

## I

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 " Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ  
 τοιοῦδ' οἶος ὃδ' ἐστί, θεοῖς ἐναλίγκιος αὐδῶν.  
 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι 5  
 ἢ ὅτ' εὐφροσύνη μὲν ἔχη κάτα δῆμον ἅπαντα,  
 δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ  
 ἡμενοὶ ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι  
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω  
 οἴνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι· 10  
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.  
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στυγέοντα  
 εἶρεσθ', 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  
 εἶδετ', ἐγὼ δ' ἂν ἔπειτα φυγῶν ὑπο νηλεῆς ἡμαρ  
 ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.  
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν 20  
 ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.  
 ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ  
 Νήριτον εἰνοσίφυλλον, ἀριπρεπέες· ἀμφὶ δὲ νῆσοι  
 πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.

## BOOK IX

THEN Odysseus, of many wiles, answered him, and  
 said: "Lord Alcinous, renowned above all men,  
 verily this is a good thing, to listen to a minstrel  
 such as this man is, like unto the gods in voice. For  
 myself I declare that there is no greater fulfilment  
 of delight than when joy possesses a whole people,  
 and banqueters in the halls listen to a minstrel as  
 they sit in order due, and by them tables are laden  
 with bread and meat, and the cup-bearer draws wine  
 from the bowl and bears it round and pours it into  
 the cups. This seems to my mind the fairest thing  
 there is. But thy heart is turned to ask of my  
 grievous woes, that I may weep and groan the more.  
 What, then, shall I tell thee first, what last? for woes  
 full many have the heavenly gods given me. First  
 now will I tell my name, that ye, too, may know it,  
 and that I hereafter, when I have escaped from the  
 pitiless day of doom, may be your host, though I  
 dwell in a home that is afar. I am Odysseus, son of  
 Laertes, who am known among men for all manner  
 of wiles,<sup>1</sup> and my fame reaches unto heaven. But  
 I dwell in clear-seen Ithaca, wherein is a mountain,  
 Neriton, covered with waving forests, conspicuous  
 from afar; and round it lie many isles hard by one  
 another, Dulichium, and Same, and wooded Zacynthus.

<sup>1</sup> Or, "who am known among all men for my wiles."

αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἄλλ' κείται 25  
 πρὸς ζόφον, αἱ δὲ τ' ἀνευθε πρὸς ἠῶ τ' ἡέλιόν τε,  
 τρηχεῖ', ἀλλ' ἄγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε  
 ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι.  
 ἢ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δία θεάων,  
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.<sup>1</sup> 30  
 ὧς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν  
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι·  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.  
 ὧς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκῆων  
 γίγνεται, εἴ περ καὶ τις ὑπόπροθι πίονα οἶκον 35  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,  
 ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

“ Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,  
 Ἴσμάρῳ. ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 δασσάμεθ', ὡς μὴ τίς μοι ὑπεμβόμενος κίοι ἴσης.  
 ἔνθ' ἢ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.  
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἔλικας βούς·  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,

<sup>1</sup> Line 30 is omitted in most MSS.

<sup>1</sup> This rendering of χθαμαλή is justified by Strabo x. ii. 12 and by modern Greek usage. The ordinary meaning “low” cannot be right here. The translation given of this whole passage brings Homer's description into agreement with the

Ithaca itself lies close in to the mainland<sup>1</sup> the furthest toward the gloom,<sup>2</sup> but the others lie apart toward the Dawn and the sun—a rugged isle, but a good nurse of young men; and for myself no other thing can I see sweeter than one's own land. Of a truth Calypso, the beautiful goddess, sought to keep me by her in her hollow caves, yearning that I should be her husband; and in like manner Circe would fain have held me back in her halls, the guileful lady of Aeaea, yearning that I should be her husband; but they could never persuade the heart within my breast. So true is it that naught is sweeter than a man's own land and his parents, even though it be in a rich house that he dwells afar in a foreign land away from his parents. But come, let me tell thee also of my woeful home-coming, which Zeus laid upon me as I came from Troy.

