]ητα[ι  
 ...].ε.[...] οὐρήων α.[

70 (46) ..]ε μεθ' ἡμιόνοους τ[

..... ..].[..]μωνα[

.....]σενδ[.]..το[

....]τοι μα[κ]άρων[

...]εν ελασσωνουν[

75 (51) ἀ]νδρῶν δὲ προὔχεςκε νοήματά τε πραπ[ίδας τε,  
 ἀ]λλ' οὐ πως ἦιδει Ζηνὸς νόον αἰγιόχοιο,  
 ὦς οὐ οἱ δοῖεν Γλαύκωι γένος Οὐρανίωνες  
 ἐκ Μήστρης καὶ σπέρμα μετ' ἀνθρώποισι  
 λιπέσ[θαι].

80 (56) καὶ τὴν μὲν ῥ' ἐδάμασσε Ποσειδάων ἐνοσίχθ[ων  
 τῆλ' ἀπὸ πατρὸς ἐοῖο φέρων ἐπὶ οἴνοπα πόν[τον  
 ἐν Κόωι ἀ[μ]φιρύττη καίπερ πολυίδριν ἐούσα[ν  
 ἔνθα τέκ' Εὐρύπυλον πολέων ἠγήτορα λαῶ[ν  
 Κω...α γείνατο παῖδα βίην ὑπέροπλον ἔ[χοντα.  
 τοῦ δ' υἱεῖς Χάλκων τε καὶ Ἀνταγόρης ἐγένον[το].

85(61) τῶι δὲ καὶ ἐξ ἀρχῆς ὀλίγης Διὸς ἄλκιμος υἱὸς  
 ἔπραθεν ἡμερόεντα πόλιν, κε[ρ]αῖξε δὲ κώμας  
 εὐθύ[ς ἐπ]εὶ Τροίηθεν ἀνέ[πλε]ε νηυσ[ι] θ[ο]ήησι  
 ..[... ..]λαιων ἔνε[χ' ἴ]πων Λαομέδοντος·

<sup>25</sup> Sisyphus.

<sup>26</sup> A papyrus forthcoming in *The Oxyrhynchus Papyri* vol. 73 (2006), communicated to me by Dirk Obbink, seems to contain an alternative to this line, ending in ] . . . ροειτ[α]; at least the ending



CATALOGUE OF WOMEN

For it cannot be exchanged once it has been taken.”  
 So she spoke; and because of this lawsuit it is said [

] of mules [

70(46)

] after mules [

] [

] [

] of the blessed [

] [

he<sup>25</sup> surpassed men in thoughts and mind,  
 but in no way did he know the mind of aegis-holding

75

Zeus:

that Sky's children would not grant to Glaucus a race<sup>26</sup>  
 arising from Mestra and progeny to be left among  
 human beings.

78(54)

*Mestra's Son Eurypylus, and His Sons:  
 Chalcon and Antagores*

And earth-shaking Poseidon overpowered her  
 far from her father, carrying her over the wine-dark sea  
 in sea-girt Cos, clever though she was;  
 there she bore Eurypylus, commander of many people.

79(55)

80(56)

] bore a son who possessed defiant force.

From him were born sons, Chalcon and Antagores.

Zeus' strong son, though for small cause,  
 sacked his lovely city, and ravaged the villages

85(61)

at once when he was sailing from Troy on swift ships

] because of Laomedon's horses.

of the transmitted line 77, and perhaps all of it, was added in the  
 space above this line by a second hand.

HESIOD

- 90 (66) ἐν Φλέγρηι δ]ὲ Γίγαντας ὑπερφιάλους κατέπεφ[νε.  
 Μήστρη δὲ προ]λιπούσα Κόων ποτὶ πατρίδα γαῖαν  
 νηϊ̄ θοῆι ἐπέρ]ησ' ἱερέων ποτὶ γουνὸν Ἀθηνέων  
 αὐτὰρ ἐ]πεὶ τέκε παῖδα Ποσειδάωνι ἄνακτι,  
 αἰν]όμορον πατέρα ὄν πορσαίνεσκεν.  
 ἦ οἴη Νίσο]ν θυγάτηρ Πανδιονίδαο
- 95 (71) Εὐρουόμη, τῆ]ν ἔργα διδάξατο Παλλὰς Ἀθήνη  
 ]εουσα, νόεσκε γὰρ ἴσα θεῆισι,  
 τῆς καὶ ἀπὸ χρ]οῖῆς ἠδ' εἵματος ἀργυφέοιο  
 ]θεου χαρίεν τ' ἀπὸ εἶδος ἄητο·  
 τῆς μὲν Σίσυφο]ς Αἰολίδης πειρήσατο βουλέων
- 100 (76) βούς ἐλάσα[ς· ἀλλ' οὐ̄ τι Διὸ]ς νόον αἰγιόχοιο  
 ἔγνω· ὁ μ[ὲν ἔδνοις διζ]ήμενος ἦλθε γυνα[ῖκα  
 βουλῆι Ἀθ[ηναίης· τῶι δὲ] νεφεληγερέτα Ζεὺ[ς  
 ἀθανάτωι ἀ]νένευσε] καρῆατι μὴ ποτ' ὀπίσ]σω  
 ἔσσεσθαι γ[ενεὴν εὐγν]ητου Σισυφίδαο.
- 105 (81) ἦ δὲ Ποσε]ιδάωνος ἐν] ἀγκοίνησι μιγεῖ]σα  
 Γλαύκωι ἐν]ὶ μεγάροις τέκ'] ἀμύμονα  
 Βελλε]ροφόντην,  
 ἔξοχον ἀνθ[ρώπων ἀρ]ετῆι ἐπ' ἀπίρονα γ[αῖαν.  
 τῶι δὲ καὶ ἠ[βήσαντι πα]τήρ πόρε Πήγασο]ν ἵππον  
 ὠκύτατον [... .. ]μινεπτε[
- 110 (86) πάντη ἀν[..... .. ]ε.τα...[

CATALOGUE OF WOMEN

In Phlegra] he slew the presumptuous Giants.  
 Mestra,] leaving Cos behind, crossed over to her 90(66)  
 fatherland  
 on a swift ship] to the hill of holy Athens.  
 Then after she bore a son to lord Poseidon.  
 ] she was providing for her doomed father. 93(69)

*Eurynome, the Daughter of Pandion's  
 Son Nisus, Mother of Bellerophon*

Or like] her: the daughter of Pandion's son [Nisus,] 94(70)  
 Eurynome,] whom Pallas Athena taught skills 95(71)  
 ] for her thoughts were like the goddesses'  
 and from her] skin and silver-white clothing  
 ] and wafted graceful beauty.  
 Aeolus' son [Sisyphus] made trial of her plans,  
 by driving away cattle; [but] the mind of aegis-bearing 100(76)  
 [Zeus  
 he did not know. He came [seeking] a wife [with  
 wedding-gifts  
 by the will of [Athena]; but the cloud-gatherer Zeus  
 shook] his immortal head [at him], that there would  
 never in later times  
 be [a lineage of well-born] Sisyphus.  
 But she, mingling [in Poseidon's] arms, 105(81)  
 to Glaucus [bore in the halls] excellent Bellerophon,  
 greatest [of human beings for excellence] on the  
 boundless earth.  
 When he [reached puberty his father] gave him the  
 horse Pegasus,  
 swiftest [  
 everywhere [ 110(86)

## HESIOD

σὺν τῶι πῦρ [πνεΐουσαν υ-υ υ-υ Χίμαιραν.  
 γῆμε δὲ πα[ῖδα φίλην μεγαλήτορος Ἴοβάταο  
 αἰδοίου βασ[ιλῆος

κοίρανος α[

115 (91) ἦ τέ[κε

2, 4 e. g. West    5-6 Merkelbach    7 West e Call. *Hymn.* 6. 66  
 9 Schwartz    18-22 Schwartz    23 West    24 ποίμνας τ']  
 Hirschberger, cetera West    25 Schwartz  
 51-54 West    55 μορφ[ῆν West μ[ετὰ δώματα πατρός  
 Schwartz    56 init. West, fin. Lobel    57 Schwartz  
 58 West    59 ἀ]μφ[ίς] Lobel    60 Schwartz, MW  
 61 Lobel    62 ἄρ' Ἀ]θήνη West    63 νείκος West  
 ἐπ]έτρεψαν Lobel    65 West    66 ὦν[ον Merkelbach  
 67 τὸ] πρῶτ[ον ἔλγται Casanova, cetera West    68 West  
 87 Schwartz    89 Merkelbach    90 West    91 Merkelbach  
 92 Hirschberger    94 Schwartz    95 West    97 West  
 99 West    100 Evelyn-White    101 ὁ μ[έν Crönert  
 ἔδνοις Hirschberger    διζ]ήμενος Blass  
 102 Ἀθ[ηναίης Wilamowitz, τῶ δὲ Merkelbach  
 103 ὀπίσ[σω West, cetera Schwartz    104 Hirschberger  
 105-106 Rzach    107 ἀν[θρώπων Wilamowitz, ἀρ]ετῆ et  
 γ[αίαν Merkelbach    108 ἠ[βήσαντι Stiewe, fin. Schwartz  
 111-115 e. g. Wilamowitz

**72** [124 MW] Ps.-Apollod. *Bibl.* 2[5].1.3 (pp. 51-52 Wagner); cf. Herodian. π. μον. λέξ. 17 (II p. 923.7 Lentz), Hesych. α 8771 (I p. 296 Latte)

Ἑσίοδος δὲ καὶ Ἀκουσίλαος (*FGrHist* 2 F 26) Πειρη-  
 νος αὐτὴν φασιν εἶναι. ταύτην ἱερωσύνην τῆς Ἑρας

CATALOGUE OF WOMEN

With this, [he  
He married [the dear daughter of great-hearted Iobates,  
of the reverend king [  
a ruler [  
she bore [  
] the fire-[breathing] Chimaera.

115(91)

THE DESCENDANTS OF INACHUS

*Io, Daughter of Peiren*

72 Pseudo-Apollodorus, *Library*

Hesiod and Acusilaus say that she (i.e. Io) was the daughter of Peiren. Zeus raped her while she was the priestess of

## HESIOD

Ἦρας τῆς μὲν κόρης ἀψάμενος εἰς βοῦν μετεμόρφωσε  
 λευκὴν, ἀπωμόσατο δὲ ταύτη μὴ συνελθεῖν· διό φησι  
 Ἡσίοδος οὐκ ἐπισπᾶσθαι τὴν ἀπὸ τῶν θεῶν ὄργην  
 τοὺς γινομένους ὄρκους ὑπὲρ Ἑρωτος. Ἦρα δὲ αἰτη-  
 σαμένη παρὰ Διὸς τὴν βοῦν φύλακα αὐτῆς κα-  
 ἔστησεν Ἄργον τὸν πανόπτην.

**73** [124 MW; 44 H] Schol. Plat. *Symp.* 183b (p. 58  
 Greene)

ἐκ τοῦ δ' ὄρκου ἔθηκεν ἀποίνιμον ἀνθρώποισι  
 νοσφιδίων ἔργων πέρι Κύπριδος.

**74** [126 MW] Heraclitus *Alleg. Hom.* 72.10 (p. 78 Buf-  
 fière, p. 168 Pontani, p. 116 Russell-Konstan)

“ἀργεῖφόντην” τε γὰρ ὀνομάζει τὸν θεόν, οὐ μὰ Δί  
 οὐχὶ τοὺς Ἡσιοδείους μύθους ἐπιστάμενος, ὅτι τὸν  
 βουκόλον Ἰοῦς ἐφόνευσεν...

**75** [127 MW] Schol. Eur. *Or.* 872 (I pp. 184.20–185.1  
 Schwartz)

ἡ πολλὴ δόξα κατέχει μὴ ἀφίχθαι τὸν Αἴγυπτον εἰς  
 Ἄργος, καθάπερ ἄλλοι τέ φασι καὶ Ἐκαταῖος  
 (FGrHist 1 F 19) γράφων οὕτως· “ὁ δὲ Αἴγυπτος αὐτὸς  
 μὲν οὐκ ἦλθεν εἰς Ἄργος, παῖδες δέ, ὡς μὲν Ἡσίοδος  
 ἐποίησε, πεντήκοντα, ὡς δὲ ἐγὼ λέγω, οὐδὲ εἴκοσι”.

παῖδες Weil: παῖδας codd. δὲ ἐγὼ λέγω Kirchhoff: λέγων δὲ  
 codd. εἴκοσι Weil: εἰσί vel ἔστι codd.

## CATALOGUE OF WOMEN

Hera. When he was caught by Hera he laid hold of the girl and transformed her into a white heifer, and swore that he had not had intercourse with this female: for this reason Hesiod says that oaths sworn for the sake of Eros do not draw down the wrath of the gods. But Hera asked for the heifer from Zeus and set up the all-seeing Argus as guard over her.

### 73 Scholium on Plato's *Symposium*

since then he made the oath free of punishment for human beings when it involves the secret deeds of Cypris

### 74 Heraclitus, *Homeric Problems*

For he calls the god (i.e. Hermes) "killer of Argus," of course not because he knew the Hesiodic myths, according to which he slew the cowherd of Io ...

## THE DESCENDANTS OF BELUS

*Aegyptus and Danaus, Sons of Io's  
Great-Grandson Belus*

### 75 Scholium on Euripides' *Orestes*

The majority opinion maintains that Aegyptus did not come to Argos, as among others Hecataeus too says, who writes as follows: "Aegyptus himself did not come to Argos, but his sons did, fifty of them, as Hesiod wrote, but as I say, not even twenty."

HESIOD

76a, b [128 MW; 45a, b H]

(a) Strabo 8.6.7, 8.6.8

Ἄργος ἄνδρον ἐὼν Δανααὶ θέσαν Ἄργος ἔνυδρον

(b) Eust. in Hom. *Il.* 4.171 (I p. 729.13–14 van der Valk)

Ἄργος ἄνδρον ἐὼν Δαναὸς ποιήσεν εὔδρον

77 [129 MW; 46 H] P. Oxy. 2487 fr. 1

- ]γον, ἔδωκε[.....]αν[  
 ]ων μεγάλην [ἀπετείσα]το λώβην.  
 ]ἔπειτα ἀμύμ[ονα τίκτ]εν Ἄβαντα  
 ]. ἐν ὑψηλοῖσι δόμοισιν
- 5 ἢ εἶδος Ὀλυ]μπιάδεσσιν ἔριζεν·  
 πα]τῆρ ἀνδρῶν τε θεῶν τε  
 ]καὶ ὁμὸν λέχος εἰσαναβῆναι
- ἢ δ' ἔτεκε Προῖτόν τ]ε καὶ Ἀκρίσιον βασιλῆα[ ]  
 καὶ τοὺς μὲν διένασ]σε πατῆρ [ἀν]δρῶν τ[ε θε]ῶν  
 τε·
- 10 Ἀκρίσιος μὲν ἄρ' Ἄ]ργει ἐνκτί[τ]ωι ἐμβασί[λ]ευνεν  
 ]..ρεν ὀκρίοντ[.].[.].[

---

27 Probably Lynceus, the only survivor of Aegyptus' 50 sons.



76a, b

(a) Strabo, *Geography*

Danaus' daughters turned waterless Argos into watery Argos

(b) Eustathius on Homer's *Iliad*

Danaus turned waterless Argos into watery Argos

*Aegyptus' Son Lynceus*

77 Oxyrhynchus papyrus

] gave [  
] he<sup>27</sup> [avenged] the great outrage 2

*Lynceus' Son Abas, and His Sons:  
Acrisius and Proetus*

] then he begot excellent Abas 3  
] in the lofty houses;

] she contended [in beauty] with the Olympian 5  
goddesses

] the father of men and of gods  
] and to go up into the shared marriage-bed;  
she bore Proetus] and Acrisius, king[  
and these] the father of men and of gods [settled  
separately:

Acrisius] ruled in well-founded Argos 10

] rugged [ 11

HESIOD

- Εὐρυ]δίκην Λακεδαί[μο]νο[s  
καλλι]πάρηον ἐν πραπί[δεσσ'] ἀρα[ρῦια]ν  
ἦ δ' ἔτεκεν Δανά]ην κ[α]λλίσφυρο[ν ἐν  
μεγά]ρ[οισιν],
- 15 ἦ Περσῆ' ἔτεκεν κρα]τ[ε]ρὸν μ[ή]σ]τωρ[α] φόβοιο.  
Προῖτος δ' αὖ Τίρυ]νθα ἐκ[τ]ίμε[νο]ν πτολίεθρον  
νάσσατο καὶ κούρη]ν μεγαλήτορος Ἄρκασίδα[ο  
γῆμεν Ἀφείδαντο]ς καλ[λι]πλόκαμον Σ[θ]ενέβοι[αν  
].[.].εσ [
- 20 ].σοι Σθ[ε]ν[έ]βοια βοῶπις  
γείνατ' ἐνὶ μεγάροισιν] ὄμῶν λέχος εἰσαναβᾶσα  
κούρη Ἀφείδαντος με]γαλήτ[ο]ρο[s] Ἄρκασίδα[ο  
τρεις, οἷάς τε θεάς, περικ]αλλέα ἔργ' εἰδυίας  
Λυσίππην τε καὶ Ἴφι]νότην καὶ Ἴφιάνασσαν
- 25 ]α δώματα πατρός

desunt versus fere XIX

- 45 ..[  
κερ[  
—ωδ.[  
—ηρη.[  
—ημε[  
50 —καιτο.[

2-3, 5-6, 8 Lobel	9 West	10, 12-14 Lobel
15 Merkelbach	16-17 West	18 γῆμεν West, cetera Lobel
21 Casanova	22 Lobel	23 init. Casanova
24 Lobel		



## HESIOD

78 [130 MW] Strabo 8.6.6

καὶ Ἀπολλόδωρος δὲ (FGrHist 244 F 200) <sup>μόνους τοὺς</sup> ἐν Θετταλία καλεῖσθαι φησιν Ἑλληνας, “Μυρμιδόνες δὲ καλεῦντο καὶ Ἑλληνες” (Hom. *Il.* 2. 684), Ἡσίοδον μέντοι καὶ Ἀρχίλοχον (Fr. 102 West<sup>2</sup>) ἤδη εἰδέναι καὶ Ἑλληνας λεγομένους τοὺς σύμπαντας καὶ Πανέλληνας, τὸν μὲν περὶ τῶν Προιτίδων λέγοντα ὡς Πανέλληνες ἐμνήστευον αὐτάς...

79 [131 MW] Ps. Apollod. *Bibl.* 2[26].2.2 (p. 58.4–11 Wagner)

γίνεται Ἀκρισίῳ μὲν ἐξ Εὐρυδίκης τῆς Λακεδαίμονος Δανάη, Προίτῳ δὲ ἐκ Σθενεβοίας Λυσίππη καὶ Ἰφινόη καὶ Ἰφιάνασσα. αὐταὶ δὲ ὡς ἐτελειώθησαν ἐμάνησαν, ὡς μὲν Ἡσίοδος φησιν, ὅτι τὰς Διονύσου τελετὰς οὐ κατεδέχοντο...

80 [131 MW] Probus in Verg. *Buc.* 6.48 (III.2 p. 345.16–20 Thilo-Hagen) ‘Proetides implerunt’

Proeti filiae regis Argivorum. Hesiodus docet ex Proeto et Sthenoboea Amphidamantis natas. has, quod Iunonis contempserant numen, insania exterritas, quae crederent se boves factas, patriam Argos reliquisse, postea a Melampode Amythaonis filio sanatas ita uti\*\*\*



## CATALOGUE OF WOMEN

### 78 Strabo, *Geography*

And Apollodorus says that only those in Thessaly are called Hellenes, “the Myrmidons were also called Hellenes” (Hom. *Il.* 2.684), whereas Hesiod and Archilochus already knew that they (i.e. the Greeks) were all called both Hellenes and Panhellenes, the former saying about the daughters of Proetus that the Panhellenes wooed them ...

### 79 Pseudo-Apollodorus, *Library*

Danae is born to Acrisius from Lacedaemon’s daughter Eurydice, while Lysippe, Iphinoe, and Iphianassa are born to Proetus from Stheneboea. These latter went mad when they grew up, as Hesiod says, because they did not accept the rites of Dionysus ...

### 80 Probus on Virgil’s *Eclogues*

“The daughters of Proetus filled”: The daughters of Proetus, king of the Argives. Hesiod reports that they were born from Proetus and Stheneboea, Amphidamas’ daughter. Because they had despised Hera’s divinity, they became terrified by madness, thinking that they had become cows, and abandoned their homeland Argos; later they were healed by Melampus, Amythaon’s son, so that ...

HESIOD

81 [132 MW; 47 H] *Suda* μ 307 (III p. 339.4 Adler)

μαχλοσύνη· κατωφέρεια, γυναικομανία. Ἡσιόδῃος ἡ  
λέξις· λέγει γὰρ περὶ τῶν Προΐτου θυγατέρων·

εἵνεκα μαχλοσύνης στυγερῆς τέρεν ὤλεσεν  
ἄνθος.

82 [133 MW; 49 H] 1–3: P. Oxy. 2488A; 3–5: Eust. in  
Hom. *Od.* 13.401 (p. 1746.9); Herodian. *περὶ καθολικῆς*  
*προσῳδίας* 16 (p. 445.16 Lentz) 3: *Epim. Hom.* κ 138  
Dyck (cum apparatus); 3, 5: *Etymol. Magn.* (p. 523.8) s.v.  
κνύζω

]δε.ο[

]ἀπίρονα γαῖαν

καὶ γάρ σφιν κεφαλῆισι κατὰ κν]ύος αἰνὸν ἔχει|εν·  
ἀλφὸς γὰρ χροά πάντα κατέσχε|εν, αἱ δέ νυ  
χαῖται

5 ἔρρεον ἐκ κεφαλέων, ψίλωτο δὲ καλὰ κάρηνα.

83 [132 in apparatus MW] Philodemus *De pietate* B  
6529–33 Obbink

καὶ ταῖ[ς Προιτ]ίσιν Ἥρας πρό[τερο]ν μὲν μαχλά-  
[δα, ὕστερ]ον δ' ἀλφούς ἀ[ντεπενε]γκάσης.

## CATALOGUE OF WOMEN

### 81 *The Suda*

lewdness: propensity (i.e. to sexual intercourse), madness for women. The term is Hesiodic. For he says about Proetus' daughters,

because of their loathsome lewdness she<sup>28</sup> destroyed  
the delicate flower

82 1–3: Oxyrhynchus papyrus; 3–5: Eustathius on  
Homer's *Odyssey*, and Herodian, *General  
Pronunciation*; 3: *Homeric Parsings*; 3, 5: the  
*Etymologicum Magnum*

] [  
] boundless earth;

for onto their heads she poured a dread itch;  
for a scabby illness seized hold of all their skin, and their  
hair  
fell from their heads, and their beautiful heads became  
bald.

### 83 Philodemus, *On Piety*

While Hera inflicted on the [daughters of Proetus in re-  
turn] (scil. for their desecrating her in some way) first  
lewdness, and [later] leprosies ...

<sup>28</sup> Hera.

## HESIOD

**84** [12 MW] Ps. Apollod. *Bibl.* i [74] 8.4 (p. 26.20 Wagner)

Ἀλθαίας δὲ ἀποθανούσης ἔγημεν Οἰνεὺς Περίβοιαν  
τὴν Ἴππουόου. ταύτην δὲ ὁ μὲν γράφας τὴν Θηβαΐδα  
(Fr. 5 Bernabé, 5 West) πολεμηθείσης Ὀλένου λέγει  
λαβεῖν Οἰνέα γέρας, Ἡσιόδου δὲ ἐξ Ὀλένου τῆς  
Ἀχαιίας, ἐφθαρμένην ὑπὸ Ἴπποστράτου τοῦ Ἀμαρυγ-  
κέως, Ἴππόνου τὸν πατέρα πέμψαι πρὸς Οἰνέα πόρ-  
ρω τῆς Ἑλλάδος ὄντα, ἐντειλάμενον ἀποκτεῖναι ...  
ἐγεννήθη δὲ ἐκ ταύτης Οἰνεῖ Τυδεύς.

**85** [13 MW; 50 H] Strabo 8.3.11

τοῦ δ' Ἡσιόδου εἰπόντος

ᾧ κεε δ' Ὀλενίην πέτρην ποταμοῖο παρ' ὄχθας  
εὐρείου Πείροιο

μεταγράφουσί τινες “Πιέροιο”, οὐκ εὖ.

**86** [12 MW; 51 H] Schol. Pind. *Ol.* 10.46f. (I p. 322.10–12 Drachmann)

τὴν δ' Ἀμαρυγκείδης Ἴππόστρατος ὄζος Ἄρηος  
Φυκτέος ἀγλαὸς υἱὸς Ἐπειῶν ὄρχαμος ἀνδρῶν



CATALOGUE OF WOMEN

*Periboea, Daughter of Proetus'  
Great-Grandson Hipponous*

84 Pseudo-Apollodorus, *Library*

When Althaea died, Oeneus married Periboea, the daughter of Hipponous. The author of the *Thebaid* says that Oeneus received her as a prize when Olenus was conquered in war, but Hesiod says that after she had been seduced by Amarynceus' son Hippostratus, her father Hipponous sent her from Achaean Olenus to Oeneus, who was in a remote part of Greece, ordering him to kill her... . Tydeus was born of her to Oeneus.

85 Strabo, *Geography*

As Hesiod says,

he [i.e. Hipponous] dwelt upon the rock of Olenus  
beside the banks of the river,  
the broad Peirus

Some change the spelling to "Pierus," mistakenly.

86 Scholium on Pindar's *Olympians*

And her Hippostratus [scil. seduced], Amarynceus'  
descendant, scion of Ares,  
the splendid son of Phyc-teus, the leader of the Epeian  
men

HESIOD

87 [121 MW; \*33 H] Herodian. π. μον. λέξ. p. 18 (II p. 924.20 Lentz)

τὸ “φανή” παρ’ Ἑσιόδῳ ἐν δευτέρῳ εἰρημένον.

οἱ πρόσθε φανὴν ἔντοσθεν ἔκειθον

LIBER III

88 [137 MW; 54 H] Strabo 1.2.34

Ἑσιόδος δ’ ἐν Καταλόγῳ φησί

καὶ κούρην Ἀράβιοι, τὸν Ἑρμάων ἀκάκητα  
γείνατο καὶ Θροινίη κούρη Βήλοιο ἄνακτος

89 [140 MW] Schol. D Hom. *Il.* 12.397 (p. 392 van Thiel); cf. Schol. T Hom. *Il.* 12.292 (III p. 359.49 Erbse cum apparatu)

Εὐρώπην τὴν Φοίνικος Ζεὺς θεασάμενος ἐν τινι λειμῶνι μετὰ νυμφῶν ἄνθη ἀναλέγουσαν ἠράσθη, καὶ κατελθὼν ἤλλαξεν ἑαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ στόματος κρόκον ἔπνει· οὕτως τε τὴν Εὐρώπην ἀπατήσας ἐβάστασε, καὶ διαπορθμεύσας εἰς Κρήτην ἐμίγη

CATALOGUE OF WOMEN

ANOTHER FRAGMENT FROM BOOK 2

87 Herodian, *On Anomalous Words*

"torch" is said by Hesiod in Book 2:

those in front concealed the torch within

BOOK 3. THE DESCENDANTS  
OF AGENOR

*Arabus, Son of Thronia (Niece of Io's Great-Grandson Agenor), the Father of Cassiepea, Who Bore Phineus and Europa to Phoenix*

88 Strabo, *Geography*

Hesiod says in the *Catalogue*,

and the daughter<sup>29</sup> of Arabus, born from guiltless

Hermes

and Thronia, daughter of lord Belus

*Europa and Her Sons, Minos, Sarpedon,  
and Rhadamanthys*

89 Scholium on Homer's *Iliad*

Zeus saw Phoenix's daughter Europa plucking flowers together with maidens in a meadow, and he was seized by desire for her. He came down and changed himself into a bull whose breath was saffron-scented. Deceiving Europa in this way he let her mount him, and carrying her across

<sup>29</sup> Cassiepea.

HESIOD

αὐτῇ. εἶθ' οὕτως συνώκισεν αὐτὴν Ἀσπερίωνι τῷ Κρη-  
τῶν βασιλεῖ. γενομένη δὲ ἔγκυος ἐκείνη τρεῖς παῖδας  
ἐγέννησε Μίνωα Σαρπηδόνα Ῥαδάμανθυν. ἡ ἱστορία  
παρ' Ἡσιόδῳ καὶ Βακχυλίδῃ (Fr. 10 Maehler).

αὐτῇ: solus A, om. ceteri

καὶ ante Ῥαδάμανθυν solus A

**90** [141 MW; 56 H] P. Oxy. 1358 fr. 1 col. I; 6-13: P.  
Reinach 77

..... ..]πέρησε δ' ἄρ' ἀλμυρὸν ὕδωρ  
πατρίδος ἐκ Κρήτηνδε] Διὸς δμηθείσα δόλοισι.  
τῇ δὲ μίγῃ φιλότῃ] πατὴρ καὶ δῶρον ἔδωκεν  
ὄρμον χρύσειον, τὸν ῥ' Ἡ]φαιστος κλυτοτέχνης  
5 αὐτός, καλὸν ἄγαλμα, ἰδυί]ηισιν πραπίδεσσι  
τεύξεν, ἔδωκε δὲ πα]τρὶ φέρων· ὃ δὲ δέξατο δῶρο]ν  
7 αὐτὸς δ' ἄρ δῶκεν κού]ρ[η]ι Φοίνικος ἀγαυοῦ.

2-3 Schmidt

4 τὸν Rzach, ῥ' West, cetera Grenfell-Hunt

5, 6 suppl. Grenfell-Hunt

7 Colonna

pergit hoc fr. post fr. 91 infra

**91** [142 MW] *Suda* a 133 (I p. 18.22-24 Adler)

ἀγάλματα· ...καὶ Ἡσιόδος τὸν ὄρμον ἄγαλμα καλεῖ.

**pergit 90** [141 MW; 56 H]

8 ..... ..] ἐμ]ελλε τανισφύρωι Εὐρωπέηι,  
..... ..] πατὴρ ἀνδρῶν τε θεῶν τε

## CATALOGUE OF WOMEN

the sea to Crete he mingled with her. Then he gave her as wife to Asterion, the king of the Cretans. She became pregnant and bore three children, Minos, Sarpedon, and Rhadamanthys. The story is in Hesiod and Bacchylides.

90 Oxyrhynchus papyrus; 6–13: Reinach papyrus

] she crossed the salty water  
from her homeland to Crete,] overpowered by Zeus'  
wiles.

With her] the father [mingled in love] and he gave her a  
gift,

a golden necklace, which] Hephaestus, glorious  
craftsman,

himself had made] with expert mind,

a beautiful ornament,] bringing it to his father; and he  
received the gift

and gave it himself] to the daughter of illustrious  
Phoenix.

5

7

(Fr. 90 continues after Fr. 91)

91 The *Suda*

“ornaments”: ... and Hesiod calls the necklace an  
ornament.

90 (continued)

] to long-ankled Europa he was going to [  
] the father of men and of gods

8

HESIOD

- 10 ..... .. νύ]μφης πάρα καλλικόμοιο.  
 ἦ δ' ἄρα παιῖδ]ας [ἔτικτ]εν ὑπερμενείϊ Κρονίῳ  
 ..... .. πο]λέων ἡγήτορας ἀνδρῶν,  
 Μίνω τε κρείοντα] δίκαιόν τε Ῥαδάμανθυν  
 καὶ Σαρπηδόνα διῶν] ἀμύμονά τε κρατερ[όν τε.  
 15 τοῖσιν ἐὰς τιμὰς δι]εδάσσατο μητίετα Ζ[εὺς·  
 Λυκίης εὐρ]είης ἱφι ἄνασσε  
 πό]λεις εὖ ναιεταώσα[ς  
 πολ]λὴν δέ οἱ ἔσπετο τιμὴ  
 μεγαλή]τορι ποιμένι λαῶν.  
 20 τῷ δ' ἐπὶ τρεῖς γενεὰς ζῶει]ν μερόπων ἀνθρώπων  
 δῶκεν ἐπεὶ ἐφί]λατο μητίετα Ζεὺς.  
 πολ]ὺν δ' ἐκρίνατο λαόν.  
 Τρ]ώεσσ' ἐπικούρους·  
 τοὺς ἄγε Σαρπηδῶν κρυεροῦ] πολέμοιο δαήμων.  
 25 ἀριστ]ερά σήματα φαίνων  
 Ζεὺς] ἄφθιτα μῆδεα εἰδώς  
 ]ατοὶ ἀμφιβαλοῦσαι  
 ] Διόθεν τέρας ἦεν.  
 Ἔκτ]ορος ἀνδροφόνοιο  
 30 ]δὲ κήδ' ἔθηκε.  
 ]ς Ἀργεῖ[ο]ισι·  
 ]κε[

11 παιῖδας ἔτικτ]εν P. Oxy: ἔτικτεν παιῖδ]ας P. Rein. ἦ δ' ἄρα  
 Grenfell-Hunt 13-14, 16-19, 22-23, 25-31 Grenfell-Hunt  
 15, 24 Colonna 20, 21 suppl. Evelyn-White

CATALOGUE OF WOMEN

She bore sons] from beside the beautiful-haired maiden. 10  
 ] to Cronus' very strong son  
 sovereign Minos] commanders of many men,  
 and godly Sarpedon,] excellent and strong. 14

*Europa's Son Sarpedon*

To them their own honors] the counsellor Zeus shared 15  
 out  
 mightily] he ruled [broad Lycia  
 ] well situated cities  
 ] and much honor stays with him  
 ] to the great-hearted shepherd of the people.  
 For to live for three generations] of speech-endowed 20  
 human beings  
 he granted him, for ] counsellor Zeus loved him  
 ] and he chose a great host  
 ] allies for the Trojans.  
 These Sarpedon led,] experienced in [chilling] war.  
 ] manifesting [ill-boding] omens 25  
 Zeus] who knows eternal counsels.  
 ] throwing around  
 ] it was a prodigy from Zeus.  
 ] of man-killer Hector  
 ] he established evils. 30  
 ] to the Argives;  
 ] [

HESIOD

92 [144 MW; 58 H] Ps. Plato, *Minos* 320d1-5

εἶρηκε δὲ καὶ Ἡσίοδος ἀδελφὰ τούτων εἰς τὸν Μίνων.  
μνησθεῖς γὰρ αὐτοῦ τοῦ ὀνόματος φησιν

ὃς βασιλεύτατος †γένετο θνητῶν βασιλῆων  
καὶ πλείστων ἤγασσε περικτιόνων ἀνθρώπων  
Ζηνὸς ἔχων σκῆπτρον τῷ καὶ πολέων βασίλευεν.

93 [145 MW; 59 H] P. Tebt. 690

πέμπε δ' ἄρ' εἰς Ἴδηγ, νύμφαι δ[  
δεξάμεναι Διὶ πατρὶ [   
πέμψαν δ' εἰς ..[  
καὶ τε.[

- 7 ..... ..[...].[  
.....].τι.καιο.[  
..... ... Ἀν]δρόγεω[...].[...].[  
10 .....]. Μίνωϊ πολυκλυ[στ  
.....]α πάντες, ἐπεὶ κα[  
...[...].αλος καὶ εκ...μετ[  
τῆς δ' ἄρ' [έν ὀ]φθαλμοῖσιν ἰδὼν ἠράσ[σατο  
†ταύρωι.[...]ριμενησκαμερμιδαστα[†  
15 ἦ δ' ὑποκ[υσα]μένη Μίνωι τέκε κα[ρτερὸν υἷόν,

<sup>30</sup> Pasiphae.

<sup>31</sup> The bull.





HESIOD

θαῦμα ἰ[δεῖν·] ἴσα μὲν γὰρ ἐπέκλι[εν δέμας ἀνδρὶ  
 ἐς πόδα[ς], ἀὐτὰρ ὑπερθε κάρη τα[ύροιο πεφύκει

post v. 4 duo versus periisse aestimavit Hunt

13, 15 Hunt

16 ἰ[δεῖν] Hunt ἐπέκλι[εν δέμας ἀνδρὶ West

9 West

17 ἀὐτὰρ ὑπερθε κάρη τα[ύροιο Quincey, πεφύκει West

**94** [145A OCT; 60 H] Herodian. καθολικὴ προσφῶδια  
 (in cod. Vind. hist. gr. 10 f. 6v palimps., cf. H. Hunger, "Pa-  
 limpsest-Fragmente aus Herodians καθολικὴ προσφῶδια,  
 Buch 5–7. Cod. Vindob. Hist. gr. 10," *JöByzG* 16 [1967] 3,  
 17)

Εὐρύγνος Ἑσίοδος γ'.

Εὐρύγνόν τε ἄνακτα.

**95** [146 MW; 61 H] Hesych. ε 4499 (II p.147 Latte)

ἐπ' Εὐρυγύη ἀγών. Μελησαγόρας (FGrHist 330 F 2)  
 τὸν Ἀνδρόγεων Εὐρυγύην εἰρήσθαι φησι τὸν Μίνωσ,  
 ἐφ' ᾧ τὸν ἀγῶνα τίθεσθαι ἐπιτάφιον Ἀθήνησιν ἐν τῷ  
 Κεραμεικῷ καὶ Ἑσίοδος

Εὐρυγύης δ' ἔτι κοῦρος Ἀθηναίων ἱεράων

Ἀθηναίων Musurus : Ἀθηναίων codd.

**96** [138 MW] Schol. Ap. Rhod. 2.178 (p. 140.1–3 Wen-  
 del)

Ἀγήνορος γὰρ παῖς ἐστίν, ὡς Ἑλλάνικος (FGrHist 4 F

CATALOGUE OF WOMEN

a wonder [to see.] For it resembled [a man in its body  
down to its feet, but up above [grew a bull's] head

94 Herodian, *General Pronunciation*

“Eurygyus”: Hesiod in book 3:  
and lord Eurygyus

95 Hesychius, *Lexicon*

“the contest for Eurygyes<sup>32</sup>”: Melesagoras says that Minos’  
son Androgeos was called Eurygyes; in his honor a contest was  
held at his tomb in Athens in the Ceramicus. And Hesiod:

Eurygyes, while still a boy, of holy Athens

*Phineus, Phoenix’s Other Son by Cassiepea*

96 Scholium on Apollonius Rhodius’ *Argonautica*

For he (i.e. Phineus) is the son of Agenor, according to

<sup>32</sup> Eurygyus and Eurygyes seem to be alternative forms for the  
same name.

HESIOD

95) ὡς δὲ Ἡσίοδος φησιν, Φοίνικος τοῦ Ἀγήνορος  
καὶ Κασσιεπείας.

