THE HOMERIC AND HESIODIC CONCEPTION OF THE
UNIVERSE.

Thesis presented for degree of A.M.
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Approved.
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THE HOMERIC AND HESIODIC CONCEPTION
OF THE UNIVERSE.

The chief purpose of this paper is to give a full account of the Homeric and Hesiodic ideas of the different parts of the universe, the main sources of information being the Iliad and Odyssey of Homer, the Theogony of Hesiod, the Homeric hymns, and Apollodorus.

According to the ideas of the Homeric and Hesiodic ages, it would seem that the world was regarded as a hollow sphere divided into three parts. The earth which occupied the center of the world was in the shape of a round flat disk which was encompassed by a river perpetually flowing round it and flowing back on itself. This river was the ocean.

Above the earth was Uranus, the heaven. This was conceived to be a huge brazen vault fitting over the earth through which the sun performed its course and rested on pillars supported by Atlas which were on the earth. The stars which were supposed to rise and set in the ocean were regarded as crowning the heaven from the epithet starry Uranus.

The sun gave light upon the earth during the day,
rising out of the ocean in the east, ascending Uranus and descending again in the evening into the water. We have no indication as to what their idea of the sun was or what became of it after going beneath the earth. During the night the moon and stars afforded light.

On the earth was Olympus, a very high mountain covered with snow, the dwelling place of the immortal gods. The entrance to this abode of the gods was closed by a gate of clouds which were entrusted to goddesses called the Hours. The top of this mountain was thought to project up into the clouds surrounding Uranus and hence the gods were called heavenly gods as well as Olympian gods.

Below the earth was Tartarus, a broad dark abyss as far below the earth as the earth was from the heaven. The length of the diameter of the hollow sphere is given by Hesiod who says that it would take nine days for an anvil to fall from heaven to the earth, and an equal space of time for an anvil to fall from the earth to Tartarus. (1) Tartarus was not an abode of the dead but a place to which the gods were hurled as a punishment for committing a wrong or disobeying some divine decree or command.

1. Theog. 722-5.
The abode of Hades, another dark and gloomy place was within the earth and an entrance to it could be obtained either by going to the extremities of the earth or simply by going straight down through the earth. It was a place to which the spirits of dead mortals went but was not an abode or place of punishment of immortals. There was a god of this region, Hades, who ruled over the dead and guarded the gates of his abode to keep the spirits from escaping and coming up to light.

Erebos still another dark place was within the earth and was very closely connected with the abode of Hades and in some cases apparently identical with it. Entrance to it could be obtained in the same manner as Hades, by descending beneath the recesses of the earth.

THE HOMERIC CONCEPTION.

(1). THE EARTH.

According to Homer the world must have been a hollow globe divided into two equal parts by the flat disk of the earth which formed the center of the world, and around the earth flowed the ocean. Around the edge of the disk of the earth which was probably regarded as being circular were various nations some of which enjoyed the favor of the gods and were blessed with happiness.
On the eastern edge of the earth near the ocean stream dwelt a people whom Homer calls the Aethiopians(2). They were highly favored by the gods and were divided into two tribes, the one on the eastern the other on the western portion of the earth(3).

On the western part of the earth near the ocean lay a happy place named the Elysian Plain, Rhadamanthus dwelt and to which place the descendants of Zeus were transported to enjoy an easy life. There was no snow, storms, or rain there at any time, but the ocean continually sent up clear blown west winds to refresh the inhabitants(4). The Elysian Plain in the time of Hesiod becomes the Isles of the Blest where Cronus rules and where the race of hero men were given a dwelling beside the deep flowing ocean(5).

On the southern portion of this disk was a nation of dwarfs who are called Pigmies and to whose country cranes migrated every winter bearing slaughter and fate(6).

The northern portion was described by Herodotus as being the country of the Hyperboreans who sent forth the

(3). Od I, 23-4.
(4). Od. IV, 563.
(5). Works and Days, 169.
(6). Il. III, 3-7.
cold blasts of the north wind from caves in the mountains, the signification of the name denoting a northern site(7).

The words used for the earth in Homer are γαῖα, ἀθάνατος, and γῆ, and these different words no doubt denoted the same body.

The earth served as the burial place of the dead, as shown from the following. Before Hector leaves his wife for battle he says, "But may an heap of earth cover me up dead before I learn of your morning and abduction"(8). Diomedes boasts that his race is from a good father Tydeus whom an heap of earth covers at Thebes(9). Achilles angry because Lycaon has escaped and returned home addresses the gods and says. "But come he will taste the point of my spear that I may know in my mind and learn whether he will likewise return or whether the fruitful earth will detain him which detains even the mighty"(10). When Odysseus visits the abode of Hades the spirit of his companion Elpenor comes to him for he had not yet been buried beneath the earth with broad ways(11). This same idea is shown in the fact that the earth was regarded as opening and swal-

(7). Herod. IV, 32.
(8). Il. VI, 494-5.
(9). Il. XIV, 113-4.
(10). Il. XXI, 60-3.
lowing up people, for Hector enraged at Diomedes addresses his mother thus: "Would that the earth might yawn for him (Diomedes). For the great Olympian brought him up as a terror to the Trojans, to the great Priam, and to his sons" (12). Again Andromache tells Hector that it would be much better for her to sink into the earth being deprived of him (13).

The earth to a certain extent was influenced by Poseidon for during a contest between the gods he shakes the boundless and the shining tops of mountains (14).

Some of the products of the earth were the following. Fresh grasses, dewy lotus, the crocus, and the hyacinth (16), the narcissus (17), wheat, barley, and trees heavily laden with fruit (18), drugs (19), grape vines with heavy clusters (19a), and pears, pomegranates, apple trees with shining fruit, sweet figs, and thrifty olives (19b).

The earth was personified as a goddess (20) and was called upon to bear witness to an oath by the following persons. Calypso, who tells Odysseus that she will never plan any evil woe to him calling to witness the earth,


[12-15, 17-20]
broad heaven above, and the water of the Styx flowing beneath which is the greatest and most terrible oath among the blessed gods. (21) Agamemnon who swears an oath that he has never laid hands upon the maiden Briseis calling to witness Zeus, earth, sun, and the furies who beneath the earth punish men whoever swears falsely (22), and Leto who swears an oath that there will always be an altar and shrine of Phoeus Apollo calling to witness the earth, broad heaven above, and the water of the Styx flowing below (23).

The earth was used in connection with an oath, for when the gods took an oath they swore by the inviolable water of the Styx, and with one hand seized the fertile earth and with the other the glistening sea (24). In the Homeric hymns we find the earth supplicated to grant a certain wish and the manner in which this was done was by striking it with the palm of the hand as Hera strikes the earth with the palm of her hand and calls upon the earth, broad heaven above, and the Titan gods who dwell in Tartarus to grant her a child without the aid of Zeus and not inferior to him in strength (25).

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The epithets applied to ἡ ἀρχή are,

μέλανα, black(27)
ὁρμή, black(28)
ἀκολούθος, boundless(29)
ἀνέπαφος, boundless(30)
ἀκολουθίας, far renowned(31)
πολυποτής, fruitful(32)
ζευγδίως, life giving(33)
στυγηρή, hated(34)

The epithets of ἱλιώτατον are the following,

κελαρή, dark(35)
ῥωματιστήριον, fruitful(36)
διά, divine(37)
πολυποτής, fertile(38)
εὐρυστερά, broad(39)
εὐρυστυχία, with broad ways(40)
εὐυπνία, with broad ways(41)

(29). II. XX, 58.
(30). I. VII, 446; XXIV, 342; Od. I, 98; V, 48; XV, 79; XVII, 586; 418; XIX, 107.
(31). Od. XI, 578.
(32). II. IX, 568; XIV, 200, 301; H. Hymn II, 127.
(33). H. Hymn II, 135.
(34). Od. XX, 81.
(35). Il. XVI, 384.
(36). H. Hymn II, 125; IV, 205.
(37). I. XIV, 347; XXIV, 532.
(38). I. III, 89, 106, 265; VI, 213; VIII, 73; XI, 610; XII, 158, 194; XIV, 272.
(40). Od. III, 453; X, 149; XI, 52. H. Hymn, I, 133.
(41). H. Hymn V, 16.
Olympus a tall mountain on the earth was conceived to be the abode of the immortal gods. It is described as having very high peaks (43), and was not disturbed by the winds nor made wet by the rain, nor did any snow ever come near it. There were no clouds there but a bright gleam was spread over it and the blessed gods were happy there forever (44).

That Olympus on the boundary of Thessaly and Macedonia was conceived to be the abode of the gods is shown in the following passages. When Hera rushes down from the top of Olympus she comes first to Pieria, beautiful Emathea, the snowy mountains of Thrace, Athos, and finally to Lemnos (45). Again when Apollo descends from Olympus he comes first to Pieria, then to Lacmus. Emathea, Emariae, and through Perrhaebia, and proceeding he came to Iolcus, Geneaeum, and finally to the plain of Lelantium (46).

The gods occupied Olympus as they were called "the Olympians" (47) and possessed Olympian dwellings (48).

(43). H. Hymn V, 449.
(44). Od. VI, 41-6.
(45). Il. XIV, 225-30.
(47). Il. I, 399; XX, 47.
(48). Il. I, 18; XV, 115; XXIV, 427. Od. III, 377; VIII, 331; XII, 337; XIV, 594; XVIII, 180; XX, 79; XXIII, 166. H. Hymn II, 380; III, 436; V, 135, 311.
Further proof that they possessed Olympus is shown in the following passage... Poseidon speaking to Iris who has been sent from Zeus tells her what the gods have been allotted, namely, that the earth and tall Olympus were the common possessions of all the immortals (49).

