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HESIOD

II

LCL 503

HESIOD
THE SHIELD
CATALOGUE OF WOMEN
OTHER FRAGMENTS

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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

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

ABBREVIATIONS

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

HESIOD

ΑΣΠΙΣ

. . . Ἡ οἷη προλιπούσα δόμους καὶ πατρίδα γαῖαν
 ἤλυθεν ἐς Θήβας μετ' ἀρήιον Ἀμφιτρύωνα
 Ἀλκμήνη, θυγάτηρ λαοσσόου Ἡλεκτρύωνος·
 ἧ ῥα γυναικῶν φύλον ἐκαίνυτο θηλυτεράων
 5 εἶδεῖ τε μεγέθει τε νόον γε μὲν οὐ τις ἔριζε
 τάων ἅς θνηταὶ θνητοῖς τέκον εὐνηθείσαι.
 τῆς καὶ ἀπὸ κρήθην βλεφάρων τ' ἄπο κυναεάων
 τοῖον ἄθ' οἷόν τε πολυχρύσου Ἀφροδίτης.
 ἧ δὲ καὶ ὡς κατὰ θυμὸν ἐὼν τίεσκεν ἀκοίτην,
 10 ὡς οὐ πῶ τις ἔτισε γυναικῶν θηλυτεράων
 ἧ μὲν οἱ πατέρ' ἐσθλὸν ἀπέκτανε Ἴφι δαμάσσας,
 χωσάμενος περὶ βουσί· λιπὼν δ' ὅ γε πατρίδα γαῖαν
 ἐς Θήβας ἰκέτευσε φερεσσακέας Καδμείους.
 15 ἔνθ' ὅ γε δώματ' ἔναϊε σὺν αἰδοίῃ παρακοίτι
 νόσφιν ἄτερ φιλότῆτος ἐφίμέρου, οὐδέ οἱ ἦεν
 πρὶν λεχέων ἐπιβῆναι ἐσφύρου Ἡλεκτρυῶνης
 πρὶν γε φόνον τίεσαιτο κασιγνήτων μεγαθύμων

THE SHIELD

(1) . . . Or like her:¹ 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 wasted 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

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

ἦς ἀλόχον, μαλερῶ δὲ καταφλέξει πυρὶ κόμας
 ἀνδρῶν ἠρώων Ταφίων ἰδὲ Τηλεβοάων.
 20 τὼς γὰρ οἱ διέκειτο, θεοὶ δ' ἐπὶ μάρτυροι ἦσαν
 τῶν ὃ γ' ὀπίζετο μῆνιν, ἐπέιγετο δ' ὅτι τάχιστα
 ἐκτελέσαι μέγα ἔργον, ὃ οἱ Διόθεν θέμις ἦεν.
 τῶ δ' ἅμα ἰέμενοι πολέμοιό τε φυλόπιδός τε
 Βοιωτοὶ πλήξιπποι, ὑπὲρ σακέων πνείοντες,
 25 Λοκροὶ τ' ἀγχεμάχοι καὶ Φωκῆες μεγάλθυμοι
 ἔσποντ'· ἦρχε δὲ τοῖσιν εἰς πάϊς Ἀλκαῖοιο
 κυδιῶν λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε
 ἄλλην μῆτιν ὕφαινε μετὰ φρεσίν, ὡς ῥα θεοῖσιν
 ἀνδράσι τ' ἀλφηστῆσιν ἀρῆς ἀλκτῆρα φυτεύσαι.
 30 ὦρτο δ' ἀπ' Οὐλύμπιο δόλον φρεσὶ βυσσοδομεύων,
 ἰμείρων φιλότῃτος εὐζώνοιο γυναικός,
 ἐννύχιος· τάχα δ' ἴξε Τυφαόνιον· τόθεν αὔτις
 Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεὺς.
 ἔνθα καθεζόμενος φρεσὶ μῆδετο θέσκελα ἔργα·
 35 αὐτῇ μὲν γὰρ νυκτὶ τανισφύρου Ἥλεκτρυνῶνης
 εὐνή καὶ φιλότῃτι 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 ἀλόχον ἐπιβήμεναι εὐνήσ·
 τοῖος γὰρ κραδίην πόθος αἴνυτο ποιμένα λαῶν.
 ὡς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγη κακότητα
 νούσου ὑπ' ἀργαλέης ἧ καὶ κρατεροῦ ὑπὸ δεσμοῦ,
 ὡς ῥα τότε Ἀμφιτρύων χαλεπὸν πόνον ἐκτολυπέυσας

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. To-
 gether 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

18 καταφλέξει Π₅ Π₃₇ Spc: πυρὶ κατ. bJF

39 γ' ἐπὶ codd.: γε πρὶν Σ²¹ (unde γρ. πρὶν Z)

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

- 45 ἀσπασίως τε φίλως τε ἔον δόμον εἰσαφίκαεν.
 παννύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι
 τερπόμενος δάροισι πολυχρύσου Ἀφροδίτης.
 ἦ δὲ θεῶ δμηθείσα καὶ ἀνέρι πολλὸν ἀρίστῳ
 Θήβῃ ἐν ἑπταπύλῳ διδυμάουε γείνατο παῖδε,
 50 οὐκέθ' ὁμὰ φρονέοντε· κασιγνήτω γε μὲν ἦστην·
 τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείονα φῶτα
 δεινόν τε κρατερόν τε, βίην Ἡρακληείην,
 τὸν μὲν ὑποδμηθείσα κελαινεφέι Κρονίῳνι,
 αὐτὰρ Ἴφικλῆα δορυσσόφ' Ἀμφιτρύῳνι·
 55 κεκριμένην γενεήν, τὸν μὲν βροτῶ ἀνδρὶ μιγείσα,
 τὸν δὲ Διὶ Κρονίῳνι, θεῶν σημάντορι πάντων.

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

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) He² killed Cycnus 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 Cycnus 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

² 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 ἄπαιτοι
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσι.
 ὅς ῥα τόθ' ἠνίοχον προσέφη κρατερὸν Ἴολαον
 "Ἡρως ὦ Ἴολαε, βροτῶν πολὺ φίλτατε πάντων,
 ἦ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὀλυμπον ἔχουσιν,
 80 ἦλιτεν Ἀμφιτρύων, ὅτ' εὐστέφανον ποτὶ Θήβην
 ἦλθε λιπῶν Τίρυνθον, ἐυκτίμενον πτολίεθρον,
 κτείνας Ἡλεκτρύωνα βοῶν ἕνεκ' εὐρυμετώπων·
 ἴκετο δ' ἐς Κρείοντα καὶ Ἠνίοχην τανύπεπλον,
 οἱ ῥά μιν ἠσπάζοντο καὶ ἄρματα πάντα παρέειχον,
 85 ἦ δίκη ἔσθ' ἰκέτησι, τίον δ' ἄρα κηρόθι μᾶλλον.
 ζῶε δ' ἀγαλλόμενος σὺν εὐσφύρω Ἡλεκτρύωνη,
 ἦ ἀλόχῳ τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν
 γεινόμεθ' οὔτε φνὴν ἐναλίγκιοι οὔτε νόημα,
 σὸς τε πατήρ καὶ ἐγώ· τοῦ μὲν φρένας ἐξέλετο Ζεὺς,
 90 ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆας
 ὤχετο τιμήσων ἀλιτήμενον Εὐρυσθῆα,
 σχέτλιος· ἦ που πολλὰ μετεστοναχίζει' ὀπίσσω
 ἦν ἄτην ὀχέων· ἦ δ' οὐ παλινάγρετός ἐστιν.
 αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.
 95 ὦ φίλος, ἀλλὰ σὺ θᾶσσον ἔχ' ἠνία φοινικίοντα
 ἵππων ὠκυπόδων· μέγα δὲ φρεσὶ θάρσος ἀέξων
 ἰθὺς ἔχειν θοὸν ἄρμα καὶ ὠκυπόδων σθένος ἵππων,
 μηδὲν ὑποδδείσας κτύπον Ἄρεος ἀνδροφόνου,
 ὃς νῦν κεκληγῶς περιμαίνεται ἱερὸν ἄλσος

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 he³ 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 Hénioche, 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

³ Heracles.

- Φοίβου Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·
 100 ἦ μὴν καὶ κράτερός περ ἔων ἅαται πολέμοιο.”
 τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἴόλαος·
 “ἦθεῖ, ἦ μάλα δὴ τι πατὴρ ἀνδρῶν τε θεῶν τε
 τιμᾷ σὴν κεφαλὴν καὶ ταύρεος Ἐννοσίγαιος,
 105 ὃς Θήβης κρήδεμνον ἔχει ῥύεται τε πόλῃα,
 οἶον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε
 σὰς ἐς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρῃαι.
 ἀλλ' ἄγε δύσειο τεύχε' ἄρῃα, ὄφρα τάχιστα
 δίφρους ἐμπελάσαντες Ἄρηός θ' ἡμέτερόν τε
 110 μαρνώμεσθ', ἐπεὶ οὗ τοι ἀτάρβητον Διὸς υἱὸν
 οὐδ' Ἴφικλείδην δειδίξεται, ἀλλὰ μιν οἶω
 φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκείδαο,
 οἱ δὴ σφι σχεδὸν εἰσι, λιλαιόμενοι πολέμοιο
 φυλόπιδα στήσειν, τά σφιν πολὺ φίλτερα θοίνης.”
 115 ὣς φάτο· μείδησεν δὲ βίη Ἡρακληΐη
 θυμῷ γηθήσας· μάλα γάρ νύ οἱ ἄρμενα εἶπεν·
 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “ἦρως ὦ Ἴόλαε, διοτρεφέες, οὐκέτι τηλοῦ
 ὑσμίνῃ τρηχεῖα· σὺ δ' ὡς πάρος ἦσθα δαΐφρων,
 120 ὡς καὶ νῦν μέγαν ἵππον Ἀρίονα κυανοχαίτην
 πάντη ἀναστρωφᾶν καὶ ἀρηγέμεν ὡς κε δύνῃαι.”
 ὡς εἰπὼν κνημίδας ὀρειχάλκιοι φαεινοῦ,
 Ἡφαίστου κλυτὰ δῶρα, περὶ κνήμησιν ἔθηκε.
 δεύτερον αὖ θώρηκα περὶ στήθεσσι εἶδνε
 125 καλὸν χρύσειον πολυδαίδαλον, ὃν οἱ ἔδωκε
 Παλλὰς Ἀθηναίη, κούρη Διός, ὅππότε' ἔμελλε
 τὸ πρῶτον στονόεντας ἐφορμήσεσθαι ἀέθλους.

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,⁴ 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,⁵ 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

⁴ Poseidon.

⁵ 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.

- θήκατο δ' ἀμφ' ὤμοισιν ἀρῆς ἀλκτῆρα σίδηρον,
 δεινὸς ἀνὴρ· κοίλην δὲ περὶ στήθεσσι φαρέτρην
 130 κάββαλεν ἐξόπιθεν· πολλοὶ δ' ἔντοσθεν ὄιστοι
 ῥιγγηλοί, θανάτοιο λαθιφθόγοιο δοτῆρες·
 πρόσθεν μὲν θανάτον τ' εἶχον καὶ δάκρυσσι μῦρον,
 μέσσοι δὲ ξεστοί, περιμήκεες, αὐτὰρ ὀπισθε
 μόρφνοιο φλεγύαο καλυπτόμενοι πετερυγέσσω.
 135 εἴλετο δ' ὄβριμον ἔγχος, ἀκαχμένον αἶθοπι χαλκῷ.
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκε,
 δαιδαλέην, ἀδάμαντος, ἐπὶ κροτάφοις ἀραρυῖαν,
 ἧ τ' εἴρυτο κάρη Ἡρακλῆος θείοιο.
 χερσὶ γε μὴν σάκος εἶλε παναίολον, οὐδέ τις
 αὐτὸ
 140 οὔτ' ἔρρηξε βαλὼν οὔτ' ἔθλασε, θαῦμα ἰδέσθαι.
 πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι
 ἠλέκτρῳ θ' ὑπολαμπὲς ἔην χρυσῷ τε φαεινῷ
 λαμπόμενον, κυάνου δὲ διὰ πτύχες ἠλήλαντο.
 ἐν μέσσω δ' ἀδάμαντος ἔην Φόβος οὐ τι φατειός,
 145 ἔμπαλιν ὄσσοισιν πυρὶ λαμπομένοισι δεδορκός·
 τοῦ καὶ ὀδόντων μὲν πλήτο στόμα λευκαθεόντων,
 δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου
 δεινῆ Ἔρις πεπόνητο κορύσσουσα κλόνον ἀνδρῶν,
 σχετλίη, ἧ ῥα νόον τε καὶ ἐκ φρένας εἴλετο φωτῶν
 150 οἴτινες ἀντιβίην πόλεμον Διὸς νῦν φέροιν.
 τῶν καὶ ψυχαὶ μὲν χθόνα δύνουσι Ἄιδος εἴσω
 αὐτῶν, ὅστέα δέ σφι περὶ ῥινοῖο σαπέισης
 Σειρίου ἀζαλέοιο κελαινῆ πύθεται αἶη.

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. αἶθ. χαλκῷ: εἴλετο
 χ. F: εἴλετο θυμῷ m 143 non leg. Σz, damn. Heyne
 149 susp. Wolf
 150 (=163)-3 exp. Schwarz, 151-9 Studniczka, 151-3 Lehrs al.

- 155 ἐν δὲ Προϊώξις τε Παλιώξις τε τέτυκτο,
 ἐν δ' Ὀμαδός τε Φόνος τ' Ἀνδροκτασίη τε δεδήκει,
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὀλοή Κῆρ
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφουεὸν αἵματι φωτῶν,
 160 δεινὸν δερκομένη καναχῆσί τε βεβρυχυῖα.
 ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὐ τι φατειῶν,
 δώδεκα, ταὶ φοβέεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων
 οἴτινες ἀντιβίην πόλεμον Διὸς νῦν φέροισιν.
 τῶν καὶ ὀδόντων μὲν καναχῆ πέλειν, εἶτε μάχοιτο
 165 Ἀμφιτρωνιάδης· τὰ δ' ἐδαίετο θαυματὰ ἔργα·
 στίγματα δ' ὡς ἐπέφαντο ἰδεῖν δεινοῖσι δράκουσι·
 κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.
 ἐν δὲ συῶν ἀγέλαι χλοῦνων ἔσαν ἠδὲ λέοντων
 ἐς σφέας δερκομένων, κοτεόντων θ' ἰεμένων τε.
 170 τῶν καὶ ὀμιληδὸν στίχες ἦσαν, οὐδέ νυ τῷ γε
 οὐδέτεροι τρέετην, φρῖσσόν γε μὲν αὐχένας ἀμφω.
 ἦδη γάρ σφιν ἔκειτο μέγας λῖς, 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,
 ἀμφότεροι, χλοῦναί τε σύες χαροποὶ τε λέοντες.
 ἐν δ' ἦν ὕσμινη Λαπιθῶων αἰχμητῶων
 Καινέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Πειρίθοόν τε
 180 Ὀπλέα τ' Ἐξάδιόν τε Φάλληρόν τε Πρόλοχόν τε

(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 marvellous 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

154-60 susp. Welcker, secl. Furtwängler

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

161-67 exp. G. F. Rohde 163 (=150) exp. Paley

- Μόψόν τ' Ἀμπυκίδην, Τιταρήσιον, ὄζον Ἄρης
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν
 ἀργύρειοι, χρύσεια περὶ χροῖ τεύχε' ἔχοντες.
 Κένταυροι δ' ἐτέρωθεν ἐναντίοι ἠγερέθοντο
 185 ἀμφὶ μέγαν Πετραῖον ἰδ' Ἄσβολον οἰωνιστῆν
 Ἄρκτον τ' Οὔρειόν τε μελαγχαίτην τε Μίμαντα
 καὶ δύο Πευκείδας, Περιμήδεά τε Δρύαλόν τε,
 ἀργύρειοι, χρυσεῆς ἐλάτας ἐν χερσὶν ἔχοντες.
 καὶ τε συναίγδην ὡς εἰ ζωοὶ περ ἔοντες
 190 ἔγχεσιν ἠδ' ἐλάτης αὐτοσχεδὸν ὠριγῶντο.
 ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἔστασαν ἵπποι
 χρύσειοι, ἐν δὲ καὶ αὐτὸς ἐναρσφόρος οὐλιος Ἄρης,
 αἰχμὴν ἐν χεῖρεσσιν ἔχων, πρυλέεσσι κελεύων,
 αἵματι φοινικίους ὡς εἰ ζωοὺς ἐναρίζων,
 195 δίφρον ἐπεμβεβαῶς· παρὰ δὲ Δεῖμός τε Φόβος τε
 ἔστασαν ἰέμενοι πόλεμον καταδύμεναι ἀνδρῶν.
 ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,
 τῇ ἰκέλη ὡς εἰ τε μάχην ἐθέλουσα κορύσσειν,
 ἔγχος ἔχουσα' ἐν χειρὶ † χρυσεῆν τε τρυφάλειαν
 200 αἰγίδα τ' ἀμφ' ὤμοις· ἐπὶ δ' ᾗχετο φύλοπιν αἰνήν.
 ἐν δ' ἦν ἀθανάτων ἱερὸς χορὸς· ἐν δ' ἄρα μέσσω
 ἱμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς
 χρυσεῖη φόρμιγγι θεῶν δ' ἔδος ἄγνός Ὀλυμπος·
 ἐν δ' ἀγορῇ, περὶ δ' ὄλβος ἀπείριτος ἔστεφάνωτο

186 Μίμαν τε West 197 ἀγελείη: ὀλοῆ B (ὀλοῆ ἦν Peppmüller) 199 ἐν(ὶ) χειρὶ BF(S): ἐν χερσὶ(ν) B] χρυσεῖην τ ἐν χερσὶ φαεινῆν τε τρ. Hermann: ἐν χερσὶν <ιδέ>

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,⁶ 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

⁶ Athena.

χρυσεῖην [τε] τρ. Bentley: ἔχουσα [ἐν] χειρὶ (χεροῖν Paley) χρυσεῖην τε τρ. Goettling

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

- 205 ἀθανάτων ἐν ἀγῶνι θεαὶ δ' ἐξήρχον αἰοιδῆς
 Μοῦσαι Πιερίδες, λιγὴν μελομένης ἑκυῖαι.
 ἐν δὲ λιμῆν εὖορμος ἀμαιμακέτιοι θαλάσσης
 κυκλοτερῆς ἐτέυκτο πανέφθου κασσιτέριοι
 κλυζομένῳ ἴκελος· πολλοὶ γὰρ μὲν ἄμ' μέσον αὐτοῦ
- 210 δελφίνες τῇ καὶ τῇ ἐθύνεον ἰχθυάοντες
 νηχομένοις ἴκελοι· δοῖω δ' ἀναφυσιόωντες
 ἀργύρειοι δελφίνες τρέφοιτων ἔλλοπας ἰχθύς.
 τῶν δ' ὑπο χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκτῆς
 ἦστο ἀνὴρ ἀλιεὺς δεδοκημένος, εἶχε δὲ χερσὶν
- 215 ἰχθύσιν ἀμφίβληστρον ἀπορρήψοντι ἑοικῶς.
 ἐν δ' ἦν ἠκόμοιο Δαναῆς τέκος, ἵπποτα Περσεύς,
 οὐτ' ἄρ' ἐπιψαύων σάκεος ποσὶν οὐθ' ἐκὰς αὐτοῦ,
 θαῦμα μέγα φράσσασθ', ἐπεὶ οὐδαμῇ ἐστήρικτο.
 τὼς γὰρ μιν παλάμαις τεύξεν κλυτὸς Ἀμφιγυήεις,
- 220 χρύσειον ἀμφὶ δὲ ποσὶν ἔχει πτερόεντα πέδιλα·
 ὤμοισιν δὲ μιν ἀμφὶ μελάνδετον ἄορ ἔκειτο
 χαλκεῖον ἐκ τελαμώνος· ὃ δ' ὡς τε νόημ' ἐποτάτο·
 πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῖο πελώρου,
 Γοργούς· ἀμφὶ δὲ μιν κίβισις θέε, θαῦμα ιδέσθαι,
- 225 ἀργυρέῃ θύσανοι δὲ κατηρωρέντο φαεινοὶ
 χρύσειοι· δεινὴ δὲ περὶ κροτάφοισι ἄνακτος
 κείτ' Ἄιδος κυνέη νυκτὸς ζόφον αἰνὸν ἔχουσα.
 αὐτὸς δὲ σπεύδοντι καὶ ἐρρίγοντι ἑοικῶς
 Περσεὺς Δαναΐδης ἐπιταίνοτο· ταὶ δὲ μετ' αὐτὸν

209 πολλοὶ . . . 211 ἴκ. non habet Π₃₄ (expunxerat Peppmüller)

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.

212 ἐφοίτων codd. (ἐφοιβον, supra lineam ἐφοιβων F): ἐ]φοιουεν Π₃₄: ἐφοίβειον von der Muehl: ἐφοίμεον West

- 230 Γοργόνες ἄπλητοί τε καὶ οὐ φαταὶ ἔρρώνοντο
 ἰέμεναι μαπέειν· ἐπὶ δὲ χλωροῦ ἀδάμαντος
 βαιουσέων ἰάχεσκε σάκος μεγάλῳ ὀρυμαγδῶ
 ὀξέα καὶ λιγέως· ἐπὶ δὲ ζώνησι δράκοντε
 δοιῶ ἀπηρωρεύντ' ἐπικυρτώνοντε κάρηνα·
- 235 λίχμαζον δ' ἄρα τῷ γε, μένει δ' ἐχάρασσον ὀδόντας
 ἄγρια δερκομένῳ ἐπὶ δὲ δεινοῖσι καρήνοισι
 Γοργείοισι ἐδονεῖτο μέγας Φόβος. οἱ δ' ὑπὲρ αὐτέων
 ἄνδρες ἐμαρνάσθησαν πολεμῆια τεύχε' ἔχοντες,
 τοὶ μὲν ὑπὲρ σφετέρης πόλιος σφετέρων τε τοκῆων
- 240 λοιγὸν ἀμύνοντες, τοὶ δὲ πραθείην μεμαῶτες.
 πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες
 μάρνανθ'. αἱ δὲ γυναικες ἐνδμήτων ἐπὶ πύργων
 χαλκῶν ὀξὺ βόων, κατὰ δ' ἐδρῦπτοντο παρειάς,
 ζῶησιν ἵκελαι, ἔργα κλυτοῦ Ἡφαίστοιο.
- 245 ἄνδρες δ' οἱ πρεσβῆτες ἔσαν γῆράς τε μέμαρπεν
 ἀθρόοι ἔκτοσθεν πυλέων ἔσαν, ἂν δὲ θεοῖσι
 χεῖρας ἔχον μακάρεσσι, περὶ σφετέροισι τέκεσσι
 δειδυότες· τοὶ δ' αὐτε μάχην ἔχον. αἱ δὲ μετ' αὐτοὺς
 Κῆρες κυάνας, λευκοὺς ἀραβεύσαι ὀδόντας,
- 250 δεινωποὶ βλοσυροὶ τε δαφουνοὶ τ' ἄπλητοὶ τε
 δῆριν ἔχον περὶ πιπτόντων· πᾶσαι δ' ἄρ' ἔντο
 αἷμα μέλαν πίειν· ὃν δὲ πρῶτον μεμάποιεν
 κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῶ
 βάλλ' ὄνυχας μεγάλους, ψυχῇ δ' Ἄιδόσδε κατῆεν
- 255 Τάρταρον ἐς κρυόνειθ'. αἱ δὲ φρένας εὐτ' ἀρέσαντο
 αἵματος ἀνδρομέου, τὸν μὲν ρίπτασκον ὀπίσσω,

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

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.): κατέεν codd.: καθίεν (post ψυχῆν) F. Schwarz (καθίει Hermann)

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

- 260 Ἄτροπος οὐ τι πέλεν μεγάλη θεός, ἀλλ' ἄρα ἧ γε
τῶν γε μὲν ἀλλάων προφερέης τ' ἦν πρεσβυτάτη τε.
πᾶσαι δ' ἀμφ' ἐνὶ φωτὶ μάχην δριμύειαν ἔθεντο·
δεινὰ δ' ἐς ἀλλήλας δράκον ὄμμασι θυμήνασαι,
ἐν δ' ὄνυχας χεῖράς τε θρασεῖας ἰσώσαντο.
πάρ δ' Ἀχλὺς εἰστήκει ἐπισμυγερή τε καὶ αἰνή,
265 χλωρῇ ἀυσταλέῃ λιμῶ καταπεπτηνία,
γουννοπαχής, μακροὶ δ' ὄνυχες χεῖρεσσιν ὑπήσαν·
τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον, ἐκ δὲ παρεῖων
αἷμ' ἀπελείβειτ' ἔραλ'. ἧ δ' ἀπλητον σεσαρυῖα
εἰστήκει, πολλῇ δὲ κόνις κατενήνοθεν ὤμους,
270 δάκρυσι μυδαλέῃ. παρὰ δ' εὐπυργος πόλις ἀνδρῶν,
χρῦσειαι δὲ μιν εἶχον ὑπερθυροῖς ἀραρυῖαι
ἐπὶ πύλαι τοὶ δ' ἄνδρες ἐν ἀγλαῖαις τε χοροῖς τε
τέρψιν ἔχον· τοὶ μὲν γὰρ ἐυσσώτρου ἐπ' ἀπήνης
ἤγοντ' ἀνδρὶ γυναῖκα, πολλὸς δ' ὑμέναιος ὀρώρει·
275 τῆλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλύφαζε
χερσὶν ἐνὶ δμῶν· ταὶ δ' ἀγλατῆ τεθαλυῖαι
πρόσθ' ἔκιον, τῆσι δὲ χοροὶ παίζοντες ἔποντο·
τοὶ μὲν ὑπὸ λυγρῶν συρίγγων ἴεσαν αὐδῆν
ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφισιν ἄγνυτο ἠχώ·
280 αἱ δ' ὑπὸ φορμίγγων ἀναγον χορὸν ἱμερόεντα.
ἔνθεν δ' αὖθ' ἐτέρωθε νέοι κόμαζον ὑπ' αὐλοῦ,
τοὶ γε μὲν αὖ παίζοντες ὑπ' ὄρχηθμῶ καὶ αἰοιδῆ,
τοὶ γε μὲν αὖ γελῶντες ὑπ' αὐλητῆρι ἕκαστος

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.

258-63 exp. Kuenneth

272 τε χοροῖς: λαοῖς b (RLM)

281 expunxit Solmsen

283 habet et Π₃₅ sch. in Aristophanem: om. Byz.; alteri, immo tertiae recensione trib. Hermann, exp. Deiters

- πρόσθ' ἔκιον· πᾶσαν δὲ πόλιν θαλίαι τε χοροὶ τε
 285 ἀγλαΐαι τ' εἶχον. τοὶ δ' αὖ προπάρουθε πόλῃος
 νῶθ' ἵππων ἐπιβάντες ἐθύνουν. οἱ δ' ἀροτῆρες
 ἤρεικον χθόνα δῖαν, ἐπιστολάδην δὲ χιτῶνας
 ἐστάλατ'. αὐτὰρ ἔην βαθὺν λήϊον· οἱ γὰρ μὲν ἤμων
 αἰχμῆς ὀξείησι κορωνιώνοντα πέτηλα
 290 βριθόμενα σταχύων, ὡς εἰ Δημήτερος ἀκτῆν·
 οἱ δ' ἄρ' ἐν ἐλλεδανοῖσι δέον καὶ ἔπιτνον ἀλωῆν·
 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 ἐλίκεσσιν.
 οἱ δ' αὐτ' ἐς ταλάρους ἐφόρευν. παρὰ δὲ σφισιν
 ὄρχος
 χρύσεος ἦν, κλυτὰ ἔργα περίφρονος Ἡφαίστιοι,
 [τοῖ γὰρ μὲν αὖ παίζοντες ὑπ' ἀλητήρι ἕκαστος]
 σειόμενος φύλλοισι καὶ ἀργυρέησι κάμαξι,
 300 βριθόμενος σταφυλῆσιν μελάνθησάν γὰρ μὲν αἶδε.
 οἱ γὰρ μὲν ἐτράπεον, τοὶ δ' ἤρουν. οἱ δὲ μάχοντο
 πύξ τε καὶ ἐλκῆδόν· τοὶ δ' ὠκύποδας λαγὸς ἤρουν
 ἄνδρες θηρευταί, καὶ καρχαρόδοντε κύνε πρό,
 ἰέμενοι μαπέειν, οἱ δ' ἰέμενοι ὑπαλύξαι.
 305 παρ' δ' αὐτοῖς ἵππῆες ἔχον πόνον, ἀμφὶ δ' ἀέθλων
 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

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.⁷ 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]⁸ 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 others⁹ were eager to escape. Beside them, horsemen were at hard toil: around a prize they were engaged in conflict and effort.

⁷ The translation is conjectural; the text may be corrupt.

⁸ This line, which cannot be satisfactorily integrated into the surrounding passage, may be a trace of an alternative version. Editors reject it. ⁹ 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 Ἡφαίστιο.
 315 ἀμφὶ δ' ἵτυν ῥέεν Ὀκεανὸς πλήθοντι ἑοικώς,
 πᾶν δὲ συνέιχε σάκος πολυδαίδαλον· οἱ δὲ κατ'
 αὐτὸν
 κύκνοι ἀερσιπόται μεγάλ' ἤπνον, οἱ ῥά τε πολλοὶ
 νῆχον ἐπ' ἄκρον ὕδωρ· παρὰ δ' ἰχθύες ἐκλονέοντο·
 θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὐδ' ἀπὸ βουλᾶς
 Ἡφαιστος ποίησε σάκος μέγα τε στιβαρόν τε,
 320 ἀρσάμενος παλάμῃσι. τὸ μὲν Διὸς ἄλκιμος υἱὸς
 πάλλεν ἐπικρατέως· ἐπὶ δ' ἵππειον θόρε δίφρον,
 εἶκελος ἀστεροπῇ πατρὸς Διὸς αἰγιόχοιο,
 κοῦφα βιββάς· τῷ δ' ἡνίοχος κρατερὸς Ἴόλαος
 δίφρον ἐπεμβεβαῶς ἰθύνετο καμπύλον ἄρμα.
 325 ἀγχιμόλον δέ σφ' ἦλθε θεὰ γλαυκῶπις Ἀθήνη,
 καὶ σφεας θαρσύνουσ' ἔπεα πτερόεντα προσηύδα·
 "Χαίρετε, Λυγκῆος γενεῇ τηλεκλειτοῖο·
 νῦν δὴ Ζεὺς κράτος ὕμμι διδοῖ μακάρεσσιν
 ἀνάσσων
 Κύκνον 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,

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 un-
 awarded—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, call-
 ing loudly, and many were swimming on the surface of the
 water; beside them fish were being driven in rout—a won-
 der to see even for deep-thundering Zeus, through whose
 counsels Hephaestus had made the shield, big and mas-
 sive, 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 βροτολογιὸν Ἄρη' ἐπιόντα δοκεύσας,
 335 ἔνθά κε γυμνωθέντα σάκευς ὑπο δαιδαλέοιο
 ὀφθαλμοῖσιν ἴδης, ἔνθ' οὐτάμεν ὀξεί χαλκῷ·
 ἄψ δ' ἀναχάσασθαι, ἐπεὶ οὐ νύ τοι αἴσιμόν ἐστιν
 οὐθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοιοῦ·"

ὡς εἰποῦσ' ἐς δίφρον ἐβήσατο διὰ θεάων,
 νίκην ἀθανάτης χερσὶν καὶ κῦδος ἔχουσα,
 340 ἐσσυμένως. τότε δὴ ῥα διόγνητος Ἴόλαος
 σμερδαλέον ἵπποισιν ἐκέλετο· τοὶ δ' ὑπ' ὀμοκλῆς
 ῥίμφ' ἔφερον θοὸν ἄρμα κοιόντες πεδίοιο·
 ἐν γὰρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἀνασσεύσασα· περιστεναχῆσε δὲ γαῖα.
 345 τοὶ δ' ἄμυδις προγένοντ' ἴκελοι πυρὶ ἠὲ θυέλλῃ,
 Κύκνός θ' ἵππόδαμος καὶ Ἄρης ἀκόρητος αὐτῆς.
 τῶν δ' ἵπποι μὲν ἔπειθ' ὑπεναντίοι ἀλλήλοισιν
 ὀξεία χρέμισαν, περὶ δὲ σφισιν ἄγνυτο ἠχώ.

