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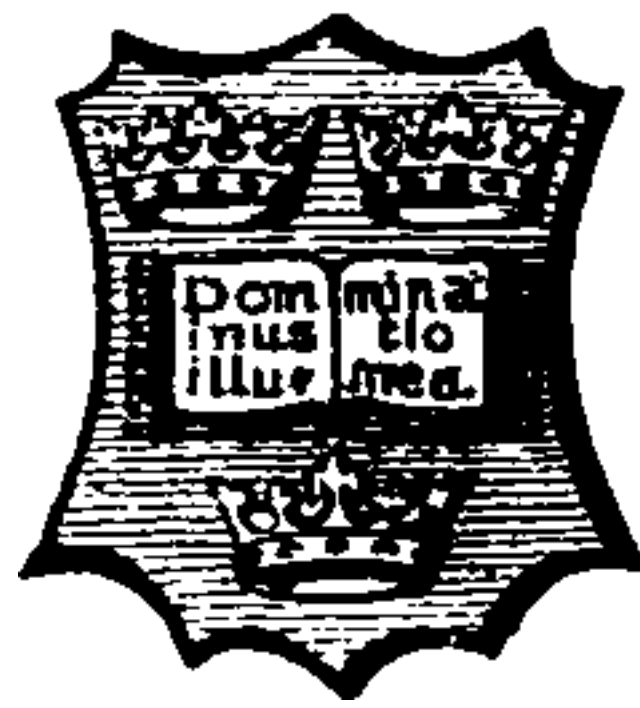
HOMER

ODYSSEY I—XII

*MERRY*

HENRY FROWDE, M.A.

PUBLISHER TO THE UNIVERSITY OF OXFORD



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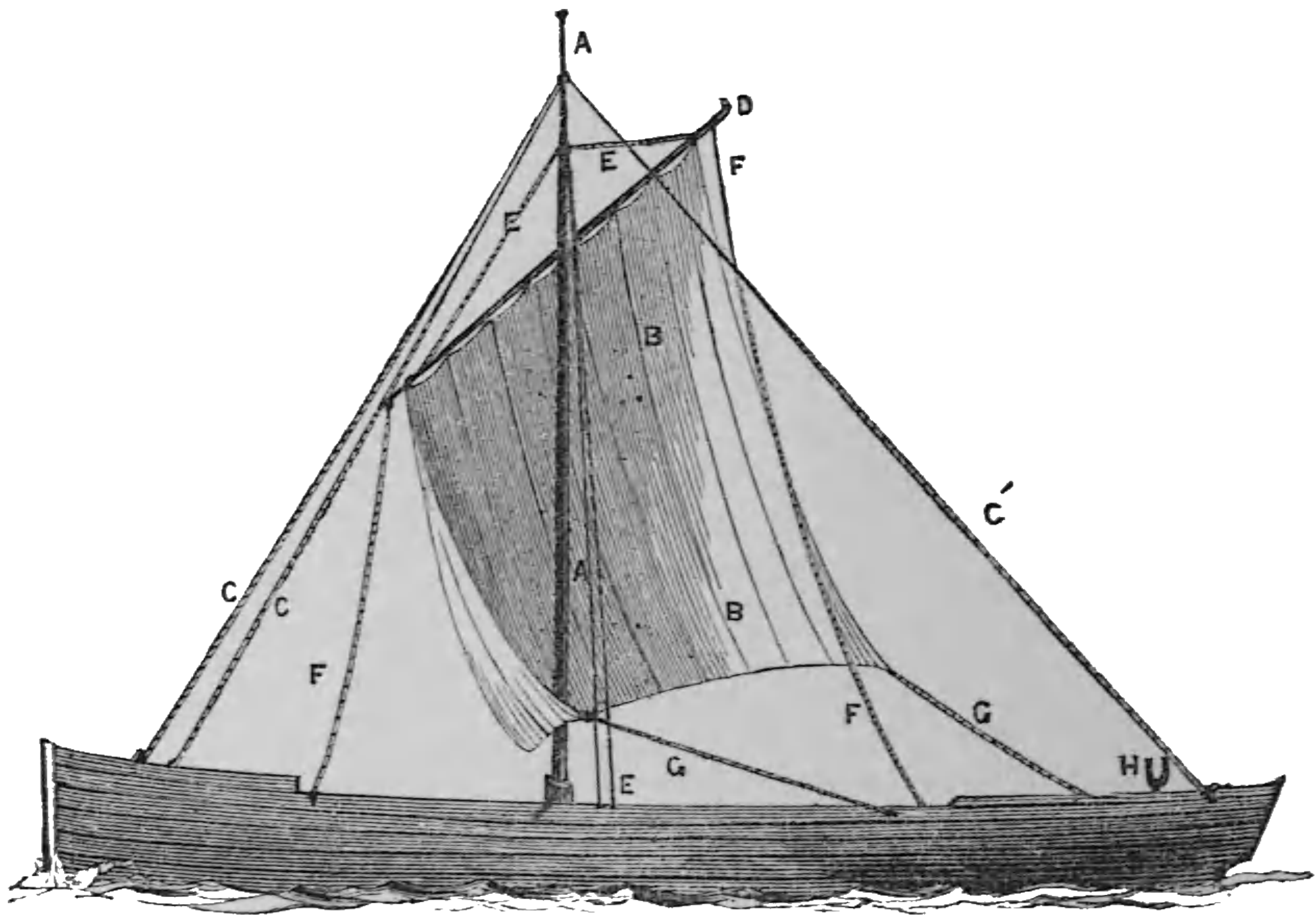


Fig. 1. RIGGING OF HOMERIC SHIP.

A.—Mast (ιστός).      B.—Sail (ιστίον).      CC.—Forestays (πρότονοι, Od. 2, 425).  
 C'.—Backstay (ἐπίτονος, Od. 12, 423).      D.—Yard (ἐπίκριον, Od. 5, 254).  
 EE.—Halliards (κάλοι, Od. 5, 260, cp. 2, 426).      FF.—Braces (ὑπέραι, Od. 5, 260).  
 GG.—Sheets (πόδες, Od. 5, 260).      H.—Mast-crutch (ιστοδόκη, Il. 1, 434).

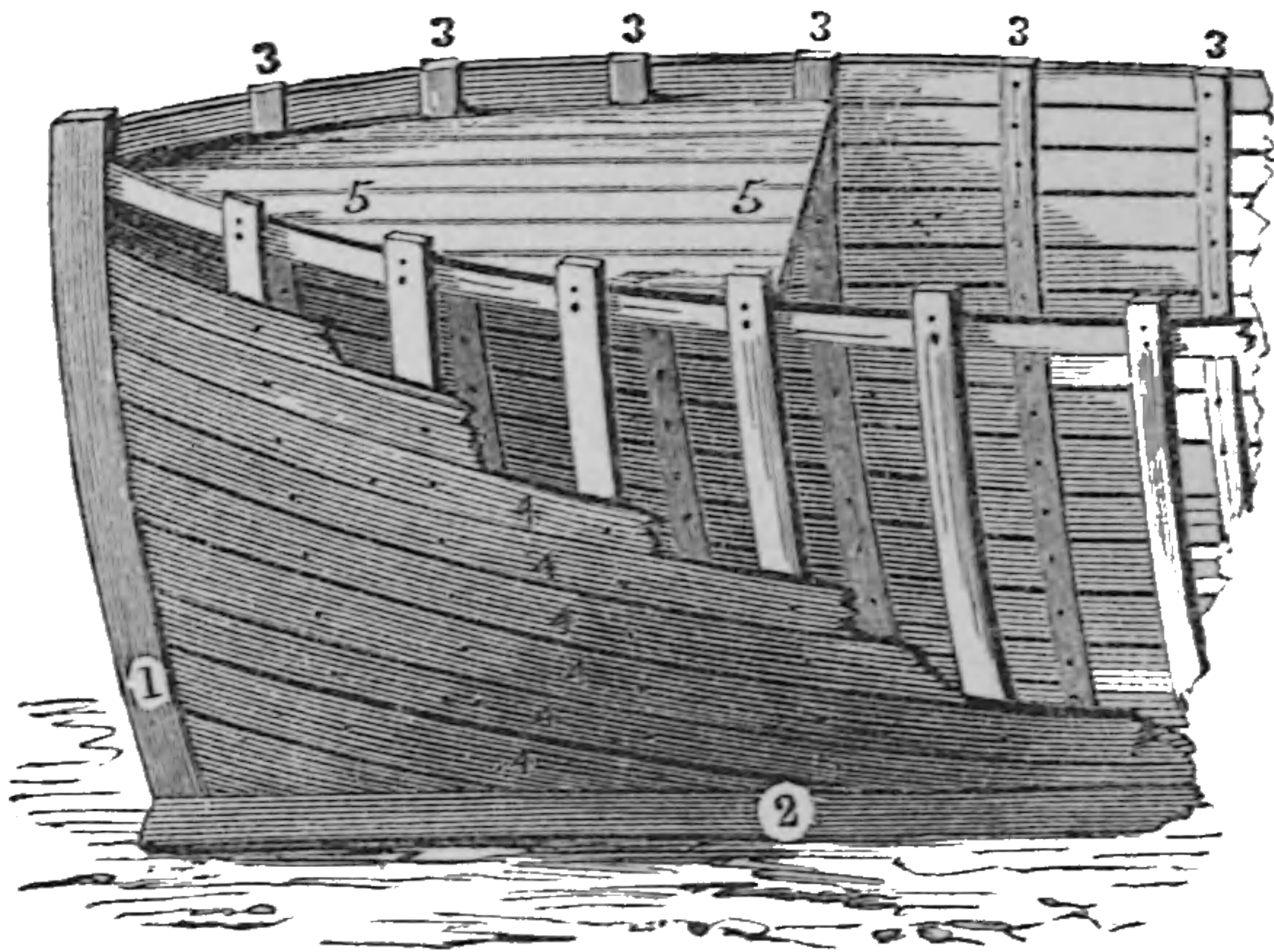


Fig. 2. SKETCH OF PORTION OF HULL.

1. στείρη.      2. τρόπις.      3, 3. σταμίνας.      4, 4. ἐπηγκενίδες.  
 5, 5. ἴκρια (deck), the plur. used because there is a corresponding deck at the stern.

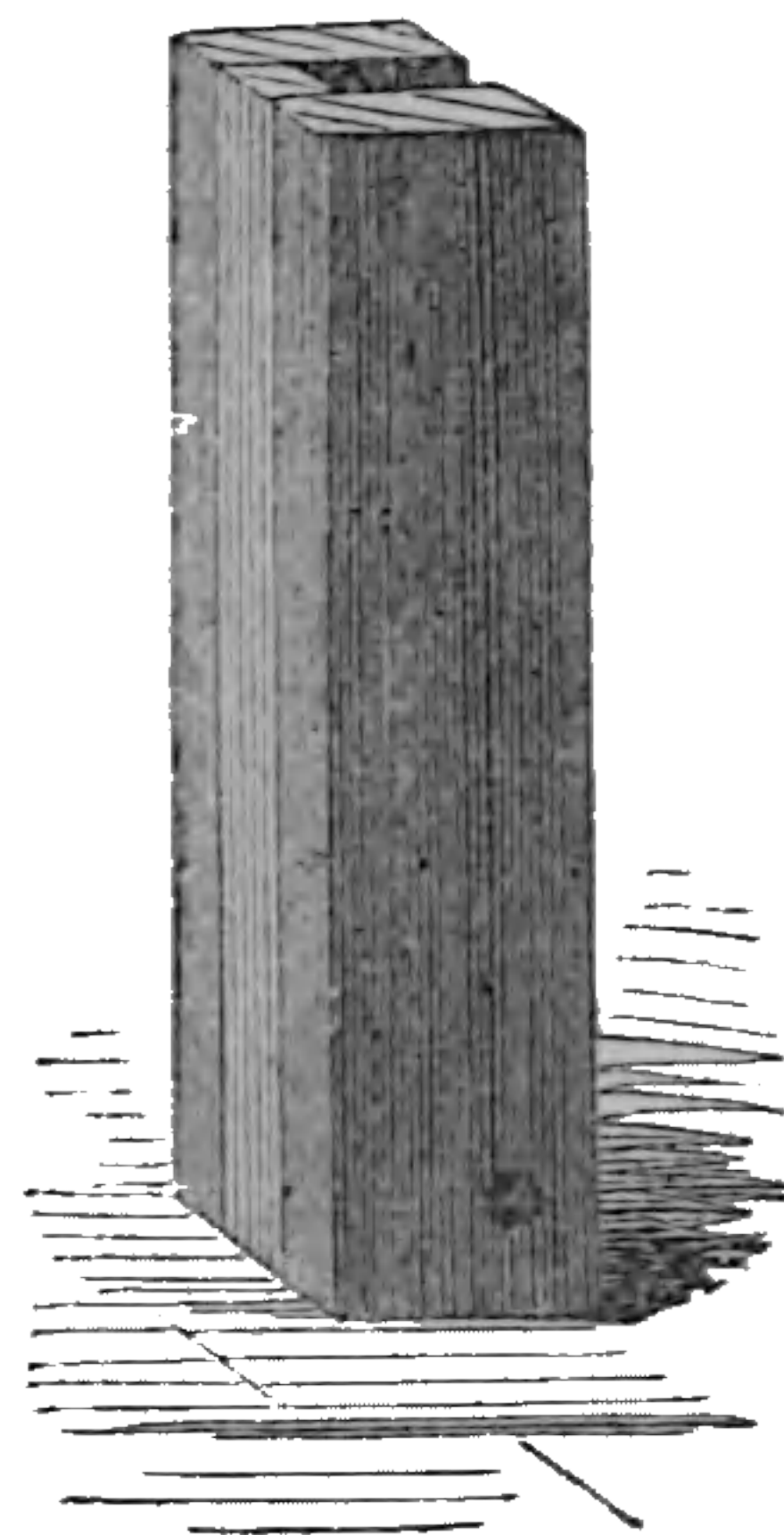


Fig. 3. μεσόδμη or mast-box (drawn on a larger scale), Od. 2, 424, cp. Od. 19, 37.

Clarendon Press Series

# HOMER

## ODYSSEY, BOOKS I—XII

*WITH INTRODUCTION, NOTES, ETC.*

BY

W. W. MERRY, D.D.

*Rector of Lincoln College, Oxford*

SIXTY-SIXTH THOUSAND

PART I. INTRODUCTION AND TEXT

Oxford

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Oxford

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# PREFACE.

THE very cordial reception of this School Edition of the *Odyssey*, first published in 1870, is a satisfactory proof (if one were needed) that the fascination of the Story of *Odysseus* does not decline as the world grows older.

The excellent English translation by Messrs. Butcher and Lang, while it has been warmly welcomed for its intrinsic merits by those who are unacquainted with Greek, seems to have attracted fresh readers to the original, both in England and America. But for every hundred who study the first half of the *Odyssey* in the Greek, perhaps hardly a dozen carry their study on to the end.

No doubt there is a peculiar charm in the wanderings of the hero—the charm that calls for fresh editions of the *Arabian Nights*, and gives such popularity to *Treasure Island* and *King Solomon's Mines*.

But although in the second half of the *Odyssey* we leave fairyland for a narrower field, there is much to compensate for the change.

We need the course of events that leads up to the Slaying of the Suitors to complete for us the character of *Odysseus*,

**2056196**

and to develop the somewhat shadowy sketch of Telemachus and Penelope, who appear in the early books only to fade away again till they come to play their parts in the later scenes. For the full enjoyment of the Poem, it should be read as a whole.

This new issue of *Odyssey I–XII* has been carefully revised and reprinted.

W. W. M.

OXFORD, 1887.

# CONTENTS.



## PART I.

	PAGE
Introduction . . . . .	xi
Plan of Odyssey, Books I—XII. . . . .	xix
ODYSSEY, Book I. . . . .	1
"    II. . . . .	16
"    III. . . . .	31
"    IV. . . . .	48
"    V. . . . .	77
"    VI. . . . .	94
"    VII. . . . .	106
"    VIII. . . . .	118
"    IX. . . . .	138
"    X. . . . .	157
"    XI. . . . .	177
"    XII. . . . .	199

## PART II.

Sketch of Principal Homeric Forms . . . . .	5
The Metre of Homer . . . . .	12
Homeric Syntax . . . . .	14
Notes . . . . .	19
Index . . . . .	139



# INTRODUCTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them cannot date much before the Christian era, whilst most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than 400 years—viz. from the middle of the eleventh to the latter half of the seventh century B.C. Herodotus would put him some 400 years before his own time (cp. Hdt. 2. 53 *Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι καὶ οὐ πλείοσι*), which would bring the date to the middle of the ninth century B.C.

Equally great is the uncertainty about the poet's birthplace, as the epigram expresses it,

*ἑπτὰ πόλεις διερίζουσιν περὶ ρίζαν Ὀμήρου,  
Σμύρνα, Ῥόδος, Κολόφων, Σαλαμὶν, Ἴος, Ἄργος, Ἀθῆναι.*

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honour.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of Iliad and Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name Ὅμηρος has been rendered 'uniter,' or 'compiler,' (from *ὁμοῦ* and *ἄρω*), or interpreted as representing some fictitious personage whom the Homeridae (or guilds of Epic poets and reciters) claimed as their founder;



just as the Eumolpidae referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was given by the publication of the 'Prolegomena ad Homerum' (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented:—

§ 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them, for,

(A) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.

(B) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.

(C) Before the time of Peisistratus these poems did not exist as a whole.

(D) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.

§ 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθάρη*). By and by, these lays were combined into groups, more or less comprehensive, and, long afterwards, were united by one man (called, in virtue of his task, Homerus) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called, *Diasceuastae*, and finally fixed by Aristarchus the Grammarian of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still

further by Professor Lachmann, of Berlin, who applied them to the examination of the Iliad. He professed to detect in the poems sixteen (or reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterwards expanded, till after many years of oral transmission (greatly facilitated by the work of the Homeridae and other guilds of poets and reciters) the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his History of Greece. Like a house, the original plan of which is gradually extended by subsequent additions, the Iliad is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. 1, 8, 11-22; the 23rd and 24th being later), and an *Iliad* proper, consisting of libb. 2-7, and 10. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the Odyssey, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz. a *Telemachia* and an *Odysseia* (vid. *Die Telemachie*, Hennings, Leips. 1858).

But as the 'Homeric Question' implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

§ 1. (A) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp. 3. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys. 33). The poems of the Icelandic Skalds have been preserved for more than 200 years by oral transmission; and the songs of the national bards of the

Kalmuck Tatars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μουσομήτωρ*, Aesch. P. V. 461), but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

- (B) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.
- (C) This statement is directly denied. An Iliad existed as a whole before the First Olympiad (776 B.C.) The arrangements made by Solon for the recitations at the Panathenaea presuppose a certain definite form of Iliad and Odyssey. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.
- (D) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Virgil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he cannot descend to all the minutiae of detail. But while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

- § 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the



poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters: but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign a different author to Iliad and Odyssey was the decision of some of the older critics, e.g. Xenon and Hellanicus, circ. 100 B.C. Those who supported this view were called *Χωρίζοντες* or 'separaters.' They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the Iliad (18. 382) the wife of Hephaestus is Charis, in the Odyssey she appears (8. 274) as Aphrodite. Neleus in the Odyssey has three, in the Iliad twelve sons. Neoptolemus is but a child in the Iliad, a young warrior in the Odyssey. The Dioscuri are mortals in the Iliad; in the Odyssey they are deified. The Gods of the Iliad live on the Mysian Olympus, the sovereignty of Zeus is hardly acknowledged. In the Odyssey the Gods live in a supramundane region and Zeus is unquestioned arbiter. In the two poems the state of society is different. The Iliad represents the feudal system in its strictest form; in the Odyssey the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences between the language of the two poems, it may be said that there is a far greater number of abstract words in the Odyssey, and that the same word has not always the same meaning in the two poems. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyris, Musaeus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the Iliad and Odyssey do

not present themselves to us as first attempts in Epic poetry ; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusion in the Homeric poems to other bards, such as Phemius in Ithaca, and Demodocus at the Phaeacian court, besides those mentioned in *Od.* 3. 267 and 4. 17 ; by the allusions to the adventures of heroes and heroines, which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called *ἐπικὸς κύκλος*. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit ; some, no doubt, fit to compare with *Iliad* and *Odyssey* ; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *Scriptor cyclicus* (A. P. 136) have been. The Trojan legend is completed in eight epics,

1. *Τὰ Κύπρια* (ἔπη) by Stasinus. The poem began with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis ; and the story is continued up to the beginning of
2. The *Iliad*.
3. *Αἰθίοπις*, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Aethiopians and son of Eos.
4. *Ἰλιάς μικρά*, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. *Ἰλίου πέρσις*, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, &c.
6. *Νόστοι*, by Agias of Troezen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The *Odyssey*.





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and enlarged by his son, was said to contain 400,000 books. The most famous of the librarians were, Zenodotus, to whom we owe the present division into books of Iliad and Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (*ὑπόμνημα*); then he composed dissertations on special points (*συγγράμματα*), and again edited both Iliad and Odyssey. On the margin of both editions were the critical marks (*σημεῖα*), the use of which Aristarchus had learned from his master Aristophanes of Byzantium. The obelus → denoted a spurious line; the astericus ✕ pointed out that the line was repeated elsewhere; the two marks together showed that such a repetition was erroneous. The *διπλῆ καθαρὰ* > implied that the verse had been discussed by him elsewhere, or explained by the light of some other passage; the *διπλῆ περιεστιγμένη* > expressed dissent from the reading of Zenodotus; the antisigma ) denoted that the order of the lines was inverted.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus, and the last of the commentators is Eustathius, bishop of Thessalonica, in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὀμήρου Ἰλιάδα καὶ Ὀδύσειαν* we still possess.

# PLAN OF ODYSSEY.

## BOOKS I—XII.

IN the tenth year after the taking of Troy, and the twentieth after his first departure from home, we find Odysseus still far from Ithaca, completing the seventh year of his detention in the isle of Ogygia in the far west, where Calypso, who had rescued him from shipwreck in the third year of his wanderings, still keeps him against his will. Meanwhile, in Ithaca, the faithful Penelope is beset by importunate suitors who devour the substance of the absent Odysseus: and the young Telemachus is an unwilling but helpless witness of their insolence. At this point, Athena, the constant protectress of Odysseus, protests at the council of the Gods, in the absence of Poseidon, against such injustice done to her hero. It is decided to despatch Hermes the messenger, to bid Calypso dismiss her prisoner-guest and send him on his voyage home. Athena, taking the form of Mentos, an old friend of Odysseus, goes to Ithaca, where she counsels Telemachus to turn the suitors out of his house, and to visit Nestor and Menelaus in hope of hearing tidings of his lost father. (B. II) Next day Telemachus summons an assembly and issues his orders to the suitors, who treat him with brutal contempt, and refuse his request for a ship to carry him to Nestor's home at Pylos. But Athena, this time in the person of Mentor, procures one for him and gets together a crew. Only the old nurse Eurycleia is entrusted with the secret, and at night Telemachus starts, accompanied by Mentor, for Pylos, which he reaches next day, (B. III) and finds Nestor and all his household engaged in a solemn sacrifice to Poseidon. Nestor, recognising in Mentor the goddess Athena, as she suddenly disappears from the banquet, pours a libation in her honour, and next morning makes a splendid sacrifice. Nestor tells Telemachus all he knows, but it is little to the purpose, so he sends his guest on to



Menelaus in Sparta, and gives him his youngest son Peisistratus for a companion. The next night sees them at Pherae at the house of Diocles, and the second evening brings them to Sparta, where they find Menelaus celebrating the marriages of his son and daughter (B. IV). Menelaus had not long reached his own home, having spent eight years in wandering after the fall of Troy, visiting Phoenicia and Egypt. Helen recognises Telemachus from his likeness to his father, the mention of whose name calls up so many sad memories that all are dissolved in tears till Helen calms them with some soothing opiate. Next day Telemachus brings news of his lost father from Menelaus, who tells him the revelation made to him by Proteus, that Odysseus is detained in the isle of Ogygia. Telemachus determines to return home at once, and rejects the invitation to a longer stay: but without describing his further movements, the story suddenly transports the reader to Ithaca, where the suitors have discovered that Telemachus is gone, and are plotting to waylay him on his return. Their design is betrayed by Medon to Penelope, who is heartbroken by the news; but Athena comforts and reassures her in visions of the night. Meanwhile the suitors place their ship near the isle of Asteris to intercept Telemachus.

At the opening of B. V we find a second assembly of the Gods, in which Athena again presses her request that Zeus should send Hermes to Calypso's home in Ogygia.

This is now performed, and Calypso dismisses Odysseus and furnishes with provisions the raft which he had built. On the eighteenth day after his departure from Ogygia he sights the land of the Phaeacians, when Poseidon spies him, raises a tempest, and wrecks his boat; but Odysseus is saved by swimming, thanks to the magical scarf which Ino Leucothea gives him.

For two days and two nights he is adrift, and then he finds a landing-place in the estuary of a river, and lies down to sleep in the shelter of a wood. Next morning (B. VI), Nausicaa, daughter of the Phaeacian king, in obedience to a vision, goes with her maidens to wash the linen of the household in the river. Odys-

seus is awoke by the voices of the maidens, and presents himself as a suppliant to Nausicaa, who gives him raiment, and directs him how to find her father's palace, and how to seek relief from her mother. Odysseus (B. VII) enters the palace unseen, by the aid of Athena, and marvels at the splendour of the house and gardens. Then he makes his way to the queen, and the mist which had concealed him melts off, and he stands revealed before all present. He is welcomed; and Arete the queen listens to the story of his shipwreck and his meeting with her daughter Nausicaa. Next day (B. VIII) Alcinous calls an assembly, in which it is resolved to send Odysseus safely home. At the games which follow, Odysseus astounds all the spectators by his strength and skill in throwing the quoit. Demodocus the bard sings to them of the loves of Ares and Aphrodite, and then changes his subject to the story of the wooden horse of Troy. Odysseus is melted to tears by these bygone memories; and when Alcinous notices his distress and asks him who he is, he discloses his name and parentage (B. IX) and begins the story of his adventures. The conflict with the Ciconians; the visit to the Lotophagi; the destruction of the cruel Polyphemus, the visit to Aeolus (B. X) and its disastrous result; the destruction of his fleet by the Laestrygonian giants, are all recounted in order. Then he tells of his visit to Circe's isle, of his restoration of the comrades whom the witch had turned to swine, and of his preparation for a voyage to the realm of Hades. (B. XI) Arrived there he invokes the dead; learns of his coming fortunes from Teiresias, holds converse with his mother, and sees the forms of departed heroes and noble dames, and witnesses the punishment of Tityus, Tantalus, and Sisyphus. Then in terror he hastily sets sail again for Circe's isle (B. XII), and leaving her once more he escapes the Sirens, and lands on the Thrinacian isle, where are the sacred herds of Helios. The comrades of Odysseus are reckless enough to kill these for their own use, and for their impiety they are all destroyed in a tempest sent by Zeus. Odysseus alone escapes, and reaches the isle of Calypso. This concludes his narrative; after which he embarks on board a Phaeacian ship and is taken safe to Ithaca.

The division of the poem into days is as follows (see 'Fäsi Einleitung,' p. 35):—

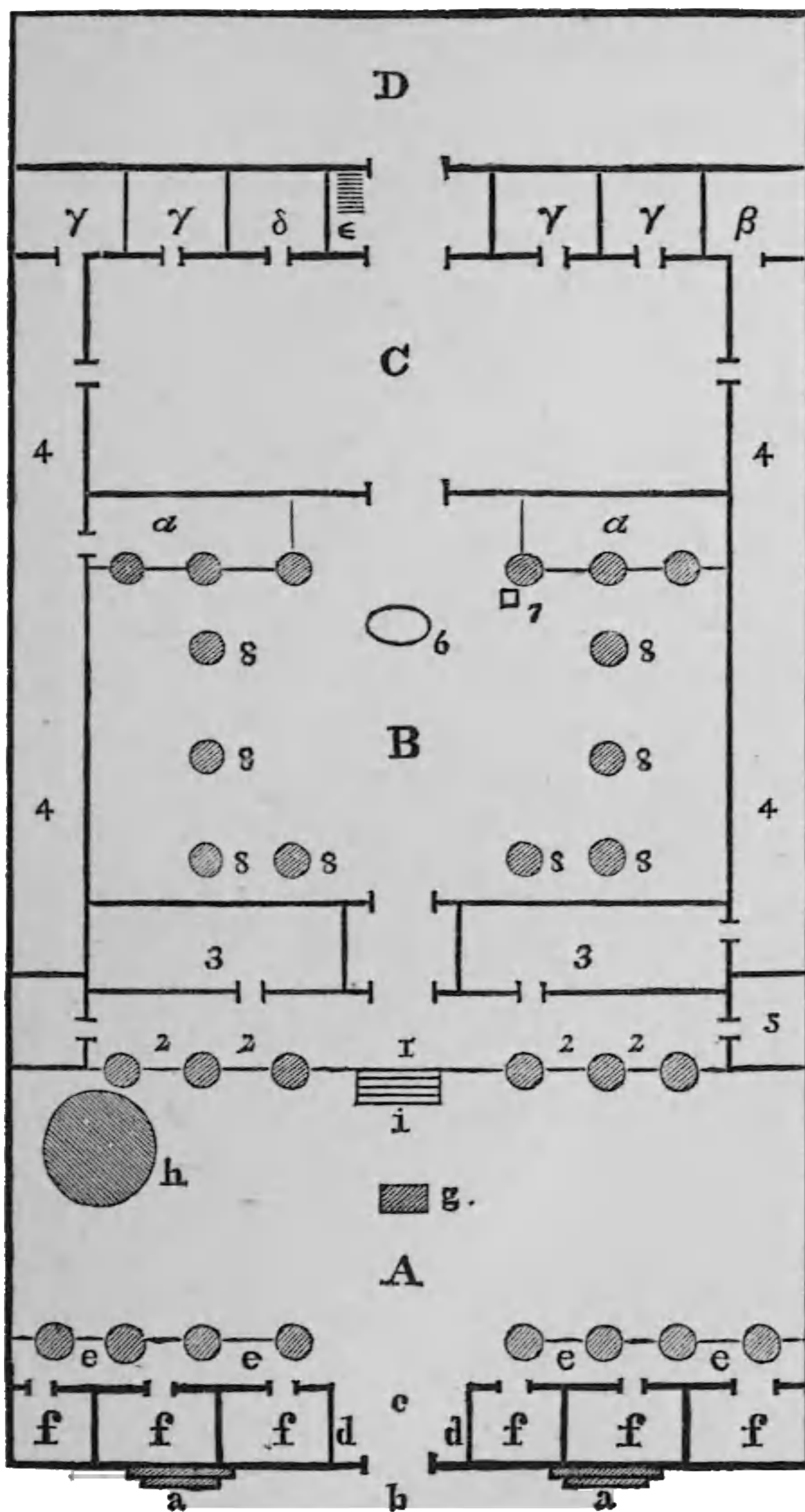
- 1st day. Council of the Gods. Visit of Athena to Ithaca. B. I.
- 2nd „ Calling of the assembly in Ithaca. Departure of Telemachus. B. II.
- 3rd „ Visit to Pylos. B. III, 1-403.
- 4th „ Sacrifice at Pylos. Departure for Sparta. Arrival at Pherae. B. III, 404-490.
- 5th „ Visit to Sparta, and welcome at the house of Menelaus. B. III, 491—IV, 305.
- 6th „ Sojourn in Sparta. Return of the scene to Ithaca; and plot of suitors against Telemachus. B. IV, 306-624, and again 625-846.
- 7th „ Second council of the Gods. Despatch of Hermes to Calypso. B. V, 1-227.
- 8th-11th Building of the raft. B. V, 228-262.
- 12th-28th Departure of Odysseus from Ogygia and continuance of his voyage for seventeen days. B. V, 263-278.
- 29th-31st The Phaeacian mountains come in sight (B. V, 279). Storm and shipwreck, and two days and nights drifting on the sea. On the twentieth day after he first sets sail he lands on the coast of Scheria, and seeks the shelter of the wood (B. V, 34, 317-390—VI, 170). During the night Athena appears to Nausicaa in a dream. B. VI, 13-40.
- 32nd day. Meeting of Nausicaa and Odysseus. His entrance into the palace of Alcinous. B. VI, 48—VII, 344.
- 33rd „ Second day spent in Scheria. Banquet. Games. Story of Odysseus, lasting late into the night. B. VIII, 1—XIII, 17.

The remainder of the poem occupies seven days.



# GROUND PLAN OF HOMERIC HOUSE.

Mainly from H. RUMPF, *De Ædibus Homericis*, p. ii. (Gissen, 1848.)



A.—COURT YARD (αὐλή). a. ξεστοὶ λίθοι (Od. 3, 406. *Nitzsch* ad loc. cp. Od. 16, 343 foll. 17, 530). b, c. Door and entrance (πρόθυρα αὐλῆς, Od. 1, 103). d. Walls at each side of entrance (ἐνώπια, Od. 4, 42). e. Verandah of court yard (αἶθουσα, Od. 3, 493, cp. 18, 102). f. Stalls for horses or cattle (cp. Od. 17, 298). g. Altar of Zeus Ἐρκεῖος (Od. 22, 334). h. Rotunda (θόλος, Od. 22, 442). i. Steps to πρόδομος.

B.—HALL (μέγαρον). 1. Entrance to house (πρόθυρα, Od. 8, 304). 2. Verandah of house (αἶθουσα, Od. 3, 399). 3. Rooms opening to side passages. Perhaps bath rooms. 4. Side passages (λαύρη, Od. 22, 128). 5. Chamber of Telemachus (Od. 1, 426). 6. Hearth (ἑσχάρη, Od. 6, 305). 7. Place where the Wassail-bowl stood (κρητήρ, Od. 22, 341). 8. Pillars (κίονες, Od. 1, 127; 6, 307).

C.—WOMEN'S QUARTERS. α. Gallery raised on pillars, the spaces between which are the μεσόδμοι of Od. 19, 37. β. Armoury (Od. 19, 17). γ. Chambers (Od. 6, 15). δ. Chamber of Odysseus (Od. 23, 178 foll.). ε. Stairs (Od. 1, 330).

D.—BACK YARD (ἔρκος).







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νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινευ  
ἀντιθέφ' Ὀδυσῆι πάρος ἦν γαῖαν ἰκέσθαι. 20

Athena, in Poseidon's absence, claims the protection  
of Zeus for Odysseus.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,  
Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,  
οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,  
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης. 25

ἔνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.  
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30  
τοῦ ὃ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·

“ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιόωνται.  
ἐξ ἡμέων γὰρ φασὶ κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ  
σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,  
ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαο 35  
γῆμ' ἄλοχον μνηστῆν, τὸν δ' ἔκτανε νοστήσαντα,  
εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,  
Ἑρμείαν πέμψαντες, εὐσκοπον ἀργειφόντην,  
μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·  
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40  
ὀππότ' ἂν ἠβήσῃ τε καὶ ἦς ἰμείρεται αἴης.  
ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε·

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45  
καὶ λίην κεῖνός γε εἰκότι κεῖται ὄλεθρῳ·  
ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε βέζοι.  
ἀλλὰ μοι ἀμφ' Ὀδυσῆι δαΐφροσι δαίεται ἦτορ,  
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει

νήσω ἐν ἀμφιρύτῃ, ὅθι γ' ὀμφαλός ἐστι θαλάσσης. 50

νήσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,

\*Ατλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης

πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς

μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.

τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55

αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι

θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,

ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι

ἧς γαίης, θανέειν ἰμείρεται. οὐδέ νυ σοὶ περ

ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὗ νύ τ' Ὀδυσσεὺς 60

\*Αργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων

Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

‘τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65

ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν

ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;

ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰὲν

Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,

ἀντίθεον Πολύφημον, ὃου κράτος ἐστὶ μέγιστον 70

πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,

Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,

ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.

ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων

οὗ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75

ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες

νόστον, ὅπως ἔλθησι· Ποσειδάων δὲ μεθήσει

ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων

ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80

‘ὦ πάτερ ἡμέτερε Κρονίδη, ὕπαγε κρειόντων,



εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,  
 νοστήσαι Ὀδυσῆα δαΐφρονα ὄνδε δόμονδε,  
 Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,  
 νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὄφρα τάχιστα 85  
 Νύμφη εὐπλοκάμῳ εἶπη νημερτέα βουλήν,  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.  
 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὄφρα οἱ υἷον  
 μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείῳ,  
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90  
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.  
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.' 95

Athena appears to Telemachus in Ithaca, assuming the person of Mentos.

Ὡς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια, χρύσεια, τὰ μιν φέρου ἡμὲν ἐφ' ὑγρὴν  
 ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.  
 [εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,  
 βριθὺν, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν 100  
 ἡρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.]  
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα,  
 στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος,  
 οὐδοῦ ἐπ' αὐλείου· παλάμη δ' ἔχε χάλκεον ἔγχος,  
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντῃ. 105  
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας. οἱ μὲν ἔπειτα  
 πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,  
 ἡμενοὶ ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.  
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες  
 οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητήρσι καὶ ὕδωρ, 110  
 οἱ δ' αὐτε σπόγγοισι πολυτρήτοισι τραπέζας

νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.

Τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδῆς,  
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,  
 ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων 115  
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,  
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.  
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 ξεῖνον δηθὰ θύρησιν ἐφεστάμεν· ἐγγύθι δὲ στὰς 120  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δείπνου πασσάμενος μυθήσεται ὄττεό σε χρή.’

ᾧ ὡς εἰπὼν ἠγείθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη. 125  
 οἱ δ' ὅτε δὴ ῥ' ἐντοσθεν ἔσαν δόμου ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν  
 δουροδόκης ἐντοσθεν ἐυξόου, ἐνθα περ ἄλλα  
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴσταγο πολλὰ,  
 αὐτὴν δ' ἐς θρόνον εἴσεν ἄγων, ὑπὸ λίτα πέτάσσας, 130  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.  
 παρ' δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων  
 μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὄρυμαγδῷ  
 δείπνω ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,  
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθειῖσα, χαριζομένη παρεόντων· 140  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας  
 παντοίωι, παρὰ δέ σφι τίθει χρύσεια κύπελλα  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

The suitors in the palace of Odysseus.

ἼEs δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα  
 ἐξείης ἔζοντο κατὰ κλισμούςs τε θρόνους τε. 145  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισι,  
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.  
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150  
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,  
 μολπή τ' ὀρχηστύs τε· τὰ γάρ τ' ἀναθήματα δαιτός.  
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε  
 Φημίω, ὃs δ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη.  
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀεΐδειν, 155

Telemachus converses with Athena, and enquires about  
 his father.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,  
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·  
 'Ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;  
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῆ,  
 ῥεῖ', ἐπεὶ ἀλλότριον βίοντον νήποινον ἔδουσιν, 160  
 ἀνέρος οὐ δὴ που λεύκ' ὀστέα πύθεται ὄμβρω  
 κείμεν' ἐπ' ἠπείρου, ἦ εἶν ἀλὶ κῦμα κυλίνδει.  
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,  
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι  
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165  
 νῦν δ' ὁ μὲν ὡs ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν  
 θαλπωρῆ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἡμαρ.  
 ἀλλ' ἄγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον·  
 τίs πόθεν εἰs ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆes; 170  
 ὀπποῖης τ' ἐπὶ νηὸs ἀφίκεο· πῶs δέ σε ναῦται  
 ἠγαγον εἰs Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;



οὐ μὲν γάρ τί σε πεζὸν ὀλομαι ἐνθάδ' ἰκέσθαι.  
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,  
 ἢ νέον μεθέπεις, ἢ καὶ πατρώϊός ἐσσι  
 175  
 ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ  
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
 ' τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.  
 Μέντης Ἀγχιάλιο δαΐφρονος εὐχομαι εἶναι  
 180  
 υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.  
 νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἠδ' ἐτάροισι,  
 πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δ' αἶθωνα σίδηρον.  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλης,  
 185  
 ἐν λιμένι Ῥεῖθρω, ὑπὸ Νηίῳ ὑλήεντι.  
 ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἶρηαι ἐπελθῶν  
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε  
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν  
 190  
 γρηὶ σὺν ἀμφιπόλῳ, ἢ οἱ βρῶσιν τε πόσιν τε  
 παρτιθεῖ, εὐτ' ἄν μιν κάματος κατὰ γυῖα λάβησιν  
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.  
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,  
 σὸν πατέρ'· ἀλλὰ νῦν τὸν γε θεοὶ βλάπτουσι κελεύθου.  
 οὐ γάρ πω τέβνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεὺς,  
 196  
 ἀλλ' ἔτι που ζῶος κατερύκεται εὐρεί πόντῳ,  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,  
 ἄγριοι, οἳ που κείνον ἐρυκανόωσ' ἀέκοντα.  
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ  
 200  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι ὀίω,  
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.  
 οὔ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχησι·

φράσσεται ὥς κε νήηται, ἐπεὶ πολυμήχανός ἐστιν. 205

ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,  
εἰ δὴ ἐξ αὐτοῖο τόσος παῖς εἷς Ὀδυσῆος  
αἰνῶς γὰρ κεφαλῆν τε καὶ ὄμματα καλὰ ἕοικας  
κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,  
πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210  
Ἄργείων οἱ ἄριστοι ἔβαν κοίλης ἐπὶ νηυσίν·  
ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἐμὲ κείνος.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·  
' τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
μήτηρ μὲν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215  
οὐκ οἶδ'· οὐ γὰρ πώ τις ἐὼν γόνου αὐτὸς ἀνέγνω.  
ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἔπι γῆρας ἔτετμε.  
νῦν δ' ὃς ἀποτμότατος γένητο θνητῶν ἀνθρώπων,  
τοῦ μ' ἐκ φασὶ γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεΐνεις.' 220

*Athena complains of the presence of the suitors,*

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
' οὐ μὲν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω  
θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον·  
τίς δαῖς, τίς δὲ ὄμιλος ὄδ' ἔπλετο; τίπτε δέ σε χρεώ;  
εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226  
ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι  
δαίνυσθαι κατὰ δῶμα, νεμεσσήσαιτό κεν ἀνὴρ  
αἴσχρα πόλλ' ὀροων, ὃς τις πινυτός γε μετέλθοι.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 230  
' ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεια ἠδὲ μεταλλῆς,  
μέλλεν μὲν ποτε οἶκος ὄδ' ἀφνειὸς καὶ ἀμύμων  
ἔμμεναι, ὄφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·  
νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,





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bids Telemachus dismiss them,

ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,  
ἢ κεν νοστήσας ἀποτίσεται, ἢε καὶ οὐκί,  
οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα  
ὅπως κε μνηστήρας ἀπόσσει ἐκ μεγάροιο. 270

εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζω μύθων·  
αὔριον εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοὺς  
μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.  
μνηστήρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,  
μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275  
ἄψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·  
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἕδνα  
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.

and counsels him to set out in search of his father.

σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθηαι·  
νῆ' ἄρσας ἐρέτησιν εἰέκοσιν, ἢ τις ἀρίστη, 280

ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,  
ἣν τίς τοι εἶπησι βροτῶν, ἢ ὅσσαν ἀκούσης  
ἐκ Διὸς, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισι.  
πρῶτα μὲν ἐς Πύλον ἔλθε καὶ εἶρεο Νέστορα δῖον,  
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον· 285

ὅς γὰρ δεύτετος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης,  
ἢ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·  
εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἔόντος,  
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν 290

σῆμά τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεΐξαι  
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,  
φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν  
ὅπως κε μνηστήρας ἐνὶ μεγάροισι τεοῖσι 295  
κτείνης ἢ δόλφῃ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ

νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.  
 ἢ οὐκ ἄλεις οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300  
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρόω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπη.  
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοῆν κατελεύσομαι ἤδη  
 ἢδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλόωσι μένοντες·  
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων.' 305

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
 'ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὣς τε πατὴρ ᾧ παιδὶ, καὶ οὐ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,  
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310  
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,  
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται  
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.'

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
 'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315  
 δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,  
 αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,  
 καὶ μάλα καλὸν ἐλών. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

The goddess vanishes.

'Ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 ὄρνις δ' ὡς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320  
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς  
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ἦσι νοήσας  
 θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.  
 αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φώς·

The song of Phemius attracts Penelope.

Τοῖσι δ' ἀοιδὸς ἄειδε περικλυτὸς, οἳ δὲ σιωπῇ 325



εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδε  
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν  
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·

κλίμακα δ' ὑψηλὴν κατεβήσετο οἶο δόμοιο, 330

οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.

ἦ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δία γυναικῶν,

στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,

ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·

ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335

δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·

‘Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·

τῶν ἔν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ

οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς 340

λυγρῆς, ἣ τέ μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ

τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.

τοίην γὰρ κεφαλὴν ποθέω μεμιτημένη αἰεὶ

ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.’

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 345

‘μῆτερ ἐμῆ, τί τ' ἄρα φθονέεις ἐρήηρον ἀοιδὸν

τέρπειν ὅππη οἱ νόος ὄρνυται; οὗ νύ τ' ἀοιδοὶ

αἴτιοι, ἀλλὰ ποιεὶ Ζεὺς αἴτιος, ὃς τε δίδωσιν

ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλησιν, ἐκάστω.

τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν· 350

τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,

ἢ τις ἀκούοντεσσι νεωτάτη ἀμφιπέληται.

σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·

οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἡμᾶρ

ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355

[ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,

ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει  
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'

Ἦ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360  
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
ἐς δ' ὑπερῷ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ  
κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνου  
ἠδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

**Telemachus bids the suitors take their leave:**

Μνηστῆρες δ' ὀμάδησαν ἀνὰ μέγαρα σκιόεντα· 365  
πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.  
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

Ἐμὴς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,  
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς  
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ 370  
τοιούδ' οἷος ὃδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδήν.  
ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες  
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,  
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαίτας,  
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375  
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον  
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,  
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἑόντας,  
αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·  
νήπινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.' 380

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὀδᾶξ ἐν χεῖλεσι φύντες  
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

**Antinous retorts, and Eurymachus asks about their  
guest who had just gone.**

Τὸν δ' αὐτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·  
'Τηλέμαχ', ἢ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ  
ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν· 385

μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων  
ποιήσειεν, ὃ τοι γενεῇ πατρώϊόν ἐστιν.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
'Ἀντίνο', ἦ καί μοι νεμεσήσεται ὅττι κεν εἶπω;  
καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. 390  
ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;  
οὐ μὲν γάρ τι κακὸν βασιλευμένον αἰψά τέ οἱ δῶ  
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.

ἄλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι  
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοὶ, 395  
τῶν κέν τις τόδ' ἔχησιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·  
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο  
καὶ δμῶων, οὓς μοι λήισσατο δῖος Ὀδυσσεύς.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἠΰδα·  
'Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται, 400  
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν  
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.  
μὴ γὰρ ὅ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφι  
κτῆματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοώσης.

ἄλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405  
ὀππόθεν οὗτος ἀνὴρ, πόλης δ' ἐξ εὐχεται εἶναι  
γαίης, ποῦ δέ νύ οἱ γενεῇ καὶ πατρὶς ἄρουρα·  
ἢ τίς τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,  
ἢ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
οἶον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410  
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὦπα ἐψέκει.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·  
'Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·  
οὔτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,  
οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μήτηρ 415  
εἰς μέγαρον καλέσασα θεοπρόπου ἐξερέηται.  
ξείνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστὶ,



Μέντης δ' Αγχιάλοιο δαΐφρονος εὔχεται εἶναι  
υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

Ἔως φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.  
οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν 421  
τρεψάμενοι τέρποντο, μένου δ' ἐπὶ ἔσπερον ἐλθεῖν.  
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·  
δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

*Telemachus ponders all night on Athena's advice.*

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425  
ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,  
ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κέδνα ἰδυῖα  
Εὐρύκλει', Ὀππος θυγάτηρ Πεισηνορίδαο,  
τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430  
πρωθήβην ἔτ' ἐοῦσαν, εἰκοσάβοια δ' ἔδωκεν,  
ἴσα δὲ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·  
ἢ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἔ μάλιστα  
δμῶάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα. 435  
ᾤξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,  
ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·  
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.  
ἢ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι, 440  
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη  
ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
ἐνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶος ἄώτῳ,  
βούλευε φρεσὶν ἦσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

# ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

The meeting summoned by Telemachus.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ῶρνυτ' ἄρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος υἱός,  
εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ' ὤμῳ,  
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πένδιλα,  
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην. 5  
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε  
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.  
αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὀμηγερέες τ' ἐγένοντο,  
βῆ ῥ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10  
οὐκ οἶος, ἅμα τῷ γε κύνες πόδας ἀργοὶ ἔποντο.  
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.  
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεεῦντο·  
ἔζετο δ' ἐν πατρὸς θώκῳ, εἵξαν δὲ γέροντες.

Speech of Aegyptius.

τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15  
ὄς δὴ γήραι κυφὸς ἔην καὶ μυρία ἤδη.  
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆϊ  
Ἴλιον εἰς εὐπωλον ἔβη κοίλης ἐνὶ νηυσὶν,  
Ἄντιφος αἰχμητῆς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ





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μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούση, 50  
 τῶν ἀνδρῶν φίλοι υἷες οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,  
 οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασιν νέεσθαι  
 Ἴκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιο θυγάτρα,  
 δολίη δ' ᾧ κ' ἐθέλοι καὶ οἳ κεχαρισμένος ἔλθοι.  
 οἳ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα, 55  
 βοῦς ἱερεύοντες καὶ οἷς καὶ πλόνας αἶγας,  
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον  
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ  
 οἷος Ὀδυσσεὺς ἔσκειν, ἀρῆν ἀπὸ οἴκου ἀμῦναι.  
 ἡμεῖς δ' οὐ νύ τι τοῖοι ἀμυνέμεν· ἢ καὶ ἔπειτα 60  
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκῆν.  
 ἢ τ' ἂν ἀμυναίμην, εἴ μοι δύναμις γε παρείη.  
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς  
 οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοῖ,  
 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65  
 οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,  
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.  
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,  
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει·  
 σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε πένθει λυγρῷ 70  
 τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς  
 δυσμενέων κάκ' ἔρεξεν ἐυκνήμιδας Ἀχαιοὺς,  
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,  
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἶη  
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75  
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἶη.  
 τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπτυσσοίμεθα μύθῳ  
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·  
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.  
 ὣς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίη, 80  
 δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.



ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη  
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·  
 Ἄντινοος δέ μιν οἶος ἀμειβόμενος προσέειπε·

Antinous retorts, and blames Penelope.

‘Τηλέμαχ’ ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85  
 ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.  
 σοὶ δ’ οὐ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,  
 ἀλλὰ φίλη μήτηρ, ἣ τοι περὶ κέρδεα οἶδεν.  
 ἦδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ’ εἴσι τέταρτον,  
 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90  
 πάντας μὲν ῥ’ ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστῳ,  
 ἀγγελίας προιεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.  
 ἦ δὲ δόλον τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·  
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,  
 λεπτὸν καὶ περίμετρον· ἄφαρ δ’ ἡμῖν μετέειπε 95  
 κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεὺς,  
 μίμνεντ’ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμῶνια νήματ’ ὄληται,  
 Λαέρτη ἦρωι ταφήιον, εἰς ὅτε κέν μιν  
 μοῖρ’ ὀλοῇ καθέλῃσι τανηλεγέος θανάτοιο, 100  
 μή τίς μοι κατὰ δῆμον Ἀχαιάδων νεμεσήσῃ,  
 αἷ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.  
 ὣς ἔφαθ’, ἡμῖν δ’ αὐτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἐνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,  
 νύκτας δ’ ἀλλύεσκεν, ἐπεὶ δαΐδας παραθείτο. 105  
 ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·  
 ἀλλ’ ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,  
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ἦδη,  
 καὶ τήν γ’ ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.  
 ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ’ ὑπ’ ἀνάγκης· 110  
 σοὶ δ’ ὧδε μνηστῆρες ὑποκρίνονται, ἕν’ εἰδῆς

αὐτὸς σφ̄ θυμῶ, εἰδῶσι δὲ πάντες Ἀχαιοί.  
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι  
 τῷ ὄτεώ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.  
 εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υἱας Ἀχαιῶν, 115  
 τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς  
 κέρδεά θ', οἷ' οὐ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,  
 τάων αἰ πάρος ἦσαν εὐπλοκάμιδες Ἀχαιαί,  
 Τυρώ τ' Ἀλκμήνη τε εὐστέφανός τε Μυκῆνη 120  
 τάων οὐ τις ὁμοῖα νοήματα Πηνελοπεΐη  
 ἦδη· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.  
 τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,  
 ὄφρα κε κείνη τοῦτον ἔχη νόον, ὅν τινά οἱ νῦν  
 ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125  
 ποιεῖτ', ἀτὰρ σοί γε ποθὴν πολέος βιότοιο·  
 ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πη ἄλλη,  
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν ῥ' κ' ἐθέλησι.'

**Telemachus answers, and invokes the aid of Zeus.**

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίου ηὔδα·  
 ‘Ἀντίνο’, οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι 130  
 ἢ μ' ἔτεχ', ἢ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,  
 ζῶει ὃ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν  
 Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.  
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων  
 δώσει· ἐπεὶ μήτηρ στυγερὰς ἀρήσεται ἔρινυς 135  
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων  
 ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.  
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
 ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας  
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140  
 εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον



ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν εἶοντας,  
 αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε.' 145

Zeus sends a favourable omen, which Halitherses interprets.

ἌΩς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς  
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.  
 τὼ δ' ἕως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο,  
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·  
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150  
 ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πολλὰ,  
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὄσσοντο δ' ὄλεθρον,  
 δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς  
 δεξιῶ ἤιξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.  
 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν 155  
 ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.  
 τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρης  
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικίην ἐκέκαστο  
 ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε 160  
 'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·  
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἴρω.  
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς  
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη  
 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει 165  
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,  
 οἳ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν  
 φραζώμεσθ' ὥς κεν καταπαύσομεν· οἳ δὲ καὶ αὐτοὶ  
 πανέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λωϊόν ἐστιν.  
 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς· 170

καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα  
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον  
 Ἄργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.  
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἅπο πάντας ἑταίρους  
 ἄγνωστον πάντεσσιν ἔεικοστῷ ἐνιαυτῷ 175  
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.'

*Eutymachus replies scotnfully.*

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἠΰδα·  
 'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν  
 οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·  
 ταῦτα δ' ἐγὼ σέο πολλὸν ἡμείνων μαντεύεσθαι. 180  
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
 φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς  
 ὤλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
 ὄφελος. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
 οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιείης, 185  
 σὺ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρησιν.  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένου ἔσται·  
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς  
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190  
 [πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·]  
 σοὶ δὲ, γέρον, θωῆν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ  
 τίνων ἀσχάλλης· χαλεπὸν δέ τοι ἔσσεται ἄλγος.  
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·  
 μητέρ' ἐὼν ἐς πατρός ἀνωγέτω ἀπονέεσθαι· 195  
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
 οὐ γὰρ πρὶν παύσεσθαι δίομαι νῆας Ἀχαιῶν  
 μνηστύος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμπης,  
 οὔτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἔόντα· 200



οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὺ, γεραιέ,  
 μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα  
 ἔσσεται, ὄφρα κεν ἦ γε διατρίβησιν Ἀχαιοὺς  
 ὄν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἤματα πάντα 205  
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας  
 ἐρχόμεθ', ἄς ἐπιεικὲς ὀπιυιέμεν ἐστὶν ἐκάστῳ.'

Telemachus asks for a ship that he may seek his father.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 'Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,  
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210  
 ἦδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.  
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,  
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215  
 ἦν τίς μοι εἴπησι βροτῶν, ἢ ὄσσαν ἀκούσω  
 ἐκ Διὸς, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,  
 ἢ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν  
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖξω  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, 225  
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,  
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

Mentor reproaches the people for disloyalty.

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230

σκηπτουῖχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδῶς,

ἀλλ' αἰεὶ χαλεπὸς τ' εἶη καὶ αἴσυλα ῥέζοι,

ὥς οὗ τις μέμνηται Ὀδυσσῆος θείοιο

λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὧς ἥπιος ἦεν.

ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὗ τι μεγαίρω 235

ἔρδειν ἔργα βίαια κακοῖράφεισι νόοιο·

σφᾶς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως

οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.

νῦν δ' ἄλλω δήμῳ νεμεσίζομαι, οἶον ἅπαντες

ἦσθ' ἀνεῶ, ἀτὰρ οὗ τι καθαπτόμενοι ἐπέεσσι 240

παύρους μνηστῆρας κατερύκετε πολλοὶ ἔόντες·

Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·

‘Μέντορ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ἔειπες

ἡμέας ὄτρυνων καταπαυέμεν. ἀργαλέον δὲ

ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί. 245

εἰ περ γὰρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν

δαινυμένους κατὰ δῶμα ἔον μνηστῆρας ἀγαυοὺς

ἐξελάσαι μεγάροιο μενοιθήσει' ἐνὶ θυμῷ,

οὗ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,

ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250

εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.

ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,

τούτῳ δ' ὄτρυνέει Μέντωρ ὁδὸν ἠδ' Ἀλιθέρσης,

οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι.

ἀλλ', οἶω, καὶ δηθὰ καθήμενος ἀγγελιάων 255

πέύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὗ ποτε ταύτην·

‘Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.

οἱ μὲν ἄρ' ἐσκίδναντο ἑὰ πρὸς δῶμαθ' ἕκαστος,

μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσσῆος.

Athene appears in answer to Telemachus' prayer,

Τηλέμαχος δ' ἀπάνευθε κιῶν ἐπὶ θῖνα θαλάσσης, 260





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δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους  
 αἰψ' ἔθειλοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες  
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαί·  
 τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,  
 ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.' 295

Ἔως φάτ' Ἀθηναίη, κόυρη Διός· οὐδ' ἄρ' ἔτι δὴν  
 Τηλέμαχος παρέμιμνευ, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.

. Telemachus makes a spirited answer to the taunts of  
 Antinous;

βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,  
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,  
 αἶγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ. 300

Ἄντινοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' οὐνόμαζε·  
 ἘΤηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο  
 ἐν στήθεσσι κακὸν μελέτω ἔργου τε ἔπος τε,  
 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ κάρος περ. 305  
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,  
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι  
 ἐς Πύλον ἠγαθήην μετ' ἀγαυοῦ πατρὸς ἀκουήν.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤϊδα·  
 ἘἌντινο', οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310  
 δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.  
 ἢ οὐχ ἄλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ  
 κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νῆπιος ἦα;  
 νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων  
 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἐνδοθι θυμὸς, 315  
 πειρήσω ὥς κ' ὑμμι κακὰς ἐπὶ κῆρας ἰήλω,  
 ἢ ἔ Πύλουδ' ἐλθὼν, ἢ αὐτοῦ τῶδ' ἐνὶ δήμῳ.  
 εἰμι μὲν, οὐδ' ἀλίη ὁδὸς ἔσσεται ἦν ἀγορεύω,  
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων  
 γίγνομαι· ὥς νύ που ὑμμιν εἰείσατο κέρδιον εἶναι. 320



Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο  
 [ῥεία· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].  
 οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν·  
 ὧδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325  
 ἢ τινὰς ἐκ Πύλου ἄξει ἀμύντορας ἡμαθέεντος,  
 ἢ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἴεται αἰνῶς·  
 ἢ καὶ εἰς Ἐφύρην ἐθέλει, πείραν ἄρουραν,  
 ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνεΐκη,  
 ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντα δλέσση.' 330

Ἄλλος δ' αὐτ' εἶπεςκε νέων ὑπερηνορέοντων·  
 ' τίς δ' οἷδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς  
 τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;  
 οὔτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·  
 κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὐτε 335  
 τούτου μητέρι δοῖμεν ἔχειν ἢδ' ὅς τις ὄπυίοι.'

bids Euryclēa make provision for his voyage,

Ἦ ὡς φάν' ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρὸς,  
 εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο  
 ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' εὐῶδες ἔλαιον·  
 ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἠδυπότοιο 340  
 ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,  
 ἐξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεύς·  
 οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.  
 κληισταὶ δ' ἔπεςαν σανίδες πυκινῶς ἀραρυῖαι,  
 δικλίδες· ἐν δὲ γυνῆ ταμίῃ νύκτας τε καὶ ἡμαρ 345  
 ἔσχ', ἢ πάντ' ἐφύλασσε νόου πολυῖδρείησιν,  
 Εὐρύκλει', Ὡπος θυγάτηρ Πεισηνορίδαο.

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·

' Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον  
 ἠδύν, ὅτις μετὰ τὸν λαρώτατος ὄν σὺ φυλάσσεις, 350

κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι  
 διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.  
 δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.  
 ἐν δέ μοι ἄλφιστα χεῦον εὐρῶραφέεσσι δοροῖσιν  
 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355

αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·  
 ἔσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ  
 μήτηρ εἰς ὑπερῶ' ἀναβῆ κοίτου τε μέδηται.  
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω.' 360

Ἔως φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,  
 καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

Ἔτιπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα  
 ἔπλετο; πῆ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν  
 μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365  
 διογενῆς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,  
 ὥς κε δόλῳ φθίης, τάδε δ' αὐτοὶ πάντα δάσσονται.  
 ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ  
 πόντου ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι.' 370

and binds her to secrecy.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·  
 ἄθαρσει, μαῖ', ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε γε βουλή.  
 ἀλλ' ὄμοσον μὴ μητρὶ φίλη τάδε μυθήσασθαι,  
 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δωδεκάτῃ τε γένηται,  
 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃ.'

Ἔως ἄρ' ἔφη, γρηῦς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.  
 αὐτὰρ ἐπεὶ ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
 αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἀφυσσεν,  
 ἐν δέ οἱ ἄλφιστα χεῦεν εὐρῶραφέεσσι δοροῖσι· 380  
 Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.



Athena procures and mans a ship, and they set sail together.

Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
Τηλεμάχῳ δ' εἰκυῖα κατὰ πτόλιν ὄχητο πάντη,  
καί ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,  
ἔσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385

ἢ δ' αὐτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν  
ἦτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυαί·  
καὶ τότε νῆα θοὴν ἄλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ  
ὄπλ' ἐτίθει, τά τε νῆες εὐσσελμοὶ φορέουσι. 390

στήσσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι  
ἀθρόοι ἠγέρεθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
βῆ δ' ἴμεναι πρὸς δώματ' Ὀδυσσῆος θείοιο·  
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395  
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

οἱ δ' εὐδειν ὤρνοντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν  
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.

αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη  
ἐκπροκαλεσσαμένη μεγάρων εὐ ναιεταόντων, 400  
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδῆν·

‘ Τηλέμαχ', ἦδη μὲν τοι εὐκνήμιδες ἑταῖροι  
εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὄρμην·  
ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.’

Ἄως ἄρα φωνήσασ' ἠγήσατο Παλλὰς Ἀθήνη 405  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
εὐρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.  
τοῖσι δὲ καὶ μετέειψ' ἱερῇ ἰς Τηλεμάχοιο·

‘ Δεῦτε, φίλοι, ἦια φερώμεθα· πάντα γὰρ ἦδη 410

ἀθρό' ἐνὶ μεγάρω· μήτηρ δ' ἐμοὶ οὐ τι πέπυσται,  
οὐδ' ἄλλαι δμωαὶ, μία δ' οἷη μῦθον ἄκουσεν.'

ἌΩς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο.  
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ  
κάτθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός. 415

ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,  
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς  
ἔζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,  
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.

τοῖσιν δ' ἴκμενον οὖρον ἴει γλαυκῶπις Ἀθήνη, 420  
ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.

Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν  
ὄπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.  
ἱστὸν δ' εἰλάτινον κολῆς ἔντοσθε μεσόδμης  
στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425

ἔλκον δ' ἱστία λευκὰ ἐυστρέπτοισι βοεῦσιν.  
ἔπρησεν δ' ἄνεμος μέσον ἱστίου, ἀμφὶ δὲ κῦμα  
στεῖρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
ἦ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν 430

στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,  
λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρη.  
παννυχίη μὲν ῥ' ἦ γε καὶ ἠῶ πείρε κέλευθον.



# ΟΔΥΣΣΕΙΑΣ Γ.

## Τὰ ἐν Πύλῳ.

Athena and Telemachus arrive and are welcomed at Pylos.

Ἴηλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·  
οἱ δὲ Πύλον, Νηλῆος ἐυκτίμενον πτολίεθρον,  
ἴξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ρέζον,  
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτη.  
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστη  
εἶατο, καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.  
εὐθ' οἱ σπλάγχν' ἐπάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,  
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἰστία νηὸς εἴσης 10  
στεῖλαν αἰείραντες, τὴν δ' ὄρμισαν, ἐκ δ' ἔβαν αὐτοί·  
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.  
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
    'Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἠβαιόν·  
τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὄφρα πύθῃαι 15  
πατρὸς, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.  
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·  
εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.  
λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἶπη·  
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί.' 20  
    Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·

‘ Μέντορ, πῶς τ’ ἄρ’ ἴω πῶς τ’ ἄρ προσπύξομαι αὐτόν ;  
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·  
αἰδῶς δ’ αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.’

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25

‘ Τηλέμαχ’, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,  
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὀίω  
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.’

‘ Ὡς ἄρα φωνήσασ’ ἠγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἴχνια βαῖνε θεοῖο. 30

ἴξον δ’ ἐς Πυλίων ἀνδρῶν ἄγυρῖν τε καὶ ἔδρας,  
ἐνθ’ ἄρα Νέστωρ ἦστο σὺν υἰάσιν, ἀμφὶ δ’ ἑταῖροι  
δαῖτ’ ἐντυνόμενοι κρέα τ’ ὤπτων ἄλλα τ’ ἔπειρον.  
οἱ δ’ ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,  
χερσὶν τ’ ἠσπάζοντο καὶ ἐδριάασθαι ἄνωγον. 35

πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν  
ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ  
κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλίησι,  
πάρ τε κασιγνήτῳ Θρασυμήδει καὶ πατέρι ᾧ·  
δῶκε δ’ ἄρα σπλάγχνων μοίρας, ἐν δ’ οἶνον ἔχευε 40  
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα  
Παλλάδ’ Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·

‘ Εὐχέο νῦν, ᾧ ξεῖνε, Ποσειδάωνι ἄνακτι·  
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.  
αὐτὰρ ἐπὴν σπείσης τε καὶ εὐξέαι, ἣ θέμις ἐστὶ, 45  
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου  
σπεῖσαι, ἐπεὶ καὶ τοῦτον ὀλομαι ἀθανάτοισιν  
εὐχεσθαι· πάντες δὲ θεῶν χατέουσ’ ἄνθρωποι.  
ἀλλὰ νεώτερός ἐστιν, ὀμηλική δ’ ἐμοὶ αὐτῷ·  
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.’ 50

‘ Ὡς εἰπὼν ἐν χερσὶ τίθει δέπας ἠδέος οἴνου·  
χαῖρε δ’ Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,  
οὐνεκά οἱ πρότερη δῶκε χρύσειον ἄλεισον.





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δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι  
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85  
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,  
 πευθόμεθ', ἦχι ἕκαστος ἀπόλετο λυγρὸν ὄλεθρον,  
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.  
 οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππότη' ὄλωλεν,  
 εἶθ' ὃ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90  
 εἶτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.  
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας  
 ὀφθαλμοῖσι τεοῖσιν, ἦ ἄλλου μῦθον ἄκουσας  
 πλαζομένου· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 95  
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοί τι πατήρ ἐμὸς, ἐσθλὸς Ὀδυσσεὺς,  
 ἦ ἔπος ἦέ τι ἔργον ὑποστὰς ἐξετέλεσσε  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100  
 τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες.'

Nestor recounts the sufferings of the Greeks after the fall of Troy.

Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·  
 'ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἦν ἐν ἐκείνῳ  
 δήμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,  
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον 105  
 πλαζόμενοι κατὰ ληϊδ', ὅπη ἄρξειεν Ἀχιλλεὺς,  
 ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἀνακτος  
 μαρνάμεθ'· ἐνθα δ' ἔπειτα κατέκταθεν ὅσοι ἄριστοι.  
 ἐνθα μὲν Αἴας κεῖται Ἀρήιος, ἐνθα δ' Ἀχιλλεὺς,  
 ἐνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110  
 ἐνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,  
 Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἠδὲ μαχητής·  
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκείνα



πάντα γε μυθήσαιο καταθνητῶν ἀνθρώπων·  
 οὐδ' εἰ πεντάετές γε καὶ ἐξάετες παραμίννων . 115  
 ἐξερέοις ὅσα κείθι πάθον κακὰ δῖοι Ἀχαιοί·  
 πρὶν κεν ἀνιηθεῖς σὴν πατρίδα γαῖαν ἴκοιο.  
 εἰνάετες γάρ σφιν κακὰ ράπτομεν ἀμφιέποντες  
 παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.  
 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην 120  
 ἦθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς  
 παντοίοισι δόλοισι, πατὴρ τεὸς, εἰ ἐτεόν γε  
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.  
 ἦ τοι γὰρ μῦθοί γε εἰκότες, οὐδέ κε φαίης  
 ἄνδρα νεώτερον ὧδε εἰκότα μυθήσασθαι. 125  
 ἔνθ' ἦ τοι εἶως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς  
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,  
 ἀλλ' ἓνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ  
 φραζόμεθ' Ἀργείοισιν ὅπως ὄχ' ἄριστα γένοιτο.  
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν, 130  
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,  
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον  
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι  
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἴτου ἐπέσπον  
 μήνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης, 135  
 ἦ τ' ἔριν Ἀτρείδησι μετ' ἀμφοτέροισιν ἔθηκε.  
 τὼ δὲ καλεσσαμένω ἀγορῆν ἐς πάντας Ἀχαιοὺς,  
 μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἠέλιον καταδύντα,  
 οἱ δ' ἦλθον οἴνω βεβαρηότες νῆες Ἀχαιῶν,  
 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν. 140  
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστου μιμνήσκεισθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα  
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,  
 ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο, 145



νήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν·  
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.  
 ὧς τὼ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν  
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ  
 ἠχῆ θεσπεσίῃ, δίχα δέ σφισιν ἤνδανε βουλή. 150  
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες  
 ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·  
 ἠῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἅλα δῖαν  
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.  
 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155  
 αὖθι παρ' Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν·  
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὤκα  
 ἔπλεον, ἐπτόρεσεν δὲ θεὸς μεγακήτεα πόντον.  
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἰρὰ θεοῖσιν,  
 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μήδετο νόστον, 160  
 σχέτλιος, ὅς ῥ' ἔριν ὤρσε κακὴν ἐπι δεύτερον αὐτίς.  
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας  
 ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,  
 αὐτίς ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἦρα φέροντες·  
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165  
 φεῦγον, ἐπεὶ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων.  
 φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὤρσε δ' ἑταίρους.  
 ὄψε δὲ δὴ μετὰ νῶι κίε ξανθὸς Μενέλαος,  
 ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὀρμαίνοντας,  
 ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170  
 νήσου ἐπι Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,  
 ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.  
 ἠτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν  
 δεῖξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν  
 τέμνειν, ὄφρα τάχιστα ὑπέκ κακότητα φύγοιμεν. 175  
 ὤρτο δ' ἐπὶ λιγύς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὤκα  
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν



ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων  
 πολλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·  
 τέτρατον ἡμᾶρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἴσας 180  
 Τυδείδew ἔταροι Διομήδεος ἵπποδάμοιο  
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη  
 οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.  
 ὧς ἦλθον, φίλε τέκνον, ἀπευθῆς, οὐδέ τι οἶδα  
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο. 185  
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι  
 πεύθομαι, ἧ θέμις ἐστὶ, δαήσεται, οὐδέ σε κεύσω.  
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,  
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,  
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190  
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,  
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔ τι ν' ἀπηύρα.  
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,  
 ὧς τ' ἦλθ' ὧς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.  
 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν, 195  
 ὧς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι  
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 [καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλόν τε μέγαν τε,  
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπη.] 200

Telemachus despairs of the state of affairs in his home.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·  
 ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἳ Ἀχαιοὶ  
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι.  
 αἱ γὰρ ἐμοὶ τοσσῆνδε θεοὶ δύναμιν περιθειῖεν, 205  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.



ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
πατρί τ' ἐμῶ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπης.'

Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 210

‘ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,  
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς  
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.

εἶπέ μοι ἠὲ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ  
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῆ. 215

τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθῶν,

ἢ ὃ γε μῶνος ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;

εἰ γάρ σ' ὧς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη

ὡς τότε Ὀδυσσῆος περικήδετο κυδαλίμοιο

δήμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί — 220

οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας

ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη —

εἰ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,

τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα· 225

‘ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·

λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε

ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὧς ἐθέλοιεν.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

‘Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230

ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι·

βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας

οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ιδέσθαι,

ἢ ἐλθῶν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων

ᾤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο. 235

ἀλλ' ἢ τοι θάνατον μὲν ὁμοίον οὐδὲ θεοὶ περ

καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δῆ

μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο.'



Nestor describes the murder of Agamemnon.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·  
 ' Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ' 240  
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη  
 φράσσαντ' ἀθάνατοι θάνατον καὶ Κῆρα μέλαιναν.  
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι  
 Νέστορ', ἐπεὶ περίοιδε δίκας ἠδὲ φρόνιν ἄλλων·  
 τρὶς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν, 245  
 ὧς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.  
 ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·  
 πῶς ἔθαν' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων;  
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον  
 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείῳ; 250  
 ἢ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῆ ἄλλη  
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσήσας κατέπεφνε;  
 Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·  
 ' τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθῆα πάντ' ἀγορεύσω.  
 ἢ τοι μὲν τάδε καὐτὸς οἶμαι, ὧς κεν ἐτύχθη, 255  
 εἰ ζῶντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν  
 Ἀτρείδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος·  
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,  
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν  
 κείμενον ἐν πεδίῳ ἐκὰς Ἄργεος, οὐδέ κέ τίς μιν 260  
 κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.  
 ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους  
 ἡμεθ'· ὃ δ' εὐκῆλος μυχῶ Ἄργεος ἱπποβότοιο  
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 ἢ δ' ἢ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς, 265  
 δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῆσι.  
 παρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρείδης Τροίηνδε κιῶν εἴρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην 270  
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.  
 πολλὰ δὲ μηρί' ἔκθη θεῶν ἱεροῖς ἐπὶ βωμοῖς,  
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,  
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275  
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,  
 Ἄτρείδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν·  
 ἀλλ' ὅτε Σούνιον ἶρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,  
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280  
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,  
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων  
 νῆα κυβερνήσαι, ὁπότε σπερχοίεν ἄελλαι.  
 ὣς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,  
 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285  
 ἀλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἴνοπα πόντον  
 ἐν νηυσὶ γλαφυρῆσι, Μαλειάων ὄρος αἰπὺ  
 ἴξε θεῶν, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς  
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε  
 κύματά τε τροφόεντα πελώρια, ἴσα ὄρεσσιν. 290  
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσευ,  
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.  
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη  
 ἐσχατιῇ Γόρτυνος, ἐν ἠεροειδέι πόντῳ,  
 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ, 295  
 ἐς Φαιστὸν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.  
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῆ δ' ἦλυξαν ὄλεθρον  
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρείους  
 Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ. 300  
 ὣς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων





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Athena proposes that they should now take their leave.

‘ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
 ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,  
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι  
 σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὦρη.  
 ἦδη γὰρ φάος οἴχεθ’ ὑπὸ ζόφον, οὐδὲ ἔοικε  
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.’ 335

Ἦ ῥα Διὸς θυγάτηρ, τοὶ δ’ ἔκλυον αὐδησάσης.  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
 νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340  
 γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.  
 αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπιόν θ’ ὅσον ἤθελε θυμὸς,  
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς  
 ἄμφω ἰέσθην κοίλην ἐπὶ νῆα νέεσθαι.  
 Νέστωρ δ’ αὖ κατέρυκε καθαπτόμενος ἐπέεσσι· 345

Nestor would fain keep them: so Telemachus remains.

‘Ζεὺς τό γ’ ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὡς ὑμεῖς παρ’ ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε  
 ὡς τέ τευ ἦ παρὰ πάμπαν ἀνεΐμονος ἠὲ πενιχροῦ,  
 ᾧ οὔ τι χλαῖναι καὶ ῥήγεια πόλλ’ ἐνὶ οἴκῳ,  
 οὔτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350  
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεια καλά.  
 οὔ θην δὴ τοῦδ’ ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς  
 νηὸς ἐπ’ ἰκριόφιν καταλέξεται, ὄφρ’ ἂν ἐγὼ γε  
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,  
 ξείνους ξεινίζειν, ὅς τις κ’ ἐμὰ δῶμαθ’ ἴκηται.’ 355

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 ‘εὖ δὴ ταῦτά γ’ ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.  
 ἀλλ’ οὔτος μὲν νῦν σοι ἅμ’ ἔψεται, ὄφρα κεν εὔδη



σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360  
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.  
 οἶος γὰρ μετὰ τοῖσι γεραίτερος εὔχομαι εἶναι·  
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,  
 πάντες ὀμηλική μεγαθύμου Τηλεμάχοιο.  
 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίῃη 365  
 νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους  
 εἶμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὐ τι νέον γε,  
 οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,  
 πέμψον σὺν δίφρῳ τε καὶ νιεί· δὸς δέ οἱ ἵππους,  
 οἳ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.' 370

*Athena vanishes; Nestor vows her an offering.*

Ὡς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη  
 φήνη εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,  
 θαύμαζεν δ' ὁ γεραιὸς, ὅπως ἴδεν ὀφθαλμοῖσι·  
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,  
 εἰ δὴ τοι νέῳ ὧδε θεοὶ πομπῆες ἔπονται. 376  
 οὐ μὲν γάρ τις ὄδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,  
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,  
 ἦ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.  
 ἀλλὰ, ἀνασσ', ἴληθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380  
 αὐτῷ καὶ παῖδεσσι καὶ αἰδοίῃ παρακοίτι·  
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,  
 ἀδμήτην, ἦν οὐ πω ὑπὸ ζυγὸν ἠγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας·  
 Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.  
 τοῖσιν δ' ἠγεμόνευε Γερήνιος ἱππότα Νέστωρ, 386  
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.  
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἀνακτος,  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,



τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσευ 390  
 οἴνου ἠδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ  
 ὤϊξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσε·  
 τοῦ δ' γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη  
 εὔχετ' ἀποσπένδων, κούρη Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπεῖσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς, 395  
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
 τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,  
 Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο,  
 τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,  
 παρ δ' ἄρ' ἐνμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, 400  
 ὅς οἱ ἔτ' ἠίθεος παίδων ἦν ἐν μεγάροισιν.  
 αὐτὸς δ' αὐτε καθεῦδε μυχῷ δόμου ὑψηλοῖο,  
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

Next morning the offering is made.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὦρνυτ' ἄρ' ἐξ εὐνήφιν Γερήνιος ἱππότα Νέστωρ, 405  
 ἐκ δ' ἐλθὼν κατ' ἄρ' ἔζετ' ἐπὶ ξεστοῖσι λίθοισιν,  
 οἷ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων  
 λευκοὶ, ἀποστίλβοντες ἀλείφατος· οἷς ἐπι μὲν πρὶν  
 Νηλεὺς ἴζεσκεν, θεόφιν μήστρω ἀτάλαντος·  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκει, 410  
 Νέστωρ αὖ τὸτ' ἐφίξε Γερήνιος, οὔρος Ἀχαιῶν,  
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο  
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε  
 Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης.  
 τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἦρως, 415  
 παρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

‘Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,  
 ὄφρ' ἦ τοι πρῶτιστα θεῶν ἰλάσομ' Ἀθήνην,



ἤ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420

ἄλλ' ἄγ' ὁ μὲν πεδίουδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα  
ἔλθησιν, ἐλάση δὲ βοῶν ἐπιβουκόλος ἀνὴρ·

εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν

πάστας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·

εἷς δ' αὖ χρυσοχόου Λαέρκεα δεῦρο κελέσθω 425

ἔλθειν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.

οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἶπατε δ' εἴσω

δμωῆσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,

ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ·

ᾧ ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ

βοῦς

430

ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἴσης

Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς

ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,

ἄκμονά τε σφῦράν τ' εὐποίητόν τε πυράγρην,

οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435

ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ

χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν

ἀσκήσας, ἵν' ἄγαλμα θεᾷ κεχάροιτο ἰδοῦσα.

βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.

χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι 440

ἦλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς

ἐν κανέῳ· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης

ὄξυν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.

Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ

χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445

εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,

αὐτίκα Νέστορος υἱὸς, ὑπέρθυμος Θρασυμήδης,

ἦλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας

ἀνχειλίους, λῦσεν δὲ βοὸς μένος· αἱ δ' ὀλόλυξαν 450



θυγατέρες τε υιοί τε καὶ αἰδοίη' παράκοιτις  
 Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.  
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης  
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.  
 τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ρύη, λίπε δ' ὀστέα θυμὸς, 455  
 αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον  
 πάντα κατὰ μοῖραν, κατὰ τε κνίσση ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.  
 καῖε δ' ἐπὶ σχίσσης ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο·  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὤπτων δ' ἀκροπόρους ὀβελούς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λουῖσεν καλὴ Πολυκάστη,  
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο. 465

αὐτὰρ ἐπεὶ λουῖσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δὲ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,  
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·  
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζετο, ποιμένι λαῶν.

Οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470  
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄρουτο  
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

Telemachus and Peisistratus set out for Sparta.

'Παῖδες ἐμοὶ, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475  
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.'

Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,  
 καρπαλίμως δ' ἔζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.  
 ἐν δὲ γυνὴ ταμὶν σῖτον καὶ οἶνον ἔθηκεν  
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480



ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·  
 πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,  
 εἰς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,  
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην  
 εἰς πεδίου, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485  
 οἱ δὲ πανημέριοι σείου ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἠέλιος σκιάωντό τε πᾶσαι ἀγυαί·  
 εἰς Φηρᾶς δ' ἴκοντο Διοκλῆος ποτὶ δῶμα,  
 υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.  
 ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς πὰρ ξείνια θῆκεν. 490

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ἵππους τ' ἐζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον  
 [ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·]  
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.  
 ἴξον δ' εἰς πεδίου πυρηφόρον, ἔνθα δ' ἔπειτα 495  
 ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.  
 δύσετό τ' ἠέλιος σκιάωντό τε πᾶσαι ἀγυαί.



# Ο ΔΥΣΣΕΙΑΣ Δ.

## Τὰ ἐν Λακεδαίμονι.

Telemachus and his friend are welcomed by Menelaus.

Οἱ δ' ἴξον κοίλην Λακεδαίμονα κητώεσσαν,  
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.  
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν  
υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.

τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱεὶ πέμπεν· 5  
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε  
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.

τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι  
Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἷσιν ἄνασσειν.

υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην, 10  
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης  
ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,  
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,  
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.

ᾧ ὧς οἱ μὲν δαίνυντο καθ' ὑψερεφῆς μέγα δῶμα 15  
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο,  
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς  
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.

Τὼ δ' αὐτ' ἐν προθύροισι δόμων αὐτῶ τε καὶ ἵππῳ, 20  
Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱὸς,





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νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σίτου δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,

55

εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.

[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας  
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]

τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

‘Σίτου θ' ἄπτεισθον καὶ χαίρετον. αὐτὰρ ἔπειτα

60

δείπνου πασσαμένω εἰρησόμεθ' οἳ τινὲς ἔστων

ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,

ἀλλ' ἀνδρῶν γένος ἔστ' ἐδιοτρεφέων βασιλῆων

σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.’

ᾧ φάτο· καὶ σφιν νῶτα βοὸς παρὰ πίονα θῆκεν

65

ᾧ πτ' ἐν χερσὶν ἔλων, τὰ ρά οἱ γέρα πάρθεσαν αὐτῷ.

οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,

ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·

70

*Telemachus admires the beauties of the palace.*

‘Φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,

χαλκοῦ τε στεροπὴν καὶ δώματα ἠχήμεντα,

χρυσοῦ τ' ἠλέκτρον τε καὶ ἀργύρου ἠδ' ἐλέφαντος.

Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλῆ,

ὅσσα τὰδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.’

75

Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,

καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

*Menelaus, in replying, mentions the name of Odysseus,*

‘Τέκνα φίλ', ἧ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι·

ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·

ἀνδρῶν δ' ἧ κέν τις μοι ἐρίσσεται, ἧὲ καὶ οὐκί,

80



κτήμασιν. ἦ γὰρ πολλὰ παθῶν καὶ πόλλ' ἐπαληθεῖς  
 ἠγαγόμεν ἐν νηυσὶ καὶ ὄγδοάτῳ ἔτει ἦλθον·  
 Κύπρον Φοινίκην τε καὶ Αἴγυπτίους ἐπαληθεῖς,  
 Αἰθίοπας θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς  
 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. 85  
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.  
 ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμῆν  
 τυροῦ καὶ κρειῶν, οὔδ' ἄλλο γλυκεροῖο γάλακτος,  
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.  
 εἶος ἐγὼ περὶ κείνα πολὺν βίοτον συναγείρων 90  
 ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε  
 λάθρη, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·  
 ὧς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.  
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὑμῖν  
 εἰσὶν, ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπόλεσα οἴκου 95  
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.  
 ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
 ναίειν, οἳ δ' ἄνδρες σοοὶ ἔμμεναι, οἳ τότε ὄλοντο  
 Τροίῃ ἐν εὐρείῃ, ἐκὰς Ἄργεος ἵπποβότοιο.  
 ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100  
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν  
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὔτε  
 παύομαι· αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο.  
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,  
 ὧς ἐνὸς, ὅς τέ μοι ὕπνου ἀπεχθαίρει καὶ ἐδωδὴν 105  
 μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τόσσ' ἐμόγησεν·  
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν  
 αὐτῷ κήδ' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον  
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὔδέ τι ἴδμεν,  
 ζῶει ὃ γ' ἦ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν 110  
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια  
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'



which makes Telemachus weep.

ὣς φάτο, τῷ δ' ἄρα πατὴρὸς ὑφ' ἡμερον ὤρσε γόοιο,  
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρὸς ἀκούσας,  
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχῶν 115  
ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,  
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
ἦέ μιν αὐτὸν πατὴρὸς ἑάσειε μνησθῆναι,  
ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.

Helen notices how like Telemachus is to Odysseus.

Εἶος ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 120  
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο  
ἤλυθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.  
τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,  
Ἀλκίππη δὲ τάπητα φέρειν μαλακοῦ ἑρίοιο,  
Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τὸν οἱ ἔδωκεν 125  
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὅς ἐναι' ἐνὶ Θήβης  
Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται·  
ὅς Μενελάῳ δῶκε δὺ' ἀργυρέας ἀσαμίνθους,  
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.  
χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα· 130  
χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὅπασσεν  
ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.  
τὸν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα  
νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ  
ἠλακάτη τέτανυστο ἰοδνεφὲς εἶρος ἔχουσα. 135  
ἔζετο δ' ἐν κλισίῳ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.  
αὐτίκα δ' ἢ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·  
' Ἴδμεν δὴ, Μενέλαε διοτρεφὲς, οἱ τινες οἶδε  
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;  
ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140  
οὐ γάρ πώ τινά φημι εἰκότα ὧδε ἰδέσθαι



οὔτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,  
 ὡς ὄδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,  
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ  
 κείνος ἀνὴρ, ὅτ' ἐμείο κυνώπιδος εἶνεκ' Ἀχαιοὶ 145  
 ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 'οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ εἴσκεις·  
 κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες  
 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150  
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι  
 μυθεόμην, ὅσα κείνος οἰζύσας ἐμόγησεν  
 ἀμφ' ἐμοῖ, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβε,  
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.'

*Peisistratus informs them who he and his friend are.*

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤδα· 155  
 'Ἄτρείδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 κείνου μέν τοι ὄδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις·  
 ἀλλὰ σαόφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ  
 ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν  
 ἄντα σέθεν, τοῦ νῶι θεοῦ ὡς τερπόμεθ' αὐδῆ. 160  
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἰππότα Νέστωρ  
 τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδeto γάρ πε ιδέσθαι,  
 ὄφρα οἱ ἦ τι ἔπος ὑποθήσειαι ἢ τι ἔργον.  
 πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο  
 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσοσητῆρες ἔωσιν, 165  
 ὡς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι  
 εἶσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

*Old memories make them all weep.*

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
 'ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ



ἴκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170  
 καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων  
 Ἄργείων, εἰ νῶϊν ὑπεῖρ ἅλα νόστον ἔδωκε  
 νηυσὶ θεῶσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεὺς.  
 καί κέ οἱ Ἄργεῖ νάσσα πόλιν καὶ δώματ' ἔτευξα,  
 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ 175  
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,  
 αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῶ.  
 καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας  
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,  
 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180  
 ἀλλὰ τὰ μὲν που μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,  
 ὃς κείνον δύσγηνον ἀνόστιμον οἶον ἔθηκεν.'

Ὡς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ᾤρσε γόοιο.  
 κλαῖε μὲν Ἄργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,  
 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185  
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρῦτῳ ἔχεν ὄσσε·  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,  
 τὸν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.  
 τοῦ ὃ γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·

Ἄτρεΐδη, περὶ μὲν σὲ βροτῶν πεπνυμένον εἶναι 190  
 Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σεῖο  
 οἴσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν,  
 καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε  
 τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ Ἡὼς  
 ἔσσεται ἠριγένεια· νεμεσσωμαί γε μὲν οὐδὲν 195  
 κλαίειν ὅς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.  
 τοῦτό νυ καὶ γέρας οἶον οἰζυροῖσι βροτοῖσι,  
 κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.  
 καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεὸς, οὐ τι κάκιστος  
 Ἄργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε 200  
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι



Ἄντίλοχον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν·

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

ᾧ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ

εἴποι καὶ ῥέξειε, καὶ ὅς προγενέστερος εἴη·

205

τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάξεις.

ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων

ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,

ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,

αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,

210

υἱέας αὖ πιπυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὅς πρὶν ἐτύχθη,

δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ

χευάντων. μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται

Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν·

215

ᾧ ὡς ἔφατ', Ἀσφαλίῳ δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,

ὄτρηρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὄνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Helen mixes an opiate in the wine,

Ἐνθ' αὐτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·

αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,

220

νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

ὅς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,

οὔ κεν ἐφημέριός γε βάλοι κατὰ δάκου παρειῶν,

οὔδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

οὔδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν

225

χαλκῷ δηιόωεν, ὃ δ' ὀφθαλμοῖσιν ὄρωτο.

τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,

ἔσθλα, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,

Αἴγυπτιή, τῇ πλεῖστα φέρει ζεῖδωρος ἄρουρα

φάρμακα, πολλὰ μὲν ἔσθλα μεμιγμένα, πολλὰ δὲ

λυγρά·

230



ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων  
 ἀνθρώπων· ἧ γὰρ Παιήονός εἰσι γενέθλης.  
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἴνοχοῆσαι,  
 ἔξαυτίς μύθοισιν ἀμειβομένη προσέειπεν·

‘ Ἀτρείδη Μενέλαε διοτρεφὲς ἠδὲ καὶ οἶδε 235  
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ  
 Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἅπαντα·  
 ἧ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι  
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.

and tells the tale of Odysseus in disguise.

πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240

ὅσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·  
 ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 δήμῳ ἔνι Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 αὐτόν μιν πληγῆσιν ἀεικελίησι δαμάσσας,  
 σπεῖρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῆι εἰκῶς, 245  
 ἀνδρῶν δυσμενέων κατέδν πόλιν εὐρυάγυιαν·

ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἦισκε  
 δέκτη, ὅς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.

τῷ ἵκελος κατέδν Τρώων πόλιν, οἱ δ' ἀβάκησαν  
 πάντες· ἐγὼ δέ μιν οἶη ἀνέγνων τοῖον ἔόντα, 250  
 καί μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.

ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,  
 ἀμφὶ δὲ εἶματα ἔσσα, καὶ ὤμοσα καρτερὸν ὄρκον  
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,  
 πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι, 255  
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.

πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ  
 ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἦγαγε πολλήν.  
 ἔνθ' ἄλλαι Τρωαὶ λγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ  
 χαῖρ', ἐπεὶ ἦδη μοι κραδίη τέτραπτο νέεσθαι 260





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‘ Ἀτρείδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἄλγιον· οὐ γάρ οἷ τι τά γ’ ἤρκεσε λυγρὸν ὄλεθρον,  
 οὐδ’ εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.

ἄλλ’ ἄγετ’ εἰς εὐνὴν τράπεθ’ ἡμέας, ὄφρα καὶ ἦδη  
 ὕπνω ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.’

295

‘ Ὡς ἔφατ’, Ἀργεῖη δ’ Ἑλένη δμῶησι κέλευσε  
 δέμνι’ ὑπ’ αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ  
 πορφύρε’ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας,  
 χλαίνας τ’ ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.

αἱ δ’ ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,  
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κήρυξ.

300

οἱ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,

Τηλέμαχος θ’ ἦρως καὶ Νέστορος ἀγλαὸς υἱός·

Ἀτρείδης δὲ καθεῦδε μυχῶ δόμου ὑψηλοῖο,

παρ δ’ Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.

305

**Next day Telemachus tells Menelaus his troubles and asks for his guidance.**

Ἦμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὤρνυτ’ ἄρ’ ἐξ εὐνήφῃ βοὴν ἀγαθὸς Μενέλαος  
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ’ ὤμῳ,  
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,

βῆ δ’ ἴμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην,

310

Τηλεμάχῳ δὲ παρίζεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε·

‘ Τίπτε δέ σε χρεῖῶ δεῦρ’ ἦγαγε, Τηλέμαχ’ ἦρως,  
 ἐς Λακεδαίμονα δῖαν, ἐπ’ εὐρέα νῶτα θαλάσσης;  
 δήμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.’

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίου ηὔδα·

315

‘ Ἀτρείδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,

ἦλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.

ἔσθίεται μοι οἶκος, ὄλωλε δὲ πίονα ἔργα,

δυσμενέων δ’ ἀνδρῶν πλείϊος δόμος, οἷ τέ μοι αἰεὶ



μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βούς, 320  
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.  
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας  
 ὀφθαλμοῖσι τεοῖσιν, ἦ ἄλλου μῦθον ἄκουσας  
 πλαζομένου· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 325  
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.  
 λίσσομαι, εἵποτέ τοί τι πατήρ ἐμὸς, ἐσθλὸς Ὀδυσσεὺς,  
 ἦ ἔπος ἦέ τι ἔργον ὑποστὰς ἐξετέλεσσε  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί· 330  
 τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπεε.'

**Menelaus predicts the destruction of the suitors,**

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 'ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ  
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔοντες.  
 ὡς δ' ὀπότε ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335  
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς  
 κνημοὺς ἐξερέησι καὶ ἄγκεα ποιήεντα  
 βοσκομένη, ὁ δ' ἔπειτα ἐὼν εἰσήλυθεν εὐνήν,  
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,  
 ὡς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340  
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοῖος ἐὼν οἴός ποτ' ἐνκτιμένη ἐνὶ Λέσβῳ  
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,  
 καδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 345  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.  
 ταῦτα δ' ἄ μ' εἰρωτᾶς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε  
 ἄλλα παρέξ εἵποιμι παρακλιδὸν, οὐδ' ἀπατήσω·  
 ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτῆς,



τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. 350

And tells the story of his own rescue by Eidothea.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
 ἔσχον, ἐπεὶ οὗ σφιν ἔρεξα τεληέσσας ἑκατόμβας.  
 [οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]  
 νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ  
 Αἰγύπτου προπάροιθε, Φάρου δέ ἐ κικλήσκουσι, 355  
 τόσσον ἄνευθ' ὅσσον τε πανημερίη γλαφυρὴ νηῦς  
 ἦνυσεν, ἧ λιγύς οὖρος ἐπιπνεΐησιν ὄπισθεν·  
 ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας εἴσας  
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.  
 ἔνθα μ' εἰκόσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὖροι · 360  
 πνεύοντες φαίνονθ' ἄλιαέες, οἳ ρά τε νηῶν  
 πομπῆες γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.  
 καὶ νύ κεν ἦια πάντα κατέφθιτο καὶ μένέ' ἀνδρῶν,  
 εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,  
 Πρωτέος ἰφθίμου θυγάτηρ, ἀλίιοιο γέροντος, 365  
 Εἰδοθέη· τῇ γάρ ρα μάλιστά γε θυμὸν ὄρινα,  
 ἧ μ' οἴῳ ἔρροντι συνήντετο νόσφιν ἑταίρων·  
 αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον  
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.  
 ἧ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε· 370  
 νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,  
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων;  
 ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.  
 ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 375  
 ἐκ μέν τοι ἐρέω, ἧ τις σύ πέρ ἐσσι θεάων,  
 ὡς ἐγὼ οὗ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω  
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.  
 ἀλλὰ σύ πέρ μοι εἶπέ, θεοὶ δέ τε πάντα ἴσασιν,



ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380  
 νόστου θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.  
 ὣς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·  
 τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 πωλείται τις δεῦρο γέρων ἄλιος νημερτῆς,  
 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης 385  
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·  
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.  
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,  
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστου θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. 390  
 καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἴ κ' ἐθέλησθα,  
 ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,  
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλήν τε.  
 ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος, 395  
 μή πῶς με προῖδῶν ἠὲ προδαιὶς ἀλέηται·  
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι.  
 ὡς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·  
 τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκη, 400  
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς  
 πνοιῆ ὑπο Ζεφύροιο, μελαίνῃ φρικὴ καλυφθεὶς,  
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·  
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἄλοσύδνης  
 ἀθρόαι εὐδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι, 405  
 πικρὸν ἀποπνείλουσαι ἁλὸς πολυβενθέος ὁδμήν.  
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἠοῖ φαινομένηφιν,  
 εὐνάσω ἐξείης· σὺ δ' εὐ κρίνασθαι ἑταίρους  
 τρεῖς, οἳ τοι παρὰ νηυσὶν εὐσσέλμοισιν ἄριστοι.  
 πάντα δέ τοι ἐρέω ὀλοφῶια τοῖο γέροντος. 410  
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·



αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται,  
 λέξεται ἐν μέσσησι, νομεὺς ὧς πώεσι μῆλων.  
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,  
 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415  
 αὐθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.  
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν  
 ἔρπετὰ γίνονται καὶ ὕδωρ καὶ θεσπιδὰς πῦρ·  
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.  
 ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420  
 τοῖος ἐὼν οἶόν κε κατευνηθέντα ἴδησθε,  
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,  
 ἦρως, εἶρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσει ἰχθυόεντα.  
 ὧς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425  
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἔστασαν ἐν ψαμάθοισιν,  
 ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἦλυθεν ἀμβροσίη νύξ·  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430  
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο  
 ἦια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους  
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.  
 Τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον,  
 τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε· 436  
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψασ' ἀλίησιν  
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἦλθομεν αὐτῆς·  
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440  
 ἔνθα κεν αἰνώτατος λόχος ἔπλετο· τεῖρε γὰρ αἰνώως  
 φωκάων ἀλιοτρεφέων ὀλοώτατος ὀδμή.  
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;



ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·  
 ἀμβροσίην ὑπὸ ῥίνα ἐκάστῳ θῆκε φέρουσα 445  
 ἠδὺ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὀδμήν.  
 πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ·  
 φῶκαι δ' ἐξ ἀλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα  
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·  
 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἀλὸς, εὔρε δὲ φώκας 450  
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν  
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ  
 ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.

## Capture of Proteus.

ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455  
 ἀλλ' ἦ τοι πρῶτιστα λέων γένετ' ἠυγένειος,  
 αὐτὰρ ἔπειτα δράκων καὶ πόρδαλις ἠδὲ μέγας σῦς·  
 γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον.  
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.  
 ἀλλ' ὅτε δὴ ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδὼς, 460  
 καὶ τότε δὴ μ' ἐπέεσιν ἀνειρόμενος προσέειπε·  
 τίς νύ τοι, Ἄτρεος υἱέ, θεῶν συμφράσσατο βουλᾶς,  
 ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;  
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἀγορεύεις; 465  
 ὧς δὴ δὴθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.  
 ἀλλὰ σύ πέρ μοι εἶπὲ, θεοὶ δέ τε πάντα ἴσασιν,  
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,  
 νόστου θ', ὧς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470  
 ὧς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 ἀλλὰ μάλ' ὤφελλες Δίί τ' ἄλλοισιν τε θεοῖσιν  
 ὀέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα



σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.  
 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475  
 οἶκον εὐκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,  
 πρὶν γ' ὄτ' ἂν Αἰγύπτιοι, διπετέος ποταμοῖο,  
 αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἑκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·  
 καὶ τότε τοι δώσουσιν ὁδὸν θεοὶ, ἣν σὺ μενοινᾶς. 480  
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἠεροειδέα πόντον -  
 Αἴγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήν τε.  
 ἀλλὰ καὶ ὣς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·  
 ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις. 485  
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,  
 ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοὶ,  
 οὐς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,  
 ἦέ τις ὤλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,  
 ἦε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον πολύπευσεν. 490  
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Proteus reveals the fate of the Greek heroes.

Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ  
 ἰδμεναι, οὐδέ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι  
 δὴν ἄκλαυτον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθῃαι.  
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495  
 ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων  
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.  
 εἷς δ' ἔτι πού τις ζῶς κατερύκεται εὐρέϊ πόντῳ.  
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισι.  
 Γυρῆσίν μιν πρῶτα Ποσειδάων ἐπέλασσε 500  
 πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·  
 καί νύ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνη,  
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·





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οὔδέ τις Ἀτρείδεω ἐτάρων λίπεθ' οἷ οἱ ἔποντο,  
οὔδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.  
ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὔδέ νύ μοι κῆρ  
ἦθελ' ἔτι ζῶειν καὶ ὄραν φάος ἠελίοιο. 540

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,  
δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·  
μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὔτω  
κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δήμεν' ἀλλὰ τάχιστα  
πεῖρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545

ἢ γάρ μιν ζῶόν γε κιχήσεται, ἢ κεν Ὀρέστης  
κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαιο.  
ὥς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ  
αὐτὶς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη·  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550

τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,  
ὅς τις ἔτι ζῶὸς κατερύκεται εὐρέι πόντῳ  
[ἢ ἔθελω δὲ καὶ ἀχνυμένός περ ἀκοῦσαι].  
ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
υἱὸς Λαέρτew, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων· 555

τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
Νύμφης ἐν μεγάροισι Καλυψοῦς, ἢ μιν ἀνάγκη  
ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·  
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560

σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,  
Ἄργει ἐν ἰπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,  
ἀλλὰ σ' ἐς Ἠλύσιον πεδίου καὶ πεύρατα γαίης  
ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυσ,  
τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν· 565

οὐ νιφετὸς, οὔτ' ἄρ' χειμῶν πολὺς οὔτε ποτ' ὄμβρος,  
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνεύοντος ἀήτας



Ὀκεανὸς ἀνλήσιν ἀναψύχειν ἀνθρώπους,  
οὔνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.  
ὣς εἰπὼν ὑπὸ πόντον ἐδύσεται κυμαίνοντα.

570

The story of the return of Menelaus.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν  
ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,  
δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

575

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,  
ἐν δ' ἰστοὺς τιθέμεσθα καὶ ἰστία νηυσὶν εἴσης·  
ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·  
ἐξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.

580

ἄψ δ' εἰς Αἰγύπτιο, διπετέος ποταμοῖο,  
στήσα νέας, καὶ ἔρεξα τεληέσσας ἑκατόμβας,  
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,  
χεῦ' Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἶη.  
ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὔρου

585

ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.  
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,  
ὄφρα κεν ἐνδεκάτη τε δωδεκάτη τε γένηται·  
καὶ τότε σ' εὔ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα  
τρεῖς ἵππους καὶ δίφρον εὖξοον· αὐτὰρ ἔπειτα  
δώσω καλὸν ἄλεισον, ἵνα σπένδησθα θεοῖσιν  
ἀθανάτοις, ἐμέθεν μεμνημένος ἤματα πάντα.'

590

Telemachus is unwilling to stay any longer.

Τὸν δ' οὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·  
' Ἀτρεΐδη, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.  
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην

595



ἤμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδέ τοκῆων  
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων  
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι  
 ἐν Πύλῳ ἠγαθήῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.  
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600  
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ  
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις  
 εὐρέος, ᾧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον  
 πυροὶ τε ζεαί τ' ἠδ' εὐρυφυῆς κρῖ λευκόν.  
 ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμῶν· 605  
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότιο.  
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,  
 αἴ θ' ἀλὶ κεκλίεται· Ἰθάκῃ δέ τε καὶ περὶ πασέων.'

Ἵως φάτο, μείδησεν δὲ βοῆν ἀγαθὸς Μενέλαος,  
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610

Ἄϊματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·  
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.  
 δῶρων δ', ὅσσοι ἐν ἐμῷ οἴκῳ κειμήλια κείται  
 δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστι.  
 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615  
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται·  
 ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἐ Φαίδιμος ἦρως,  
 Σιδονίων βασιλεὺς, ὅθ' ἐὸς δόμος ἀμφεκάλυψε  
 κείσέ με νοστήσαντα· τεῖν δ' ἐθέλω τόδ' ὀπάσσαι.'

Ἵως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620  
 [δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.  
 οἱ δ' ἠγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·  
 σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.  
 ὡς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο],

The scene changes to the palace of Odysseus.

μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο 625



δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,  
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.

Ἄντινοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδῆς,  
ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.

τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἔλθων

630

Ἄντινοον μύθοισιν ἀνειρόμενος προσέειπεν·

The departure of Telemachus is announced to the suitors.

Ἄντινο', ἦ ρά τι ἴδμεν ἐνὶ φρεσὶν, ἦε καὶ οὐκί,

ἀππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἠμαθόεντος;

νῆά μοι οἷχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς

Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι

635

δώδεκα θήλειαι, ὑπὸ δ' ἠμίονοι ταλαεργοὶ

ἀδμηῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην·

ὣς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαιτο

ἐς Πύλον οἷχεσθαι Νηλήιον, ἀλλὰ που αὐτοῦ

ἀγρῶν ἢ μήλοισι παρέμμεναι, ἦε συβώτῃ.

640

Τὸν δ' αὖτ' Ἄντινοος προσέφη, Εὐπείθεος υἱός·

ἡμερτές μοι ἔνισπε, πότ' ὄχητο καὶ τίνες αὐτῷ

κοῦροι ἔποντ' ; Ἰθάκης ἐξαίρετοι, ἦ εἰοὶ αὐτοῦ

θῆτές τε δμῶές τε ; δύναϊτό κε καὶ τὸ τελέσσαι.

καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,

645

ἦ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,

ἦε ἐκῶν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ·

Τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ἠΰδα·

αὐτὸς ἐκῶν οἱ δῶκα· τί κεν ρέξειε καὶ ἄλλος,

ὅππότε ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ

650

αἰτίζη ; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.

κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,

οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα

Μέντορα, ἦε θεὸν, τῷ δ' αὐτῷ πάντα ἐφίκει.

ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον

655



χθίζον ὑπηοῖον. τότε δ' ἔμβη νηὶ *Ἡύλουδε*·

ἽΩς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,  
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.

μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.

τοῖσιν δ' Ἄντινοος μετέφη, *Εὐπείθεος* υἱὸς

660

[ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναί  
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην·]

*Antinous plots his destruction.*

ἽΩ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη

*Τηλεμάχῳ* ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.

ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτῶς·

665

νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.

ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ

*Ζεὺς* ὀλέσειε βίην, πρὶν ἡμῖν πῆμα φυτεῦσαι.

ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,

ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω

670

ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,

ὥς ἂν ἐπισμυγερῶς ναυτίλεται εἵνεκα πατρός·

ἽΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον·

αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ἵδυσσῆος.

*Medon informs Penelope,*

Οὐδ' ἄρα *Πηνελόπεια* πολὺν χρόνον ἦεν ἄπυστος 675

μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον·

κῆρυξ γάρ οἱ ἔειπε *Μέδων*, ὃς ἐπέυθετο βουλὰς

αὐλῆς ἐκτὸς ἐών· οἱ δ' ἔνδοθι μῆτιν ὕφαινον.

βῆ δ' ἴμεν ἀγγελέων διὰ δώματα *Πηνελοπείῃ*·

τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα *Πηνελόπεια*·

680

ἸΚῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;

ἦ εἰπέμεναι δμῶῃσιν Ἵδυσσῆος θείοιο

ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;

μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὀμιλήσαντες



ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685  
 οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,  
 κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν  
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔοντες,  
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,  
 οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν 690  
 ἐν δήμῳ· ἢ τ' ἐστὶ δίκη θείων βασιλῆων·  
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη.  
 κείνος δ' οὔ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει·  
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα  
 φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695

Τὴν δ' αὖτε προσέειπε Μέδων, πεπνυμένα εἰδώς,  
 ' αἶ γὰρ δὴ, βασίλεια, τόδε πλείστον κακὸν εἶη.  
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο  
 μνηστῆρες φράζονται, δὲ μὴ τελέσειε Κρονίων·  
 Τηλέμαχον μεμάασι κατακτάμεν ὄξει χαλκῷ 700  
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν  
 ἐς Πύλον ἠγαθήην ἠδ' ἐς Λακεδαίμονα δίαν.'

who is brokenhearted at the news.

Ὡς φάτο, τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ,  
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τὼ δέ οἱ ὄσσε  
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. 705  
 ὄψε δέ δὴ μιν ἔπεσσι ἀμειβομένη προσέειπε·

' Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεὼ  
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶ θ' ἀλὸς ἵπποι  
 ἀνδράσι γίνονται, περόωσι δὲ πουλὺν ἐφ' ὑγρήν.  
 ἢ ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται; 710

Τὴν δ' ἠμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς·  
 ' οὐκ οἶδ' ἢ τίς μιν θεὸς ὤρορεν ἦε καὶ αὐτοῦ  
 θυμὸς ἐφωρμήθη ἵμεν ἐς Πύλον, ὄφρα πύθηται  
 πατρὸς ἐοῦ ἠὲ νόστον, ἢ ὄν τινα πότμον ἐπέσπεν.'

Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715



τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη  
 δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,  
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴζε πολυκμήτου θαλάμοιο  
 οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον  
 πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί. 720  
 τῆς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·

‘Κλυῖτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν  
 ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο,  
 ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
 παντοίης ἀρετῆσι κεκασμένον ἐν Δαναοῖσιν, 725  
 [ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]  
 νῦν αὖ παιδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι  
 ἀκλέα ἐκ μεγάρων, οὐδ' ὄρμηθέντος ἄκουσα.  
 σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη  
 ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ, 730  
 ὅππότε κείνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.  
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,  
 τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,  
 ἢ κέ με τεθνηῖαν ἐνὶ μεγάροισιν ἔλειπεν.  
 ἀλλὰ τις ὀτρηνῶς Δολίου καλέσειε γέροντα, 735  
 δμῶ' ἐμὸν ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κίουση,  
 καί μοι κῆπον ἔχει πολυδέενδρον, ὄφρα τάχιστα  
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,  
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας  
 ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν 740  
 ὄν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο.’

At Eurycleia's advice, she prays for help to Athena.

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·  
 ‘νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ,  
 ἢ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·  
 ἦδε' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε, 745





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The ambush laid to await Telemachus.

Ὡς εἰπὼν ἐκρίνατ' εἴκοσι φῶτας ἀρίστους,  
 βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
 νῆα μὲν οὖν πᾶμπρωτον ἀλὸς βένθοσδε ἔρυσσαν, 780  
 ἐν δ' ἰστόν τε τίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
 ἤρτύνναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι  
 [πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν·]  
 τεύχεα δέ σφ' ἦνεικαν ὑπέρθυμοι θεράποντες.  
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί· 785  
 ἔνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

Ἡ δ' ὑπερώϊω αὐθι περίφρων Πηνελόπεια  
 κείτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἠδὲ ποτῆτος,  
 ὄρμαίνουσ' ἢ οἱ θάνατον φύγοι υἱὸς ἀμύμων,  
 ἢ ὃ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. 790  
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ  
 δείσας, ὅπποτε μιν δόλιον περὶ κύκλον ἄγωσι,  
 τόσσα μιν ὄρμαίνουσαν ἐπήλυθέ νήδυμος ὕπνος·  
 εὐδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψευα πάντα.

Athena cheats Penelope by sending a dream.

Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη 795  
 εἰδωλον ποίησε, δέμας δ' ἠικτο γυναικί,  
 Ἰφθίμη, κούρη μεγαλήτορος Ἰκαρίοιο,  
 τὴν Εὐμηλος ὄπνιε, Φερῆς ἐνὶ οἰκία ναίων.  
 πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,  
 εἴως Πηνελόπειαν ὄδυρομένην, γοόωσαν, 800  
 παύσειε κλαυθμοῖο γοοῖό τε δακρυόεντος.  
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,  
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·  
 Ἐϋδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ·  
 οὐ μὲν σ' οὐδὲ ἐῶσι θεοὶ ρεία ζῶοντες 805



κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι  
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι.'

Τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια,  
ἠδὺ μάλα κνώσσουσ' ἐν ὄνειρείησι πύλησιν·

‘Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος γε 810  
πωλείαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·  
καί με κέλεαι παύσασθαι διζύος ἠδ' ὀδυνάων

πολλέων, αἷ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,  
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίης ἀρετῆσι κεκασμένον ἐν Δαναοῖσιν, 815

[ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,  
νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.

τοῦ δὲ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.

τοῦ δ' ἀμφιτρομέω καὶ δεΐδια μή τι πάθησιν, 820

ἢ ὅ γε τῶν ἐνὶ δήμῳ, ἴν' οἴχεται, ἢ ἐνὶ πόντῳ·

δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,

ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·

‘θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεΐδιθι λίην· 825

τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἣν τε καὶ ἄλλοι

ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γὰρ,

Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·

ἢ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.'

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830

‘εἰ μὲν δὲ θεός ἐσσι, θεοῖό τε ἔκλυες αὐδῆς,

εἰ δ' ἄγε μοι καὶ κείνον ἱεριστὸν κατάλεξον,

ἢ που ἔτι ζῶει καὶ ὄρα φάος ἡελίοιο,

ἢ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν· 835

‘οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,

ζῶει ὅ γ', ἢ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'



ἄΩς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη  
 ἐς πνοιὰς ἀνέμων· ἦ δ' ἐξ ὕπνου ἀνόρουσε  
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840  
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

The ship is stationed to intercept Telemachus.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρά κέλευθα,  
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.  
 ἔστι δέ τις νῆσος μέσση ἀλὶ πετρήεσσα,  
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης, 845  
 Ἄστερις, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
 ἀμφίδυμοι· τῇ τὸν γε μένου λοχόωντες Ἀχαιοί.





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Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·  
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῆ,  
 ὡς ἦ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών·  
 Τηλέμαχον δὲ σὺ πέμψου ἐπισταμένως, δύνασαι γὰρ, 25  
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἴκηται,  
 μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται.'

Zeus despatches Hermes to Calypso's isle.

Ἦ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἠΰδα·  
 'Ἑρμεία· σὺ γὰρ αὐτε τά τ' ἄλλα περ ἄγγελός ἐσσι·  
 νύμφη εὐπλοκάμῳ εἰπεῖν νημερτέα βουλήν, 30  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται  
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·  
 ἀλλ' ὃ γ' ἐπὶ σχεδίας πολυδέσμου πῆματα πάσχων  
 ἡματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἴκοιτο,  
 Φαιήκων ἐς γαῖαν, οἱ ἀγχίθεοι γεγάασιν, 35  
 οἳ κέν μιν περὶ κῆρι θεὸν ὧς τιμήσουσι,  
 πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,  
 χαλκόν τε χρυσόν τε ἄλις ἐσθῆτά τε δόντες,  
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,  
 εἴ περ ἀπήμων ἦλθε, λαχῶν ἀπὸ ληίδος αἴσαν. 40  
 ὧς γὰρ οἱ μοῖρ' ἐστὶ φίλους τ' ιδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὼν ἐς πατρίδα γαῖαν.'

Ἦς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.  
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια, χρύσεια, τά μιν φέρου ἡμὲν ἐφ' ὑγρὴν 45  
 ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.  
 εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει  
 ὧν ἐθέλει, τοὺς δ' αὐτε καὶ ὑπνώοντας ἐγείρει.  
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.  
 Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· 50



σείατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικῶς,  
 ὅς τε κατὰ δεινούς κόλπους ἄλός ἀτρυγέτοιο  
 ἰχθῦς ἀγρώσων πυκινὰ πτερὰ δεύεται ἄλμῃ·  
 τῷ ἵκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.  
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν, 55  
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἠπειρόνδε  
 ἦιεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη  
 ναῖεν εὐπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἐοῦσαν.  
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὀδμῆ  
 κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὀδώδει 60  
 δαιομένων· ἢ δ' ἔνδον ἀοιδιάουσ' ὀπὶ καλῆ,  
 ἰστὸν ἐποιχομένη χρυσεῖῃ κερκίδ' ὕφαινευ.  
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,  
 κλήθρη τ' αἰγειρός τε καὶ εὐώδης κυπάρισσος.  
 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, 65  
 σκῶπές τ' ἴρηκές τε τανύγλωσσοί τε κορῶναι  
 εἰνάλιαι, τῆσίν τε θαλάσσια ἔργα μέμηλεν.  
 ἢ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο  
 ἡμερὶς ἠβώωσα, τεθήλει δὲ σταφυλῆσι·  
 κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ, 70  
 πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.  
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου  
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν  
 θηήσαιτο ἰδὼν καὶ τερφθείῃ φρεσὶν ἦσιν.  
 ἔνθα στὰς θηεῖτο διάκτορος ἀργειφόντης. 75  
 αὐτὰρ ἐπεὶ δὴ πάντα ἐῷ θηήσατο θυμῷ,  
 αὐτίκ' ἄρ' εἰς εὐρὸν σπέος ἤλυθεν· οὐδέ μιν ἄντην  
 ἠγνοίησεν ἰδοῦσα Καλυψὼ, δῖα θεάων,  
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται  
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80  
 οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,  
 ἀλλ' ὅ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ.



δάκρυσι καὶ στοναχῆσι καὶ ἄλγεσι θυμὸν ἐρέχθων  
[πόντου ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].

Ἑρμείαν δ' ἐρέεινε Καλυψὼ, δῖα θεάων, 85  
ἐν θρόνῳ ἰδρύσασα φαεινῶ, σιγαλόεντι·

Ἔϊπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας  
αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαμίζεις.  
αὐδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,  
εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90

[ἄλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.]

Ὡς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν  
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.  
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.  
αὐτὰρ ἐπεὶ δεῖπνησε καὶ ἦραρε θυμὸν ἐδωδῆ, 95  
καὶ τότε δῆ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·

**He bids her to release Odysseus.**

Ἐἰρωτᾶς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγὼ τοι  
νημερτέως τὸν μῦθον ἐνισπήσω· κέλευι γάρ.  
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·  
τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ 100  
ἄσπετον; οὐδέ τις ἀγχι βροτῶν πόλις, οἷ τε θεοῖσιν  
ιερά τε ῥέζουσι καὶ ἐξαίτους ἐκατόμβας.

ἀλλὰ μάλ' οὐ πως ἔστι Διὸς νόον αἰγιόχοιο  
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι.  
φησί τοι ἄνδρα παρῆναι οἰζυρώτατον ἄλλων, 105  
τῶν ἀνδρῶν οἱ ἄστνυ πέρι Πριάμοιο μάχοντο  
εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν  
οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,

ἢ σφιν ἐπῶρσ' ἀνεμόν τε κακὸν καὶ κύματα μακρά.  
[ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, 110  
τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.]  
τὸν νῦν σ' ἠνώγει ἀποπεμπέμεν ὅττι τάχιστα·





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οἷ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,  
ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἴκηται.'

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης· 145  
'οὔτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,  
μή πώς τοι μετόπισθε κοτεσσάμενος χαλεπήνη.'  
'Ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης·

Calypso informs Odysseus, and bids him build a boat,

ἢ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη  
ἦι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150

τὸν δ' ἄρ' ἐπ' ἀκτῆς εὐρε καθήμενον· οὐδέ ποτ' ὄσσε  
δακρυόφιν τέρσουτο, κατείβετο δὲ γλυκὺς αἰὼν  
νόστον ὀδυρομένω, ἐπεὶ οὐκέτι ἦνδανε νύμφη.

ἀλλ' ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκη  
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούση· 155

ἦματα δ' ἐν πέτρῃσι καὶ ἠιόνεσσι καθίζων  
[δάκρυσι καὶ στοναχῆσι καὶ ἄλγεσι θυμὸν ἐρέχθων]  
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.

ἀγχοῦ δ' ἰσταμένη προσεφώνεε διὰ θεάων·

'Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν 160  
φθινέτω· ἦδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.

ἀλλ' ἄγε δούρατα μακρὰ ταμῶν ἄρμόζεο χαλκῶ  
εὐρείαν σχεδίην· ἀτὰρ ἴκρια πῆξαι ἐπ' αὐτῆς  
ὑψοῦ, ὥς σε φέρησιν ἐπ' ἠεροειδέα πόντον.

αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 165

ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,  
εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὔρον ὀπίσθεν,  
ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἴκηαι,

αἶ κε θεοί γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,

οἷ μεν φέρτεροί εἰσι νοῆσαί τε κρῆναί τε.' 170



ἌΩς φάτο, ρίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι οὐδέ τι πομπήν,  
ἧ με κέλει σχεδὴν περάαν μέγα λαῖτμα θαλάσσης,  
δεινόν τ’ ἀργαλέον τε· τὸ δ’ οὐδ’ ἐπὶ νῆες εἶσαι 175  
ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὐρῶ.  
οὐδ’ ἂν ἐγὼν ἀέκητι σέθεν σχεδῆς ἐπιβαίην,  
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι  
μή τί μοι αὐτῶ πῆμα κακὸν βουλευσέμεν ἄλλο.’

ἌΩς φάτο, μεῖδησεν δὲ Καλυψὼ, δῖα θεάων, 180  
χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·

‘Ἦ δὴ ἀλιτρός γ’ ἐσσί καὶ οὐκ ἀποφώλια εἰδῶς,  
οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορευῆσαι.  
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθε  
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185  
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,  
μή τί σοι αὐτῶ πῆμα κακὸν βουλευσέμεν ἄλλο.·  
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἄσπ’ ἂν ἐμοί περ  
αὐτῇ μηδοίμην, ὅτε με χρεῖῶ τόσον ἴκοι·  
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος, οὐδέ μοι αὐτῇ 190  
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ’ ἐλεήμων.’

ἌΩς ἄρα φωνήσασ’ ἠγήσατο δῖα θεάων  
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἴχνια βαῖνε θεοῖο.  
ἴξον δὲ σπείος γλαφυρὸν θεὸς ἠδὲ καὶ ἀνὴρ,  
καὶ ῥ’ ὁ μὲν ἔνθα καθέζετ’ ἐπὶ θρόνου ἔνθεν ἀνέστη 195  
Ἑρμείας, νύμφη δ’ ἐτίθει πάρα πᾶσαν ἐδωδὴν,  
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·  
αὐτῇ δ’ ἀντίον ἴξεν Ὀδυσσῆος θείοιο,  
τῇ δὲ παρ’ ἀμβροσίην δμωαὶ καὶ νέκταρ ἔθηκαν.  
οἱ δ’ ἐπ’ ὀνειάθ’ ἐτοῖμα προκείμενα χεῖρας ἴαλλον. 200  
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος,  
τοῖς ἄρα μύθων ἦρχε Καλυψὼ, δῖα θεάων



though she would fain keep him with her.

‘ Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
 οὔτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαῖρε καὶ ἔμπησ. 205  
 εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἴσα  
 κήδε’ ἀναπλήσαι, πρὶν πατρίδα γαίαν ἰκέσθαι,  
 ἐνθάδε κ’ αὔθι μένων παρ’ ἐμοὶ τόδε δῶμα φυλάσσοις  
 ἀθάνατός τ’ εἴης, ἰμειρόμενός περ ἰδέσθαι  
 σὴν ἄλοχον, τῆς αἰὲν ἐέλδεται ἥματα πάντα. 210  
 οὐ μὲν θην κείνης γε χερείων εὐχομαι εἶναι,  
 οὐ δέμας, οὐδὲ φυῆν, ἐπεὶ οὐ πῶς οὐδὲ ἔοικε  
 θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.’

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 ‘ πότνα θεὰ, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215  
 πάντα μάλ’, οὔνεκα σείο περίφρων Πηνελόπεια  
 εἶδος ἀκιδνοτέρη μέγεθός τ’ εἰσάντα ἰδέσθαι·  
 ἢ μὲν γὰρ βροτός ἐστι, σὺ δ’ ἀθάνατος καὶ ἀγήρως.  
 ἀλλὰ καὶ ὧς ἐθέλω καὶ ἐέλδομαι ἥματα πάντα  
 οἴκαδέ τ’ ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι. 220  
 εἰ δ’ αὖ τις ραίησι θεῶν ἐνὶ οἴνοπι πόντῳ,  
 τλήσομαι ἐν στήθεσσι νύκτων ταλαπενθέα θυμόν·  
 ἦδη γὰρ μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμόγησα  
 κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.’

‘Ὡς ἔφατ’, ἥελιος δ’ ἄρ’ ἔδν καὶ ἐπὶ κνέφας ἦλθεν· 225  
 ἐλθόντες δ’ ἄρα τῷ γε μυχῶ σπείους γλαφυροῖο  
 τερπέσθην φιλότῃτι, παρ’ ἀλλήλοισι μένοντες.

#### The boat-building.

Ἦμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 αὐτίχ’ ὃ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ’ Ὀδυσσεύς,  
 αὐτὴ δ’ ἀργύφρον φᾶρος μέγα ἔννυτο νύμφη, 230





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*Odysseus starts from Ogygia.*

Τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·  
τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψῶ,  
εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.

ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο 265

τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα  
κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·

οὔρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.

γηθόσυνος δ' οὔρῳ πέτασ' ἰστία δῖος Ὀδυσσεύς.

αὐτὰρ ὁ πηδαλίῳ ἰθύνητο τεχνηέ, τως 270

ἦμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε

Πληιάδας τ' ἐσορῶντι καὶ ὄψε δύοντα Βοώτην

Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,

ἣ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει,

οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο· 275

τὴν γὰρ δὴ μιν ἄνωγε Καλυψῶ, διὰ θεάων,

ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.

ἑπτὰ δὲ καὶ δέκα μὲν πλέεν ἡματα ποντοπορεύων,

ὀκτωκαιδεκάτη δ' ἐφάνη ὄρεα σκιόεντα

γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· 280

εἶσατο δ' ὡς ὅτε ῥινὸν ἐν ἠεροειδέϊ πόντῳ.

*Poseidon sees him, raises a storm and wrecks him.*

Τὸν δ' ἐξ Αἰθιοπῶν ἀνιῶν κρείων ἐνοσίχθων

τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἶσατο γάρ οἱ

πόντου ἐπιπλώων· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,

κινήσας δὲ κάρη προτὶ δὺν μυθήσατο θυμόν· 285

‘ ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως

ἀμφ' Ὀδυσῆι ἐμεῖο μετ' Αἰθιοπέσσιν ἐόντος,

καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα

ἐκφυγέειν μέγα πείραρ οἰζύος, ἣ μιν ἰκάνει·

ἄλλ' ἔτι μὲν μὴν φημι ἄδην ἐλάαν κακότητος·’ 290



ἽΩς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον  
 χερσὶ τρίαιναν ἐλών· πάσας δ' ὀρόθυνεν ἀέλλας  
 παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
 σὺν δ' Εὐρός τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαῆς 295  
 καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.

καὶ τότε Ὀδυσσεύς λῦτο γούνατα καὶ φίλον ἦτορ,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ἽΩ μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται;  
 δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300

ἢ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,  
 ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,  
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν  
 Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι  
 παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὄλεθρος. 305

τρισμακάρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο  
 Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέροντες.  
 ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν  
 ἡματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα  
 Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι. 310

τῷ κ' ἔλαχον κτερέων, καί μεν κλέος ἦγον Ἀχαιοί·  
 νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι.'

ἽΩς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης,  
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε.  
 τῆλε δ' ἀπὸ σχεδίας αὐτὸς πέσε, πηδάλιον δὲ 315

ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἰστὸν ἔαξε  
 δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,  
 τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπεσε πόντῳ.

τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη  
 αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς· 320  
 εἴματα γάρ ῥ' ἐβάρυνε, τὰ οἱ πόρε διὰ Καλυψῶ.  
 ὄψε δὲ δὴ ῥ' ἀνέδου, στόματος δ' ἐξέπτυσεν ἄλμην



πικρὴν, ἧ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.  
 ἀλλ' οὐδ' ὧς σχεδίας ἐπελήθετο, τειρόμενός περ,  
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβειτ' αὐτῆς, 325  
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.  
 τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.  
 ὧς δ' ὄτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας  
 ἄμ πεδίου, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,  
 ὧς τὴν ἄμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· 330  
 ἄλλοτε μὲν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,  
 ἄλλοτε δ' αὐτ' Εὐρος Ζεφύρῳ εἷξασκε διώκειν.

Leucothea pities him, and gives him her wimple for a  
 life-buoy.

Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἴνῶ,  
 Λευκοθέη, ἧ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,  
 νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἐξ ἔμμορε τιμῆς. 335  
 ἧ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·  
 [αἰθυίῃ δ' εἰκυῖα ποτῆ ἀνεδύσετο λίμνης,]  
 ἶξε δ' ἐπὶ σχεδίας πολυδέσμου εἶπέ τε μῦθον·  
 'Κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων  
 ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340  
 οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.  
 ἀλλὰ μάλ' ὦδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·  
 εἵματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι  
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου  
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345  
 τῆ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι  
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.  
 αὐτὰρ ἐπὴν χεῖρεσσι ἐφάψαι ἠπείροιο,  
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον  
 πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.' 350  
 ὧς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,





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Athena stills the storm.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς, ἄλλ' ἐνόησεν  
 ἢ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,  
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·  
 ὤρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385  
 ἕως ὃ γε Φαιήκεσσι φιληρέτμοισι μιγείη  
 διογενῆς Ὀδυσσεὺς, θάνατον καὶ Κῆρας ἀλύξας.

Odysseus sights land, but finds the coast too dangerous,

Ἐνθα δὴ νύκτας δύο τ' ἤματα κύματι πηγῶ  
 πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσειτ' ὄλεθρον.  
 ἀλλ' ὅτε δὴ τρίτον ἡμῶν ἐνπλόκαμος τέλεισ' ἦως, 390  
 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη  
 ἔπλετο νηνεμίη, ὃ δ' ἄρα σχεδὸν, εἴσιδε γαῖαν  
 ὄξυ μάλα προῖδῶν, μεγάλου ὑπὸ κύματος ἀρθείς.  
 ὡς δ' ὅτ' ἂν ἀσπᾶσιος βίωτος παῖδεςσι φανῆη  
 πατρὸς, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395  
 δηρὸν τηκόμενος, στυγερός δέ οἱ ἔχραε δαίμων,  
 ἀσπᾶσιον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,  
 ὡς Ὀδυσῆ' ἀσπαστὸν εἰείσατο γαῖα καὶ ὕλη,  
 νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.  
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400  
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·  
 ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο  
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἀλὸς ἄχνη·  
 οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαὶ,  
 ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε· 405  
 καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,  
 ὄχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·  
 ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ιδέσθαι



Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,  
 ἔκβασις οὗ πη φαίνεθ' ἄλως πολιοῖο θύραζε· 410  
 ἔκτοσθεν μὲν γὰρ πάγοι ὄξέες, ἀμφὶ δὲ κῦμα  
 βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,  
 ἀγχιβαθῆς δὲ θάλασσα, καὶ οὗ πως ἔστι πόδεσσι  
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·  
 μή πῶς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη 415  
 κῦμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὄρμη.  
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἣν που ἐφεύρω  
 ἠιόνας τε παραπλήγας λιμένας τε θαλάσσης,  
 δεῖδω μή μ' ἐξαῦτις ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρη βαρέα στενάχοντα, 420  
 ἢ ἔτι μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων  
 ἐξ ἄλως, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·  
 οἶδα γὰρ ὡς μοι ὀδώδυσται κλυτὸς ἐννοσίγαιος.'

Εἶος ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,  
 τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτῆν. 425  
 ἔνθα κ' ἀπὸ ῥινούσ δρύφθη, σὺν δ' ὄστέ' ἀράχθη,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·  
 ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,  
 τῆς ἔχετο στενάχων, εἴως μέγα κῦμα παρῆλθε.  
 καὶ τὸ μὲν ὡς ὑπάλυξε, παλιρῥόθιον δέ μιν αὔτις 430  
 πλήξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.  
 ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο  
 πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,  
 ὡς τοῦ πρὸς πέτρησι θρασειάων ἀπὸ χειρῶν  
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν. 435  
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀδυσσεὺς,  
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.  
 κύματος ἐξαναδύς, τὰ τ' ἐρεύγεται ἠπειρόνδε,  
 νῆχε παρῆξ, ἐς γαῖαν ὀρώμενος, εἴ που ἐφεύροι  
 ἠιόνας τε παραπλήγας λιμένας τε θαλάσσης. 440



till he swims up the mouth of the river,

ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο  
ἴξε νέων, τῇ δὴ οἱ εἴσατο χῶρος ἄριστος,  
λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
ἔγνω δὲ προρέοντα καὶ εὔξατο ὄν κατὰ θυμόν·

‘Κλυῖθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἰκάνω,  
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς. 446

αἰδοῖος μὲν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν  
ἀνδρῶν ὅς τις ἴκηται ἀλώμενος, ὡς καὶ ἐγὼ νῦν  
σόν τε ῥόον σά τε γούναθ' ἰκάνω πολλὰ μογήσας.  
ἀλλ' ἐλέαιρε, ἄναξ· ἰκέτης δέ τοι εὔχομαι εἶναι.’ 450

‘Ὡς φάθ', ὁ δ' αὐτίκα παῦσεν ἐὼν ῥόον, ἔσχε δὲ κῦμα,  
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ' ἐσάωσεν  
ἐς ποταμοῦ προχοάς· ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε  
χεῖράς τε στιβαράς· ἀλὶ γὰρ δέδμητο φίλον κῆρ.

ᾧδεε δὲ χροά πάντα, θάλασσα δὲ κήκιε πολλή 455  
ἂν στόμα τε ῥῖνός θ'· ὁ δ' ἄρ' ἄπνευστος καὶ ἄναυδος  
κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἴκανε.

ἀλλ' ὅτε δὴ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,  
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμόν ἀλιμυρήεντα μεθῆκεν, 460

ἂψ δ' ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἴνῳ  
δέξατο χερσὶ φίλησιν· ὁ δ' ἐκ ποταμοῖο λιασθεῖς  
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν·  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·

‘ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;  
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω, 466

μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἔέρση  
ἐξ ὀλιγηπελῆης δαμάση κεκαφηότα θυμόν·

αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.

εἰ δέ κεν ἐς κλιτὺν ἀναβάς καὶ δάσκιον ὕλην 470





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# ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσεύς ἄφιξις εἰς Φαίακας.

Athena appears in a dream to Nausicaa.

Ὡς ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὀδυσσεὺς  
ὑπνῶ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη  
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,  
οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,  
ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορέοντων, 5  
οἳ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.  
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,  
εἷσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφηστώων,  
ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,  
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10  
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀϊδόσδε βεβήκει,  
Ἀλκίνοος δὲ τότε ἦρχε, θεῶν ἄπο μήδεα εἰδώς.  
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,  
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα.  
βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15  
κοιμάτ' ἀθανάτησι φυῆν καὶ εἶδος ὁμοίη,  
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
πὰρ δὲ δύο ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσαι,  
σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.  
ἣ δ' ἀνέμου ὡς πνοιῆ ἐπέσσυτο δέμνια κούρης, 20  
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,



εἶδομένη κούρη ναυσικλειτοῖο Δύμαντος,  
ἧ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.  
τῇ μιν εἰσαμένη προσέφη γλαυκῶπις Ἀθήνη·

‘Ναυσικάα, τί νύ σ’ ὦδε μεθήμονα γείνατο μήτηρ; 25  
εἶματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,  
σοὶ δὲ γάμος σχεδόν ἐστίν, ἵνα χρὴ καλὰ μὲν αὐτὴν  
ἐννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἷ κέ σ’ ἄγωνται.  
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει  
ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30  
ἀλλ’ ἴομεν πλυνέουσαι ἅμ’ ἠοῖ φαινομένηφι·  
καὶ τοι ἐγὼ συνέριθος ἅμ’ ἔψομαι, ὄφρα τάχιστα  
ἐντύνεται, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσειαι·  
ἦδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον  
πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῆ. 35  
ἀλλ’ ἄγ’ ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ  
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσει, ἧ κεν ἄγησι  
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.  
καὶ δὲ σοὶ ὦδ’ αὐτῇ πολὺ κάλλιον ἢ ἐπόδεσσιν  
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόληος.’ 40

Ἡ μὲν ἄρ’ ὡς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη  
Οὐλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ  
ἔμμεναι· οὔτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὄμβρῳ  
δεύεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μάλ’ αἴθρη  
πέπταται ἀνέφελος, λευκῆ δ’ ἐπιδέδρομεν αἴγλη· 45  
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἦματα πάντα.  
ἔνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

**Nausicaa gets leave from her father and starts for the washing-tanks.**

Αὐτίκα δ’ Ἡὼς ἦλθεν εὐθρονος, ἧ μιν ἔγειρε  
Ναυσικάαν εὐπεπλον· ἄφαρ δ’ ἀπεθαύμασ’ ὄνειρον,  
βῆ δ’ ἴμεναι κατὰ δώμαθ’, ἵν’ ἀγγείλειε τοκεῦσι, 50



πατρὶ φίλῳ καὶ μητρὶ· κυχῆσατο δ' ἔνδον ἑόντας.  
 ἢ μὲν ἐπ' ἐσχάρη ἦστο σὺν ἀμφιπόλοισι γυναιξίν,  
 ἠλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε  
 ἔρχομένῳ ξύμβλητο μετὰ κλειτοῦς βασιλῆας  
 ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί. 55  
 ἢ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·

‘ Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσειας ἀπήνην  
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἶματ' ἄγωμαι  
 ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κεῖται;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἑόντα 60  
 βουλὰς βουλεύειν καθαρὰ χροῖ εἶματ' ἔχοντα.  
 πέντε δέ τοι φίλοι υἱες ἐνὶ μεγάροισι γεγάασιν,  
 οἱ δὴ ὀπυῖοντες, τρεῖς δ' ἠίθειοι θαλέθοντες·  
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἶματ' ἔχοντες  
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.' 65

‘ Ὡς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι  
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·

‘ Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.  
 ἔρχεν· ἀτὰρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην  
 ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.' 70

‘ Ὡς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.  
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν εὐτροχον ἡμιονεΐην  
 ὤπλεον, ἡμιόνους θ' ὑπαγον ζευξάν θ' ὑπ' ἀπήνην  
 κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθῆτα φαεινὴν.  
 καὶ τὴν μὲν κατέθηκεν εὐξέστῳ ἐπ' ἀπήνην, 75  
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν  
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν,  
 ἀσκῶ ἐν αἰγείῳ· κούρη δ' ἐπεβήσεν ἀπήνης.  
 δῶκεν δὲ χρυσέην ἐν ληκύθῳ ὑγρὸν ἔλαιον,  
 εἴως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν. 80  
 ἢ δ' ἔλαβεν μᾶστιγα καὶ ἠνία σιγαλόεντα,  
 μᾶστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνουιν·





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ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλά,  
 ἔνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
 ὡς Ὀδυσσεὺς ἔγροϊτο, ἴδοι τ' εὐώπιδα κούρην,  
 ἧ οἱ Φαιήκων ἀνδρῶν πόλιν ἠγήσαιο.

σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεια· 115  
 ἀμφιπόλου μὲν ἄμαρτε, βαθείη δ' ἔμβαλε δῖνη,  
 αἰ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς,  
 ἐξόμενος δ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

‘ὦ μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαῖαν ἰκάνω ;  
 ἧ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120  
 ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής ;  
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτῆ,  
 νυμφάων, αἰ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα  
 καὶ πηγὰς ποταμῶν καὶ πίσεια ποιήεντα.

ἧ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων ; 125  
 ἄλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.'

ὣς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεὺς,  
 ἐκ πυκινῆς δ' ὕλης πτόρθου κλάσε χειρὶ παχείῃ  
 φύλλων, ὡς ῥύσαιοτο περὶ χροῖ μῆδεα φωτός.  
 βῆ δ' ἴμεν ὥς τε λέων ὄρεσίτροφος, ἀλκὶ πεποιθὼς, 130  
 ὅς τ' εἶσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε  
 δαίεται· αὐτὰρ ὁ βουσί μετέρχεται ἠὲ ὀίεσιν  
 ἠὲ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ  
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 ὡς Ὀδυσσεὺς κούρησιν εὐπλοκάμοισιν ἔμελλε 135  
 μίξεσθαι, γυμνός περ ἐών· χρεῖῶ γὰρ ἴκανε.

σμερδαλέος δ' αὐτῆσι φάνη κεκακωμένος ἄλμη,  
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἠϊόνας προὔχουσας·  
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυίων. 140  
 στή δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεὺς,  
 ἧ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,



ἢ αὐτως ἐπέεσσιν ἀποσταδὰ μελιχίοισι  
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἵματα δοίη.  
 ὧς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145  
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισι,  
 μή οἱ γούνα λαβόντι χολώσαιτο φρένα κούρη.  
 αὐτίκα μελίχιον καὶ κερδαλέον φάτο μῦθον·

and comes forward and addresses Nausicaa.

‘ Γουνοῦμαί σε, ἄνασσα· θεός νύ τις, ἢ βροτός ἐσσι;  
 εἰ μὲν τις θεός ἐσσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν, 150  
 Ἄρτεμιδί σε ἐγὼ γε, Διὸς κούρη μεγάλοιο,  
 εἶδός τε μέγεθός τε φῆν τ' ἄγχιστα εἴσκω·  
 εἰ δέ τίς ἐσσι βροτῶν, τοῖ ἐπὶ χθονὶ ναιετάουσι,  
 τρισμάκαρες μὲν σοί γε πατήρ καὶ πότνια μήτηρ,  
 τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155  
 αἰὲν ἐυφροσύνησιν ἰαίνεται εἵνεκα σείῳ,  
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.  
 κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,  
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.  
 οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, 160  
 οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.  
 Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῶ  
 φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·  
 ἦλθον γὰρ καὶ κείσε, πολὺς δέ μοι ἔσπετο λαὸς  
 τὴν ὁδὸν ἢ δὴ ἔμελλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165  
 ὧς δ' αὐτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῶ  
 δὴν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
 ὡς σέ, γύναι, ἄγαμαί τε τέθηπά τε δειδία τ' αἰνῶς  
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.  
 χθιζὸς ἐεικοστῶ φύγον ἤματι οἴνοπα πόντον· 170  
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι  
 νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,



ὄφρα τί που καὶ τῆδε πάθω κακόν· οὐ γὰρ δῖω  
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.  
 ἀλλὰ, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175  
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδ' ἀ  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.  
 ἄστυ δέ μοι δείξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,  
 εἴ τί που εἶλυμα σπείρων ἔχεις ἐνθάδ' ἰοῦσα.  
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενοινᾶς, 180  
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν  
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον  
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,  
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί.' 185

She answers him kindly and supplies his wants.