When Zeus addresses an assembly of the gods he warns them not to bear aid to the Trojans or Greeks lest they return to Olympus having been smitten not unjustly (50).

Hera was punished by Zeus because she made Hector cease from battle and was suspended in the air and clouds with anvils hanging from her feet and the gods in tall Olympus were very angry at her (51).

Hera goes from Mt. Ida to lofty Olympus and comes upon the immortal gods assembled there (53). She sends Iris as a messenger down from Olympus to Achilles bidding him arm himself unknown to Zeus and the other gods (53).

When Iris comes to Achilles she tells him that no one of the immortal gods who dwell on snow covered Olympus except Hera knows that she has been sent forth to him (54).

Achilles informs Patroclus how he may obtain honor and glory by driving back the Trojans from the ships but

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(49). Il. XV, 193. (52). Il. XV, 84-5.
after accomplishing this he should not push on to Ilium lest some immortal god come down from Olympus (55).

All the gods come down from Olympus to take part in the battle between the Greeks and the Trojans lest Achilles should suffer any evil among the Trojans (56). Before the battle takes place Poseidon tells Hera that if Ares or Apollo begin the fight and Achilles is restrained from battle then a struggle will arise among them, and Apollo and Ares having decided it they will return again to Olympus and mingle with the other gods (57). After the battle takes place all the gods go to Olympus with the exception of Phoebus and Apollo (58). The two Alcides threaten the immortals on Olympus with raising the din of terrible war (59).

After Odysseus has told his father Laertes that he has slain the suitors, Laertes embraces him and says, "Father Zeus, surely you gods still live on full Olympus if the suitors have indeed paid for their wanton violence" (60).

Eupeithes, one of the suitors of Penelope, angry because of the murder of his son, gathers together a band and endeavors to avenge his murder, but Zeus sends down

Athena from the peaks of Olympus to preserve peace (61).

In the Homeric hymns Olympus is the abode of the immortals as shown from the following. Milithuia sits on the top of Olympus beneath the golden clouds by the counsels of white armed Hera who detains her there (62). Apollo goes to Olympus to the palace of Zeus and assembly of the gods from the earth (63).

Demeter leaves the assembly of the gods and tall Olympus and goes to the cities and rich fields of men (64), after she has left Olympus, Zeus sends forth all the blessed gods to persuade her to return again to fragrant Olympus (65) when she refuses to return Zeus sends fair haired Rhea down from Olympus to bring Demeter among the tribes of the gods (66), and after Rhea has shown Demeter everything they go to Olympus to the assembly place of the gods (67).

The seat of the immortal gods which means the dwelling place was Olympus from the fact that Aphrodite who has been wounded by Diomedes is pursued until she comes to Ares and falling down before him asks him to give her steeds that she may go to Olympus, the seat of the immortals (68). After Ares gives her the steeds she goes with Iris.

(61). Od. XXIV, 487-8
(64). H. Hymn V, 92-3.
(68). II. V, 369-80.
to lofty Olympus, the seat of the gods(69). Again Athena goes from the earth to Olympus where they say the safe seat of the gods exists forever(70).

Later conceptions show that Olympus was the seat of the immortal gods. In the Homeric hymns Iris sent by Hera comes to the seat of gods tall Olympus and calling Eilithuia to the door from the palace speaks to her(71). In another place Hermes at the command of Zeus leaves the seat of Olympus and goes to Erebus(72).

Each god had a separate dwelling of his own in the ravines of Olympus(73) and we have proof that the following gods and goddesses dwell there, Zeus, Athena, Phoebus Apollo, Hephaestus, Hera, Ares, and Hermes.

Zeus dwelt on Olympus for we know that he had a brazen floored palace there(74) and the palace of Menelaus is compared in richness with this court of Zeus on Olympus(75). Zeus is called Olympian Zeus in many places which would seem to show that he occupied Olympus(76) and the following passages refer to Zeus as dwelling there.

(69). Il. V. 367. 530, 533, 539, 609; II. 309,
(70). Od. VI. 41-5. 491; IV, 160; VI, 282; VIII,
(71). H. Hymn, I. 109-11. 335; XII, 275; XIII, 268;
(72). H. Hymn V. 340-1. XV, 131, 376; XVIII, 76; XIX,
(73). Il. XI. 75-7. 103; XXII, 130; XXIV, 140,
(74). Il. XXI. 438, 506. 175, 184. Od. I, 28-7, 60;
(75). Od. IV, 71-5. II, 68; IV, 74, 173, 722;
(76). Il. I, 353, 399, 508, VI, 138; XV, 523; XXIII, 140.
Thetis summons to lofty Olympus Briareus the hundred
handed who was superior to his father and freed Zeus
from his chains (77). She tells Achilles that she will
go to snow-capped Olympus and try to persuade Zeus to
aid him against the Trojans (78), and she finds Zeus
sitting on the highest peak of Olympus (79). When Zeus' amrosial locks were shaken over him from his immortal
head he caused great Olympus to tremble (80) and Thetis
who had gone there to confer with him plunges from Olym-
pus into the broad deep sea (81). Eos, the dawn, ascends
tall Olympus and announces dawn to Zeus and the other
gods (82). When the god Hades was wounded by an arrow of
Heracles he went to the home of Zeus and tall Olympus
grieving in his heart (83). Zeus seizes the lightning
in his hands and hurls it from Olympus (84) which would imply that he dwelt there. He commands Themis to call
the gods to an assembly on the top of Olympus and she
orders them to go to the palace of Zeus on Olympus (85).
Zeus commands the gods to depart from Olympus to aid the

(81). II. I, 531-5.
Trojans and Achaeans but he will remain sitting on the top of Olympus (86). When the gods engage in a battle on earth, the broad earth groans and the great heaven resounds and Zeus sitting upon Olympus hears it and rejoices (87).

In the Homeric hymns Zeus occupies Olympus as Hermes and Apollo come to the heights of fragrant Olympus to father Zeus and the beautiful children of Zeus to settle a dispute (88).

Athena had her abode on Olympus for when she comes to the swift ships of the Achaeans she hastens down from the heights of Olympus (89), and again, she descends from the peaks of Olympus (90). When she hastens to arm the Trojans who were very eager for battle she comes as a messenger by night descending from Olympus (91). She descends from Olympus again urged on by Zeus to bring evil fate to Hector (92), and in the Odyssey after she goes to Lacedaemon to bid Telemachus return home she returns to tell Olympus (93).

Olympus was the dwelling place of Phoebus Apollo, as he descends from the summits of Olympus enraged in his heart to punish the Greeks on account of his priest whom

Agamemnon dishonored(94).

Hephaestus must have dwelt on Olympus, because Thetis goes there to him to see if he may be willing to give her some famous shining armor(95), and after Hephaestus has given her the armor she rushes down from Olympus like a hawk(96).

Hera had her abode on Olympus, for when she shakes herself on her throne she causes tall Olympus to tremble(97). Again when she goes to see Sleep, the brother of Death, she descends from Olympus and comes first to Pieria. Emathes the snow white mountains of Thrace, Athos, and finally Lemnos(98). When she leaves Olympus and goes to Mt. Ida to see Zeus he asks her why she has come there eagerly from Olympus(99), and after addressing her she goes back to tall Olympus(100). On another occasion Hera springs forth leaving the top of Olympus and comes quickly to Achaean Argos where she knew the noble wife of Sthenelus, the son of Perseus(101).

Ares dwelt on Olympus, because Zeus restrained him there and the other immortal gods from war, and he sat upon high Olympus beneath the golden clouds(102).

(95). Il. XVIII, 142-4. (100). Il. XV, 78-9.
Hermes occupied Olympus for he descends from the mountain to speak to Priam, and having addressed him returns to lofty Olympus (103). Then when Hermes comes again to him after he has yoked the horses and mules to bear Priam away from the ships he returns to Olympus (104). In the Odyssey, when Odysseus comes to the dwelling of Circe in search of his lost companions he is met by Hermes who after giving him a drug to protect his life departs to tall Olympus (105).

The Muses were said to dwell on Olympus, as they were called "The Olympian Muses" (106), and possessed Olympian dwellings (107). In the Homeric hymns the Muses dwell on Olympus for, Apollo says to Hermes that he is a follower of the Olympian Muses (108).

The following are the epithets of Olympus.

αλευςοντας, many peaked (109).
νοικιονωρος, many valleyed (110).
παλασις, tall (111).
λιθος, lofty (112).

(103). Il. XXIV, 403-70.
(104). Il. XXIV, 692-5.
(106). Il. II, 491.
(107). Il. II, 484; XI, 218; XIV, 503; XVI, 112.
(110). Il. VIII, 411; XX, 5.
(112). H. Hymn V, 92.
According to Homer, Uranus, the vault or firmament of heaven, was represented as a concave hemisphere fitting over the earth on which the sun performed its course. This hemisphere was regarded as a huge vault or dome set with stars. In the description of the shield made by Hephaestus the heaven was set with the Pleiades, Hyades, Orion, and the Bear. As to the relation of the earth to Uranus they conceived the vault above to be solid because things reached up to Uranus, as for instance, the noise of cranes. The glory of the shield of the son of Nestor. A flame of fire. The sweet savor arising from a sacrifice. The crashing together of shields. The shout of the Greeks being routed. The perfume with

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\text{The shout of the Greeks being routed}. & \\
\text{The perfume with}
\end{align*}
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\begin{align*}
\text{(113). II. XIII, 523;} & \quad \text{(120). II. XXII, 317-21.} \\
\text{(114). II I, 530; VIII, 443.} & \quad \text{(121). II. XVIII, 485-7.} \\
\text{(115). II. I, 420; XVIII,} & \quad \text{(122). II. III, 3.} \\
\text{186. H. Hymn III, 325, 505.} & \quad \text{(123). II. VIII, 191-2.} \\
\text{(118). II. XVIII, 616.} & \quad \text{(124). II. VIII, 508-9.} \\
\text{(117). II. I, 532; XIII, 243;} & \quad \text{(125). II. VIII, 549-50.} \\
\text{0d. XX, 103.} & \quad \text{(126). II. XII, 337-40.} \\
\text{(113). H. Hymn III. 322; V, 331.} & \quad \text{(127). II. XIV, 58-60.} \\
\text{(119). II. VIII, 63-9.}
\end{align*}
\]
with which Hera anoints herself (128). The loud noise of arms striking together (128). The gleam of the arms of the Greeks (130). The smoke from a burning city (131). The fame of a song sung by a bard (132). The renown of Odysseus (133) A high sharp peak (134). The inscience and might of the cruel suitors of Penelope (135), and the glory of Penelope (136).

