

# HOMER

(Greek Epic Poetry)

## SELECTIONS FROM THE ILIAD

## AND THE ODYSSEY

read in Greek by  
JOHN F. C. RICHARDS

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### CONTENTS:

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# HOMER

## SIDE I—THE ILIAD

Hector and Andromache  
Priam and Achilles

## SIDE II—THE ODYSSEY

Nausicaa

Nausicaa and Odysseus

The Cyclops and Odysseus

Circe

Odysseus and his

Mother's Shade

DESIGN: INTERDESIGN

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# HOMER

(GREEK EPIC POETRY)

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JOHN F. C. RICHARDS

It is not known when the *Iliad* and *Odyssey* were composed. They form part of a long tradition of oral Greek poetry. The *Iliad*, which describes the events of the tenth year of the Trojan War, embodies the story of the Wrath of Achilles, and the first word of the epic is *mēnin* (wrath). Achilles, the foremost warrior in the army of the Greeks, was angry because he thought that Agamemnon, their king, had slighted his honor, and he refused to fight. It was only when his friend Patroclus was killed by Hector, the Trojan hero, that he returned to the army and killed Hector. The *Iliad* is a tale full of bloodshed and death, but two incidents have been chosen which show tenderness and compassion. The first is Hector's farewell to his wife Andromache in Book 6, and the second is Priam's visit to Achilles in Book 24, at the end of the epic, when he begs Achilles to give him the body of his son Hector.

The *Odyssey* describes the wanderings of the Greek hero Odysseus, as he returns to his home in Ithaca after the Trojan War. The first word of this epic is *andra* (the man). This is Odysseus, the man of many devices, whose quick wits enabled him to escape from every danger. Books 5 to 12 are like a fairy-tale of adventure. Odysseus is first detained on the island of Calypso; finally he makes a boat and escapes to the land of the Phaeacians, where he meets the charming Nausicaa, the king's daughter, who has gone to do the family washing. Two extracts have been chosen from the story of Nausicaa, the third describes how Odysseus escaped

John F. C. Richards received his B. A. degree at Oxford University (Christ Church) in 1921, his M. A. in 1927, and his Ph. D. at Harvard University in 1934. He has been teaching Greek and Latin literature since 1927, first at Dartmouth College, and then at Harvard University, the University of Rochester, and Columbia University, where he is now Associate Professor of Greek and Latin.

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from the cave of Polyphemus, the Cyclops, the fourth is about Circe, who turned men into animals, and in the fifth Odysseus meets the spirit of his dead mother and questions her.

In this record attention has been paid to the beat of the hexameter verse and not to the word-accent.

The text and translations are those of the Loeb Classical Library and are used with the permission of the Harvard University Press.

1. Homer, the *Iliad*, vols. 1-2, translated by A.T. Murray (1924, 1925)
2. Homer, the *Odyssey*, vol. 1, translated by A.T. Murray (1919)

John F.C. Richards

## THE ILIAD

### SIDE I, BAND 1:

#### HECTOR AND ANDROMACHE (Book VI)

Ἡ ῥα γυνὴ ταμίη, ὃ δ' ἀπέσσυτο δώματος  
Ἔκτωρ  
τὴν αὐτὴν ὁδὸν αἶψις εὐκτιμέναις κατ' ἀγυίας.  
εὐτε πύλας ἵκανε διερχόμενος μέγα ἄστυ  
Σκαιάς, τῇ ἄρ' ἐμελλε διεξιμέναι πεδίονδε,  
ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα  
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,  
Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση.  
Θήβη Ὑποπλακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσειν  
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.  
ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ  
παῖδ' ἐπὶ κόλπῳ ἔχουσα ἀταλάφρονα, νήπιον αὐτῶς,

390

395

400

So spake the house-dame, and Hector hasted from the house back over the same way along the well-built streets. When now he was come to the gate, as he passed through the great city, the Scaean gate, whereby he was minded to go forth to the plain, there came running to meet him his bounteous wife, Andromache, daughter of great-hearted Eëtion, Eëtion that dwelt beneath wooded Placus, in Thebe under Placus, and was lord over the men of Cilicia; for it was his daughter that bronze-harnessed Hector had to wife. She now met him, and with her came a handmaid bearing in her bosom the



Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,  
τόν ῥ' ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτῶν οἱ  
ἄλλοι

Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον ἔκτωρ.  
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·  
Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
"δαιμόνιε, φθίσει σέ τὸ σὸν μένος, οὐδ' ἐλευίρεις

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρῃ  
σεῦ ἔσομαι· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοὶ  
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη  
σεῦ ἀφαρμούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
ἔσται θαλπωρή, ἐπεὶ ἂν σὺ γε πότμον ἐπίσπης,  
ἀλλ' ἄγε· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.  
ἦ τοι γὰρ πατέρ' ἀμιὺν ἀπέκτανε διὸς Ἀχιλλεύς,  
ἐκ δὲ πόλιν πέρσεν Κιλικίων εὐ ναιετάουσιν,  
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίονα,  
οὐδέ μιν ἐξενάριξε, σεβάσαστο γὰρ τό γε θυμῷ,  
ἀλλ' ἄρα μιν κατέκτεκε σὺν ἔντεσι δαιδαλέοισιν·  
ἦ δ' ἐπὶ σῆμ' ἔχρειν· περὶ δὲ πτελέας ἐφύτευεν  
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.  
οἱ δέ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
οἱ μὲν πάντες ἰὼ κίον ἧματι Αἴδος εἴσω·  
πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς  
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὄτεσσι.  
μήτέρα δ' ἣ βασιλευεν ὑπὸ Πλάκῳ ὕληέσῃ,  
τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,  
ἃς ὁ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἀποινα,  
πατρός δ' ἐν μεγάροισι βάλ' Ἀρτεμὶς ἰοχέαιριν.  
Ἐκτορ, ἀτὰρ σὺ μοι ἔσσι πατήρ καὶ πότνια μήτηρ  
ἦ δὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης·  
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα·  
λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα  
ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τείχος.  
τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι  
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα  
ἦ δ' ἀμφ' Ἀτρεΐδης καὶ Τυδεὸς ἄλκιμον υἱόν·

ἦ πού τις σφιν ἐνισπε θεοπροπίων εὐ εἰδώς,  
ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνάγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος  
ἔκτωρ·

"ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ'  
αἰνῶς

αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέλους,  
αἱ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·  
οὐδέ με θυμὸς ἀνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς  
αἰεὶ καὶ πρώτοισι μετὰ Τρῳέσσι μάχεσθαι,  
ἀρνύμενος πατρός τε μέγα κλέος ἦ δ' ἐμὸν αὐτοῦ,  
εὐ γὰρ ἐγὼ τότε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή  
καὶ Πριάμος καὶ λαὸς ἐὺμμελίῳ Πριάμοιο.  
ἀλλ' οὐ μοι Τρῶων τόσσον μέλει ἄλγος ὀπίσσω,  
οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος  
οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ  
ἐν κοίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,  
ὅσσοι σέυ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων  
δακρυόεσσιν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρης.  
καὶ κεν ἐν Ἀργεὶ εὐδῶσα πρὸς ἄλλης ἰσθὸν ὑφαίνους,  
καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης  
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκῃ.  
καὶ ποτὲ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·  
"Ἐκτορος ἦδε γυνή, ὅς ἄριστεύεσκε μάχεσθαι  
Τρῶων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο."  
ὥς ποτὲ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
χῆρτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.  
ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,  
πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι."

