

# ΕΡΤΑ ΚΑΙ ΗΜΕΡΑΙ ΗΣΙΟΔΟΥ

- Muses from Pieria, who celebrate with songs,  
come, tell of Zeus, praising your father,  
by means of whom mortal men are alike unknown and known,  
heard-of and unheard-of, by the aid of great Zeus.
- 5 For he readily makes strong, and readily crushes the man who is strong,  
and readily diminishes the prominent man, and magnifies the unnoticed,  
and he readily makes the crooked man straight, and withers the bully,  
Zeus the high-thunderer, who dwells in the highest halls.  
Take heed, having seen and heard, and set judgments right with justice,  
10 oh Thou, and I, may I speak true for Perses.
- So, there was not, in fact, a single family of Strifes, but rather on the earth  
there are two; on consideration, one might approve of the one,  
but the other is reprehensible; and they have thoroughly different character.  
For the one promotes battle and evil war,  
15 she is inexorable; no mortal man loves her, but rather, out of necessity  
they honor burdensome Strife by the plan of the immortals.  
Dark Night bore the other one first,  
and the high-throned son of Kronos who dwells in the high air set her  
in the roots of the earth and made her much better for men;  
20 and she all the same rouses even a good-for-nothing to work.  
For when someone who needs work looks at another  
wealthy man, who is eager to till and plant  
and to well establish his property, neighbor is jealous at neighbor  
hurrying to plenty; this is the good Strife for mortal men.  
25 And the potter is angry with the potter, and the builder with the builder,  
even the beggar is angry with the beggar, and the singer with the singer.
- Oh Perses, take these words to heart,  
and may the Strife that delights in evil not keep your heart from work,  
as you are attentive while watching the disputes of the marketplace.

1 Pieria] The birthplace of the Muses,  
Th. 1. 53. A region immediately north of  
Mt. Olympus.

2 σφέτερον] Usually 3rd person, but  
used for other persons in poetry.

3 διὰ] Note repeated syllables -τε δι- in  
ll. 2,3.

3-4 unknown...unheard-of] Note  
chiasmus crossing the line. The  
translation should reflect the connection  
with φημι and \*ρέω.

7 ἰδύνει σκολιόν] Cf. Luke 3.5,  
“...ἔσται τὰ σκολιὰ εἰς εὐθείαν...” where  
the sense there is also that God’s justice  
brings many reversals.

7 ἀγήνορα] Can capture both the  
positive and the negative connotations of  
“very much a man”; both heroic or  
manly, and also headstrong, arrogant.

9 judgments] Here θέμις is the  
judgment rendered by the princes  
(βασίλῃς, below), which may be guided  
by Zeus-inspired justice, or may be  
crooked. Hesiod is asking Zeus to help  
princes make just judgments.

13 different] “Tmesis” of διάνδιχα

13 character] The θυμός is mostly the  
faculty which moves one to action or  
feelings.

14 ὀφέλλει] This Epic usage is distinct  
from ὀφείλω.

16 they] Shift from a generic singular to  
plural subject.

23 οἶκον] West cites X. *Oec.* 1.5 for a  
definition of οἶκος that includes ὅσα τις  
ἔξω τῆς οἰκίας κέκτεται.

29 watch...marketplace] Judicial  
disputes were argued and settled in the  
marketplace, before an audience who  
would be both watching, and giving ear  
to what was going on. West reads ἀγορῆς  
τ’ in Φα, which is a recension from twelfth  
and fourteenth century manuscripts, and  
is itself descended from a 1140-80  
document. Assuming the reading without  
any conjunction is correct, one takes one  
participle subordinate to the other;  
“paying attention, while watching.” See  
also [HW66, l. 202 note] on combined  
participles.

29 ἀγορῆς] The genitive may be

10 Πέρση] [EW82] reads vocative (Πέρση) here; “may I, Perses, speak true.” 11 Οὐκ ἄρα]  
[LS89, s.v. ἄρα A.2], calling attention to something startling. 21 ἰδὼν...χαρίζων] This  
sentence lacks a main verb. Some editors have read ἴδει (e.g., [Sol70]) and others χατίζει(e.g.,  
[EW82]). West defends the two participles and seems to feel this is a phrase which shades  
into the clause governed by ζηλοῖ.

- 30 For there is little care for quarrels and markets  
to one for whom an ample livelihood is not laid up within  
in good season, which the earth bears, Demeter's grain.  
Having had your fill of this, you may promote quarrels and fighting  
over someone else's possessions. But you will not be able to do so  
35 a second time, rather let us settle the quarrel here and now,  
with right judgments, which are best, being from Zeus.  
For we have already divided up the allotment, but you have been taking and  
carrying off many other things, fawning greatly upon the princes,  
who consume bribes, and who are ready to render this judgment —  
40 fools! they know neither how much better a half is than the whole  
nor how great a sustenance there is in mallow and asphodel.  
For the gods have a way of life for men which they have hidden;  
for you would labor easily even in a single day  
so that you could keep for even a year, without work;  
45 you would speedily set away the steering-oar above the fireplace  
and the labors of oxen and drudging mules would be done away with.  
But Zeus concealed this, as he was angry in his heart,  
because wily Prometheus tricked him.  
For that reason, indeed, he plotted miserable troubles for mankind,  
50 and concealed fire. Then the brave son of Iapetos,  
against the will of counselor Zeus, stole it for mankind, in a hollow fennel stalk,  
unnoticed by Zeus who delights in thunder.  
But Zeus, the cloud-gatherer, angry with him, said:  
"Son of Iapetos, who know schemes better than anyone,  
55 you are rejoicing at having stolen fire and beguiled my wits —  
there will be great pains for you yourself and for men to come.  
*I* will give them an evil gift to match fire, with which all  
will take pleasure at heart, embracing his own misfortune."  
So he spoke, and the father of men and gods laughed out loud.  
60 He ordered wide-famed Hephaistos with all haste  
to mix earth with water, and to put in it a human voice  
and strength, and to make it like the immortal goddesses in the face,  
a lovely, beautiful form of a maiden; and he ordered Athena

possessive with *νείκε'* ("the quarrels of the marketplace"), or may be a genitive of source with *ἐπαχουόν*. [LSe95] cite this phrase as an example of the latter; the translation in [EW82] supports the former. The tone of West's note may be taken also to support the former.

32 *ῥῥαῖος*] Note alliteration with *ῥρη* and to a lesser extent *ῥνι*.

33 *δῆριν ὀφείλλοις*] Echoes the attribute of evil Eris, l. 14, also at line end.

35 *δεύτερον*] This might be taken to mean "it will no longer be secondary to you, to do thus", i.e. "if you do this you will not have time for anything else," reflecting the earlier admonition, l. 27 f. However, West cites Il.21.565: *οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλυσαι* where *ἔσται* with infinitive means "possible to", as in "it is no longer possible to evade death and destruction". West also cites Il.23.46-47: *ἐπεὶ οὐ μ' ἔτι δεύτερον ὦδε ἴξετ' ἄχος κραδίην*, where *δεύτερον* means "a second time" as "since grief does not reach my heart a second time, [while I am among the living]".

38 *ἄλλά τε πολλά*] From *ἄλλος*; note accentuation.

40 half... whole] This paradoxical

statement presumably carries the implication that half the land is better than the whole, if in this way one can keep a clean conscience; cf. Proverbs 15:17 "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

41 mallow and asphodel] I.e. poor fare for simple folk. Hesiod is probably not celebrating the simple life, but rather continuing the proverbial though of the previous line. (Asphodel is also the food of the dead in Hades.)

42 *ἔξουσι*] [LS89, *ἔξω* B.IV] cite Hesiod's *κρύψαντες ἔχουσι* as a usage equivalent to *κεκρύφασι*. West rejects this usage as a later Attic idiom and cites Il. I. 356: *ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας*.

45 fireplace] A storage place for articles needing protection from damp.

48 tricked] The trick was over the division of the meat and the bones of the sacrificial ox.

49 plotted... mankind] See l. 95.

57 *ἐγὼ*] Emphasizes the contrast: "*You* gave them fire, now *I* will match your gift with one of my own."

57 gift] Sc. *δωρον*

54 *πάντων πέρι*] The paroxytone indicates *πέρι* is in post-position

- to teach her skills, how to weave a finely crafted fabric;  
65 and for golden Aphrodite to pour beauty about her head,  
and wretched longing and troubles that gnaw at a man's limbs;  
and he told Hermes the herald, the Argus-slayer  
to put in a bitch's heart and thievish tendencies.  
So he said, and they obeyed him, Zeus the son of Kronos, their lord.  
70 At once the famed Lame One formed from the earth  
the likeness of a modest maiden, in keeping with the plans of Kronos' son;  
and the gray-eyed goddess Athena girdled and adorned her;  
and both the goddesses Kharites, and the lady Peitho set about her  
skin golden necklaces, and  
75 the fair-haired Horai crowned her about with spring flowers;  
and Pallas Athena applied all sorts of things as adornments to her skin.  
Then Argus-slayer the herald formed in her breast  
lies, and wheedling words, thievish tendencies  
by the plans of loud-thundering Zeus; and the herald of the gods  
80 put a voice in her, and he named this woman  
Pandora, because all who have homes on Olympus  
gave her a gift, to be a pain to hard-working men.  
And when he had completed a highly irresistible snare,  
the father sent to Epimetheus the famed Argus-slayer,  
85 swift messenger of the gods, bringing a gift; and Epithemeus did not  
consider how Prometheus had said to him never to accept a gift  
from Olympian Zeus, rather to send it  
back, for fear that somehow evil would come about for mortal men.  
But after he had accepted, when he did have something bad, he was mindful.  
90 For previously the nations of man were living on earth  
far apart from ills and from harsh toil  
92 and painful sicknesses which give men death;  
94 but the woman took off the great lid of the wine jar with her hands  
95 and scattered; she plotted miserable troubles for mankind.  
Only Hope remained there in her unbroken home  
within the jar, under the lip, and did not fly through the mouth;  
for before that she pushed the lid of the jar on,  
by the plan of ægis-bearing Zeus, the cloud gatherer. Countless other baleful  
100 things wander about over mankind;  
for the earth is full of evils, and the sea is full;  
there are diseases for people by day, which by night

64 ἱστόν] By a figure of metonymy, ἱστός can be the fabric woven on the loom, as well as the loom itself. This must be the meaning here, as πολυδαίδαλος does not naturally associate with the loom as much as with its fruit. Of course ἱστός itself comes to mean loom only by another figure of metonymy (or synechdoche); the loom as a whole comprises more than its "stand".  
67 Hermes...put] West observes a complex chiasmus in the pattern of ll. 60-68: "Ἡφαιστον...φύρειν / Ἀθήνη...διδασκῆσαι / ἀμφιχέαι...Ἀφροδίτην / θέμεν...Ἑρμείην, which does not carry into English well.  
67 Argus-slayer] Argus Panoptes was a hundred-eyes giant whom Hera set to watch over Io and keep Zeus away from her. Zeus sent Hermes to Kill Argus. Hermes told Argus boring stories until all hundred of his eyes fell asleep, and he then sealed them shut with a spell. After Hermes killed Argus, Hera took his hundred eyes and used them to adorn the peacock's tail. Although ἀργειφόντης is traditionally rendered as Argus-slayer, West [HW78, Excursus I] argues that the

true etymology for the epithet most natural to the thief-god is "dog-killer".  
68 κύνεόν] "Dog-like" probably meant "shameless" but in the context the shift in meaning may be justified because it maintains a comparison to a dog specifically to insult a woman.  
73 Peitho] Persuasion is an important attribute of a woman in this viewpoint.  
83 αὐτῇ] Apparently a typo. This word is not found in [LSe95] and is not mentioned in the app. crit.  
90 ζώεσκον] Iterative form. Note that the n. pl. φύλα is taking a pl. verb form here, perhaps because the concept φύλ' ἀνθρώπων is felt to consist of a plurality of people.  
93 ] Some manuscripts include the verse: αἴψα γὰρ ἐν κακότητι βροτοὶ καταγερᾶσθουσιν ("for mortal men soon grow old in evil conditions") [Sol70]. West argues that this line, which is quoted from Od. 19. 360 was a marginal note added to l. 113 f.  
95 plotted...mankind] Repeated almost verbatim from l. 49 (only δ' is added here).