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἠΰδα·  
 ' ξεῖν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,  
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω·  
 καί που σοὶ τάδ' ἔδωκε, σὲ δὲ χρῆ τετλάμεν ἔμπης. 190  
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἰκάνεις,  
 οὔτ' οὔν ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου,  
 ὧν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.  
 ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195  
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'

Ἦ ῥα, καὶ ἀμφιπόλοισιν εὐπλοκάμοισι κέλευσε·  
 ' στήτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;  
 ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200  
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,  
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται





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ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235

ἔζετ' ἔπειτ' ἀπάνευθε κιῶν ἐπὶ θίνα θαλάσσης,

κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.

δή ῥα τότε ἀμφιπόλοισιν ἐνπλοκάμοισι μετηύδα·

‘Κλυτέ μεν, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.

οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240

Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·

πρόσθεν μὲν γὰρ δή μοι ἀεικέλιος δέατ' εἶναι,

νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.

αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἶη

ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε.'

Ἔως ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο,

πὰρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρῶσίν τε πόσιν τε.

ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς

ἄρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·

εἶματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,

ζεῦξεν δ' ἠμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή.

ὤτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

**Nausicaa brings Odysseus with her, but bids him enter  
the city alone.**

‘Ὅρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν, ὄφρα σε πέμψω  
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἐνθα σέ φημι 256

πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.

ἀλλὰ μάλ' ὧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·

ὄφρ' ἂν μὲν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,

τόφρα σὺν ἀμφιπόλοισι μεθ' ἠμιόνους καὶ ἄμαξαν 260

καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.

αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἦν πέρι πύργος

ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόλης,



λεπτή δ' εἰσίθμη· νῆες δ' ὄδον ἀμφιέλισσαι  
 εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ. 265  
 ἔνθα δέ τέ σφ' ἀγορή, καλὸν Ποσιδήιον ἀμφίς,  
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.  
 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσι,  
 πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἑρετμά.  
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270  
 ἀλλ' ἴστοι καὶ ἑρετμά νεῶν καὶ νῆες εἶσαι,  
 ἧσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν,  
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω  
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·  
 καὶ νύ τις ᾧδ' εἶπῃσι κακώτερος ἀντιβολήσας· 275  
 'τίς δ' ὄδε Ναυσικάα ἔπεται καλός τε μέγας τε  
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νύ οἱ ἔσσεται αὐτῆ.  
 ἦ τινά που πλαγχθέντα κομίσατο ἧς ἀπὸ νηὸς  
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·  
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280  
 οὐρανόθεν καταβὰς, ἔξει δέ μιν ἦματα πάντα.  
 βέλτερον, εἰ καὐτῆ περ ἐποιχομένη πόσιν εὔρεν  
 ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον  
 Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἔσθλοί.'  
 ὧς ἐρέουσιν, ἐμοὶ δέ κ' ὄνειδεα ταῦτα γένοιτο. 285  
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέζοι,  
 ἦ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων  
 ἀνδράσι μίσγηται πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.  
 ξεῖνε, σὺ δ' ᾧδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα  
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290  
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου  
 αἰγείρων· ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών·  
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωῆ  
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·  
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὃ κεν ἡμεῖς 295



ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.  
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφῖχθαι,  
 καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἠδ' ἐρέεσθαι  
 δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.  
 ρεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πάις ἠγήσαιο 300  
 νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται  
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο  
 ἦρωος. ἀλλ' ὅπ' ἂν σε δόμοι κεκύθωσι καὶ αὐλῆ,  
 ὦκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἂν ἴκηαι  
 μητέρ' ἐμήν ἢ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305  
 ἠλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ιδέσθαι,  
 κίονι κεκλιμένη· δμωαὶ δέ οἱ εἶατ' ὄπισθεν.  
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,  
 τῷ ὃ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὤς.  
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310  
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδῃαι  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.  
 [εἴ κέν τοι κείνη γε φίλα φρογέησ' ἐνὶ θυμῷ,  
 ἔλπωρή τοι ἔπειτα φίλους τ' ιδέειν καὶ ἰκέσθαι  
 οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.]' 315

When they reach the city, Odysseus stops in the grove of Athena.

Ὡς ἄρα φωνήσασ' ἴμασεν μάστιγι φαεινῇ  
 ἡμιόνοισ· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.  
 αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεσσιν.  
 ἠ δὲ μάλ' ἠνιόχευεν, ὅπως ἄμ' ἐποίητο πεζοὶ  
 ἀμφίπολοί τ' Ὀδυσσεύς τε· νόῳ δ' ἐπέβαλλεν ἱμάσθλην.  
 δύσετό τ' ἠέλιος, καὶ τοὶ κλυτὸν ἄλσος ἴκοντο 321  
 ἱρὸν Ἀθηναίης, ἵν' ἄρ' ἔζετο δῖος Ὀδυσσεύς.  
 αὐτίκ' ἔπειτ' ἠράτο Διὸς κούρη μέγαλοιο·

‘Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·





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# ΟΔΥΣΣΕΙΑΣ Η.

Ὀδυσσεύς εἴσοδος πρὸς Ἀλκίνοον.

*Nausicaa reaches her home.*

Ὡς ὁ μὲν ἔνθ' ἠράτο πολύτλας δῖος Ὀδυσσεύς,  
κούρην δὲ προτὶ ἄστν φέρει μένος ἠμιόνοιν.  
ἢ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἴκανε,  
στήσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς  
ἴσταντ' ἀθανάτοις ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης  
ἠμιόνοους ἔλνου ἐσθῆτά τε ἔσφερουν εἴσω. 5  
αὐτὴ δ' ἐς θάλαμον ἐὼν ἦιε· δαῖε δέ οἱ πῦρ  
γρηὺς Ἀπειραΐη, θαλαμηπόλος Εὐρυμέδουσα,  
τήν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·  
Ἀλκινόω δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι 10  
Φαιήκεσσιν ἀνασσε, θεοῦ δ' ὧς δῆμος ἀκουεν·  
ἢ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.  
ἢ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.

*Odysseus is met by Athena in the form of a young girl.*

Καὶ τότε Ὀδυσσεύς ὤρτο πόλινδ' ἴμεν· αὐτὰρ Ἀθήνη  
πολλὴν ἠέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι, 15  
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας  
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.  
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννῆν,  
ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη



παρθενικῇ εἰκυῖα νεήνιδι, κάλπιν ἐχούσῃ. 20

στῆ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·

‘ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέρος ἠγήσαιο  
 Ἀλκινόου, ὅς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;  
 καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἰκάνω  
 τηλόθεν ἐξ ἀπίης γαίης· τῷ οὐ τινα οἶδα 25  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ ἔργα νέμονται.’

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 ‘τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὅν με κελεύεις  
 δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.  
 ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἠγεμονεύσω· 30  
 μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.  
 οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,  
 οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθη.  
 νηυσὶ θεῆσιν τοί γε πεποιθότες ὠκείησι  
 λαῖτμα μέγ' ἐκπερόωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων· 35  
 τῶν νέες ὠκείαι ὡσεὶ πτερὸν ἠὲ νόημα.’

Ἵως ἄρα φωνήσασ' ἠγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνη βαῖνε θεοῖο.  
 τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν  
 ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη 40  
 εἶα εὐπλόκαμος, δεινὴ θεὸς, ἣ ρά οἱ ἀχλὺν  
 θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.  
 θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἰσας  
 αὐτῶν θ' ἠρώων ἀγορὰς καὶ τείχεα μακρὰ  
 ὑψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ιδέσθαι. 45  
 ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,  
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

She directs him to the house of Alcinous.

ξ ‘Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὅν με κελεύεις  
 πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆας,



δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50  
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων  
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.  
 δέσποιναν μὲν πρῶτα κιχήσεται ἐν μεγάροισιν·  
 \* Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων 55  
 τῶν αὐτῶν οἷ περ τέκον Ἀλκίνοου βασιλῆα.  
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων  
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,  
 ὀπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,  
 ὃς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.  
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60  
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα  
 Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἀνασσε·  
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.  
 τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων  
 νυμφίον ἐν μεγάρῳ, μίαν οἷην παῖδα λιπόντα 65  
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,  
 καὶ μιν ἔτισ' ὡς οὐ τις ἐπὶ χθονὶ τίεται ἄλλη,  
 ὅσσαι νῦν γε γυναιῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.  
 ὧς κείνη περὶ κῆρι τετίμηται τε καὶ ἔστιν  
 ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο 70  
 καὶ λαῶν, οἷ μὴν ῥα θεὸν ὧς εἰσορόωντες  
 δειδέχεται μύθοισιν, ὅτε στείχησ' ἀνὰ ἄστυ.  
 οὐ μὲν γάρ τι νόου γε καὶ αὐτῇ δεύεται ἐσθλοῦ·  
 οἷσιν τ' εὖ φρονέησι καὶ ἀνδράσι νείκεα λύει.  
 εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ, 75  
 ἐλπώμῃ τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.'

Description of the palace and gardens of Alcinous.

Ὡς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη  
 πόντου ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,





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ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων  
 τετράγνος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.

ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,  
 ὄγχναι καὶ ῥοῖαι καὶ μηλέαι ἀγλαόκαρποι

115

συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.

τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει  
 χείματος οὐδὲ θέρευσ, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ  
 Ζεφυρίη πνεύουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.

ὄγχνη ἐπ' ὄγχνη γηράσκει, μῆλον δ' ἐπὶ μήλῳ,  
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.

120

ἔνθα δέ οἱ πολύκαρπος ἀλωῇ ἐρρίζωται,

τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ

τέρσεται ἠελίῳ, ἑτέρας δ' ἄρα τε τρυγώωσιν,

ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν

125

ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.

ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νεΐατον ὄρχον  
 παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι·

ἐν δὲ δύῳ κρήναι ἢ μὲν τ' ἀνὰ κῆπον ἅπαντα  
 σκίδναται, ἢ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴησι

130

πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.

τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

Odysseus appears in the midst and supplicates Arete.

Ἐνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.

αὐτὰρ ἐπειδὴ πάντα ἐῷ θηήσατο θυμῷ,

καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω.

135

εὔρε δὲ Φαιήκων ἠγήτορας ἠδὲ μέδοντας

σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,

ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.

αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεύς,

πολλὴν ἠέρ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη,

140

ὄφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.



ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,  
καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.  
οἱ δ' ἄνεω ἐγένοντο δόμον κάτα φῶτα ἰδόντες,  
θαύμαζον δ' ὀρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς·

145

‘ Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,  
σὸν τε πόσιν σά τε γούναθ' ἰκάνω πολλὰ μογήσας,  
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν  
ζώεμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος  
κτήματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν.

150

αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἰκέσθαι  
θάσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω.’

ὣς εἰπὼν κατ' ἄρ' ἔζετ' ἐπ' ἐσχάρη ἐν κούρησι  
πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
ὄψε δὲ δὴ μετέειπε γέρων ἦρως Ἐχένης,

155

ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν  
καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·  
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

‘ Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,  
ξεῖνον μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρη ἐν κούρησιν·

160

οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.  
ἄλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου  
εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον  
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ  
σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ·  
δόρπον δὲ ξείνῳ ταμίη δότῳ ἔνδον ἐόντων.’

165

**Alcinous raises him from the hearth and sets food  
before him,**

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,  
χειρὸς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην  
ῶρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,  
υἱὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα,

170



ὅς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέεσκε.  
 χέρνιβα δ' ἄμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνωσσε τράπεζαν.  
 σῖττον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα· πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.  
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·  
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

175

‘ Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον  
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ  
 σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.’

180

Ἔως φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,  
 νόμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε.

185

promising on the morrow to see about his convoy home.

‘ Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 νῦν μὲν δαισάμενοι κατακείετε οἴκαδ' ἰόντες·  
 ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες  
 ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσιν  
 ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς  
 μνησόμεθ', ὥς χ' ὁ ξεῖνος ἄνευθε πόνου καὶ ἀνίης  
 πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἴκηται  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,  
 μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθησι  
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα  
 πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι  
 γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,  
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται.

190

195

200





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τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·  
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἴματ' ἰδοῦσα  
 καλὰ, τὰ ῥ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξί· 235  
 καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·

*Odysseus tells how he had come to Scheria.*

Ἔεινε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτῇ·  
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἴματ' ἔδωκεν;  
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;

τὴν δ' ἀπαμειβόμενος πρότεφθε πολύμητις Ὀδυσσεύς·  
 ἄργαλέον, βασίλεια, διηνεκέως ἀγορεύσαι 241  
 κήδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·  
 τοῦτο δέ τοι ἔρέω ὃ μ' ἀνείρμαι ἠδὲ μεταλλᾶς.

᾽Ωγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλὶ κεῖται,  
 ἔνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψὼ, 245  
 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ  
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.

ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων  
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῆτι κεραυνῶ  
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250

[ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,  
 αὐτὰρ ἐγὼ τρόπιον ἀγκᾶς ἔλῶν νεὸς ἀμφιελίσσης  
 ἐννήμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ  
 νῆσον εἰς ᾽Ωγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ  
 ναίει ἐνπλόκαμος, δεινὴ θεός, ἣ με λαβοῦσα 255  
 ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἠδὲ ἔφασκε  
 θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα·

ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]  
 ἔνθα μὲν ἐπτάετες μένου ἔμπεδον, εἴματα δ' αἰεὶ  
 δάκρυσι δέυεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψὼ· 260  
 ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,  
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι



Ζηνὸς ὑπ' ἀγγελίης, ἧ καὶ νόος ἐτράπετ' αὐτῆς.  
 πέμπε δ' ἐπὶ σχεδίας πολυδέσμου, πολλὰ δ' ἔδωκε,  
 σίτον καὶ μέθυ ἠδὺν, καὶ ἄμβροτα εἶματα ἔσσειν, 265  
 οὔρου δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.  
 ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἦματα ποντοπορεύων,  
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιδόεντα  
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ  
 δυσμόρῳ· ἧ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ 270  
 πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,  
 ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,  
 ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὔδέ τι κῦμα  
 εἶα ἐπὶ σχεδίας ἀδινὰ στενάχοντα φέρεσθαι.  
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275  
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ  
 ὑμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.  
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου, = ἀν.  
 πέτρης πρὸς μεγάλῃσι βαλὸν καὶ ἀτερπεί χῶρῳ·  
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἶος ἐπῆλθον 280  
 ἐς ποταμὸν, τῇ δὴ μοι εἰείσατο χῶρος ἄριστος,  
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
 ἐκ δ' ἔπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ νύξ  
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο  
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285  
 ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρουνα χεῦεν.  
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιμημένος ἦτορ,  
 εὐδον παννύχιος καὶ ἐπ' ἠῶ καὶ μέσον ἦμαρ·  
 δύσετό τ' ἠέλιος, καί με γλυκὺς ὕπνος ἀνῆκεν.  
 ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290  
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκυῖα θεῆσι.  
 τὴν ἰκέτευσ'· ἧ δ' οὔ τι νοήματος ἦμβροτεν ἔσθλου,  
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα  
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.



ἤ μοι σῖτον ἔδωκεν ἄλις ἠδ' αἶθοπα οἶνον, 295  
καὶ λοῦσ' ἐν ποταμῶ, καί μοι τάδε εἶματ' ἔδωκε.  
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
' ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε  
παῖς ἐμῆ, οὐνεκά σ' οὔ τι μετ' ἀμφιπόλοισι γυναιξὶν 300  
ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρώτην ἰκέτευσας.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
' ἦρως, μή μοι τοῦνεκ' ἀμύνονα νείκεε κούρην·  
ἦ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·  
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυρόμενός τε, 305  
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·  
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

Alcinous promises him his conveyance for the morrow,

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
' ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ  
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἶσιμα πάντα. 310  
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,  
τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,  
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι  
αὔθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην,  
εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὔ τις ἐρύξει 315  
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.  
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὄφρ' εὖ εἰδῆς,  
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ  
λέξεαι, οἱ δ' ἐλόωσι γαλήνην, ὄφρ' ἂν ἴκηαι  
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν, 320  
εἴ περ καὶ μάλα πολλὸν ἑκαστέρῳ ἔστ' Εὐβοίης,  
τήν περ τηλοτάτῳ φάσ' ἔμμεναι οἷ μιν ἴδοντο  
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν  
ἦγον ἐποψόμενον Τιτυὸν, Γαιήιον υἱόν.





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# ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσεύς σύστασις πρὸς Φαίακας.

Alcinous calls an assembly, and proposes to send  
Odysseus home.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ῶρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,  
ἂν δ' ἄρα διογενῆς ὤρτο πτολίπορθος Ὀδυσσεύς.  
τοῖσιν δ' ἠγεμόνευ' ἱερὸν μένος Ἀλκινόοιο  
Φαιήκων ἀγορήνδ', ἣ σφιν παρὰ νηυσὶ τέτυκτο. 5  
ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι  
πλησίον· ἣ δ' ἀνὰ ἄστυ μετώχετο Παλλὰς Ἀθήνη,  
εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,  
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα,  
καί ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον· 10  
    ' Δεῦτ' ἄγε, Φαιήκων ἠγήτορες ἠδὲ μέδοντες,  
εἰς ἀγορὴν ἰέναι, ὄφρα ξείνοιο πύθησθε,  
ὄς νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα  
πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.'  
    ᾠς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 15  
καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραὶ τε καὶ ἔδραι  
ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες  
υἷὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη  
θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,  
καί μιν μακρότερον καὶ πάσσονα θῆκεν ιδέσθαι, 20



ὄς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο  
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους  
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.  
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·

25

Ἵ Κέκλυτε, Φαιήκων ἠγήτορες ἠδὲ μέδοντες,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ξείνος ὄδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,  
 ἢ ἐπρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων·

πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι.

30

ἡμεῖς δ', ὡς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.  
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἵκηται,  
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.

ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν

πρωτόπλοον, κούρω δὲ δύω καὶ πευτήκοντα

35

κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.

δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ

ἐκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαίτα

ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι

40

σκηπτούχοι βασιλῆες ἐμὰ πρὸς δῶματα καλὰ

ἔρχεσθ', ὄφρα ξείνον ἐνὶ μεγάροισι φιλέωμεν·

μηδέ τις ἀρνείσθω· καλέσασθε δὲ θεῖον ἀοιδόν,

Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν

τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀεΐδειν.'

45

**A ship is manned, and the chieftains meet at the palace**

Ἵ Ὡς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο  
 σκηπτούχοι· κῆρυξ δὲ μετώχετο θεῖον ἀοιδόν.

κούρω δὲ κριθέντε δύω καὶ πευτήκοντα

βήτην, ὡς ἐκέλευσ', ἐπὶ θῖν' ἀλὸς ἀτρυγέτοιο.

αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,

50



νῆα μὲν οἷ γε μέλαιναν ἄλὸς βένθοσδε ἔρυσσαν,  
 ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
 ἠρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι,  
 πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν.  
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὤρμισαν· αὐτὰρ ἔπειτα 55  
 βάν ῥ' ἴμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.  
 πληντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν  
 [ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἠδὲ παλαιοί].  
 τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἰέρευσεν,  
 ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βούσ· 60  
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινῆν.

The bard Demodocus is brought in,

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,  
 τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·  
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἠδείαν ἀοιδήν,  
 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον 65  
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
 κάδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν  
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι  
 κῆρυξ· παρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,  
 παρ δὲ δέπας οἴνοιο, πιεῖν ὄτε θυμὸς ἀνώγοι. 70  
 οἱ δ' ἐπ' ὄνειάθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

and sings of the strife of Odysseus and Achilles.

μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,  
 οἴμης τῆς τότε ἄρα κλέος οὐρανὸν εὐρὺν ἴκανε,  
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος, 75  
 ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ  
 ἐκπάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων





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καὶ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν, 105  
 Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο  
 κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι  
 Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.  
 βὰν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλυς ὄμιλος,  
 μυρίοι· ἂν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἔσθλοί. 110  
 ὦρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς  
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς  
 Ποντεὺς τε Πρωρεὺς τε, Θόων, Ἀναβησίνεώς τε  
 Ἀμφιάλός θ', υἱὸς Πολυνήου Τεκτονίδαο·  
 ἂν δὲ καὶ Εὐρύαλος, βροτολοιγῶ ἴσος Ἄρηι, 115  
 Ναυβολίδης, ὃς ἄριστος ἔην εἰδός τε δέμας τε  
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.  
 ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,  
 Λαοδάμας θ' Ἄλιός τε καὶ ἀντίθεος Κλυτόνης·  
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120  
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες  
 καρπαλίμως ἐπέτοντο κούιοντες πεδίοιο.  
 τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνης ἀμύμων·  
 ὅσσον τ' ἐν νειῶ οὖρον πέλει ἡμιόνοιν,  
 τόσσον ὑπεκπροθέων λαοὺς ἴκεθ', οἱ δ' ἐλίποντο. 125  
 οἱ δὲ παλαιμοσύνης ἀλεγείνης πειρήσαντο·  
 τῇ δ' αὐτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.  
 ἄλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦεν·  
 δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,  
 πύξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130  
 αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,  
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·  
 ' Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον  
 οἶδέ τε καὶ δεδάηκε· φνήν γε μὲν οὐ κακός ἐστι,  
 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθευ 135  
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἦβης



δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.  
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης  
ἄνδρα γε συγχεῦναι, εἰ καὶ μάλα καρτερὸς εἶη.'

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 140  
' Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ξείπες.  
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον.'

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,  
στῆ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε·

*Laodamas challenges Odysseus to the contest.*

' Δεῦρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145  
εἴ τινα που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους.  
οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κεν ἦσιν,  
ἢ ὅ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἐῆσιν.

ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·  
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150  
νηῦς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
' Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;  
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,  
ὅς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155  
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων  
ἦμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'

*Euryalus taunts him for refusing.*

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσε τ' ἄντην·  
' οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ εἴσκω  
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160  
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκληίδι θαμίζων,  
ἀρχὸς ναυτῶν οἷ τε πρηκτῆρες ἔασι,  
φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὀδαίων  
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.'



Odyseus, in wrath, starts up and hurls the disc beyond  
all the rest,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
' ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλω ἀνδρὶ ἔοικας. 166

οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν  
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ' φρένας οὔτ' ἀγορητύν.  
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνὴρ,  
ἀλλὰ θεὸς μορφήν ἔπεισι στέφει, οἱ δέ τ' ἐς αὐτὸν 170

τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλῆως ἀγορεύει  
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,  
ἐρχόμενον δ' ἀνὰ ἄστνυ θεὸν ὧς εἰσορόωσιν.  
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,  
ἄλλ' οὗ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσι, 175  
ὧς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οὐδέ κεν ἄλλως  
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.

ῥρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν  
εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,  
ὧς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν οἴω 180

ἔμμεναι, ὄφρ' ἦβῃ τε πεποίθεα χερσὶ τ' ἐμῆσι.  
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,  
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.  
ἀλλὰ καὶ ὧς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·  
θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185

Ἦ ῥα καὶ αὐτῷ φάροι ἀναΐξας λάβε δίσκον  
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ  
ἢ οἷω Φαίηκες ἐδίσκεον ἀλλήλοισι.

τόν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς,  
βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ 190  
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,  
λαὸς ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντα  
ῥίμφα θεῶν ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη  
ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·





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οἷ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225

τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας

ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων  
ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.

δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀιστῶ.

οἷοισιν δαίδοικα ποσὶν μή τίς με παρέλθη 230

Φαιήκων· λίην γὰρ ἀεικελίως ἔδαμάσθην

κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα

ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.'

Ἔως ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·

Ἄλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε. 235

Alcinous shows how well his people can dance.

Ἔειν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,

ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἣ τοι ὀπηδεῖ,

χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς

νείκεσεν, ὡς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο

ὅστις ἐπίσταιτο ἦσι φρεσὶν ἄρτια βάζειν· 240

ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλω

εἵπης ἠρώων, ὅτε κεν σοῖς ἐν μεγάροισι

δαινύῃ παρὰ σῆ τ' ἀλόχῳ καὶ σοῖσι τέκεσσι,

ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν

Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν. 245

οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,

ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,

αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε

εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.

ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250

παίσατε, ὡς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν,

οἴκαδε νοστήσας, ὅσον περιγιγνόμεθ' ἄλλων

ναυτιλίῃ καὶ ποσὶ καὶ ὄρχηστῷ καὶ ἀοιδῇ.

Δημοδόκῳ δέ τις αἰψα κιῶν φόρμιγγα λίγειαν



οἰσέτω, ἧ πον κείται ἐν ἡμετέροισι δόμοισιν.' 255

“Ὡς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ  
οἴσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.  
αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν  
δήμιοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα,  
λείηναν δὲ χορὸν, καλὸν δ' εὐρυναν ἀγῶνα. 260

κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγεια  
Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι  
πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,  
πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς  
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῶ. 265

**Demodocus sings of the loves of Ares and Aphrodite.**

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀεΐδειν  
ἀμφ' Ἄρεος φιλότητος εὐστεφάνου τ' Ἀφροδίτης,  
ὥς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι  
λάθρη· πολλὰ δ' ἔδωκε, λέχος δ' ἤσχυνε καὶ εὐνήν  
Ἡφαίστοιο ἀνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270

Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότητι.  
Ἡφαιστος δ' ὥς οὖν θυμαλγέα μῦθον ἄκουσε,  
βῆ ῥ' ἴμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομεύων,  
ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς  
ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὐθι μένοιεν. 275

αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἄρει,  
βῆ ῥ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,  
ἀμφὶ δ' ἄρ' ἐρμίῃσιν χέε δέσματα κύκλῳ ἀπάντη·  
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,  
ἡὺτ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280

οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.  
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν,  
εἶσατ' ἴμεν ἐς Λῆμνον, εὐκτίμενον πτολίεθρον,  
ἧ οἳ γαῖάων πολὺ φιλτάτη ἐστὶν ἀπασέων.



οὐδ' ἀλαοσκοπιῆν εἶχε χρυσήνιος ἼΑρης, 285  
 ὡς ἴδεν Ἡφαιστοῦ κλυτοτέχνην νόσφι κιόντα·  
 βῆ δ' ἴμεναι πρὸς δῶμα περικλυτοῦ Ἡφαίστοιο,  
 ἰσχανόων φιλότητος εὐστεφάνου Κυθερείης.

ἦ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος  
 ἐρχομένη κατ' ἄρ' ἔζεθ'· ὁ δ' εἴσω δώματος ἦει, 290  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘ Δεῦρο, φίλη, λέκτρονδε τραπέλομεν εὐνηθέντες·  
 οὐ γὰρ ἔθ' Ἡφαιστος μεταδήμιος, ἀλλὰ που ἤδη  
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.’

Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι. 295  
 τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ  
 τεχνήεντες ἔχυντο πολύφρονος Ἡφαίστοιο,  
 οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.

καὶ τότε δὴ γίνωσκον, ὃ τ' οὐκέτι φυκτὰ πέλοντο.  
 ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις, 300  
 αὐτίς ὑποστρέψας, πρὶν Λήμνου γαῖαν ἰκέσθαι·  
 Ἡέλιος γάρ οἱ σκοπιῆν ἔχεν εἶπέ τε μῦθον.

[βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ·]  
 ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·  
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305

‘ Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν εἶοντες,  
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδησθε,  
 ὡς ἐμὲ χωλὸν εἶοντα Διὸς θυγάτηρ Ἀφροδίτη  
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδήλου ἼΑρηα,  
 οὐνεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310  
 ἠπεδανὸς γενόμην· ἀτὰρ οὐ τι μοι αἴτιος ἄλλος,  
 ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον.

ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότητι,  
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρόων ἀκάχημαι.  
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυθά γε κειέμεν οὕτω, 315  
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσετον ἄμφω





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Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·  
 ' μή με, Ποσειδάων γαίηοχε, ταῦτα κέλευε· 350  
 δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.

πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,  
 εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;  
 Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·  
 ' Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355  
 οἴχηται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.'

Τὸν δ' ἠμείβεται ἔπειτα περικλυτὸς ἀμφιγυήεις·  
 ' οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι.'

ᾠς εἰπὼν δεσμὸν ἀνίει μένος Ἥφαιστοιο.  
 τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἔοντος, 360  
 αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,  
 ἢ δ' ἄρα Κύπρον ἵκανε φιλομμειδῆς Ἀφροδίτη,  
 ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.  
 ἔνθα δέ μιν χάριτες λούσαν καὶ χρίσαν ἐλαίῳ  
 ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἔοντας, 365  
 ἀμφὶ δὲ εἵματα ἔσσαν ἐπήρατα, θαῦμα ιδέσθαι.

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τέρπετ' ἐνὶ φρεσὶν ἦσιν ἀκούων ἠδὲ καὶ ἄλλοι  
 Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.

**Halius and Laodamas dance and throw the ball.**

' Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370  
 μουνὰξ ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.  
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,  
 πορφυρέην, τὴν σφιν Πόλυβοςποίησε δαΐφρων,  
 τὴν ἕτερος ρίπτασκε ποτὶ νέφεα σκιόεντα  
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375  
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.  
 αὐτὰρ ἐπεὶ δὴ σφαῖρῃ ἀν' ἰθὺν πειρήσαντο,  
 ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ



ταρφέ' ἀμειβομένω· κούροι δ' ἐπελήκεον ἄλλοι  
 ἔστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει. 380

δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε δῖος Ὀδυσσεύς·

‘Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 ἡμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,  
 ἡδ' ἄρ' ἑτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.’

ἽΩς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385  
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

Presents are made to Odysseus, which he stows in a box,

‘Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·

ὁ ξεῖνος μάλα μοι δοκῆει πεπνυμένος εἶναι.

ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὡς ἐπιεικῆς.

δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390

ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·

τῶν οἱ ἕκαστος φᾶρος εὐπλυνῆς ἡδὲ χιτῶνα

καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.

αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ' ἐνὶ χερσὶ

ξεῖνος ἔχων ἐπὶ δόρπον ἴη χαίρων ἐνὶ θυμῷ. 395

Εὐρύαλος δὲ ἔαυτὸν ἀρεσσάσθω ἐπέεσσι

καὶ δώρω, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν.’

ἽΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον,

δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.

τὸν δ' αὐτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400

‘Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,

τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὡς σὺ κελεύεις.

δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη

ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος

ἀμφιδεδίνηται· πολέος δὲ οἱ ἄξιον ἔσται.’ 405

ἽΩς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, πάτερ ᾧ ξεῖνε· ἔπος δ' εἶ πέρ τι βέβακται



δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.  
 σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἰκέσθαι 410  
 δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχεις.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,  
 μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο  
 τούτου, ὃ δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.' 415

Ἦ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.  
 δύσετό τ' ἠέλιος, καὶ τῷ κλυτὰ δῶρα παρήεν·  
 καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·  
 δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο  
 μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420  
 τοῖσιν δ' ἠγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,  
 ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.  
 δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

'Δεῦρο, γύναι φέρε χηλὸν ἀριπρεπέ', ἢ τις ἀρίστη  
 ἐν δ' αὐτῇ θές φᾶρος εὐπλυνές ἠδὲ χιτῶνα. 425  
 ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ,  
 ὄφρα λοεσσάμενός τε ἰδῶν τ' εὖ κείμενα πάντα  
 δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,  
 δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.  
 καὶ οἱ ἐγὼ τόδ' ἄλειςον ἐμὸν περικαλλές ὀπάσσω, 430  
 χρύσειον, ὄφρ' ἐμέθεν μεμνημένος ἤματα πάντα  
 σπένδῃ ἐνὶ μεγάρῳ Δίί τ' ἄλλοισίν τε θεοῖσιν.'

ᾧ ὡς ἔφατ', Ἀρήτη δὲ μετὰ δμῶῃσιν ἔειπεν  
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.  
 αἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέῳ, 435  
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλουῦσαι.  
 γάστρην μὲν τρίποδος πῦρ ἀμφεπε, θέρμετο δ' ὕδωρ  
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν  
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,  
 ἐσθῆτα χρυσόν τε, τὰ οἱ Φαίηκες ἔδωκαν· 440





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οἱ δ' ἤδη μοίρας τ' ἔνεμον κερώντο τε οἶνον. 470

κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,  
 Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν  
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
 δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεὺς,  
 νώτου ἀποπροταμῶν, ἐπὶ δὲ πλείον ἐλέλειπτο, 475  
 ἀργιόδοντος ὕος, θαλερῆ δ' ἦν ἀμφὶς ἀλοιφή·

‘Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησι,  
 Δημοδόκῳ, καί μιν προσπτύξομαι, ἀχνύμενός περ.  
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ  
 τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480  
 οἶμας μοῦσ' ἐδίδαξε, φίλησε δὲ φύλον ἀοιδῶν.’

‘Ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν  
 ἦρω Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.  
 οἱ δ' ἐπ' ὄνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485  
 δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.

‘Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων·  
 ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' Ἀπόλλων.  
 λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰεῖδεις,  
 ὅσσ' ἔρξαν τ' ἔπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοὶ, 490  
 ὥς τέ που ἦ αὐτὸς παρεῶν ἢ ἄλλου ἀκούσας.

ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον·  
 δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,  
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεὺς,  
 ἀνδρῶν ἐμπλήσας οἳ ῥ' Ἴλιον ἐξαλάπαξαν. 495

αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,  
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν  
 ὥς ἄρα τοι πρόφρων θεὸς ὦπασε θέσπιν ἀοιδήν.’

Demodocus sings of the ‘wooden horse.’

‘Ὡς φάθ', ὁ δ' ὄρμηθεις θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,



ἔνθεν ἔλων ὡς οἱ μὲν εὐσσέλμων ἐπὶ νηῶν  
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,  
 Ἄργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα  
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι Ἴππῳ·  
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.  
 ὧς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον  
 ἡμενοὶ ἀμφ' αὐτόν· τρίχα δέ σφισιν ἠνδανε βουλήν,  
 ἢ διαπλῆξαι κοῖλον δόρυ νηλεί χαλκῷ,  
 ἢ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,  
 ἢ εἶαν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,  
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν·  
 αἴσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ  
 δουράτεον μέγαν ἵππον, ὅθ' εἶατο πάντες ἄριστοι  
 Ἄργείων Τρῶεσσι φόνου καὶ κῆρα φέροντες.  
 ἠεῖδεν δ' ὡς ἄστνυ διέπραθον νῆες Ἀχαιῶν  
 ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες.  
 ἄλλον δ' ἄλλη ἄειδε πόλιν κεραϊζέμεν αἰπὴν,  
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηιφόβοιο  
 βήμεναι, ἠὺτ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.  
 κείθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα  
 νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην.

Odysseus weeps at the story, and Alcinous bids the bard  
to cease,

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.  
 ὡς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,  
 ὅς τε ἐῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν,  
 ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἡμαρ·  
 ἢ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα  
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὄπισθε  
 κόπτουτες δούρεσσι μετάφρενον ἠδὲ καὶ ὤμους



εἶρερον εἰσανάγουσι, πόνου τ' ἐχέμεν καὶ οἰζύν·  
τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530

ὥς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν.  
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
'Αλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν.  
ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.  
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535

‘Κέκλυτε, Φαιήκων ἠγήτορες ἠδὲ μέδοντες,  
Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·  
οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' αἰίδει.  
ἐξ οὗ δορπέομέν τε καὶ ὤρορε θεῖος ἀοιδὸς,  
ἐκ τοῦδ' οὗ πω παύσατ' οἰζυροῖο γόοιο 540

ὁ ξεῖνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.  
ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἴν' ὁμῶς τερπώμεθα πάντες  
ξεινοδόκοι καὶ ξεῖνος, ἐπεὶ πολὺ κάλλιον οὕτως·  
εἵνεκα γὰρ ξείνοιο τάδ' αἰδοῖοιο τέτυκται,  
πομπὴ καὶ φίλα δῶρα, τὰ οἱ δίδομεν φιλέοντες. 545

ἀντὶ κασιγνήτου ξεῖνός θ' ἱκέτης τε τέτυκται  
ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεςσι.  
τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν  
ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.

and questions Odysseus about himself.

εἶπ' ὄνομ' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε, 550  
ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναιετάουσιν.

οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,  
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,  
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆες.

εἶπε δέ μοι γαῖάν τε τεῆν δῆμόν τε πόλιν τε, 555  
ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.  
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,  
οὐδέ τι πηδάλι' ἐστὶ, τὰ τ' ἄλλαι νῆες ἔχουσιν·





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# Ο Δ Υ Σ Σ Ε Ι Α Σ Ι.

Ἄλκινου ἀπόλογοι. Κυκλώπεια.

Odysseus reveals his name and home.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘Ἄλκίνοε κρείον, πάντων ἀριδείκετέ λαῶν,  
ἢ τοι μὲν τόδε καλὸν ἀκούμεν ἐστὶν ἀοιδοῦ  
τοιοῦδ' οἷος ὃδ' ἔστι, θεοῖς ἐναλίγκιος ἀνδρῶν.  
οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι  
ἢ ὅτ' εὐφροσύνη μὲν ἔχη κατὰ δῆμον ἅπαντα,  
δαῖτυμόνες δ' ἀνὰ δῶματ' ἀκουάζωνται ἀοιδοῦ  
ἡμενοὶ ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι  
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω  
οἰνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι·

10

τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.  
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα  
εἴρεσθ', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·  
τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;  
κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.

15

νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς  
εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἡμᾶρ  
ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δῶματα ναίων.

εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν  
ἀνθρώποισι μέλω, καί μεν κλέος οὐρανὸν ἵκει.

20

βαιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῆ,  
Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι



πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.  
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἀλὶ κεῖται 25  
 πρὸς ζόφον, αἱ δέ τ' ἀνευθε πρὸς ἠῶ τ' ἠέλιόν τε,  
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε  
 ἦς γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι.  
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψὼ, δία θεάων,  
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·] 30  
 ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν  
 Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι.  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.  
 ὥς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆων  
 γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἴκου 35  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,  
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

Story of the departure from Ilium: sack of Ismarus,  
 and revenge of the Cicones.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,  
 Ἴσμάρῳ· ἐνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.  
 ἐνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.  
 ἐνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς.  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,  
 οἳ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους  
 ἠπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων  
 ἀνδράσι μάρνασθαι καὶ ὄθι χρῆ πεζὸν ἔόντα. 50  
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὄρη,



ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη  
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.  
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῆσι,  
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν. 55  
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑόντας·  
 ἡμος δ' ἠέλιος μετενίσσεται βουλυτόνδε,  
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοῦς.  
 ἔξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἑταῖροι 60  
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

The North wind drives them on the coast of the  
 Lotophagi.

Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὄλεσαντες ἑταίρους.  
 οὐδ' ἄρα μοι προτέρω νῆες κίου ἀμφιέλισσαι,  
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι, 65  
 οἱ θάνου ἐν πεδίῳ Κικόνων ὑποδηθέντες.  
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὄμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσiai, ἰστία δέ σφιν 70  
 τριχθά τε καὶ τετραχθά διέσχισεν ἰς ἀνέμοιο.  
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,  
 αὐτὰς δ' ἐσσυμένως προερύσσαμεν ἠπειρόνδε.  
 ἔνθα δὴ νύκτας δύο τ' ἡμέματα συνεχὲς αἰεὶ  
 κείμεθ', ὄμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐυπλόκαμος τέλεσ' ἤως,  
 ἰστοὺς στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες  
 ἡμεθα· τὰς δ' ἄνεμός τε κυβερνήται τ' ἴθυνον.  
 καὶ νῦ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,  
 ἀλλὰ με κῦμα ῥόος τε περιγυάμπτοντα Μάλειαν 80





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πυροὶ καὶ κριθαὶ ἠδ' ἄμπελοι, αἷ τε φέρουσιν 110  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.  
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,  
 ἀλλ' οἷ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος  
 παίδων ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

Νῆσος ἔπειτα λάχεια παρέκ λιμένος τετάνυσται  
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,  
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν  
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,  
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἷ τε καθ' ὕλην 120  
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.  
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,  
 ἀλλ' ἦ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα  
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.  
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλοπάρηοι, 125  
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἷ κε κάμοιεν  
 νῆας ἐυσσέλμους, αἷ κεν τελείοιεν ἕκαστα  
 ἄστε' ἐπ' ἀνθρώπων ἰκνεύμεναι, οἷά τε πολλὰ  
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·  
 οἷ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο. 130  
 οὐ μὲν γὰρ τι κακὴ γε, φέροι δέ κεν ὄρια πάντα·  
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας  
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.  
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ  
 εἰς ὄρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὔδας. 135  
 ἐν δὲ λιμὴν εὖορμος, ἔν' οὐ χρεὼ πείσματός ἐστιν,  
 οὔτ' εὐνάς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,  
 ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς ὃ κε ναυτέων  
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.  
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140  
 κρήνη ὑπὸ σπείους· περὶ δ' αἷχειροι πεφύασιν.



ἔνθα κατεπλέομεν, καί τις θεὸς ἠγεμόνευε  
 νύκτα δι' ὄρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·  
 ἀἷρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη  
 οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145  
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·  
 οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
 εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.  
 κελσάσησι δὲ νηυσὶ καθείλομεν ἰστία πάντα,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150  
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἥῳ δῖαν.

Odysseus with twelve comrades sets out for the cave where the Cyclops lived.

Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.  
 ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,  
 αἶγας ὄρεσκώους, ἵνα δειπνήσειαν ἑταῖροι. 155  
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους  
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
 νῆες μὲν μοι ἔποντο δυώδεκα, ἐς δὲ ἑκάστην  
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ. 160  
 ὧς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ.  
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,  
 ἄλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι  
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165  
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγυὺς ἐόντων,  
 καπνὸν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.  
 ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,  
 δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170



καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

“Ἄλλοι μὲν νῦν μίμνεντ’, ἐμοὶ ἐρίηρες ἑταῖροι·  
αὐτὰρ ἐγὼ σὺν νηὶ τ’ ἐμῇ καὶ ἐμοῖς ἑτάροισιν  
ἐλθὼν τῶνδ’ ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,  
ἢ ῥ’ οἳ γ’ ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175  
ἢε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.”

Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ’ ἑταίρους  
αὐτούς τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
οἱ δ’ αἰψ’ εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
ἐξῆς δ’ ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς. 180

ἀλλ’ ὅτε δὴ τὸν χῶρον ἀφικόμεθ’ ἐγγὺς ἔοντα,  
ἔνθα δ’ ἐπ’ ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,  
ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ  
μῆλ’, οἷός τε καὶ αἶγες ἰαύεσκον· περὶ δ’ αὐλῆ  
ὑψηλῆ δέδμητο κατωρυχέεσσι λίθοισι 185

μακρῆσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.  
ἔνθα δ’ ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα  
οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ’ ἄλλους  
πωλεῖτ’, ἀλλ’ ἀπάνευθεν ἐὼν ἀθεμίστια ἤδη.  
καὶ γὰρ θαῦμ’ ἐτέτυκτο πελώριον, οὐδὲ ἔψκει 190  
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίῳ ὑλήεντι  
ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ’ ἄλλων.

Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·  
αὐτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ’ ἀρίστους 195  
βῆν· ἀτὰρ αἶγεον ἀσκὸν ἔχον μέλανος οἴνοιο,  
ἠδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱὸς,  
ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρου ἀμφιβεβήκει,  
οὐνεκά μιν σὺν παιδὶ περισχόμεθ’ ἠδὲ γυναικὶ  
ἀζόμενοι· ᾗκει γὰρ ἐν ἄλσει δειδρῆεντι 200

—Φοῖβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·  
χρυσοῦ μὲν μοι δῶκ’ εὐεργέος ἑπτὰ τάλαντα,





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ἤμενοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος  
ὔλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἶη.

ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235

ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.

αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πύονα μῆλα,

πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,

ἄρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.

αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, 240

ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἄμαξαι

ἔσθλαι τετράκυκλοι ἀπ' οὔδεος ὀχλίσειαν·

τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρησιν.

ἔζόμενος δ' ἤμελγευ ὄϊς καὶ μηκάδας αἶγας,

πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρουον ἦκεν ἑκάστη. 245

αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος

πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,

ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἶη

πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἶη.

αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα, 250

καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἴρετο δ' ἡμέας·

Cyclops puts questions which Odysseus parries.

‘ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;

ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε

οἶά τε ληιστῆρες ὑπεῖρ ἄλα, τοί τ' ἀλόωνται

ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;’ 255

ᾧ ὡς ἔφαθ', ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ

δαισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.

ἀλλὰ καὶ ὡς μιν ἔπεσιν ἀμειβόμενος προσέειπον·

‘Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ

παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260

οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα

ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.

λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,



τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπόλεσε λαοὺς 265  
 πολλούς· ἡμεῖς δ' αὐτε κίχανόμενοι τὰ σὰ γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως  
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.

ἀλλ' αἰδεῖο, φέριστε, θεούς· ἰκέται δέ τοί εἰμεν.  
 Ζεὺς δ' ἐπιτιμήτωρ ἰκετάων τε ξείνων τε, 270  
 ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ.'

Ἔφη δ' ἔφαμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ  
 'νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,  
 ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·  
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275  
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἣ πολὺ φέρτεροί εἰμεν.  
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην  
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύοι.  
 ἀλλὰ μοι εἴφ' ὅπη ἔσχες ἰὼν εὐεργέα νῆα,  
 ἣ που ἐπ' ἐσχατιῆς ἣ καὶ σχεδὸν, ὄφρα δαείω.' 280

Ἔφη δ' ἔφατο πειράζων, ἐμὲ δ' οὐ λάθειν εἰδότα πολλὰ,  
 ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·

'Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,  
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,  
 ἄκρη προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285  
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'

Cyclops devours six of the men, two at a time.  
 Odysseus plots revenge.

Ἔφη δ' ἔφαμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,  
 ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἴαλλε,  
 σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ  
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. 290  
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὠπλίσσατο δόρπον·  
 ἦσθιε δ' ὥς τε λέων ὄρεσίτροφος, οὐδ' ἀπέλειπεν,



ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 σχέτλια ἔργ' ὀρόωντες· ἀμηχανίη δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,  
 κείτ' ἔντοσθ' ἄντροιο ταυνοσάμενος διὰ μήλων.  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν  
 ἄσσον ἰὼν, ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,  
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.  
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·  
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων  
 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305  
 ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἴδω δῖαν.

Ἴημος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἴως,  
 καὶ τότε πῦρ ἀνέκαιε καὶ ἦμελγε κλυτὰ μῆλα,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἑκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ' ἔργα, 310  
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δεῖπνον.  
 δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,  
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα  
 ἄψ' ἐπέθηχ', ὡς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.  
 πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315  
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυρσοδομεύων,  
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.  
 ἦδε δέ μοι κατὰ θυμόν ἀρίστη φαίνετο βουλή.  
 Κύκλωπος γὰρ ἐκειτο μέγα ῥόπαλον παρὰ σηκῷ,  
 χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320  
 αὐανθέν. τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες  
 ὄσσον θ' ἰστὸν νηὸς ἐεικοσόροιο μελαίνης,  
 φορτίδος εὐρείης, ἣ τ' ἐκπεράα μέγα λαῖτμα·  
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.





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‘ Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἶπέ 355  
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.  
 καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα  
 οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει·  
 ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’

‘ Ὡς φάτ’· ἀτὰρ οἱ αὐτίς ἐγὼ πόρον αἶθοπα οἶνον· 360  
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἔκπιεν ἀφραδίησιν.  
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,  
 καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισι·

‘ Κύκλωψ, εἰρωτᾶς μ’ ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι 365  
 ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὡς περ ὑπέστης.  
 Οὔτις ἐμοί γ’ ὄνομα· Οὔτιν δέ με κικλήσκουσι  
 μήτηρ ἠδὲ πατήρ ἠδ’ ἄλλοι πάντες ἑταῖροι.’

‘ Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμείβετο νηλεί θυμῷ·  
 ‘ Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισι,  
 τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.’ 370

Ἦ καὶ ἀνακλιθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα  
 κείτ’ ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος  
 ἦρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος  
 ψωμοί τ’ ἀνδρόμεοι· ὁ δ’ ἐρεύγετο οἰνοβαρείων.  
 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
 εἴως θερμαίνοιτο· ἔπεσσί τε πάντας ἑταίρους  
 θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.

ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
 ἄψεσθαι, χλωρός περ ἐὼν, διεφαίνετο δ’ αἰνῶς,  
 καὶ τότε ἐγὼν ἄσσου φέρων ἐκ πυρὸς, ἀμφὶ δ’ ἑταῖροι 380  
 ἴσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,  
 οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὄξυν ἐπ’ ἄκρω,  
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ’ ἐφύπερθεν ἀερθεὶς  
 δίνεον, ὡς ὅτε τις τρυπῷ δόρυ νήιον ἀνήρ  
 τρυπάνῳ, οἱ δέ τ’ ἐνερθεν ὑποσσείουσιν ἱμάντι 385  
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμένεσ αἰεΐ·



ὡς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες  
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἐόντα.  
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν ἀυτμῇ  
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390  
 ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἢ σκέπαρνον  
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα  
 φαρμάσσω· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·  
 ὡς τοῦ σίζ' ὀφθαλμὸς ἐλαινέῳ περὶ μοχλῷ.  
 σμερδαλέον δὲ μέγ' ᾤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395  
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν  
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.  
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,  
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευεν, οἷ ῥά μιν ἀμφὶς  
 ᾤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας. 400  
 οἱ δὲ βοῆς αἰούτες ἐφοίτων ἄλλοθεν ἄλλος,  
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐ κήδοι·

## The trick of 'No-man.'

‘ Τίπτε τόσον, Πολύφημ', ἀρημένος ᾧδ' ἐβόησας  
 νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;  
 ἢ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405  
 ἢ μή τίς σ' αὐτὸν κτείνει δόλῳ ἢ βίηφιν;’

Τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·  
 ‘ ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.’

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·  
 ‘ εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἐόντα, 410  
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,  
 ἀλλὰ σύ γ' εὔχεο πατρὶ Ποσειδάωνι ἄνακτι.’

‘ Ὡς ἄρ' ἔφην ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,  
 ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

## Preparations for escape.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησι, 415



χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἶλε θυράων,  
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,  
 εἴ τινα πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.  
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο, 420  
 εἴ τιν' ἑταίροισιν θανάτου λύσιν ἠδ' ἐμοὶ αὐτῷ  
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,  
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
 ἄρσενες ὄιες ἦσαν ἐντρεφέες, δασύμαλλοι, 425  
 καλοὶ τε μεγάλοι τε, ἰοδυεφῆς εἶρος ἔχοντες·  
 τοὺς ἀκέων συνέργον ἐυστρεφέεσσι λύγοισι,  
 τῆς ἐπι Κύκλωψ εὐδε πέλωρ, ἀθεμίστια εἰδῶς,  
 σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,  
 τὼ δ' ἐτέρω ἐκάτερθεν ἴτην σῶοντες ἑταίρους. 430  
 τρεῖς δὲ ἕκαστον φῶτ' ὄιες φέρον· αὐτὰρ ἐγὼ γε,  
 ἀρνειὸς γὰρ ἔην, μῆλων ὄχ' ἄριστος ἀπάντων,  
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς  
 κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο  
 νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ. 435  
 ὧς τότε μὲν στενάχοντες ἐμείναμεν Ἥῳ δῖαν.  
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,  
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·  
 οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνησι κακῆσι 440  
 τειρόμενος πάντων ὄϊων ἐπεμαίετο νῶτα  
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰροπόκων ὄϊων στέρνοισι δέδεντο.  
 ὕστατος ἀρνειὸς μῆλων ἔστειχε θύραζε,  
 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445  
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·





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ἄΩς ἐφάμην, ὃ δέ μ' οἰμώξας ἠμείβετο μύθῳ·  
 ἄΩ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.  
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἠὺς τε μέγας τε,  
 Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο  
 καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν· 510  
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,  
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.  
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην  
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·  
 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὔτιδανὸς καὶ ἄκις 515  
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἐδαμάσσατο οἴνω.  
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω,  
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·  
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὐχεται εἶναι.  
 αὐτὸς δ', αἶ κ' ἐθέλησ', ἰήσεται, οὔδέ τις ἄλλος 520  
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'

ἄΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ἄΑἰ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην  
 εὖνιν ποιήσας πέμψαι δόμον ἄΑἶδος εἶσω,  
 ὡς οὐκ ὀφθαλμόν γ' ἰήσεται οὔδ' ἐνοσίχθων.' 525

ἄΩς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἄνακτι  
 εὐχέτο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·  
 ἄΚλυθι, Ποσειδάων γαιήοχε, κυανοχαῖτα·  
 εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι,  
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἱκέσθαι 530  
 [υἱὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα].

ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι  
 οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,  
 ὄψε' ἀκακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἑταίρους,  
 νηὸς ἐπ' ἀλλοτρίης, εὐροὶ δ' ἐν πῆματα οἴκῳ.' 535

ἄΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης  
 αὐτὰρ ὃ γ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας



ἦκ' ἐπιδινήσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,  
 καὶ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο  
 τυτθὸν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι. 540

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

**They rejoin their comrades and resume their voyage.**

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι  
 νῆες εὐσσελμοὶ μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι  
 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545

νῆα μὲν ἔνθ' ἐλθόντες ἐκέλαμεν ἐν ψαμάθοισιν,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ὡς μή τίς μοι ἀτέμβόμενος κίοι ἴσης.  
 ἀρνειὸν δ' ἐμοὶ οἴω εὐκνήμιδες ἑταῖροι 550

μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ  
 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,  
 ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,  
 ἀλλ' ἄρα μερμήριζεν ὅπως ἀπολοίατο πᾶσαι  
 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρήηρες ἑταῖροι. 555

ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἠέλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·  
 ἡμος δ' ἠέλιος κατέδυσεν καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560  
 δὴ τότε ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἷσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.

Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.





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The winds tied up in a bag.

ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· 20  
 κείνου γὰρ ταμίην ἀνέμων ποίησε Κρονίων,  
 ἡμὲν πανέμεναι ἢ δ' ὀρνύμεν ὄν κ' ἐθέλησι.  
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ  
 ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγου περ·  
 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι, 25  
 ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν  
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίησιν.

Ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,  
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,  
 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς εὐντας. 30  
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·  
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ  
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκοίμεθα πατρίδα γαῖαν·  
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,  
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι, 35  
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο·  
 ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

‘Ἦ πόποι, ὡς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν  
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.  
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ 40  
 ληίδος· ἡμεῖς δ' αὐτε ὁμῆν ὁδὸν ἐκτελέσαντες  
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.  
 καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότῃτι  
 Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδώμεθα ὅττι τάδ' ἐστίν,  
 ὅσσοις τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.’ 45

Ἦ ὡς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων·

The bag is opened by the crew, and the ship blown back  
 to the isle.

ἄσκον μὲν λύσαν, ἀνεμοὶ δ' ἐκ πάντες ὄρουσαν,



τοὺς δ' αἰψ' ἄρπάξασα φέρειν πόντονδε θύελλα  
 κλαίοντας, γαίης ἄπο πατρίδος· αὐτὰρ ἐγὼ γε  
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα  
 ἢ πεσῶν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,  
 ἢ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.

50

ἄλλ' ἔτλην καὶ ἔμεινα, καλυψάμενός δ' ἐνὶ νηὶ  
 κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ  
 αὐτίς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι.

55

Ἐνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,  
 αἰψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,  
 δὴ τότε ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,  
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον  
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.

60

ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ  
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·

‘ Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;  
 ἢ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἵκηαι  
 πατρίδα σῆν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.’

65

ᾧ ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·  
 ‘ ἄασάν μ' ἑταροί τε κακοὶ πρὸς τοῖσίν τε ὕπνος  
 σχέτλιος· ἄλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.’

ᾧ ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν·  
 οἱ δ' ἄνεω ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

70

‘ Ἐρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώοντων·  
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν  
 ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν.  
 ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἰκάνεις.’

75

ᾧ ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.  
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.  
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς  
 ἠμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.



## The Laestrygones.

Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ· 80  
 ἔβδομάτῃ δ' ἰκόμεσθα Λάμου αἰπὺ πτολίεθρον,  
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν  
 ἠπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.  
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,  
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων· 85  
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.  
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρῃ  
 ἠλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,  
 ἀκταὶ δὲ προβλήτες ἐναντίαι ἀλλήλησιν  
 ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἴσοδος ἔστιν, 90  
 ἔνθ' οἷ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.  
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο  
 πλησῖαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,  
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνῃ.  
 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν, 95  
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρῃς ἐκ πείσματα δήσας·  
 ἔστην δὲ σκοπιῆν ἐς παιπαλόεσσαν ἀνελθών.  
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνεται ἔργα,  
 καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἴσσουντα.  
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας 100  
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,  
 ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.  
 οἱ δ' ἴσαν ἐκβάντες λείην ὁδὸν, ἧπερ ἄμαξαι  
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.  
 κούρη δὲ ξύμβληντο πρὸ ἄστεος ὑδρευούσῃ, 105  
 θυγατέρ' ἰφθίμη Λαιστρυγόνος Ἀντιφάταο.  
 ἠ μὲν ἄμ' ἐς κρήνην κατεβήσετο καλλιρέεθρον  
 Ἄρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·  
 οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο  
 ὅς τις τῶνδ' εἶη βασιλεὺς καὶ οἴσιν ἀνάσσοι. 110





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ναύλοχον ἐς λιμένα, καί τις θεὸς ἠγεμόνευεν.  
 ἔνθα τότε ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἥως,  
 καὶ τότε ἐγὼν ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὄξυ 145  
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,  
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.  
 ἔστην δὲ σκοπιῆν ἐς παιπαλόεσσαν ἀνελθὼν,  
 καί μοι εἴσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης 150  
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην.  
 μερμήριξα δ' ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν.  
 ὦδε δέ μοι φρονέοντι δοάσασατο κέρδιον εἶναι,  
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης  
 δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155

Odysseus slays a huge stag as food for his crew.

ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,  
 καὶ τότε τίς με θεῶν ὀλοφύρατο μούνον ἔοντα,  
 ὅς ρά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν  
 ἦκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης  
 πιόμενος· δὴ γάρ μιν ἔχει μένος ἠελίοιο. 160  
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα  
 πλήξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,  
 καδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.  
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς  
 εἰρυσάμην· τὸ μὲν αὔθι κατακλίνας ἐπὶ γαίῃ 165  
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπᾶς τε λύγους τε,  
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν  
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,  
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,  
 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170



χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.  
 καὶ δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἑταίρους  
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

‘ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ,  
 εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἡμᾶρ ἐπέλθῃ. 175  
 ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρώσις τε πόσις τε,  
 μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῶ.’

Ἄως ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·  
 ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἄλὸς ἀτρυγέτοιο  
 θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180  
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,  
 χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.  
 ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἠέλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·  
 ἡμος δ' ἠέλιος κατέδυσεν καὶ ἐπὶ κνέφας ἦλθε, 185  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε γῶν ἀγορῆν θέμενος μετὰ πᾶσιν ἔειπον·

‘ [Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι·]  
 ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὄπη ζόφος οὐδ' ὄπη ἠώς, 190  
 οὐδ' ὄπη ἠέλιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν  
 οὐδ' ὄπη ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον  
 εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.  
 εἶδον γὰρ σκοπιῆν ἐς παιπαλόεσσαν ἀνελθὼν  
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται· 195  
 αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση  
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.’

Ἄως ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ  
 μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο  
 Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200  
 κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.



Eurylochus is sent forward with twenty-two men,  
who are turned into swine by Circe.

Αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους  
 ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·  
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205  
 κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·  
 ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.  
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι  
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοόοντας ὄπισθεν.  
 εὐρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210  
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.  
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἠδὲ λέοντες,  
 τοὺς αὐτῇ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.  
 οὐδ' οἷ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε  
 οὐρῆσιν μακρῆσι περισσαίνοντες ἀνέστησαν. 215  
 ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα  
 σαίνωσ'· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·  
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες  
 σαῖνον· τοὶ δ' ἔδδεισαν, ἐπεὶ ἴδον αἶνὰ πέλωρα.  
 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο, 220  
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπί κελῆ,  
 ἱστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων  
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.  
 τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,  
 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότητος τε· 225  
 'ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἱστὸν  
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,  
 ἢ θεὸς ἢ ἐγυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.'  
 ὣς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.  
 ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς 230  
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖησιν ἔποντο·





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ὤμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·  
τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.

αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσεται γούνων  
[καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα] 265

‘Μὴ μ' ἄγε κείσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·  
οἶδα γὰρ ὡς οὔτ' αὐτὸς ἐλεύσει οὔτε τιν' ἄλλον  
ἄξεις σῶν ἐτάρων· ἀλλὰ ξὺν τοίσδεσι θᾶσσον  
φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.’

ᾠς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 270  
‘Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῶδ' ἐνὶ χώρῳ  
ἔσθων καὶ πίνων, κοίλη παρὰ νηὶ μελαίνῃ·  
αὐτὰρ ἐγὼν εἶμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.’

*Odysseus goes alone to Circe's house.*

ᾠς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.  
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας 275  
Κίρκης ἴξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,  
ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν  
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικῶς,  
πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη·  
ἐν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

*Hermes meets him and gives an antidote against  
Circe's spells.*

‘Πῆ δὴ αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,  
χώρου αἰδρις ἐών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης  
ἔρχεται, ὥστε σύες, πυκινούς κευθμῶνας ἔχοντες.  
ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι  
αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285  
ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·  
τῆ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης  
ἔρχευ, ὃ κέν τοι κρατὸς ἀλάκρησιν κακὸν ἡμαρ.



πάντα δέ τοι ἔρέω ὀλοφώια δήνεα Κίρκης.

τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ· 290

ἄλλ' οὐδ' ὧς θέλξαι σε δυνησεται· οὐ γὰρ ἔασει  
φάρμακον ἔσθλον, ὃ τοι δώσω· ἔρέω δὲ ἕκαστα.

ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ῥάβδῳ,

δὴ τότε σὺ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ

Κίρκη ἐπαίξαι ὧς τε κτάμεναι μενεαίνων. 295

ἢ δέ σ' ὑποδδείσασα κελήσεται εὐνηθῆναι·

ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν·

ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσῃ·

ἀλλὰ κέλευσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι

μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300

μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήῃ·

ᾧ ὣς ἄρα φωνήσας πόρε φάρμακον ἀργειφύοντης

ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.

ρίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἵκελον ἄνθος·

μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305

ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον

νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης

ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.

ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο· 310

ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.

ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς

καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.

εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,

καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν· 315

τεῦξε δέ μοι κυκεῶ χρυσέῳ δέπα, ὄφρα πίοιμι,

ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,

ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·



## Circe's spell fails.

‘ Ἔρχεο νῦν συφεόνδε, μετ’ ἄλλων λέξο ἑταίρων.’ 320  
ὡς φάτ’, ἐγὼ δ’ ἄορ ὄξυ ἐρυστάμενος παρὰ μηροῦ  
Κίρκη ἐπήριξα ὡς τε κτάμεναι μενεαίνων.

ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,  
καί μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘ Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;  
θαῦμά μ’ ἔχει ὡς οὔ τι πιῶν τάδε φάρμακ’ ἐθέλχθης. 326  
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτλη,  
ὅς κε πῖη καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.

[σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.]

ἡ σύ γ’ Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ 330  
φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,  
ἐκ Τροίης ἀνιόντα θοῆ σὺν νηὶ μελαίνῃ.

ἀλλ’ ἄγε δὴ κολεῶ μὲν ἄορ θεο, νῶι δ’ ἔπειτα  
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε  
εὐνῆ καὶ φιλότῃτι πεποιίθομεν ἀλλήλοισιν.’ 335

‘ Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘ ὦ Κίρκη, πῶς γὰρ με κέλει σοὶ ἥπιον εἶναι,  
ἡ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,  
αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις  
ἐς θάλαμόν τ’ ἰέναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340  
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.  
οὐδ’ ἂν ἐγὼ γ’ ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,  
εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὀμόσσαι  
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

‘ Ὡς ἐφάμην, ἡ δ’ αὐτίκ’ ἀπώμνυεν ὡς ἐκέλευον. 345  
αὐτὰρ ἐπεὶ ῥ’ ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Ἄμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο  
τέσσαρες, αἳ οἱ δῶμα κάτα δρήστειραι ἔασι.

γίγνονται δ’ ἄρα ταί γ’ ἔκ τε κρηνέων ἀπό τ’ ἀλσέων 350





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‘ ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἶη,  
 πρὶν τλαίῃ πάσασθαι ἐδητύος ἠδὲ ποτῆτος,  
 πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ιδέσθαι; 385  
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,  
 λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

ἌΩς ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάροιο βεβήκει  
 ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέωξε συφειοῦ,  
 ἐκ δ’ ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390  
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἣ δὲ δι’ αὐτῶν  
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

The comrades of Odysseus resume their human shape.

τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσε  
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·  
 ἄνδρες δ’ ἄψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395  
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.  
 ἔγνωσαν δ’ ἐμὲ κείνοι, ἔφυν τ’ ἐν χερσὶν ἕκαστος.  
 πᾶσιν δ’ ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα  
 σμερδαλέον κανάχιζε· θεὰ δ’ ἐλέαιρε καὶ αὐτή.  
 ἣ δέ μευ ἄγχι στᾶσα προσηύδα διὰ θεάων· 400

‘ Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,  
 ἔρχεο νῦν ἐπὶ νῆα θοῆν καὶ θῖνα θαλάσσης.  
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσατε ἠπειρόνδε,  
 κτήματα δ’ ἐν σπήεσσι πελάσσατε ὄπλα τε πάντα·  
 αὐτὸς δ’ ἄψ ἰέναι καὶ ἄγειν ἐρίηρας ἐταίρους.’ 405

Odysseus brings the rest of his comrades to Circe's palace.

ἌΩς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,  
 βῆν δ’ ἰέναι ἐπὶ νῆα θοῆν καὶ θῖνα θαλάσσης.  
 εὖρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους  
 οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.



ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410  
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,  
 πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ  
 ἴσχουσ', ἀλλ' ἀδινὸν μυκόμεναι ἀμφιθέουσι  
 μητέρας· ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,  
 δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415  
 ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίατο καὶ πόλιν αὐτῆν  
 τρηχείης Ἰθάκης, ἵνα τ' ἔτραφεν ἠδ' ἐγένοντο·  
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·

‘ Σοὶ μὲν νοστήσαντι, διοτρεφές, ὡς ἐχάρημεν,  
 ὥς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν· 420  
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.’

ἌΩς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·  
 ‘ νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἠπειρόνδε,  
 κτήματα δὲ σπῆεσσι πελάσσομεν ὄπλα τε πάντα·  
 αὐτοὶ δ' ὀτρύνεσθε, ἐμοὶ ἅμα πάντες ἔπεσθαι, 425  
 ὄφρα ἴδηθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης  
 πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.’

ἌΩς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·  
 Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους·  
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·] 430

‘ Ἄ δειλοὶ, πόσ' ἴμεν; τί κακῶν ἰμείρετε τούτων,  
 Κίρκης ἐς μέγαρον καταβήμεναι, ἧ κεν ἅπαντας  
 ἠ σῦς ἠὲ λύκους ποιήσεται ἠὲ λέοντας,  
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,  
 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἴκοντο 435  
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·  
 τούτου γὰρ καὶ κείνοι ἀτασθαλίησιν ὄλοντο.’

ἌΩς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,  
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,  
 τῷ οἱ ἀποτμήξας κεφαλὴν οὐδάσδε πελάσσαι, 440  
 καὶ πηῶ περ εἰόντι μάλα σχεδόν· ἀλλὰ μ' ἐταῖροι



μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

‘ Διογενὲς, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

ἡμῖν δ’ ἠγεμόνευ’ ἱερὰ πρὸς δώματα Κίρκης.’

445

‘Ὡς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.  
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,  
ἄλλ’ ἔπετ’· ἔδδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκη  
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ,

450

ἀμφὶ δ’ ἄρα χλαίνας οὐλας βάλεν ἠδὲ χιτῶνας·  
δαινυμένους δ’ εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.  
οἱ δ’ ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ’ ἐσάντα,  
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

ἦ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·

455

‘[Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,]  
μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ  
ἡμὲν ὅσ’ ἐν πόντῳ πάθει’ ἄλγεα ἰχθυόεντι,  
ἠδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου.

ἄλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον,  
εἰς ὃ κεν αὐτίς θυμὸν ἐνὶ στήθεσσι λάβητε,

460

οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαῖαν  
τρηχεῖης Ἰθάκης· νῦν δ’ ἀσκελέες καὶ ἄθυμοι,  
αἰὲν ἄλης χαλεπῆς μεμνημένοι· οὐδέ ποθ’ ὑμῖν  
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.’

465

‘Ὡς ἔφαθ’, ἡμῖν δ’ αὐτ’ ἐπεπείθετο θυμὸς ἀγήνωρ.  
ἔνθα μὲν ἤματα πάντα τελεσφόρον εἰς ἐνιαυτὸν  
ἤμεθα, δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἠδύ·  
ἄλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὦραι,  
[μηνῶν φθινόντων, περὶ δ’ ἤματα μακρὰ τελέσθη,]  
καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἑταῖροι·

470

‘ Δαιμόνι’, ἤδη νῦν μιμνήσκειο πατρίδος αἴης,  
εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι





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ὣς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δία θεάων·  
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 μή τί τοι ἠγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505  
 ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας  
 ἦσθαι· τὴν δέ κέ τοι πνοιῆ Βορέας φέρησιν.  
 ἀλλ' ὀπότε ἂν δὴ νηὶ δι' Ὀκεανοῖο περήσης,  
 ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσέα Περσεφονείης,  
 μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι, 510  
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῶ βαθυδίνῃ,  
 αὐτὸς δ' εἰς Ἄϊδεω ἰέναι δόμον εὐρώεντα.  
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι  
 Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορῥῶξ,  
 πέτρη τε ξύνεσις τε δύο ποταμῶν ἐριδούπων· 515  
 ἔνθα δ' ἔπειθ', ἦρως, χριμφθεὶς πέλας, ὥς σε κελεύω,  
 βόθρου ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,  
 ἀμφ' αὐτῶ δὲ χοῆν χεῖσθαι πᾶσιν νεκύεσσι,  
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἠδέει οἴνῳ,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν· 520  
 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμεινῆνὰ κάρηνα,  
 ἔλθων εἰς Ἰθάκην στεῖραν βοῦν, ἣ τις ἀρίστη,  
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερευσέμεν οἴῳ  
 παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν. 525  
 αὐτὰρ ἐπὴν εὐχῆσι λίσση κλυτὰ ἔθνεα νεκρῶν,  
 ἔνθ' οἶν ἀρνειὸν ῥέξειν θῆλύν τε μέλαιναν  
 εἰς Ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι  
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ  
 ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων. 530  
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι  
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῶ,  
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Ἄϊδι καὶ ἐπαινῇ Περσεφονείῃ·



αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 ἦσθαι, μηδὲ εἶαν νεκύων ἀμενηνὰ κάρηνα  
 αἵματος ἄσσον ἴμεν πρὶν Τειρεσίαο πυθέσθαι.  
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,  
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα.' 535

Ἔως ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.  
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν·  
 αὐτῇ δ' ἀργύφειον φᾶρος μέγα ἔνυτο νύμφη,  
 λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ  
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.  
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον· 545

Ἐμνήστε νῦν εὖδοντες ἀωτεῖτε γλυκὺν ὕπνον,  
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.  
 Ἔως ἔφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. 550

οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.  
 Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λήην  
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ἦσιν ἀρηρῶς,  
 ὃς μοι ἀνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,  
 ψύχεος ἱμείρων, κατελέξατο οἴνοβαρείων· 555

κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας  
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἦσιν·  
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
 ἀλλὰ καταντικρὺ τέγεος πέσειν· ἐκ δέ οἱ αὐχὴν  
 ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄϊδόσδε κατῆλθεν. 560

ἔρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·  
 Ἐφάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαῖαν  
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη  
 εἰς Ἄϊδαο δόμους καὶ ἐπαινῆς Περσεφονείης  
 [ψυχῇ χρησομένους Θηβαίου Τειρεσίαο]. 565

Ἔως ἔφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,



ἐζόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης  
 ἦομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες, 570  
 τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίῃη  
 ἀρνειὸν κατέδησεν ὄιν θῆλύν τε μέλαιναν,  
 ρεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα  
 ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κιόντα;





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The ghosts come up from Hades to drink the blood  
of the victims.

Ἔνθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε  
 ἔσχον· ἐγὼ δ' ἄορ ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25  
 ἀμφ' αὐτῷ δὲ χοῆν χεόμην πᾶσιν νεκύεσσι,  
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἠδέει οἴνω,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.  
 πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,  
 ἔλθων εἰς Ἰθάκην στεῖραν βοῦν, ἧ τις ἀρίστη, 30  
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίη δ' ἀπάνευθεν οἶν ἱερευσέμεν οἴῳ  
 παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.  
 τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,  
 ἔλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35  
 ἐς βόθρον, ῥέε δ' αἶμα κελαινεφές· αἱ δ' ἀγέροντο  
 ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκύων κατατεθνηώτων·  
 [νύμφαι τ' ἠιθεοὶ τε πολύτλητοὶ τε γέροντες  
 παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·  
 πολλοὶ δ' οὐτάμενοι Χαλκήρεσιν ἐγχείησιν, 40  
 ἄνδρες ἀρηίφατοι βεβρωτώμενα τεύχε' ἔχοντες·  
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος  
 θεσπεσίη ἰαχῆ· ἐμὲ δὲ χλωρὸν δέος ἦρει.]  
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ, 45  
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 ἤμην, οὐδ' εἶων νεκύων ἀμενηνὰ κάρηνα  
 αἵματος ἄσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι. 50



## The ghost of Elpenor.

Πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν ἑταίρου  
 οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·  
 σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς  
 ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.  
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 55  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·<sup>9</sup>

‘Ἐλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα;  
 ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

ᾧ ὣς ἐφάμην, ὁ δέ μ’ οἰμώξας ἠμείβετο μύθῳ·  
 ‘[διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,] 60  
 ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·  
 Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα  
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
 ἀλλὰ καταυτικρὸν τέγεος πέσον· ἐκ δέ μοι αὐχὴν  
 ἀστραγάλων ἐάγη, ψυχὴ δ’ Ἄιδόσδε κατήλθε. 65

νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,  
 πρὸς τ’ ἀλόχου καὶ πατρὸς, ὃ σ’ ἔτρεφε τυτθὸν ἐόντα,  
 Τηλεμάχου θ’, ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·  
 οἶδα γὰρ ὡς ἐνθένδε κιῶν δόμου ἐξ Ἄϊδαο  
 νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70

ἔνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο·  
 μή μ’ ἄκλαυτον, ἄθαπτον, ἰὼν ὄπιθεν καταλείπειν,  
 νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,  
 ἀλλὰ με κακῆναι σὺν τεύχεσιν, ἄσσα μοί ἐστι,  
 σῆμά τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ θαλάσσης, 75  
 ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·  
 ταῦτά τέ μοι τελέσαι πῆξαι τ’ ἐπὶ τύμβῳ ἔρετμόν,  
 τῷ καὶ ζῶος ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.’

ᾧ ὣς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’ 80

Ἄνω μὲν ὡς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν



ἤμεθ', ἐγὼ μὲν ἀνευθεν ἐφ' αἵματι φάσγανον ἴσχων,  
εἶδωλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν.

Ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηυῖης,  
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,

85

τὴν ζῶην κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.  
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·  
ἀλλ' οὐδ' ὧς εἶων προτέρην, πυκινόν περ ἀχέων,  
αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

The ghost of Teiresias reveals to Odysseus his further trials and the manner of his death.

Ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο,  
χρύσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·

90

‘ [Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]  
τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἠελίοιο  
ἤλυθες, ὄφρα ἴδη νέκυσας καὶ ἀτερπέα χῶρον;  
ἀλλ' ἀποχάζεο βόθρον, ἄπισχε δὲ φάσγανον ὄξυν,  
αἵματος ὄφρα πῖω καὶ τοι νημερτέα εἴπω.’

95

Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλου  
κουλεῷ ἐγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινόν,  
καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων·

‘ Νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ·  
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ οἶω  
λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,  
χωόμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.

100

ἀλλ' ἔτι μὲν κε καὶ ὧς κακά περ πάσχοντες ἴκοισθε,  
αἶ κ' ἐθέλης σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων,

105

ὅπποτε κε πρῶτον πελάσης εὐεργέα νῆα  
Θρινακίῃ νήσῳ, προφυγῶν ἰοειδέα πόντον,  
βοσκομένας δ' εὖρητε βόας καὶ ἴφια μῆλα

Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.

τὰς εἰ μὲν κ' ἀσινέας ἔαας νόστου τε μέδῃαι,

110





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ἔτλη ἑσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.

εἶπε, ἄναξ, πῶς κέν με ἀναγνοίη τὸν ἑόντα;

ἌΩς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·

ῥηϊδίον τοι ἔπος ἔρέω καὶ ἐνὶ φρεσὶ θήσω· 146

ὄν τινα μὲν κεν ἑᾶς νεκύων κατατεθνηώτων

αἵματος ἄσσον ἴμεν, ὁ δέ τοι νημερτὲς ἐνίψει·

ᾧ δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἴσω ὀπίσσω·

ἌΩς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄϊδος εἴσω 150

Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·

Next comes the ghost of Anticleia, mother of Odysseus.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ

ἤλυθε καὶ πῖεν αἶμα κελαινεφές· αὐτίκα δ' ἔγνω,

καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

Ἐτέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα 155

ζωὸς ἑών; χαλεπὸν δὲ τάδε ζωῶσιν ὀράσθαι.

[μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

Ἔκεανὸς μὲν πρῶτα, τὸν οὐ πῶς ἔστι περῆσαι

πεζὸν ἑόντ', ἦν μή τις ἔχη εὐεργέα νῆα.]

ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις 160

νηί τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες

εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

ἠῆτερ ἐμῆ, χρειώ με κατήγαγεν εἰς Ἄϊδαο

ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο· 165

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς

γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζῦν,

ἔξ οὐ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δίῳ

Ἰλίου εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.

ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον· 170

τίς νύ σε κῆρ ἐδάμασσε ταηλεγέος θανάτοιο;

ἦ δολιχὴ νοῦσος; ἦ Ἄρτεμις ἰοχέαιρα



οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνευ ;  
 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,  
 ἢ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἢέ τις ἤδη 175  
 ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.  
 εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,  
 ἢέ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει  
 ἢ ἤδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.'

ᾠς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ 180  
 ' καὶ λῆν κείνη γε μένει τετληότι θυμῷ  
 σοῖσιν ἐνὶ μεγάροισιν· οἰζυραὶ δέ οἱ αἰεὶ  
 φθίνουσιν νύκτες τε καὶ ἡμέατα δακρυχεούση.  
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος 185  
 Τηλέμαχος τεμένεα νέμεται καὶ δαίτας εἴσας  
 δαίνυται, ἅς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·  
 πάντες γὰρ καλέουσι. πατήρ δέ σὸς αὐτόθι μίμνει  
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ  
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,  
 ἀλλ' ὅ γε χεῖμα μὲν εὔδει ὅθι δμῶες ἐνὶ οἴκῳ 190  
 ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροῦ εἴματα εἶται·  
 αὐτὰρ ἐπὴν ἔλθησι θέρος τεθαλυῖά τ' ὀπώρη,  
 πάντη οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο  
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήαται εὐναί·  
 ἔνθ' ὅ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195  
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.  
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·  
 οὕτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνευ,  
 οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἢ τε μάλιστα 200  
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·  
 ἀλλά με σὸς τε πόθος σά τε μήδεα φαίδιμ' Ὀδυσσεῦ,  
 σὴ τ' ἀγανοφροσύνη μελιηδέα θυμόν ἀπηύρα.'

ᾠς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίξας



μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυίης. 205

τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει  
 τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἢ καὶ ὄνειρῳ  
 ἔπτατ'· ἐμοὶ δ' ἄχος ὄξυ γενέσκετο κηρόθι μᾶλλον,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Μῆτερ ἐμῆ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210

ὄφρα καὶ εἰν Ἄϊδαο φίλας περὶ χεῖρε βαλόντε

ἀμφοτέρῳ κρυεροῖο τεταρπώμεσθα γόοιο;

ἢ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνηια

ῶτρυν', ὄφρ' ἔτι μᾶλλον ὄδυρόμενος στεναχίζω;’

‘Ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215

‘ὦ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,

οὐ τί σε Περσεφόνηια, Διὸς θυγάτηρ, ἀπαφίσκει,

ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·

οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,

ἀλλὰ τὰ μὲν τε πυρὸς κρατερόν μένος αἰθομένοιο 220

δαμνᾶ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμὸς,

ψυχὴ δ' ἠύτ' ὄνειρος ἀποπταμένη πεπότῃται.

ἀλλὰ φώσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα

ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἵπησθα γυναικί.’

The ghosts of famous women, wives and daughters  
 of heroes.

Νῶι μὲν ὧς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225

ἤλυθον, ῶτρυνεν γὰρ ἀγανὴ Περσεφόνηια,

ὄσσαι ἀριστήων ἄλοχοι ἔσαν ἠδὲ θύγατρες.

αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἠγερέθοντο,

αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.

ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230

σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ

οὐκ εἶων πιέειν ἅμα πάσας αἶμα κελαινόν.

αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἐκάστη

δὲν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.





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πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
 ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἔοντε. 265

**Alcmena and Megara.**

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,  
 ἧ ῥ' Ἑρακλῆα θρασυμέμνονα θυμολέοντα  
 γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγείσα·  
 καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,  
 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρήσ. 270

**Epicasta.**

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,  
 ἧ μέγα ἔργον ἔρεξεν αἰδρείῃσι νόοιο,  
 γημαμένη ᾧ υἱί· ὁ δ' ὄν πατέρ' ἐξεναρίξας  
 γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.  
 ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275  
 Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλὰς·  
 ἧ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,  
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,  
 ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω  
 πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσι. 280

**Chloris.**

Καὶ Χλωρίν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς  
 γῆμεν ἔον διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,  
 ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,  
 ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖω Ἴφι ἤνασσεν·  
 ἧ δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα, 285  
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.  
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῶ τέκε, θαῦμα βροτοῖσι,  
 τὴν πάντες μνώοντο περικτίται· οὐδέ τι Νηλεὺς  
 τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους  
 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληείης 290



ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων  
 ἐξελάαν· χαλεπή δὲ θεοῦ κατὰ μοῖρα πέδησε,  
 δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροῖῳται.  
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο  
 ἀψ' περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι,  
 καὶ τότε δὴ μιν ἔλυσε βίη Ἴφικληεῖη,  
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἔτελείετο βουλή.

295

Leda, Iphimedeia and many others.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,  
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,  
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα, 300  
 τοὺς ἀμφω ζωὸς κατέχει φυσίζοος αἶα·  
 οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες  
 ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὔτε  
 τεθνήσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

Τὴν δὲ μέτ' Ἴφιμέδειαν, Ἄλωῆος παράκοιτιν, 305  
 εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,  
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυθαδίῳ δὲ γενέσθην,  
 Ὠτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,  
 οὓς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα  
 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα· 310  
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν  
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.  
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ  
 φυλόπιδα στήσειν πολυάικος πολέμοιο. 314

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὀσση  
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἶη.  
 καὶ νύ κεν ἐξετέλεσσαν, εἰ ἦβης μέτρον ἴκοντο·  
 ἀλλ' ὄλεσεν Διὸς υἱὸς, ὃν ἠύκομος τέκε Λητῶ,  
 ἀμφοτέρῳ, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους  
 ἀνθῆσαι πυκάσαι τε γένυς εὐανθεί λαχνη. 320



Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδην,  
 κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς  
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων  
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα  
 Δίῃ ἐν ἀμφιρῦτῃ Διονύσου μαρτυρήσει. 325

Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,  
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.  
 πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·  
 πρὶν γάρ κεν καὶ νύξ φθίτ' ἄμβροτος. ἀλλὰ καὶ ὦρη 330  
 εὔδειν, ἣ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους  
 ἣ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'

ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,  
 κηληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιάεντα.  
 τοῖσιν δ' Ἀρήτη λευκώλενος ἦρχετο μύθων· 335

ᾠ Φαίηκες, πῶς ὑμῖν ἀνὴρ ὅδε φαίνεται εἶναι  
 εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἴσας;  
 ξεῖνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·  
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα  
 οὔτω χρηίζοντι κολούετε· πολλὰ γὰρ ὑμῖν 340  
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.'

Τοῖσι δὲ καὶ μετέειπε γέρων ἠρώς Ἐχένης,  
 [ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]

ᾠ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης  
 μυθεῖται βασιλεια περίφρων· ἀλλὰ πίθεσθε. 345  
 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
 ᾠ τοῦτο μὲν οὔτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε  
 ζῶς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·  
 ξεῖνος δὲ τλήτω, μάλα περ νόστοιο χατίζων, 350  
 ἔμπης οὖν ἐπιμείναι ἐς αὔριον, εἰς ὃ κε πᾶσαν  
 δωτίνην τελέσω· πομπὴ δ' ἀνδρεσσι μελήσει





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οἱ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτήν,  
 ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

Odysseus tells how he saw Agamemnon and learned his fate.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλην 385  
 ἄγνῃ Περσεφόνεια γυναικῶν θηλυτεράων,  
 ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο  
 ἀχθυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ  
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.

ἔγνω δ' αἰψ' ἐμὲ κείνος, ἐπεὶ πῖεν αἷμα κελαιόν· 390  
 κλαῖε δ' ὅ γε λιγέως, θαλερόν κατα δάκρυον εἵβων,  
 πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·  
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κῆρυς,  
 οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.

τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,  
 τίς νύ σε κῆρ ἐδάμασσε ταυηλεγέος θανάτοιο;  
 ἦέ σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσειν  
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν, 400  
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου  
 βοῦς περιταμνόμενον ἠδ' οἴων πώεα καλὰ,  
 ἦέ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν;

ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 Ἰδιογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, 405  
 οὔτ' ἐμὲ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσειν,  
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν,  
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,  
 ἀλλὰ μοι Αἰγισθος τεύξας θανάτόν τε μόρον τε  
 ἔκτα σὺν οὐλομένη ἄλόχῳ, οἰκόνδε καλέσσας, 410  
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.



ὡς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι  
 νωλεμέως κτείνοντο, σύες ὡς ἀργιόδοντες,  
 οἷ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο  
 ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυίῃ. 415

ἤδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,  
 μουνᾶξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ  
 ἀλλὰ κε κείνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,  
 ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας  
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν. 420

οἰκτροτάτην δ' ἤκουσα ὅσα Πριάμοιο θυγατρὸς,  
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις  
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων  
 βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἢ δὲ κυνῶπις  
 νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀίδαο 425  
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρείσαι.

ὡς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς  
 [ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλῃται].  
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς,  
 κουριδίῳ τεύξασα πόσει φόνον. ἢ τοι ἔφην γε 430  
 ἀσπάσιος παίδεσσιν ἰδὲ δμώεσσιν ἐμοῖσιν  
 οἴκαδ' ἐλεύσεσθαι· ἢ δ' ἔξοχα λυγρὰ ἰδυῖα  
 οἷ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω  
 θηλυτέρησι γυναιξὶ, καὶ ἢ κ' εὐεργὸς ἔησιν.'

Ἔφη δ' ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 435  
 'ὦ πόποι, ἢ μάλα δὴ γόνον Ἀτρέος εὐρύοπα Ζεὺς  
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς  
 ἐξ ἀρχῆς· Ἐλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοὶ,  
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.'

Ἔφη δ' ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 'τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἦπιος εἶναι· 441  
 μηδ' οἱ μῦθον ἅπαντα πιφασκέμεν, ὅν κ' ἐὺ εἰδῆς,  
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.'



ἀλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·  
 λήην γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα οἶδε 445  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

ἦ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς  
 ἐρχόμενοι πόλεμόνδε· πάις δέ οἱ ἦν ἐπὶ μαζῶ  
 νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἴζει ἀριθμῶ,  
 ὄλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθὼν, 450  
 καὶ κείνος πατέρα προσπτύξεται, ἦ θέμις ἐστίν.

ἦ δ' ἐμῆ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις  
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφυε καὶ αὐτόν.  
 [ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 κρύβδην, μηδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαῖαν 455  
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]

ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,  
 εἴ που ἔτι ζῶντος ἀκούετε παιδὸς ἐμοῖο,  
 ἦ που ἐν Ὀρχομενῶ, ἦ ἐν Πύλῳ ἡμαθέεντι,  
 ἦ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δίος Ὀρέστης.'

Ἔως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ' Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,  
 ζῶει ὃ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

Νῶι μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465  
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·  
 ἦλθε δ' ἐπὶ ψυχῇ Πηληιάδew Ἀχιλλῆος  
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
 Αἴαντός θ', ὅς ἄριστος ἔην εἰδός τε δέμας τε  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 470

Odysseus talks with the ghost of Achilles.

ἔγνω δὲ ψυχῇ με ποδώκεος Αἰακίδαο,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 ' Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,





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αὐτὰρ τοι παιδός γε Νεοπτολέμοιο φίλοιο  
 πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·  
 αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς εἴσης  
 ἤγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιοῦς.  
 ἦ τοι ὄτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510  
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·  
 Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴω.  
 αὐτὰρ ὄτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῶ,  
 οὔ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,  
 ἀλλὰ πολὺ προθέεσκε, τὸ ὄν μένος οὐδενὶ εἴκων 515  
 πολλοὺς δ' ἀνδρας ἔπεφνευ ἐν αἰνῇ δηιοτήτι.  
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 ὅσσον λαὸν ἔπεφνευ ἀμύνων Ἀργείοισιν,  
 ἀλλ' οἶον τὸν Τηλεφίδην κατενήρατο χαλκῶ,  
 ἦρω' Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι 520  
 Κήτειοι κτείνοντο γυναίων εἴνεκα δώρων.  
 κείνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.  
 αὐτὰρ ὄτ' εἰς ἵππον κατεβαίνομεν, ὄν κάμ' Ἐπειὸς,  
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,  
 [ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἠδ' ἐπιθεῖναι·] 525  
 ἔνθ' ἄλλοι Δαναῶν ἠγήτορες ἠδὲ μέδοντες  
 δάκρυά τ' ὠμόργυννυτο τρέμον θ' ὑπὸ γυῖα ἐκάστου·  
 κείνον δ' οὔ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν  
 οὔτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν  
 δάκρυ' ὀμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530  
 ἱππόθεν ἐξέμεναι, ξίφειος δ' ἐπεμαίετο κώπην  
 καὶ δόρυ χαλκοβαρὲς, κακὰ δὲ Τρώεσσι μενοίνα.  
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,  
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινευ  
 ἀσκηθῆς, οὔτ' ἂρ βεβλημένος ὄξει χαλκῶ 535  
 οὔτ' αὐτοσχεδίην οὐτασμένος, οἶά τε πολλὰ  
 γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἄρης·



ᾠς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο  
φοίτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,  
γηθοσύνη ὃ οἱ υἷον ἔφην ἀριδείκετον εἶναι. 540

The ghost of Ajax turns away in angry silence.

Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων  
ἔστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἐκάστη.  
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο  
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,  
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ 545  
τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.

[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]  
ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω·  
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,  
Αἴανθ', ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο 550  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.  
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν·

Ἄϊαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες  
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων  
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι, 555  
τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ  
ἴσον Ἀχιλλῆος κεφαλῇ Πηληιάδαο  
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος  
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν  
ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν. 560

ἄλλ' ἄγε δεῦρο, ἄναξ, ἴν' ἔπος καὶ μῦθον ἀκούσης  
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.'

ᾠς ἐφάμην, ὃ δὲ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας  
ψυχὰς εἰς Ἔρεβος νεκύων κατατεθνηώτων.  
ἐνθα χ' ὅμως προσέφη κεχολωμένος, ἧ κεν ἐγὼ τόν· 565  
ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι  
τῶν ἄλλων ψυχὰς ιδέειν κατατεθνηώτων.



The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἷον,  
 χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσι,  
 ἦμενον· οἱ δέ μιν ἀμφὶ δίκας εἶροντο ἄνακτα, 570  
 ἦμενοι ἑσταότες τε, κατ' εὐρυπυλῆς Ἄϊδος δῶ.

Τὸν δὲ μέτ' Ὠρίωνα πελώριον εἰσενόησα  
 θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,  
 τοὺς αὐτὸς κατέπεφνευ ἐν οἰοπόλοισιν ὄρεσσι,  
 χερσὶν ἔχων ρόπαλον παγχάλκεον, αἶεν ἀαγές. 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἷον,  
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,  
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,  
 δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσί·  
 Λητῶ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν, 580  
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,  
 ἑστεῶτ' ἐν λίμνῃ· ἦ δὲ προσέπλαζε γενεΐῳ·  
 στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἐλέσθαι·  
 ὄσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαίνων, 585  
 τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶ  
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.  
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,  
 ὄγχναι καὶ ροιαὶ καὶ μηλέαι ἀγλαόκαρποι  
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι· 590  
 τῶν ὀπὸτ' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,  
 τὰς δ' ἄνεμος ρίπτασκε ποτὶ νέφεα σκιόεντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,  
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.  
 ἦ τοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσὶν τε 595  
 λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι  
 ἄκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταίς·





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Odysseus retires fearing he might see the Gorgon's head.

ὣς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,  
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι  
 ἀνδρῶν ἠρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.  
 καί νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ· 630  
 [Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·]  
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν  
 ἠχῆ θεσπεσίη· ἐμὲ δὲ χλωρὸν δέος ἦρει,  
 μή μοι Γοργεῖην κεφαλὴν δεινοῖο πελώρου  
 ἐξ Ἄϊδος πέμψειεν ἀγανὴ Περσεφόνηα. 635  
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἑταίρους  
 αὐτοῦς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.  
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,  
 πρῶτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὔρος. 640



# Ο ΔΥΣΣΕΙΑΣ Μ.

Σειρήνες, Σκύλλα, Χάρυβδις, βόες Ἡλίου.

Return to Aeaëa and burial of Elpenor.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὠκεανοῖο  
νηῦς, ἀπὸ δ' ἴκετο κῦμα θαλάσσης εὐρυπόροιο  
νησὸν τ' Αἰαίην, ὅθι τ' Ἡοῦς ἠριγενείης  
οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἡελίοιο,  
νηῖα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, 5  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.  
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ δῖαν.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,  
δὴ τότε ἔγων ἑτάρους προΐειν ἐς δώματα Κίρκης  
οἰσέμεναι νεκρὸν Ἐλπήνορα τεθνηῶτα. 10

φिटροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτη πρόεχ' ἀκτῆ,  
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.  
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,  
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες  
πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν. 15

Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην  
ἐξ Ἄιδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα  
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ  
σίτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.  
ἢ δ' ἐν μέσσω στᾶσα μετηύδα διὰ θεάων 20

Ἐσχέτλιοι, οἳ ζῶντες ὑπήλθετε δῶμ' Ἄιδας,



δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.  
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον  
 αὐθι πανημέριοι· ἅμα δ' ἠοῖ φαινομένηφι  
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἠδὲ ἕκαστα 25  
 σημανέω, ἵνα μή τι κακοῖραφίη ἄλεγεινῆ  
 ἢ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.'

Ἔως ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ὣς τότε μὲν πρόπαν ἤμαρ ἐς ἠέλιον καταδύντα  
 ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ· 30  
 ἤμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,  
 ἢ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπουόσφιν ἑταίρων  
 εἶσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·  
 αὐτὰρ ἐγὼ τῆ πάντα κατὰ μοῖραν κατέλεξα. 35  
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

Circe tells Odysseus of the dangers that beset his voyage:

Ἔταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,  
 ὣς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.  
 Σειρῆνας μὲν πρῶτον ἀφίξεις, αἳ ῥά τε πάντας  
 ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκηται. 40  
 ὅς τις αἰδρεῖη πελάση καὶ φθόγγον ἀκούσῃ  
 Σειρήνων, τῶ δ' οὐ τι γυνὴ καὶ νήπια τέκνα  
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,  
 ἀλλὰ τε Σειρῆνες λιγυρῆ θέλγουσιν ἀοιδῆ,  
 ἤμεναι ἐν λειμῶνι· πολὺς δ' ἀμφ' ὀστεόφιν θῖς 45  
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι·

how he must avoid the Sirens,

ἀλλὰ παρέξ ἐλάαν, ἐπὶ δ' οὔατ' ἀλείψαι ἑταίρων  
 κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ  
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκούμεν αἳ κ' ἐθέλησθα,





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οὐδ' εἴ οἱ χεῖρές τε εἴκοσι καὶ πόδες εἶεν·  
 πέτρῃ γὰρ λῖς ἐστὶ, περιξεστῇ εἰκυῖα.  
 μέσσω δ' ἐν σκοπέλω ἐστὶ σπέος ἠεροειδές, 80  
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς  
 νῆα παρὰ γλαφυρὴν ἰθύετε, φαίδιμ' Ὀδυσσεῦ.  
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ  
 τόξω ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.  
 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα· 85  
 τῆς ἧ τοι φωνὴ μὲν ὄση σκύλακος νεογιλῆς,  
 γίγνεται, αὐτῇ δ' αὐτε πέλωρ κακόν· οὐδέ κέ τίς μιν  
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.  
 τῆς ἧ τοι πόδες εἰσὶ δώδεκα πάντες ἄωροι,  
 ἕξ δέ τε οἱ δειραὶ περιμήκεες, ἐν δὲ ἑκάστη 90  
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,  
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.  
 μέσση μὲν τε κατὰ σπείους κοίλοιο δέδυκεν,  
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,  
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα, 95  
 δελφῖνάς τε κύνας τε καὶ εἴ ποθι μείζον ἔλησι  
 κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη.  
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται  
 παρφυγέειν· σὺν νηί· φέρει δέ τε κρατὶ ἑκάστῳ  
 φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο. 100

Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.  
 πλησίον ἀλλήλων· καὶ κεν διοῖστεύσειας.  
 τῷ δ' ἐν ἐρινεός ἐστὶ μέγας, φύλλοισι τεθηλώς·  
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.  
 τρὶς μὲν γάρ τ' ἀνίησιν ἐπ' ἡματι, τρὶς δ' ἀναροιβδεῖ 105  
 δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ροιβδήσειεν·  
 οὐ γάρ κεν ρύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.  
 ἀλλὰ μάλα Σκύλλης σκοπέλω πεπλημένος ὤκα  
 νῆα παρέξ ἐλάαν, ἐπεὶ ἧ πολὺ φέρτερόν ἐστιν.



ἔξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἄμα πάντα.' 110

Ἐὼς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'εἰ δ' ἄγε δὴ μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπες,  
 εἴ πως τὴν ὄλοην μὲν ὑπεκπροφύγοιμι Χάρυβδι,  
 τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἐταίρους.'

Ἐὼς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο δῖα θεάων· 115

'σχέτλιε, καὶ δ' αὖ τοι πολεμήια ἔργα μέμηλε  
 καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν·  
 ἢ δέ τοι οὐ θνητῆ, ἀλλ' ἀθάνατον κακὸν ἐστι,  
 δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·  
 οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120

ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,  
 δεῖδω μή σ' ἐξαὔτις ἐφορμηθεῖσα κίχῃσι  
 τόσσησιν κεφαλῆσι, τόσους δ' ἐκ φῶτας ἔληται.  
 ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταῖν,  
 μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν· 125  
 ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὄρμηθῆναι.

and of the Thrinacian isle, and the herds of Helios.

Θρινακίην δ' ἐς νῆσον ἀφίξεται· ἔνθα δὲ πολλαὶ  
 βόσκοντ' Ἡελίοιο βόες καὶ ἴφια μῆλα,  
 ἑπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πώεα καλὰ,  
 πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν, 130  
 οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶ,  
 νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὴ τε,  
 ἃς τέκεν Ἡελίῳ Ὑπερίονι δῖα Νέαιρα.

τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ  
 Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν, 135  
 μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.  
 τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστου τε μέδῃαι,  
 ἢ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·  
 εἰ δέ κε σίνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον



νηί τε καὶ ἐτάροις· αὐτὸς δ' εἶ πέρ κεν ἀλύξης,  
ὄψ' ἐ κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταίρους.' 140

*Odysseus sets sail with his comrades.*

ᾠς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.  
ἢ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων·  
αὐτὰρ ἐγὼν ἐπὶ νῆα κιῶν ὤτρυνον ἐταίρους  
αὐτούς τ' ἀμβάλνειν ἀνά τε πρυμνήσια λῦσαι. 145

οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον.  
[ἐξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτου ἐρετμοῖς.]  
ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο  
ἴκμενον οὔρου ἴει πλησίστιον, ἐσθλὸν ἐταῖρον,  
Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα. 150

αὐτίκα δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα  
ἡμεθα· τὴν δ' ἀνεμὸς τε κυβερνήτης τ' ἴθυνε.  
δὴ τότε ἐγὼν ἐτάροισι μετηύδων ἀχνύμενος κῆρ·

ᾠ φίλοι, οὐ γὰρ χρὴ ἕνα ἴδμεναι οὐδὲ δύ' οἴους  
θέσφαθ' ἃ μοι Κίρκη μυθήσατο, δῖα θεάων· 155

ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἢ κε θάνωμεν  
ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.

Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων  
φθόγγου ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.

οἶον ἔμ' ἠνώγειν ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῶ 160

δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,  
ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.

εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,  
ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.'

*They teach the Sirens' coast, and Odysseus hears  
their song unharmed.*

Ἥ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφασκον· 165





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φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,  
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρήρηες ἑταῖροι,  
 οὐ σφιν ἐπ' ὡσὶν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

The surf and the smoke at the Planctae.

'Αλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα  
 καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα·  
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμὰ,  
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ  
 νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον. 205

αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἑταίρους  
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

'ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·  
 οὐ μὲν δὴ τόδε μείζον ἔπι κακὸν ἢ ὅτε Κύκλωψ  
 εἴλει ἐνὶ σπῆι γλαφυρῶ κρατερῆφι βίηφιν· 210  
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε  
 ἐκφύγομεν, καί που τῶνδε μνήσεσθαι οἴω.

νῦν δ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.  
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθείαν  
 τύπτετε κληίδεσσι ἐφήμενοι, αἶ κέ ποθι Ζεὺς 215

δώη τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·  
 σοὶ δὲ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ  
 βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἴηια νωμᾶς.  
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε  
 νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσι 220  
 κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.'

\*Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.  
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,  
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι  
 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225

καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς  
 λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·



αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε  
 μάκρ' ἐν χερσὶν ἔλῶν εἰς ἴκρια νηὸς ἔβαινον  
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230  
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.  
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὄσσε  
 πάντη παπταίνοντι πρὸς ἠεροειδέα πέτρην.

The strait between Scylla and Charubdis.

Ἡμεῖς δὲ στεινωπὸν ἀνεπλέομεν γοόωντες·  
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδιδις 235  
 δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.  
 ἦ τοι ὄτ' ἐξεμέσειε, λέβης ὡς ἐν πυρὶ πολλῷ  
 πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη  
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.  
 ἀλλ' ὄτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ, 240  
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ  
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε  
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.  
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·

Scylla's attack.

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους 245  
 ἐξ ἔλεθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν  
 σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἐταίρους  
 ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθευ  
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες  
 ἐξουομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250  
 ὡς δ' ὄτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ  
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων  
 ἐς πόντον προΐησι βόος κέρας ἀγραύλοιο,  
 ἀσπαίροντα δ' ἔπειτα λαβῶν ἔρριψε θύραζε,  
 ὡς οἳ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας· 255



αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,  
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῆτι.  
 οἴκτιστον δὴ κείνο ἐμοῖς ἴδόν ὀφθαλμοῖσι  
 πάντων ὅσσο' ἐμόγησα πόρους ἀλὸς ἐξερεείνων.

Attival at the Thrinacian isle.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδι 260  
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον  
 ἰκόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,  
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.  
 δὴ τότε' ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ  
 μυκηθμοῦ τ' ἤκουσα βοῶν ἀυλιζομενάων 265  
 οἴων τε βληχῆν· καί μοι ἔπος ἔμπεσε θυμῷ  
 μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,  
 Κίρκης τ' Αἰαίης, οἳ μοι μάλα πόλλ' ἐπέτελλον  
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.  
 δὴ τότε' ἐγὼν ἑτάροισι μετηύδων, ἀχνύμενος κῆρ' 270  
 'Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι,  
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο  
 Κίρκης τ' Αἰαίης, οἳ μοι μάλα πόλλ' ἐπέτελλον  
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο·  
 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον. 275  
 ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'  
 ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.  
 αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἠμείβετο μύθῳ·  
 'Σχέτλιός εἰς, Ὀδυσσεῦ, περὶ τοι μένος οὐδέ τι γυῖα  
 κάμνεις· ἦ ρά νυ σοί γε σιδήρεα πάντα τέτυκται, 280  
 ὅς ῥ' ἑτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ  
 οὐκ ἑάσας γαίης ἐπιβήμεναι, ἔνθα κεν αὔτε  
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,  
 ἀλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,  
 νήσου ἀποπλαγχθέντας, ἐν ἠεροειδέϊ πόντῳ. 285





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ἐνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι·  
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε 320  
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·  
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,  
Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.’

Weather-bound and half-famished, they slaughter the cows  
of Helios.

ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.  
μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος 325  
γίγνεται ἔπειτ' ἀνέμων, εἰ μὴ Εὐρός τε Νότος τε.

οἱ δ' εἴως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρὸν,  
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.  
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἦια πάντα,  
καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330

ἰχθῦς ὄρνιθας τε, φίλας δ' τι χεῖρας ἴκοιτο,  
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·  
δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν  
εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.

ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους, 335  
χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,  
ἠρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·  
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.  
Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι· 340  
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,  
λιμῶ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν.  
ἀλλ' ἄγετ', Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας  
δέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345  
αἰψά κεν Ἥελίῳ Ὑπερίονι πίονα νηὸν  
τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·



εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων  
 νῆ' ἐθέλη ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,  
 βούλομ' ἅπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350  
 ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'

Ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
 αὐτίκα δ' Ἑλλίοιο βοῶν ἐλάσαντες ἀρίστας  
 ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κυανοπρώροιο  
 βοσκέσκουθ' ἔλικες καλάι βόες εὐρυμέτωποι· 355  
 τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσι,  
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·  
 οὐ γὰρ ἔχον κριὶ λευκὸν εὐσσέλμου ἐπὶ νηός.  
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 360  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν·  
 οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,  
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·  
 βῆν δ' ἰέναι ἐπὶ νῆα θοῆν καὶ θίνα θαλάσσης.  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,  
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἠδὺς αὐτμή·  
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370

Ἔφατ' Ἐὐρύλοχος, ἐπὶ δ' ἦνεον ἑταῖροι.  
 Ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἑταῖροι,  
 ἢ με μάλ' εἰς ἄτην κοιμήσατε νηλεί ὕπνῳ,  
 οἱ δ' ἑταροὶ μέγα ἔργον ἐμητίσαντο μένουτες.'

Ἔφατ' Ἐὐρύλοχος, ἐπὶ δ' ἦνεον ἑταῖροι.  
 Ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἑταῖροι,  
 ἢ με μάλ' εἰς ἄτην κοιμήσατε νηλεί ὕπνῳ,  
 οἱ δ' ἑταροὶ μέγα ἔργον ἐμητίσαντο μένουτες.'

Helios demands vengeance, which Zeus promises.

Ἔφατ' Ἐὐρύλοχος, ἐπὶ δ' ἦνεον ἑταῖροι,



τίσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,  
οἷ μιν βοῦς ἔκτειναν ὑπέρβιον, ἧσιν ἐγὼ γε  
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380  
ἦδ' ὀπότε ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.  
εἰ δέ μοι οὐτίσουςι βοῶν ἐπιεικέ' ἀμοιβὴν,  
δύσομαι εἰς Ἀίδαο καὶ ἐν νεκύεσσι φαίνω.'

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
'Ἡέλι', ἧ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν  
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῶ  
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·  
ἧ δ' ἔφη Ἑρμείαο διακτόρου αὐτῆ ἀκοῦσαι. 390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,  
νεΐκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδέ τι μῆχος  
εὐρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἤδη.  
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραρα προὔφαινον·  
εἶρπον μὲν ῥίνοι, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395  
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὧς γίνετο φωνή.

Ἐξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρήρηες ἐταῖροι  
δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·  
ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,  
καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400  
ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,  
ἰστὸν στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες.

**Storm and shipwreck of Odysseus,**

Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη  
φαίνετο γαῖάων, ἀλλ' οὐρανόσ ἠδὲ θάλασσα,  
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405  
νῆος ὑπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.  
ἧ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἰψα γὰρ ἦλθε





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ἴστον καὶ τρόπιν αὐτίς· ἐελδομένω δέ μοι ἦλθον  
 ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθευ ἀνέστη  
 κρίνων νείκεα πολλὰ δικάζομένων αἰζηῶν, 440  
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.  
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,  
 μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δοῦρα,  
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῆσι.  
 [Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445  
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Arrival at Calypso's isle.

Ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ  
 νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ  
 ναίει ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,  
 ἧ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450  
 ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ  
 σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἐστὶν  
 αὐτίς ἀριζήλως εἰρημένα μυθολογεύειν.



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## SKETCH OF PRINCIPAL HOMERIC FORMS.

### § 3. Vowels.

(1) The  $\bar{a}$  in Attic generally appears in the Homeric dialect as  $\eta$ , e. g. ἀγορή, πειρήσομαι, πρήσσω, λίην. Sometimes  $\bar{a}$  is changed to  $\eta$ , as ἡνορέη, ἡνεμόεις: or to  $\alpha\iota$ , as παραί, καταβατός.

(2)  $\epsilon$  may be lengthened to  $\epsilon\iota$ , χρύσειος, κεινός, εἶως, Ἑρμείας, σπείδος, θείω: into  $\eta$ , τιθήμενος, ἦύ.

(3)  $o$  lengthened to  $ou$ , πουλός, μοῦνος, οὔλος for ὄλος: to  $\alpha\iota$ , πνοιή, ἡγνοίησε: to  $\omega$ , Διώνυσος, ἀνώιστος.

(4)  $\eta$  shortened to  $\epsilon$ , as in Subjunctives ἰθύνετε, εἶδετε, πειρήσεται, μίσγεται:  $\omega$  to  $o$ , as in Subjunctives τραπέιομεν, ἐγείρομεν.

(5) Before or after  $\eta$  the addition of  $\epsilon$  is not uncommon, as ἔηκε = ἦκε, ἡέλιος = ἦλιος, as also before  $\epsilon$ , as ἔεδνα, ἐείκοσι.

(6)  $\bar{a}o$  ( $\eta o$ ) often changes to  $\epsilon\omega$ , as Ἄτρείδᾱο, Ἄτρείδεω. This interchange between short and long vowels is called *Metathesis quantitatis*; as in εἶως often read as εἶος. Cp. ἀπειρέσιος and ἀπερείσιος.

### § 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that  $\epsilon o$  and  $\epsilon ou$  may contract into  $\epsilon\upsilon$ , as θάρσευς, γεγώνευν, βάλλευν.

(2) Frequently words remain uncontracted, as ἀέκων, πάϊς, ὄστέα. Sometimes contraction takes place when it does not occur in Attic, as in ἱρός (ἱερός), βώσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρεᾶ, Ἄτρείδεᾶ, δῆ αὔ, δῆ ἔβδομος, ἐπεὶ οὔ. This is called *Synizesis*.

### § 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels  $\epsilon$  and  $\upsilon$ , as παιδὲ | ὄπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | οὐ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in *Arsis*, as ἀντιθέω | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη | ἐπεὶ (- υ υ -), οἴκοι | ἔσαν (- υ υ -). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

### § 6. Elision.

In the Homeric hexameter not only are the vowels  $\alpha$ ,  $\epsilon$ ,  $o$ , elided, but also frequently the diphthongs  $\alpha\iota$ , as βούλομ' ἐγώ, and  $\alpha\iota$  in μοι and τοι, as well as  $\epsilon$  in the dative and in ὅτι. The  $\nu$  ἐφελκυστικόν stands before consonants as well as before vowels.



## SKETCH OF PRINCIPAL HOMERIC FORMS.

### § 7. *Apocope.*

Before a following consonant, the short final vowel in *ἄρα*, *παρά*, *ἀνά*, *κατά*, may be dropped. This is called *Apocope*. The *τ* of *κατ[ά]* so shortened assimilates itself to the following consonant—*κάππεσε*, *κάμμορος*, *κάπ πέδιον*, *κάκ κορυφήν*, *κάλλιπε*, *κάδ δ' ἄρα*; and similarly the *ν* of *ἀν[ά]* before a following *π* or *λ*, as *ἄμ πεδίον*, *ἀλλύεσκε*.

### § 8. *Consonants.*

We often find—

(1) *Metathesis*, especially with *ρ* and *α*, e. g. *καρδίη* and *κραδίη*, *θάρσος* and *θράσος*, *κάρτιστος* and *κράτιστος*.

(2) *Doubling of a consonant*, especially of *λ*, *μ*, *ν*, *ρ*, as *ἔλλαβον*, *ἔμμαθον*, *ἔύνητος*, *τόσσος*: so, also, *ὄππως*, *ὄττι*, *πελεκκάω*, *ἔδδεισε*. A short final vowel is often made long when followed by a word which begins with *λ*, *μ*, *ν*, *ρ*, *σ*, *δ*, or which originally began with the *F* (§ 2), as *πολλὰ λισσομενος*, *ἔτι νῦν*, *ἐνὶ μεγάροισι*.

(3) Conversely, a single *λ* or *σ* may take the place of the double liquid or sibilant, as *Ἄχιλεύς*, *Ὀδυσεύς*.

## DECLENSIONS.

### § 9. *First Declension.*

(1) For *ā* in the singular, Homer always has *η*, *Τροίη*, *θήρη*, *νεηνίης*, except *θεά* and some proper names.

(2) *ǎ* remains unchanged, as *βασίλεια*, except in abstract nouns in *εια*, *οια*, as *ἀληθείη* for *ἀλήθειᾶ*.

(3) The Nom. sing. of some masculines in *ης*, is shortened into *ᾶ*, as *ἰπ-πότᾶ*, *νεφεληγερέτᾶ*.

(4) Gen. sing. from masc. in *ης* ends in *αο* or *εω* (see § 3. 6); sometimes contracted to *ω*.

(5) Gen. plur. ends in *αων* or *εων*, sometimes contracted to *ων*, as *γαιάων*, *ναυτέων*, *παρειῶν*.

(6) Dat. plur. *ησι* or *ης*, as *πύλησι*, *σχίζης*; but *θεαῖς*, *ἄκταις*.

### § 10. *Second Declension.*

Special forms—

(1) Gen. sing. in *οιο*.

(2) Gen. and Dat. dual *οιιν*.

(3) Dat. plural *οισι[ν]*.

### § 11. *Third Declension.*

(1) Dat. and Gen. dual *οιιν*.

(2) Dat. plur. *εσι*, *εσσι*, and, after vowels, *σσι*.

(3) Nouns in *ης* (*ες*) and *ος* (Gen. *εος*) and *ας* (Gen. *αος*) retain for the most part the uncontracted forms; *εος* is often contracted into *ευσ*. In the



## SKETCH OF PRINCIPAL HOMERIC FORMS.

terminations *eos, ees, eas*, the *ε* often coalesces, not with the vowel of the termination, but with a preceding *ε*, into *ει* or *η*, as *εὔρρε-εος* contracts into *εὔρρεϊος*, *σπέ-εος* into *σπῆος*, *Ἡρακλέ-εος* into *Ἡρακλῆος*, *-ῆι*, *-ῆα*.

(4) Words in *eus* form their cases with *η* instead of *ε*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ῆεσσι*. But proper names may retain the *ε*, as *Τυδεί*, *Ὀδυσσεά*.

(5) Words in *is* generally retain *ι* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ίων*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντηος*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ῖς*.

(6) For *ναῦς* Homer uses *νηῦς*, declined with both *ε* and *η*. Gen. *νεός* or *νηός*, Dat. *νηί*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσί*, *νῆεσσι*, and *νέεσσι*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήατος*, and *κράατος* (as if from *κράας*, neut.), and *κρατός*, Dat. *κράατι* and *κρατί*, Acc. *κράατα* (from *κράς*, masc.).

(b) *γόνυ* and *δόρυ* make *γούνατος*, *γουνός*, and *δούρατος*, *δουρός*.

(c) *υῖος*, besides the regular forms in Second Declension, has Gen. *υῖος*, Dat. *υῖι*, Acc. *υῖα*, Nom. plur. *υῖες*, Dat. *υῖάσι*, Acc. *υῖας*, Dual *υῖε*.

### § 12. Special Terminations.

(1) The termination *φι[ν]* (appearing with nouns of First Declension as *ἠφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e. g. Gen. *ἐξ εὐνήφι*, *ἀπ' ἰκριόφιν*, *διὰ στήθεσφιν*, *ὄστεόφιν θῆς*; Dat. *θύρηφι*, *βιήφι*, *φαινομένηφι*, *θεόφιν*, *σὺν ἵπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδύσι*), and, in anomalous form, *ναῦφι*. In the form *ἔσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(2) *There are three local suffixes:—*

(a) Answering to the question *where?* in *θι*, as *οἴκοθι*, *Ἰλιόθι πρὸ*, *κηρόθι*.

(b) To the question *whence?* in *θεν*, as *οἴκοθεν*, *θεόθεν*: also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἴκαδε*. With *Ἄιδόσδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *ἐνδε δόμονδε* the termination is added both to the possessive and the noun.

### § 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *ᾱ*, as *ὁμοίη*, *αἰσχροή*, except *δία*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρός*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεσίη*. But see note on Od. 4. 406.

(3) Adjectives in *us* are also often of two terminations only, and often shorten the Femin. *εια* to *εα* or *εη*, as *βαθέη*, *ὠκέα*.

(4) A common termination is *εις*, *εσσα*, *εν*. In this form *ηεις* may contract to *ης*, as *τιμήεις*, *τιμῆς*, and *οεις* may contract *οε* to *ευ*, as *λωτεῦντα* for *λωτούεντα*





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# SKETCH OF PRINCIPAL HOMERIC FORMS.

## VERBS.

### § 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as ἔρρεον, ἔρεξα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐπέφραδον (φράζω), ἔπεφνον and πέφνον (φένω), πεπίθωμεν (πείθω), πεφιδέσθαι (φείδομαι), ἐρύκω makes a sort of reduplicated Aor. in ἐρύκακον and ἐνίπτω in ἠνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι.

(4) The forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. ρερυπωμένα, Od. 6. 59. In δέγμαi (δέχομαι) the reduplication is lost, in δείδεγμαi, δείδια (root δι) it is irregular.

### § 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) μι, σθα, σι are common in Homer; cp. ἐθέλωμι, ἴδωμι, ἐθέλησι, βάλησι, ἐθέλησθα, καλοίσθα.

(2) The termination of the third person Dual in historic tenses is τον as well as την, in Pass. σθον as well as σθην, διώκετον, θωρήσσεσθον. In the plural μεσθα is frequently used for μεθα, Dual first person μεσθον.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination σαι, σο, as λιλαίειαι, βούλειαι, Subjunct. ἔχῃαι. This mostly remains uncontracted. εο, as in ἔπλεο, often makes ευ, viz. ἔπλευ. In Perf. Med. for βέβλησαι we find βέβληαι.

(4) The third Plur. in νται and ντο mostly appear as αται and ατο, as δεδαίαται, κέατο (ἔκειντο), ἀπολοίατο.

(5) The termination of the Inf. is frequently μεναι, or μεν. Pres. ἀκουέ-μεν(αι), Fut. κελευσ-έ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι), μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is εειν, as πιέειν, θανέειν, and from some -αω and -εω verbs we have -ήμεναι and -ήναι, as φορήναι.

(6) The terminations σκον and σκομην express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, θέλγεσκον, ᾤθεσκον, ρίπτασκον, κρύπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἐλάσασκον, μνησά-σκετο. In μι verbs the terminations are attached directly to the stem, δό-σκον, στά-σκον, ἔσκον for ἔσ-σκον (εἰμί), κέ-σκετο from κεῖμαι. These forms are rarely augmented. Cp. φάνεσκε, Od. 11. 587, from ἐφάνην.

### § 18. Contracted Verbs.

(1) Verbs in έω (for the most part uncontracted) change εε and εει into ει, sometimes εε into η, εο or εου to ευ. In the uncontracted form the stem vowel ε is sometimes lengthened into ει, as ἐτελείετο for ἐτελέετο.



## SKETCH OF PRINCIPAL HOMERIC FORMS.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *όρόω* (*όρῶ*), *όράα* (*όρᾶ*), *δρώωσι* (*δρῶσι*), *μνάσθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ήβώντες*, from *ήβάω*, *δρώοιμι* from *δράω*.

(3) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ύπνώντες*. Such forms as *άρόωσι* (*άρουσι*) and *δηόφεν* (*δηιοῖεν*) follow the rule of verbs in *άω*.

### § 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νείκέω*) *νείκεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελάω*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *ἀντιόω*, i. e. *ἀντιάσω*, *ἀντιάω*, *ἀντιῶ*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i. e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἶλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἔχενα* *ἔχεα*, *καίω* *ἔκηα*, *σεύω* *ἔσσενα*. Cp. *εἶπα* for *εἶπον*.

### § 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e. g. *ἔστνυγον* is more primitive than *στνυγέω*, *ἔκτυπον* than *κτυπέω*, *ἔμακον* than *μηκάομαι*, *ἔγηραν* than *γηράσκω*, *ἔχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 16. 2.

(3) 'Mixed Aor.' with *ο* and *ε* instead of *ᾶ*. We find such forms as *ἴξον* (*ἴπω*), *ἐβήσετο* (*βαίνω*), *ἐδύσετο*, *δυσόμενος* (*δύνω*), *ὄρσεο* (*ὄρνυμι*), *λέξεο* (*λέγω*), *ᾄξετε* (*ᾄγω*), *οἴσε* (*οἴω* = *φέρω*), *ᾄξέμεν*, *ἐρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *ἔκταν* (*κτείνω*), *ξυμβλήτην* (*βάλλω*), *οὔτα* (*οὔτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e. g. *ἔδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λῦτο* (*λύω*), *ἔχυτο*, *χύμενος* (*χέω*), *σύτο* (*σεύω*), *ῶρτο* (*ὄρνυμι*).

### § 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρηώς*, *πεφύασι*, *ἔστηώς*, *δεδιότες*, etc.



## SKETCH OF PRINCIPAL HOMERIC FORMS.

(2) The Pluperfect is found with the uncontracted terminations  $\epsilon\alpha$ ,  $\epsilon\alpha\sigma$ ,  $\epsilon\epsilon(\nu) = \epsilon\iota(\nu)$ ; sometimes  $\epsilon\epsilon$  becomes  $\eta$ , as in  $\eta\delta\eta$ .

### § 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in  $\epsilon\nu$  instead of  $\eta\sigma\alpha\nu$ , as  $\xi\mu\iota\chi\theta\epsilon\nu$ ,  $\gamma\rho\acute{\alpha}\phi\epsilon\nu$ ,  $\xi\kappa\tau\alpha\theta\epsilon\nu$ , and the Infin. in  $\acute{\eta}\mu\epsilon\nu\alpha\iota$  and  $\acute{\eta}\mu\epsilon\nu$  instead of  $\acute{\eta}\nu\alpha\iota$ .

(2) In the Subjunctive the uncontracted form in  $\epsilon\omega$  is generally used, and  $\epsilon$  is often lengthened to  $\epsilon\iota$  or  $\eta$ , while the connecting vowel in Dual and Plural is shortened; e. g.  $\delta\alpha\epsilon\acute{\iota}\omega$  ( $\acute{\epsilon}\delta\acute{\alpha}\eta\nu$ ),  $\sigma\alpha\pi\acute{\eta}\eta$  ( $\sigma\acute{\eta}\pi\omega$ ),  $\mu\iota\gamma\acute{\eta}\eta\sigma$ , (al.  $\mu\iota\gamma\epsilon\acute{\iota}\eta\sigma$ ),  $\mu\iota\gamma\acute{\epsilon}\omega\sigma\iota$ ,  $\delta\alpha\mu\epsilon\acute{\iota}\epsilon\tau\epsilon$ .

### § 23. Verbs in $\mu\iota$ .

(1) The principal peculiarities of the verbs  $\acute{\iota}\sigma\tau\eta\mu\iota$ ,  $\tau\acute{\iota}\theta\eta\mu\iota$ ,  $\acute{\iota}\eta\mu\iota$ ,  $\delta\acute{\iota}\delta\omega\mu\iota$ , are given as follows.

	(a) $\acute{\iota}\sigma\tau\eta\mu\iota$	(b) $\tau\acute{\iota}\theta\eta\mu\iota$	(c) $\acute{\iota}\eta\mu\iota$	(d) $\delta\acute{\iota}\delta\omega\mu\iota$
Indic. Pres.				
2nd Sing.	.. ..	$\tau\acute{\iota}\theta\eta\sigma\theta\alpha$	$\acute{\iota}\epsilon\acute{\iota}\sigma$	$\left. \begin{array}{l} \delta\acute{\iota}\delta\omega\acute{\iota}\sigma\theta\alpha \\ \delta\acute{\iota}\delta\omega\acute{\iota}\sigma \\ \delta\acute{\iota}\delta\omega\acute{\iota} \end{array} \right\}$
3rd Sing.	.. ..	$\tau\acute{\iota}\theta\epsilon\acute{\iota}$ (?)	$\acute{\iota}\epsilon\acute{\iota}$	
3rd Plur.	.. ..	$\tau\acute{\iota}\theta\epsilon\acute{\iota}\sigma\iota$	$\acute{\iota}\epsilon\acute{\iota}\sigma\iota$	
Indic. 1st Aor.	.. ..	.. ..	$\acute{\epsilon}\eta\kappa\alpha$	
„ Imperf.	.. ..	.. ..	$\acute{\iota}\epsilon\acute{\iota}\nu$	$\acute{\epsilon}\delta\acute{\iota}\delta\omega\nu$ .
Imperat.	$\acute{\iota}\sigma\tau\alpha$	.. ..	.. ..	$\delta\acute{\iota}\delta\omega\theta\iota$
Infin. Pres.	$\acute{\iota}\sigma\tau\acute{\alpha}\mu\epsilon\nu\alpha\iota$	$\tau\acute{\iota}\theta\acute{\eta}\mu\epsilon\nu\alpha\iota$	$\acute{\iota}\acute{\epsilon}\mu\epsilon\nu[\alpha\iota]$	$\left. \begin{array}{l} \delta\acute{\iota}\delta\acute{\omega}\mu\epsilon\nu \\ \delta\acute{\iota}\delta\omega\acute{\upsilon}\nu\alpha\iota \end{array} \right\}$
„ 2nd Aor.	$\sigma\tau\acute{\eta}\mu\epsilon\nu\alpha\iota$	$\theta\acute{\epsilon}\mu\epsilon\nu[\alpha\iota]$	$\acute{\epsilon}\mu\epsilon\nu$	
„ Perf.	$\acute{\epsilon}\sigma\tau\acute{\alpha}\mu\epsilon\nu[\alpha\iota]$			
Subjunctive				
2 Aor.				
1st Sing.	$\sigma\tau\acute{\epsilon}\omega$ ( $\sigma\tau\epsilon\acute{\iota}\omega$ )	$\theta\acute{\epsilon}\omega$ ( $\theta\epsilon\acute{\iota}\omega$ )	$\mu\epsilon\theta\text{-}\acute{\epsilon}\acute{\iota}\omega$	
2nd Sing.	$\sigma\tau\acute{\eta}\eta\sigma$	$\theta\acute{\eta}\eta\sigma$ ( $\theta\epsilon\acute{\iota}\eta\sigma$ )		$[\delta\acute{\omega}\sigma\iota]$
3rd Sing.	$\sigma\tau\acute{\eta}\eta$	$\theta\acute{\eta}\eta$ ( $\theta\epsilon\acute{\iota}\eta$ )	$\acute{\eta}\sigma\iota$ , $\acute{\alpha}\nu\text{-}\acute{\eta}\eta$	$\delta\acute{\omega}\eta\sigma\iota$ , $\delta\acute{\omega}\eta$ ,
1st Plur.	$\sigma\tau\acute{\epsilon}\omega\mu\epsilon\nu$ ( $\sigma\tau\epsilon\acute{\iota}\omega\mu\epsilon\nu$ )	$\theta\acute{\epsilon}\omega\mu\epsilon\nu$ ( $\theta\epsilon\acute{\iota}\omega\mu\epsilon\nu$ )	.. ..	$\delta\acute{\omega}\omega\mu\epsilon\nu$
2nd Plur.	.. ..	$\theta\epsilon\acute{\iota}\epsilon\tau\epsilon$	.. ..	
3rd Plur.	$\pi\epsilon\rho\iota\text{-}\sigma\tau\acute{\eta}\omega\sigma\iota$	.. ..	.. ..	$\delta\acute{\omega}\omega\sigma\iota$ .
Dual	$\pi\alpha\rho\text{-}\sigma\tau\acute{\eta}\eta\epsilon\tau\omicron\nu$			

(2) In the Third Plural of Past tenses  $\epsilon\nu$  is a common termination for  $\epsilon\sigma\alpha\nu$ , as  $\tau\acute{\iota}\theta\epsilon\nu$ ,  $\acute{\iota}\epsilon\nu$ ; also  $\acute{\epsilon}\sigma\tau\alpha\nu$  and  $\sigma\tau\acute{\alpha}\nu = \acute{\epsilon}\sigma\tau\eta\sigma\alpha\nu$ ,  $\acute{\epsilon}\phi\alpha\nu = \acute{\epsilon}\phi\alpha\sigma\alpha\nu$ ,  $\acute{\epsilon}\phi\upsilon\nu = \acute{\epsilon}\phi\upsilon\sigma\alpha\nu$ ,  $\acute{\epsilon}\beta\alpha\nu$  and  $\beta\acute{\alpha}\nu = \acute{\epsilon}\beta\eta\sigma\alpha\nu$ . Notice also the forms  $\acute{\epsilon}\sigma\tau\alpha\acute{\omega}\sigma$ ,  $\acute{\epsilon}\sigma\tau\epsilon\acute{\omega}\sigma$ , perf. act. particip.; and 2nd pers. plur. perf.  $\acute{\epsilon}\sigma\tau\alpha\tau\epsilon$ , 3rd pers. plur. pluperf.  $\acute{\epsilon}\sigma\tau\alpha\sigma\alpha\nu$ .

(3)  $\acute{\epsilon}\acute{\iota}\mu\iota$  ( $\acute{\iota}\beta\omega$ ) has the following peculiar forms.

	Pres. Indic.	Subjunct.	Opt.	Inf.
Second Sing.	$\acute{\epsilon}\acute{\iota}\sigma\theta\alpha$	$\acute{\iota}\eta\sigma\theta\alpha$	..	$\acute{\iota}\mu\epsilon\nu(\alpha\iota)$ .
Third Sing.	.. ..	$\acute{\iota}\eta\sigma\iota\nu$	$\acute{\iota}\epsilon\acute{\iota}\eta$	
First Plur.	.. ..	$\acute{\iota}\omega\mu\epsilon\nu$		





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# THE METRE OF HOMER.

THE Homeric verse is, technically, the catalectic dactylic Hexameter, consisting of six dactyls, of which the last is incomplete by a syllable (καταληκτικός, i. e. καταλήγει, 'stops short').

Od. 1. ἄνδρα μοι ἔννεπε | Μοῦσα πολὺ | ὑτρόπον | δε μάλ᾽ | πολλὰ | ᾗ ||

The last syllable of the line may be long or short.

A verse which thus consists entirely of dactyls is called στίχος ὀλοδάκτυλος, and is of frequent occurrence.

A spondee may be substituted for the dactyl in every foot, as Od. 15. 334. σίτου | καὶ κρεί | ὦν ἦδ' | οἴνου | βεβρί | θασι, but this form of verse is extremely rare.

The στίχος ὀλοδάκτυλος is the most frequent form; the next commonest is a verse where the 1st or 2nd, or both feet are spondees, e. g. Od. 1. 6, Od. 1. 2, Od. 1. 3. The spondee is less common in the 3rd, and still less in the 5th; where a spondee occurs in the 5th, the verse generally ends with a quadrisyllable. Cf. Od. 1. 29, 35, 36.

## Caesura (τομή).

1	2		3	4		5	6		7	8		9	10		11	12
-	-		-	-		-	-		-	-		-	-		-	-
-	~		-	~		-	~		-	~		-	~		-	-
1			2			3			4			5			6	

The scheme of the hexameter is here given with two modes of division; (1) into six feet, marked by the lower line of figures, and (2) into half-feet, marked by the upper line.

The commonest Caesurae are

(1) After the first *long* syllable of 3rd foot (τομή πενθ-ημι-μερής, i. e. at 5th half-foot). This is called *strong* caesura. e. g.

πλάγχθη ἐπεὶ Τροί | ης ἱερ | ὄν πολίεθρον ἔπερσε. Od. 1. 2.

(2) After the first *short* syllable of 3rd foot (τομή κατὰ τρίτον τροχαῖον), *weak* caesura. e. g.

αὐτῶν γὰρ σφετέρ | ησιν ἄ | τασθαλίησιν ὄλοντο. Od. 1. 7.

(3) After the first *long* syllable of 4th foot (τομή ἐφθ-ημι-μερής, i. e. at 7th half-foot). e. g.

εἰμ' Ὀδυσσεὺς Λαερτιά | δης δε | πᾶσι δόλοισιν. Od. 9. 19.

(4) After the first *short* syllable of 4th foot (κατὰ τέταρτον τροχαῖον). e. g.

Πηλιάδας τ' ἐσορῶντα καὶ | ὄψε δύ | οντα Βοώτην. Od. 5. 272.



## THE METRE OF HOMER.

(5) At end of 4th foot (*βουκολική*, because frequent in Theocr. and poets of his school); e. g.

ἦχι Κύδωνες ἔναιον Ἰαρδάνου | ἀμφὶ ῥέεθρα.

There is frequently a pause in the sense after the 4th foot, when the Bucolic caesura occurs, as

ναιετάω δ' Ἰθάκην εὐδείελον | ἐν δ' ὄρος αὐτῆ. Od. 9. 21, (cf. Od. 1. 60, &c.)

### Hiatus (see Homeric Forms, § 5).

Hiatus is frequent in the Homeric verse; e. g.

ἐκ τοῦδ' οὔτ' Ὀδυσῆα | ἐγώ. Od. 1. 212.

ἔσθῆτά τε | ἔσφερον εἴσω. Od. 7. 6.

Where a final short vowel suffers no elision when followed by a word that begins with a vowel, it may be the case that originally the word began with the digamma (Homeric Forms, § 2), so that the hiatus is only apparent; e. g. ἐνθάδε φοί—ἐπὶ φῆρα—μέγα φέργον—πίονα φοῖκον—αἶθοπα φοῖνον.

### Long Vowels used short.

This occurs when a word ending with a long vowel or diphthong is followed by a word with an initial vowel; e. g.

ἐν μεγάροισι Ὀλύμπιῳ | ἀθρόοι | ἦσαν. Od. 1. 27.

τίσις ἔσσεται | Ἀτρείδαο. Od. 1. 40.

θέλγει ὅπως Ἰθάκης ἐπιλήσεται. Od. 1. 57.

This shortening is occasionally found in the middle of a word, as  
νῖος | ~ | Od. 11. 270. οἶος | ~ | Od. 7. 312. ἦρωος | ~ | Od. 6. 103.

### Lengthening of short Syllables in Arsis.

e. g. Πριάμῃδης—ἀμφηρεφέᾱ—φλόγεᾱ—φιλε—ἀπονέεσθαι—ἀποπέσσει—  
ζεφυρίῃ—ἀγοράασθε—κατᾱλοφάδια—συβόσια.

A short final vowel is often lengthened before a succeeding consonant: e. g. before δφείδω and δφείος, δφηρόν and δφῆν: before a liquid, as πολλᾱ λισσομένη—πυκνᾱ ῥαγαλέην—περὶ δὲ μέγα βάλλετο φᾱρος—τοιῖσι δ' ἀπὸ νύσσης. The word νέφος lengthens a preceding vowel because its original form was δνέφος. Cf. ἐπελ—ἐπίτονος Od. 12. 423.

Generally speaking the Homeric verse uses great freedom in altering the quantity of words to suit the needs of the metre.

Cf. Martial Epigr. 12. 9, 13—

Dicant Eärinōn tamen poetae,  
Sed Graeci, quibus est nihil negatum,  
Et quos Ἄρες Ἄρες decet sonare.



# HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

## THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

### a. Pronominal use, as a weak Demonstrative.

Od. 2. 160 ὃ σφιν εὐφρονέων ἀγορήσατο.

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 νηὸς εἴσης ἰσρία . . τὴν δ' ὤρμισαν,

or may introduce a contrast,

Il. 4. 9 ἀλλ' ἢ τοι ταῖ νόσφι καθήμεναι εἰσορόωσαι  
τέρπεσθον· τῷ δ' αὐτε, κ.τ.λ.

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. ὁ μὲν—ὁ δὲ—ὁ γὰρ—αὐτὰρ ὁ.

The combination ὃ γε mostly serves to resume the main subject of the sentence, as

Od. 2. 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης,  
ζῶει ὃ γ' ἢ τέθνηκε;

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147 ὃν τινα μὲν κεν ἐᾶς νεκύων κατατεθνηώτων  
αἵματος ἄσσον ἴμεν, ὁ δὲ τοι νημερτὲς ἐνίψει,

or may prepare for a subsequent relative clause, as

Od. 2. 119 τάων αἰ πάρος ἦσαν.

### β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἢ μὲν ἄρ' ᾧδ' εἰποῦσ' ἀπέβη—γλαυκῶπις Ἀθήνη.





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Il. 6. 147 φύλλα τὰ μὲν τ' ἄνεμος χάμαδι χέει, ἄλλα δέ θ' ὕλη  
 τηλεθόωσα φύει, ἕαρος δ' ἐπιγίγνεται ὥρη.  
 = ἐπιγιγνομένης ὥρης οἱ ὀπόταν ἐπιγένηται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

Od. 2. 225 Μέντωρ, ὅς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,  
 καὶ οἱ ἰὼν . . ἐπέτρεπεν.

„ 9. 19 εἴμ' Ὀδυσσεὺς Λαερτιάδης ὅς πᾶσι δόλοισιν  
 ἀνθρώποισι μέλω . . καὶ μεν κλέος οὐρανὸν ἵπει.

Il. 1. 79 ὅς μέγα πάντα  
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

### EPexeGESIS\*.

This 'appended explanation' is thus described by Schol. on Il. 22. 468  
 ἐστὶ δὲ συνηθὲς Ὀμήρῳ τὸ ὀφειλόμενον ἀπλῶς ἐρμηνεύεσθαι ἐν δυοῖ περι-  
 κοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding,

Od. 2. 420 οὔρον . . Ζέφυρον,

„ 6. 122 κουράων ἀντὴ . . νυμφάων,

or when the constituent parts of a whole are expressed,

Od. 7. 114 δένδρεα . . ὄγχυαι . . ῥοιαὶ . . μηλῆαι,

„ 10. 5 παῖδες . . ἐξ θυγατέρες . . ἐξ υἱέες,

„ 12. 330 ἄγρην . . ἰχθῦς . . ἕρμιθας.

By a similar epexegetis we may explain the idiomatic use of ἄλλος.

Od. 1. 132 ἄλλαν . . sc. μνηστήρων,

„ 5. 105 ἄλλαν . . sc. τῶν ἀνδρῶν,

„ 10. 485 ἄλλαν . . sc. ἐτάρων.

There is also a frequent epexegetis of pronouns,

Od. 1. 194 μιν . . . σὺν πατέρα,

„ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an epexegetis may be corrective, where, in Attic Greek, we should find μὲν οὖν used,

Od. 3. 208 οὗ μοι . . πατρί τ' ἐμῶ καὶ ἐμοί,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain μοι as an ethical dative. Occasionally, the epexegetic reference is grammatically irregular, as

Od. 1. 50 νήσῳ . . νήσοις δενδρήεσσα.

We find an epexegetical use of the infinitive,

Od. 4. 197 τοῦτο νῦν καὶ γέρας οἶον . . κείρασθαι κόμην.

\* See note on Od. 1. 1.



## HOMERIC SYNTAX.

This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 τί κακῶν ἰμείρετε τούτων

. . . Κίρκης ἐς μέγαρον καταβήμεναι;

where the reference is to a noun in the genit. This restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epegegesis,

Il. 1. 473 ἰλάσκοντο . . αἰδόντες, μέλποντες,

Od. 11. 582 ἄλγε' ἔχοντα . . ἑσταότ' ἐν λίμνῃ.

An adverb may be explained by an epegegesis,

Od. 4. 348 παρέξ . . . παρακλιδόν,

,, 8. 279 καθύπερθε . . μελαθρόφιν,

,, 4. 312 δεῦρο . . . ἐς Λακεδαίμονα,

and αὐτοῦ is constantly explained by some such addition, Od. 2. 317; 3. 397; 9. 194; 11. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 ἐγὼ τὸν ξεῖνον ἀρέσσομαι . .

δώσω οἱ τόδ' ἄορ.

Cp. Od. 1. 241; 11. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 πολύτροπον . . δε μάλα πολλὰ πλάγχθη.

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called σχῆμα καθ' ὅλον καὶ μέρος is a form of epegegesis, the μέρη being added to make a closer definition of the ὅλον: e. g.

Τρῶας τρόμος ἔλλαβε γυῖα, κ.τ.λ.

## MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the Subjunctive, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 ἴδωμαι, 7. 87 εἴπησι, 24. 551 πάθησθα,

Od. 2. 333 ἀπόληται, 5. 299 γένηται.

Similar to this is the use of the Subjunctive to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The Imperative use of the Subjunctive in Homer in 1st pers. sing. and plur. is always accompanied by ἄλλ' ἄγε . . ἄγετε . . δεῦτε Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a Subjunctive mood with a foregoing Imperative.

Il. 6. 340 ἄλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω,

Od. 3. 18 ἄλλ' ἄγε νῦν ἰθὺς κίε . . εἶδομεν (Subj.).

This is really the earliest or paratactic stage of syntax which afterwards develops into the subordinated use with ὡς, ὅφρα, ὅπως. Cp. also Il. 22. 417, 450; 23. 71.