Ἔως εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος ἔκτωρ.

tender boy, a mere babe, the well-loved son of  
Hector, like to a fair star. Him Hector was wont  
to call Scamandrius, but other men Astyanax; for  
only Hector guarded Ilios.<sup>1</sup> Then Hector smiled,  
as he glanced at his boy in silence, but Andromache  
came close to his side weeping, and clasped his  
hand and spake to him, saying: "Ah, my husband,  
this prowess of thine will be thy doom, neither hast  
thou any pity for thine infant child nor for hapless  
me that soon shall be thy widow; for soon will the  
Achaeans all set upon thee and slay thee. But for  
me it were better to go down to the grave if I lose  
thee, for nevermore shall any comfort be mine,  
when thou hast met thy fate, but only woes. Neither  
father have I nor queenly mother. My father  
verily goodly Achilles slew, for utterly laid he  
waste the well-peopled city of the Cilicians, even  
Thebe of lofty gates. He slew Eëtion, yet he  
despoiled him not, for his soul had awe of that;  
but he burnt him in his armour, richly dight, and  
heaped over him a barrow; and all about were  
elm-trees planted by nymphs of the mountain,  
daughters of Zeus that beareth the aegis. And  
the seven brothers that were mine in our halls, all  
these on the selfsame day entered into the house  
of Hades, for all were slain of swift-footed, goodly  
Achilles, amid their kine of shambling gait and  
their white-fleeced sheep. And my mother, that  
was queen beneath wooded Placus, her brought he  
hither with the rest of the spoil, but thereafter set  
her free, when he had taken ransom past counting;  
and in her father's halls Artemis the archer slew  
her. Nay, Hector, thou art to me father and  
queenly mother, thou art brother, and thou art my  
stalwart husband. Come now, have pity, and remain  
here on the wall, lest thou make thy child an orphan  
and thy wife a widow. And for thy host, stay it  
by the wild fig-tree, where the city may best be  
sealed, and the wall is open to assault. For thrice  
at this point came the most valiant in company  
with the twain Aiantes and glorious Idomeneus and  
the sons of Atreus and the valiant son of Tydeus,  
and made essay to enter: whether it be that one  
well-skilled in soothsaying told them, or haply their  
own spirit urgeth and biddeth them thereto."

Then spake to her great Hector of the flashing  
helm: "Woman, I too take thought of all this,  
but wondrously have I shame of the Trojans, and  
the Trojans' wives, with trailing robes, if like a  
coward I skulk apart from the battle. Nor doth  
mine own heart suffer it, seeing I have learnt to be  
valiant always and to fight amid the foremost  
Trojans, striving to win my father's great glory  
and mine own. For of a surety know I this in heart  
and soul: the day shall come when sacred Ilios  
shall be laid low, and Priam, and the people of  
Priam with goodly spear of ash. Yet not so much  
doth the grief of the Trojans that shall be in the  
aftertime move me, neither Hecabe's own, nor king  
Priam's, nor my brethren's, many and brave, who  
then shall fall in the dust beneath the hands of  
their foemen, as doth thy grief, when some brazen-  
coated Achæan shall lead thee away weeping and  
rob thee of thy day of freedom. Then haply in  
Argos shalt thou ply the loom at another's bidding,  
or hear water from Messæis or Hyperëia, sorely  
against thy will, and strong necessity shall be laid  
upon thee. And some man shall say as he beholdeth  
thee weeping: 'Lo, the wife of Hector, that was  
pre-eminent in war above all the horse-taming  
Trojans, in the day when men fought about Ilios.' So  
shall one say; and to thee shall come fresh grief in  
thy lack of a man like me to ward off the day of  
bondage. But let me be dead, and let the heaped-  
up earth cover me, ere I hear thy cries as they hale  
thee into captivity."

So saying, glorious Hector stretched out his arms  
to his boy, but back into the bosom of his fair-

<sup>1</sup> Lines 433-439 were rejected by Aristarchus.

αἶψ' δ' ὁ πᾶς πρὸς κόλπον εὐζώνοιο τιθήνης  
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,  
ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,  
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.

ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ·  
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,  
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώουσαν·  
αὐτὰρ ὁ γ' ὄν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,  
εἶπεν ἐπευξάμενος Δίμ' ἄλλοισιν τε θεοῖσιν·

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσω,  
ᾧδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἴφι ἀνάσσειν,  
καὶ ποτέ τις εἴποι· πατρός γ' ὅδε πολλὸν ἀμείνων  
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα  
κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

“Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκε  
παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπῳ  
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,  
χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

“δαιμονίη, μή μοί τι λήν ἀκαχίξεο θυμῷ·  
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προιάψει·  
μοῖραν δ' οὐ τινα φημι πεφυγμένον ἔμμεναι ἀνδρῶν,  
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.  
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμμιζε,  
ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει  
πᾶσι, μάλιστα δ' ἐμοί, τοῖ Ἰλίῳ ἐγγεγάσιν.”

“Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ  
ἵππουριν· ἀλοχος δὲ φίλῃ οἰκόνδε βεβήκει  
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.

girdled nurse shrank the child crying, affrighted at  
the aspect of his dear father, and seized with dread  
of the bronze and the crest of horse-hair, as he  
marked it waving dreadfully from the topmost helm.  
Aloud then laughed his dear father and queenly  
mother; and forthwith glorious Hector took the  
helm from his head and laid it all-gleaming upon  
the ground. But he kissed his dear son, and  
fondled him in his arms, and spake in prayer to  
Zeus and the other gods: “Zeus and ye other gods,  
grant that this my child may likewise prove, even  
as I, pre-eminent amid the Trojans, and as valiant  
in might, and that he rule mightily over Ilios. And  
some day may some man say of him as he cometh  
back from war, ‘He is better far than his father’;  
and may he bear the blood-stained spoils of the  
foeman he hath slain, and may his mother’s heart  
wax glad.”

