1. **Theogn. 1-18**

A. 1-4

๑ ὁ ἄνα, Δητοῦς οὐ, Δίως τέκος, οὕποτε σεῖο

λήσομαι ἀρχύμενος οὐδ’ ἀποπαύμενος,

ἀλλ’ αἰεὶ πρῶτον τε καὶ ύποταν ἐν τε μέσοισιν

ἐπίσω: σὺ δὲ μου κλῆθι καὶ ἐσθλὰ δίδου.

O lord, son of Leto, child of Zeus, I will never forget you at the beginning or at the end, but I will ever sing of you first, last, and in between; and do you give ear to me and grant me success.

B. 5-10

Φοίβε ἄνας, ὥστε μὲν σε θεᾶ τέκε πόντια Δητῶ,

φοίνικος ῥαδινής χερσίν ἐφαρμαίμην,

ἀθανάτων κάλλιστον, ἐπὶ τροχείδει λίμνην,

πάσα μὲν ἐπιλήσθη Δήλος ἀπεφεσίη

όμηρα ἀμφροσίης, ἐγέλασα δὲ γαία πελώρῃ

γήρησεν δὲ βαθὺς πόντος ἄλος πολύς.

Lord Phoebus, when the august goddess Leto gave birth to you, fairest of the immortals, as she clasped the palm-tree with her slender arms beside the circular lake, all Delos was filled from end to end with an ambrosial aroma, the vast earth beamed, and the deep expanse of the white-capped sea rejoiced.

C. 11-14

Ἄρτεμις ἴσον ὑποκρόνη, θύγατερ Δίως ἦν ἀγαμέμνοιν

ἐσαίαθ’ ὅτ’ ἐς Τροίαν ἔπεμε σωφρονήσης,

εὐχομένω τοίς κλύθι, κακάς δ’ ἀπὸ κήρας ἀλλακε:

σοὶ μὲν τούτῳ, θέα, σμιρόν, ἐμοὶ δὲ μέγα.

Artemis, slayer of wild beasts, daughter of Zeus, for whom Agamemnon set up a temple when he was preparing to sail on his swift ships to Troy, give ear to my prayer and ward off the evil death-spirits. For you, goddess, this is a small thing, but for me it is critical.

D. 15-18

Μοῦσας καὶ Χάριτες, κοῦρας Δίως, αἱ ποτε Κάδμιον

ἐς γάμον ἔδωσα καλὸν άδειατ’ ἐπος;

sterol καὶ καλὸν, φίλον ἐτύχε, τὸ δ’ ὅποί καλὸν ὄ φίλον ἐστίν;

τοῦτ’ ἐπος ἀθανάτων ἤθελε διὰ σταμάτων.

Muses and Graces, daughters of Zeus, who came once to the wedding of Cadmus and sang the lovely verse, “What is beautiful is loved, what is not beautiful is not loved.” This is the verse that went through your immortal lips.

2. **Skolia (884-87 PMG = Ath. 694 C-D)**

A. 

Παλλάς Τριτογένευς ἄνασσ’ Ἀθηνᾶ,

δροθο τήδε πόλιν τε καὶ πολίταις,

ἀτρ ἀλγείων καὶ στάσεων

καὶ θανάτων ἀωρίων, σὺ τε καὶ πατήρ.

Pallas, Tritogeneia, Queen Athena—guide this city and its citizens, you and your father, and allow no griefs or internal divisions or untimely deaths!

B. 

Πλούτου μητρί’ Ὀλυμπίαν ἀεόδω

Δήμητρα στερεφόροις ἐν ὀραίας

σὲ τε παί Δώς Φερσέφονη·

χαῖρετον, εἰ δὲ τάνδ’ ἀμφέπετον πόλιν.

I sing of the Olympian mother of Wealth, Demeter, in the seasons when garlands are worn, and of you, Pherephone, child of Zeus. Hail to you both! Keep careful watch over this city!

C. 

ἐν Δήλῳ ποτ’ ἐτικτε τέκνα Δατω,

Φοίβον χρυσόκομαν ἄνακτ’ Ἀπόλλω

ἐλαφρήδον τ’ ἀγροτεράν

‘Ἅρτεμις, ἀ γυλάκοιν μέγ’ ἔχει κράτος.

On Delos once upon a time Leto bore children: Lord Phoebus Apollo of the golden hair and the deer-shooting huntress Artemis, who exercises great power over women.

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<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>χρή δὲ πρῶτον μὲν θεόν ύμνην εὐφρονάν ἄνδρας εὑρήμους μοῦς καὶ καθαροῖς λόγοις.</td>
<td>For men of good cheer it is meet first to hymn the god with reverent tales and pure words,</td>
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</tbody>
</table>

4. **skolia (PMG 893 and 895 = Ath. 694C)**

<table>
<thead>
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<tr>
<td>ἐν μύρτων κλαδί τὸ ξίφος φορήσω ὡσπερ Ἀρμόδιος κάριστογεῖτων ὅτε τὸν τύραννον κτανέτην ἰσονόμους τ’ Ἀθήνας ἐποιησάτην.</td>
<td>I shall carry my sword in a spray of myrtle, like Harmodius and Aristogeiton when they killed the tyrant and made Athens a city of equal rights.</td>
</tr>
<tr>
<td>ἐν μύρτων κλαδί τὸ ξίφος φορήσω ὡσπερ Ἀρμόδιος κάριστογεῖτων ὅτ’ Ἀθήναις ἐν θυσίαις ἄνδρα τύραννον Ἰππάρχον ἐκαίνετην.</td>
<td>I shall carry my sword in a spray of myrtle, like Harmodius and Aristogeiton when at the festival of Athena they killed the tyrant Hiparchus.</td>
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</table>