97 [151 MW; 62 H] Ephorus (FGrHist 70 F 42) apud  
Strab. 7.3.9

τὸν δὲ Ἡσίοδον ἐν τῇ καλουμένῃ Γῆς Περιόδῳ τὸν  
Φινέα ὑπὸ τῶν Ἀρπυιῶν ἄγεσθαι

Γλακτοφάγων ἐς γαίαν ἀπήνας οἰκί' ἐχόντων

98 [150 MW; 63 H] P. Oxy. 1358 fr. 2 col. I; 15; Strab.  
7.3.7

- .....]ν[  
 .....]κακ[  
 .....]ώντ[  
 .....]τ.χ[  
 5 .....]αοδ[  
 .....]εσπε[.]ηνοσ[  
 .....]επα[.]κερ[  
 .....]τ' ἐπὶ ἔργα καὶ η[  
 ..... Κατουδ]αίων καὶ Πυγμα[αίων  
 10 .....] ἀπε]ιρεσίων Μελάνω[ν  
 .....]ν]] τέκε Γαῖα πελώ[ρ-  
 .....]ας τε πανομφαίο[ν Διὸς  
 .....] ὄφρα θεοῖσιν ὑφε[ιμ]ένοι α ... [...].ν  
 .....] τῶν μὲν τε νόος [γλ]ώσσης καθ[ύπ]ερθεν,  
 15 Αἰθίοπας] τε Λίβυς τε ἰδὲ Σκύ[θ]ας ἱππημο[λογού]ς.

CATALOGUE OF WOMEN

Hellanicus; but as Hesiod says, the son of Phoenix, the son of Agenor and Cassiepea.

*Phineus, and the Harpies, Whom  
the Sons of Boreas Pursued*

97 Ephorus in Strabo, *Geography*

Hesiod in the so-called *Journey Around the World*<sup>33</sup> says that Phineus was driven by the Harpies

to the land of the Milk-Eaters who use wagons as houses

98 Oxyrhynchus papyrus; 15: Strabo, *Geography*

(traces of 7 lines)

] to the works and [

] of the Subterranean Men and of the Pygmies [

] of the countless Black Men [

10

] monstrous Earth bore [

] and all-oracular Zeus' [

] so that they be subject to the gods [

] whose mind is superior to their tongue,

Ethiopians and Libyans and mare-milking Scythians.

15

<sup>33</sup> This is presumably not a title for a separate work but a designation for this part of the *Catalogue of Women*.

<sup>34</sup> Zeus'.

HESIOD

“Ἡφαιστος γ]ένεθ’ υἱὸς ὑπερ[μ]ενέος Κρονίουων  
 τοῦ δ’ υἱδοῖ] Μέλανές τε καὶ Αἰ[θ]ίοπες μεγάθυμοι  
 ἠδὲ Κατου]δαῖοι καὶ Πυγμαῖ[οι] ἀμειννοὶ  
 19 τοὶ πάντες] κρείοντος Ἐρικτύπου εἰσὶ γενέθλης.

9, 12–14, 18 Grenfell-Hunt

Grenfell-Hunt

16–17 Luppe

Hunt

10 Μελάνω[ν] Schmidt, cetera

15 Λίγυς Strabonis codd.

19 τοὶ Merkelbach-West, πάντες Grenfell.

pergit hoc fr. post fr. 99 infra

**99** [150 in apparatu MW] Philodemus *De pietate* B  
 7504–09 Obbink

[κατὰ] δ’ Ἡσίοδον καὶ [ἔτι τ]ῶν Μελάνων [καὶ τ]ῶν  
 Αἰθιοπῶν [καὶ τ]ῶν Κατουδαί[ων] καὶ τῶν Πυγμαί[ων]  
 γεννητῆς ἦν.

**pergit 98** [150 MW; 63 H]

- 20 τοὺς πάντα]ς πέρι κύκλωι ἐθύνεον αἴσσοιτες  
 ..... .. ἔθ]νεα μ[... . Ὑ]περβορέων εὐίππων.  
 ..... ...]φέρβουσα π[ολ]υσπερέας πολύφορβος  
 .... παρ’ Ἡριδανοῖ]ο βα[θυρ]ρ[ό]ου αἰπὰ ρέεθρα,  
 ..... .....]πρ.[.....] ἠλέκτροιο.  
 25 Ἄτλαντός τ’ ὄρος] αἰπὺ κ[αὶ Αἴτν]ην παιπαλόεσσαν  
 ..... ... Ὀρτυγίην Λαιστ[ρ]υ[γον]ίην τε γενέθλην.  
 ὅς τε Ποσειδάωνος ἐρισθ[ε]νέος γένεθ’ υἱός.  
 τὴν πέρι δ]ις πόλεσαν περὶ τ’ ἀμφί τε κυκλώσαντο

CATALOGUE OF WOMEN

Hephaestus] was born, son of Cronus' very strong son,  
and his<sup>34</sup> grandsons.] the Black Men and the great-  
spirited Ethiopians  
and the Subterranean Men] and the strengthless

Pygmies:  
they all] belong to the lineage of the sovereign Loud-  
Sounder.

19

(Fr. 98 continues after Fr. 99)

99 Philodemus, *On Piety*

[According to] Hesiod, he (i.e. Hephaestus) [was the pro-  
genitor] of the Black Men [as well, and] of the Ethiopians  
and the Subterranean Men and the Pygmies.

98 (continued)

Around [them all] in a circle they kept going, rushing 20  
] the peoples [ ] of the well-horsed Hyperboreans.  
] bounteous, pasturing the widely dispersed  
] beside the steep streams of the deep-flowing  
Eridanus]

] of amber.  
Atlas' steep [mountain] and rugged [Aetna 25  
] Ortygia and the Laestrygonian race.

He] was born the son of mighty Poseidon.  
Around it] they ranged twice, around and about they  
circled

30 *ἰέμενοι] μάρψαι, τὰ δ' ἐκφυγέειν καὶ ἀλύξαι.  
 ἔς τε Κεφαλ]λήνων ἀγερώχων φύλον ὄρουσαν,  
 οὓς τέκεν Ἐρ]μάωνι Καλυψῶ πότνια νύμφη·  
 καὶ Νίσου ἐς γ]αῖαν Ἀρητιάδαο ἄνακτος·  
 Σειρήνων τε λίγε]ι[α]ν [ὄπ]α κλύον· ἀλλ' ἄρα καὶ  
 τὰς*

35 ..... ..]ν διά τ' αἰθέρος ἀτρυγέτοιο  
 μετα]χρονίοισι πόδεσσι

20–22 Grenfell-Hunt

23 Ἴριδανοῖ]ο Allen, cetera

Grenfell-Hunt

25–30 Grenfell-Hunt

31 Schmidt

32 Merkelbach

33 West

34 Allen

**100** [152 MW] Schol. Aesch. *Prom.* 803a (p. 195 Herington)

*πρῶτος Ἡσιόδος ἐτερατεύσατο τοὺς γρῦπας.*

**101** [153 MW] Apollodorus *Περὶ τοῦ νεῶν καταλόγου β* (FGrHist 244 F 157a + f) ex Eratosthene (Strabo 1.2.35)

*Ἡσιόδου δ' οὐκ ἄν τις αἰτιάσαιο ἄγνοιαν, Ἡμίκνυας λέγοντος καὶ Μακροκεφάλους καὶ Πυγμαίους.*

**102** [153 MW] Harpocratio M 2 p. 169 Keaney, p. 197.10 Dindorf

*Μακροκέφαλοι ... ἔθνος ἐστὶν οὕτω καλούμενον, οὗ καὶ Ἡσιόδου μέμνηται ἐν τρίτῳ Γυναικῶν καταλόγῳ.*



CATALOGUE OF WOMEN

eager] to catch them, but they [scil. were eager] to flee  
and run off.  
To the] tribe of the lordly [Cephalenians] they 30  
hastened,  
whom Calypso, queenly nymph, [bore to Hermes;  
and to the land of lord [Nisus], Aretiades' son;  
and they heard the [Sirens' piercing] voice; but them too  
] with their feet high in the air  
] through the barren air 35

**100** Scholium on Aeschylus' *Prometheus Bound*  
Hesiod was the first to tell marvelous tales about griffins.

**101** Apollodorus, *On the Catalogue of Ships*, from  
Eratosthenes in Strabo, *Geography*  
No one would accuse Hesiod of ignorance when he speaks  
of Half-Dogs and Long-Heads and Pygmies.

**102** Harpocration, *Lexicon of the Ten Orators*  
"Long-Heads": ... there is a race called this, whom Hesiod  
too mentions in the third book of the *Catalogue of Women*.

**103** [155 MW] Ps. Apollod. *Bibl.* 1.[122]9.21 (p. 41.1  
Wagner)

διωκομένων δὲ τῶν Ἄρπυιῶν ἢ μὲν κατὰ Πελοπόννη-  
σον εἰς τὸν Τίγρην ποταμὸν ἐμπίπτει, ὃς νῦν ἀπ' ἐκεί-  
νης Ἄρπυς καλεῖται ταύτην δὲ οἱ μὲν Νικοθόην, οἱ δὲ  
Ἄελλόπουν καλοῦσιν. ἢ δὲ ἕτερα καλουμένη Ὠκυπέ-  
τη, ὡς δὲ ἔνιοι Ὠκυθόη (Ἡσίοδος δὲ λέγει αὐτὴν  
Ὠκυπόδην), αὕτη κατὰ τὴν Προποντίδα φεύγουσα  
μέχρι Ἐχινάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης  
Στροφάδες καλοῦνται.

**104a, b** [156 MW; 65 H] Schol. Ap. Rhod. 2.296–297b,  
296–297a (pp. 150.3–13, 149.25–150.2 Wendel)

(a) αἱ Πλωταὶ νῆσοι μετωνομάσθησαν Στροφά-  
δες... ὅτι δὲ ἠϋξάντο οἱ περὶ Ζήτην τῷ Διὶ στραφέντες,  
λέγει καὶ Ἡσίοδος·

ἔνθ' οἱ γ' εὐχέσθηεν Αἰνηΐω ὕψι μέδοντι.

ἔστι γὰρ Αἶνος ὄρος τῆς Κεφαλληνίας, ὅπου Αἰνη-  
σίου Διὸς ἱερόν ἐστιν ... Ἀπολλώνιος μὲν οὖν τὴν  
ἀποστρέψασαν τοὺς περὶ Ζήτην Ἴριον λέγει, Ἡσίοδος  
δὲ Ἑρμῆν. αἱ δὲ Πλωταὶ νῆσοι κείνται ἐν τῷ Σικελικῷ  
πελάγει.

CATALOGUE OF WOMEN

103 Pseudo-Apollodorus, *Library*

While the Harpies were being pursued, one of them fell in the Peloponnesus into the river Tigris, which is now called Harpys from her; some call her Nicothoe, others Aellopous. The other one, called Ocypete, but as some say Ocythoe (but Hesiod calls her Ocypode), fled down the Propontis and arrived as far as the Echinades islands, which now are called the Strophades (“Turnings”) because of her.

104a, b Scholia on Apollonius Rhodius’ *Argonautica*

(a) The Plotae (“Floating”) islands were renamed the Strophades ... Hesiod too says that Zetes and his companions turned around and prayed to Zeus<sup>35</sup>:

there they prayed to Aeneius who rules on high.

For Aenus is a mountain in Cephallenia where there is a temple of Aenesian Zeus. ... Apollonius says that the one who turned Zetes and his companions around was Iris, but Hesiod says it was Hermes. The Plotae islands lie in the Sicilian Sea.

<sup>35</sup> The name of the Strophades is here explained with reference to the verb *στρέφω*, “to turn around.”

## HESIOD

(b) οἱ δὲ Στροφάδας φασὶν αὐτὰς κεκλήσθαι, καθὼ ἐπιστραφέντες αὐτόθι ἠϋξάντο τῷ Διὶ καταλαβεῖν τὰς Ἄρπυίας. κατὰ δὲ Ἡσίοδον καὶ Ἀντίμαχον (Fr. 60 Wyss=Fr. 71 Matthews) καὶ Ἀπολλώνιον οὐ κτείνονται.

**105** [157 MW] Schol. Ap. Rhod. 2.178–82 (p. 141.12–17 Wendel)

πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν μεγάλαις Ἠοίαις (Fr. 192 Most), ὅτι Φρίξω τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ τρίτῳ Καταλόγῳ, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως προέκρινεν. παῖδας δὲ αὐτοῦ φασὶ γενέσθαι Μαριανδυνὸν καὶ Θυνόν.

**106** [139 MW] Probus in Verg. *Buc.* 10.18 (III.2 p. 348.11 Thilo-Hagen)

Adonis, <ut> Hesiodus ait, Phoenicis Agenoris et Alphesiboae.

<ut> Keil

**107** [139 MW] Ps. Apollod. *Bibl.* 3[183].14.4 (p. 159.4 Wagner)

Ἄδωνις δὲ ἔτι παῖς ὢν, Ἀρτέμιδος χόλῳ πληγεὶς ἐν θήρῳ ὑπὸ συὸς ἀπέθανεν. Ἡσίοδος δὲ αὐτὸν Φοῖνικος καὶ Ἀλφειβοίας λέγει.

## CATALOGUE OF WOMEN

(b) Others say that they are called the Strophades because it was there that they turned around and prayed to Zeus to let them catch the Harpies. According to Hesiod and Antimachus and Apollonius they were not slain.

### 105 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod says in the *Great Ehoiai* (Fr. 192) that Phineus was blinded because he indicated the way to Phrixus, but in the third book of the *Catalogue* he says it was because he preferred a long lifetime to sight. They say that Mariandynus and Thynus were born as his sons.

### *Adonis, a Son of Phoenix by Alphasiboea*

#### 106 Probus on Virgil's *Eclogues*

Adonis, as Hesiod says, was the son of Agenor's son Phoenix and Alphasiboea.

#### 107 Pseudo-Apollodorus, *Library*

While Adonis was still a boy, he was struck by the wrath of Artemis and was killed by a boar while hunting. Hesiod says that he was the son of Phoenix and Alphasiboea.

## HESIOD

**108** [158 MW; \*34 H] Herodian. π. μον. λέξ. 42 (II p. 947.26 Lentz)

Ἡσίοδος ἐν τρίτῳ·

νοῦθος δὲ ποδῶν ὑπο δοῦπος ὀρώρει

**109** [159 MW; \*35 H] Apollonius Dyscolus *De pronominibus* p. 98.7 Schneider-Uhlig; cf. *Epim. Hom.* σ 47 Dyck

ἡ “σφιν” ... μόνως ἐστὶν ἐγκλιτική· ὑπὸ γὰρ Ἡσιόδου ἐν ἀρχῇ τεθείσα εὐλόγως ὠρθοτονήθη ἐν τρίτῳ·

σφιν δ’ αὐτοῖς μέγα πῆμα

## LIBER IV?

**110a, b, c** [160 MW]

(a) Ps. Apollod. *Bibl.* 2.[2]1.1 (p. 50.17 Wagner)

Ἡσίοδος δὲ τὸν Πελασγὸν αὐτόχθονά φησιν εἶναι.

(b) idem 3.[96]8.1 (p. 134.3 Wagner)

ἐπανάγωμεν δὲ νῦν πάλιν ἐπὶ τὸν Πελασγόν, ὃν Ἄκουσίλαος (*FGrHist* 2 F 25) μὲν Διὸς λέγει καὶ Νιόβης ... , Ἡσίοδος δὲ αὐτόχθονα.

CATALOGUE OF WOMEN  
TWO OTHER FRAGMENTS  
FROM BOOK 3

108 Herodian, *On Anomalous Words*

Hesiod in book 3:

and a quiet sound rose up from under their feet

109 Apollonius Dyscolus, *On Pronouns*

*sphin* ... alone is enclitic; put at the beginning, as by Hesiod in book 3, it correctly bears an accent:

and for themselves a great woe

BOOK 4?<sup>36</sup>  
THE DESCENDANTS OF PELASGUS

*Pelasgus*

110a, b, c

(a) Pseudo-Apollodorus, *Library*

Hesiod says that Pelasgus was autochthonous.

(b) Pseudo-Apollodorus, *Library*

Now let us go back once again to Pelasgus, who Acusilaus says was the son of Zeus and Niobe ... while Hesiod says he was autochthonous.

<sup>36</sup> The division between Books 3 and 4 is uncertain: the descendants of Pelasgus and at least the first descendants of Atlas may have been included in Book 3.

## HESIOD

(c) Servius auctus in Verg. *Aen.* 2.84 (I p. 231.23 Thilo. Hagen, II p. 342.7 ed Harvard.) 'Pelasgi'

a Pelasgo Terrae filio, qui in Arcadia genitus dicitur, ut Hesiodus tradit.

**111** [161 MW; \*15 H] Ephorus (*FGrHist* 70 F 113) apud Strab. 5.2.4, de Pelasgis

τῷ δ' Ἐφόρῳ τοῦ ἐξ Ἀρκαδίας εἶναι τὸ φύλον τοῦτο ἤρξεν Ἡσίοδος. φησὶ γάρ·

υἱεῖς ἐξεγένοντο Λυκάονος ἀντιθέοιο  
ὃν ποτε τίκτε Πελασγός

**112** [162 MW] Steph. Byz. s.v. Παλλάντιον p. 497.8 Meineke

Παλλάντιον· πόλις Ἀρκαδίας. ἀπὸ Πάλλαντος, ἐνὸς τῶν Λυκάονος παίδων, ὡς Ἡσίοδος.

**113** [167 MW; 88 H] Herodian. π. μον. λέξ. 11 (II p. 918.7 Lentz)

Φέλλον ἐυμελίην τέκετο κλει>τὴ Μελίβοια  
ἐυμελίην τέκε τῇ Μελιβοία codd., corr. Hermann



## CATALOGUE OF WOMEN

(c) Servius auctus on Virgil's *Aeneid*  
"Pelasgians": from Pelasgus, the son of Earth, who is said  
to have been born in Arcadia, as Hesiod reports.

*The Fifty Sons of Pelasgus' Son Lycaon,  
Including Pallas and Phellus*

111 Ephorus in Strabo, *Geography*

In the claim that this tribe (i.e. the Pelasgians) come from Ar-  
cadia, Ephorus was preceded by Hesiod, who says,

sons were born from god-like Lycaon,  
whom once Pelasgus begot

112 Stephanus of Byzantium, *Geographical Lexicon*

"Pallantion": a city of Arcadia. From Pallas, one of Ly-  
caon's sons, according to Hesiod.

113 Herodian, *On Anomalous Words*

glorious Meliboea bore Phellus well-armed with  
ashen spear

HESIOD

114 [164 MW] Eust. in Hom. *Il.* 2.608 (I p. 468.13-14  
van der Valk)

τὴν δὲ τοῦ Λυκάονος ἐπὶ τῷ Διὶ

παραίβασίαν

εἰπεῖν καθ' Ἡσίοδον, οἱ τοῦ Λυκόφρονος δηλοῦσιν  
ὑπομνηματισταί.

115 [163 MW] Ps. Apollod., *Bibl.* 3.[100]8.2 (p. 135.14  
Wagner)

Εὐμηλος (Fr. 14 Bernabé, 31 West) δὲ καὶ τινες ἕτεροι  
λέγουσι Λύκαονι καὶ θυγατέρα Καλλιστῶ γενέσθαι.  
Ἡσίοδος μὲν γὰρ αὐτὴν μίαν εἶναι τῶν νυμφῶν λέ-  
γει...

116 [166 MW; 66 H] Apollonius Sophista *Lex. Hom.*  
p. 13.12 Bekker (a 129 Steinicke)

Αἰπύτιον· τὸν τοῦ Αἰπύτου, “Αἰπύτιον παρὰ τύμβον”  
(Hom. *Il.* 2.604). ἔστι δὲ οὗτος <τῶν> Ἀρκαδικῶν ἡρώ-  
ων, περὶ οὗ φησιν Ἡσίοδος·

Αἰπυτος αὖ τέκετο Τλησήνορα Πειρίθοόν τε

<τῶν> Villoison

CATALOGUE OF WOMEN

114 Eustathius on Homer's *Iliad*

Lycaon's

transgression

against Zeus, to say it according to Hesiod, is explained by those who have written treatises about Lycophron.

*Callisto, One of the Nymphs Lycaon Loved,  
Bore Arcas to Zeus*

115 Pseudo-Apollodorus, *Library*

Eumelus and some others say that a daughter, Callisto was also born to Lycaon; but Hesiod says that she was one of the Nymphs ...

*The Sons of Aepytus (the Son of Arcas'  
Son Elatus): Tlesenor and Peirithous*

116 Apollonius Sophista, *Homeric Lexicon*

"Aepytian": that of Aepytus, "beside the Aepytian tomb" (*Il.* 2.604). He is one of the Arcadian heroes; Hesiod says about him,

Aepytus in turn begot Tlesenor and Peirithous

HESIOD

117 [165 MW; 72 H] P. Oxy. 1359 fr. 1

..... ]..[.....]ν[  
 ..... ]..[δι[.....]ε.[  
 ..... ..]μάλα δ' εὔαθεν ἀθα[νάτοισιν].["  
 ἦ ῥ' ὁ δὲ] ῥί[γῃσ]έν τε καὶ ἴδιε μῦ[θον] ἀκούσ[as  
 5 ἀθανά]των οἳ οἱ τότε ἔναργέες ἄντ' ἐφάνησαν·  
 κούρη]ν δ' [ἐ]ν μεγάροισιν ἐὺ τρέφεν ἠδ' ἀτ[ίταλλε  
 δεξάμ]εν[ο]s, ἴσον δὲ θυγατράσιν ἦισιν ἐτίμ[α.  
 ἦ τέκε] Τήλεφον Ἀρκασίδην Μυσῶν βασιλῆ[α,  
 μιχθε]ῖσ' ἐν φιλότῃ βίῃ Ἡρακληείῃ.  
 10 εὔτε μεθ' ἴ]ππους στείχεν ἀγανοῦ Λαομέδοντο[s,  
 οἱ .....]. ἄριστοι ἐν Ἀσ[ί]δι ἔτραφεν αἴῃ·  
 ..... . Δαρδαν]ιδῶν μεγαθύμων φύλον ἔναιρ[  
 ..... κ]είνης δέ τε γῆς ἐξήλασε πάσης.  
 αὐτὰρ Τήλεφος] ἔτραπ' Ἀχαιῶν χαλκοχιτών[ων  
 15 ..... ]ε μελαινάων ἐπὶ ν[ηῶν  
 ..... ]πέλασεν χθονὶ βω[τιανείρηι  
 ..... ]ἐ βίῃ τ' ἀνδροκτασίῃ τ[ε  
 ..... ]η κατόπισθεν [.]..[  
 ..... ]ως δ' ἴκοντο θ[  
 20 ..... ] πεφοβημένοι[



HESIOD

ὄν τέ]κετο κλυτὸς Ἄρ[γειώνη  
 ]ε̄ διᾱ κλε[...].  
 ].  
 ]κλυτ[  
 ]γα[

25

3 Merkelbach	4 ἦ ρ̄. ὁ δὲ] ῥί[γησ]έν West, reliqua
Grenfell-Hunt	5 Grenfell-Hunt
fin. Grenfell-Hunt	6 κούρη]ν West,
	7-9 Grenfell-Hunt
10 εὔτε Wilamowitz, cetera	Grenfell-Hunt
Hunt	12 Grenfell-
14 Rzach	15-16 Grenfell-Hunt
Beck fin. Lobel	21 init.

118 [169\* MW; 73 H] Schol. Pind. *Nem.* 2.17 (III p. 35.3-5 Drachmann)

Τηϋγέτη τ' ἐρόεσσα καὶ Ἥλέκτρη κυανῶπις  
 Ἄλκυνὴ τε καὶ Ἄστερόπη δίη τε Κελαινῶ  
 Μαϊά τε καὶ Μερόπη, τὰς γείνατο φαίδιμος  
 Ἄτλας

119 [170\* MW; 74 H] idem (III p. 35.9 Drachmann)

Κυλλήνης ἐν ὄρεσσι θεῶν κήρυκα τέχ' Ἑρμῆν

120 [171 MW; 75 H] P. Oxy. 1359 fr. 4

Ἄμύ]κλας[  
 Λαπί]θαο θύγατ[ρα  
 ]χθονίοιο[



CATALOGUE OF WOMEN

whom<sup>37</sup>] glorious [Argea bore

(traces of 4 lines)

THE DESCENDANTS OF ATLAS

*Atlas' Seven Daughters by Pleione, the Pleiads:  
Taygete, Electra, Alcyone, Asterope,  
Celaeno, Maia, and Merope*

118<sup>38</sup> Scholium on Pindar's *Nemeans*

lovely Taygete and dark-eyed Electra,  
Alcyone and Asterope and godly Celaeno,  
Maia and Merope, whom splendid Atlas begot

*Maia's Son: Hermes*

119 Scholium on Pindar's *Nemeans*

in the mountains of Cyllene she<sup>39</sup> bore the messenger  
of the gods, Hermes

*The Son of Taygete's Grandson  
Amyclas: Hyacinthus*

120 Oxyrhynchus papyrus

] Amyclas [  
Lapithes' ] daughter<sup>40</sup>  
] of the earthly [

<sup>37</sup> Thersandrus, slain by Telephus.

<sup>38</sup> Or perhaps instead from the *Astronomy*?

<sup>39</sup> Maia.      <sup>40</sup> Diomedes.



HESIOD

- 5 ἢ δ' Ἐτάκινθον ἔτικτεν ἀμύ]μονά τε κρατερόν τε  
 θεῶν ἄπ]ο κάλλος ἔ[χουσαν  
 ἐνπλ]όκαμον Δ[ιομ]ήδη·  
 ]α, τόν ῥά ποτ' αὐτὸς  
 Φοῖβος ἀκερσεκόμης ἀέκων κτάνε νηλέ]ϊ δίσκωι
- 1-2 West      4 West      5-6 Grenfell-Hunt  
 8 ἀκερσεκόμης ἀέκων Rzach, cetera Grenfell-Hunt

121 [177 MW; 79 H] P. Oxy. 1359 fr. 2

εἴπ[  
 κ[  
 να[  
 καὶ μα[  
 —

- 5 Ἡλέκτρ[η  
 γείναθ' [ὑποδμηθεῖσα κελαινεφέϊ Κρονίωι  
 Δάρδαν[ον  
 Ἡετίων[ά τε  
 ὅς ποτε Δ[ήμητρος πολυφόρβης ἐς λέχος ἦλθε.  
 10 καὶ τὸν μ[ὲν κατέπεφνε πατὴρ ἀνδρῶν τε θεῶν τε  
 Ἡετίωνα[ ἀνακτα βαλὼν ἀργῆτι κεραυνῶι,  
 οὔνεκα δ[ὲ] Δήμητρι μίγη φιλότῃτι καὶ εὐνήι.  
 αὐτὰρ Δά[ρδανος  
 ἐκ τοῦ Ἐρ[ιχθόνιος  
 15 Ἰλός [τ'  
 νηϊ[
- 5-8 Grenfell-Hunt      9-12 West      13-15 Grenfell-Hunt



CATALOGUE OF WOMEN

possessing] beauty [from the gods  
 ] beautiful-haired Diomede; 5  
 she bore Hyacinthus,] excellent and strong,  
 ] whom once [unshorn Phoebus] himself  
 killed unintentionally with a pitiless] discus

*Electra's Sons by Zeus: Eetion and Dardanus*

121 Oxyrhynchus papyrus

(traces of three lines)

and [  
 Electra [  
 she bore, [overpowered by Cronus' black-clouded son,  
 Dardanus [  
 and] Eetion [  
 who once [came to bounteous Demeter's marriage-bed.  
 And the father of men and of gods slew] him, 10  
 lord] Eetion, [striking him with his gleaming  
 thunderbolt,  
 because [he mingled with Demeter in the loving bed. 12

*Dardanus' Sons: Erichthonius and Ilus*

Then [Dardanus 13  
 from him, [Erichthonius  
 and] Ilus [  
 [

HESIOD

122 [179 MW; 81 H] Schol. Hom. *Il.* 7.76 (II pp. 225.55.  
56 Erbse)

τὸ “Τρωός” παρ’ Ἡσι[όδ]ω,

Τεύκρου δὲ Τρωός

123 [185 MW; 82 H] 1–19: P. Oxy. 2497 fr. 1; 1–18: P.  
Vogliano col. I; 4–25: P. Oxy. 2496

ἔδ]άμνατο Φοῖβος Ἀπόλλω[ν  
 ]ανης ὑπο παρθενίησιν  
 ]περὶ θνητῶν ἀνθρώπων·  
 ]Ἄϊδης καὶ Φερσεφόνεια  
 5 ]γον· περὶ γὰρ χάριτι στεφάνωσαν  
 ]τοῦ δ’ Ἰασίων γένεθ’ υἱός  
 θεο]ῖσιν φίλ[ο]ς ἀθανάτοισιν  
 ]s Ἀστρηΐδος ἠγκόμοιο·  
 ].as ἀργυρότοξος Ἀπόλλων  
 10 ]ἠχήμετος Ὀλύμπου·  
 ἀ]πειρεσίιο  
 ]γ ρεῖ καλλίρροον ὕδωρ  
 ἀ]μωμήτησιν ἐταίρησ  
 ]αι θεοὶ αὐτοὶ ἔραντο·  
 15 κορυθά]ϊκος πολεμιστέω

<sup>41</sup> Cf. Fr. 157. <sup>42</sup> Or, possibly, of Parnethe, a mountain near the town of Eleutherae. <sup>43</sup> Eleuther.

<sup>44</sup> Or, possibly, of Peiresius, a hypothetical river near the town Peiresia.

CATALOGUE OF WOMEN

*Erichthonius' Descendant Teucros  
and His Son: Trou*

122 Scholium on Homer's *Iliad*  
"Trou" (i.e. is nominative) in Hesiod,  
from Teucus, Trou

*Alcyone's Daughter Aethusa,  
Who Bore Eleuther to Apollo*

123<sup>41</sup> 1-19: Oxyrhynchus papyrus; 1-18: Milan papyrus;  
4-25: Oxyrhynchus papyrus

] Phoebus Apollo overpowered [  
] under maidenly<sup>42</sup> [  
] beyond mortal human beings;  
] Hades and Persephone  
] they garlanded her all around with grace. 5

*Eleuther's Son Iasion, Father of Astreis*

] from him<sup>43</sup> was born a son Iasion 6  
] dear to the immortal [gods  
] of beautiful-haired Astreis;  
] silver-bowed Apollo  
] of echoing Olympus; 10  
] of limitless<sup>44</sup>  
] fair-pouring water flows  
] to excellent girl-companions  
] the gods themselves loved  
] of the helmet-shaking warrior 15

HESIOD

20 ]δῶματα ἠχῆεντα.  
 πο]λυχρύσου [Ἀ]φ[ροδί]της  
 ]ειηλ[ τ]έκεν ἐ[ν με]γάροις  
 ]εκῶ[ ]νεγεν[  
 Χαρίτων ἀμαρύ[γματ' ἔχουσ.  
 ].ου[  
 ]ενω[  
 εἰκ]υῖα θεῆισι  
 25 ]εος βασιλη.[  
 ]ος ὑδρευου[σ-

2 παρνεθιησιν: corr. Vogliano, sed fortasse de voce Παρνέθιος= Παρνήθιος cogitare licet, derivata a monte Parnethe vicino urbi Ἐλευθεραῖς (MW) 7 Merkelbach 11 ἀ]πειρεσίοιο Merkelbach: ]πειρεσίοιο Pap. Vogliano, Πειρέσιος fort. rivulus prope urbem Πειρεσίαν 13–25 Lobel

**124** [181 MW; 87 H] Schol. A Hom. *Il.* 2.496a<sup>1</sup> (I p. 291.58–60 Erbse)

ἦ οἶν Ἐπίη Βοιωτίη ἔτρεφε κούρην

ἦ δῖη Ἐπίη Βοιωτίης τρέφε κούρην codd.: ἦ οἶν Heyne: ἦ δῖη codd.: ἦν δῖη Eust. Βοιωτίη ἔτρεφε Bekker: Βοιωτίης τρέφε codd. et Eust.

**125** [182 MW] Palaephatus 41 (42) p. 62 Festa

περὶ Ζήθου καὶ Ἀμφίωνος ἱστοροῦσιν ἄλλοι τε καὶ Ἡσίοδος, ὅτι κιθάραι τὸ τεῖχος τῆς Θήβης ἐτείχισαν.

CATALOGUE OF WOMEN

] echoing mansions;	
] of golden Aphrodite;	
] bore in the halls	
] who possessed [the Graces'] radiance	20
] [	
] [	
] similar to the goddesses	
] king	
] fetching water	25

*Alcyone's Great-Granddaughter Antiope  
(Daughter of Nycteus the Son of Hyrieus), Who  
Bore Two Sons to Zeus: Amphion (Who Married  
Niobe) and Zethus (Who Married Thebe)*

**124** Scholium on Homer's *Iliad*

Or like her: she whom Boeotian Hyria<sup>45</sup> raised, the  
maiden<sup>46</sup>

**125** Palaephatus, *On Incredible Things*

Hesiod, among others, tells the story about Zethus and  
Amphion, that they built the walls of Thebes using a lyre.

<sup>45</sup> A town.

<sup>46</sup> Antiope.

## HESIOD

**126** [183 MW] Ps. Apollod. *Bibl.* 3.[45]5.6 (p. 120.3 Wagner)

γαμεῑ δὲ Ζῆθος μὲν Θῆβην, ἀφ' ἧς ἡ πόλις Θῆβαι,  
Ἀμφίων δὲ Νιόβην τὴν Ταυτάλου, ἧ γεννῶ παῖδας μὲν  
ἑπτὰ ... , θυγατέρας δὲ τὰς ἴσας ... Ἡσιόδος δὲ δέκα  
μὲν υἱοὺς δέκα δὲ θυγατέρας ...

**127** [183 MW] Aelianus *Var. Hist.* 12.36 (p. 380 Wilson)

εὐόκασιν οἱ ἀρχαῖοι ὑπὲρ τοῦ ἀριθμοῦ τῶν τῆς Νιόβης  
παίδων μὴ συνάδειν ἀλλήλοις. Ὅμηρος (*Hom. Il.* 24.  
603–4) μὲν ἐξ λέγει καὶ τοσαύτας κόρας, Λάσος δὲ (*Fr.*  
706 Page) δις ἑπτὰ λέγει, Ἡσιόδος δὲ ἐννέα καὶ δέκα,  
εἰ μὴ ἄρα οὐκ εἰσὶν Ἡσιόδου τὰ ἔπη, ἀλλ' ὡς πολλὰ  
καὶ ἄλλα κατέψευσται αὐτοῦ.

ἐξ λέγει <ἄρρενας> Hercher

**128** [184 MW] Diodorus 5.81

ἦν δ' ὁ Μακαρεὺς υἱὸς μὲν Κρινάκου τοῦ Διός, ὡς  
φησιν Ἡσιόδος καὶ ἄλλοι τινὲς τῶν ποιητῶν, κατοικῶν  
δ' ἐν Ὠλένῳ τῆς τότε μὲν Ἰάδος, νῦν δ' Ἀχαΐας  
καλουμένης.

**129** [184 MW] Schol. T *Hom. Il.* 24.544c (V p. 610.67–  
69 Erbse)

τινὲς δὲ αὐτὸν (sc. τὸν Μάκαρα) Κρινάκου τοῦ Ἑτρίεως

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### 126 Pseudo-Apollodorus, *Library*

Zethus marries Thebe, from whom the city of Thebes is named, and Amphion marries Tantalus' daughter Niobe, who bears seven sons ... and the same number of daughters ... Hesiod says there were ten sons and ten daughters ...

### 127 Aelian, *Miscellany*

The ancients do not seem to have agreed with one another about the number of Niobe's children. Homer says there were six and just as many maidens, Lasus twice seven, Hesiod nine and ten—unless these verses are not by Hesiod, but have been passed off falsely as his, like many other passages.

### *Alcyone's Great-Grandson Macareus (Son of Nycteus the Son of Hyrieus)*

### 128 Diodorus Siculus, *Library*

Macareus was the son of Zeus' son Crinacus, as Hesiod and some other poets say, dwelling in Olenus, in what was then called Ionia, now Achaëa.

### 129 Scholium on Homer's *Iliad* some say that he (i.e. Macareus) was the son of Crinacus,

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τοῦ Ποσειδῶνος καὶ Ἀλκυόνης.

τινὲς γὰρ et Ἵρέως codd.: corr. Maass

**130** [188A OCT] Anon. P. Michigan inv. 1447 ii 7-9

Ἄρεθουσα θυγάτηρ μὲν Ἵπέρ[ο]υ, Π[οσ]εῖδῶνι δὲ  
 συν]ελθοῦσ[α] κατὰ τὸν Βοϊκὸν Εὐρεῖπον [εἰς κρήνην]  
 ἠλλάγη ἐν Χ[αλκίδι] ὑπὸ [τῆς] Ἥρας, ὡς Ἡσίοδος  
 ἱστορεῖ[ι].

**131** [244\* MW; 86 H] P. Mediol. 39 (P. Milan. Vogliano)

] ...

κρήνης μελα]γύδρου

κ]αὶ πατρίδος αἴη[s

]ευγ[.].

5

]ο δ' Ἄβαντα

Ἐλεφ]ήνορα δῖον

]ν Ἄβαντες

Ἐ]ννοσίγαιος

]ἀμοιβήν

10

]..

]μιδ..

κ]αλέουσιν

ἄ]νακτος

αἰγ]όχοιο

15

]ατο νύμφηι

]βαια



CATALOGUE OF WOMEN

the son of Hyrieus, the son of Poseidon and Alcyone.

*Alcyone's Granddaughter Arethusa (Daughter of  
Hyperes), and Her Son: Abas (and His Sons  
Chalcodon, and Grandson Elephenor)*

130 Michigan papyrus

Arethusa, Hyperes' daughter, had intercourse with [Posei-  
don] in Boeotian Euripus and was changed [into a foun-  
tain] in [Chalcis] by Hera, as Hesiod narrates.

131 Milan papyrus

]	
]	of a black-water [spring
]	and from her fatherland
]	
]	Abas
]	godly Elephenor
]	the Abantians
]	the Earth-shaker
]	exchange
]	
]	
]	they call
]	of lord
]	of aegis-holding
]	to the nymph
]	

5

10

15

HESIOD

λιπαρ]οκρήδεμνος

2 West            3, 5 Vandoni            6 Renner            8 Vandoni  
11-12 West            13-17 Vandoni

132 [189 MW] Schol. A Hom. *Il.* 9.246 (II p. 454.81-82 Erbse)

σημειούνται τινες, ὅτι τὴν ὄλην Πελοπόννησον οὐκ οἶδεν ὁ ποιητής, Ἡσίοδος δέ.

†οὐκ οἶδεν Erbse

133 [190 MW; 89 H] P. Oxy. 2502

]α.τονηδε.[.].[.]τος

ἐ]μφύλιον αἰμ' ἐκόρυσσον.