## HOMERIC SYNTAX.

The Optative mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the Subjunctive, it generally expresses a more distant contingency, while the Subjunctive is more analogous in usage to the Indicative future. The Optative may stand absolutely to express a possible result, as

Il. 23. 151 Πατρόκλω ἦρωι κόμην ὀπάσαιμι φέρεσθαι,

Od. 3. 231 βεῖα θεός γ' ἐθέλων, καὶ τηλόθεν ἄνδρα σαῶσαι,

or in a negative sentence,

Od. 22. 462 μὴ μὲν δὴ καθαρῶ θανάτῳ ἀπὸ θυμὸν ἐλοίμην  
τάων.

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the Optative as a conditional mood,

Il. 10. 246 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο  
ἄμφω νοστήσαιμεν.

Od. 1. 265 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·  
πάντες κ' ὠκύμοροί τε γενοίετο πικρόγαμοί τε

### THE USE OF ἄν AND κεν.

While the Attic poets employ only ἄν as the conditional particle, with indic., optat., infin., and particip., and with subjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both ἄν and κεν(ν) with much fewer restrictions. The use of ἄν is more common in negative sentences than in affirmative in the proportion of 2 : 1. Κεν(ν) is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 ἢ κεν μιν ἐρύσσειαι ἢ κεν ἐάσεις,

„ 22. 253 ἔλοιμί κεν ἢ κεν ἀλοίην,

while ἄν is never so used. Similarly we find the double κεν(ν) in Homer, as Od. 4. 733, and ἄν κεν together, as Od. 5. 361; 6. 259; 9. 334, but never the double ἄν.

In Homeric Greek both ἄν and κεν(ν) may be used with an independent subjunctive; ἄν is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 οὐκ ἄν τοι χραίσμη κίθαρις.

The only exceptions to this negative use being Il. 1. 205; 22. 505: κεν(ν) with the subjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 396; 10. 507; 17. 418: κεν(ν) is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176; 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297: but ἄν with the indicative future is only found three times, Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the ἄν belongs to the relative.





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## NOTES.

l. 13. *κεχρημένον*. The perf. pass. of *χράομαι* has in Epic the sense of 'yearning after.' Cp. *εὐνήs κεχρημένος*, II. 19. 262.

l. 16. *ἐνιαυτός* is a year regarded as a series of seasons; *ἔτος*, as a date. 'But when the year came as the seasons revolved (*περιπ[ε]λομέων*, in which the Gods destined for him,' etc.

l. 18. *οὐδ' ἐνθα*, 'not even then (apod. to *ὅτε δῆ*) was he escaped from his trials and [safe] among his friends.' i. e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. *πεφυγ.* with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

l. 21. *πάρος*, used, like *πρὶν*, with infin.

l. 24. *δυσομένου Ὑπερίονος*, here a local genit., as *Ἄργεος*, 'at Argos,' Od. 3. 251. For *δεδαίεται*, cp. § 17. 4; *δυσομένου*, § 20. 3. For *ἀντιόων*, cp. §§ 18. 2; 19. 1.

l. 28. *τοῖσι*, 'for them.'

l. 29. *ἀμύμονος*, i. e. in point of birth or beauty, not of virtue.

l. 32. *αἰτιόωνται*, § 18. 2; *ἡμέων*, § 15. 1.

l. 33. *οἱ δέ*, 'whereas they, even of their own selves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; *σφῆσι*, § 15. 2.

l. 36. *νοστήσαντα*, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

l. 38. *ἀργειφόντην*. This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργός-φαίνω* (the change from *φάντης* to *φόντης* being an Aeolic variation), and the latter story seeks to explain an epithet whose meaning had become unintelligible.

l. 39. *μνάσθαι* for *μνᾶσθαι*, § 18. 2.

l. 40. *τίσιs Ἀτρείδαο* = 'vengeance for Agamemnon.'

l. 41. *ἰμείρεται* for *ἰμείρηται*, conjunct., § 3. 4.

l. 44. *γλαυκῶπις*, 'with flashing eyes.' Cp. of Athene II. 1. 200 *δεινὸν δέ οἱ ὅσσε φάανθεν*. Cp. *γλήνη*, *γλαῦξ*, *λάω* ('I see'). Others render 'grey-glittering;' cp. *γλαυκός* as epithet of the olive.

l. 46. *καὶ λίην*, 'Aye verily! *that* man lies low in befitting destruction; so perish too any one else!'

l. 50. *ὅθι τε*. Notice the Epic *τε*, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in *οἷός τε* = 'the sort of person to do so and so;' and also in *ὥστε*.



## ODYSSEY, I.

l. 51. νῆσος, ἐστὶ being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Π. 6. 396 θυγάτηρ Ἡετίωνος .. Ἡετίων ὅς ἐναιεν, κ.τ.λ.; ἐν here is adverbial = 'therein.'

l. 52. ὀλοόφρων. Atlas is called a being 'of baleful mind,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A wizard is only 'one who knows.' (Germ. wissen.)

l. 53. αὐτὸς, emphatic. ἀμφὶς ἔχουσι, 'keep asunder;' so ἀμφὶς ἔργει, Π. 13. 706. The name Ἄτλας (τλάω) signifies the 'upholder.'

l. 55. ὀδυρόμενον, to be taken predicatively with κατερύκει.

l. 58. καὶ καπνὸν, 'if it were but the smoke,' θανέειν, § 17. 5.

l. 59. οὐδέ νυ σοί περ, 'and *ibine* heart even recks not of it.' οὐ νύ τ[οι], § 6.

l. 62. ὠδύσαο, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

l. 63. νεφεληγερέτα, § 9. 3.

l. 64. σε .. ἔρκος. In Epic diction a personal accusative is often joined with an eprexetic (see on v. 1) accusative of the part affected, τὸν δὲ σκότος ὅσσε κάλυψεν. It is sometimes found in Attic, as ποῦ μ' ὑπεξάγεις πόδα; Eur. Hec. 812.

ἔρκος ὀδόντων = 'the fence formed by the teeth,' like πύργου ῥῦμα, 'a defence in the shape of a tower.'

l. 66. ὅς περὶ μὲν, i. e. ὅς περὶ .. ἐστὶ βροτῶν νόον, 'who is beyond mortals in wit (so περίεσσι γυναικῶν, Od. 18. 248), and beyond all others (περὶ = περισσῶς) gave offerings.'

l. 70. Πολύφημον, assimilated in case to ὄν. For ὄου cp. § 15. 5.

l. 71. Κυκλώπεσσι, a local dat., 'among the O.' Cp. Πυλίοισι μέγ' ἔξοχα, Od. 15. 227.

l. 75. οὐ τι κατακτείνει, parenthetical; as we should say, 'without indeed slaying him.'

l. 76. ἡμεῖς οἶδε, 'we here,' in opposition to the absent Poseidon. ἔλθησι, § 17. 1.

l. 78. Join ἐριδαινέμεν (§ 17. 5) οἶος ἀντία πάντων, 'to contend alone against all,' viz. in despite of ἀθ. θεῶν.

l. 82. τοῦτο, sc. νοστήσαι Ὀδ.

l. 83. ὄνδε δόμενδε, 'to his home,' § 12. 2. (c.)

l. 84. διάκτορος, 'guide,' from διάγω. Cp. Od. 11. 626. Buttman refers the word to διάκω = δῶκω, and renders 'the runner.'

l. 85. ὀτρύνομεν, i. e. ὀτρύνωμεν, § 3. 4, 1 aor. subjunct.

l. 89. θείω, cp. §§ 3. 2 and 23. 1.

l. 90. καλέσαντα, attracted into construction of accusat. with infin. κομόωντας, from κομάω, § 18. 2.

l. 91. ἀπειπέμεν, § 17. 5, 'to tell out,' as inf. v. 373.

l. 92. ἀδινὰ, descriptive epithet, 'close-thronging.' εἰλίποδας expressed



## NOTES.

the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttmann would render 'heavy tramping.' But 'roll' is the primary notion of root εἰλ- or ἔλ-. ἔλικας has its meaning decided by κεράεσσιν ἔλικτὰς, Hymn. Herm. 192.

l. 95. ἔχρησι, cp. Π. 17. 143 ἧ σ' αὐτῶς κλέος ἔσθλόν ἔχει.

l. 97. ὑγρῆ, a femin. adjct. used substantively, as ζεφυρίη, Od. 7. 119; ἴση, Od. 9. 42.

l. 100. δάμνησι, from form δάμνημι.

l. 101. τοῖσιν τε κοτέσσεται, i. e. κοτέσεται, § 3. 4 and 8. 2 = *quibuscunque irata fuerit*. The lines 97-100 were rejected by the Alexandrian critics as an interpolation from Π. 10. 135 and 5. 746 foll. Athene does not go to Ithaca in the character of a war-goddess.

l. 110. οἱ μὲν takes up κήρυκες, and οἱ δ' αὐτε refers to θεράποντες.

l. 112. πρότιθεν = προ[ε]τίθεσαν, § 22. 1; 'set them in the front of the seats,' cp. Od. 10. 354. δατεῦντο, § 4. 1.

l. 114. τετίημαι-μένος and τετιηώς (Π. 9. 30) are the only forms in use of a root TIE.

l. 116. μνηστήρων τῶν μὲν. The demonstrative rarely follows the noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it strengthens the antithesis to τμηὴν δ' αὐτός. σκέδασιν θείη = σκεδάσειε.

l. 120. ἐφεστάμεν, § 23. 1.

l. 122. Join ἔπεά μιν προσηύδα as αἶψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα προσηύδα, Od. 17. 543, the verb being used with a double accusative.

l. 124. πασσάμενος (πατέομαι), § 19, 1. With ὅττεό σε χρή; cp. Od. 4. 463 = *cujus rei tibi opus sit*.

l. 125. ἧ δ' ἔσπετο Π. Α. In Epic diction a clause often begins, as here, with the article, and the noun follows later by a sort of apposition. 'She, i. e. Pallas Athene.' See p. 14.

l. 130. εἶσα, aor.; εἶσον, imperat. A defective verb from a present ἔΩ. Join ὑπο-πετάσσας, § 19. 1. That λιτα is accus. sing. from a masc. nom. λις seems settled by the dat. λιτὶ, Π. 18. 352; others take it as accus. plur. from an old nom. λι̂ = λισσός, λείος, 'smooth,' i. e. not embroidered. In any case the epithets καλὸν δαιδ. will be referred back to θρόνον (cp. Od. 10. 314, 366), the words ὑπὸ .. πετάσσας being parenthetical. 'And below (ὑπὸ, adverbial) was a stool for the feet.' The κλισμὸς is a low easy chair with a back: the θρόνος had none.

l. 132. πὰρ δὲ (§ 7), 'and beside it,' adverbial.

ἔκτοθεν ἄλλων μνηστήρων. This use is explained by taking μνηστ. as the epexegetis of ἄλλων, 'apart from the others,' sc. the suitors. So Soph. Aj. 516 ἄλλη μοῖρα = 'something else,' i. e. fate. Phil. 38 ἄλλα ῥάκη = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plaustra jumentaque alia*. See p. 16.

l. 134. ἀδήσειε, 'should feel a loathing at,' properly the loathing that





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## NOTES.

1. 185. ἐπ' ἀγροῦ refers to the 'cultivated land,' as opposed to the city. πόλιος, § 11. 5.
1. 190. ἔρχεσθ[αι], § 6.
1. 192. παρτιθεῖ= παρατίθησι, §§ 7 and 23. 1. Join κατα-λάβησι. Trans. 'crawling along the slope (γουνὸς from γόνυ) of his vineyard-plot.'
1. 193. ἀλωή, properly 'a threshing-floor,' stands for any plot of smoothed land. In II. 9. 579 οἰνόπεδον stands as substantive.
1. 195. βλάπτουσι κελ., 'bar him from his homeward voyage.' Cp. Od. 4. 380. βλαβ-εῖν seems connected with λαβ-εῖν.
1. 199. ἐρυκανόωσι, from ἐρυκανάω, § 18. 2.
1. 201. τελέεσθαι, fut., § 19. 1.
1. 204. ἔχησι, sc. αὐτὸν, δέσματα is the subject of the verb.
1. 207. τόσος = τήλικος, 'grown so big.'
1. 209. θάμα τοῖον, like our familiar 'ever so often.' This addition of τοῖον gives an emphasis which was probably marked by some expressive gesture. Cp. σιγῇ τοῖον, i. e. with finger on lip. Od. 4. 776; see also Od. 3. 321, and II. 135.
1. 210. ἀναβήμεναι ἐς, 'embarked for;' ἔβαν = ἔβησαν.
1. 213. πεπνυμένος. Irregular perf. part. from πνέω. Lit. 'having the breath of life' (Od. 10. 495), and thence = 'intelligent.' Cp. the Lat. *anima* and *animus*.
1. 216. γόνον = γονήν, 'parentage.'
1. 217. τευ = τινος, § 15. 3.
1. 218. ἔτετμε, i. e. ἔτετ[ε]με, redupl. second aor. (§ 16. 2) from unused pres. τέμω.
1. 220. τοῦ μέ φασι ἐκγενέσθαι = *nunc vero, qui infelicissimus est hominum, ejus me filium dicunt esse*.
1. 222. νώνυμνον ὀπίσω, 'inglorious for the time to come.' We speak of 'looking forward' to the future. To Homer it appeared as the unseen things coming up behind us. Cp. ἔμπροσθεν in the sense of 'the past.' Plat. Phaedr. 277 D.
1. 223. τοῖον ἐγείνατο, (§ 19. 3). Cp. Virg. Aen. 1. 609 *Qui te talem genuere parentes*.
1. 225. ἐπ[έ]λετο, (πέλομαι,) the aorist, where our idiom uses the present, meaning 'has come to be.' τίπτε [i. e. (κατὰ) τί ποτε;] δέ σε χρεώ; literally, *quam de re opus te habet?* With χρεώ supply γίγνεται as Od. 4. 634, or ἵκει, as Od. 2. 28. The sense is, 'What do you want with this sort of thing?'
1. 226. εἶλαπίν | η̄ ᾗ ἔ γὰ | μος, § 4. 4. τάδε, 'this that I see.'
1. 227. ὥς τέ μοι, 'since with insolent behaviour these men seem to me to be arrogantly feasting.' Cp. Od. 3. 246. Others render, 'How insolently!'
1. 229. ὅς τις, 'who might chance to come among them with his senses about him.'



## ODYSSEY, I.

l. 232. μέλλεν, 'was like to be,' or, as *we* say, 'to have been.' Cp. μέλλετ' ἀκουέμεν, Od. 4. 94, 181. The Schol. interprets it by ὤφειλεν; *debutit*.

l. 234. ἐβόλοντο, for ἐβουλ., from βόλομαι, thematic present with short stem. μητιόωντες, § 18. 2.

l. 235. περὶ πάντων, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

l. 238. ἐν χερσὶ, 'in the arms.'

l. 239. τῷ, 'in that case,' taking up δάμη.

l. 241. ἄρπυιαι, = 'the snatchers,' a personification of storm-winds. Cp. Od. 20. 66, 77, where the same thought is expressed by ἀνέλοντο θύελλαι. The Harpyies of Virg. Aen. 3. 210 are a later creation.

l. 242. οἷχετ[αι], § 6.

l. 246. Ithaca, Samè [Cephalenia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (*ibid.* 625), which is supposed to have been one of the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

l. 249. τελευτήν ποιῆσαι, *sc.* by choosing a husband.

l. 251. τάχα, in Homer always = 'quickly;' never = 'perhaps.'

Join καὶ ἐμ' αὐτόν.

l. 253. πολλόν, § 13. 5.

l. 254. ὃ κε χεῖρας ἐφείη, *qui manus inferat*.

l. 255. εἰ γάρ. This combination = *utinam*; it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which πάντες κε gives the apodosis (v. 266). The use of the Latin *si* is similar.

l. 259. Ἐφύρης. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephyra.

l. 261. ὄφρα οἱ εἶη, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

l. 264. φιλέεσκε, § 17. 6.

l. 267. ἐν γούνασι. This phrase seems to be interpreted by the expressions γουνάζομαι, τὰ σὰ γούναθ' ἰκάνω, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

l. 268. ἀποτίσεται. Indic. fut. with κε, as in Il. 1. 175 οἱ κέ με τιμήσουσι.

l. 270. ὅπως, (§ 8. 2), *trans.* 'how thou wilt expel.'

l. 271. εἰ δ' ἄγε. Generally interpreted as an ellipse for εἰ δὲ [βούλει] ἄγε. But εἰ may be an exclamation, like Latin *eia*.

l. 273. πέφραδε, (φράζω), *imperat.*, § 16. 2.

l. 275. μητέρα... ἄψ ἴτω, an *anacoluthon*. The sentence would rightly have run, μητέρα δὲ [ἄνωχθι] ἄψ ἰέναι.

l. 277. οἱ δὲ, i. e. the father and other members of the family. ἐπὶ



## NOTES.

παιδὸς = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

l. 280. ἄρσας, ἄρω, § 19. 2.

l. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 486 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.

l. 286. ὅς γάρ, (demonstr.), 'for he came back last.'

l. 288. τρυχόμενός περ, sc. by the suitors of his mother.

l. 291. χεῦναι, (χέω, § 19. 3), κτερεῖξαι, δοῦναι, φράζεσθαι, are all infinit. for imperat. ἐπὶ = 'besides.'

l. 297. νηπιάας. The nom. νηπίη is lengthened to νηπιέη (§ 3. 5), cp. Il. 9. 491; and analogously the acc. νηπίας to νηπιάας, as αἰτιᾶσθαι to αἰτιάασθαι, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

l. 298. ἦ οὐκ, § 4. 3.

l. 299. ἐπ' ἀνθρώπους, 'spreading over.' πατροφονῆα, ὃ οἱ π. κ. ἔκτα. See on Od. 1. 1, and p. 16.

l. 302. ἔσσ[ο], § 23. 4.

l. 310. τεταρπόμενος, (τέρπω), § 16. 2.

l. 313. οἶα, sc. κειμήλια. διδοῦσι, § 23. 1.

l. 315. λιλαιόμενόν περ, 'very eager.' περ here intensive and not concessive.

l. 317. δόμεναι, see on sup. v. 291.

l. 318. καὶ μάλα καλὸν ἔλῶν, i. e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i. e. when you visit me, I will give you as good an one.

l. 320. ἀνοπαῖα. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain-pass, Hdt. 7, 216); (2) 'the anopaea,' a sort of sea-eagle; (3) 'up the smoke-vent;' ὀπή, (query if ἀν' ὀπαῖα?), and (4) 'unseen,' (ἀ + ὄπ-ωπα). The choice seems to lie between (1) and (2).

l. 326. εἶατ [ο], § 24. 7.

l. 328. ὑπερωϊόθεν (ὑπερωϊον) § 12. 2 (b).

l. 330. κατεβήσεται, § 20. 3.

l. 337. πολλὰ γάρ. The clause containing the reasons of her action is thrown first. Cp. Od. 10. 174, 190. οἶδας, § 23. 8.

l. 338. κλείουσι, § 3. 2.

l. 343. μεμνημένη, 'calling it to mind.' The particip. stands free from the construction, (as in Od. 4. 151), and ἀνδρὸς depends on κεφαλὴν, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase Ἐλλάς καὶ μέσον Ἄργος is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signify all extra-





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## NOTES.

1. 406. ὀππόθεν, indirect question after ἐρέσθαι, ποίης and ποῦ direct.
1. 409. Trans. 'Or comes he thus, desiring his own business [done]?' τόδ' ἰκάνει; lit. 'comes he this coming?' = τήνδ' ἄφιξιν ἀφικνεῖται; cp. Od. 5. 215.
1. 411. γινώμεναι, 'for us to know him;' and he need not have been so shy, οὐ γάρ τι κακῶ, κ.τ.λ.
1. 414. εἴ ποθεν ἔλθοι, sc. ἀγγελίη: others make πατήρ ἐμὸς the nom.
1. 417. The nom. to the sentence is οὗτος, 'this man.'
1. 420. ἀθανάτην, § 13. 2.
11. 422, 423. Join ἐπ-ελθεῖν, ἐπ-ῆλθεν.
1. 424. κακκείοντες, §§ 7 and 23. 6.
1. 425. αὐλῆς, local gen., as Ἄργεος, Od. 3. 251. Others make it depend on ὄθι, like ἄλλοθι γαίης, Od. 2. 131.
1. 428. κέδνα ἰδυῖα (i. e. φιδυῖα, § 2), 'with trusty heart.' This use of οἶδα is common, to denote character; e. g. ἀθεμίστια, ὀλοφῶια, αἴσιμα, εἰδῶς. The fem. of particip. εἰδῶς has the shortened vowel, as τεθηλῶς, τεθαλυῖα.
1. 433. χόλον δέ, where one would expect χόλον γάρ. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 15.
1. 436. ὦξεν, (οἶγω), Attic form ὦξα.
1. 439. ἀσκήσασα, 'smoothed.' τρητὸς, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.
1. 441. Trans. 'She pulled the door to with the silver hook, and drew home the bolt by its strap.' The κληῖς here is a *bar* on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (σταθμός). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called κληῖς). See Od. 21. 47 foll.

## BOOK II.

1. 2. εὐνήφιν, § 12. 1.
1. 3. ἐσάμενος, § 19. 1 (ἔννυμι). Join περι[έ]θετ[ο].
1. 5. ἄντην, literally, 'if looked at face to face' = 'in presence.'
1. 7. ἀγορή, see on Od. 3. 127.
1. 9. ἤγερθεν, § 22. 1; ὀμηγερ. ἐγένοντ. expresses the completed result of ἤγερθεν.
1. 11. κύνες, cp. Virg. Aen. 8. 461. ἀργὸς, in its original meaning = 'white and glistening,' gets the sense of swift through the notion of quick glancing movement. Cp. αἰόλος and Lat. *micare, coruscare*.



## ODYSSEY, II.

l. 13. θηεῦντο, § 4. 1; from an Epic form θηέομαι for θεάομαι.

l. 14. γέροντες, the head men of the noblest families, generally the immediate advisers of the king. The notion of *age* is not necessarily retained in the word, any more than in *senatus* ('senex') or in our *alderman*.

l. 17. καὶ γὰρ seems to be the explanation of δὲ δὴ γήραϊ κυφὸς ἔην, which was natural enough if, twenty years ago, he had a son old enough to carry arms at the siege of Troy.

l. 20. πύματον δὲ, 'and dressed him last for supper.' '*Sociorum Ulyssis ultimus ille fuit quem devoravit Cyclops,*' Bothe. Cyclops had threatened Οὔτιν ἐγὼ πύματον ἔδομαι, but Οὔτις had anticipated that by blinding him, Od. 9. 344, 360.

l. 21. οἱ = 'for him.'

l. 22. ἔργα, *opera rustica*, which usage appears in the title of Hesiod's poem, Ἔργα καὶ Ἡμέραι.

l. 23. οὐδ' ὤς, 'notwithstanding,' i. e. though he had three sons left.

l. 24. τοῦ δακρυχέων, 'shedding tears for him.' So ὀδύρεσθαι with genit., Od. 4. 104.

l. 26. θόωκος (Epic for θῶκος), is here equivalent to the βουλή of the elders, Od. 3. 127.

l. 28. ὤδε. See on Od. 1. 152. χρεῖῶ ἵκει, cp. Od. 1. 342.

l. 29. Join τίνα νεῶν ἀνδρῶν, κ.τ.λ. ἦ οἱ = ἦ ἐκείνων οἱ.

l. 30. στρατοῦ seems naturally to refer to any invading host. But the Schol. interprets it of the army returning from Troy.

l. 31. ἦν χ' ἡμῖν. χ', i. e. κε, 'which he might tell us of, when he had been the first to hear of it.'

l. 33. ὀνήμενος, 'favoured by heaven,' an aoristic participle, used adjectively (ὀνίνημι), properly expresses the condition of one on whom the blessing (ὄναιο) has been fulfilled; as οὐλόμενος is one for whom the curse (ὄλοιο) has worked.

l. 35. The φήμη, or 'lucky omen,' consisted in the *unconscious* blessing pronounced on Telemachus; for Aegyptius did not know who had called the assembly. For a similar *opportune vox emissa*, cp. Livy 5. 55.

l. 36. ἔτι δὴν, the ι lengthened before δφ., § 2. So οὐ τι μάλα δὴν, Il. 1. 416. See Od. 5. 127.

l. 39. Join γέροντα προσέειπ. Trans. καθαπτόμενος 'accosting him.'

l. 43. εἶπω. In the corresponding passage, sup. v. 31, the optative occurs. Perhaps Telemachus changes it to a conjunctive, as implying that he 'really will' give every information which he happens to be the first to hear.

l. 45. ὅ, 'inasmuch as,' cp. Od. 1. 382. Others translate, 'which has fallen upon my house [in the shape of] mischief.'



## NOTES.

l. 46. *δοῖα*, in apposition to *κακὸν*, 'that is to say, two sorts of things.' The simplest way is to read *κακὰ*, with Aristophanes.

*ὑμῖν τοῖσδεσσι*, 'you here.' This and *τοῖσδεσσι* are the usual Homeric forms of *τοῖσδε*. The Epic datival termination seems to have been appended to the already inflected case, i. e. *τοῖσδε -σσι*.

l. 49. Join *ἀπ-ολέσσας*.

l. 50. *μοι*, *dativus ethicus*. *ἐπέχραον*, 'beset.'

l. 53. Icarus was said to be then living in Samé (Cephalenia).

l. 54. *δοίη δ'*. The sentence in full would run, *δοίη δὲ αὐτὴν τούτῳ φ' κε ἐθέλοι δοῦναι, καὶ ὅς οἱ [sc. Ἰκαρίῳ] κεχαρισμένος ἔλθοι*. Cp. inf. v. 113.

l. 55. *εἰς ἡμέτερον*, sc. *δῶμα*. Most MSS. read *εἰς ἡμετέρου*, which may have been an inaccurate idiom formed on a false analogy from *εἰς Ἀἶδος*, *εἰς Αἰγύπτιο*, such phrases making it seem as if the preposition was properly followed by a genitive.

l. 58. *τὰ δὲ πολλὰ κατ*. 'And these things are wasted largely.' Cp. Od. 5. 323. *ἔπ' = ἔπεστι*.

l. 59. *ἔσκεν*, § 23. 4.

l. 60. *τοῖοι ἀμυνέμεν*, 'such men (as he was) to ward off mischief;' cp. *ἄσσον ἔρυσθαι*, Od. 5. 483. *ἔπειτα*, 'thereupon (sc. if we made the effort) we should prove but sorry folk and unskilled in defence.'

l. 63. Trans. 'For deeds have been wrought no longer endurable (*ἀν[α]σχετὰ*), and no longer decent is the ruin of my house.' Hospitality can put up with a great deal, but there is an end to even the most lavish generosity.

l. 64. *νεμεσσή. αἰδέσθ.*, imperatives. The words *οἱ περιναιετάουσι* form the epexegetis of *περικτίονας*. So II. 9. 123 *ἵππους ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο*.

l. 67. Join *μεταστρέψ. ἔργα*, 'bring back your deeds upon your own heads.'

l. 68. *λίσσομαι* with gen., as *γουνάζομαι*, Od. 11. 66. More common with the addition of *πρός*.

l. 70. He addresses the whole body of the Ithacensians in contrast to the suitors: 'Let be, my friends, and suffer me to pine with melancholy grief all alone [he would not have his sorrow for his father disturbed by the tumult of the suitors]: unless perchance my father, Odysseus the good, did spitefully work woes to the Achaeans, by way of requiting me for which ye are spitefully working me woe, by encouraging these suitors. But for my interests it were better that you should be the men to eat my store and stock. If you should eat it, there would soon be recompence made, for we would address you with our claim throughout the city, asking back our substance, till everything had been restored. But as it is, you are laying incurable anguish on my heart.' i.e. The Ithacensians by taking the part of these suitors who came from distant





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## NOTES.

the case of the relative. For Tyro and Alcmene, see on Od. 11. 235, 266. Mycene was a daughter of Inachus.

l. 121. The full phrase would be *νοήματα ὁμοῖα νοήμασι Πηνελοπείης*. For a similar brachylogy, see Od. 4. 279, and cp. *κόμαι Χαρίτεσσιν ὁμοῖαι*, 'hair like the [hair of the] Graces,' Il. 17. 51.

l. 125. *τιθείσι*, § 23. 1.

l. 126. *ποιεῖτ[αι]*, § 6.

l. 128. Ἀχαιῶν, genit. after *ῶ*; cp. Od. 5. 448.

l. 131. *πατήρ δ' ἐμὸς*, 'and my father is in some other part of the world, whether he be alive or dead.' For the *ἦ*, see on Od. 1. 175; the conjunction is omitted with the first clause, as in Od. 4. 110, 837.

l. 132. *ἀποτίνειν*, sc. 'the amount of dowry which Penelope originally brought with her to the family of Odysseus.'

l. 134. *ἐκ γὰρ τοῦ*, 'for from him, her father.'

l. 135. *ἀρήσεται*, § 6.

l. 137. *μῦθον*, sc. 'the order to depart.'

ll. 139-145 = Od. 1. 374-380.

l. 148. *ἕως μὲν ῥα*, 'for a while,' generally expressed by *τέως*. *ἕως* one syllable, § 4. 3.

l. 151. *πολλά*. Several good MSS. read *πυκνά*, 'with rapid beats.'

l. 152. *ἔς δ' ιδέτην*, 'And they glared down on the heads of all, and their look boded death. And having torn each other round cheek and throat,' etc., *ἀμφὶ* being retracted to the first clause. This usage is very rare in Homer. It is better therefore to take *ἀμφὶ* as an adverb, 'all around,' and the accusatives as directly governed by *δρῦψ*.

l. 154. *δεξιῶν*, sc. Eastward, the observer faced the North; cp. Il. 12. 239.

l. 156. *ἔμελλον*, by Attic rule *ἔμελλε*.

l. 158. *ὀμηλικίην* = *ὀμήλικας*, 'his peers.' *ἐκέκαστο* from *καίνυμαι*. For the infin. *γνώναι* introducing the points of excellence, cp. *ἀριστεύεσκε μάχεσθαι*, Il. 6. 460, Od. 5. 170.

l. 162. *εἶρω*, a present tense, found only in Odyssey = *dico*.

l. 166. *πολέσιν*, § 13. 5. 'He will prove a curse to many besides of us who dwell,' etc. Cp. *κακὸν πάντεσσι γενοίμην*, Od. 16. 103.

l. 167. *εὐδέειλος*, see Od. 9. 21.

l. 168. *καταπαύσομεν*, conjunct., § 3. 4, 'to check,' sc. *the suitors*, taken up in the following *αὐτοί*.

l. 171. *τελευτηθῆναι*, cp. inf. v. 280, 'will be accomplished.' The sense of futurity being transferred from the *φημι* = 'I foretell,' to the infinitive: Cp. *ἔειπε φθίσθαι*, sc. *peritutum esse*, Il. 13. 666, *φαίη μυθήσασθαι*, Od. 3. 125. Cp. *νόμιζε πεσεῖν*, 'believe that it will fall,' Soph. Aj. 1082.

l. 172. Ἴλιον εἰσανα. = *ἔς Τροίην ἀναβήμεναι*, Od. 1. 210.

l. 178. Cp. Virg. Aen. 9. 399.



## ODYSSEY, II.

- l. 180. Join ἐγὼ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.
- l. 181. ὑπὸ with accus. after φοιτῶσι, 'moving to and fro beneath.'
- l. 182. ἐναίσιμοι, 'significant.'
- l. 185. ἀνιείης, ἀνίημι, 'to let loose,' 'to hound on.'
- l. 186. ποτιδέγμενος, § 20. 4.
- l. 189. παρ[α]φάμενος, 'having talked over.'
- l. 190. ἀνιηρέστερον, as if from ἀνιηρῆς not ἀνιηρός. αὐτῶ = Τηλεμάχῳ.
- l. 191. This line has been generally rejected as an inappropriate imitation of Il. I. 562. εἵνεκα τῶνδε may mean, 'with the aid of all these omens of thine.'
- l. 194. ἐν πᾶσιν, 'in presence of all.'
- l. 195. ἐς πατρός, see sup. v. 55. ἀπονέεσθαι with long initial vowel *metri grat.* Cp. Od. 7. 119 and 12. 423, and see p. 13.
- ll. 196, 197 = Od. I. 277, 278.
- l. 199. ἔμπης here, as always in Homer, = 'notwithstanding;' οὐ τινα is subdivided into οὐτ' οὖν . . οὔτε.
- l. 202. μυθείαι syncopated for μυθέεαι, § 17. 3.
- l. 203. βεβρώσεται, § 16. 3. ἴσα, 'recompense,' neuter plural in abstract sense, as φυκτὰ = 'escape,' Od. 8. 299.
- l. 204. διατρίβειν μητρὸς γάμον occurs in Od. 20. 341. Here the verb is used with direct personal object, and γάμον is added as *accus. respectus.*
- l. 206. τῆς, sc. Πηνελοπείης, 'the excellence of her,' or perhaps 'that excellence,' sc. which we all know of.
- l. 210. ταῦτα = 'your departure from my house.'
- ll. 215-217 = Od. I. 281-283.
- ll. 218-223 = Od. 287-292.
- l. 222. χεύω . . κτερεῖξω are both conjunctive of aorist though parallel with δώσω. Yet χεύω may be the indicative future, χεύσω having dropped the σ.
- l. 227. γέροντι may be most simply referred to Laertes. Others render, 'Ὀδυσσεὺς ἐπέτρεπέν οἱ [Μέντορι] οἶκον, [ὥστε οἶκον] πείθεσθαι γέροντι [Μέντορι] καὶ [αὐτὸν] φυλάσσειν πάντα. The change of subject is not uncommon.
- ll. 228, 229 = sup. vv. 160, 161.
- l. 230. πρόφρων, 'with all his heart,' adverbial to ἀγανὸς and ἥπιος. To ἔστω the optatives εἶη and ῥέζοι answer.
- l. 235. μνηστῆρας, subject, not object, to ἔρδειν.
- l. 237. παρ[α]θέμενοι; 'jeoparding,' lit. 'staking,' as Lat. *pono*. σφὰς § 15. 2.
- l. 240. ἄνεω, with iota subscript, is nominative plural from ἄνεως, Attic form of ἄναος = ἄναυδος. Buttman would write ἄνεω or ἀνέω as an adverb, like οὔτω. In ἡ δ' ἄνεω δὴν ἦστο the number and gender show that ἄνεω must be adverbial there (Od. 23. 93).
- l. 245. Leiocritus threatens Mentor thus—You call us few (v. 241),



## NOTES.

and so we are in comparison with the Ithacensians, but remember that you stand alone, 'and it is terrible work to fight about a meal with men who moreover [καὶ] outnumber you.' Even Odysseus would not stand before us, and shalt *tbou* stand? This interpretation alone fits in with the context.

l. 250. ἐλθόντ[ι], § 6. ἐπίσποι (ἐφέπω). αὐτοῦ, 'there.'

l. 255. Trans. 'He will have to wait a long while and hear news of his father in Ithaca.'

l. 257. αἰψηρήν, some render as = αἰψα. Better as a descriptive epithet, 'quick to disperse,' at his bidding.

l. 261. With νίζεσθαι ἄλός, local genitive, cp. λούεσθαι ποταμοῖο, II. 6. 508. Others describe it as a *partitive* gen.

l. 262. ὁ χθιζὸς θ. ἦ., *tu qui venisti besternus deus*. We might expect κλυθί μεν, θεὸς ὁ χθιζὸς ἦλ. But the θεὸς is drawn into the relative clause.

l. 263. ἡεροειδής, 'hazy;' ἀήρ is never 'clear' air.

l. 269. προσηύδα, governs both accusatives. φωνήσασα = 'having lifted up her voice,' intransitive.

l. 270. οὐδ' ὄπιθεν. Thou hast not been, 'nor in time to come shalt thou be.'

l. 272. οἶος ἐκείνος ἔην, supply τοιοῦτόν σε εἶναι. ἔργον τε ἔπος τε seems to signify, 'all that should be said or done.' Cp. II. 15. 234 φράσσομαι ἔργον τε ἔπος τε.

l. 274. οὐ and not μή, as the negative only qualifies κείνου and not the whole sentence; cp. Od. 12. 382.

l. 284. ὅς, as the gender shows, only takes up the word θάνατον, disregarding κῆρα. ἐπ' ἡματι = 'in [one] day.' Cp. II. 10. 48. So ἐφημέριος = 'in the course of a day,' Od. 4. 223.

l. 286. τοῖος .. ὅς τοι, 'so good.. as that I,' etc., the ὅς τοι explaining how the kindness will work; cp. Od. 11. 135, 549.

l. 289. ἄρσον, § 19. 2.

l. 293 = Od. 1. 395.

l. 295. ἐνιέναι, sc. νῆα, 'to launch.'

l. 298. τεπημένος, cp. Od. 1. 114.

l. 300. ἀνιεμένους, 'ripping up,' lit. = 'letting loose in an upward direction.' The knife is put in at the lowest part and works towards the head. Cp. κόλπον ἀνιεμένη, II. 22. 80.

l. 301. Join κίε ἰθὺς Τηλεμ. Od. 1. 119.

l. 302. ἐνέφυ οἱ χειρὶ, 'he fastened on his hand;' i.e. grasped his hand. χειρὶ dative after ἐνέφυ and not instrumental. Cp. Od. 3. 374; see also Aen. 8. 124. ἐξονομάζειν does not always mean, 'called him by name,' as, e.g., in Od. 5. 181, but it always implies a direct personal address.

l. 304. ἔργον τε ἔπος τε, in apposition to κακόν.





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## NOTES.

l. 369. μέν' αὐθ' = μένε αὐθι, 'remain here, abiding amongst thy possessions.'

l. 370. ἐπὶ is followed by the accusative here as if the sentence ran κακοπαθοῦντα ἀλάλησθαι ἐπὶ πόντον.

l. 373. μυθήσασθαι, for the tense, see sup. v. 171, 'not to tell my mother before the eleventh or twelfth day be come, or she herself miss me.' The construction with πρὶν changes from conjunct. to infin. A converse change is found in Π. 17. 504 foll.

l. 375 = Od. 4. 749.

l. 376. Join κατ-ιάπτῃ = 'damage.'

l. 377. ἀπώμνυ, 'swore she would not;' so ἀπώμοτος, Soph. Antig. 388. Others render, 'swore unreservedly;' so ἀπ-ειπεῖν, Od. 1. 91.

l. 378 = Od. 10. 346.

l. 385. ἀγέρεσθαι, an aorist inf. with irregular accent; the rule requiring that it should fall on the penult. The old critics regarded it as a shortened form of the pres. ἀγείρεσθαι.

l. 387. ὑπέδεκτό οἱ, 'promised it him.'

l. 391. ἐσχατίῃ, 'at the outer edge,' i. e. the mouth of the harbour.

l. 396. πλάζε, 'bewildered.'

l. 398. εἶατ[ο] = ἦντο, § 23. 7.

l. 403. εἶατ[αι] = ἦνται. See also § 6.

l. 404. διατρίβωμεν, 'delay,' as in Il. 19. 150.

l. 409. ἴς Τηλεμ., for the periphrasis = 'the mighty Telemachus,' cp. Od. 7. 167.

l. 412. ἄλλαι δμῳαί, 'nor the handmaids either.' Cp. Od. 1. 132.

l. 416. ἀνέβαινε νηὸς (cp. Od. 9. 177) follows the analogy of the construction with ἐπιβαίνειν. Generally ἀναβαίνειν, when used with a case directly, takes the accus., Od. 3. 481, 492. ἦρχε. 'led the way.'

l. 420. ἴκμενος, properly ἰκόμενος from ἴκω, like Lat. *secundus* from *sequor* = 'favouring.' The favouring wind is in the same way called ἔσθλον ἐταῖρον, Od. 11. 7. οὔρος is from ὄρνυμι = 'the speeder on.'

l. 421. κελάδοντα, 'whistling;' cp. Ζέφυρον κελαδεινόν, Il. 23. 208.

l. 423. ὄπλων ἄπτεσθαι, 'to lay their hands to the tackling.'

l. 424. Trans. 'And they raised and fixed the pine-mast inside the hollowed centre-block, and fastened it down with the forestays.' The μεσόδ[ο]μη signifies anything 'constructed in the middle,' e. g. the recess between two pilasters or beams in a house, Od. 19. 37; here of a vertical timber trough or three-sided box in a ship that held the mast upright. (See Illustration in Frontispiece.)

l. 425. πρόροναι are two ropes from the masthead to the bows. The ships only carried one square sail, so ἰστία includes all the sail-rigging as well.

l. 428. πορφύρεον, from the same root as in φρέ-αρ with reduplication, 'bubbling up:' others take it of colour (φύρω, 'to make turbid'), viz.



## ODYSSEY, III.

the 'dark' wave of ruffled water that does not break into white foam. Cp. Virg. Georg. 4. 357.

l. 430. *δησάμενοι ὄπλα* = 'having made fast the sheets,' as the wind was blowing fair.

l. 431. *ἐπιστεφίας, κ.τ.λ.* See on Od. I. 148.

l. 434. *ἦῶ*, 'all through the morning;' accus. of duration.

## BOOK III.

l. 1. This introduces the third day of the events in the Odyssey. *λίμνην*, (*λείβω*), here of the sea, as in II. 13. 21 *βένθεσι λίμνης*.

l. 2. *πολύχαλκον*. This seems to mean 'of solid brass,' like *σιδήρεος οὐρανός*, Od. 15. 329. Others render, 'bright like polished brass.' *φαείνοι*, 'give light,' as in Od. 7. 102; 12. 383.

l. 3 = Od. 12. 386.

l. 4. *οἱ δέ*, i. e. Telemachus and Athena. *Πύλον*—the position of the home of Neleus has always been a doubtful question. Strabo, the geographer, placed it in Triphylia, south of the river Alpheus, but the Messenian Pylos, on the coast (cp. the epith. *ἡμαθέεντα*, Od. 1. 93) opposite the island of Sphacteria, suits the story far better. From this Pylos, Telemachus reaches Sparta on the second day (Od. 4. 1), having rested one night at Pherae (3. 485), which lies in the straight line between the Messenian P. and Sparta.

l. 5. *ἕξον*, (*ἴκω*), § 20. 3. *τοῖ = οἱ Πύλιοι*.

l. 7. *ἐννέα ἔδραι*. Nestor (II. 2. 591 foll.) was lord over nine townships represented here by nine groups of sacrificers.

l. 8. *προὔχοντο*, 'held in front of them,' 'ready for sacrificing.' Cp. *πρὸ δὲ δούρατ' ἔχοντο*, II. 17. 355. *ἐκάστοθι = at each of the nine ἔδραι*. This gives a sum of 81 victims and 4500 men.

l. 9. *μηρία*, see on inf. νν. 456 foll. *σπλάγχνα* includes heart, liver, lungs, etc.

l. 10. *οἱ δ' ἰθὺς*, 'now the others straightway put into shore.'

*εἴσης*, seems to mean 'fairly trimmed,' of a ship that 'steadies with upright keel.' The Schol. prefers to take it of the equal rounding of the vessel's hull, interpreting it by *ισόπλευρος*. Cp. *ἀσπὶς παντός' εἴση*, II. 3. 347.

l. 11. *στεῖλαν ἀείραντες*, 'they furled the sails by brailing them up.' A sail is 'brailed up' when instead of being lowered from the mast altogether it is hauled up tight to the yard. This would be done when the crew purposed only to make a short stay. *ἐκ δ' ἔβαν αὐτοῖ*, that is, after mooring by stones cast out at the ship's bows (*εὐναί*), they hauled the stern close into the shore by the *πρυμνήσια*, and so landed; for they had no small boats.

l. 15. *ἐπέπλωσ*, a second aor. from *ἐπι-πλώω*, another form of *πλέω*.



## NOTES.

- l. 18. εἶδομεν, for εἶδωμεν, (οἶδα), § 23. 8 = 'let us learn.'
- l. 19. λίσσεσθαι, infin. for imperat. αὐτὸς, emphat., 'you yourself.'
- l. 22. πῶς τ' ἄρ προσπτ. ἄρ for ἄρα by apocope, § 7.
- l. 23. μυθοῖσι, 'I have never yet proved myself *in* speeches;' different from πειράσθαι τινος. Cp. ἔπεσιν πειρήσομαι [αὐτῶν], Il. 2. 73.
- l. 27. οὐ . . οὐ. The οὐ, which negatives the whole sentence, is repeated again before the σε to emphasise it. Cp. Od. 8. 32.
- l. 28. τραφέμεν is rightly taken as a form of the second aor. inf. act. τραφέειν with neuter signification; cp. Il. 2. 661, Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ εὐπήκτῳ, 5. 555; 21. 279.
- ll. 29, 30 = Od. 2. 405, 406.
- l. 33. They were already roasting some of the meats, and were preparing others by 'piercing' (ἔπειρον) them with the spits.
- l. 39. παρ, § 7. φ from the possessive δς.
- l. 41. δειδισκ. The act of 'welcome' was performed by holding out the full cup towards the guest. Cp. δέπαι δειδίσκετο, Od. 18. 121.
- l. 44. τοῦ γὰρ, 'for it is a feast in his honour that you have fallen upon.' ἀντᾶν, as inf. v. 97.
- l. 45. εὔξαι, for εὔξηαι, § 3. 4. ἧ θέμις, 'which is right,' ἧ being assimilated to the gender of θέμις, as in Lat. *si qua est ea gloria*, Virg. Aen. 7. 4.
- l. 48. εὔχεσθαι = 'is a worshipper.'
- l. 49. ὀμηλικίη, equivalent to the concrete ὀμηλιξ. For a similar use see inf. 364; 6. 23; 22. 209.
- l. 52. δίκαιος means a 'proper' man, who, as we say, 'knows what he is about.' One who practises δίκη, = the usual behaviour or custom of men. Cp. Od. 4. 691.
- l. 58. Join ἀμοιβὴν ἐκατόμβης.
- l. 60. Join πρήξαντα [ἐκείνο] οὐ ἔνεκα δεῦρ' ἰκόμεσθα.
- l. 62. Trans. 'Thus she made her prayer accordingly' [ἔπειτα seems only to take up the circumstances of the scene, cp. ὡς δ' ἄρ' ἐνθ' ἤρατο, Od. 7. 1], 'and was herself bringing it to pass.' She seemed to be a mere mortal dependent upon Poseidon's good pleasure, but was really a goddess who could answer prayer herself.
- l. 63. δέπας ἀμφικ., 'a goblet with double cup,' i. e. forming a cup at either end, or, as Schliemann insists, 'with two handles.'
- l. 64. ὡς δ' αὐτως = the later form ὡσαύτως δέ.
- l. 65. ὑπέρτερα = the 'upper' or outside meats, in opp. to the σπλάγχνα. ἐρύσαντο = 'drew them off the spits.'
- l. 68. Γερήνιος, of Gerenia, a Messenian town, where Nestor took refuge when Heracles sacked Pylos. ἱππότα, § 9. 3.
- l. 69. ἐρέσθαι, second aor. infin. from Epic pres. εἶρομαι.
- l. 71. πόθεν πλεῖτε, (πλέω), 'from whence are ye sailing over the watery ways?' The forms κέλευθα and -θοι are both found; cp. Od. 10. 86.





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## NOTES.

- l. 107. ὅσα μαρνάμεθα = ὅσα ἀνέτλημεν μαρνάμενοι.
- l. 108. κατέκταθεν, (κτείνω), § 22. 1.
- l. 110. θεόφιν, § 12. 1, 'a counsellor equal in weight to Gods.'
- l. 112. περὶ, sup. v. 95. θείειν, (θέω), § 3. 2. 112 = Od. 4. 202.
- l. 113. ἐπὶ τοῖς, 'upon,' i. e. 'besides these.'
- l. 114. Trans. ['It could not all be told] not even though thou shouldst abide here for five, ayel and for six years, and shouldst question me of all the ills that we noble A. endured, ere that, thou wouldest return home, wearied out.'
- l. 118. ἀμφιέποντες = *occupati circa eos*.
- l. 120. Trans. 'Then no one ever chose to match himself face to face with him in wisdom, since O. was far superior in all manner of craft.'
- l. 124. It is simpler to render both εἰκότες and εἰκότα, 'like.' 'Verily, the speaking is like his; nor would you think that a young man would speak thus like [one so much older].' Others translate both words 'seemly;' or the first 'like,' and the second, 'seemly.'
- l. 126. εἴως, (§ 3. 2), here = τέως, 'all that while.'
- l. 127. ἀγορῆ, the general assembly of the people; βουλῆ, the cabinet council of the γέροντες. Cp. Od. 2. 26. See also Π. 2. 50-53
- κέλευσε
- κηρύσσειν ἀγορῆνδε Ἀχαιοὺς . . .  
βουλὴν δὲ πρῶτον μεγαθύμων ἴζε γέροντων.
- l. 129. [ἐ]φραζόμεθα, 'we schemed how the best issue might be secured for the A.' ἄριστα, neut. plur. used as an abstract noun. Cp. ἴσα Od. 2. 203, φυκτὰ, 8. 299.
- l. 131. Modern editors generally reject this line, as inconsistent with the following one, and as anticipating the account of the departure inf. v. 152.
- l. 132. καὶ τότε. Here begins the apodosis.
- l. 133. πολέες, § 13. 5.
- l. 137. They summoned an assembly, 'thoughtlessly and not in order,' by appointing it for evening. As clear heads were needed, morning would have been the proper time. The words οἱ δ' . . . Ἀχαιῶν are parenthetical, giving the reason why the assembly was οὐ κατὰ κόσμον.
- l. 139. βεβαρηόρες, a second perf. from βαρέω with intrans. signification.
- l. 142. Join νόστου ἐπ' εὐρ. v. θ.
- l. 143. ἐήνδανε (ἀνδάνω), with double augm. βούλετο, 'he preferred.' Cp. inf. v. 232.
- l. 146. οὐδὲ τὸ, 'nor did he know this, viz. that she was not minded to comply;' sc. Ἀθηναίη.
- l. 151. ἀέσαμεν (ἄημι), 'we rested:' properly of 'breathing' in sleep. Cp. πνέοντα ὕπνῳ, Aesch. Oho. 619.
- l. 152. πῆμα κακοῖο, 'the curse of misfortune.' Join ἐπ-ήρτυε.
- l. 154. βαθύζωνος describes the wearing of the ζώνη not high under the



### ODYSSEY, III.

breast, but low down over the hips : as we make the distinction between 'short and long waist.'

l. 155. ἡμίσεες δέ, the antithesis to οἱ μὲν (v. 153), who appear again as ἡμίσεες in v. 157.

l. 157. ἐλαύνομεν, sc. νέας, to which the following αἱ δὲ refers.

l. 158. μεγακήτεα, 'gulfy,' connected with κητώεις, καιάδας, χανδάνω. See Buttmann Lexil. § 70.

l. 161. Join ἐπὶ-ῶρσε, as in inf. v. 176.

l. 162. Join ἀποστρέψαντες νέας. ἀμφιέλισσαι occurs only in the fem. gender as an epith. of ships. The lexicons give the meaning 'rowed on both sides,' or 'rocking from side to side.' It is more probably as descriptive epithet of the ship's shape = 'rounded at either side,' (ἔλιξ). This would be parallel to the later phrase στρογγύλη ναῦς. Join οἱ μὲν .. ἀμφ' Ὀδυσσ. = 'Odysseus and his followers.'

l. 164. Though later writers employed ἐπίηρα as one word, it would seem that in the Homeric phrase ἐπὶ belongs to φέροντες, or is used adverbially. ἦρα may be (vide Buttm. s. v.) an accus. sing. from ἦρ = χάρις or an accus. plur. from an adjective ἦρος (ἄρω). In Il. 14. 132 we have θυμῶ ἦρα φέροντες.

l. 166. ὃ = 'that,' Lat. *quod*.

l. 168. νῶι, (§ 15. 1) = 'me and Odysseus.'

l. 169. ἐν Λέσβῳ. The first day's voyage was to Tenedos (v. 159), the second to Lesbos. 'In Lesbos he found us debating on our long voyage home, whether we should go above steep Ohios in the direction of the Psyrian isle, keeping it (νησον) on the left, or below Ohios past gusty Mimas.' There would be a choice of routes from Lesbos to Euboea; the first, directly across the Aegean, passing outside Psyra which lies W.N.W. of Ohios; the second, between Ohios and the Erythrean peninsula, and thence by short voyages from Cyclad to Cyclad till they made Euboea.

l. 170. παιπαλόεις, expressing the rugged lines of upheaved rock on the Ohian coast, from παιπάλλω a reduplicated form from πάλλω, as δαιδάλλω from root ΔΑΛ.

l. 176. αἱ δὲ, sc. νέες.

l. 177. ἰχθυόεντα, like Horace's *belluosus Oceanus* (Od. 4. 14, 47), refers to the dangers of the sea. The Greeks in the heroic period reckoned fishes among beasts of prey (cp. ἰχθύες ὠμησταί, Il. 24. 82), and never ate them except under pressure of hunger. Trans. 'monster-teeming deep.'

l. 178. At Geraestus, the S. promontory of Euboea, where was a temple of Poseidon, 'they put in to shore during the night.'

l. 179. ἐπὶ .. ἔθεμεν, sc. on the altar. With πέλαγος μετρ., cp. Virg. Georg. 4. 389 *aequor curru metitur*.

l. 181. Τυδείδῃ, § 4. 3.



## NOTES.

l. 182. ἴστασαν, the imperfect tense, is a probable conjecture for the commoner reading ἔστασαν, which is described as a shortened form for ἔστησαν, first aor. third plur.

ἔχον, sc. νέας. 'I kept my ships sailing for Pylos;' so ἔχειν with ἵππους = 'to keep driving,' Π. 3. 263. Cp. Od. 9. 279; 10. 91.

l. 184. φίλε τέκνον, Od. 2. 363. ἀπευθής, active, 'without tidings;' in sup. v. 88 it is used passively.

l. 185. κείνων, genit., depending on οἶδα, as in Π. 12. 228 δὲ σάφα θυμῷ εἰδείη τεράων. Οἷ τε .. οἷ τε are then the subdivisions of the whole number.

l. 187. πεύθομαι, cp. sup. v. 87. ἦ, sup. v. 45. κεύθω properly means to 'keep in the dark,' like Lat. *celare*, and so used with personal object.

l. 188. ἔγχεσι-μώρους. The termination is of uncertain origin. The older commentators referred it to μοῖρα, others to μαρ-μαίρω, in the sense of 'brilliancy' or 'distinction.' Perhaps it is connected with root ΜΕΡ, appearing in μερ-μερίζω, Lat. *me-mor*, 'men whose thoughts are about ἔγχεα.'

l. 190. Ποιάντιον, 'of Poëas,' a prince in Thessalian Magnesia.

l. 193. ἀκούετε, cp. sup. v. 87. Join καὶ αὐτοὶ, to which the participial sentence is a concessive addition; 'though far away.'

l. 194. Trans. 'How he came,' etc.; the accent on ὧς is from the enclitic τε that follows.

l. 195. ἐπισμυγερῶς, 'miserably,' from μογερὸς (μόγος), the σ is inserted as in σ-μικρός; the change of ο to υ is the same as in ἐπώνυμος from ὄνομα. κείνος ἀπέτισεν, sc. Αἴγισθος.

l. 197. κείνος ἐτίσατο, sc. Ὀρέστης. The word πατροφονῆα, generally meaning one who slays his *own* father, is explained by the addition ὅ .. ἔκτα, see on Od. 1. 1.

l. 198 = Od. 1. 300.

l. 199. This and the next line are bracketed, as being an interpolation from Od. 1. 301, 302.

l. 203. ἐτίσατο, sc. πατροφονῆα. Trans. 'And the A. will spread his fame abroad, even for men yet unborn to hear of.' Modern edd. concur in the reading πυθέσθαι, the majority of MSS. give ἔσσομένοισιν ἀοιδήν.

l. 205. περιθεῖεν, 'invest me with,' cp. ἐπιειμένος ἀλκῆν, Od. 9. 214.

l. 206. τίσασθαί τινά τινος. Here only and Π. 3. 366 τίσασθαί τινα κακότητος.

l. 209. The words καὶ ἐμοί, in this line, are not superfluous after the μοι of v. 208, if it be merely used in an unemphatic ethical sense = 'I'm sorry to say.' Others explain the second clause as a corrective epexe-gesis, p. 228. τετλάμεν, perfect with pres. signification. ἔμπης, here, as always in Homer, 'notwithstanding.'

l. 214. Nestor supposes either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown.





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## NOTES.

l. 252. ὁ δὲ θάρσ., though put as an independent sentence, is equivalent to, 'so that he had the courage to slay him.'

l. 255. ἦ τοι μὲν, 'Verily, thou thyself suspectest this, how it would have turned out, if,' etc. Another reading is ὡς περ ἐτύχθη, followed by a full stop; meaning that Telemachus was right in suggesting that such an outrage implied the absence of Menelaus.

l. 256. For ζῶόντ' others read ζῶόν γ' = 'If he had found him so much as alive,' to say nothing of what he would have done, had he caught him red-handed.

l. 258. τῶ, 'in that case.' The particle κε must be repeated with κατέδαψαν, dilaniassent. Join οὐδὲ θανόντι. The nom. to ἔχευαν is Ἀχαιοί, not expressed.

l. 260. The reading Ἄργεος gets over the difficulty of the digammated φάστεος after ἐκάς, but introduces a geographical confusion. The other reading, ἄστεος = Μυκλήνης, inf. v. 305.

l. 261. μέγα, 'monstrous.'

l. 262. κείθι, sc. at Troy. πολέας, a dissyllable, §§ 4. 3; 13. 5.

l. 263. μυχῶ Ἄργεος, not so much = 'the heart of the Peloponnese,' as describing the position of Mycene, in the far corner of the plain of Inachos, in the Argive territory.

l. 266. δῖα, 'lady.' φρεσὶ, 'understanding.'

l. 268. εἴρυσθαι seems to be a syncopated form of the pres. infin. of ἐρύομαι with change of ε to ει, or a Homeric perfect to be referred to pres. ἐρύομαι.

l. 269. μιν. There are no less than four personages to whom this pronoun may refer: Agamemnon, the Minstrel, Aegisthus, and Olytaemnestra. The two former may be dismissed as unlikely, leaving the decision between the two latter. Of Aegisthus it may be said that the gods had begun to prepare for his ruin as soon as he began to plan his treachery, and from this point his destruction works itself out without delay. But on the whole it is best to understand by μιν Olytaemnestra; δαμῆναι will then mean to be 'overcome,' and to yield to Aegisthus. Cp. Il. 14. 315 θεᾶς ἔρος.. θυμὸν ἐδάμασσεν, ibid. 353 φιλότῃτι δαμείς. The words ἀλλ' ὅτε δῆ form then a direct antithesis to τὸ πρὶν μὲν, sup. v. 265.

l. 272. ὄνδε δόμονδε, cp. Od. 1. 83.

l. 274. ὑφάσματα, such e. g. as the πέπλος given to Athena, Il. 6. 302.

l. 276. ἡμεῖς μὲν γὰρ, 'now we.' See sup. v. 262.

l. 280. ἀγανοῖς. Sudden deaths of men were ascribed to the 'painless shafts' of Apollo: those of women to the arrows of Artemis. See Od. 11. 172.

l. 286. καὶ κείνος, 'he too.' This implies that Nestor had gone on alone.



## ODYSSEY, III.

l. 287. Μαλαιαὶ (Μάλεια, Od. 9. 80), the S.E. headland of the Peloponnese.

l. 290. τροφέντα, 'swollen,' 'big;' cp. τροφὶ κῦμα, II. 11. 307. Aristarchus read τροφέοντο, *intumescebant*.

l. 293. αἰπεῖα εἰς ἄλα, 'sheer into the sea.'

l. 295. σκαιὸν = 'western:' in geographical descriptions, the face fronts northward.

l. 296. The μικρὸς λίθος is the λισσὴ πέτρῃ of v. 293.

l. 297. σπουδῆ, 'with much ado,' = hardly; cp. μόγισ.

l. 299. τὰς πέντε, 'the other five,' in opposition to τὰς μὲν, v. 291.

l. 300. Αἰγύπτῳ. Homer uses this word to express both the land of that name, and also the Nile, 'the river of Egypt.' Cp. Od. 4. 355, 477.

l. 301. 'Thus he indeed went wandering.' We should rather expect *ἔως*, which Nitzsch reads.

l. 303. τόφρα δέ, 'but in the meanwhile.'

l. 304. The common reading inverts the order of vv. 304, 305, putting only a comma at λυγρά. The order given in our text has the authority of the Scholiast on Soph. Electr. 267, by whom the lines are quoted. The mistake may have arisen from a misinterpretation of ταῦτα, which does not refer to what follows, but to the preceding words, sc. v. 264 foll. Aegisthus compassed Agam.'s death, and then, after the murder, ruled with a rod of iron for seven years over Mycene.

l. 306. τῷ δὲ ὀγδοάτῳ, 'but in the eighth year (cp. τῷ δ' ἄρα πέμπτῳ, Od. 5. 263) the noble Orestes came as an avenger upon him (κακὸν οἱ).' Cp. Od. 2. 166.

l. 307. Ἀθηναίων. This is a different account of the story from that followed by the Greek tragedians, who represent Orestes as sent to Phocis. The reading of Zenodotus here was ἀπὸ Φωκίων.

l. 308 = Od. 1. 300.

l. 309. δαίνυ τάφον, 'gave a funeral feast.' So δαινύναι γάμον, Od. 4. 3. It is here implied that Clytaem. perished along with Aegisth.

l. 311. In βοὴν ἀγαθὸς the hero is represented as a general, shouting the word of command to his troops (μακρὸν ἄνσε, II. 3. 81), or encouraging his friends, or striking terror into the foe. Cp.

εἰ μὴ ἄρ' ὄξυ νόησε βοὴν ἀγαθὸς Διομήδης  
σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα. II. 8. 91, 92.

l. 315. Join κατα-φάγωσιν.

l. 318. ἄλλοθεν, 'from abroad,' sc. ἐκ τῶν ἀν., 'from those nations from which one would never have a hope in his heart to return, whom storms have once drifted into so vast a sea.'

l. 319. For ἔλποιτο without ἀν, see sup. v. 231.

l. 321. For μέγα τοῖον, cp. Od. 1. 209.

l. 322. τῆ δεινόν τε. The ε is lengthened because originally δεινός is sounded with the digamma, δφεινός.



## NOTES.

l. 327. *λίσσεσθαι*, infin. for imperat. *αὐτὸς*, the reading of Aris-  
tarchus; *αὐτὸν* the commoner reading.

l. 333. The tongues of the victims, as being the choicest portion, were  
cut out, and burned (inf. v. 341) in honour of the Gods.

l. 334. *τοῖο*, sc. *κοίτοιο*, 'it is time for it.'

l. 337. *ἦ ῥα*, see on Od. 2. 321.

ll. 338, 339 = Od. 1. 146, 148.

l. 340. *νώμησαν*. Cp. Od. 18. 418 *οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσι*.  
This settles the construction of *δεπάεσσι*. The cups were not brought  
round but stood already on the board by each guest. The force of *ἐπὶ*  
in *ἐπαρξάμενοι* is that of 'in succession,' as in *ἐπ-οίχεσθαι*. Cp. Od. 18.  
425 *νώμησαν δ' ἄρα πᾶσιν ἐπι-σταδόν*. The meaning of the ritualistic  
word *ἄρχεσθαι* is 'to offer a first portion to the Gods.' Cp. *ἀπαρχαί*,  
*καταρχαί*. Putting these interpretations together, we have as the whole  
meaning, 'They served it round to all, having poured a first drop into  
their cups in succession.' The *κοῦροι* carried the bowl (*κρητῆρ*) and a  
ladle (*πρόχοος*), with which a drop was put into each cup; this drop was  
then poured out as a libation, and the cup filled for the man's own drinking.

l. 347. *ὡς... κίοιτε*, epexegetis of *τό γε* in the preceding line. *ἐμεῖο*,  
§ 15. 1.

l. 348. The order of the words is *ὡς τε παρά τευ* (§ 15. 3) *ἢ πάμπαν*  
*ἀνείμ*. ('short of clothing'), *ἢ ἐπενιχ*. ('badly off'), 'who has not in his  
house cloaks (either to wear, or to use as coverlets, Od. 4. 299) and  
many blankets, either for himself or for his guests to sleep softly on.'

l. 352. *τοῦδ' ἀνδρὸς*, 'this man' of whom I am now thinking, viz.  
Odysseus.

l. 353. *ἰκριόφιν*, § 12. 1; see on Od. 5. 163. *ὄφρ' ἂν*, 'so long as.'

l. 357. Join *σοὶ πείθεσθαι*.

l. 364. *ὀμηλικίη* for *ὀμήλικες*, as in Od. 2. 158.

l. 365. *ἔνθα*, explained by the following words *παρὰ νηί*.

l. 366. The *Καύκωνες* lived in Triphylia to the North of Nestor's  
dominion.

l. 367. The *χρεῖος* was probably a claim for stolen cattle. Cp.

*ἦ τοι Ὀδυσσεὺς*

*ἦλθε μετὰ χρεῖος τό ῥά οἱ πᾶς δῆμος ὄφελλε,*

*μῆλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἄειραν,*

Od. 21. 17; *ὀφέλλειν* Epicè for *ὀφείλειν*.

l. 373. *ὄπως ἴδεν*, 'how he had seen,' i. e. at the sight he had seen.  
Eustathius reads *ἐπεί*.

l. 376. Join *ὦδε*, not with *νέω*, but with *ἔπονται*, 'accompany thee as  
I see they do.'

l. 378. *τριτογένεια* probably means only 'born from the water.' Cp.

*Ὠκεανόν τε, θεῶν γένεσιν καὶ μητέρα Τηθύν,*

ll. 14. 201, though later legends referred the word to a Boeotian stream





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## NOTES.

1. 421. ἐπὶ βοῦν, 'for a cow : ' so ἐπὶ τεύχεα ἐσσεύοντο, Od. 24. 466.
1. 422. βοῶν ἐπιβουκόλος, a pleonasm, like αἰ-πόλος αἰγῶν, Od. 17. 247. Cp. inf. v. 472.
1. 427. οἱ δ' ἄλλοι μένετε, for this use of imperat. cp. Od. 2. 252.
1. 429. ἔδρας, 'places' for the guests. ἀμφὶ must go with πένεσθαι, but it is superfluous, and, as it were, an afterthought. οἰσέμεν is the second aor. infin., § 20. 3.
1. 432. χαλκεὺς, called χρυσοχόος, sup. v. 425.
1. 433. πείρατα = *instrumenta*; lit. the 'completions' of his art, in which word the significations of πείρατα easily meet.
1. 436. ἀντιόωσα, see on Od. 1. 25.
1. 439. ἀγέτην κεράων. So ἔλκειν ποδὸς, Il. 17. 289. ἄγειν χεροῖν, Eur. Bacch. 1068.
1. 441. ἑτέρη, sc. χειρὶ = 'the left.' οὐλάς. It is difficult to decide whether this word be connected with ὄλος = 'whole grains,' or the root φελ appearing in ἀλέω, ἄλευρον, which would make it = 'coarse-ground grain.' The latter seems on the whole better, and more consistent with the Attic form ὄλαι, Aristoph. Eq. 1167, Pax. 948. The grain when poured between the horns of the victim is called οὐλο-χύται (v. 445).
1. 445. κατήρχετο. Cp. Il. 1. 449  
 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο,  
 sc. took them out of the κάνεον to sprinkle. Here κατήρχ. οὐλοχύτ. is equivalent to κατήρχ. ἀνελόμενος οὐλ. 'He began the sacred office with handwashing and the grain for sprinkling, and he prayed earnestly to Athena at the initiatory rite, throwing in the fire the lock of hair from the victim's head; but when they had prayed and tossed the sprinkled grain,' etc. The ἀπαρχόμενος is defined more closely by the words which follow it. Cp. ἀπὸ τρίχας ἀρξάμενος, Il. 19. 254.
1. 450. ὀλόλυξαν, 'raised a joyful cry,' at the consummation of the sacrifice; not a shriek of horror. For ὀλολυγή in this good sense, cp. Eur. Med. 1176.
1. 453. ἀνελόντες, 'having raised the victim[ 's head],' equivalent to ἀνερύσαντες, Il. 1. 459; 2. 422.
1. 454. ἔσχον, 'held him fast.' This was to facilitate the next process (σφάζειν, 'cut the throat').
1. 456. διέχευαν, 'dismembered.' μίστυλλον (v. 462), 'cut into small pieces.' ἄφαρ δέ, 'and at once they cut out slices from the thighs, all properly, and wrapped them in fat, making a double layer of it.'
1. 458. δίπτυχα may be taken as an adverbial accus. plur., or better, as a fem. accus. sing. (agreeing with κνίσσην), a metaplastic form from δίπτυχος pointing to a nom. δίπτυξ. Cp. δίπτυχα λώπην, Apoll. Rhod. 2. 32. For a description of meat from the thigh thus wrapped in an upper and lower layer of fat, cp. Soph. Antig. 1011 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.



## ODYSSEY, IV.

l. 459. *σχίζης*, § 9. 6.

l. 460. *παρ' αὐτὸν ἔχον*, 'came to his side and held.'

ll. 461, 462 = *Od.* 12. 364, 365.

l. 463. The apodosis begins with *ᾧπτων δ'*, 'then they set to roasting them.'

l. 466. *ἔχρισεν λίπ' ἐλαίῳ* [and simply *λίπ' ἄλειψεν* *Od.* 6. 227], 'anointed him with oil-olive.' According to Herodian *λίπ'* was an actual dative, sc. *λίπαι* or *λίπα*, from an old noun *τὸ λίπα*, so that *ἐλαίῳ* is an adjective. Others regard *λίπα* as an adverb analogous in form to *κρύφα*, *τάχα* = 'smoothly,' 'oilily.'

l. 471. *ἄνέρες ἐσθλοὶ*, so *κοῦροι*, sup. v. 339, *Od.* 1. 148.