So saying, he laid his child in his dear wife’s  
arms, and she took him to her fragrant bosom,  
smiling through her tears; and her husband was  
touched with pity at sight of her, and he stroked her  
with his hand, and spake to her, saying: “Dear  
wife, in no wise, I pray thee, grieve overmuch at  
heart; no man beyond my fate shall send me forth  
to Hades; only his doom, methinks, no man hath  
ever escaped, be he coward or valiant, when once  
he hath been born. Nay, go thou to the house  
and busy thyself with thine own tasks, the loom  
and the distaff, and bid thy handmaids ply their  
work: but war shall be for men, for all, but most of  
all for me, of them that dwell in Ilios.”

So spake glorious Hector and took up his helm  
with horse-hair crest; and his dear wife went  
forthwith to her house, oft turning back, and shedding  
big tears.

## SIDE I, BAND 2: PRIAM AND ACHILLES (Book XXIV)

“Ὡς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον  
Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμάζε,  
Ἰδαῖον δὲ κατ' αἶθρι λῖπεν· ὁ δὲ μέμνηεν ἐρίκων  
ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἴκου,  
τῇ ρ' Ἀχιλεὺς ἰζέσκε διτφίλος· ἐν δὲ μιν αὐτὸν  
εὖρ, ἑταροὶ δ' ἀπάνευθε καθήατο· τῷ δὲ δὴ οἶω,  
ἥρως Ἀυτομέδων τε καὶ Ἄλκιμος, ὅζος Ἄρης,  
ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς  
ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.<sup>1</sup>  
τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ'  
ἄρυ στάς

χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας  
δεινὰς ἀνδροφόνους, αἶ οἱ πολέας κτάνον υἱας.  
ὥς δ' ὅτ' ἂν ἀνδρ' αἴτῃ πικινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ  
φῶτα κατακτείνας ἄλλων ἐξέικετο δῆμον,  
ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,  
ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·  
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.  
τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον εἶπε·  
“μῆσαι πατρός σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
τηλίκου ὥς περ ἐγὼν, ὀλοῶ ἐπὶ γήραος οὐδῶ·  
καὶ μὲν που κείνον περιναίεται ἀμφὶς ἐόντες  
τείρουσ', οὐδέ τις ἔστιν ἀρῆν καὶ λοιγὸν ἀμῦναι.  
ἀλλ' ἥ τοι κείνός γε σέθεν ζῶντος ἀκούων  
χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα  
ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίῃθεν ἰόντα·  
αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους  
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινα φημι λελεῖφθαι.  
πεντήκοντά μοι ἦσαν, ὅτ' ἡλυθον υἱες Ἀχαιῶν·  
ἐννεακαίδεκα μὲν μοι ἦς ἐκ νηδύος ἦσαν,  
τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.  
τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·

So spake Hermes, and departed unto high Olympus;  
and Priam leapt from his chariot to the ground,  
and left there Idæus, who abode holding the  
horses and mules; but the old man went straight  
toward the house where Achilles, dear to Zeus, was  
wont to sit. Therein he found Achilles, but his  
comrades sat apart: two only, the warrior Automedon  
and Alcimus, scion of Ares, waited busily upon him;  
and he was newly ceased from meat, even from eating  
and drinking, and the table yet stood by his side.

Unseen of these great Priam entered in, and coming  
close to Achilles, clasped in his hands his knees, and  
kissed his hands, the terrible, man-slaying hands  
that had slain his many sons. And as when sore

blindness of heart cometh upon a man, that in his  
own country slayeth another and escapeth to a land  
of strangers, to the house of some man of substance,  
and wonder holdeth them that look upon him; even  
so was Achilles seized with wonder at sight of godlike  
Priam, and seized with wonder were the others  
likewise, and they glanced one at the other. But  
Priam made entreaty, and spake to him, saying:  
“Remember thy father, O Achilles like to the gods,  
whose years are even as mine, on the grievous  
threshold of old age. Him full likely the dwellers  
that be round about are entreating evilly, neither is  
there any to ward from him ruin and bane. Howbeit,  
while he heareth of thee as yet alive he hath joy at  
heart, and therewithal hopeth day by day that he  
shall see his dear son returning from Troy-land. But  
I—I am utterly unblest, seeing I begat sons the best  
in the broad land of Troy, yet of them I avow that  
not one is left. Fifty I had, when the sons of the  
Achaeans came; nineteen were born to me of the  
self-same womb, and the others women of the palace  
bare. Of these, many as they were, furious Ares

<sup>1</sup> Line 476 was rejected by Aristarchus.



ὅς δέ μοι ὅλος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτούς,  
τὸν σὺ πρῶτον κτείννας ἀμυνόμενον περὶ πάτρης. 510  
Ἔκτορα· τοῦ νῦν εἶνεχ' ἱκάνω νῆας Ἀχαιῶν  
λυσόμενος παρὰ σείο, φέρω δ' ἀπείρεσι' ἄποινα.  
ἀλλ' αἰδέοιο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,  
μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,  
ἔτλην δ' οἱ οὐ πῶ τις ἐπιχθύνιος βροτὸς ἄλλος, 515  
ἀνδρὸς παιδοφόνουιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."  
ἴδης φάτο, τῷ δ' ἄρα πατρός ὑφ' ἡμερον ὥρτε  
γόοιο·

ἀψάμενος δ' ἄρα χεῖρὸς ἀπύσαστο ἦκα γέροντα.  
τῷ δὲ μνησαμένῳ, ὁ μὲν Ἴκτορος ἀνδρουφόνουιο  
κλαῖ' ἀδινὰ προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς, 520  
αὐτὰρ Ἀχιλλεὺς κλαῖεν ἔδον πατέρ', ἄλλοτε δ' αὐτὲ  
Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.  
αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς,  
καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἡμερος ἡδ' ἀπὸ γυνίων,  
αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χεῖρὸς ἀνίστη, 525  
οἰκτεῖρων πολὺν τε κάρη πολὺν τε γένειον,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
"ἦ δεῖλ', ἥ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.  
πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν ὅλος,  
ἀνδρὸς ἐς ὀφθαλμούς ὅς τοι πολέας τε καὶ ἐσθλοὺς 530  
νείας ἐξενάριξας; σιδήρειόν νύ τοι ἦτορ.  
ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνον, ἄλγεα δ' ἔμψης  
ἐν θυμῷ κατακείσθαι εἰσόμεν ἀχνύμενοί περ·  
οὐ γάρ τις πρήξῃς πέλεται κρυεροῖο γόοιο·  
ὥς γὰρ ἐπεκλώσαιντο θεοὶ δειλοῖσι βροτοῖσι, 535  
ζῶειν ἀχνυμένους· αὐτοὶ δὲ τ' ἀκηδέες εἰσὶ.  
δοιοὶ γάρ τε πίθοι κατακείσθαι ἐν Διὸς οὐδὲι  
δώρων ὅα δίδωσι, κακῶν, ἕτερος δὲ ἑών·  
ὦ μὲν κ' ἀμμείξας δῶή Ζεὺς τερπικέραυνος,  
ἄλλοτε μὲν τε κακῷ ὃ νε κύρεται, ἄλλοτε δ' ἐσθλῷ." 540