τοὺς δὲ μέτ' ἐν μεγάροι]ς κούρας τέκε διὰ γυναικῶν  
Λυσιδίκην καὶ Νικίπ]πην καὶ Ἄστυδάμειαν

5 τὰς παῖδες Περσῆος ἐε]δ[ν]ώσαντο γυναικας·  
Ἄστυδάμειαν μὲν θαλερὴν ]πο[ι]ήσατ' ἀκοιτιν  
Ἄλκαῖος θεόφιν] μῆστωρ ἀτάλαντος

]ηισιν[...].[.]..ι..

Νικίππην δ' ἄρ' ἔγημε βίη Σθε]νέλο[ο ἄν]ακτο[ς

10 ] .[ .. ] ..[ .] ....

βίη. Ἡρακλ]ηείη[.]

ἐπ]έτελλεν ἀέθλο[υς

καὶ ἄρμασι] κολλη[τοῖ]σι

47 Probably Atreus and Thyestes.

CATALOGUE OF WOMEN

] with a bright head-band

*Pelops, the Husband of Sterope's Granddaughter  
Hippodamea, and Their Children: Sons Including  
Atreus and Thyestes; and Three Daughters,  
Lysidice, Nicippe, and Astydamea, Who  
Married the Three Sons of Perseus  
(Alcaeus, Sthenelus, and Electryon)*

132 Scholium on Homer's *Iliad*

Some people note that the poet (i.e. Homer) did not know the Peloponnesus as a whole, while Hesiod did.

133 Oxyrhynchus papyrus

]  
] they<sup>47</sup> were preparing for bloodshed among kin.  
After these sons,] she,<sup>48</sup> godly among women, bore  
daughters [in the halls,  
Lysidice and Nicippe] and Astydamea;  
these the sons of Perseus] made their wedded wives. 5  
He made [Astydamea his vigorous] wife,  
Alcaeus ] a counsellor equal [to the gods  
] [  
Lord Sthenelus' [force married Nicippe  
] [ 10  
[Heracles' force]  
] he<sup>49</sup> ordained labors [  
and with] closely-joined [chariots

<sup>48</sup> Hippodamea.

<sup>49</sup> Eurystheus, son of Nicippe and Sthenelus.

HESIOD

15

]οιο.[..].[.].[

] [

2 West            3 τούς δὲ μέτ' Merkelbach, cetera Lobel  
 4 Merkelbach-West            5 ἔεδν. Lobel, cetera West  
 6-7 init. West            9 init. West, cetera Lobel  
 11-13 Lobel

**134** [191 MW] Schol. T Hom. *Il.* 19.116a<sup>2</sup> (IV p. 602.76-77 Erbse) “ἄλοχον Σθενέλου”

οἱ μὲν Ἀμφιβίαν τὴν Πέλοπος, οἱ δὲ Ἀντιβίαν τὴν Ἀμφιδάμαντος· Ἡσίοδος δὲ Νικίππην φησὶ τὴν Πέλοπος.

**135** [192 MW] Schol. T Hom. *Il.* 23.679b (V p. 602.10-14 Erbse) “ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο”

...καὶ Ἡσίοδος δέ φησιν ἐν Θήβαις αὐτοῦ ἀποθανόντος Ἀργείαν τὴν Ἀδράστου σὺν ἄλλοις ἐλθεῖν ἐπὶ τὴν κηδείαν αὐτοῦ {οιδίποδος}.

**136** [193 MW; 90 H] P. S. I. 131 + P. Lit. Palau Rib. 21

..... ] Ἀλκμάονα π[οιμέ]να λα[ῶν  
 ..... ].νας Καδμηίδες ἐλκεσίπε[πλοι  
 ..... ... ἐτέ]θηπε δέμας εἰσάντα ἰδοῦ[σα  
 ..... τ]αφὰς πολυκηδέος Οἰδιπό[δαο  
 ..... ]αμεινου κτήνου πέρι δῆριν ἔχ[οντ-



CATALOGUE OF WOMEN

(traces of two lines)

134 Scholium on Homer's *Iliad*

"Sthenelus' wife": some say Pelops' daughter Amphibia, others Amphidamas' daughter Antibia; Hesiod says Pelops' daughter Nicippe.

*The Funeral Games for Oedipus, Who Married  
Nicippe's and Sthenelus' Daughter Astymedusa*

135 Scholium on Homer's *Iliad*

"who once came to Thebes when Oedipus fell dead":  
... Hesiod too says that when he died in Thebes, Adrastus' daughter Argea came with others to his {Oedipus'} funeral.

136 Papyrus of the Società Italiana and Barcelona papyrus

] Alcmaon, shepherd of the people  
] the long-robed Theban women  
] she was astonished when she saw his body before her  
] the burial of much-suffering Oedipus  
] engaged in conflict for the sake of wealth

5

HESIOD

..... .. ἥρωε]ς Δαναοὶ θεράποντες Ἄρη[ος  
 ..... .. ]ι Πολυνείκει ἡμῶσ[  
 ..... .. ] Ζηνὸς πάρα θέσφατα [  
 ..... .. ] ἀπ' Ἄλφειοῦ βαθυδί[εω  
 10 Ἴλεκτρύων ἵππ]οισι καὶ ἄρμασι κολλητ[οῖσιν  
 ἤγαγε Λυσιδίκη]ν Πέλοπος περικαλλέα [κούρη,  
 ἣ οἱ γείνατο παιῖδ]ας ὁμὸν λέχος εἰσαναβ[ᾶσα,  
 Γοργοφόνον θ'] ἥρωα καὶ αἰχμητὴν Περ[ι-  
 ..... ..] Νομίον τε Κελαινεά τ' Ἀμ[φίμαχόν τε  
 15 Δηῖμαχόν] τε καὶ Εὐρύβιον κλειτόν τ' Ἐ[πίλαον,  
 καὶ τοὺς μὲν] Τάφι[ο]ι ναυσικλυτοὶ ἐξενά[ριξαν  
 βουσὶν ἔπ' εἰλι]πόδεσσι, Ἐχινάων ἀ[πὸ νήσων  
 πλεύσαντες ν]ήεσσιν ἐπ' ε[ὐ]ρέα νῶτα θαλ[άσσης·  
 Ἀλκμήνη δ' ἄρα] μούνη ἐλ[είπ]ετο χάρμα γο[νεῦσι,  
 20 Λυσιδίκης κο]ύρ[η] καὶ [Ἴ]λεκτρύων[ος ἀγαυῶ  
 ..... ..]ιλη[.]αν[.]εδιο[  
 ..... ..]κ[ελαι]νεφεῖ Κρο[νίωνι  
 ..... ..]·[.]κ[

1-2 Norsa	3 West	4 Norsa	5 fin. Führer, D'Alessio
6 Norsa	10 init. Wilamowitz	11 Wilamowitz	
12 Lobel	13 Wilamowitz	14 Norsa	15 Körte,
West	16 init. Wilamowitz	17 init. Evelyn-White, fin.	
Norsa	18 πλεύσαντες Merkelbach, ν]ήεσσιν Wilamowitz		
19 init. Wilamowitz, cetera Norsa	20 Wilamowitz, Merkelbach		
22 Norsa			

CATALOGUE OF WOMEN

] the Danaan [heroes,] servants of Ares  
 ] bearing gifts to Polynices |  
 ] oracles from Zeus |  
 ] from deep-eddying Alpheus 9

*Lysidice's Marriage to Electryon and Their  
 Children: Nine Sons and Alcmena*

Electryon with horses] and closely-joined chariots 10  
 led off Lysidice,] Pelops' very beautiful daughter.  
 She bore him sons,] having gone up into the shared  
 marriage-bed:

Gorgophonus] the hero, and spearman Peri[  
 ] and Nomius and Celaeneus and  
 [Amphimachus,  
 Deimachus] and Eurybius and glorious [Epilaus. 15  
 And these] the Taphians, famed for their ships, slew  
 for [rolling-]footed [oxen, sailing from] the Ionian  
 [islands

on ships upon the broad back of the sea;  
 Alcmena] alone was left behind as a joy [to her parents,  
 daughter of Lysidice] and [illustrious] Electryon 20

] ]  
 ] to Cronus' black-clouded son  
 ]



137a, b, c [194 MW]

(a) Schol. D Hom. *Il.* 1.7 (p. 6 van Thiel)

Ἄγαμέμνων κατὰ μὲν Ὅμηρον Ἀτρέως τοῦ Πέλοπος, μητρὸς δὲ Ἀερόπης, κατὰ δὲ Ἡσίοδον Πλεισθένους.

(b) Tzetz. *Exeg. Iliad.* 1.122 (p. 68.19 Hermann)

ὁ Ἄγαμέμνων ὁμοίως δὲ καὶ Μενέλαος καθ' Ἡσίοδον καὶ Αἰσχύλον (*Ag.* 1569, 1602) Πλεισθένους υἱοῦ Ἀτρέως παῖδες νομίζονται, κατὰ δὲ τὸν ποιητὴν καὶ πάντας ἀπλῶς Ἀτρέως αὐτοῦ ... κατὰ δὲ Ἡσίοδον καὶ Αἰσχύλον καὶ ἄλλους τινὰς Ἀτρέως καὶ Ἀερόπης Πλεισθένης, Πλεισθένους δὲ καὶ Κλεόλλας τῆς Δίαντος Ἄγαμέμνων Μενέλαος καὶ Ἀναξιβία. νέου δὲ τοῦ Πλεισθένους τελευτήσαντος, ὑπὸ τοῦ πάππου αὐτῶν ἀνατραφέντες Ἀτρέως, Ἀτρεΐδαι πολλοῖς ἐνομίζοντο.

(c) Schol. ad Tzetz. ad loc. (p. 11 Papathomopoulos)

ὁ Ἄγαμέμνων καθ' Ὅμηρον καὶ Μενέλαος υἱοὶ Ἀτρέως τοῦ Πέλοπος καὶ Ἀερόπης Κρήσσης τῆς θυγατρὸς Κατρέως, κατὰ δὲ Ἡσίοδον Πλεισθένους ἔρμαφροδίτου ἢ χωλοῦ ὃς ἰμάτιον γυναικείου ἐνεδέδυτο.



## CATALOGUE OF WOMEN

### *Atreus' Son Pleisthenes and Aerope, and Their Sons, Including Agamemnon and Menelaus*

137a, b, c

(a) Scholium on Homer's *Iliad*

According to Homer, Agamemnon was the son of Pelops' son Atreus, and his mother was Aerope; but according to Hesiod he was the son of Pleisthenes.

(b) Tzetzes' commentary on Homer's *Iliad*

Agamemnon, and Menelaus likewise, are considered to be children of Atreus' son Pleisthenes according to Hesiod and Aeschylus, but according to the poet (i.e. Homer) and everyone they were simply sons of Atreus himself. ... According to Hesiod, Aeschylus, and some others, Pleisthenes was the son of Atreus and Aerope, and the children of Pleisthenes and Dias' daughter Cleolla were Agamemnon, Menelaus, and Anaxibia. Because Pleisthenes died young, they were brought up by their grandfather Atreus, and so they are considered by many to be Atreids.

(c) Scholium on Tzetzes' commentary on Homer's *Iliad*

According to Homer, Agamemnon and Menelaus were the sons of Pelops' son Atreus and of Aerope from Crete, Catreus' daughter; according to Hesiod they were the sons of Pleisthenes, a hermaphrodite or lame, who wore women's clothing.

HESIOD

138 [195 MW; 91 H] 1-*Scutum* 18: P. Oxy. 2494A; 1.  
*Scutum* 5: P. Oxy. 2355

Κρήτη]θεν ἀνηγ.[           ]ο[  
 Κατρήος κούρη]ν] καὶ νη[ίδος] ἠνκόμ[οιο  
 .....   .....   ...]. καλ[λίσφυ]ρον Ἡερόπ[ειαν  
 .....   .....   . πρὸς δῶμα [φίλη]ν κεκλή[σθαι ἀκοιτυ  
 5 ἢ τέκε ....]βιον καὶ ἀρηϊφι[λον] Μενέ[λαον  
 ἦδ' Ἀγαμέμ]νονα διον, ὃς [Ἄργεος ε]ὐρυχό[ροιο  
 .....   ... ]ἰ πατρὶ ἀναξ κ[αὶ κοίρ]ανος ἦεν.  
 ἦ' οἴη προλιπούσα δόμους καὶ πατρίδα γαίαν

(sequuntur versus 2–56 *Scuti*)

1 suppl. Lobel  
 3–7 Lobel

2 init. Merkelbach, reliqua Lobel

139 Arg. *Scuti* A

τῆς Ἀσπίδος ἢ ἀρχὴ ἐν τῷ τετάρτῳ Καταλόγῳ  
 φέρεται μέχρι στίχων ν' καὶ ς'. (= Hesiodus T 52)

140 [229 MW; 93 H] P. Oxy. 2493

]λείην καλλιχ[  
 ]ης· θαλερὴν δ[  
 ]ὸ· δ' ἀναίνετο τ[

50 Pleisthenes.           51 This line is also transmitted as the  
 first line of the *Shield* by the medieval manuscripts of that poem.

52 Cf. Fr. 139 = T52.

CATALOGUE OF WOMEN

138 1-Shield 18: Oxyrhynchus papyrus; 1-*Shield* 5:  
Oxyrhynchus papyrus

from Crete] he<sup>50</sup> led off [  
the daughter of Catreus] and of the beautiful-haired  
Naead

] beautiful-ankled Aeropea  
] to his home, to be called [his dear wife.  
she bore ]bius, and warlike Menelaus 5  
and godly Agamemnon, who over spacious [Argos  
] to his father, was lord and ruler. 7

*Electryon's and Lysidice's Daughter  
Alcmene, Who Bore Heracles to Zeus  
and Iphicles to Amphitryon*

Or like her: leaving behind her houses and her father's 8  
land<sup>51</sup> ...

(there follow lines 2-56 of the *Shield*<sup>52</sup>)

139 Argument to the *Shield*

The beginning of the *Shield* is transmitted in Book 4 of the  
*Catalogue* up to line 56 (= Hesiod T52).

*Heracles and Iole*

140 Oxyrhynchus papyrus

] beautiful [  
] her, vigorous [  
] he refused [  
]

- 5 ]τὸν δ' ἕκταν[  
 ]ασσε δ' ἀναγκα[ί-  
 "Ολυμπ]ον ἀγάννιφον εἰ  
 ναίει ἀπήμαντος] καὶ ἀκηδῆς ἤ[ματα πάντα  
 ἀθάνατος καὶ ἄγη]ρος ἔχων μεγαλ[ήρατον Ἡβην  
 παῖδα Διὸς μεγάλο]ιο καὶ Ἡρης χρυ[σοπεδίου  
 10 τὸν πρὶν μὲν ῥ' ἤχθη]ρε θ[εὰ λ]ευκώλ[ενος Ἡρη  
 ἕκ τε θεῶν μακάρω]ν ἕκ τε [θνητῶν ἀνθρώπων,  
 νῦν δ' ἤδη πεφίλ]ηκε, τίει δέ μιν [ἕξοχον ἄλλων  
 ἀθανάτων μετά γ'] αὐτὸν ἐρισθενέ[α Κρονίωνα  
 ]δι φίλην πόρε π[  
 15 "Ολυμπο]ν ἀγάννιφον· [·  
 ]σι·φυὴν καὶ εἶδ[ος  
 Ἑρ]ακλῆϊ πτολι[πόρθωι  
 ]ύρροον ἀργυρ[οδίνην  
 ·.]ν ῥέει εἰς ἄ[λλα δῖαν  
 20 ]'·γ[.]·ν[

6–13 Lobel

15–19 Lobel

141 [230 MW] Ap. Rhod. in Arg. Scuti (Fr. XXI Michaelis)

Ἀπολλώνιος δὲ ὁ Ῥόδιος ἐν τῷ τρίτῳ φησὶν αὐτοῦ εἶναι, ἕκ τε τοῦ χαρακτῆρος καὶ ἐκ τοῦ πάλιν τὸν Ἰόλαιον ἐν τῷ Καταλόγῳ εὐρίσκειν ἡμιοχοῦντα Ἑρακλεῖ. (= Hesiodus T 52)

CATALOGUE OF WOMEN

] killed him [ 5  
 ] necessary [

*Heracles' Apotheosis*

] snowy [Olympus 6  
 he dwells, unharmed] and untroubled [for all his days,  
 immortal and ageless,] possessing greatly [desired Hebe,  
 the daughter of great Zeus] and of golden[-sandaled]

Hera.  
 Previously] the goddess, white-armed Hera, [hated him 10  
 more than any of the blessed gods] and [any mortal  
 human beings,  
 but now she loves] him, and honors him [beyond the  
 other  
 immortals, except for Cronus'] mighty [son] himself.

] offered dear [ 15  
 ] snowy [Olympus  
 ] build and beauty [  
 ] to city-sacking Heracles  
 -]flowing silver-eddying  
 ] flows into [the godly sea  
 ] [ 21

*Heracles' Nephew Iolaus*

141 Apollonius Rhodius in the Argument to the *Shield*

Apollonius Rhodius says in Book 3 that it (i.e. *The Shield*) is his (i.e. Hesiod's), because of the style and because he finds Iolaus elsewhere in the *Catalogue* driving the chariot for Heracles (= Hesiod T52).

142 [219 MW] Steph. Byz. s.v. Ὀγχηστός p. 483.3  
Meineke

Ὀγχηστός· ἄλσος...κείται δὲ ἐν τῇ Ἀλιαρτίων χώρα, ἰδρυθὲν ὑπὸ Ὀγχηστοῦ τοῦ Βοιωτοῦ, ὡς φησιν Ἡσίοδος.

143 [226 MW] Strabo 9.1.9, de urbe Salamine

ἐκαλεῖτο δ' ἑτέροις ὀνόμασι τὸ παλαιόν. καὶ γὰρ Σκιρὰς καὶ Κυχρεία ἀπὸ τινων ἡρώων, <ῶν> ἀφ' οὗ μὲν...ἀφ' οὗ δὲ καὶ Κυχρείδης ὄφισ, ὃν φησιν Ἡσίοδος τραφέντα ὑπὸ Κυχρέως ἐξελαθῆναι ὑπὸ Εὐρυχόρου, λυμαινόμενον τὴν νῆσον, ὑποδέξασθαι δὲ αὐτὸν τὴν Δήμητραν εἰς Ἐλευσίνα καὶ γενέσθαι ταύτης ἀμφίπολον.

<ῶν> Casaubonus, Madvig

144 [222 MW] Schol. Hom. *Od.* 7.54 (I p. 325.24 Dindorf)

Ἡσίοδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρήτην ὑπέλαβεν.

CATALOGUE OF WOMEN  
THE DESCENDANTS OF ASOPUS

*Boeotus, Son of Asopus' Daughter  
Arne, and His Son: Onchestus*

142 Stephanus of Byzantium, *Geographical Lexicon*  
"Onchestus": a grove. ... It lies in the land of the Haliar-  
tians and was founded by Boeotus' son Onchestus, as  
Hesiod says.

*Cychreus, Son of Asopus' Daughter Salamis*

143 Strabo, *Geography*

It (i.e. the town of Salamis) used to be called by different names in ancient times. For (scil. it was called) Sciras and Cychrea from certain heroes, from one of whom ... and from the other the Cychreidan snake also receives its name. According to Hesiod it was raised by Cychreus but driven out by Eurylochos because it was ruining the island. Demeter received it in Eleusis and it became her temple-minister.

*Alcinous and Arete, Grandchildren  
of Asopus' Daughter Cercyra*

144 Scholium on Homer's *Odyssey*

Hesiod supposed that Arete was Alcinous' sister.

**145** [205 MW; 95 H] 1–6: Schol. Pind. *Nem.* 3. 21 (III p. 45.1–8 Drachmann); 6–7: Schol. Pind. *Ol.* 8.26e (I p. 242.20–22 Drachmann)

περὶ τῶν Μυρμιδόνων Ἡσίοδος μὲν οὕτω φησὶν·

ἢ δ' ὑποκυσαμένη τέκεν Αἰακὸν ἱππιοχάρμην ...  
αὐτὰρ ἐπεὶ ῥ' ἤβης πολυηράτου ἴκετο μέτρον,  
μοῦνος ἐὼν ἤσχαλλε· πατήρ δ' ἀνδρῶν τε θεῶν  
τε,

5 ὅσοι ἔσαν μύρμηκες ἐπηράτου ἔνδοθι νήσου,  
τοὺς ἀνδρας ποίησε βαθυζώνους τε γυναῖκας.  
οἳ δὴ τοι πρῶτοι ζεύξαν νέας ἀμφιελίσσας,  
πρῶτοι δ' ἰστί' ἔθεν νηὸς πτερὰ ποντοπόροιο

1 post hunc versum MW suspicati sunt aliqua omisisse  
scholiastam 7 ἰστία θέσαν νεῶς codd., corr. Boeckh

**146** [206 MW; \*26 H] Polybius 5.2, de militibus Macedonicis

φιλοπονώτατοί τινες, οἷους Ἡσίοδος παρεισάγει τοὺς  
Αἰακίδας,

πολέμῳ κεχαρήοτας ἢ τε δαιτί

**147** [212(a) MW] Eust. in Hom. *Il.* 1.337 (I p. 175.26–29  
van der Valk)

ιστέον δὲ ὅτι τὸν Πάτροκλον ἢ παλαιὰ ἱστορία καὶ



CATALOGUE OF WOMEN

*Asopus' Daughter Aegina Bears Aeacus to Zeus*

145 1–6: Scholium on Pindar's *Nemean*s; 6–7: Scholium  
on Pindar's *Olympians*

About the Myrmidons Hesiod says the following:

She became pregnant and bore Aeacus who delighted  
in the battle-chariot. . .<sup>53</sup>

But when he reached the full measure of lovely  
puberty,

he was distressed at being alone; so the father of men  
and of gods

turned all the ants that were within the lovely island  
into men and deep-girdled women.

These were the first to fasten together swaying ships,  
and the first to set up sails, the sea-crossing boat's  
wings

5

*The Sons of Aeacus: Telamon, Menoetius, Peleus*

146 Polybius, *Histories*

extremely hard-working men (i.e., the Macedonian soldiers),  
like the sons of Aeacus as Hesiod introduces them,

in warfare delighting as much as in feasting

*Menoetius, the Father of Patroclus*

147 Eustathius on Homer's *Iliad*

One should know that ancient history records that

<sup>53</sup> After this line an unknown number of lines may be missing.

## HESIOD

συγγενῇ τῷ Ἀχιλλεῖ παραδίδωσι, λέγουσα ὅτι Ἡσι-  
 οδός φησι Μενοίτιον τὸν Πατρόκλου πατέρα Πηλέως  
 εἶναι ἀδελφόν, ὡς εἶναι ἀντανεψίους οὕτως ἀμφοτέ-  
 ρους ἀλλήλοις.

**148** [207 MW] Aul. Gell. 3.11.5

“quod Homerus”, inquit (scil. Accius, Fr. 1 Funaioli),  
 “cum in principio carminis Achillem esse filium Pelei di-  
 ceret, quis esset Peleus, non addidit; quam rem procul”  
 inquit “dubio dixisset, nisi ab Hesiodo iam dictum vi-  
 deret.” (= Hesiodus T 3)

**149** [208 MW] Porph. *Quaest. Hom. ad Iliad. pertin.* p.  
 93.17 Schrader

συντόμως δὲ τὰ αἰσχρὰ δεδήλωκε “μιγῆναι οὐκ ἔθε-  
 λούση” (cf. *Il.* 6.165), ἀλλ’ οὐχ ὥσπερ Ἡσίοδος τὰ περὶ  
 τοῦ Πηλέως καὶ τῆς Ἀκάστου γυναικὸς διὰ μακρῶν  
 ἐπεξεληθών.

**150** [209 MW; 97 H] Schol. Pind. *Nem.* 4.95 (III pp.  
 80.23–81.5 Drachmann)

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή·  
 αὐτὸν μὲν σχέσθαι, κρύψαι δ’ ἀδόκητα μάχαιραν  
 καλήν, ἣν οἱ ἔτευξε περικλυτὸς Ἀμφιγυήεις,

<sup>54</sup> Acastus. <sup>55</sup> I.e. from murdering Peleus. But the phrase  
 is unclear, and may instead mean “to keep him (i.e. Peleus) there.”

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Patroclus was also a relative of Achilles, since it states that Hesiod says that Patroclus' father Menoetius was Peleus' brother, so that accordingly they were each other's first cousins.

### *Peleus*

#### 148 Aulus Gellius, *Attic Nights*

When Homer, he (i.e. Accius) said, stated in the beginning of his poem that Achilles was Peleus' son, he did not add who Peleus was; but without a doubt he would have said this if he had not seen that it had already been said by Hesiod (= Hesiod T3).

### *Peleus and the Wife of Acastus*

#### 149 Porphyry, *Homeric Inquiries regarding the Iliad*

He (i.e. Homer) reveals shameful matters concisely, "to her who did not wish to mingle (i.e. in love)," not like Hesiod, who recounts the story of Peleus and Acastus' wife at great length.

#### 150 Scholium on Pindar's *Nemean*s

This seemed to him<sup>54</sup> in his spirit the best plan: himself to refrain,<sup>55</sup> and to hide where no one would expect it the beautiful sword which the much-renowned Lamé One had made for him<sup>56</sup>,

<sup>56</sup> Peleus.

HESIOD

ὡς τὴν μαστεύων οἶος κατὰ Πήλιον αἰπὺ  
5 αἰψ' ὑπὸ Κενταύροισιν ὄρεσκόοισι δαμείη

**151** [210 MW] Philodemus *De pietate* B 7241-50 Ob.  
bink

ὁ τ]ὰ Κύπ[ρια γράψας (Fr. 2 Bernabé, 2 West) τῆ  
"Ἡ]ραι χαρ[ιζομένη]ν φεύγειν αὐ[τὴν τὸ]ν γάμον Δ[ι-  
ός, τὸν δ' ὀ]μόσαι χολω[θέντ]α διότι θνη[τῶι συ]νοικ-  
κήσει· κα[ὶ παρ' Ἡ]σιόδω[ι] δὲ κε[ῖται τ]ὸ παραπλή-  
σιον.]

**152** [212(b) + 211 MW; 99 + 100 H] P. Oxy. 2511 + P. Ar-  
gent. 55; 7, 10: Tzetz. Prol. ad Lycophr. (p. 4.13 Scheer)

]...[.....]..εἶτο Μοῖρα κρατ[α]ἰ[ή]  
]..δη[....τε]τληότι θυμῶι  
]υμε[.....]..ν ταναήκει χαλκῶι  
]κτομεν[...].[.]ν χερσὶ στιβαρῆισι [ ]  
5 ]ε..θεν ἰ[.....].. Σκαιῆισι πύληισι [ ]  
]..ρω[.....κα]ἰ ἐσομένοισι πυθῆσθαι [ ]  
Ἴαωλκ[ὸν ἐκ]τιμένην ἀλάπαξεν [ ]

8(1) ]Φθίην ἐξίκετο μητέρα μήλων,  
πολλὰ] κτήματ' ἄγων ἐξ εὐρυχόρου Ἴαωλκοῦ,  
10(3) Πηλεὺς Αἰακίδης, φίλος ἀθανάτοισι θεοῖσιν.  
λαοῖσιν] δὲ ἰ[δ]οῦσιν ἀγαίετο θυμὸς ἅπασιν,  
ὡς τε πό]λιν [ἀ]λάπαξεν εὐκτιτον, ὡς τ' ἐτέλεσεν

CATALOGUE OF WOMEN

so that, searching for it alone on steep Pelion  
 he would quickly be overpowered by the mountain-bred Centaurs 5

*Peleus and Thetis, Parents  
 of Achilles and Polydora*

151 Philodemus, *On Piety*

The author of the *Cypria* says that [as a favor] to Hera she (i.e. Thetis) sought to avoid marriage with [Zeus], but that he became angry and swore that he would marry her to a mortal. [In] Hesiod too there is a similar version.

152 Oxyrhynchus papyrus and Strasbourg papyrus; 7,  
 10: Tzetzes on Lycophron's *Alexandra*

] mighty Destiny  
 ] in his<sup>57</sup> patient spirit  
 ] with long-pointed bronze  
 ] with massive hands  
 ] at the Scaean Gates 5  
 ] to hear of, for future men too  
 ] he<sup>58</sup> sacked well-founded Iolcus  
 ] he came to Phthia, mother of sheep, 8(1)  
 bringing [much] wealth from spacious Iolcus,  
 Peleus,] Aeacus' son, dear to the immortal gods. 10(3)  
 The spirit of all [the people] who saw him was  
 astonished at  
 how] he had sacked the well-founded [city], and how he  
 had fulfilled

<sup>57</sup> Probably Achilles'.

<sup>58</sup> Peleus.

- ἡμερόεν]τα γ[ά]μον, καὶ τοῦτ' ἔπος εἶπαν ἅπαντες*  
 “τρὶς μά]καρ Αἰακίδη καὶ τετράκις ὄλβιε Πηλεῦ,  
 15(8) .....ο[.] μέ[γα] δῶρον Ὀλύμπιος εὐρύοπα Ζεὺς  
 .....[.... μ]άκαρες θεοὶ ἐξετέλεσαν·  
 ὃς τοῖσδ' ἐν μεγάροις ἱε]ρὸν λέχος εἰσαναβαίνων  
 ..... πατ]ήρ ποιήσε Κρονίων  
 ..... περ]ί τ' ἄλλων ἀλφηστῶν  
 20 (13) ..... .. χθονὸ]ς ὄσ[σ]ο[ι] καρ]πὸν [ἔ]δουσι  
 2, 6–7 Lobel                      9–12, 20 Wilamowitz                      13 Reitzenstein  
 15 J. Schwartz                      16, 18–19 Reitzenstein

**153** [213 MW] Schol. T Hom. *Il.* 16.175c<sup>1</sup> (IV p. 206.84–85 Erbse) “Πηλῆος θυγάτηρ καλὴ Πολυδώρη”.

*Ζηνόδοτος δὲ (FGrHist 19 F 5) Κλεοδώρην φησίν, Ἑσιόδου καὶ τῶν ἄλλων Πολυδώρην αὐτὴν καλοῦντων.*

## LIBER V

**154a, b, c, d, e** [196 + 197 + 198 + 199 + 200 MW; 104 + 105 + 106 + 108 + 109 H]

a: P.Berol. 9739 col. I; b: P.Berol. 9739 col. II; c: 1–11: P.Berol. 9739 col. III; 6–16: P. Oxy. 2491 fr. 1; d: 1–11: P.Berol. 9739 col. IV; 7–21: P.Berol. 10560, 1–15 [204.1–15 MW]; e: P.Berol. 9739 col. V

CATALOGUE OF WOMEN

a lovely marriage], and all of them said this speech:  
"three times blessed, son of Aeacus, and four times  
happy, Peleus,

] Olympian far-seeing Zeus, a great gift  
] the blessed gods have fulfilled;  
he who in these halls going up into the holy marriage-  
bed

15(8)

] the father, Cronus' son, made  
] beyond the others who live on bread  
] all those who eat the fruit [of the  
earth

20(13)

153 Scholium on Homer's *Iliad*

"Peleus' daughter, beautiful Polydora": Zenodotus says that her name was Cleodora, whereas Hesiod and the others call her Polydora.

BOOK 5

*The Suitors of Helen (Book 5, Lines 1ff.)*

154a, b, c, d, e

(a)

5 ]της ἀγὸς ἀνδρῶν [αἰχμ]ητάων  
 ]ης πάντων ἀριδε[ίκετ]ος ἀνδρῶν·  
 ]ας τε καὶ ἔγχεϊ ὄξ[υόε]ντι·  
 ]ου λιπαρὴν πόλι[ν εἰ]νεκα κούρης  
 ἧ εἶ]δος ἔχε χρυσῆς Ἀφ[ροδί]της·  
 ]ν Χαρίτων ἀμαρ[ύγμ]ατ' ἔχουσαν·  
 ]Τυνδαρέου βασ[ιλῆ]ος  
 ]ροισι δόμοις [.....] κυανῶπις·  
 ].....μεγε[..... ..]..τ..[  
 10 ]κῶνσ[  
 ] .[

(desunt circa XXIII versus)

1-7 Wilamowitz

(b)

5(15) τοσσαύτας δὲ γυναῖκας ἀμύμονα ἔργ' εἰδυίας,  
 πάσας χρυσείας φιάλας ἐν χερσὶν ἐχούσας·  
 καὶ νύ κε δὴ Κάστωρ τε καὶ ὁ κρατερὸς Πολυδεύκης  
 γαμβρὸν ποιήσαντο κατὰ κράτος, ἀλλ' Ἀγαμέμνων  
 γαμβρὸς ἐὼν ἐμνάτο κασιγνήτῳ Μενελάῳ.

νιῶ δ' Ἀμφιαράου Ὀϊκλείδαο ἀνακτος  
 ἐξ Ἄργεος ἐμνῶντο μᾶ[λ' ἐγ]γύθεν· ἀλλ' ἄρα καὶ  
 τοὺς  
 ὦρσ]ε θεῶν [..... ..]..νέ]μεσίς τ' ἀ[νθρώπων



CATALOGUE OF WOMEN

(a) Berlin papyrus

] leader of spearmen  
] eminent among all men;  
] and with the sharp-pointed spear;  
] bright city because of a maiden<sup>59</sup>  
who] possessed the beauty of golden Aphrodite;  
] possessing the Graces' radiance  
] of king Tyndareus  
] homes [ ] dark-eyed;

5

(traces of 3 lines, then about 23 lines missing)

(b) Berlin papyrus

so many women, skilled in excellent deeds,  
all holding golden bowls in their hands;  
and indeed Castor and strong Polydeuces  
would have made him their wedded kin by their  
supremacy, but Agamemnon,  
being her wedded kin, wooed her for his brother  
Menelaus.

5(15)

The two sons of lord Amphiaras, Oecles' son,  
wooed from Argos, very close by; but them too  
drove] the gods' [ ] and the indignation of human beings

<sup>59</sup> Helen.

....].θητ[

(desunt circa XXV versus)

4 κατὰ κράτος] αὐτάγρετον Griffiths  
8 init. Crönert fin. Wilamowitz

7 Wilamowitz

(c)

(20) ἀλλ' οὐκ ἦν ἀπάτης ἔργον παρὰ Τυνδαρίδησι.

ἐκ δ' Ἰθάκης ἐμνάτο Ὀδυσσῆος ἱερῆ ἴς,  
υἱὸς Λαέρταο πολύκροτα μήδεα εἰδώς.  
δῶρα μὲν οὐ ποτ' ἔπεμπε τανισφύρου εἶνεκα κούρης·  
5 ἦιδεε γὰρ κατὰ θυμὸν ὅτι ξανθὸς Μενέλαος  
(25) νικήσει, κτήνῳ γὰρ Ἀχαιῶν φέρτατος ἦεν·  
ἀγγελίην δ' αἰεὶ Λακεδαίμονάδε προΐαλλεν  
Κάστορί θ' ἵπποδάμῳ καὶ ἀεθλοφόρῳ Πολυδεύκει.

Αἰ]τωλῶν δ' ἐμνάτ[ο] Θόας [Ἀνδραίμο]νος υἱὸς  
10 δί]ου Ἀρητιάδαο· δί[<δ>ου] δ' ἀπε[ρείσια ἔ]δνα,  
(30) πο]λλὰ μάλ' ἄργυφα μ[ῆλ]α καὶ [εἰλίποδας  
ἔλικ]α[ς] βοῦς·  
ἦθ]ελε γὰρ .αμ[..... ]σε.[  
..].ωδαι[  
...]ασθη[  
15 ...]σκα[  
....]ρο[

(desunt circa XVII versus)

9-10 Lobel

11 Lobel, West

12 Lobel

(c) 1–11: Berlin papyrus; 6–16: Oxyrhynchus papyrus  
 but there was no deed of deception in Tyndareus' sons.  
 From Ithaca wooed Odysseus' holy force,  
 Laertes' son, skilled in well-constructed counsels.  
 He did not send any gifts for the long-ankled maiden;  
 for he knew in his spirit that blond Menelaus 5  
 would win, for he was the best of the Achaeans in (25)  
 wealth;  
 he kept sending messages ahead to Lacedaemon,  
 to horse-taming Castor and prize-bearing Polydeuces.  
 From the Aetolians wooed Thoas, son of [Andraemon,  
 godly son of Aretiades; [he offered countless] wedding- 10  
 gifts,  
 many silver-white sheep and rolling-footed curving- (30)  
 horned oxen;  
 for he wanted [

(traces of 4 lines, then about 17 lines missing)

(d)

0 [ἀγγελίην δ' αἰεὶ Λακεδαίμονάδε προΐαλλον]  
 1(31) Κάστορί θ' ἵπποδάμῳ καὶ ἀεθλοφόρῳ Πολυδεύκει,  
 ἰμείρων Ἑλένης πόσις ἔμμεναι ἠγκόμοιο,  
 εἰδὼς οὔτε ἰδῶν, ἀλλ' ἄλλων μῦθον ἀκούων.

ἔκ Φυλάκης δ' ἐμνῶντο δὺ' ἀνέρες ἔξοχ' ἄριστοι,  
 5(35) υἱὸς τ' Ἰφίκλοιο Ποδάρκης Φυλακίδαο  
 ἠὺς τ' Ἀκτορίδης ὑπερήνωρ Πρωτεσίλαος·  
 ἄμφω δ' ἀγγελίην Λακεδαίμονάδε προΐαλλον  
 Τυνδαρέου π[οτ]ῖ δῶμα δαΐφρονος Οἰβαλίδαο,  
 πολλὰ δ' ἔεδν[α δίδον,] μέγα γὰρ κλέος [ἔσκε  
 γυ]γαικός,

10(40) χαλκ[  
 χρυ[σ

(desunt circa XXII versus)

0 suppl. Merkelbach  
 8-9 Wilamowitz

3 εἶδος οὔ τι pap., corr. Griffiths

(e)

..... .]ρη[ μάλα δ' ἤθελε- - -  
 Ἄργείης Ἑλένης πόσις ἔμμενα[ι ἠγκόμοιο.