- go about on their own bringing ills for mortals  
silently, since counselor Zeus took out their voice.
- 105 Thus, it is not possible to escape the intent of Zeus in any way at all.  
And if you are willing, I shall sum up another story for you,  
and with good skill, and you, take it to heart,  
how from the same state, the gods and mortal men have come to be.
- The golden race was the the first race of articulate men  
110 the gods who have their homes on Olympus made.  
They lived in the days of Kronos, when he was king in heaven;  
and they lived as if they were gods, with carefree spirit,  
far from toil and sorrow; not even fearful old age  
was present at all, and they all alike had enjoyment of their hands and feet  
115 in youthful freshness, beyond all ills;  
and they died as if they were being overcome by sleep; and all good things  
were theirs; the fruitful corn-fields bore grain  
of their own accord, full and unstinting; and they lived off their fields willingly,  
and at their leisure, with many good things.
- 120 They were wealthy with sheep, they were dear to the blessed gods.  
But since earth covered over this race,  
they are truly divine spirits, through the plan of great Zeus —  
good, dwelling upon the earth, guarding mortal men —  
who are indeed on the watch for both just judgments and cruel deeds,  
125 cloaked in air, going to and from everywhere upon earth,  
as bringers of wealth; and this is their princely prerogative.
- Then afterwards, they who keep Olympian homes made a second race,  
a silver one, which was much worse,  
similar to the golden race neither in stature, nor in wit.
- 130 But a child was raised at his careful mother's side a hundred years,  
playing and very childish in her home;  
But when he was full-grown, and reached the measure of manhood,  
they lived a little time on earth, because they had troubles  
from their thoughtlessness; for they were unable to refrain from  
135 reckless insolence, and they were not even willing to attend to the immortals,  
nor to sacrifice upon the holy altars of the blessed,  
which is right for mankind in keeping with their local ways. Then  
Zeus the son of Kronos buried them in his anger, because  
they did not give honor to the blessed gods who keep Olympus.
- 140 Yet since earth covered over this race too,  
they are truly called the blessed dead under the earth,  
the second men, but all the same honor attends them too.
- But father Zeus made another, third race of articulate men  
from ash trees; the bronze race, not like the silver race at all.
- 145 They were terrible and mighty,  
and loved the baleful works of Ares, and wanton violence.  
They ate no grain, but had a dauntless, indomitable spirit;

104 voice] Disease spreads by night and gives no notice where it will strike.

109 *μερόπων ἀνθρώπων*] *μερόψ* is a word of uncertain meaning. It is found only as an epithet of men and the etymology (*μερος*, *ὁψ*) suggests a meaning of “divided voice”. The usual interpretation of this is “articulate”.

120 ] This verse is poorly attested; found only in a quotation of ll. 111–120 by Diodorus. [Sol70] athetizes it.

124–126 ] Repeated ll. 254–255.

132 *ῥήσσαι*] Optative 3rd sing. aor. -σαι

form; rare in Epic.

134 refrain] Literally, “unable to keep ὕβρις from one another”.

144 *μελιᾶν*] Either literally from ash trees, or else borne from dryads. Note the “Nymphs called Meliai” in Th. 187 who were conceived by Gaia from the blood of Uranus’ wound. Observe also the use of Doric/Aeolic gen. form to make the gender clear. H.’s only other use of this form is *θεῶν*, also to make gender unambiguous.

147 grain] A hunter-gatherer society.

118 *ἐργ’ ἐνέμοντο*] Following [EW82], take the meaning of *ἐργον* as “tilled land, fields, farms,” and the middle form *νέμομαι* as “inhabit.” 137 *κατ’ ὅσα*] Both West and [EW82] take ὅς to refer to local customs here.

- they were rough and ready, and great force and unapproachable hands  
grew out from their shoulders on stout limbs.
- 150 They had bronze weapons, and bronze houses,  
and they worked with bronze; they did not have black iron.  
Truly, they were subdued by their own hands and  
went to the broad house of icy Hades  
and were forgotten; black death took them, although they were terrifying
- 155 and they left the bright light of the sun.  
But when earth covered over this this race too,  
then, Kronos' son, father Zeus made yet another race,  
the fourth on all-nourishing earth, better and more just,  
a race of god-like heroes, who are called
- 160 the demigods, the previous generation across the boundless earth.  
And evil war and the dreadful din of battle destroyed some of them,  
some under seven-gated Thebes, the Kadmean's land,  
when they battled over Oedipus' sheep,  
others also, when it led them in ships across the great depth of the sea
- 165 to Troy, on golden-haired Helen's account.  
There, for sure, an ending in death engulfed some of them,  
yet Zeus son of Kronos gave the others life and dwellings apart from mankind,  
and the father settled them at the ends of the earth
- 168 and truly they dwell with carefree spirit  
in the blessed isles beside deep-swirling Ocean.  
Happy heroes; the fruitful corn-fields bear  
flourishing, honey-sweet corn for them, three times a year.
- 173a {Far from the immortals; Kronos ruled among them.  
173b for in time] the fath[er of me]n and go[ds] freed him;  
173c and presently now] he [h]as hono[r] among them as is f[itting].  
173d Then Zeus] establish[ed] [a]nother race [of articulate men],  
173e of them are the men who now] are on [ ] }
- I ought no longer to be among the fifth
- 175 men, but I should have died before, or else be born hereafter. For the present  
race is truly iron; and they will never cease for even a day  
from toil and sorrow, nor any night from being in distress;  
and the gods will give cruel cares.  
But nevertheless they will mix good things with these evils.
- 180 Zeus will destroy this race or articulate men too,  
when those who are born are gray about the temples.  
A father will not agree with his children, nor his children with him,  
nor a guest with his host or a comrade with his comrade,  
not even a brother will be dear; not as it was before.
- 185 They will soon dishonor their parents when they have grown old.  
They will reproach them, speaking with cruel words,  
they will be unrelenting, not even knowing respect for the gods; nor, indeed

148 ἄπλοστοι] Compare Il.148-9 to Th. II.151-2. West observes the line appears adapted from the description of the Hundred-handers, although the adaption is at the cost of making less sense — hands or even forearms (two meanings of χεῖρ) do not grow from the shoulders, but heads do.  
160 προτέρη γενεῇ] That is, immediately before our own.  
172 ζεῖδωπος ἄρουρα] Cf. l. 117.  
173 ] Lines 173a-c are found following 173 in one papyrus, Π38. Lines 173b-e appear before 174 in another, Π8. A

third papyrus, Π430, is missing all these lines. Line 173a is also preserved in the scholia and was formerly numbered 169. Lines a-c may be intended as an alternate to 172-3.  
173 in time] West proposes αὖτις or αὐτοῖς  
182 ὁμοίως] This may mean the children are not physically alike their father, and so of uncertain parentage, but the connection with the following clauses makes more sense if ὁμοίως means “alike in mind”.

152 δαμέντες] Aor. pass. participle with ὑπό indicating the agent. 161 τοὺς μὲν] Here, as in 162 and 166. 164 ἀγαγόν] Note the subject of the nominative participle must be πόλεμος (and φύλοπις). 177 τειρόμενοι] [EW82] reads φθειρομενοι, “perishing.”  
181 πολιορκῶταφοι] A uncanny prediction, perhaps signalling the exhaustion of the race.  
185 αἶψα] [EW82] takes this with γηράσκοντα, “dishonor the parents who soon grow old.”

- would they give back their aged parents any reward for raising them;  
 they will make might be right; and each will sack the other's city;  
 190 nor will there be any thanks for the man who keeps his oath, nor the just man,  
 nor the good man, but they will more honor the evil-doer and the wanton  
 man; and might will determine right and respect,  
 but the bad man will harm the better one  
 by speaking with twisted words, and he will forswear himself.  
 195 Envy will attend all wretched peoples,  
 discordant, rejoicing in evil, with a hateful face.  
 Then truly there will go to Olympus from the broad-paved earth,  
 their fair skin covered with white mantles,  
 to the company of the immortals, forsaking mankind,  
 200 Aidos and Nemesis; and she will leave harsh woes  
 for mortal men; and there will be no defense against the evil.  
 And now I will say a word for the princes, wise are they are;  
 thus the hawk addressed the dapple-throated nightingale  
 which it was carrying very high in the clouds, having seized it with its talons;  
 205 and she wept pitifully, pierced through with the curved talons;  
 he addressed his speech to her haughtily:  
 "Wretched bird, why do you scream? One much stronger is holding you now;  
 you shall go there, where I am taking you, singer though you may be;  
 and if I want, I shall make you my dinner, or else release you.  
 210 He would be imprudent, who wanted to bear against the stronger;  
 he is both stripped of victory, and in addition suffers grievous pains."  
 Thus spoke the swift-flying hawk, the bird with the wide span.  
 Oh Perses, attend to Dike, and do not promote wrongfulness;  
 for wrongfulness is bad for wretched mortals; not even a wealthy man  
 215 can easily bear it, but the man who falls in with recklessness  
 is weighed down under it; the road to righteous dealings, which goes past  
 the others, is better; justice is superior to wrongfulness  
 at the end of the day; the fool understands it, having suffered it;  
 for Horkos runs straightway along with crooked judgments,  
 220 and there is a clamor of Dike being dragged about wherever men lead  
 bribe-taking ways, and decide matters of right with crooked judgments.  
 She follows the city and abodes of the people, weeping,  
 hidden in the mist, and brings misfortune for people  
 who drive her out and do not assign right judgment.  
 225 Men who give right judgments for foreigners and natives  
 and do not deviate from justice in anything,  
 their city flourishes, and the people bloom in it;  
 Peace, who nurtures their sons, is throughout the land, and  
 far-seeing Zeus never ordains painful war for them;  
 230 and Famine never attends right-judging men,  
 nor Ruin, but they tend to occupations which are important for prosperity.