ὦ δέ κε τῶν λυγρῶν δῶή, λωβητὸν ἔθηκε,  
καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,  
φοιτᾷ δ' οὔτε θεοῖσι τετιμένους οὔτε βροτοῖσιν.  
ὥς μὲν καὶ Πηλεΐδῃ θεοὶ δόσαν ἀγλαὰ δῶρα  
ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535  
ὄλβῳ τε πλοῦτῳ τε, ἀνάσσει δὲ Μυρμιδόνεσσι,  
καὶ οἱ θνητῷ ἔοντι θεῶν ποίησαν ἄκοιτιν.  
ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὐ τι  
παιδῶν ἐν μεγάροισι γονὴ γένητο κρειόντων,  
ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τὸν γε 540  
ἡγρᾶσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης  
ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σά τέκνα.  
καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·  
ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἐέργει  
καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545  
τῶν σε, γέρον, πλοῦτῳ τε καὶ νείας φασὶ κεκάσθαι.  
αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,  
αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε.  
ἄνσχεο, μηδ' ἀλίσστον οὐδύρεο σὸν κατὰ θυμόν·  
οὐ γάρ τι πρήξῃς ἀκαχήμενος υἱὸς ἐοῖο, 550  
οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθαι."  
Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·  
"μή πῶ μ' ἐς θρόνον ἵξε, διστρεφές, ὄφρα κεν  
Ἔκτωρ  
κεῖται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα  
λύσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555  
πολλά, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ  
ἐλθοῖς."

σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας  
αὐτόν τε ζῶειν καὶ ὄραν φάος ἡελίοιο."

Τὸν δ' ἄρ' ὑπὸδρα ἰδὼν προσέφη πόδας ὠκὺς  
Ἀχιλλεύς·

"μηκέτι νῦν μ' ἐρήθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560

<sup>1</sup> Line 514 was rejected by Aristarchus.

<sup>2</sup> The Greek admits of the rendering, "two urns . . . of the evil gifts that he giveth, and one of blessings," but the rendering given above agrees with Plato's interpretation (*Ion* *μὲν*, ii. 379 n).

hath loosed the knees, and he that alone was left me, that by himself guarded the city and the men, him thou slewest but now as he fought for his country, even Hector. For his sake am I now come to the ships of the Achaeans to win him back from thee, and I bear with me ransom past counting. Nay, have thou awe of the gods, Achilles, and take pity on me, remembering thine own father. Lo, I am more piteous far than he, and have endured what no other mortal on the face of earth hath yet endured, to reach forth my hand to the face of him that hath slain my sons."

So spake he, and in Achilles he roused desire to weep for his father; and he took the old man by the hand, and gently put him from him. So the twain bethought them of their dead, and wept; the one for man-slaying Hector wept sore, the while he grovelled at Achilles' feet, but Achilles wept for his own father, and now again for Patroclus; and the sound of their moaning went up through the house. But when goodly Achilles had had his fill of lamenting, and the longing therefor had departed from his heart and limbs, forthwith then he sprang from his seat, and raised the old man by his hand, pitying his hoary head and hoary beard; and he spake and addressed him with winged words: "Ah, unhappy man, full many in good sooth are the evils thou hast endured in thy soul. How hadst thou the heart to come alone to the ships of the Achaeans, to meet the eyes of me that have slain thy sons many and valiant? Of iron verily is thy heart. But come, sit thou upon a seat, and our sorrows will we suffer to lie quiet in our hearts, despite our pain: for no profit cometh of chill lament. For on this wise have the gods spun the thread for wretched mortals, that they should live in pain; and themselves are sorrowless. For two urns are set upon the floor of Zeus of gifts that he giveth, the one of ills, the other of blessings.<sup>1</sup> To whomsoever Zeus, that hurleth the thunderbolt, giveth a mingled lot, that man meeteth now with evil, now with good; but to whom-

soever he giveth but of the baneful, him he maketh to be reviled of man, and direful madness<sup>2</sup> driveth him over the face of the sacred earth, and he wandereth honoured neither of gods nor mortals. Even so unto Peleus did the gods give glorious gifts from his birth; for he excelled all men in good estate and in wealth, and was king over the Myrmidons, and to him that was but a mortal the gods gave a goddess to be his wife. Howbeit even upon him the gods brought evil, in that there nowise sprang up in his halls offspring of princely sons, but he begat one only son, doomed to an untimely fate. Neither may I tend him as he groweth old, seeing that far, far from mine own country I abide in the land of Troy, vexing thee and thy children. And of thee, old sire, we hear that of old thou wast blest; how of all that toward the sea Lesbos, the seat of Macar, encloseth, and Phrygia in the upland, and the boundless Hellespont, over all these folk, men say, thou, old sire, wast pre-eminent by reason of thy wealth and thy sons. Howbeit from the time when the heavenly gods brought upon thee this bane, ever around thy city are battles and slayings of men. Bear thou up, neither wail ever ceaselessly in thy heart; for naught wilt thou avail by grieving for thy son, neither wilt thou bring him back to life; ere that shalt thou suffer some other ill."

And the old man, godlike Priam, answered him: "Seat me not anywise upon a chair, O thou fostered of Zeus, so long as Hector lieth uncared-for amid the huts; nay, give him back with speed, that mine eyes may behold him; and do thou accept the ransom, the great ransom, that we bring. So mayest thou have joy thereof, and come to thy native land, seeing that from the first thou hast spared me."<sup>1</sup>

Then with an angry glance from beneath his brows spake to him Achilles swift of foot: "Provoke me no more, old sir; I am minded even of myself to

"Ἐκτορά τοι λῦσαι, Διόθεν δέ μοι ἄγγελος ἦλθε  
μήτηρ, ἥ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.  
καὶ δέ σε γιγνώσκω, Πρίαμε. φρεσὶν, οὐδέ με  
λήθεις,  
ὅτι θεῶν τίς σ' ἤγε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν, 565  
ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ'  
ὄχῃα  
ρεῖα μετοχλίσσειε θυράων ἡμετεράων.  
τῷ νῦν μὴ μοι μάλλον ἐν ἀλγεσι θυμὸν ὀρίνης,  
μὴ σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω  
καὶ ἱκέτην περ ἑόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς." 570

<sup>1</sup> τοιοῦτο ἔπος.

