



Mujeres, Dones, Emakumeak, Mulleres de Grecia y Roma

Gynaikes, Mulieres: Mujeres, Dones, Emakumeak, Mulleres de Grecia y Roma (FCT-21-16887)	
Greece	Authorship: Manel García Sánchez
Archaic Greece	
Field: mythology	
<p>Source (in original language written sources: Greek, Latin):</p> <p>ὥς φάτο χωόμενος Ζεὺς ἄφθιτα μήδεα εἰδώς: ἐκ τούτου δὴ ἔπειτα δόλου μεμνημένος αἰεὶ οὐκ ἐδίδου Μελίησι πυρὸς μένος ἀκαμάτιο θνητοῖς ἀνθρώποις, οἳ ἐπὶ χθονὶ καιετάρουσιν. ἀλλὰ μιν ἐξαπάτησεν εὖς πάϊς Ἰαπετοῖο κλέψας ἀκαμάτιο πυρὸς τηλέσκοπον. αὐγὴν ἐν κοῖλῳ νάρθηκι: δάκεν δέ ἐ νειόθι θυμόν, Ζῆν' ὑψιβρεμέτην, ἐχόλωσε δέ μιν φίλον ἦτορ, ὥς ἴδ' ἐν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν. αὐτίκα δ' ἀντὶ πυρὸς τεῦξεν κακὸν ἀνθρώποισιν: γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυήεις παρθένῳ αἰδοίῃ Ἴκελον Κρονίδεω διὰ βουλάς. ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη ἀργυφὴ ἐσθῆτι: κατὰ κρήθεν δὲ καλύπτρην δαιδαλέην χεῖρεσσι κατέσχεθε, θαῦμα ἰδέσθαι: ἀμφὶ δὲ οἱ στεφάνους, νεοθηλέος ἄνθεα ποίης, ἱμερτοὺς περίθηκε καρῆατι Παλλὰς Ἀθήνη. ἀμφὶ δὲ οἱ στεφάνην χρυσέην κεφαλῆφιν ἔθηκε, τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυήεις ἀσκήσας παλάμησι, χαριζόμενος Διὶ πατρί. τῇ δ' ἐνὶ δαίδαλα πολλὰ τετεύχαστο, θαῦμα ιδέσθαι, κνώδαλ', ὅσ' ἠπειρος πολλὰ τρέφει ἠδὲ θάλασσα, τῶν ὅ γε πόλλ' ἐνέθηκε,— χάρις δ' ἀπελάμπετο πολλή,— θαυμάσια, ζῴοισιν εὐοικότα φωνήεσσιν. αὐτὰρ ἐπεὶ δὴ τεῦξε καλὸν κακὸν ἀντ' ἀγαθοῖο. ἐξάγαγ', ἔνθα περ ἄλλοι ἔσαν θεοὶ ἠδ' ἄνθρωποι,</p>	<p>Translation:</p> <p>The myth of Pandora</p> <p>So spake Zeus in anger, whose wisdom is everlasting; and from that time he was always mindful of the trick, and would not give the power of unwearying fire to the Melian race of mortal men who live on the earth. But the noble son of Iapetus outwitted him and stole the far-seen gleam of unwearying fire in a hollow fennel stalk. And Zeus who thunders on high was stung in spirit, and his dear heart was angered when he saw amongst men the far-seen ray of fire. Forthwith he made an evil thing for men as the price of fire; for the very famous Limping God formed of earth the likeness of a shy maiden as the son of Cronos willed. And the goddess bright-eyed Athena girded and clothed her with silvery raiment, and down from her head she spread with her hands an embroidered veil, a wonder to see; and she, Pallas Athena, put about her head lovely garlands, flowers of new-grown herbs. Also she put upon her head a crown of gold which the very famous Limping God made himself and worked with his own hands as a favor to Zeus his father. On it was much curious work, wonderful to see; for of the many creatures which the land and sea rear up, he put most upon it, wonderful things, like living beings with voices: and great beauty shone out from it.</p> <p>But when he had made the beautiful evil to be the price for the blessing, he brought her out, delighting in the finery which the bright-eyed</p>