188 δῶεν] Rare potential optative  
 without ἄν [Smy20, §1823]  
 193 ἐσσεῖται] [HW78] has a different  
 reading from [Sol70]. West takes δίκη καὶ  
 αἰδώς as one phrase. The alternate  
 reading requires using καὶ as a connective  
 to get "might will make right, and there  
 will be no shame".  
 200 she] I.e. Nemesis  
 210 He] Greek, like English, adopts the  
 masculine for a general statement,  
 although the nightingale in particular is

feminine.  
 218 παθὼν] "...and the wise man heeds  
 my words and avoids suffering"  
 219 ὄρκος] As an impersonal idea  
 ὄρκος is the thing by which an oath is  
 sworn (e.g. Styx). It is the thing that  
 keeps the oath-swearer honest. Thus,  
 personified ὄρκος is the one who  
 punishes oath-breakers. Eris is his  
 mother, as he is associated with strife.  
 224 judgment] Sc. δίκη

208 εἶς] This form found only here, taken from εἶμι. 220 ῥόθος] West identifies the  
 sound with the voices of reproach that are heard when an unjust verdict is delivered.  
 220 ἐλχομένης] West cites passages to show this has an implication of rape. Perhaps one  
 might say "of justice being traduced." 231 θάλις... νέμονται] West takes μεμηλότα ἔργα  
 to be "cared-for fields," νέμονται (+ acc.) to be "eat" ([LS89, s.v. νέμο B.I.2]), and θανλῆς  
 to be "at good dinners". [EW82] has "they tend the fields which are all their care" and  
 takes θανλῆς adverbially as "lightheartedly." West does not altogether dismiss the present  
 approach of joining θανλῆς with μεμηλότα.

The earth bears them a full living, and in the mountains the tops of oaks  
bear acorns for mules, while the middle parts bear bees;  
the woolly sheep are weighed down with fleeces;  
235 women bear children becoming their parents;  
they are continually flourishing with good things; and they do not go  
by ship, but the grain-giving land bears its crop.

But for those to whom evil wrongfulness and cruel deeds are important,  
Zeus, the far-seeing son of Kronos, ordains judgment.

240 Often even the whole city takes its fate from an evil man  
who offends and accomplishes reckless deeds.  
The son of Kronos leads on great tribulations for them from heaven,  
famine, together with plague, and the people waste away;  
and the women do not bear children, and the households diminish  
245 by the devising of Olympian Zeus; and again, at other times  
either he destroys their broad army or their fortification,  
or the son of Kronos chastises their ships at sea.

Oh Princes, consider this judgment carefully yourselves;  
for the immortals who are close among humanity

250 consider how many men wear down each other  
with crooked judgments, not caring for respect of the gods.  
For on the all-nourishing earth there are thrice ten thousand  
of Zeus' immortal watchers over mortal men,  
who are indeed on the watch for both just judgments and cruel deeds,  
255 cloaked in air, going to and from everywhere upon earth,  
And Dike is this maiden, begotten of Zeus,  
glorious and venerable to the gods who hold Olympus;  
and whenever someone obstructs her by casting blame crookedly,  
she immediately sits by her father, Kronos' son,  
260 and recounts the unjust intent of men, so that a penalty might be imposed on  
the people for the recklessness of the princes, who, purposing grievous things  
pervert justice by speaking crookedly.

Looking out for these things, Princes, set your pronouncements right,  
you bribe-takers, and altogether forget crooked judgments.

265 By working ill for another, a man works ill for himself,  
and the evil scheme is worst for the schemer.

The eye of Zeus sees everything and knows everything and  
even now, if he should wish, is watching these matters, and it does not escape  
his notice the kind of justice moreover which the city works within its walls.

270 Now indeed I myself no longer would be a just man among people  
nor my son either, since it ill to be a just man  
if, at any rate, the more unjust man is going to have better justice;  
273 but in any event these matters have not yet, I hope,  
... 273 been brought to a conclusion by Zeus the counselor.

Oh Perses, change these inclinations in your heart,  
275 and listen to Dike now, and and forget violent ways altogether.

For the son of Kronos established this law for men:  
although for fish, and wild beasts, and flying birds  
the rule is to eat one another, since there is no justice among them,  
yet he gave justice to men, which is by far the best;  
280 for if anyone wishes to proclaim the just things  
which he knows, far-seeing Zeus will truly give him good fortune;  
but if anyone, having sworn a false oath, tells lies for testimony  
and in obstructing justice acts irremediably badly,

235 ἔοικότα] Or, resembling their  
fathers, see note on l. 182

254–256 ] Repeat of ll. 124–125.

258 obstructs] Hesiod's phrase βλάπτειν  
Δίκη finds an echo in the English phrase  
"obstruction of justice".

261 people...princes] The effect of the  
verse break is to highlight the moral:  
"princes sin; the people suffer."

262 pervert] "turn just judgments aside  
to another way"

260 ὄφρ'] Or "until a penalty..." [EW82] 262 pervert] Is the subjunctive without ἄν  
(παρκαλίνωσι) inherited from the ὄφρα construction involving the antecedent clause?

- his family afterwards are left in reduced circumstances,  
 285 but the family of the oath-keeping man are afterwards greater.  
 I will tell you the good ideas I am thinking, very foolish Perses!  
 Mark you, it is easy for most to choose evil;  
 the road is smooth and lies very nearby;  
 but the immortal gods put sweat before virtue;  
 290 the path to it is long and steep,  
 and rugged at first; but when one has reached the peak,  
 then the way goes easily, although it was hash.  
 This man is quite the best, who thinks all these things for himself,  
 considering what should be better in the future and and in the end.  
 295 and again the man is good, who well heeds one who tells these things;  
 but whoever neither thinks for himself, nor takes this to heart  
 after hearing from another man, he, on the other hand, is a useless man.  
 But you, who have been continually reminded of our instructions, go to work,  
 Perses of noble stock, so that Hunger  
 300 hates you, and fair-crowned Demeter loves you,  
 the venerable lady, and fills your barn with a living;  
 for Hunger, mark you, is quite useful for the idle man.  
 The gods are rightly resentful — and men too — at the man who lives idly,  
 like stingless drones in temperament,  
 305 who consume the labor of the bees, eating without working;  
 but let your tasks be dear to you, for you to organize in good measure,  
 so that your barns should be full of seasonable crops.  
 From working, men are rich in flocks, and wealthy;  
 and also the man who works is far dearer to the immortals.  
 310 And so you will be to mortals; for they detest idle men.  
 No work is a disgrace, but idleness is a disgrace;  
 and if you work, the idle man will soon envy you  
 when you are rich; and excellence and glory accompany wealth;  
 whatever fortune you have, it is better to work,  
 315 if you turn your foolish heart from other men's possessions  
 to your work and attend to your living, so I should urge you.  
 Shame is not good at looking after a poor man,  
 shame, which which greatly harms men, and benefits them;  
 truly shame goes with poverty, courage with wealth.  
 320 Yet not stolen money — money given by the gods is much better.  
 For if anyone gets great wealth, but with violent hands,  
 or he at any rate plunders by deceits (whatever they may be,  
 when the love of profit beguiles human minds,  
 and Shamelessness chases out Shame),

287 ἡαδόν] [LSe95] read this to modify  
 κακόκητα, “easy to choose evil  
 abundantly,” but [HW78] follows a  
 tradition from Hom. and Hdt. to read is  
 as implying the movement of a body of  
 men.

294 ἦσαν] This form is 3rd sing. subj.  
 εἰμί. Its subject is the neuter pl. pronoun  
 τὰ.

299 δῖον γένος] West [HW78] attributes  
 to this line the old tradition that Hesiod  
 and Perses' father was called Δῖος (so  
 that this epithet would be simply “family  
 of Dios”). West rejects this interpretation  
 and supports the argument that Hesiod's  
 father may have claimed descent from  
 Zeus through Aeolian nobility, thus  
 earning a title reserved for such  
 descendants.

300 hates you] And so avoids his

company.

314 δαίμονι δ' οἷος ἔησθα] This  
 translation follows West's reading of  
 ἔησθα, subjunctive. It expresses a general  
 idea, “whatever you are by way of  
 fortune (or genius)”. Others have read  
 ἔησθα, imperfect, for “however you have  
 been for fortune,” which West rejects on  
 internal grounds, as H.'s focus is entirely  
 on P.'s present and future. Another  
 reading would have δαίμονι' οἷος ἔησθα,  
 “however you have been, wretch”. West  
 prefers the general statement to both of  
 these particulars.

324 κατοπάζη] [LSe95] cite this passage  
 for the meaning “follow hard upon,” but  
 West points out that the meaning given  
 in [LSe95, ὀπάζω III] (like δῶκω) fits the  
 context better.

292 χαλεπή περ ἐοῦσα] The sense of the sentence dictates reading the participle as repre-  
 senting past imperfect. 317 κομίζειν] [EW82] reads κομίζει, “an evil shame tends a poor  
 man.” West defends the infinitive with Homeric parallels.



- 325 the gods readily make him obscure, and diminish the household  
of this man, and wealth stays with him a short while.  
And equally, whoever does ill to a refugee or a foreign guest,  
or who, acting improperly, goes to his brother's bed  
to secretly sleep with his wife,  
330 or who thoughtlessly harms orphans,  
or quarrels with his old father, on the threshold of bitter old-age,  
assailing him with harsh words;  
truly Zeus himself is indignant at this man, and in the end  
he imposes a harsh requital for his unjust deeds.  
335 But you, shut your foolish heart altogether away from these things,  
and to the best of your ability sacrifice holy things for the immortal gods  
purely and cleanly, and burn for them gleaming thigh-bones;  
at other times propitiate them with drink- and grain-offerings,  
indeed whenever you go to bed, and when the holy light of day comes,  
340 so that they have kindly heart and spirit,  
in order that you purchase an allotment from others, not another man yours.  
Invite the friendly man to dinner, and let the hostile one alone;  
but most all, invite whoever lives near you;  
for if you should have some other need in your country,  
345 your neighbors would come without even tying their girdles,  
... 345 but your in-laws would have *their* girdles tied.  
A bad neighbor is a misery, as much as a good one is a great benefit;  
He truly has his share of value, who has a share in a good neighbor;  
and an ox would not perish, if your neighbor were not bad.  
Take your measure well from your neighbor, and give back well,  
350 with the same measure, and better, if you are able,  
so that you may find someone reliable in the future, when you are in need.  
Do not make profit from bad dealings; wrongful profits are as bad as ruin.  
Be friendly to the friendly man and be attached to the one who comes to you,  
and give to whoever gives, and do not give to whoever does not give;  
355 One makes gifts for a giver, but no-one makes gifts for one who does not give;  
Giving is good, and Seizing is bad — it is the giver of death.  
For any man who makes a gift, even a great one — at least if he is willing —  
rejoices at the gift and is delighted all through his spirit;  
but whoever takes for himself, employing shameless persuasion,  
360 even on a small matter, that alone would freeze a friendly heart.  
And if you lay away even a little addition to a little,  
and you do this often, soon it too will be something big.  
And whoever brings addition to what there is, wards off fiery hunger;  
and what has been stored in the household causes a man no cares; it is better  
365 for it to be in the household, since what it outside is at risk of harm.  
Get good from what is present, and be lacking heart-ache

328 παρααίρια] Literally, “out of season.” Perhaps carrying the acknowledgment that while one’s sister-in-law might be desirable under other circumstances, her being married to one’s brother puts her “out of bounds.”  
329 κρυπταδίδης... ἀλόχου] Literally, “for the secret (conjugal) bed of the wife”. The two genitives are now unambiguous. One could also read “goes to his brother’s wife’s bed, for secret intercourse”.  
336 ἔρδειν] The first of a chain of commands expressed by the infinitive. The infinitive as command often follows an imperative, as here.