τὸν πρότερος προσέειπε βίη Ἡρακληείη·
 350 "Κύκνε πέπον, τί νυ νῶν ἐπίσχετον ὠκέας ἵππους,
 ἀνδράσιν οἳ τε πόνου καὶ οἰζύος ἰδριές εἰμεν;
 ἀλλὰ παρέξ ἔχε δίφρον εὐζοον ἠδὲ κελεύθου
 εἴκε † παρέξ ἰέναι † · Τρηχίνάδε τοι παρελαύνω
 ἐς Κηῦκα ἄνακτα· ὃ γὰρ δυνάμει τε καὶ αἰδοῖ
 355 Τρηχίνος προβέβηκε. σὺ δ' εὖ μάλα οἶσθα καὶ
 αὐτός·

τοῦ γὰρ ὀπυῖεις παῖδα Θεμιστονόην κυανῶπι.
 ὦ πέπον, οὐ μὲν γάρ τοι Ἄρης θανάτοιο τελευτήν
 ἀρκέσει, εἰ δὴ νῶι συνοισόμεθα πτολεμίζειν.
 ἤδη μὲν τέ εἰ φημι καὶ ἄλλοτε πειρηθῆναι

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

333 ἐπιόντα: ἐπὶ νῶτα bS

339-40 recentiori poetae trib. Hermann

- 360 ἔγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἡμαθόεντος
 ἀντίος ἔστη ἐμείο, μάχης ἄμοτον μενεαίνων.
 τρίς μὲν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἠρείσατο γαίῃ
 οὐταμένον σάκεος, τὸ δὲ τέτρατον ἤλασα μηρὸν
 παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα·
 365 πρηγῆς δ' ἐν κονίησι χαμαὶ πέσεν ἔγχεος ὄρμηϊ.
 ἔνθά κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη
 χερσὶν ὕφ' ἡμετέρησι λιπὼν ἔναρα βροτόεντα".
 ὡς ἔφατ'· οὐδ' ἄρα Κύκνος ἐμμελῆς ἐμενοίνα
 τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματος ἵππου.
 370 δὴ τότε ἀπ' εὐπλεκέων δίφρων θόρον αἰψ' ἐπὶ γαῖαν
 παῖς τε Διὸς μεγάλου καὶ Ἐνναλίωιο ἄνακτος·
 ἠνίοχοι δ' ἔμπλην ἔλασαν καλλίτριχας ἵππους,
 τῶν δ' ὑπὸ σενομένων κανάχιζε πῶς εὐρέα χθῶν
 ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 375 πέτραι ἀποθρώσκωσι, ἐπ' ἀλλήλαις δὲ πέσωσι,
 πολλαὶ δὲ δρυὲς ὑψίκομοι, πολλαὶ δὲ τε πεῦκαι
 αἰγυροὶ τε ταυύρριζοὶ ῥήγνυνται ὑπ' αὐτέων
 ῥίμφα κυλινδομένων, ἧος πεδίονδ' ἀφίκωνται,
 ὡς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.
 380 πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτὴ τ' Ἰαωλκὸς
 Ἄρνη τ' ἠδ' Ἑλίκη Ἀνθεία τε ποιήσασα
 φωνῇ ὑπ' ἀμφοτέρων μεγάλ' ἴαχον· οἱ δ' ἀλαλητῷ
 θεσπεσίῳ σὺνισαν μέγα δ' ἔκτυπε μητίετα Ζεὺς,
 κὰδ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν
 αἰματοέσσας,
 385 σῆμα τιθεὶς πολέμοιο ἐῶ μεγαθαρσεί παιδί.

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.

373 πῶς S: πόδ' (δ in ras.) J: πᾶσ' b

377 αὐτῶν codd.: corr. Rzach

378 εἰως codd.: corr. Rzach

384 exp. Wilamowitz

- οἶος δ' ἐν βήσσης ὄρεος χαλεπὸς προῦδέσθαι
 κάπρος χαυλιόδων φρονέει [δὲ] θυμῷ μαχέσασθαι
 ἀνδράσι θηρευτῆς, θήγει δέ τε λευκὸν ὀδόντα
 δοχμωθείς, ἀφρὸς δὲ περὶ στόμα μαστιχῶντι
 390 λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔικτον,
 ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφί τε δειρήν·
 τῷ ἕκελος Διὸς υἱὸς ἀφ' ἵππειου θόρε δίφρου.
 ἦμος δὲ χλοερῷ κυανόπτερος ἠχέτα τέττιξ
 ὄζω ἐφεζόμενος θέρος ἀνθρώποισιν αἰεideν
 395 ἄρχεται, ᾧ τε πόσις καὶ βρῶσις θήλυσ ἔερση,
 καὶ τε πανημέριός τε καὶ ἠῶος χέει αὐδὴν
 ἴδει ἐν αἰνοτάτῳ, ὅτε τε χροῖα 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' ὄρυμαγδὸς ὀρώρει.
 ὡς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλάφοιο
 ἀλλήλοις κοτέοντες ἐπὶ σφέας ὀρμήσωσι,
 δευῆ δέ σφ' ἰαχὴ ἄραβός θ' ἅμα γίνετ' ὀδόντων·
 405 οἱ δ' ὡς τ' αἰγυπιοὶ γαμφιώνυχες, ἀγκυλοχῆλαι,
 πέτρη ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται
 αἰγὸς ὀρεσσινόμου ἢ ἀγροτέρης ἐλάφοιο
 πίονος, ἦν τ' ἐδάμασσε βαλὼν αἰζήσιος ἀνήρ
 ἰῶ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλη
 410 χώρου αἰδρις ἐών· οἱ δ' ὀτραλέως ἐνόησαν,

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

(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 season¹⁰ 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—

¹⁰ In mid-July.

398–400 pro parentesi 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

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

- ἐνθ' ἣ τοι Κύκνος μὲν, ὑπερμενέος Διὸς υἱὸν
κτεινόμεναι μεμαῶς, σάκει ἔμβαλε χάλκεον ἔγχος,
415 οὐδ' ἔρρηξεν χαλκός, ἔρυστο δὲ δῶρα θεοῖο·
Ἄμφιτρωνιάδης δέ, βίη Ἡρακληΐη,
μεσσηγὺς κόρυθός τε καὶ ἀσπίδος ἔγχρῃ μακρῷ
αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου
ἦλασ' ἐπικρατέως, ἀπὸ δ' ἄμφω κέρσε τένοντε
420 ἀνδροφόνος μελίη· μέγα γὰρ σθένος ἔμπεισε φωτός.
ἦριπε δ', ὡς ὅτε τις δρυὺς ἦριπεν ἢ ὅτε πύκκη
ἠλίβατος, πληγείσα Διὸς ψολόεντι κεραυνῷ·
ὡς ἔριπ', ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
τὸν μὲν ἔπειτ' εἶασε Διὸς ταλακάρδιος υἱός,
425 αὐτὸς δὲ βροτολοιγὸν Ἄρην προσιώντα δοκεύσας,
δεινὸν ὄρων ὄσσοισι, λέων ὡς σώματι κύρσας,
ὅς τε μάλ' ἐνδυκέως ῥινὸν κρατεροῖς ὀνύχεσσι
σχίσσας ὅττι τάχιστα μελίφρονα θυμὸν ἀπήυρα·
ἐμ μένεος δ' ἄρα τοῦ γε κελαυδὸν πίμπλαται ἦτορ·
430 γλαυκίων δ' ὄσσοις δεινὸν πλευράς τε καὶ ὤμους
οὐρῆ μαστιῶν ποσσὶν γλάφει, οὐδέ τις αὐτὸν
ἔτλη ἐς ἄντα ἰδὼν σχεδὸν ἐλθέμεν οὐδὲ μάχεσθαι
τοίους ἄρ' Ἄμφιτρωνιάδης, ἀκόρητος αὐτῆς,
ἀντίος ἔσθη Ἄρης, ἐνὶ φρεσὶ θάρσος ἀέξων,
435 ἔσσυμένως· ὁ δὲ οἱ σχεδὸν ἦλυθεν ἀχρύνμενος κῆρ.
ἀμφότεροι δ' ἰάχοντες ἐπ' ἀλλήλοισιν ὄρουσαν.

415 χαλκόν codd. Σ: -ός Seleucus edd.

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's 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

423 displicuit Wolfio, exp. Peppmüller

425 exp. Russo 431 μαστίγων (vel μαστίων) West

435-36 exp. Peppmüller

436 displicuit Hartelio, exp. Fick

ὡς δ' ὄτ' ἀπὸ μεγάλου πέτρῃ πρῆῶνος ὀρούσῃ,
 μακρὰ δ' ἐπιθρώσκουσα κυλίνδεται, ἣ δέ τε ἠχῆ
 ἔρχεται ἐμμεμαυῖα· πάγος δέ οἱ ἀντεβόλησεν
 440 ὑψηλός, τῷ δὲ 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 Ἄρηος ἐρεμνὴν 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
 Ἡρακλέα κτείναντα, Διὸς θρασυκάρδιον υἱόν·
 ἀλλ' ἄγε παῦε μάχης, μηδ' ἀντίος ἴστασ' ἐμεῖο.”
 450 ὡς ἔφατ'· ἀλλ' οὐ πείθ' Ἄρεος μεγαλήτορα θυμόν,
 ἀλλὰ μέγα ἰάχων, φλογὶ εἵκελα τεύχεα πάλλων
 καρπαλίμως ἐπόρουσε βίη Ἡρακλεΐη
 κακκτάμεναι μεμαώς· καὶ ῥ' ἐμβαλε χάλκεον ἔγχος,
 σπερχνὸν παιδὸς ἐοῦ κοτέων περὶ τεθνηῶτος,
 455 ἐν σάκεϊ μεγάλῳ· ἀπὸ δὲ γλαυκῶπις Ἀθήνη
 ἔγχος ὀρμὴν ἔτραπ' ὀρεξαμένη ἀπὸ δίφρου.
 δριμὺ δ' Ἄρη' ἄχος εἶλεν· ἐρυστάμενος δ' ἄορ ὄξυ
 ἔσσυτ' ἐφ' Ἡρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα
 Ἀμφιτρωνιάδης, δεινῆς ἀκόρητος ἀντῆς,
 460 μηρὸν γυμνωθέντα σάκευς ὑπὸ δαιδαλέοιο
 οὔτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε
 δούρατι νομήσας, ἐπὶ δὲ χθονὶ κάββαλε μέσση.
 τῷ δὲ Φόβος καὶ Δεῖμος εὐτροχον ἄρμα καὶ ἵππους
 ἤλασαν αἰψ' ἐγγύς, καὶ ἀπὸ χθονὸς εὐρουδείης

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

437–42 exp. La Penna 448 κτείναντι Fränkel
 461 διὰ . . . 462 νομήσας exp. Guyet

- 465 ἐς δίφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα
 ἵππους μαστιέτην, ἵκοντο δὲ μακρὸν Ὀλυμπον.
 υἱὸς δ' Ἀλκμήης καὶ κυδάλιμος Ἴολαος
 Κύκνον σκυλεύσαντες ἀπ' ὤμων τεύχεα καλὰ
 νίσουτ'· αἶψα δ' ἔπειτα πόλιν Τρηχίνος ἵκοντο
 470 ἵπποις ὠκυπόδεσσι. ἀτὰρ γλαυκῶπις Ἀθήνη
 ἐξίκετ' Οὐλύμπόν τε μέγαν καὶ δώματα πατρός.
 Κύκνον δ' αὖ Κήϋξ θάπτει καὶ λαὸς ἀπείρων,
 οἳ ῥ' ἐγγὺς ναῖον πόλιος κλειτοῦ βασιλῆος,
 Ἄνθην Μυρμιδόνων τε πόλιν κλειτὴν τ' Ἰαωλκὸν
 475 Ἄρνην τ' ἠδ' Ἐλίκην πολλὸς δ' ἠγείρετο λαός,
 τιμῶντες Κήϋκα, φίλον μακάρεσσι θεοῖσιν.
 τοῦ δὲ τάφον καὶ σῆμ' αἰδὲς ποίησεν Ἄναυρος
 ὄμβρω χειμερίῳ πλήθων· τὰς γάρ μιν Ἀπόλλων
 Δητοΐδης 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

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

(467) Alcmena'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, he¹¹ would observe closely and plunder them with violence.

¹¹ 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, ἠδνέπειαι
Μοῦσαι Ὀλυμπιάδε[ς, κοῦραι Διὸς αἰγιόχοιο,
αἱ τότε ἄρισται ἔσαν [καὶ κάλλιστα κατὰ γαίαν
μίτρας τ' ἀλλύσαντο διὰ χρυσέην τ' Ἀφροδίτην
μισγόμεναι θεοῖσ[ι]

FRAGMENTS

CATALOGUE OF WOMEN

or
EHOIAI

BOOK I

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 [

- ξυναὶ γὰρ τότε δαίτες ἔσαν, ξυνοὶ δὲ θόωκοι
 ἀθανάτοις τε θεοῖσι καταθηγητοῖς τ' ἀνθρώποις·
 οὐδ' ἄρα ἰσαίωνες οἱ
 ἀνέρες ἢ δὲ γυναῖκες εἰ
 10 ὁσσομέν[ο]ι φρ[εσὶ] γῆρ[α]ς
 οἱ μὲν δηρὸν ε.[.]κ.[
 ἡῖ[θ]εοι, τοὺς δ' εἰθ[αρ] εἰ.
 ἀ[θ]άνατοι [νε]ότητι
 τᾶν ἔσπετέ μοι γενεῆν τε καὶ ἀγλαὰ τέκνα,
 15 ὄσσο[α]ις δὴ παρέλ[εκτο πατῆρ ἀνδρῶν τε θεῶν τε
 σ]περμ[αί]νων τὰ [πρῶτα γένος κυδρῶν βασιλῆων
 [ῆ]ς τε Π[ο]σειδάω[ν
 ὄσσοισί]ν τ' Ἄρης [
].η.ι.ντ[
 20 ὄσσοις θ' Ἡφ[α]ίστος π[
 αἰσιν δ' ἀδ' Ἑ[ρ]μῆς .[
 ἡδ' ὄσσοισι] βίη Ἡ[ρακλῆος

3 Merkelbach 4 West 5 θεοῖσ[ιν] West 10 Lobel
 12-13 Lobel 14 Stiewe 15 Hirschberger
 17 Merkelbach 18, 20-22 Stiewe

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

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

Ἄγριον ἡδὲ Λατίνου (*Theog.* 1013)

- 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),

<καὶ πάλιν>

κούρη δ' ἐν μεγάροισιν ἀγανοῦ Δευκαλίωνος
 Πανδώρα Διὶ πατρὶ θεῶν σημάντορι πάντων
 μιχθείσ' ἐν φιλότῃ τεκέ 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 α' Καταλόγων φησί, καὶ ὅτι Προμηθέως (ἢ
 Δευκαλίωνος) καὶ Πύρρας Ἕλληνα, ἀφ' οὗ Ἕλληνες
 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] Filastr. *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
 Grecus poeta . . . ipsi pagani in suis historiis referunt, quod
 a Pagano rege, ut ait Hesiodus Grecus poeta, pagani sunt

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 Deu-
 calion 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 "vil-
 lage" [*pagus*] (that is, a place or a province) or from King
 Paganus . . . as the Greek poet Hesiod says . . . the pagans

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 κατακλυσμός γέγονε, Προμηθέως μὲν ἦν υἱός, μητρὸς δὲ ὡς πλείστοι λέγουσι Κλυμένης, ὡς δὲ Ἡσίοδος Πρυνόης . . . ἔγημε δὲ Πύρραν τὴν Ἐπιμηθέως καὶ Πανδώρας τῆς ἀντὶ τοῦ πυρὸς δοθείσης τῷ Ἐπιμηθεὶ 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 ἐβασίλειον Θεσσαλίας, ὡς φησιν Ἑκαταῖος (*FCrHist* 1 F 14) καὶ Ἡσίοδος.

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 Graecus¹, 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 Prynnoe. . . . 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.²

¹ Or from a Greek king.

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

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

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

ἡ δ' ὑποκυσάμενη Διὶ γείνατο τερπικεραύνῳ
υἱε δύνω, Μάγνητα Μακεδόνα θ' ἵπποχάρμην,
οἱ περὶ Πιερίην καὶ Ὀλυμπον δώματ' ἔναιον.

8 [8 MW; 42 H] Grammaticus *De solec. 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
Δωρός τε Ξοῦθός τε καὶ Αἰόλος ἵπποχάρμης

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

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. Dyc. *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

]ν Ὀλυμπον ἔχουσι
]ος βασιλῆος
]ονον Ἄργος ἔρανον
]ερας Ἄργεϊ μέσσω
κλέ]ος ἔσσεται αὐτῶν.

5

Αἰγίμου δὲ βίη δουρικλειοῦ βασιλῆος
γείνατ' ἐνὶ μεγάροισι Δυμᾶνά τε Πάμφυλόν τε
μυχθεῖς]θεῖ τῆν περι π[άσ]ησ
ἡλικίης ἐφίλησε θεῶν βασι]λεια καὶ ἀνδρῶν

10

ἀμύ]μορος Αἰγίμο]ο
]ωγ. λ. εδ. . . . αμκσ. []
]όλεν[. .]σμ. . [] . []
κ]αὶ Ἰφθ[ί]μην. [] . []
] . . . ἀ . . . δα . [] σ .
]οισκατ[. [] . []
]γενο []

15

ἐξ ὧν] οὐρεια]ι Νύμφαι] θεαὶ ἐξεγένοντο
καὶ γ]ένος οὐ]τιδανῶν Σα]τύρων καὶ ἀμηχανοέρ]γων

*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 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

- 19 Κουρ]ῆτές τε [θεοὶ φιλοπα]ίγμονες ὄρχηστ]τήρες.

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 ὧν οὐρει-
αι—ὄρχηστῆρες”(= 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[ότητι φίλην ποι]ήσατ' ἄκ[οι]τιν,
ἧ οἱ Ἀ]χαιῶν ἐχ[είνατ' Ἰ]άονά τε κλυ]τόπυλ[ο]ν
μιχθ]εῖσ' ἐν [φιλότητι καὶ εὐε]ιδέα Διομήδην.
- 25 Αἰολί]δαι δ' ἐγ[έροντο θεμιστ]ιοπόλοι βασιλῆες
Κρηθ]εὺς τ' ἠδ' Ἰ]θάμας καὶ Σίσυφ]ος αἰολομήτης
Σαλμ]ωνεύς [τ' ἄδικος καὶ ὑπ]έρθυμος Περιήρης
Δηϊών] τε μέγ[ας] τ' ἀριδείκετος ἀνδρῶν

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, Diomedē

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 Diomedē.

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

- οἱ πατρός ὑψηλοῖς ἐν δώμα]ασι νῆβώοντες
 30 τ]έκοντό τε κύδιμα τέκνα.
 αὐτίς δ' Αἰναρέτη τέκεν Διόλωι] εὐνη[θ]εῖσ[α
 ἠΰκόμους κούρας πολυήρ]ατον εἶδος ἐχούσας,
 Πεισιδίκην τε καὶ Ἀλκυνόνη]ν Χ[αρ]ίτεσσιν ὁμοίας
 καὶ Καλύκην Κανάκην τε καὶ εἰ]νυειδέ[α] Περμιμήδην
 35 τῆι δ' Ἀχελώϊος ἐυρρείτης] μίχθη φιλότῆτι
 ἐν ὑψη]λοῖσι δόμοισι
]ος βασιλῆος,
 [ὄς] γαιετάασκεν
 ἀφ[ν]ειὸς μῆλο]ισι
 40 γλ.....[
 κούρη τ....[
 τοῦ κουρ...αι[
 42 a ἦ [δ'] ὑποκυσ[αμένη
 καὶ τῆν μῆ]ν
 ἥρωϊ προ]λιπόρθωι]..[
 45 αὐτὰρ ὁ γ' Ἴπ[ποδάμας πολυή]ρ[α]τρὸν εἶδος
 ἔχουσαν
 ἠγάγετ...[ποτὶ δώμα]τα ἠχῆεντα
 ἦ δ' ὑποκυσα[μένη μεγαλή]το]ρα ποιμένα λαῶν
 Ἄντιμαχον [τέκε παῖδα, φίλον μακ]άρεσσι θεοῖσιν,
 Εὐρείτην θ' ἐλικοβ[λέφαρο]ν Χαρίτεσσιν ὁμοίην,
 50 τὴν ἔχε Πορθάων [Πλευρω]νίου νιέος νιός·
 ἦ οἱ παῖδας ἐγέναια[τ' ἀμύ]μονας ἐν μεγάροισιν,
 Οἰνέα τ' [Ἄλ]κάθορον τ[ε καὶ Ἄγ]ριον ἵπποκορύστην

- who, in their father's lofty houses,] adolescents
] and they bore famous children. 30
 Again, to Aeolus Aenarete,] bedded with him,
 bore beautiful-haired maidens] who had a [very] lovely
 form,
 Peisidice and Alcynone,] similar to the Graces,
 and Calyce and Canace and] fair-formed Perimede. 34
- Perimede's Children*
- With her, fair-flowing Achelous] mingled in love
 in the lofty] houses 35
] of the king
] they dwelt
- rich in sheep [40
 [maiden [40
 of the [and she became pregnant [42a
 and the [to the [city-sacking] hero [45
 Then [Hippodamas] led her, who possessed a [very]
 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

καὶ Μέλαν' ἰππόδα[μον δευ]ῆς ἀκόρητον αὐτῆς·
 ὀπλό]τατος δὲ Πύλ[ος γέν]ετ' ἐν μεγάρῳ εὐπήκτωι.
 55 τοὺς μὲν] ῥ' Οἰνέος υἱὸς ἀγακλυτὸς ἰππότης Τυδεὺς
 κτεῖ]νεν ταναήκει χαλκῶ
 [ὅττι βίην καὶ κάρ]τος ἀπήρῳν Οἰνέα δίον.
 [αὐτὰρ Ἀεθλίῳ κρα]τερὸν μένος ἀντιθέοιο
 ἐ[υειδέα Καλύκην θα]λερὴν ποιήσατ' ἄκοιτιν·
 60 ἧ [δ' ἔτεκ' Ἐνδυμίωνα] φίλον μακάρεσσι θεοῖσιν
 [τὸν δὲ Ζεὺς τίμησ]ε, περιμυστὰ δὲ δῶρα ἔδωκεν,
 [ἐν δ' αὐτῶι] θανάτου ταμίης καὶ γήραος ἦεν.
 [τοῦ δ' ἦν Αἰτωλός· το]ῦ δ' αὖ Καλυδὼν γένεθ' υἱὸς
 Π[λευρών τ' αἰχμητ]ῆς, ἐπιέικελος ἀθανάτοισιν,
 65 [ὅς
]· Ἀγήνορα γείνατο παῖδα·
 ε[ἐ]ν]πλόκαμος Πολυκάστη

α[τὴν δ]· Ἠλέκτωρ θέτ' ἄκοιτιν
 η[] κρατερός τε μ[έ]γας τε
 70 εἰ[βρυή]πνος οὔλιος Ἄρης
 τ[π]ένθος ἔχεσκε
 δ[θαλερ]ῆν θέτ' ἄκοιτιν
 τ[] ἀθανάτησιν[]
 α[θν]ητῶν ἀνθρώπων·
 ὅς [] ..ε[] ..] Δηϊδάμεια
 75 τ.[] ..[.....].....[]
 ς[]

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, 65
 who] begot Agenor as his son;
] 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]πανσα[
]χαλκον ἐνέι..[
 85]ηισιν ἀγαλλόμενος..[
] ἀνὰ δώματα ἠχήεντ[α
]μεροι καὶ μαψιδίηι φιλότῃ[τι
] νόου βεβλαμμέν[οι ἐσθλοῦ.

Ζ[εὺς δὲ ἰδὼν νεμ]έσησεν ἀπ' αἰγλήεντος Ὀλύμπ[ου,
 90 καὶ τὴν μὲν ποι[ήσε πατὴρ ἀνδρῶν τε θεῶν τε
 ἀλκύνον', ἣ τ[
 ἀνθρώπων [
 ναίει καὶ ῥ' ἀλίου[
 Κῆϋξ δ' οὔτε π[
 95 παύεται αἰσσω[ν
 ἔεται Ἀλκύνη[ς
 ἀλλὰ Διὸς κρυπ[τὸς πέλεται νόος, οὐδέ τις ἀνδρῶν
 98 φράζεσθαι δύ[ναται

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

pergit hoc fr. post fr. 12 infra

12 [10(d) MW] Anon. P. Michigan inv. 1447 ii 14-19

Ἀλκύνονην τὴν Αἰόλου ἐγγημε Κῆϋξ ὁ Φωσφό]ρον τῶν
 ἀστέρως υἱός. ἄμφω δ' ἦσα[ν ὑπερή]φα[νοι, ἀλ]λήλων

CATALOGUE OF WOMEN

(about six verses missing)

Alcyone and Ceyx

] [¹ 83
] bronze [90
] 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

-]ην περιελλομένων ἐνιαυ[τῶν
]..ν πολυήρατον εἶδος ἔχουσ[αν.
]ἐκόμισσε πατήρ, δῶν τε καὶ αἰγῶν
]..ν ἔδουσάν τε κ[ρ]ῆα μι[.]
 10 τὴν δ' οὐ πώ τι]ς ἰδεῖν δύνατο θνητῶν ἀνθρ[ώπων
]..αροισ[. . . νην κικλήσκεσκον[
 καὶ τὴν μὲν ῥ' Ἄ]κτωρ [θαλ]ερὴν ποιήσατ' ἄκοι[τιν
]εος γαιήχου ἐννοσιγαίου.
 ἦ δ' ἄρ' ἐνὶ μεγ]άρους διδυμάουε γείνατο τέκ[νω
 15 Ἄκτορι κυσαμ]ένη καὶ ἐρικτύπῳ ἐννοσιγαί[αι,
 ἀπλήτω, Κτέα]ρόν τε καὶ Εὐρύτον, οἷσι πόδες [μ]ῆν[.]
 ἦν τέτορες, κ]εφαλαὶ δὲ δὺν ἰδὲ χεῖρες εἰσι[. . .]ν
 ὦ]μων δ.φν[. . .]καπισχί[. . .]μην[
]ντο θεοί α[. . .] . . . ἦγκ[. . .]αι

5, 10, 12, 14–18 suppl. MW

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

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

-] 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 [
] 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.

15a, b [18 MW]

(a) Schol. A Hom. *Il.* 23.638–42 (V p. 464.60–64 Erbse)

Ἀρίσταρχος δὲ “διδύμους” (sc. τοὺς Μολιονίδας) ἀκούει οὐχ οὕτως ὡς ἡμεῖς ἐν τῇ σννηθείᾳ νοοῦμεν, οἷοι ἦσαν καὶ οἱ Διόσκοροι, ἀλλὰ τοὺς διφνεῖς, δύο ἔχοντας σώματα, Ἡσιόδῳ μάρτυρι χρώμενος, καὶ τοὺς συμπεφυκότας ἀλλήλοις.

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

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

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

Ἡσιόδος δὲ Ἀλωέως καὶ Ἰφιμεδείας κατ’ ἐπίκλησιν, 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 Ὀμηρος (*Od.* 11. 308, *Il.* 5. 385) καὶ Ἡσιόδος· 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,⁴ 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 “Epialtes” with a *phi*.

⁴ Cf. Fr. 157.

18 [22 MW; 14 H] P. S. I. 1384 fr. 1; 5-7: Porphyry. *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 ἀνθρώπων
 μνήστευον, καὶ πολλὰ] [περ]ικλυτὰ δῶρ'
 ὀνόμ]ηναν
 ἴφθιμοι βασιλῆες, ἀπειρέσιμον [μ]ετὰ εἶδος.
 ἀλλὰ οἱ οὐ ποτε θυμὸν ἐνὶ] στήθεσσιν ἔπειθο[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

τρεις ο[ἰαί τε θεαί, περικαλλέα ἔργ' εἰδύϊαι,

5 Λήδη[τ' Ἀλθαίη τε Ὑπερμήστρη τε βοῶπις

Αἰτωλ[

*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*

] [

] [

] she, similar

] of god-like Agenor,

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

- ἧ μὲν [Τυνδαρέου θαλερὸν λέχο]ς εἰσαναβάσα
 Λῆδη ξ[υπλόκαμος ἰκέλη φαέεσσ]ι σελήνης
 γείνατ[ο Τιμάνδρην τε Κλυταιμῆστρ]ην τε
 βοῶπ[ιω
 10 Φυλο[νόην θ' ἧ εἶδος ἐρήριστ' ἀθαν]άτησι.
 τῆν[ἰο]χέαιρα,
 θῆκ[εν δ' ἀθάνατον καὶ ἀγήραον ἧ]ματα πάντ[α].
 γῆμ[ε δ' ἔδον διὰ κάλλος ἀναξ ἀνδρ]ῶν
 Ἄγαμέμνων
 15 κού[ρην Τυνδαρέοιο Κλυταιμῆστ]ρην κυανῶπ[ιω
 ἧ τ[έκεν Ἴφιμέδην καλλισφυ]ρον ἐν μεγάρ[οισιν
 Ἡλέκτρην θ' ἧ εἶδος ἐρήριστ' ἀ[θανά]τησι.
 Ἴφιμέδην μὲν σφάξαν ἐκνή[μι]δες Ἀχαιοὶ
 βωμῶ[ι ἔπ' Ἀρτέμιδος χρυσηλακ]άτ[ου]
 κελαδεινῆς,
 20 ἧματ[ι τῶι ὅτε νηυσὶν ἀνέπλ]εον Ἴλιον εἰῶσω
 ποιυῆ[ν τεισόμενοι καλλισ]φύρου Ἀργειῶ[ν]ης,
 εἶδω[λον· αὐτὴν δ' ἐλαφ]ηβό[λος ἰο]χέαιρα
 ῥεῖα μάλ' ἐξεσά[ωσε, καὶ ἀμβροσ]ίην
 [ἐρ]ατ[ε]ῖν
 στάξε κατὰ κρῆ[θεν, ἵνα οἱ χ]ρῶς [ἔ]μπε[δ]ο[ς]
 εἴη,

⁵ Artemis.