*ἐπι-όροντο*, acc. to some = 'rose up,' or 'passed along them,' like *ἐποίχεσθαι*, 'to wait on the guests;' others, with more probability, refer *όρομαι* to a root *op*, *For*, from which come *όράω* and *οὔρος*, 'looked after them,' i. e. 'waited on them.'

l. 472. *οἶνον οἶνοχ.*, a pleonasm, as sup. v. 422. The ultima of *οἶνον* is long before the digammated word *φοῖνοχοεῦντες*.

l. 476. *ὑφ' ἄρματ' ἄγοντες*, here, as often = 'under the yoke;' *ἄρματα* of one chariot, but in plural number, as including all the apparatus connected with it, cp. *τόξα*, *μέγαρα*, *ιστία*. *όδοῖο*, partitive gen., 'some of his journey;' so in *ll.* 24. 264 *ἵνα πρήσσωμεν όδοῖο*.

l. 481. *βήσετο*, § 20. 3. *ἄν*, § 7.

l. 484. *ἐλάαν*, infin. denoting purpose; cp. *Od.* 1. 138 *νίψασθαι*.

l. 486. *σεῖον ζυγόν*, 'kept rattling the yoke supporting it [on their necks] at either end.'

l. 487. *δύσετο*, § 20. 3.

l. 488. *Φηραὶ*, on the N.E. side of the Messenian gulf.

l. 490. *ἄεσαν*, see on sup. v. 151.

l. 493. The verse is wanting in the majority of MSS.

l. 495. *ἴξον*, § 20. 3.

l. 496. *ἦνον*, *ἄνω*, i. q. *ἀνύω*, 'made for their journey's end,' 'for so quickly the swift horses bore them forward.' Others take *ὑπέκφερον* intransitively, as in *ll.* 23. 376

*ᾧκα δ' ἔπειτα.*

*αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.*

## BOOK IV.

l. 1. *οἱ δὲ*, sc. Telemachus and Peisistratus. This introduces the evening of the second day after their departure, the first night being spent at Pherae, *Od.* 3. 488. *Λακεδαίμων* is the name for the district of which Sparta was the capital. *κοίλην* is best described by Euripides (*Cresphont.* 1), *κοίλην γὰρ, ὄρεσι περίδρομον*, 'mountain-pent;' the surrounding mountains being Taygetus on the west, and Parnon on the



## NOTES.

east. κητώεσσαν (for which Zenodotus wrote καιετάεσσαν) = 'with deep ravines,' perhaps from κε-άζω, 'to split.' But vid. Buttm. Lexil. s. v.

l. 3. δαινύντα γάμον, cp. Od. 3. 309.

l. 5. Menelaus had promised his only daughter Hermione to Neoptolemus, while they were still at Troy; now he 'was just sending her off' in performance of his promise.

l. 7. ἐξετέλειον, 'were bringing to accomplishment.'

l. 8. ἵπποισιν, instrumental dative.

l. 9. ἄστν = Phthia, in Thessaly.

l. 10. ἦγετο. Menelaus was 'bringing home' for his son a bride from their own city, Sparta.

l. 11. τηλύγετος seems to mean 'grown big,' and = Lat. *adolescens*. The notion of 'last-born' or 'late-born' from ρῆλε is unsatisfactory, and the first part of the word may be referred to θάλ-λω, or to an adjective ταῦς = 'big,' seen in Ταῦγετος, 'the huge mountain.' See on Τηλέπυλος, Od. 10. 82; cp. further, Π. 5. 153; 9. 143, 482, Od. 16. 19; to which passages the meaning 'grown up' is quite appropriate. And here, Megapenthes, born after Helen's flight, but before the Trojan expedition, would now be 19 or 20 years old. The 'great grief,' which the name implies, commemorates Helen's faithlessness.

l. 13. ἐπεὶ, *metr. grat.*

ll. 15-19. Athenaeus says that these lines were interpolated by Aristarchus, partly from Π. 18. 604-606. Most modern editors reject them, but the first two seem almost necessary to give a meaning to the opposition in τῶ δ' αἴγε, v. 20.

l. 19. κατὰ μέσσοις defines more closely κατ' αὐτοῖς, with which cp. θαύμαζον κατὰ δῶμα, inf. v. 44. ἐξάρχοντος [sc. ἀοιδοῦ] μολπῆς, genit., as ἐξῆρχε γόοιο, Π. 18. 51.

l. 20. ἐν προθύροις, sc. at the entrance of the αὐλή.

l. 26. τῶδε, 'yonder,' cp. ἦδ', Od. 1. 185.

l. 27. ἔικτον, a syncopated form of the dual from perfect εἶκα. The dual of pluperf. occurs inf. v. 662.

l. 28. For σφωιν, cp. § 15. 1; καταλύσομεν for -ωμεν, § 3. 4

l. 29. Join ἢ πέμπωμεν ἱκανέμεν ἄλλον. Eteoneus thought the house was full enough already, and it might be wiser to 'send them on to visit some one else, for him to entertain them.'

l. 33. Notice the combination of dual and plural, φαγόντε.. ἰκόμεθα, we are come hither [waiting to see] whether Zeus will for the time to come ease us of our sorrow.' Menelaus has learned kindness in the school of adversity.

l. 36. προτέρω, 'forwards.' θοινηθῆναι (θοινάομαι), 'that they may feast.'

l. 37. κέκλετο, §§ 16. 2; 20. 4.

l. 38. σπέσθαι, from ἔπομαι, ἐσπόμην.

l. 39. λῦσαν ὑπὸ ζ., 'from beneath the yoke,' cp. Od. 7. 5.





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## NOTES.

ἔχοντα τὰ κερατώδη τῶν κριῶν. Indeed, all increase is rapid, τρις γὰρ τίκτει, κ.τ.λ.

l. 86. τελεσφόρον (notice accent, which makes the epith. active) = 'the maturing year,' i.e. that brings all things to completion, including itself. For εἰς ἐνιαυτὸν, cp. inf. v. 527.

l. 87. Trans. 'There neither master nor shepherd lacks cheese or meat or sweet milk, but [the ewes] always give a constant supply of milk, to draw,' lit. 'to be milked.' ἐπιδενῆς = ἐπιδεφῆς, from δέομαι.

l. 89. ἐπ-ηε-τανός, from ἐπ-αίει, with termination τανος, as in Lat. *diutinus*. θῆσθαι, from θάομαι, as χρῆσθαι from χράομαι.

l. 90. εἶος, *met. grat.* for ἕως, § 3. 6. περὶ κείνα, 'about that neighbourhood.'

l. 91. τείως, Epicè for τέως, 'meanwhile.'

l. 92. οὐλομένης, see on Od. 2. 33.

l. 94. καὶ πατέρων, κ.τ.λ., 'and about these [riches] you are likely to have heard (cp. Od. 2. 118) from your fathers, whosoever those fathers of yours may be.' These words are purely parenthetical, by way of saying that his wealth is now common matter of history: the ἐπεὶ explains his lack of enjoyment in his wealth (v. 93). ἀπόλεσα = 'let it go to ruin,' as it certainly did go to ruin in his long absence. Another reason for his joylessness is the loss of dear friends, inf. vv. 96 foll.

l. 97. Join ὄφελον ναίειν ἔχων τριτάτην περ μοῖραν τούτων. With οἱ δ' ἄνδρες repeat ὄφελον.

l. 100. ἔμπης, 'notwithstanding,' explained by πάντας . . ἀχέων.

l. 104. τῶν πάντων οὐ. 'For these men, all of them, I lament not so much.' ὀδύρομαι (with accus. sup. v. 100) is here used with gen.

l. 105. ἀπεχθαίρει = 'makes me loathe.' Cp. στύξαιμι Od. 11. 502.

l. 106. μνωμένῳ (μνάομαι, § 18. 2), 'when I think upon it.'

l. 107. ἤρατο, 'undertook,' [αἴρω]. Join τῷ δ' . . αὐτῷ, 'to that man himself troubles were destined to come, and to me sorrow for him never to be forgotten, to think how he is so long away, and we know not whether he be dead or alive.'

l. 112. νέον, adverbial to γεγαῶτα.

l. 113. τῷ δ' ἄρα, 'and in his heart he stirred a desire of tears for his father.' Join ὑπὸ . . ὤρσε.

l. 115. ἄντ[α]. Notice accent which distinguishes it from ἀντὶ, and cp. ἄντα παρειάων, Od. 1. 334.

l. 120. εἶος, see on sup. v. 90.

l. 122. χρυσηλάκατος was interpreted by the ancient commentators as = 'with golden arrow;' but ἠλακάτη, at any rate, always means the 'distaff,' though there may be an ambiguity of meaning in ἄτρακτος between 'spindle' and 'arrow.' It is a generic epithet of the goddess



as a female, and not specific with reference to her favourite pursuits of hunting. Pindar applies the epithet to Amphitrite and the Nereids.

l. 126. Θῆβαι or Θήβη, the chief city in upper Egypt, which was called after it 'the Thebaid.'

l. 131. ὑπόκυκλον = with little wheels or castors at the bottom, that the basket might easily be pushed about. Cp. Il. 18. 375

χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκε.

l. 132. κεκράαντο, 'the edges thereon [ἐπὶ] had been finished off with gold,' from κραίνω. Others derive the form, strangely enough, from κεράννυμι, from the idea of the mixture of the two metals. The basket was full of the yarn already spun off. This was packed away, probably, in skeins or balls, while the distaff, with its charge of wool ready for spinning, lay across the basket from edge to edge. Others interpret τετάνυστο of standing upright, but the other rendering is simpler. Cp. Od. 1. 138 ἐτάνυσσε.

l. 138. ἴδμεν, § 23. 8.

l. 140. This line is generally rendered, 'Shall I be wrong in what I am going to say, or shall I be speaking the truth?' or else as a quasi-indirect question = 'whether I shall be wrong or right, my heart bids me speak.' It seems simpler to consider that Helen is debating upon her own question, ἴδμεν δῆ; and doubting whether to answer it or not. She says, therefore, 'Shall I withhold the truth (ψεύσομαι), or shall I speak the truth out? I have a great mind to do so.'

l. 141. εἰκότα ὦδε, *tam similem*.

l. 145. ἐμεῖο, § 15. 1.

l. 151. Join μεμνημένος ἀμφ' Ὀδ., as Od. 1. 48. So μνησόμεθα περὶ πομπῆς, Od. 7. 191. Others join μυθ. ἀμφ. Ὀδ., and take μεμνημ. as standing alone.

l. 153. ἀμφὶ ἐμοί. Explained by εἴνεκ' ἐμεῖο, inf. v. 170.

l. 158. σαόφρων = σώφρων.

l. 159. ὦδ' ἐλθὼν, see on Od. 1. 182. ἐπεσβ. ἀναφαίν. = 'to make show of much talking.' There is no idea of φλυαρία or nonsense in the word. τὸ πρῶτον = 'his first visit.'

l. 160. Join τοῦ . . αὐδῆ.

l. 163. ὑποθήσειαι, fut. indic. after ὄφρα, as εἶμ' ἐς πόλιν ὄφρα με μήτηρ ὄψεται, Od. 17. 6.

l. 165. μὴ ἄλλοι, the η and α coalesce by synizesis, § 4. 3.

l. 166. οἱ, enclitic dat. as the accent on οὐδέ shows.

l. 170. πολέας, § 13. 5, two syllables.

l. 171. The order of words is, καὶ ἔφην [ἐμὲ] φιλησέμεν μιν ἐλθέντα, 'And I thought that I would entertain him when he came, beyond all other Argives, if Olympian Zeus had granted that a return should be vouchsafed us. And I would have given him for a home [νάσσα, transit. aor. of ναίω] a city in Argos, and would have made him a house, having



## NOTES.

brought him from Ithaca with his goods and his son and all his folk, having cleared out one town [of those] that lie round us, and [which] are ruled over by myself.'

l. 181. μέλλεν ἀγάσσεσθαι, 'must himself have been jealous of this happiness.'

l. 187. Ἀντιλόχοιο, Od. 3. 112.

l. 188. Ἡοῦς υἱὸς, Memnon, king of the Aethiopians.

l. 190. The order of the words is, Ν. ὁ γέρων φάσκ' εἶναί σε πεπνυμένον περὶ (= 'beyond') βροτῶν.

l. 192. Aristarchus is said to have rejected this line, and most modern editors have followed him, because the οἷσιν seems wrong after ἐπιμνησαίμεθα. But the clauses really cross, so that οἷσιν ἐ. μεγ. refers closely to Νέστωρ φ. ὁ γ., and ἐπιμν. σείω to ἀλλήλ. ἐρέοιμ. A similar interchange comes Od. 8. 477 τοῦτο πόρε κρέας—ὄφρα φάγησι—Δημοδόκῳ—καί μιν προσπύξομαι. Peisistratus and his brothers are the subjects of ἐπιμν. and ἐρέοιμεν.

l. 193. εἴ τί που ἔστι = 'if it may be so,' a modest way of urging his advice.

l. 194. μεταδόρπιος may mean 'after supper,' μετὰ δόρπον. Peisistratus likes not to *end the day* in sorrow; so that Menelaus (inf. v. 213) suggests they should fall to again. Or it may be, 'during supper,' μετὰ δόρπῳ, in which case v. 213 will describe the meal resumed after the interruption of weeping. This is simpler.

ἀλλὰ καὶ Ἡὼς ἔσσεται, 'but the morning shall serve for that,' sc. ἔσσεται ὀδυρομένῳ.

l. 195. Join οὐ νεμεσ. τινα κλαίειν [τοῦτον] βροτῶν ὅς κε θ.

l. 197. γέρας. The only 'honour' men can show the dead is, κείρασθαί [τινα], that one should cut his hair as a sign of mourning.

l. 199. καὶ γάρ follows οὐ νεμεσσωμαι.

l. 200. μέλλεις ἶδμεναι, see sup. v. 94. Peisistratus had never been in his company nor seen him. Perhaps he was not born when Antilochus went to Troy.

l. 202 = Od. 3. 112.

l. 206. τοίου = πεπνυμένου. ὅ = 'wherefore,' cp. Od. 1. 382.

l. 208. γαμέοντί τε γειν., 'at bridal and birth.' For similar hysteron proteron, see Od. 4. 723; 10. 417, etc.

l. 211. υἱέας αὐ, where Attic Greek would have used δέ.

l. 214. χευάντων, 'let them pour,' indef. subject, as often φασί, 'and there shall be stories next morning too for Telemachus and me to tell at length [διὰ] to each other.'

l. 220. Join βάλε φάρμακον εἰς οἶνον ἔνθεν ἔπινον. It is impossible to say what the φάρμακον was. Plutarch thought it only symbolised the glamour of Helen's eloquence: many moderns think it refers to opium.





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## NOTES.

ll. 297-300 = Od. 7. 336-339. δέμνια, 'bed-steads,' ἔσασθαι, 'to wrap themselves in.'

l. 302. ἐν προδόμφ. This merely resumes the phrase ὑπ' αἰθούσῃ = 'under the verandah.'

l. 312. τίπτε δέ σε = *quâ vero de caussâ necessitas buc te attulit?*

l. 314. δήμιον ἦ, 'Is the matter a public one, or private?'

l. 317. εἰ ἐνίσποις, '[To see] if you could tell me.' κληηδόνα for κληηδόνα, from Epic form for κληδών.

l. 320 = Od. 1. 92.

ll. 322-331 = Od. 3. 92-101.

l. 335. This simile is remarkable for having several points of comparison. The hind and fawns represent the suitors: the thicket is the house of Odys. The lion is Odys. himself. Notice how the hypothetical mood [ἐξερέησι] passes into the perf. and aor. indic. as the picture becomes realized in the poet's mind. Cp. Od. 5. 328 φορέησιν .. ἔχονται.

l. 339. ἀμφοτέροισι includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. 1. 462

*Atridas Priamumque et saevum ambobus Acbillen.*

l. 341 = Od. 7. 311.

l. 343. ἐξ ἔριδος, 'in a match.' Philomeleides, the king of Lesbos, was said to have challenged to a contest in wrestling all who landed on his shores.

ll. 345, 346 = Od. 1. 265, 266. .

l. 345. τοῖος ἐὼν takes up the same words from v. 342, 'O that in such strength Odys. might come among the suitors; all of them would find speedy doom, and would rue their wooing.'

l. 348. παρακλιδὸν adds a closer description to παρέξ, 'I won't give you a different answer off the point and shirking your question, nor will I mislead you,' i. e. he will neither withhold the truth nor tell him what is false.

l. 349. ἀλλὰ τὰ .. τῶν οὐδὲν, i. e. *quae vero senex mihi narravit, ex iis nihil celabo.*

l. 351. Αἰγύπτῳ. It is doubtful whether this is the land or the river of Egypt, sc. the Nile; see inf. vv. 477, 581.

Join ἔτι .. ἔσχον and δεῦρο .. νέεσθαι.

l. 352. ἐπεὶ οὐ. Synizesis, § 4. 2. τεληέσσας = not so much 'perfect' as 'effective,' that win an answer (τέλος) from heaven.

l. 354. ἔπειτα, begins the story = 'now.'

l. 355. Pharos lies so near the coast (less than a mile) that it is hopeless to reconcile the story with actual topography.

l. 356. τόσσον ἀνευθ' ὄ., 'as great a way off as a ship makes in a whole day.'

l. 357. ἦνυσεν, aor. of custom.

ἐπιπνείησι. For the diphthong ει, see § 8. 2.



ODYSSEY, IV.

- l. 358. ἀπὸ . . βάλλουσι, 'they push off.'
- l. 359. μέλαν = 'from deep wells,' so κρήνη μελάνυδρος, Od. 13. 409.
- l. 363. κατέφθιτο, syncop. aor. from form φθίω, 'all our victuals would have been spent.'
- l. 367. νόσφιν ἐταίρων defines οἴω. μ' is for μοι, § 6.
- l. 369. ἔτειρε δέ, where later Greek would have γάρ. No man in Homeric times would eat fish when he could get meat.
- l. 371. Trans. 'Art thou utterly a fool and spiritless; or art thou wilfully reckless, and takest pleasure in sorrow? seeing thou art so long cooped up in this island, and canst find no escape, while the heart of thy comrades is fainting.' μεθίεις, § 23. 1.
- l. 377. See on sup. v. 94.
- l. 380. πεδάω = 'keeps me a prisoner here.' ἔδησε, 'stopped me' originally, cp. sup. v. 351.
- l. 387. τεκέσθαι, sc. ἐμέ, 'begat me.'
- l. 388. λελαβέσθαι, § 16. 2.
- l. 389. ὅς κεν, apodosis, 'he will tell thee.' Or, retaining relational force, render 'him, if you can, lay wait for and seize, in the hope that he will tell thee.'
- l. 393. οἰχομένοιο ὁδόν, 'while thou art away on a journey;' so ἐλθεῖν ὁδόν, Od. 3. 316.
- l. 395. αὐτῆ, emphat., 'Do thou thyself;' for Menel. does not understand the plan.
- l. 400. Constant usage seems to prove that δέ and not δὴ as proposed is the word after ἦμος: δέ may here be compared with ἔπειτα, sup. v. 354. ἀμφιβεβήκει is the reading of the majority of MSS., and if it be adopted, we must treat it as an aor. of custom, being the only past tense in use from the pres. perf. ἀμφιβέβηκα. But ἀμφιβεβήκη, the reading in the text, is much simpler.
- l. 402. φρίξ, the ruffled surface of water. Cp.  
οἴη δὲ Ζεφύροιο ἐχεύατο πόντον ἐπι φρίξ  
ὄρνυμένοιο νέον· μελάνει δέ τε πόντος ὑπ' αὐτῆς. Il. 7. 63, 64.
- l. 404. νέποδες. This word has been variously interpreted as 'footless,' 'web-footed,' and 'offspring.' The last is best. It may be referred to root ΝΕΠ. seen in ἀνέψιος, νερ-ος, νερ-tis, etc.
- l. 406. πικρὸν ὀδμήν, see § 13. 2. But πικρὸν may be adv. to ἀποπνεῖουσαι.
- l. 408. ἐξείης, 'in order,' i.e. Menel. and his companions, though only σὲ is used in the preceding line.
- l. 410. ὀλοφώια, the 'black arts' of a wizard.
- l. 411. ἔπειον, 'goes his rounds;' cp. ἐποίχεσθαι, inf. v. 451.
- l. 412. πεμπάσσεται, i. e. πεμπάσσηται, properly, 'to count on the five fingers.'
- l. 416. αὐθι ἔχειν, 'keep him where he is;' so αἰθι μένειν, Od. 5. 208. The infin. for imperat., as sup. v. 408.



## NOTES.

l. 417. πειρήσεται, sc. ἀλύξαι, 'He will try to do so by turning into everything that is made for moving on the ground.'

l. 420. αὐτὸς = Proteus *himself*.

l. 421. τοῖος ἔων, in his original shape.

l. 422. σχέσθαι, 'cease;' so ἔσχοντο μάχης, Π. 3. 84.

l. 426. ἔστασαν. Virg. Aen. 6 ad fin., *stant littore puppes*.

l. 427. ἦια, § 23. 3. πόρφυρε, 'was troubled.' Either a redupl. from φύρω, or connected with root ΦΡΥ, seen in φρέ-αρ and Lat. *fer-veo*.

l. 434. πεποίθεα, § 21. 3. ἰθὺν, 'enterprise.'

l. 435. ὑποδύσα, 'having plunged beneath,' described sup. v. 425.

l. 438. εὐνάς, 'lair,' shallow pits scooped in the sand.

l. 442. ὀλοώτατος, § 13. 2.

l. 445. ἀμβροσίη, a fem. adjective used substantively, as ἠοίη, inf. v.

447. Here it must mean not the food of the gods, but a refreshing perfume. The corpse of Patroclus is kept from decay by its use, Π. 19. 38.

l. 449. ῥηγμῖνι, 'at the breaker's edge;' κύμα χέρσφ ῥηγνύμενον, Π. 4. 425.

l. 450. ἔνδιος, 'at noon,' lit. in full daylight. Root ΔΙΦ, Lat. *di-es*.

l. 451. ζατρεφίας, 'plump, well fed.' ζα = διὰ, through the pronunciation of the iota as j, 'thoroughly.'

λέκτο ἀριθμὸν, 'told their number.'

l. 453. λέκτο αὐτὸς, 'lay down himself.' Two syncopated aorists from distinct roots, viz. ΛΕΙ' and ΛΕΧ. So in Latin *lĕgo* from 1st, and *lectus* ('a bed') from 2nd. ὠίσθη (οἶμαι), commoner in middle aor. δίσατο, 'suspected.'

l. 458. ὑψιπέτηλον. The first half is the emphatic part, the latter is generically applicable to all trees. So δρῦς ὑψίκομος, Od. 12. 357; πυκνόπτεροι ἀηδόνες, Soph. O. O. 17.

l. 460. ἀνίαζε, 'grew tired;' intrans., as inf. v. 598.

l. 463. τέο σε χρή; see on Od. 1. 124.

l. 465, παρατροπέων με, 'seeking to mislead me.'

l. 472. ἀλλὰ μάλα, cp. Od. 5. 342, 'Why of course you ought,' etc.

l. 476. ἐκτίμενον. The other reading is ἐς ὑψόροφον. But ἰκέσθαι can be used with the accus. without a preposition, as in Od. 3. 1.

l. 477. δυπετής, lit. 'fallen from Zeus,' i. e. from the sky; here it means 'rain-fed.'

l. 490 = Od. 1. 238.

l. 492. οὐδέ τί σε χρή, *nec te oportet haec rescire*.

l. 493. ἐμὸν νόον = 'what I know.'

l. 495. λίποντο = *supererant*, Od. 3. 196, inf. v. 537.

l. 497. μάχη δέ τε καὶ σὺ, 'At the battle you yourself were present' = I need tell you nothing of the doings before Troy.

l. 498 = Od. 1. 197.

l. 499. Αἴας = the Locrian Ajax, son of Oïleus.





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## NOTES.

understood. 'Either you will find Aegisthus alive, or [if you don't] Orestes will have been his slayer, and you will come in for the funeral feast.' Cp. Od. 3. 309.

l. 553. This verse is generally rejected as inconsistent with the statement of Proteus (sup. v. 496) that only two chieftains were dead.

ll. 557-560 = Od. 5. 14-17.

l. 562. Ἄργει here = Peloponnese.

l. 563. The heroes are transported alive (οὐ θέσφατόν ἐστι θανέειν) to Elysion, and are found there not as εἶδωλα καμόντων, but with real bodies. Elysion (ἡλυσις, 'where men go') lies in the far west.

l. 566. οὐ .. οὔτε .. οὔτε. So οὐ Τρώων .. οὔτ' Ἐκάβης οὔτε Πριάμοιο ἄνακτος, ll. 6. 450.

l. 569. οὔνεκα takes up πέμψουσι, sup. v. 564. σφιν = 'in their eyes.'

ll. 570-576 = sup. vv. 425-431.

l. 577 = Od. 11. 2.

l. 581. εἰς Αἰγύπτιοι, supply ὕδωρ, as sup. v. 477. εἰς with στήσα means, 'I sailed them back thither and moored them there.'

l. 584. χεῦα τύμβον, 'I heaped up a cairn.'

l. 596. τοκήων, here used loosely for mother and grandfather.

l. 597. ἔπη means 'the story;' μῦθοι includes the way of telling it.

l. 600. δῶρον δέ. 'But let the gift which you shall give me be something to treasure up: horses I will not take to Ithaca.'

l. 602. πεδίοιο. The Eurotas valley is too narrow to come under this description, which may refer to the east part of Messenia, under the rule of Menelaus.

l. 603. λωτὸς (different from λωτὸς of Od. 9) is a sort of 'clover:' κύπειρον is probably the marsh plant called 'galingale.'

l. 604. εὐρυφυές, 'broad in the ear,' a characteristic of barley.

l. 606. ἐπήρατος cannot mean 'lofty' (ἐπαίρω) as some commentators interpret, but 'charming,' as elsewhere. The awkward asyndeton in v. 606, and the unusual adversative sense which has to be forced upon καὶ (καὶ μᾶλλον ἐπ.) are both avoided if we place v. 606 after v. 608 Ἰθάκη δέ τε καὶ περὶ πασέων αἰγίβοτος καὶ μ. ἐ. ἰ.

l. 610. κατέρεξεν, (καταβρέζω).

l. 615. See on sup. v. 132.

l. 618. ἀμφεκάλυψε, so κεύθειν, Od. 6. 303.

l. 619. κείσέ μ. νοστ. = 'as I came there on my home voyage.' τεῖν = σοι.

ll. 621-624. These lines are unsuited to the feast which Menelaus is represented as giving, sup. vv. 3 and 16. They describe a sort of ἔρανος the very details of which (e. g. ἡγον, ἔπεμπον) are unhomeric. Probably the lines were introduced to soften the abrupt change of scene from Sparta to Ithaca.

l. 627. ὄθι περ πάρος (sc. τέρποντο). The reading in the text is



## ODYSSEY, IV.

that of Aristarchus; the majority of MSS. have *ὄθι περ πάρος ἔβριν ἔχεσκον*.

l. 633. *νεῖτ[αι]*, 'will return.' *νέομαι*, used in a fut. sense Od. 11. 114.

l. 634. *χρεὼ γίγνεται*, 'need is come for it.' *χ. γ.* governs the same case as its equivalent *χρή*.

l. 636. *ὑπὸ* = 'at the teat.'

l. 637. *τῶν κεν*, 'I should like to drive away one of them and break him in.'

l. 639. Join *αὐτοῦ ἀγρῶν*, 'there on the estate,' as *ἄλλοθι γαίης*, Od. 2. 131.

l. 642. Antinous asks whether any of the young Ithacensian nobles accompanied him, or his own servants; he had servants of his own, so the latter was equally possible (*δύναιτό κε*).

l. 646. *ἀέκοντος*. The conjectural reading *ἀέκοντα* removes all difficulty from the line, for *ἀπηύρων* generally takes a double accus. Cp. Od. 11. 202. As the line stands, we may suppose a mixed construction between *ἀπαυρᾶν σε νῆα* and *ἀπαυρᾶν ἀέκοντος νῆα*. The construction *βίη ἀέκοντος*, 'in spite of your reluctance,' is posthomerical. But it is not unlikely that *ἀέκοντος* stands in a loose participial construction almost equivalent to the gen. absolute. For such a usage, cp. Od. 6. 157 *σφισι . . λευσσόντων*, 9. 256 *ἡμῖν . . δεισάντων*, 9. 458 *οἱ . . θεινομένου*.

l. 652. *μεθ' ἡμέας*, 'next to us.' Others make the phrase = *μεθ' ἡμῶν*, 'among us,' as Od. 16. 419

*καὶ δέ σέ φασιν*

*ἐν δήμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν' ἄριστον.*

l. 653. *οἷ οἷ ἔποντο* = *hi eum comitabantur*.

l. 654. *τῷ αὐτῷ*, 'to the man himself [Mentor].'

l. 658. *ἀμφοτέροισιν*, sc. Antinous and Eurymachus.

ll. 661, 662. These lines were probably transferred hither from ll. 1. 103. If *ἀμφιμέλαινα* is rightly written in one word (instead of letting *ἀμφι* stand as an adverbial adjunct to *πίμπλαντο*), it may mean 'darkened all through,' either by mental gloom, or by the 'black gall,' which was supposed to be an accompaniment of passion. Cp. *μελαγχίτων φρήν*, Aesch. Pers. 114, *κελαινόφραν μήτηρ*, Eur. 459.

l. 662. *ἔικτην*, cp. sup. v. 27.

l. 665. Trans. 'Away this young lad has gone, as you see, in spite of so many of us here.' The simplest account of *αὐτως* (rendered here 'as you see') is that it is another form of *οὕτως*, and the many different meanings assigned to it by different commentators only prove that it is in each case coloured by the context in which it occurs, and is interpreted by tone and gesture to express the speaker's feelings. If it be referred to *αὐτὸς*, we might here render, 'he has simply taken himself off.'

l. 667. *ἄρξει*, 'He will get the start and go still further in being . .'



## NOTES.

He had already got the start of them in slipping out of Ithaca unopposed. Cp. ἤρχε νέεσθαι, 'He was the first to go,' Il. 2. 84.

1. 669 = Od. 2. 212.

1. 670. ἰόντα = 'on his way.' The context may imply that this means 'on his return;' but εἶμι in itself contains no such idea.

1. 672. ναυτίλεται, conjunctive aorist. MSS. give ναυτίλλεται pres.

1. 675. ἄπυστος, 'uninformed,' used passively Od. 1. 242.

1. 682. ἦ εἶπεμ., § 4. 3.

1. 684. μὴ μνηστεύ.. δειπνήσειαν. Penelope meant to say two things: (1) Would that they had never wooed me, nor even met here at any other time! and (2) Would that they might now eat their last meal here! But only (2) is put out in full, and (1) shrinks into a mere participial sentence; the initial μὴ, which would have introduced a negative wish, serving only to negative the participles. The whole sentence might be turned, *Utinam... nec me unquam pelentes neque alio tempore congressi... ultimam hic cenam jam nunc comedant!* The parallel generally quoted from Od. 11. 613 is not altogether in point, as there a negative wish is introduced in the ordinary way by μή.

1. 686. The change to the 2nd person in κατακείρετε shows that Penelope includes Medon in the charges against the μνηστήρες.

1. 688. τὸ πρόσθεν, 'ere this,' 'long ago,' explained by παῖδες ἔόντες = 'in the days of your childhood.' ἀκούετε, cp. Od. 3. 84.

1. 690. Join οὔτε ῥέξας τινὰ ἐξαίσιόν τι, οὔτε εἰπών. Trans. 'In that he never did anything unfair to any one in the town, nor said it, which is the common way with high-born kings: one man [a king] will likely enough hate, another he may love.'

1. 691. δίκη, in the sense of 'custom,' Od. 11. 218. The conjunct. and optat. moods express the relative probability of an ordinary king showing hatred or favour. Cp. ἢ κε φέρησι μέγα κράτος ἢ κε φεροίμην, Il. 18. 308. With ῥέζειν τινά τι, cp. Il. 2. 195 μὴ τι χολωσάμενος ῥέζη κακὸν υἱᾶς Ἀχαιῶν. So inf. ἐώργει ἀτάσθαλόν [τι] ἄνδρα.

1. 695. εὐεργέων, from εὐεργέα plur. of εὐεργής.

1. 704. ἀμφασίη ἐπέων for ἀφασίη, as ἄμβροτος for ἄβροτος.

1. 705. θαλερῆ φωνῆ, 'the flow of her voice;' so θαλερὸν δάκρυ, the notion being 'fresh growing,' 'vigorous.'

1. 709. πουλὺν, see sup. v. 406.

1. 712. ὤρορε, redupl. aor.

1. 717. πολλῶν.. ἔόντων, 'though there were many [seats] in the chamber.' οἶκος, as in Od. 1. 356.

1. 721. ἀδινὸν, ἄδην, = 'her fill of weeping.'

1. 722. περὶ γὰρ, see on Od. 1. 66. τράφεν ἦδ' ἐγένοντο. Cp. sup. v. 208.

1. 726 = Od. 1. 344. The Schol. rejects the line here as superfluous.

1. 728. ἀκλέα, for ἀκλεέα = 'without any tidings (κλέος) of him.'





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## NOTES.

lion, and the narrowing circle of huntsmen drawing in upon him. Join περιάγειν μιν κύκλον, as ἀμφιεννύναι με χλαῖναν, Od. 10. 542.

l. 793. νήδυμος. See Buttman Lexil. sub voc., where νήδυμος is held to be an erroneous form for φήδυμος, i. e. ἡδύς. The interpretation of Aristarchus, sc. ἀνέκδυτος, points to a derivation νη-δύω.

l. 799. πέμπε, sc. Ἀθήνη.

l. 800. εἴως, properly = 'until,' here means, 'in order to.'

l. 802. παρὰ κληῖδος ἰμάντα, see on Od. 1. 442.

l. 803. Join καὶ προσέειπέ μιν μῦθον, with double accus., as προσανδᾶν.

l. 807. ἀλιτήμενος (like βλήμενος, οὐτάμενος, ἀλαλήμενος), is a participle of the syncopated second aor., in a sort of adjectival sense = 'sinful,' 'guilty in the eye of the Gods.' ἀλιταίνω generally takes the accusative.

l. 809. ἐν ὄνειρείησι πύλῃσι. Cp. Od. 19. 562 foll.

δοιαὶ γὰρ τε πύλαι ἀμενηνῶν εἰσὶν ὄνειρων,

αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι.

τῶν οἳ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,

οἳ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες·

οἳ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε

οἳ ῥ' ἔτῦμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδῃται.

The adjective ὄνειρείος only occurs here.

l. 811. πωλείαι, pronounced as two syllables by synizesis, as κέλει inf.

v. 812. For the use of the present tense with πάρος cp. Od. 5. 88. Another reading is πωλέ', sc. πωλέ[αι].

l. 821. ὃ γε resumes the original subject [παῖς], as Od. 1. 4. τῶν ἐνὶ δήμῳ, ἔν' οἴχεται, eorum in populo apud quos hinc procul versatur; for ἵνα must not be construed as if = 'quo' digressus est, but it marks the place where he now is.

l. 831. θεοῖό τε ἔκλυες αὐδῆς, 'and didst hearken to some god's bidding.' As Hermes, himself a θεός, might be sent by Zeus.

l. 834. εἰν Ἀίδαο δόμοισι, supply ἐστί.

l. 836. ἀγορεύσω κείνον, parallel construction to κατάλεξον κείνον, sup. v. 832.

l. 838. κληῖδα σταθμοῖο = 'the bolt that fitted into the doorpost.'

l. 841. νυκτὸς ἀμολγῶ. See Buttman Lexil. sub voc.

l. 846. Ἀστερίς. There is no islet to be found now answering to Homer's description. The attempt to identify it with Dascalion (a mere rock without a port or the possibility of one), does not mend matters. Besides, this is a poem and not a treatise on geography.



## ODYSSEY, V.

### BOOK V.

In Book I (82 foll.) Athena had proposed to send Hermes to Ogygia, and to proceed herself to Ithaca to counsel Telemachus. Her own part had been performed; but Hermes had not yet been despatched, though six days had elapsed since Athena's request. She therefore repeats it.

l. 1. The story of Tithonus and the gift of 'cruel immortality' is later than the Odyssey. Here he appears as a noble hero.

l. 3. θῶκόνδε. The daily gathering of the gods in the Hall of Zeus. For the construction, cp. ἐς θρόνους ἕζοντο, Od. 4. 51.

l. 6. μέλε γάρ οἱ, 'For he was in her mind while staying in the halls of Oalyпсо.' The impersonal use of μέλειν is later than Homer.

l. 7 = Od. 8. 306, etc.

l. 8. πρόφρων, see on Od. 2. 230. We must either suppose the following lines to be an interpolation, or else regard them as an intentional resumption of familiar passages; vv. 8-12 = Od. 2. 230-234; 14-17 = Od. 4. 557-560; 18 = Od. 4. 727 and 700; 19, 20 = Od. 4. 701, 702.

l. 18. μεμάασι, the subject to this is suggested by λαῶν, sup. v. 12.

l. 20. Πύλον, see on Od. 3. 4.

l. 23. οὐ γὰρ δὴ, 'Why, did not you yourself counsel this plan, that Odysseus may wreak vengeance on them at his return?' As a matter of fact Athena had not alluded to the vengeance.

l. 27. παλιμπετές, a neut. adj. used adverbially, like ἐπιτηδές. It conveys here the notion of a fruitless enterprise. Cf. 'I will turn thee back by the way by which thou camest' (2 Kings 19. 21). ἀποπέωνται, the initial syllable lengthened *metr. grat.*

l. 29. αὐτε, slightly adversative, = 'you, for your part;' like αὐτάρ, only that it never begins the clause. The sentence opens with γάρ, as the clause introducing the reason for an act is often put first in Homeric syntax. Cp. Od. 1. 337; 8. 159; 10. 190, 226.

l. 30. εἰπεῖν, infin. for imperat.

ll. 30, 31 = Od. 1. 86, 87.

l. 33. σχεδίας (sc. νηὸς), properly, a femin. adjective from ἔχω. The epithet πολυδέσμου suggests that it may mean a structure of *joined* planks. Cp. σχεδόν.

l. 34. Σχερίη. The Phaeacians had formerly dwelt in Ὑπερείη (Od. 6. 4), 'the Highland;' then they were settled in Scheria, which place later tradition identified with Oorcyra (Thuc. 1. 25 and 3. 70). But Scheria only means 'coast-line,' and has no 'local habitation.' The ships, gardens, and palace are the marvels of fairy-tale, and the people and their country are equally fabulous.



## NOTES.

l. 36. *περὶ κῆρι* .. *τιμήσουσι*. It is better to interpret *περὶ* in this phrase adverbially = *περισσῶς*, and to take *κῆρι* as a local dative. We get the constituent elements of the full expression; e. g. *περὶ* .. *φιλεῖν*, Od. 8. 63, and *κῆρι* .. *φιλεῖν*, Il. 9. 117. It is not easy to say what *περὶ κῆρι* could mean, though later writers may have used analogous phrases, as *περὶ φόβῳ*, Aeschyl. Oho. 35.

l. 39. *Τροίης*, sc. *γαίης* = 'Troy-land.' *Ἰλιον* is the city.

l. 41 = Od. 4. 475

l. 43. *διάκτορος*, see on Od. 1. 84.

ll. 44-46 = Od. 1. 96-98.

l. 47. *εἴλετο δὲ ῥάβδον*. So Virg. Aen. 4. 242

*Tum virgam capit; hac animas ille evocat Orco*

*Pallentes, alias sub tristia Tartara mittit:*

*Dat somnos adimitque, et lumina morte resignat.*

l. 50. *Πιερίην δ' ἐπιβάς*, seems to refer to his flight over the peaks of the Pierian range that runs N.W. from Olympus, from which clear mountain heights (*ἐξ αἰθέρος*) he plunged into the sea.

l. 53. *πυκινὰ πτερά*, 'his thick plumage.' Hermes does not take the shape of a cormorant, but only rides over the waves like one, for *πέτετο*, v. 49, can be used of any rapid motion.

l. 54. *πολέεσσιν*, § 13. 5. Of. *πολλὰ κύματα .. βάντ' ἐπιόντα τε*, Soph. Trach. 112.

l. 56. *ἤπειρος* may be used of any *land* in opposition to *sea*. Here it is an island-coast. So used of Ithaca, Od. 13. 114.

l. 59. *ἔσχαρῶφιν*. For the position of the *ἔσχάρη*, see plan of House. The termination *-φιν* points to a noun of the second and not of the first declension. Cp. *εὐνήφιν*, the ordinary form, Od. 2. 2.

l. 60. *εὐκέατοιο*, either Virgil's *fissile lignum*, or 'deftly split' into billets. *θύον*, perhaps the *arbor vitae*.

l. 62. *ἐποίχεσθαι*, 'moving at the loom.' Weavers had to cross from side to side of the loom to take up the shuttle after it had been thrown across through the warp. Cp. Pind. Pyth. 9. 33 (18) *ἰστῶν παλιμβάμους ὀδοῦς*.

*κερκίδ[ι]* = 'with the shuttle,' § 6.

l. 66. *σκῶπες* may mean the 'little horned owl,' and *εἰνάλιαι κορῶναι*, 'cormorants,' so called from their plumage, which is not unlike the 'crow's.' *τανύγλωσσοι*, 'long-tongued,' refers to their constant screeching.

l. 67. *θαλάσσια ἔργα*, 'business in the waters;' e. g. fishing.

l. 68. We have done with the background and the surroundings; a new feature is now introduced. 'But on the spot (*αὐτοῦ*), round the cave, a garden-vine trained luxuriantly.'

l. 70. *πίσυρες*, Aeolic form for *τέσσαρες*.

*λευκῶ*, 'bright,' 'sunlit.' Cp. *μέλαν ὕδωρ*, Od. 4. 359.

i. 77. Join *ἄντην ἰδοῦσα*.





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## NOTES.

The third ploughing was called *νεῶσαι*, when the ground was 'freshened up;' *νειὸς* is hardly parallel in meaning with the Latin *novalis*.

l. 127. ἄπυστος, see Od. 4. 675.

l. 130. περὶ τρόπιος βεβαῶτα, 'bestriding the keel;' see inf. v. 371.

l. 132. ἔλοσας, of a 'crushing' blow, from εἶλω, 'to squeeze.' Cp. κέλσας, from κέλλω. Cp. Od. 7. 250.

ll. 133, 134. These lines come in appropriately here, but not sup. vv. 110, 111, where they first occur.

l. 139. ἀνώγει is the present tense from a verb ἀνώγω, ἤνωγον, formed from the earlier perf. ἄνωγα.

l. 140. οὐ πη πέμψω is not so much 'I won't' as 'I can't dismiss him,' οὐ γὰρ πάρα νῆες.

l. 143. οὐδ' ἐπικεύσω, parenthetical = 'without reserve.' ὥς κε follows directly from ὑποθήσομαι.

l. 150. ἦι[ε], § 23. 3.

l. 153. οὐκέτι, 'no longer.' At first she found favour in his eyes till he became home-sick.

l. 155. παρ' οὐκ ἐθέλων ἐθελούση, i.e. οὐκ ἐθέλων παρ' ἐθ. The grammatical order is disturbed to bring the two contrasting words into juxtaposition. Cf. inf. v. 224 μετὰ καὶ τόδε τοῖσι γενέσθω, sup. v. 97 θεὰ θεόν.

l. 156. ἠιόνεσσι, see inf. vv. 418 foll.

l. 160. κάμμορε = κατάμορε, 'fate-crushed;' cp. καμμονίη, for καταμονίη, ll. 22. 257.

l. 161. πρόφρασσα, cp. the form μέτασσαι, Od. 9. 221, a femin. adj., answering to a masculine πρόφρων, with short form of root φρα. Cp. προφράζομαι, 'to be careful for.'

l. 163. ἴκρια, see on v. 252 inf.

l. 164. ὑψοῦ, as the ἴκρια form the highest part of the hull. He naturally begins by laying the keel.

l. 173. ἄλλο τι δὴ τόδε μήδεαι, 'Surely thou art *berein* devising something else, and not my safe despatch.'

l. 174. κέλει, § 4. 3.

l. 175. εἶσαι, cp. Od. 3. 10.

l. 179. μή τί μοι αὐτῶ, 'that thou wilt not devise any other mischief, to do me harm;' κακὸν ἄλλο is the object, and πῆμα in apposition to it as a predicate. Cp. Od. 7. 195.

ll. 180, 181 = Od. 4. 609, 610.

l. 182. Trans. 'In sooth thou art a rogue, with no simplicity in thy heart—(her address is of a playful character)—seeing what the words are that thou hast devised to utter.'

l. 185. κατειβόμενον, 'that down-flowing water of Styx,' running from the upper world into the realms below.

l. 189. ὅτε με χρεῖῶ, 'whenever need might press so hard on me.'

l. 197. οἷα βροτοὶ ἄνδρες ἔδουσι. Oalyпсо has no hope of making



## ODYSSEY, V.

Odysseus an immortal (sup. v. 135), so nectar and ambrosia are not suited to him.

l. 202. τοῖς ἄρα. Yet the conversation is only between two. Cp. Od. 7. 47.

l. 205. σὺ δὲ χαῖρε καὶ ἔμπης, 'Yet a blessing go with you notwithstanding.'

l. 215. τόδε χῶεο, 'be thus angry;' τόδε, a cognate accus. with the verb. Cp. Od. 1. 409; and Eur. Med. 157 κείνῳ τόδε μὴ χαράσσου.

l. 224. τόδε τοῖσι, see on sup. v. 155.

l. 225 = Od. 3. 329.

l. 226. ἐλθόντες. . τώγε. Notice the confusion between plural and dual.

l. 230. ἀργύφειον. The second half of the word is referred by some to the root ΦΑ = 'appearance.' Others compare it with the termination of diminutives, e.g. ζαύφιον.

l. 234. πόλεκυς (πλή-σσω), the *axe* for felling (inf. v. 244), σκέπαρνον, the *adze* for squaring and smoothing (inf. v. 237). Join ἄρμενον ἐν παλάμησι, as in Il. 18. 600 τροχὸν ('potter's wheel') ἄρ. ἐν. παλ. Syncop. 2nd aor. particip. of ἄρω.

l. 235. ἀμφοτέρωθεν, like the Lat. *bipennis*.

l. 237. εὐξοον, not in an active sense, but 'smooth-polished,' referring to the handle of the adze.

l. 240. αὔα πάλαι περίκ., 'long sapless, quite dry,' the best substitute he could get for wood felled when green and put to season.

l. 244. πάντα, 'in all.' Cp. Od. 8. 258. πελέκκησεν, 'lopped.' The work of the σκέπαρνον begins at ξέσσε.

l. 245. στάθμη is not the plummet (σταφύλη), but a string rubbed with chalk, that is drawn tight on any surface, then lifted in the centre and let to fly back, so tracing a straight line.

l. 248. γόμφοισιν. Trans. 'Then he hammered it together with pegs and clamps.' Metal nails were called ἦλοι. The ἄρμονίαι may represent some simple form of mortice and tenon, or more likely cross clamps of wood laid over parallel timbers to keep them together, and pegged down to each timber with a γόμφος.

l. 249. ὅσον τίς τ'. Trans. 'As wide as a man may trace out the hull of a broad freight-ship, of such size did Odysseus frame his raft.' τὸρνώσεται is probably for τὸρνώσηται. The τὸρνος used is a pencil at the end of a string working round a centre to mark circles.

l. 251. τόσσον ἔπ' = ἐπὶ τόσσον.

l. 252. ἴκρια δὲ στήσας. Trans. 'And he worked away at his ship ([ἐ]ποίει), putting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' The Schol compares the σταμῖνες to the vertical threads or warp (στήμων) of the loom, which sufficiently describes their position. The side-planking (ἐπηγκενὶς, cp. διηνεκῆς) was naturally fastened on last (τελεύτα). The middle or waist



## NOTES.

of the ship was undecked, and contained the rowers' benches and the hold (*ἄντλος*). The *ἴκρια* are two small decks, at the bows and at the stern, broad enough to sleep on (Od. 3. 353) or to walk on (Od. 12. 229). This falls in with the ordinary use of *ἴκριον* = 'platform,' as in Herodt. 5. 16, and is quite consistent with the statement that the ancient ships were not covered in, for these decks only extended for a short distance. The timbers carrying the decks were naturally pinned to the upright ribs. See generally the Sketch of Ship, with Description (frontispiece).

l. 256. *φράξε δέ μιν*, 'And he fenced it from end to end with wattle-work of osier, to be a guard from the waves;' i.e. he made a wicker bulwark to prevent the broken water from splashing into the hold.

l. 257. *ὔλην*, the Schol. interprets as *ballast*, *ξύλα*, *λίθους*, *ψάμμον*.

l. 260. *ὑπέραι* = 'braces,' to trim the yard-arm to the wind; *κάλοι* = 'halyards,' to raise and lower the *ἐπίκριον*, cp. Od. 2. 426, where they are described as *εὐστρέπτοισι βοεῦσιν*. *πόδες* (Lat. *pedes*) = 'sheets,' at the two lower corners of the square sail. The *σχεδίη* is here treated as an ordinary ship of the period. There is nothing in the text to induce us to interpret it as the description of a mere make-shift. The whole story is a tale of marvel; and if Odysseus seems to have done more than any one man could do, it is quite in the spirit of the whole passage.

l. 262. *τῷ* = 'for him;' cp. Od. 8. 417.

l. 265. *ἐν δέ οἱ ἄσκον*, 'And on board (*ἐν*) the goddess put a skin of dark wine for him: one skin, that is, and a second big one of water.'

l. 266. *ῆα* or *ῆια*. This word is pronounced in three different ways to suit the metre *ῆιᾶ*, as here; *ῆιᾶ*, Od. 2. 289; and *ῆιᾶ*, Od. 12. 329.

l. 272. Huntsmen and husbandmen had for different constellations different names derived from familiar objects. So the same group of stars was represented either as a *bear* or a *wain*. Similarly, sailors saw in the Pleiades the stars whose setting closed the time for making a voyage (*πλεῖν*), while others regarded them as a flight of doves (*πελειάδες*) scared by the hunter Orion. Boötes, called by Hesiod *Ἄρκτουῖρος*, is said to 'set slow,' because at that time he occupies a line of greatest perpendicular length; at the time of rising he lies horizontally, and so comes into view more quickly.

l. 273. *ἐπὶ κλησὶν καλέουσι*, 'they sur-name,' cognate accus.

l. 274. *ἧ τ' αὐτοῦ στρέφεται*, 'it turns round on the same spot and watches Orion.' The huntsman has the bear at bay, and circles round him; the bear keeps turning too and never takes his eyes off the hunter. To say that the bear is the 'only constellation that never sets' is untrue; if we are to seek a justification, it may be that in Homer's time the Bear was the only group of stars in the N. sky reduced to a constellation.

l. 277. *χειρὸς* seems to be used with special reference to the pilot's





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## NOTES.

1. 331. **προβάλεσκε**, 'would toss him' as a ball.
1. 332. **εἶξασκε**, 'gave him over to the W. wind to chase.'
1. 334. **αὐδήεσσα**. This epithet distinguishes human speech from the language of the Gods; while **μέροψ** marks off the civilized nation from the savage or the brute. But cp. *Od.* 10. 136, where Circe is called **θεὸς αὐ**. Another old reading was **οὐδήεσσα** which was interpreted **ἐπίγειος** (from **οὐδας**).
1. 337. The verse has been generally rejected as imitated and interpolated from inf. v. 353.
1. 340. **ὄτι**, 'in that,' explaining the form that his anger took.
1. 342 = *Od.* 6. 258.
1. 344. **χείρεσσι νέων**, 'swimming with your hands, secure a landing on the shore of the Phaeacians;' lit. (make for your arrival).
1. 345. **γαιῆς** depends on **νόστον**, as **γῆς πατρώας νόστος**, *Eur.* *Iph. Taur.* 1066.
1. 346. **τῆ**, an imperat. from root **TA.** (**τείνω** etc.), it is almost always joined with another imperat., like **βασκ' ἴθι**. Here with **τάνυσσαι** (better written **proparox.** as the imperat. 1 aor. mid., though the commoner reading is the inf. **τανύσσαι**).
- ὑπὸ στέρνοιο**. The easier reading is **στέρνοισι**, but cp. *Il.* 4. 106 **ὑπὸ στέρνοιο τυχήσας**.
1. 357, **ὄ τέ με**. It is better to read with *Aristoph.* **ὄ τε** as two words = **ὄτι τε** [Epic **τε** of generality] than **ὄτε**. Cp. **ὄ = ὄτι**, *Od.* 1. 382. But **ὄτε** would be possible in a quasi-causal sense on the analogy of the Latin *cum*.
1. 359. **φύξιμον**, 'chance of escape,' adject. for abstract noun.
1. 361. **ὄφρ' ἄν μὲν κεν**. This is like the double **ἄν** of Attic syntax which is never found in Homer. Cp. *Od.* 4. 733; 9. 334.
1. 367. **κατηρεφὲς**, 'over-arching.'
1. 368. **ἠίων**, cp. sup. v. 266. Perhaps, 'corn,' (from **εἶα = ζεία**), here = 'chaff.'
1. 369. **τὰ μὲν ἄρ τε**, 'the chaff indeed the wind scatters.' For **τε**, see v. 357. **διεσκέδ.**, aorist of custom.
1. 371. **ἀμφὶ .. ἔβαινε**, 'bestrode.'
1. 377. **ἄλώω**, i. e. **ἀλάου** (**ἀλαόμαι**), contracted to **ἀλῶ**, and lengthened by inserted **ο**, § 18. 2.
1. 379. **ἀλλ' οὐδ' ὥς**, 'But for all that I don't expect that thou wilt disparage thy sufferings;' i. e. that thou wilt have enough and to spare of them: spoken sarcastically.
1. 381. **Αἶγὰς** (**ἐπ-αιγ-ίζω**, **αἶσ-σω**). The home of storms: perhaps, as Schol. says, on the wild coast of Achaea, others put it near Euboea.
1. 385. **πρὸ**, i. e. in front of the swimmer.
1. 389. **πλάζετο**, 'drifted.'



## ODYSSEY, V.

l. 390. τέλεισε, i. e. brought to full perfection, not = 'ended.' Cp. τέλος θανάτου, sup. v. 326 = 'realisation or accomplishment of death.'

l. 391. ἦδέ. For this Aristarchus read ἦ δέ, but there is no real antithesis between ἄνεμος μὲν and the next clause.

l. 393. ὄξυ .. ἀρθείς, 'Having given a sudden look forward, as he was raised up by the huge wave.' Cp. Virg. Aen. 6. 357

*Prospexi Italiam summa sublimis ab unda.*

l. 394. βίσιος φανήη = 'a glimpse of returning life.'

l. 396. ἔχραε, 'assailed him.'

l. 398. Ὀδυσῆ[ι], § β.

l. 400. ὅσον τε γέγωνε βοήσας, 'as far as [one] makes himself heard with a shout.' γέγωνε, perf. like ἄνωγα, with pres. signification.

l. 402. [ἐρ]ρόχθει, imperf.

l. 404. οὐ γὰρ ἔσαν, 'For there were no harbours, receptacles for ships, nor roadsteads.' ἐπ-ίωγή, doubtless from ἄγ-νυμι, where the seas are broken. Cp. κυματωγή, Hdt. 4. 196.

l. 409. τόδε λαῖτμα .. ἐτέλεσσα, 'I have got over this gulf by cutting my way through it,' sc. by swimming. λαῖτμα is governed both by verb and participle, as οὐ τι διαπρήξαιμι λέγων ἐμὰ κήδεα, Od. 14. 197.

l. 410. φαίνεται[αι], § β. θύραζε, 'clear away,' epexegetical addition.

l. 411. ἔκτοσθεν. There was an outlying reef of sharp rocks where the surf broke. Inside this came a strip of smooth water up to the edge of the cliff which rose sheer from deep sea.

l. 416. ἔσσεται, not in the government of μή, but a vivid statement of what seems an absolute certainty.

l. 418. ἠίονας παραπλήγας, 'spits that meet the seas aslant.' A cliff is struck full by the sea (ἀντιπλήξ, Soph. Antig. 592); on a low beach that runs out from the line of coast each wave necessarily strikes obliquely, so that it does not come down with such crushing weight. Two such spits form a harbour, so that λιμένας is a true epexegetical.

l. 426. ἔνθα κ' ἀπὸ .. ἀράχθη, 'There he would have had his skin stripped off, and his bones broken.' ῥινοὺς and ὀστέα, both accusatives of part affected.

l. 430. τὸ μὲν, sc. κύμα.

l. 432. The point of comparison lies only in the firm hold, for the details do not suit both cases. The stones come away with the suckers of the polypus; but the skin of the man's hands is left on the rocks.

l. 438. ἔξαναδὺς = 'getting outside the surf.' κύματος .. τά τε, cp. Od. 1. 312; 14. 177: Virg. Aen. 8. 427 *fulmen quae plurima*, etc.

l. 439. νῆχε παρέξ = 'he kept swimming along outside.'

l. 444. ἔγνω δέ, (apodosis to ἀλλ' ὅτε, v. 441), 'he recognised him [for a river-god] as he came flowing forth.'

l. 447. αἰδοῖος, 'He deserves respect who,' etc.

l. 448. Join ὅς τις ἀνδρῶν.



## NOTES.

- l. 452. πρόσθε, 'in front of him.'
- l. 453. ἔκαμψε, 'let them droop.'
- l. 458. ἀμπνυτο for ἀνέπνυτο, perhaps = ἀνεπνέφετο (πνέω).
- l. 459. ἀπὸ ἕο, ο lengthened before φεο, § 2.
- l. 466. ἐν ποταμῷ, probably = 'in the torrent-bed.'
- l. 467. μή μ' ἄμυδις, '[I fear] lest at once the hurtful frost and fresh dew quench my life, exhausted after my swooning.' Cp. τε-θαλ-υιά τ' ἔέρση, Od. 13. 245.
- l. 468. κεκαφηότα, cp. κέκηφα, from κάπτειν (καπ-ύσσειν).
- l. 469. ἡῶθι πρὸ, cp. Od. 8. 851, lit. 'in the morning, early.' The πρὸ is adverbial and does not govern ἡῶθι.
- l. 471. εἴ με μεθήη, 'to see whether the chill will release me;,' μεθήη, Epic conjunct., § 23. 1, parallel to ἐπέλθη.
- l. 476. ἐν περιφαινομένῳ, 'in a place with a clear view round it.' Cp. Od. 10. 211.
- l. 477. Join ἐξ ὁμοθεν, as παρ' αὐτόθι, Π. 23. 147, 'growing from the same spot,' or perhaps 'from the same root.'
- l. 478. διάη, imperf.: others read διάει (cp. ἐτίθει) from διάημι.
- l. 481. Join ἀλλήλ. . . ἐπαμοιβ.
- l. 482. ἐπαμήσατο, 'gathered together,' prior to the ἐπεχέυατο (v. 487), which implies the heaping of leaves over his body. Cp. ἀμησάμενος, Od. 9. 247.
- l. 483. φύλλων γὰρ, 'For there was a fall of leaves in full plenty, enough to shelter two or three men.'
- ἤλιθα from ἄλις.
- l. 484. ὅσσον τε ἔρυσθαι, cp. Od. 2. 60, 217.
- l. 487. The picture is that of a man living in a lonely place (ἀγρ. ἐπ. ἔσχ.) with no neighbours near him from whom he may get a light (αὔη) if his fire should go out. Therefore he keeps a brand smouldering under a covering of ashes, so as to be able to fan it up at will. So Odysseus under his covering of leaves kept up the faint spark of life.
- l. 492. παύσειε, sc. ὕπνος.

## BOOK VI.

- l. 2. ὕπνω = 'sleepiness.' ἀρημένος, some connect with ἀραιός, others refer it to a form φαρέω.
- l. 4. Ὑπερείη, Od. 5. 34.
- l. 8. ἀλφηστάων, see on Od. 1. 349. They were removed to a home beyond the molestation of all adventurers.
- l. 12. Ἀλκίνοος. There seems a touch of irony in the warlike character of this name. Almost without exception, other Phaeacian





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## NOTES.

construction with the infin. The reading *έόντι .. έχοντι* is a needless attempt to get over the difficulty. Cp.

*οὐκ έμελέν μοι ταῦτα μεταλλήσαι καὶ έρέσθαι  
άστν καταβλώσκοντα. Od. 16. 465.*

l. 66. *θαλερόν γάμον*, probably = 'fruitful marriage:' which gives the reason why a maid was shy of naming it.

l. 70. *ύπερτερήη* only means 'upper part.' It may be interpreted, with Scholl., as a square wooden box for baggage, or as an 'awning' over the cart.

l. 71. *έκεκ[έ]λετο*. Reduplicated and syncopated aor. (*κέλομαι*).

l. 73. *ύπαγον, ύπό* = 'under the yoke.' Od. 3. 476.

l. 80. *χύτλον, (χέω)*, is properly a mixture of water and oil used by bathers. *χυτλουσθαι* includes both washing and anointing.

l. 83. *άμοτον τανύοντο*, 'stepped straight on without flagging.' *άμοτον* may be connected with *μέ-μα-α* or compounded with priv. *α* and root *με* in *μέτρον*.

l. 84. *άλλαι* = 'as well,' Od. 1. 132.

l. 87. *ύπεκπρορέει* = 'flowed from below (*ύπέκ*), passed on (*πρό*) and ran out again,' see on sup. v. 40. An analogous force of the prepositions may be traced in *ύπεκπροέλυσαν*.

l. 91. *έσφόρεον*, 'carried them into;' cp. *κοίλον σπέος είσερύσαντες*, Od. 12. 317.

l. 94. *ήχι μάλιστα* = 'just where the sea washed up pebbles on the beach;' i. e. above the line of sand where the shingle begins. Others render, 'where the sea [beating] on the shore scours the pebbles clean.'

l. 96. *λίπ' έλαίω*, see Od. 3. 466.

l. 98. *μένον είμ. τερσ.*, 'waited for the clothes to dry;' cp. Od. 1. 422.

l. 101. *μολπή*, includes dancing and music. Here we must suppose that the game consisted in a chant and a measured step, and that the throwing and catching of the ball kept time with this. So in Od. 8. 371, ball-play and dancing go together.

l. 102. *κατ' ούρεος .. κατά Τηύγετον*. To keep the signification of the prepositions accurately with either case, we must suppose that Artemis descends *from* a peak and travels *along* the ridges. *ιοχάιρα, (χέω)*, 'archer.'

l. 107. The order is *ή γε έχει κάρη ήδè μέτωπα ύπέρ πασάων*. Cp. *ύψου δè κάρη έχει*, 'rears his head,' Il. 6. 509.

l. 110. *έμελλε*, 'was thinking of.' She does not *begin* to pack till inf. v. 252.

l. 114. *ή οί ήγ. πόλιν*, 'who might be his guide to the city;' cp. Od. 7. 22.

l. 116. *άμαρτε .. έμβαλε*, sc. Nausicaa.

l. 117. Join *έπ .. άυσαν*.

l. 119. *τέων, § 15. 3.*



## ODYSSEY, VI.

- l. 121. θεουδής, i. e. θεοδφεής. The -ου is due to position.
- l. 122. ὥς τέ με, 'A feminine cry floats round me, as it were of girls, nymphs who haunt,' etc. Cp. Od. 4. 45.
- l. 123. νυμφάων is added as a nearer definition of κουράων.
- l. 126. πειρήσομαι, i. e. conjunctive, parallel to ἴδωμαι.
- l. 129. ὥς ρύσαιτο, 'that girt round his body it might cover his nakedness.'
- l. 131. ὅσσε is often treated as a neut. plur. Cp. ὅσσε φαεινὰ, Il. 13. 435.
- l. 132. μετὰ βουσί. . μετ' ἐλάφους. The two cases with μετὰ are accurate. He comes *among* the beasts in the foldyard; he runs *after* the wild deer. 'And his belly bids him to force his way even into the close-shut fold, to make a raid on sheep.'
- l. 135. ἔμελλε, 'was fain;' χρεῖω γὰρ ἵκανε.
- l. 138. τρέσσαν, 'fled scared.' ἠϊόνας (Od. 5. 440), 'the jutting spits;' for they had been drying the linen on the beach.
- l. 141. ἄντα σχομένη, 'halting in front of him;' cp. σχέσθαι βίης, Od. 4. 422.
- l. 143. αὐτως = 'just as he was;' explained by ἀποσταδά.
- l. 148. κερδαλέον, 'shrewd.' The word may mean 'honestly wise' or 'basely selfish,' according to the means adopted for securing κέρδος. Cp. κερδῶ as name for a fox.
- l. 149. θεός νύ τις ἢ βροτός ἐσσι, see on Od. 4. 140.
- l. 157. λευσσόντων, after σφισι, is a construction leading towards a gen. absolute. Cp. Od. 9. 257, 458, and see on Od. 4. 646. θάλος . . εἰσοιχνεῦσαν, *constructio ad sensum*. So ψυχὴ . . ἔχων, Od. 11. 90, where ψυχὴ implies ἀνὴρ.
- l. 158. περὶ κῆρι, see on Od. 5. 36.
- l. 159. βρίσας (βρίθω), 'having prevailed by his gifts.' σε is governed by ἀγάγηται, βρίθω being always intransitive in Homer. Cp. also Soph. Aj. 130 ἢ χερὶ βρίθεις.
- l. 162. Δήλω. This visit took place on the voyage from Aulis to Troy through the Oyclades. Cp. Od. 3. 169, foll. A sacred palm seems to have been always preserved in the precinct at Delos. Cp. Latona's πρωτόγονος φοῖνιξ, Eur. Hec. 458.
- l. 166. ἐτεθήπεα, pluperf. from perf. τέθηπα, referred to root θάπω or τάφω, second aor. ἔταφον, Aesch. Pers. 1000.
- l. 167. δόρυ, in its first meaning = 'tree.'
- l. 172. κάββαλε (κατέβαλε), 'cast me ashore.'
- l. 174. παύσεσθαι, sc. τὸ κακὸν, . . πάροιθε = 'ere that,' before it ceases. τελέουσι is fut. tense.
- l. 175. σὲ . . ἐς πρώτην = ἐς σὲ πρώτην.
- l. 179. εἴλυμα σπείρων, 'any wrapper of the linen.' His request is modest; he does not ask for any of the clothes, but only for the canvas sheet in which the clothes were brought to be washed.



## NOTES.

1. 182. κρείσσον τοῦ γε ἢ ὅτε. ἢ ὅτε resumes and explains the τοῦ. Cp. Il. 15. 509.

οὐ τις τοῦδε νόος καὶ μήτις ἀμείνων,  
ἢ μῖξαι.

1. 184. ἄλγεα, accus. in apposition to the sentence. Cp. Il. 14. 28 λαὸν ἀγειρούση, Πριάμφω κακά. Ib. 196

ὄν τις διστεύσας ἔβαλεν . . .

. . . τῷ μὲν κλέος ἄμμι δὲ πένθος.

The construction is more common in the tragedians, as Aesch. Agam. 225

ἔτλα δ' οὖν

θυτῆρ γενέσθαι θυγατρὸς γυναικοποιῶν πολέμων ἀρωγάν.

1. 185. μάλιστα δέ τ' ἔκλυον αὐτοί, 'they feel it best themselves.' That is to say, 'They bear the congratulations of friends; and they bear the envious words of enemies' (this suggests the use of κλύειν), 'but they hear the story of their joy told best by their own hearts.' ἔκλυον is aor. of custom. Cp. Il. 13. 734, where it is said of the wise man,

καί τε πολέας ἔσάωσε μάλιστα δὲ καὐτὸς ἀνέγνω.

1. 187. ἐπεὶ, the apodosis to this is at νῦν δέ, v. 191. The second ἐπεὶ there only gives an additional reason. The apologetic parenthesis is inserted to express the fact that the miserable plight of a man ought not to tell against him, for the good suffer as well as the bad.

1. 190. τάδ' ἔδωκε, 'assigned these woes to you.'

1. 193. ὧν (sc. μὴ δεύεσθαι from οὐ δευήσεαι) ἐπέοικε ἰκέτην, 'which it is right that a suppliant should not lack.'

ἀντιάσαντα, 'when he has met any one' [who can help him].

1. 197. The order is κάρτος τε βίη τε Φαιήκων ἔχεται ἐκ τοῦ, 'depends on him.' Cp. Od. 11. 346.

1. 200. ἢ μή που φάσθε = 'You don't mean that you think, do you?'

1. 201. οὐκ ἔσθ' οὗτος ἀνὴρ. Trans. 'That man exists not as a creature of flesh and blood, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This interpretation connects διερός with διαίνω, 'moisten,' the meaning passing from 'moist' or 'juicy' to that of 'active,' 'vigorous,' etc. Cp. the phrase ἀλίβαντες for the 'sapless' dead, Plato de R. P. 787 O. Others refer διερός to δίσσθαι and δέος, and trans. 'That man is not a being to scare us.' But this is very doubtful. Cp. Od. 16. 437

οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται.

1. 207. πρὸς Διὸς = 'under the guidance of,' as οἱ τε θεμίστας πρὸς Διὸς εἰρύεται, Il. 1. 238.

1. 208. δόσις δ' ὀλίγη, 'and a gift, though little, is welcome.' So Il. 1. 167

σοὶ τὸ γέρας πόλυ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
ἔρχομ' ἔχων.

1. 210. ἐπὶ = 'besides.' Not only fresh water to wash with, but shelter too.





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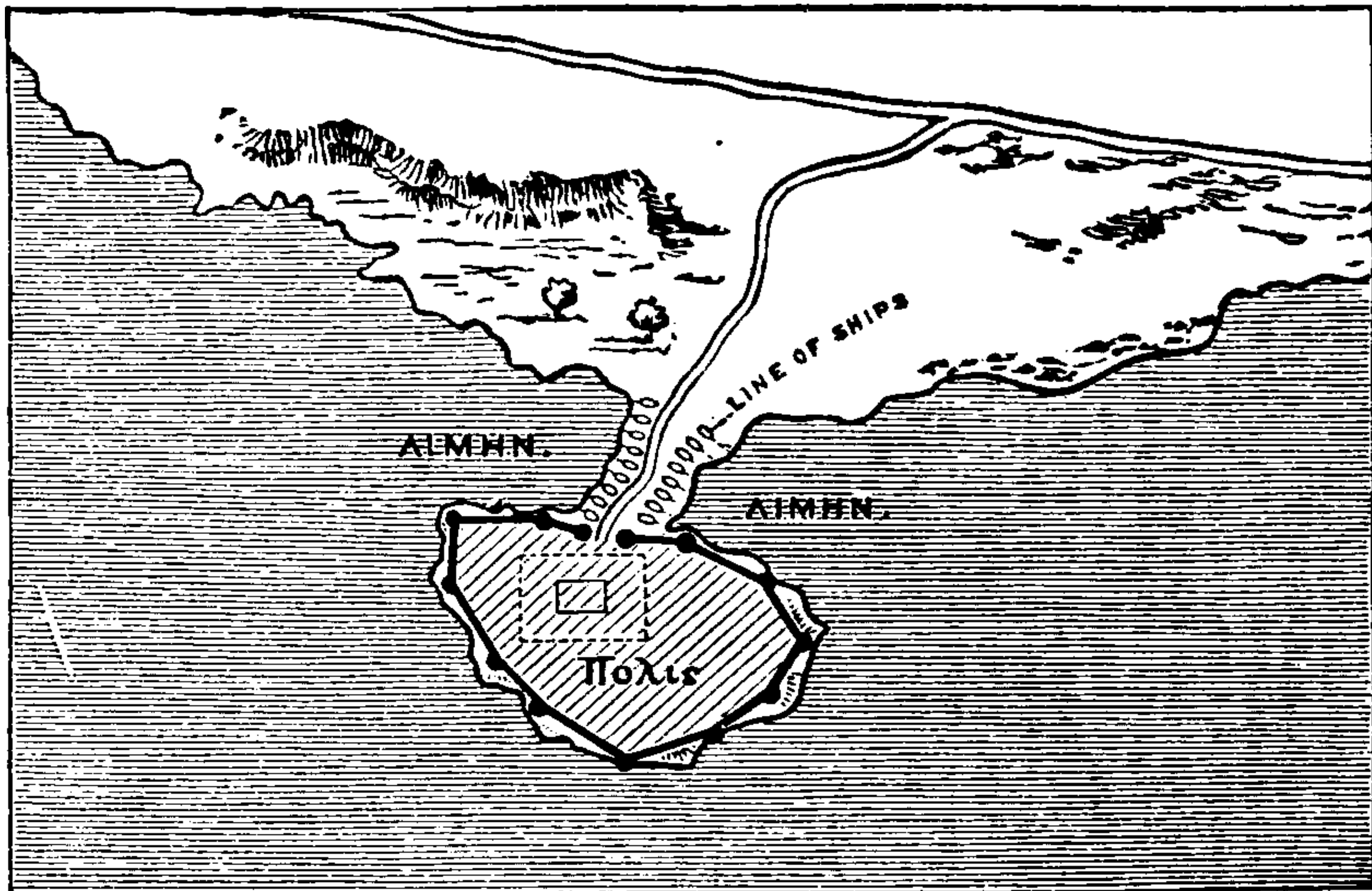
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## NOTES.

accompanying sketch is an attempt to show the relative position of the objects described.



l. 265. It is a mistake to render εἰρύαται as = 'guard,' for the idea of ships guarding a road is unhomeric.

ἐπίσκιον, can hardly be regarded as = ἐφέστιον, although written in that form by Herodotus, for Homer uses ἐφέστιος, Od. 7. 248. But it may possibly be referred to ἐπιστήναι, and so may = 'halting place,' meaning the slips whereon the ships are drawn up.

l. 266. ἔνθα δέ. 'Next comes their place of assembly, on either side of the fair precinct of Poseidon, walled in with huge stone-blocks deep bedded.'

l. 267. ῥυτοῖς, properly = 'dragged to the spot,' being too large to carry. This is a true description of the so-called Cyclopean architecture, occurring again in Od. 9. 185. ἀραρυῖα cannot mean 'paved,' which is a process of much later date.

l. 269. The usual reading σπεῖρα, = 'sails,' causes a metrical difficulty. Eustathius wrote σπέρας, = 'hawsers.' For ἀποξύνουσι, 'taper,' Buttmann conjectured ἀπο-ξύνουσι, which most modern editors accept.

l. 273. ὀπίσσω, 'by-and-by' = 'if I am so reckless.'

l. 276. κομίσατο = 'rescued.' He must be a man from a distant land, for we have no near neighbours.

l. 280. τίς. The accent on this indefinite pronoun is thrown back by the enclitic.

l. 281. ἔξει δέ μιν, 'and he will have her to wife for evermore.' There is a sneer implied in this, as the loves of gods for mortal women were proverbially inconstant. Cp. ἔχεις Ἑλένην, Od. 4. 569.