The gods dwell in Uranus. First, they were called Οὐρανοί, the heavenly inhabitants (152). Second, they were said to possess Uranus ὑποκατέστησις or dwell in it (151). In the threefold division of the world Zeus was allotted broad Uranus to dwell in (164). Third, they go to and come from Uranus, for when Hector jumps down from his chariot and urges the Trojans on to battle the Argives retreated and freed themselves from slaughter saying that some one of the immortals from starry Uranus had come down to aid the Trojans (153). Athena descends from Uranus sent by Zeus to encourage the Greeks against the Trojans (160), and again Zeus sends her down from Uranus to aid Hector (161). When Nausicaa mounts the
chariot to escort Odysseus to the city she says that some of the haughty Phaeacians may say that she has rescued some foreigner from a ship or that long entreated god has come down from Uranus and will possess her forever (182). Agamemnon urging on the Greeks against the Trojans was about to come to Ilium when the father of gods and men descended from Uranus and seated himself on the heights of Ida (183). When Alcinous prepares a feast in honor of Odysseus he addresses the guests who are present and says, "If he (Odysseus) be some immortal who has come down from Uranus then the gods contrive something cunningly (186). The gods were supplicated by people with uplifted hands looking toward Uranus. The Achaeans with uplifted hands looking toward Uranus supplicated the gods and called on Zeus, implying that the gods dwelt there (154). Achilles pours out a libation of wine in his tent and prays looking towards Uranus supplicating Zeus (155), and Agamemnon does the same when he offers sacrifice (156). Peliades who has been wounded groans and looking towards Uranus calls upon Zeus to save him (157). Priam offers up prayer looking towards Uranus and entreats Zeus to permit him to go to Achilles as a friend or pitied by him (159). The Cyclops offers prayer to Poseidon stretching his hands towards starry Uranus asking him not to grant Odysseus a safe return to Ithaca (160).

The part of Uranus in which the gods were supposed to dwell was thought to surround the top of Olympus and they conceived Olympus extending up into it hence Uranus the abode of the gods and Olympus were identical. This is evident from the fact that the gates of Uranus which the Hours guarded were the gates to the abode of the gods on Olympus as well. The dense cloud which surrounded the top of Olympus formed the gate and was opened and closed by the Hours to whom were entrusted mighty Uranus and Olympus (137).

When Zeus boasts of his great power to the gods he tells them that if he should suspend a golden chain from Uranus and all the gods and goddesses were suspended from it they would not be able to drawn him down to the earth not even if they toiled very much but if he wished to draw it up he could lift it with the earth and sea and bind the chain around the top of Olympus (138). This would seem to indicate that the top of Olympus must have extended up into

(137). II. V, 740-61; VIII, 393-5.
that part of Uranus where the gods dwelt.

When Hera announces to Zeus the birth of Eurystheus who is to rule over the Argives, Zeus becomes very angry and seizing Ate by her head of shining hair he swore a powerful oath that she should never again return to Olympus and starry Uranus(139).

Zeus calls Thetis to him and she is borne up to Uranus where she finds the son of Cronus and all the other blessed gods assembled about him(140). Then Zeus addresses her and tells her that she has come to Olympus having sorrow in her mind(141), and when she gets ready to leave she rushes down from the summits of Olympus(142). In this case Thetis comes to Uranus to see Zeus and when she leaves she descends from Olympus.

When Athena comes to Zeus she addresses him as Olympian Zeus and begs him not to become angry at Odysseus(143). Zeus replies that he is not angry at Odysseus because he is superior to those who gave offerings to the gods who possess Uranus(144). Athena on leaving Zeus goes rushing down from the heights of Olympus to Ithaca.

Odysseus having reached the land of the Phaeacians bathes himself and going along the shore of the sea he

(141). II. XXIV, 104-5.
(142). II. XXIV, 120-1.
meets Nausicaa who addresses her attendants saying, "Hear me attendants while I speak. Not against the will of all the gods who possess Olympus does this man mingle with the Phacacians. For before he appeared to be unseemly but now he resembles the gods who possess broad Uranus."(145)

When Telemachus and Odysseus go to bear away the arms plotting to slay the suitors Athena holds a golden lamp before them and makes a beautiful light. At the sight of this Telemachus says to Odysseus, "Surely some god is within of those who possess broad Uranus!" And the wise Odysseus replies, "Be silent, restrain your mind and do not speak. This is the sign of the gods who possess Olympus."(146)

Athena descends from Uranus in the form of a woman and Odysseus not to fear Zeus in slaying the suitors that she will protect him.(147) Then having spoken to him she goes back again to Olympus.(148)

Zeus thunders from out of shining Olympus and one of the attendants of Odysseus cries out, "Father Zeus who rulest over gods and men loudly hast thou thundered from starry Uranus."(149)

(147). Od. XX, 30-2.
The only passage that is inconsistent with this view is found in the Odyssey where the two sons of Aloeus threaten the immortals on Olympus by piling Ossa on Olympus and Pelion on Ossa in order to scale Uranus (150). We would judge from this that Uranus was high above Olympus and therefore not identical with it.

Uranus was personified as a god (163) and was invoked to bear witness to an oath. Calypso calls upon Uranus to bear witness that she will never plan any evil woe to Odysseus (169). Again in the Homeric hymns, Uranus was called upon to bear witness to an oath by Leto who swears an oath entreat ing the earth, Uranus, and the water of the Styx flowing below that there will always be an altar and shrine of Phoebus Apollo (170). In the Hymns, Uranus was also supplicated to grant a certain wish by Hera who asks that a son be granted her (171).

The following epithets are applied to Uranus.

broad (174) because they conceive Uranus as extending over the whole earth.

(174). II, III, 304; V, 867; VII, 170, 201; VIII, 74;
XV, 36, 192; XIX, 267; XX, 206; XXI, 267, 272; 522. Od. I,
67; IV, 378, 480; V, 160, 194, 303; VI, 150, 243; VII, 208;
VIII, 74; XI, 133; XII, 73, 344; XIII, 65; XVI, 183, 200, 211;
XIX, 40; XXII, 39; XXIII, 280. H. Hymn I, 84; II, 147, 158;
V, 12.
The stars filled the vault of Uranus appearing very beautiful around the bright moon (181). They were conceived as moving through Uranus and as being bathed in or rising from the ocean (184), showing that they were regarded as coming up out of the water in the east, ascending Uranus and descending again into the water in the west in the same manner as the sun. This was true of the stars in general with one exception, that being the Bear which they called the wagon. This star probably remained stationary and revolved round and round as it never went below the horizon and was free from the baths of the ocean (184a).
The stars are described as giving very bright light (186). Three especially, the star Orion called the dog star which shone very brightly (186), Lucifer a very bright star which came as the messenger of the light of early dawn (187), and Hesperus which was regarded as the brightest of all the stars in Uranus (188). The stars were used in comparison as is shown in the Iliad where Achilles puts on his strong horse crested helmet preparing for battle. The helmet shone like a star and the golden crests were shaken which Hephaestus spread thick around the helmet (189).

The stars were regarded as indicating some evil, This is shown in the following. Hector appears among the first ranks of the Trojans indicating evil to the Greeks just as when a baneful star appears from the clouds thus indicating some evil such as a storm (190). Again when the aged Priam first behold Achilles shining like a star he fears destruction of the Trojans just as Orion the dog star was dreaded in the Autumn season because it brought violent heat upon mortals (191).

The stars were not only an indication of evil but were observed very closely as a means of navigation by sailors. Athena descends from the heights of Olympus (186).

such as the star which wily Cronus sends either as a sign to sailors or as a light to many people (192).

Further proof is shown in the Odyssey where Odysseus observes the stars as he sails from the Island of Calypso to Paeacicia. He watches closely the Pleiades, the late setting Bootes, and the Bear which they call the wagon which turns and watches Orion and was the only star that was not bathed in the ocean (193).

The epithets of the stars are,

\[ \alpha \text{ Orionis}, \text{ shining} \quad (194) \]
\[ \kappa \text{ o. \lambda \varepsilon \zeta}, \text{ beautiful} \quad (195) \]
\[ \gamma \text{ Lyrae}, \text{ baneful} \quad (196) \]

5. THE MOON.

The moon was in Uranus among the shining stars (197) and was probably conceived as rising from the ocean stream and ascending the heaven like the sun and stars. It was described in one passage as giving light from the heaven and was sometimes obscured by the clouds, as we learn from a remark made by Odysseus to Alcinous who tells him that when he sailed to the land of the Cyclops some god led him through the dark night nor was it possible to see on account of the thick fog nor did the moon shine from heaven

\[ (192). \quad \text{Il. IV, 75-7.} \quad (196). \quad \text{Il. XI, 82.} \]
\[ (193). \quad \text{Od. V, 271-7.} \quad (197). \quad \text{Il. VIII, 565-6.} \]
\[ (194). \quad \text{Il. VIII, 565-6.} \]
\[ (195). \quad \text{Il. VI, 401.} \]
for it was covered with clouds (198). In two passages in the Homeric hymns it was also described as giving beautiful light (199)(200).