*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,⁵ 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,] 13
 married
 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,

25 θῆκεν δ' ἀθάνατο[ν καὶ ἀγήρ]αον ἡμα[τα πάντα.
 τὴν δὴ νῦν καλέου[σιν ἐπὶ χ]θρονὶ φῶλ'
 ἀν[θρώπων
 Ἄρτεμιν εἰνοδί[ην, πρόπολον κλυ]τοῦ
 ἰ[ο]χ[ε]αίρ[ης].
 λοῖσθον δ' ἐν μεγά[ροισι Κλυ]ταίμηστρη
 κνα[νώπις
 γείναθ' ὑποδηθ[εῖσ' Ἀγαμέμ]νον[ι δι]ον
 Ὀρέ[στην,
 30 ὅς ῥα καὶ ἠβήσας ἀπε[τείσατο πα]τροφο[ν]ῆα,
 κτείνε δὲ μητέρα [ἣν ὄλεσῆν]ορα νηλεί [χάλκῳ].

3, 5 West 4, 20–21 Merkelbach 7–10, 12–15, 18, 22–26, 27–
 29 Lobel 18 εἴπ' Merkelbach 19 MW 26 πρόπολον Lloyd-
 Jones: βουλῆ Lobel 30 [ἣν ὄλεσῆν]ορα Musso: [ἣν
 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
 Ἴφιγένειαν οὐκ ἀποθανεῖν, γνώμη δὲ Ἀρτέμιδος Ἐκά-
 την εἶναι.

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

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

and she made her immortal [and ageless all her] days. 25
 Now the tribes of human beings [on the] earth call her
 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)

λουθήσας ['Ἡσιό]δωι τὴν Ἀγαμέ[μνονος 'Ι]φιγένειαν
εἶ[ναι τῆ]ν Ἑκάτην νῦν [ὄνομαζ]ομένην.

pergit 19 [23a MW; 15 H]

- 31 Τιμάνδρην δ' Ἐχε[μος θαλερὴν] ποιήσατ'
ἄκ[ουτιν,
ὄς πάσης Τεγ[έης ἠδ' Ἀρκαδίας] πολυμήλου
ἀφνειὸς ἦνασ[σε, φίλος μακάρεσσι θεο[ῖ]σιν.
ἦ οἱ Λαόδοκον μ[εγαλήτορα ποιμέν]α λαῶν
35 γ]είνα[θ]' ὑποδμη[θέϊσα διὰ] χρυσῆν Ἀφ[ροδίτην
ἐ]μβασ[ίλευε]η..[.].[
]γ[.].[.].[.][χο[
].[.]. Ὀ]λύμπι[
ἀε]θλοφόρο[ν Πολυδεύκεα
40]γ[.]] Olympi[38
] prize-bearing [Polydeuces 40
]]
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 Ἡσιόδος ἀμφοτέρους Διὸς εἶναι γενεαλογεῖ. . . ὁ
μέντοι Ἡσιόδος οὔτε Λήδας οὔτε Νεμέσεως δίδωσι
τὴν Ἑλένην, ἀλλὰ θυγατρὸς Ὠκεανοῦ καὶ Διός.

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

Timandra and Her Son: Laodocus

19 (continued)

- Echemus made Timandra his vigorous wife, 31
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 35
] was king in [37
] [37
Castor and Polydeuces
] Olympi[38
] prize-bearing [Polydeuces 40
]] 40

21 Scholium on Pindar's *Nemeans*

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

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? [Ἄλθαιή 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

χοργ. . . . α[

θηρο[

]νδ[...].]

οὔτε τις ἐν πολέμ[ωι φθισήνο]ρι δακρνώε[ντι

10 ἔτλη ἐσάντα ἰδῶ[ν μείναι κρατερ]ῶν Μελέαγ[ρον

ἀνδρῶν ἠρώων, ὀπότ['] ἰθύοι] ἄγτα μάχεσθ[αι.

ἀλλ' ὑπ' Ἀπόλλωνος χερ[σὶν φίλον ὄλ]εσε θ[υ]μ[ὸν

μαρνάμενος Κουρ[ῆσι περὶ Πλ]ε[υ]ρῶν[ι] μακεδνῆι.

τοὺς δ' ἄλλους Οἰνῆ[ι]·[τέκ'] Ἄλθαιή κνα[ν]ῶ[π]ις,

15 Φηρέα θ' ἰππόδαμ[ον καὶ ἐνμ]μελίη[ν Ἀγέ]λαον

Τοξέα τε Κλύμεν[ον τε ἄνακ]τ' ἀτάλαντ[ον] Ἄρηϊ

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,]⁶

who [was] by far [the best

1

at fighting with the spear [

except for Heracles [

to Ares [

blond-haired [

5

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,

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

- Γόργην τ' ἠύκομον κ[αὶ ἐπί]φ[ρ]ονα Δηϊάνειραν,
 ἢ τέχ' ὑποδμηθεῖ[σα βίη] Ἡρακλη[ε]ίη
 Ὕλλον καὶ Γλήνον καὶ [Κτή]σιππον καὶ Ὀνείτην·
 20 τοὺς τέκε καὶ δεῖν' ἔρξ[ε], ἐπεὶ ἀάσατ]ο μέγα θυμῶι,
 ὅππότε φάρμακον .[ἐπιχρί]σασα χιτῶνα
 δῶκε Λίχηι κήρυ[κ]ι φ[έ]ρειν· ὁ δὲ δῶ[κε]ν ἄνακτι
 Ἀμφιτρωνιά[δ]ηι Ἡρακλήϊ πτολιπό[ρ]θωι.
 25 δ[ε]ξ[α]μένωι δέ ο[ἱ] αἰψα τέλος θανάτο]ο παρέστη·
 καὶ] θάνε καὶ ῥ' Ἀἶδ[αο πολύστονον ἵκε]το δῶμα.
 —νῦν δ' ἦδη θεός ἐστι, κακῶν δ' ἐξήλυθε πάντων,
 —ζώει δ' ἐνθά περ ἄλλοι Ὀλύμπια δώματ' ἔχοντες
 —ἀθάνατος καὶ ἄγηρος, ἔχων καλλ[ίσ]φυρον
 Ἥβην,
 —παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδίλου·
 30 —τὸν πρὶν μὲν ῥ' ἦχθηρε θεὰ λευκώλενος Ἥρη
 —ἔκ τε θεῶν μακάρων ἔκ τε θνητῶν ἀνθρώ[π]ων,
 —νῦν δ' ἦδη πεφίληκε, τίει δέ μιν ἕξοχον ἄλλ[ω]ν
 —ἀθανάτων μετὰ γ' αὐτὸν ἐρισθενέα Κρ[ο]νίωνα.
 35 δ[ί]α δ' Ἱπερμήστρη λαῶν ἀγὸν Ἀμφιάρηον
 γε[ί]νατ' Ὀϊκλήος θαλερὸν λέχος εἰσαναβάσα
 Ἄ[ρ]γει ἐν ἵπποβότῳ πολέων ἡγήτορα λαῶν
 ὅς ῥ' ἀγαθὸς μὲν ἔην ἀγορήι, ἀγαθὸς δὲ μάχεσθαι,

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

- 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
 20 she acted] very [foolishly] in spirit,
 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;
 25 and] he died and [came to the much-groaning] house of
 Hades.
 Now he is already a god, and has escaped from all evils,⁷
 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-sандаled 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:
Amphiaras, Iphianeira, Endeus*

- Godly Hypermetra bore Amphiaras, 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,

ἔ[σ]θλὸς δ' ἐν πραπίδεσσι, φίλος δ' ἦν ἀθανάτοισι
 γέαιατο δ' Ἰφιάνειραν ἐπήρατον εἶδος ἔχουσα[ν
 40 Ἐνδρόν 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 αἴψα
 τέλος West 25 καὶ West Ἄιδ[αο] Lobel
 πολύστονον Merkelbach ἔκε]το West 26-33 obeli
 praefixi in P.Oxy. 2075 34 δ[ια δ' Ἔ]π. P.Oxy. 2075: [ἦ δ']
 ἄρ' Ἔπ. 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[.....].:ο[.]....
 >—

5 ἦ ῥῆαι [κο]ῦραι Πορθάονος ἐξέγέν[οντο
 τρεῖς, οἷαί τε θεαί, περικαλλέα [ἔργ' εἰδνία]:
 τ[ά]ς ποτε [Λ]αο[θό]η κρείουσα Ἔπερῆς ἀ[μύ]μων
 γείνατο Παρθάου [θ]α[λ]ερὸν λέχ[ος]
 εἰσ]αναβᾶσα,
 Εὐρυθυεμίστην τε Στρατ[ο]νίκην [τ]ε Στ[ε]ρόπην τε.
 10 ταῖ δο[.] Νυμφάων καλλιπ[λο]κάμ[ω]ν συνοπηδοῖ
 [.].[...].Μο[υ]σέων τε [κα]τ' οὔρεα βη[σ]σ[η]ντα
 [.].[...].[.] ἔσχο[ν] Π[α]ρνησοῦ τ' ἄκρα κάρηνα

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;
 she bore [him] a mighty son [4

*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

-[.]μ[ε]ν[αι] χρυσο[σ]τεφάνου Ἀφροδίτης
[.] [] εχ ...[] ..[] ...[] φ. [] ..[] ..αμουτρες
 15 νυ[... ..][.] πολλὰ κ[] [] μῶνας ἴκοντο
 παρ[.....][.]τι μάκρ' ὀ[ύ]ρεα οἰ[] κείουσαι,
 δώματ[α λείπο]νσαι πατρὸς καὶ μητ[έ]ρα κεδνήν.
 αἶ ῥα τότε' εἶ[] δει ἀγαλ[λό]μεναι καὶ αἰδ[] ρείησι
 ἀμφὶ περὶ κρη[ή]νην Εὐήνου ἀργ[υ]υροδίεω
 20 ἠέριαι στει[] β[] ἔερ[] σην
 ἀνθεα μαι[ό]μεν[αι] κεφαλῆς εὐά[] δεα κόσμον
 τάων μ[...][.]μ[ε].[] Φοῖβος Ἀπόλλων,
 βῆ δὲ φέ[ρ]ων ἀνάξ[] δ[] ἄν ἑύζωνον Στ[ρ]α[] τ[] οὐίκτην
 δῶκε δὲ π[αι]δὶ [φί]λῳ θαλ[ε]ρ[] ἦν [κ]εκληῆσθαῖ
 ἄκοιτιν
 25 ἀντιθέωι Μελ[αν]ῆϊ, [τὸν οὖρ]ξ[] σι πότνια νύμφη
 Οἰτη[] τ[] s Προ[ν]όη [] ωματ[...][] ον..[]
 τῶι δ' ὑπ[ο]κυσσάμενη καλλίζωνος Στρατονίκη
 Εὐρυτον ἐν μεγάροισιν ἐγένετο φίλτατον υἱόν.
 τοῦ δ' υἱεὺς ἐγένοντο Δηῖων <τε> Κλυτίος τε
 30 Τ[ο]ξ[] εὺς [τ' ἀντίθεος ἠδ' Ἴφ]ιτος ὄζος Ἄρηος.
 τ[] οὺς δ[] ἐ μέθ' ἰόπλοτάτην τέκετο ξανθὴν Ἰόλειαν,
 τ[] ῆς εἶνεκ' Οἰχ[α]λ[] ἰη[] ν

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

Antioche ruling †the ancient race† of Naubolides

- [] 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-eddyding [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. 30
 After these, last of all he begot blonde Iolea,⁸
 for whose sake Oechalia []

HESIOD

- 35 Ἀμφι]τρωνιάδης[
 τ]ῆν [δ'] αὐτέων παρὰ πα[τρ]
 Θέ]στ]ιος ἱππόδ[α]μος δ[
 ἡγάγεθ' ἱπ[ο]ισίν τε [καὶ ἄρμασι κολλητοῖσι
 μυρία ξ[δ]να [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 ἐύζωνον West 25 τὸν οὔρεσι West
 26 Προνόη e. g. West post v. 31 alium versum praebet
 schol. Soph. Ἀντιόχη κρείονσα † παλαιὸν γένος † Ναυβολίδαο
 36 Lobel

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

ἠκολούθησεν Ἡσιόδω οὕτως ὀνομάζονται 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 Ἡσίοδος καὶ τοὺς ἀνέμους θέλγειν αὐτὰς ἔφη.

CATALOGUE OF WOMEN

Amphitryon's son [33

Eurythemiste, Wife of Thestius

Her beside their father [34

horse-taming Thestius [35

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.

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

οὐκ οἶσθα ὅτι καὶ ὁ Σαλμωνεύς ἔδωκεν ὑπὲρ τούτων
τοῖς θεοῖς δίκην, ὅτι ἄνθρωπος ὦν ἐπεχείρει Ζεὺς
εἶναι; τὸ δὲ ἐκ τῶν Ἡσιόδου λεγόμενον ὑπὲρ τῶν
ὀνομασάντων ἑαυτοὺς τοῖς τῶν θεῶν ὀνόμασιν, Ἥρας
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

5]..[.γ.[.ν[...ωπ[] . . .
]..[.ταμη[...ηδο..
ο]ύρανοῦ ἀ[στερ]όεντος
ὦ]πλίξ[ετο μ[ών]υχας ἵππου[ς
]χαλκίους [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]μένιοι
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 δή' ἐτ[ί]μαξε δὲ γαῖαν ἅπασαν.
15 βῆ δὲ κατ' Ο]υλύμπιοι [χο]λούμενος, αἴψα δ' ἵκανε

Aeolus' Son Salmoneus

26 Julian, *Against the Cynic Heraclius*

Do you not know that Salmoneus¹ 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',⁹ 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

⁹ Cf. Fr. 12.

..... ..]. ἔν' ἀγλαὰ τέκνα τ[εκ-
 5]. τ' ἀνεμέσσητοί τε [
 ὧς εἰπὼν ὃ μὲν αὐτίς] ἀγαστόνῳ ἔμ[παλι πόντῳ
]. ἤ ἔβη οἰκόνδε [νέεσθαι
]..ογ.[

2-3 Grenfell-Hunt 5 ἀνεμέσσητοί τε Crusius
 6 ὧς—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]ῖ Πελίην πολέσιν λαοῖσι[ν ἄνακτας
 καὶ τοὺς] μὲν διένασσε πατὴρ ἀν[δρῶν τε θεῶν τε,
 νόσφιν δ'] ἀλλήλων ναῖον πτολίεθρα .[
 5 ἦτοι ὃ μὲν Πύλον εἶχε καὶ ἔκτισε γῆν [ἐρατεινὴν
 Νηλεύς,] καὶ ῥα θύγατρ' Ἀμφίονος Ἰασίδα[ο
 Χλωῶριν ἐ]ύζωνον θαλερὴν ποιήσατ' ἄκ[οιτιν.
 ἦ δέ οἱ ἐν μ]εγάροισιν ἐγένεατο φαίδιμα τέκ[να,
 Εὐαγόρην τε] καὶ Ἀντιμένην καὶ Ἀλάστορα [δῖον
 10 Ταῦρόν τ' Ἀσ]τέριον τε Πυλάονά τε μεγάλθυμ[ον
 Δηΐμαχόν τε] καὶ Εὐρύβιον κλειτόν τ' Ἐπίλαον
 Νέστορά τε Χ]ρομίον τε Περικλύμενόν τ' ἀγέρω[χθων
 ὄλβιον, ὧ]ι πόρε δῶρα Ποσειδάων ἐνοσίχθων
 παντο]ῖ, ἄλλ[ο]τε μὲν γὰρ ἐν ὀρνίθεσσι φάνεσκεν

] 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 5
]land,
 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 μελισσέων ἀγλαὰ φύλα,
 ἄλλο]τε δεινὸς ὄφης καὶ ἀμείλιχος· εἶχε δὲ δῶρα
 παντο]ῦ οὐκ ὀνομαστά, τά μιν καὶ ἔπειτα δόλωσε
 β[ο]υλ[η]μ] Ἀθηναίης· πολέας δ' ἀπόλεσσε καὶ ἄλλους
 20 μαρνάμενος Νηληϊὸς ἀγακλειτοῦ περὶ τείχος
 ο[ῦ] πατρός, πολέας δὲ μελαίνῃ κηρὶ πέλασσε
 κ]τείνων. ἀλλ' ὅτε δὴ οἱ ἀγάσσατο Παλλὰς Ἀθήνη,
 πα]ῦσεν ἀριστεύοντα· βίην δ' Ἑρακλεΐην
 εἶ]λ' ἄχος ἀτλητον κραδίην, ὥλλοντο δὲ λαοί.
 25 ἦ]τοι ὁ μὲν ζυγοῦ ἄντα βίης Ἑρακλεΐης
 ὀ]μφαλῶι ἐζόμενος μεγάλων ἐπεμαίετο ἔργω[ν,
 φ]ῆ θ' Ἑρακλῆος στήσειν μένος ἵπποδάμοιο
 νήπιος, οὐδ' ἔδδεισε Διὸς ταλασίφρονα παῖδα,
 αὐτὸν καὶ κλυτὰ τόξα, τά οἱ πόρε Φοῖβος Ἀπόλλων.
 30 ἀλλὰ] τῶτ' ἀντίος ἦλθε βίης Ἑρακλεΐης
 .]ιας, τῶι δὲ γλαυκῶπις Ἀθήνη
 Ἀμφιτρωνι]ᾶδῃ θῆκ' εὐσχεθὲς ἐν παλάμησι
 τόξον, καὶ οἱ φρ]ᾶσσε Περικλύμενον θεοειδ[έα
]κεν κρατερόν μένος α...[
 35]μενος τάνυσεν χεῖρε[σσι φίλημισι
 τόξον, καὶ τα]χὺν ἰὸν ἐπὶ στρεπτήσ[ι νευρήσ]

2-11 Lobel 27 στήσειν: de σχήσειν cogitavit Lobel
 30, 32 Lobel 33 καὶ οἱ φρ]ασσε Merkelbach, cetera Lobel
 35-36 φίλημισι τόξον καὶ West

- 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

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 Ἀθηναῖα 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 Ἑρακλεῖ.

ὄφρα μὲν οὖν ἔζ]ωε Περικλῦ[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[ς] υἱός,
κτείνε δὲ Νηληῖος ταλα]σίφρονος υἱέας ἐσθλοῦς,
ἔνδεκα, δωδέκατος δὲ Γερ]ιῆμιος ἵπποτα Νέστωρ
ξείνος ἐὼν ἐτύχησε παρ' ἑ]πιποδάμοισι Γερηνοῖς·
οὕτω δ' ἐξέφυγεν θάνατο]ν καὶ κῆ[ρ]α μέλαιναν.
10 τοῦ δ' ἦν Ἀντίλοχος τε καὶ] αἰχμητῆς Θρασυμήδης
Περσεύς τε Στρατίος τε καὶ Ἀ]ρητος κ[α]ὶ Ἑχέφρων
Πεισιδίκη θ' ἣ εἶδος ἐρήριστ' ἀθανάτη]σιν·
τοὺς δὲ μέθ' ὀπλοτάτην τέκετο ξανθῆ]ν Πολυκάσ[την]
Νέστορος ἐν φιλότῃ]τι Ἀναξίβι]η ῥοδό]πηχυσ
15]ρτ[

1-4 Lobel 5 Merkelbach 9 οὕτω et 10 ἦν West,
reliqua Lobel 11-12 Lobel 13-14 West

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,
they could not] sack Pylus, very eager though they were. 3

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]

]]

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· “κτείνε—Γερηνοῖς”
(fr. 33. 6–8). . . καὶ αὐθις

Νέστωρ δ' οἷος ἄλυξεν ἐν ἀνθεμόεντι Γερήνῳ.

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

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

- 5 μῆτο γὰρ αὐτοκασιγνήτῳ, ἦρωι Βίαντι,
ἦννέ θ['] ἱμερόεντα γάμ[ι]ον
βοῦς ἔλικας, καὶ ἄεθλον ἀμύμονα δέξατο κούρη.
Πηρῷ δ' [ἦ]ύκομος Ταλαῶν
γείνατο παῖδα Βιάντο[ς]
- 10 οἱ δὲ καὶ εἰς Ἄργος Προῦ[το]ν πά[ρα] δῖον ἴκοντο,

¹² Melampus.

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 seer¹² 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 [
the son of Bias [9

*Bias and Melampus Cure Proetus'
Daughters of Madness*

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

- ἐνθά σφιν μετέδωκε
 ἰφθ[ι]μος Προῖτος κλήρον .
 ἵπποδάμῳ τε [Βί]αντι [Μελάμποδι θ'
 μαντοσύνην ἰήσατ', ἐπεὶ σ[φισι πότνια Ἥρη
 15 ἠλοσύνην ἐνέηκε χολωσα[μεν-
 αὔτη μὲν γενεὴ Νηληϊῶς [
 αὐτὰρ ὁ γ' αὐτοῦ μ[ίμνεν ἐν εὐρυχόρῳ Ἴαωλκῶ
 σκῆπτρον ἔχων [Πελίας
 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 Πελίας 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, Ἡσιόδος
 φησιν

Αἴσων, ὃς τέκεθ' υἱὸν Ἰήσωνα ποιμένα λαῶν,
 ὃν Χείρων ἔθρεψ' ἐν Πηλῳ ὑλήεντι

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
 sent madness raging [
 This is the race of Neleus [
 15
 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

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

Τυρῶ ἢ Σαλμωνέως ἔχουσα δύο παῖδας ἐκ Ποσειδῶνος, Νηλέα τε καὶ Περίαν, ἔγημε Κρηθέα· καὶ ἴσχει παῖδας ἐξ αὐτοῦ τρεῖς, Αἴσωνα καὶ Φέρητα καὶ Ἄμυθάονα. 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)

κρίως. οὐτος ὁ Φρίξον διακομίσας καὶ Ἑλλην ἄφθιτος δὲ ὦν ἐδόθη αὐτοῖς ὑπὸ Νεφέλης τῆς μητρός· εἶχε δὲ χρυσὴν δορᾶν, 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
εἶ]ς ἄλλα πο[ρφυρέην
τ]ῆν δὴ νύ[ν καλέουσι
ἀν]θρώπ[ω

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 Nephelē: Phrixus and Helle

38¹³ Pseudo-Eratosthenes' *Catasterisms*

Aries: the one who carried Phrixus and Helle across; it was immortal and was given to them by their mother Nephelē. 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 [

¹³ Or perhaps instead from the *Astronomy*?

2-4, 7, 9-10, 33 Bartoletti 11, 29, 30 suppl. Casanova
 14 suppl. Bartoletti, West 15 suppl. Lobel
 16]ντω[ε] pap.: διογν]ήτω[ε] West 26 γὰρ MW
 μ[η]τε Wyss 27 Merkelbach 28 κουρ[: κοῦρ[αι Casa-
 nova 31 σὺν <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 Χά-
 ριτες τιμῶνται. . ταύταις δὲ Ἐτεόκλος ὁ Κηφισοῦ τοῦ
 ποταμοῦ πρῶτος ἔθυσεν, ὡς φησιν Ἡσίοδος. διὰ δὲ
 τοῦ Ὀρχομένου ὁ Κηφισὸς ῥέει.

43 [71 MW] Paus. 9.34.9

Ἄνδρεὺς Εὐίππην θυγατέρα Λεύκωνος λαμβάνει παρὰ
 Ἀθάμαντος γυναῖκα, καὶ υἱὸς Ἐτεοκλῆς αὐτῷ γίνεται,
 Κηφισοῦ δὲ τοῦ ποταμοῦ κατὰ τῶν πολιτῶν τὴν φή-
 μην, ὥστε καὶ τῶν ποιησάντων τινὲς "Κηφισιάδην"
 τὸν Ἐτεοκλέα ἐκάλεσαν ἐν τοῖς ἔπεσιν.

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

Ἄσπληδῶν, πόλις Φώκιδος ... Ὀρχομενοῦ δὲ υἱεῖς·
 Ἄσπληδῶν 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 Euipe 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-citi-
 zens, 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

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

η[

ε[

—

Κη[ῦ

Ἴππ[όδαμας

5 Κηῦ[

τῆν ο[

τοῦ[ς] θ[

Βουτ[

τοὶ κοῦ[ρας ἀγάγοντο

10 Ἐλλίδα[ς

τῶν γέ[νετ

omnia supplevit Parsons

45 the *Etymologicum Genuinum*

Elara's son Tityus

46 *Oxyrhynchus papyrus*

[

[

Ceyx [

Hippo[damas

Ceyx [

her [

them [

Boutas [

they [led off] the maidens [

the daughters of Hyllus [

from them was born [17

5

10

11

17 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] ποδῶν ἐν τ. γ. may have reported that the story of Hippomenes and Atalanta appeared in Book 3 of Hesiod's *Catalogue*.

47 [73 MW; *2 H] P. Lond. 486c, P. Oxy. 2488B

ἡ οἴη Σχοινῆος ἀγακλεῖτοιο ἀνακτος
 παῖς εἰκυῖα θεῆ[ι]σι ποδώκης δι' Ἀταλάν[τη]
 Χαρί[των] ἀμαρύνματ' ἔχο[υ]σα
 πάντων ἀνθρώπων ἀ]παναίνετο φύλον ὀμιλ[εῖν]
 5 ἀνδρῶν ἐλπομένη φεύ[γ]ειν γάμον ἀλφηστᾶων[ι].
]τανισφύ[ρ]ου εἵνεκα κού[ρης]
].αμ[]γον εννε[
].[.]ρδ[

1= Fr. 46.12 ἀγακλεῖτοιο Evelyn-White 2 West
 3 Hopfner 4 πάντων Colonna, cetera Snell
 5 ἐλπομένη West, cetera Rzach 6 Milne

48 [75, 76 MW; *3, *4 H] P. S. I. 130 col. I, II

]οπαζε[
]
]ασιππ[
]σσι
 5]ένθα.
τ]ανίσφυρο[ς] ᾤρηντο κούρη
]α· πολὺς δ' ἀμφίσταθ' ὄμιλος
 ἀνδρῶν μνηστήρων· θ]άμβος δ' ἔχε πάντας
 ὄρωντα[ς
 ὄςπν]οιῆ Ζεφύροιο χιτῶνα
 10πε]ρὶ στήθεσσ' ἀπαλοῖσι

*Atalanta, Daughter of Schoeneus, Athamas' Other
 Son by Themisto (Book 2, Lines 1ff.)*

47 London papyrus

= Fr. 46.12

Or like her: [the very glorious] lord [Schoeneus'
 daughter, like the goddesses,] swift-footed godly
 Atalanta

] possessing the Graces' radiance
 she refused to associate with the tribe [of all human
 beings
 hoping to escape] marriage [with men] who live on
 bread

] for the sake of the long-ankled maiden
]]
] [

48 Papyrus of the Società Italiana

(traces of 5 lines)

] the long-ankled maiden rushed
]; all around stood a great crowd
 of suitors]; astonishment gripped them all when they saw
 how] the breeze of Zephyrus [fluttered] her tunic
] around her tender breasts

- πολ]λὸς δ' ἐπαγείρετο λαός
 Σχ]ουινεύς δ' ἐγέγωνε βοήσας·
 “κέκλυτέ μεν πάντες, ἡμ]ῶν νεοὶ ἠδὲ γέροντες,
 ὄφρ' εἴπω τά με θυμὸς] ἐνὶ στήθεσσι κελεύει.
 15 Ἴππομένης μνηστεύει] ἐμὴν ἐλικώπιδα κούρην
]οι εἰρημένος ἔστω·
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμ]μ' ἐπιμάρτυρος ἔστω·
]ήσεται· εἰ δέ κεν οὔτος
 νικήσῃ καὶ οἱ δῶμ]ι Ζεὺς] κῦδος ἀρέσθαι
 20 ἄλλοι τ' ἀθάνατοι, οἱ Ὀλύμ]πια δώματ' ἔχουσι,
]φί]λῃν ἐς πατρίδα γαῖαν·
]ῶκν]πόδων σθένος ἵππων
]κε]μῆλια· καὶ νύ κε θυμῶι
]α ἀνιηρὸν ἄεθλον.
 25 εἰ δέ κε μὴ δώησι πατ]ῆρ ἀνδρῶν τε θεῶν τε

(quot versus desint incertum)

- ..].]...... .αρ[
 δεξιτερῆι δ' αρ...ει[
 κ]αί μιν ἐπαίσσων επ[
 ἦχ' ὑποχωρήσασ'· οὐ γὰρ ἴσ]ον ἀμφοτέροισιν
 5 (30) ἄθλον ἔκειθ'· ἦ μὲν ῥά π[οδώκης δι' Ἀταλάντη
 ἔετ' ἀναινομένη δῶρα [χρυσῆς Ἀφροδίτης,
 τῶι δὲ περὶ ψυχῆς πέλε[το δρόμος, ἢ ἄλωνα
 ἦ ἢ φυγεῖν τῶι καὶ ῥά δολο[φρονέων προσέειπεν·
 “ὦ θυγατερ Σχοινηός, ἀμ]είλιχον ἦτορ ἔχουσα,
 10(35) δ]έξο τάδ' ἀγλα[ὰ δῶρα θε[ῆς χρυσῆς Ἀφροδίτης

-]; 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

50 [74 MW] Schol. T Hom. *Il.* 23.683b¹ (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[ιαιναν] ποιῆσαι πα[ρ] ἱερὸν νό[μ]ον
ἰδοῦ[σαν] ἃ οὐ θ[έ]μις {τ} ἐσ[τ]ιν 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
Ἀλκούνης.

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

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 turned¹⁹ 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.

¹⁹ 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.

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

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 Δευκίππου εἶναι τοῦ Περιήρου, ἧς καὶ
Ἀπόλλωνος Ἀσκληπιὸς καὶ θυγάτηρ Ἐριώπις·

ἢ δ' ἔτεκ' ἐν μεγάροις Ἀσκληπιὸν ὄρχαμον
ἀνδρῶν

Φοίβῳ ὑποδμηθεῖσα ἐνπλόκαμόν τ' Ἐριώπιω.

καὶ †Ἀρσινόης† ὁμοίως·

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

(b) Pausanias 2.26.7

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

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.²⁰

(b) Pausanias, *Description of Greece*

The third story (it seems to me) is the least true one, ac-
cording 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 interpo-
lated the verses into Hesiod's poems to ingratiate himself
with the Messenians.²¹

²⁰ One or the other, or even both, of these anonymously trans-
mitted passages may belong to Hesiod.

²¹ Cf. Fr. 157.

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

Μαχάων υἱὸς Ἀσκληπιοῦ καὶ Ἀρσινόης, ἢ Κορωνίδος· κατὰ δὲ τινὰς Ἡπιόνης 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
χόσασα', ἀπ' Οὐλύμπου δὲ βαλὼν ψολόεντι
κεραυνῶ
ἔκτανε Λητοΐδην, Φοῖβῳ σὺν θυμὸν ὀρίνων.

3 Φοῖβῳ Wilamowitz: φίλον codd.

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

τὸν Ἀσκκ[ληπιὸν δ' ὑ]πὸ 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 θεοὶς ἐναλίγκιοι ἦσαν”

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

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?