## ODYSSEY, VI.

l. 282. βέλτερον. 'Better it should be so! that she should herself have gone about and picked up a husband from some other place than this, for she scorns the Phaeacians here in this land,' etc. The sneering tone continues.

l. 286. ἢ τις ῥέζοι. The optative introduces a merely hypothetical case; when this is narrowed to a special and actual instance the mood changes to conjunctive, e.g. μίσγηται.

l. 287. ἐόντων stands in so emphatic a position, that the interpretation, 'her friends still living,' seems necessary; φίλων is more closely defined by πατρὸς καὶ μητρός.

l. 288. ἀμφάδιον, see on Od. 5. 120.

l. 289. ὧδε = 'just as I say it.'

l. 291. ἄλσος Ἀθήνης αἰγείρων, 'a grove of Athena, of black poplars;' both Ἀθ. and αἰγ. depend on ἄλσος, but the latter gen. adds a further description. Otherwise we might take ἄλσος αἰγείρων as one logical noun = 'a poplar grove.'

l. 293. τέμενος = 'the royal park.' Cp. Thucyd. 3. 70, 5.

l. 300. καὶ πάις, *vel infans*.

l. 301. οὐ μὲν γάρ τι. Trans. 'For the houses of the Phaeacians are not at all made like it (τοῖσι, sc. δώμασι), seeing of what sort the house of Alcinous the hero is.' For the additional clause οἶος, κ.τ.λ., cp.

οὐ τι τοιοῦτον ἐτύχθη,

οἶην τερπωλὴν θεὸς ἤγαγε. Od. 18. 36.

l. 303. The shortening of the middle syllable of ἥρωος is unusual. Perhaps βέβληαι, Il. 11. 310, is a dactyl, which would afford a parallel.

l. 304. διελθέμεν, for the ἐσχάρη was at the further end.

l. 307. Arete is represented sitting (ἡ δ' ἦσται), so the words must mean that her seat is set against a column.

l. 308. ποτικέκλιται αὐτῇ may be ποτικ. κίονι = 'both seats against the same.' Or αὐτῇ may be a brachylogy for αὐτῆς (sc. Ἀρήτης) θρόνον. Cp. ὁμοῖα νοήματα Πηνελοπείῃ for νοήμασι Πηνελοπείης, Od. 2. 121.

l. 312. εἰ καὶ μάλα. 'Even though thou art from a distance,' adding emphasis to the καρπαλίμως.

ll. 313-315. These verses, which occur in Od. 7. 75-77, seem superfluous here and are wanting in several MSS.

l. 316. φαεινῇ. The handle of the whip was probably polished and ornamented.

l. 318. εὖ μὲν τρώχων, 'and well they sped with prancing pace.' It does not seem that different paces are being described, but the second clause is thrown into a new sentence with a finite verb instead of standing as a participial addition, viz. πλισσόμενοι πόδεσσι.

l. 319. ἡ δὲ μάλ' ἠνιόχευε, 'and she drove skilfully, and laid on the lash with judgment.' She had to suit her pace to those who were on foot.



## NOTES.

- l. 321. δύσετό τε .. καὶ ἵκοντο = 'As the sun set they came.' Cp. Od. 7. 289.  
 l. 330. ἐπιζαφελῶς. ἐπι-ζά[δια] and φελ- = 'swell,' as seen in ὀ-φέλ-λω.

## BOOK VII.

- l. 1. ἦρᾶτο, takes up the εὐχόμενος of 6. 328.  
 l. 4. στῆσεν, sc. τοὺς ἡμιόνους. So στῆσαι ἵππους, Il. 5. 755. Join ἀμφίς μιν.  
 l. 7. ἐὼν, § 15. 2.  
 l. 9. Ἀπείρηθεν, from Ἀπείρη = 'the limitless land ;' a fanciful name, like Ὑπερείη, Od. 6. 4.  
 l. 10. ἔξελον, sc. Φαίηκες, 'chose out of the booty for Alcin.' Cp. Od. 9. 160.  
 l. 11. δῆμος ἄκουεν [αὐτοῦ], 'listened to him,' ὡς θεοῦ.  
 l. 12. τρέφε, 'was nurse to.' The following ἦ.. ἦ are both demonstrative, not relative. Nausicaa sups in her own room, not in the hall.  
 l. 15. ἦέρα, 'mist.' So Virg. Aen. 1. 411 *aere sepsit*.  
 l. 20. παρθενικῆ = παρθένος (as ὀρφανικός, Il. 6. 432), 'a virgin, a young girl.'  
 l. 23. Ἀλκινόου, a nearer definition of ἀνέρος, sup., just as ἐξ ἀπίης γαιῆς is of τηλόθεν. ἀπίος from ἀπὸ is like ἀντίος from ἀντί. Γῆ ἀπία as a name for the Peloponnese is a different word.  
 l. 25. τῷ, 'wherefore.'  
 l. 28. δὲν μὲ κελεύεις, sc. δεῖξαι.  
 l. 29. ναίει, Od. 1. 404.  
 l. 30. σιγῇ τοῖον, see on Od. 1. 209.  
 l. 31. προτιόσσεο = πρόσβλεπε.  
 l. 32. οὐ μάλα, as we should say, 'not so very fond of strangers,' meaning, 'not at all fond;' 'nor do they welcome and entertain one who may come from elsewhere.' The reception of Odysseus is hardly consistent with this confession of Phaeacian inhospitality.  
 l. 34. θοῆσι is such a regular epithet of νηυσὶ that here it is quite unemphatic: but ὠκείησι supplies the emphasis = 'trusting in the speed of their swift ships.'  
 l. 35. ἐκπερόωσι, § 18. 2. δῶκε, sc. λαῖτμα ἐκπερᾶν.  
 l. 36. ἦ ἐ νόημα. This comparison is worked out Il. 15. 80.  
 l. 40. διὰ σφέας, i. e. going through the midst of the people to reach the palace.  
 l. 44. ἠρώων refers to the chieftains who came each with his retinue.  
 l. 47. τοῖσι. This plural is loosely used, as the conversation is only between two. Cp. Od. 5. 202.  
 l. 49. πεφραδέμεν, Schol. ἐπιδείξαι, cp. § 16. 2 and § 17. 5.





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## NOTES.

l. 80. Ἀθήνη, 'Athens;' later, Ἀθῆναι. The 'strong house of Erechtheus,' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus the primitive Athenian hero. Cp. Hdt. 8. 55 ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγόμενου εἶναι νηὸς, ἐν τῷ ἐλαίῃ τε καὶ θάλασσα ἐνι.

l. 86. ἐληλάδατο, for ἐλήλαντο, from ἐλαύνω. The δ is introduced for the sake of euphony, as in ἀκηχέδαται, ll. 17. 637. The form is found in Herodot. with verbs in ζω, as κεχωρίδαται, I. 140; ἐσκενάδαται 4. 58. Trans. 'walls had been run;' cp. inf. v. 113. ἐλαύνω may possibly refer here to the forging of the brass of which the walls were made.

l. 87. The μυχὸς is the point farthest from the entrance. The phrase is equivalent to 'from front to back;' cp. Od. 3. 402. κύανος is a doubtful word. In Il. 11. 24, it seems to be spoken of as a metal, and so many render 'blue steel,' i. e. tempered till blue, like a watch-spring. Others, more naturally, regard it as a native ore of copper of a bright blue like verditer. It may have been in the form of an enamel. Trans. simply, 'a cornice of blue.' The reference is still to the outside walls of the house, the description of the interior begins inf. v. 95.

l. 88. ἔντρος ἔργον (εἶργον), 'closed in.' The plural, θύραι, seems to imply the two leaves of a folding door. So δικλίδες, Od. 2. 345.

l. 90. Trans. 'Of silver was the lintel above them, and of gold the hook,' which served as a door-handle; cp. Od. 1. 441.

l. 91. There were two dogs on either side of the door, one of gold and one of silver, 'which H. had wrought with cunning mind to keep ward at the house of Alcinous, being deathless and ageless for ever.' For similar magical works of Hephaestus, cp. Il. 18. 418.

l. 92. πραπίδες (like φρένες), properly = the diaphragm or midriff; cp. Il. 11. 579 βάλε. . ἦπαρ ὑπὸ πραπίδων.

l. 95. ἐρηρέδατο, Schol. ἐρηρυσμένοι ἦσαν, from ἐρείδω, (cp. the use of κλίνω, Od. 6. 308), 'were planted leaning along the wall, right through from front to back. ἔνθα = ἐν θρόνοις.

l. 97. ἐύνητοι (for εὐνήτοι), § 8. 2. βεβλήατο, § 17. 4.

l. 99. ἐπηετανὸν, see on Od. 4. 89.

l. 100. 'Statues of boys on pedestals (βωμός, like βάθρον, from βαίνω) were there, giving light all night long.'

l. 102. φαίνειν, used absolutely, as in Od. 18. 307  
αὐτίκα λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισι  
ὄφρα φαίνοιεν.

Cp. Od. 19. 25. νύκτας is the accus. of duration of time.

l. 103. οἶ = Ἀλκινόῳ. Cp. Virg. Aen. 1. 703.

l. 104. μύλης, gen. Others read μύλης = μύλαις. μήλοπα καρπὸν, 'the yellow grain.'

l. 105. ὑφώσι, § 18. 2. ἠλάκατα, see on Od. 6. 53, 306.



## ODYSSEY, VII.

l. 106. As οἶά τε follows directly on ἤμεναι, it is natural to look for the point of comparison in that word. The maidens, then, sit together row behind row like close-clustering leaves. But the more picturesque interpretation is given by the Schol. διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην (thread) ὡς καὶ τὰ φύλλα τῆς αἰγείρου .. εὐκίνητα ῥαδίως καὶ ὑπὸ τυχούσης αὔρας, i. e. 'any breath of air that comes.'

l. 107. καιροσέων, properly καιροέσσεων from καιρόεις, the adjct. from καῖρος, the woof or cross-threads in weaving, for which other edd. write καιρουσέων and καιροσσέων. Trans. 'and from the close-wove linen, trickles off liquid oil.' The simplest interpretation is that the linen is of so close a texture that oil would run off its surface instead of soaking in. Others take it of the glistening look of the linen, which is a proof of good weaving. So Il. 18. 595

### χιτῶνας

εἶατ' ἐννήτους ἦκα στίλβοντας ἐλαίῳ.

Cp. also Od. 3. 408. Others again refer it to the actual use of oil in 'dressing' the fabric.

l. 108. 'As the P. are cunning beyond all men at sailing a swift ship on the sea, so (ὡς = τόσον) are the women skilled in weaving.'

l. 110. τεχνῆσαι is for τεχνήσσαι, from τεχνήεις, a reading preserved by the Schol. The word is parallel to ἴδριες. The ordinary reading ἰστὸν τεχνῆσαι (first aor. inf. τεχνάω), would answer to ἐλαυνέμεν. νῆα. ἰστὸν may be retained with τεχνῆσαι as an accusative of reference; but ἰστῶν is found in several good MSS. For the words περὶ .. ἐσθλὰς, see on Od. 2. 117.

l. 113. ἀμφοτέρωθεν. This the Schol. rightly interprets as equivalent to παντάχοθεν, because it gives the enclosure in length and breadth. So ἔνθα καὶ ἔνθα in the same sense, Od. 10. 517.

l. 114. πεφύκασι, as λελόγγασι, Od. 11. 304; others read πεφύκει.

l. 117. τάων, § 14.

l. 118. χείματος, 'in winter,' genit. of point of time.

θέρευσ, § 4. 1. 'Their fruit never falls or fails, winter or summer; lasting all the year round; but ever and aye (μάλ' αἰεὶ) the zephyr as it breathes is forming some fruits and ripening others.'

ζεφυρίη (cp. Od. 2. 195) is a fem. adj. used substantively, as ἰοίη for ἠώς, Od. 4. 447.

l. 120. ἐπὶ = 'after.' The marvel both in the garden and the vineyard (see below) is that the various stages of growth and maturity are all going on together. The accuracy of the description is marred by the introduction of σταφυλή, as the garden is separate from the vineyard, where alone the vines are growing.

l. 122. οἶ, see on v. 103 sup. For ἀλωή, cp. Od. 1. 193.

ἐρρίζωται = πεφύτευται, Schol.

l. 123. Trans. 'Of it (sc. ἀλωῆς) one part, a warm spot on level



## NOTES.

ground, is dried by the sun' (there is a distinction between *τέρσεται* and the ordinary warmth that *ripens*), 'other grapes again (*έτέρας*, sc. *σταφυλὰς*) they are gathering, and others they are treading; and in the foreground are setting-grapes shedding their blossom, and others again are just colouring.' The simplest way to make an antithesis between *έτερον μὲν* (v. 123) and *έτέρας δὲ* (v. 124) is to suppose that the sunny spot on level ground is used for drying the gathered grapes into raisins. In the other parts of the vineyard the grapes hang yet on their vines, or are being carried to the wine-press.

l. 127. *ένθα δέ*. 'And there again trim garden beds of every sort [of herb] are planted, along the last row, looking ever gay.' The last row, sc. of vines. Where the vineyard ends, the garden of herbs begins.

l. 128. *γανώωσαι*, § 18. 2. *πεφύασι*, § 21. 1.

l. 131. *όθεν* = *έξ ἧς κρήνης*. For *ίησιν* used intransitively, cp. Od. II. 239.

l. 132. *έν Ἀλκινόοιο*, sc. *δόμῳ*.

l. 135. Join *είσω δώματος*, as Od. 8. 290. *είσω* goes usually with accus.

l. 138. *σπένδεσκον*, § 17. 6.

l. 140. *ήέρα έχων*, 'clad in mist,' as *είματα έχειν*, Od. 17. 24. Join *βῆ δια δῶμα.. όφρα ίκετο*.

l. 143. 'And then the marvellous mist melted away from him.' For the gen., cp. *πάλιν τράπεθ' υἱος έηος*, Il. 18. 138. Cp. Virg. Aen. 1. 568.

l. 144. *ιδόντες* (aorist), 'when they caught sight of.'

l. 145. *όρόωντες* (present), 'as they gazed.'

l. 148. *όλβια* can hardly be taken as adverbial to *ζωέμεναι*, but the infin. must be regarded as an addition to the sentence. 'May the Gods grant them blessings (Od. 8. 413) in [all the circumstances of] their lives.' Lit. 'with reference to their lives.' For the infin. so used to express the sphere in which some action takes place, cp. *ός όμηλικίην έκέκαστο, όρνιθας γνῶναι*. 'His superiority is shown *in* his knowledge,' Od. 2. 159. Cp. also 3. 246, and 5. 217.

l. 152. *θᾶσσον*, 'all the quicker,' sc. than I should without your aid. *φίλων ᾄπο*, 'far from friends.'

l. 154. *ἀκῆν*, see on Od. 2. 82.

l. 156. *άνδρῶν*, partitive genit. after *ός*, 'who among the Phaeacians,' cp. Od. 5. 448. *προγενέστερος*, a qualifying comparative, as *γεραίτερος*, Od. 3. 362.

l. 159. *κάλλιον*, 'more honourable.' The comparative means that our present neglect is no *improvement* on our usual custom. Cp. Od. 3. 70. The *τόδε* is explained by the words that follow, *ξεινον, κ.τ.λ.*

l. 161. *σόν*, emphatic, 'waiting for the word from thee.' *ποτιδέγμενοι*; (*προσδέχομαι*), § 20. 4. *ισχανόωνται*, 'are holding back.'

l. 164. *έπικρήσαι* for *έπικεράσαι*, i.e. to mix with water in the *κρητήρ*.





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## NOTES.

1. 222. ὀτρύνεσθαι, infin for imperat. φαινομένηφι, § 12. 1.
1. 223. ἐπιβήσετε, conjunct., § 3. 4, 'land me upon;' transitive 1st aor.
1. 224. καί περ. Only in this passage written together; elsewhere always divided by one or more words, as Lat. *ne. . quidem*.
- ιδόντα με, 'When once I have had a sight of my possessions, may even my life leave me.' Cp. Il. 5. 685 ἔπειτά με καὶ λίποι αἰών.
1. 229. οἱ μὲν, this includes the guests who lived in the town.
1. 232. ἔντεα δαιτός. So Virg. calls the *implements* for baking, etc., *Cerealia arma*, Aen. 1. 181. ἀπεκόσμεον, 'began to clear away.'
1. 234. εἴματα, in apposition with and descriptive of φᾶρος and χιτών. Cp. Od. 6. 214.
1. 237. Trans. 'This, the first question, I myself will ask.' On the double interrogative, τίς πόθεν, see on Od. 1. 170.
1. 239. The readings vary between φῆς (i.e. ἔφησ) and φῆς, 2nd person pres. The former is better, 'Saidst thou not?'
1. 248. ἐφέστιον to be taken predicatively with ἤγαγε, 'brought me to her hearth.'
- ll. 249-251 = Od. 5. 131-133.
1. 251. ἔνθα takes up the moment of ἐκέασσε. The lines 251-258 were rejected by some of the Alexandrian critics as a later interpolation. ἀπέφθιθεν, § 22. 1.
1. 256. ἐνδυκέως. Perhaps, as υ may represent ο in Aeolic, this is for ἐνδοκέως, i.e. = κατὰ δόξαν, 'decently,' 'properly.'
1. 261. Scan ἀλλ' ὄγε | δῆ ὄγ | δοόν μοι ἐ | πιπλόμεν | ον ἔτος | ἦλθε | . Here ὄγδοον must be a dissyllable, as in Od. 14. 287. Dindorf conjectures δῆ ὄγδοάτον by synizesis.
1. 263. ἦ καὶ νόος. We should expect ἦ καὶ ὅτι νόος. Cp. Od. 9. 339. The ἀγγελίη mentioned here is brought by Hermes, Od. 5. 29 foll.
1. 265. ἔσεν, 'clad me with,' ἔννυμι.
1. 266 = Od. 5. 268.
- ll. 267, 268 = Od. 5. 278, 279.
1. 270. ξυνέσεσθαι οἰζυῖ. So Soph. Phil. 1168 ἄχθος φ' ξυνοικεῖ.
1. 273. The meaning is that the waves swept him from his boat.
1. 274. Join ἀδινὰ στεν., as βαρέα στεν., Od. 5. 420.
1. 276. τόδε λαῖτμα, 'yonder deep.' He points in the direction of the sea. διέτμαγον, cp. Od. 5. 409.
1. 278. 'There (sc. ἐν ὑμετέρῃ γαίῃ) the wave would have dashed me on the beach as I tried to land.'
1. 280. εἶος, see on Od. 4. 90 and § 3. 6.
- L 281, 282 = Od. 5. 442, 443.
1. 283. Trans. 'And [having got clear] from the water I sank down, rallying my spirit.' Cp. Od. 5. 458.



ODYSSEY, VII.

- l. 284. διπετέος, see on Od. 4. 477.
- l. 285. ἐκβὰς is intended to give the same picture as ἐκ ποταμοῖο λιασθεῖς, Od. 5. 462.
- l. 286. Join κατ-ἔχευεν.
- l. 289. δύσετο. Cp. Od. 6. 321, which shows that there were yet some hours of daylight after Odysseus awoke. To avoid the contradiction, Aristarchus reads δείλετο, 'the sun was westering.' δείλη was the 'afternoon,' Il. 21. 111.
- l. 290. τεῆς, § 15. 2.
- l. 292. ἤμβροτεν, i.e. ἤμαρτεν (ἁμαρτάνω), with a metathesis of αρ to ρα, i.e. ἡμρατον or ἡμροτον (cp. above κατέδ-ρα-θον from καταδ-αρ-θάνω). The β is inserted to harmonise the sound of μρ, as in μεσημ[β]ρία.
- l. 293. ἀντιάσαντα, see on Od. 6. 193.
- l. 294. ἐρξέμεν may be a future tense, or the Epic 2nd aor. with the sigma, as ἀξέμεν, Il. 23. 111. See § 20. 2. 'As you would not expect a young person to do when meeting any one.'
- l. 297. ἀληθείην, '[as] the truth,' in apposition to ταῦτα.
- l. 301. 'And yet it was to her first that thou didst make thine appeal.' Cp. Od. 6. 176.
- l. 303. The statement of Odysseus here becomes more diplomatic than true. Cp. Od. 6. 260 foll.
- l. 307. 'We, the race of men, are touchy.' δύσζηλοι (ζῆλος, ζέω, *ferveo*), in the masculine by *constructio ad sensum*.
- l. 311. αἶ γὰρ.. ἐχέμεν. For this use of an infin. in place of the usual optative, cp. Od. 17. 355, where both constructions are combined,  
 Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι,  
 καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἦσι μενοινᾶ.
- Trans. 'Would that, O father Zeus, and Athena and Apollo, thou, being such an one as thou art, and feeling as I feel, mightest have to wife my child, and be called my son-in-law abiding here.' Cp. also Od. 24. 379.
- l. 314. οἶκον δέ τ' ἐγώ. The reading of κ'[ε] for τ'[ε], which better suits the sense, is given in one and suggested (by the word καγῶ) in another MS. The reading in the text is generally translated, 'And O! that I might give thee an house:' carrying on the wish from αἶ γὰρ, sup. v. 311.
- l. 316. μῆ.. γένοιτο, i.e. 'heaven forbid.'
- l. 317. ἐς τόδε.. αὔριον ἐς, 'I appoint your departure for this date, viz. for to-morrow.' Cp. ἐς τόδ' ἡμέρας, Eurip. Alcest. 9.
- l. 318. τῆμος δέ, 'and then,' i.e. when to-morrow comes.
- l. 319. ἐλώωσι. Probably the present tense from ἐλάω Epic form of ἐλαύνω, § 18. 2. It may also be regarded as an open form of ἐλώσι, the contracted future, 'While they row you over the calm sea.' So πόνρον ἐλαύνειν, Il. 7. 6.
- l. 320. καὶ εἴ που, as we say, 'and anywhere else you like.'



## NOTES.

l. 322. οἱ . . λαῶν, *ii ex civibus nostris qui.*

l. 323. This visit of the righteous Rhadamanthus, who is elsewhere represented (Od. 4. 564) as living in Elysium, belongs to an unknown legend. For Tityos, cp. Od. 11. 576.

l. 326. ἀπήνυσαν, sc. τὸν πλοῦν. Cp. νηῦς ἀνύσειε θαλάσσης ὕδαρ, Od. 15. 294.

l. 330. The use of this verse, which has passed into a formula, is inaccurate here, as it introduces no personal address to an interlocutor, but a prayer to Zeus. See on Od. 2. 302.

ll. 336-339 = Od. 4. 297-300.

l. 342. ὄρσο, see on Od. 6. 255. κέων, a shorter form of κείων.

l. 345 foll., see on Od. 3. 399, 402 foll.

## BOOK VIII.

l. 3. ἀν, § 7.

l. 4. ἠγεμόνευε, cp. Od. 3. 386.

l. 6. λίθοισι, i. e. the λαέσσι of Od. 6. 267.

l. 7. πλησίον = 'near one another.'

μετώχεται (explained by v. 9), 'went about to accost every one she met.'

l. 11. ἄγε, singular verb used with plural subject, because the form had become merely interjectional. Cp. Od. 2. 212.

l. 12. ἰέναι is not dependent on δεῦτε, but stands as infin. for imperat., Od. 1. 292.

l. 16. ἐμπληντο, § 20. 4. Join ἐμπλ. βροτῶν. The ἔδραι = the λίθοι, sup. v. 6.

l. 18. τῷ . . ὤμοις, 'over him, on head and shoulders;' for this epexe-gesis, cp. Od. 6. 235.

l. 21. ὥς κεν γένοιτο. The addition of κεν implies that the desired result naturally follows the fulfilment of the condition. Cp. Od. 2. 53. And, for the same mood after a fut. tense, cp. Od. 13. 401 κνυζώσω τὰ ὄσσε . . ὡς ἂν φανείης. Cp. Plato, Phaedr. 230 B, 'The tree ἀκμὴν ἔχει τῆς ἀνθης ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον.'

l. 22. δεινός τ' αἰδοῖός τε = 'awe-inspiring and reverend.' ἐκτελέσειε is still in construction with ὥς κεν.

l. 23. πολλοὺς τοὺς πειρήσαντο, 'those many trials of skill in which the Phaeacians made proof of Odysseus;' τοὺς may stand for τοῖς attracted into the case of ἀέθλους, if it may be taken as *accusativus respectus*. Cp. ἕκαστά τε πειρήσαιο, Od. 4. 119. The line is suspicious and was rejected by Zenodotus, since Odysseus did not engage in *many* contests. But v. 214 shows that he was at any rate ready for more.

l. 24. See on Od. 2. 9.





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## NOTES.

l. 68. αὐτοῦ, not = *ipsius*, but a local adverb, 'there,' explained by the addition ὑπὲρ κεφαλῆς. Cp. Od. 9. 96.

ἐπέφραδε (φράζω, § 16. 2), 'showed him how to take it with his hands.' For as he was blind, he could only feel for it.

l. 71, foll. = Od. 1. 149, foll.

l. 73. ἀνιέναι, like ἐποτρύνειν, sup. v. 45. κλέα ἀνδρῶν. In Il. 9. 189, Achilles sings to the lyre, of the glorious deeds of heroes.

l. 74. οἴμης τῆς may be an inverse attraction for τῆς οἴμης = *cuius carminis laus caelum pervenit*. So Od. 21. 13 δῶρα τὰ οἱ ξείνος δῶκε = *quae dona*. Or οἴμης may be a partitive gen., and the sentence may mean, 'choosing from the whole story . . the strife of A.' According to this, οἴμη would be the whole tale of Troy, and νεῖκος one scene in it. Cp. inf. v. 500 ἔνθεν ἐλὼν, 'taking it up from the point where.' Agamemnon had been told by the Delphic oracle that he might hope to take Troy when he should see an angry quarrel arise between the noblest of the Achaeans. So when Odysseus and Achilles disputed at some sacrificial feast whether Troy could best be taken by stratagem or assault, Agamemnon saw in their dispute the fulfilment of the oracle.

l. 76. We must suppose two forms, δηρίομαι and δηριάομαι, to give δηρίσαντο and δηριάσαντο, respectively.

l. 79. χρείων (χρέω), Schol. μαντευόμενος. The meaning of the middle voice, χρησόμενος, is 'to get an oracle for one's self.'

l. 80. οὐδὸν = 'the threshold of the temple.'

l. 81. κυλίνδετο, metaphor from a wave.

l. 82. διὰ βουλᾶς, see on inf. v. 520.

l. 84. φᾶρος. This square of cloth was put on so as to cover the left arm and shoulder tightly. The right arm was left bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

l. 87. ὅτε λήξειεν, not = 'when he stopped,' which would be ὅτ' ἔληξεν, but 'each time he stopped,' as is further shown by the iteratives ἔλεσκε (v. 88) and γοάασκε (v. 92). There must have been separate divisions, or 'fyttes,' in his recital.

l. 89. ἀμφικύπελλον, Od. 3. 63. σπείσασκε (σπένδω, § 17. 6), by way of acknowledgment to the Gods for each fresh instance of their care of him, which Demodocus recited.

l. 91. ἐπέεσσι, 'the stories,' Od. 4. 597.

l. 99. συνήορος (ἄρω), 'the accompaniment.' The lyre is called δαιτὸς ἐταίρη, Od. 17. 271.

ll. 104, 105 = sup. vv. 46, 67.

l. 106. Notice the tenses ἔλε, ἔξαγε, 'seized, and began to lead.'

l. 107. ἦρχε τῷ αὐτὴν ὁδ. = *praeibat illi eam ipsam viam quam ceteri [sc. ibant]*.

l. 108. θαυμαίνω, Epic variant for θαυμάζω.



## ODYSSEY, VIII.

l. 111. All Phaeacian names recall the seafaring life, except Alcinous, Arete, Laodamas, Polybus (inf. v. 373), Dymas (Od. 6. 22), and Rhexenor (Od. 7. 63).

l. 116. The common reading is *Ναυβολίδης θ'*, but it is better to omit the *τε* and make the patronymic refer to Euryalus.

l. 121. *νύσσα* is here the 'scratch,' or starting-line. Schol. *ἡ ἀφετηρία*. It stands also for the turning-post (Lat. *meta*) in the *δίαυλος*, but here there is a straight course and no turning. *τέτατο δρόμος* means that 'the running was made right away from the start.' Cp. Il. 23. 375

*ἄφαρ δ' ἵπποισι τάθη δρόμος.*

The use of *τείνειν* probably points to the constant exertion of the runner.

l. 122. *πεδίοιο*. For this local genitive, cp Od. 3. 251, etc.

l. 123. We have as a measure of distance in Il. 10. 351-353

*ἀλλ' ὅγε δὴ δ' ἀπέην ὅσον τ' ἐπι οὔρα πέλονται  
ἡμιόνων, αἱ γὰρ τε βοῶν προσφερέστεραί εἰσιν  
ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον.*

In this passage the *ἡμιόνων-οὔρα*, or 'mules' range,' represents the distance by which a team of mules beats a team of oxen in ploughing. The phrase *ἡμιόνων-οὔρα* seems afterwards to have become a familiar expression, and was used without the explanatory addition about the oxen. Cp. *δίσκου οὔρα*, Il. 23. 431.

l. 125. Join *λάους ἵκετο*, came in to the people [who stood waiting at the winning-post]. Cp. Il. 11. 595 *ἵκετο ἔθνος ἑταιρῶν. ὑπεκπροθέων* = 'outstripping the rest, who were thus left in the lurch (*ἐλίποντο*).'

l. 134. *οἶδε καὶ δεδάηκε*, equivalent to *οἶδε δεδαῶς*, 'knows by having learned it.' Cp. Od. 4. 493.

l. 135. *ὑπερθεν* adds a simple and picturesque touch. *μηρούς τε κνήμας τε* refer to the lower part of the body: with *χειῖρας* begins the description of the upper part. So Od. 20. 352 *κεφαλαί τε πρόσωπά τε νέρθε τε γούνα*. The words *μέγα τε σθένος* seem to sum up the general result of the foregoing description.

l. 138. 'Nothing worse than the sea at crushing a man[']s spirit.'

l. 147. *ὄφρα κεν ᾗσιν*, 'as long as he lives,' Od. 2. 119.

l. 148. *ἐᾗσιν*, § 15. 2.

l. 154. *καὶ μᾶλλον*, 'far more.'

l. 159. *οὐ . . οὐδέ*, see on sup. v. 32. The *γὰρ* means, 'I can well understand your refusal, for,' etc.

l. 160. *ἄθλων*, from neut. *ἄθλον*. If it be referred to the masc. form, then *οἷά τε πολλὰ* must be regarded as merely adverbial = *quemadmodum saepe*. Cp. Od. 3. 73.

l. 161. *ἀλλὰ τῷ ὅς*, 'But [I liken thee] to one who.' *ἄμα νηὶ θαμίζων* = *apud navem versari solitus*.



## NOTES.

1. 162. *πρηκτῆρες*, 'traders.'

1. 163. *φόρτου τε*, 'Is heedful of the freight, and is in charge of the wares, and the gains so eagerly sought.' *όδαία* signifies the back-freight, produced by the sale of the *φόρτος*, and so is rightly described by the epexegetis *κερδέων θ' άρπαλέων*. Cp. Od. 15. 445 *ώνον όδαίων*. *ἦσιν* is the old and better reading. Some edd. write *είσιν* = 'goes.'

1. 167. *οὕτως*, 'thus,' i. e. as we see in your case. Trans. 'Thus we see that not to all men do the Gods grant [all] graces, neither form, nor wisdom, nor eloquence. For one man is meaner than another in looks, but God sets a beauty upon his words, and his hearers gaze upon him with delight, while he speaks unfalteringly with winning modesty.'

1. 170. *θεός μορφῆν έπ. στέφ.*, lit. *deus formam sermoni addit*. So *μορφῆ έπέων*, Od. 11. 367. For this use of *στέφειν*, cp. Il. 18. 205

*άμφι δέ οί κεφαλῆ νέφος έστεφε δία θεάων.*

Cp. also inf. v. 175 = 'no charm surrounds his words.'

1. 176. *ώς*, 'even as.' He makes Euryalus the special instance of his words. *οὐδέ κεν άλλως* = 'not even would God fashion thee different,' i. e. on a better model.

1. 180. *μυθειαι*, so *νειαι*, Od. 11. 114, § 3. 2.

1. 181. *έμμεναι*, 'that I was.' So *είναι* of past time, Il. 5. 639.

1. 183. *πείρων* is appropriate to *κύματα*, Od. 2. 454, and is used by a *zeugma* with *πτολέμους* in the sense of completing.

1. 186. *αὐτῶ φάρει*, 'cloak and all,' not to be explained as an omission of *σύν* (cp. *αὐτῇ σύν πήληκι*, Il. 14. 498), but as an old use of the 'comitative' dative; = 'with his cloak just as it was.'

1. 187. *πάχετος*, apparently a collat. form of *πάχυσ*, as *περιμήκετος* (Od. 6. 103) is of *περιμηκής*. Cp. *πάχετος δ' ἦν ἡύτε κίων*, Od. 23. 191. Trans. 'He seized a quoit, bigger [than the rest], a thick one, far more massive than the sort with which,' etc.

1. 190. *λίθος*. The quoit was of stone.

1. 192. *ύπερ[έ]πτατο (πέτομαι) σήματα*, 'flew past the marks of all,' sc. of the other throwers. The *σήματα* showed the distances of all the former throws.

1. 193. *τέρματα*, 'the range,' merely repeats *σήματα*.

1. 196. *όμίλφ*, 'the mass of other marks more or less close together.'

1. 198. *τόδε γε*, sc. *σήμα* is the reading of Aristarch.; the common reading is *τόν γε*, sc. *δίσκον*. *ύπερήσει (ίημι)*, 'will throw beyond it.'

1. 201. *κουφότερον* = 'with lighter heart.'

1. 203. *ἢ τοσσοῦτον*, 'either as far as this, or still further.'

1. 204. *ότινα*, § 15. 4, i. e. *quemcumque vero e ceteris omnibus animus impellit, is periculum faciat*.

1. 207. *πάντων Φαι.* resumes and explains *τῶν άλλων*, so that *ού τι μεγαίρω* is parenthetical.

1. 208. *φιλέοντι*, 'with a man while entertaining you.'





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## NOTES.

μῶμος. The αἰσῦν. are like the 'Stewards of the Oourse.' They smoothed the dancing-floor, and made a wide 'ring.' They were public servants whose *regular* duty was to order the lists (πρήσσεσκον, tense). The aor. λείηναν shows what they did on the present occasion.

l. 264. πέπληγον [§ 18. 2] χορὸν may mean only, 'beat the floor;' but some render, 'trod a measure,' like Virgil's *pars pedibus plaudunt choreas*, Aen. 6. 644. The dance was probably so arranged as to interpret the spirit of Demodocus' song by the dancers' gestures.

l. 266. ἀνεβάλλετο, Od. 1. 155.

l. 267. ἀμφὶ, with gen. = 'concerning,' as μάχεσθαι πίδακος ἀμφ' ὀλίγης, Π. 16. 825.

l. 271. Ἥλιος, only found here. The regular Homeric form is ἠέλιος. σφε = 'them.'

l. 275. μένοιεν, sc. the lovers. αὐθι = 'where they were,' Od. 5. 208.

l. 276. δόλον, 'the trap.'

l. 279. μελαθρόφιν, Od. 11. 278.

l. 281. περὶ .. δολόεντα, 'very subtle.'

l. 283. εἶσατο = 'made show of going,' lit. 'seemed.'

l. 284. γαῖάων, § 9. 5.

l. 288. ἰσχανόων (ἰσχανάω, § 18. 2), 'desiring.' So δρόμου ἰσχανόωσαν, Π. 23. 300.

l. 292. τραπείομεν. The Schol. interprets ἀντὶ τοῦ τερφθῶμεν, answering to Attic ταρπῶμεν, 2 aor. pass. conjunct. of τέρπω. From τραπείομεν we get τραπείομεν, as ἔ-δρα-θον from δαρ-θάνω. For this form, we may compare θεί-ω, θεί-ομεν, κιχεί-ω (ἐ-κίχη-ν). Trans. 'That we may take our pleasure.' λέκτρονδε goes at once with εὐνηθέντες; cp. θῶκόνδε καθίζανον, Od. 5. 3. Others refer τραπείομεν to τρέπω, and join it with λέκτρονδε, but cp. Π. 3. 441

ἀλλ' ἄγε δὴ φιλότῃτι τραπείομεν εὐνηθέντε,

where the addition of λέκτρονδε is wanting.

l. 293. μεταδήμιος, 'at home.'

l. 294. The Sintian (σίνομαι, 'to ravage') brigands were the earliest inhabitants of Lemnos.

l. 297. ἔχυντο (χέω), § 20. 4.

l. 298. ἦν = ἐξῆν.

l. 299. ὃ τ' οὐκέτι φ. π., 'that there was no longer chance of escape.' For φυκτὰ, see on Od. 3. 129. Others write ὅτε as a direct antithesis to τότε δὴ γίγνωσκον = *tum . . cum*.

l. 300. ἀμφιγυῖεις, 'lame of both feet,' lit. 'on both sides,' from γυῖος, 'lame;' cp. γυῖάω.

l. 303. This line, wanting in the best MSS., seems to be introduced from Od. 2. 298.

l. 307. ἔργα γελαστὰ, 'deeds of mockery.' But as Hephaestus thought it no laughing matter, it may be better to divide the letters



## ODYSSEY, VIII.

ἔργ' ἀγέλαστα. Join οὐκ . . ἐπικτὰ = 'hard,' lit. 'not yielding;' cp. σκέτλιος.

l. 309. αἶδηλον. The Schol. rightly interprets ἀφανιστικόν. The adj. has both a passive and an active sense, (1) destructive, as here, (2) invisible, as in Hesiod Op. et Di. 754.

l. 310. ἀρτίπος, for ἀρτίπους, as ἀελλόπος, Il. 8. 409, 'sound of limb.'

l. 311. ἤπεδανός, lengthened from ἀπεδανός, the opposite of ἔμπεδος.

l. 312. τὼ ὄφελον = *qui utinam me nunquam genuissent*.

l. 313. ἵνα, 'where.'

l. 315. Trans. 'I don't expect that they will care to lie thus one moment longer, though so very fond; very soon they will both have no fancy for sleep.' κειέμεν is from κείω, which is said to be a desiderative of κείμαι. But cp. Od. 7. 188. Join οὐκ . . ἐθελήσετον.

l. 318. ἀποδώσει. After εἰς ὃ κε the conjunctive is usual; and so some read here ἀποδῶσιν. Hermann. ad Vig. 903 remarks, *indicativum poeta praetulit rei fortius adfirmandae causa*, i. e. implying that restitution will be made. πατήρ is Zeus, father of Aphrodite by Dione, Il. 5. 370.

l. 324. θηλύτεραι. With this termination, cp. ὀρέστερος, ἀγρότερος, δεξίτερος, etc.

l. 325. ἑάων, 'good things;' an irregular gen. from ἐὺς, of which the neut. is εὖ. There is great uncertainty about the breathing; most edd. write it with the smooth. Both ἐὺς and ἐσθλός are derivatives from εἶμι (ἐσμί), and mean, literally, 'that which really is,' i. e. the true and good. We find an analogous uncertainty in the breathing of two other derivatives from the same root, e. g. ἔτοιμος with the aspirate, and ἔτυμος with the smooth breathing.

l. 328. πλησίον is substantive.

l. 329. ἀρετᾶ, from ἀρετάω.

l. 332. τὸ = 'therefore,' *propterea*, as δ = 'wherefore,' *quod*; cp. Il. 3. 176 τὸ καὶ κλαίουσα τέτηκα.

ll. 340-342. The three optatives are taken most simply as three separate wishes. ἀπείρονες = 'strong,' as going round and round without end.

l. 347. 'I promise you that he himself shall pay all fair claims.'

l. 348. μετ' ἄθαν. θεοῖσι = publicly, in Olympus.

l. 351. δειλαί τοι δειλῶν γε. 'In behalf of sorry fellows (like Ares) even securities are sorry things to accept.' δειλῶν is the gen. after ἐγγύαι. The middle voice ἐγγυάσθαι is spoken of the one who takes security. ἐγγυᾶ μὲν ὁ δίδουσι ἐγγυᾶται δὲ ὁ λαμβάνων, Eustath. Hephaestus asks, 'What guarantee shall I have that Ares will pay? I cannot come upon you for the claim.'

l. 352. δέοιμι does not mean, 'bind you under an obligation,' but actually, 'put you in chains' as I have done to Ares.

l. 353. χρέος = μοιχάγρια, sup. v. 332.



## NOTES.

1. 358. οὐκ ἔστ' οὐδὲ ἔοικε = *neque licet neque decet*.
1. 359. δεσμὸν (the older and better reading for δεσμῶν) is the direct object of ἀνίει, so ἄνεσαν πύλας, II. 21. 537.
1. 365. ἐπενήνοθε. For this word, as well as ἀνήνοθε, see Buttmann, Lexilog. 110 foll. He considers them to be from supposed verbal forms ἐνέθω and ἀνέθω, expressing the meaning of the preps. ἐν and ἀνὰ respectively, i. e. 'being on' and 'rising up.' Curtius (Gk. Etymol. 226) prefers the connection with ἄνθος, which Buttmann rejects. οἶα may be strictly adverbial, as in Od. 9. 128 = 'even as,' the phrase οἶα . . ἐόντας being a further description of ἀμβρότῳ: or it may stand as a relative to all the antecedents suggested by the foregoing clause, e. g. brightness and smoothness and softness.
1. 368. ἄλλοι, Od. I. 132.
1. 372. οἱ δ' ἐπεὶ. The apodosis to this begins at τὴν ἕτερος ρίπασκε.
1. 375. ὁ δ' ἀπὸ χθονὸς, 'the other leaped up and caught it [each time] before he reached the ground again.'
1. 377. ἀν' ἰθύν. Some interpret this, 'straight up,' in distinction to the direction of the ball thrown from hand to hand in the next dance. But πᾶσαν ἐπ' ἰθύν, Od. 4. 434, seems to suggest the meaning to be, 'with might and main,' like ἀνὰ κράτος.
1. 378. ταρφέα, adverbial accus. from ταρφύς, 'with frequent change from side to side.' ἐπελήκεον, 'beat time.'
1. 379. ἔστεῶτες, three syllables by synizesis. Another form is ἔσταῶτες. ὑπ' . . ὀρώρει, 'rose up from below.'
1. 382. ἀπειλεῖν, in the sense of promising, occurs II. 23. 872  
 αὐτίκα δ' ἠπέιλησεν ἐκηβόλῳ Ἀπόλλωνι  
 . . . . . ῥέξειν . . ἑκατόμβην.
- Trans. 'Thou didst both promise, and lo! here it was ready done,' i. e. 'As thou didst promise, so it was done.'
1. 390. These twelve princes 'rule as lords' among the people.
1. 392. τῶν οἱ ἕκαστος. The sentence would naturally run, τῶν ἕκαστος φερέτω, 'let each of these princes bring;' but the construction changes to the direct address, ἐνείκατε = 'bring ye.' Trans. 'Now bring for him . . each one of these princes . . a garment,' etc. Cp. τῶν πάντων οἱ ἕκαστος οἶν δώσουσι, II. 10. 215.
1. 396. ἐ αὐτὸν = 'him, personally.'
1. 399. οἰσέμεναι, § 20. 3. ἕκαστος, distributive, in apposition to the collective subject of πρόεσαν.
1. 403. ἔπι = ἔπεστι.
1. 405. ἀμφιδεδίγηται. Cp. δινωτὴν ἐλέφαντι, Od. 19. 56. πολέος [§ 13. 5] δέ οἱ ἄξιον ἔσται, 'he will find it worth much.'
1. 417. δύσετο. Here ends the day that begins with v. 1 of this book; but the company does not separate for the night before Od. 13. 17.





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## NOTES.

their tents, and made show of sailing away in the direction of Tenedos  
Cp. Virg. Aen. 2. 21 foll.

l. 504-506. μιν . . ὁ . . αὐτὸν, all refer to the Horse.

l. 505. ἄκριτα, 'undecided,' as shown by τρίχα δέ σφισιν ἦνδανε  
βουλή.

l. 507. διαπλῆξαι, (πλήσσω). Others read διατμήξαι, (τέμνω).

l. 508. κατὰ πετράων. The Pergama of Troy stood on a rock which  
had a steep escarpment on the side of the Scamander.

l. 509. ἢ ἔααν, 'or to leave it there as a splendid present, to be a  
peace-offering to the Gods.'

l. 510. The subject to ἔμελλεν is βουλή.

l. 511. ἀπολέσθαι. The subject is πόλιν, from the following πόλις.

l. 520. διὰ Ἀθήνην, 'by means of;' where in Attic syntax we should  
find διὰ with the gen., which is not used in this sense by Homer. Cp.  
sup. v. 82, Od. 11. 276, 437.

l. 523. Join πόσιν ἀμφιπεσ., as in v. 527.

l. 527. οἱ, 'the enemy smiting her back and shoulders with their  
spear-shafts carry her off to bondage.' So εἰσφορεῖν ὕδωρ, Od. 6. 91.

l. 529. εἶρερον from εἶρω, (cp. σειρή), 'to tie,' as Lat. *servus* from  
*sero* (*serui*).

l. 530. Join τῆς παρειαί.

l. 537. σχεθέτω, 'let him hush.'

l. 539. ὤρορε, intrans. aor. from ὄρνυμι, used here parallel with a  
present tense, as in Il. 13. 78 χεῖρες ἀαπτοι μαιμῶσι καί μοι μένος ὤρορε.

l. 540. ἐκ τοῦδ', 'from that time forth.'

l. 546. ἀντὶ = 'in the light of.'

l. 547. ὅς τ' ὀλίγον περ, 'who hath reached even a little way with his  
wits.' ἐπιψαύειν seems used without an object expressed, as ἐπαυρεῖν,  
Il. 11. 391 εἴ κ' ὀλίγον περ ἐπαύρη. It is contrary to usage to make  
πραπίδεσσι governed by ἐπιψαύειν, which would require a genitive.

l. 548. τῷ, 'wherefore;' sc. because there is such real intimacy between  
host and guest.

l. 551. οἳ is the relative *qui in urbe [sunt,] quique circa habitant*.

l. 553. ἐπὴν . . γένηται = *ex quo primum natus fuerit*.

l. 556. τιτυσκόμεναι φρεσὶ, 'purposing it in their minds.' The ships  
of the Phaeacians were supposed to be gifted with intelligence, like  
the canoe in the legend of Hiawatha.

l. 560. πόλιας, a dissyllable, § 4. 3.

l. 562. οὐδέ ποτέ σφιν, 'nor ever is there any fear upon them (ἐπι =  
ἔπεστι) either of taking any harm or of being lost.'

l. 564. ὧς. The uncertainty about the meaning of ὧς here is increased  
by the fact that the ποτε throws back its accent upon it. We may render,  
*Hoc vero ita quondam audivi*, or, less simply, *Hoc vero [narrabo] sicut  
quondam audivi*.



## ODYSSEY, IX.

l. 566. ἀπήμονες resumes πημανθῆναι of sup. v. 536. Poseidon was jealous because this immunity from harm seemed to be too great independence of his power.

l. 567. φῆ, '[My father] said that he [Poseidon] would one day wreck a P. ship . . . and would throw a huge mountain over our city.' So ἀμφικαλύπτειν ῥάκος κεφαλῆ, Od. 14. 349, and, in Latin, *circumdare vincula collo*, Ov. Met. 1. 631.

l. 571. ἐπ[ε]λετο, 'was,' i. e. at the time the threat was made.

l. 573. ὅππῃ, 'how.'

l. 574. αὐτούς τε πόλιός τε, a sort of apposition to χώρας.

l. 578. Ἀργείων Δαναῶν seem to mean the Danaï living in Argos, i. e. in Southern Greece.

l. 580. ῆσι, § 23. 4.

l. 581. Ἰλιόθι πρὸς, see on Od. 5. 469.

l. 583. μεθ' αἶμα = 'next to one's own blood relations.'

l. 584. κεχαρισμένα εἰδὼς = 'with fond heart.'

## BOOK IX.

ll. 3, 4. ἦ τοι . . . αὐδῆν = Od. 1. 370, 371.

l. 5. τέλος = 'consummation,' not 'end.' So dawn is said to bring the day to perfection, τελεῖν ἡμαρ, Od. 5. 290. Cp. τέλος θανάτοιο, γάμοιο, etc.

l. 6. ἔχη . . . ἅπαντα, 'possesses [men] throughout all the people;' the object to ἔχη, sc. ἀνθρώπους, is not expressed. Others make ἔχη κατά = κατέχη governing δῆμον.

l. 9. κρειῶν, § 3. 2.

l. 10. ἐγχείη, *ibid.*

l. 11. The common order of words would be τοῦτο εἶδεται κάλλιστόν τι εἶναι.

l. 13. 'But thine heart did incline to ask of my sad troubles.' εἵρεσθ[αι], § 6.

l. 14. 'What shall I recount first *then*, and what last?' ἔπειτα, as in ὡς ἄρ' ἔπειτ' ἠράτο, Od. 3. 62, 'So *then* he prayed.'

l. 15 = Od. 7. 242.

l. 17. εἶδετε for εἰδῆτε, § 3. 4, from εἰδῶ, Ep. conj. from οἶδα. Cp. εἰδῶσι, Od. 2. 112; conjunct. after ὄφρα as ἔω, [from εἶμι § 23. 4].

l. 18. καὶ ναίων, 'even when dwelling.'

l. 19. ὅς . . . μέλω, 'who am esteemed by all men for craftiness.' μέλω used personally in H. Cp. Od. 5. 6; and 12. 70. In Attic Greek μέλει is an impers. verb.

l. 21. εὐδέελος, for εὐδέελος, i. e. εὐδηλος = 'conspicuous,' others derive it from δείλη, 'the evening sunlight,' making the word mean 'westering,' lying to the western sun.

l. 22. ἀμφὶ δὲ . . . ιδέσθαι, 'And round it are set many islands very



## NOTES.

close to one another, Dulichium and Samè and wooded Zacynthus; but [Ithaca] itself lies low in the sea, furthest of all toward the west, but the others lie away towards the east and the sun[-rise]: it is rugged, but a kindly nurse of young heroes: truly I can see nothing sweeter than one's own land.' For *ναιετάω* in the rarer sense of 'position,' cp. Soph. Aj. 596

*ὦ κλεινὰ Σαλαμίε, σὺ μὲν πον  
ναίεις ἀλίπλακτος εὐδαίμων.*

Samè, called later Cephallenia, is the modern Oecephalonia; Zacynthus is now Zante: Dulichium, probably one of the Echinades at the mouth of the Achelous, may have been joined afterwards to the mainland by the deposit of the river. The epithet *χθαμαλή* [cp. *χαμαί*] does not really describe the coast-line of Ithaca, nor is the relative position of the islands reconcileable with fact. Homer writes as a poet, not as a geographer. For *πανυπέρτατος*, signifying 'last in a row,' cp. Il. 23. 451

*ἦστο γὰρ ἔκτος . . ὑπέρτατος ἐν περιωπῇ.*

Odysseus says, *ἦς γαίης* (*ἦς* from *ὅς* = 'his') to make the sentiment more general than if he had used *ἐμῆς*: cp. inf. v. 33.

l. 29. *αὐτόθι*, 'on the spot,' namely, *ἐν σπεσσὶ γλαφυροῖσι*.

l. 33 = Od. 7. 258.

l. 37. *εἰ δ' ἄγε*, cp. Od. 1. 271. *ἐνίσπω* is subjunct. of aor. *ἐνισπον*: the fut. is *ἐνισπήσω*. Trans. 'O come, let me tell.'

l. 38. *ἀπὸ Τροίηθεν*. Either the prep. or the termination is superfluous. Cp. *ἀπ' οὐρανόθεν*, Od. 11. 18, *εἰς ἄλαδε*, 10. 351.

l. 40. *Ἰσμάρω*, the name of the Oiconian town, defines more accurately the place already implied in *Κικόνεσσι*, with which word it is in apposition.

l. 42. Trans. 'That no one, as far as I am concerned (*μοι*, ethical dative) might go off robbed of fair share.' *ἴσης*, sc. *μοίρας*.

l. 44. *ἠνώγεα*, § 21. 2.

l. 47. *γεγώνευν*, § 4. 1.

l. 48. The Oicones of Ismarus lived on the south coast of Thrace: others of the same stock dwelt inland, *ἠπειρον ναίοντες*.

l. 49. The full sentence would be *καὶ ἐπιστάμενοι πεζοὶ μάρνασθαι ὅθι χρῆ τινα μάρνασθαι πεζὸν ἐόντα*, 'and knowing how to fight on foot where one ought to fight on foot.' *ἀφ' ἵππων* = 'from the chariot.'

l. 51. *ῶρη*, 'in their season.'

l. 54. Join *στησ. μάχην*, 'having set the battle in array;' cp. Od. 11. 314.

l. 56. *ὄφρα μὲν* = 'while.'

l. 57. *τόφρα δέ*, [apodosis], 'so long.'

l. 58. 'But when the sun began to slope down towards eventide;' *μετὰ* gives the change of his course after reaching the meridian. With





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## NOTES.

1. 115. The plural subject to ἀλέγουσι is implied in ἕκαστος.
1. 116. ἔπειτα introduces a change of subject: trans. 'Now.' It is doubtful whether we should read ἔπειτα λάχεια = 'deep-soiled,' or 'thick-grown,' (perhaps from λαχ-αίνω), or ἔπειτ' ἐλάχεια = 'small,' from ἐλαχύς. The gen. γαίης is dependent on λιμένος.
1. 120. εἰσοιχνεῦσι, § 4. 1.
1. 122. οὔτ' ἄρα καταίσχεται, poet. for κατίσχεται or κατέχεται, *neque gregibus occupatur neque arationibus*.
1. 125. Trans. 'For the Cyclopes have by them [πάρα for πάρισι] no ships with red-painted bows, nor men in their country as shipwrights who might build strong-benched ships, which should do all their business, travelling to the cities of men, as oftentimes men cross the sea to visit one another.' The passage αἶ κεν τελείειν .. θάλασσαν gives a parenthetical description of ships and their uses. With οἷ κέ σφιν the sentence takes up again the ἄνδρες τέκτονες of v. 126, 'who might also have worked their island into a fair settlement for them.' εὐκτιμ. used predicatively with ἐκάμοντο.
1. 128. In such a phrase as οἶά τε πολλὰ = *veluti saepe*, οἶά τε or οἶα, was originally a cognate accusative with some verb in the sentence. We can say τῷδε ἰκάνεις (Od. 10. 75) = τήνδ' ἄφιξιν ἰκάνεις, so here the full phrase would be something like, 'such frequent passages as men make,' τοίους πόρους, οἷους πολλοὺς ἄνδρες περύωσι: but the phrase has passed into an adverbial formula like the later ἄτε, and καθά.
1. 134. αἰεὶ εἰς ὥρας, 'ever as the seasons come.'
1. 135. πῖαρ is most likely a noun here, as in Il. 11. 550, and ὑπὸ governs the acc. οὔδας, as ὑπ' αὐγὰς, Od. 2. 182. Others write ὕπ', i. e. ὕπεστι and make πῖαρ an epithet of οὔδας, 'since there is fat soil beneath.'
1. 136. πείσματος, 'moorings,' generally; subdivided into the anchor-stones, εὐναί, to which the bows were made fast in deep water, and the stern-cable, πρυμνήσιον, attached to the shore. Between the two a ship could ride with her bows pointing seawards.
1. 138. μείναι, governed by χρῶν from v. 136, with a change of construction.
1. 143. οὐδὲ προὔφαινετο, used impersonally, 'nor was there light enough before us to see.'
1. 149. νηυσὶ, 'for our ships when beached,' *dat. commodi*.
1. 156. αὐλὸς is the metal collar which fixed the spear-head to the shaft.
1. 157. Join τρίχα δὲ διακοσμηθέντες.
1. 159. 'To each ship nine goats fell by lot, and for me by myself they chose out ten.'
1. 163. ἐξέφθιτο (§ 20. 4) with νηῶν, *ex navibus absumptum erat*.
1. 166. ἐλεύσομεν, properly, can only go with καπνὸν and not with



## ODYSSEY, IX.

φθογγήν. This usage is called *Zeugma*. αὐτῶν seems to distinguish the voice of the *men* from that of the *flocks*—‘both smoke, and voice of men, and of sheep and goats.’

ll. 168–170 = inf. vv. 558–560, Od. 10. 185, 187.

l. 171 = Od. 10. 188; 12. 319.

l. 176. ‘And whether they have a heart that fears the Gods,’ θεὸς .. δέος.

l. 177. Join ἀνέβην νηὸς, and cp. Od. 2. 416.

l. 182. ἔνθα δέ, apodosis to ὅτε δὴ of preceding line.

l. 184. μῆλα, small cattle, divided into sheep and goats.

περὶ δ’ αὐλή, ‘And round [the cave’s mouth] a high-walled yard was made with deep-bedded stones;’ i. e. the yard was walled in with huge polygonal blocks, the lower edge of which was sunk in the ground, and rows of trees planted along the walls.

l. 189. ἀθεμίστια ἦδη = ‘had a lawless mind,’ like ὀλοφώια, ἀπατήλια εἰδώς.

l. 192. The reading ὅτε φαίνεται, *quod quidem apparet*, gives better sense than ὅτε φαίνεται, *quando apparet*, ‘Like a peak which stands out alone.’

ὅτε, the neut. of ὅς τε.

l. 194. ἔρυσθαι, § 20. 4, ‘to protect,’ from the notion of ‘drawing to oneself:’ unless it be a diff. verb, from stem σερυ-, Lat. *serv-are*.

l. 198. ἀμφιβεβήκει, plqpf. from ἀμφιβέβηκα, a perfect with present signification; ‘used to guard,’ sc. before the town was destroyed. This sense of guarding comes from ‘walking around,’ ‘patrolling.’

l. 204. δώδεκα πᾶσιν, see on Od. 5. 244.

l. 206. ἦείδη, § 23. 8.

l. 209. ὕδατος, κ. τ. λ., ‘poured it to mix with [ἀνὰ of distribution] twenty measures of water.’

l. 212. Join τοῦ .. ἀσκόν. ἦια, two syllables, § 4. 3.

ἀσκὸν μέγαν .. οἴσατο γάρ. Odysseus took care to be well supplied with this wine, which would be strong enough for the gigantic visitor whom he expected.

l. 214. ἐπιειμένον (ἐννυμι) ἀλκὴν, ‘clothed with might.’

l. 217. ἐνομ. v. κ., ‘he was feeding his sheep at pasture.’

l. 218. ἐθηεύμεσθα, § 4. 1.

l. 219. στείνοντο, § 3. 2, ‘were crowded with sheep and kids’ (στεινὸς, στενός.)

l. 221. ἔρχατο, plqpf. εἶργω, § 17. 4. ‘By themselves were the firstlings: by themselves the later-lambs [properly, ‘intermediate,’ μετὰ, μέσος], and by themselves again the newly-yeaned.’ ἔρση = ‘dew,’ is, like δρόσος, used for tender young of animals. ναῖον, irreg. imp. from νάω = ‘swam’ or ‘flowed.’

l. 224. πρῶπιστα, opposed to αὐτὰρ ἔπειτα, v. 225.



## NOTES.

l. 229. 'That I might both see the man himself and [learn] whether,' cf. inf. v. 267, 'he would give me entertainment: notwithstanding, he was not going to be a joy to my comrades when he appeared.'

l. 231. ἐθύσαμεν, sc. by making such burnt-offerings as we were able, with cheese instead of flesh.

l. 234. ἵνα οἱ ποτιδόρπιον εἶη, 'that it might serve him for [light at] supper,' not for cooking; he did not roast his meat.

l. 238. 'He left the males without, (viz.) outside the deep yard,' which was in front of the cave's mouth, sup. v. 184.

l. 239. For ἔκτοθεν it is proposed to read ἔντοθεν. It is easier to imagine that the ewes were driven into the cave and the rams left outside, viz. *in* the yard.

l. 240. θυρέων, two syllables, § 4. 3.

l. 245. In v. 308 πάντα κατὰ μοῖραν follows μῆλα, with which it agrees in gender. In this passage it may be assimilated to μῆλα implied in οἷς and αἰγας, or it may be regarded in the light of a mere formula = 'everything in order.'

ὑφήκεν ἔμβρ. ἐκάσ., 'put a young one under each [mother],' sc. to be suckled; 'and having forthwith curdled' [sc. with fig-juice, ὀπός, Il. 5. 902] 'half the white milk, he set it down in wicker baskets, having collected it together.'

l. 248. οἱ εἶη πίνειν, see on Od. 1. 261.

l. 250. σπεύδειν τι, 'to do it with despatch,' Il. 13. 235.

ll. 252-255 = Od. 3. 71-74.

l. 252. πλεῖθ', i. e. πλεῖτε, (πλέετε), from πλέω, 'to sail.'

l. 253. ἀλάλησθε, perf. from ἀλάομαι.

l. 254. ἀλόωνται, § 18. 2.

l. 255. ψυχὰς παρθ., i. e. παραθέμενοι, 'risking their lives,' properly, 'laying as a stake.'

l. 256. ἡμῖν .. δεισάντων, see on Od. 6. 157.

l. 258. ἀλλὰ καὶ ὥς, 'but yet for all that,' lit. 'even thus.'

l. 266. Join τὰ σὰ γούνα ἰκόμεθα, as in Od. 3. 92. κιχανόμενοι, absol., 'lighting on thee.'

l. 267. εἶ τι, see on sup. v. 229.

l. 268. ἦ θέμις, see on Od. 3. 45.

l. 269. αἰδεῖο, § 3. 3, for αἰδέεο, αἴδου.

l. 273. ἦ τηλ. εἰλ., i. e. and so art a stranger to our ways.

l. 274. ἀλέασθαι, sometimes ἀλεύασθαι, first aor. from ἀλέομαι § 19. 3.

l. 276. = Od. 8. 281.

l. 277. πεφιδοίμην, second aor. redupl. med. of φείδομαι, § 16. 2.

l. 279. εἶφ' = εἶπέ. ἔσχεσ νῆα, 'moored your ship,' cp. Od. 10. 91.

l. 280. δαείω, § 22.

l. 281. 'But he did not deceive me with all my great knowledge.'





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## NOTES.

l. 366. Οὐτις here becomes a proper name, 'No-man,' so in the accus. it appears as Οὐτιν instead of οὔτινα.

l. 369. μετὰ οἷς ἐτ., i. e. 'in the list of his comrades,' not = 'after.'

l. 372. He lies on his back, drooping (lit. sloping) his head on one shoulder.

l. 374. οἰνοβαρείων, particip. from οἰνοβαρέω, § 3. 3.

l. 377. ἀναδύη, opt. for ἀναδύιη. So Il. 16. 99 ἐκδῦμεν for ἐκδύιημεν, and δύη, Od. 18. 348; trans. 'might shirk.'

l. 382. 'But I standing above [it] kept twirling it, as when a man might bore ship-timber with a drill, and the others at the lower end keep it moving with a strap, grasping the strap at either end.' The τρύπανον (v. 385) is a drill with a long shaft. The master shipwright stands on a plank leaning his weight on the wooden head in which the drill revolves. His men wind a long strap round the shaft of the drill, and by alternately pulling they make the tool spin first one way and then the other till it pierces the wood.

l. 384. τρυπῶ, described as opt. for τρυπάοι. More likely conjunct. from form τρυπόω.

l. 389. ἀμφί, 'all around,' adverbially with εὔσεν.

l. 390. οἱ ῥίζαι, i. e. 'its roots.' σφαραγεῦντο, § 4. 1.

l. 392. ἰάχοντα agrees grammatically only with the masc. πέλεκυν. τὸ γὰρ, 'for this' [sc. βάπτειν] gives iron its strength.

l. 395. 'And terribly he howled aloud, and the rock echoed around.' ἰαχε [ἰάχοντα] is lengthened by the augment.

l. 400. δι' ἄκριας, 'along the heights,' Epic accus. from ἄκρις, another form of ἄκρα or ἄκρη, so πόλιας, Od. 8. 560, § 11. 5.

l. 403. Join τίπτε τόσον ἀρημένος, i. e. *quid tibi tanti mali accidit ut tantopere vociferares*, Ernest. For ἀρημ., see on Od. 6. 2.

l. 408. Polyphemus means, "'No-man" is slaying me by craft *and not* by force.' The Cyclopes understand his words, 'No man is slaying me by craft *or* force,' and so in v. 410 οὔτις appears as μήτις, which suggests the pun of μῆτις, inf. v. 414.

l. 415. ὠδιν. ὀδύνησι, 'in agony of anguish;' the ring of the two words being intentional.

l. 420. ἄριστα, Od. 3. 129; see on 2. 203.

l. 423. ὥς τε περὶ ψ., *utpote de vita*.

l. 425. οἷες. Aristarch. seems to have written here οἷες *metri grat*. But as ὄφτις (Lat. *ovis*) has the digamma, the short o may be lengthened before it, on the analogy of a short vowel lengthened before a liquid.

l. 433. Join τοῦ νῶτα καταλαβὼν, 'Having grasped his back, I lay curled up under his shaggy belly; and having turned over, I held on by my hands firmly to the thick wool.'

l. 435. στρεφθεῖς seems to refer to his position of holding on back downwards; others render, 'twisting my hands in.' χερσὶν is emphatic; the ἑταῖροι were *tied* on.



## ODYSSEY, IX.

- l. 438. καὶ τότε, apodosis, cp. sup. vv. 59, 171.
- l. 439. ἐμέμηκον, an imperfect formed from μέμηκα, perf. of μηκάομαι.
- l. 443. ὥς οἱ. The enclit. οἱ, 'for him,' throws back its accent. 'He did not know that men had been tied, *unawares to him.*'
- l. 445. στεινόμενος, see on sup. v. 219, 'loaded with his wool and me.'
- l. 446. ἐπιμασσ., sup. v. 302.
- l. 447. ἔσσυο, § 20. 4.
- l. 448. λελειμμ. οἴων, 'left behind by.' Μενέλαος Ἀντιλόχοιο λείπετο, Il. 23. 523. With πάρος ἔρχεται, cp. Od. 4. 811.
- l. 455. πεφυγμένον, with accus. In Od. 1. 18 with genit., q. v.
- l. 456. εἰ δὴ, 'couldst thou feel as I do.'
- l. 458. For οἱ .. θεινομένου, see on Od. 6. 157.
- l. 460. οὔτιδανός Οὔτις, 'good-for-nothing No-man.'
- l. 462. ἐλθόντες has no plural verb with which to go. The main idea is split up into λυόμενον and ὑπέλυσα, 'I began to loose myself from under the sheep, and then I released,' etc.
- l. 464. τανα-ύ-ποδα, the υ represents the digamma, § 2. The original form was ταναφόποδα, from root ταν as in τείν-ω, etc. δημῶ, notice the accent.
- l. 465. πολλὰ περιτροπέ., 'often turning round,' sc. in fear.
- l. 468. ἀνανεύειν = to intimate refusal by shaking the head: κατανεύειν = to assent, v. 490 inf. Join οὐκ εἶων κλαίειν.
- l. 473. See on Od. 5. 400.
- l. 474. κερτομ., 'with abusive [words].'
- l. 475. The emphasis is on ἀνάλκιδος, 'no coward's comrades,' etc. 'Your evil deeds were sure to come home to you.'
- l. 480. κηρόθι, § 12. 2.
- l. 483. This line has no place here. A stone thrown προπάρ. νηὸς would not go near the rudder. See on v. 540 inf.
- l. 486. πλημυρίς, 'the [shoreward] wash from the sea,' explaining παλιρρ. κῦμα. Not the current or tide, but the swell caused by the stone, 'made the ship come to land.' θεμόω, cp. θε-ῖναι, θεσμός.
- l. 489. ἐμβαλέειν κώπης, Lat. *incumbere remis*, Virg. Aen. 5. 15.
- l. 491. Join ἄλα πρήσσοντες, cp. κέλευθον πρήσσειν, Od. 13. 83. προσηύδων, 'was going to hail,' imperf.
- l. 497. φθεγξ., of sound generally; αὐδήσαντος, of words.
- l. 498. Join συνάραξε, cp. Od. 12. 412.
- l. 504. φάσθαι, *dic.*
- l. 507. ἰκάνει, as κιχήσασθαι, sup. v. 477.
- l. 510. Join μαντευ. Κυκλώπ., dative = 'for the O.' κατεγήρα, § 20. 1.
- l. 511. τάδε πάντα, 'all this,' viz. 'that I should lose my sight.'
- l. 513. ἐδέγμην, § 20. 4.



## NOTES.

l. 517. *θείω*, §§ 3. 3 and 23. 1.

l. 518. *πομπὴν τ' ὀτρύνω*. Trans. 'And may hasten your return home .. that the Earth-shaker may grant you one.' *πομπ.* *ὀτρ.* occurs Od. 7. 151. The *δόμεναι* .. *ένν.* describes the *particular* form of *πομπή*, viz. a safe-conduct from Poseidon. Others render, 'And may urge the Earth-shaker to grant you a return home.'

l. 525. *ὡς οὐκ, κ.τ.λ.* The word *ὡς* takes up an unexpressed *οὕτως* that qualifies the foregoing sentence. Trans. 'Would that I, etc. .. as surely as not even Pos. will heal your eye.' Cp. Od. 17. 253, Il. 13. 827.

l. 527. *χείρ'[ε]*.

l. 535. *ἀλλοτρίης*. Odyss. came home in a Phaeacian ship, Od. 13. 95 foll. 535 = Od. 11. 115.

l. 538. *ἐπέρεισε δέ*, 'he put into [his throw] immense strength.'

l. 539. 'And he dashed it down a little behind the ship, but it failed to reach the rudder's tip.' Others join *τυτθ. ἐδ. δέ*, 'but he failed by a little.' It is, however, against Homeric usage that *δέ* should stand in this position.

l. 540. *ἐδεύησεν*, from a form *δεύω* for *δέω*, the *υ* representing a digamma, § 2.

l. 542. The *χέρσος* here is the shore of the island (sup. v. 116), not of the land of the Cyclops.

l. 545. *εἶατ[ο]*, § 23. 7.

l. 546. *νῆα μὲν*, apodosis.

l. 549. *μή τίς μοι*, see on sup. v. 42.

## BOOK X.

l. 1. *Αἰολίην νῆσον*. The ancients identified this with one of the Aeolian Islands on the north coast of Sicily, the group to which belong Lipari and Stromboli. The names *Αἶολος* [*ἀῆναι*, 'to blow'] and *Ἰπποτάδης* [*ἵππος*], are chosen to describe the speed of the winds.

l. 3. *πλωτή*, 'floating.' So the island of Delos was said to float (*erratica Delos*, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg. Aen. 3. 76.

l. 5. *καὶ* = 'as well,' i. e. besides himself. *γεγάασιν* = *εἰσίν*, Od. 5. 35, *γέγονα*, *γεγόνασσι*, or without nasal *γεγά[σ]ασσι*.

l. 6. *ἠβώνοντες*, § 18. 2.

l. 7. *ἀκοίτις*, i. e. *ἀκοίτίας*, acc. plur. from *ἀκοιτίς*. So *ἦν:ς* from *ἦν:ς*. Il. 6. 94.

l. 10. *κνισῆεν, κ.τ.λ.*, 'and the steaming house echoes all around its outer court.' The *steam* comes from the roasting meats suggested in *δαίνυνται* and *ὀνείατα*. The meaning seems to be, that the palace of the





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## NOTES.

Horace says that Formian wine ripens in a Laestrygonian jar. Hor. Odd. 3. 16, 34; 17, 1, foll.

l. 82. Τηλέπυλος seems to be the name of the town, Λαισ. the epithet. The name can hardly signify 'far-gated' [τῆλε-πύλη], which is meaningless; but rather 'big-gated,' as suited for giants, v. 120. The root τηλ-, seen in τηλεθάω, is ΘΑΛ = 'to grow big.' See note on τηλύγετος, Od. 4. 11.