“From Ilios the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; and from the city we took their wives and great store of treasure, and divided them among us, that so far as lay in me no man might go defrauded of an equal share. Then verily I gave command that we should flee with swift foot, but the others in their great folly did not hearken. But there much wine was drunk, and many sheep they slew by the shore, and sleek kine of shambling gait. Meanwhile the Cicones went and called to other

actual facts. It accepts the view that Homer's Ithaca is to be identified, not with Thiaki, but with Leucas. As commonly rendered, the lines convict the poet of an utter ignorance of the geography of western Greece.

<sup>2</sup> That is, from the standpoint of a sailor making his way up the coast toward the dark and unknown region of the north and west.

οἳ σφιν γείτορες ἦσαν, ἅμα πλέονες καὶ ἀρείους,  
 ἠπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων  
 ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν εἶναι. 50  
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθηα γίγνεται ὦρῃ,  
 ἠέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη  
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.  
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῆσι,  
 βάλλον δ' ἰλλήλους χαλκήρεσιν ἐγχείησιν. 55  
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμῶν,  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ εἶντας.  
 ἡμῶς δ' ἠέλιος μετενίσσετο βουλυτόνδε,  
 καὶ τότε δὴ Κίκονες κλίναν δαμάσαντες Ἀχαιοῦς.  
 ἕξ δ' ἀφ' ἐκάστης νηὸς εὐκνήμιδες ἑταῖροι 60  
 ὄλωθ'· οἳ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.  
 “Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.  
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,  
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι, 65  
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑποδηθέντες.  
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
 αἱ μὲν ἔπειτ' ἐφέρουτ' ἐπικάρσιαι, ἰστία δὲ σφιν 70  
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.  
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,  
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἠπειρόνδε.  
 ἐνθα δὴ δύο νύκτας δύο τ' ἡμέματα συνεχῆς αἰεὶ  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75

Cicones who were their neighbours, at once more  
 numerous and braver than they—men that dwelt  
 inland and were skilled at fighting with their foes  
 from chariots, and, if need were, on foot. So they  
 came in the morning, as thick as leaves or flowers  
 spring up in their season; and then it was that an  
 evil fate from Zeus beset us luckless men, that we  
 might suffer woes full many. They set their battle  
 in array and fought by the swift ships, and each side  
 hurled at the other with bronze-tipped spears. Now  
 as long as it was morn and the sacred day was  
 waxing, so long we held our ground and beat them  
 off, though they were more than we. But when  
 the sun turned to the time for the unyoking of  
 oxen, then the Cicones prevailed and routed the  
 Achaeans, and six of my well-greaved comrades  
 perished from each ship; but the rest of us escaped  
 death and fate.

“Thence we sailed on, grieved at heart, glad to  
 have escaped from death, though we had lost our  
 dear comrades; nor did I let my curved ships pass  
 on till we had called thrice on each of those hapless  
 comrades of ours who died on the plain, cut down by  
 the Cicones. But against our ships Zeus, the cloud-  
 gatherer, roused the North Wind with a wondrous  
 tempest, and hid with clouds the land and the sea  
 alike, and night rushed down from heaven. Then  
 the ships were driven headlong, and their sails were  
 torn to shreds by the violence of the wind. So we  
 lowered the sails and stowed them aboard, in fear of  
 death, and rowed the ships hurriedly toward the land.  
 There for two nights and two days continuously we  
 lay, eating our hearts for weariness and sorrow. But

ἀλλ' ὅτε δὴ τρίτον ἡμᾶρ εὐπλόκαμος τέλεσ' Ἡώς,  
 ἰστοὺς στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες  
 ἡμεῖθα, τὰς δ' ἀνεμὸς τε κυβερνήται τ' ἴθυνον.  
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαίαν  
 ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν  
 καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

“Ἐνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισιν  
 πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν  
 γαίης Λωτοφάγων, οἳ τ' ἀνθινον εἶδαρ ἔδουσι.  
 ἐνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,  
 αἴψα δὲ δεῖπνον ἔλαυτο θοῆς παρὰ νηυσὶν ἑταίροι.  
 αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτήτος,  
 δὴ τοτ' ἐγὼν ἐτάρους προτεῖν πεύθεσθαι ἰόντας,  
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες  
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὑπάσσας.<sup>1</sup>  
 οἳ δ' αἴψ' οἰχόμενοι μίγην ἀνδράσι Λωτοφάγοισιν·  
 οὐδ' ἄρα Λωτοφάγοι μῆδουθ' ἐτάροισιν ὄλεθρον  
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.  
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,  
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἠθέλεν οὐδὲ νέεσθαι,  
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι  
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
 νηυσὶ δ' ἐνὶ γλαφυρήσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.  
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους  
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,  
 μὴ πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.  
 οἳ δ' αἴψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολίην ἄλα τύπτον ἐρετμοῖς.

<sup>1</sup> Line 90 (= x. 102) is placed before 89 in most MSS. It seems inconsistent with 94.

when now fair-tressed Dawn brought to its birth the third day, we set up the masts and hoisted the white sails, and took our seats, and the wind and the helmsmen steered the ships. And now all unscathed should I have reached my native land, but the wave and the current and the North Wind beat me back as I was rounding Malea, and drove me from my course past Cythera.

“Thence for nine days' space I was borne by direful winds over the teeming deep; but on the tenth we set foot on the land of the Lotus-eaters, who eat a flowery food. There we went on shore and drew water, and straightway my comrades took their meal and drink, I sent forth some of my comrades to go and learn who the men were, who here ate bread upon the earth; two men I chose, sending with them a third as a herald. So they went straightway and mingled with the Lotus-eaters, and the Lotus-eaters did not plan death for my comrades, but gave them of the lotus to taste. And whosoever of them ate of the honey-sweet fruit of the lotus, had no longer any wish to bring back word or to return, but there they were fain to abide among the Lotus-eaters, feeding on the lotus, and forgetful of their homeward way. These men, therefore, I brought back perforce to the ships, weeping, and dragged them beneath the benches and bound them fast in the hollow ships; and I bade the rest of my trusty comrades to embark with speed on the swift ships, lest perchance anyone should eat of the lotus and forget his homeward way. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ· 105  
 Κυκλώπων δ' ἐς γαίαν ὑπερφιάλων ἀθεμίστων  
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν  
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσιν,  
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,  
 πυροὶ καὶ κριθαὶ ἠδ' ἄμπελοι, αἳ τε φέρουσιν 110  
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.  
 τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,  
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος  
 παίδων ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν. 115  
 "Νῆσος ἔπειτα λάχεια<sup>1</sup> παρὲκ λιμένος τετάνυσται,  
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,  
 ὑλήεσσ'· ἐν δ' αἴγες ἀπειρέσιαι γεγυῖασιν  
 ἀγριαί· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,  
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120  
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.  
 οὔτ' ἄρα ποιμνησιν καταΐσχεται οὔτ' ἀρότοισιν,  
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα  
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἴγας.  
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι, 125  
 οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν  
 νῆας ἐυσσέλμους, αἳ κεν τελέοιεν ἕκαστα  
 ἄσπε' ἐπ' ἀνθρώπων ἰκνεύμεναι, οἳά τε πολλὰ  
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περώσιν θάλασσαν·  
 οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοντο. 130  
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὦρια πάντα·

<sup>1</sup> ἔπειτα λάχεια: ἔπειτ' ἐλάχεια Zenodotus; cf. x. 509.