337 ἐπὶ... καίειν] The use of ἐπὶ, take either adverbially or as tmesis, modifies plain καίειν with the idea of burning the sacrifice somehow *toward* the implied god.  
338 θύεσσι τε] θύειν is often distinguished from σφάζειν.  
341 ὄνῃ] West observes that this usage predates the use of money, and so is in fact “barter for”.  
355 ἔδωκεν] Gnomic aorist  
365 βλάβερὸν] From the context it is clear this must have a passive sense, “subject to βλάβη”.

341 κλῆρον] Here West includes an interesting discussion of the economy of κλῆρος ownership, based on this and similar lines. 353 προσεῖναι] [EW82] takes this as equivalent to προσιέναι, “visit the one who visits you.” West argues that the association with the preceding προσ- is natural, but that the meter dictated the change of verb. 360 φῶλον ἡτοπ] [EW82] treats this as the Homeric “one’s own heart.” However the verb is active, and West agrees that here someone else’s heart is being described.

- from what is away; I urge you to consider these things.  
 Have your fill at the beginning and the end of the wine jar,  
 be sparing in the middle; thrift in the lees is terrible.  
 370 Let the stated wages for a friendly man be sure;  
 and have a witness even with a brother, although making light of it;  
 trust and distrust all the same destroy men.  
 Don't let a woman with her flowing gown beguile your wits,  
 prattling sweet nothings while she's going after your nest egg;  
 375 he who believes a woman, believes thieves.  
 May there be a son, and only child, for the paternal home  
 to feed; for thus wealth grows in your chambers;  
 and may you die an old man leaving behind another son.  
 But Zeus easily provides unutterable wealth for many men;  
 380 the more care there is of more things, the greater the surplus.  
 If you desire wealth in your heart of hearts,  
 do thus, and work at work upon work.  
 When the Atlas-begotten Pleiades rise,  
 make a start of reaping, and of tilling when they are setting;  
 385 Note they are hidden forty days and nights  
 and then with the season going about  
 they appear first at the whetting of the iron.  
 This is the rule for the plains, both those who dwell  
 near the sea, and those who inhabit the valleys of the glens  
 390 far from the swelling sea, the fat land:  
 to sow naked, and to plow naked,  
 and to reap naked, if you wish to tend to all seasonable  
 works of Demeter, so that all  
 fruits of the season increase, lest afterwards, because somehow you lack them,  
 395 you should go grovelling to other's houses and have nothing accomplished —  
 as, even now, you come to me; and I will not give more  
 nor will I measure out more; work, foolish Perses,  
 at your tasks, which the gods have ordained for men,  
 lest someday with a wife and children you should go with an aching heart  
 400 seeking a livelihood among your neighbors, who do not care.  
 For you will readily hit the mark two or three times, but if you still make trouble,  
 you will not be doing anything useful, but you will be saying many vain things,  
 and your range of speech will be good for nothing. But I urge you  
 to consider letting go of poverty and avoiding hunger;  
 405 first, a house, and a woman and an ox for plowing,  
 a slave, not a wife; someone who might follow the oxen.

373 ἐξαπατάω] It's more natural in English to avoid the 3rd pers. imperative: "Let not a woman beguile"

375 φιλήτησι] The word φιλήτης, thief, is metrically guaranteed against φιλητής, lover. In the context, it is hard to avoid feeling the ambiguity is intentional.

381 heart of hearts] An attempt to capture "If your θυμός desires wealth ἐν φρεσὶν ἦσιν." Variant readings give φρεσὶν σῆσιν which is more easily understood. West argues that ὅς originally served as a reflexive possessive for all persons, supported by citations from Homer. He also suggests euphony may have rejected φρεσὶν σῆσιν.

383 rise] West estimates this to be

about May 11 in Boeotia in 700 B.C.

384 setting] About October 27–30.

385 hidden] While the sun is passing through the constellation of Taurus. The date of ἐπιτελλόμενος is when they are first visible again.

392 ἐθέλησθα] Epic 2nd sing. subj. form.

406 γυκαῖχα] This line may be spurious, in which case γυκαῖχα is to be understood as "wife." Some evidence is that plowing is not woman's work, and so the original author of the line may very well have had another sense in mind for ἔποιτο, suggesting it was inserted here at a later date.

377 φερβέμεν] [EW82] takes his as "to feed the paternal home." 378 ἐγκαταλείπων] [EW82] takes this circumstantial participle as implying a condition, "if you leave another son, may you die old (as you will need more time to build wealth for two)." If one reads it this way it's tempting to interpolate a biographical detail, and wonder if Hesiod's father died young, leaving only scarce resources that the brothers are now quarelling over. 380 πλεόνων] [EW82] takes this as "the more attention to work there is of more men" 391 σπεῖρειν] [EW82] takes the infinitive as imperative, "the rule is; strip to sow,..." 404 χρεῖων τε λύσιν] Or, "discharge of debts"

- Make yourself all suitable implements in your household,  
lest you ask another for help, and he refuses, and you are in need,  
and the season passes you by, and your work suffer.  
410 Do not put things off till tomorrow, or the next day;  
for the man who neglects his work does not fill his barn,  
nor does the procrastinator; but note that care advances your work;  
and the man who puts off work is constantly grappling with Ruin.  
At the time when the strength of the piercing sun leaves off  
415 his burning heat, when mighty Zeus sends autumn rainstorms,  
and a mortal man's skin turns  
much lighter (for at that time the star Sirius  
goes over the head of men born to woes  
only a little by day, but it more shines at night);  
420 then, at that time, wood cut with iron is most free from rot,  
and the leaves fall to the ground and it ceases growing shoots;  
At that time, being mindful, cut wood, a seasonable task.  
Cut a three-foot length for a mortar, and the three cubit length for the pestle,  
and a seven-foot length for an axle; for, mark now, it is very fitting thus;  
425 and if you have an eight-foot length, cut a mallet from it.  
Cut a three-span wheel for a ten-palm wagon.  
Much bent wood is joiner's wood, and take a piece for a plow-tree home  
when you find one of holm-oak, though you search through mountain and field;  
for that is stoutest to plow with oxen,  
430 when a slave of Athena has fixed it in the plow-stock

410 ἐνηφι] An Epic form for ἐνη. Used here adverbially, as seen by the preposition.

415 εἰδαλίου] West argues that this usage of εἰδαλίος is an adjective derived from ἴδος (heat), and not from εἶδος (form) (found in Od. 24.249).

417 ἐλαφρότερος] The principal meaning of ἐλαφρός is "light" in the sense of weight. Hesiod's meaning is surely to say that the skin changes, being relieved of its burden of heat. Thus the English word "lighter (pigment)" fits.

420 free from rot] Because the sap has gone down.

422 ] West punctuates this verse to read μεμνημένος as an absolute because he expects a genitive if ὥριον ἔργον is to depend on it (other readings have a plural). If one can overcome this objection then another translation would be "cut wood, bearing in mind the seasonal task(s)". If we accept the singular, the task is presumably the woodcutting itself; if plural then perhaps the tasks for which the wood is required.

423 mortar] It will be stood on end and the top surface followed out. West assumes this must be length because (a) this gives a mortar height that would be workable, and (b) the ὕπερος and the ἄζων found in the same group are necessarily cut by length. However a diameter of three feet does not seem implausible either (cf. [EW82]).

426 ] The exact meaning of this line, and especially of ἀψίς was unclear even to ancient commentators. Homer uses the word only in the phrase ἀψῖσι λίνου where it seems to mean the mesh or fastenings of a net. Later uses include disks such as a potter's wheel or the sun, the rim of a spoked wheel, and an arch. The explanation from the scholia is that the

407 ἄρμενα] Or "ready"

ἀψίδες are the felloes of the wheel, and that four are fitted together to make a wheel of 10-palm diameter. The numbers do quite add up by a strict application of the circumference formula  $C = \pi d$ , but as some overage is to be expected, this is not insuperable. But Thraemer argues instead that the ἀψίς was the wheel itself, consistent with its use as, e.g., potter's wheel. (Gow and West concur in this.) But if so, then the cart has 2ft 3in diameter wheels, and the phrase δεκαδῶρος ἀμάχα must describe a different dimension of the wagon than the wheel diameter. Gow [Gow14b] suggests that the 7-foot length of wood for the axle (1.424) is to be cut in two, to provide both axles of the vehicle. In that case the axle length is 3ft 6in and, allowing for some projection beyond the wheels on each side, the width of the cart may reasonably be expected to be 2ft 6in, or 10 palms. West considers this explanation but rejects it, preferring the more straightforward reading of a 7ft axle. He imagines a two-wheeled cart with width at least 5ft and length front-to-back of ten palms or 2ft 6in.

426 τρισπῖθον] A span (σπιθάνη) is  $\frac{3}{4}$  ft, so this is 2ft 3in.

426 δεκαδῶρος] A palm (δῶρον) is  $\frac{1}{4}$  ft, so this is 2ft 6in.

427 καλα] West takes this half line to introduce a discussion of the further utility of bent wood. However καλα is originally firewood (cognate with καίω), and one can take this to say "Most bent wood is just firewood, but a piece that can make a plow is worth taking home"

430 slave of Athena] Apparently a carpenter.

430 γύης, ἔλυμα, ἱστοβοεύς] [HW78,

fastened it with bolts, and attached it to the yoke-rod.

By your labors, get two plows for your household,

433 one with stock and tree in a single piece, and one with them fixed together,

... 433 since this is much better;

if you should break one, you would set the other to the oxen.

435 The most worm-free yoke-rods are of bay or elm,

and of stock of oak, and a yoke-tree of holm-oak. Own a pair of oxen,

male, of nine years, for their strength is not exhausted,

as they have a measure of youth; they are best to work.

They would not break down the plow by struggling in the furrow,

440 and leave the job useless then.

It would be ideal for a vigorous forty year-old man to follow with them,

one who has breakfasted on a double portion of a eight-part loaf,

who would drive a straight furrow, because he took care with his work,

no longer gazing after his comrades, but with his heart in his work;

445 and another man, not at all younger than him, is better

at scattering the seeds and avoiding over-sowing;

for a man who is more of a boy gets excited at his fellows.

Keep in mind when you should hear the crane's voice

crying yearly from high in the clouds,

450 which both brings the sign for tilling, and indicates the season

of stormy winter; and the man without an ox feels his heart pained;

then at that time feed up the rolling cattle that you have within.

For it's easy to say, "give me a wagon and a pair of oxen,"

but it's easy to refuse, "there are jobs here for the oxen."

455 And the man (rich, in wits!) thinks that he'll fix a wagon for himself;

the fool! he doesn't know how; there are a hundred planks for a cart!

Have care for these things in advance, to make them for your household.

When the time for tilling first appears for mortal men

then at that time rouse yourself, yourself and your slaves alike,

460 tilling in keeping with the season of tillage, dry or fresh,

hurrying very early in the morning, so that your fields should be filled.

Plow in the spring, and the coming of the summer will not cheat you;

sow a fallow field while the field is still light.

A fallow field is a protection from misfortune, a beguiler of Hades.

p.266] includes an illustration of Hesiod's plow (drawn from [Gow14a, 266]) that illustrates the positions of these components.

433 αὐτόγυον καὶ πηχτὸν] It is clear why

it is advisable to have a spare but less

clear why they should be of two kinds.

437 τῶν] The use of plural suggests that here he is thinking of nine year-old oxen in general.