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

οὐδ' πατρός
Βρόν[την
Ζεὺς [..]οιβροντ[
τόν ῥα [χ]ολω[σ]άμ[ενος]]ρα
5 ῥίψειν ἤμελ[λεν] ἀπ' Ὀλύμ[που
Τ]άρταρον ἔς, [γῆς νέρθε καὶ ἀτρυγέτοιο
θα]λάσσης
σκ[λη]ρηρ[ὸν] δ' ἐβ[ρόν]τησε καὶ ὄβριμον, ἀμφὶ δὲ
γ]αῖα
κ[ι]νήθ[η]]ρα·
πάντες δ' ἔδδειςαν]s..[]
10 ἀθάνατ[οι]]
ἐνθά κεγ α[
εἰ μὴ ἄρ' [

1, 2, 4 Lobel 5, 6 West 7 σκληρὸν δ' ἔβρ. Lobel,
finem e. g. West 9 Lobel

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

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

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

58 Oxyrhynchus papyrus

of his [father's
Brontes [
Zeus [
angry, him [
he was about to hurl [] from Olympus 5
into Tartarus, [beneath the earth and the barren sea.
He thundered] hard [and strong, and all around] the
earth
was shaken [
and all [were frightened []
the immortals [10
Just then [
had not [

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)
 Ἀ[δμή]τω λέγει τὸν Ἀ[πόλ]λω θητεῦσαι Δ[ιὸς] ἐπι-
 τάξαντος. Ἡσιόδος δὲ καὶ Ἀκο[υ]σίλαος (FGrHist 2 F
 19) μέλλειν μ[έν] εἰς τὸν Τάρταρον [ὑ]πὸ τοῦ Διὸς
 ἐμβληθῆναι, τῆς δ[ὲ] Δητοῦς] ἰκετευσά[σης ἀν]δρὶ θη-
 τεῦ[σαι].

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

- .]ργω[.]δ[.]
 ἕ]κετο δα[
 κ]είνωι δη[
 ἐ]κ θυμοῦ φ[ιλε-
 5 Ἄσ]κληπιῶν[.]
 [—] ἐ]ν μεγάροισ[.]
 ἦ] οἶν ἵπποισι καὶ ἄρμασι κολλητοῖσι
 Φ]ῶκος ἐμμ[ελίης δόμον ἡγάγετ' Ἄσ]τεροδείαν
 ἐ]κ Φυλάκης κ[ούρη]ν μεγαθύμου Δηϊονῆος
 10 ἦ] τέκετο Κρι[σον] καὶ ὑπέρθυμον Πανοπῆα
 νυκτὶ μ[ι]ῆ[ι].
 τῶ καὶ πρὶν ἰδέ[ειν λαμ]π[ρὸν φάος ἡ]ελίου
 μαρνάσθην [ἔ]τι μητρ[ὸς ἐόντ' ἐν] γαστέρι κοίλῃ.
 τοῖσι δὲ γεινομ[ένουσι]
 15 κήδεά τ' οὐλομέ[ας τ' ἔ]ριδας
 αὐτὰρ ἐπεὶ ῥ' ἐγένοντο[
 Κρίσωι μὲν ῥ' ..οπ.ι.[]ε[

(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 [
 in the halls [
 5
 6

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

Or like her: with horses [and closely-joined chariots
 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
 in one night [
 10
 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 [
 but when they were born [
 to Crisus [
 15

.]ουροι μουνη[]ν[
 ὄπασαν ἀθάνατοι]σδ[
 20 οἶκον εμο[.].[.]τ[
 γείναθ' ἐνὶ μ[
 ..].σουλητ[
 ...]πο.κ..[
 ...]ονν[
 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 Εὐρυνάσσης
 τῆς Ὑπέρφαντος γαμηθεῖσα Φυλάκῳ τῷ Δηῖου
 Ἰφικλον τίκτει ποδώκη παῖδα. τοῦτον λέγεται διὰ τὴν
 τῶν ποδῶν ἀρετὴν συναμιλλᾶσθαι τοῖς ἀνέμοις ἐπὶ τε
 τῶν ἀσταχύων διέρχεσθαι καὶ διὰ τοῦ τάχους τὴν
 κουφότητα μὴ περικλᾶν τοὺς ἀθέρας. ἔνιοι δὲ αὐτὴν
 {τὴν Κλυμένην} προγαμηθῆναί φασιν Ἥλιῳ, 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)

...Ἰφικλος, περὶ οὗ δηλῶν Ἡσίοδος ὅτι ταχυτῆτι διή-

] alone [
 the immortals granted [
 a dwelling [
 begot in one [
 20

(traces of 4 lines)

*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 Phyla-
 cus, 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

10 τα]χύν· δ[ς] περι..[
].ου.τοπ..γ.[
]..[.]κ[.]..ψ[.]...[
]...τ...[.]α[
]ν τε ῥοδόπη[χυν
]δίᾳ Φιλων[ίς
 15 ἧ τέκεν Αὐτόλυκόν τε Φιλάμμο]νά τε κλυ[τὸν αὐδῆν,
 τὸν μὲν ὑποδμηθεῖσα ἐκηβόλωι Ἄ]πόλ[λ]ωνι,
 τὸν δ' αὖθ' Ἑρμάωνι μγείσ' ἐρατῆ]ι φιλ[ό]τητι
 Αὐτόλυκον τίκτεν Κυλληνίωι Ἄρ]γει[φ]όντ[ηι
]ιμασα[
 20]ν[.]αριστ[
]οῦσά 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 περιπτοῦ τοίνυν Ὄρος ἐν τοῖς ἐθνικοῖς τάδε γράφει
 “καὶ τὰ περὶ Θάμυριν ἐν Δωρίῳ παριστοροῦντος τοῦ
 ποιητοῦ (Il. 2. 594), πάλιν Ἡσίοδος

Δωτίῳ ἐν πεδίῳ

φάσκει αὐτὸν τετυφλώσθαι.”

] swift, who
] [
] [
] [
] and rosy-[armed
] godly Philonis,
 who bore Autolykus and Philammon, glorious for his
 voice,
 the one overpowered by far-shooting] Apollo,²²
 the other, mingling with Hermes in loving] desire,
 she bore Autolykus, 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”

²² Cf. Fr. 157.

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

ἔγιστέφανος 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 Δήμητρος· ἡ δὲ ὀργισθεῖσα ἐποίησεν αὐτῷ ἐκφυῆναι λιμὸν μέγαν, ὥστε μηδέποτε λήγειν τῆς πείνης. εἶχε δὲ οὗτος θυγατέρα Μήστραν φαρμακίδα, ἥτις εἰς πᾶν εἶδος ζῴου μετεβάλλετο, καὶ ταύτην εἶχε μέθοδον τῆς λιμοῦ ὁ πατήρ· ἐπίπρασκε γὰρ αὐτὴν καθ' ἐκάστην ἡμέραν καὶ ἐκ τούτων ἐτρέφετο· ἡ δὲ πάλιν ἀμείβουσα τὸ εἶδος φεύγουσα πρὸς τὸν πατέρα ἤρχετο. ὁ δὲ Ἐρυσίχθων Δῖθων ἐκαλείτο, ὡς φησιν Ἡσίοδος, διὰ τὸν λιμόν.

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

καὶ παντελῶς κα[ὶ Ποσειδῶν λέγει[αι καὶ] τῶν ἀνθρώπων τισὶν περιθεῖν[αι τὴν] τ[ε]λευτήν δ[ύ]να-

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.²³

71 Philodemus, *On Piety*

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

²³ Aethon's name means "blazing," cf. Fr. 69.5.

25]ων[...βρω̄ν ἀ[γάλα]ς ἐριμύκω[ν
 ποίμνας τ' εἶρο]πόκων δ' ἴων ἢ[δ' αἰπ]όλι' αἰγῶν[
 εδέ]ξατο[.....]ε θυμῶι

]εουσ[
]των[
].[

(desunt versus XXIII)

- 51(27)]ν δ' αυ[ἦ]ρωσ
 δεσμῶι δ]ήσας κρ[ατερῶι π]εφυλάχθαι
].σ' ἐπέτ[ελλ' οὐδ' ἐν] νόοι εἶχε[ν
 ὡς ῥ' ἐτέ]ρη τε γέ[ν]οιτο καὶ ἐκ[δύσειε]ν ἑωυτῆς
 55 (31) μορφ]ήν ἢ δὲ λυθ[εῖ]σα φίλου μ[ετὰ δῶμα]τα
 πατρὸς
 ἄχετ'] ἀπαῖξασα, γυνῆ δ' ἄφαρ α[ὔτις ἔ]γεντο
 πατρὸς ἐ]νὶ μεγάρουσι μετῆλθ[ε δὲ
]δη παρὰ μητρὶ ἐπο[ιχομένην μέγα]ν ἰστόν.
 60 (36) ἀ]μφ[ίς] δ' ἦθελ' ἄγειν κούρημ[.....]]ν[
 αἰ]ψα [δ' ἄ]ρ' ἀ[λλ]ήλοισ[ι]ν ἔρις καὶ ν[εῖκος]
 ἐτ[ύχθη
 Σισύφωι ἦδ' Αἴθωι τανισφύρο]υ εἶνεκα [κούρης,
 ο]ὔδ' ἄρα τις δικάσαι [δύ]νατο βροτός· ἀλλ' ἄρ'
 Ἄθ[ήνη
 νεῖκος ἐπ]έτρεψαν καὶ ἐπήνεσαν· ἦ δ' ἄρα τοῖ]σιν
 ἀ]τρεκέως διέθηκ[ε] δίκην δ.[
 65 (41) "ε]ὔτε τις ἀντ' ὄνοιο χατίρ]ηι χ[ρῆ]μ' ἀνελ[έσθαι,
 ἀ]μφὶ μάλα χρῆν ὄν]ιον]. τῆμορ [

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

25

(23 lines are missing)

-] the hero
] 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
 form;] and she, once released, to her dear father's
 55(31) mansions
 went off,] darting away, and at once [she became] a
 woman [again
 in her father's] halls; he²⁴ went after []
] beside her mother, [plying the great loom.
 He wanted both to lead the girl off []
 60(36) But at once [strife] and a [quarrel arose] for them both,
 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 [

²⁴ Sisyphus.

οὐ γὰρ δὴ μεταμειπ[τόν, ἐπὴν τὸ] πρῶτ[ον ἔληται.”

ὡς] ἄρ' [ἔ]φη ταύτη δὲ δ[ίκη] εἶρητα[ι

...].ε[.] οὐρήων α.[

70 (46) ..]ε μεθ' ἡμιόνοισι τ[

..... ..].[.]μωνα[

.....]σεινδ[.]..τρο[

....]τοι μα[κ]άρων[

...]εν ελασσωνουν[

75 (51) ἀνδρῶν δὲ προὔχεσκε νοήματά τε πραπίδας τε,

ἀλλ' οὐ πως ἦιδει Ζηνὸς νόον αἰγιόχοιο,

ὡς οὐ οἱ δοῖεν Γλαύκωι γένος Οὐρανίωνας

ἐκ Μήστρης καὶ σπέρμα μετ' ἀνθρώποισι

λιπέσ[θαι].

καὶ τὴν ῥ' ἐδάμασσε Ποσειδάων ἐνοσίχθων

80 (56) τῆλ' ἀπὸ πατρὸς εὐλο φέρων ἐπὶ οἴνοπα πόν[τον

ἐν Κόωι ἀ[μ]φιρύττη καίπερ πολύιδριν εὐσα[ν·

ἔνθα τῆκ' Εὐρύπυλον πολέων ἡγήτορα λαῶ[ν

Κω...α γείνατο παῖδα βίην ὑπέροπλον ἔ[χοντα.

τοῦ δ' υἱεὶς Χάλκων τε καὶ Ἀνταγόρης ἐγένοντο.

85(61) τῶι δὲ καὶ ἐξ ἀρχῆς ὀλίγης Διὸς ἄλκιμος υἱὸς

ἔπραθεν ἱμερόεντα πόλιν, κε[ρ]αίξε δὲ κόμας

εὐθύ[ς ἐπ]εὶ Τροίηθεν ἀνέ[πλε]ξε νηυσ[ὶ] θ[οή]σι

..[... ..]λαίων ἐνε[χ] ἴπ[πων] Λαομέδοντος·

²⁵ Sisyphus.

²⁶ 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] ροε[ν]τα[; at least the ending

For it cannot be exchanged once it has been taken.”

So she spoke; and because of this lawsuit it is said [

] of mules [

] after mules [

] [

] [

] of the blessed [

] [

he²⁵ surpassed men in thoughts and mind,
but in no way did he know the mind of aegis-holding
Zeus:

that Sky's children would not grant to Glaucus a race²⁶
arising from Mestra and progeny to be left among
human beings.

*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.
[] 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
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.

- 90 (66) ἐν Φλέγρῃ δ]ὲ Γίγαντας ὑπερφιάλους κατέπεφ[νε.
 Μήστρη δὲ προ]λιποῦσα Κόων ποτὶ πατρίδα γαῖαν
 νηὶ θοῆι ἐπέρ]ησ' ἱερέων ποτὶ γουνὸν Ἀθηνέων
 αὐτὰρ ἐ]πεὶ τέκε παῖδα Ποσειδάωνι ἄνακτι,
 αἰν]όμορον πατέρα ὃν πορσαίνεσκεν.
 ἦ οἷη Νίσου]ν θυγάτηρ Πανδιονίδαο
 95 (71) Εὐρονόμη, τῆ]ν ἔργα διδάξατο Παλλὰς Ἀθήνη
]εουσα, νόεσκε γὰρ ἴσα θεῆσι,
 τῆς καὶ ἀπὸ χρ]οῖῆς ἠδ' εἵματος ἀργυφέοιο
]θεου χαρίεν τ' ἀπὸ εἶδος ἄητο·
 τῆς μὲν Σίσυφο]ς Αἰολίδης πειρήσατο βουλέω
 100 (76) βούς ἐλάσα[ς· ἀλλ' οὗ τι Διὸς νόον αἰγιόχοιο
 ἔγνω· ὁ μ]ὲν ἔδνοις διζ]ήμενος ἦλθε γυνα[ῖκα
 βουλῆι Ἀθ]ηναίης· τῶι δὲ νεφεληγερέτα Ζεὺς
 ἀθανάτωι ἀ]νένευσε] καρῆατι μή ποτ' ὀπίσ]σω
 ἔσσεσθαι γ]ενεῆν εὐγν]ητου Σισυφίδαο.
 105 (81) ἦ δὲ Ποσει]δάωνος ἐν] ἀγκοῖνησι μιγεῖ]σα
 Γλαύκωι ἐν]ι μεγάροις τέκ' ἀμύ]μονα
 Βελλε]ροφόντην,
 ἔξοχον ἀνθ]ρώπων ἀρ]ετῆι ἐπ' ἀπείρονα γ]αῖαν.
 τῶι δὲ καὶ ἠ]βήσαντι πα]τῆρ πόρε Πήγασο]ν ἵππον
 ὠκύτατον [... ..]μινεπτε[
 110 (86) πάντηι ἀν]..... ..]ε.τα...[

- 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 [πνέουσαν υ-υ υ-υ Χίμαιραν.
 γῆμε δὲ παῖδα φίλην μεγαλήτορος Ἰοβάταο
 αἰδοίου βασ[ιλῆος
 κοίρανος α[
 ἦ τέ[κε

115 (91)

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[ὴν 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 ὄν[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 δι[ζ]ήμενος Blass
 102 Ἀθ[ηναίης Wilamowitz, τῷ δὲ Merkelbach
 103 ὀπίσ[σω West, cetera Schwartz 104 Hirschberger
 105-106 Rzach 107 ἀν[θρώπων Wilamowitz, ἀρ]ετῇ et
 γαῖαν Merkelbach 108 ἦ[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)

Ἡσίοδος δὲ καὶ Ἀκουσίλαος (*FGrHist* 2 F 26) Πειρῆ-
 νος αὐτὴν φασιν εἶναι. ταύτην ἱερωσύνην τῆς Ἥρας

CATALOGUE OF WOMEN

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

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

Ἦρας τῆς μὲν κόρης ἀψάμενος εἰς βοῦν μετεμόρφωσε
λευκὴν, ἀπωμόσατο δὲ ταύτη μὴ συνελθεῖν διὸ φησιν
Ἡσίοδος οὐκ ἐπισπᾶσθαι τὴν ἀπὸ τῶν θεῶν ὀργὴν
τοὺς γινομένους ὄρκους ὑπὲρ Ἔρωτος. Ἦρα δὲ αἰτη-
σαμένη παρὰ Διὸς τὴν βοῦν φύλακα αὐτῆς κατ-
έστησεν Ἄργον τὸν πανόπτην.

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

ἐκ τοῦ δ' ὄρκου ἔθηκεν ἀποιίνμιον 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 Ἡσίοδειους 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 Ἑκαταῖος
(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.

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 Cyprus

74 Heraclitus, *Homeric Problems*

For he calls the god (i.e. Hermes) “killer of Argus,” of
course not because he knew the Hesiodic myths, accord-
ing 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.”

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

(a) Strabo 8.6.7, 8.6.8

"Αργος ἄνυδρον ἐὼν Δανααὶ θέσαν "Αργος ἔνυδρον

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

"Αργος ἄνυδρον ἐὼν Δαναὸς ποίησεν εὔνυδρον

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

]γον, ἔδωκε[.....]αυ[
]ων μεγάλην [ἀπετείσα]το λώβην.
]ἔπειτα ἀμύμ[ονα τίκτ]εν "Αβαντα
]. ἐν ὑψηλοῖσι δόμοισιν

5 ἢ εἶδος Ὀλυμπιάδεσσιν ἔριζεν
 πα]τήρ ἀνδρῶν τε θεῶν τε
]καὶ ὁμὸν λέχος εἰσαναβῆναι.
 ἢ δ' ἔτεκε Προϊτόν τ]ε καὶ Ἀκρίσιον βασιλῆα[]
 καὶ τοὺς μὲν διένασ]σε πατήρ [ἀν]δρῶν τ[ε θε]ῶν
 τε'

10 Ἀκρίσιος μὲν ἄρ' "Α]ργεὶ ἐκτ[ί]τωι ἐμβασί[λ]ευσεν
]..ρεν ὀκρῶεντ[.].[.].[

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 [
] he²⁷ [avenged] the great outrage 2

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

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

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

] 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

- Εὐρυ]δίκη]ν Λακεδαί[μο]νο[ς]]ι[.]
 καλλι]πάρη]ον ἐν πραπί[δεσσ'] ἀρα[ρ]υία]ν
 ἥ δ' ἔτεκεν Δανά]ην κ[α]λλίσφυρο]ν ἐν
 15 μεγά]ρ[οισιν],
 ἥ Περσῆ] ἔτεκεν κρα]τ[ε]ρὸ]ν μ[ή]σ]τωρ[α] φόβοιο.
 Προίτος δ' αὖ Τίρ]υ]νθα ἐνκ[τ]ί]με[νο]ν πτολίεθρον
 νάσσατο καὶ κούρη]ν μεγαλήτορος Ἄρκασιδα[ο
 γῆ]μεν Ἀφείδαντο]ς καλ[λι]πλόκαμον Σ[θ]ενέβοι[αν
 20]...].es [
]σοι Σθεν[έ]βοια βοῶπις
 γείνατ' ἐνὶ μεγάροισιν] ὁμὸν λέχος εἰσαναβάσα
 κούρη] Ἀφείδαντος με]γαλήτο]ρο[ς] Ἄρκασιδα[ο
 25 τρεῖς, οἰάς τε θεάς, περικ]αλλέα ἔργ' εἰδυίας
 Λυσίππην τε καὶ Ἴφι]νόνην καὶ Ἴφιάνασσαν
]α δώματα πατρός

desunt versus fere XIX

- 45 ..[
 κέρ[
 —ωδ.[
 —ηρη[.
 —ημε[
 50 —καίτο.[

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

Acrisius' Daughter Danae and Her Son Perseus

-] Lacedaemon's daughter Eurydice [12
] beautiful-cheeked, well-fitting in her thoughts;
 she bore] beautiful-ankled Danae in the halls
 who bore Perseus,] strong counsellor of fear. 15

Proetus and Stheneboea, and Their Daughters

- But Proetus dwelt in Tiryns,] the well-founded city, 16
 and the daughter of Apheidas,] great-hearted Arcas' son,
 he married,] beautiful-haired Stheneboea
]]
] cow-eyed Stheneboea 20
 bore in the halls,] going up into the shared marriage-
 bed,
 the daughter of Apheidas,] great-hearted Arcas' son,
 three daughters, like goddesses,] skilled in very beautiful
 works:
 Lysippe and Iphinoe] and Iphianassa
] father's mansions

(about 19 lines are missing; then traces of 6 lines)

78 [130 MW] Strabo 8.6.6

καὶ Ἀπολλόδωρος δὲ (FGrHist 244 F 200) μόνους τοὺς ἐν Θεσσαλίᾳ καλεῖσθαι φησιν Ἕλληνας, "Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες" (Hom. *Il.* 2. 684), Ἡσίοδον μέντοι καὶ Ἀρχίλοχον (Fr. 102 West²) ἤδη εἰδέναί καὶ Ἕλληνας 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***

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 Sthenoboea. 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 Sthenoboea, 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 ...

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

μαχλοσύνη· κατωφέρεια, γυναικομανία. Ἡσιόδου εἰς
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*
προσωδίας 16 (p. 445.16 Lentz) 3: *Epit. Hom.* κ 138
Dyck (cum apparatu); 3, 5: *Etymol. Magn.* (p. 523.8) s.v.
κνύζω

]δε.ο[

]ἀπείρονα γαίαν

καὶ γὰρ σφιν κεφαλῆμισι κατὰ κνύος αἰνὸν ἔχεν[εν
ἀλφὸς γὰρ χροῖα πάντα κατέσχε[εθ]εν, αἱ δὲ νυ
χαῖται

5 ἔρρεον ἐκ κεφαλέων, ψίλωτο δὲ καλὰ κάρηνα.

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

καὶ ταῖ[ς Προι]τίσιν Ἥρας πρό[τερο]ν μὲν μαχλά-
[δα, ὕστερο]ν δ' ἀλφούς ἀ[ντεπενε]ργκίασης.

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 she²⁸ 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 ...

²⁸ Hera.

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

Ἀλθαίας δὲ ἀποθανούσης ἔγημεν Οἰνεὺς Περίβοιαν
τὴν Ἴππονίου. ταύτην δὲ ὁ μὲν γράψας τὴν Θηβαΐδα
(Fr. 5 Bernabé, 5 West) πολεμηθείσης Ὀλένου λέγει
λαβεῖν Οἰνέα γέρας, Ἡσιόδος δὲ ἐξ Ὀλένου τῆς
Ἀχαιῆς, ἐφθαρμένην ὑπὸ Ἴπποστράτου τοῦ Ἀμαρυγκέως,
Ἴππὸνουν τὸν πατέρα πέμψαι πρὸς Οἰνέα πόρρω
τῆς Ἑλλάδος ὄντα, ἐντειλάμενον ἀποκτείνειν ...
ἐγεννήθη δὲ ἐκ ταύτης Οἰνεῖ Τυδεύς.

85 [13 MW; 50 H] Strabo 8.3.11

τοῦ δ' Ἡσιόδου εἰπόντος

ῥέκεε δ' Ὀλενίην πέτρην ποταμοῖο παρ' ὄχθας
εὐρείος Πείροιο

μεταγράφουσί τινες "Πιέροιο", οὐκ εἶδ.

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

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

*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

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

τὸ "φανή" παρ' Ἡσιόδῳ ἐν δευτέρῳ εἰρημένον
οἱ πρόσθε φανὴν ἔντοσθεν ἔκευθον

LIBER III

88 [137 MW; 54 H] Strabo 1.2.34

Ἡσιόδος δ' ἐν Καταλόγῳ φησί

καὶ κούρην Ἀράβοιο, τὸν Ἑρμῶν ἀκάκητα
γείνατο καὶ Θρονίη κούρη Βήλοιο ἀνακτος

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 Φοῖνικος Ζεὺς θεασάμενος ἐν τινι λειμῶνι μετὰ νυμφῶν ἄνθη ἀναλέγουσαν ἠράσθη, καὶ κατελθὼν ἥλλαξεν ἑαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ στόματος κρόκου ἔπνευ οὕτως τε τὴν Εὐρώπην ἀπατήσας ἐβάστασε, καὶ διαπορθμεύσας εἰς Κρήτην ἐμίγη

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 Cassiopea, Who Bore Phineus and Europa to Phoenix

88 Strabo, *Geography*

Hesiod says in the *Catalogue*,

and the daughter²⁹ of Arabus, born from guiltless
Hermes
and Thronia, daughter of lord Belus

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

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

²⁹ Cassiopea.

αὐτῆ. εἶθ' οὕτως συνώκισεν αὐτὴν Ἀστερίωνι τῷ Κρη-
τῶν βασιλεῖ. γενομένη δὲ ἔγκυος ἐκέειν τρεῖς παῖδας
ἐγέννησε Μίνωα Σαρπηδόνα Ῥαδάμανθυν. ἡ ἱστορία
παρ' Ἡσιόδῳ καὶ Βακχυλίδῳ (Fr. 10 Maehler).

αὐτῆ: 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' ἄλμυρον ὕδωρ
πατρίδος ἐκ Κρήτηνδε| Διὸς διμηθείσα δόλοισι.
τῆι δὲ μίγῃ φιλότῃ| πατῆρ καὶ δῶρον ἔδωκεν
ὄρμον χρύσειον, τόν ῥ' Ἡ|φαιστος κλυτοτέχνης
5 αὐτός, καλὸν ἄγαλμα, ἰδυ|ήσιων πραπίδεσσι
τεύξεν, ἔδωκε δὲ πα|τρὶ φέρων· ὃ δὲ δέξατο δῶρο|ν·
7 αὐτὸς δ' ἄρ' δῶκεν κού|ρ[η]ι Φοίνικος ἀγανού.

2-3 Schmidt 4 τόν 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 ἔμ]ελλε τανισφύρωι Εὐρωπέηι,
..... ..] πατῆρ ἀνδρῶν τε θεῶν τε

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, 5
a beautiful ornament,] bringing it to his father; and he
received the gift

and gave it himself] to the daughter of illustrious 7
Phoenix.

(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 [8
] the father of men and of gods

- 10 νύ]μφης πάρα καλλικόμοιο.
 ἦ δ' ἄρα παῖδ]ας [ἔτικτ]εῖν ὑπερμενεῖ Κρονίῳ
 πο]λέων ἡγήτορας ἀνδρῶν,
 Μίνω τε κρείοντα] δίκαιόν τε Ῥαδάμανθυν
 καὶ Σαρπηδόνα διον] ἀμύμονά τε κρατερ[όν τε.
 15 τοῖσιν εἰς τιμὰς δι]εδάσσατο μητίετα Ζεὺς·
 Λυκίης εὐρ]είης Ἴφι ἄνασσε
 πό]λεις εἰς ναιεταώσα[ς
 πολ]λὴν δέ οἱ ἔσπετο τιμὴ
 μεγαλ]ήτορι ποιμένι λαῶν.
 20 τῶ 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 κῆδ' ἔθηκε.
]ς Ἀργεῖ]οισιν·
]κε[

11 παῖδας ἔτικτ]εῖν P. Oxy: ἔτικτεν παῖδ]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

-] from beside the beautiful-haired maiden. 10
 She bore sons] to Cronus' very strong son
] commanders of many men,
 sovereign Minos] and just Rhadamanthys
 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 Lycaia
] 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;
] [

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

εἶρηκε δὲ καὶ Ἑσίοδος ἀδελφὰ τούτων εἰς τὸν Μίνων.
μνησθεῖς γὰρ αὐτοῦ τοῦ ὀνόματός φησιν

ὁς βασιλεύτατος ἴγένετο θνητῶν βασιλῆων
καὶ πλείστων ἤνασσε περικτιόνων ἀνθρώπων
Ζηνὸς ἔχων σκῆπτρον τῷ καὶ πολέων βασιλεύεν.

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

πέμπει δ' ἄρ' εἰς Ἴδην, νύμφαι δ[
δεξάμεναι Διὶ πατρὶ [
πέμφαν δ' εἰς ..[
καὶ τε.[

- 7[.].[.].[
.....].τι.καιο.[
..... Ἄν]δρόγεων[.].[.].[
10]. Μίνωϊ πολυκλυ[στ
.....]α πάντες, ἐπεὶ κα[
.[..][...].αλος καὶ εκ...μετ[
τῆς δ' ἄρ' [ἐν ὀ]φθαλμοῖσιν ἰδὼν ἠράσ[σατο
ἱταύρωι.[...].ρμμενησκαμερριδαοτα[†
15 ἧ δ' ὑποκ[υσα]μένη Μίνωι τέκε κα[ρτερὸν υἱόν,

³⁰ Pasiphae.³¹ The bull.*Europa's Son Minos*92 Pseudo-Plato, *Minos*

Hesiod too said things akin to these about Minos. For after mentioning his name he says,

who †was the most kingly of mortal kings
and lorded over the largest number of neighboring
human beings,
holding his scepter from Zeus; and with this he was
king over many.

*Minos' Sons: Androgeos/Eurygyus,
and the Minotaur*

93 Tebtynis papyrus

he sent him to Ida; the nymphs [
receiving him from father Zeus [
they sent him to [
and [
(two lines may be missing)

-] [
] [
] Androgeos [
] to Minos, the strongly surging [
] they all, since [
] and [
seeing her³⁰ with its³¹ eyes it was seized by desire for her
]† †[
she, becoming pregnant, bore to Minos [a strong son, 15

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

post v. 4 duo versus periisse aestimavit Hunt 9 West
 13, 15 Hunt 16 ἰ[δεῖν] Hunt ἐπέκλι[εν δέμας ἀνδρὶ West
 17 ἀὐτὰρ ὑπερθε κάρη τ[α]ύροιο Quincey, πεφύκει West

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

Εὐρύγυος Ἑσίοδος γ·

Εὐρύγυόν τε ἄνακτα.

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

ἐπ' Εὐρυγύη ἀγών. Μελησαγόρας (*FGrHist* 330 F 2)
 τὸν Ἀνδρόγειον Εὐρυγύην εἰρήσθαι φησι τὸν Μίνως,
 ἐφ' ᾧ τὸν ἀγῶνα τίθεσθαι ἐπιτάφιον Ἀθήνησιν ἐν τῷ
 Κεραμειῷ καὶ Ἑσίοδος

Εὐρυγύης δ' ἔτι κούρος 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

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 Jord Eurygyus

95 Hesychius, *Lexicon*

"the contest for Eurygyes³²": 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 Cassiopea

96 Scholium on Apollonius Rhodius' *Argonautica*

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

³² Eurygyus and Eurygyes seem to be alternative forms for the same name.

95) ὡς δὲ Ἡσιόδός φησιν, Φοῖνικος τοῦ Ἀγήνορος καὶ Κασσιεπέας.

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

τὸν δὲ Ἡσιόδον ἐν τῇ καλουμένῃ Γῆς Περιόδῳ τὸν Φινέα ὑπὸ τῶν Ἄρπυιῶν ἄγεσθαι

Γλακτοφάγων ἐς γαῖαν 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 ἡ[

..... Κατουδ]αίων καὶ Πυγμα]αίων

10]ἀπε]ιρεσίων Μελάνω[ν

.....]ν]] τέκε Γαῖα πελώ[ρ-

.....]ας τε πανομφαίο[ν Διὸς

.....]φρα θεοῖσιν ὑφε[ιμ]ένοι α ... [...].ν

.....] τῶν μὲν τε νόος [γλ]ώσσης καθ[ύπ]ερθεν,

15 Αἰθίοπας] τε Λίβυς τε ἰδὲ Σκύ[θ]ιας ἰππημο[λγού]ς.