Σμήνη was the word generally used by Homer for the moon although in one place in the Iliad the word Μήνη is used in connection with the shield of Achilles the gleam of which went to as great a distance as that of the moon Μῆνη (201).

The moon in the hymn to Hermes was personified as a goddess and was the daughter of Pallas king of Megamedes (202).

The following epithets are used of the moon.

φως, bright (203), πλήνεος, full (204), ἔια, divine (205).

6. THE SUN.

Ἡλίος was the common word used by Homer for the sun, although we find another word Ἡλίος, the beaming sun which occurs in two places in the Iliad.

The sun rose in the east out of the ocean stream and set again in the west into the water, its course being through Uranus as we see from the following. It ascended Uranus coming up out of the beautiful deep flowing ocean (212),

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(199). H. Hymn III, 141. (204). Il. XVIII, 484.
Od. XIX, 451-4.
at midday it reached the middle heaven\(^{(213)}\), and in the evening passed over towards the west\(^{(214)}\). It was said to fall into the ocean in the west and bring black night over the fruitful earth\(^{(215)}\). In the Homeric hymns, the sun was regarded as driving a chariot drawn by two steeds which bore him through the heaven, and in the evening he drove the chariot beneath the earth into the ocean\(^{(219)}\).

The sun's light is described as being very bright and keen to behold as we learn from what Zeus tells Hera, saying that he will spread around a golden cloud so that the sun may not see through it whose light is very keen to behold\(^{(207)}\). Again Hera covers herself with a beautiful and newly made veil that is as bright as the sun\(^{(208)}\) and Menymachus one of the suitors of Penelope presents her with

\(^{(213)}\) Od. IV, 400-2. \(^{(215)}\) Il. VIII, 485.  
\(^{(220)}\) Il. II, 412-3; XVIII, 136-7; XXI, 155. Od. I, 22-5; XII, 420-30; XXIII, 362-3.  
\(^{(221)}\) Od. XII, 1-7.  
\(^{(222)}\) Il. VII, 464-5; XI, 191-4; XIX, 162-3; XXIII, 162-5; XXIV, 713-5; Od. II, 338-90; II, 137, 329, 487, 497; V, 226; VI, 321-2; VII, 283-9; VIII, 417; IX, 68-9, 161, 168, 656, 658; X, 183-6, 476-9; XI, 12; XII, 29-32; XIII, 28-30, 31-5; XV, 185, 298, 471; XVI, 220-1, 366-8; XVII, 599-70, 632; XIX, 424-7; XXI, 226-7.  
\(^{(207)}\) Il. XIV, 345-5. \(^{(208)}\) Il. XIV, 184-5.
a chain of gold set with amber as bright as the sun(209). The sun's light is said to be very sharp for when the Trojans and Achaeans free from fear the sharp light of the sun was spread over them(210). In the Homeric hymns, the sun is described as having sacred strength and might, as the sacred strength of the sun destroyed Pytho, and Apollo was called the Pythian king, because the sharp might of the sun destroyed the monster(211).

The manner in which the sun during the night passed from the western into the eastern ocean is not mentioned either by Homer or Hesiod, and we do not know what their idea was of the sun's course after it went beneath the earth. Later writers have the following views.

According to Mimnermus in the evening Helius the sun descended into the sea and a beautiful hollow couch made by Hephaestus of valuable gold bore him through the water rapidly, and in this couch he soundly slept as he went from the land of the Hesperides, the west, to the land of the Aethiopians, the east, where a swift chariot and steeds awaited him ready to ascend the heaven again whenever the dawn came(224).

Stesichorus says that Helius descending from heaven got into a golden cup, and crossing the ocean came to sacred depths of dark night to his mother, wedded wife, and dear children (225).

This same view, namely, that Helius crossed over the ocean in a golden cup is set forth in Apollodorus. Admiring the manliness of Heracles, Helius gave him his golden cup in which he (Helius) crossed over the ocean (226).

The sun was personified as the following things.
First as a god (227). He addresses Zeus and the other blessed gods asking them to avenge him on the companions of Odysseus for slaying his cattle (228), but Zeus commands him to shine on among immortals and mortals saying that he will punish the companions of Odysseus (229). This shows that as a god he was not as powerful as Zeus but submits to him. In the Homeric hymn to Hermes, the sun is personified as a god and Hermes reverences him (230). In the hymn to Demeter, he was regarded as an impartial god but Demeter asks a special favor of him begging him to reverence her above all as a goddess and tell her truly of her dear child if he has seen any god or mortal man.

(226). Apollod. II, Sec. 107, 1. 11-12; Sec. 119, 1. 4-5.
taking her away against her will (231).

Secondly the sun was regarded as a messenger. He comes as a messenger to Hephaestus, having perceived the meeting of Ares and Aphrodite (232).

Thirdly he was regarded as keeping watch and seeing everything (233). In the Homeric hymn to Demeter, Hecate and Demeter came to him to learn of the whereabouts of Persephone (234), since he saw and knew all things.

Fourthly he was conceived as a king, for when Odysseus cut the wax into small pieces to stop up the ears of his companions while they passed by the Sirens quickly the wax melted forced by the might of the sun, the king (235).

Again in the Homeric hymns he was conceived as a king as we learn from the following passages. Apollo steering a ship which was bound for Pylos comes to Taenarum, a region of the man-pleasing sun and here the flocks of King Helius feed forever (236). When Persephone was snatched away by Hades no one heard her voice except Hecate and King Helius (237).

Helius possessed the island of Thrinacia which was sacred to him and on this island were his cattle and fat flocks (239). He had altogether seven herds of cattle and seven flocks of sheep with fifty in each flock (240).

He was called upon to bear witness to an oath (241), and together with Zeus was supplicated by means of sacrifices to bring victory to the Greeks (242).

According to Homer, as long as a person beheld the light of the sun he was regarded as living (243), and when he died he left the rays of the sun and went to the abode of Hades.

The following epithets are used of the sun.

τερψιμοφόρος, gladdening mortals (244).

ο καίμας, unwearied (245).

δασιμπόρος, bearing light to mortals (245).

μαμαρκήσις, bright beaming (247).

δαιπτέω, shining (248).

Ὑπεριόνως, sun (249).

Ὑπεριόνιος, sun (250).
7. THE DAWN.

The dawn like the sun, was conceived as rising out of the ocean stream in the east, as we learn from the following passages. "Saffron robed dawn rose from the stream of the ocean in order to bear light to immortals and mortals." Eumaeus, the swineherd, mocks Melanthius who has been bound and hoisted up a tall pillar in the house of Odysseus and says to him "The early golden throned dawn coming out of the streams of the ocean will not escape your notice when you will drive goats for the suitors in the palace to prepare their feast."(255) In the Homeric hymn to Hermes this same view is indicated,(257), and according to Mimnermus there was never any rest for the sun and his steeds when the dawn leaving behind the ocean ascended the heaven(258).

The manner in which the dawn ascended the heaven was similar to that of the sun. They conceived the dawn as being borne in a chariot drawn by two swift-footed steeds, Iargus and Phaeton.(253)

Eos, the personification of the dawn, was regarded as a goddess as shown in the following. She rose from her couch beside Tithonus in order to bear light(259), and

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12, 1. 1-4.
was said to scatter her light over the sea (260). After
Menelaus has addressed an assembly in his palace he re-
membered in his mind the noble Antilochus whom the son
of bright Dawn slew (261). When rosy-fingered Dawn chose
Orion he was envied by the other gods (252). Again, golden-
en throned Dawn seized Cleitus on account of his beauty
to live among the immortals (252a). As a goddess she
submitted to Athena who once kept her in the ocean and
did not permit her swift footed steeds to be yoked (262).
We learn in the Odyssey that her dwelling and dancing place
were at the island of Aeaea which was in the east (263).

There were the following epithets of the dawn.

κακοπνίππος, saffron robed (264).

ηροίγενες, early (285).

ροϊοεάντωλος, rosy fingered (263).

κάλλος, beautiful (267).

(264). II, VIII, 1; XIX, 1; XXIII, 227; XXIV, 686.
(265). Od. II, 1; III, 404, 401; IV, 306, 431, 576;
V, 226; VII, 1; IX, 162. 170, 370, 437, 560; X, 187;
XII, 8, 316; XIII, 18; XV, 180; XVII, 1; XIX, 428; XII, 3;
XIII, 294. II, I, 477; VIII, 658; XXIV, 788.
(266). II. I, 477; VI, 176; IX, 707; XXII, 109; XXIV, 788.
Od. II, 1; VII, 404, 491; IV, 306, 431, 576; V, 121, 228;
VIII, 1; IX, 152, 170, 370, 437, 560; X, 187; XII, 8, 316;
XII, 18; XV, 180; XVII, 1; XIX, 428; XXIII, 241.
(267). II, IX, 707.
3. THE NIGHT.

The Greeks conceived the night as being divided into three parts as we learn from a remark made by Odysseus to Diomedes urging him to go to the camp of the Trojans.

"But let us go for the night hastens on and the greater portion of the night by two parts has gone by but the third part is still left." (279).