441 ἔποιοτο] The optative expresses what is best (and so to be wished for) but not a concrete wish.

442 ἄρτον... τετράτρυφον ὀκτάβλωμον]

The intent seems to be to suggest that he is well fed, building on αἰζήρος, but the precise meaning is unclear. West's

interpretation is that the (large) loaf is scored to be broken in eight pieces but that he has broken off one fourth of the loaf, thereby eating a double portion.

Other interpretations assume the whole loaf is eaten, perhaps in eight bites, or else the four parts are subdivided into

eight morsels.

451 ἔδωκε] This active form is impersonal; the subject is not literally φωνή (the antecedent to ll.450-1); "it bites his heart."

454 πάρα] The accent shows this stands for πάρεστι [LS89, παρά E].

456 τὸ ἴδ' ] Sc. πῆχασθαι

463 κορυφίζουσιν] Perhaps the soil is light because it has not yet been rained on; or recently turned up?

464 ] West proposes an emendation of this gnomic line. As transmitted it is usually taken νειὸς ἀλεξιάρη παίδων εὐκχηλήτειρα ("... a soother of children"). If correct, the meaning of the latter epithet is quite obscure and the scholia do not shed much light.

By changing just two letters, ΝΕΙΟΣΑΛΕ-ΞΙΑΡΗ[Π/Σ]ΑΙΔΩΝΕ[Υ/ΟΣ]ΚΗΛΗΤΕΙΡΑ, he obtains the line as given. The act of leaving a field fallow can be seen as a sacrifice to avoid the curse of Demeter

433 αὐτόγυον καὶ πηχτὸν] I also considered the translation "There are two way to get a plow for your household; one-piece, and jointed. The latter is better, because if you break part, you can replace it with another part." However I don't think the Greek really bears this.

445 τοῦ... ἀμείνων ] [EW82] envisions a single plower and sower; "no younger man is any better than this, at sowing...". West rejects the single plower-sower view based on ancient illustrations, and his understanding of the design of the plow.

- 465 Pray to Zeus Chthonios and holy Demeter  
to be weighed down in the end with the holy corn of Demeter,  
pray when first beginning to till; whenever, taking the top of the plow-tail  
in your hand, you reach to the back of the oxen with your goad,  
as they drag the yoke-pin with the yoke-strap; and a little behind,  
470 a slave with a mattock would make trouble for the birds  
by covering up the seeds; for good organization is best  
for mortal man, and bad organization is worst.
- In this way, ears of corn may nod to the ground in full growth,  
if the Olympian himself should grant in his hidden purpose a good end,  
475 and you will drive out the cobwebs from the storage jars; and I hope that you  
will be delighted at gaining a living for yourself that is within your household;  
and you will reach a bright spring well established, and will not be gazing  
at others; but another man will be in need of you.  
But if you are sowing the holy earth at the solstice,  
480 you will be reaping sitting down, enclosing little with your hand,  
binding the stalks head-to-tail, covered in dust, not much happy,  
bringing the corn in a basket; and few men will look on you with admiration.  
At other times, there will be a different intent of ægis-bearing Zeus,  
one difficult to understand for mortal men.
- 485 But if you are going to sow late, then, mark, this would be the remedy:  
when the cuckoo first cuckoos in the leaves of the tree,  
and delights mortals on the boundless earth,  
then Zeus should send rain on the third day and not cease,  
not more than an ox's hoof, nor less;  
490 in this way the late-sowing man may be the match of the early-sower.  
Keep watch well in your heart for all these matters, and may  
the bright coming spring not escape your notice, nor the season of rain.
- Go by the smithy bench and the warm meeting place  
in the winter season, when cold keeps men from their labors;  
495 in this season the diligent man may greatly improve his homestead;  
lest Impotence, together with Poverty, should lay hold of you during evil winter,  
and you should burden swollen feet with thin hands.  
An idle man, waiting on empty hope,  
lacking a livelihood, mulls many evils things in his heart.
- 500 It is not a good thing for a poor man sitting in the meeting place  
to tend a hope, that maybe there is a sure living for him.

and Zeus Chthonios. Hades/Aidoneus is beguiled because Persephone is not called forth from the underworld.

469 μεσάβω] The meaning of this term is not entirely clear. West includes a detailed discussion, referring to Proclus for the meaning as the leather strap which bound the plow shaft (ἰστοβοεὺς) to a wooden peg on the yoke (ἔνδρυον). It is also possible the correct reading is μεσαβων, genitive, and refers to the curved part of the yoke that goes over the ox's neck (Callimachus uses μέσσαβα in this sense). If so then the genitive must be a partive genitive and specifies the ἔνδρυον. That would seem to imply a different meaning for that word than the fairly-well attested one given.

474 ὀπισθεν] Zeus grants it behind his back, that is to say, hidden from mortal knowledge because it is in the future.

480 reaping sitting down] Because the corn is not full grown.

480 χερὸς] The use of genitive is strange, and certainly does not indicate agency. Perhaps in keeping with the sense of ἔργειν, the corn is closed in *away* from the hand.

481 ἀντιά] West explains this as meaning that a sparse bunch must be tied up with ears at both ends to prevent the binding slipping off. A full bunch will bulge at both ends and can all be bound facing the same way.

482 basket] I.e., not a cart.

495 ἔνθα] It makes more sense for the antecedent to be the winter season that the smithy.

497 feet...hands] Chiasmus emphasizes the contrast. West explains παχύν πόδα as feet swollen from malnutrition.

501 maybe] Dubitative subjunctive,

465 Zeus Chthonios] Is chthonic Zeus the same as Hades? [LS89, ζῆτης] cite the Iliad for Ζεὺς κατὰχθόνιος as Hades. 477 πολὺν] [EW82] takes this with its primary meaning "gray," and explains that the buds have not yet shed their gray husks. But [LS89, s.v. πολὺς II], citing Hesiod, gives "like λευκός, bright, clear, serene." 489 ὑπερβάλλον... ἀπολείπων] Cf. contruction ἀπολείπων... ἐπιθεῖς in l. 696. West explains this as the depth of rainfall is enough to fill the imprint of an ox's hoof in the mud. 501 κομίζειν] [EW82] reads κομίζει; "an evel hope attends the poor man as he sits...". Cf. l.317.

Point out to the slaves while it is still the middle of summer,  
 “It will not always be summer; build yourselves huts.”

- And the month of Lenaion, with evil days, all fit to flay an ox —
- 505 shun it, and its frosts, which are  
 a harsh bed on the earth when the north wind has blown,  
 the wind which blows through horse-breeding Thrace into the wide sea,  
 and stirs it; and the land and the trees bellow;  
 and many oaks with high tresses, and stout pines
- 510 in the mountain glens, come tumbling down to the all-nourishing earth,  
 and all the unnumbered wood cries out at that time;  
 and wild beasts shiver, and hold their tails between their legs,  
 and their hide is shaded with down; but now it is  
 so cold it blows through even them, shaggy-chested though they are.
- 515 And it goes through both the ox’s hide, and it does not keep it back,  
 and also blows through the long-haired goat; but,  
 because of their yearly fleece, the muscle of the North wind does not  
 blow through sheep at all; but it sets an old man running.  
 Also, it does not whistle through the soft-skinned maiden,
- 520 who stays in the house at her dear mother’s side  
 not yet knowing the works of all-golden Aphrodite;  
 and who, when she has bathed her tender skin and anointed it with  
 olive oil, lies down, innermost within the house,  
 on a wintry day, when the octopus gnaws his own foot
- 525 in its cheerless house and baleful haunts;  
 for the sun does not show it a range to be rushed  
 but rather turns to the country and city of the dark men  
 and shows tardily to all Hellenes. And at that time the wood-dwelling creatures,  
 both those with horns and those without,
- 530 grinding their teeth bitterly, flee up through the copses of the glens,  
 and they have this concern in all their minds,  
 these ones who, seeking shelters, keep close dens  
 like a rocky hollow. At this time they are like a man with a cane,  
 whose back is bent forward, and his head looks toward the ground;  
 535 they go about like him avoiding the white snow.

with μη in positive statements [Smy20, 1801].

503 καλιάς] Elsewhere in OpDi this means “barn,” but here the admonition to the improvident slaves, together with the middle voice, indicates it means “huts” to be used as winter dwellings.

508 μέμυξε] This form is often taken to come from μύω, to close. While this is not impossible (“the land and the trees are shut tight”), it may also be an active perfect form derived from μυχάομαι. This latter might make more sense in connection with βουδόρα above, and βοῶ below.

516 αἶγα] West discusses the problem of the accusative here, contrasting with the genitive in the previous line. He settles on the hypothesis that it was adopted as a solution to a metrical problem, as τανύτριχος would get a lengthened ultima from the following πώεα.

522 λοεσσαμένη τέρενα χροά] Very similar to the description of the Muses, Theog. l. 5.

524 octopus] West asserts that all ancient authorities agree ἀνόστεος is octopus. The transition from a maiden in

her chamber to an octopus in its grotto is startling, and the interpretation of l. 526 is not easy. An alternate explanation, soundly rejected by West, of Mierow [Mie29] is that this is a unfed sheepdog. The argument is attractive on its own merits but it flies in the face of long tradition.

524 gnaws his own foot] The octopus was reputed to sometimes bite off one of its own limbs.

526 ] West remarks in passing that the octopus is carnivorous and hunts by night. However this remark does not fit well with the overall sense of ll. 524–8, which is that; the octopus is hungry because the sun does not show it a pasture, because, in turn, the sun is far south in Africa. If anything this suggests the ἀνόστεος needs a sunny pasture — an observation Mierow [Mie29] draws on (see l. 525).

526 δεικνυ] Aeolic form (*lectio difficilior*)

534 ἔαγε] Perfect active form of ἄγνυμι with passive meaning (v. ἔαγεν, aor. pass.)

508 ὥρινε] The verb is active and so the wind is agitating *something*. It makes most sense that it is the sea (in dative because of its use with ἐμπνεύω). 518 τροχάλον] West and [LSe95] take this to be “running,” but both cite a scholium that gives “bent, curved” (by analogy with a rolling wheel).

And in this season, wear protection for your skin, so I urge you,  
both a soft cloak and a tunic that reaches from head to toe;  
and draw up much weft among a few warp threads;  
wrap this round yourself, so that your hairs don't tremble,  
540 and they don't shiver, drawn up straight along your body.  
Bind well-fitted boots from a slaughtered ox about your feet,  
after thickly layering them within with felt;  
and, when the cold of the season comes, sew together the skins  
of first-born kids with ox sinew, so that you may  
545 throw a defense from the rain round your back; and for your head, above,  
have a well-made felt cap, so that your ears do not get soaked.  
For dawn is cold when the North Wind falls;  
and at dawn the mist stretches to the earth from starry heaven  
on the wheat-bearing labors of fortunate men,  
550 and when it has drawn up water from the eternal rivers,  
and on high above the earth it joins to a wind storm,  
sometimes it brings rain before evening, and at other times it blows away  
while the Thracian North Wind drives the dense clouds on before.  
Finish your work before this and go home,  
555 for fear that at some point a dark cloud from the sky should envelop you,  
and make your skin wet, and soak through your clothes;  
but rather, avoid this; for this wintry month is the cruelest,  
cruel to flocks, and cruel to people.  
At this time, there should be a half ration for oxen, but most of a ration  
560 for men; for the long nights are a help.  
Keeping an eye on these matters towards the ending year  
balance the nights and the days, towards the time when  
Earth, the mother of all, should bear mixed crops.  
When Zeus has fulfilled sixty wintry days  
565 after the solstice, then the star  
Arcturus, leaving behind Ocean's holy flow,  
shines first as it rises in the twilight;  
and after this, the swallow, the morning-crying daughter of Pandion, stirs  
toward the light for men, when spring is newly rising.  
570 Before this, prune around the vines, for it is better thus.  
But when the snail goes up the plants from the ground  
fleeing the Pleiades, then it is no longer the season for digging the vines,  
instead, sharpen the sickles and rouse the slaves.  
Flee shaded seats and keeping the couch till dawn  
575 in the season of reaping, when the sun dries the skin;  
at that time, be busy, and bring the crop home  
when dawn is first rising, so that you may have a sure livelihood.  
For dawn has for its part one third of the allotment of work;

538 πολλήν χροάα] In order to make a thicker, woolier weave.