<sup>2</sup> Lines 556 f. were rejected by Aristarchus.

<sup>3</sup> Line 558 is omitted in many mss.

## THE ODYSSEY

### SIDE II, BAND 1: NAUSICAA (Book VI)

Ἴη μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη  
Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ  
ἔμμεναι. οὐτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ  
δέυεται οὔτε χιῶν ἐπιπίλνεται, ἀλλὰ μάλ' αἶθρη  
πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη· 45  
τῷ ἐνὶ τέρποιται μίκαρες θεοὶ ἡματα πάντα.  
ἐνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Αὐτίκα δ' Ἥως ἦλθεν ἐνθρόνος, ἥ μιν ἔγειρε  
Ναυσικάαν ἐνυπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,  
βῆ δ' ἵεναι διὰ δώμαθ', ἣν ἀγγείλειε τοκεῦσιν, 50  
πατρὶ φίλῳ καὶ μητρὶ· κίχρησάτο δ' ἔνδον ἑόντας·  
ἡ μὲν ἐπ' ἐσχίρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν  
ἡλίκατα στρωφῶσ' ἡλιπόρφυρα· τῷ δὲ θύραζε  
ἐρχομένῳ ξύμβλητο μετὰ κλειτοῦς βασιλῆας  
ἐς βουλὴν, ἵνα μιν κίλινον Φαίηκες ἀγαυοί. 55  
ἡ δὲ μίλ' ἄγχι στάσα φίλον πατέρα προσέειπε·

"Πύππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήνην  
ὑψηλὴν ἐύκυκλον, ἵνα κλυτὰ εἶματ' ἄγωμαι  
ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥεμπωμένα κεῖται;  
καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἑόντα 60  
βουλὰς βουλεύειν καθαρὰ χροὶ εἶματ' ἔχοντα.  
πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάρῳις γεγυῖαι,  
οἱ δὲ ὀπνίουτες, τρεῖς δ' ἡίθεοι θαλέθιντες·  
οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἶματ' ἔχοντες  
ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμνημι." 65

"Ὡς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι  
πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·  
"Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλον.  
ἔρχε·ν ἅτιρ τοι δρώες ἐφοπλίσσουσιν ἀπήνην  
ὑψηλὴν ἐύκυκλον, ὑπερτερὴν ἡραρυῖαν." 70  
"Ὡς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθουτο.

give Hector back to thee; for from Zeus there came to me a messenger, even the mother that bare me, daughter of the old man of the sea. And of thee, Priam, do I know in my heart—it nowise escapeth me—that some god led thee to the swift ships of the Achaeans. For no mortal man, were he never so young and strong, would dare to come amid the host; neither could he then escape the watch, nor easily thrust back the bar of our doors. Wherefore now stir my heart no more amid my sorrows, lest, old sire, I spare not even thee within the huts, my suppliant though thou art, and so sin against the behest of Zeus."

So saying, the goddess, flashing-eyed Athene, departed to Olympus, where, they say, is the abode of the gods that stands fast forever. Neither is it shaken by winds nor ever wet with rain, nor does snow fall upon it, but the air is outspread clear and cloudless, and over it hovers a radiant whiteness. Therein the blessed gods are glad all their days, and thither went the flashing-eyed one, when she had spoken all her word to the maiden.

At once then came fair-throned Dawn and awakened Nausicaa of the beautiful robes, and straightway she marvelled at her dream, and went through the house to tell her parents, her father dear and her mother; and she found them both within. The mother sat at the hearth with her handmaidens, spinning the yarn of purple dye, and her father she met as he was going forth to join the glorious kings in the place of council, to which the lordly Phaeacians called him. But she came up close to her dear father, and said:

"Papa dear, wilt thou not make ready for me a waggon, high and stout of wheel, that I may take to the river for washing the goodly raiment of mine which is lying here soiled? Moreover for thyself it is seemly that when thou art at council with the princes thou shouldst have clean raiment upon thee; and thou hast five sons living in thy halls—two are wedded, but three are sturdy bachelors—and these ever wish to put on them freshly-washed raiment, when they go to the dance. Of all this must I take thought."

So she spoke, for she was ashamed to name glad-some<sup>1</sup> marriage to her father; but he understood all, and answered, saying: "Neither the mules do I begrudge thee, my child, nor aught beside. Go thy way; the slaves shall make ready for thee the waggon, high and stout of wheel and fitted with a box above."<sup>2</sup>

With this he called to the slaves, and they hearkened.

### SIDE II, BAND 2: NAUSICAA AND ODYSSEUS (Book VI)

Αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλὲς ἴκοντο, 85  
ἐνθ' ἢ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ  
καλὸν ὑπεκπρόρεεν<sup>1</sup> μάλα περ ῥυπόωντα καθήραι,  
ἐνθ' αἶ γ' ἡμιόνους μὲν ὑπεκπρόελλυσαν ἀπήνης,  
καὶ τὰς μὲν σέβαν ποταμὸν πάρα δινήεντα  
τρώγειν ἄγρωστιν μελιθεά· τὰ δ' ἀπ' ἀπήνης 90  
εἶματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,

Now when they came to the beautiful streams of the river, where were the washing tanks that never failed—for abundant clear water welled up from beneath and flowed over, to cleanse garments however soiled—there they loused the mules from under the waggon and drove them along the eddying river to graze on the honey-sweet water-grass, and themselves took



στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.  
 αὐτὰρ ἐπεὶ πλύνυν τε κύθηρὰν τε ῥύπα πάντα,  
 ἐξείης πέτασαν παρὰ θιν' ἄλός, ἤχι μάλιστα  
 λυίγγας ποτὶ χέρσον ἀποπλύνεσκε<sup>2</sup> θάλασσα. 95  
 αἱ δὲ λοεσσάμεναι καὶ χρυσάμεναι λίπ' ἐλαίῳ  
 δεῖπνον ἔπειθ' εἴλοντο παρ' ὄχθησιν ποταμοῖο,  
 εἴματα δ' ἡέλιόιο μένον τερσήμεναι αὐγῇ.  
 αὐτὰρ ἐπεὶ σίτου τέρφθεν δμῶαί τε καὶ αὐτή,  
 σφαῖρην ταὶ δ' ἄρ' ἐπαίζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100  
 τῇσι δὲ Ναυσικία λευκώλενος ἤρχετο μολπῆς.  
 οἷή δ' Ἀρτεμις εἴσι κατ' οὖρεα<sup>3</sup> ἰοχέαιρα,  
 ἢ κατὰ Τηύγετον περιμήκετον ἢ Ἐρύμανθον,  
 τερπομένη κύπροισι καὶ ὠκείῃς ἐλπίφοισι·  
 τῇ δέ θ' ἄμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105  
 ἀγροῖόμοι παίζουσι, γέγιθε δέ τε φρένα Λητώ·  
 πασίων δ' ὑπὲρ ἧ γε κῆρυξ ἔχει ἡδὲ μέτωπα,  
 ρεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πῦσαι·  
 ὥς ἡ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἰδμῆς.  
 Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110  
 ζευξάσ' ἡμιόνους πτύξασί τε εἴματα καλὰ,  
 ἐνθ' αὐτ' ἄλλ' ἐνόησε θεαί, γλαυκῶπις Ἀθήνη,  
 ὥς Ὀδυσσεὺς ἔγροιο, ἴδοι τ' ἐνώπιδα κούρην,  
 ἢ οἱ Φαιήκων ἀνδρῶν πόλιν ἰρήσαιτο.  
 σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπυλον βασιλεία· 115  
 ἀμφιπύλου μὲν ἤμαρτε, βαθείη δ' ἔμβυαλε δῖνῃ·  
 αἱ δ' ἐπὶ μακρὸν ἔυσαν· ὁ δ' ἔγρετο διὸς Ὀδυσσεύς,  
 ἐξόμενος δ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν·  
 "ὦ μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαῖαν ἰκάνω;  
 ἦ ῥ' οἷ γ' ὑβρίζεται τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120  
 ἦε φιλόξενοι καὶ σφιν ἥσος ἐστὶ θεοειδής;  
 ὥς τέ με κούριων ἀμφήλυθε θῆλυς αὐτή·  
 νυμφαίων, αἱ ἔχουσ' ὕρῳν αἰπεινὰ κύρινα  
 καὶ πηγὰς ποταμῶν καὶ πίσεια ποιήεντα.  
 ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων; 125  
 ἄλλ' ἄγ' ἐγὼν αὐτὸς περὶ ῥίσσομαι ἡδὲ ἰδιωμαί."  
 "ὦς εἰπὼν θάμνων ὑπεδύσετο διὸς Ὀδυσσεύς,  
 ἐκ πυκινῆς δ' ὕλης πτύρβῃον κλάσε χειρὶ παχείῃ  
 φύλλον, ὥς ῥύσαιτο περὶ χροὶ μῖθεα φωτός.  
 βῆ δ' ἵμεν ὥς τε λέων ὀρεσίτροφος ἄλκι πεποιθώς, 130  
 ὅς τ' εἰς ὕμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε  
 δαίεται· αὐτὰρ ὁ βουσί μετέρχεται ἢ ὕεσιν  
 ἡ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ  
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135  
 μίξεσθαι, γυμνὸς περ ἑών· χρεῖώ γὰρ ἵκανε.

in their arms the raiment from the waggon, and bore it into the dark water, and trampled it in the trenches, busily vying each with each. Now when they had washed the garments, and had cleansed them of all the stains, they spread them out in rows on the shore of the sea where the waves dashing against the land washed the pebbles cleanest; and they, after they had bathed and anointed themselves richly with oil, took their meal on the river's banks, and waited for the clothing to dry in the bright sunshine. Then when they had had their joy of food, she and her handmaids, they threw off their head-gear and fell to playing at ball, and white-armed Nausicaa was leader in the song.<sup>1</sup> And even as Artemis, the archer, roves over the mountains, along the ridges of lofty Taygetus or Erymanthus, joying in the pursuit of boars and swift deer, and with her sport the wood-nymphs, the daughters of Zeus who bears the aegis, and Leto is glad at heart—high above them all Artemis holds her head and brows, and easily may she be known, though all are fair—so amid her handmaidens shone the maid unwed.

But when she was about to yoke the mules, and fold the fair raiment, in order to return homeward, then the goddess, flashing-eyed Athene, took other counsel, that Odysseus might awake and see the fair-faced maid, who should lead him to the city of the Phaeacians. So then the princess tossed the ball to one of her maidens; the maiden indeed she missed, but cast it into a deep eddy, and thereat they cried aloud, and goodly Odysseus awoke, and sat up, and thus he pondered in mind and heart:

"Woe is me! to the land of what mortals am I now come? Are they cruel, and wild, and unjust? or do they love strangers and fear the gods in their thoughts? There rang in my ears a cry as of maidens, of nymphs who haunt the towering peaks of the mountains, the springs that feed the rivers, and the grassy meadows! Can it be that I am somewhere near men of human speech? Nay, I will myself make trial and see."

So saying the goodly Odysseus came forth from beneath the bushes, and with his stout hand he broke from the thick wood a leafy branch, that he might hold it about him and hide therewith his nakedness. Forth he came like a mountain-nurtured lion trusting in his might, who goes forth, beaten with rain and wind, but his two eyes are ablaze: into the midst of the kine he goes, or of the sheep, or on the track of the wild deer, and his belly bids him go even into the close-built fold, to make an attack upon the flocks. Even so Odysseus was about to enter the company of the fair-tressed maidens, naked though he was, for need had come upon him.