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κόσμῳ ἀγαλλομένην γλαυκώπιδος
ὄβριμοπάτρης.
θαῦμα δ' ἔχ' ἀθανάτους τε θεοὺς θνητοὺς τ'
ἀνθρώπους,
ὡς εἶδον δόλον αἰπύν, ἀμήχανον ἀνθρώποισιν.
ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων,
τῆς γὰρ ὀλώϊόν ἐστι γένος καὶ φύλα γυναικῶν,
πῆμα μέγ' αἰ θνητοῖσι μετ' ἀνδράσι
ναιετάουσιν
οὐλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο.
ὡς δ' ὀπότ' ἐν σμήνεσσι κατρηφέεσσι
μέλισσαι
κηφῆνας βόσκωσι, κακῶν ξυνήονας ἔργων—
αἰ μὲν τε πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
ἡμάτιαι σπεύδουσι τιθεῖσιν τε κηρία λευκά,
οἱ δ' ἔντοσθε μένοντες ἐπηρεφέας κατὰ
σίμβλους
ἀλλότριον κάματον σφετέρην ἐς γαστέρ'
ἀμῶνται—
ὡς δ' αὖτως ἀνδρεσσι κακὸν θνητοῖσι γυναῖκας
Ζεὺς ὑψιβρεμέτης θῆκεν, ξυνήονας ἔργων
ἀργαλέων: ἕτερον δὲ πόρεν κακὸν ἀντ' ἀγαθοῖο
(Hes. Th. 561-602).

Hesiod. The Homeric Hymns and Homeric with
an English Translation by Hugh G. Evelyn-White.
Theogony. Cambridge, MA., Harvard University
Press; London, William Heinemann Ltd. 1914.

Ἰαπετιονίδη, πάντων πέρι μῆδεα εἰδῶς,
χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας
ἠεροπεύσας,
σοὶ τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν
ἔσσομένοισιν.
τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακόν, ᾧ κεν
ἅπαντες
τέρπωνται κατὰ θυμὸν ἐὼν κακὸν
ἀμφαγαπῶντες.

daughter of a mighty father had given her, to
the place where the other gods and men were.
And wonder took hold of the deathless gods
and mortal men when they saw that which was
sheer guile, not to be withstood by men. For
from her is the race of women and female kind:
of her is the deadly race and tribe of women
who live amongst mortal men to their great
trouble, no helpmeets in hateful poverty, but
only in wealth. And as in thatched hives bees
feed the drones whose nature is to do
mischief—by day and throughout the day until
the sun goes down the bees are busy and lay
the white combs, while the drones stay at
home in the covered hives and reap the toil of
others into their own bellies—even so Zeus
who thunders on high made women to be an
evil to mortal men, with a nature to do evil

(HESIOD, *Theogony*, 561-602. Translated by
Hugh G. Evelyn-White).

“Son of Iapetus, surpassing all in cunning, you
are glad that you have outwitted me and
stolen fire—a great plague to you yourself
and to men that shall be. But I will give men
as the price for fire an evil thing in which they
may all be glad of heart while they embrace
their own destruction.”

So said the father of men and gods, and
laughed aloud. And he bade famous
Hephaestus make haste and mix earth with



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ὥς ἔφατ': ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε
θεῶν τε.

Ἦφαιστον δ' ἐκέλευσε περικλυτὸν ὅτι τάχιστα
γαῖαν ὕδει φύρειν, ἐν δ' ἀνθρώπου θέμεν
αὐδὴν

καὶ σθένος, ἀθανάτης δὲ θεῆς εἰς ὦπα εἰσκειν
παρθενικῆς καλὸν εἶδος ἐπήρατον: αὐτὰρ
Ἀθήνην

ἔργα διδασκῆσαι, πολυδαίδαλον ἰστὸν
ὑφαίνειν:

καὶ χάριν ἀμφιχέαι κεφαλῇ χρυσέην Ἀφροδίτην
καὶ πόθον ἀργαλέον καὶ γυιοβόρους
μελεδῶνας:

ἐν δὲ θέμεν κύνεόν τε νόον καὶ ἐπὶ κλοπὸν ἦθος
Ἑρμείην ἦνωγε, διάκτορον Ἀργεῖφόντην.

ὥς ἔφαθ': οἱ δ' ἐπίθοντο Διὶ Κρονίῳ ἄνακτι.
αὐτίκα δ' ἐκ γαίης πλάσσειν κλυτὰς Ἀμφιγυῆεις
παρθένων αἰδοίη ἵκελον Κρονίδεω διὰ βουλάς:
ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη:
ἀμφὶ δὲ οἱ Χάριτες τε θεαὶ καὶ πότνια Πειθῶ
ὄρμους χρυσείους ἔθεσαν χροῖ: ἀμφὶ δὲ τήν γε
Ἵρραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσιν:
πάντα δὲ οἱ χροῖ κόσμον ἐφήρμοσε Παλλὰς
Ἀθήνη.