541 ἴφι κταμένοιο] Literally, "killed by force," and thus distinguished as an animal put to slaughter, as opposed to one which had died of disease or old age.  
545 ἀλέην] Literally, an escape, avoidance.

549 πυροφόροις] West reads this word as dative, agreeing with ἔργοις, although all but one of the manuscripts (West's  $\psi_{10}$ , an A.D. 1301 manuscript now in Paris) have it as nominative. West argues that while "corn-nurturing" mist might be possible, "corn-bearing" cannot make sense. He believes that very early in the tradition the adjective was absorbed into

the nominative phrase of the nearer words, but that the original must have been dative. [EW82] reads nominative and translates "fruitful."

560 help] In what sense? Perhaps because short days mean less manual work and so one needs less food.

562 balance] West takes the rather obscure lines 561-3 to be a further discussion of rations. He understands these lines to be saying "As the year progresses, let the size of the rations increase as the days lengthen."

569 ἱσταμένοιο] Used in the same sense as with months; ἱστάμενος is the first half of the month, φθίνων the waning month.

541 πέδιλα] Generally, "sandals," but, [LSe95], also any kind of shoe or covering of the foot.  
550 ἀρυσσάμενος] [LSe95] take this as middle, but [EW82] as passive, "when [the mist] has been drawn up from the rivers" 568 ὀρθρογόη] [EW82] reads ὀρθρογή, "shrill-wailing".

dawn furthers one on the way, and it furthers one at work,  
 580 dawn, which, as it breaks, sets many men on their path  
 and sets the yoke to many oxen.

When the thistle blooms and the chirping cricket  
 sitting in a tree pours down its clear song  
 loud from under its wings at the season of toilsome summer,  
 585 then goats are fattest and wine is best,  
 women are lustiest, and, mind you, men are feeblest,  
 since Sirius parches head and knee,  
 and the skin is dry from the heat; but by this time  
 there let there be shade among the rocks and Biblios wine  
 590 and milky barley-cakes, and late goat-milk,  
 and meat of forest-grazing cattle which have not yet been bred,  
 and of the first-born kids; and drinking besides sparkling wine,  
 sitting in the shade, when you have had your heart's fill of food,  
 with your face turned to the strong-blowing Zephyr;  
 595 and from a perennial spring that flows out, and which has untroubled waters  
 pour out three parts of water, and put in the fourth part of wine.

Rouse up the slaves to thresh Demeter's holy corn,  
 when mighty Orion first appears,  
 in a well-aired place, and a well rounded threshing floor; and take good care  
 600 with the measure in the jars. And when  
 you have laid down all the harvest locked up within the homestead,  
 I urge you to engage for yourself a hired hand without a home and  
 to seek a childless farm-girl — a farm-girl with a kid is difficult;  
 and take care of a jagged-toothed dog — don't be sparing with his food —  
 605 for fear that one day a light-fingered man might take away your money.  
 Bring in fodder and scraps, so that there should be  
 ample for the cattle and mules. And then  
 let the slaves refresh their poor joints and release the oxen pair.

587 Σείριος] Sirius' heliacal rising is on July 19th at Hesiod's latitude. The ancient belief was that the days were hottest when Sirius was in the daytime sky, lending its heat to the sun's.  
 590 ἀμολγάη] West considers several explanations for this word. He rejects the idea that the word means "best," or "dense" (based on a Homeric phrase υκτός ἀμολγῶ which is taken to mean "darkest night") and insists there must be an etymological connection with ἀμέλω; whether that the cakes were mixed in a milk-pail, or that milk was an ingredient.

590 σβεννυμένων] This refers to milk taken late in the lactation period, while the goat's yield was being "quenched". Goats were mated in the fall and gave birth in the spring. Modern dairy farming can keep goats in milk for most of the year, but in Hesiod's time their lactation lasted only through the summer.

592 πινέμεν] The infinitive and the subsequent accusatives (ἐζόμενον and τρέψαντα) are because the clause is still governed by εἴη (l. 589): "there shall be... (someone) drinking wine, sitting, turning his face..."

598 σθένος Ὀρίωνος] Orion would rise about June 20th. Translate the kenning "might of Orion" as "mighty Orion".

601 ἐπάρμενον] [LSe95, ἐπαρραίσκω] give

"well-fitted, prepared, ready" for this occurrence. West prefers that it mean "with fastenings upon it," a sense that is also consistent with l. 627.

602 ποιέσθαι] West remarks that some have read this to mean "discharge your laborer" (i.e., make him homeless). However this does not fit well with the instructions to seek an ἄνθρωπος, and does not explain the use of middle. It seems odd at first to be engaging help when the harvest is done, but perhaps the contracts were year-long, and the period between reaping and plowing presented a convenient opportunity for hiring. Cf. English hiring fairs such as described in Hardy, *Far from the Madding Crowd*, Ch. 6.

602 ἄνθρωπον] If we accept that the laborer is being engaged, and not made homeless, then the advantage of hiring a homeless laborer are that he will accept shelter as part of his wage, and will always be available.

605 ἡμερόκοιτος] Hesiod avoids saying "thief," perhaps because he fears that naming a thing makes it more likely, but instead says "a man who is in bed by day".

608 δμῶας] This is a hard line to read if Perses is taken to be the subject of the infinitives. One could perhaps read φίλα γούνατα as an accusative of respect;

582 σκόλυμος] [LSe95] give "golden thistle," *scolymus hispanicus* (see also [Daw36, p. 6]). [EW82] gives "artichoke". Dawkins concurs that σκόλυμος may also have been applied to any thistle with an edible globe.



- When Orion and Sirius go to mid-heaven  
610 and rosy-fingered Dawn gazes at Arcturus,  
Oh Perses, at that time gather all the grapes home;  
and expose them to the sun for ten days and ten nights,  
and put them in the shade for five, and on the sixth, draw into jars  
the gifts of much-rejoicing Dionysus. And when  
615 both the Pleiades and the Hyades, and mighty Orion  
set, then at that time have in mind tilling  
in its season; and may the seed be fixed underground.  
But if the desire for rough seafaring takes you:  
When the Pleiades, fleeing mighty Orion,  
620 fall into the hazy sea,  
truly at that time, blasts of all sorts of winds rage;  
and at that time, do not keep ships any longer in the wine-colored sea,  
but, being mindful, work the land, as I urge you.  
Drag a ship onto dry land and pack stones round it  
625 from wherever, so that they hold back the rain-filled blast of the storming winds,  
after pulling out the bilge-plug, so that Zeus' rain doesn't cause rot.  
Put all the equipment away, locked up in your household,  
having furled the "wings" of the sea-faring ship in good order;  
and hang the well-wrought steering oar above the fireplace;  
630 and you yourself wait until the season for sailing should come;  
and then drag a swift ship to the sea, and prepare a  
suitable cargo within, in order to bring home a profit;  
just as my father, and yours, very foolish Perses,  
used to sail in ships when he was in need of a good livelihood.  
635 Also at some time he came here, finishing a journey through the wide sea,  
leaving Aeolian Cyme behind in a black ship,  
escaping not riches nor wealth and fortune,  
but rather harsh poverty, which Zeus gives men.  
he settled near Helicon in a wretched village,  
640 Askra, evil during the winter, miserable in summer, and not ever good.  
And thou, oh Perses, be mindful of the proper season for all tasks,  
and most of all with seafaring.  
Speak well of a small ship, but put your cargo in a big one;  
the bigger the cargo, the bigger the extra gain  
645 will be, at least if the winds keep away from evil gales.  
When you, turning your witless heart to trading,  
wish to escape want and joyless hunger,

"refresh the slaves in respect of their knees." However West asserts that ἀναψύχω cannot be something that is done by one person to another in such a concrete sense (although, metaphorically, the beloved might refresh the lover). Thus, West argues, the accusative δμῶας must be the subject of both infinitives. There is an implied verb such as κέλομαι (l. 603).

610 ἐσθῆ] This charming phrase must be the heliacal rising of Arcturus (8th September for Hesiod); it refers to when Dawn *first* shares the the sky with the star. If it were the setting of Arcturus, then Dawn would have "seen" Arcturus on days previous as well.

617 πλειών] [LSe95] give "year" in their citation of this passage (based on the fullness of the year). However Hesychius gives σπείρει for πλειώνει [LSe95, s. v. πλειόνει]. West, preferring this latter, takes πλειών as "seed," i.e., that which multiplies and grows. West also ponders whether this may provide an

647 χρέα] Or, "debt"

etymology for Πλημάδες.

617 εἴη] All codd. have this form.

Several scholars have suggested emending this to a form of ἰέναι (or reading the given form as such) so as to get "the full year will fitly go under the earth."

618 if...seafaring] This lines serves as an introduction to the entire passage on seafaring. Thus there is really an implied apodosis: "if seafaring catches your fancy, then listen to what I have to say on this".

627 ἐπάμενα] See 602.

628 πτερὰ] [LSe95, πτερόν.III.1] prefer "oars" to "sails," citing Od.11.125 ("oars, which are the ships' wings"), but they allow that this passage may intend "sails". West is persuaded to "sails" by the associations of the words εὐκόσμως στολίσας, and the ancient commentators who took this meaning.

629 πηδάλιον] See l. 45.

632 ἄρηαι] Aor. mid. ἄρω, not the related ἀείρω.