## SIDE II, BAND 3: THE CYCLOPS AND ODYSSEUS (Book IX)

"Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα,  
 θήλειαι δὲ μέμνηκον ἀνήμελκτοι περὶ σηκούς·  
 οὐθατὰ γὰρ σφαραγεύοντο· ἄναξ δ' ὀδύνησι κακῇσι 440  
 τειρόμενος πάντων οἷων ἐπεμαίετο νῶτα  
 ὀρθῶν ἐσταύτων· τὸ δὲ νήπιος οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰρηπύκων οἷων στέρνοισι δέδευτο.  
 ὕστατος ἀρνείος μύλων ἔστειχε θύραζε  
 λάχι' ὡς στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445  
 τὸν δ' ἐπιμασσίμενος προσέφη κρατερὸς Πολύφημος·  
 "Ἢ κριὲ πέποι, τί μοι ὦδε διὰ σπέος ἔσσυτο μύλων

"As soon as early Dawn appeared, the rosy-fingered, then the males of the flock hastened forth to pasture and the females bleated un milked about the pens, for their udders were bursting. And their master, distressed with grievous pains, felt along the backs of all the sheep as they stood up before him, but in his folly he marked not this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went forth, burdened with the weight of his fleece and my cunning self. And mighty Polyphemus, as he felt along his back, spoke to him, saying:

"Good ram, why pray is it that thou goest forth



ῥστατος· οὐ τι πῖρος γε λειψόμενος ἔρχεται οἶων,  
 ἀλλὰ πολὺ πρῶτος νέμεται τέρεϊ· ἄνθεα ποίης  
 μακρὰ βιβίης, πρῶτος δὲ ῥόας ποταμῶν ὑφικίει, 430  
 πρῶτος δὲ σταθμῶνδε λιλαίεαι ἀπονέεσθαι  
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος  
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλίωσε  
 σὺν λυγροῖς ἐταίροισι δαμασσύμενος φρένας οἶνω,  
 (ὧτίς, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 435  
 εἰ δὴ ὁμοφρονέεις ποτιφωνήεις τε γένοιο  
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἡλασκάξει·  
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ  
 θεινόμενον ῥαίοιτο πρὸς οὐδέϊ, καὶ δέ κ' ἐμὸν κῆρ  
 λωφίσειε κακῶν, τί μοι οὐτιδανὸς πόρεν Οἴτις.' 440  
 "Ὡς εἰπὼν τὸν κριὸν ἀπὸ τοῦ πέμπε θύραζε.  
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς  
 πρῶτος ὑπ' ἀρνείου λόμην, ὑπέλυσα δ' ἐταίρους.

## SIDE II, BAND 4: CIRCE (Book X)

"Λὺτάρ ἐγὼ δίχα πάντας ἐνκνήμιδας ἐταίρους  
 ἡρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅσασσα· 205  
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.  
 κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὅκα·  
 ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.  
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἐταῖροι  
 κλαίοντες· κατὰ δ' ἅμμε λίπον γούωντας ὀπισθεν. 210  
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης  
 ξεστοῖσιν λύεσσι, περισκέπτῳ ἐνὶ χώρῳ·  
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,  
 τοὺς αὐτὴ κατέβηκεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.  
 οὐδ' οἳ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοῖ γε 215  
 οὐρῇσιν μακρῇσι περισσαινόντες ἀνέστησαν.  
 ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα  
 σάινωσ', αἰεὶ γάρ τε φέρει μελίγματα θυμοῦ,  
 ὥς τοὺς ἀμφὶ λύκοι κρατερῶνυχες ἢ δὲ λέοντες  
 σάινον· τοῖ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα. 220  
 ἔσαν δ' ἐν προθύροισι θεῖς καλλιπλοκάμοιο,  
 Κίρκης δ' ἔνδον ἄκουον ὑειδούσης ὅπῃ καλῇ,  
 ἰστὸν ἐποιομένης μέγαν ἄμβροτον, οἷα θεῶν  
 λεπτὴ τε καὶ χαρίεντα καὶ ἡγλαὰ ἔργα πέλονται.  
 τοῖσι δὲ μύθων ἦρχε Πολύτις ὄρχαμος ἀνδρῶν,  
 ὅς μοι κήδιστος ἐτάρων ἦν κεννύτατός τε· 225  
 "ὦ φίλοι, ἔνδον γάρ τις ἐποιομένη μέγαν ἰστὸν  
 καλὸν αἰοιδίαι, δάπεδον δ' ἔπαιον ἀμφιμέμκεν,  
 ἡ θεὸς ἢ γυνὴ· ἀλλὰ φθεγγώμεθα θᾶσσον."  
 "Ὡς ἄρ' ἐφώνησεν, τοῖ δὲ φθέγγοντο καλεῦντες.  
 ἡ δ' αἰψ' ἐξελθοῦσα θύρας ὤξε φαινίς 230  
 καὶ κάλει· οἳ δ' ἅμα πάντες ἀνδρείησιν ἔποντο·  
 Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.  
 εἶσεν δ' εἰσαγαγούσα κατὰ κλισμούς τε θρόνους τε,  
 ἐν δὲ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρόν  
 οἶνω Πραμνεῖω ἐκύκα· ἀνέμισγε δὲ σίτω 235  
 φάρμακα λυγρὰ, ἵνα πάγχυ λαθοῖατο πατρίδος αἰῆς.  
 αὐτὰρ ἐπεὶ δῶκεν τε καὶ ἔκπιοι, αὐτίκ' ἔπειτα  
 ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.  
 οἳ δὲ σὺν μὲν ἔχον κεφαλὰς φωνὴν τε τρίχας τε  
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὥς τὸ πάρος περ.  
 ὥς οἳ μὲν κλαίοντες ἐέρχατο, τοῖσι δὲ Κίρκη 241  
 πῦρ ῥ' ἄκυλον βάλανόν τε βάλεν καρπὸν τε κρανεῖς  
 ἔδμεναι, οἷα σύες χαμαιεννάδες αἰὲν ἔδουσιν.

thus through the cave the last of the flock? Thou hast not heretofore been wont to lag behind the sheep, but wast ever far the first to feed on the tender bloom of the grass, moving with long strides, and ever the first didst reach the streams of the river, and the first didst long to return to the fold at evening. But now thou art last of all. Surely thou art sorrowing for the eye of thy master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine, even Noman, who, I tell thee, has not yet escaped destruction. If only thou couldst feel as I do, and couldst get thee power of speech to tell me where he skulks away from my wrath, then should his brains be dashed on the ground here and there throughout the cave, when I had smitten him, and my heart should be lightened of the woes which good-for-naught Noman has brought me.

"So saying, he sent the ram forth from him. And when we had gone a little way from the cave and the court, I first loosed myself from under the ram and set my comrades free.

"Then I told off in two bands all my well-greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two-and-twenty comrades, all weeping; and they left us behind, lamenting. Within the forest glades they found the house of Circe, built of polished stone in a place of wide outlook,<sup>1</sup> and round about it were mountain wolves and lions, whom Circe herself had bewitched; for she gave them evil drugs. Yet these beasts did not rush upon my men, but pranced about them fawningly, wagging their long tails. And as when hounds fawn around their master as he comes from a feast, for he ever brings them bits to soothe their temper, so about them fawned the stout-clawed wolves and lions; but they were seized with fear, as they saw the dread monsters. So they stood in the gateway of the fair-tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, finely-woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and truest:

"Friends, within someone goes to and fro before a great web, singing sweetly, so that all the floor echoes; some goddess it is, or some woman. Come, let us quickly call to her."