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*³³ 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

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

³⁴ Zeus'.

Ἡφαιστος γ' ἐνέθ' υἱὸς ὑπερ[μ]ενέος Κρονίωνος·
 τοῦ δ' υἱδοῖ] Μελάνες τε καὶ Αἰ[θ]ίοιπες μεγάθυμοι
 ἢ δὲ Κατου]δαῖοι καὶ Πυγμαῖ[οι] ἀμενηνοὶ
 19 τοὶ πάντες] κρείοντος Ἐρικτύπου εἰσὶ γενέθλης.

9, 12–14, 18 Grenfell-Hunt 10 Μελάνω[v] Schmidt, cetera
 Grenfell-Hunt 15 Λίγυς Strabonis codd.
 16–17 Luppe 19 τοὶ Merkelbach-West, πάντες Grenfell-
 Hunt

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
 Αἰθιόπων [καὶ τ]ῶν Κατουδαίων κ]αὶ τῶν Πυγμαίων
 γεννητῆς ἦν.

pergit 98 [150 MW; 63 H]

- 20 τοὺς πάντα]ς πέρι κύκλωι ἐθύνεον αἰσσοῦντες
 ἔθ]νεα μ[... . Ἔ]περβορέων εὐίππων.
]φέρβουσα π[ολ]υσπερέας πολύφορβος
 παρ' Ἡριδανῶ]ο βα[θ]υρ[ρ]ό]ου αἰπὰ ῥέεθρα,
]πρ.[.....] ἠλέκτροιο.
 25 Ἄτλαντός τ' ὄρος] αἰπὴ κ[αὶ Αἶ]τν]ην παιπαλόεσσαν
 Ὀ]ρτυγίην Δαιστ[ρ]υ[γ]οῖν] τε γενέθλην.
 ὅς τε Ποσει]δάωνος ἐρισθ[ε]νέος γένεθ' υἱός.
 τὴν πέρι δι]ῖς πόλεσαν περὶ τ' ἀμφὶ τε κυκλώσαντο

Hephaestus] was born, son of Cronus' very strong son,
 and his³⁴ 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 *ἴεμενοι] μάρψαι, ταὶ δ' ἐκφυγέειν καὶ ἀλύξαι.
 ἔς τε Κεφαλλ]ήνων ἀγερώχων φύλον ὄρουσαν,
 οὐς τέκεν Ἐρ]μάωνι Καλυψὼ πότνια νύμφη·
 καὶ Νίσου ἐς γ]αῖαν Ἀρητιάδαο ἀνακτος·
 Σειρήνων τε λίγε]ι[α]ν [ῥ]α κλύον· ἀλλ' ἄρα καὶ
 τὰς*

35]*μετα]χρονίοισι πόδεσσι
] διά τ' αἰθέρος ἀτρυγέτοιο*

20–22 Grenfell-Hunt 23 Ἡριδανοῖ]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 Ἡσίοδος ἑτερατεύσατο τοὺς γρύπας.

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

Ἡσιόδου δ' οὐκ ἂν τις αἰτιάσαιτο ἀγνοίαν, Ἡμίκνυας λέγοντος καὶ Μακροκεφάλους καὶ Πνυγμαίους.

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

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

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 Harpocratio, *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. 41.17 Wagner)

διωκομένων δὲ τῶν Ἄρπυιῶν ἢ μὲν κατὰ Πελοπόννησον εἰς τὸν Τίγρηι ποταμὸν ἐμπίπτει, ὃς νῦν ἀπ' ἐκείνης Ἄρπυς καλεῖται ταύτην δὲ οἱ μὲν Νικοθήην, οἱ δὲ Ἄελλόπουν καλοῦσιν. ἢ δὲ ἑτέρα καλουμένη Ὠκυπέτη, ὡς δὲ ἔνιοι Ὠκυθόη (Ἡσίοδος δὲ λέγει αὐτὴν Ὠκυπόδη), 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 Στροφάδες... ὅτι δὲ ἠΰξαντο οἱ περὶ Ζήτην τῷ Διὶ στραφέντες, λέγει καὶ Ἡσίοδος·

ἔνθ' οἱ γ' εὐχέσθηεν Αἰνητῶ ὕψι μέδοντι.

ἔστι γὰρ Αἶνος ὄρος τῆς Κεφαλληνίας, ὅπου Αἰνησίῳ Διὸς ἱερόν ἐστίν ... Ἀπολλώνιος μὲν οὖν τὴν ἀποστρέψασαν τοὺς περὶ Ζήτην Ἴριω λέγει, Ἡσίοδος δὲ Ἐρμῆν. αἱ δὲ Πλωταὶ νῆσοι κείνται ἐν τῷ Σικελικῷ πελάγει.

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; some¹ call her Nicothoe, others Aellopous. The other one, called Ocypete, but as some say Ocynthoe (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 Zeus³⁵:

there they prayed to Aeneius who rules on high.

For Aenus is a mountain in Cephallenia where there is a temple of Aeneian 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.

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

(b) οἱ δὲ Στροφάδας φασὶν αὐτὰς κεκλήσθαι, καθὸ ἐπιστραφέντες αὐτόθι ἠΰξαντο τῷ Διὶ καταλαβεῖν τὰς Ἄρπυϊας. 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 μεγάλοις Ἅοίαις (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 Μαρριανδυνὸν 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 χόλω πληγεῖς ἐν θήρῳ ὑπὸ σνὸς ἀπέθανεν. Ἡσίοδος δὲ αὐτὸν Φοῖνικος καὶ Ἀλφεισιβοίας λέγει.

(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 Alphesiboea

106 Probus on Virgil's *Eclogues*

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

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 Alphesiboea.

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 ἐγκλιτικὴ 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 Ἀκουσίλαος (*FGrHist* 2 F 25) μὲν Διὸς λέγει καὶ Νιόβης ... , Ἡσίοδος δὲ αὐτόχθονα.

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 4³⁶

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.

³⁶ 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.

(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

τῶ δ' Ἐφόρω τοῦ ἐξ Ἀρκαδίας εἶναι τὸ φύλον τοῦτο ἤρξεν Ἡσίοδος. φησὶ γάρ·

νιείς 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 εὐμμελίην τέκετο κλει>τῇ Μελίβοια

εὐμμελίην τέκε τῇ Μελιβοία codd., corr. Hermann

(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 Arcadia, 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 Lycaon's sons, according to Hesiod.

113 Herodian, *On Anomalous Words*

glorious Meliboea bore Phellus well-armed with
ashen spear

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

τὴν δὲ τοῦ Λυκάουτος ἐπὶ τῷ Διὶ

παραβασίαν

εἰπεῖν καθ' Ἡσίοδου, 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 Λύκαου καὶ θυγατέρα Καλλιστὸν γενέσθαι Ἡσίοδος μὲν γὰρ αὐτὴν μίαν εἶναι τῶν νυμφῶν λέγει...

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

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

Αἰπυτος αὖ τέκετο Τλησήνορα Πειρίθοόν τε

<τῶν> Villoison

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

ὄν τέ]κετο κλυτὸς Ἄρ[γειῶνῃ
]ε̄ διὰ κλε[...].
].
]κλυτ[
]να[

25

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

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

Τῆν γέτη τ' ἐρέεσσα καὶ Ἡλέκτρη κυανῶπις
 Ἄλκονή τε καὶ Ἄστερόπη δῖη τε Κελαινῶ
 Μαῖά 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]θραο θύγατ[ρα
]χθονίου[

CATALOGUE OF WOMEN

whom³⁷] 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

118³⁸ 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 she³⁹ bore the messenger
 of the gods, Hermes

The Son of Taygete's Grandson
Amyclas: Hyacinthus

120 Oxyrhynchus papyrus

] Amyclas [
 Lapithes'] daughter⁴⁰
] of the earthly]

³⁷ Thersandrus, slain by Telephus.

³⁸ Or perhaps instead from the *Astronomy*?

³⁹ Maia. ⁴⁰ Diomedes.

HESIOD

5 θεῶν ἄπ]ο κάλλος ἔ[χουσαν
 ἐνπλ]όκαμον Δ[ιομ]ήδ[η]ν·
 ἦ δ' Ἱάκινθον ἔτικτεν ἀμύ]μονά τε κρατερόν τε
]α, τόν ῥά ποτ' αὐτὸς
 Φοῖβος ἀκερσεκόμης ἀέκων κτάνε νηλέϊ 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

επ[
 κ[
 γα[
 καὶ μα[
 —

5 Ἡλέκτρ[η
 γείναθ' ὑποδμηθείσα κελαινεφέϊ Κρονίωι
 Δάρδαν[ον
 Ἡετίων[ά τε
 ὅς ποτε Δ[ήμητρος πολυφόρβης ἐς λέχος ἦλθε.
 10 καὶ τὸν μ[ὲν κατέπεφνε πατῆρ ἀνδρῶν τε θεῶν τε
 Ἡετίωνα[ἀνακτα βαλὼν ἀργῆτι κεραυνῶι,
 οὐνεκα 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 Diomedes; 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 [
 5 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
 from him, [Erichthonius
 and] Ilus [
]

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 Φερσεφόνια
 5]νον· περὶ γὰρ χάριτι στεφάνωσαν
]τοῦ δ’ Ἰασίων γένεθ’ υἱός
 θεο]ῖσιν φίλ[ο]ς ἀθανάτοισιν
]ς Ἀστρηίδος ἠνκόμοιο·
]ας ἀργυρότοξος Ἀπόλλων
 10]ἠχήμενος Ὀλύμπου·
 ἀ]πειρεσίοιο
]γ’ ῥεῖ καλλίρροον ὕδωρ
 ἀ]μωμήτησιν ἑταίρησι
]αι θεοὶ αὐτοὶ ἔραντο·
 15 κορυθά]ϊκος πολεμιστέω

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

44 Or, possibly, of Peiresius, a hypothetical river near the town Peiresia.

*Erichthonius' Descendant Teucros
 and His Son: Trous*

122 Scholium on Homer's *Iliad*

“Trous” (i.e. is nominative) in Hesiod,
 from Teucrus, Trous

*Alcyone's Daughter Aethusa,
 Who Bore Eleuther to Apollo*

123⁴¹ 1–19: Oxyrhynchus papyrus; 1–18: Milan papyrus;
 4–25: Oxyrhynchus papyrus

] Phoebus Apollo overpowered [
] under maidenly⁴² [
] beyond mortal human beings;
] Hades and Persephone
] they garlanded her all around with grace. 5

Eleuther's Son Iasion, Father of Astreis

] from him⁴³ was born a son Iasion 6
] dear to the immortal [gods
] of beautiful-haired Astreis;
] silver-bowed Apollo
] of echoing Olympus; 10
] of limitless⁴⁴
] fair-pouring water flows
] to excellent girl-companions
] the gods themselves loved
] of the helmet-shaking warrior 15

HESIOD

]δῶματα ἠχῆεντα·
 πο]λυχρύσου [Ἄ]φ[ροδί]της·
]ειλ[τ]έκεν ἐ[ν με]γάροις·
]εκω[]νεγεν[
 20 Χαρίτων ἀμαρύν[γματ' ἐχουσ-
],ον[
]ενω[
 εἰκ]νῆα θεῆσι
]εος βασιλη[.
 25]ος ὕδρευου[σ-

2 *παρνεθισιν*: corr. Vogliano, sed fortasse de voce *Παρνήθιος*=
Παρνήθιος cogitare licet, derivata a monte Parnethe vicino urbi
 Ἐλευθεραῖς (MW) 7 Merkelbach 11 ἀ]πειρεσίω
 Merkelbach:]πειρεσίω Pap. Vogliano, Πειρέσιος fort. rivulus
 prope urbem Πειρεσίαν 13-25 Lobel

124 [181 MW; 87 H] Schol. A Hom. *Il.* 2.496a¹ (I p.
 291.58-60 Erbse)

ἦ οἴην Ἐρὶν Βοιωτὴν ἔτρεφε κούρην

ἦ δὴν Ἐρὶν Βοιωτὴν τρέφε κούρην codd.: ἦ οἴην Heyne: ἦ δὴν
 codd.: ἦν δὴν Eust. Βοιωτὴν ἔτρεφε Bekker: Βοιωτὴν τρέφε
 codd. et Eust.

125 [182 MW] Palaephatus 41 (42) p. 62 Festa

περὶ Ζήθου καὶ Ἀμφίονος ἱστοροῦσιν ἄλλοι τε καὶ
 Ἡσίοδος, ὅτι κηθάροι 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 Hyria⁴⁵ raised, the
 maiden⁴⁶

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.

⁴⁵ A town.

⁴⁶ Antiope.

126 [183 MW] Ps. Apollod. *Bibl.* 3.[45]5.6 (p. 120.3 Wagner)

γαμέϊ δὲ Ζῆθος μὲν Θήβην, ἀφ' ἧς ἡ πόλις Θήβαι,
Ἀμφίων δὲ Νιόβην τὴν Ταυτάλου, ἣ γεννᾷ παῖδας μὲν
ἑπτὰ ... , θυγατέρας δὲ τὰς ἕσας ... Ἡσίοδος 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 ἕξ λέγει καὶ τοσαύτας κόρας, Λάσος δὲ (*Fr.*
706 Page) δις ἑπτὰ λέγει, Ἡσίοδος δὲ ἐννέα καὶ δέκα,
εἰ μὴ ἄρα οὐκ εἰσὶν Ἡσιόδου τὰ ἔπη, ἀλλ' ὡς πολλὰ
καὶ ἄλλα κατέψενται αὐτοῦ.

ἕξ λέγει <ἄρρενας> Hercher

128 [184 MW] Diodorus 5.81

ἦν δ' ὁ Μακαρεὺς υἱὸς μὲν Κρινάκου τοῦ Διός, ὡς
φησὶν Ἡσίοδος 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 Ἰαδῶν

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 Achaea.

129 Scholium on Homer's *Iliad*

some say that he (i.e. Macareus) was the son of Crinacus,

HESIOD

τοῦ Ποσειδῶνος καὶ Ἀλκυνόης.

τινὲς γὰρ ἐτ' Ὑρέως codd.: corr. Maass

130 [188A OCT] Anon. P. Michigan inv. 1447 ii 7-9

Ἀρέθουσα θυγάτηρ μὲν Ὑπέρο]υ, Π[οσ]ε[ιδ]ῶνι δὲ
 συν]ελθοῦσ[α] κατὰ τὸν Βοϊκὸν Εὐρεῖπον [εἰς κρήνην]
 ἠλλάγη ἐν Χ[αλκίδι] ὑπὸ [τῆς] Ἥρας, ὡς Ἡσίοδος
 ἱστορε[ῖ].

131 [244* MW; 86 H] P. Mediol. 39 (P. Milan. Vogliano)

] ...

κρήνης μελα]νύδρου
 κ]αὶ πατρίδος αἴη[ς
]ενν[.].
 5]ο δ' Ἄβαντα
 Ἐλεφ]ήνορα δῖον
]ν Ἄβαντες
 Ἐ]ννοσίγαιος
]ἀμοιβήν
 10]..
]νιδ..
 κ]αλέουσι
 ἄ]νακτος
 αἰγυ]όχοιο
 15]ατο νύμφηι
].βαῖα

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

5

] godly Elephenor

] the Abantians

] the Earth-shaker

] exchange

10

]

] they call

] of lord

] of aegis-holding

] to the nymph

15

]

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)

σημειοῦνταιί τινες, ὅτι τὴν ὅλην Πελοπόννησον οὐκ οἶδεν ὁ ποιητής, Ἡσιόδος δέ.

τὸκ οἶδεν Erbse

133 [190 MW; 89 H] P. Oxy. 2502

]ατρηγηδε.[.].[.].τος
ἐ]μφύλιον αἴμ' ἐκόρουσσαν.

τοὺς δὲ μέτ' ἐν μεγάροις κούρας τέκε δια γυναικῶν
Λυσιδικὴν καὶ Νικίπ]ηην καὶ Ἀστυδάμειαν
5 τὰς παῖδες Περσῆος ἐέ]δ[ν]ώσαντο γυναικας·
Ἀστυδάμειαν μὲν θαλερὴν]προ[ι]ήσατ' ἄκοιτιν
Ἀλκαῖος θεόφιν] μῆστρω ἀτάλαντος

]ησιων[...].[.].τ.

Νικίπ]ηην δ' ἄρ' ἔγημε βίη Σθε]νέλοιο ἄν]ακτο[ς

10

] .[..] ..[.]

βίη. Ἡρακλ]ηείη[.]
ἐπ]έτελλεν ἀέθλο[υς
καὶ ἄρμασι] κολλη[τοῖ]σι

⁴⁷ Probably Atreus and Thyestes.

] 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

]

] they⁴⁷ were preparing for bloodshed among kin.

After these sons,] she,⁴⁸ godly among women, bore daughters [in the halls,

Lysidice and Nicippe] and Astydamea; these the sons of Perseus] made their wedded wives.

He made [Astydamea his vigorous] wife,

Alcaeus] a counsellor equal [to the gods

] [

Lord Sthenelus' [force married Nicippe

] [

[Heracles' force]

] he⁴⁹ ordained labors [

and with] closely-joined [chariots

5

10

⁴⁸ Hippodamea.

⁴⁹ Eurystheus, son of Nicippe and Sthenelus.

]οιο.[..].[.].[

].[

15

2 West 3 τούς δὲ μέτ' Merkelbach, cetera Lobel
 4 Merkelbach-West 5 ἐδν. Lobel, cetera West
 6-7 init. West 9 init. West, cetera Lobel
 11-13 Lobel

134 [191 MW] Schol. T Hom. *Il.* 19.116a² (IV p. 602.76-77 Erbse) "ἄλοχον Σθενέλου"

οἱ μὲν Ἀμφιβίαν τὴν Πέλοπος, οἱ δὲ Ἀντιβίαν τὴν Ἀμφιδάμαντος· Ἡσίοδος δὲ Νικίπην 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 δὲ 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 Καδμηΐδες ἐλκεσίπε[πλοι
] ἐτέ]θηπε δέμας εἰσάντα ἰδοῦ[σα
] τ]αφὰς πολυκηδέος Οἰδιπό[δαο
] αμεινου κτήνου πέρι δῆριω ἔχ]οντ-

(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

- ἦρωες Δαναοὶ θεράποντες Ἄρηος
] Πολυνείκει ἡμοσ[
 Ζηνὸς πάρα θέσφατα [
 ἀπ' Ἄλφειοῦ βαθυδί[εω
- 10 Ἡλεκτρῶν ἵπποισι καὶ ἄρμασι κολλητοῖσιν
 ἦγαγε Λυσιδίκην Πέλοπος περικαλλέα [κούρην.
 ἦ οἱ γείνατο παῖδας ὁμὸν λέχος εἰσαναβ[ἄσα,
 Γοργοφόνου θ'] ἦρωα καὶ αἰχμητὴν Περι-
 Νομίον τε Κελαινέα τ' Ἀμφίμαχόν τε
- 15 Δημάχον] τε καὶ Εὐρύβιον κλειτόν τ' Ἐπίλαον.
 καὶ τοὺς μὲν Τάφιοι ναυσικλυτοὶ ἐξενάριξαν
 βουσὶν ἐπ' εἰλιπόδεσσι, Ἐχινάων ἀπὸ νήσων
 πλεύσαντες νήεσσιν ἐπ' εἰλίρεια ὠτα θαλάσσης·
 Ἀλκμήνη δ' ἄρα μούνη ἐλεῖπτο χάρμα γοινεῦσι,
- 20 Λυσιδέκης κοῦρην] καὶ Ἡλεκτρῶν[ος ἀγανοῦ
]λ[η[...αν[...εἰδο[
]κ[ελαί]ρεφέι 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, νήεσσιν Wilamowitz
 19 init. Wilamowitz, cetera Norsa 20 Wilamowitz, Merkel-
 bach 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)

Ἀγαμέμνων κατὰ μὲν Ὅμηρον Ἀτρέως τοῦ Πέλοπος, μητρὸς δὲ Ἀερόπης, κατὰ δὲ Ἡσίοδον Πλεισθένης.

(b) Tzetz. *Exeg. Iliad.* 1.122 (p. 68.19 Hermann)

ὁ Ἀγαμέμνων ὁμοίως δὲ καὶ Μενέλαος καθ' Ἡσίοδον καὶ Αἰσχύλον (*Ag.* 1569, 1602) Πλεισθένης 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, Πλεισθένης δὲ καὶ Κλεόλλας τῆς Δίαντος Ἀγαμέμνων Μενέλαος καὶ Ἀναξιβία. νέου δὲ τοῦ Πλεισθένης τελευτήσαντος, ὑπὸ τοῦ πάππου αὐτῶν ἀνατραφέντες Ἀτρέως, Ἀτρεΐδαι πολλοῖς ἐνομίζοντο.

(c) Schol. ad Tzetz. ad loc. (p. 11 Papathomopoulos)

ὁ Ἀγαμέμνων καθ' Ὅμηρον καὶ Μενέλαος υἱοὶ Ἀτρέως τοῦ Πέλοπος καὶ Ἀερόπης Κρήσσης τῆς θυγατρὸς Κατρέως, κατὰ δὲ Ἡσίοδον Πλεισθένης ἑρμαφροδίτου ἢ χωλοῦ ὃς ἱμάτιον γυναικεῖον ἐνεδέδυτο.

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.

5]τὸν δ' ἔκταν[
]ασσε δ' ἀναγκα[ί-
 "Ολυμπ]ον ἀγάνυιφον ε[
 ναίει ἀπήμαντος] καὶ ἀκηδῆς ἤ[ματα πάντα
 ἀθάνατος καὶ ἄγη]ρος ἔχων μεγαλ[ήρατον "Ηβην
 παῖδα Διὸς μεγάλο]ιο καὶ "Ηρης χρυ[σοπεδίλου·
 10 τὸν πρὶν μὲν ῥ' ἤχθη]ρε θ[εὰ λ]ευκώλ[ενος "Ηρη
 ἔκ τε θεῶν μακάρω]ν ἔκ τε [θυητῶν ἀνθρώπων,
 νῦν δ' ἤδη πεφίλ]ηκε, τίει δέ μιν [ἔξοχον ἄλλων
 ἀθανάτων μετά γ'] αὐτὸν ἐρισθενέ[α Κρονίωνα
]δι φίλην πόρε π[
 15 "Ολυμπο]ν ἀγάνυιφον .[
]σι φνὴν καὶ εἰδ[ος
 "Ηρ]ακλῆϊ πτολι[πόρθωι
]ύρροον ἀργυρ[οδίην
 .[.ν ῥέει εἰς ἄ]λα 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, ἔκ τε τοῦ χαρακτήρος καὶ ἐκ τοῦ πάλιν τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὐρίσκειν ἡμιοχοῦντα Ἡρακλεῖ. (= Hesiodus T 52)

] killed him [
] necessary [
 5

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.
 10 Previously] the goddess, white-armed, Hera, [hated him 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 [
] snowy [Olympus
 15] build and beauty [
] to city-sacking Heracles
 -]flowing silver-eddyng
] 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...κέϊται δὲ ἐν τῇ Ἀλιαρτίων χώρᾳ,
ἰδρυθὲν ὑπὸ Ὀγχηστοῦ τοῦ Βοιωτοῦ, ὡς φησιν Ἡσί-
οδος.

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
μέν...ἀφ' οὗ δὲ καὶ Κυχρείδης ὄφης, ὃν φησιν Ἡσίοδος
τραφέντα ὑπὸ Κυχρέως ἐξελαθῆναι ὑπὸ Εὐρυλόρου,
λυμαινόμενον τὴν νῆσον, ὑποδέξασθαι δὲ αὐτὸν τὴν
Δήμητραν εἰς Ἐλευσίνα καὶ γενέσθαι ταύτης ἀμφί-
πολον.

<ῶν> Casaubonus, Madvig

144 [222 MW] Schol. Hom. *Od.* 7.54 (I p. 325.24 Din-
dorf)

Ἡσίοδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρήτην ὑπέ-
λαβεν.

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 Eurylochus 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 φησίν·

ἢ δ' ὑποκουσαμένη τέκεν Λιακὸν ἱππιωχάρμην ...
αὐτὰρ ἐπεὶ ῥ' ἤβης πολυηράτου ἴκετο μέτρον,
μῦνος ἔων ἤσχαλλε πατὴρ δ' ἀνδρῶν τε θεῶν
τε,

ὅσσοι ἔσαν μύρμηκες ἐπηράτου ἔνδοθι νήσου,
5 τοὺς ἀνδρας ποίησε βαθυζώνους τε γυναικας.
οἱ δὴ τοι πρῶτοι ζεδξαν νέας ἀμφιελίσσας,
πρῶτοι δ' ἰστὶ ἔθεν νηὸς περὰ ποντοπόροιο

1 post hunc versum MW suspicati sunt aliqua omisisse
scholiastam 7 ἰστία θέσαν νεὼς codd., corr. Boeckh

146 [206 MW; *26 H] Polybius 5.2, de militibus Macedonicis

φιλοπονώτατοί τινες, οἷους Ἡσίοδος παρεισάγει τοὺς
Αἰακίδας,

πολέμῳ κεχαρήστας ἢ τε δαιτί

147 [212(a) MW] Eust. in Hom. *Il.* 1.337 (I p. 175.26–29
van der Valk)

ἰστέον δὲ ὅτι τὸν Πάτροκλον ἢ παλαιὰ ἱστορία καὶ

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. . .⁵³

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

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

⁵³ After this line an unknown number of lines may be missing.

συγγενῇ τῷ Ἀχιλλεΐ παραδίδωσι, λέγουσα ὅτι Ἡσιόδός φησι Μενοίτιον τὸν Πατρόκλου πατέρα Πηλέως εἶναι ἀδελφόν, ὡς εἶναι αὐτανεψίους οὕτως ἀμφότερους 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 diceret, quis esset Peleus, non addidit; quam rem procul" inquit "dubio dixisset, nisi ab Hesiodo iam dictum videret." (= Hesiodus T 3)

149 [208 MW] Porph. *Quaest. Hom. ad Iliad. pertin.* p. 93.17 Schrader

συντόμως δὲ τὰ αἰσχρὰ δεδήλωκε "μιγῆναι οὐκ ἐθελούσῃ" (cf. *Il.* 6.165), ἀλλ' οὐχ ὥσπερ Ἡσιόδος τὰ περὶ τοῦ Πηλέως καὶ τῆς Ἀκάστου γυναικὸς διὰ μακρῶν ἐπεξελεθῶν.

150 [209 MW; 97 H] Schol. Pind. *Nem.* 4.95 (III pp. 80.23–81.5 Drachmann)

ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή· αὐτὸν μὲν σχέσθαι, κρύψαι δ' ἀδόκητα μάχαιραν καλήν, ἣν οἱ ἔτευξε περικλυτὸς Ἀμφιγυήεις,

⁵⁴ Acastus. ⁵⁵ I.e. from murdering Peleus. But the phrase is unclear, and may instead mean "to keep him (i.e. Peleus) there."

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 *Nemeans*

This seemed to him⁵⁴ in his spirit the best plan: himself to refrain,⁵⁵ and to hide where no one would expect it the beautiful sword which the much-renowned Lame One had made for him⁵⁶,

⁵⁶ Peleus.

ὡς τὴν μαστεύων οἶος κατὰ Πήλιον αἰπὸν
5 αἰψ' ὑπὸ Κενταύροισιν ὄρεσκόφουσι δαμείη

151 [210 MW] Philodemus *De pietate* B 7241–50 Ob-
bink

ὁ τὰ Κύπρια γράφας (Fr. 2 Bernabé, 2 West) τῆι
"Ἡ]ραι χαρ[ιζομένη]ν φεύγειν αὐ[τὴν τὸ]ν γάμον Δ[ι-
ός, τὸν δ' ὀ]μόσαι χολω[θέντα] αἰ δίοτι θνη[τῶν] συ]νοι-
κήσειε κα[ὶ παρ' Ἡ]σιόδω[ι] δὲ κε[ῖται τ]ὸ παράπλη-
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)

5]...[.....]..ετο Μοῖρα κρατα[ι]ή[
]..δη.[....τε]τληότι θυμῶι
]υμε[.....]..ν ταναήκει χαλκῶι[
]κτομεν[...].[.]ν χερσὶ στιβαρήσι []
5]ε..θεν ἰ.[.....].. Σκαιῆσι πύλησι []
]..ρω[.....κα]ῖ ἐσσομένοισι πυθέσθαι []
]Ἰαωλκ[ὸν ἐκ]τιμένην ἀλάπαξεν []
8(1)]Φθίην ἐξέικετο μητέρα μήλων,
πολλὰ] κτήματ' ἄγων ἐξ εὐρυχόρου Ἰαωλκοῦ,
10(3) Πηλεὺ]ς Αἰακίδης, φίλος ἀθανάτοισι θεοῖσιν.
λαοῖσιν] δὲ ἰ[δ]οῦσιν ἀγαίετο θυμὸς ἅπασιν,
ὡς τε πό]λιν [ἀ]λάπαξεν εὐκτιον, ὡς τ' ἐτέλεσεν

so that, searching for it alone on steep Pelion
he would quickly be overpowered by the mountain-bred 5
Centaur

*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 his⁵⁷ patient spirit
] with long-pointed bronze
] with massive hands
] at the Scaean Gates 5
] to hear of, for future men too
] he⁵⁸ sacked well-founded Iolcus
] he came to Phthia, mother of sheep,
bringing [much] wealth from spacious Iolcus, 8(1)
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

⁵⁷ Probably Achilles'.

⁵⁸ Peleus.

HESIOD

- 15(8) ἰμερόεν]τα γ[ά]μον, καὶ τοῦτ' ἔπος εἶπαν ἅπαντες·
 "τρεῖς μά]καρ Δίακίδη καὶ τετράκις ὄλβιε Πηλεῦ,
ο[.] μέ[γα] δῶρον Ὀλύμπιος εὐρύοπα Ζεὺς
].[.... μ]άκαρες θεοὶ ἐξετέλεσσαν·
 ὃς τοῖσδ' ἐν μεγάροις ἐϊρὸν λέχος εἴσαναβαίνων
 πατ]ήρ ποιήσε Κρονίων
 περ]ί τ' ἄλλων ἀλφηστῶων
 20 (13) χθονό]ς ὄσ[σ]ο[ι] καρ]πὸν [ἐ]ῶδουσι
 2, 6-7 Lobel 9-12, 20 Wilamowitz 13 Reitzenstein
 15 J. Schwartz 16, 18-19 Reitzenstein

153 [213 MW] Schol. T Hom. *Il.* 16.175c¹ (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 15(8)
] the blessed gods have fulfilled;
 he who in these halls going up into the holy marriage-
 bed
] the father, Cronus' son, made
] beyond the others who live on bread
] all those who eat the fruit [of the 20(13)
 earth

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)

]της ἀγὸς ἀνδρῶν [αἰχμ]ητάων
]ης πάντων ἀριδείκετος ἀνδρῶν·
]ας τε καὶ ἔγχεϊ ὀξ[υόε]ντι·
]ου λιπαρὴν πόλι[ν εἴ]νεκα κούρης
 5 ἧ εἶ]δος ἔχε χρυσῆς Ἀφ[ροδί]της·
]ν Χαρίτων ἀμαρ[ύγμ]ατ' ἔχουσαν·
]Τυνδαρέου βασι[λῆ]ος
]ροισι δόμοις [.....] κνανῶπις·
].....μεγε[..... ..]..τ..[
 10]κῶνσ[
] .[

(desunt circa XXIII versus)

1-7 Wilamowitz

(b)

5(15) τοσσαύτας δὲ γυναικας 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 ἐμνᾶτο κασιγνήτῳ Μενελάῳι.