The coming of darkness was expressed by saying that the night covered or was spread over

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(268). Il. VIII, 565; Od. VI, 48; XV, 495; XVII, 497; XVIII, 313; XIX, 342.
(270). Od. X, 541; XII, 142; XIV, 502; XV, 56, 250;
XIX, 313; XX, 91; XXIII, 243-4.
(271). Od. XXII, 197-3; XXIII, 347.
(272). Od V, 360; IX, 78; X, 144.
(273). Od. IV, 183. (275). Il. IX, 340, 662;
XI, 723; XVIII, 255; XXIV, 417; Od. IX, 151, 306, 436;
XII, 7; XVI, 368; XIX, 50, 342.
(276). Il. XXIV, 735.
the heaven. Thus Odysseus tells Athena that when he slew Orsilochoς a very dark night covered the heaven (280).

Another way of expressing darkness was to say that the night came or settled from heaven. When Zeus causes a storm, sending the north wind in a whirlwind, and covering the earth and sea with clouds, the night is said to come from heaven (281).

The night was a symbol of darkness and they conceived it as covering the eyes of a person when wounded or killed, as we see in the case of Hector, for when he had been wounded in battle, dark night covered both his eyes (282). Then when the wife of Hector beheld him being dragged before Troy by Achilles, gloomy night covered her eyes and she fell back breathing out her spirit (283).

Night was personified as a goddess and was regarded as the subduer of gods and men (284).

When sweet Sleep comes to Hera he tells her that Zeus is enraged at him and would have cast him from the aether had not Night, the subduer of gods and men, saved him (284a).

Night has the following epithets:

mélane, black(285).
dark(286).
dark(287).
dark(288).
dark(289).
dark(290).
full of troubles(291).
divine(292).
destructive(293).
evil(294).
divine(295).
immortal(296).
swift(297).


(287). Il. XI, 356.

(288). Od. XIII, 269; XV, 50.

(289). Il. V, 659; VIII, 488; IX, 474; XII, 425, 580; XXII, 486.

(290). Od. XI, 606.


(295). Il. XIV, 78.

(296). Il. IX, 41, 142; XVIII, 267-8; XXIV, 365.

(297). Od. IV, 420, 574; VII, 203. Il. XI, 404; XV, 8.
9. THE OCEAN.

The ocean was that body of water which was believed to surround the whole earth. In the Homeric hymn to Aphrodite, it seems to have been conceived as flowing around the boundaries of the earth as the golden throned Dawn places Tithonus near the ocean at the limits of the earth (301). It was regarded as a river (308) that had great strength (309). It was also described as being an immense stream murmuring with foam (304), and was the bounding limit of everything (300). It was supposed to be the source of all the waters of the world for from it flowed all the rivers, every sea, all the springs and large wells (309).

The ocean was the place from which the sun and the dawn rose (311) and the stars also with the exception of the Near (312).

Oceanus was the personification of the ocean, and was the father or parent of all things even of the immortal gods (305).

(303). Il. XX, 7-9.
(308). Il. XVIII, 607-8.
(304). Il. XVII, 400-3.
(300). Il. XIV, 200-1.
(305). Il. XIV, 200-1.
As a god
he was regarded as sending up out of the ocean shrill
blowing west winds to refresh men in the Elysian Plain(302)
He was said to have a dwelling of his own which was prob-
ably in the ocean(303).
The epithets of the ocean are as follows.

άκαλαμφεις, beautiful(313).
βαθύφορος, deep flowing(314). βαθυώνις, deep ebbing(316).
βαθυπεφλογής, deep flowing(315). αγωρίος, back flowing(317).

10. THE SEA.

In Homer we find four different words used inter-
changeably of the sea άλσ, πόρος, θάλασσα and πέλαγος.
The sea is described as being very broad or having
a great stretch(319). It was said to have a broad back(319),
and was very hard for a vessel to traverse(320). It was
said to be foamy(321), and its water salt(322). Some of
its contents were sea weed(323), fish(324), and seals(325).

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<td>Od. IV, 504; VIII, 569-82; IX, 259-82.</td>
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As a part of the universe the sea was under the influence of Zeus who causes a terrible storm to wreck Odysseus by stirring up the sea, surrounding the heaven with clouds, and sending furious winds (330). Poseidon was the ruler over the whole, for in the threefold division of the world Hades was allotted gloomy darkness, Zeus the broad heaven, and Poseidon the great sea (327) in which he made his dwelling (328).

Other characters who also had their abodes in the sea were the following. Proteus of Egypt, an old man of the sea unerring and immortal, who knew the depths of every sea and was Poseidon's attendant (331). Phorcys, an old man of the sea, to whom a certain harbor in the land of Ithaca was sacred (332) and Pharos (329). Nereus, an old man of the sea, the father of the Nereids (333). Eidothea, a sea nymph, the daughter of the mighty Proteus (334), and the Nereids who dwelt in a silver white cave of the sea. Glaucce, Thaleia, Cymodoce, Nesaea, Spio, Thoa, Halia, Cymothee, Actaea, Limmorea, Melita, Iaera, Amphithoe, Agave, Doto, Proto, Phorusa, Dynamene, Dexamene, Amphimene,
Callianira, Doria, Panope, Galatea, Nemertes, Apseudes, Callianassa, Clymene, Tanira, Ianassa, Maera, Orithya, Amathea, and other Nereides which were in the depths of the sea (335).

The rivers were regarded as emptying into the bosom of the sea (336), and this idea was still retained in the Homeric hymns which were written much later (337).

The epithets of ἀλλαξ are the following.

πωλίγως, gray (338).

τίμων, divine (339).

πολυβινδos, very deep (340).

παθαγη, deep (341).

ποθαρν, dark (343).

ἀγρίφερε, barren (344).

μαραπαζε, glistening (345).

(337). H, Hymn I, 23, 144.
(338). II. XII, 284; XII, 352, 682; XIV, 31; XV, 90, 619; XIX, 287; XX, 226; XXI, 52; XXIII, 374. Od. II, 261; IV, 405, 530; V, 410; IX, 104, 132, 180, 472, 564; XII, 147, 180; XXII, 235.
Od. III, 155; IV, 577; V, 261; VIII, 34; XI, 2.
(340). Od. IV, 408.
(341). II. XIII, 44; I, 532.
(343). II. XVI, 301.
(344). II. XXIV, 752. Od. I, 72; V, 52; VI, 226; VIII, 49; X, 179.
(345). II. XIV, 273.
The epithets of Ποιότος are,

ἀπείροις, boundless (348).

ἄτρυγετός, barren (347).

μείλας, black (348).

εὐρύς, broad (349).

ἰώειδής, dark (350).

ἡπειροειδής, dark colored (351).

ὕδωρεις, full of fish (352).

σίνοψ, wine dark (353).

κυμαίνων, surging (354).

ὁ πειρόμων, boundless (355).

πολυκλωτός, roaring (356).

μεγάκτης, filled with monsters (357).

The epithets of Θαλάσσα are,

ἄτρυγετός, barren (358).

πολυκλωτός, loud roaring (359).

(346). Od. X, 185.
(347). Il. XV, 27. Od. V, 84, 140, 158; XII, 410; XVII, 289.
(348). Il. XXIV, 79.
(349). Il. VI, 261; IX, 72. Od. I, 187; XII, 283, 401; XXIV, 118.
(351). Il. XXIII, 744. Od. II, 283; IV, 482; VIII, 589;
XII, 285; XIII, 150.
(352). Il. IX, 4; XVI, 746. Od. IV, 381, 390, 424, 470,
518; X, 540; XXIII, 317.
(353). Il. II, 615; VII, 88; Od. I, 183; III, 238; V, 132,
221, 349; VIII, 260; XII, 333; XIX, 172. 274.
(356). Od. IV, 354; VI, 204; (358). Il. II, 208; IX, 182;
XIX, 277. XIII, 798; XXIII, 59. Od. XIII, 85, 220.
(357). Od. II, 168.
As to the location of the Homeric Hades we have good reason to believe that it was beneath or within the earth from the following. In the threefold division of the world the god Hades was allotted gloomy darkness (361). He ruled over the regions in the earth (367), and was king of the lower world (368) which would imply that his abode was within the earth. When Cleopatra wishes death to come to her son she strikes the earth many times with her hands calling upon the god Hades who dwelt in the earth to give death to her son (370). Again when Hermes led the spirits of the dead suitors there, the spirits of Agamemnon and Amphim edon spoke to each other standing in the abode of Hades beneath the recesses of the earth (372).

(363). Il. XVI, 34. (368). Il. XX, 61.
There were various entrances to the abode of Hades. One entrance was across the ocean at the extremities of the earth in the grove of Persephone. There was a spot where into the Acheron river flowed Pyriphlegethon and Cocytus, an offshoot of the Styx. (373) To this spot Odysseus drew near and descended. This was probably the same entrance through which Hermes conducted the spirits of the suitors of Penelope. These he leads past the ocean stream, past the White Rock, past the gates of the sun and land of dreams, until he reaches the field of asphodel (374). In the Homeric hymns, another entrance was in Caria in Asia Minor. The earth opened in the Nysian Plain and King Polydeugmon sprang up with his immortal steeds in order to bear away Persephone to his abode within the earth (375). Still another entrance according to Apollodorus was in Laconia in the extreme southern part of Greece. When Heracles was commanded to bring Cerberus out of the abode of Hades he went to Taenarum in Laconia where was the mouth of the entrance to the abode (376).

The manner in which the spirits reached Hades is narrated in the Odyssey. Hermes having summoned together all the spirits of the suitors leads them down the dark path-

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way and they follow flitting about like bats (392).