ἔκ δ' ἄρ' Ἀθηνέων μνᾶθ' υἱὸς Π[ετεῶο Μενεσθεύς,  
 πολλὰ δ' ἔεδνα δίδου· κειμήλια γ[ὰρ μάλα πολλὰ  
 5(45) ἔκτητο, χρυσόν τε λέβητάς τ[ε τρίποδάς τε,

CATALOGUE OF WOMEN

(d) 1-11: Berlin papyrus; 7-21: Berlin papyrus  
 [he kept sending messages ahead to Lacedaemon,  
 to horse-taming Castor and prize-bearing Polydeuces,  
 desiring to be beautiful-haired Helen's husband,  
 although he neither knew her nor had seen her, but  
 hearing what others said. 1(31)  
 From Phylace wooed two men, outstandingly the best,  
 Podarces, the son of Phylacus' son Iphiclus,  
 and good Protesilaus, Actor's very manly son; 5(35)  
 both kept sending messages ahead to Lacedaemon,  
 to the mansion of Oebalus' son, valorous Tyndareus;  
 they [offered] many wedding-gifts, for the woman's glory  
 was great,  
 bronze [  
 golden [  
 (about 22 lines missing)

(e) Berlin papyrus

] he wanted very much  
 to be [beautiful-haired] Argive Helen's husband.  
 From Athens wooed [Peteos' son Menestheus,  
 and offered many wedding-gifts; [for very many]  
 treasures  
 he possessed, gold and cauldrons [and tripods, 5(45)

HESIOD

καλά, τά ῥ' ἔνδοθι κεύθε δόμος Πε[τεῶο ἀνακτος  
οἷς μιν θυμὸς ἀνῆκεν ἐεδνώσ[ασθαι ἄκοιτιν  
πλείστα πορόντ', ἐπεὶ ο[ὔ] τιν' ἐέλπε[το φέρτερον  
εἶναι

10(50) πάντων] ἡρώων κτήνεσσι τε δω[τίνας τε.  
.....]τεῖδαο δόμους κρατερὸς [  
..... . 'Ελένη]ς ἔνεκ' ἡυ[κόμοιο

2-11 Wilamowitz

155 [204 MW; 110 H] P. Berol. 10560; 124: *Erim. Hom.*  
a 361 Dyck (cum apparatu); *Etymol. Gen.* s.v. ἡμύω καὶ  
ἡμυσειν; 128-31: P. Oxy. 2504

]..

]

]..]κ[.]s·

]

5

]α

desunt versus III

9

]σ

desunt versus V

15

]σ

desunt versus fere XXV

41 μνᾶτο· πλείστα δὲ δῶρα μετὰ ξανθὸν Μενέλαον

CATALOGUE OF WOMEN

beautiful things, which [lord Peteos'] house concealed  
within;  
with these his spirit urged him to marry her [as his wife  
by offering the most, for he did not expect anyone [to be  
better  
of all] the heroes in wealth and [presents.  
] houses, the strong [  
] for the sake of [beautiful-haired Helen

155 Berlin papyrus; 124: *Homeric Parsings* and the  
*Etymologicum Genuinum*; 128–31: Oxyrhynchus papyrus

(about 40 lines missing or present only as exiguous traces)

he wooed; and after blond Menelaus he offered the most 41  
gifts

μνηστήρων ἐδίδου· μάλα δ' ἤθελε ὄν κατὰ θυμὸν  
 Ἄργείης Ἑλένης πόσις ἔμμεναι ἠυκόμοιο.

- 45(5) Αἴας δ' ἐκ Σαλαμῖνος ἀμώμητος πολεμιστῆς  
 μνάτο· δίδου δ' ἄρα ἔδνα ἐ[ο]ικότα, θανματὰ ἔργα·  
 οἱ γὰρ ἔχον Τροιζῆνα καὶ ἀγ[χ]ίαλον Ἐπίδουρον  
 νῆσόν τ' Αἴγιαν Μάσητά τε κούρο[ι] Ἀχαιῶν  
 καὶ Μέγαρα σκίοεντα καὶ ὄφρυόεντα Κόρινθον,  
 Ἑρμιόνην Ἀσίνην τε παρέξ ἄλλα ναιεταώσας,  
 50(10) τῶν ἔφατ' εἰλίποδάς τε βόας κ[α]ὶ ἴ[φ]ια μῆλα  
 συνελάσας δώσειν· ἐκέκαστο γὰρ ἔγχει μακρῶι.

αὐτὰρ ἀπ' Εὐβο[ί]ης Ἑλεφήνωρ ὄρχαμος ἀ[νδρ]ῶν  
 Χαλκωδοντιάδης, μεγαθύμων [ἀ]ρχ[ὸς] Ἀ[βά]ν[των],  
 μνάτο· πολλὰ δὲ δῶρα δίδ[ου]· μάλ[α] δ' ἤθελε  
 θυ[μῶι]

- 55(15) Ἄργείης Ἑλένης πόσις ἔμμενα[ι] ἠ[υ]κ[ό]μο[ι]ο.

ἐκ Κρήτης δ' ἐμνάτο μέγα σθένος Ἰδομ[εν]ῆος  
 Δευκαλίδης, Μίνωος ἀγακλειτοῖο γενέ[θ]λης·  
 οὐδέ τινα μνηστήρα μ[ε]τάγγελον ἄλλ[ον] ἔπεμψεν,  
 ἀλλ' αὐτὸς [σ]ὺν νηῖ πολυκλήϊδι μελαίνη[ι]  
 60(20) βῆ ὑπὲρ Ὠχυλίου πόντου διὰ κύμα κελαιν[όν]  
 Τυνδαρέου ποτὶ δῶμα δαΐφρονος, ὄφρ[α] ἴδοιτο  
 Ἄρ[γ]είην Ἑλένην, μηδ' ἄλλων οἶον ἀκ[ού]οι  
 μῦθον, ὅς] ἦδη πάσαν ἐπὶ [χθ]όνα δῖαν ἵκαμ[εν]  
 .....] φασιη Ζηνὸς μεγα.η..α[

- 65(25) .....]...ε· [..]εταδ[.....].[



CATALOGUE OF WOMEN

- of the suitors; for he very much wanted in his spirit  
to be beautiful-haired Argive Helen's husband.  
Ajax from Salamis, the excellent warrior,  
wooed; he offered seemly wedding-gifts, marvelous  
works: 45(5)  
for those who possessed Troizen, and Epidaurus by the  
sea,  
and the island Aegina and Mases, the Achaean youths,  
and shadowy Megara and beetling Corinth,  
Hermione and Asine dwelling beside the sea—  
he said that their rolling-footed oxen and plump sheep  
he would drive together and give: for he excelled with  
the long spear. 50(10)  
Then from Euboea wooed Elephenor, leader of men,  
Chalcodon's son, commander of the great-spirited  
Abantians. He offered  
many gifts; for he very much wanted in his spirit  
to be beautiful-haired Argive Helen's husband. 55(15)  
From Crete wooed Idomeneus' great strength,  
Deucalion's son, of the lineage of very glorious Minos;  
and he did not send some other messenger as suitor  
but himself with a many-benched black ship  
came over the Ogylian sea through the black waves  
to valorous Tyndareus' mansion, so that [he could see  
Argive] Helen, and not merely hear what others  
said,] what had already reached the whole godly earth  
] Zeus' great[-  
] [ 65(25)



▶  
CATALOGUE OF WOMEN

(traces of 10 lines)

(Fr. 155 continues after Fr. 156)

**156** Scholium on Homer's *Iliad*

Lycomedes was from Crete, as Hesiod says in his catalogue of the suitors of Helen.<sup>60</sup>

**155 (continued)**

	] for the sake of the maiden	76(38)
	] [	
he asked all the suitors for reliable oaths		(40)
and he ordered them to swear and [	] to vow	
with a libation, that no one other than himself should		80
make other plans		

<sup>60</sup> Lycomedes may have been mentioned in this gap, as the preceding suitor, Idomeneus, also comes from Crete.

- ἀμφὶ γάμῳ κούρης εὐ[ω]λ[ένο]ν· ὃς δὲ κεν ἀνδρῶν  
 αὐτὸς ἔλοιτο βίηι, νέμεισιν τ' ἀπ[ο]θ[ε]ῖτο καὶ αἰδῶι.  
 (45) τὸν μέτα πάντας ἄνωγεν ἀολλέας ὀρμηθῆμα|  
 ποιηὴν τειστομένους. τοὶ δ' ἀπτερέως ἐπίθου|το  
 85 ἐλπόμενοι τελέειν πάντες γάμον· ἀλλ' ἄ[ρα] πάντας  
 Ἄτρε[ίδ]ης ν[ίκη]σε|ν ἀρηΐφιλος Μενέλαος  
 πλεῖ[στ]α πορών. Χείρων δ' ἐν Πηλῖωι ὑλήεντι  
 (50) Πηλεΐδην ἐκόμιζε πόδας ταχύν, ἔξοχον ἀνδρῶν,  
 παιῖδ' ἔτ' ἐόν[τ'] οὐ γάρ μιν ἀρηΐφιλος Μενέλαος  
 90 νίκησ' οὐδέ τις ἄλλος ἐπιχθονίων ἀνθρώπων  
 μνηστεύων Ἑλένην, εἴ μιν κίχε παρθένον οὔσαν  
 οἴκαδε νοστήσας ἐκ Πηλίου ὠκύς Ἀχιλλεύς.  
 (55) ἀλλ' ἄρα τὴν πρὶν γ' ἔσχεν ἀρηΐφιλος Μενέλαος·  
 ἧ τέκεν Ἑρμιόνην καλλίσφυρ[ο]ν ἐν μεγάροισιν  
 95 ἄελπον. πάντες δὲ θεοὶ δίχα θυμὸν ἔθεντο  
 ἐξ ἔριδος· δὴ γὰρ τότε μῆδετο θέσκελα ἔργα  
 Ζεὺς ὑψιβρεμέτης, μείξαι κατ' ἀπείρονα γαῖαν  
 (60) τυρβάξας, ἦδη δὲ γένος μερόπων ἀνθρώπων  
 πολλὸν αἰιστῶσαι σπεῦδε, πρ[ό]φασιν μὲν ὀλέσθαι  
 100 ψυχὰς ἡμιθέω[ν] ..... .]οῖσι βροτοῖσι  
 τέκνα θεῶν μι[...].[...].[ὄφ]θαλμοῖσιν ὀρῶντα,

CATALOGUE OF WOMEN

regarding the fair-armed maiden's marriage; any man  
 who would seize her by force, and set aside indignation  
 and shame,  
 he commanded all of them together to set out against  
 him (45)

to exact punishment. They swiftly obeyed,  
 all hoping to fulfill the marriage themselves; but [all of  
 them 85

Atreus' son [defeated], warlike Menelaus,  
 for he offered the most. Chiron on wooded Pelion  
 was taking care of Peleus' swift-footed son, greatest of (50)

men,  
 who was still a boy; for neither warlike Menelaus  
 nor any other human on the earth would have defeated  
 him 90

in wooing Helen, if swift Achilles had found her still a  
 virgin  
 when he came back home from Pelion.  
 But warlike Menelaus obtained her first. 93(55)

*Helen Bears Hermione, and Zeus Decrees  
 the End of the Heroic Age*

She bore beautiful-ankled Hermione in the halls, 94(56)  
 unexpectedly. All the gods were divided in spirit 95  
 in strife. For high-thundering Zeus was devising  
 wondrous deeds then, to stir up trouble on the  
 boundless earth;

for he was already eager to annihilate most of the race (60)  
 of speech-endowed human beings, a pretext to destroy  
 the lives of the semi-gods, [ ] to mortals 100  
 children of the gods [ ] seeing with eyes,

- ἀλλ' οἱ μ[ἐ]ν μάκ[α]ρες κ[.....]ν ὡς τὸ πάρος περ  
 (65) χωρὶς ἀπ' ἀν[θ]ρώπων[ βίοντον κα]ὶ ἤθε' ἔχουσι  
 τῶ[ι θ]ῆ[κ'] {ε} ἀθα]νάτω[ν τε ἰδὲ] θνητῶν ἀνθρώπων  
 105 ἀργαλέον πόλεμον· τοῖς μὲν τ]εῦχ' ἄλγος ἐπ'  
 ἄλγει{ν}  
 Ζεῦ[ς  
 ο[ κ[...].ε. ἔκερσε  
 (70) ]ερζει[  
 ἐ]πὶ μαστῶι  
 ]α [μη]δέ τις ἀν[δ]ρῶν  
 110 ..... ... νηῶν δὲ] μελαινάων ἐπιβαίη·  
 ..... β]ίηφί τε φέρτατος εἶναι  
 ..... ]ε καταθνητῶν ἀνθρώπων  
 (75) ..... ἔ]στι καὶ ὀππόσα μέλ[κ]λει ἔσσεσθαι  
 ..... ..]α μῆδεται ἠδὲ γεραίρει  
 115 ..... ..]Διὸς νεφεληγερέταο  
 .....].ι[.].α..υ[.]η.....φράσσασθαι ἔμελλεν  
 οὔτε θ]εῶ[ν] μακάρων οὔτε θνητῶν ἀνθρώπων  
 (80) καὶ π]ολλὰς Ἄϊδη κεφαλὰς ἀπὸ χαλκὸν ἰάψ[ει]ν  
 ἀν]δρῶν ἠρώων ἐν δηϊοτήτι πεσόντων·  
 120 ἀλλ' οὔ πώ ποτε πατρὸς ἐπισηθάνετο φρενὸ[ς]  
 ὄρμη[ς]  
 ἀ]λλ' ἄτε κῆρ' ἀλεείνουτες σφετέροισι τέκεσσι  
 τ]έρποντ' ἀνθρωποι, πραπίδων δ' ἐπετέρπετ' ἐρωῆι  
 (85) πα]τρὸς ἐρισθενκέος, μεγάλ' ἀνδράσι μηδομένοιο.  
 πο]λλὰ δ' ἀπὸ γλωθρῶν δενδρέων ἀμύοντα χαμᾶζε  
 125 χεύετο καλὰ πέττηλα, ῥέεσκε δὲ καρπὸς ἔραζε

CATALOGUE OF WOMEN

but that the ones blessed [ ] as before  
 apart from human beings should have [life and] (65)  
 habitations.  
 Hence he established] for immortals and for mortal  
 human beings  
 difficult warfare: for the ones he made] pain upon pain, 105  
 Zeus [ ] he destroyed  
 [ ] upon the breast (70)  
 ] nor that any man  
 ] board black [ships;  
 ] that he was the best in force  
 ] of mortal human beings  
 ] are and as many as will be (75)  
 ] he plans and honors  
 ] of the cloud-gatherer Zeus 115  
 ] he would consider  
 neither] of the blessed gods nor of mortal human beings;  
 and] the bronze was going to send to Hades many heads (80)  
 of men, heroes falling in battle-strife;  
 but he<sup>61</sup> did not yet perceive the impulse of the father's 120  
 mind;  
 but just as human beings who avoid death for their  
 children  
 are delighted, he was delighted by the rush of the  
 thoughts  
 of the mighty father who was planning great things for (85)  
 men.  
 Many stately trees bowing down to the ground  
 shed their beautiful leaves, and the fruit fell to earth 125

<sup>61</sup> Perhaps Apollo.



HESIOD

- π]υείοντος Βορέας περιζαμενὸς Διὸς αἴσηι,  
ο]ἴδεσκεν δὲ θάλασσα, τρόμ[ε]εσκε δὲ πάντ' ἀπὸ  
τοῖο,
- (90) τρύχεσκεν δὲ μένος βρότεον, μινύθεσκε δὲ καρπός,  
ῶρηι ἐν εἰαρινῇι, ὅτε τ' ἄτριχος οὔρεσι τίκτει
- 130 γ]αί[η]ς ἐν κευθμῶνι τρίτῳ ἔτεϊ τρία τέκνα.  
ἦρο]ς μὲν κατ' ὄρος καὶ ἀνὰ δρυμ[ν]ὰ πυκνὰ καὶ  
ὔλην
- εἶσι]ν ἀ[λυσ]κάζων καὶ ἀπ[ε]χθαίρων πάτον ἀνδρῶν
- (95) ἄγκεα καὶ κνημοὺς κατα[  
χειμῶνος δ' ἐπιόντος ὑπὸ .[
- 135 κείται πόλλ' ἐπιεσσάμενος ἐ[  
ἀλλὰ μιν ὑβριστήν τε καὶ [ἄγριον  
δεινὸς ὄφεις κατὰ νῶτα δα[φοιν-  
(100) κῆλα Διὸς δαμναί φη λυ.[  
ψυχὴ τοῦ [γ]' οἴη καταλείπε[ται
- 140 ἦ δ' ἀμφ' αὐτόχυτον θαλαμ[  
ἦβαιήν ἐλ[.]εῖρα κατὰ χθ[ονός  
εἶσιν ἀμαυρωθεῖσ[.]ποθε[
- (105) κείται δεχ[  
ᾠραι τεκ[.]
- 145 τέρψηι δ' ἀ[νθρώπους  
αὔτις ἐπι[  
γαίης τε[
- (110) ἔνθεν α[  
θηλειερ[
- 150 ἐς φῶς ο[



## CATALOGUE OF WOMEN

- as Boreas blew violently by Zeus' dispensation  
 and the sea [swelled], and everything trembled from it,  
 and it consumed mortal strength, and the fruit was (90)  
 diminished  
 in the spring season, when the hairless one<sup>62</sup> gives birth  
 in the mountains  
 in a hiding-place in the earth to three offspring in the 130  
 third year.  
 In the spring, down from the mountain and up among  
 the dense copses and forest  
 it goes along,] shunning and detesting men's trodden  
 paths,  
 valleys and outcrops [ (95)  
 but when the winter comes under [  
 it lies there, having put on besides many [  
 a terrible snake, blood-red along its back [  
 but outrageous and [wild  
 Zeus' shafts overpower like [  
 only its life is left behind [ (100)  
 around its self-shed bed-chamber [  
 slight [ ] below the earth [  
 it goes along, obscured [  
 it lies there [  
 Seasons bore [ (105)  
 and he will delight [human beings  
 again [ 145  
 of the earth [  
 where [  
 female [ (110)  
 to the light [  
 150

<sup>62</sup> The snake.

- φράζετα[ι  
 ἔρχετ[αι  
 (115) ἦπια τη[  
 γαίη ὠσ[  
 155 πότμο[  
 ἰᾶσθαι[  
 οἱ δ' ἂν ἰω[  
 (120) νούσων[  
 ἀλλὰ τα[  
 160 τηλεθο[ω-  
 τοῖσι δε[  
 τρὶς τοῖ[  
 (125) ἐπλη[.].[  
 εἶσιν δ[  
 165 φύλον [  
 δ[

desunt versus IV

- 171 α[  
 υ[  
 (135) θ[  
 φα[  
 175 εἰν[  
 ζώε[σκ-  
 νοσφ[  
 (140) κηρ[  
 καὶ γα[

says [	(115)
goes [	
mild [	155
the earth [	
fate [	
to heal [	
they [	(120)
of illnesses [	
but [	160
far from [	
to them [	
thrice [	(125)
[	
he will go [	
tribe [	165

(traces of one line, then four lines missing, then traces of ten lines)

180 ἀγρο[

HESIOD

- 78, 85–86, 99, 101, 103, 109, 130–32, 136–37, 139,  
141 Wilamowitz 104 τῶ[ι Allen, ἀθα]νάτων Evelyn  
White, cetera Stiewe 105 Stiewe 110 Rzach, Allen  
117 Crönert 118 καὶ Wilamowitz 121 ἀλλ' ἀπὸ  
Merkelbach 122 τέρπουτ' Wilamowitz  
127 οἴδεσκεν Beck 145 West 151 MW  
176 MW

CATALOGI FRAGMENTA  
INCERTAE SEDIS

157 [p. 190a OCT] Philodemus *De pietate* B 7430–46,  
7454–80 Obbink

[τὸν δὲ μειχθῆ]ναι [Ἑσίοδος Ἀμμυ]ώνη [φησὶ καὶ  
Ἴφιμε]δί[αι καὶ ]η[ι καὶ] Λαπηθε[ῖαι ἢ] Μηθώνη,  
πρὸ[ς] δὲ [τ]αύταις Ἀ[λκυό]νη [καὶ] Κελαιν[οῖ ταῖς]  
[Π]λειάσιν κ[αὶ] Κα[λύ]κ[η] καὶ Μη[κι]οβί[κ]η καὶ  
Λαο[δίκ]αι. [ἔ]τι <δ> τῇ Ἐν[ιπέω]ς [ἐρ]ασθῆσι Τ[υ]-  
ρ[οῖ], [ὄ]θεν “τέκε [τέκνα]” (Hom. *Od.* 11. 249), καὶ  
Πολυβοία[ι] καὶ τῇ [θ]νητῇ Γοργ[οῖ] (*Theog.* 277–  
79)...κα[ὶ τὸν] μὲν Ἀπόλλω [τὸν] Μουσηγέτη[ν ἐρ]-  
ασθέντα τῆ[ς] Μακα]ρέως θυγατρὸ[ς] Εὐ[βοίας] Ἀργε[ῖ]-  
ον τεκεῖν,] μειχθέν[τα] δὲ [τὴν νῆ]σον ἀπ' ἐκεῖν[ης]  
ἐπο]νομάσαι, Φ[ιλάμ]μωνα δ' ἐκ [Φιλωνί]δος τῆς ἐρω-  
[μένης] τῆς τὰδελφ[οῦ] γεν[νῆσαι], τὸν δ' Ἀ[σκλη]πιὸν  
ἐξ Ἀρσ[ινόης],] μῆδ' Ἀκακαλ[λίδ]α γέ[νοι] τοι τὴν Ἑρμε[ῖ]-  
[σιν] γενομένην π[ερ]ιδεῖν. ἐρασθῆνα[ι δὲ] καὶ Κυρή-

▶

CATALOGUE OF WOMEN

UNPLACED FRAGMENTS OF THE  
CATALOGUE OF WOMEN

*The Many Loves of Poseidon and Apollo*

157 Philodemus, *On Piety*

[Hesiod says that he (i.e. Poseidon) had sexual intercourse with] Amymone [and Iphimedia (Fr. 16)] and Lapethea [or] Methone and, besides these, with the Pleiades [Alcyone] (cf. Fr. 118.2) and Celaeno (cf. Fr. 118.2), and with [Calyce] (cf. Fr. 10.34, 59) and Mecionice (Fr. 191a, b) and Laodice; and with Tyro too, when she was seized with desire for [the Enipeus] (Fr. 27–30), whence she “bore [children]” (*Od.* 11.249), and with Polyboea and the mortal Gorgon (i.e. Medusa, *Theog.* 277–79); ... and that Apollo, leader of the Muses, was seized with desire for [Macareus’] daughter Euboea and [begot] Argeius, and having had sexual intercourse with her gave her name [to the island], that he begot Philammon from his brother’s (i.e. Hermes’) beloved [Philonis] (Fr. 65.14–16), and [Asclepius] from Arsinoe (Fr. 53–54), that he did not [overlook] Acacallis who was Hermes’ lover, and was seized with desire for Cyrene (Fr. 158–59) [and] Aethusa

νη[ς κ]α[ὶ Αἰ]θούσης καὶ ν[ύμφης] Ἀστρηίδος κ[αὶ]  
τῆς] Τροφωνείου μ[η]τρὸς Ἐπικάσ[της].

**158** [215 MW; 101 H] Schol. Pind. *Pyth.* 9.6 (II p.  
221.13–16 Drachmann)

ἀπὸ δὲ Ἠοίας Ἡσιόδου τὴν ἱστορίαν ἔλαβεν ὁ Πίν-  
δαρος, ἧς ἡ ἀρχή·

ἢ οἴη Φθίῃ Χαρίτων ἄπο κάλλος ἔχουσα  
Πηνειοῦ παρ' ὕδωρ καλὴ ναίεσκε Κυρήνη

**159** [216 MW] Servius in Verg. *Georg.* 1.14 (III.1 p.  
134.22 Thilo-Hagen)

Aristaeum invocat, id est Apollinis et Cyrenes filium,  
quem Hesiodus dicit Apollinem pastoralem.

**160** [217 MW; 102 H] P. Oxy. 2489

Ἄρι]σταῖον βαθυχαίτην  
]σὺν Ἑρμῆι Μαιάδος υἱεῖ  
]ἐπίσκοπος ἠδὲ νομῶν  
]ι δώματα καλά  
τε]θνηότα πορσανέουσαι  
]μεν κλυτὸς Ἀργειώνη  
]ι ἔκδοσαν οἴηι  
]ώπιδος ἀγλαὸν ἔργον

5

1, 5 Lobel

CATALOGUE OF WOMEN

(Fr. 123.1) and [the nymph] Astreis (Fr. 123.8–10) and Trophonius' mother Epicaste.

*Cyrene and Her Son by Apollo: Aristaeus, and His Son Actaeon* (Fr. 157–62)

158<sup>63</sup> Scholium on Pindar's *Pythians*

Pindar took the story from Hesiod's *Ehoiai*; this is its beginning:

Or like her: in Phthia, possessing beauty from the  
Graces,  
beside the water of Peneus dwelt beautiful Cyrene

159 Servius on Virgil's *Georgics*

He invokes Aristaeus, that is, the son of Apollo and Cyrene, whom Hesiod calls Apollo Nomius (of the shepherds).<sup>64</sup>

160<sup>65</sup> Oxyrhynchus papyrus

] luxuriant-haired Aristaeus  
] with Maia's son Hermes  
] and guardian of the shepherds  
] beautiful mansions  
] in order to prepare him when he has died 5  
] the glorious Argive woman  
] they gave to her alone  
] opis' splendid work

<sup>63</sup> Cf. Fr. 157.      <sup>64</sup> Cf. Fr. 157.      <sup>65</sup> Or else, as Beck suggests, the reference in line 6 might be to Argea, the daughter of Adrastus and wife of Polynices, cf. Fr. 135, 136.1–8.

161a, b [217A OCT + 346 MW]

(a) Anon. P. Michigan inv. 1447 ii 1-6

Ἄκταίων ὁ Ἀρισταί[ο]υ καὶ Αὐ[τονό]ης, τῶν Σεμέ[λι]ης  
 ἐφιέμενος γάμων αὐτ[ ]το πρὸς τοῦ μητροπάτι-  
 ρο[ς].....μετεμορ]φώθη εἰ[ς] ἐλάφου δόκησιν δι-  
 βο[υλῆν] Ἀρτέμ[ι]δος καὶ διεσπαράσθη ὑπὸ τῶν  
 ἔ[α]υτοῦ κυνῶν, ὧ[ς] φησιν Ἡσίοδος ἐν Γυναικῶν  
 κα[τ]αλ[ό]γωι.

(b) Philodemus *De pietate* B 6552-55 Obbink

Ἄκταίωνι καὶ [γυν]αῖκα, καθάπερ [ ....] ἐν Ἡοίαις...

162 [103 H] P. Oxy. 2509

ἔσσυμένως δ' ἤϊξε δι' αἰθέρος ἀτρυγέτοι[ο]  
 Χείρωνος δ' ἵκανε μέγα σπέος· ἔνθα δ' ἔνα[ι]ε  
 Χείρων νηΐδ' ἔχων νύμφην θυμαρέ' ἄκ[οιτιν].  
 ἔνθα δὲ Φιλλυρίδην ἔπεα πτερόεντα προση[ύδα].

5 "Χ[ε]ίρων οἶσθα καὶ αὐτὸς ὁμῶς μα[κ]άρεσσι  
 θεοῖ[σιν]

ὡς ἔσται Σεμέλης ἐρικυδέος ἀγλαὸς υἱὸς  
 καὶ Διὸς αἰγιόχοιο Διώνυσος πολυγηθ[ή]ς  
 ὃς ποτε τοῖσδε κ[ύ]γεσσι ὄρος κατὰ

γ[η]ρ[ιτό]φυλ[λον]  
 τ[έρ]ψετ' ἔχων· ὅτε δ' αὖτε πατὴρ ἀνδ[ρ]ῶν τε θε[ῶν]  
 τε

10 αὐ[τ]ὸν ἄγη μετὰ φύλ[α] θεῶν αἰειγενετῶν,



**161a, b**

(a) Michigan papyrus  
Actaeon, the son of Aristaeus and [Autonoe], eager for  
marriage with [Semele] [ ] from his mother's father  
[ ] he was transformed] into the appearance of a deer  
[by the will] of Artemis and was torn apart by his own dogs,  
as Hesiod says in the *Catalogue of Women*.

(b) Philodemus, *On Piety*  
for Actaeon also as a wife, just as [ ] in the *Ehoiai* ...

**162<sup>66</sup>** Oxyrhynchus papyrus

Eagerly she<sup>67</sup> darted through the barren air  
and she came to Chiron's great cave; there dwelled  
Chiron, who had a Naead nymph as his well-pleasing  
wife.

Then she spoke winged words to Philyra's son:  
"Chiron, you yourself know, just as the blessed gods do,  
that it will be the illustrious son of very glorious Semele  
and aegis-holding Zeus, much-cheering Dionysus,  
who one day will rejoice in possessing these dogs in the  
innumerable-leaved mountain;  
but when the father of men and of gods  
leads him to the tribe of immortal gods,

<sup>66</sup> Some scholars consider this fragment archaic and possibly Hesiodic; others attribute it to the Hellenistic period.

<sup>67</sup> Probably Artemis, but perhaps Athena.

ἐς χῶρον πάλιν αὐτίς ἐλεύσονται κ[ύνες] οἴ[οι].  
 σο[ὶ δ]ὲ [δ]ῆ ἤματα πάντα διαμπερές αἰε[ῖν]  
 ἔ[σ]ονται.”  
 ὡς] ἔφατ' αἰγιόχοιο Διὸς κούρη μεγ[άλαιο  
 ] .. εων δὲ [κ]υβῶ[ν ] .[ ἐξ]είλετο λύσσα[ν].  
 15 ἢ μ]έν ἔβη πρὸς [ Ὀλυμπον ἀπὸ χθονὸς  
 εὐ]ρυδείη[ς  
 ἀθαν]άτων μετὰ [φύλα θεῶν αἰειγεν]ετά[ω]ν.  
 το]ῖ[ς] δ' ἄχος Ἄκτα[ίωνος ἐγίγνετο τεθν]ειῶ[τος  
 δ]εσπότεω, ἔ[γ]γωσαν δὲ [ ἄ  
 ὠ]ρυχμοῖο δὲ πᾶς πλήσ[θη  
 20 π]οσσὶ κόνικν > ἔχεον τι.[  
 κ]λαγ[γ]ῆς θεσπεσίης χ[

8, 9 Lobel

11 Casanova

12 Casanova, Lobel

13 Lobel

14 [κ]υβῶ[ν Lobel, ἐξ]είλετο λύσσα[ν Casanova

15 Lobel

16 ἀθαν]άτων Casanova, cetera Lobel

17 Lobel, Casanova

18 ἔ[γ]γωσαν δὲ Casanova

19 Lobel

20 Morel

21 Lobel

163 [42 MW] Schol. Pind. *Pyth.* 4.182 (III p. 124.2 Drachmann)

ὁ δὲ Ἑσίοδος Ναΐδα φησὶ τὸν Χείρωνα γῆμαι.

164 [59 MW; 70 H] P. Oxy. 2490 (=2483 fr. 3); 2-4: Strab. 9.5.22, 14.1.40; 3: Steph. Byz. s.v. Ἄμυρος (p. 88. 12-13 Meineke)

] .ηος

## CATALOGUE OF WOMEN

once again the dogs will go back to that place, all alone.  
Then they will belong to you for all your days, through  
and through, forever.”

So spoke great aegis-bearing Zeus' daughter,

    ] from the dogs [        ] she removed the madness.  
She went [to Olympus from] the broad-pathed [earth  
to the tribe of the deathless] immortal gods.        15

But upon them<sup>68</sup> came grief for Actaeon who had died,  
their master, and they knew [

All the [        ] was filled with howling [  
with their feet dust, they shed [  
an indescribable sound [

### 163 Scholium on Pindar's *Pythians*

Hesiod says that Chiron married a Naead.

### *Coronis*<sup>69</sup>

164 *Oxyrhynchus papyrus*; 2–4: Strabo, *Geography*; 3:  
Stephanus of Byzantium, *Geographical Lexicon*  
]

<sup>68</sup> Actaeon's dogs.

<sup>69</sup> Cf. Fr. 239–40.

HESIOD

ἢ οἴη Διδύμους ἱεροῦς ναίουσα κολωνοῦς ]  
 Δωτίω ἐν πεδίω πολυβότρυος ἄντ' Ἀμύροιο  
 νύψατο Βοιβιάδος λίμνης πόδα παρθένος ἀδμῆς

5

8

desunt versus V

14

15

20

]σ  
 ἄ]ουρα  
 ἄ]λσος  
 δώματ]α καλέ

]σ

]Ἑρμῆς

]σ

ἄ]κοιτω

]ου

]ν ἔχουσα

]α

]εντι

6, 8 West

7 Lobel

17 Lobel

**165** [87 MW] Phlegon *Mir.* 5 p. 74 Keller; *FGrHist* 257 F 36

οἱ αὐτοὶ (i.e. Hesiodus, Dicaearchus Fr. 37 Wehrli, Clitarchus *FGrHist* 137 F 37, Callimachus Fr. 577 Pfeiffer et alii) ἱστοροῦσιν κατὰ τὴν Λαπιθῶν χώραν γενέσθαι Ἐλάτῳ τῷ βασιλεῖ θυγατέρα ὀνομαζομένην Καινίδα. ταύτῃ δὲ Ποσειδῶνα μιγέντα ἐπαγγείλασθαι ποιήσειν αὐτῇ ὃ ἂν ἐθέλη, τὴν δὲ ἀξιώσαι μεταλλάξαι αὐτὴν εἰς

## CATALOGUE OF WOMEN

Or like her: dwelling on the sacred Didyman hills  
 in the Dotian plain facing Amyrus rich in grapevines,  
 she bathed her foot in the Boebian lake, an unwedded  
 virgin

] 5  
 ] field  
 ] grove  
 ] beautiful mansions

(five verses missing)

] 14  
 ] Hermes 15  
 ]  
 ] wife  
 ]  
 ] she possessing 19

(traces of two lines)

(traces of 4 lines, then 5 lines missing, then traces of 8 lines, including "Hermes" at the end of line 15)

### *The Lapith Elatus, Father of Caenis/Caeneus*

#### 165 Phlegon, *On Marvellous Things*

The same authors (i.e. Hesiod, Dicaearchus, Clitarchus, Callimachus, and some others) narrate that in the land of the Lapiths a daughter named Caenis was born to the king Elatus. Poseidon mingled with her and promised that he would do whatever she wished for her, and she requested

**166** [218 MW] Schol. T Hom. *Il.* 7.9d<sup>1</sup> (II p. 230.65-67  
Erbse)

ὁ γὰρ τοῦ Μενεσθίου πατήρ Ἀρηΐθoος Βοιωτὸς ἦν  
κατοικῶν Ἄρνην· ἔστι δὲ αὕτη Βοιωτίας, ὡς καὶ Ἡσι-  
οδός φησιν.

**167** [220 MW] Steph. Byz. s.v. Αἰγά (p. 38.5 Meineke)

ἔστι καὶ Αἰγαῖον πεδῖον συνάπτου τῇ Κίρρα, ὡς  
Ἡσίοδος.

**168** [221 MW; \*10 H] Eust. in Hom. *Od.* 16.117-20  
p. 1796.39

Τηλεμάχῳ δ' ἄρ' ἔτικτεν εὐζωνος Πολυκάστη  
Νέστορος ὀπλοτάτη κούρη Νηληϊάδαο  
Περσέπολιν μιχθεῖσα διὰ χρυσῆν Ἀφροδίτην

**169** [223 MW] Eust. in Hom. *Il.* 1.1 (I p. 22.44 van der  
Valk)

ἦν δέ, φασί, Βούτης υἱὸς Ποσειδῶνος, ὡς Ἡσίοδος ἐν  
Καταλόγῳ.

## CATALOGUE OF WOMEN

that he transform her into a man and make her invulnerable. When Poseidon had fulfilled her request, the name was changed to Caeneus.

### *Boeotian Areithous, Father of Menesthius*

#### 166 Scholium on Homer's *Iliad*

For Menesthius' father Areithous was a Boeotian who lived in Arne; this is in Boeotia, as Hesiod too says.

### *The Aegean Plain*

#### 167 Stephanus of Byzantium, *Geographical Lexicon*

There is also an Aegean plain, bordering on Cirra, according to Hesiod.

### *Nestor's Daughter Polycaste Bears Persepolis to Telemachus*

#### 168 Eustathius on Homer's *Odyssey*

To Telemachus, well-girdled Polycaste, the youngest daughter of Neleus' son Nestor, bore Persepolis, mingling because of golden Aphrodite

## ATHENIAN GENEALOGIES

(FR. 169–73)

### *Poseidon's Son Boutes*

#### 169 Eustathius on Homer's *Iliad*

They say that Boutes was Poseidon's son, as for example Hesiod in the *Catalogue*.

## HESIOD

**170** [224 MW] Pausanias 2.6.5

Ἡσίοδος γε...ἐποίησεν ὡς Ἐρεχθέως εἶη Σικυών.

**171** [225 MW] Harpocratio M 20 p. 173 Keaney, p. 202.7 Dindorf

Μελίτη· ... δῆμός ἐστι τῆς Κεκροπίδος· κεκληῆσθαι δέ φησι τὸν δῆμον Φιλόχορος ἐν τρίτῃ (FGrHist 328 F 27) ἀπὸ Μελίτης θυγατρὸς κατὰ μὲν Ἡσίοδον Μύρμηκος ...

**172** [227\* MW; \*20 H] Herodian. π. μον. λέξ. p. 10 (II p. 915.22 Lentz)

Εὔμολπος Δόλιχός τε καὶ Ἴπποθόων μεγάλθυμος

**173** [228 MW; \*18 H] Schol. A Hom. *Il.* 14.119a (III p. 585.92–94 Erbse)

ιδὼν δ' ἱππηλάτα Κῆρυξ

Κῆρυξ Bekker.

**174** [231 MW; \*21 H] Schol. Ap. Rhod. 1.824 (p. 71.8 Wendel)

θεσάμενος γενεὴν Κλεοδαίου κυδαλίμοιο



CATALOGUE OF WOMEN

*Erechtheus' Son Sicyon*

170 Pausanias, *Description of Greece*  
Hesiod for one ... wrote that Sicyon was Erechtheus'  
son.

*Myrmex's Daughter Melite*

171 Harpocration, *Lexicon of the Ten Orators*  
Melite: ... a deme of Cecropis. Philochorus in book 3 says  
that the deme is named from Melite, the daughter of  
Myrmex according to Hesiod ...

*Three Eleusinian Heroes*

172 Herodian, *On Anomalous Words*  
Eumolpus and Dolichus and great-spirited Hippothoon

*Ceryx*

173 Scholium on Homer's *Iliad*  
The horseman Ceryx, seeing

THE DESCENDANTS OF HERACLES  
(FR. 174-75)

*The Son of Hyllus, Heracles' Son by Deianeira:  
Cleodaeus, and His Son Aristomachus*

174 Scholium on Apollonius Rhodius' *Argonautica*  
supplicating the offspring of renowned Cleodaeus

## HESIOD

**175** [232 MW] Schol. Pind. *Ol.* 7.42 (I pp. 210.28–211.3 Drachmann) “ Ἀστυδαμείας”

καὶ Ἡσίοδος δὲ Ἀστυδάμειαν αὐτὴν φησι...ἣν δὲ Φύλαντος θυγάτηρ...ἐνταῦθα δὲ Ἀμύντορος αὐτὴν φησιν ὁ Πίνδαρος, Ἡσίοδος δὲ καὶ Σιμωνίδης (Fr. 554 Page) Ὀρμένου.