5. **Riddles**

<table>
<thead>
<tr>
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<tr>
<td>στίχον εἰπεῖν Ὀμηρικόν ἀπὸ τοῦ ἄλφα ἀρχόμενον καὶ εἰς τὸ αὐτὸ στοιχεῖον καταλήγοντα· ἄγχος δ’ ἰσταμένη ἔπεα πετρότα προπρόδα. ἅλλ’ ἂγε νῦν μέστιγα καὶ ἦνα σηχάλσετα. ἀσπίδας εὐκύκλωμα λασιήμα τε πετρότα.</td>
<td>To recite a Homeric line that begins with alpha and ends with the same letter: And standing close beside him she spoke winged words. (II. 492) But come now, the whip and the shining reins. (II. 5.226) circular shields and flapping animal-skins. (II. 5.453)</td>
</tr>
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<tr>
<td>καὶ πάλιν στίχους Ὀμηρικοὺς ἀπὸ τῆς πρώτης συλλαβῆς καὶ τῆς ἐσχάτης δηλόντας ὅνομα, ὁν- Ἀίας δ’ ἐκ Σαλαμίνος ἄγεν δυνακάδεκα νῆας.</td>
<td>&lt;Aias&gt;.</td>
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6. **3 (Apollo) 157-61**

κοῦραι Δηλιάδες, ἐκατηβελέταισιν
αι τ’ ἐπεὶ ἀρ πρῶτον μὲν Ἀπόλλων’ ὑμνήσωσιν,
αὕτης δ’ αὖ Ἀττῶ τε καὶ Ἅρτεμιν ἀνέχομαι,
μνησάμεναι ἀνδρῶν τε παλαιῶν ἥδε γυναικῶν
ὑμνόν ἀείδουσιν, θέλγουσι δὲ φυλ’ ἀνθρώπων.

The Maidens of Delos, the servants of the Far-shooter, who, after first hymning Apollo, and then in turn Leto and Artemis profuse of arrows, turn their thoughts to the men and women of old and sing a song that charms the peoples.


αὖθις δ’ αἰνεῖν τοῦτον δ’ ἐσθαλὰ πώς ἀναφαίνει,
ὡς μὲν μησομονή καὶ τόνος ἄμφ’ ἄρετής-
οὐ τί μάχας διέπειν Τιτήνων οὐδὲ Γιγάντων
ἀνδρῶν δ’ αἰνεῖν τοῦτον ὃς ἐσθαλὰ πιὼν ἀναφαίνει,
τις δ’ ἁρμικὴ προμηθείην αἰὲν ἔχειν ἀγαθήν.

(it is meet) to praise that man who after drinking reveals noble thoughts, so that there is a recollection of and striving for excellence; it is not meet to make an array of the wars of the Titans or Giants or Centaurs, creations of our predecessors, or violent factions—there is nothing useful in them; and it is meet always to have a good regard for the gods.

8. **Homer Iliad 1.8-9**

Τίς τ’ ἄρ φωσθεὶς ἐξελθεῖ μάχεσθαι;
Λητῶς καὶ Διὸς υἱός.

Who then brought these two together in strife? The son of Leto and Zeus.

9. **Homer Iliad 1.37-42**

κλυθὶ μεν, ἀργυρόστριξ’, δ’ Ἡρωῦν ἀμφιβεβήκας
Κύλλαν τε ζαθέην Τενεδός τε ἱφ’ ἀνάσας,
Σμινθεῦ, εἴ ποτε τοι χαρίτην’ ἐπὶ νηὸν ἔρισα,
ὁ δ’ ὥδε ποτε τοι κατὰ πίνα μηρ’ ἐκη
ταύρων ἤ’ αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ
τίσειαν Δαινοὶ ἐμά δάκρυα σοίσι βέλεσιν.

Hear me, you of the silver bow, who have under your protection Chryse and sacred Cilla, and who rule mightily over Tenedos, Smintheus, if ever I roved over a pleasing shrine for you, or if ever I burned to you fat thigh pieces of bulls or goats, fulfill for me this wish: let the Danaans pay for my tears by your arrows.

10. **Hesiod Works and Days 161-5**

καὶ τοὺς μὲν πόλεμος τε κακός καὶ φύλοπος αἰνὴ
toς μὲν υἱ’ ἐπατρίου Θῆβῃ, Καδμιδία γαῖ,
ὁλεσα μαρναμένος μῆλων ἔνεκ’ Οἰδιπόδαο,
toς δ’ καὶ κατ’ ἡμέραν ὑπὲρ μέχρι λαίτα θαλάσσης
ἐς Τροίην ἀγαγόν Έλενῆς ἐνέκ’ ἱμάκυμοι.

Evil war and dread battle destroyed these, some under seven-gated Thebes in the land of Cadmus while they fought for the sake of Oedipus’ sheep, others brought in boats over the great gulf of the sea to Troy for the sake of fair-haired Helen.

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11. **Cypria fr. 1** = Schol. (D) II. 1,5, “Διός δ’ ἔτελείτο βούλη” 11

Others have said that Homer was referring to a myth. For they say that Earth, being weighed down by the multitude of people, there being no piety among humankind, asked Zeus to be relieved of the burden. Zeus firstly and at once brought about the Theban War, by means of which he destroyed very large numbers, and afterwards the Trojan one, with Cavil as his adviser, this being what Homer calls the plan of Zeus, seeing that he was capable of destroying everyone with thunderbolts or floods.

**Selected Bibliography**


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