νιῶ δ' Ἀμφιαράου Ὀϊκλείδαο ἄνακτος
 ἐξ Ἄργεος ἐμνῶντο μά[λ' ἐγ]γύθεν· ἀλλ' ἄρα καὶ
 τοὺς
 ὄρσ]ε θεῶν [..... ..]..νέ]μεσίς τ' ἀ[νθρώπων

220

(a) Berlin papyrus

] leader of spearmen
] eminent among all men;
] and with the sharp-pointed spear;
] bright city because of a maiden⁵⁹
 who] possessed the beauty of golden Aphrodite; 5
] possessing the Graces' radiance
] of king Tyndareus
] homes [] dark-eyed;
 (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

⁵⁹ Helen.

221

....].θητ[

(desunt circa XXV versus)

4 κατὰ κράτος] αὐτάγρετον Griffiths 7 Wilamowitz
8 init. Crönert fin. Wilamowitz

(c)

(20) ἀλλ' οὐκ ἦν ἀπάτης ἔργον παρὰ Τυνδαρίδῃσι.

ἐκ δ' Ἰθάκης ἐμῶτο Ὀδυσσῆος ἱερῆ ἴς,
υἱὸς Λαέρταο πολύκροτα μῆδεα εἰδώς.
δῶρα μὲν οὐ ποτ' ἔπεμπε τανισφύρου εἵνεκα κούρης·

5 ἦϊδε γὰρ κατὰ θυμὸν ὅτι ξανθὸς Μενέλαος
(25) νικήσει, κτήνῳ γὰρ Ἀχαιῶν φέρτατος ἦεν·
ἀγγελίην δ' αἰεὶ Λακεδαίμονάδε προΐαλλεν
Κάστορι θ' ἵπποδάμῳ καὶ ἀεθλοφόρῳ Πολυδεύκει.

Αἰ[τωλῶν δ' ἐμῶτ[ο] Θόας [Ἄνδραίμ]ο]ς υἱὸς
10 δι[ου] Ἀρητιάδαο· δι[έ]κ[δο]ν] δ' ἀπε[ρείσια εἰ]δ[να],
(30) πο[ι]λλὰ μάλ' ἄργυφα μ[ή]λα καὶ [εἰλίπο]δας
ἔλικ]α[s] βοῦς·

ἦθ]ελε γὰρ .αμ[.....]]σε[.]

..].ωδαι[

...]ασθη[

15 ...]σκα[

....]ρο[

(desunt circa XVII versus)

9-10 Lobel 11 Lobel, West 12 Lobel

(traces of 1 line, then about 25 lines missing)

(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) Κάστορι θ' ἵπποδάμῳ καὶ ἀεθλοφόρῳ Πολυδεύκει,
 ἰμείρων Ἑλένης πόσις ἔμμεναι ἠγκόμοιο,
 εἰδὼς οὔτε ἰδῶν, ἀλλ' ἄλλων μῦθον ἀκούων.

5(35) ἐκ Φυλάκης δ' ἐμνῶντο δὴ ἄνδρες ἕξοχ' ἄριστοι,
 νίος τ' Ἰφίκλοιου 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
 γν]υαμκός,

10(40) χαλκ[
 χρυ[σ

(desunt circa XXII versus)

0 suppl. Merkelbach 3 εἶδος οὐ τι pap., corr. Griffiths
 8-9 Wilamowitz

(e)

..... .]ρη[μάλα δ' ἤθελε - -
 Ἀργεῖης Ἑλένης πόσις ἔμμενα[ι ἠγκόμοιο.

5(45) ἐκ δ' ἄρ' Ἀθηνέων μνάθ' υἱὸς Π[ετεῶο Μενεσθεύς,
 πολλὰ δ' ἔεδνα δίδον κειμήλια γ[ὰρ μάλα πολλὰ
 ἔκτητο, χρυσόν τε λέβητάς τ[ε τρίποδάς τε,

(d) 1-11: Berlin papyrus; 7-21: Berlin papyrus

[he kept sending messages ahead to Lacedaemon,]
 to horse-taming Castor and prize-bearing Polydeuces, 1(31)
 desiring to be beautiful-haired Helen's husband,
 although he neither knew her nor had seen her, but
 hearing what others said.

From Phylace wooed two men, outstandingly the best,
 Podarces, the son of Phylacus' son Iphiclus, 5(35)
 and good Protesilaus, Actor's very manly son;
 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, τὰ ῥ' ἔνδοθι κεύθε δόμος Π[ε]τῆω ἀνακτος·
οἷς μιν θυμὸς ἀνήκεν ἔεδνώσ[ασθαι ἄκοιτιν
πλείστα πορόντ', ἐπεὶ οἱ] τιν' ἐέλλπε[το φέρτερον
εἶναι

πάντων]ν ἡρώων κτήνεσσί τε δω[τίνας τε.

10(50)

.....]τρίδαο δόμους κρατερὸς [

..... . Ἑλένης] ἔνεκ' ἧψ[κόμοιο

2-11 Wilamowitz

155 [204 MW; 110 H] P. Berol. 10560; 124: *Epim. Hom.*
α 361 Dyck (cum apparatu); *Etymol. Gen.* s.v. ἡμῶ καὶ
ἧμυσεν; 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

226

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 ἐδίδον· μάλα δ' ἤθελε ὄν κατὰ θυμὸν
Ἄργείης Ἑλένης πόσις ἔμμεναι ἠνκόμοιο.

- 45(5) Ἀϊας δ' ἐκ Σαλαμίνος ἀμώμητος πολεμιστῆς
μνάτο· δίδου δ' ἄρα ἔδνα ξί[ο]κότα, θαυματὰ ἔργα·
οἱ γὰρ ἔχον Τροϊζήνα καὶ ἀγ[χ]ίαλον Ἐπίδαιρον
νῆσόν τ' Αἴγινα Μάσητά τε κοῦρο[ι] Ἀχαιῶν
καὶ Μέγαρα σκιδόντα καὶ ὄφρυνόντα Κόρινθον,
Ἑρμιόνην Ἀσίνην τε παρεῖ ἄλα ραιεταώσας,
50(10) τῶν ἔφατ' εἰλίποδάς τε βόας κ[α]ῖ [ἴ]φια μῆλα
συνελάσας δώσειν· ἐκέκαστο γὰρ ἔγχεϊ μακρῶι.

- αὐτὰρ ἀπ' Εὐβο[ί]ης Ἑλεφήνωρ ὄρχαμος ἀ[νδρ]ῶν
Χαλκωδοντιάδης, μεγαθύμων· ἀ[ρχ]ῶς Ἀ[β]ά[ρ]των,
μνάτο· πολλὰ δὲ δῶρα δίδ[ου]· μάλα δ' ἤθελε
θυ[μῶ]ι
55(15) Ἄργείης Ἑλένης πόσις ἔμμενα[ι] ἠ[ν]κ[ό]μο[ι]ο[ι].

- ἐκ Κρήτης δ' ἐμνάτο μέγα σθένος Ἴδομ[εν]ῆος
Δευκαλίδης, Μίνωος ἀγακλειτοῖο γενεῖ[θ]λης·
οὐδέ τινα μνηστήρα μ[ε]τάγγελον ἄλλ[ον] ἔπεμψεν,
ἀλλ' αὐτὸς [σ]ὺν νηϊ πολυκλήιδι μελαίνη[ι]
60(20) βῆ ὑπὲρ Ὀγυλίου πόντου διὰ κύμα κελαιγ[όν]
Τυνδαρέου ποτὶ δῶμα δαίφρονος, ὄφρα ἴδοιτο
Ἄρ[γ]είην Ἑλένην, μηδ' ἄλλων οἶον ἀκ[ού]οι
μῦθον, ὅς] ἤδη πᾶσαν ἐπὶ [χθ]όνα διὰν ἴκαμ[εν]
..... [φ]αση Ζηνὸς μεγα.η.α[...]
65(25) [ε]ταδ[...].

- 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,
wooded; he offered seemly wedding-gifts, marvelous 45(5)
works:
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 50(10)
he would drive together and give: for he excelled with
the long spear.
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 60(20)
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)

HESIOD

]..α[.].].].]

]φ[

]ει

]λησ

70(32)

]κα[.]τιν

]εδε ... [

]δα

(35)

]εῦζ[.....].....ι

]νε[.....]... ψων

75(37)

.....]ε[.....]κα[.]...σ...βαθείηι

50-56 Wilamowitz

57 West

58 Wilamowitz

61 Evelyn-White

62-63 West

pergit hoc fr. post fr. 156 infra

156 [202 MW] Schol. bT Hom. *Il.* 19.240 (IV p. 621.55-56 Erbse)

Κρής ὁ Λυκομήδης, ὡς φησιν Ἡσίοδος καταλέγων τοὺς μνηστῆρας Ἑλένης.

pergit 155 [204 MW; 110 H]

76(38)

....]ρο[.....]κ[.]ν[.]... εἵνεκα κούρης

....]ουτ[.]ελε[.]...χκασ[.]...

(40)

πάν]τας δὲ μνηστῆρ[ας] ἀπ[ήι]τερον ὄρκια πιστά,

ὁ]μνύμεναί τ' ἐκέλευσ[ε] καὶ [.]π.. ἀράασθαι

80

σπονδῆι, μὴ τιν' ἔτ' ἄλλοι [ἄ]νευ ἔθεν ἄλλα

πένεσθαι

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.⁶⁰

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

⁶⁰ 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· ὅς δέ κεν ἀνδρῶν
 αὐτὸς ἔλοιτο βίη, νέμεσίν τ' ἀπ[ο]θξείτο καὶ αἰδῶ,
 (45) τὸν μέτα πάντας ἄνωγεν ἀολλέας ὀρμηθῆνα[ι
 ποιῆν] τεισομένους. τοὶ δ' ἀπτερέως ἐπίθον[το
 85 ἐλπίενοι τελέειν πάντες γάμον· ἀλλ' ἄ[ρα] πάντας
 Ἄτρε[ίδ]ης ν[ίκη]σε[ν] ἀρηΐφιλος Μενέλαος
 πλεῖ[στ]α πορών. Χείρων δ' ἐν Πηλίῳ ὑλήεντι
 (50) Πηλείδην ἐκόμιζε πόδας ταχύν, ἔξοχον ἀνδρῶν,
 παῖδ' 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·
 ἣ τέκεν Ἑρμιόνην καλλίσφυρ[ο]ν ἐν μεγάροις
 95 ἄελπτον. πάντες δὲ θεοὶ δίχα θυμὸν ἔθεντο
 ἐξ ἔριδος· δὴ γὰρ τότε μῆδετο θέσκελα ἔργα
 Ζεὺς ὑψιβρεμέτης, μείζαι κατ' ἀπείρονα γαῖαν
 (60) τυρβάσας, ἥδη δὲ γένος μερόπων ἀνθρώπων
 πολλὸν αἰστῶσαι σπεῦδε, πρ[ό]φασιν μὲν ὀλέσθαι
 100 ψυχὰς ἡμιθέων]οῖσι βροτοῦσι
 τέκνα θεῶν μι[...].[...].[ὀφ]θαλμοῖσιν ὀρώντα,

- 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 (45)
 him
 to exact punishment. They swiftly obeyed,
 all hoping to fulfill the marriage themselves; but [all of 85
 them
 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 90
 him
 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[ε]ν μάκ[α]ρες κ[ι].....] γ' ὡς τὸ πάρος περ
 (65) χωρὶς ἀπ' ἀν[θ]ρώπων[ι] βίοντον κα[ὶ] ἤθε' ἔχουσαν
 τῶ[ι] θ[η]κ[ι] [ε] ἀθα[νάτω]ν τε ἰδὲ θνητῶν ἀνθρώπων
 105 ἀργαλέον πόλεμον τοῖς μὲν τ[ε]ύχ' ἄλγος ἐπ'
 ἄλγει[ν]
 Ζεὺ[ς] κ[ι]...]. ἔκερσε
 οἶ[]]ερζει[
 (70) ἐ]πὶ μαστῶι
]α [μη]δὲ τις ἀν[δ]ρῶν
 110 νηῶν δὲ] μελαινάων ἐπιβαίη
 β]ίηφί τε φέρτατος εἶναι
]ε καταθνητῶν ἀνθρώπων
 (75) ἔ]στι καὶ ὀππόσα μέλλ']ει ἔσεσθαι
]α μῆδεται ἠδὲ γεραίρει
 115]Διὸς νεφεληγερέταο
]. ε[.]. α.. ν[ι]. η..... φράσσασθαι ἔμελλεν
 οὔτε θ]εῶν] μακάρων οὔτε θνητῶν ἀνθρώπων
 (80) καὶ π]ολλὰς Αἰίδηι κεφαλὰς ἀπὸ χαλκὸν ἰάψ[ε]ν
 ἀν]δρῶν ἠρώων ἐν δῆϊοτῆτι πεσόντων
 120 ἀλλ' οὐ πῶ ποτε πατρὸς ἐπισηθάνετο φρενὸς] [ς]
 ὀρμη]ς
 ἀ]λλ' ἄτε κῆρ' ἀλεείνουτες σφετέρουσι τέκεσσι
 τ]έρποντ' ἀνθρωποι, πραπίδων δ' ἐπετέρπει' ἔρωηι
 (85) πα]τρὸς ἐρισθενκέου, μεγάλ' ἀνδράσι μῆδομένοιο.
 πο]λλὰ δ' ἀπὸ γλωθρῶν δενδρέων ἀμύοντα χαμᾶζε
 125 χε]νέτο καλὰ πέτηλα, ῥέεσκε δὲ καρπὸς ἔραζε

- 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 he⁶¹ 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

⁶¹ Perhaps Apollo.

- π]ρείοντος Βορέαιο περιζαμενὲς Διὸς αἴσηι,
ο]ΐδεσκεν δὲ θάλασσα, τρόμ(ε)εσκε δὲ πάντ' ἀπὸ
τοῦο,
(90) τρῦχεσκειν δὲ μένος βρότεον, μινύθεσκε δὲ καρπός,
ῶρη ἐν εἰαρινῇ, ὅτε τ' ἄτριχος οὔρεσι τίκτει
130 γ]αῖ[η]ς ἐν κευθμῶνι τρίτωι ἔτεί τρία τέκνα.
ἦρο]ς μὲν κατ' ὄρος καὶ ἀνὰ δρυμ{ν}ὰ πυκνὰ καὶ
ῶλην
εἴσι]γ ἀ[λυσ]κάζων καὶ ἀπ[ε]χθαίρων πάτον ἀνδρῶν
(95) ἄγκεα καὶ κνημοὺς κατα[
χειμῶνος δ' ἐπιόντος ὑπὸ .[
135 κείται πόλλ' ἐπισσάμενος ε[
ἀλλά μιν ὑβριστήν τε καὶ [ἄγριον
δεινὸς ὄφεις κατὰ νῶτα δα[φου-
(100) κῆλα Διὸς δαμναὶ φῆ λυ.[
ψυχῇ τοῦ [γ]' οἴη καταλείπε[ται
140 ἦ δ' ἀμφ' αὐτόχυτον θαλαμ[
ἦβαινῆν ἐλ[ε]ρα κατὰ χθ[ου]ρός
εἴσων ἀμανρωθεῖσ[.]ποθε[
(105) κείται δεχ[
ῶραι τεκ[.]
145 τέριψηι δ' ἀ[νθρώπους
αὔτις ἐπι[
γαίης τε[
(110) ἔνθεν α[
θηλεε[ρ[
150 ἐς φῶς ο[

- 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
diminished (90)
in the spring season, when the hairless one⁶² gives birth
in the mountains
in a hiding-place in the earth to three offspring in the
third year. 130
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 [135
a terrible snake, blood-red along its back [
but outrageous and [wild
Zeus' shafts overpower like [(100)
only its life is left behind [
around its self-shed bed-chamber [140
slight [] below the earth [
it goes along, obscured [
it lies there [(105)
Seasons bore [
and he will delight [human beings
again [145
of the earth [
where [(110)
female [
to the light [150

⁶² The snake.

HESIOD

- φράζετα[ι
 ἔρχεται[αι
 (115) ἦπια τη[
 γαίη ὤσ[
 155 πότμο[
 ἰᾶσθαι[
 οἱ δ' ἂν ἰω[
 (120) νούσων[
 ἀλλὰ τα[
 160 τηλεθο[ω-
 τοῖσι δε[
 τρις τοῖ[
 (125) ἐπλη[.].[
 εἴσιν δ[
 165 φύλον [
 δ[

desunt versus IV

- 171 α[
 υ[
 (135) θ[
 φσ[
 175 ερν[
 ζώε[σκ-
 νοσφ[
 (140) κηρ[
 καὶ γα[

CATALOGUE OF WOMEN

- says [
 goes [
 mild [(115)
 the earth [
 fate [155
 to heal [
 they [
 of illnesses [(120)
 but [
 far from [
 to them, [160
 thrice [(125)
 [
 he will go [
 tribe [165

(traces of one line, then four lines missing, then traces of ten lines)

180 ἀγρο[

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 ἀ]λλ' ἄτε
 Merkelbach 122 τέρποντ' Wilamowitz
 127 οἴ]δεσκεν 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 [Ἡσίοδος Ἀμνμ]ώνη [φησὶ καὶ
 Ἰφιμε]δί[αι καὶ]η[ι καὶ Λαπηθε]ΐαι ἦ] Μηθώνη,
 πρὸς[ς] δὲ [τ]αύταις Ἀ[λκυό]νῃ [κ]αὶ Κελαυ[οῖ ταῖ]ς
 [Π]λειάσιν καὶ Κα[λ]ύ[κ]ῃ καὶ Μη[κ]ι[ο]ρύ[κ]ῃ καὶ
 Λαο[δί]κ[αι]. [ἔ]τι <δ> ἔ τῆ Ἐν[ιπέω]ς [ἐρ]ασθείση Τ[υ-
 ρ]οῖ, [ὄ]θεν “τέκε [τέκνα]” (Hom. *Od.* 11. 249), καὶ
 Πολυβοία[ι] καὶ τῆ [θ]νητῆ Γοργ[οῖ] (*Theog.* 277–
 79)...κα[ὶ τὸν] μὲν Ἀπόλλω [τὸν] Μουσηγέτη[ν ἐ]ρα-
 σθέντα τῆ[ς] Μακαρέως θυγατρὸς Εὐ]βοίας Ἀργε[ῖ-
 ον τεκείν,] μειχθέν[τα] δὲ [τῆν νῆ]σον ἀπ' ἐκείν[ης
 ἐπο]νομάσαι, Φ[ιλάμ]μωνα δ' ἐκ [Φιλωνί]δος τῆς ἐρψ-
 [μένης] τῆς τὰδελφ[οῦ] γεν[ν]ῆσαι, τὸν δ' Ἀ[σκλη]πιὸν
 ἐξ Ἀρσ[ινόης,] μηδ' Ἀκακ[αλ]λίδα γέ[νοι] τοὺν Ἑρμ[εῖ]
 συγ]γενομένην π[ερ]ιδεῖν. ἐρασθήναι[ι δὲ] καὶ Κυρή-

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 inter-
 course 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 γ[ύμφης] Ἀστρηίδος κ[αὶ
τῆς] Τροφωνείου μ[η]τρὸς Ἐπικάστ[της].

158 [215 MW; 101 H] Schol. Pind. *Pyth.* 9.6 (II p. 221.13–16 Drachmann)

ἀπὸ δὲ Ἠοίας Ἠσιόδου τὴν ἱστορίαν ἔλαβεν ὁ Πίν-
δαρος, ἧς ἡ ἀρχή·

ἡ ὄϊη Φθίῃ Χαρίτων ἄπο κάλλος ἔχουσα
Πηγνεῖοῦ παρ' ὕδαρ 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 pastorem.

160 [217 MW; 102 H] P. Oxy. 2489

Ἀρισταῖον βαθυχαίτην
]σὺν Ἑρμῆι Μαϊάδος υἱέϊ
]ἐπίσκοπος ἠδὲ νομήων
]εἰ δώματα καλά
5 τε]θνηότα πορσανέουσαι
]μεν κλυτὸς Ἀργειῶν
]ι ἔκδοσαν οἴη
]ώπιδος ἀγλαὸν ἔργον

1, 5 Lobel

(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)*

158⁶³ 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).⁶⁴

160⁶⁵ 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

⁶³ Cf. Fr. 157.

⁶⁴ Cf. Fr. 157.

⁶⁵ 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

Ἀκταίων ὁ Ἄρισται[ο]ν καὶ Ἀδ[ι]τονόης, τῶν Σεμέ[λ]ης
 ἐφιέμενος γάμων αὐτ[]το πρὸς τοῦ μητροπάτο-
 ρο[s].....μετεμορ]φώθη εἰ[s] ἑλάφον δόκησιν διὰ
 βο[υλῆν] Ἄρτέμ[ι]δος καὶ διεσπαράσθη ὑπὸ τῶν
 ξ[α]υτοῦ κυνῶν, ὧ[s] φησιν Ἡσίοδος ἐν Γυναικῶν
 κα[τ]αλ[ό]γωι.

(b) Philodemus *De pietate* B 6552-55 Obbink

Ἀκταίῳνι καὶ [γυν]αῖκα, καθάπερ [....] ἐν Ἡοίαις...

162 [103 H] P. Oxy. 2509

ἔσσυμένως δ' ἦιξε δι' αἰθέρος ἀτρυγέτοι[ο]
 Χείρωνος δ' ἵκανε μέγα σπέος· ἔνθα δ' ἔνα[μ]ε
 Χείρων νηῖδ' ἔχων νύμφην θυμαρέ' ἄκ[ο]ιτιν.
 ἔνθα δὲ Φιλλυρίδην ἔπεα πτερόεντα προση[ύ]δα·

5 "Χ[ε]ίρων οἶσθα καὶ αὐτὸς ὁμῶς μα[κ]άρεσσι
 θεοῖ[σιν]

ὡς ἔσται Σεμέλης ἐρικυδέος ἀγλαῶς υἱὸς
 καὶ Διὸς αἰγιόχοιο Διώνυσος πολυγηθ[ῆ]ς
 ὅς ποτε τοῖσδε κ[ύ]ρ[ε]σσι ὄρος κατὰ

ν[η]ρ[ι]τόφνυλλ[ον]

τ[ε]ρ[ε]ψετ' ἔχων· ὅτε δ' αὐτε πατὴρ ἀνδ[ρ]ῶν τε θε[ῶ]ν

τε

10 αὐ[τ]ὸν ἄγῃ μετὰ φύλ[α] θεῶν αἰεγενετῶν,

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* ...162⁶⁶ Oxyrhynchus papyrus

Eagerly she⁶⁷ 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,

5

10

⁶⁶ Some scholars consider this fragment archaic and possibly
 Hesiodic; others attribute it to the Hellenistic period.

⁶⁷ Probably Artemis, but perhaps Athena.

ἐς χάρον πάλιν αὖτις ἐλεύσονται κ[ύνες] οἱ[οι].
 σο[ὶ δ]᾽ [δ]᾽ ἡματα πάντα διαμπερὲς αἰε[ῖ]ν
 ἔ]σφ[ρ]νται.”

ὦς] ἔφρατ' αἰγιόχοιο Διὸς κούρη μεγ[άλαιοι]
] .. εων δὲ [κ]υ[ν]ῶ[ν]] .[ἐξ]είλετο λύσσα[ν].

15 ἡ μ]᾽ ἐβη πρὸς ["Ολυμπον ἀπὸ χθονὸς
 εὐ]ρνοδείη[ς]

ἀθαν]άτων μετὰ [φύλα θεῶν αἰειγεν]ετά[ω]ν.
 το]ῖ[ς] δ' ἄχος Ἀκτα[ίωνος ἐγίγνετο τεθν]εῖ[ω]τος

δ]εσπότew, ξ[γ]νωσαν δὲ []
 ὠ]ρυχμοῖο δὲ πᾶς πλήσ[θη]

20 π]οσσὶ κόμικ[ν] ἔχεον τι .[
 κ]λαγ[γ]ῆς θεσπεσίης χ[]

8, 9 Lobel 11 Casanova 12 Casanova, Lobel
 13 Lobel 14 [κ]υ[ν]ῶ[ν] Lobel, ἐξ]είλετο λύσσα[ν] Casanova
 15 Lobel 16 ἀθαν]άτων Casanova, cetera Lobel
 17 Lobel, Casanova 18 ξ[γ]νωσαν δὲ Casanova
 19 Lobel 20 Morel 21 Lobel

163 [42 MW] Schol. Pind. *Pyth.* 4.182 (III p. 124.2
 Drachmann)

ὁ δὲ Ἡσίοδος 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)

]ης

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 them⁶⁸ 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*⁶⁹

164 Oxyrhynchus papyrus; 2–4: Strabo, *Geography*; 3:
 Stephanus of Byzantium, *Geographical Lexicon*

⁶⁸ Actaeon's dogs.

⁶⁹ Cf. Fr. 239–40.

HESIOD

ἦ' οἴη Διδύμους ἱερούς ναίονσα κολωνούς]
 Δωτίωι ἐν πεδίωι πολυβότρνος ἄντ' Ἀ]μύροιο
 νύφατο Βοιβιάδος λίμνης πόδα παρθέ]νος ἀδμής
 5][..]σ
 ἄρ]ουρα] field
 ἄ]λσος] grove
 8 δώματ]α καλά] beautiful mansions

desunt versus V

14]σ
 15]'Ἑρμῆς
]σ
 ἄ]κοιτιν
]ου
]ν ἔ]χουσα
 20].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 μίγνεντα ἐπαγγείλασθαι ποιήσειν αὐτῇ ὃ ἂν ἐθέλη, τὴν δὲ ἀξιώσασθαι 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

ἄνδρα ποιῆσαί τε ἄτρωτον. τοῦ δὲ Ποσειδῶνος κατὰ
τὸ ἀξιωθῆν ποιήσαντος μετονομασθῆναι Καϊνέα.

166 [218 MW] Schol. T Hom. *Il.* 7.9d¹ (II p. 230.65–67
Erbse)

ὁ γὰρ τοῦ Μενεσθίου πατὴρ Ἀρηίθοος Βοιωτὸς ἦν
κατοικῶν Ἄρην· ἔστι δὲ αὕτη Βοιωτίας, ὡς καὶ Ἡσι-
όδος φησιν.

167 [220 MW] Steph. Byz. s.v. Αἰγά (p. 38.5 Meineke)

ἔστι καὶ Αἰγαῖον πεδῖον συνάπτον 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 μιχθείσα 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.

that he transform her into a man and make her invulnera-
ble. 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, accord-
ing 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*.

170 [224 MW] Pausanias 2.6.5

Ἡσίοδος γε...ἐποίησεν ὡς Ἐρεχθέως εἴη Σικυῶν.

171 [225 MW] Harpocratio M 20 p. 173 Keaney, p. 202.7 Dindorf

Μελίτη ... δῆμός ἐστι τῆς Κεκροπίδος· κεκληῖσθαι 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)

Εὐμόλπος Δόλιχος τε καὶ Ἴπποθόων μεγάλθυμος

173 [228 MW; *18 H] Schol. A Hom. *Il.* 14.119a (III p. 585.92–94 Erbse)

ιδὼν δ' ἰππηλάτα Κῆρυξ

Κῆρυξ Bekker.

174 [231 MW; *21 H] Schol. Ap. Rhod. 1.824 (p. 71.8 Wendel)

θεσσάμενος γενεὴν Κλεοδαίου κυδαλίμιοι

Erechtheus' Son Sicyon

170 Pausanias, *Description of Greece*

Hesiod for one ... wrote that Sicyon was Erechtheus' son.

Myrmex's Daughter Melite

171 Harpocratio, *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 Hippothon

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

175 [232 MW] Schol. Pind. *Ol.* 7.42 (I pp. 210.28–211.3 Drachmann) “Ἀστυδαμείας”

καὶ Ἡσίοδος δὲ Ἀστυδάμειαν αὐτὴν φησι...ἦν 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. Ἴλεύς

Ἴλέα, τὸν ῥ' ἐφίλησεν ἄναξ Διὸς υἱὸς Ἀπόλλων
καὶ οἱ τοῦτ' ὀνόμην' ὄνομ' ἔμμεναι, οὐνεκα νύμφην
εὐρόμενος ἴλεων μίχθη ἐρατῇ φιλότῃ
ἡματι τῷ, ὅτε τεῖχος ἐνδμήτοιο πόλης
ὑψηλὸν ποίησε Ποσειδάων καὶ Ἀπόλλων

177 [236 MW; 124 H] Choeroboscus in Theodos. *Canones* (I p. 123.22 Hilgard)

ἦ δὲ Θόαν τέκεν υἱόν

178 [237 MW] Schol. Theocrit. 16.49 (p. 328.12 Wendel) “θῆλυν ἀπὸ χροιάς Κύκνου”

Ἡσίοδος δὲ τὴν κεφαλὴν ἔχειν αὐτὸν φησι λευκῆν

⁷⁰ Cf. Fr. 280. ⁷¹ Ielus' name is derived from the nymph's graciousness (ἴλεων) and is linked with one of the names of the city of Troy, Ilion.

*Astydamia, With Whom Heracles
Begot Tlepolemus*

175 Scholium on Pindar's *Olympians*

“Astydamia”: and Hesiod too says that she was Astydamia ... 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 Ielus
(the Father of Locris Ajax)*

176 The *Etymologicum Genuinum* and *Etymologicum Gudianum*, the *Etymologicum Magnum*

Ielus,⁷⁰ whom lord Apollo, Zeus' son, loved; and he named him this name,⁷¹ 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 Ἠοίαις εἶπεν·

οἶα 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
"Ὀμηρον Διόνυσον οἴνου εὐρετήν, 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
Papegeorgios) "Σελλῶν"; 1 + 5: Strabo 7.7.10

τὴν γὰρ χώραν οὕτως Ἡσίοδος ὀνομάζει ἐν Ἠοίαις
λέγων οὕτως·

⁷² Cycnus' name means "swan."

had a white head; for this reason he acquired this appellation.⁷²

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:

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 [eddy] 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

ἔστι τις Ἑλλοπία πολυλήϊος ἥδ' εὐλείμων
ἀφνειή μήλοισι καὶ εἰλιπόδεσσι βόεσσιν
ἐν δ' ἄνδρες ναίουσι πολύρρηγες πολυβοῦται
πολλοὶ ἀπειρέσιοι φύλα θνητῶν ἀνθρώπων
5 ἔνθα δὲ Δωδώνη τις ἐπ' ἔσχατιῇ πεπόλισται
τὴν δὲ Ζεὺς ἐφίλησε καὶ ὃν χρηστήριον εἶναι
τίμιον ἀνθρώποις <

> ναῖον δ' ἐν πυθμένι φηγοῦ·

ἐνθεν ἐπιχθόνιοι μαντήϊα πάντα φέρονται.