ἐν δ' ἄρα οἱ στήθεσσι διάκτορος Ἀργεῖφόντης
ψεύδεά θ' αἰμυλίους τε λόγους καὶ ἐπὶ κλοπὸν
ἦθος

τεῦξε Διὸς βουλήσιν βαρυκτύπου: ἐν δ' ἄρα
φωνήν

θῆκε θεῶν κῆρυξ, ὀνόμνηε δὲ τήνδε γυναῖκα
Πανδώρην, ὅτι πάντες Ὀλύμπια δώματ' ἔχοντες
δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφησιτῆσιν.
αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον
ἐξετέλεσσαν,

εἰς Ἐπιμηθεά πέμπε πατὴρ κλυτὸν Ἀργεῖφόντην
85 δῶρον ἄγοντα, θεῶν ταχὺν ἄγγελον: οὐδ'
Ἐπιμηθεὺς

ἐφράσαθ', ὥς οἱ ἔειπε Προμηθεὺς μὴ ποτε
δῶρον

water and to put in it the voice and strength
of human kind, and fashion a sweet, lovely
maiden-shape, like to the immortal goddesses
in face; and Athena to teach her needlework
and the weaving of the varied web; and
golden Aphrodite to shed grace upon her
head and cruel longing and cares that weary
the limbs. And he charged Hermes the guide,
the Slayer of Argus, to put in her a shameless
mind and a deceitful nature. So he ordered.

And they obeyed the lord Zeus the son of
Cronos. Forthwith the famous Lamé God
moulded clay in the likeness of a modest
maid, as the son of Cronos purposed. And the
goddess brighteyed Athena girded and
clothed her, and the divine Graces and
queenly Persuasion put necklaces of gold
upon her, and the rich-haired Hours crowned
her head with spring flowers. And Pallas
Athena bedecked her form with all manner of
finery. Also the Guide, the Slayer of Argus,
contrived within her lies and crafty words and
a deceitful nature at the will of loud
thundering Zeus, and the Herald of the gods
put speech in her. And he called this woman
Pandora,¹ because all they who dwelt
on Olympus gave each a gift, a plague to men
who eat bread.

But when he had finished the sheer, hopeless
snare, the Father sent glorious Argus-Slayer,
the swift messenger of the gods, to take it to
Epimetheus as a gift. And Epimetheus did not
think on what Prometheus had said to him,
bidding him never take a gift of Olympian
Zeus, but to send it back for fear it might
prove to be something harmful to men. But
he took the gift, and afterwards, when the evil
thing was already his, he understood. For ere
this the tribes of men lived on earth remote
and free from ills and hard toil and heavy



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<p>δέξασθαι παρ Ζηνός Ὀλυμπίου, ἀλλ' ἀποπέμπειν ἐξοπίσω, μή πού τι κακὸν θνητοῖσι γένηται. αὐτὰρ ὁ δεξάμενος, ὅτε δὴ κακὸν εἶχ', ἐνόησεν. Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοιο νούσων τ' ἀργαλέων, αἶ τ' ἀνδράσι Κῆρας ἔδωκαν. αἴψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσιν. ἀλλὰ γυνὴ χεῖρεσσι πίθου μέγα πῶμ' ἀφελοῦσα ἐσκέδασ': ἀνθρώποισι δ' ἐμήσατο κήδεα λυγρὰ. μόνη δ' αὐτόθι Ἐλπίς ἐν ἀρρήκτοισι δόμοισιν ἔνδον ἔμιμνε πίθου ὑπὸ χεῖλεσιν, οὐδὲ θύραζε ἐξέπτῃ: πρόσθεν γὰρ ἐπέλλαβε πῶμα πίθιοιο αιγιόχου βουλῆσι Διὸς νεφεληγερέταο. ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται: πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα:</p> <p>(Hes. WD 54-101)</p> <p>Hesiod. The Homeric Hymns and Homeric with an English Translation by Hugh G. Evelyn-White. <i>Works and Days</i>. Cambridge, MA. Harvard University Press; London, William Heinemann Ltd. 1914.</p>	<p>sicknesses which bring the Fates upon men; for in misery men grow old quickly. But the woman took off the great lid of the jar⁴ with her hands and scattered, all these and her thought caused sorrow and mischief to men. Only Hope remained there in an unbreakable home within under the rim of the great jar, and did not fly out at the door; for ere that, the lid of the jar stopped her, by the will of Aegis-holding Zeus who gathers the clouds. But the rest, countless plagues, wander amongst men; for earth is full of evils, and the sea is full.</p> <p>(HESIOD, <i>Works and days</i>, 54-101. Translated by Hugh G. Evelyn-White).</p>
Didactic activity (if applicable):	