**176** [235 MW; 112 H] *Etymol. Gen. et Gud.* (Reitzenstein, *Gesch. der griech. Etymologica* p. 161.4), *Etymol. Magn.* s.v. Ἴλεός

Ἴλέα, τὸν ῥ' ἐφίλησεν ἄναξ Διὸς υἱὸς Ἀπόλλων  
καὶ οἱ τοῦτ' ὀνόμην' ὄνομ' ἔμμεναι, οὐνεκα νύμφην  
εὐρόμενος ἴλεων μίχθη ἐρατῇ φιλότητι  
ἥματι τῷ, ὅτε τείχος ἐνδμήτοιο πόλῆος  
ὑψηλὸν ποίησε Ποσειδάων καὶ Ἀπόλλων

**177** [236 MW; 124 H] Choeroboscus in Theodos. *Canonnes* (I p. 123.22 Hilgard)

ἣ δὲ Θόαν τέκεν υἱόν

**178** [237 MW] Schol. Theocrit. 16.49 (p. 328.12 Wendel) “θῆλυν ἀπὸ χροιάς Κύκνον”

Ἡσίοδος δὲ τὴν κεφαλὴν ἔχειν αὐτόν φησι λευκὴν

<sup>70</sup> Cf. Fr. 280.

<sup>71</sup> Ileos' name is derived from the nymph's graciousness (ἴλεων) and is linked with one of the names of the city of Troy, Ilion.

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*Astydamea, With Whom Heracles  
Begot Tlepolemus*

175 Scholium on Pindar's *Olympians*  
"Astydamea": and Hesiod too says that she was Astydamea  
... She was the daughter of Phylas ... Pindar says there that  
she was Amyntor's daughter, but Hesiod and Simonides  
say she was Ormenus'.

*Apollo, Father of Ileus  
(the Father of Locrian Ajax)*

176 The *Etymologicum Genuinum* and *Etymologicum  
Gudianum*, the *Etymologicum Magnum*

Ileus,<sup>70</sup> whom lord Apollo, Zeus' son, loved;  
and he named him this name,<sup>71</sup> since he had found the  
nymph  
gracious and had mingled with her in loving desire  
on that day when Poseidon and Apollo made  
the lofty walls of the well-built city.

5

*The Birth of Thoas*

177 Georgius Choeroboscus on Theodosius' *Canons*  
she bore a son, Thoas

*Cycnus*

178 Scholium on Theocritus' *Idylls*  
"Cycnus, female by his appearance": Hesiod says that he

διὸ καὶ ταύτης τῆς κλήσεως ἔτυχεν.

**179** [239 MW; 116 H] Athenaeus 10.32 p. 428c

διὸ καὶ Ἡσίοδος ἐν ταῖς Ἡοίαις εἶπεν·

οἷα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος.  
 ὅστις ἄδην πίνῃ, οἶνος δέ οἱ ἔπλετο μάργος,  
 σὺν δὲ πόδας χεῖράς τε δέει γλώσσάν τε νόον τε  
 δεσμοῖς ἀφράστοισι, φιλεῖ δέ ἐ μαλθακὸς ὕπνος

**180** [238 MW] Schol. Hom. *Od.* 9.198 (II pp. 421.33-422.4 Dindorf)

ταῦτα σημειοῦνται τινες πρὸς τὸ μὴ παραδιδόναι  
 Ὅμηρον Διόνυσον οἴνου εὔρετήν, τὸν δὲ Μάρωνα οὐ  
 Διονύσου ἀλλ' Ἀπόλλωνος ἱερέα ... ἢ δ' ἀπότασις πρὸς  
 Ἡσίοδον λέγοντα τὸν Μάρωνα εἶναι <Εὐάνθους τοῦ>  
 Οἰνοπίωνος τοῦ Διονύσου.

<Εὐάνθους τοῦ> Sittl

**181** [240 MW; 115 H] Schol. Soph. *Trach.* 1167 (p. 344 Papageorgios) “Σελλῶν”; 1 + 5: Strabo 7.7.10

τὴν γὰρ χώραν οὕτως Ἡσίοδος ὀνομάζει ἐν Ἡοίαις  
 λέγων οὕτως·

<sup>72</sup> Cycnus' name means “swan.”

## CATALOGUE OF WOMEN

had a white head; for this reason he acquired this appellation.<sup>72</sup>

### *The Gifts of Dionysus*

179 Athenaeus, *Scholars at Dinner*

For this reason, Hesiod too said in the *Ehoiai*:

Such as Dionysus gave to men as a delight and as a burden.

Whoever drinks his fill, the wine becomes maddening for him,

it binds together his feet and his hands and his tongue and his mind

with invisible bonds, and soft sleep loves him.

### *Descendants of Dionysus*

180 Scholium on Homer's *Odyssey*

Some people mark this line (i.e. *Od.* 9.198) with a critical sign, since Homer does not report that Dionysus was the discoverer of wine and since Maron was the priest not of Dionysus but of Apollo ... The reference is to Hesiod, who says that Maron was the son <of Euanthes the son> of Oinopion, the son of Dionysus.

### *Dodona*

181 Scholium on Sophocles' *Trachinian Women*; 1, 5:  
Strabo, *Geography*

"Selli": Hesiod names the place this way (i.e. Hellopia) in the *Ehoiai*, speaking in this way:

HESIOD

- ἔστι τις Ἑλλοπίη πολυλήϊος ἥδ' εὐλείμων  
 ἀφνειὴ μήλοισι καὶ εἰλιπόδεσσι βόεσσιν·  
 ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται  
 πολλοὶ ἀπειρέσιοι φύλα θνητῶν ἀνθρώπων·  
 5 ἔνθα δὲ Δωδώνη τις ἐπ' ἐσχατιῇ πεπόλισται·  
 τὴν δὲ Ζεὺς ἐφίλησε καὶ ὄν χρηστήριον εἶναι  
 τίμιον ἀνθρώποις <  
 > ναῖον δ' ἐν πυθμένι φηγοῦ·  
 ἔνθεν ἐπιχθόνιοι μαντήϊα πάντα φέρονται.  
 10 ὃς δὴ κείθι μολὼν θεὸν ἄμβροτον ἐξερεεῖνη  
 δῶρα φέρων <τ' > ἔλθησι σὺν οἰωνοῖς ἀγαθοῖσιν

182 [180 MW; 111 H] P. Oxy. 2503

- ..... .]εἰο.[ ]...ο.[  
 ..... ..].[]λεων ὡς εἴ θ' ἐὸν υἱὸ[ν  
 ..... ... πυ]ροφόρου Ἀσίης ἔδος[  
 ..... .. μηλ]οβότους Ἑρμον πάρα δ[ινηέντα  
 5 ..... ...ἀ]ρδανος ἤγετ' ἐὺς παῖς [  
 ..... ...]. Βροτέαο δαΐφρονος[  
 ..... ...]οτ[.]ρων καλλιπλοκαμ[  
 χρυσὸν τι]μήεντα καὶ ἵππων ξαν[θὰ κάρηνα  
 εἰλιποδῶ]ν τε βοῶν ἀγέλας καὶ πώ[εα μήλων  
 10 ..... ...]εῖνεκ' ἄρ' εἶδει ἐκαίνυτο [φῦλα γυναικῶν  
 ἢ οἱ γείνατ]ο παῖδας ὁμὸν λέχος εἰσ[αναβάσα

CATALOGUE OF WOMEN

There is a certain Hellopia, with its many cornfields  
 and meadows,  
 rich in sheep and rolling-footed cattle;  
 in it dwell men with many sheep and many oxen,  
 many of them, countless, tribes of mortal human  
 beings.

There is a certain city, Dodona, built at the edge; 5  
 Zeus loved it, and that it be his oracular seat,  
 honored by men <

> they dwelt in the stump of an oak tree;  
 from there, those who live on the earth bring back all  
 the oracles.

Whoever going there asks the immortal god, 10  
 and comes bringing gifts with good bird-omens

*Dardanus or Iardanus?*

182 Oxyrhynchus papyrus

] [ ]  
 ] as if his own son  
 ] seat of wheat-bearing Asia [ ]  
 ] sheep-grazed, beside the [eddying] Hermus,  
 ]rdanus led off, the good son of [ ] 5  
 ] of valorous Broteas [ ]  
 ] beautiful-haired [ ]

costly [gold] and the blond [heads of] horses  
 and herds of [rolling-footed] oxen and flocks [of sheep  
 ] because in beauty she surpassed the [tribe of ] 10  
 women.

She bore him] sons, going up into the shared marriage-  
 bed





CATALOGUE OF WOMEN

] Pandion in the lofty houses  
and a reverend [maiden], quick-eyed, beautiful-cheeked,  
] who contended in beauty with the  
immortal goddesses.

Her with horses and closely-joined chariots  
] well-armed with ashen spear, her the vigorous [

(traces of 4 lines)

15

FRAGMENTS ABOUT  
UNIDENTIFIED MYTHS

183 Pseudo-Herodian, *Philetaerus*

I have come from the countryside

184 Anonymous commentary on Antimachus of  
Colophon

He ordered the girls

## ΜΕΓΑΛΑΙ ΗΟΙΑΙ

**185** [246 MW] Paus. 2.16.4, de Mycene

ταύτην εἶναι θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρέστο-  
ρος τὰ ἔπη λέγει ἃ δὴ Ἑλληνας καλοῦσιν Ἡοίας  
μεγάλας.

**186** [247 MW] Paus. 2.26.2

κατὰ . . . τὰ ἔπη τὰς μεγάλας Ἡοίας ἦν Ἐπιδαύρω  
πατήρ Ἄργος ὁ Διός.

**187a, b** [248, 249 MW; Meg 10, 11 H]

(a) Anon. Comm. in Aristot. *Eth. Nic.* 3.7 (Comm. in  
Aristot. Graec. XX p. 155.5–7 Heylbut)

Ἡσίοδος. . . ἐν ταῖς μεγάλαις Ἡοίαις τὴν Ἀλκμήνην  
ποιῶν πρὸς τὸν Ἡρακλέα λέγουσαν

ὦ τέκος, ἦ μάλα δὴ σε πονηρότατον καὶ ἄριστον  
Ζεὺς τέκνωσε πατήρ

---

<sup>1</sup> The adjective can also mean “the worst.”

## OTHER FRAGMENTS

### GREAT EHOIAI

#### *Inachus' Daughter Mycene*

185 Pausanias, *Description of Greece*

That she (i.e. Mycene) is the daughter of Inachus and the wife of Arestor is said by the epic poem which the Greeks call the *Great Ehoiai*.

#### *Zeus' Son Argus, Father of Epidaurus*

186 Pausanias, *Description of Greece*

According . . . to the epic poem, the *Great Ehoiai*, Epidaurus' father was Argus, the son of Zeus.

#### *Fragments Relating to Heracles (Fr. 187–91)*

187a, b Anonymous commentary on Aristotle's *Nicomachean Ethics*

(a) Hesiod . . . in the *Great Ehoiai* has Alcmene say to Heracles,

Oh my child, in very truth you are the most toilsome<sup>1</sup>  
and the best  
whom father Zeus has begotten

HESIOD

(b) idem (Comm. in Aristot. Graec. XX p. 155.7-8 Heyl.  
but)

καὶ πάλιν·

αἱ Μοῖραί σε πονηρότατον καὶ ἄριστον

188 [250 MW] Schol. Pind. *Isthm.* 6.53 (III p. 255.19-  
22 Drachmann) “τὸν μὲν ἐν ῥινῶ λέοντος στάντα (scil.  
Ἑρακλέα) κελήσατο (sc. Τελαμών)”.

εἴληπται δὲ ἐκ τῶν μεγάλων Ἑοιῶν ἡ ἱστορία· ἐκεῖ  
γὰρ εὐρίσκεται ἐπιξενούμενος ὁ Ἑρακλῆς τῷ Τελα-  
μῶνι καὶ ἐμβαίνων τῇ δορᾷ καὶ εὐχόμενος οὕτως, καὶ  
ὁ διόπομπος αἰετός, ἀφ’ οὗ τὴν προσωνυμίαν ἔλαβεν  
Αἴας.

189a, b [251(a), (b) MW; Meg 12 H]

(a) P. Oxy. 2498

ἡ τέκ’ Ἀρισταίχμ[ην τε καὶ Εὐαίχμην ροδόπηχυν.  
τὰς δ’ αὖ Βουτίδαι[ ἀγάγοντο  
Κήϋκος ποτὶ δῶ[μα φιλοπτολέμου βασιλῆος  
ἦτοι Π[ο]υ[λ]υκόω[ν μὲν Ἀρισταίχμην τανύπεπλον  
5 ἦγαγε[θ’] ἵπποισ[ίν τε καὶ ἄρμασι κολλητοῖσιν.  
ἡ δέ οἱ ἐν μεγάρο[ις θεοείκελα γείνατο τέκνα  
Δηΐμαχον Στέφανό[ν τε  
τὴν δὲ Πολυκρεΐ[ων θαλερὴν ποιήσατ’ ἀκοιτιν  
Εὐαίχμην, ἡ εἶδε[ι ἐκαίνυτο φύλα γυναικῶν.  
10 τὴν δ’ ἄρα Χαιρεσί[λαος

## OTHER FRAGMENTS

(b) and again:

the Destinies (scil. have made) you the most  
toilsome<sup>1</sup> and the best

188 Scholium on Pindar's *Isthmians*

"He (i.e. Telamon) bade him (i.e. Heracles), who was standing in his lion's skin": The story is taken from the *Great Ehoiai*. For there one can find Heracles as Telamon's guest and standing on a (i.e. lion's) skin and praying in this way, and the messenger from Zeus, an eagle, from which Ajax took his name.<sup>2</sup>

### *The Daughters of Heracles' Son Hyllus*

189

(a) Oxyrhynchus papyrus

she bore Aristaechme [and rosy-armed Euaechme.  
Them the sons of Boutas [ led off  
to the mansion of Ceyx, [the war-loving king;  
Polycoon led off [long-robed Aristaechme,  
with his horses and [closely-joined chariots. 5  
She [bore] him in the halls [god-like children  
Deimachus and Stephanus [  
And Polycreon [made his vigorous wife  
Euaechme, who in beauty [surpassed the tribe of  
women.  
And Chaeresilaus [ 10

<sup>1</sup> The adjective can also mean "the worst." <sup>2</sup> Ajax's  
name (*Aΐας*) is derived here from the word for eagle (*αιετός*).

HESIOD

Ἰασίδης [ἴ]πποισ[ι καὶ ἄρμασι κολλητοῖσι

1-4 West

5-6 Lobel

7-8 West

9-11 Lobel

(b) Paus. 4.2.1

πυθέσθαι δὲ σπουδῇ πάνυ ἐθελήσας οἷτινες παῖδες  
 Πολυκάονι ἐγένοντο ἐκ Μεσσήνης, ἐπελεξάμην τὰς τε  
 Ἡοίας καλουμένας καὶ τὰ ἔπη τὰ Ναυπάκτια, πρὸς δὲ  
 αὐτοῖς ὅποσα Κιναίθων καὶ Ἄσιος ἐγενεαλόγησαν. οὐ  
 μὲν ἔς γε ταῦτα ἦν σφισιν οὐδὲν πεποιημένον, ἀλλὰ  
 Ἔλλου μὲν τοῦ Ἡρακλέους θυγατρὶ Εὐαίχμη συνοι-  
 κῆσαι Πολυκάονα υἱὸν Βούτου λεγούσας τὰς μεγάλας  
 οἶδα Ἡοίας· τὰ δὲ ἔς τὸν Μεσσήνης ἄνδρα καὶ τὰ ἔς  
 αὐτὴν Μεσσήνην παρῆται σφισι.

190 [252 MW; Meg 13 H] Paus. 9.40.6

τὸ δὲ νῦν τοῖς Χαιρωνεῦσιν ὄνομα γεγονέναι (scil.  
 λέγουσιν) ἀπὸ Χαίρωνος, ὃν Ἀπόλλωνός φασιν εἶναι,  
 μητέρα δὲ αὐτοῦ Θηρῶ τὴν Φύλαντος εἶναι. μαρτυρεῖ  
 δὲ καὶ ὁ τὰ ἔπη τὰς μεγάλας Ἡοίας ποιήσας·

Φύλας δ' ὥπυιεν κούρην κλειτοῦ Ἰολάου  
 Λειπεφίλην, ἣ εἶδος Ὀλυμπιάδεσσι <ἔριζεν>.  
 † Ἴππότην δέ οἱ υἱὸν ἐνὶ μεγάροισιν ἔτικτε  
 Θηρῶ τ' εὐειδέα ἰκέλην φαέεσσι σελήνης.  
 5 Θηρῶ δ' Ἀπόλλωνος ἐν ἀγκοίνησι πεσοῦσα  
 γείνατο Χαίρωνος κρατερὸν μένος ἵπποδάμοιο

2 ἔριζεν add. West

## OTHER FRAGMENTS

Iasius' son, with horses [and closely-joined chariots

(b) Pausanias, *Description of Greece*

Since I was very eager to find out who Polycaon's sons by Messene were, I read the so-called *Ehoiai* and the *Naupactia* epic, and besides these all the genealogical poetry of Cinaethon and Asius. However, on this question they wrote nothing at all. But I do know that the *Great Ehoiai* says that Polycaon, the son of Boutas, married Euaechme, the daughter of Heracles' son Hyllus; but it leaves out Messene's husband and Messene herself.

*Phylas, Husband of Heracles' Nephew Iolaus and  
Father of Thero, Who Bore Chaeron to Apollo*

190 Pausanias, *Description of Greece*

(They say that) the new name of Chaeronia comes from Chaeron, who they say was Apollo's son, while his mother was Thero, the daughter of Phylas. The author of the *Great Ehoiai* testifies to this too, writing,

Phylas married glorious Iolaus' daughter,  
Leipephile, who <contended> in beauty with the  
Olympian goddesses.

She bore him a son, †Hippotes, in the halls,  
and fair-formed Thero, like the beams of the moon.  
And Thero, falling into Apollo's arms,  
bore the mighty strength of horse-taming Chaeron.

5

HESIOD

191a, b, c [253 MW; Meg 14 H]

(a) Schol. Pind. *Pyth.* 4.36c (II p. 102.16–20 Drachmann), de Euphemo Argonauta

ὁ δὲ Ἀσκληπιάδης τὰ ἐν ταῖς μεγάλαις Ἡοίαις  
 παρατίθεται·

ἢ ὄϊη Ἑπίη πυκινόφρων Μηκιονίκη,  
 ἢ τέκεν Εὐφημον γαιήχῳ Ἐννοσιγαίῳ  
 μιχθείσ' ἐν φιλότῃ πολυχρύσου Ἀφροδίτης

(b) Schol. Pind. *Pyth.* 4.15b (II p. 99.1–2 Drachmann)

ὁ δὲ Εὐφημος γίνεται παῖς Ποσειδῶνος καὶ Μηκιονί-  
 κης τῆς Εὐρώτα θυγατρὸς, ὃς ἔγημε θυγατέρα Ἀλκ-  
 μήνης Λαονόμην.

(c) Schol. Pind. *Pyth.* 4.79b (II p. 108.7–9 Drachmann)

γυναῖκα δὲ ἔσχεν ὁ Εὐφημος Λαονόμην Ἡρακλέους  
 ἀδελφὴν, Ἀμφιτρύωνος θυγατέρα καὶ Ἀλκμήνης.

192 [254 MW] Schol. Ap. Rhod. 2.178 (p. 141.12–15  
 Wendel)

πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν μεγάλαις  
 Ἡοίαις, ὅτι Φρίξω τὴν ὁδὸν ἐμήνυσε, ἐν δὲ τῷ γ'  
 Καταλόγῳ, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως προ-  
 ἔκρινεν.



## OTHER FRAGMENTS

### *Heracles' Sister Laonome, Wife of Euphemus*

191a, b, c<sup>3</sup> Scholia on Pindar's *Pythians*<sup>4</sup>

(a) Asclepiades<sup>5</sup> cites this in the *Great Ehoiai*:

Or like her: at Hyria, shrewd-spirited Mecionice,  
who bore Euphemus to the earth-holding Earth-  
shaker  
mingling in golden Aphrodite's love

(b) Euphemus is born as the son of Poseidon and Eurotas' daughter Mecionice; he married Alcmena's daughter Laonome.

(c) Euphemus had as wife Heracles' sister Laonome, the daughter of Amphitryon and Alcmena.

### *Fragments Relating to Phrixus (Fr. 192–94)*

192 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod says in the *Great Ehoiai* that Phineus was blinded because he indicated the way to Phrixus, but in the third book of the *Catalogue* (Fr. 105) he says it was because he preferred a long lifetime to sight.

<sup>3</sup> Cf. Fr. 157.

<sup>4</sup> The Pindaric passage tells of the Argonaut Euphemus.

<sup>5</sup> Either Asclepiades of Tragilus (*FGrHist* 12) or Asclepiades of Myrleia (*FGrHist* 697, so Jacoby).

## HESIOD

**193** [255 MW] Schol. Ap. Rhod. 2.1122 (p. 206.21-22 Wendel) “Ἄργος”

εἰς τῶν Φρίξου παίδων οὗτος. τούτου δὲ Ἡρόδωρος (FGrHist 31 F 39) φησιν ἐκ Χαλκιόπης τῆς Αἰήτου θυγατρὸς, Ἄκουσίλαος (FGrHist 2 F 38) δὲ καὶ Ἡσίοδος ἐν ταῖς μεγάλαις Ἡοίαις φασὶν ἐξ Ἰοφώσσης τῆς Αἰήτου. καὶ οὗτος μὲν φησιν αὐτοὺς τέσσαρας, Ἄργον Φρόντιν Μέλανα Κυτίσωρον, Ἐπιμενίδης (FGrHist 457 F 12; 3 B 12 DK) δὲ πέμπτον προστίθει Πρέσβωνα.

**194a, b** [256 MW]

(a) Antoninus Liberalis 23, Βάπτος

Ἄργου τοῦ Φρίξου καὶ Περιμήλης τῆς Ἀδμήτου θυγατρὸς ἐγένετο Μάγνης. οὗτος ὤκησεν ἐγγὺς Θεσσαλίας, καὶ τὴν γῆν ταύτην ἀπ’ αὐτοῦ Μαγνησίαν προσηγόρευσαν οἱ ἄνθρωποι.

(b) Schol. ad loc.

ἱστορεῖ Νίκανδρος Ἐτεροιοιμένων α’ (Fr. 40 Schneider) καὶ Ἡσίοδος ἐν μεγάλαις Ἡοίαις καὶ Διδύμαχος Μεταμορφώσεων γ’ (SH 378A) καὶ Ἀντίγονος ἐν ταῖς Ἀλλοιώσεσι (SH 50) καὶ Ἀπολλώνιος ὁ Ῥόδιος ἐν ἐπιγράμμασιν, ὡς φησι Πάμφιλος ἐν α’.

## OTHER FRAGMENTS

### 193 Scholium on Apollonius Rhodius' *Argonautica*

"Argus": This was one of the sons of Phrixus. Herodorus says their mother was Aeetes' daughter Chalcioppe, Acusilaus and Hesiod in the *Great Ehoiai* say she was Aeetes' daughter Iophossa. And he<sup>6</sup> says there were four of them, Argus, Phrontis, Melas, and Cytisorus, while Epimenides adds a fifth, Presbon.

### 194a, b

#### (a) Antoninus Liberalis, *Collection of Metamorphoses*

From Phrixus' son Argus and Admetus' daughter Perimele was born Magnes. He dwelt near Thessaly, and human beings called that land Magnesia because of him.

#### (b) Scholium on this passage

The story is told by Nicander in *Transmutations* book 1, and Hesiod in the *Great Ehoiai*, and Didymachus in *Metamorphoses* book 3, and Antigonus (i.e. of Carystus) in *Transformations*, and Apollonius Rhodius in his epigrams, as Pamphilus says in book 1.

<sup>6</sup> It is uncertain whether this refers to the author of the *Great Ehoiai* or to the author of the passage under discussion, Apollonius Rhodius.

195 [257 MW; Meg 15 H] Paus. 9.36.7

Ἰήττου δὲ ἐποιήσατο μνήμην καὶ ὁ τὰ ἔπη συνθεῖς αἰ  
 μεγάλας Ἡοίας καλοῦσιν Ἑλληνας.

Ἰηττος δὲ Μόλουρον Ἀρίσβαντος φίλον υἱὸν  
 κτεῖνας ἐν μεγάροις εὐνῆς ἔνεχ' ἧς ἀλόχοιο  
 οἶκον ἀποπρολιπὼν φεύγ' Ἀργεος ἵπποβότου,  
 ἴξεν δ' Ὀρχομενὸν Μιννῆιον· καί μιν ὁ γ' ἦρας  
 5 δέξατο καὶ κτεάνων μοῖραν πόρεν ὡς ἐπιεικές

196 [258 MW] Paus. 2.2.3

πεποιήται δὲ ἐν Ἡοίαις μεγάλαις Οἰβάλου θυγατέρα  
 εἶναι Πειρήνην.

197a, b [259(a) MW]

(a) Paus. 6.21.10

ἀπέθανον δὲ ὑπὸ τοῦ Οἰνομάου κατὰ τὰ ἔπη τὰς  
 μεγάλας Ἡοίας Ἀλκάθους ὁ Πορθάονος, δεύτερος  
 οὗτος ἐπὶ τῷ Μάρμακι, μετὰ δὲ Ἀλκάθου Εὐρύαλος  
 καὶ Εὐρύμαχός τε καὶ Κρόταλος. τούτων μὲν οὖν  
 γονέας τε καὶ πατρίδας οὐχ οἶά τε ἦν πυθέσθαι μοι.

OTHER FRAGMENTS

*Hyettus Slays the Adulterous Molurus*

195 Pausanias, *Description of Greece*

The author of the epic poem which the Greeks call the *Great Ehoiai* also mentioned Hyettus:

Hyettus, after killing Arisbas' dear son Molurus in the halls on account of his wife's bed, left his house and fled from horse-grazed Argos, and came to Minyan Orchomenus; and the hero received him and gave him a share of his wealth, as is fitting. 5

*Peirene, Daughter of Oebalus*

196 Pausanias, *Description of Greece*

It is written in the *Great Ehoiai* that Peirene was the daughter of Oebalus.

*The Suitors for Hippodamea Slain by Oenomaus*

197

(a) Pausanias, *Description of Greece*

According to the epic, the *Great Ehoiai*, Porthaon's son Alcathous died at the hands of Oenomaus, second after Marmax, and after Alcathous Euryalus and Eurymachus and Crotalus. It was not possible for me to find out their parents and homelands.

(b) Schol. Pind. Ol. 1.127b (I p. 45.11-16 Drachmann)  
 "τρεις τε και δεκ' ανδρας ολεσας"

οι αναιρεθεντες ουτοι εισιν Μέρμυης, Ἰππιόωνος, Πέλοψ ὁ Ὀπούντιος, Ἀκαρνάν, Εὐρύμαχος, Εὐρύπυλος, Αὐτομέδων, Λάσιος, Χάλκων, Τρικόρωνος, Λικάθους ὁ Πορθάονος, Ἀριστόμαχος, Κρόκαλος. τούτων τῷ ἀριθμῷ τῶν ἀπολομένων μνηστήρων καὶ Ἡοίω καὶ Ἐπιμενίδης (FGH Hist 457 F 14, 3 B 17 DK) μαρτυρεῖ.

198 [260 MW] Schol. Ap. Rhod. 4.58 (pp. 264.16-265.1 Wendel)

ἐν δὲ ταῖς μεγάλαις Ἡοίαις λέγεται τὸν Ἐνδυμίωνα ἀνενεχθῆναι ὑπὸ τοῦ Διὸς εἰς οὐρανόν, ἐρασθέντα δὲ Ἥρας εἰδώλῳ παραλογισθῆναι νεφέλης, καὶ διὰ τὸν ἔρωτα ἐκβληθέντα κατελθεῖν εἰς Ἄιδου.

199a, b [261 MW]

(a) Schol. Ap. Rhod. 1.118-21 (p. 17.5-11 Wendel)

ἐν δὲ ταῖς μεγάλαις Ἡοίαις λέγεται, ὡς ἄρα Μελάμπους φίλτατος ὦν τῷ Ἀπόλλωνι ἀποδημήσας κατέλυσε παρὰ Πολυφόντη. βοὸς δὲ αὐτῷ τεθυμένος, δράκοντος ἀνερπύσαντος παρὰ τὸ θῦμα, διαφθεῖραι αὐτὸν τοὺς θεράποντας τοῦ βασιλέως· τοῦ δὲ βασιλέως χαλεπήναντος τὸν Μελάμποδα λαβεῖν καὶ θάψαι, τὰ

## OTHER FRAGMENTS

### (b) Scholium on Pindar's *Olympians*

"having destroyed thirteen men": those who were killed were the following: Mermnes, Hippothous, Pelops from Opous, Acarnan, Eurymachus, Eurylochus, Automedon, Lasius, Chalcon, Tricoronus, Alcathous the son of Porthaon, Aristomachus, Crocalus. Both Hesiod and Epimenides provide testimony that this was the number of suitors slain.

### *Endymion*

#### 198 Scholium on Apollonius Rhodius' *Argonautica*

In the *Great Ehoiai* it is said that Endymion was carried up by Zeus to heaven, but that he was seized by desire for Hera and was deceived by the phantom of a cloud, and that because of this desire he was thrown out and went down to Hades.

### *Melampus*

#### 199a, b Scholia on Apollonius Rhodius' *Argonautica*

(a) In the *Great Ehoiai* it is said that Melampus, who was very dear to Apollo, went abroad and stayed at the house of Polyphontes. While he was sacrificing an ox, a serpent glided up beside the sacrifice, and the king's servants killed it. Despite the king's anger, Melampus took it and buried

δὲ τούτου ἔγγονα τραφέντα ὑπὸ τούτου λείχειν τὰ ὄντα  
καὶ ἐμπνεῦσαι αὐτῷ τὴν μαντικὴν.

(b) Schol. Ap. Rhod. 1.118–21, cod. P, p. 16 Brunck.  
Schaefer

κλέπτοντα δὲ τὸν Μελάμποδα τὰς βούς τοῦ Ἰφίκλου  
καὶ συλληφθέντα ὑπ' αὐτοῦ, ἐπειδὴ τὸ στέγος ἔμελλεν  
ὅσον οὐπω πεσεῖσθαι τῆς οἰκίας, κατανενοηκότα ὑπὸ  
μαντικῆς, ἐν δεσμοτηρίῳ κατεχόμενον, εἰπεῖν τῇ θε-  
ραπαίνῃ τοῦ Ἰφίκλου. παρ' ἧς Ἰφικλος μαθὼν τὸ  
πρόρρημα, αὐτὸς τε ἀπαλλάττεται τοῦ δεινοῦ, καὶ  
Μελάμποδα αἰδεσθεῖς ἀπέλυσεν, ἐπιδούς αὐτῷ καὶ  
τὰς βούς ἃς ἀφίκετο κλέψαι.

200 [262 MW] Schol. Ap. Rhod. 4.828 (p. 295.20–21  
Wendel)

ἐν δὲ ταῖς μεγάλαις Ἡοίαις Φόρβαντος καὶ Ἐκάτης ἢ  
Σκύλλα.

201 [363A MW] Philodemus *De pietate* B 7073–80 Ob-  
bink

τὴν Ἀθ[ηναίων] ... [ ὁ τὰς μεγάλας Ἡ[οίας ἀν]α-  
γράψας.



## OTHER FRAGMENTS

it. Its offspring, which he raised, licked his ears and inspired him with the gift of prophecy.

(b) When Melampus was stealing the cattle of Iphiclus he was caught by him; since he knew by his gift of prophecy, although he was confined in prison, that the roof of the building was going to fall down very soon, he said this to Iphiclus' serving woman. Iphiclus heard the prediction from her and himself escaped from the danger, and because of his veneration for Melampus he freed him and also gave him the cattle which he had come to steal.

### *Scylla*

**200** Scholium on Apollonius Rhodius' *Argonautica*

In the *Great Ehoiai*, Scylla is the daughter of Phorbas and Hecate.

### *Athena*

**201** Philodemus, *On Piety*

Athena [                    ]<sup>7</sup> the man who wrote down the *Great Ehoiai*.

<sup>7</sup> The lacuna is long enough to contain at least several words; but the fact that the sentences after the one cited here refer to Athena twice as "the same" indicates that Philodemus was referring to an account of Athena in the *Great Ehoiai* as well.

## ΚΗΥΚΟΣ ΓΑΜΟΣ

**202** [263 MW] Schol. Ap. Rhod. 1.1289 (p. 116.12-14 Wendel)

Ἡσιόδος ἐν τῷ Κήυκος γάμῳ ἐκβάντα φησὶν αὐτὸν ἐφ' ὕδατος ζήτησιν τῆς Μαγνησίας περὶ τὰς ἀπὸ τῆς ἀφείσεως αὐτοῦ Ἀφετὰς καλουμένας ἀπολειφθῆναι.

**203** [264\* MW] Zenobius 2.19 (Corp. Paroem. Graec. I pp. 36.21-37.3)

αὐτόματοι δ' ἀγαθοὶ ἀγαθῶν ἐπὶ δαίτας ἴενται

οὕτως Ἡσιόδος ἐχρήσατο τῇ παροιμίᾳ, ὡς Ἡρακλέους ἐπιφροιτήσαντος ἐπὶ τὴν οἰκίαν Κήυκος τοῦ Τραχυρίου καὶ οὕτως εἰπόντος.

**204a, b, c, d, e** [266(a) (b) (c), 267 MW]

(a) P. Oxy. 2495 fr. 37

]ουκ.[ ]..[  
].πονεοντες|  
]οὐ γὰρ ἄτερ τε|

## THE WEDDING OF CEYX

### 202 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod in the *Wedding of Ceyx* says that he (i.e. Heracles) disembarked (i.e. from the Argo) in order to look for water and was left behind in Magnesia near a place called Aphetæ because of his desertion.<sup>8</sup>

### 203 Zenobius, Epitome of Didymus' and Lucillus Tarrhaeus' collections of proverbs

Of their own accord, good men hasten to the  
banquets of good men

Hesiod used the proverb as follows: Heracles was going towards the house of Ceyx the Trachinian and said this.

### 204a, b, c, d, e

#### (a) Oxyrhynchus Papyrus

] [  
] [  
] [  
] [  
] for not without

<sup>8</sup> The place name Aphetæ is here derived from ἀφίημι, "to dismiss or discharge."



5

τρίποδάς τε ]σωσα  
 τρα]πέζας  
 ]καθέδρας]  
 ]δ' ἔχον αἴσας  
 ]ων

[αὐτὰρ ἐπεὶ δαιτὸς μὲν εἴσης] ἔξ ἔρον ἔντο  
 [μητέρα μητρὸς] παισ]ίν ἄγοντο  
 10 [ἀζαλέην τε καὶ ὀπταλέην σφετέροισι] τέκεσσι  
 [τεθνάναι][ νιφετ]όν τε καὶ ὄμβ[ρον]

3 ἄτερ τε[ West 5 τρίποδας Lobel καθέδρας deletum,  
 τρα]πέζας suprascriptum 8-11 cf. fr. (c) 9 παισίν  
 Lobel 11 νιφετ]όν West

(b) Athen. 2.32 p. 49b

Ἡσίοδος ἐν Κήυκος γάμῳ—κὰν γὰρ γραμματικῶν  
 παῖδες ἀποξενῶσι τοῦ ποιητοῦ τὰ ἔπη ταῦτα, ἀλλ' ἐμοὶ  
 δοκεῖ ἀρχαῖα εἶναι—τρίποδας τὰς τραπέζας φησί.  
 (= Hesiodus T68)

(c) Pollux 6.83

ἦσαν δέ τινες “πρῶται” τράπεζαι καὶ “δεύτεραι” καὶ  
 “τρίται”. καὶ “τρίποδες” μὲν ἐφ' ὧν ἔκειντο, καὶ ἔστι  
 τοῦνομα παρ' Ἡσιόδῳ καὶ ἐν Τελμησσεῦσιν Ἀριστο-  
 φάνους (Ar. fr. 545 K.-A.).



(d) Trypho *De tropis* 23 (Rhet. Gr. III pp. 224-25; Spengel)

αἰνιγμά ἐστι φράσις διάνοιαν ἀποκεκρυμμένην καὶ ἀσύνετον πειρωμένη ποιεῖν, ὡς τὰ παρ' Ἡσιόδου περὶ τῆς κύλικος λεγόμενα.

μηδέ ποτ' οἰνοχόην τιθέμεν κρητῆρος ὑπερθευ  
(Op. 744)

5

αὐτὰρ ἐπεὶ δαιτὸς μὲν εἴσης ἐξ ἔρον ἔντο, >  
†“οἶον οὐ† μητέρα μητρὸς < παισὶν > ἄγοντο  
< ἀζαλέην τε καὶ ὀπταλέην σφετέροισι τέκεσσι  
τεθνάναι >

...“ἀζαλέην καὶ ὀπταλέην”, ἐπεὶ δοκεῖ πρῶτα μὲν ξηραίνεσθαι, εἶτα ὀπτᾶσθαι. “σφετέροισι τέκεσσι”, τοῖς ἑαυτοῦ τέκνοις, λέγει δὲ τοῖς ξένοις. τὸ δὲ “τεθνάναι”, καθὸ δοκεῖ ἐκ τῆς ὕλης ἐκκεκόφθαι.

7-8 e.g. West

(e) Plutarch, *Quaest. conviv.* 8.8.4 p. 730e-f

καθάπερ οὖν τὸ πῦρ τὴν ὕλην, ἐξ ἧς ἀνήφθη, μητέρα καὶ πατέρ' οὖσαν ἦσθιεν, ὡς ὁ τὸν Κήνκος γάμον εἰς τὰ Ἡσιόδου παρεμβαλὼν εἶρηκεν... (= Hesiodus T67)

205 [268 MW] Schol. Hom. *Il.* 7.76 (II, p. 225.51 Erbse)

ἐν τῷ Κῆν[κ]ος γάμῳ εἶρηται τὸ  
ἀπάτωροι



HESIOD

ΜΕΛΑΜΠΟΔΙΑ

**206** [270 MW] Schol. A Herphaest. p. 109.4-6 Cons-  
bruch

*πίσσης τε δυοφερῆς καὶ κέδρου νηλεί καπνῶ*

**207** [271 MW] Athen. 11.99 p. 498a-b

Ἡσίοδος δ' ἐν δευτέρῳ Μελαμποδίας. . λέγει·

*τῶ δὲ Μάρης θεὸς ἄγγελος ἦλθε δι' οἴκου,  
πλήσας δ' ἀργύρεον σκύφον φέρε, δῶκε δ'  
ἄνακτι*

**208** [272 MW] Athen. 11.99 p. 498b

*καὶ πάλιν·*

*καὶ τότε μάντις μὲν δεσμὸν βοῶς αἴνυτο χερσίν,  
Ἴφικλος δ' ἐπὶ νῶτ' ἐπεμαίετο· τῶ δ' ἐπ' ὀπισθεν  
σκύφον ἔχων ἐτέρη, ἐτέρη δὲ σκῆπτρον αἰέρας  
ἔστειχεν Φύλακος καὶ ἐνὶ δμῶεσσιν ἔειπεν*

**209** [274 MW] Athen. 2.13 p. 40f

*ἡδύ ἐστιν*

*ἐν δαιτὶ καὶ εἰλαπίνῃ τεθαλύῃ  
τέρπεσθαι μύθοισιν, ἐπὴν δαιτὸς κορέσωνται,*

Ἡσίοδος ἐν τῇ Μελαμποδία φησίν.