- then I shall show you a measure of the loud-roaring sea,  
 although I am not at all learned in seafaring, nor ships;  
 650 since, as for ships, I never yet sailed on the wide sea,  
 except to Euboea from Aulis, where once upon a time the Acaean,  
 while waiting out the winter, gathered together a great host  
 from holy Hellas against Troy of the beautiful women.  
 On this occasion I went to Chalkis, to the games for warlike Amphidamus;  
 655 and the sons of this brave man  
 established many prizes that were announced beforehand; and there, I can say  
 that I  
 won with my song and took a tripod with handles.  
 I dedicated it to the Muses of Helicon —  
 660 here they first set me going on clear-sounding song.  
 As far as many-bolted ships go, this much is my experience;  
 but I will also in this way speak the mind of ægis-bearing Zeus;  
 for the Muses taught me to sing an ineffable song.  
 Fifty days after the solstice,  
 665 when summer is coming to an end, during toilsome days,  
 it is seasonable for mortal men to sail; and  
 you might neither wreck your ship, nor would the sea destroy men,  
 not, at any rate, unless Poseidon, the earth shaker, is eager to,  
 or Zeus, king of the immortals, should choose to destroy them;  
 670 for among these is the final end of both good and bad men alike.  
 But at that time the winds are orderly and the sea is not dangerous;  
 then, trusting your swift ship to the the winds with a carefree heart,  
 drag your cargo to the sea, and put everything in.  
 Make haste as fast as you can to return back home,  
 675 and do not wait for new wine and late-summer rain  
 and the oncoming winter and terrible blasts of Notos,  
 which rouses up the sea in company with much late-summer rain  
 of Zeus, and makes the sea harsh.  
 There is another, spring sailing season for men;  
 680 when the leaves first appear to men in the furthest branch-tip  
 as much as the footsteps a crow makes, stepping out,  
 then the sea is fit to go up upon;  
 this is the spring sailing season. I myself do not  
 recommend it; for it is not pleasing to my heart;  
 685 it is a snatched opportunity; you may hardly escape evil; but now  
 men do these things with no soundness of mind;  
 for money is life to miserable mortals.  
 But it is dreadful to die amid the waves; rather, I bid you  
 consider all these things in your heart, as I counsel.  
 690 Do not put all your livelihood in a hollow ship,  
 instead leave the greater part, and make your cargo be the lesser portion;  
 for it is dreadful to encounter misfortune amid the waves,  
 and it is dreadful if, when you hoist an excessive weight onto the wagon,  
 you should break an axle and diminish your cargo.  
 695 Pay attention to things in due measure; the proper time is best in all matters.  
 In due season, bring a wife to your home,  
 when you lack not very much of thirty years,  
 nor very much exceed — this, mark you, is the right age for marriage.

654 games for... Amphidamus] A dative  
 would be usual but this is clearly  
 genitive.  
 659 ἑλικωνιάδεσσ'] This is an adjective  
 and a more literal translation is  
 "Heliconian Muses". However this  
 phrasing works better with the link to  
 Helicon (Ἑνθά) in the next line.

667 καυάζαις] Aor. opt. form of  
 κατὰ-ἄγνυμι.  
 676 Νότοιό] The south, or south-west  
 wind.  
 685 ἄρπακτός] This interpretation from  
 [LSe95, Supplement, s.v. ἄρπακτός].  
 695 καὶ πός] Or, "due proportion"

654 δαίφρονος] May mean either "warlike" or "wise." West deduces from the epithet με-  
 γαλήτωρ (l.656) that Amphidamus is being praised for his military prowess. [EW82] uses the  
 other meaning.

- 698 Let the wife be in blooming youth for four years,  
 ... 698 and on the fifth, let her be married.  
 700 Marry a virgin, so as to teach her the dear ways;  
 and marry her most of all, who dwells near you,  
 701 having seen everything about her,  
 ... 701 for fear you should marry a source of amusement for your neighbors.  
 For on one hand there is nothing a man gets for himself better than a wife —  
 a good one — but nothing else is worse than a bad one,  
 705 a parasitical woman, who, even though a man may be strong,  
 sears him without a brand and turns him over to rough old-age.  
 Be on watch for the vengeance of the blessed immortals.  
 And do not treat a friend as the equal of your brother;  
 but if you should do so, take care that you do not do him wrong first,  
 710 do not let false favor flow from your tongue; and if for his part, he should start  
 either speaking hotheaded words, or even doing deeds,  
 then, bearing this in mind, chastise him twice that much; and if then  
 he leads the way to friendship, and desires to make just amends,  
 accept it; a wretched man, mark, treats a man as sometimes a friend  
 715 sometimes not; and do not let your thoughts belie your appearance in anything.  
 Do not have a reputation as very hospitable or as inhospitable,  
 nor as a friend to bad men, nor as one who picks quarrels with good ones.  
 And do not ever venture to reproach a man with his ruinous poverty  
 that is heartbreaking for men, it is the gift of the gods who are forever.  
 720 The best treasure, mark this, among men is thrifty tongue,  
 and there is the most appreciation when it issues in proper measure;  
 but if you say something bad, you will quickly hear something worse.  
 Do not be ungracious about a meal for many guests;  
 both the most gratitude and the least expense come from sharing in common.  
 725 And never, from dawn on, pour the sparkling wine for Zeus  
 with unwashed hands — nor for any other immortals;  
 they not only don't listen, they spit out your prayers.  
 Do not urinate turned right facing the sun;  
 and when it sets, until it rises, taking heed of this,  
 730 be careful not to urinate in the road or outside of the road while walking,  
 nor when stripped naked; the nights, mark this, are the holy ones';  
 but as for the godly man who knows sage matters, he does it squatting,  
 or after approaching the wall of the well-fenced courtyard.  
 And, when your private parts are dirty with semen, don't, within the house,  
 735 uncover them near the hearth, but rather, keep away from it.  
 Let not a man spill his seed in generation, after coming home

704 τῆς ἀγαθῆς] The placement of the phrase emphasizes the qualification  
 706 ἄτερ δαλοῖο] I.e., metaphorically speaking.

724 ἐκ κοινοῦ] West takes this to mean “with everyone contributing”. That explains the cost, but a pot-luck does not sit well with the appreciation. However, if someone hosts his friends, who then return the favor, then there is both appreciation for the hospitality, and a shared economy of scale.  
 730 ] Solmsen [Sol70] exchanges 729 with 730, which is attractive as the prohibition of 729 seems likely to apply to both day and night; “Not facing the sun, and, when it is dark, not naked; and neither in the road nor...”

730 μήτ'... οὐρήσεις] See 710  
 736 σπερμαίνειν] This is a rare word, not found elsewhere until Callimachus. Based in part on its rarity, Renehan [Ren86] makes an interesting identification of a line quoted by Maximus of Tyre as a line from the Catalogue of Women, known only in fragmentary form from papyrus.  
 736 ἀπονοστήσαντα] The accusative is unexpected here, as the preceding infinitives have taken nominative subjects, representing the one addressed (e.g., l 727, μῆδ'... τετραμμένος... ὁμείχεν). The use of accusative here probably stands for a 3rd person imperative [Smy20, 2013.c], with an unconscious ellipsis of a word such as εὐχομαι.

707 ὅπιν] When it refers to men, it means “regard, reverence;” when applied to the gods it means “vengeance, anger.” 709 μῆ... ἔρξεις] I'm reading this as a short-vowel aorist subjunctive (ἔρδω) and taking this as a prohibition. The aorist subjunctive with μῆ can suggest “take care that you don't...” [Smy20, 1841.b] and in this sense is not far removed from its use with verbs of fearing, “lest...” 718 ὀνειδίζειν] acc. rei et dat. pers.

- from an ill-omened grave, but rather from a feast of the immortals.  
 757 And never urinate in the mouth of rivers flowing to the sea,  
 758 nor in springs, but be sure to avoid that,  
 759 and do not defecate there either, for this is not desirable.  
 737 And never pass through the lovely, flowing water of the ever-running rivers  
 with your feet, at least until you have prayed, gazing on the lovely streams,  
 740 with your hands washed clean with the clear, much-loved water;  
 the gods resent anyone who crosses a river with hands and sin unwashed,  
 and they give him troubles later.  
 And at the abundant feast of the gods, do not cut from your five-branched hand  
 dry wood from green wood with glittering iron.  
 745 And never put the wine-ladle above the mixing-bowl  
 while people are drinking; for bad luck comes with this.  
 When you are building a house, do not leave it unsmoothed,  
 for fear the crawling crow should settled on it and cry.  
 Let no-one take from an undedicated cauldron  
 750 either food to eat or water to bathe, since there is also a penalty for these things.  
 Do not set down a twelve-day old boy by graves,  
 for it is not well, it makes a man unmanly;  
 nor a twelve-month old, it is equally so with this.  
 And let not a man wash his skin clean with a woman's bathwater,  
 755 for there is a grievous penalty for this, for a while.  
 And when attending blazing sacrifices,  
 756 do not find fault with what is consumed; the god rightly resents this too.  
 760 Do thus, and shun a craven reputation among mortals;  
 for a reputation is evil, it is light to take up  
 very easily, but it is painful to bear, and difficult to put away.  
 No reputation completely dies, which many  
 folk spread about; it too is some god.  
 765 Keeping a good eye on the days that are from Zeus, as is right,  
 tell your slaves: the thirtieth day of the month is best

737 ἐναποψύχειν] Hesychius gives ἀποπατεῖν, ἀφοδεύειν for ἀποψύχειν, which fit better with the subject matter than the more common meaning of “expire.” West suggests an etymology deriving from an earlier meaning “to fart.”  
 744 αὐτὸν ἀπὸ χλοροῦ] I.e., Do not trim your fingernails.  
 746 τέτυκται] Perfect passive τεύχω taken as equivalent to γίγνεσθαι or εἶναι [LS89, s.v. τεύχω III]  
 746 αὐτῷ] Take the dative pronouns αὐτῷ, τοῖς, τῷ here and lines 749, 754 to refer to the acts themselves.  
 747 ἀνεπίζεστον] Although ἀνεπίρρεκτον would also make sense here, West rejects this as anticipation of 748. West explains that an unsmoothed roof would provide a surface on which the crow could gain foothold.  
 748 κρώξει...κορώνη] Perhaps an omen of bad luck or death?  
 757 μωμεύειν ἄδηλα] The meaning of this debatable word is crucial to an understanding of what is enjoined here. [LSe95, s.v. ἄδηλος] give “making unseen, annihilating, destructive,” and “unseen, known, obscure,” in which context they cite this passage. With this meaning, the injunction can be taken to be “do not criticize the mysteries,” which is essentially what Evelyn-White [EW82] gives (“do not make a mock of

mysteries”). The supplement to [LSe95] moves the citation for this line to the first set of meanings and offers “[do not] make *malevolent* criticisms.” Roberston [Rob69] provides an extensive survey of issues surrounding this phrase and comes down in favor of the interpretation given here, which is both closest to the Homeric formula πῦρ ἄδηλον and is in keeping with the simplicity of the acts described in lines 724–756. Seen this way, the prohibitions of 722–723, 744–745, and the present line all condemn a similar parsimony: don’t begrudge the extra guests, don’t hang away the ladle while guests are still drinking, and don’t complain at too much meat being burned for the god (so that there is less to eat at the feast).  
 766 πεφραδέμεν] Hesiod mean to tell the slaves about the properties of all the days, not just the thirtieth, and is identifying the thirtieth as a good day to transact business with the slaves. As West says, lines 765–769 appear to conflate two thoughts: “mark the days from Zeus, and tell your slaves to mark them too,” and “use the thirtieth of the month to inspect and reward”  
 766 τριηκάδα] The Greeks used a calendar based on the lunar month. The lunar month (properly the “synodic

741 καχότετ’...ἄνιπτος] West compares this zeugma with a beautiful palindrome inscribed on a fountain outside St. Sophia, Constantinople, νύψον ἀνονήματα μὴ μόναν ὄψιν.