The abode of Hades appeared to be a dark gloomy place without any light and where the sun did not shine (377), and where the sights were terrible for the living to behold. It was described as being a dark land (379) and there was an asphodel meadow there (380). The dwelling was said to be mouldy (383) and it had very broad and strong gates (384) and through these gates passed the dead (385). The Styx river probably fixed the boundary of the abode (386).

The way in which the spirits were called up by Odysseus when he visits the abode of Hades is as follows. First he digs a pit a cubit square and pours a libation making many supplications to the senseless dead. After suppling them he slays the sheep over the pit and the dark blood flows and many spirits of the dead gather around with a terrible noise from out of Erebus (386).
The names of the people seen in Hades by Odysseus are as follows. Elpenor, Anticleia, Teiresias, Antiope, Tyro, Alcmena, Epicaste, Chloris, Leda, Castor, Polybeuces, Iphimedia, Phaedra, Procris, Ariadne, Maera, Clymene, Eriphyle, Agamemnon, Achilles, Patroclus, Antilochus, Ajax, Minos, Orion, Tityus, Tantalus, Sisyphus, and Heracles(394).

The occupations of the dead were as follows. Teiresias, the seer, was engaged in the same occupation there as he was while on earth, namely, giving prophecy(395). King Minos son of Zeus was administering justice there(396). Orion was there doing what he had been engaged in on earth, namely, driving the wild beasts through an Asphodel meadow(397). Heracles was carrying his bow and arrow glancing fearfully as if forever shooting(398).

The following persons were in the abode of Hades undergoing punishment. Tityus, the son of Gaea, lay stretched on the ground across nine plethya. Two vultures sat beside him, one on each side devouring his liver. He was undergoing this punishment because of a wrong he had done(402). Tantalus endured a very grievous torment. He was standing in a pool of water up to his chin but could not drink for every time he bent to drink the water it dis-

appeared. Nor was he able to eat for every time he stretched forth his hand to seize the fruit a breeze would toss the fruit towards the dark clouds. Sisyphus was pushing a stone up a high hill but every time he was about to reach the top of the hill some mighty force would hurl the stone down again.

Although we saw before that the abode of Hades was a place to which the dead went, nevertheless some went there alive and returned again. Odysseus went there to consult the spirit of Teiresias concerning his return to Ithaca. Heracles was sent to bring up Cerberus, the hateful dog of Hades, and succeeded. According to Apollodorus, when Eurydice died having been bitten by a serpent, Orpheus went down to the dwelling of Hades and persuaded Pluto to release her. That Theseus went to the dwelling of Hades alive we learn from Apollodorus.

We will now consider briefly the condition of spirits in the abode of Hades. It was impossible for a person to grasp a spirit. Odysseus had an impulse.

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three times to grasp the spirit of his mother but three
times out of his arms it flitted away (410).

The spirits were able to speak and recognize a person
only after drinking dark blood. The spirit of Odysseus'
mother after drinking of the dark blood knew him instantly (412
and so did Agamemnon (413).

The spirits could address each other as we learn that
the son of Peleus and the son of Atreus conversed together
over their evil doom (414), and the spirits of Agamemnon
and Amphimedon conversed together standing in the abode
of Hades (415).

A spirit itself physically appeared to be a mere shad-
ow. It was in the shape of a human being but without any
strength and senseless, as we see in the case of Agamemnon
who stretched forth his hand to seize Odysseus but there
was no strength in his limbs (416). The spirits also
appeared to be spectres of toil worn men and flew about
like dreams (417).

As to the mental condition of the spirits we find
that they were interested in the affairs on earth and
remembered what they had endured before coming to
Hades. For instance, Elpenor remembers every partic-
ular of his death, how he fell headlong from the roof

(314). Od. XXIV, 35-97.
of Circe's house and broke his neck (418). When Odysseus addresses the spirit of Ajax and tells him that it was Zeus who brought upon him his doom, Ajax still angry at Odysseus refuses to reply (419), showing that he had not forgotten what took place on earth. The dead were interested in affairs at the present time. When Odysseus visits the abode of Hades, Achilles questions him about his son on earth (419a). Each spirit asked for what he loved and each woman told Odysseus her history (419b).

One peculiar thing we notice is that contrary to general principles, go there before they are buried. The first spirit that Odysseus sees there is that of Elpenor and he had not yet been buried under the broad earth, for his body had been left unburied at the palace of Circe (421).

Cremation is the explanation of the condition of the spirit in Hades. Thus the spirit of Odysseus' mother tells him what happens to the body when a person dies. The sinews no longer hold the flesh and bones together for the strong force of fire destroys these when the life leaves the white bones and like a dream the spirit flies away (422). This would seem to indicate that the bodies were burned after death and the spirits went directly to the dwelling of Hades.

(419a). Od. XI, 492
The god of this dark and gloomy place according to Homer was Hades or Aidoneus (423) but besides these names in the Homeric hymns he was known as Polydectes (424) and Polydeguemon (425), and in Apollodorus he was also called Pluto (426). He was the most hateful of all the gods to men, was cruel and inexorable (428) and was regarded as a powerful god (429). He was supplicated by mortals and when they invoked him they struck the earth with their hands (430). The sacrifices which were offered to him consisted of black sheep (451) and the person who offered the sacrifice had to turn away his face (432).

The epithets of the god Hades are as follows.

- ἐπιλώπεις, mighty (438).
- ἐφ θυμός, mighty (439).
- ἐπιλάττης, gate keeper (440).
- ἐπιλαττης κράτοις, strong gate keeper (441).
- κλαυροπτώλος, steed famed (442). σινεγέος, hateful (443).

12. EREBOS.

Entrance to Erebos was obtained by descending right through the ground as we learn from the Homeric hymns, and

(429). Od. X, 534. (442). Il. V, 663-4; XI,
therefore it must have been within the earth. When Hermes goes there sent by Zeus, he descends right through the ground beneath the recesses of the earth (445).

That Erebus was within the earth is evident from the following. When the mother of Meleager strikes the earth with her hands calling upon Hades to give death to her son the furies heard her from Erebus (446). Circe commands Odysseus to offer a ram and a black ewe to the dead after digging a pit in the earth and supplicate the dead turning toward Erebus (447), which he does and the spirits gather round from out of Erebus in the earth (448).

Erebus was a dark place, the name signifying darkness and was a synonym for the west (450). The inhabitants of this place were the spirits of dead brides, youths, old men enduring toil, delicate maidens with hearts new to sorrow, many pierced with brazen spears, and men slain in battle wearing their bloody armor (451). Besides these it contained the dog of hateful Hades (452) and was the place where the furies dwelt (453).

Like the abode of Hades it was a place where the spirits of dead mortals went after death, for the noble

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companions of Sarpedon having been killed in battle went to Erebus (454).

As to the relation of Erebus to Hades sometimes they were identical for in the Odyssey Zeus sent down Athena from Uranus to the dwelling of Hades to drag from Erebus the dog of hateful Hades (456). Again in the Homeric hymn to Demeter, Hermes went to Erebus to persuade Hades to send up Persephone (457). This shows that there was no distinction between Erebus and the abode of Hades.

Sometimes Erebus was not identical with the abode of Hades. When Odysseus goes to the dwelling of Hades, among the spirits that he addresses is that of Ajax. Ajax, however, is so angry at Odysseus that he refuses to answer him but goes with the other spirits of the dead into Erebus (455). When Odysseus digs a pit and pours a libation to the spirits of the dead they gather round from out of Erebus (455a) which must have formed an interior division of the abode of Hades.

13. TARTARUS.

Tartarus according to Homer was regarded as a deep abyss. The entrance was closed by iron gates and a bronze threshold (458). The sun never shone there as we learn from the Iliad and hence it must have

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been a dark gloomy region (459). In the Homeric hymns we learn that it was a gloomy helpless place where there was terrible darkness and wretched men (460).

Tartarus was far away under the earth as far below the dwelling of Hades as heaven was from the earth (461).

I was at the lowest depths of the earth and the sea, as Zeus enraged because Hera desires to aid the Greeks against the Trojans, says that he does not care if she went to the lowest depths of the earth and sea where deep Tartarus was all around (462).

Tartarus served as a place of punishment of prison for gods only. Iapetus and Cronus were seated there undergoing punishment (462a). When Sleep bids Hera swear an oath that she will give him one of the Graces to wed, she swears as he commands, and names all the gods dwelling in Tartarus beneath the earth who are called Titans (465). In the hymns this same view was held, for Apollo very angry because Hermes has stolen his cattle threatens to hurl him to Tartarus (466).

As to the relation of Tartarus to the dwelling of Hades they appear to be two separate abodes, the former a place of punishment of immortals, the latter a place

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where the spirits of dead mortals went.

The following epithets are used of Tartarus.

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- gloomy(470).
- deep(471).
- great(472).
- broad(473).

Having completed the Homeric conception of the world
we will now consider in detail the Hesiodic idea of the
universe.

(471). II. VIII, 481.
THE HESIODIC CONCEPTION OF THE UNIVERSE.

Hesiod's conception of the world in general differs little from that of Homer. In the Theogony all the different parts of the Universe are personified and we find here a process of birth, one thing producing another. Chaos, Earth, Tartarus, and Love (474) all existed together in the beginning from which the other different parts of the world were produced.

Chaos was personified as a god having produced Erebus and black Night (476), and from the epithet applied to it we learn that it was gloomy ἄνηθος (477).

The earth as in Homer must have been regarded as a flat circular disk surrounded by the ocean. This disk formed the center of the world for we know that the distances between Uranus and the earth and the earth and Tartarus were the same, as we saw in the case of the falling anvil (478). We find the same words used for the earth that we saw in Homer, namely, γῆ, γη, γης, γης, and γη.