OTHER FRAGMENTS

THE MELAMPODIA

206 Scholium on Hephaestion's *Handbook*  
with the pitiless smoke of dark pitch and cedar

207 Athenaeus, *Scholars at Dinner*  
Hesiod in book 2 of the *Melampodia* . . . says,

to him, Mares the swift messenger came  
through the house,  
brought a silver cup he had filled, and gave it to the  
lord

208 Athenaeus, *Scholars at Dinner*

and again,

and then the seer<sup>11</sup> took the ox's halter with his  
hands,  
and Iphiclus laid a hand on its back; and behind him,  
holding a cup with one hand and with the other  
lifting a scepter  
Phylacus walked and said to the slaves

209 Athenaeus, *Scholars at Dinner*

it is sweet

in the feast and blooming banquet  
to take pleasure in stories, when they have their fill of  
the feast,

Hesiod says in the *Melampodia*.

<sup>11</sup> Or a proper name, Mantes.

210 [273 MW] Clemens Strom. 6.2.26 (II p. 442.  
Stählin)

Ἡσίοδος τε ἐπὶ τοῦ Μελάμποδος ποιεῖ  
ἠδὺ δὲ καὶ τὸ πυθέσθαι, ὅσα θνητοῖσιν ἔνευμαι  
ἀθάνατοι, δειλῶν τε καὶ ἐσθλῶν τέκμαρ ἔναργές

211a, b [275 MW]

(a) Ps. Apollod. *Bibl.* 3 [69–72] 6.7 (p. 126–28 Wagner)

ἦν δὲ παρὰ Θηβαίοις μάντις Τειρεσίας. . . Ἡσίοδος δὲ  
φησιν ὅτι θεασάμενος περὶ Κυλλήνην ὄφεις συνουσι-  
άζοντας καὶ τούτους τρώσας ἐγένετο ἐξ ἀνδρὸς γυνή,  
πάλιν δὲ τοὺς αὐτοὺς ὄφεις παρατηρήσας συνουσι-  
άζοντας ἐγένετο ἀνήρ. διόπερ Ἥρα καὶ Ζεὺς ἀμφι-  
σβητοῦντες πότερον τὰς γυναῖκας ἢ τοὺς ἀνδρας  
ἦδεσθαι μᾶλλον ἐν ταῖς συνουσίαις συμβαίνοι, τοῦ-  
τον ἀνέκριναν. ὁ δὲ ἔφη δεκαεννέα μοιρῶν περὶ τὰς  
συνουσίας οὐσῶν τὰς μὲν ἐννέα ἀνδρας ἦδεσθαι, τὰς  
δὲ δέκα γυναῖκας. ὅθεν Ἥρα μὲν αὐτὸν ἐτύφλωσε,  
Ζεὺς δὲ τὴν μαντικὴν αὐτῷ ἔδωκεν. τὸ ὑπὸ Τειρεσίου  
λεχθὲν πρὸς Δία καὶ Ἥραν·

οἷην μὲν μοῖραν δέκα μοιρέων τέρπεται ἀνήρ,  
τὰς δὲ δέκ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.

ἐγένετο δὲ καὶ πολυχρόνιος.

## OTHER FRAGMENTS

210 Clement of Alexandria, *Miscellanies*

and Hesiod writes about Melampus,

and it is sweet too to learn the clear distinguishing  
mark  
of bad and good things that the immortals have  
assigned to mortals<sup>12</sup>

211a, b

(a) Pseudo-Apollodorus, *Library*

Among the Thebans there was a seer, Teiresias ... Hesiod says that after he saw snakes coupling on Mount Cyllene and injured them, he was changed from a man into a woman, and that he watched for the same snakes coupling again and was changed back into a man. For this reason, when Hera and Zeus were quarreling about whether the pleasure in sexual intercourse was greater for men or for women, they asked him. He said that if there are nineteen portions in sexual intercourse, men take pleasure in nine of them, women in ten. Hence Hera blinded him, but Zeus gave him the gift of prophecy. What was said by Teiresias to Zeus and Hera:

in only one portion out of ten portions a man has  
delight,

but the ten a woman fills out, delighting her senses.<sup>13</sup>

He also became long-lived.

<sup>12</sup> Meineke suggested that this fragment should directly follow the preceding one.

<sup>13</sup> The arithmetic in the poetic citation contradicts that in the prose story it is meant to illustrate; no one knows why.

HESIOD

(b) Schol. Lycophr. 683 (II, p. 226.19 Scheer)

ὡς ὁ τῆς Μελαμποδίας ποιητής·

ἐννέα μὲν μοίρας, δεκάτην δέ τε τέρπεται ἀνὴρ  
τὰς δέκα δ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.

1 μοῖραν ante τέρπεται codd., del. Schenkl

**212** [276 MW] Tzetzes in Lycophr. 682 (II, p. 225.22 Scheer); Tzetzes *Schol. Exeg. Iliad. Proem*, p. 149.3 Hermann (= Parathomopoulos, p. 26)

νῦν δὲ τὸν Τειρεσίαν λέγει, ἐπειδὴ φασιν αὐτὸν ἐπτά γενεὰς ζῆσαι· . . . ὡς φησι καὶ ὁ Μελαμποδίας ποιητής· παρεισάγει γὰρ τὸν Τειρεσίαν λέγοντα·

Ζεῦ πάτερ, εἴθε μοι εἴθ' ἦσσω μ' αἰῶνα βίοιο  
ὠφελLES δοῦναι καὶ ἴσα φρεσὶ μῆδεα ἴδμεν  
θνητοῖς ἀνθρώποις· νῦν δ' οὐδέ με τυτθὸν ἔτισας,  
ὅς μακρόν γέ μ' ἔθηκας ἔχειν αἰῶνα βίοιο  
5 ἐπτά τ' ἐπὶ ζῶειν γενεὰς μερόπων ἀνθρώπων

1 Ζεὺς Tz. in Lyc. εἴθ' ἦσσω μ' Tz. in Lyc.: εἴθ' ἦσσω μ' Tz. schol. exeg.: ἦσσον' ἔχειν Boissonade: εἴτ' ἰσόν τ' O. Schneider  
2 ὠφελES Tz. in Lyc. δοῦναι καὶ ἴσα μῆδεα Tz. in Lyc.: δοῦναι [......] φρεσὶ μῆδεα Tz. schol. exeg. 4 ὅς μακρόν γέ μ' Rossbach: ὅς γε μακρόν με Tz. in Lyc.: μ]ακρόν γε Tz. schol. exeg.: ὅς γέ με μακρόν Boissonade 5 τ' Kinkel: μ' Tz.: δ' Goettling ἐπὶ cod. γ<sup>1</sup>: ἔτι codd. ceteri

## OTHER FRAGMENTS

(b) Scholium on Lycophron's *Alexandra*  
According to the poet of the *Melampodia*,

nine portions, and in the tenth a man has delight,  
but ten a woman fills out, delighting her senses.

**212** Tzetzes on Lycophron's *Alexandra* and on Homer's  
*Iliad*

now he (i.e. Lycophron) is speaking about Teiresias, since they say he lived for seven generations ... the poet of the *Melampodia* too says the same thing, for he introduces Teiresias who says,

Father Zeus, if only, if only a shorter period of life  
you had given to me, and to know in my spirit  
counsels similar  
to mortal human beings! But as it is you have not  
honored me even a little,  
you who established that I would have a long period  
of life  
and live as long as seven generations of speech-  
endowed human beings

HESIOD

213 [277 MW] Athen. 13.89 p. 609e

Ἡσίοδος δ' ἐν τρίτῳ Μελαμποδίας τὴν ἐν Εὐβοίᾳ  
Χαλκίδα "καλλιγύναικα" εἶπεν.

214 [278 MW] Strabo 14.1.27, de Colophone

λέγεται δὲ Κάλχας ὁ μάντις μετ' Ἀμφιλόχου τοῦ  
Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἐπάνοδον πεζῇ δεῦρο  
ἀφικέσθαι, περιτυχῶν δ' ἑαυτοῦ κρείττονι μάντι κατὰ  
τὴν Κλάρων Μόψῳ τῷ Μαντοῦς τῆς Τειρεσίου θυγα-  
τρός, διὰ λύπην ἀποθανεῖν. Ἡσίοδος μὲν οὖν οὕτω  
πως διασκευάζει τὸν μῦθον· προτείνει γάρ τι τοῦτο τῷ  
Μόψῳ τὸν Κάλχαντα·

θαῦμά μ' ἔχει κατὰ θυμόν, ἐρινεὸς ὅσσον  
ὀλύνθων

οὗτος ἔχει, μικρὸς περ ἑών· εἶποις ἂν ἀριθμόν;

τὸν δ' ἀποκρίνασθαι·

μύριοί εἰσιν ἀριθμόν, ἀτὰρ μέτρον γε μέδιμνος·  
εἷς δὲ περισσεύει, τὸν ἐπενθέμεν οὐ κε δύναιο.  
ὥς φάτο, καί σφιν ἀριθμὸς ἐτήτυμος εἶδετο  
μέτρον.

καὶ τότε δὴ Κάλχανθ' ὕπνος θανάτιο κάλυψεν.

215 [279 MW] Strabo 14.5.17

Ἡσίοδος δ' ἐν Σόλοις ὑπὸ Ἀπόλλωνος ἀναιρεθῆναι  
τὸν Ἀμφίλοχόν φησιν.

## OTHER FRAGMENTS

### 213 Athenaeus, *Scholars at Dinner*

Hesiod in book 3 of the *Melampodia* called Chalcis in Euboea with its beautiful women

### 214 Strabo, *Geography*

It is said that the seer Calchas came back from Troy together with Amphiaraus' son Amphiloichus on foot and arrived here (i.e. Colophon). But near Clarus he encountered a seer greater than himself, Mopsus, the son of Teiresias' daughter Manto, and he died of grief. Hesiod arranges the story more or less in this way: Calchas set Mopsus the following challenge:

“Astonishment grips me in my spirit at how many figs this fig-tree holds, small though it is: could you tell the number?”

And the other replied,

“Ten thousand is the number, and the measure is a bushel;  
one is left over, which you could not add to it.”  
So he spoke, and they saw that the number of the measure was true;  
and then the sleep of death shrouded Calchas.

### 215 Strabo, *Geography*

Hesiod says that Amphiloichus was killed by Apollo in Soli.

## ΠΕΙΡΙΘΟΥ ΚΑΤΑΒΑΣΙΣ

216 [280 MW] P. Ibscher col. i

- ..... . ὀλ]έσαι με βίηφί τε δουρί τε μακρῶι,  
 ἀλλά με Μοῖρ' ὀλο]ή και Λητοῦς ὤλεσε]ν υἱός.  
 ἀλλ' ἄγε δὴ μοι ταῦτα δι]αμπερέως ἀγό]ρευσον  
 5 ..... ]νδε κατήλυθες [εἰς Ἄϊδαο  
 ..... ] ἄμ' ἔσπετο πισ[τὸς] ἐ]ταῖρος  
 ..... ]εἰ τί κατὰ χρέος ω[.....]ις;  
 ..... π]ρότερό[ς] τ' ἀπ[ὸ] μῦθον ἔειπε[  
 ..... ]ας ἐς ποιμένα λαῶν  
 ..... .θ]εὰ δασπλήτις Ἐρινύς  
 10 "Διογεν]ῆς [Μελ]έαγ[ρε δαῖ]φρονος Οἰνέος υἱέ,  
 τοιγὰρ ἐγὼ τοι] ταῦτ[α μ]άλ' ἀτρεκέως καταλέξω.  
 .....]εἰνωε]νδε[....] ἀγανὴν Φερσεφόνηϊαν  
 .....]...ας φασ[...]αι Δ[ία] τερπικέραυνον  
 ἀθανά]των τε νόμοις ἵνα ἐδνώσειεν ἄκ[ο]ιτιν  
 15 .....] ἐκείνους φασὶ κασιγνήτας μεγ[...].εἰς  
 μνησ]τεύειν, γαμέειν δὲ φίλων ἀπάν[ευθε τοκῶν  
 ....]αι ἐκ μακάρων γάμον ὄρνυται ἐδνώσασθαι  
 αὐτοκ]ασιγνήτην ὁμοπάτριον· ἐγγυτέρω γὰρ  
 φήσ' εἶ]ναι γεγαῶς αὐτὸς μεγάλου Ἄϊδαο  
 20 Φερσεφ]όνηι κούρηι Δημήτερος ἠγκόμοιο·  
 αὐτὸς] μὲν γάρ φησι κασίγνητος και ὄπατρος  
 ..... ]εν]] Ἄϊδην δὲ φίλον πάτρωα τετύχθαι

14 Meleager.

15 Theseus.





HESIOD

του δ' ἔν]εκεν φάτο βῆμεν ὑπὸ ζόφον ἠερόεντα·  
 ὡς ἔφατ'·] Οἰνείδησ δὲ κατέστυγε μῦθον ἀκούσας·  
 25 καί μιν] ἀμ[ειβό]μενος προσεφώνει μελιχίους·  
 “Θησεῦ Ἀθην]αίων βουληφόρε θωρηκτάων,  
 ..... ]δάμεια περίφρων ἦν παρά[κοι]τις  
 ..... ]μ]εγαθύμου Πειριθόοιο;  
 30 ]ἀποντα[  
 ].....[  
 ]ουσκ[  
 ]..[.....]ρεμα[  
 ]..[

1–5 Merkelbach                      6 χρέος Latte  
 10–11, 13–14 Merkelbach            16 fin. Maas                      18–19 Latte  
 20–21 Latte                              23 Maas                              24–26 Merkelbach

ΙΔΑΙΟΙ ΔΑΚΤΥΛΟΙ

217a, b [282 MW]

(a) Plinius *Nat. hist.* 7.197

aes conflare et temperare Aristoteles (Fr. 602 Rose) Ly-  
 dum Scythen monstrasse, Theophrastus (Fr. 731 Forten-  
 baugh et al.) Delam Phrygem putant, aerariam fabricam  
 alii Chalybas, alii Cyclopas, ferrum Hesiodus in Creta eos  
 qui vocati sunt Dactyli Idaei.

## OTHER FRAGMENTS

That is why] he said he was going down below the murky  
gloom.”

So he spoke.] But Oeneus' son shuddered at this speech  
when he heard it

and answering [him] addressed him with mild words: 25  
“Theseus,] counsellor of the cuirassed Athenians,  
]damea was the exceedingly wise wife  
] of great-spirited Peirithous?

(traces of 5 lines)

## THE IDAEAN DACTYLS

### 217a, b

(a) Pliny the Elder, *Natural History*

Aristotle thinks that Scythes, a Lydian, showed how to blend and temper bronze, Theophrastus that it was Delas, a Phrygian; some that the Chalybes demonstrated the art of bronze-working, others the Cyclopes; Hesiod that the use of iron was discovered in Crete by those who have been called the Idaean Dactyls.

(b) Clemens Strom. 1.16.75 (II, pp. 48-49 Stähle-  
Früchtel)

Κέλμῖς τε αὖ καὶ Δαμναμενεὺς οἱ τῶν Ἰδαίων Δακτι-  
λων πρῶτοι σίδηρον εὖρον ἐν Κύπρῳ, Δέλας δὲ ἄλλοις  
Ἰδαῖος εὖρε χαλκοῦ κράσιν, ὡς δὲ Ἡσίοδος, Σκύθης.

## ΧΕΙΡΩΝΟΣ ΥΠΟΘΗΚΑΙ

218 [283 MW] Schol. Pind. *Pyth.* 6.22 (II p. 197.9-13  
Drachmann)

τὰς δὲ Χείρωνος ὑποθήκας Ἡσιόδῳ ἀνατιθέασιν, ὧν ἡ  
ἀρχή·

Εὖ νῦν μοι τάδ' ἕκαστα μετὰ φρεσὶ πενκαλίμησι  
φράζεσθαι· πρῶτον μὲν, ὅτ' ἂν δόμον  
εἰσαφίκηαι,  
ἔρδειν ἱερὰ καλὰ θεοῖς αἰειγενέτησιν

cf. Pind. *Pyth.* 6.21-27 (et fort. *Nem.* 3.43-49, 56-63)

219 [284 MW] Phrynichus *Eclog.* 64 (pp. 65.40-66.43  
Fischer), cf. Thom. Mag. p. 3.1 Ritschl

“ἀκεστῆς” λέγουσιν οἱ παλαιοί, οὐκ “ἠπητῆς”. ἠπήσα-  
σθαι ἔστι μὲν ἅπαξ παρ' Ἀριστοφάνει ἐν Δαιταλεύσι,  
παίζουσι τὰς Ἡσιόδου Ὑποθήκας “καὶ κόσκινον ἠπή-  
σασθαι” (Ar. fr. 239 K.-A.). σὺ δὲ λέγε “ἀκέσασθαι” τὸ  
ἰμάτιον.

## OTHER FRAGMENTS

(b) Clement of Alexandria, *Miscellanies*  
Celmis and Damnameneus, the first of the Idaean Dactyls,  
discovered iron in Cyprus; Delas, another Idaean, discov-  
ered the blending of bronze, but according to Hesiod it  
was Scythes.<sup>17</sup>

## THE PRECEPTS OF CHIRON

218 Scholium on Pindar's *Pythians*

They attribute to Hesiod *The Precepts of Chiron*, of which this  
is the beginning:

Now note well all these things in your prudent spirit:  
first, whenever you come home,  
make a beautiful sacrifice to the eternally living gods

219 Phrynichus, *Selection from "Atticistes" on the  
Choice of Correct and Excellent Words*

The ancients say "restorer," not "mender." The word "to  
mend" occurs one time in Aristophanes in *The Banqueters*,  
when he is making fun of Hesiod's *Precepts* "and mend a  
sieve."<sup>18</sup> But you should say "restore" the cloak.

<sup>17</sup> Or "a Scythian."

<sup>18</sup> The quotation is from Aristophanes; but metrically it might  
also be from the author of *The Precepts of Chiron*.

## HESIOD

**220** [285 MW] Quintilianus *Inst.* 1.1.15

quidam litteris instruendos, qui minores septem annis essent, non putaverunt, quod illa primum aetas et intellectum disciplinarum capere et laborem pati posset. in qua sententia Hesiodum esse plurimi tradunt, qui ante grammaticum Aristophanem fuerunt; nam is (Aristoph. Byz. fr. 407 Slater) primus Ἐποθήκας, in quo libro scriptum hoc invenitur, negavit esse huius poetae. (= Hesiodus T69)

### ΜΕΓΑΛΑ ΕΡΓΑ

**221** [286 MW] Anon. Comm. in Arist. *Eth. Nicom.* 5.8 (Comm. in Aristot. Gr. XX p. 222.25 Heylbut)

εἰ κακά τις σπείρει, κακὰ κέρδεά <κ'> ἀμήσειεν  
εἴ κε πάθοι, τά τ' ἔρεξε, δίκη κ' ἰθεία γένοιτο

**222** [287 MW] Schol. in Hes. *Op.* 128 (p. 55.14 Pertusi)  
“γένος. . . ἀργύρεον”

τὸ δ' ἀργύρεον ἔνιοι τῇ γῆ οἰκειοῦσι λέγοντες ὅτι ἐν τοῖς μεγάλοις Ἔργοις τὸ ἀργύριον τῆς Γῆς γενεαλογεῖ.

### ΑΣΤΡΟΝΟΜΙΑ VEL ΑΣΤΡΟΛΟΓΙΑ

**223** [288 MW] Athen. 11.80 p. 491d

ὁ μὲν εἰς Ἡσίοδον δὲ ἀναφερομένην ποιήσας Ἄστρο-

## OTHER FRAGMENTS

### 220 Quintilian, *Institutions of Oratory*

Some people thought that children should not be taught the alphabet until they were seven years old, since that is the age first able both to understand studies and to endure toil. Many who lived before the grammarian Aristophanes (i.e. of Byzantium) report that Hesiod was of this opinion; for he (i.e. Aristophanes) was the first to assert that the *Precepts*, in which book this is found written, are not by this poet. (= Hesiod T69)

## THE GREAT WORKS

### 221 Anonymous commentary on Aristotle's *Nicomachean Ethics*

If someone sowed evils, he would reap evil profits;  
if he suffered what he committed, the judgment would  
be straight

### 222 Scholium on Hesiod's *Works and Days*

"race . . . of silver": some connect silver closely to the earth, saying that in *The Great Works* he derives the genealogy of silver from Earth.

## ASTRONOMY OR ASTROLOGY

### 223 Athenaeus, *Scholars at Dinner*

The author of the *Astronomy* attributed to Hesiod always calls

νομίαν αἰεὶ Πελειάδας αὐτὰς λέγει·  
τὰς δὲ βροτοὶ καλέουσι Πελειάδας

**224** [289 MW] *ibid.*

καὶ πάλιν·

χειμέριαι δύνουσι Πελειάδες

**225** [290 MW] *ibid.*

καὶ πάλιν·

τῆμος ἀποκρύπτουσι Πελειάδες

**226** [290 MW] *Plinius Nat. hist.* 18.213

occasum matutinum Vergiliarum Hesiodus—nam huius quoque nomine exstat Astrologia (= Hesiodus T74)—tradidit fieri, cum aequinoctium autumnii conficeretur.

**227a, b** [291 MW]

(a) *Schol. Arat.* 172 (p. 166.6–10 Martin), de Hyadibus

Ἡσίοδος γάρ φησι περὶ αὐτῶν·

νύμφαι Χαρίτεσσιν ὁμοίαι,  
Φαισύλη ἠδὲ Κορωνὶς ἐνστέφανός τε Κλέεια  
Φαιώ θ' ἱμερόεσσα καὶ Εὐδώρη ταυπέπλος,  
ἃς Ἰάδας καλέουσιν ἐπὶ χθονὶ φύλ' ἀνθρώπων



## OTHER FRAGMENTS

them Pleiades:

mortals call these the Pleiades

**224** Athenaeus, *Scholars at Dinner*

and again:

the wintry Pleiades set

**225** Athenaeus, *Scholars at Dinner*

and again:

at that time the Pleiades conceal

**226** Pliny the Elder, *Natural History*

Hesiod—for an *Astrology* in his name too is extant (= Hesiod T74)—reports that the Pleiades set in the morning at the time of the autumnal equinox.

**227a, b**

(a) Scholium on Aratus' *Phenomena*

Hesiod says about them (i.e. the Hyades):

Nymphs similar to the Graces,  
Phaesyle and Coronis and well-garlanded Cleeia  
and lovely Phaeo and long-robed Eudora,  
whom the tribes of human beings on the earth call  
the Hyades

(b) Tzetzes in Hes. *Op.* 384 (p. 206 Gaisford); cf. Tzetzes  
*Chil.* 12.161–65 Leone (= Hes. T78 Most)

τὰς λεγομένας Ἰάδας, ὧν τὰ ὀνόματα ὁ Ἀσκραῖος  
οὗτος Ἡσίοδος ἐν τῇ ἀστρικῇ αὐτοῦ βίβλῳ διδάσκει  
λέγων “νύμφαι . . . ἀνθρώπων”.

**228** [292 MW] Schol. Callim. *Aet.* fr. 110.67 Pf. (P. Oxy.  
2258C fr. I), de Boote

πλάγιον μέν, ὡς] Ἡσίοδος, ἀν(α)τ(έλλοντα), κατ' εὐ-  
θείᾳ[ν] δὲ δύνοντα.

**229** [293 MW] Servius in Verg. *Georg.* 1.244–45 (III.1 p.  
188.9 Thilo-Hagen), de Dracone

Hesiodus

ποταμῶ ῥείοντι εἰκῶς

### ΗΣΙΟΔΟΥ Η ΚΕΡΚΩΠΟΣ ΑΙΓΙΜΙΟΣ

**230** [294 MW] Schol. Eur. *Phoen.* 1116 (I p. 366.4–8  
Schwartz); Tzetzes, *Schol. Exeg. Iliad.* 1.109, ed. Papatho-  
mopoulos, p. 27

ὁ δὲ τὸν Αἰγίμιον ποιήσας φησί·

καί οἱ ἐπὶ σκοπὸν Ἄργον ἕει κρατερόν τε μέγαν

τε

τέτρασιν ὀφθαλμοῖσιν ὀρώμενον ἔνθα καὶ ἔνθα,

## OTHER FRAGMENTS

(b) Tzetzes on Hesiod's *Works and Days*  
the so-called Hyades, whose names that man from Ascra,  
Hesiod, teaches in his astral book, saying,  
Nymphs . . . Hyades

228 Scholium on Callimachus' *Aetia*  
[aslant, according to] Hesiod, when it (i.e. Bootes) rises;  
straight down when it sets.

229 Servius on Virgil's *Georgics*

Hesiod:

like<sup>19</sup> a flowing river

## AEGIMIUS, BY HESIOD OR CERCOPS

*Fragments Relating to Io (Fr. 230–32)*

230 Scholium on Euripides' *Phoenician Women*;  
Tzetzes on Homer's *Iliad*

The author of the *Aegimius* says,

and she<sup>20</sup> set upon her<sup>21</sup> as a guard Argus, strong and  
great,  
who watched with four eyes, on this side and on that,

<sup>19</sup> Draco.

<sup>20</sup> Hera.

<sup>21</sup> Io.

## HESIOD

ἀκάματον δέ οἱ ὤρσε θεὰ μένος, οὐδέ οἱ ὕπνος  
πῖπτειν ἐπὶ βλεφάροις, φυλακὴν δ' ἔχεν ἔμπεδον  
αἰεΐ

**231** [294 MW] Ps. Apollod. *Bibl.* 2.[6]1.3 (p. 52.2-6  
Wagner)

Ἦρα δὲ αἰτησαμένη παρὰ Διὸς τὴν βουὴν φύλακα  
αὐτῆς κατέστησεν Ἄργον τὸν πανόπτην, ὃν Φερε-  
κύδης (FGrHist 3 F 67) μὲν Ἀρέστορος λέγει, ... Κέρ-  
κωψ δὲ Ἄργου καὶ Ἰσμήνης τῆς Ἀσωποῦ θυγατρὸς.

**232** [296 MW] Stephanus Byz. s.v. Ἄβαντις p. 3.1 Mei-  
neke

Ἄβαντις· ἡ Εὐβοία· ὡς Ἡσίοδος ἐν Αἰγυμίου δευτέρῳ  
περὶ Ἰοῦς·

νήσω ἐν Ἀβαντίδι δίῃ  
τὴν πρὶν Ἀβαντίδα κίκλησκον θεοὶ αἰὲν ἔοντες,  
Εὐβοίαν δὲ βοός μιν ἐπώνυμον ὠνόμασε Ζεὺς

**233** [295 MW] Philodemus *De pietate* B 5215-26 Ob-  
bink

ἓνα δὲ ὁ[φθαλμὸν] καὶ ὁδόν[τα μόνον ἐ]χούσας [πά-  
σας Αἰσ]χύλος ἐν [Φορκίσιν] (Fr. 262 vi Radt) λέγει καὶ  
[ὁ τὸν Αἰγι]μιὸν ποή[σας· παρὰ] δ' οὖν Ἡσιό[δω τῶν]  
Φόρκου γε[γονυῖων Μέδου]σα μὲν ἔ[τεκε...] †κεντανα†  
[τὸν χρυσ]οῦν ἄο[ρ ἐν] ταῖς χερ[σὶν] [ἐ]χο[ν]τα  
(Theog. 283).

## OTHER FRAGMENTS

and the goddess gave him tireless strength, nor did  
sleep  
fall upon his eyes, and he kept watch steadfast  
forever

### 231 Pseudo-Apollodorus, *Library*

Hera asked Zeus for the cow for herself and set as its guard all-seeing Argus, who Pherecydes says was the son of Arestor, . . . Cercops (scil. says that he was the son) of Argus and of Asopus' daughter Ismene.

### 232 Stephanus of Byzantium, *Geographical Lexicon*

"Abantis": Euboea; as Hesiod in book 2 of *Aegimius* says about Io:

in the holy island of Abantis;  
which earlier the gods who always are used to call  
Abantis,  
but Zeus named it Euboea with the name of a cow<sup>22</sup>

### 233 Philodemus, *On Piety*

Aeschylus in [*The Daughters of Phorcys*] and the author of the *Aegimius* say that they (i.e. the Graeae) [all] have a single [eye] and only one tooth. Well then, in Hesiod, among Phorcys' [daughters, Medusa bore] †kentana† who held a [golden] sword [in his hands] (i.e. Chrysaor, *Theog.* 283)  
...

<sup>22</sup> The name of Euboea is derived here from the word for "cow," βούς.

## HESIOD

**234** [297 MW] Ps. Apollod. *Bibl.* 2.[23]1.5 (p. 57.13  
Wagner)

Ἀμυμώνη δὲ ἐκ Ποσειδῶνος ἐγέννησε Ναύπλιον . . .  
ἔγημε δέ, ὡς μὲν οἱ τραγικοὶ λέγουσι, Κλυμένην τὴν  
Κατρέως, ὡς δὲ ὁ τοὺς νόστους γράψας (Fr. 1 Bernabé,  
Fr. 11 West), Φιλύραν, ὡς δὲ Κέρκωψ, Ἑσιόνην, καὶ  
ἐγέννησε Παλαμήδην Οἶακα Ναυσιμέδοντα.

**235a, b** [298 MW]

(a) Plutarch *Theseus* 20

πολλοὶ δὲ λόγοι. . ἔτι λέγονται καὶ περὶ τῆς Ἀρι-  
άδνης. . οἱ μὲν γὰρ ἀπάγξασθαί φησιν αὐτὴν ἀπο-  
λειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δ' εἰς Νάξον ὑπὸ  
ναυτῶν κομισθεῖσαν Ὀνάρῳ τῷ ἱερεί τοῦ Διονύσου  
συνοικεῖν, ἀπολειφθῆναι δὲ τοῦ Θησέως ἐρῶντος  
έτέρας·

δεινὸς γάρ μιν ἔτειρεν ἔρως Πανοπηίδος Αἴγλης.

τοῦτο γὰρ τὸ ἔπος ἐκ τῶν Ἑσιόδου Πεισίστρατον  
ἐξελεῖν φησιν Ἑρέας ὁ Μεγαρεύς (FGrHist 486 F  
1)...χαριζόμενον Ἀθηναίοις.

(b) Athen. 13.4 p. 557a

...νομίμως δ' αὐτὸν γῆμαι Μελίβοιαν τὴν Αἴαντος  
μητέρα. Ἑσιόδος δὲ φησιν καὶ Ἴππην καὶ Αἴγλην, δι'

## OTHER FRAGMENTS

### 234 Pseudo-Apollodorus, *Library*

Amymone bore Nauplius to Poseidon . . . According to the tragic poets, he married Catreus' daughter Clymene; according to the author of the *Nostoi*, Philyras; according to Cercops, Hesione; and he begot Palamedes, Oeax, and Nausimedon.

### 235a, b

#### (a) Plutarch, *Life of Theseus*

Many other stories . . . are also told about Ariadne . . . Some say that she hanged herself when she was abandoned by Theseus, others that she was brought to Naxos by sailors and married Onarus, the priest of Dionysus, and that she was abandoned by Theseus, who was seized by desire for another woman:

for a terrible desire for Panopeus' daughter Aegle  
was wearing him down.

Hereas of Megara says that Peisistratus removed this line from the works of Hesiod . . . to do a favor to the Athenians.

#### (b) Athenaeus, *Scholars at Dinner*

that he (i.e. Theseus) married Meliboea, the mother of Ajax, legally. Hesiod adds Hippe, and Aegle too, for whose

## HESIOD

ἦν καὶ τοὺς πρὸς Ἀριάδην ὄρκους παρέβη, ὡς φησι Κέρκωψ.

**236** [299 MW] Schol. Ap. Rhod. 3.587 (pp. 235.24-236.3 Wendel), de Aeeta et Phryxo

ἄγγελόν φησιν Ἑρμῆν ὑπὸ τοῦ Διὸς πεμφθῆναι κελεύοντα δέξασθαι τὸν Φρίξον, ἵνα τὴν Αἰήτου θυγάτερα γήμη. ὁ δὲ τὸν Αἰγίμιον ποιήσας διὰ <τὸ> δέρας αὐτὸν αὐθαιρέτως φησὶ προσδεχθῆναι. λέγει δέ, ὅτι μετὰ τὴν θυσίαν ἀγνίσας τὸ δέρας οὕτως ἔστειχεν εἰς τοὺς Αἰήτου δόμους, τὸ κῶας ἔχων.

<τὸ> Ambros. B 98 sup., ed. princ.

**237** [300 MW] Schol. Ap. Rhod. 4.816 (p. 293.20-25 Wendel)

ὁ τὸν Αἰγίμιον ποιήσας ἐν δευτέρῳ φησὶν, ὅτι ἡ Θέτις εἰς λέβητα ὕδατος ἔβαλλεν τοὺς ἐκ Πηλέως γεννωμένους, γνῶναι βουλομένη εἰ θνητοὶ εἰσιν . . . καὶ δὴ πολλῶν διαφθαρέντων ἀγανακτῆσαι τὸν Πηλέα καὶ κωλύσαι τὸν Ἀχιλλέα ἐμβληθῆναι εἰς λέβητα.

**238** [301 MW] Athen. 11.109 p. 503c-d

καὶ ὁ τὸν Αἰγίμιον δὲ ποιήσας, εἶθ' Ἑσίοδος ἐστὶν ἡ Κέρκωψ ὁ Μιλήσιος (= Hesiodus T79),

ἔνθά ποτ' ἔσται ἐμὸν ψυκτῆριον, ὄρχαμε λαῶν



## OTHER FRAGMENTS

sake he violated his oaths to Ariadne, as Cercops says.<sup>23</sup>

### 236 Scholium on Apollonius Rhodius' *Argonautica*

He (i.e. Apollonius Rhodius) says that Hermes was sent as a messenger by Zeus to order him (i.e. Aeetes) to receive Phrixus so that he could marry Aeetes' daughter. The author of the *Aegimius* says that he received him hospitably of his own accord because of the fleece. He says that after the sacrifice he cleaned the fleece and walked in this way to Aeetes' house, wearing the fleece.

### 237 Scholium on Apollonius Rhodius' *Argonautica*

The author of the *Aegimius* says in book 2 that Thetis cast the children she bore to Peleus into a cauldron of water since she wanted to find out whether they were mortal . . . And after many had been destroyed, Peleus became annoyed and prevented Achilles from being cast into the cauldron.

### 238 Athenaeus, *Scholars at Dinner*

and the author of the *Aegimius*, whether it is Hesiod or Cercops of Miletus (= Hesiod T79):

here one day will be my place of refreshment, oh  
leader of men

<sup>23</sup> Cf. Fr. 243.

## CARMINA ALIA

ΕΠΙΚΗΔΕΙΟΝ ΕΙΣ ΒΑΤΡΑΧΟΝ: Cf. T1

ΟΡΝΙΘΟΜΑΝΤΕΙΑ: Cf. T80

ΠΕΡΙ ΤΑΡΙΧΩΝ: Cf. T81

ΚΕΡΑΜΕΙΣ: Cf. T82

## FRAGMENTA INCERTAE SEDIS

**239** [60 MW; 71 H] Schol. Pind. *Pyth.* 3.52(b) (II pp. 70.14–71.3 Drachmann), de Coronide

ἱστορεῖται γάρ, ὅτι τὴν Ἴσχυος μείξιν ἐδήλωσεν αὐτῷ  
(sc. τῷ Ἀπόλλωνι) ὁ κόραξ, παρὸ καὶ δυσχεράναντα

---

<sup>24</sup> From the *Catalogue of Women* (cf. Fr. 53–54, 164)? But in this fragment Asclepius is the son of Coronis, whereas in the *Cata-*

## OTHER POEMS

*DIRGE FOR BATRACHUS*: See T1

*BIRD OMENS*: See T80

*ON PRESERVED FOODS*: See T81

*THE POTTERS*: See T82

## UNPLACED FRAGMENTS

### *Coronis' Betrayal of Apollo*

239<sup>24</sup> Scholium on Pindar's *Pythians*

For the story is told that the raven revealed her (i.e. Coronis') intercourse with Ischys to him (i.e. to Apollo), whereupon he

*logue* (Fr. 53–54, cf. also Fr. 157) he is the son of Arsinoe, the daughter of Perieres' son Leucippus. So perhaps from the *Great Ehoiai*?

## HESIOD

ἐπὶ τῇ ἀγγελίᾳ ἀντὶ λευκοῦ μέλανα αὐτὸν ποιῆσαι...  
 τὸν δὲ περὶ τὸν κόρακα μῦθόν φησι (sc. Ἀρτέμων  
 FGrHist 569 F 5) καὶ Ἡσίοδον μνημονεύοντα λέγειν  
 οὕτως·

τῆμος ἄρ' ἄγγελος ἦλθε κόραξ ἱερῆς ἀπὸ δαιτὸς  
 Πυθῶ ἐς ἠγαθέην καὶ ῥ' ἔφρασεν ἔργ' αἰδηλα  
 Φοίβῳ ἀκερσεκόμῃ, ὅτι Ἴσχυς γῆμε Κόρωνιν  
 Εἰλατίδης, Φλεγύαιο διογνήτοιο θύγατρα

**240** [61 MW; \*24H] Schol. Pind. *Pyth.* 3.38(c) (II p.  
 68.10 Drachmann), de Coronide

νήπιος, ὃς τὰ ἐτοῖμα λιπῶν ἀνέτοιμα διώκει

**241** [135 MW;\*5H] P.Cair. 45624

..... ]τρηλιτεα[...].α.ουνε[  
 ..... ]Ἄβας· ὃ δ' ἄρ' Ἀκρίσιον τέ[κεθ' υἷόν.  
 ..... ... Πε]ρσηα, τὸν εἰς ἄλα λά[ρνακι  
 ..... .... ἀ]νέτειλε Διὶ χρυσει[  
 5 ..... ...].η Περσηα φίλον τ[  
 τοῦ δὲ καὶ] Ἀνδρομέδας Κηφη[ίδος ἐξεγένοντο  
 Ἄλκαῖος Σ]θένελός τε βίη τ' [Ἡλεκτρωνείη

---

<sup>25</sup> The passage in the Pindar poem for which the scholium cites this line tells the story of Coronis, hence von Blumenthal connected it with that story in the *Catalogue of Women*; but cf. the note to Fr. 239. Perhaps, given its edifying nature, from *The Precepts of Chiron*, as Hopfner suggested?