- to look over the tasks and distribute rations,  
when folk reckon the days discerning the truth.  
For these days are from Zeus the councilor:
- 770 Firstly, the first and fourth, and the seventh are holy days  
(for on this day Leto bore Apollo of the golden sword),  
and the eighth and ninth. At least two days of the  
waxing month are outstanding to toil at mortal tasks —  
the eleventh and the twelfth; both, for sure, are good,  
775 whether to shear sheep or to reap the cheering corn, but the twelfth is much  
better than the eleventh,  
as then, the high-soaring spider spins her web  
for the full day, and the careful ant harvests his store;  
and then let the wife put up her loom, and set her work before her.
- 780 Avoid the thirteenth day of the waxing month  
for making a start at sowing; but it is best for tending plants in the ground.  
The middle sixth is very inauspicious for plants,  
but it is a good day for a boy to be born; but it is not auspicious for a girl,  
whether to first be born, or to get married.
- 785 Nor, indeed, is the first sixth fitting to be born, for a girl at least,  
but it is suited to gelding goat-kids and flocks of sheep,  
and a kindly day to enclose the flock with a pen;

month”) is the period between two successive new moons as observed on Earth, and is 29.53 days long. Since a month must have a whole number of days, some months consisted of a full 30 days while others, missing one day, were “hollow”. The day omitted from the calendar was always the 29th, not the thirtieth. In the scholia, Proclus [Pri59] writes: ἄρχεται οὖν δ’ Ἡσίοδος ἐκ τῆς τριακάδος, καθ’ ἣν ἡ ἀληθὴς ἐστὶ σύννοδος, ὅτε μὲν οὖσαν τριακάδα ἄνευ ἐξαρέσεως, ὅτε δὲ εἰκοστὴν ἐνάντην, ὅτε καὶ ὑπεξαρεῖται ἡ πρὸ αὐτῆς ὑπὸ Ἀθηναίων. (“So Hesiod starts from the thirtieth, according to which the true [first] day is the conjunction [of the moon with the sun, i.e. the new moon], both when it is the thirtieth day without an omission, and also when it is the twenty-ninth, when also the one before it is omitted by the Athenians.”)

768 ἄγωσιν] Sc. ἤματα or perhaps τριηκάδα. For this use, see [LSe95, s.v. ἄγω IV.2], “keep, observe a date”  
768 ἀληθεῖν... κρίνοντες] A month could be determined to be “full” or “hollow” (and, therefore, determine the position of the τριηκάς) either by observation, or by convention (cf. the Athenian distinction between months κατὰ θεόν and those κατ’ ἄρχοντα). When discussing the properties of the days that are ἐκ Διόθεν, it is important to be using the “true” celestial reckoning. Pritchett [Pri47] gives numerous examples from the classical period of calendars from different city-states which were in disagreement with each other, and hence at least one of which was in disagreement with the κατὰ θεόν month. This was surely also a common event in Hesiod’s time, and hence the need to emphasize that the true ordering of the days is from Zeus.

770 ἔνῃ] Hesiod clearly means to distinguish this day from τριηκάς, and for it to be the first day of the month. However ἔνος mean “belonging to the

first of two periods.” In Athens, the day termed ἔνῃ καὶ νέᾳ belonged to both the preceding month (μῆν ἔνῃ) and to the new month (μῆν νέᾳ). The first half of the day was counted in the preceding month, the latter half in the new month. [LSe95] suggest the missing ἡμέρα for the phrase, but West proposes σελήνη. He observes that the phrase ἔνῃ καὶ νέᾳ σελήνῃ then evokes the idea of the first crescent of the new moon, with the dimly lit old moon visible in the glow of recrudescence light; the phenomenon mentioned in the Ballad of Sir Patrick Spens, “I saw the new moon late yestreen, Wi’ the auld moon in her arm.” The day after ἔνῃ καὶ νέᾳ was the first full day of the new month in Athens and was termed νουμηνία. Also, distinguish this use from ἔς τ’ αὖριον ἔς τ’ ἔνῃφιν, line 410.

772 γε μὴν] The implication is that the preceding holy days were days of rest.

775 εὐφρονα] See [LSe95, s.v. εὐφρων I.2]

780 τρεισκαίδεκάτην ἀλέασθαι] The thirteenth is close to the point where the waxing moon starts to wane, and so might be considered a bad omen for growing things.

780 μηνὸς δ’ ἵσταμένου] The Athenians divided the month into three decades of days; μῆν ἱστάμενος, μεσῶν, φθίων. An earlier division was simply ἱστάμενος and φθίων (waxing and waning moons). Hesiod uses both schemes. The thirteenth makes no sense within a pattern of decades, so here it must mean “waxing”. But Hesiod also distinguishes days as ἡ μέσση, indicating that he was also thinking in decades.

782 ἔκτῃ δ’ ἡ μέσση] Now Hesiod is counting in decades; this is the sixteenth day of the month.

786 ἄρμενος] Why is the participle ἄρμενος treated as an epicene adjective? (It agrees with ἡ πρώτη [ἡμέρα].) West suggests that it is in accord with σύμφορος and ἀσύμφορος which are genuinely epicene adjectives.

- it is a good day for a boy to be born; but he may love to tell wounding  
lies and wheedling words, and secretive chatter.
- 790 On the eighth day of the month geld a hog and loud-lowing ox,  
and drudging mules on the twelfth.  
When the day is full on the great twentieth, a wise man  
is born; for he will be cautious in his mind.  
The tenth is a good day for a boy to be born, and the middle fourth for a girl;  
795 and on that day set your hand to the flocks, and the ox with curled horn  
and rolling gait, and the sharp-toothed dog, and the drudging mules  
to calm them. Be watchful with your heart  
to avoid the fourth, both of the waxing and waning month,  
for distressing your heart with pains; it is a day much endowed by the gods.
- 800 On the fourth of the month, bring a wife to your house,  
having discerned the birds which are best for this business.  
Avoid fifth days, since they are terrible and cruel;  
for on the fifth they say the Erinyes attend  
Horkos at his birth, whom Eris bore as a bane for oath-breakers.
- 805 On the middle seventh, inspecting Demeter's holy corn  
very well, cast it into the well-trod threshing floor,  
and let a woodcutter cut planks for the inmost hull of a ship,  
and much nautical wood, that which is suitable for ships;  
and on the fourth, begin to stake out slender ships.
- 810 The middle ninth is a desirable day in the evening;  
and the first ninth is altogether harmless for men;  
for this day, for one, is good to plant and to be born  
both for boys and girls, and it is never an altogether bad day.  
But then few men know that the "third ninth" of the month is the best day

793 νόον πεπυκασμένος] A virtue that shows itself, e.g., in lines 719–720.  
795 ἔλικας] The meaning of this formulaic phrase ἔλιξ βοῦς is not certain. [LSe95, Supplement, s.v. ἔλιξ] observe that Alexandrian scholars interpreted the word as "black".  
798 ἀλεύασθαι] The construction ἀλεύασθαι ἡμᾶρ ποιεῖν τι as "avoid a day for doing something" is parallel with lines 780–781.  
798 τετράδ' . . . φθίνοντος] The numbering of the last decad might be from the front of the month or the back, so this might be the 24th or the 27th. In 814–818 Hesiod uses a different, "true," name for the 27th (or the 29th, see note on 814), which suggests he may mean the 24th here.  
799 ἄλγεσι] This is West's emendation from the transmitted ἄλγεα. Solmsen [Sol70] punctuates ἄλγεα θυμοβορεῖν, which suggests "avoid pains on the fourth, it is appointed for heart-grieving". This would require τετράδ' be an elision for the dative, which West notes is never found in Hesiod. Sinclair [(ed32) keeps the accusative, and suggests essentially, "avoid the fourth for sorrows eating out your heart".  
799 μάλα τετελεσμένον] Following West's suggestion, see [LSe95, s.v. τελέω III].  
802 πέμπτας] This is the only day which is given in the plural. West suggests three things it might mean: (i) the fifth day of each decad (i.e., the fifth, fifteenth, and

twenty-fifth days); (ii) the fifth day of every month, and (iii) simply a convention to use the plural as the name of the fifth day of the month. It is not clear (especially in view of 798 immediately preceding) why he does not also consider the fifth days ἱσταμενος καὶ φθίνων. Both (i) and (ii) face the objection that Hesiod uses singular for all other days. One may object to (i) that Horkos was only born on one of the fifth days. This seems a lesser problem, as the all three (or both) fifth days may be tarred with the same brush. (After all, if it were only the first fifth that were meant, one could equally object that Horkos was only born on one day of year, but that twelve days are baneful in commemoration.)  
804 Ὀρκον] As an impersonal idea ὄρκος is the thing by which an oath is sworn (e.g. Styx). It is the thing that keeps the oath-swearer honest. Thus, personified Ὀρκος is the one who punishes oath-breakers. Eris is his mother, as he is associated with Strife.  
814 τρισηνίδα] There is debate whether this means the 27th or the 29th (i.e., the ninth day of the third decad). The emphasis in 818 on the "true" name of the day suggests the name has magical significance, something which is easier to imagine for the 27th (being  $3 \times 9 = 3 \times 3 \times 3$ ). The common name would be τετράς φθίνοντος (see 798) or ἐξβδόμη φθίνοντος.

807 θαλαμήα] Or for the inner chambers of the house. 812 φυτευμέν] Possibly this connects with the idea of children and means "to beget." West feels that it is not closely enough connected, and that it here means a literal planting.

- 815 to make a start on a wine jar and to put the yoke to the neck  
of of oxen and mules and swift-footed horses,  
and to drag a swift tight-knit ship to the wine-dark sea;  
and few men call it true.  
On the fourth (the middle one) open a wine jar — it is most of all a holy day.  
820 But again, few men know that the twenty-first of the month is best  
when dawn is breaking; but in the evening it is worse.  
These days are a great help to men on earth.  
But the others are haphazard, without significance, not bringing any one thing,  
but few men know this, and another man may commend another sort of day;  
825 sometimes one of these days is a stepmother, other times a mother.  
He is a happy and fortunate man, who does his work in the knowledge of  
all these things, blameless to the immortals,  
discerning the birds and avoiding overstepping his bounds.

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818 *κικλήσκουσιν*] That is, few men call it the “third-ninth,” see note on 814.  
819 *μέσση*] Solmsen [Sol70] reads nominative *μέσση*. In that case, the preceding clause refers to the first fourth, *not* the middle fourth. One still needs to supply an antecedent to the adjective *μέσση* and so perhaps, since the topic is *τετράς*, that is the antecedent: “Open wine on the fourth; the middle fourth is holy...”  
821 *μετειαδά*] West takes this to be a single word and the name of a day, the day after the *εικάς*. This enables the punctuation in which a new sentence and a new chain of thought begin after *μέσση*. Solmsen (inter alia) reads *μετ’ εικάδα* and assume the topic of the fourth continues

from 819, so that *την μετ’ εικάδα τετράδα* is the twenty-fourth.  
824 *μετάδουποι*] West etymologizes this *hapax* as a day “of changeable thunder,” or of uncertain omen.  
824 *ἀκήριοι*] This does not mean “harmless,” as if one was safe from harm on those days (as [LS89] wrongly say). It means that the day does not have *ἡπ;*; doom, fate, attached to it [LSe95].  
825 *παῦροι δέ τ’ ἴσασιν*] I have change the order of the clauses here to indicate what I think it is that few men know.  
826 *τάων*] Solmsen [Sol70] ends the sentence on 825 and takes this as the start of the new sentence. This might be taken as “He is happy in respect of them (the days)” [LSe95, s.v. *εὐδαμοσύνη*].

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