The earth was described as having roots which were above Tartarus (480) and contained caverns (481). It was regarded as the mother of flocks (483) and the mother of
all(484), and had limits or boundaries as Zeus the son of Cronus gave the divine race of heroes a dwelling at the boundaries of the earth(485). It was said to be the safe seat of all the immortal gods who dwell on snow capped Olympus(486).

It served as the burial place of the dead since the golden race which Zeus made was covered up by the earth(489). Again Zeus buried in his wrath the sacred race of silver in the earth(490) and when the earth had covered the brazen race of men, Zeus made a fourth race, a godlike race of heroes(491).

It was personified as a goddess(492) and according to Apollodorus she had power to grant victory in battle to whomsoever she pleased(493).

The following epithets of ζαία are found in Hesiod.

- ιτειανος, broad breasted(494).
- μελαναια, black(495).
- δειμενη, dark(496).
- μεγαλη, huge(497).
- μεγαλη, great(498)
- ανειρη, boundless(499).

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(492). Theog., 20, 45, 106, 117, 128, 147, 154, 158, 159, 173, 176, 184, 258, 421, 492, 470, 494, 505, 626, 702, 884, 891.
(483). Theog., 258. 631, 731, 821, 858, 981.
(497). Theog. 159, 173, 479, 505, 731, 821, 858, 981.
Olympus was conceived to be the dwelling place of the immortal gods in Hesiod just as in Homer, and it was described as being as great and tall mountain with many ravines and covered with snow.

That the gods dwelt there is apparent from the following. They were said to possess Olympus "Ολυμπον ἔχουσι (508), and had Olympian dwellings, "Ολυμπία δύσματα ἔχουσι (509).

When the Muses sang delighting the great spirit of Zeus within Olympus the top of snow covered Olympus resounded, the dwelling place of immortals (510).

As in Homer, each god must have had a separate dwelling on Olympus, as we learn from the following passages. Zeus dwelt there as he was called Olympian Zeus Oůmyνιος Ζεύς in several instances (513), and he had a palace there, for Athena came to great Olympus to the palace of her father after bidding Ares not to deprive Heracles of his armor (514). Zeus summons imperishable Styx to Olympus with her children and he honors her and ordains her to be the great oath witness of the gods (516).

Ares had his abode on Olympus for having been wounded in a fight; Terror and Fear placing him in his chariot took him home to tall Olympus (520).

The nine Muses, the daughters born of Zeus, dwelt there for they possessed Olympian dwellings (521). They were also called the Olympian Muses Μούσαι Ολυμπιάδες (522), showing that their abode was on Olympus.

The epithets of Olympus are,

μεγάλος great (524).
μακρός tall (525).
νιφότης snowy (526).
ἄγιος holy (527). πολύπτυχος many-valized (528).

(522). Theog. 25, 52, 966, 1022.
Uranus must have been conceived as a broad and massive starry vault fitting over the earth, as Gaea, the earth produces it that she might be protected on all sides (529). That this vault was regarded as being solid we may infer from one passage in Theogony where the voice of both gods and Titans who were engaged in battle reached to starry Uranus (532). According to Hesiod, Atlas, a Titan god supported the broad vault or dome as a punishment at the boundaries of the earth at the Hesperides (530). This same view is set forth in Apollodorus (531).

The immortal gods dwelt in Uranus as in Homer, for they were called the noble inhabitants of heaven ἀγάυοι Οὐρανόι (533), and again simply the heavenly inhabitants Ὀὐρανοὶ (535). They were said to possess broad Uranus τοὶ Οὐρανὸν ἔχοντες ἑαυτούς (538).

That Uranus, the dwelling place of the immortal gods, is identical with Olympus is evident in the Theogony where Zeus in the battle between the gods and the Titans sends forth lightning continually from Uranus and Olympus (545).
which would imply that the top of Olympus extended up into that part of Uranus where the gods dwelt and hence the lightning was manifest in both places. Again according to Apollodorus Uranus and Olympus appear to be identical, for after Zeus has hurled Hephaestus from Uranus because he helped to bind Hera, then he suspended Hera from Olympus because she sent suffering upon Heracles (546).

Uranus was personified as a god (547), and was born of Gaea, the earth (548), but according to the mythology of Apollodorus he was the husband of Ge, the earth, and was the first to rule over all the world (549).

We find the following epithets of Uranus in Hesiod.

ζύρευς, broad (550).

ἀστερόποτε, starry (551). μεγας, great (552).

(4). THE STARS.

The stars filled the vault of Uranus, as a very common epithet of the latter was "starry" and further we learn from the Theogony that Eos, the dawn, produced the shining stars that crown or fill Uranus (553).

(552). Theog. 176, 208.
(553). Theog. 382.
They were regarded as rising up out of the stream of the ocean ascending Uranus and descending again to the water (554). For instance, the Pleiades; these were a cluster of seven stars which rose and set and for forty days and nights were concealed appearing again when the sickle was first sharpened (557).

The stars were conceived as rising, as the dog star Seirius rose in Autumn for a short time during the day but had more share of the night (555).

They were also conceived as setting, for the Pleiades were said to set in or fall into the sea (556).

The Pleiades indicated the time for harvest and ploughing, as we learn that when they rose it was time to begin harvest, and when they set it was the time to plough (553). They were also an indication of rain for when the snail climbed up the plants from the earth avoiding the Pleiades then it was no longer time for hoeing the vines (559), this being a sign of rain.

The stars not only indicated the time for harvest and were a sign of rain, but they also indicated the proper time to gather grapes (560). They conceived Seirius which was the dog star as giving violent heat in the summer season.
parching the head and knews when the body was worn out with toil (561).

The only epithet used of the stars is λαμπρόωντα, shining (562) since they gave very bright light.

(5). THE MOON.

The moon like the other heavenly bodies was probably conceived as rising up out of the ocean in the east ascending Uranus and descending again in the west. It gave light upon earth during the night together with the stars, while the sun gave light during the day.

It was personified as a goddess having been born of Thia and Hyperion (563).

An epithet of the moon was λαμπρόη, bright (565).

(6). THE SUN.

The sun, as in Homer, was regarded as ascending and descending the vault of Uranus rising in the east out of the ocean and setting again in the west in the water, as we learn in the Theogony that the shining sun never looked upon the dwellings of Sleep and Death which were in Tartarus ascending or descending from Uranus (566).
As long as a person beheld the light of the sun he was regarded as living, but when he died he was said to leave the bright light of the sun (570).

The sun was personified as a god (571) and Hesiod makes him the son of Hyperion distinguishing the two as father and son (572), whereas in Homer Hyperion was regularly an epithet of the sun.

The following are the epithets of the sun.

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\begin{align*}
\mu\iota\varsigma\alpha\varsigma, & \quad \text{great (575).} \\
\alpha\varepsilon\iota\iota\omicron\nu, & \quad \text{shining (576).} \\
\delta\varepsilon\iota\omicron\varsigma, & \quad \text{sharp (577).} \\
\alpha\kappa\alpha\mu\alpha\varsigma, & \quad \text{unwearing (578).} \\
\phi\alpha\tau\iota\iota\iota\iota\nu\iota\omicron\pi\rho\iota\varsigma, & \quad \text{bearing light to mortals (579).}
\end{align*}
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(7). THE DAWN.

The Dawn was regarded as rising up out of the ocean stream in the east and ascending Uranus but we have no indication of her driving her chariot in which she was

(570). W. & D. 154-5.
(571). Theog. 19, 371, 760, 968, 998, 1011.
(576). Theog. 760.
(578). Theog. 956.
(579). Theog. 958.
borne as we saw in Homer.

The dawn bore light to all dwelling on the earth and to the immortal gods who possessed broad Uranus (580), and was said to be cold when the north wind blew (582).

Eos, the dawn, was personified as the goddess of light (583). She was born of Hyperion and Thia (584), and some of her children were the strong blowing winds (585), Memnon with brazen helmet, the king of the Aethiopians, King Hemathion, and Phaethon, resembling the gods (586).

The epithets of Eos are,


Concerning Night we do not get as much information from Hesiod as from Homer. Night was personified as a goddess (589) and was born of Chaos (590). She had a terrible dwelling that stood in Tartarus wrapped up in dark clouds (591) and she, covered with a dark mist, held Sleep in her hand, the brother of Death (592).

The children of Night were the following. Aether and

(582). W. & D. 547.  
(585). Theog. 378.  
Day(593), hateful Destiny, black Fate, Death, Momus, Care, Hesperides, the Destinies, the Fates, Clotho, Lachesis, and Atropos, Nemesis, Fraud, wanton Love, Old Age, Strife(594), Sleep and Death(595).

The following epithets of Night are found in Hesiod.

μῆλανα, black(596)

ερεμωτή, dark(597).

ερεμενητή, dark(598).

δροφεογή, dark(599). θηγή, swift(600).

(9). THE OCEAN.

The ocean according to Hesiod was regarded as a deep stream encompassing the circular disk of the earth, and from the stream rose all the heavenly bodies which ascended and descended from Uranus. It was not as in Homer the primary source of all the rivers and streams, but instead of all the rivers coming from the ocean and none flowing in, we learn in Hesiod that the Styx river poured one-tenth of her water into the underworld but nine-tenths of it into the ocean(602).

(597). Theog. 757.
(598). Theog. 213, 744.
Oceanus was personified as a god and was born of Gaea and Uranus (605), but in Apollodorus he was said to be born of Ge and was a Titan god (606).

The epithets of the ocean are as follows.

μεγάς, great (607).

βαθύπτεινς, deep flowing (608).

βαθύδινη, deep eddying (609).

ἀγαρρός, back flowing (610).