"So he spoke, and they cried aloud, and called to her. And she straightway came forth and opened the bright doors, and bade them in; and all went with her in their folly. Only Eurylochus remained behind, for he suspected that there was a snare. She brought them in and made them sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Pramnian wine; but in the food she mixed baneful drugs, that they might utterly forget their native land. Now when she had given them the potion, and they had drunk it off, then she presently smote them with her wand, and penned them in the sties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged even as before. So they were penned there weeping, and before them Circe flung mast and acorns, and the fruit of the cornel tree, to eat, such things as wallowing swine are wont to feed upon.

"Ὡς φασμένη ψυχὴ μὲν ἔβη δόμον· Αἰδὸς εἶσω 150  
Τειρεσίαιο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλαξεν·  
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ  
ἦλυθε καὶ πῖεν αἶμα κελαϊνεφές· αὐτίκα δ' ἔγνω,  
καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

"Τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἡρώεντα 155  
ζῶδς ἐών; χαλεπὸν δὲ τὰδε ζῶοισιν ὀράσθαι.  
μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,  
Ὀκεανὸς μὲν πρῶτα, τὸν οὐ πῶς ἔστι περῆσαι  
πεζὼν ἐόντ', ἣν μὴ τις ἔχῃ ἐνεργέα νῆα.<sup>1</sup>  
ἦ νῦν δὴ Τροίηθεν ἀλῶμενος ἐνθάδ' ἰκάνεις 160  
νῆι τε καὶ ἐτάροισι πολλὸν χρόνον; οὐδέ πω ἦλθες  
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;

"Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
'Μῆτερ ἐμή, χρεῖώ με κατήγαγεν εἰς Ἀἶδαο  
ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο· 165  
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς  
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,  
ἐξ οὗ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δίφῳ  
Ἴλιον εἰς εὐπῶλον, ἵνα Τρῳέεσσι μαχοίμην.  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170  
τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτιοιο;  
ἦ δολιχὴ νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα  
οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνεν;  
εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,  
ἦ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἦ τίς ἦδη 175  
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.  
εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,  
ἦ ἐ μένει παρὰ παιδί καὶ ἔμπεδα πάντα φυλίσσει  
ἦ ἦδη μιν ἐγήμεν Ἀχαιῶν ὅς τις ἄριστος·

"Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180  
'Καὶ λίην κείνη γε μένει τετληότι θυμῷ  
σοῖσιν ἐνὶ μεγάροισιν· οἰζυραὶ δέ οἱ αἰεὶ  
φθίνουσιν νύκτες τε καὶ ἡμέραι δίκρυ χεοῦση.  
σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος  
Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἰσας 185  
δαίνυνται, ἃς ἐπέοικε δικασπόλον ἀνδρ' ἀλεγύνειν·  
πάντες γὰρ καλέουσι. πατήρ δὲ σὸς αὐτόθι μῖμνει  
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὐναὶ  
δέμνια καὶ χλαῖναι καὶ ῥήγεια σιγαλόεντα,  
ἀλλ' ὃ γε χεῖμα μὲν εὐδαίῃ δμῶες ἐνὶ οἴκῳ, 190  
ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροὶ εἴματα εἴται·  
αὐτὰρ ἐπὶν ἔλθῃσι θέρος τεθαλυῖα τ' ὀπώρα,  
πάντῃ οἱ κατὰ γουνὸν ἰλῶῃς οἰνοπέδοιο  
φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὐναί.  
εὐθ' ὃ γε κείτ' ἰχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195  
σὸν νόστον ποθέων,<sup>1</sup> χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.  
οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐέσπον·  
οὐτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπὸς ἰοχέαιρα  
οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνεν,  
οὕτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἣ τε μάλιστα 200  
τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμὸν·  
ἀλλὰ με σὺς τε πόθος σὺ τε μῖδεα, φαίδιμ' Ὀδυσσεῦ,  
σὴ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα·

"Ὡς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίξας  
μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖης. 205  
τρεῖς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,  
τρεῖς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ οὐεῖρω  
ἔπατ'. ἐμοὶ δ' ἄχος ὕψυ γενέσκετο κηρόθι μᾶλλον.

"So saying the spirit of the prince, Teiresias, went back into the house of Hades, when he had declared his prophecies; but I remained there steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"My child, how didst thou come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and dread streams; Oceanus first, which one may in no wise cross on foot, but only if one have a well-built ship. Art thou but now come hither from Troy after long wanderings with thy ship and thy companions? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?

"So she spoke, and I made answer and said: 'My mother, necessity brought me down to the house of Hades, to seek soothsaying of the spirit of Theban Teiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have ever been wandering, laden with woe, from the day when first I went with goodly Agamemnon to Ilus, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it truly. What fate of grievous death overcame thee? Was it long disease, or did the archer, Artemis, assail thee with her gentle shafts, and slay thee? And tell me of my father and my son, whom I left behind me. Does the honour that was mine still abide with them, or does some other man now possess it, and do they say that I shall no more return? And tell me of my wedded wife, of her purpose and of her mind. Does she abide with her son, and keep all things safe? or has one already wedded her, whosoever is best of the Achaeans?'

"So I spoke, and my honoured mother straightway answered: 'Aye verily she abides with steadfast heart in thy halls, and ever sorrowfully for her do the nights and the days wane, as she weeps. But the fair honour that was thine no man yet possesses, but Telemachus holds thy deimesne unharassed, and feasts at equal banquets, such as it is fitting that one who deals judgment should share, for all men invite him. But thy father abides there in the tilled land, and comes not to the city, nor has he, for bedding, bed and cloaks and bright coverlets, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body mean raiment. But when summer comes and rich autumn, then all about the slope of his vineyard plot are strewn his lowly beds of fallen leaves. There he lies sorrowing, and nurses his great grief in his heart, in longing for thy return, and heavy old age has come upon him. Even so did I too perish and meet my fate. Neither did the keen-sighted archer goddess assail me in my halls with her gentle shafts, and slay me, nor did any disease come upon me, such as oftencost through grievous wasting takes the spirit from the limbs; nay, it was longing for thee, and for thy counsels, glorious Odysseus, and for thy tender-heartedness, that robbed me of honey-sweet life.'

"So she spoke, and I pondered in heart, and was fain to clasp the spirit of my dead mother. Thrice I sprang towards her, and my heart bade me clasp her, and thrice she flitted from my arms like a shadow or a dream, and pain grew ever sharper at my heart.

<sup>1</sup> Lines 157-9 were rejected by Aristarchus.