

Ayelet Peer, "Entry on: Prometheus - Pandora's Box [Προμηθέας - Το κουτί της Πανδώρας (Promīthéas - To koutí tis Pandōras)] by Anastasia D. Makri, Akis Melachris", peer-reviewed by Lisa Maurice and Elżbieta Olechowska. Our Mythical Childhood Survey (Warsaw: University of Warsaw, 2019). Link: <http://omc.obta.al.uw.edu.pl/myth-survey/item/808>. Entry version as of January 04, 2025.

Anastasia D. Makri , Akis Melachris

## Prometheus - Pandora's Box [Προμηθέας - Το κουτί της Πανδώρας (Promīthéas - To koutí tis Pandōras)]

Greece (2014)

TAGS: [Athena](#) [Epimetheus](#) [Hephaestus](#) [Heracles](#) [Hermes](#) [Pandora](#) [Prometheus](#) [Zeus](#)



We are still trying to obtain permission for posting the original cover.

General information	
Title of the work	Prometheus - Pandora's Box [Προμηθέας - Το κουτί της Πανδώρας (Promīthéas - To koutí tis Pandōras)]
Country of the First Edition	Greece
Country/countries of popularity	Greece, United Kingdom
Original Language	Greek
First Edition Date	2014
First Edition Details	Anastasia D. Makri, <i>Προμηθέας - Το κουτί της Πανδώρας</i> [Promīthéas - To koutí tis Pandōras], <i>I Love Mythology</i> [Αγαπώ τη Μυθολογία (Agapó tī Mythología)]. Athens: Publications Agkyra, 2014, 32 pp.
ISBN	9789605471774
Genre	Myths
Target Audience	Children
Author of the Entry	Ayelet Peer, Bar-Ilan University, ayelet.peer@gmail.com
Peer-reviewer of the Entry	Lisa Maurice, Bar-Ilan University, lisa.maurice@biu.ac.il Elżbieta Olechowska, University of Warsaw, elzbieta.olechowska@gmail.com



## Creators



### **Anastasia D. Makri (Author)**

Anastasia D. Makri is a Greek author of books for children. Among her publications are *The Labors of Hercules (I Love Mythology, Book 1)*, *Gods and Heroes*, *The Wonder of Crete* and *Minos* and more titles in Greek.

Bio prepared by Ayelet Peer, Bar-Ilan University,  
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### **Akis Melachris (Illustrator)**

Akis Melachris is a Greek cartoonist.

Source:

[Profile](#) at Facebook.

Bio prepared by Ayelet Peer, Bar-Ilan University,  
[ayelet.peer@gmail.com](mailto:ayelet.peer@gmail.com)

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### Additional information

Translation English: *Prometheus – Pandora's Box (I Love Mythology)*, trans. Ioannis Georganas, Kindle edition, Athens: Agyra Publications, 2015, 20 pp.

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Summary This book adapts stories about Prometheus and Pandora for children. The stories are accompanied by colourful illustrations. The story of Prometheus begins with his parentage (Themis and Iapetus) and with his gift to mankind. The author tells that he first gave them intelligence and how he taught them arts, sciences and how to fight. He then stole fire for them and consequently was punished by Zeus for this act. Prometheus is later saved by Heracles who pleads with Zeus for him.

The second story relates to Pandora's box, explaining that Pandora was the first woman and she was created by Hephaestus and Zeus. Her name is also explained. She is described as cunning and curious due to the gifts she was given by Hermes. Pandora and Epimetheus receive a box from Zeus as their wedding gift and she opens it, releasing the evils that were locked inside. The book also provides a few short footnotes, one of which explains that Zeus gave Pandora a jar and not a box, but that due to a mistranslation, in the end "box" remained. There is also extra information in a "Did you know" section about Gaia and Pyrrha (daughter of Epimetheus and Pandora).

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Analysis Prometheus is described as a caring Titan. While it is not described how mankind was created and his part in their creation is not mentioned, it is emphasized that he deeply cared for them. The Olympian gods are almost ignored, apart from the wrath of Zeus against Prometheus who stole fire. There is no description of Prometheus' decision to steal fire; the author simply points out that he stole it and brought it to the people, and the narrative feels rather abrupt. In the accompanying illustration, Prometheus appears no different from the rest of men, although perhaps he is slightly taller. He gladly hands them a torch. The people appear to be living in caves, yet Prometheus' clothes are ancient Greek in style, a red tunic that leaves one shoulder bare, while the mortals are clothed in skins, like cavemen. The story is very succinctly told and there is no real explanation of the



relations between the gods and mankind.

In various tales about Pandora she is either innocent but too curious, or evil. In this story she is both, but the fault is laid on the god Hermes who gave her these traits. Hermes' role is less commonly found in telling of Pandora's myth and it is interesting that the author chose to emphasize Hermes' role, and not that of Zeus. Thus the author distinguishes her own retelling of the myth from other common versions of it and displays her research and knowledge of the ancient myth.

The reason for the creation of Pandora is given as Zeus' desire to punish mankind, whom Prometheus loved, and as a result, Pandora is offered to Epimetheus. It is stated that she was offered as a gift, which reflects elements of patriarchy. It also reveals Zeus' malevolent nature as he disregards the feelings of humans and treats them as possessions. While Pandora is described as cunning, she does not act cunningly, but rather foolishly due to her curiosity. In an interesting alteration, it is said that she closed the box and trapped hope inside of it, instead of releasing it to the world as well. The author notes at the end that: "Maybe the ruler of the gods wanted it this way to give humans the opportunity to strive for a better life without losing hope when they were faced with life's difficulties and misfortunes..." yet it is puzzling how could humans not lose hope if they were not aware of its existence.

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Classical, Mythological,  
Traditional Motifs,  
Characters, and  
Concepts

[Athena](#) [Epimetheus](#) [Hephaestus](#) [Heracles](#) [Hermes](#) [Pandora](#) [Prometheus](#)  
[Zeus](#)

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Other Motifs, Figures,  
and Concepts Relevant  
for Children and Youth  
Culture

[Animals](#) [Conflict](#) [Desires](#) [Punishment](#)

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Addenda

Entry based on English translation, 2017.

Translator: Dr. Ioannis Georganas (archaeologist).

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