ὄθι ποιμένα ποιμήν, κ.τ.λ. Trans. 'Where, as he drives home his flock, shepherd hails shepherd, and the other, driving forth his flock, answers him. In this place a man who could do without sleep might earn two sets of wages; one by minding cattle, and the other by pasturing white sheep, for the outgoings of night and day are close together.' As in northern latitudes, of which Homer may have heard some stories, there is no real night in the country of the Laestrygones. Day dawned almost the same instant that night fell. So we may roughly consider the twenty-four hours of day and night divided into two halves of twelve hours of uninterrupted daylight. A man who could do without sleep could spend half this time in feeding sheep, and the other half in minding cattle, and so get double wages for double work. He would drive home the first batch as twilight fell, and would be ready to take out the second batch directly the daylight reappeared, which happened so immediately that the outward-bound and homeward-bound herdsmen actually passed one another in the gateway. Strictly speaking, the words ἐγγὺς .. κέλευθοι ought equally to imply the nearness of the night to the dawn, as well as of dawn to night; but it is only of the latter that the poet is thinking.

l. 88. τετύχηκε, [τυγχάνω], scarcely stronger than ἐστί. Cf. πεδίοιο διαπρύσιον τετυχηκῶς, Il. 17. 748. διαμπερὲς, 'right along,' of the unbroken continuity of the cliff.

l. 91. ἐνθ' οἷ γε, apodosis to ἐνθ' ἐπεὶ, sup. v. 87. ἔχον, 'steered,' Od. 3. 182; 9. 279.

l. 95. αὐτὰρ ἐγὼν, 'But I [opp. to αἱ μὲν] kept back my ship outside the harbour, there, at its outermost edge.'

l. 96. ἐπ' ἐσχατ., a nearer definition of αὐτοῦ, as αὐτοῦ τῷδ' ἐνὶ χώρῳ, inf. v. 271. Join ἐκ-δήσας, 'having made my hawsers fast to a rock.'

l. 97. παιπαλόεσσαν, Od. 3. 170.

l. 98. βοῶν ἔργα = 'ploughed land;' ἀνδρῶν = 'vineyards and gardens.'

l. 100. προΐειν, § 23. 1.

l. 103. ἐκβάντες, sc. νηῶν. With ἰέναι ὁδὸν, cp. ἔρχεσθαι ὁδὸν, Il. 1. 151.

l. 105. ξύμβληντο, § 20. 2.

l. 106. θυγατέρ[ι], § 8.

l. 110. 'Asked who was king of this people, and over whom he



reigned.' So with reading οἷσιν. For δs after ὅs τις in an indirect question, cf. Od. 17. 363

γνοίη δ' οἷ τινές εἰσιν ἐναίσιμοι, οἷ τ' ἀθεμίστοι.

The common reading τοῖσιν, is by some regarded as = τέοισι, i. e. τίσι, as τεο = τίνος.

l. 112. ἐπέφραδεν, § 18. 2.

l. 113. ὄσσην . . κορυφήν, for the attraction, cp. Od. 9. 322. ἔστυγον, § 20. 1. Join κατέστυγον = 'they were aghast at her.'

l. 121. ἀπὸ πετράων, probably the throwers were standing on the ἀκταὶ of v. 89.

l. 124. 'And spearing them like fishes, they carried them off for a horrid meal.' ἀτερπ. δαῖτα, used predicatively.

l. 126. τόφρα δέ, apodosis to ὄφρα, sup. οἷ = Laestrygones, τοὺς = the crews of Odysseus.

l. 129 = Od. 9. 489.

ll. 133, 134 = Od. 9. 62, 63.

l. 135. Αἰαίη νῆσος, so Αἰαίη Κίρκη, Od. 5. 334. Cp. Virg. Aen. 3. 385

*Et salis Ausonii lustrandum navibus aequor  
Infernique lacus Aeaëaque insula Circes,*

for the Romans put Oirce's home on the promontory of Circeii (*Monte Circello*) in Italy.

l. 136. θεὸς αὐδήεσσα, see on Od. 5. 334.

l. 137. ὀλοόφρονος = 'the sorcerer,' literally, a man of dangerous wisdom. Cp. Od. 1. 52.

l. 140. κατηγ. νηὶ, 'we put in with our ship;' opposed to ἀνάγεσθαι, 'to put out to sea.' νηὶ is an instrumental dative, as ἵπποισι, Od. 4. 8.

ll. 143, 144 = Od. 9. 75, 76.

l. 144. τέλεσε, i. e. 'brought full daylight.' Cp. Od. 9. 5.

l. 149. εἶσατο, § 3. 5.

l. 152. αἶθοπα, 'ruddy,' because of the flames showing through it.

l. 153. δοάσσατο, 'seemed,' 1st aor. form from root ΔΙΦ. From same root comes δέατο or δόατο, Od. 6. 242.

l. 155. προέμεν, 2nd aor. inf. of προτήμι.

l. 156 = Od. 12. 368.

l. 159. ὁ μὲν . . πτόμενος, 'He came down to the river from his feeding-ground in the wood, to drink.' The fut. of πίνω in Homer always with ἱ.

l. 162. Lit. 'and it,' viz. the brazen spear, 'passed,' cp. Od. 5. 68 ἡ δὲ . . ἡμερίς. For μακῶν, see under μηκάομαι in Lex. and cp. § 20. 1.

l. 165. τὸ μὲν [sc. δόρυ], 'The spear I laid down there on the ground and let it lie, but I pulled brushwood and withies, and having plaited a rope, a fathom-long, well twisted across and across, I tied,' etc. ἀμφοτέρωθεν thus applies to the method of plaiting, others make it refer to the



## NOTES.

'whole length' of the rope from end to end. With the attraction *δσον τ' ὄργυιαν*, cp. *Od.* 9. 325.

l. 169. *καταλοφάδεια*, the older spelling, according to Eustath. Others read *κατᾶλοφάδια*, with the short syllable lengthened *metri grat.* Odysseus tied the creature's legs together and put his head through, so the deer hung down behind from his neck.

l. 171. *ἑτέρη*, 'one hand,' i. e. the 'other,' in reference to the hand that held the spear.

l. 172. *νεὸς*, § 11. 6. *ἑταίρους . . ἄνδρα ἕκαστον*, cf. *Od.* 2. 252, 258.

l. 176. *ὄφρα*, sc. *ἔστιν*, 'so long as there is.' In this address the main clause begins *ἀλλ' ἄγερε*, but the sentence that gives the reason is put first, sc. *οὐ γάρ πω*. Cp. inf. v. 190, 192, 226.

l. 179. *ἐκκαλυψ*. They had covered their heads in their sorrow. Cf. *Od.* 8. 85, 92.

l. 181 = *Od.* 4. 47.

l. 182. Cp. *Od.* 2. 261.

ll. 183-187 = *Od.* 9. 556-560.

l. 188 = *Od.* 9. 171.

l. 189 = *Od.* 12, 272.

ll. 190-192. *ζόφος* and *ἠὼς*, 'west and east,' and more nearly defined by the following *οὐδ' ὄπη . . ἀννεῖται* (i. e. *ἀνανεῖται* from *ἀνανέομαι*).

l. 195. *πέρι . . ἑστεφάνωται* = 'rings round,' 'surrounds.'

l. 196. *αὐτῇ*, in opposition to the high ground, *σκοπίη*.

l. 202. *ἀλλ' οὐ γάρ* = 'but [all in vain], for no good came by their weeping.'

l. 209. *ἄμμε*, § 15. 1. 'They found in the glens Oirce's house built of polished stones, on open ground,' i. e. with clear view all round: *περισκέπτω* from *σκέπτομαι*. Others render 'sheltered,' from *σκέπω*.

l. 212. *ὄρέστεροι*, 'of the mountain;' for the termination, cp. *ἀγρότερος*, *θηλύτερος*, *ἡμέτερος*.

l. 213. *ἔθελξεν*, 'charmed.'

l. 217. Their master (*ἄναξ*) always brings them 'tit-bits for their appetite;' so *ἵνα πλησαίατο θυμὸν*, *Od.* 19. 199.

l. 225. *κῆδ. κεδνότ.*, 'nearest and dearest.'

l. 231. *κάλει*, 'bade them in.'

l. 234. The proper name for this mess (here called *σίτος*) is *κυκεῶν*, as inf. v. 290. Cp. *Il.* 11. 624. *χλωρὸς* = 'yellow.'

l. 238. Join *κατὰ . . ἑέργνυ*.

l. 241. *ἑέρχατο*, cp. *Od.* 9. 221.

l. 242. *παρ-έβαλεν*, 'threw beside them.'

l. 247. *βεβλημένος*, as if from form *βολέω*, for the perfect pass. of *βάλλω* is *βεβλημένος*. Cp. *βεβολήατο*, *Il.* 9. 3.

l. 249. *ἀγασσάμεθ' ἕξερ.*, lit. 'were amazed as we questioned,' where we should say, 'questioned him in our amazement.'





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## NOTES.

l. 328. ὅς κε πῖη καὶ ἀμείψ. The full phrase would be καὶ οὐ ἔρκος ὀδ. πρῶτ. ἀμείψηται τάδε φάρμ., 'and whose teeth these drugs have once passed.' Perhaps we might render ἀμείψεται, 'lets pass;' so that both verbs may have the same subject.

l. 330. πολύτροπος, see Od. i. 1.

l. 333. θέο = θοῦ, 'put up thy sword in its sheath.'

l. 334. ἐπιβείομεν, cp. Od. 6. 262.

l. 335. πεποίθομεν = πεποίθωμεν.

l. 337. πῶς γάρ με κέλει; 'Why, how canst thou bid me?' Cp. inf. v. 383. κέλει, two syllables.

l. 339. αὐτόν, sc. με.

ll. 343, 344 = Od. 5. 178, 179.

l. 348. τέως, 'meanwhile.'

l. 349. ἔασι, § 23. 4.

l. 351. εἰς ἄλαδε. See on Od. 11. 18.

l. 353. λίτα, see Od. 1. 130.

l. 360. ζέσσειν, ζέω, 'boiled.'

l. 361. ἔσασα, particip. from aor. εἶσα, 'I set' (root \*ΕΩ). Trans. 'Having seated me in a bath, she washed me from [i.e. with water from] a great tripod-basin, [pouring it] down over head and shoulders, after she had mixed it to a nice warmth;' lit. θυμ-ἄρῆς, 'what suits the fancy,' used predicatively with κεράσασα. λό' for ἔλοε, imperf. from λούω, another form of λούω.

l. 363. Join ἐξείλετο γυίων, 'till she had taken the heart-breaking weariness from my limbs.'

l. 364. λίπ' ἐλαίω, Od. 3. 466.

ll. 364, 365 = Od. 3. 466, 467.

l. 366. εἶσε δὲ begins the apodosis.

ll. 368-372 = Od. 1. 136-140.

l. 378. ἴσος ἀναύδω, 'like a dumb man.'

l. 383. τίς γάρ κεν ἀνὴρ; 'Why, what man who was right-minded could bear to taste meat and drink before he had rescued his comrades?'

l. 384. πρὶν .. πρὶν = ante .. quam.

l. 385. λύσασθαι (mid. voice), of Odysseus rescuing his comrades *for himself*: λύσον (active, v. 387), of Circe doing it for Odysseus. So of Ohryses, λυσόμενος θύγατρα, and of Agamemnon, τὴν δ' ἐγὼ οὐ λύσω, Il. 1. 13, 29.

l. 386. πρόφρ. κελεύεις, 'dost bid me with all thine heart,' see on Od. 5. 161.

l. 388. δι' ἐκ μ. βεβ., i. e., 'passed through the hall and went out of it.'

l. 393. ἄς πρὶν, 'which the baleful drug had made to grow thereon before.'

l. 397. 'They clung to my hands .. each one of them,' cp. Od. 2. 252, 'and into the hearts of all there stole a tender sorrow.'



## ODYSSEY, X.

l. 398. ἴμερ. γόος is like 'tears of joy;' γόος implies the noise of crying, and not only the feeling in the heart.

l. 403. To draw a ship up on land implied the intention of a long stay. 'Bring all your stores to grottos and place them therein,' if we read ἐν σπ. πελαῖ. The reading κτήματα δὲ σπη. = 'Bring them to the grottos, and all the ship's tackling (ὄπλα).'

l. 405. ἰέναι, inf. for imperat.

l. 409. κατὰ . . χέοντας.

l. 410. 'And as when the calves in the homestead around the drove of cows that have come back to the fold-yard when they have had their fill of grass'—(here the verb in the conjunct. after ὅτ' ἂν should come in, but the construction changes after the parenthesis and goes on with the simple indicative)—'they all leap together before them, nor can the pens hold them, but with loud lowing they run round their mothers; so they, when they saw me, threw themselves upon me, with tears'—(with ἔχυντο we must repeat ἀμφί, cp. for accus. Od. 16. 214)—'and their feeling seemed to be just as if they were come to their home and the very city of rugged Ithaca.'

l. 425. ὀτρύνεσθε . . ἔπεισθαι, 'make haste to accompany me;' so ὠτρύνοντ' ἰέναι, Od. 17. 183.

l. 427. ἐπηετανόν, 'good store,' Od. 6. 86. 427 = Od. 7. 99.

l. 430 = Od. 4. 77.

l. 431. πόσ' ἴμεν; 'Whither are we going?' So ἴμεν, 1st plur. from εἶμι, Od. 2. 127.

l. 432. καταβήμεναι, the epexegetis of κακῶν τούτων. See p. 16, ad fin.

l. 433. ποιήσεται, i. e. ποιήσεται, § 3. 4, with κεν, 'who will make us all either swine or wolves or lions, so that perforce we should have to keep ward at Oirce's house,' cf. Od. 7. 93. ὡς περ Κ. ἔρξε seems to take up only the καὶ ἀνάγκη, 'all against our own will, even as the Cyclops treated us,' (ἔρδω). But ἔρξ', or ἔρξ', might come from ἔργω, 'shut us up.'

l. 435. οἱ μέσσαυλον, 'bis inner court.'

l. 437. τούτου, sc. Ὀδυσσέως.

l. 440. τῷ οἱ ἀποτμήξας, 'having therewith smitten off his head, near kinsman though he was, to dash it to the ground.' τῷ, sc. ξίφει.

l. 442 = Od. 9. 493.

l. 444. νῆα ἔρυσθαι, 'to guard the ship.' 444 = Od. 9. 194.

l. 451 = Od. 4. 50.

l. 453. φράσαντό τ' ἐσάντα, 'and recognised each other face to face.'

l. 457. θαλ. γόον, 'a burst of sorrow,' on the analogy of θαλ. δάκρυ.

l. 463. ἀσκελέες [σκέλλω, 'to dry'] καὶ ἄθυμοι, 'withered and spiritless.'



## NOTES.

l. 465. πέποσθε for πέπονθε, i. e. πεπόνθατε, (πάσχω), *passi estis*. Aristarchus read πέπασθε.

l. 467. τελεσφόρον, see on Od. 4. 86.

l. 469. περί . . ἔτραπον, 'returned on their course,' so as to begin anew. The next line seems to have been interpolated from Hes. Theog. 59.

l. 472. δαιμόνιος, properly, 'a man possessed,' a term used to describe any one whose conduct seems extraordinary. Here meaning 'demented,' as proved by his forgetfulness of home.

l. 481. γούνων, 'by her knees,' so λίσσεσθαι Ζηνός, 'by Zeus.' The phrase is suggested by the ordinary γούνων ἄπτεσθαι.

l. 486. ἀμφ' ἐμέ, simply, 'around me.'

l. 491. ἐπαινῆ, 'dread,' an epithet only of Persephone, is rightly interpreted by Scholiast as = αἰνή. Buttmann Lexil. s. v. would write ἐπ' αἰνή, 'and dread P. besides.' Others regard the word as = ἐπαινετή, 'renowned,' like ἀγαυή, Od. 11. 213.

l. 493. μάντιος, from μάντις, as πόληος from πόλις. Others read μάντιος, which requires ἀλάου or ἀλάου.

l. 494. 'To whom P. granted his wits even after death, alone [of all the dead] to have his senses, while they flit as phantoms.'

l. 495. οἴω attracted into case of τῷ. πεπνύσθαι, perf. from πνέω. Cf. πεπνυμένος.

ll. 496-499 = Od. 4. 538-541.

l. 499. κυλινδόμενος, Od. 4. 542.

l. 502. Ἄϊδος, sc. δῶμα. The forms αἴδος gen., and αἴδι dat., necessitate a form of the nom. Ἄϊς.

l. 506. Join ἀνά πετάσσας, 'having spread aloft.'

l. 507. ἦσθαι, inf. for imper. κε φέρησι, almost = future. Cp. sup. v. 288, Od. 1. 396.

l. 508. Ὠκεανός is represented as a river encircling the whole expanse of land and sea. When the earth is represented on the shield of Achilles (Π. 18), the ocean-stream forms the rim of the shield. It was perhaps separated by a bank from the sea round which it flowed, and in this bank there may have been one or two openings. At any rate, when this stream was crossed (περᾶν) the traveller was beyond the confines of the world, and the ἀκτὴ λάχεια on the further side belonged to the kingdom of Hades.

l. 509. For λάχεια, (v. l. ἐλάχεια), see on Od. 9. 116.

l. 511. κέλσαι (§ 19. 2), inf. for imperat. Here begins the apodosis to ἀλλ' ὅπῳ ᾄν.

l. 513. Πυριφ. τε ῥέουσι Κώκυτός τε. The grammarians call this arrangement of the plural verb with a singular subject preceding and following, the σχῆμα Ἀλκμανικόν, as if it were common in Alcman's writings. So in Π. 5. 774

ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος.





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## NOTES.

Others join *καταῦθι*, as *κατόπισθε*, *παραῦθι*. *γῶων* = *ἐγῶαον*, 3rd plur. imperf. of *γοάω*.

l. 568 = sup. v. 202.

l. 571. Join *παρὰ νηὶ κατέδησεν* with *θηλ. μέλαιν*. Cp. sup. v. 527.

*οἰχομένη*, 'having left us,' i. e. unperceived, as the following words explain, 'having easily slipped away from us.'

## BOOK XI.

l. 4. 'We took and put on ship-board those (sup. 10. 572) sheep.'  
*ἔβησα*, transitive aor. from *βαίνω*.

l. 5 = Od. 10. 570.

l. 8 = Od. 10. 136.

l. 9. *πονησάμενοι ὄπλα*, 'having set in order the tackling.' Cp. Od. 9. 250.

l. 10 = Od. 9. 78.

l. 11. *πανημερίης*, used adverbially with *ποντοπορ.*, 'as she moved over the waters all day long.'

l. 13. *πεύρατα Ὠκεανοῖο*, 'the bounding-line [of the world] formed by the ocean-stream;' so *ἀνέμων κῦμα*, 'the wave caused by the winds,' Od. 13. 99.

l. 14. *Κιμμερίων πόλις . . κεκαλυμμένοι*. *Constructio ad sensum*. See on inf. v. 91.

l. 15. *ἠέρι*, 'mist.' 15 = Od. 8. 562.

l. 18. *ἀπ' οὐρανόθεν*, see Od. 10. 351, *εἰς ἄλαδε*, where either termination or preposition is superfluous.

l. 19. Join *ἐπὶ . . τέταται*.

l. 20 = Od. 9. 546.

l. 21. *παρὰ ῥόον*, 'along the stream.'

l. 22. *φράσε*, sc. in Od. 10. 516.

l. 24. *ἔσχον*, 'held them' till Odysseus was ready to slay them, as in v. 35. It seems to be a word of sacrificial ritual.

ll. 25-37. See Od. 10. 517-530.

l. 35. *ἀπεδειροτ. ἐς βόθρον*, 'cut their throats [for the blood to run] into the trench.' Cp. *μῆλα ἱερεύειν ἐς πηγάς*, Il. 23. 148.

l. 37. *ἐξ Ἑρέβους*, § 4. 1.

ll. 38-43. Cp. Virg. Georg. 4. 471, foll., and Aen. 6. 306, foll. These verses have been rejected by many ancient and modern commentators, as being inconsistent with the following account of the ghosts coming up one by one.

l. 40. *οὐτάμενοι*. These participles are best described as from the syncopated aorist, § 20. 4, with a passive signification. Cp. *κτάμενος*, Od. 22. 412; *ἀλιτήμενος*, Od. 4. 807. Others regard them as perf.



## ODYSSEY, XI.

pass. forms with change of accent, because they have passed in usage from verbs into adjectives.

l. 42. οἱ πολλοὶ ἐφοίτων, *qui adveniebant frequentes*.

ll. 44-50 = Od. 10. 531-537.

l. 51. Elpenor appeared first, because, his corpse [so σῶμα always in Homer] having remained unburied, he could not go down δόμον Ἄϊδος εἶσω. Of. Virg. Aen. 6. 337-339.

l. 58. 'Thou wast quicker coming [ἰὼν in best MSS. instead of ἐὼν] here on foot than I with my black ship.' φθάνειν implies a comparative notion, and so is followed by ἦ, as sometimes βούλομαι. See inf. 489.

l. 60 = Od. 10. 504.

l. 61. ἄσε, ἀάω. The form ἄασα occurs Od. 10. 68. ἀθέσφατος here refers to the excessive quantity, as in the phrase κρέα ἄσπετα. See, for ἀθέσφ., Buttm. Lexil. s. v.

l. 62. καταλέγμενος, § 20. 4. See on 10. 555-560.

ll. 63-65 = Od. 10. 558-560.

l. 66. τῶν ὀπιθεν, rightly the Schol. καταλελειμμένων οἴκοι, further explained by the words οὐ παρεόντων. Trans. 'And now I beseech thee by [genit. as in Od. 2. 68] those we have left behind, not here with us.'

l. 70, σχήσεις νῆα, Od. 10. 91.

l. 72. καταλείπειν, inf. for imperat., as in vv. 74, 75.

l. 73. νοσφισθεῖς, 'turning away from me.' So νοσφίσατο, inf. v. 425.

l. 76. ἀνδρὸς δυστήνοιο does not follow the case of μοι, but depends directly upon σῆμα, 'the tomb of an unhappy man,' as a monument to all posterity; lit. 'even for posterity to hear of.' Od. 3. 204.

l. 81. στυγεροῖσι, 'sad.' So inf. v. 465.

l. 82. ἀνευθεν ἐφ' αἵματι ἰσχων, 'holding away from myself over the blood.' Odysseus sits on the side of the pit nearest to the living world, and holds out his sword at arm's length.

l. 83. ἐτέρωθεν is the side of the pit nearest to Erebus.

l. 88. προτέρην ἴμεν πρὶν πυθέσθαι = *ante accedere quam sciscitatus essem*. προτέρην . . πρὶν, like πρὶν . . πρὶν.

l. 89 = Od. 10. 537.

l. 91. χρύσεον, two syllables. ἔχων agreeing with Τειρεσίας implied in Τει. ψυχῆ: *constructio ad sensum*. See sup. v. 14.

l. 94. ἤλυθες ὄφρα ἴδῃ, subjunct. after aor. tense, because in sense it = ἐλήλυθας.

l. 97. ἀναχασ., 'having retreated.' Join ξίφος ἐγκατέπηξα, 'But he, that faultless seer, when he had drunk the dark blood, then accosted me.'

l. 100. δίζηαι for δίζησαι. For a similar dropping of σ, cp. the forms βέβληαι, μέμνηαι. 'Thou enquirest after a pleasant return, Odysseus; but, the God will make it a hard one for you.'



## NOTES.

l. 102. λήσειν, sc. σε, 'that thou wilt go unnoticed of P.' δ, i. e. καθ' δ, *propterea quod*, 'because he hath stored up wrath in his heart against you, but still for all that [καὶ ὧς, even thus], though suffering troubles, you may yet come home.' For δ so used, cp. Od. 12. 295. Others make it equivalent to ὅς, which occurs in the corresponding line, Od. 13. 342.

l. 107. Θρινακίη, a legendary island, not to be confounded with Sicily, which was called Trinacria from its three promontories (τρεῖς ἄκραι). The name may have some allusion to the trident (θρίναξ) of Poseidon. See Od. 12. 127.

l. 108. εὔρητε, conjunctive after ὁππότε κε, sup. v. 106.

l. 110. 'Now if you leave them unharmed ἄσινεās, § 4. 3) and keep the thought of your return in mind, then you may still reach Ithaca.' ἔαας for ἔαης, from ἔάω.

l. 113. 'And should you yourself escape, you will come there late, in wretched plight, having lost all your comrades.' νεῖαι, 2 sing. pres. from νέομαι or νείομαι, which contain a future notion like εἶμι. In Od. 12. 188, we have νεῖται. The form is possibly future.

ll. 114, 115 = Od. 9. 534, 535.

l. 120. κτείνης, conjunct. of aor. ἔκτεινα.

l. 121. ἔρχεσθαι, infin. for imperat., as ἀποστέιχεν and ἔρδειν, inf. l. 132. To come to the country of men unacquainted with salt seems to be a poetical way of saying, 'when you have quietly settled down inland, far away from the sea,' the only source of salt known to the ancients.

l. 127. The token by which Odysseus would know that he had reached the place was that a man of the country would meet him, and show his utter ignorance of sea life by mistaking an oar for a winnowing-shovel.

l. 128. φήη, § 23. 5. ἔχειν, sc. σε. The apodosis begins with καὶ τότε δῆ.

l. 131. ἐπιβήτορα, 'the mate.'

l. 133 = Od. 4. 479.

l. 134. θάνατος ἐξ ἀλός, 'a death far away from the sea.' So ἐκ καπνοῦ, Od. 16. 288. Others join ἐλεύσεται ἐξ ἀλός, 'shall come upon you from the sea,' which agrees with the later legend that Odysseus was slain by Telegonus (his son by Circe) who, not recognising his father, shot at and mortally wounded him with a spear tipped with a fish-bone, as if the sea would be his foe to the last. But this agrees less well with ἄβληχρος = 'mild,' from root βλακ, i. e. μακ, as in μαλακ-ός.

l. 135. For τοῖος, see on Od. 1. 209.

ὅς κέ σε, 'which shall slay thee when pressed by the burden of a fair old age.'

l. 136. λιπαρῶ, lit. 'sleek' or 'shining.' For ἄρημ., see on Od. 6. 2.

l. 141. τήνδε, 'yonder.'





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## NOTES.

- l. 211. εἰν Ἀΐδαο, sc. δόμῳ. Notice dual combined with plural in φίλας χεῖρε. So Δύ' Αἴαντες μενέτην, Il. 8. 79.
- l. 212. τεταρπόμεσθα = 'may weep our fill.' *Est quaedam flere voluptas*, Ov. Trist. 4. 2, 37.
- l. 213. The predicate is εἶδωλον. 'Did she send this appearance a mere phantom, so that,' etc.
- l. 216. κάμμορε, § 7.
- l. 218. δίκη in its first sense of 'custom,' Od. 4. 691. Trans. 'But this is the way with mortals, when one is dead.'
- l. 219. ἔχουσι = 'keep together.'
- l. 220. τὰ μὲν, sc. σάρκας, ὅστέα, ἴνας.
- l. 222. πεπόνηται, 'flits about,' perfect with present force. So πεπονήσεται, Il. 2. 90. From ποτάομαι, Epic form of πέτομαι.
- l. 223. 'But hasten back as speedily as thou mayest to the light of day, and bear in mind (lit 'know') all this [that thou hast seen].'
- l. 238. ἠράσσατο, (ἐράομαι), 'fell in love with Enipeus,' a Thessalian river that rises in Othrys and falls into the Apidānus.
- l. 239. ἴησι, 'sends' [his waters], used intrans. Cp. Od. 7. 130.
- l. 241. τῷ δ' ἄρ' εἰσάμενος, 'now having likened himself unto him,' sc. unto the river-god Enipeus.
- l. 242. ἐν προχοῆς, § 9. 6.
- l. 245. The verse was rejected by the Alexandrian critics, as ζώνην λύειν is unhomeric.
- l. 250. τοὺς, 'the sons,' masc. gend. implied in τέκνα. κομ. ἀπιταλλ., infin. for imperat.
- l. 251. ἴσχεο = 'keep silent.'
- l. 253 = Od. 4. 425.
- l. 255. θεράποντε Διὸς = 'kings,' as Zeus is the representative king. Warriors are called θ. Ἄρηος, Il. 2. 110.
- l. 256. Iolcos, (now Volo), the capital of the Aeolidae, lay in the district of Magnesia in Thessaly.
- l. 257. ὁ δ' ἄρ' = Neleus.
- l. 258. τοὺς ἑτέρους, i. e. 'the other children' whom she bare, she bare to Oretheus. Cp. οἱ ἄλλοι, Od. 1. 26.
- l. 260. τὴν δὲ μέτα = *post illam vero*. Asopus, a river in Boeotia. The founding and fortifying of Thebes by Amphion and Zethus is an older legend than the one which assigns the act to Oadmus; unless we suppose the upper city (Καδμεία) to be the work of the latter, and Thebes (ἡ κάτω πόλις) of the former.
- l. 265. ναιέμεν, because of the Phlegyae who dwelt around.
- l. 267. θρασυμέμνονα, (—μέμνονα—ρέμ-αα) = *audacio animo*.
- l. 268. ἀγκοίνησι, § 7. 6. Join ἐν ἀγ. μιγεῖσα.
- l. 269. Creon, king of Thebes (not to be confounded with O. brother-in-law of Oedipus), gave his daughter Megara to Heracles for aiding him against the Minyae.



ODYSSEY, XI.

l. 270. *υῖος*, with first syllable short; so *ἥρως*, Od. 6. 303; because the diphthong or long vowel is followed by another vowel.

l. 271. *Οἰδιπόδαο*, § 9. 4, from nom. form *Οἰδιπόδης*. *Ἐπικάστη*, called by the tragedians *Ἰοκάστη*.

l. 272. *μέγα ἔργον*, Od. 3. 261.

l. 274. *ἄφαρ δ'*, 'At once [after the union] the Gods made the matter [*ἀνάπυστα*, neut. plur. as *ἴσα*, etc.] known to men.'

l. 275. Join *ἄλγεα πάσχων διὰ ὀλοῶς βουλᾶς θεῶν*.

l. 277. *εἰς Ἄϊδαο*, sc. *δῶμα*. 'The mighty warder,' lit. 'gate-fitter.'

l. 278. *ἄψαμένη*. 'Having fastened a noose on high [*αἰπὺν*, predicat. with *ἄψαμ.*] from the beam, absorbed in her own sorrow.'

l. 279. *σχομένη* = 'taken up,' 'fast held,' cp. inf. v. 334. *τῷ δ'*, sc. Oedipus.

l. 284. The Minyan (as distinct from the Arcadian, inf. v. 459) *Orcbomenos* was a city in Boeotia at the point where the Cephissus empties itself into the Copaic lake.

l. 285. *οἱ*, sc. 'to the king,' suggested in the word *ἐβασίλευε*.

l. 287. *τοῖσι δ' ἐπ'* = *ἐπὶ τοῖσι*, 'besides these.'

l. 289. *ἔδιδου*, 'Nor was Neleus minded to give her [imperf. tense] to the man who could not,' etc. The cows of the 'mighty Iphiclus' were hard to drive away; *ἀργαλ.* sc. *ἐλάσαι*. Melampus, son of Amythaon, was the 'blameless prophet' who undertook to recover these cows from Iphiclus, who had robbed Tyro (v. 235 sup.) of them. But he was caught and imprisoned by the herdsmen, and not released till he had 'uttered all the oracles;' this perhaps means till he had told Iphiclus, who was childless, how he might have an heir. The story is told again Od. 15. 230 foll.

l. 292. Join *κατὰ-πέδησε*, lit. 'fettered him down.'

l. 300. *Πολυδεύκεᾶ*, § 4. 3.

l. 301. *γαῖα κατέχει* is a common phrase for to be 'dead and buried,' inf. v. 549. In Π. 3. 243, the Tyndarids are described, in the same words, as 'dead and buried in Lacedaemon;' for in the Iliad they are merely mortal. Here, if the lines are genuine, the meaning must be, they are under the earth but not dead, as the next line shows, for though *νέρθεν γῆς* they are still alive, each one on alternate days living in Olympus or in the underworld.

l. 304. *λελόγχασιν*, see on Od. 7. 114. The indefinite periods *ἄλλοτε.. ἄλλοτε* are defined by the addition of *ἑτερήμεροι*.

l. 305. *τὴν δὲ μέτ'*, see on sup. v. 260.

l. 311. Perhaps because of their brief life (*μινυνθαδίω*) the poet specifies that at nine years old they were nine cubits high. *ἐννέωροι* (see on Od. 10. 19) and *ἐννεόργυιοι*, § 4. 3. The *γὰρ* introduces an explanation of *μηκίστους*, 'biggest of men.'

l. 314. *φυλόπιδα*, generally *φύλοπιν*. With *φ. στηῆσαι*, cp. *μάχην στη-*



NOTES.

σάμενοι Od. 9. 54. If vv. 315-316 are genuine, which is doubtful, they must mean that the gods had fled from Mount Olympus into the οὐρανὸς above, and that the Aloidae began piling mountains on Olympus to make a great staircase up to heaven.

l. 319. πρὶν . . λάχνη, 'ere the curly hair had sprouted below their (σφαιν, § 15. 1) temples, and covered their chins (γένυς for γένυας, acc. plur. from γένυς) with thick down.'

l. 321. *Pbaedra*, daughter of the Oretan Minos, and wife of Theseus after the death of Hippolyte. She loved her step-son Hippolytus, who rejected her passion. The Hippolytus of Euripides is on this subject.

*Procris*, daughter of Erechtheus king of Athens, and wife to Oephalus, to whom she proved untrue, and by whose hands she was unwittingly slain.

*Ariadne*, daughter of Minos and Pasiphae. She loved Theseus, and followed him on his voyage from Orete, but was killed by Artemis on the island of Dia.

l. 324. ἦγε μὲν, 'was fain to take' (imperf.), or 'was carrying off,' but he had no joy of her. The legend is not identical with that of the desertion of Ariadne by Theseus in Dia (Naxos) and the love of Dionysus for her. The Dia here named must be the little island (*Standia*) to the north of Orete.

l. 325. μαρτυρίῃσι. Perhaps the 'information' that she had yielded to Theseus when pledged to Dionysus.

l. 326. *Maera*, a nymph of Artemis, and mother of Locrus by Zeus.

*Clymene*, mother of Iphiclus, sup. v. 290.

*Eriphyle*, wife of Amphiaraus, bribed with a necklace by Polynices to send her husband on the fatal expedition against Thebes.

l. 327. ἀνδρός, 'for her lord['s life],' gen. of price.

l. 328. μυθήσομαι = μυθήσωμαι.

l. 330. φθίτο, optat., see on Od. 10. 51.

l. 334. κηληθμῶ, 'by the magic' of his story-telling. Then Arete asks, What think you of this man, his outward form and his well-balanced (εἶσας, al. 'in accordance' with his external beauty) mind? 'Now, it is my guest that he is, yet every one has his share in the honour [of entertaining such a hero]; wherefore be not in a hurry to send him off, nor give short measure of your gifts to one who needs them so sorely.'

l. 341. κέονται, Epicè for κείνται.

l. 344. οὐκ ἀπὸ σκοποῦ οὐδ', 'not away from the mark, nor at variance with our own idea.' So the Schol. Others render ἀπὸ δόξης, 'Not different from what we should expect of our queen,' which is simpler. 'But on Alcinous here (τοῦδε) depend both promise and performance.'

l. 351. ἔμπης = 'notwithstanding,' taking up the περ of the last line.





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## NOTES.

- l. 418. Join ὀλοφύραδ' κε θυμῷ μάλιστα.
- l. 421. οἰκτροτάτην, predicat., 'but saddest of all that I heard was the voice,' etc.
- l. 423. ἀμφ' ἐμοί, 'at my side,' sc. at the feast. 'But I, lifting up my hands [sc. beseeching mercy], dropped them to the ground, dying with the sword through me.' Others join χεῖρας βάλλον περιφασγ., as if he made a last effort to defend himself.
- l. 424. With ἀποθνήσκ. περιφ., cp. Il. 8. 86; 13. 441, 570; 18. 231; 21. 577; 23. 30, and Soph. Aj. 828 φασγάνῳ περιπτυχῆς, lit. 'folded round the blade;' 'but she, merciless one, turned away from me, nor would she bring herself to close my eyes, nor shut my mouth for me, though going to the realm of Hades.'
- l. 426. Join καθελεῖν ὀφθ. στόμα τε συνερεῖσαι.
- l. 429. οἷον δὴ, a special instance of the general principle in v. 427, 'such a deed [for example] as she did in having wrought.'
- l. 432. ἰδυῖα, Od. 9. 189.
- l. 433. οἷ τε κατ' = κατέχευεν ἑαυτῇ αἷσχος. The antecedent to ἡ is also in dative, καὶ ἐκείνη ἦτις ἂν εὖργος ἦ.
- l. 437. ἤχθηρε διὰ = 'has worked out his hatred by means of a woman's devices,' cp. sup. v. 276.
- l. 441. εἶναι. This infin. and the foll. with imperatival force. 'Wherefore, in this present case [νῦν] do thou never be gentle even towards thy wife.'
- l. 443. τὸ δὲ κεκρυμμένον εἶναι. For εἶναι we should expect ἔστω, but it is attracted into the infin. to balance φάσθαι. Cp. Il. 6. 87 foll. ἡ δὲ . . πέπλον θεῖναι Ἀθηναίης ἐπὶ γούνασι = *Illa vero vestem deponat.*
- l. 452. 'But that wife of mine suffered me not so much as to take my fill of joy in my son in gazing on him,' [lit. 'in my eyes'].
- l. 453. Join με αὐτὸν = ἑμαυτόν.
- l. 456. κατισχόμεναι, inf. for imperat. = κάτισχε, *appelle*. These lines are inconsistent with the praise of Penelope's virtue (sup. v. 445), and have been generally rejected. πιστὰ, neut. adjective as substantive, 'no trust;' so φυκτὰ, 'escape,' Od. 8. 299.
- l. 458. ἀκούετε, sc. 'thou, Odysseus, and thy comrades.' For the tense, equivalent to our use of the perfect, cp. Od. 2. 118.
- l. 461 = Od. 1. 196.
- l. 464 = Od. 4. 837.
- l. 467. Πηληιάδεω. Epic form for Πηλείδου, δέω, one syllable, § 4. 3.
- l. 468. Πατροκλῆος, as if from nom. Πατροκλεύς. For Antilochus, see Od. 3. 110; 4. 202, 187, etc.
- l. 473. 'What stranger feat wilt thou devise,' sc. than this descent to Hades, explained in next line.
- l. 476. ἀφραδέες, see on Od. 10. 495.



l. 478. Scan this line ᾧ Ἀχιλ | εὐ Πηλ | ἔος υἷ | ἔ μέγα. The ε long, as frequently, before a liquid.

l. 479. Τειρ. κατὰ χρέος, (cp. ψυχῆ χρησόμενος), 'on business with Teiresias;' so κατὰ πρῆξιν, Od. 3. 72.

l. 482. With σείο μακάρι., cp. Od. 5. 105.

l. 483. προπάροιθε, 'in time past.' Man stands with his back to the future; events thus come up behind (ὀπίσσω), and so, when past, are προπάροιθε.

l. 488. μή μοι θ. γ. παραύδα. 'Oomfort me not respecting death.' θάνατον, accus. of reference.

l. 490. ἀκλήρω, explained by the next words, 'one who hath not much substance.'

l. 493. πρόμος ἔμμεναι, 'to be a chieftain.'

l. 494. πέπυσσαι, with doubled σ, perf. from πυνθάνομαι.

l. 497. Join κατ-έχει. With μιν . . χεῖρας, cp. Od. 1. 64.

l. 498. ὑπ' αὐγὰς [sc. εἰμί], ὑπὸ sometimes used in H. when no idea of motion seems implied, cp. Il. 15. 267 ἔασιν ὑπ' ἠῶ ἠέλιόν τε.

l. 499. Τροίη, 'the Troad.'

l. 502. τῷ κε, κ.τ.λ. 'In that case would I make grievous my might and invincible hands to [many an] one [of those] who outrage him and shut him out from his meed of honour.' With τεῷ [τινι, § 15. 2] in this sense, cp. Od. 3. 224. Here the first aor. of στυγέω is used in a causative sense, στυγητὸν ἄν ποιήσαιμι.

l. 503. For οἷ = τῶν οἷ, cp. Od. 4. 177.

l. 509. Scyros, where he had lived with his grandfather Lycomedes, till Odys. brought him away to the war, because the oracle declared that Priam could not be taken without his aid.

l. 512. νικάσκομεν, § 17. 6, 'beat him.'

l. 513. The readings vary between μαρναίμεθα (the natural opt. from μάρναμαι), and μαρνοίμεθα, which has the better MS. authority, and is supported by the analogy of ὄνοιο (ὀνίνημι) and κρέμοισθε (κρεμάννυμι, κρεμάω).

l. 515. τὸ δὲ μένος οὐδενὶ εἰκων, 'yielding to nobody in that might of his.'

l. 519. ἄλλ' οἶον, see on Od. 4. 242. Eurypylus, son of Telephus king of the Ceteans (so the Mysians are here called from the river Ceteus), was kept back from the expedition to Troy by his mother Astyoche, sister of Priam; she was afterwards persuaded to let her son go by the present of a golden vine which Priam gave her.

l. 521. γυναίων = 'given to a woman,' cp. sup. v. 327. The death of the Ceteans was due to these 'gifts,' because they were the cause of their leader being sent to the war.

l. 524. Join ἐπετέταλτο (ἐπιτέλλω).



## NOTES.

l. 525. The line seems a late imitation from Il. 5. 751, where the verbs are appropriately used of the cloud-gates of heaven; but here they are unsuitable as describing the closing or opening of the 'Trojan Horse.'

l. 527. ὑπὸ, 'under them.'

l. 531. ἐξέμεναι, (ἐξίημι), 'to let him go forth.'

l. 534. μοῖραν, 'fair share' [of the spoil], so ἴσης, Od. 9. 42. γέρας ἐσθλὸν = 'the choice prize,' viz. Andromache, cp. Virg. Aen. 2. 469.

l. 536. οἶά τε πολλὰ, see on Od. 9. 128.

l. 539. βιβᾶσα, § 21. 1, 'with grand step.' ἀσφοδελὸς, adjectival, is accented on ultima. The noun is proparoxyton.

l. 540. γηθοσύνη δ, *gaudens quod*.

l. 542. εἶροντο δὲ κ. ἐ., *sciscitabantur vero de suis quaeque curis*, i. e. about their objects of interest in the upper world. Others render εἶροντο, *narrabant*, following the Scholl.

l. 545. τὴν (νίκη) νίκησα, so φιλεῖν φιλότητα, Od. 15. 245. δικαζόμεν., 'defending my right.'

l. 546. ἔθηκε, 'put them up (as a prize).' After the death of Achilles, Thetis offered his armour (Il. 18) to the greatest hero of the Greeks. The claim lay between Odysseus and Ajax. The decision was referred to the captive Trojans (v. 547), who declared for Odysseus. (This version being posthomic, the line 547 is generally rejected).

l. 549. γαῖα κατέσχευεν, see on sup. v. 301.

l. 550. ὅς περὶ, κ.τ.λ., 'who was beyond all the other Danaï both in beauty and achievements, next to,' etc., see on Od. 1. 66.

l. 553. οὐκ ἄρ', 'Didst not thou mean then, even in death, to forget thy wrath against me for those accursed arms? The Gods set them up (as a prize) to be a mischief to the Argives. So mighty a defence for themselves they lost in thee (lit. 'thou didst perish'), and for thy death we Achaeans sorrow continually, even as for the person of Achilles.'

l. 556. With ἀχνύμ. σεῖο, § 15. 1, cp. Od. 14. 376 ἀχν. οἰχομένοιο ἄνακτος.

l. 558. A shorter form of sentence for ἀλλὰ Ζεὺς αἴτιος ὅς ἤχθηρε, κ.τ.λ.

l. 560. τεῖν, § 15. 1.

l. 565. The whole passage from this line to v. 627 is probably the later introduction of some Rhapsodist, as the earlier commentators did not fail to observe. The main inconsistency lies in making Odysseus an eye-witness of the scenes enacted down in the underworld, whereas according to the original plan of the book, he remains sitting at the side of the trench to question the ghosts as they come up. Trans. 'There, notwithstanding, he would have addressed me in spite of his wrath, or I would (have accosted) him.' This use of ὄμως is apparently posthomic, and the use of κατατεθνηῶτων, without a noun, is at least unusual.





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## NOTES.

and battles and slayings of men. May he who treasured up [the design of] that belt in his craft, having once fashioned it, never fashion any other work.' In this passage, the multiplication of participles without a finite verb is remarkable. The wish expressed may only imply that the belt was simply perfection and the craftsman had better 'let well alone,' lest he should fall short of it, or more likely, *σμερδαλ.* gives the key, and so the poet naïvely hopes that never may such a belt be made again. It was too dreadful.

l. 618. ἡγηλάζειν (*ἡγεῖσθαι*) μόρον = 'to endure fate,' on the analogy of the later ἄγειν, διάγειν.

l. 619. ὑπ' αὐγὰς, cp. sup. v. 498.

l. 621. The χείρων φῶς is Eurystheus, to whom Heracles was enslaved through the contrivance of Hera.

l. 623. κύνα = Cerberus as Hesiod names him.

ἔπεμψε, 'conducted me.'

l. 629 = Od. 4. 268.

l. 631. This line is said to have been inserted to gratify Athenian vanity by introducing the names of their national heroes.

l. 632. ἀλλὰ πρὶν, 'but ere that, up thronged the countless tribes of dead.' Join ἐπαγείρετο.

l. 634. Γ'οργείην κ., 'the Gorgon-head of some terrible monster.' This general translation seems better than referring the story to any one particular Gorgon.

l. 633 = Od. 3. 150.

l. 640. The readings vary between εἰρεσίη and -ίη, the former is easier as making a better antithesis to κάλλιμος οὔρος.

## BOOK XII.

l. 4. ἀντολαί = ἀνατολαί, § 7 = 'the place where the sun rises;' so the plur. τροπαί for the spot where he turns to begin his journey back, Od. 15. 404.

χοροί, 'lawns' for dancing.

l. 5. νῆα μὲν begins the apodosiς, Od. 9. 546.

ll. 6-8 = Od. 9. 150-152.

l. 10. οἰσέμεναι, § 20. 3.

l. 11. ὄθ' ἀκροτ. πρόεχ' [*προεῖχε*] ἀκτὴ marks the site of the burial. Join ἀκροτ. predicatively with προέχε.

l. 14. ἐπερύσαντες, 'having hauled up thereon.'

l. 16. τὰ ἕκαστα, so inf. v. 165, 'these things severally.' Cp. ταῦτα ἕκαστα, Il. 1. 550, Od. 14. 362.

l. 22. ὅτε. In this use of ὅτε with the present, and in a corresponding



## ODYSSEY, XII.

use with a past tense (εἶλει . . . Ἔκτωρ . . . ὅτε οἱ Ζεὺς κῦδος ἔδωκεν, II. 8. 216), we may notice a transition from the temporal to the logical force of the particle, like in the Lat. *cum* and *quando*, or in English 'while.' See on Od. 5. 357.

l. 23 = Od. 10. 460.

l. 27. ἢ ἀλὸς ἢ ἐπὶ γῆς. It is better to take ἀλὸς as a simple local gen. = 'on sea,' as Ἄργεος, Od. 3. 251, ἠπείροιο, Od. 14. 97, than to throw back the force of the ἐπὶ to govern it, which seems to be a later form of construction. ἀλγήσετε = ἀλγήσητε.

l. 28 = Od. 10. 466.

ll. 29-32 = Od. 10. 476-479.

l. 34. προσέλεκτο, § 20. 4, 'reclined at my side, and began to ask.'

l. 35 = Od. 10. 16.

l. 37. The journey to Hades 'has been accomplished,' περαίνειν. The two (v. 52, dual) Sirens are represented living in an island (v. 167) S. E. from Aeaëa. Their name may mean the 'enchainers,' from σειρή. Later legend placed them off Oapri or in the straits of Sicily.

l. 42. τῷ δε, apodosis. γυνῆ alone stands as subject to παρίσταται, but with γάννυται must be taken also τέκνα.

l. 45. ἀμφὶ, (adverbial); 'all around.' ὄστέοφιν = ὄστέων, § 12. 1.

l. 46. περὶ, sc. περὶ τὰ ὄστέα, 'and the skin round the bones is wasting.' These words add a further explanation to πυθομένων (πῦθω).

l. 47. παρέξ ἐλάαν, inf. for imperat., so ἀλείψαι, and inf. v. 58 βουλεύειν.

l. 49. ἀτὰρ, κ.τ.λ. 'But if thou desirest to hear them thyself, let [thy comrades] tie thee hand and foot, upright in the mast-step, and to [the mast] itself let the rope-ends be fastened.'

l. 51. ἰστοπέδη is a socket in which the square end of the mast was set, when it was hauled up. Odysseus was to be set upright with his feet resting in this, and he was lashed round and round till the rope-ends passed round the mast where they were tied.' With ἀνάπτειν ἐκ, cp. Od. 10. 96. αὐτοῦ, sc. ἰστοῦ out of ἰστοπέδη.

l. 54. διδέντων, imperat. from δίδημι, older form of δέω. An imperf. δίδη is found in II. 11. 105. Trans. 'Let them bind thee.'

l. 58. βουλεύειν, see sup. v. 47. ἀμφοτέρωθεν, 'I will tell you the way in both directions.' One route (vv. 59-72) passes the Πλαγκταί, the other lies between Scylla and Charybdis (vv. 73-110).

l. 61. Πλαγκταί, (πλήσσω), these 'striking' rocks, that dash together, appear in the Argonautic legend as Συμ-πλήγαδες at the entrance of the Pontus. The Planctae were localised by the ancients in the Straits of Messina, while the mention of the smoke (v. 218), and the fire (v. 68), has made others identify them with the Lipari Isles, to which group the volcanic Stromboli belongs.

θεοὶ καλέουσι, see Od. 10. 305.



## NOTES.

l. 62. τῆ, 'there,' sc. where these rocks stand, 'not even do birds pass by, no! not the timorous doves, which carry ambrosia for Zeus; but even of them the sheer rock ever steals one away, and the Father sends in another to make up the number.' This story seems to have an obscure reference to the notion of a 'lost Pleiad,' (cp. Od. 5. 273), πελειάδες, a group of seven stars, one of which is generally invisible.

l. 66. φύγεν, aorist of custom, parallel to παρέρχεται (v. 62).

l. 70. μέλουσα πᾶσι, cp. Od. 9. 20.

l. 71. With βάλεν must be supplied a nom. from v. 68, sc. κύματα.

l. 73. οἱ δὲ, antithesis to ἔνθεν μὲν, v. 59. Trans. 'But yonder are two rocks; one of them,' etc. The antithesis to ὁ μὲν is τὸν δ' ἕτερον in v. 101. For the form of sentence, cp. Od. 8. 361.

l. 75. τὸ μὲν, 'the cloud,' agreeing with νέφος, suggested by νεφέλη, or, more likely, taking up the notion and expressing it in a general way by the neut. adj. So in Od. 9. 359, where the οἶνος of the preceding line is referred to as τόδε and not ὅδε. ἔρωεῖ, 'never streams off from it.' See Buttmann, Lexil. s. v.

l. 77. The common reading is, as here, οὐ καταβαίη. There is good authority for οὐδ' ἐπιβαίη, ἐπιβαίνειν denoting the accomplishment of ἀναβαίνειν, sc. 'set foot on it.'

l. 81. ἧ περ ἂν ὑμεῖς, i. e. ἧ περ ὑμεῖς περιθύνητε ἂν νῆα, 'in which direction you shall steer your ship past.' Cp. ᾧ κε σὺ χαίρης, Od. 9. 356; 10. 507 τὴν δὲ κέ τοι πνοιῆ φέρησι, where κε with subjunctive is used almost as fut. indic.

l. 86. These three lines seem introduced to assign an etymol. to Σκύλλη, sc. σκύλαξ, 'a whelp.'

l. 89. ἄωροι, 'uplifted,' 'outstretched,' from ἀείρω, cp. μετέ-ωρος. Others render, 'ugly,' from ἀ and ὤρα, cp. ὠραῖος.

l. 93. μέσση, 'as far as the waist.' κατὰ σπείους, Od. 9. 330.

l. 97. κῆτος ἄ, cp. Od. 5. 421 κῆτος οἶα, κ.τ.λ., 'a monster [from those] which,' or 'of such a kind as.'

l. 101. τὸν δ' ἕτερον, in opp. to ὁ μὲν, v. 73. 'Now the other rock you will see [to be] lower, Odysseus. They are close to one another.' Some write πλησίον against the MSS., but πλησίον [εἰσὶ] ἀλλήλων is quite admissible. Cp. συμφεοὺς ποίει πλησίον ἀλλήλων, Od. 14. 13.

l. 104. τῷ δ' ὑπὸ, *sub illa autem [arbore]*.

l. 108. ἀλλὰ μάλα, 'But be sure [so ἀλλὰ μάλα, Od. 4. 472] to send your ship past [inf. for imperat.] quickly nearing Scylla's rock.' πεπλημ., perf. from πελάζω.

l. 113. ὑπ-εκ-προφύγ. = secretly escape from and get forward.

l. 114. τὴν δὲ = Scylla.

l. 116. δὴ αὖ, § 4. 3.

l. 121. Join δηθύνησθα [§ 17. 1] παρὰ πέτρῃ.

l. 123. Join ἐξ-έληται, sc. out of the ship.





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## NOTES.

- l. 239. ἀμφοτέρ., sc. on Scylla and Charybdis.
- l. 241. φάνεσκε, § 17. 6. ἔντοσθε, in the hollow gulf of down-drawn water. 'And below the ground showed dark with sand.' The common, but less accurate reading is κυανέη, in agreement with ψάμμω.
- l. 247. ἐς νῆα, 'at the ship.' μεθ' ἑταίρ., 'in search of my crew.'
- l. 252. Join καταβάλλων εἶδατα, δόλον ἰχθύσι, 'as a bait for fishes.'
- l. 253. The κέρασ is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through.
- l. 254. ἀσπαίροντα, sc. ἰχθύν, the singular number referring to each fish as caught. ἔρριψε, aorist of custom, here parallel with προίησι.
- l. 256. κεκλήγοντας, as if from a pres. κεκλήγω. Others read κεκληγῶτας (κλάζω).
- l. 265. μυκηθμοῦ .. βληχῆν. Gen. and acc. are both used with ἀκούειν, cp. νν. 198, 41, where gen. and acc. are used respectively; here the uses are combined. αὐλιζομ., 'housed for the night.'
- l. 267. The readings vary here (as in Od. 10. 493, q. v.) between μάντηος and μάντιος.
- l. 279. 'A hard man thou art, beyond all measure [is] thy strength, nor dost thou weary in thy limbs.' περὶ, advbl., as in Od. 3. 95.
- l. 281. καμάτω ὕπνω, 'exhausted with toil and sleepiness;' cp. Od. 6. 2. With ἀδηκ. cp. Od. 1. 134.
- l. 284. αὕτως, 'just as we are.' θοῆ, 'sudden,' because in those latitudes the darkness falls without the long northern twilights. The epithet implies the idea of 'terrible,' but only from this reason. Cp. ὀρώρει δ' οὐρανόθεν νύξ, inf. v. 315. ἀλάλησθαι, irreg. Ep. perf. ἀλάλημαι from ἀλάομαι.
- l. 286. The wind that rises at night-fall is represented as coming out of the night. With the plur. cp. ἀντολαί, sup. v. 4.
- l. 290. θεῶν ἀέκητι, 'despite the will of the Gods.' This describes the fate of men who bring on themselves destruction which heaven never meant for them. Cp. ὑπὲρ μόρον, Od. 1. 34.
- l. 291. πειθῶ. νυκτὶ, 'let us do night's bidding,' i. e. get our supper, as the next line shows.
- l. 293. ἐνήσομεν, (ἴημι), sc. νῆα, 'will push out.'
- l. 311. κλαιόντεσσι = κλαίουσι. νήδυμος, see on Od. 4. 793.
- l. 312. 'But when it was in the third part of the night.' ἔην used impers., as κακῶς ἦν, Π. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or, as we say, was more than two-thirds gone.

παράχρηκεν δὲ πλέων νύξ

τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται,

Il. 10. 252. μεταβεβήκει, 'had crossed the zenith;' so μετενίσσεται, of the sun, Od. 9. 58.



ODYSSEY, XII.

- l. 313. ζαῆν, a heteroclit acc. from ζαῆς, the ordinary form being ζαῆ.  
 ll. 313-315 = Od. 9. 67-69.  
 l. 317. εἰσερύσ. σπέος, 'having hauled her into a cave.'  
 l. 320. ἐν γὰρ . . τῶν δὲ βοῶν = 'since there is . . so let us,' etc.  
 l. 325. ἄη, *flabat*, imperf. from ἄημι. Another form is ἄει, but cp. δίδη, ll. 11. 105.  
 l. 330. καὶ δὴ ἄγρην, (the δὴ ἄγρ. coalescing by synizesis), 'and when they were questing game.'  
 l. 332. ἔπειρε δὲ gives the reason why they condescended to such food. But the line is of doubtful authority.  
 l. 333. ἀπέστιχον, that he might be alone with the god, Od. 4. 367.  
 l. 336. ἐπὶ σκέπας ἦν. Cp. Od. 5. 443.  
 l. 344. ῥέξομεν, i. e. ῥέξωμεν. The sacrifice would imply a meal for the sacrificer.  
 l. 345. Notice the optat. ἀφικοίμεθα to express a possible, and the subjunct. ἐθέλη . . ἐφέσπωνται (ἔπομαι), a probable result.  
 l. 346. κεν τεύξομεν. For κεν with fut. indic., cp. ll. 14. 267 ἐγὼ δέ κε δώσω, Od. 19. 558 οὐδέ κέ τις ἀλύξει. See p. 230.  
 l. 350. βούλομαι ἦ, cp. Od. 11. 489.  
 l. 351. στρεύγεσθαι, 'to be exhausted,' properly of things squeezed out by drops, *στράγγι*, *στραγγός*.  
 l. 354. The parenthesis, from οὐ γὰρ τῆλε . . εὐρυμέτωποι, is the explanation of ἐγγύθεν. After the parenthesis, the constr. is broken, the τὰς δὲ taking up the βοῶν ἀρίστας of v. 353, and serving as an apodosis to the sentence.  
 l. 356. περίστησάν τε, [al. περιστήσαντο], 'stood round the victim.' Cp. ll. 2. 410  
     βοῶν τε περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.  
 Here they had no barley, and were obliged to use oak-leaves for the οὐλοχύται.  
 l. 360. Cp. Od. 3. 458 foll. for a similar description.  
 l. 363. ἐπώπτων, sc. ἐπὶ σχίζῃς, Od. 3. 459.  
 l. 369. ἡδὺς αὐτμή. For the gender of adj., cp. Od. 4. 442.  
 l. 370. μετ' ἄθαν. is strange, as Odysseus was not in the presence of the gods. We may trans. 'Made my voice heard in the assembly of the gods.' Perhaps we may read μέγ[α] = 'aloud.' γεγώνευν, § 4. 1.  
 l. 374. ὠκέα (§ 13. 3) ἄγγ. ἦλθ., 'came with the message.'  
 l. 375. ὃ [ὅτι] οἱ βόας ἔκταμεν ἡμεῖς [κτείνω], al. ἔκταν ἑταῖροι. Od. 9. 320 has ἔκταμεν for ἐξέταμε from τέμνω.  
 l. 378. τίσαι, imperat. I aor. med. τίνω.  
 l. 383. φαείνω. Oonjunctive in sense of future, as ἐνίσπω Od. 9. 37; περίκλυτα δῶρ' ὀνομήνω, ll. 9. 121. Trans. 'and give light,' as inf. v. 385.  
 l. 387. Joῖπ τῶν δὲ [ἑταίρων] νῆα ἐγὼ ἂν τυτθὰ κεάσαιμι, βαλὼν ἂ. κ., 'I will split into shivers.'



## NOTES.

l. 392. ἄλλοθεν ἄλλον ἐπισταδ., the adv. contains the idea of walking from one to another, and standing facing him, which explains ἄλλοθεν.

l. 394. τοῖσιν, 'in the sight of my comrades.'

l. 399. δὴ ἕβδομον, synizesis. ἐπέθηκε, sc. to the sixth.

l. 401. ἐνήκαμεν, cp. sup. v. 293.

l. 404. γαιάων, so γέων, (*terrarum*), Hdt. 4. 198.

l. 407. ἦ δ' ἔθει [θέω], 'and she scudded on.'

l. 409. Two forestays held up the mast and were made fast to the bows. Here both broke, so the mast at once fell aft into the hold, rigging and all.

l. 414. ἰκριόφιν, § 12. 1; see on Od. 5. 252. κάππεσε = κατέπεσε, § 7.

l. 417. πλήτο, § 20. 4, (πίμπλημι).

l. 419. ἀποαίνυτο. Elsewhere written ἀπαίνυμαι, Π. 11. 582.

l. 420. 'But I kept pacing the length of the ship till the wave loosened (ἀπέ-λυσε) the sides from the keel, and the surge carried her along dismantled, and broke off (ἐξάραξε) her mast down to the keel, but the backstay was flung over it [the mast] made of ox-hide.'

l. 423. ἐπίτονος, (here with long ε, *metri grat.*), may be the rope which pulls up the sail-yard. But it is better to take it as the backstay of the mast. *Vide* Frontispiece.

l. 427. ἦλθε .. ὄφρα ἀναμετ., 'came .. so that I retraced my course to fell Oharybdis.'

l. 433. τῷ προσφύς ἐχ., 'held on, clinging to it like a bat; but I could nowhere either plant myself firm on my feet, or mount the tree, for the roots stretched far away [εἶχον, neut., as ὑψύσ' ἔχοντες, Od. 19. 38], and the branches hung far above my head.'

l. 438. ἦλθον. sc. mast and keel.

l. 439. 'Now [at the hour] when a man rises [aor. of custom] from the assembly.' This denotes evening. The verses are suspected because Odysseus came to the place at sun-rise, and the whirlpool disgorged three times a day, v. 105; so he was kept waiting too long.

l. 442. ἦκα δ' ἐγὼ, 'And I let down my hands and feet from above to make a plunge, and I plumped down in the middle of the water, beyond the long timbers.'

l. 451. χθιζὸς, sc. Od. 7. 244.

l. 453. Join αὐτίς μυθολ. and ἀριζή. εἰρημ., 'clearly told.'





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Γ.

γεγωνεῖν, 5. 400.  
γλαυκῶπις, 1. 44.  
γόμφος, 5. 248.

Δ.

δαιμόνιος, 10. 472.  
δέατο, 6. 242.  
δειδέχαται, 7. 72.  
διάκτορος, 1. 84.  
διδέντων, 12. 54.  
διερός, 6. 201.  
δίζηαι, 11. 100.  
δίκαιος, 3. 52.  
δίκη, 4. 691.  
δίπτυχα, 3. 458.

Ε.

έαῶν, 8. 325.  
ἐγγνάσθαι, 8. 351.  
ἐγχεσίμωροι, 3. 188.  
ἐδεύησε, 9. 540.  
εἰδῶς (*of character*), 1. 428.  
εἰλίποδες, 1. 92.  
εἴλυμα, 6. 179.  
εἴρερον, 8. 529.  
εἴροντο, 11. 542.  
εἰρύαται ὀδόν, 6. 265.  
εἴσος, 3. 10.  
ἐκληθάνει, 7. 221.  
ἔκλυον, 6. 185.  
ἔκταμεν, 9. 320.  
ἐλάαν, 5. 290.  
ἐλάχεια. See λάχεια.  
ἐληλάδατο, 7. 86.  
ἔλικες, 1. 92.  
Ἑλλάς, 1. 343.  
ἐλόωσι, 7. 319.  
ἔλοσας, 5. 132.  
ἐν χεῖλεσι φύντες, 1. 381; 2. 302.  
ἐναργεῖς, 7. 201.  
ἔνδιος, 4. 456.  
ἐνδυκέως, 7. 256.  
ἐνιαυτός, 1. 16.  
ἐνίσπες, 3. 101.  
ἐννέωρος, 10. 19.

ἐνώπια, 4. 42.  
ἐξ ἄλός, 11. 134.  
ἐοικότες, 3. 124.  
ἐπαινῆ, 10. 491.  
ἐπάρξασθαι, 3. 340.  
ἐπενήνοθε, 8. 365.  
ἐπήρατος, 4. 606.  
ἐπηετανός, 4. 89.  
ἐπηγκενίδες, 5. 256.  
ἐπί (= *than*), 7. 216.  
ἐπιεικτά, 8. 307.  
ἐπιζαφελῶς, 6. 330.  
ἐπίηρα, 3. 164.  
ἐπικάρσαι, 9. 70.  
ἐπίκλησιν, 5. 273.  
ἐπισμυγερῶς, 3. 195.  
ἐπιστέφεσθαι, 1. 148.  
ἐπίστιον, 6. 265.  
ἐπιψαύειν, 8. 547.  
ἐπιωγή, 5. 404.  
ἐποίχεσθαι, 5. 62.  
ἐπώνυμος, 7. 54.  
ἔργον τε ἔπος τε, 2. 272.  
ἔρκεα, 8. 57.  
ἔρση, 9. 222.  
ἔρωεῖν, 12. 75.  
ἔσχαρόφιν, 5. 59.  
ἔτεθήπεα, 6. 166.  
ἔτήτυμος, 3. 241.  
εὐδείελος, 9. 21.  
εὐκέατος, 5. 60.  
ἔχυντο, 10. 410.

Z.

ζαῆ, 12. 313.  
ζωέμεναι, 7. 148.

H.

ἦ——ἦ, 1. 175.  
ἦ ῥα, 2. 321.  
ἠγηλάζειν, 11. 618.  
ἦια, 5. 266.  
ἠλεκτρον, 4. 73.  
ἠμβροτεν, 7. 292.  
ἠμιόνων οὖρα, 8. 123.  
ἠπεδανός, 8. 311.  
ἠῶθι πρό, 5. 469.



Θ.

θαλερός, 4. 705; 6. 66.  
 θέλειν, 9. 96.  
 θεουδής, 6. 121.  
 θοή νηῦς, 7. 34.  
 θοή νύξ, 12. 284.  
 θυμαρής, 10. 361.

Ι.

ἴησι (*intrans.*), 7. 131.  
 ἴκμενος, 2. 420.  
 ἴκρια, 5. 252.  
 ἱμάς, 1. 441.  
 ἱστοπέδη, 12. 51.  
 ἱστός, 2. 94.

Κ.

καιροσέων, 7. 107.  
 κάμμορος, 5. 160.  
 καγακίετε, 7. 188.  
 καταλοφάδια, 10. 169.  
 κατάρχεσθαι, 3. 445.  
 κατέχειν, 9. 6; 11. 301.  
 κατισχέμεναι, 11. 456.  
 κεκράαντο, 4. 132.  
 κελευσέμεναι, 4. 274.  
 κέρας, 12. 253.  
 κερδαλέος, 6. 146.  
 κητώεσσα, 4. 1.  
 κλέος, 1. 283.  
 κληίς, 1. 441.  
 κλωθες, 7. 197.  
 κραταιίς, 11. 597.  
 κρινάσθων, 8. 36.  
 κύανος, 7. 87.

Λ.

λάχεια, 9. 116.  
 λέκτο, 4. 453.  
 λελειμμένος, 9. 448.  
 λέχος πορσυνειν, 3. 403.  
 λίπ' ἐλαίω, 3. 466.  
 λίτα, 1. 130.  
 λοετροχόος, 8. 435.  
 λωτός, 4. 603.

Μ.

μαρνοίμεθα, 11. 513.  
 μαχεούμενος, 11. 403.  
 μέλουσα, 12. 70.  
 μέλω, 9. 19.  
 μεσόδημη, 2. 424.  
 μεταδόρπιος, 4. 194.  
 μέτασσαι, 9. 221.  
 μητιόεις, 4. 227.  
 μολπή, 6. 101.  
 μορφή, 8. 170.  
 μυχός, 7. 87.

Ν.

ναιετάω, 1. 404.  
 νάσσα, 4. 171.  
 νειός, 5. 127.  
 νέποδες, 4. 404.  
 νήδυμος, 4. 793.  
 νηπιάας, 1. 297.  
 νύσσα, 8. 121.

Ο.

όδαϊα, 8. 163.  
 οἴμη, 8. 74.  
 ὀλοόφρων, 1. 52.  
 ὀμῶς, 4. 775.  
 ὀνήμενος, 2. 33.  
 ὄπιθεν, 11. 66.  
 ὀπίσσω, 1. 222.  
 ὄροντο, 3. 471.  
 ὄτε, 12. 22.  
 οὐ μάλα, 7. 32.  
 οὐλαί, 3. 441.  
 οὐλος, 4. 50.  
 οὔρα. See ἡμιόνων.  
 οὐτάμενος, 11. 40.

Π.

παιπαλόεις, 3. 170.  
 παλιμπετές, 5. 27.  
 πανυπέρτατος, 9. 22.  
 παραπλήγες, 5. 418.  
 παραυδᾶν, 11. 488.  
 παρθέμενοι, 9. 255.  
 παρθενική, 7. 20.



πάχεται, 8. 187.  
 πείραρ, 5. 289.  
 πείσματος, 9. 135.  
 πεπαλάσθαι, 9. 331.  
 πέπληγον χρόνον, 8. 264.  
 πεπότηται, 11. 222.  
 περὶ κῆρι, 5. 36.  
 περὶ φασγάνῳ, 11. 424.  
 περίσκεπτος, 10. 209.  
 περιστεναχίζεται, 10. 10.  
 περιταμνόμενον, 11. 402.  
 πῖαρ, 9. 135.  
 πλημυρίς, 9. 486.  
 πλωτή, 10. 3.  
 πόδες, 5. 260.  
 πόθος, 11. 202.  
 πολύτροπος, 1. 1.  
 πολύχαλκος, 3. 2.  
 πορφυρέος, 2. 423.  
 πούς, 10. 31.  
 πραπίδες, 7. 92.  
 προπάροιθε, 11. 483.  
 πρότονοι, 2. 425.  
 πρόφρασσα, 5. 161.

Ρ.

ρίνον, 5. 281.  
 ρυτός, 6. 267.

Σ.

σκιόεις, 1. 365.  
 στάθμη, 5. 245.  
 σταμίνας, 5. 253.  
 στεῦτο, 11. 584.  
 στρεύεσθαι, 12. 351.  
 στρεφθείς, 9. 435.  
 στύξαιμι, 11. 502.  
 σχεδίη, 5. 33.  
 σχέτλιος, 5. 118.  
 σχομένη, 6. 141; 11. 279.

Τ.

ταναύποδα, 9. 464.  
 τανηλεγής, 2. 100.  
 τελείν, 5. 390.  
 τελεσφόρος, 4. 86.  
 τελήεις, 4. 352.

τέμενος, 6. 293.  
 τετάνυστο, 4. 132.  
 τετελεσμένον, 5. 90.  
 τετύχηκε, 10. 88.  
 τεχνῆσαι, 7. 110.  
 τηλέπυλος, 10. 82.  
 τηλύγετος, 4. 11.  
 τόδε, 5. 173.  
 τοῖον, 1. 209.  
 τοῖσδεσι, 2. 46.  
 τραπείομεν, 8. 292.  
 τρίχα νυκτός, 12. 312.  
 τριτογένεια, 3. 378.

Υ.

υακίνθινος, 6. 231.  
 ὕλη, 5. 257.  
 ὑπεκπροέλυσαν, 6. 87.  
 ὑπεκπρορέει, *ibid.*  
 ὑπὲρ μόρον, 1. 33.  
 ὑπεραί, 5. 260.  
 ὑπερφίαλος, 1. 134.  
 ὑπερτερῖη, 6. 70.  
 ὑπηνήτης, 10. 279.  
 ὑπὸ (*avith accus.*), 2. 181.  
 ὑπόβρυχα, 5. 319.  
 ὑπόκυκλος, 4. 131.  
 ὑψιπέτηλος, 4. 458.

Φ.

φαίνειν, 7. 102.  
 φᾶρος, 8. 84.  
 φήμη, 2. 35.  
 φθάνειν, 11. 58.  
 φθίτο, 11. 330.  
 φόρτος, 8. 163.  
 φυκτά, 8. 299.

Χ.

χθαμαλή, 9. 22.  
 χρείων, 8. 79.  
 χρυσηλάκατος, 4. 122.  
 χυτλοῦσθαι, 6. 80.

Ω.

ᾠδε, 1. 182.  
 ᾠκεανός, 10. 508.





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