<sup>26</sup> From the *Catalogue of Women*? But lines 1–8 of this frag-

OTHER FRAGMENTS

became annoyed at the news and made it black instead of white . . . He (i.e. Artemon of Pergamon) says that Hesiod too recounts the story about the raven and says the following:

At that time a messenger came, a raven, from the  
 holy feast  
 to sacred Pytho and reported unseen deeds  
 to unshorn Phoebus: that Ischys had slept with  
 Coronis—  
 he Elatus' son, her the daughter of Zeus-born  
 Phlegyas

240<sup>25</sup> Scholium on Pindar's *Pythians*

fool, who rejects the available and pursues the  
 unavailable

*Acrisius' Daughter Danae, Mother of Perseus,  
 Who Begot Alcaeus, Sthenelus, and Electryon*

241<sup>26</sup> Cairo papyrus

] [ ]  
 ] Abas. He begot Acrisius [as his son.  
 ] Perseus, whom into the sea in a box [  
 ] made rise up for Zeus the golden[  
 ] dear Perseus [

5

From him and] from Cepheus' daughter Andromeda  
 [were born

Alcaeus] and Sthenelus and [Electryon's] force

ment duplicate the content of Fr. 77, lines 1–15, and lines 9–11  
 that of Fr. 136, lines 10–18. Perhaps, then, from the *Great Ehoiai*,  
 as Hirschberger suggested?

HESIOD

..... ...]ηνος τικτεινερ[  
 ..... ...]ι παρὰ βουσίγ(·)υ[  
 10 ..... Τη]λεβόησιν ετ[·(·)]ε[  
 ..... .. 'Α]μφιτρύων[·..].[

2 ὁ δ' ἄρ' Page, fin. Edgar      3-4 Edgar      6-7 Merkelbach  
 10-11 Edgar

242 [136 MW;\*6H] P. Oxy. 2501

		.[ ]μεγασθ[ενε-
	]ν[ ]αν [έ]πήρατον [είδος ἔχουσαν	
	[].[ καὶ Κ]οίρανον νίεας ἐ[σθλούς	
	]θ[ ]ια καὶ Ἄντιφάτηγ[	
5	]Μαντ[ώ ...].[.]ην Προνόην τεκ[	
	]..ρα[ ]Θε[ο]κλύμενος γε.[	
	]ευχ[ ].η[...].γ Πολύιδος ἀμ[ύμων	
	]η[ ].[.] ὑπ' Ἴλιο[ν] ἠνεμόε[σσαν	
	'Α]γαμέμνονι καὶ Μ[ενελάω	
10	]ς καλλισφύρου Ἄρ[γειώνης	
	]..ρα Περικλυμένω[ι	
	]..]τα θεῶν ἄπο μήδ[εα εἰδώς	
	'Αγ]αμέμνο[ν.] καὶ Μ[ενελα-	
	]σιν ἄμ' ἔ[σ]πετο θει[	
15	].[κ]ούρηγ κ...ουκ[	
	].. 'Οἰ<κ>λῆα μεγάθυμ[ον	
	]ε.[ Π]οσειδάωνι ἄνακτ[ι	
	]ν.[ ]πολέων ἠγήτορ[α λαῶν	
	]ασ[ ]ι φίλον μακάρ[εσσι θεοῖσι	

OTHER FRAGMENTS

] give birth [  
 ] beside oxen [  
 ] Teleboans [  
 ] Amphitryon [  
 ]

*The Descendants of Melampus*

242<sup>27</sup> Oxyrhynchus papyrus

] mighty [  
 ] her, [who had] a lovely [form  
 ] and Coeranus, [fine] sons,  
 ] and Antiphates  
 ] Manto [ ] Pronoe [ 5  
 ] Theoclymenus [  
 ] excellent Polyidus  
 ] towards windy Ilium  
 ] to Agamemnon and [Menelaus  
 ] of the beautiful-ankled Argive woman 10  
 ] to Periclymenus  
 ] skilled in counsels from the gods  
 ] Agamemnon and Menelaus  
 ] together he accompanied [  
 ] maiden [ 15  
 ] great-spirited Oeclees  
 ] to lord Poseidon  
 ] commander of many people  
 ] dear to the blessed gods

<sup>27</sup> Probably from the same papyrus as Fr. 241 and quite possibly from the same work. From the *Catalogue of Women* or *Great Ehoiai*?

## HESIOD

I West

2-3, 7-19 Lobel

**243** [147 MW] Athen. 13.4 p. 557a

Ἴστρος γοῦν ἐν τῇ τεσσαρεσκαίδεκάτῃ τῶν Ἀττικῶν (FGrHist 334 F 10) καταλέγων τὰς τοῦ Θησέως γενομένας γυναϊκάς φησιν τὰς μὲν αὐτῶν ἐξ ἔρωτος γεγενῆσθαι, τὰς δ' ἐξ ἀρπαγῆς, ἄλλας δ' ἐκ νομίμων γάμων· ἐξ ἀρπαγῆς μὲν Ἑλένην Ἀριάδνην Ἴππολύτην καὶ τὰς Κερκυόνοσ καὶ Σίνιδος θυγατέρας, νομίμως δ' αὐτὸν γῆμαι Μελίβοιαν τὴν Αἴαντος μητέρα. Ἡσίοδος δέ φησιν καὶ Ἴππην καὶ Αἴγλην, δι' ἣν καὶ τοὺς πρὸς Ἀριάδνην ὄρκους παρέβη, ὡς φησι Κέρκωψ.

**244** [148(a) MW] Ps. Eratosthenes *Catast.* 32 (p. 162 Robert, 37 Olivieri); cf. Hyg. *Astr.* 2.34

Ὠρίων. τοῦτον Ἡσίοδος φησιν Εὐρυνάλης τῆς Μίνωσ καὶ Ποσειδῶνοσ εἶναι, δοθῆναι δὲ αὐτῷ δωρεὰν ὥστε ἐπὶ τῶν κυμάτων πορεύεσθαι καθάπερ ἐπὶ τῆσ γῆσ.

**245** [149 MW] Diodorus 4.85.4-5

ἔνιοι δὲ λέγουσι σεισμῶν μεγάλων γενομένων διαρραγῆναι τὸν αὐχένα τῆσ ἠπείρου καὶ γενέσθαι τὸν πορθμὸν διειργούσῃσ τῆσ θαλάττῃσ τὴν ἠπειρον ἀπὸ τῆσ νήσου. Ἡσίοδοσ δ' ὁ ποιητής φησι τοῦναντίον ἀναπεπταμένου τοῦ πελάγουσ Ὠρίωνα προσχῶσαι τὸ κατὰ τὴν Πελωρίδα κείμενον ἀκρωτήριον καὶ τὸ τέμε-



## OTHER FRAGMENTS

### *Theseus' Wives*

#### 243 Athenaeus, *Scholars at Dinner*

Istrus in book 14 of his *Attic History* gives a catalogue of the women who became wives of Theseus, and says that some of them became so out of sexual desire, others because he carried them off, and still others in lawful marriage: those he carried off, Helen, Ariadne, Hippolyta, and the daughters of Cercyon and Sinis; lawfully, that he married Meliboea, the mother of Ajax. Hesiod adds Hippe, and Aegle too, for whose sake he violated his oaths to Ariadne, as Cercops says.<sup>28</sup>

#### *Orion (Fr. 244–46)*

#### 244<sup>29</sup> Pseudo-Eratosthenes, *Catasterisms*

“Orion”: Hesiod says he was the son of Minos’ daughter Euryale and of Poseidon, and that he received the gift of walking on the waves just like upon the land.

#### 245<sup>30</sup> Diodorus Siculus, *Library*

Some people say that when great earthquakes occurred, an isthmus of land was torn apart and the strait (i.e. of Sicily) was created by the sea coming to separate the mainland (i.e. Italy) from the island (i.e. Sicily). The poet Hesiod says the opposite: that where there had previously been an open expanse of sea, Orion heaped up the promontory which lies opposite Peloris and built the sacred precinct of

<sup>28</sup> Cf. Fr. 235 (b).

<sup>29</sup> From the *Astronomy*?

<sup>30</sup> From the *Astronomy*?

## HESIOD

νος τοῦ Ποσειδῶνος κατασκευάσαι, τιμώμενον ὑπὸ  
τῶν ἐγχωρίων διαφερόντως. ταῦτα δὲ διαπραξάμενον  
εἰς Εὐβοίαν μεταναστῆναι καὶ κεῖ κατοικῆσαι· διὰ δὲ  
τὴν δόξαν ἐν τοῖς κατ' οὐρανὸν ἄστροις καταριθμη-  
θέντα τυχεῖν ἀθανάτου μνήμης.

**246** [148(b) MW] Schol. in Germanici Aratea p. 93.19  
Breysig

Aristomachus ait Hyriea quendam Thebis voto petisse, ut  
filium haberet. penes quem Iovis et Mercurius et Nep-  
tunus in hospitio devenerunt imperaveruntque ei, hostiam  
deiceret uti filius nasceretur. cuius pelle bovis detracta dei  
in eam urinam fecere, iussuque Mercurii terra obruta;  
unde supra dictus sit natus, quem Oriona adpellaverunt.  
†inlatone in astris. similem originem refert Hesiodus.

*inlatone* vel *inlacionem* codd.: *inlatus a Iove* Breysig

**247** [176 MW; \*8 H] Schol. Eur. *Or.* 249 (I p. 123.8–21  
Schwartz)

Στησίχορος (Fr. 223 Page) φησιν ὡς θύων τοῖς θεοῖς  
Τυνδάρως Ἀφροδίτης ἐπέλαθετο· διὸ ὀργισθεῖσαν  
τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους  
αὐτοῦ τὰς θυγατέρας ποιῆσαι. . . καὶ Ἡσίοδος δέ·

<sup>31</sup> The story implies the derivation of Orion's name from  
οὐρον, "urine."

<sup>32</sup> From the *Catalogue of Women*? But these lines duplicate

## OTHER FRAGMENTS

Poseidon, which is held in particular honor by the natives. After having accomplished this he migrated to Euboea and settled there; and because of his fame he is numbered among the stars in the sky, and has achieved immortal remembrance.

### 246 Scholium on Germanicus' translation of Aratus' *Phenomena*

Aristomachus says that a certain Hyrieus from Thebes prayed to have a son. Zeus, Hermes, and Poseidon came to stay with him as his guests and ordered him to slay a sacrificial animal so that a son would be born. When the ox-hide had been stripped off, the gods urinated into it, and at Hermes' command it was covered up with earth; and from this the man mentioned above was born, whom they called Orion.<sup>31</sup> † . . . † in the stars. Hesiod tells of a similar origin.

### *Tyndareus' Daughters*

#### 247<sup>32</sup> Scholium on Euripides' *Orestes*

Stesichorus says that when Tyndareus was sacrificing to the gods he forgot Aphrodite; the goddess became angry at this and made his daughters twice-married and thrice-married and husband-leavers. . . . And Hesiod too:

information provided by Fr. 19 and it is not clear where they could have fit in. Moreover, the manuscripts to this passage vary and it is uncertain whether the original reading of line 3 was Timandra (the same name as Fr. 19.9, 31) or Peisandra. Perhaps, then, from the *Great Ehoiai*?

## HESIOD

τῆσιν δὲ φιλομμειδῆς Ἀφροδίτη  
ἠγάσθη προσιδούσα, κακὴν δέ σφ' ἔμβαλε  
φήμην.

Τιμάνδρην μὲν ἔπειτ' Ἔχεμον προλιπούσ'  
ἔβεβήκει,

5 ἵκετο δ' ἔς Φυλῆα φίλον μακάρεσσι θεοῖσιν.  
ὥς δὲ Κλυταιμῆστρην <προ>λιπούσ' Ἀγαμέμνονα  
δίον

Αἰγίσθῳ παρέλεκτο καὶ εἴλετο χεῖρον' ἀκοίτην.  
ὥς δ' Ἑλένη ἤσχυνε λέχος ξανθοῦ Μενελάου

2 κακὴν—φήμην codd.: κακῆ—φήμη Schwartz

**248** [175 MW; \*9 H] Schol. Soph. *El.* 539 (p. 128 Papegeorgios), de filiis Helenae

Ἡσίοδος·

ἢ τέκεθ' Ἑρμιόνην δουρικλειτῶ Μενελάῳ  
ὀπλότατον δ' ἔτεκεν Νικόστρατον ὄζον Ἄρηος

**249** [203 MW; \*25 H] Nicolaus Damascenus (*FGrHist* 90 F 24) in *Excerptis de virtut.* 1.339.16 Büttner-Wobst

ὅτι ἐδόκει φρονήσει τὸ τῶν Ἀμυθαονιδῶν γένος τὸ παλαιὸν ἐν τοῖς Ἑλλησι πρωτεύειν, ὥσπερ καὶ Ἡσίοδος φησιν ἐν τούτοις·

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<sup>33</sup> In the *Catalogue of Women* (Fr. 155, lines 94ff.), the birth of Helen's daughter, Hermione, is followed immediately after by

## OTHER FRAGMENTS

Smile-loving Aphrodite  
was angry with them when she saw them, and she  
cast bad repute upon them.

Then Timandra left behind Echemus and ran away,  
and came to Phyleus, who was dear to the blessed  
gods;

so too, Clytemestra, leaving behind godly

Agamemnon,  
lay beside Aegisthus and preferred a worse husband;  
so too Helen shamed the marriage-bed of blond  
Menelaus

5

### *Helen's Children: Hermione and Nicostratus*

#### 248<sup>33</sup> Scholium on Sophocles' *Electra*

Hesiod:

she<sup>34</sup> bore Hermione to spear-famed Menelaus,  
and last of all she bore Nicostratus, scion of Ares

#### 249 Nicolaus of Damascus, *Histories*

for it was in (scil. prophetic) intellect that the descendents of Amythaon were thought to be first among the Greeks in ancient times, as Hesiod too says in these lines:

---

Zeus' decision to end the heroic age; the first line of this fragment duplicates Fr. 155, lines 94–95, and it is not clear where one could place the second line (even assuming that it followed the first line directly, although *ὄπλοτατον*, “last of all,” may suggest that other children were named in one or more intervening lines which have been lost). From the *Great Ehoiai* perhaps?

<sup>34</sup> I.e. Helen.

HESIOD

ἀλκὴν μὲν γὰρ ἔδωκεν Ὀλύμπιος Αἰακίδῃσι,  
νοῦν δ' Ἀμυθαονίδασι, πλοῦτον δ' ἔπορ'  
Ἀτρείδῃσι.

**250** [233 MW; \*22 H] *Etymol. Gen. s. v. τριχάϊκες*

τριχάϊκες· . . . Ἡσίοδος δὲ διὰ τὸ τριχῆ αὐτοῦς (scil.  
Δωριεῖς) οἰκῆσαι·

πάντες δὲ τριχάϊκες καλέονται  
οὔνεκα τρισσὴν γαῖαν ἐκὰς πάτρης ἐδάσαντο

**251** [234 MW; \*16 H] Strabo 7.7.2, de Lelegibus

μάλιστα δ' ἄν τις Ἡσιόδῳ πιστεύσειεν οὕτως περὶ  
αὐτῶν εἰπόντι·

ἦτοι γὰρ Λοκρὸς Δελέγων ἠγήσατο λαῶν,  
τοὺς ῥά ποτε Κρονίδης Ζεὺς ἄφθιτα μῆδεα εἰδὼς  
λεκτοὺς ἐκ γαίης ΛΑΟΤΣ πόρε Δευκαλίωνι

**252a, b** [241 MW]

(a) Schol. Ap. Rhod. 4.259 (pp. 273.26–274.3 Wendel),  
de reditu Argonautarum

Ἡσίοδος δὲ καὶ Πίνδαρος ἐν Πυθιονίκασι (4. 25ss.) καὶ  
Ἀντίμαχος ἐν Λύδη (Fr. 65 Wyss, Fr. 76 Matthews) διὰ

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<sup>35</sup> The word for “people” (λαός) seems here to be connected  
with that for “stone” (λάας).

## OTHER FRAGMENTS

for valor the Olympian gave to the sons of Aeacus,  
intelligence to Amythaon's, and wealth he granted to  
Atreus'.

### *The Dorians*

#### 250 The *Etymologicum Genuinum*

“the three-fold ones”: . . . Hesiod, because they (i.e. the Dorians) dwelt divided into three parts:

they are all called the three-fold ones  
because they divided the land into three parts far  
from their fatherland

### *The Lelegans*

#### 251 Strabo, *Geography*

one should give most credence to Hesiod, who says about them (i.e. the Lelegans),

For Locrus led the Lelegan people,  
whom once Cronus' son Zeus, who knows eternal  
counsels,  
gave to Deucalion, pebble-people<sup>35</sup> gathered up from  
the earth

### *The Return of the Argonauts*

#### 252a, b Scholia on Apollonius Rhodius' *Argonautica*

(a) Hesiod and Pindar in his *Pythians* and Antimachus in *Lyde* say that they (i.e. the Argonauts) came through

## HESIOD

τοῦ Ὀκεανοῦ φασιν ἔλθειν αὐτοὺς εἰς Λιβύην, καὶ  
βαστάσαντας τὴν Ἄργω εἰς τὸ ἡμέτερον πέλαγος  
<παρα>γενέσθαι.

<παρα>γενέσθαι Schwartz

(b) Schol. Ap. Rhod. 4.282 (p. 281.1–2 Wendel)

Ἡσίοδος δὲ διὰ Φάσιδος αὐτοὺς ἐκπεπλευκέναι λέγει.

**253** [303 MW] Clemens *Strom.* 5.14.129 (II, p. 414  
Stählin-Früchtel)

ἀλλὰ καὶ Ἡσίοδος δι' ὧν γράφει συνάδει τοῖς προ-  
ειρημένοις·

μάντις δ' οὐδ' εἰς ἐστὶν ἐπιχθονίων ἀνθρώπων  
ὅστις ἂν εἰδέη Ζηνὸς νόον αἰγιόχοιο

**254** [304 MW] Plutarchus *De defectu oraculorum* 11 p.  
415c-d; cf. Auson. *Eclog.* 22 Green et Epigramm. Bobiens.  
62 (p. 76 Speyer)

ὁ δ' Ἡσίοδος οἶεται καὶ περιόδοις τισὶ χρόνων γίγνε-  
σθαι τοῖς δαίμοσι τὰς τελευτάς· λέγει γὰρ ἐν τῷ τῆς  
Ναΐδος προσώπῳ καὶ τὸν χρόνον αἰνιττόμενος·

ἐννέα τοι ζῶει γενεὰς λακέρυζα κορώνη  
ἀνδρῶν ἡβώντων· ἔλαφος δέ τε τετρακόρωνος·  
τρῆις δ' ἐλάφους ὁ κόραξ γηράσκειται· αὐτὰρ ὁ  
φοῖνιξ



## OTHER FRAGMENTS

the Ocean to Libya, and that they reached our sea (i.e. the Mediterranean) by carrying the Argo.

(b) Hesiod says that they sailed out through Phasis.

253<sup>36</sup> Clement of Alexandria, *Miscellanies*

But Hesiod too in what he writes agrees with what was said earlier:

there is not even one seer among human beings on  
the earth  
who could know the mind of aegis-bearing Zeus

254<sup>37</sup> Plutarch, *The Obsolescence of Oracles*

Hesiod thinks that death comes to divine spirits in certain periods of time. For he says, speaking in the character of a Naead and indicating the length of time with a puzzle,

A screaming crow lives for nine generations  
of men who have reached puberty; a deer is four  
crows;  
the raven grows old at three deer; then the phoenix

<sup>36</sup> From the *Melampodia*, as Rzach suggested?

<sup>37</sup> From *The Precepts of Chiron* (cf. Fr. 162.2–3), as Bergk suggested?

## HESIOD

5 ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοῖνικας  
 νύμφαι ἐνπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

**255** [305 MW; \*11 H] Schol. T Hom. *Il.* 18.570c<sup>1</sup> (IV p. 557.25–29 Erbse) “λίνον”

καὶ Ἑσίοδος·

Οὐρανίη δ' ἄρ' ἔτικτε Λίνον πολυήρατον υἱόν·  
 ὃν δὴ, ὅσοι βροτοὶ εἰσιν ἀοιδοὶ καὶ κιθαρισταί,  
 πάντες μὲν θρηνεύσιν ἐν εἰλαπίναις τε χοροῖς τε,  
 ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσιν

**256** [306 MW; \*12 H] Clemens *Strom.* 1.4.25 (II, p. 16.13 Stählin-Früchtel)

Ἑσίοδος γὰρ τὸν κιθαριστὴν Λίνον

παντοίης σοφίης δεδαηκότα

εἰπὼν καὶ ναύτην οὐκ ὀκνεῖ λέγειν σοφόν, “οὔτε τι  
 ναυτιλίας σεσοφισμένον” (*Op.* 649) γράφων.

**257** [307 MW] Schol. Hom. *Od.* 4.231 (I p. 196.3–5 Dindorf)

διαφέρει ὁ Παιήων Ἀπόλλωνος, ὡς καὶ Ἑσίοδος μαρτυρεῖ·

εἰ μὴ Ἀπόλλων Φοῖβος ὑπέκ θανάτοιο σαῶσαι  
 ἢ αὐτὸς Παιήων, ὃς ἀπάντων φάρμακα οἶδεν

## OTHER FRAGMENTS

at nine ravens; and we at ten phoenixes,  
we beautiful-haired nymphs, daughters of aegis-  
holding Zeus.

5

*Linus (Fr. 255–56)*

### 255 Scholium on Homer's *Iliad*

“Linus”: and Hesiod,

Ourania bore Linus, her lovely son,  
whom all mortals, as many as are bards and lyre-  
players,  
lament at banquets and dances,  
and beginning and ending they call upon Linus

### 256 Clement of Alexandria, *Miscellanies*

For Hesiod, who calls the lyre-player Linus

him who was knowing in all kinds of expertise

does not hesitate to call even a sailor expert when he writes  
that he “had no expertise at all in seafaring” (*Works and Days*  
649).

### 257 Scholium on Homer's *Odyssey*

Paeon is different from Apollo, as Hesiod too testifies:

if Phoebus Apollo were not to rescue from death,  
nor Paeon himself, who knows the remedies of all

## HESIOD

**258** [308 MW] Clemens *Protr.* 7.73.3 (I p. 55.25 Stählin); Clemens *Strom.* 5.114.112 (II, p. 402.10 Stählin)

ταύτη δὲ καὶ ὁ Ἀσκραῖος αἰνίττεται Ἡσίοδος τὸν θεόν·

αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοίρανός ἐστιν,  
ἀθανάτων τέ οἱ οὐ τις ἐρήρισταί κράτος ἄλλος

τέ οἱ Buttman: τε ὁδ' cod. Clem. *Prot.*: σέο δ' cod. Clem. *Strom.*

**259** [309 MW] *Epim. Hom.* ε 104 Dyck

Ἡσίοδος·

δῶρα θεῶν μακάρων πλήσθαι χθονί

**260** [310 MW] Clemens *Strom.* 1.6.36 (II p. 24.2 Stählin-Früchtel)

καὶ Ἡσίοδος·

Μουσάων, αἳ τ' ἄνδρα πολυφραδέοντα τιθεῖσι  
θέσπιον αὐδήεντα

**261a, b** [311 in app. MW]

(a) Schol. Strozz. in Germanici Aratea p. 185.4 Breysig  
Phaethontem Solis et Clymenes filium esse dixerunt et  
quia paternos currus adfectans sibi atque mundo concre-  
mationis detrimenta conflixerit et a Iove fulmine percus-

## OTHER FRAGMENTS

**258** Clement of Alexandria, *Protreptic*

In this way the Ascrean too, Hesiod, alludes in a hidden way to God:

for himself he is king and ruler over all,  
and of the immortals no other one contends with him  
for supremacy

**259** *Homeric Parsings*

Hesiod:

the gifts of the blessed gods came near to the ground

**260** Clement of Alexandria, *Miscellanies*

and Hesiod:

of the Muses, who make a man very eloquent,  
one who speaks divinely

### *Phaethon (Fr. 261–62)*

**261a, b**<sup>38</sup> Scholia on Germanicus' translation of Aratus' *Phenomena*

(a) They said that Phaethon was the son of Helios and Clymene and in trying to master his father's chariot he inflicted a harmful conflagration upon himself and the universe, was struck down by Zeus' thunderbolt and fell

<sup>38</sup> From the *Astronomy*?

## HESIOD

sus in Eridanum deciderit fluvium—sic Hesiodus refert—  
et a Sole patre inter sidera conlocatus.

(b) Schol. Strozz. in Germanici Aratea p. 174.6 Breysig,  
de Heridano

Hesiodus autem dicit inter astra conlocatum propter  
Phaethonta.

**262a, b** [311 MW]

(a) Hyginus *Fab.* 154 Phaethon Hesiodi

...harum lacrimae, ut Hesiodus indicat, in electrum sunt  
duratae; Heliades tamen nominantur. sunt autem Merope  
Helie Aegle Lampetie Phoebe Aetherie Dioxippe.

(b) Lactantius Placidus *Narrat. fabul. Ovid. Met.* 2 fab.  
2–3 p. 638.7–10 Magnus

sorores Phaethontis Phaethusa Lampetie Phoebe casum  
fratris cum deflent, deorum misericordia in arbores  
populos mutatae sunt. lacrimae rerum, ut Hesiodus et Eu-  
ripides (ed. *Phaethon* pp. 23–24 Diggle) indicant, in  
electrum conversae sunt ac fluxisse dicuntur.

**263** [312 MW] Aelianus *Var. hist.* 12.20 p. 368 Wilson

λέγει Ἡσίοδος τὴν ἀηδόνα μόνην ὀρνίθων ἀμελείν  
ὑπνου καὶ διὰ τέλους ἀγρυπνεῖν· τὴν δὲ χελιδόνα οὐκ

## OTHER FRAGMENTS

into the river Eridanus—this is how Hesiod tells the story—  
and was placed by his father Helios among the stars.

(b) But Hesiod says that it (i.e. the constellation of  
Eridanus) was placed among the stars near to Phaethon.

### 262a, b<sup>39</sup>

(a) Hyginus, *Genealogies*

Hesiod's Phaethon: . . . their tears, as Hesiod indicates,  
hardened into amber; yet they are called the Heliads. They  
are Merope, Helie, Aegle, Lampetia, Phoebe, Aetherie,  
and Dioxippe.

(b) Lactantius Placidus, *Narrations of Ovid's Myths*

While Phaethon's sisters, Phaethusa, Lampetie, and Phoe-  
be, were mourning their brother's death, the gods took pity  
on them and they were transformed into poplar trees.  
Their tears, as Hesiod and Euripides indicate, were  
changed into amber and are said to have poured forth.

### 263 Aelian, *Miscellany*

Hesiod says that the nightingale is the only bird that ne-  
glects to sleep and stays awake the whole time, while the

<sup>39</sup> From the *Astronomy*? Cf. also Fr. 98.24.

## HESIOD

εἰς τὸ παντελὲς ἀγρυπνεῖν, καὶ ταύτη δὲ ἀπολωλέναι  
τοῦ ὕπνου τὸ ἥμισυ. τιμωρίαν δὲ ἄρα ταύτην ἐκτί-  
νουσι διὰ τὸ πάθος τὸ ἐν Θράικῃ κατατολμηθὲν τὸ ἐς  
τὸ δεῖπνον ἐκείνο τὸ ἄθεσμον.

ἀμελεῖν codd.: ἀμοιρεῖν Duker ταύτη Korais: ταύτην codd.

**264** [313 MW] Ps. Ammonius *De adf. vocab. diff.* 354 p.  
92.9–11 Nickau

καὶ Ἑσίοδος τελευτῆσαί φησί τινα

πρωὶ μάλ' ἠΐθεον

**265** [314 MW] Schol. A Hom. *Il.* 11.155b (III p. 155.72–  
73 Erbse) “ὡς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέσῃ  
ὑλῆ”

ὡς Ἑσίοδος·

τῆλε γὰρ ἀξύλῃ κατεπύθετο κήλεα νηῶν

**266** [315 MW; 48 H] *Etymol. Gen.* s.v. λαρόν λ 36  
Colonna, λ 36 Alpers

Ἑσίοδος·

οὐκέτι δὴ βαίνουσι λαροῖς ποσίν

«prima syllaba vocis λαρός longa est. igitur aut βαίνουσι  
traiciendum aut lacuna post hanc vocem statuenda» MW



## OTHER FRAGMENTS

swallow does not stay awake completely yet for her too half  
her sleep is lost. They undergo this punishment for the  
suffering ventured in Thrace with regard to that lawless  
feast.<sup>40</sup>

**264** Pseudo-Ammonius, *On Similar and Different  
Words*

and Hesiod says that someone died  
very untimely, a young man

**265** Scholium on Homer's *Iliad*

“as when destructive fire falls upon a dense forest”: as Hesiod:  
for far away the ships' timbers were rotting for lack of  
wood

**266** The *Etymologicum Genuinum*

Hesiod:

no longer do they walk on dainty feet<sup>41</sup>

<sup>40</sup> A euphemistic reference to the myth of Philomela, Procne, Tereus, and Itys.

<sup>41</sup> The meter of this line is questionable and the citation may be corrupt or incomplete.

## HESIOD

**267** [316 MW] Schol. A Hom. *Il.* 24.624 (V p. 626.77–80 Erbse) “ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα”  
σημειοῦνταιί τινες, ὅτι Ἡσίοδος ἐποίησεν·

ὥπτησαν μὲν πρῶτα, περιφραδέως δ' ἐρύσαντο

**268** [317 MW; \*29 H] Galenus *De placitis Hippocr. et Plat.* III 2.17 (I p. 182.13–16 De Lacy) = Chrysippus Fr. 906 (*SVF* II p. 254.11)

τῶν δ' ἐξ Ἡσιόδου παραγραφέντων ὑπὸ Χρυσίππου παμπόλλων καὶ αὐτῶν ὄντων ἀρκέσει μοι δυοῖν ἢ τριῶν ἐπιμνησθῆναι παραδειγμάτων ἕνεκα·

τοῦ[δε] γὰρ ἀέξετο θυμὸς ἐνὶ στήθεσσι φίλοισι

**269** [318 MW; \*30 H] *ibid.* (I p. 182.18 De Lacy)

καὶ

οἶον ἐνὶ στήθεσσι χόλον θυμαλγέ' ἔχουσα

**270** [319 MW; 114 H] Strabo 7.7.10

οἱ δὲ Πελασγοὶ τῶν περὶ τὴν Ἑλλάδα δυναστευσάντων ἀρχαιότατοι λέγονται. . . ὁ δ' Ἡσίοδος

Δωδώνην φηγόν τε, Πελασγῶν ἔδρανον, ᾗεν

## OTHER FRAGMENTS

267 Scholium on Homer's *Iliad*

"and they roasted carefully and drew off": some people mark this line with a critical sign, because Hesiod wrote, first they roasted, then they drew off carefully

268 Galen, *On the Opinions of Hippocrates and Plato*

Of the passages from Hesiod cited by Chrysippus, very many as they are, it will suffice for me to recall two or three as examples:

for his spirit was increased in his dear breast

269 Galen, *On the Opinions of Hippocrates and Plato*

and,

she, possessing such spirit-paining anger in her breast

270<sup>42</sup> Strabo, *Geography*

The Pelasgians are said to be the most ancient of those who held power around Greece . . . Hesiod:

he came to Dodona and the oak, seat of the  
Pelasgians

<sup>42</sup> From the *Catalogue of Women*? Cf. Fr. 181.

HESIOD

271 [321 MW] Harpocratio E 130 p. 111 Keaney, p. 133.18 Dindorf

ἔργα νέων. τοῦτο καὶ Ὑπερείδης ἐν τῷ κατ' Αὐτοκλέους (Fr. 57 Jensen) Ἑσιόδου φησὶν εἶναι. παροιμία τίς ἐστίν, ἣν ἀνέγραψε καὶ Ἀριστοφάνης ὁ γραμματικὸς (Aristoph. Byz. Fr. 358 Slater) οὕτως ἔχουσιν·

ἔργα νέων, βουλαὶ δὲ μέσων, εὐχαὶ δὲ γερόντων

272 [322 MW] Porphyrius *De abstinentia* 2.18 (p. 148.13 Nauck)

καὶ τὸν Ἑσιόδον οὖν εἰκότως τὸν τῶν ἀρχαίων θυσῶν νόμον ἐπαινοῦντα εἰπεῖν·

ὥς κε πόλις ῥέζῃσι, νόμος δ' ἀρχαῖος ἄριστος

273 [323 MW] Schol. Nicandr. *Ther.* 452 (p. 185 Crugnola)

καὶ Ἑσιόδος·

χρὴ δέ σε πατρὶ < > κτίλον ἔμμεναι

274 [324 MW] Ps. Plato, *Epist.* 11. 359a

συμβουλευσαὶ μέντοι ἔχω σοί τε καὶ τοῖς οἰκισταῖς, ὁ εἰπόντος μὲν ἐμοῦ, φησὶν Ἑσιόδος, δόξαι ἂν εἶναι φαῦλον,

## OTHER FRAGMENTS

271<sup>43</sup> Harpocration, *Lexicon of the Ten Orators*

“deeds of young men”: Hyperides too in his speech against Autocles says that this comes from Hesiod. It is a proverb which Aristophanes the grammarian (i.e. of Byzantium) wrote in the following form:

deeds are of the young, counsels of the middle-aged,  
prayers of the old

272<sup>44</sup> Porphyry, *On Abstinence*

and thus Hesiod, praising the custom of ancient sacrifices, quite rightly said,

howsoever the city performs sacrifice, ancient custom  
is the best

273<sup>45</sup> Scholium on Nicander's *Theriaca*

and Hesiod:

you must to your father < > be gentle

274 Pseudo-Plato, *Letter*

I have some advice to give to you and to the city's founders which, as Hesiod says, if I said it, would seem trivial,

<sup>43</sup> From the *Precepts of Chiron?* Or the *Great Works?*

<sup>44</sup> From the *Precepts of Chiron?* Or the *Great Works?*

<sup>45</sup> From the *Precepts of Chiron?* Or the *Great Works?*

## HESIOD

χαλεπὸν δὲ νοῆσαι

εἰπόντος μὲν ἐμοῦ φαῦλον, χαλεπὸν δὲ νοῆσαι sic fragmentum  
e testimonio excerpst Wilamowitz, sed fines loci Hesiodi qui  
adfertur incerti sunt

**275** [325 MW] Photius *Bibl.* 279, p. 535b 38 Bekker

τὸ δὲ “κνισᾶν ἀγνιάς” παρὰ Ἑσιόδῳ τοῖς θεοῖς θύειν  
λέγει.

**276** [326 MW] Pollux 3.19

“ἀγαπητὴ” θυγάτηρ ἢ μονογενὴς καθ’ Ἑσιόδου.

**277** [327 MW] Audacis Excerpta, *Gramm. Lat.* VII p.  
332 Keil

qui primum his observationibus in componendis carmini-  
bus usi sunt? Phemonoe dicitur Apollinis vates prima per  
insaniam ita locuta, cuius Hesiodus meminit.

**278** [328 MW] Schol. AT Hom. *Il.* 21.528b<sup>1</sup> (V p. 248.77  
Erbse) “πεφυζότες”

ὄθεν

ἄφυζαν

τὸν λέοντα Ἑσιόδος εἶπεν.



**275** Photius, *Library*

the phrase

fill the streets with the aromas of burnt sacrifice  
in Hesiod means to sacrifice to the gods.

**276** Pollux, *Onomasticon*

beloved

daughter is the only-born one according to Hesiod.

**277** Audax, *Excerpts from the Books* (scil. on Grammar)  
*of Scaurus and Palladius*

Who were the first ones who made use of these observations in composing their poems? Phe-monoe, the priestess of Apollo, is said to have been the first to speak in this way, because of insanity; Hesiod mentions her.

**278** Scholium on Homer's *Iliad*

“fleeing”: Hesiod called the lion

unfleeing

<sup>46</sup> The last four words are certainly intended by Pseudo-Plato as a citation from (Pseudo-)Hesiod, but it is uncertain how much of the rest of this sentence is to be assigned to the quoting author, how much to the quoted one.

## HESIOD

**279** [329 MW] Strabo 8.5.3

Ἡσιόδου δέ, ὅτι τὸ βριθὺν καὶ βριαρὸν

βρί

λέγει.

**280** [330 MW] Tzetzes, *Exeges. Iliad.* p. 4.9 Hermann

καὶ ἕτεροι δὲ πλείστοι, ὥσπερ καὶ Ποσειδώνιος ὁ Ἀπολλωνιάτης (Fr. 235 Blau) ὁ τῷ Ἡσιόδῳ μέμψιν ἐπάγων ὡς παραφθείραντί τινας τῶν Ὀμήρου λέξεων τὸν Οἰλέα “ Ἰλέα” εἰπόντι καὶ τὸν νήδυμον

ἦδυμον

καὶ ἄλλα ἄττα τοιαῦτα, τῆς Ὀμηρικῆς ἐπεμελήθησαν ἐξηγήσεως.

**281** [331 MW] Schol. Philostrat. *Heroic.* p. 464 Boissonade

εὐρίσκειται δὲ καὶ παρ’ Ἡσιόδῳ μόνῳ. . .

ὅτων

**282** [332 MW] *Epim. Hom.* a 253 Dyck

Ἡσιόδου δὲ τὸ

Πρόκριν



## OTHER FRAGMENTS

279 Strabo, *Geography*

and Hesiod, because he says, instead of βριθύ (“burden-  
some”) and βριαρόν (“burly”),

βρι (“bur”)

280 Tzetzes on Homer’s *Iliad*

And many others dedicated themselves to Homeric exegesis,  
like Posidonius of Apollonia, who criticized Hesiod for having  
corrupted some Homeric usages, saying “Ileus” instead of  
“Oileus” (Fr. 176), and

ἡδυμον (“sweet”)

instead of νήδυμον (“sweet”), and some others like this.

281 Scholium on Philostratus’ *Heroicus*

and it is found in Hesiod alone . . . :

ἔτων (“of those who”)

282 *Homeric Parsings*

and Hesiod the name

Procris

## HESIOD

παρὰ τὸ κρίσις, πρόκρισις, πρόκρισιν, καὶ ἐν συγκο-  
πῇ Πρόκριν.

**283** [333 MW; \*31 H] Pollux 1.231

καὶ

φυλλοχόος μῆν

... ὡς Ἡσίοδος.

**284** [335 MW; \*32 H] Lesbonax περὶ σχημάτων Fr. 2p.  
178.8 Blank

καὶ παρ' Ἡσιόδω

δαϊζόμενιο πόληος

δαϊζόμενιο Ruhnken: δαϊζόμενου codd.

**285** [337 MW] Schol. E Hom. *Od.* 7.104 (I p. 332.9–13  
Dindorf) “αἶ μὲν ἀλετρεύουσι μύλης ἔπι μήλοπα καρ-  
πόν”

οἱ δέ, ὅτι τὸ ἔριον ἐπὶ τοῦ μηροῦ ἔστρεφον· μύλη γὰρ  
καὶ τὸ ἄκρον τοῦ μηροῦ. καὶ Ἡσίοδος γὰρ φησι τό

ἀλετρεύουσι μύλης ἔπι μήλοπα καρπόν,

ἐπὶ τῆς ἠλακάτης τῆς στρεφομένης δίκην μύλης·  
μήλοπα γὰρ τὸν τῶν προβάτων καρπόν, ἦτοι τὸν  
μαλλόν.