10 ὃς δὴ κείθι μολὼν θεὸν ἄμβροτον ἐξερεείνη
δῶρα φέρων <τ' > ἔλθησι σὺν οἰωνοῖς ἀγαθοῖσιν

182 [180 MW; 111 H] P. Oxy. 2503

.....]εἰο.[]...ο.[
.....]...[.]λεων ὡς εἰ θ' ἐὸν νιῶ]ν
.....]... πυ]ροφόρου Ἀσίης ἔδος[
.....].. μηλ]οβότους Ἑρμον πάρα δ[ινήεντα
5]...ἀ]ρδανος ἦγετ' ἐὸς πάϊς []
.....]... Βροτέαο δαΐφρονος[]
.....]...]οτ[.]ρων καλλιπλοκαμ[]
χρυσὸν τι]μήεντα καὶ ἵππων ξαν[θὰ κάρηνα
εἰλιποδῶ]ν τε βοῶν ἀγέλας καὶ πά]εα μήλων
10]...]εῖνεκ' ἄρ' εἶδει ἐκαίνυτο [φύλα γυναικῶν
ἦ οἱ γέιναι]ο παῖδας ὁμὸν λέχος εἰσ[αναβάσα

ΜΕΓΑΛΑΙ ΗΟΙΑΙ

185 [246 MW] Paus. 2.16.4, de Mycene

ταύτην εἶναι θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρέστο-
ρος τὰ ἔπη λέγει ἃ δὴ Ἕλληνες καλοῦσιν Ἡοίας
μεγάλας.

186 [247 MW] Paus. 2.26.2

κατὰ . . . τὰ ἔπη τὰς μεγάλας Ἡοίας ἦν Ἐπιδαύρω
πατὴρ 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 πατὴρ

¹ 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 Alcmena say to
Heracles,

Oh my child, in very truth you are the most toilsome¹
and the best
whom father Zeus has begotten

(b) idem (Comm. in Aristot. Graec. XX p. 155.7–8 Heylbut)

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 ῥίνῳ λέοντος στάντα (scil. Ἡρακλέα) κελήσατο (sc. Τελαμών)”.
 εἴληπται δὲ ἐκ τῶν μεγάλων Ἱοιῶν ἡ ἱστορία· ἐκεῖ γὰρ εὕρισκεται ἐπιξενούμενος ὁ Ἡρακλῆς τῷ Τελαμῶνι καὶ ἐμβαίνων τῇ δορᾷ καὶ εὐχόμενος οὕτως, καὶ ὁ διόπομπος αἰετός, ἀφ’ οὗ τὴν προσωνημίαν ἔλαβεν Αἴας.

189a, b [251(a), (b) MW; Meg 12 H]

(a) P. Oxy. 2498

ἡ τέκ’ Ἀρισταίχμ[ην τε καὶ Εὐαίχμην ῥοδόπηχυν.
 τὰς δ’ αὖ Βουτίδαι[] ἀγάγοντο

Κήυκος ποτὶ δῶ[μα φιλοπτολέμου βασιλῆος
 ἦτοι Π[ο]υ[λ]υκόω[ν μὲν Ἀρισταίχμην τανύπεπλον

5 ἦγαγε[θ’] ἔπποισι[ν τε καὶ ἄρμασι κολλητοῖσιν.

ἡ δὲ οἱ ἐν μεγάρ[οις θεοείκελα γείνατο τέκνα

Δηίμαχον Στέφανό[ν τε

τὴν δὲ Πολυκρεί[ω]ν θαλερῆν ποιήσατ’ ἄκοιτιν

Εὐαίχμην, ἡ εἶδε[ι] ἐκαίνυτο φύλα γυναικῶν.

10 τὴν δ’ ἄρα Χαιρεσί[λαος

(b) and again:

the Destinies (scil. have made) you the most
 toilsome¹ 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.²

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

¹ The adjective can also mean “the worst.” ² Ajax’s name (Αἴας) is derived here from the word for eagle (αἰετός).

Ἰασίδης [ἔ]πποισι [ι καὶ ἄρμασι κολλητοῖσι

1-4 West 5-6 Lobel 7-8 West 9-11 Lobel

(b) Paus. 4.2.1

πυθέσθαι δὲ σπουδῇ πάνιν ἐθελήσας οὔτινες παῖδες
Πολυκάου ἐγένοντο ἐκ Μεσσήνης, ἐπελεξάμεν τὰς τε
Ἡοίας καλουμένας καὶ τὰ ἔπη τὰ Ναυπάκτια, πρὸς δὲ
αὐτοῖς ὅποσα Κινάιθων καὶ Ἄσιος ἐγενεαλόγησαν. οὐ
μὴν ἔς γε ταῦτα ἦν σφισιν οὐδὲν πεποιημένον, ἀλλὰ
Ἔλλου μὲν τοῦ Ἡρακλέους θυγατρὶ Εὐαίχμη συνοικῆσαι
Πολυκάου ναῖον Βούτου λεγούσας τὰς μεγάλας
οἶδα Ἡοίας· τὰ δὲ ἔς τὸν Μεσσήνης ἄνδρα καὶ τὰ ἔς
αὐτὴν Μεσσήνην παρέϊται 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' ὄπνιεν κούρην κλειτοῦ Ἰολάου
Λειπεφίλην, ἣ εἶδος Ὀλυμπιάδεσσι <ἔριζεν>.

†Ἰππότην δέ οἱ υἱὸν ἐνὶ μεγάροισιν ἔτικτε
Θηρῶ τ' εὐειδέα ἰκέλην φαέεσσι σελήνης.

5 Θηρῶ δ' Ἀπόλλωνος ἐν ἀγκοῖνησι πεσοῦσα
γείνατο Χαίρωνος κρατερὸν μένος ἵπποδάμοιο

2 ἔριζεν add. West

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 Boutes, 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.

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 Ἠοίαις
 παρατίθεται

ἢ ὡς Τρίη πυκινόφρων Μηκιοῦκη,
 ἢ τέκεν Εὐφήμον γαιηόχῳ Ἐννοσιγαίῳ
 μιχθεῖσ' ἐν φιλότῃτι πολυχρύσου Ἀφροδίτης

(b) Schol. Pind. *Pyth.* 4.15b (II p. 99.1–2 Drachmann)

ὁ δὲ Εὐφήμος γίνεται παῖς Ποσειδῶνος καὶ Μηκιοῦ-
 κης τῆς Εὐρώτα θυγατρὸς, ὃς ἔγημε θυγατέρα Ἀλκ-
 μῆνης Λαιονόμην.

(c) Schol. Pind. *Pyth.* 4.79b (II p. 108.7–9 Drachmann)

γυναικα δὲ ἔσχεν ὁ Εὐφήμος Λαιονόμην Ἡρακλέους
 ἀδελφῆν, Ἀμφιτρύωνος θυγατέρα καὶ Ἀλκμῆνης.

192 [254 MW] Schol. Ap. Rhod. 2.178 (p. 141.12–15
 Wendel)

πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν μεγάλαις
 Ἠοίαις, ὅτι Φρίξῳ τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ γ'
 Καταλόγῳ, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως προ-
 ἐκρινεν.

*Heracles' Sister Laonome, Wife of Euphemus*191a, b, c³ Scholia on Pindar's *Pythians*⁴

(a) Asclepiades⁵ 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 Alcmene's daughter Laonome.

(c) Euphemus had as wife Heracles' sister Laonome, the daughter of Amphitryon and Alcmene.

*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.

³ Cf. Fr. 157.

⁴ The Pindaric passage tells of the Argonaut Euphemus.

⁵ Either Asclepiades of Tragilus (*FGrHist* 12) or Asclepiades of Myrleia (*FGrHist* 697, so Jacoby).

193 [255 MW] Schol. Ap. Rhod. 2.1122 (p. 206.21–26 Wendel) “*Ἄργος*”

εἷς τῶν Φρίξου παίδων οὗτος. τούτου δὲ Ἡρόδωρός (FGrHist 31 F 39) φησιν ἐκ Χαλκιοῦ 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 προστίθησι Πρέσβωνα.

194a, b [256 MW]

(a) Antoninus Liberalis 23, Βάττος

Ἄργου τοῦ Φρίξου καὶ Περιμήλης τῆς Ἀδμήτου θυγατρὸς ἐγένετο Μάγνης. οὗτος ὤκησεν ἐγγὺς Θεσσαλίας, καὶ τὴν γῆν ταύτην ἀπ’ αὐτοῦ Μαγνησίαν προσήγορευσαν οἱ ἄνθρωποι.

(b) Schol. ad loc.

ἱστορεῖ Νίκανδρος Ἐπεροιομένων α’ (Fr. 40 Schneider) καὶ Ἡσίοδος ἐν μεγάλαις Ἡοίαις καὶ Διδύμαχος Μεταμορφώσεων γ’ (SH 378A) καὶ Ἀντίγονος ἐν ταῖς Ἀλλουώσεσι (SH 50) καὶ Ἀπολλώνιος ὁ Ῥόδιος ἐν ἐπιγράμμασιν, ὡς φησι Πάμφιλος ἐν α’.

193 Scholium on Apollonius Rhodius’ *Argonautica*

“*Argus*”: This was one of the sons of Phrixus. Herodorus says their mother was Aeetes’ daughter Chalciope, Acusilaus and Hesiod in the *Great Ehoiai* say she was Aeetes’ daughter Iophossa. And he⁶ 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 Antigonos (i.e. of Carystus) in *Transformations*, and Apollonius Rhodius in his epigrams, as Pamphilus says in book 1.

⁶ It is uncertain whether this refers to the author of the *Great Ehoiai* or to the author of the passage under discussion, Apollonius Rhodius.

Hyettus Slays the Adulterous Molurus

195 [257 MW; Meg 15 H] Paus. 9.36.7

Ἐτήττου δὲ ἐποιήσατο μνήμην καὶ ὁ τὰ ἔπη συνθεῖς ἄς
μεγάλας Ἡοίας καλοῦσιν Ἕλληνες·

Ἐτήττος δὲ Μόλουρον Ἀρίσβαντος φίλον υἱὸν
κτείνας ἐν μεγάροις εὐνῆς ἔνεχ' ἧς ἀλόχοιο
οἶκον ἀποπρολιπὼν φεύγ' Ἄργεος ἵπποβότοιο,
ἶξεν δ' Ὀρχομενὸν Μινυήιον· καὶ μιν ὃ γ' ἦρωσ
δέξατο καὶ κτεάνων μοῖραν πόρεν ὡς ἐπιεικές

196 [258 MW] Paus. 2.2.3

πεποιήται δὲ ἐν Ἡοίαις μεγάλας 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 Πορθάουος, δεύτερος
οὗτος ἐπὶ τῷ Μάρμακι, μετὰ δὲ Ἀλκάθου Εὐρύαλος
καὶ Εὐρύμαχος τε καὶ Κρόταλος. τούτων μὲν οὖν
γονέας τε καὶ πατρίδας οὐχ οἶά τε ἦν πυθέσθαι μοι.

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.

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 Μέρμνης, Ἰππόθοος, Πέλοψ ὁ Ὀπούντιος, Ἀκαρνάν, Εὐρύμαχος, Εὐρύλοχος, Δύτομέδων, Λάσιος, Χάλλκων, Τρικόρωνος, Ἀλκάθους ὁ Πορθάονος, Ἀριστόμαχος, Κρόκαλος. τούτω τῷ ἀριθμῷ τῶν ἀπολομένων μνηστήρων και Ἡσίοδος και Ἐπιμενίδης (FGrHist 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 ἀνευχεθῆναι ὑπὸ τοῦ Διὸς εἰς οὐρανόν, ἐρασθέντα δὲ Ἥρας εἰδῶλε παραλογισθῆναι νεφέλης, και 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 φίλιτος ὢν τῷ Ἀπόλλωνι ἀποδημήσας κατέλυσε παρὰ Πολυφόντη. βοὸς δὲ αὐτῷ τεθυμένον, δράκοντος ἀερπύσαντος παρὰ τὸ θῦμα, διαφθεῖραι αὐτὸν τοὺς θεράποντας τοῦ βασιλέως. τοῦ δὲ βασιλέως χαλεπήναντος τὸν Μελάμποδα λαβεῖν και θάψαι, τὰ

(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, Cocalus. 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 ὦτα
καὶ ἐμπνεῦσαι αὐτῷ τὴν μαντικήν.

(b) Schol. Ap. Rhod. 1.118–21, cod. P, p. 16 Brunck-Schaefer

κλέπτοντα δὲ τὸν Μελάμποδα τὰς βοῦς τοῦ Ἰφίκλου
καὶ συλληφθέντα ὑπ' αὐτοῦ, ἐπειδὴ τὸ στέγος ἔμελλεν
ὅσον οὐ̄πω πεσεῖσθαι τῆς οἰκίας, κατανεοηκότα 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, ἐπιδοὺς αὐτῷ καὶ
τὰς βοῦς ἃς ἀφίκετο κλέψαι.

200 [262 MW] Schol. Ap. Rhod. 4.828 (p. 295.20–21
Wendel)

ἐν δὲ ταῖς μεγάλαις Ἡοίαις Φόρβαντος καὶ Ἐκάτης ἡ
Σκύλλα.

201 [363A MW] Philodemus *De pietate* B 7073–80 Ob-
bink

τῆ]ν Ἀθ[ηνᾶν] ...[ὁ τὰ]ς μεγάλας Ἡ[οίας ἀν]α-
γράψας.

it. Its offspring, which he raised, licked his ears and in-
spired 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 be-
cause 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 Phorbos
and Hecate.

Athena

201 Philodemus, *On Piety*

Athena []⁷ the man who wrote down the *Great
Ehoiai*.

⁷ 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 refer-
ring to an account of Athena in the *Great Ehoiai* as well.

(d) Trypho *De tropis* 23 (Rhet. Gr. III pp. 224–25 Spengel)

αἰνυγμά ἐστι φράσις διάνοιαν ἀποκεκρυμμένην καὶ ἀσύνητον πειρωμένη ποιεῖν, ὡς τὰ παρ' Ἡσιόδῳ περὶ τῆς κύλικος λεγόμενα·

μηδέ ποτ' οἰνοχόην τιθέμεν κρητῆρος ὑπερθεν
(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 ὀπταῖσθαι. “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' οὐσαν ἦσθιεν, ὡς ὁ τὸν Κήνκος γάμον εἰς τὰ Ἡσιόδου παρεμβάλων εἴρηκεν... (= Hesiodus T67)

205 [268 MW] Schol. Hom. *Il.* 7.76 (II, p. 225.51 Erbse)

ἐν τῷ Κήν[κ]ος γάμῳ εἴρηται τὸ
ἀπάτωροι

(d) Tryphon, *On Rhetorical Figures*

An enigma is an utterance which tries to make its meaning hidden and unintelligible, as for example what is said in Hesiod about the wine-cup:

And do not ever put the ladle on top of the wine-bowl (*Works and Days* 744)

< then when they had put away the desire for the equal banquet 5
† mother's mother [] they led to the children, >
< dry and roasted to their own children
to die. >

... “Dry and roasted,” since it seems that first they are dried, then roasted. “To their own children,” to their own children,¹⁰ he means to their guests. “To die,” since it seems to have been cut out of the wood.

(e) Plutarch, *Table Talk*

Just as the fire devours the wood out of which it has been kindled and which is its mother and father, as the man who interpolated *The Wedding of Ceyx* into Hesiod's works said ... (= Hesiod T67)

205 Scholium on Homer's *Iliad*

In *The Wedding of Ceyx* it is said,
fatherless ones

¹⁰ In the Greek original, these words provide a prose paraphrase for the poetic citation.

HESIOD

ΜΕΛΑΜΠΟΔΙΑ

206 [270 MW] Schol. A Hephaest. p. 109.4–6 Consbruch

πίσιος τε δυοφερῆς καὶ κέδρον νηλεὶ καπνῶ

207 [271 MW] Athen. 11.99 p. 498a-b

Ἡσίοδος δ' ἐν δευτέρῳ Μελαμποδίας. . λέγει·

τῶ δὲ Μάρης θοὸς 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 βοὸς αἴνυτο χερσίν,
Ἴφικλος δ' ἐπὶ νῶτ' ἐπεμαίετο· τῶ δ' ἐπ' ὀπισθεν
σκύφον ἔχων ἐτέρῃ, ἐτέρῃ δὲ σκῆπτρον αἰείρας
ἔστειχεν Φύλακος καὶ ἐνὶ δμῳέσσιιν ἔειπεν

209 [274 MW] Athen. 2.13 p. 40f

ἡδύ ἐστιν·

ἐν δαιτὶ καὶ εἰλαπίνῃ τεθαλυίῃ
τέρπεσθαι μύθοισιν, ἐπὴν δαιτὸς κορέσωνται,

Ἡσίοδος ἐν τῇ Μελαμποδίᾳ 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, Marēs 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 seer¹¹ 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*.

¹¹ Or a proper name, Mantes.

210 [273 MW] Clemens *Strom.* 6.2.26 (II p. 442.16 Stählin)

Ἡσιόδος τε ἐπὶ τοῦ Μελάμπος ποιεί

ἥδὸν δὲ καὶ τὸ πυθέσθαι, ὅσα θνητοῖσιν ἔνειμαν
ἀθάνατοι, δειλῶν τε καὶ ἐσθλῶν τέκμαρ ἑναργές

211a, b [275 MW]

(a) Ps. Apollod. *Bibl.* 3 [69–72] 6.7 (p. 126–28 Wagner)

ἦν δὲ παρὰ Θηβαίους μάντις Τειρεσίας. . . Ἡσιόδος 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 Τειρεσίῳ
λεχθὲν πρὸς Δία καὶ Ἥραν

οἴην μὲν μοῖραν δέκα μοιρέων τέρπεται ἀνήρ,
τὰς δὲ δέκ' ἐμπύπλησι γυνὴ τέρπουσα νόημα.

ἐγένετο δὲ καὶ πολυχρόνιος.

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 mortals¹²

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.¹³

He also became long-lived.

¹² Meineke suggested that this fragment should directly follow the preceding one.

¹³ The arithmetic in the poetic citation contradicts that in the prose story it is meant to illustrate; no one knows why.

(b) Schol. Lycophr. 683 (II, p. 226.19 Scheer)

ὡς ὁ τῆς Μελαμποδίας ποιητῆς·

ἐννέα μὲν μοίρας, δεκάτην δέ τε τέρπεται ἀνὴρ
τὰς δέκα δ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.

1 μοῖραν ante τέρπεται codd., del. Schenk1

212 [276 MW] Tzetzes in Lycophr. 682 (II, p. 225.22 Scheer); Tzetzes Schol. Exeg. Iliad. Proem, p. 149.3 Hermann (= Papathomopoulos, p. 26)

νῦν δὲ τὸν Τειρεσίαν λέγει, ἐπειδὴ φασιν αὐτὸν ἐπὶ τὰ γενεὰς ζῆσαι . . . ὡς φησι καὶ ὁ Μελαμποδίας ποιητῆς·
παρεισάγει γὰρ τὸν Τειρεσίαν λέγοντα·

Ζεῦ πάτερ, εἴθε μοι εἴθ' ἦσσω μ' αἰῶνα βίοιο
ἄφελλες 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.: ἦσσω' ἔχειν Boissonade: εἴτ' ἴσόν τ' O. Schneider
2 ἄφελλες Tz. in Lyc. δοῦναι καὶ ἴσα μῆδεα Tz. in Lyc.: δοῦναι [. . . .] φρεσὶ μῆδεα Tz. schol. exeg. 4 ὅς μακρόν γέ μ' Roszbach: 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. γλ': ἔτι codd. ceteri

(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

5

213 [277 MW] Athen. 13.89 p. 609e

Ἡσίοδος δ' ἐν τρίτῃ 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 κατα
τὴν Κλάρου Μόψῃ τῷ Μαντοῦς τῆς Τειρεσίου θυγα-
τρός, διὰ λύπην ἀποθανεῖν. Ἡσίοδος μὲν οὖν οὕτω
πως διασκευάζει τὸν μῦθον· προτείνει γάρ τι τοῦτο τῷ
Μόψῃ τὸν Κάλχαντα·

θαυμά μ' ἔχει κατὰ θυμόν, ἐρινεὸς ὅσσοι
ὀλύνθων

οὗτος ἔχει, μικρὸς περ ἑὼν· εἶπεις ἂν ἀριθμόν;

τὸν δ' ἀποκρίνασθαι·

μύριοι εἰσιν ἀριθμόν, ἀτὰρ μέτρον γε μέδιμνος·
εἷς δὲ περισσεύει, τὸν ἐπενθέμεν οὐ κε δύναιο.
ὡς φάτο, καὶ σφιν ἀριθμὸς ἐτήτυμος εἶδετο
μέτρον.

καὶ τότε δὴ Κάλχανθ' ὕπνος θανάτοιο κάλυψε.

215 [279 MW] Strabo 14.5.17

Ἡσίοδος δ' ἐν Σόλοις ὑπὸ Ἀπόλλωνος ἀναιρεθῆναι
τὸν Ἀμφίλοχόν φησιν.

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 Amphiarus' son Amphilochochus 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 chal-
lenge:

"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 Amphilochochus was killed by Apollo in Soli.

ΠΕΙΡΙΘΟΥ ΚΑΤΑΒΑΣΙΣ

216 [280 MW] P. Ibscher col. i

- ὄλ[έσαι με βίηφί τε δουρί τε μακρῶν,
 ἀλλά με Μοῖρ' ὄλο]ῃ καὶ Λητοῦς ὤλεσε]ν υἱός.
 ἀλλ' ἄγε δὴ μοι ταῦτα δι]αμπερέως ἀγό[ρευσον·
]νδε κατήλυθες [εἰς 'Αἴδαο
 5] ἄμ' ἔσπετο πρ[ὸς] τὸς] ἐ[ταῖρος
]εἰ τί κατὰ χρέος ω[.....]ς;
 π[ρότερό]ς] τ' ἀπ[ὸ] μῦθον ἔειπε[
]ας ἐς ποιμένα λαῶν
]θα δασπλήτης Ἐρινύς·
 10 "Διογεν]ῆς [Μελ]ῆαχ[ρε δαῖ]φρονος Οἰνέος υἱέ,
 τοιγὰρ ἐγὼ τοι ταῦτ[α μ]άλ' ἀτρεκέως καταλέξω.
]ερωεὺδε[....] ἀγανὴν Φερσεφόγειαν
]ας φασ[....]αι Δ[ία] τερπικέρανον
 ἀθανά]των τε νόμοις ἵνα ἐδνώσειεν ἄκ[ο]ιτιν
 15] ἐκείνους φασὶ κασιγνήτας μεχ[....]..εἰς
 μνησ]τεύειν, γαμέειν δὲ φίλων ἀπ[άν]ευθε τοκῆων
]αι ἐκ μακάρων γάμον ὄρνυται ἐδνώσασθαι
 αὐτοκ]ασιγνήτην ὁμοπάτριον ἐγγυτέρω γὰρ
 φήσ' εἶ]ναι γεγαῶς αὐτὸς μεγάλου 'Αἴδαο
 20 Φερσεφ]όγηι κούρηι Δημήτερος ἠγκόμοιο·
 αὐτὸς] μὲν γάρ φησι κασίγνητος καὶ ὄπατρος
]εν]] 'Αἴδην δὲ φίλον πάτρωα τετύχθαι

14 Meleager.

15 Theseus.

THE DESCENT OF
PEIRITHOUS TO HADES

216 Ibscher papyrus

-] to destroy me¹⁴ by force and a long spear,
 but deadly Destiny] and Leto's son destroyed [me.
 But come now and] tell [me this] through and through:
] you have descended [into Hades
] a trusted [comrade] has accompanied together 5
] for what purpose [.....]?
] he¹⁵ uttered a speech before¹⁶
] to the shepherd of the people
] the goddess, ghastly Erinys:
 "Zeus-born Meleager,] son of valorous Oeneus, 10
 indeed I] shall tell [you] this quite unerringly.
] illustrious Persephone
] Zeus who delights in the thunderbolt
 and by the ordinances of [the immortals], so that he
 would marry a wife
] they say that they [.....] their sisters 15
 woo, and marry without their dear [parents
] from the blessed ones he sets about to wed in
 marriage
 a sister by the same father; for nearer in kin
 he says that he is] himself than great Hades
 to Persephone,] daughter of beautiful-haired Demeter; 20
 for he [himself] says that he is her brother and from the
 same father
] that Hades is her dear father's brother.

16 Presumably before Peirithous could answer.

HESIOD

τοῦ δ' ἔν]εκεν φάτο βῆμεν ὑπὸ ζόφον ἠερόεντα."
 ὡς ἔφατ'·] Οἰνείδησ δὲ κατέστυγε μῦθον ἀκούσας,
 25 καί μιν] ἀμ[ειβό]μενος προσεφώνει μελιχίοισι[
 "Θησεῦ Ἀθην]αίων βουληφόρε θωρηκτάων,
]δάμεια περίφρων ἦν παρὰ[κοι]τις
]μ]εγαθύμῳ Πειριθόοιο;
]α]ποντα[
 30].....[
]ο]υσκ[
]..[.....]ρ]ε]μα[
]..[

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) Lydum Scythen monstrasse, Theophrastus (Fr. 731 Fortenbaugh 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:

"Theseus,] counsellor of the cuirassed Athenians,
]damea was the exceedingly wise wife
] of great-spirited Peirithous?"

25

(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.

295

(b) Clemens *Strom.* 1.16.75 (II, pp. 48–49 Stählin-Früchtel)

Κέλμυς τε αὖ καὶ Δαμναμενεὺς οἱ τῶν Ἰδαίων Δακτύλων πρῶτοι σίδηρον εὖρον ἐν Κύπρῳ, Δέλας δὲ ἄλλος Ἰδαῖος εὖρε χαλκοῦ κράσιν, ὡς δὲ Ἡσίοδος, Σκύθης.

ΧΕΙΡΩΝΟΣ ὑΠΟΘΗΚΑΙ

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 πευκαλίμησι
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

“ἀκεστής” λέγουσιν οἱ παλαιοί, οὐκ “ἠπητής”. ἠπήσασθαι ἔστι μὲν ἅπαξ παρ' Ἀριστοφάνει ἐν Δαιταλεῦσι, παίζοντι τὰς Ἡσιόδου ὑποθήκας “καὶ κόσκινον ἠπήσασθαι” (Ar. fr. 239 K.-A.). σὺ δὲ λέγε “ἀκέσασθαι” τὸ ἱμάτιον.

(b) Clement of Alexandria, *Miscellanies*

Celmis and Damnameneus, the first of the Idaean Dactyls, discovered iron in Cyprus; Delas, another Idaean, discovered the blending of bronze, but according to Hesiod it was Scythes.¹⁷

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.”¹⁸ But you should say “restore” the cloak.

¹⁷ Or “a Scythian.”

¹⁸ The quotation is from Aristophanes; but metrically it might also be from the author of *The Precepts of Chiron*.

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 Ἱπποθῆκας, 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 γῇ 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 Ἱσίοδον δὲ ἀναφερομένην ποιήσας Ἀστρο-

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 autumni conficeretur.

227a, b [291 MW]

(a) Schol. Arat. 172 (p. 166.6–10 Martin), de Hyadibus

Ἡσίοδος γὰρ φησι περὶ αὐτῶν·

νύμφαι Χαρίτεσσιν ὁμοῖαι,
Φαισύλη ἠδὲ Κορωνὶς ἐνστέφανός τε Κλέεια
Φαιώ θ' ἱμερόεσσα καὶ Εὐδώρη τανύπεπλος,
ἃς Ἷτάδας καλέουσιν ἐπὶ χθονὶ φῦλ' ἀνθρώπων

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 Cleieia
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 Ἄσκραϊὸς 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 μὲν, ὡς] Ἡσίοδος, ἀν(α)τ(έλλοντα), κατ' εὐ-
θεία[ν] δὲ δύνοντα.

229 [293 MW] Servius in Verg. *Georg.* 1.244–45 (III.1 p. 188.9 Thilo-Hagen), de Dracone

Hesiodus

ποταμῶ ρέιοντι ἐοικώς

ΗΣΙΟΔΟΥ Η ΚΕΡΚΩΠΙΟΣ ΑΙΓΙΜΙΟΣ

230 [294 MW] Schol. Eur. *Phoen.* 1116 (I p. 366.4–8 Schwartz); Tzetzes, *Schol. Exeg. Iliad.* 1.109, ed. Papathomopoulos, p. 27

ὁ δὲ τὸν Αἰγίμιον ποιήσας φησὶ:

καὶ οἱ ἐπὶ σκοπὸν Ἄργον ἴει κρατερόν τε μέγαν

τε

τέτρασιν ὀφθαλμοῖσιν ὀρώμενον ἔνθα καὶ ἔνθα,

(b) Tzetzes on Hesiod's *Works and Days*

the so-called Hyades, whose names that man from Ascrea, 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:

like¹⁹ 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 she²⁰ set upon her²¹ as a guard Argus, strong and great,
who watched with four eyes, on this side and on that,

¹⁹ Draco.

²⁰ Hera.

²¹ Io.

ἀκάματον δέ οἱ ᾤρσε θεὰ μένος, οὐδέ οἱ ὕπνος
πίπτεν ἐπὶ βλεφάρους, φυλακὴν δ' ἔχεν ἔμπεδον
αἰεΐ

231 [294 MW] Ps. Apollod. *Bibl.* 2.[6]1.3 (p. 52.2–6
Wagner)

Ἥρα δὲ αἰτησαμένη παρὰ Διὸς τὴν βοῦν 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. Ἀβαντίς p. 3.1 Mei-
neke

Ἀβαντίς· ἡ Εὐβοία ὡς Ἡσίοδος ἐν Αἰγυμίου δευτέρῳ
περὶ Ἰοῦς·

νήσῳ ἐν Ἀβαντίδι δίη·
τὴν πρὶν Ἀβαντίδα κίκλησκον θεοὶ αἰὲν ἔόντες,
Εὐβοίαν δὲ βοός μιν ἐπώνυμον ὠνόμασέ Ζεὺς

233 [295 MW] Philodemus *De pietate* B 5215–26 Ob-
bink

ἕνα δὲ ὀφθαλμὸν καὶ ὀδόν[τα μόνον ἐ]χούσας [πά-
σας Αἰσ]χύλος ἐν [Φορκίῳ] (Fr. 262 vi Radt) λέγει καὶ
[ὁ τὸν Αἰγι]μίων ποι[ήσας· παρὰ] δ' οὖν Ἡσιό[δω τῶν]
Φόρκου γε[γονυιῶν Μέδου]σα μὲν ἔ[τεκε...] †κεντανα†
[τὸν χρυσ]οῦν ἄο[ρ ἐν] ταῖς χερσ[ὶν] [ἔ]χο[ν]κτα
(*Theog.* 283).

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 cow²²

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 sin-
gle [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)

²² The name of Euboea is derived here from the word for
"cow," βούς.

234 [297 MW] Ps. Apollod. *Bibl.* 2.[23]1.5 (p. 57.13 Wagner)

Ἀμμωνίη δὲ ἐκ Ποσειδῶνος ἐγέννησε Ναύπλιον . . .
 ἔγρημε 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, Ἡσιόνην, καὶ
 ἐγέννησε Παλαμήδην Οἶακα Ναυσιμέδοντα.