κλυτός, sounding (611). θελητής, perfect (612).

(10). THE SEA.

Hesiod’s conception of the sea was very similar to that of Homer and we find the same words used of the sea as we saw in Homer.

The sea is described as having a broad back (613), and roots which were above Tartarus (614). It had streams as well as the ocean for just before Zeus leaps forth to strike Typhoeus, he thundered harshly and sternly and all around the earth gave a terrible crash and the broad heaven above, the streams of the sea and the ocean, and the abysses of the earth (615). The water of the sea was said to be

References:

(605). Theog. 132-3.
(606). Apollod. I, Sec. 2, 1, 11-12.
(607). Theog. 20.
(608). Theog. 295.
(609). Theog. 133, W. & D. 171.
(610). Theog. 776.
(611). Theog. 216, 274, 288, 294.
(613). Theog. 782, 781, 790, 972.
(615). Theog. 839-41.
salt and it nourished the sacred race of the immortals who were born of Gaea, starry Uranus, and dark Night (616). Not only did the currents of rivers flow into the sea (618) but the ocean itself emptied into it (619).

As in Homer, the sea was the dwelling place of Poseidon and was under his influence, so in Hesiod we find the same to be true, and we learn also that the powerful Triton, the son of Poseidon had a golden dwelling in the depths of the sea (620).

The sea was personified as a god, Pontus (623), produced by Gaea, the earth (624), and he begat the following children, Nereus, Thaumas, Phorcys, Ceto, and Eurydia (625).

The following are the epithets of the sea.

- ἄρεμός, barren (626).
- Εὔρος, broad (627).
- ἀπῳρων, boundless (628).
- ἀπῳρίστος, boundless (629).
- ἀμαμακένης, huge (630).
- πολυφλοιβος, loud roaring (631).
- ἀλμος, salt (632).
- ἡρονίδες, dark (633).

The abode of Hades as in Homer was within the earth as we see from the following. The god was called the earthly god Χόδες Ἐς which would imply that he dwelt somewhere in the earth. In the Works and Days the people are urged to supplicate the infernal god in order to secure a heavy crop. The infernal god must be Hades. As to the situation of this abode of Hades in the earth we learn that it stood in front of Tartarus, which was also within the earth as we shall see later.

The dwelling is described as being dark and mouldy. It had gates and in front of it was a pitless dog that watched the gates closely and devoured anyone escaping from the abode. This dog was the irresistible savage Cerberus, bold and strong, with a brazen voice and fifty heads, born of Echidna.

The abode of Hades was a place to which the dead went as the brazen race of men subdued by their own hands went

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(638). Theog. 455.
(639). Theog. 767-3.
there(643), and again the souls of those who chanced to
wage war against Zeus descended to the dwelling of Hades(644).

The god of this dwelling was regularly called Hades
but in one passage of the Theogony he was known as
Aidoneus(645). He was said to be born of Rhea and Cronus
and had a pitless heart(646). He was regarded as a king
and as wearing a dreaded helmet having a terrible gloomy
appearance(647).

He was the ruler over all the dead in the earth, and
when Zeus arose from his seat on Olympus to strike the
monster Typhoeus, great Olympus was shaken and Hades trem-
bled ruling over the dead(649).

He was also supplicated by the people to weigh down
the ripe sacred corn of Demeter(650). This would show that
he had power to bring a heavy crop.

The epithets of the god Hades are,

χυνδεις, earthly(651).

χυνδεις Διός, infernal Zeus(652).

ιδοθερος, mighty(653).

κουρεσις, chilly(654).

(648). Theog. 850.
Our knowledge of the Hesiodic Erebus is very indefinite and there are only a few passages in the Theogony which give us any information as to what the place was conceived to be and what its purpose was. The name signified darkness and was applied to a dark and gloomy place beneath the earth.

It served as a place of punishment as Zeus smiting Menoetius with a flaming thunderbolt because of his folly hurled him down to Erebus, and again Zeus brought up to light from Erebus beneath the hundred handed who had been sent there by Cronus to be punished.

(T) TARTARUS.

Tartarus according to Hesiod was a dark place in the innermost part of the earth. It was beneath the darkness at the extremities of the huge earth, and we learn that the distances between Uranus and the earth and the earth and Tartarus were the same from the following. Tartarus was as far below the earth as the earth was below Uranus, and we are told that a brazen anvil falling from Uranus for nine nights and days would reach

(655). Theog. 689.
(661). Theog. 720-1.
the earth on the tenth day. Like a brazen anvil falling from the earth for nine nights and days would reach Tartarus on the tenth day (662).

The Hesiodic Tartarus is described as follows. Around it is a brazen fence and about the neck of it darkness is poured in three rows, but above spring the roots of the earth and the barren sea. There beneath the gloomy darkness the Titan gods lie hidden by the counsels of cloud gatherer Zeus in a dark gloomy place at the extremities of the huge earth. These gods are not able to go forth for Poseidon has placed above them brazen gates, and a wall surrounds them on all sides. There dwell Gyes, Cottus, and Briareus, faithful guards of aegis bearing Zeus. And there are the sources of dark earth, gloomy Tartarus, the barren sea and starry Uranus all in order, oppressive and gloomy, which the gods themselves even abhor, a great chasm; not even for a whole year would one reach the ground after having first been within the gates, but blast upon blast would bear him here and there distressing him.

The dreaded dwellings of gloomy Night stand in Tartarus wrapped in dark clouds. In front of these the son of Iapetus stands and holds the broad heaven with his head and

(662). Theog. 722-5.
unwearied hands, where Night and Day coming near address each other crossing the great bronze threshold. And there the sons of dark Night have their dwellings, Sleep and Death, dreaded gods, nor ever does the sun look upon them with its rays ascending or descending Uranus, and in front of Tartarus are the resounding dwellings of the earthly gods of mighty Hades and dread Persephone. A fierce dog keeps guard in front, pitiless, and devours whomsoever he may catch going forth out of the gates of mighty Hades. There too dwells a goddess hated by the immortals, the terrible Styx, the oldest daughter of Oceanus, and apart from the gods she inhabits renowned dwellings covered by huge rocks; and round about on all sides they are strengthened to heaven by silver columns. And there are shining gates and brazen threshold unshaken built upon far extending foundations, self erected; and before Tartarus apart from all the gods beyond gloomy chaos, dwell the Titans (664).

Tartarus, as in Homer, was the place of punishment of immortals but never of mortals as we learn from the following. After Zeus has overcome the terrible monster, Typhoeus, the son of Gaea, he hurls him to Tartarus (665).

Again when the battle takes place between the gods and

Titans, the hundred handed overshadowed the Titans and sent them beneath the earth to Tartarus having bound them with indissoluble bonds(666).

As to the relation of Tartarus to the dwelling of Hades they seem to have been separate abodes, the one a place of punishment, the other a place to which the dead went. However, in one passage in the shield of Heracles it is evident that they are identical. The Fates were holding strife for those who fell and whomssoever they seized first either lying dead or falling lately wounded, about him the cast their huge claws and his soul descended to Hades to chilly Tartarus(669).

Tartarus was personified as a god and was the husband of Gaea(671). To her was born Typhoeus. According to Apollodorus Tartarus is represented as having married Ge, and Typhon was born having the nature of a man and best(672).

The following are the epithets of Tartarus.

εὐρύς, broad(673).
κρύολυθ', chilly(674).
ηροεύς, dark(675).

To compare briefly the Homeric and Hesiodic ideas of the world, it seems that the Hesiodic poems display a more extended knowledge of the earth than the Homeric poems set forth, possibly because Hesiod flourished somewhat later than Homer. We learn from Hesiod that the earth formed the center of the world since the distances between Uranus and the earth and the earth and Tartarus were the same. This was no doubt the Homeric conception although we have clearer proof of it from the Hesiodic account.

The Elysian Plain, a place on the western boundary of the earth where the descendants of Zeus enjoyed immortality according to Homer, becomes the Isles of the Blest in the time of Hesiod as we saw on page 4. Olympus was conceived by both poets as being the abode of the immortal gods and as extending up into a part of Uranus which was identified with it.

We have seen that the ocean was regarded as a river or stream and both Homer and Hesiod describe the sun and the other heavenly bodies as rising out of and setting in its current. The only stars mentioned by name were Orion, the Bear, the Pleiades, Hyades, Bootes or Arcturus, Seirius, Eosphorus, and Hesperus. Whereas in Homer the dog star was Orion, in Hesiod it was Seirius.
The region over which Hades presided was represented in the Iliad and in the Theogony as being within the earth. The dead went there and all poets describe it as a dreary, dark and cheerless place where is never any light. In the time of Homer, Tartarus was said to be as far below the dwelling of Hades as the heaven was from the earth (678), but according to Hesiod the abode of Hades stood in front of Tartarus (679). Judging from this the Hesiodic Hades did not have the same location as the Homeric Hades but was farther below the earth.

Tartarus, which in the time of Homer and Hesiod was thought to lie far beneath the earth at the bottom of the hollow sphere, became the place of punishment of the immortal. While we get a very clear idea of its appearance from the Homeric poems, Hesiod's description of it in the Theogony is beyond comparison (680).

Local identifier                AmmermanJ

Date captured               March 23, 2016
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Scanner model               3000
Scanning system software    PowerScan 3000, ver. 5.309
Optical resolution          600 dpi
Color settings              grayscale, 8 bit
File types                  tiff, LZW compression

Format                      Book on microfilm
Content type                Text
Source ID                   Reel 4 T 28-38: Amburgey-Andrews
Notes                       Film Negative, filmed by the U. of Mo. Library, 1949.

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Resolution                  600 dpi
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