## OTHER FRAGMENTS

derived from *krisis* (“judgment”), *prokrisis* (“preference”) and in abbreviated form *Procris*.<sup>47</sup>

283 Pollux, *Onomasticon*

and

leaf-shedding month

... as for example Hesiod.

284 Lesbonax, *On Rhetorical Figures*

and in Hesiod,

as the city was being rent

285 Scholium on Homer’s *Odyssey*

“some (scil. of the women) grind apple-colored grain on a handmill” (*Od.* 7.104): some (scil. say) that they were winding wool on their thighs; for *μύλη* (handmill) is also the end of the thigh. For Hesiod too says

they grind appled-colored grain on a handmill,

applied to a spindle which is turned like a handmill. For (scil. they say,) apple-colored is the produce of the sheep, namely wool.

<sup>47</sup> *Procris*’ name is connected etymologically here with *πρόκρισις* (“preference”).

HESIOD

**286a, b** [339 MW; 113 H]

(a) *Etymol. Symeonis* α 356 L.-L. (cf. *Etymol. Gen.* α 232)

ὡς παρ' Ἡσιόδῳ

ἀκαλὰ προχέων

*προχέων* cod. Voss. in textu, *προρρέων* in margine

(b) Steph. Byz. s. v. Παρθένιος p. 503.21 Meineke

Παρθένιος· ποταμὸς ἐν μέσῳ τῆς Ἀμαστριανῶν πό-  
λεως ῥέων. ἐκλήθη δὲ . . διὰ τὸ ἡρεμαῖον καὶ παρ-  
θενῶδες τοῦ ῥεύματος·

ὡς ἀκαλὰ προρέων ὡς ἀβρὴ παρθένος εἶσιν

**287** [340 MW] Strabo 13.1.12 de Priapo

ἀπεδείχθη δὲ θεὸς οὗτος ὑπὸ τῶν νεωτέρων· οὐδὲ γὰρ  
Ἡσίοδος οἶδε Πρίαπον.

**288** [341 MW] Schol. Hom. *Od.* 19.34 (II p. 670.21–23  
Dindorf) “λύχνον”

τῷ δὲ παρ' ἡμῖν καλουμένῳ λύχνῳ τοὺς ἥρωας χρω-  
μένους ὁ ποιητὴς οὐκ εἰσάγει οὐδὲ Ἡσίοδος μέμνηται.

## OTHER FRAGMENTS

286a, b

(a) the *Etymologicum of Symeon*

as in Hesiod

pouring forth gently

(b) Stephanus of Byzantium, *Geographical Lexicon*

“Parthenius”: a river flowing in the middle of the city of Amastris. It was named . . . because of the gentleness and maidenliness of its flow<sup>48</sup>:

flowing forth gently as a graceful maiden walks

287 Strabo, *Geography*

He (i.e. Priapus) was proclaimed a god by people in more modern times. For Hesiod too is ignorant of Priapus.

288 Scholium on Homer’s *Odyssey*

“lamp”: The poet (i.e. Homer) does not introduce the heroes making use of what is called a lamp in our times, nor does Hesiod mention it.

<sup>48</sup> The name of the river is connected etymologically here with *παρθένος*, “maiden.”

## HESIOD

**289** [342 MW] Arg. Soph. *Oed. Reg.* ii

ὅτι δὲ νεώτερον τὸ τοῦ “τυράννου” ὄνομα δῆλον· οὔτε γὰρ Ὅμηρος οὔτε Ἡσίοδος οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει.

## FRAGMENTA DUBIA

**290** [122 MW] Natalis Comes *Mythologiae* 8.22 (p. 479 ed. Patav. 1616)

alii Oeneum patrem Inachi fuisse putarunt, quare fuit Oenides ab Hesiodo in sacro sermone ita appellatus:

Ἴναχος Οἰνεΐδης Κρονίδη πολὺ φίλτατον ὕδωρ  
Inachus Oenides coelo gratissimus amnis

**291** [265 MW] Natalis Comes *Mythologiae* 7.1 (p. 370 ed. Patav. 1616)

fama est Herculem in Triphyliam regionem Eleorum profectum habuisse controversiam de voracitate cum Lepreo Pyrgei filio, ut inquit Hesiodus in Ceycis nuptiis; atque cum uterque bovem in epulas occidisset, Lepreus nihilo fuit tardior aut imparatior edendo inventus. sed cum post epulas ventum esset ad pugnam ob indignationem aemulae virtutis, Lepreus cecidit ob vim Herculeam.

**292** [214 MW] Schol. D Hom. *Il.* 6.35 (p. 256 van Thiel)

Ἀχιλλεὺς ἐπὶ τῶν Τρωϊκῶν πολέμων πορθῶν τὰς περι-

## OTHER FRAGMENTS

### 289 Argument to Sophocles' *Oedipus the King*

It is clear that the word "tyrant" is more modern. For neither Homer nor Hesiod nor any of the other ancients uses the term "tyrant" in his poems.

## DOUBTFUL FRAGMENTS

### 290 Natale Conti,<sup>49</sup> *Mythologies*

Others thought that Oeneus was the father of Inachus, so that he was called "Oeneus' son" in sacred discourse by Hesiod, thusly:

Inachus, Oeneus' son, by far the dearest water to  
Cronus' son

### 291 Natale Conti, *Mythologies*

According to legend, when Heracles set out for Triphylia, a district of Elis, he had a competition in gluttony with Lepreus, the son of Pyrgeus, as Hesiod says in *The Wedding of Ceyx*; and after each one had killed an ox for his meal, Lepreus turned out to be not at all slower or less ready to eat. But after dinner they came to blows because of each one's resentment at his rival's virtue, and Lepreus fell victim to Hercules' force.

### 292 Scholium on Homer's *Iliad*

During the Trojan War, Achilles plundered the cities

<sup>49</sup> Renaissance mythographer (1520–80).

## HESIOD

οίκους πόλεις τῆς Ἰλίου ἀφίκετο εἰς τὴν πάλαι Κολώνειαν, νυνὶ δὲ Πήδασον καλουμένην. ἀπεγνωκότος δὲ αὐτοῦ τὴν εἰς τέλος πολιορκίαν καὶ μέλλοντος ἀναχωρεῖν, φασὶ παρθένον ἐντὸς οὔσαν τοῦ τείχους ἐρασθῆναι τοῦ Ἀχιλλέως καὶ λαβοῦσαν μῆλον ἐπιγράψαι, καὶ ῥύψαι εἰς τὸ μέσον τῶν Ἀχαιῶν. ἦν δὲ οὕτως ἐπιγεγραμμένον·

Μῆ σπεῦδε, Ἀχιλλεῦ, ἕως ἂν Κολώνειαν ἔλῃς·  
ὔδωρ γὰρ οὐκ ἔνεστι, διψῶσι κακῶς.

τὸν δὲ Ἀχιλλέα οὕτως ἐπιμείναντα ἐλείν τὴν πόλιν τῆ τοῦ ὕδατος ἐνδεία. ἱστορεῖ Δημήτριος †ἀσκητῆς.

Κολώνειαν: μὲν Μομητῖαν YQXR: μὲν Μομηνίαν A ἕως ἂν Κολώνειαν: πρὶν Μομητῖαν YQR: πρὶν Μομηνίαν A ἱστορεῖ Δημήτριος καὶ Ἡσίοδος Y: ἡ ἱστορία παρὰ Δημητρίῳ καὶ Ἡσιόδῳ QXRA

### 293a, b, c [338 MW]

(a) Plutarchus *De Stoicorum repugnantibus* 8, p. 1034e

πρὸς τὸν εἰπόντα

μηδὲ δίκην δικάσης, πρὶν ἄμφω μῦθον ἀκούσης  
ἀντέλεγεν ὁ Ζήνων (Fr. 78, I p. 23 SVF) . . .

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<sup>50</sup> Metrically, these lines cannot belong to Hesiod.

<sup>51</sup> The last word of this scholium is corrupt in the one manuscript that has this reading; all the other manuscripts attribute the



## OTHER FRAGMENTS

which lay around Ilium. He arrived at one which used to be called Coloneia and is now called Pedasus; he decided against an unconditional siege and was just about to leave, when, they say, a maiden within the walls who was seized by desire for Achilles took an apple and wrote onto it and threw it into the midst of the Achaeans. What was written on it was,

Do not rush off, Achilles, before you capture  
Coloneia.

For there is no water in it; they are terribly thirsty.<sup>50</sup>

Achilles remained and captured the city because of its lack of water. The story is in Demetrius the †practicer†.<sup>51</sup>

### 293a, b, c<sup>52</sup>

(a) Plutarch, *On Stoic Self-Contradictions*

against the man who said,

do not pass judgment before you hear the speech of  
both

Zeno replied . . .

story to "Demetrius and Hesiod." It is unclear which Demetrius is meant: perhaps Demetrius of Phaleron (Fr. 157 SOD = Fr. 207 Wehrli) or Demetrius of Scepsis (Fr. 32 Gaede).

<sup>52</sup> From the *Precepts of Chiron*? But other authors attribute the same words to Sisyphus and Pittheus or to Democritus.



## HESIOD

(b) Aristoph. *Vespa* 725

ἦ που σοφὸς ἦν ὅστις ἔφασκεν· “πρὶν ἂν ἀμφοῖν  
μῦθον ἀκούσης,  
οὐκ ἂν δικάσῃς”.

(c) Cicero ad Attic. 7.18.4

ego autem etsi illud ψευδησιόδειον—ita enim putatur—  
observo, μηδὲ δίκην . . .

sed cf. Theophr. apud Schol. Eur. *Hipp.* 264 (II p. 39.7–8  
Schwartz); Ps. Phocyl. 87; *Corp. Paroem. Gr.* II p. 759.14–15  
(Mantissa proverb. 2.6)

**294** [343 MW] Galenus *De placitis Hippocr. et Plat.* III  
8.11–14 (I p. 226.4–22 De Lacy) = Chrysippus Fr. 908  
(SVF II p. 257.10–28)

ἐκ ταύτης ἔριδος ἦ μὲν τέκε φαίδιμον υἱὸν  
Ἕφαιστον τέχνησιν ἄνευ Διὸς αἰγιόχοιο  
ἐκ πάντων παλάμησι κεκασμένον Οὐρανιῶνων·  
αὐτὰρ ὃ γ' Ὀκεανοῦ καὶ Τηθύος ἠνκόμοιο  
5 κούρη νόσφ' Ἑρῆς παρελέξατο καλλιπαρήου  
ἕξαπαφὼν Μῆτιν καίπερ πολύιδριν ἐοῦσαν·  
συμμάρψας δ' ὃ γε χερσὶν ἐὼν ἐγκάτθετο νηδύν,  
δείσας μὴ τέξῃ κρατερώτερον ἄλλο κερανοῦ·  
τούνεκά μιν Κρονίδης ὑψίζυγος αἰθέρι ναίων  
10 κάππιεν ἕξαπίνης. ἦ δ' αὐτίκα Παλλάδ' Ἀθήνην  
κύσατο· τὴν μὲν ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε

OTHER FRAGMENTS

(b) Aristophanes, *Wasps*

Indeed the man was wise who said, "Before you hear the speech of both you should not pass judgment."

(c) Cicero, Letter to Atticus

Even if I comply with that pseudo-Hesiodic (for that is what they think) "do not (scil. pass) judgment" . . .

294 Galen, *On the Opinions of Hippocrates and Plato*

Out of this strife she<sup>53</sup> bore an illustrious son,  
by her devices, without aegis-holding Zeus: Hephaestus,  
expert with his skilled hands beyond all of Sky's  
descendants.

But he<sup>54</sup> bedded beside the daughter of Ocean and  
beautiful-haired Tethys, apart from beautiful-cheeked  
Hera, 5

deceiving Metis, shrewd though she is.

Grabbing her with his hands he put her down into his  
belly,

fearing lest she bear something else stronger than the  
thunderbolt;

for this reason Cronus' high-throned son, who dwells in  
the aether,

suddenly swallowed her down. At once she became  
pregnant 10

with Pallas Athena: her the father of men and of gods  
bore

<sup>53</sup> Hera.

<sup>54</sup> Zeus.

HESIOD

πὰρ κορυφήν, Τρίτωνος ἐπ' ὄχθησιν ποταμοῖο.  
 Μῆτις δ' αὖτε Ζηνὸς ὑπὸ σπλάγχνοις λελαθυῖα  
 ἦστο, Ἀθηναίης μήτηρ, τέκταινα δικαίων,  
 15 πλείστα θεῶν εἰδυῖα καταθνητῶν τ' ἀνθρώπων.  
 †ένθα θεὰ παρέλεκτο Θέμις† παλάμαις περὶ πάντων  
 ἀθανάτων ἐκέκασθ' οἱ Ὀλύμπια δώματ' ἔχουσι,  
 αἰγίδα ποιήσασα φοβέστρατον ἔντος Ἀθήνης·  
 σὺν τῇ ἐγείνατό μιν, πολεμήϊα τεύχε' ἔχουσαν.

2 τέχνησιν fortasse corruptum

**295** [355 MW] Schol. Stat. *Theb.* 3.483 (pp. 169.23-170.4 Jahnke)

rationem redditurus est, unde concessum sit avibus futura praedicere. . prima opinio est ab Hesiodo: futura praedicere quia supernus conditor orbis, cum chaos figuraret in semina, hanc illis potestatem concessit.

**296** [356 MW] Iosephus *Antiqu. Iud.* 1.108

Ἡσίοδος τε καὶ Ἐκαταῖος (*FGrHist* 1 F 35) καὶ Ἑλλά-  
 νικος (*FGrHist* 4 F 202) καὶ Ἀκουσίλαος (*FGrHist* 2 F  
 46) καὶ πρὸς τούτοις Ἐφορος (*FGrHist* 70 F 238) καὶ  
 Νικόλαος (*FGrHist* 90 F 141) ἱστοροῦσι τοὺς ἀρχαίους  
 ζήσαντας ἔτη χίλια.

## OTHER FRAGMENTS

by his head on the banks of the river Triton.  
Metis then was sitting concealed down in Zeus' entrails,  
Athena's mother, builder of what is just,  
who of the gods and mortal human beings knows the  
most.

15

†Then the goddess Themis bedded beside him†. With  
her skilled hands she was expert beyond all  
the immortals who have their mansions on Olympus;  
she made the aegis, Athena's army-frightening  
breastplate:  
together with that he bore her, wearing her warlike  
armor.

### 295 Scholium on Statius' *Thebaid*

He<sup>55</sup> is going to explain why it is granted to birds to predict future events. . . . The first opinion is from Hesiod: that they predict future events because the supreme founder of the world granted them this ability when he was shaping chaos into the elements.

### 296 Josephus, *Jewish Antiquities*

Hesiod and Hecataeus and Hellanicus and Acusilaus and besides these Ephorus and Nicolaus relate that the ancients lived a thousand years.

<sup>55</sup> Statius, or Amphiaraus, the seer who speaks the lines in Statius' poem which are being commented on here? From the *Bird Omens*? Or from the *Melampodia*?



HESIOD

**297** [357 MW] Schol. Pind. *Nem.* 2.1 (III p. 31.7-12 Drachmann) de rhapsodis

Φιλόχορος δὲ (*FGrHist* 328 F 212) ἀπὸ τοῦ συντιθέναι καὶ ράπτειν τὴν ᾠδὴν οὕτω φησὶν αὐτοὺς (scil. τοὺς ραψωδοῦς) προσκεκληθῆσθαι. δηλοῖ δὲ ὁ Ἡσίοδος λέγων·

ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὅμηρος ἀοιδοὶ  
μέλπομεν, ἐν νεαροῖς ὕμνοις ράψαντες ἀοιδὴν,  
Φοῖβον Ἀπόλλωνα χρυσάορον, ὃν τέκε Λητώ

**298** [358 MW] Paraphrasis Lycophr. 822 (I, p. 71 Scheer)  
πρῶτος Ἡσίοδος περὶ τῆς Ἑλένης τὸ εἶδωλον παρήγαγε.

**299a, b** [360 MW]

(a) Servius auctus in Verg. *Aen.* 4.484 (I pp. 552.22-553.2 Thilo, III p. 410.21-22 ed. Harvard.)

Hesiodus has Hesperidas Aeglen, Erytheam, Hesperethusam, Noctis filias, ultra Oceanum mala aurea habuisse dicit.

(b) Schol. Clem. *Protrept.* p. 302.34.303.2 Stählin

Ἑσπερίδες νύμφαι τινὲς νόμοι οὕτω λεγόμεναι, αἱ φυλάττουσαι τὰ λεγόμενα χρύσεια μῆλα· “ἡ δὲ Ἐρύ-

## OTHER FRAGMENTS

### 297 Scholium on Pindar's *Nemeans*

Philochorus says that they (i.e. the rhapsodes) were called this from composing and stitching together their song. Hesiod indicates this when he says,

In Delos then for the first time Homer and I, bards,  
sang, stitching together our song with new hymns,  
of Phoebus Apollo with his golden sword, whom Leto  
bore

### 298 Paraphrase of Lycophron's *Alexandra*

Hesiod was the first to introduce the phantom in connection with Helen.

### 299a,b

#### (a) Servius on Virgil's *Aeneid*

Hesiod says that these Hesperides, Aegle, Erythea, and Hesperethusa, the daughters of Night, kept the golden apples beyond Ocean.

#### (b) Scholium on Clement of Alexandria's *Protreptic*

The Hesperides are certain pastoral nymphs who bear this name, who guard the so-called golden apples:

## HESIOD

θεια καὶ Ἐσπερέθουσα βοῶπις”, ὡς φησιν Ἀπολ.  
λῶνιος ὁ Ῥόδιος (4. 1427).

### 300a, b [361 MW]

(a) Plato *Resp.* 3. 390e

οὐδ' ἀστέον αὐτοῖς ὄτι

δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας

(b) *Suda* δ 1451 (II p. 135.12 Adler)

“δῶρα—βασιλῆας”. οἱ μὲν Ἡσιόδειον οἴονται τὸν στί-  
χον. . .

301 [362 MW] Clemens *Strom.* 5.14.107.2 (II p. 397.21  
Stählin)

Ἡσιόδος μὲν οὖν οὕτως περὶ αὐτῆς (sc. τῆς ἐβδόμης  
ἡμέρας) λέγει. “πρῶτον ἔνη τετράς τε καὶ ἐβδόμη  
ἱερὸν ἡμαρ” (*Op.* 770), καὶ πάλιν

ἐβδομάτη δ' αὖτις λαμπρὸν φάος ἡελίοιο

302 [363\* MW] Apollonius Soph. *Lex. Hom.* p. 164.14  
Bekker

ὡς καὶ Ἡλιόδωρος·

φοῖβον ὕδωρ ἐπάγων κέρασ' Ὀκεανοῖο ροῆσι

Ἡλιόδωρος codd.: Ἡσιόδος Villosion



## OTHER FRAGMENTS

“Erythea and cow-eyed Hesperethusa,” as Apollonius Rhodius says.

### 300a, b

(a) Plato, *Republic*

nor should one sing to them that

gifts persuade gods, gifts reverend kings

(b) The *Suda*

“gifts . . . kings”: some think that this line comes from Hesiod . . .

### 301 Clement of Alexandria, *Miscellanies*

Hesiod speaks in this way about it (i.e. the seventh day), “to begin with, the first, the fourth, and the seventh, a holy day” (*Works and Days* 770), and again,

on the seventh again, the bright light of the sun

### 302 Apollonius Sophista, *Homeric Lexicon*

as Heliodorus<sup>56</sup> too,

bringing pure water, he mixed it with Ocean’s streams

<sup>56</sup> Villoison suggested emending the name to that of Hesiod.

HESIOD

303 [364 MW] Aristot. *Hist. Animal.* 8.18. 601a31-b3.

τὰ μὲν οὖν γαμφώνυχα. . . ὡς ἀπλῶς εἰπεῖν ἄποτα  
πάμπαν ἐστίν. ἀλλ' Ἡσίοδος ἠγνόμενόν τοῦτο πεποιήκει  
γὰρ τὸν τῆς μαντείας πρόεδρον ἀετὸν ἐν τῇ διηγῆσει  
τῇ περὶ τὴν πολιορκίαν τὴν Νίνου πίνοντα.

304 [125\* MW; 43 H] Hesych. ι 1185 (II p. 384 Latte)

Ἰὼ Καλλιθύεσσα

Καλλιθύεσσα ἐκαλεῖτο ἡ πρώτη ἱέρεια τῆς Ἀθηναῖς.

305 [\*39H] Ps. Apollod. *Bibl.* 3.32 = *Collectanea  
Alexandrina* pp. 71-72 Powell

τὰ ὀνόματα τῶν Ἀκταίωνος κυνῶν ἐκ τῶν <...> οὕτω

δὴ νῦν καλὸν σῶμα περισταδόν, ἤνυτε θηρός,  
τοῦδε δάσαντο κύνες κρατεροί. πέλας † Ἄρκενα†  
πρώτη.

< > μετὰ ταύτην ἄλκιμα τέκνα,  
Λυγκεὺς καὶ Βαλῖος πόδας αἰνετός, ἠδ'

Ἄμάρνυθος

5 καὶ <κεν> τοὺς ὀνομαστὶ διηγεκέως καταλέξῃ  
< > τότε Ἀκταῖον κτεῖναι Διὸς ἐννεσίησι  
πρῶτοι γὰρ μέλαν αἷμα πῖον σφετέροιο ἄνακτος  
Σπαρτός τ' Ὠμαργός τε Βορῆς τ' αἰψηροκέλευθος

<sup>57</sup> I.e. predators.

## OTHER FRAGMENTS

303 Aristotle, *History of Animals*

Birds with crooked talons<sup>57</sup> . . . in general do not drink at all. But Hesiod did not know this; for in his narrative about the siege of Nineveh he wrote that the eagle which presided at the divination was drinking.

304 Hesychius, *Alphabetical Collection of All Words*

Io Callithyessa

Callithyessa was the name of the first priestess of Athena.

305<sup>58</sup> Pseudo-Apollodorus, *Library*

The names of Actaeon's dogs from the < > as follows:

Now, standing around his beautiful body as though it were a beast's,  
his strong dogs divided him up: nearby, †Arcena† first  
of all

< >, after her the mighty whelps  
Lynceus and Balius, praised for its feet, and  
Amarynthus,

and those whom if you listed them by name from  
beginning to end 5

< > to kill Actaeon then by the plans of Zeus.  
For the first to drink the black blood of their master  
were

Spartus and Omargus and swift-pathed Bores.

<sup>58</sup> Some scholars consider this fragment archaic and possibly Hesiodic, but most attribute it to the Hellenistic period.

## HESIOD

οὔτοι δ' Ἀκταίου πρῶτοι φάγον αἶμά τ' ἔδαιψαν  
 τοὺς δὲ μέτ' ἄλλοι πάντες ἐπέσσυθεν ἔμμεμαῶτες  
 {ἀργαλέων ὀδυνῶν ἄκος ἔμμεναι ἀνθρώποισιν}

- 1 θῆρες codd.: corr. Scaliger      2 τοῦ codd.: corr. Scaliger  
 4 βανός codd.: corr. Mitscherlich, Bergk      5 <κεν> Gallavotti  
 7 πρῶτοι Aegius: πρῶτος codd. πῖον Scaliger: ἀπὸ codd.  
 8 Σπαρτός Aegius: παρτός codd. Ὠμαργός Bekker: ὦν ἀργός  
 codd.      9 οὔτοι δ' Parisinus 2722, οὐ δ' ceteri  
 10 ἐπέσσυθεν Scaliger: ἐπέσσυθον codd.

### 306 [344 MW] Bacch. 5.191–94 Snell-Maehler

Βοιωτὸς ἀνὴρ τᾶδε φών[ησεν, γλυκειᾶν  
 Ἑσίοδος πρόπολος  
 Μουσᾶν, ὃν <ἄν> ἀθάνατοι τιμῶσι, τούτῳ  
 καὶ βροτῶν φήμαν ἔπ[εσθαι.

193 ἄν add. Housman, Wilamowitz, Blass

## OTHER FRAGMENTS

These were the first to eat of Actaeon and to lap up  
his blood,  
and after these all the others rushed eagerly upon  
him.  
{to be a cure of terrible pains for human beings}<sup>59</sup>

306<sup>60</sup> Bacchylides, *Epinician Odes*

A Boeotian man spoke thus, Hesiod,  
servant of the [sweet  
Muses: “whomever the immortals honor, him  
the fame of mortals too does follow.”

<sup>59</sup> The last line does not seem to fit the context of the rest of the fragment.

<sup>60</sup> Bacchylides’ quotation corresponds to nothing in Hesiod’s extant poems or in the surviving fragments of poems attributed to him in antiquity. It may be a reference to a passage that has not survived from a lost poem; or it may be a very distant allusion to *Th* 81–97; or it may be a reminiscence of some other poet (cf. Theognis 169).



# FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
1	1	1
2	5	2
3	2	-
4	3	-
5	4	-
6	6	-
7	7	3
8	8	42
9	9	4
10	10(a)	5
11	10(b)	-
12	10(d)	-
13	17(a)	11
14	17(b)	-
15a, b	18	-
16	19	-
17	20	-
18	22	14
19	23(a)	15

## HESIOD

Most	Merkelbach- West or OCT	Hirschberger
20a, b	23(b), (b) in app.	-
21	24	-
22	25	16
23	26	17
24	27	18
25	28	-
26	15	-
27	30	20
28	320	22
29	32	23
30	31	24
31	33(a)	25
32	33(b)	-
33	35	26a
34	34	26c
35	37	27
36	40	28
37	38	-
38	68	-
39	69*	29
40	91	30
41	70	31
42	71	-
43	71	-
44	77*	*17
45	78	125
46	71A OCT	*1
47	73	*2





FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
48	75,76	*3,*4
49	72	-
50	74	-
51	72	-
52	49	41(b)
53a, b	50	Meg1,Meg2
54	53	-
55	51	Meg3
56	51	-
57	52	-
58	54(a)+57	Meg5, Meg 6
59a, b	54(c), (b)	-
60	58	Meg9
61	62	-
62	62	33(a)
63	62	33(b)
64	63	-
65	64	32
66	65	34
67	66	35
68	67(b)	36
69	43(a)	37
70	43(b)	-
71	43(c)	-
72	124	-
73	124	44
74	126	-
75	127	-
76a, b	128	45(a), (b)

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
77	129	46
78	130	-
79	131	-
80	131	-
81	132	47
82	133	49
83	132 in app.	-
84	12	-
85	13	50
86	12	51
87	121	*33
88	137	54
89	140	-
90	141	56
91	142	-
92	144	58
93	145	59
94	145A OCT	60
95	146	61
96	138	-
97	151	62
98	150	63
99	150 in app.	-
100	152	-
101	153	-
102	153	-
103	155	-
104a, b	156	65
105	157	-

## FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
106	139	-
107	139	-
108	158	*34
109	159	*35
110a, b, c	160	-
111	161	*15
112	162	-
113	167	88
114	164	-
115	163	-
116	166	66
117	165	72
118	169*	73
119	170*	74
120	171	75
121	177	79
122	179	81
123	185	82
124	181	87
125	182	-
126	183	-
127	183	-
128	184	-
129	184	-
130	188A OCT	-
131	244*	86
132	189	-
133	190	89
134	191	-

## HESIOD

Most	Merkelbach- West or OCT	Hirschberger
135	192	-
136	193	90
137 a, b, c	194	-
138	195	91
139	-	-
140	229	93
141	230	-
142	219	-
143	226	-
144	222	-
145	205	95
146	206	*26
147	212(a)	-
148	207	-
149	208	-
150	209	97
151	210	-
152	212(b)+211	99+100
153	213	-
154 a, b, c,	196 + 197 + 198	104 + 105 + 106
d, e	+ 199 + 200	+ 108 + 109
155	204	110
156	202	-
157	p. 190a OCT	-
158	215	101
159	216	-
160	217	102
161a, b	217A OCT + 346	-

## FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
	-	103
162	42	-
163	59	70
164	87	-
165	218	-
166	220	-
167	221	*10
168	223	-
169	224	-
170	225	-
171	227*	*20
172	228	*18
173	231	*21
174	232	-
175	235	112
176	236	124
177	237	-
178	239	116
179	238	-
180	240	115
181	180	111
182	41	*23
183	242	*28
184	246	-
185	247	-
186	248, 249	-
187a, b	250	Meg10, Meg11
188	251(a), (b)	-
189a, b	252	Meg12
190		Meg13

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
191a, b, c	253	
192	254	Meg14
193	255	-
194a, b	256	-
195	257	-
196	258	Meg15
197a, b	259(a)	-
198	260	-
199a, b	261	-
200	262	-
201	363A	-
202	263	-
203	264*	-
204a, b, c, d, e	266(a), (b), (c), 267	-
205	268	-
206	270	-
207	271	-
208	272	-
209	274	-
210	273	-
211a, b	275	-
212	276	-
213	277	-
214	278	-
215	279	-
216	280	-
217a, b	282	-
218	283	-

## FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
219	284	-
220	285	-
221	286	-
222	287	-
223	288	-
224	289	-
225	290	-
226	290	-
227a, b	291	-
228	292	-
229	293	-
230	294	-
231	294	-
232	296	-
233	295	-
234	297	-
235a, b	298	-
236	299	-
237	300	-
238	301	-
239	60	71
240	61	*24
241	135	*5
242	136	*6
243	147	-
244	148(a)	-
245	149	-
246	148(b)	-
247	176	*8

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
248	175	*9
249	203	*25
250	233	*22
251	234	*16
252a, b	241	-
253	303	-
254	304	-
255	305	*11
256	306	*12
257	307	-
258	308	-
259	309	-
260	310	-
261a, b	311 in app.	-
262a, b	311	-
263	312	-
264	313	-
265	314	-
266	315	48
267	316	-
268	317	*29
269	318	*30
270	319	114
271	321	-
272	322	-
273	323	-
274	324	-
275	325	-
276	326	-





## FRAGMENT CONCORDANCES

<i>Most</i>	Merkelbach- West or OCT	Hirschberger
277	327	-
278	328	-
279	329	-
280	330	-
281	331	-
282	332	-
283	333	*31
284	335	*32
285	337	-
286a, b	339	113
287	340	-
288	341	-
289	342	-
290	122	-
291	265	-
292	214	-
293a, b, c	338	-
294	343	-
295	355	-
296	356	-
297	357	-
298	358	-
299a, b	360	-
300a, b	361	-
301	362	-
302	363*	-
303	364	-
304	125*	-
305	-	43
		*39

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
306	344	

Merkelbach- West or OCT	Most	Hirschberger
1	1	1
2	3	-
3	4	-
4	5	-
5	2	2
6	6	-
7	7	3
8	8	42
9	9	4
10(a)	10	5
10(b)	11	5.17-19
10(c) = 245	10.62	5.62
10(d)	12	-
10(e)	-	-
11 = 10.49-55	10.49-55	5.49-55
12	84, 86	-, 51
13	85	50
14 = 10.55-65	10.55-65	5.55-65
15	26	-
16 = 10.91-103	10.91-103	5.91-103
17(a)	13	11
17(b)	14	-
18	15a,b	-
19	16	-



## FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
20	17	-
21	-	9
22	18	14
23(a)	19	15
23(b)	20a	-
23(b) in app.	20b	-
24	21	-
25	22	16
26	23	17
27	24	18
28	25	-
29	-	19
30	27	20
31	30	24
32	29	23
33(a)	31	25
33(b)	32	-
34	34	26c
35	33	26a
36 = 35.10-14	33.10-14	26b
37	35	27
38	37	-
39	-	-
40	36	28
41	183	*23
42	163	-
43(a)	69	37
43(b)	70	-
43(c)	71	-

HESIOD

Merkelbach- West or OCT	Most	Hirschberger
44	-	37.22-28
45	-	37.27-32
46	-	38
47	-	39
48	-	40
49	52	41(b)
50	53a,b	Meg1,2
51	55, 56	Meg3
52	57	-
53	54	-
54(a) + 57	58	Meg5,6
54(b)	59b	-
54(c)	59a	-
55	-	Meg8
56	-	Meg7
57: cf. 54(a)	58	Meg6
58	60	Meg9
59	164	70
60	239	71
61	240	*24
62	61, 62, 63	-, 33a, 33b
63	64	-
64	65	32
65	66	34
66	67	35
67(a)	-	36
67(b)	68	36
68	38	-
69*	39	29

## FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
70	41	31
71	42, 43	-
71A	46	*1
72	49, 51	-
73	47	*2
74	50	-
75	48	*3
76	48	*4
77*	44	*17
78	45	125
79	-	53
80	-	*19
81	-	94
82	-	13
83	-	67
84	-	119
85	-	120
86	-	118
87	165	-
88	-	68
89	-	55
90	-	69
91	40	30
92	-	126
93	-	127
94	-	92
95	-	117
96	-	41a
97	-	7

## HESIOD

Merkelbach- West or OCT	Most	Hirschberger
98	-	128
99	-	129
100	-	130
101	-	131
102	-	132
103	-	133
104	-	134
105	-	122
106	-	Meg4
107	-	135
108	-	136
109	-	137
110	-	138
111	-	139
112	-	*36
113	-	12
114	-	121
115	-	140
116	-	21
117	-	8
118	-	10
119	-	141
120	-	142
121	87	*33
122	290	-
123	10.17-19	5.17-19
124	72, 73	-, 44
125*	304	43
126	74	-

## FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
127	75	-
128	76a,b	45a,b
129	77	46
130	78	-
131	79, 80	-
132	81	47
132 in app.	83	-
133	82	49
134	-	52
135	241	*5
136	242	*6
137	88	54
138	96	-
139	106, 107	-
140	89	-
141	90	56
142	91	-
143	-	57
144	92	58
145	93	59
145A	94	60
146	95	61
147	243	-
148(a)	244	-
148(b)	246	-
149	245	-
150	98	63
150 in app.	99	-
151	97	62



## HESIOD

Merkelbach- West or OCT	Most	Hirschberger
152	100	-
153	101, 102	-
154	-	64
155	103	-
156	104a,b	65
157	105	-
158	108	*34
159	109	*35
160	110a, b, c	-
161	111	*15
162	112	-
163	115	-
164	114	-
165	117	72
166	116	66
167	113	88
168	-	-
169*	118	73
170*	119	74
171	120	75
172	-	76
173	-	77
174	-	78
175	248	*9
176	247	*8
177	121	79
178	-	80
179	122	81
180	182	111



FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
181	124	87
182	125	-
183	126, 127	-
184	128, 129	-
185	123	82
186	-	83
187	-	84
188	-	85
188A	130	-
189	132	-
190	133	89
191	134	-
192	135	-
193	136	90
194	137a,b,c	-
195	138	91
196	154a	104
197	154b	105
198	154c	106
199	154d	108
200	154e	109
201	-	107
202	156	-
203	249	*25
204	155	110
205	145	95
206	146	*26
207	148	-
208	149	-

# HESIOD

Merkelbach- West or OCT	Most	Hirschberger
209	150	97
210	151	-
211	152	100
212(a)	147	-
212(b)	152	99
213	153	-
214	292	-
215	158	101
216	159	-
217	160	102
217A	161a	-
218	166	-
219	142	-
220	-	-
221	168	*10
222	144	-
223	169	-
224	170	-
225	171	-
226	143	-
227*	172	*20
228	173	*18
229	140	93
230	141	-
231	174	*21
232	175	-
233	250	*22
234	251	*16
235	176	112

## FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
236	177	124
237	178	-
238	180	-
239	179	116
240	181	115
241	252a,b	-
242	184	*28
243	-	123
244*	131	86
p. 190a post Fr.	157	-
245		
245	-	-
246	185	-
247	186	-
248	187a	Meg10
249	187b	Meg11
250	188	-
251(a)	189a	Meg12
251(b)	189b	-
252	190	Meg13
253	191a,b,c	Meg14
254	192	-
255	193	-
256	194a, b	-
257	195	Meg15
258	196	-
259(a)	197a,b	-
259(b)	-	-
260	198	Meg16
		-

HESIOD

Merkelbach- West or OCT	Most	Hirschberger
261	199a, b	-
262	200	-
263	202	-
264*	203	-
265	291	-
266(a)	204a	-
266(b)	204b,c	-
266(c)	204d	-
267	204e	-
268	205	-
269	-	-
270	206	-
271	207	-
272	208	-
273	210	-
274	209	-
275	211a,b	-
276	212	-
277	213	-
278	214	-
279	215	-
280	216	-
281	-	-
282	217a,b	-
283	218	-
284	219	-
285	220	-
286	221	-
287	222	-

## FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
288	223	-
289	224	-
290	225, 226	-
291	227a,b	-
292	228	-
293	229	-
294	230, 231	-
295	233	-
296	232	-
297	234	-
298	235a,b	-
299	236	-
300	237	-
301	238	-
302	-	-
303	253	-
304	254	-
305	255	*11
306	256	*12
307	257	-
308	258	-
309	259	-
310	260	-
311	262a,b	-
311 in app.	261a,b	-
312	263	-
313	264	-
314	265	-
315	266	48

## HESIOD

Merkelbach- West or OCT	Most	Hirschberger
316	267	-
317	268	*29
318	269	*30
319	270	114
320	28	22
321	271	-
322	272	-
323	273	-
324	274	-
325	275	-
326	276	-
327	277	-
328	278	-
329	279	-
330	280	-
331	281	-
332	282	-
333	283	*31
334	-	-
335	284	*32
336	-	*27
337	285	-
338	293a, b, c	-
339	286a,b	113
340	287	-
341	288	-
342	289	-
343	294	-
344	306	-
386		

## FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
345	-	-
346	161b	-
347	-	-
348	-	-
349	-	-
350	-	-
351	-	-
352	-	-
353	-	-
354	-	-
355	295	-
356	296	-
357	297	-
358	298	-
359	-	-
360	299a,b	-
361	300a,b	-
362	301	-
363*	302	-
363A	201	-
364	303	-
365	-	-
366	-	-
367	-	-
368	-	-
369	-	-
370	-	-
371	-	-
372	-	-

# HESIOD

Merkelbach- West or OCT	Most	Hirschberger
373	-	-
374	-	-
375	-	-
376	-	-
377	-	-
378	-	-
379	-	-
380	-	-
381	-	-
382	-	-
383	-	-
384	-	-
385	-	-
386	-	-
387	-	-
388	-	-
389	-	-
390	-	-
391	-	-
392	-	-
393	-	-
394	-	-
395	-	-
396	-	-
397	-	-
398	-	-
399	-	-
400	-	-
401	-	-



## FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
402	-	-
403	-	-
404	-	-
405	-	-
406	-	-
407	-	-
408	-	-
409	-	-
410	-	-
411	-	-
412	-	-
413	-	-



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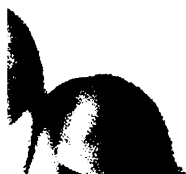
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