235a, b [298 MW]

(a) Plutarch *Theseus* 20

πολλοὶ δὲ λόγοι. . . ἔτι λέγονται καὶ περὶ τῆς Ἀρι-
 ἄδνης. . . οἱ μὲν γὰρ ἀπάγξασθαί φησιν αὐτὴν ἀπο-
 λειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δ' εἰς Νάξον ὑπὸ
 ναυτῶν κομισθεῖσαν Ὠνάρω τῷ ἱερεῖ τοῦ Διονύσου
 συνοικεῖν, ἀπολειφθῆναι δὲ τοῦ Θησέως ἐρώτος
 ἐτέρας:

δεινὸς γάρ μιν ἔτειρεν ἔρωσ Πανοπηίδος Αἴγλης.

τοῦτο γὰρ τὸ ἔπος ἐκ τῶν Ἡσιόδου Πεισιστρατον
 ἐξελεῖν φησιν Ἡρέας ὁ Μεγαρεύς (FGrHist 486 F
 1)...χαριζόμενον Ἀθηναίοις.

(b) Athen. 13.4 p. 557a

...νομίμως δ' αὐτὸν γῆμαι Μελίβοιαν τὴν Αἴαντος
 μητέρα. Ἡσιόδος δὲ φησιν καὶ Ἴππην καὶ Αἴγλην, δι'

234 Pseudo-Apollodorus, *Library*

Amynone bore Nauplius to Poseidon . . . According to the
 tragic poets, he married Catreus' daughter Clymene; ac-
 cording 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

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 κελύοντα 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 φησίν, ὅτι ἡ Θέτις εἰς λέβητα ὕδατος ἔβαλλεν τοὺς ἐκ Πηλέως γεννωμένους, γινῶναι 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, εἴθ' Ἡσιόδός ἐστιν ἢ Κέρκωψ ὁ Μιλήσιος (= Hesiodus T79),

ἐνθά ποτ' ἔσται ἐμὸν ψυκτῆριον, ὄρχαμε λαῶν

sake he violated his oaths to Ariadne, as Cercops says.²³

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

²³ 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

ιστορείται γάρ, ὅτι τὴν Ἴσχυος μείξιν ἐδήλωσεν αὐτῷ
(sc. τῷ Ἀπόλλωνι) ὁ κόραξ, παρὸ καὶ δυσχεράναντα

²⁴ 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

239²⁴ 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*?

243 [147 MW] Athen. 13.4 p. 557a

"Ιστρος γοῦν ἐν τῇ τεσσαρεσκαίδεκάτῃ τῶν Ἀττικῶν (FGrHist 334 F 10) καταλέγων τὰς τοῦ Θησέως γενομένας γυναικὰς φησιν τὰς μὲν αὐτῶν ἐξ ἔρωτος γεγενησθαι, τὰς δ' ἐξ ἀρπαγῆς, ἄλλας δ' ἐκ νομίμων γάμων ἐξ ἀρπαγῆς μὲν Ἑλένην Ἀριάδην Ἴππολύτην καὶ τὰς Κερκύνος καὶ Σίνιδος θυγατέρας, νομίμως δ' αὐτὸν γῆμαι Μελίβοιον τὴν Αἴαντος μητέρα. Ἡσίοδος δὲ φησιν καὶ Ἴππην καὶ Αἴγλην, δι' ἣν καὶ τοὺς πρὸς Ἀριάδην ὄρκους παρέβη, ὡς φησι Κέρκωψ.

244 [148(a) MW] Ps. Eratosthenes *Catast.* 32 (p. 162 Robert, 37 Olivieri); cf. Hyg. *Astr.* 2.34

Ὀρίων. τοῦτον Ἡσίοδος φησιν Εὐρύαλης τῆς Μίνωος καὶ Ποσειδῶνος εἶναι, δοθῆναι δὲ αὐτῷ δωρεὰν ὥστε ἐπὶ τῶν κυμάτων πορεύεσθαι καθάπερ ἐπὶ τῆς γῆς.

245 [149 MW] Diodorus 4.85.4-5

ἔτιοι δὲ λέγουσι σεισμῶν μεγάλων γενομένων διαρραγῆναι τὸν ἀχένα τῆς ἠπείρου καὶ γενέσθαι τὸν πορθμὸν διεργούσης τῆς θαλάττης τὴν ἠπειρον ἀπὸ τῆς νήσου. Ἡσίοδος δ' ὁ ποιητῆς φησι τούναντίον ἀναπεπταμένον τοῦ πελάγους Ὀρίωνα προσχῶσαι τὸ κατὰ τὴν Πελωρίδα κείμενον ἀκρωτήριον καὶ τὸ τέμε-

*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.²⁸

*Orion (Fr. 244-46)*244²⁹ 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.

245³⁰ 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

²⁸ Cf. Fr. 235 (b).²⁹ From the *Astronomy*?³⁰ From the *Astronomy*?

νος τοῦ Ποσειδῶνος κατασκευάσαι, τιμώμενον ὑπὸ τῶν ἐγχωρίων διαφερόντως. ταῦτα δὲ διαπραξάμενον εἰς Εὐβοίαν μεταναστῆναι κάκει κατοικῆσαι διὰ δὲ τὴν δόξαν ἐν τοῖς κατ' οὐρανὸν ἄστροις καταριθμηθέντα 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 Neptunus 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 inlationem 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 Τυνδάρεως Ἀφροδίτης ἐπελάθετο διὸ ὀργισθεῖσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λευψάνδρους αὐτοῦ τὰς θυγατέρας ποιῆσαι. . . καὶ Ἡσίοδος δέ

³¹ The story implies the derivation of Orion's name from οὐρον, "urine."

³² From the *Catalogue of Women*? But these lines duplicate

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.³¹ † . . . † in the stars. Hesiod tells of a similar origin.

Tyndareus' Daughters

247³² 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*?

τῆσιν δὲ φιλομμειδῆς Ἀφροδίτη
ἠγάσθη προσιδούσα, κακὴν δὲ σφ' ἔμβαλε
φήμην.

Τιμάνδρην μὲν ἔπειτ' Ἐχέμον προλιποῦσ'
ἔβεβήκει,

5 ἴκετο δ' ἐς Φυλῆα φίλον μακάρεσσι θεοῖσιν
ὡς δὲ Κλυταιμῆστρην <προ>λιποῦσ' Ἀγαμέμνονα
δῖον

Αἰγίσθω παρέλεκτο καὶ εἴλετο χεῖρον' ἀκοίτην
ὡς δ' Ἑλένη ἦσχυνε λέχος ξανθοῦ Μενελάου

2 κακῆν—φήμην codd.: κακῆ—φήμη Schwartz

248 [175 MW; *9 H] Schol. Soph. *El.* 539 (p. 128 Pappageorgios), de filiis Helenae

Ἡσίοδος·

ἢ τέκεθ' Ἑρμιόνην δουρικλειτῶ Μενελάω
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 Ἀμυθαιονιδῶν γένος τὸ
παλαιὸν ἐν τοῖς Ἑλλησι πρωτεύειν, ὥσπερ καὶ Ἡσίοδος
φῆσιν ἐν τούτοις·

³³ In the *Catalogue of Women* (Fr. 155, lines 94ff.), the birth of Helen's daughter, Hermione, is followed immediately after by

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

248³³ Scholium on Sophocles' *Electra*

Hesiod:

she³⁴ 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 *ὀπλότατον*, "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?

³⁴ I.e. Helen.

ἀλκὴν μὲν γὰρ ἔδωκεν Ὀλύμπιος Αἰακίδῃσι,
νοῦν δ' Ἀμυθαονίδαις, πλοῦτον δ' ἔπορ'
Ἄτρεΐδῃσι.

250 [233 MW; *22 H] *Etymol. Gen. s. v. τριχάϊκες*

τριχάϊκες· . . . Ἡσίοδος δὲ διὰ τὸ τριχῆ αὐτοὺς (scil.
Δωριεῖς) οἰκῆσαι

πάντες δὲ τριχάϊκες καλέονται
οὔνεκα τρισσὴν γαίαν ἐκὰς πάτρης ἐδάσαντο

251 [234 MW; *16 H] Strabo 7.7.2, de Lelegibus

μάλιστα δ' ἂν τις Ἡσιόδῳ πιστεύσειεν οὕτως περὶ
αὐτῶν εἰπόντι·

ἦτοι γὰρ Λοκρὸς Δελέγων ἠγήσατο λαῶν,
τοὺς ῥά ποτε Κρονίδης Ζεὺς ἄφθιτα μῆδεα εἰδὼς
λεκτοὺς ἐκ γαίης ΛΑΟΥΣ πόρε Δευκαλίων

252a, b [241 MW]

(a) Schol. Ap. Rhod. 4.259 (pp. 273.26–274.3 Wendel),
de reditu Argonautarum

Ἡσίοδος δὲ καὶ Πίνδαρος ἐν Πυθιονίκαϊς (4. 25ss.) καὶ
Ἀντίμαχος ἐν Λύδη (Fr. 65 Wyss, Fr. 76 Matthews) διὰ

³⁵ The word for “people” (λαός) seems here to be connected
with that for “stone” (λάας).

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 Dori-
ans) 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-people³⁵ 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

τοῦ Ὠκεανοῦ 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' εἷς ἐστὶν ἐπιχθονίων ἀνθρώπων
 ὅστις ἂν εἰδέει Ζητὸν νόον αἰγιόχοιο

254 [304 MW] Plutarchus *De defectu oraculorum* 11 p.
 415c-d; cf. Auson. *Eclg.* 22 Green et Epigramm. Bobiens.
 62 (p. 76 Speyer)

ὁ δ' Ἡσίοδος οἶται καὶ περιόδοις τισὶ χρόνων γίνε-
 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·
 τρεῖς δ' ἔλάφους ὁ κόραξ γηράσκεται· ἀτὰρ ὁ
 φοῖνιξ

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.

253³⁶ 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

254³⁷ Plutarch, *The Obsolescence of Oracles*

Hesiod thinks that death comes to divine spirits in certain pe-
 riods of time. For he says, speaking in the character of a Naeaid
 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

³⁶ From the *Melampodia*, as Rzach suggested?

³⁷ From *The Precepts of Chiron* (cf. Fr. 162.2–3), as Bergk
 suggested?

5 ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοῖνικας
 ὑμῆται ἐνπλόκαμοι, κούραι Διὸς αἰγιόχοιο.

255 [305 MW; *11 H] Schol. T Hom. *Il.* 18.570c¹ (IV p. 557.25–29 Erbse) “λίνον”

καὶ Ἡσίοδος·

Οὐρανίη δ' ἄρ' ἔτικτε Λίνον πολυήρατον υἱόν·
 ὃν δὴ, ὅσοι βροτοὶ εἰσιν αἰοδοὶ καὶ κιθαρισταί,
 πάντες μὲν θρηνεύσιν ἐν εἰλαπίναϊς 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)

Ἡσίοδος γὰρ τὸν κιθαριστὴν Λίνον

παντοίης σοφίης δεδαγκότα

εἰπὼν καὶ ναύτην οὐκ ὀκνεῖ λέγειν σοφόν, “οὔτέ 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 Ἡσίοδος μαρτυρεῖ·

εἰ μὴ Ἀπόλλων Φοῖβος ὑπέκ θανάτωιο σαώσαι
 ἢ αὐτὸς Παιήων, ὃς ἀπάντων φάρμακα οἶδεν

at nine ravens; and we at ten phoenixes,
 we beautiful-haired nymphs, daughters of aegis-
 holding Zeus.

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

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 Ἑσίοδος τὸν θεόν·

αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοίρανος ἐστίν,
ἀθανάτων τέ οἱ οὐ τις ἐρήριστα κράτος ἄλλος

τέ οἱ Buttman: τε ὀδ' cod. Clem. *Prot.*: σέο δ' cod. Clem. *Strom.*

259 [309 MW] *Epim. Hom.* ε 104 Dyck

Ἑσίοδος·

δῶρα θεῶν μακάρων πλησθαι χθονί

260 [310 MW] Clemens *Strom.* 1.6.36 (II p. 24.2 Stählin-Früchtel)

καὶ Ἑσίοδος·

Μουσῶν, αἱ τ' ἄνδρα πολυφραδέοντα τιθεῖσι
θέσπιον ἀυδήεντα

261a, b [311 in app. MW]

(a) Schol. Stroz. 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-

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, b³⁸ 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

³⁸ From the *Astronomy*?

sus in Eridanum deciderit fluvium—sic Hesiodus refert—
et a Sole patre inter sidera conlocatus.

(b) Schol. Stroz. 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 ἀμελεῖν
ὑπνου καὶ διὰ τέλους ἀγρυπνεῖν τὴν δὲ χελιδόνα οὐκ

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, b³⁹

(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

³⁹ From the *Astronomy*? Cf. also Fr. 98.24.

εἰς τὸ παντελὲς ἀγρυπνεῖν, καὶ ταύτη δὲ ἀπολωλέναι
τοῦ ὕπνου τὸ ἥμισυ. τιμωρίαν δὲ ἄρα ταύτην ἐκτί-
νουσι διὰ τὸ πάθος τὸ ἐν Θράκῃ κατατολμηθὲν τὸ ἐς
τὸ δειπνον 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 Ἡσίοδος τελευτήσασαί φησί τινα

πρῶτ' μάλ' ἦίθεον

265 [314 MW] Schol. A Hom. *Il.* 11.155b (III p. 155.72–
73 Erbse) “ὡς δ' ὅτε πῦρ αἰδηλον ἐν ἀξύλῳ ἐμπέσῃ
ὔλῃ”

ὡς Ἡσίοδος·

τῆλε γὰρ ἀξύλιη κατεπύθετο κήλεα νηῶν

266 [315 MW; 48 H] *Etymol. Gen.* s.v. λαρόν λ 36
Colonna, λ 36 Alpers

Ἡσίοδος·

οὐκέτι δὴ βαίνουσι λαροῖς ποσίν

«prima syllaba vocis λαρός longa est. igitur aut βαίνουσι
traiciendum aut lacuna post hanc vocem statuenda» MW

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.⁴⁰

!

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 feet⁴¹

⁴⁰ A euphemistic reference to the myth of Philomela, Procne,
Tereus, and Itys.

⁴¹ The meter of this line is questionable and the citation may
be corrupt or incomplete.

267 [316 MW] Schol. A Hom. *Il.* 24.624 (V p. 626.77–80 Erbse) “ὄπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα”
σημειοῦνται τινες, ὅτι Ἡσίοδος ἐποίησεν

ὄπτησαν 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 δυναστευσάν-
των ἀρχαιότατοι λέγονται. . . ὁ δ' Ἡσίοδος

Δωδώνην φηγόν τε, Πελασγῶν ἔδρανον, ἦεν

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 exam-
ples:

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

270⁴² 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

⁴² From the *Catalogue of Women*? Cf. Fr. 181.

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 τις ἐστίν, ἣν ἀνέγραψε καὶ Ἀριστοφάνης ὁ γραμματικὸς (Aristoph. Byz. Fr. 358 Slater) οὕτως ἔχουσαν·

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 θυσιῶν νόμον ἐπαινοῦντα εἰπεῖν·

ὥς κε πόλις ῥέζησι, 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 σοὶ τε καὶ τοῖς οἰκισταῖς, ὃ εἰπόντος μὲν ἐμοῦ, φησὶν Ἑσιόδος, δόξαι ἂν εἶναι φαῦλον,

271⁴³ Harpocratio, *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

272⁴⁴ 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

273⁴⁵ 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,

⁴³ From the *Precepts of Chiron*? Or the *Great Works*?

⁴⁴ From the *Precepts of Chiron*? Or the *Great Works*?

⁴⁵ From the *Precepts of Chiron*? Or the *Great Works*?

χαλεπὸν δὲ νοῆσαι

εἰπόντος μὲν ἐμοῦ φαῦλον, χαλεπὸν δὲ νοῆσαι sic fragmentum e testimonio excerpisit Wilamowitz, sed fines loci Hesiodici 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' Ἑσιόδον.

277 [327 MW] Audacis Excerpta, *Gramm. Lat.* VII p. 332 Keil

qui primum his observationibus in componendis carminibus usi sunt? Phemonoe dicitur Apollinis vates prima per insaniam ita locuta, cuius Hesiodus meminit.

278 [328 MW] Schol. AT Hom. *Il.* 21.528b¹ (V p. 248.77 Erbse) "πεφυζότες"

ὄθεν

ἄφυζαν

τὸν λέοντα Ἑσιόδος εἶπεν.

and hard to understand⁴⁶

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? Phemonoe, 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

⁴⁶ 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.

279 [329 MW] Strabo 8.5.3

Ἡσιόδου δέ, ὅτι τὸ βριθὺ καὶ βριαρὸν

βριῖ

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 τινος τῶν Ὀμήρου λέξεων τὸν Οἰλέα “Ἰλέα” εἰπόντι καὶ τὸν νήδυμον

ἡδυμον

καὶ ἄλλα ἅττα τοιαῦτα, τῆς Ὀμηρικῆς ἐπεμελήθησαν ἐξηγήσεως.

281 [331 MW] Schol. Philostrat. *Heroic.* p. 464 Boissonade

εὑρίσκεται δὲ καὶ παρ’ Ἡσιόδῳ μόνῳ. . .

ὄτων

282 [332 MW] *Epim. Hom.* a 253 Dyck

Ἡσιόδου δὲ τὸ

Πρόκριν

279 Strabo, *Geography*

and Hesiod, because he says, instead of βριθύ (“burdensome”) and βριαρόν (“burly”),

βριῖ (“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 . . . :

ὄτων (“of those who”)

282 *Homeric Parsings*

and Hesiod the name

Procris

παρὰ τὸ κρίσις, πρόκρισις, πρόκρισιν, καὶ ἐν συγκο-
πῇ Πρόκριων.

283 [333 MW; *31 H] Pollux 1.231

καὶ

φυλλοχόος μήν

... ὡς Ἡσιόδου.

284 [335 MW; *32 H] Lesbonax *περὶ σχημάτων* Fr. 2 p.
178.8 Blank

καὶ παρ' Ἡσιόδου

δαϊζόμενοιου πόλης

δαϊζόμενοιου Ruhnken: δαϊζόμενον codd.

285 [337 MW] Schol. E Hom. *Od.* 7.104 (I p. 332.9–13
Dindorf) “αἱ μὲν ἀλετρεύουσι μύλης ἐπι μήλοπα καρ-
πόν”

οἱ δέ, ὅτι τὸ ἔριον ἐπὶ τοῦ μηροῦ ἔστρεφον· μύλη γὰρ
καὶ τὸ ἄκρον τοῦ μηροῦ. καὶ Ἡσιόδου γὰρ φησι τό

ἀλετρεύουσι μύλης ἐπι μήλοπα καρπόν,

ἐπὶ τῆς ἡλακάτης τῆς στρεφομένης δίκην μύλης·
μήλοπα γὰρ τὸν τῶν προβάτων καρπόν, ἧτοι τὸν
μαλλόν.

derived from *krisis* (“judgment”), *prokrisis* (“preference”) and in abbreviated form Procris.⁴⁷

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.

⁴⁷ Procris' name is connected etymologically here with *πρό-κρισις* (“preference”).

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 πόλεως ῥέων. ἐκλήθη δὲ . . . διὰ τὸ ἡρεμαῖον καὶ παρθενῶδες τοῦ ῥεύματος·

ὡς ἀκαλὰ προρέων ὡς ἀβρῆ παρθένος εἶσιν

287 [340 MW] Strabo 13.1.12 de Priapo

ἀπεδείχθη δὲ θεὸς οὗτος ὑπὸ τῶν νεωτέρων· οὐδὲ γὰρ Ἡσιόδος οἶδε Πρίαπον.

288 [341 MW] Schol. Hom. *Od.* 19.34 (II p. 670.21–23 Dindorf) “λύχνον”

τῷ δὲ παρ' ἡμῶν καλουμένῳ λύχνῳ τοὺς ἥρωας χρωμένους ὁ ποιητὴς οὐκ εἰσάγει οὐδὲ Ἡσιόδος μέμνηται.

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 flow⁴⁸:

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.

⁴⁸ The name of the river is connected etymologically here with παρθένος, “maiden.”

289 [342 MW] Arg. Soph. *Oed. Reg.* ii

ὅτι δὲ νεώτερον τὸ τοῦ "τυράννου" ὄνομα δῆλον· οὔτε γὰρ "Ὀμηρος οὔτε Ἡσίοδος οὔτε ἄλλος οὐδέεις 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:

Ἰναχος Οἰνείδης 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-

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,⁴⁹ *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

⁴⁹ Renaissance mythographer (1520–80).

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 οὖσαν τοῦ τείχους ἐρασθῆναι τοῦ Ἀχιλλέως καὶ λαβοῦσαν μῆλον ἐπιγράψαι, καὶ ρίψαι εἰς τὸ μέσον τῶν Ἀχαιῶν. ἦν δὲ οὕτως ἐπιγεγραμμένον·

Μὴ σπεῦδε, Ἀχιλλεῦ, ἕως ἂν Κολώνειαν ἔλῃς·
ὔδωρ γὰρ οὐκ ἔνεστι, διψῶσι κακῶς.

τὸν δὲ Ἀχιλλέα οὕτως ἐπιμείναντα ἐλεῖν τὴν πόλιν τῇ τοῦ ὕδατος ἐνδείᾳ. ἱστορεῖ Δημήτριος †ἀσκητῆς.

Κολώνειαν: μὲν Μονηίαν YQXR: μὲν Μομηνίαν A ἕως ἂν Κολώνειαν: πρὶν Μονηίαν YQR: πρὶν Μομηνίαν A ἱστορεῖ Δημήτριος καὶ Ἡσιόδος Y: ἡ ἱστορία παρὰ Δημητρίῳ καὶ Ἡσιόδῳ QXRA

293a, b, c [338 MW]

(a) Plutarchus *De Stoicorum repugnantiis* 8, p. 1034e

πρὸς τὸν εἰπόντα

μηδὲ δίκην δικάσης, πρὶν ἄμφω μῦθον ἀκούσης

ἀντέλεγεν ὁ Ζήνων (Fr. 78, I p. 23 SVF) . . .

⁵⁰ Metrically, these lines cannot belong to Hesiod.

⁵¹ The last word of this scholium is corrupt in the one manuscript that has this reading; all the other manuscripts attribute the

which lay around Ilium. He arrived at one which used to be called Coloneia and is now called Pegasus; 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.⁵⁰

Achilles remained and captured the city because of its lack of water. The story is in Demetrius the †practicer†.⁵¹

293a, b, c⁵²

(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).

⁵² From the *Precepts of Chiron*? But other authors attribute the same words to Sisyphus and Pittheus or to Democritus.

(b) Aristoph. *Vespae* 725

ἦ που σοφὸς ἦν ὅστις ἔφασκεν "πρὶν ἂν ἀμφοῖν
μῦθον ἀκούσης,
οὐκ ἂν δικάσαιο".

(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 ἣ μὲν τέκε φαίδιμον υἱὸν
Ἕφαιστον τέχνησιν ἄνευ Διὸς αἰγιόχοιο
ἐκ πάντων παλάμησι κεκασμένον Οὐρανίωνων·
αὐτὰρ ὁ γ' Ὀκεανοῦ καὶ Τηθύος ἠγκόμοιο
5 κούρη νόσφ' Ἥρης παρελέξατο καλλιπαρήου
ἕξαπαφῶν Μῆτιν καίπερ πολύιδριν ἐοῦσαν·
συμμάρψας δ' ὁ γε χερσὶν ἐὼν ἐγκάθετο νηδύν,
δείσας μὴ τέξῃ κρατερώτερον ἄλλο κερανοῦ·
τούνεκά μιν Κρονίδης ὑψίζυγος αἰθέρι ναίων
10 κάππειεν ἕξαπίνης. ἣ δ' αὐτίκα Παλλάδ' Ἀθήνην
κύσατο· τὴν μὲν ἔτικτε πατῆρ ἀνδρῶν τε θεῶν τε

(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 she⁵³ bore an illustrious son,
by her devices, without aegis-holding Zeus: Hephaestus,
expert with his skilled hands beyond all of Sky's
descendants.

But he⁵⁴ bedded beside the daughter of Ocean and
beautiful-haired Tethys, apart from beautiful-cheeked
5 Hera,
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
10 pregnant
with Pallas Athena: her the father of men and of gods
bore

⁵³ Hera.⁵⁴ Zeus.

πὰρ κορυφήν, Τρίτωνος ἐπ' ὄχθησιν ποταμοῖο.
 Μῆτις δ' αὐτε Ζηνὸς ὑπὸ σπλάγχνοις λελαθυῖα
 ἦστο, Ἀθηναίης μήτηρ, τέκταινα δικαίων,
 15 πλείστα θεῶν εἰδυῖα καταθηγῶν τ' ἀνθρώπων.
 †ἔνθα θεὰ παρέλεκτο Θέμις† παλάμαις περὶ πάντων
 ἀθανάτων ἐκέκασθ' οἷ Ὀλύμπια δώματ' ἔχουσιν,
 αἰγίδα ποιήσασα φοβέστρατον ἔντος Ἀθήνης·
 σὺν τῇ ἐγείνατό μιν, πολεμῆϊα 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 Ἑκαταῖος (*FGrHist* 1 F 35) καὶ Ἑλλάνικος (*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.

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*

He⁵⁵ 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.

⁵⁵ Statius, or Amphiarus, the seer who speaks the lines in Statius' poem which are being commented on here? From the *Bird Omens*? Or from the *Melampodia*?

297 [357 MW] Schol. Pind. *Nem.* 2.1 (III p. 31.7–12 Drachmann) de rhapsodis

Φιλόχορος δὲ (FCGrHist 328 F 212) ἀπὸ τοῦ συντιθέναι καὶ ράπτειν τὴν ᾠδὴν οὕτω φησὶν αὐτοὺς (scil. τοὺς ραψωδοῦς) προσκεκλήσθαι. δηλοῖ δὲ ὁ Ἑσίοδος λέγων·

ἐν Δῆλῳ τότε πρῶτον ἐγὼ καὶ Ὀμηρος αἰδοὶ μέλπομεν, ἐν νεαρῶις ὕμνοις ράψαντες αἰοιδίην, Φοῖβον Ἀπόλλωνα χρυσάορον, ὃν τέκε Λητώ

298 [358 MW] Paraphrasis Lycophr. 822 (I, p. 71 Scheer)

πρῶτος Ἑσίοδος 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. ἥ δὲ Ἑρῦ-

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:

θεια καὶ Ἑσπερέθουσα βοῶπις”, ὡς φησιν Ἀπολλώνιος ὁ Ῥόδιος (4. 1427).

300a, b [361 MW]

(a) Plato *Resp.* 3. 390e

οὐδ' ἄστέον αὐτοῖς ὄτι

δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας

(b) *Suda* δ 1451 (II p. 135.12 Adler)

“δῶρα—βασιλῆας”. οἱ μὲν Ἑσιόδειον οἴονται τὸν στίχον. . .

301 [362 MW] Clemens *Strom.* 5.14.107.2 (II p. 397.21 Stählin)

Ἑσιόδος μὲν οὖν οὕτως περὶ αὐτῆς (sc. τῆς ἐβδόμης ἡμέρας) λέγει “πρῶτον ἔνη τετράς τε καὶ ἐβδόμη ἱερὸν ἡμᾶρ” (*Op.* 770), καὶ πάλιν

ἐβδομάτῃ δ' αὖτις λαμπρὸν φάος ἡέλιου

302 [363* MW] Apollonius Soph. *Lex. Hom.* p. 164.14 Bekker

ὡς καὶ Ἑλιόδωρος·

φοῖβον ὕδωρ ἐπάγων κέρασ' Ὀκεανοῖο ῥοῆσι

Ἑλιόδωρος codd.: Ἑσιόδος Villoison

“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 Heliodorus⁵⁶ too,

bringing pure water, he mixed it with Ocean's streams

⁵⁶ Villoison suggested emending the name to that of Hesiod.

303 [364 MW] Aristot. *Hist. Animal.* 8.18. 601a31–b3.

τὰ μὲν οὖν γαμφώνυχα. . ὡς ἀπλῶς εἰπεῖν ἄποτα
πάμπαν ἐστίν. ἀλλ' Ἡσίοδος ἠγνόει τοῦτο· πεποίηκε
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 ἰέρεια τῆς Ἀθηνᾶς.

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, ἥντε θηρός,
τοῦδε δάσαντο κύνες κρατεροί. πέλας † Ἄρκενα†
πρώτη.

< > μετὰ ταύτην ἄλκιμα τέκνα,

Λυγκεὺς καὶ Βαλῖος πόδας αἰνετός, ἡδ'

Ἄμαρυνθος

5 καὶ <κεν> τοὺς ὀνομαστὶ διηνεκέως καταλέξῃ

< > τότε Ἀκταῖον κτείνει Διὸς ἐννεσίησι

πρῶτοι γὰρ μέλαν αἷμα πῖον σφετέρωιο ἄνακτος

Σπартός τ' Ὠμαργός τε Βορῆς τ' αἰψηροκέλευθος

⁵⁷ I.e. predators.

303 Aristotle, *History of Animals*

Birds with crooked talons⁵⁷ . . . 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.

305⁵⁸ 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

< > 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.

⁵⁸ Some scholars consider this fragment archaic and possibly Hesiodic, but most attribute it to the Hellenistic period.

οὔτοι δ' Ἀκταίου πρῶτοι φάγον αἵμά τ' ἔδαψαν
 τοὺς δὲ μέτ' ἄλλοι πάντες ἐπέσσυθεν ἔμμεμαῶτες
 (ἀργαλέων ὀδυνῶν ἄκος ἔμμεναι ἀνθρώποισιν)

1 θήρες 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 τὰδε φών[ησεν, γλυκεῖαν
 Ἥσιόδος πρόπολος
 Μουσᾶν, ὃν <ἀν> ἀθάνατοι τιμῶσι, τούτῳ
 καὶ βροτῶν φήμαν ἔπ[εσθαι.

193 ἀν add. Housman, Wilamowitz, Blass

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)⁵⁹

306⁶⁰ 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."

⁵⁹ The last line does not seem to fit the context of the rest of
 the fragment.

⁶⁰ 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, d, e	196 + 197 + 198 + 199 + 200	104 + 105 + 106 + 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
162	-	103
163	42	-
164	59	70
165	87	-
166	218	-
167	220	-
168	221	*10
169	223	-
170	224	-
171	225	-
172	227*	*20
173	228	*18
174	231	*21
175	232	-
176	235	112
177	236	124
178	237	-
179	239	116
180	238	-
181	240	115
182	180	111
183	41	*23
184	242	*28
185	246	-
186	247	-
187a, b	248, 249	Meg10, Meg11
188	250	-
189a, b	251(a), (b)	Meg12
190	252	Meg13

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
191a, b, c	253	Meg14
192	254	-
193	255	-
194a, b	256	-
195	257	Meg15
196	258	-
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	-

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FRAGMENT CONCORDANCES

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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*	43
305	-	*39

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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

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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	-	Meg ⁴
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	-

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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

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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

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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
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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)	-	Meg16
260	198	-

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	-

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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

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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	-

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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	-	-

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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	-	-
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Merkelbach- West or OCT	Most	Hirschberger
402	-	-
403	-	-
404	-	-
405	-	-
406	-	-
407	-	-
408	-	-
409	-	-
410	-	-
411	-	-
412	-	-
413	-	-

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