"Thence we sailed on, grieved at heart, and we  
 came to the land of the Cyclopes, an overweening  
 and lawless folk, who, trusting in the immortal gods,  
 plant nothing with their hands nor plough; but all  
 these things spring up for them without sowing or  
 ploughing, wheat, and barley, and vines, which bear  
 the rich clusters of wine, and the rain of Zeus gives  
 them increase. Neither assemblies for council have  
 they, nor appointed laws, but they dwell on the peaks  
 of lofty mountains in hollow caves, and each one is  
 lawgiver to his children and his wives, and they reck  
 nothing one of another.

"Now there is a level<sup>1</sup> isle that stretches aslant  
 outside the harbour, neither close to the shore of the  
 land of the Cyclopes, nor yet far off, a wooded isle.  
 Therein live wild goats innumerable, for the tread  
 of men scares them not away, nor are hunters  
 wont to come thither, men who endure toils in  
 the woodland as they course over the peaks of  
 the mountains. Neither with flocks is it held, nor  
 with ploughed lands, but unsown and untilled all  
 the days it knows naught of men, but feeds the  
 bleating goats. For the Cyclopes have at hand no  
 ships with vermilion cheeks,<sup>2</sup> nor are there ship-  
 wrights in their land who might build them well-  
 benched ships, which should perform all their wants,  
 passing to the cities of other folk, as men often  
 cross the sea in ships to visit one another—craftsmen,  
 who would have made of this isle also a fair settle-  
 ment. For the isle is nowise poor, but would bear

<sup>1</sup> The word is a doubtful one. Others render, "deep-soiled," and still others, "overgrown with brush," i.e. "waste."

<sup>2</sup> That is, with bows painted red.

## HOMER

ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας  
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοὶ ἄμπελοι εἶεν.  
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήϊον αἰεὶ  
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135  
 ἐν δὲ λιμὴν ἑύορμος, ἵν' οὐ χρεῶν πείσματός ἐστιν,  
 οὐτ' εὐνάς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,  
 ἀλλ' ἐπικέλσαντας μείναι χρόνον εἰς ὃ κε ναυτέων  
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται.  
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140  
 κρήνην ὑπὸ σπέλιους· περὶ δ' αἴγειροι πεφύασιν.  
 ἔνθα κατεπλέομεν, καὶ τις θεὸς ἠγεμόνευεν  
 νύκτα δι' ὄρφναίην, οὐδὲ προυφαίνεται' ἰδέσθαι·  
 ἀἴρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη  
 οὐρανόθεν προύφαινε, κατείχετο δὲ νεφέεσσιν. 145  
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν,  
 οὐτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
 εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.  
 κελσάσῃσι δὲ νηυσὶ καθείλομεν ἰστία πάντα,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150  
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἥῳ διαν.  
 "Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.  
 ὤρσαν δὲ νύμφαι, κούραι Διὸς αἰγιόχοιο,  
 αἴγας ὄρεσκφούς, ἵνα δειπνήσειαν ἐταῖροι. 155  
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους  
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
 βάλλομεν· αἴψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
 νῆες μὲν μοι ἔποντο δωδέκα, ἐς δὲ ἐκάστην  
 ἐννέα λάγχανον αἴγας· ἐμοὶ δὲ δέκ' ἔξελον οἴφ. 160

## THE ODYSSEY, IX. 132-160

all things in season. In it are meadows by the shores  
 of the grey sea, well-watered meadows and soft,  
 where vines would never fail, and in it level plough-  
 land, whence they might reap from season to season  
 harvests exceeding deep, so rich is the soil beneath ;  
 and in it, too, is a harbour giving safe anchorage,  
 where there is no need of moorings, either to throw  
 out anchor-stones or to make fast stern cables, but  
 one may beach one's ship and wait until the sailors'  
 minds bid them put out, and the breezes blow fair.  
 Now at the head of the harbour a spring of bright  
 water flows forth from beneath a cave, and round  
 about it poplars grow. Thither we sailed in, and  
 some god guided us through the murky night; for  
 there was no light to see, but a mist lay deep about  
 the ships and the moon showed no light from heaven,  
 but was shut in by clouds. Then no man's eyes be-  
 held that island, nor did we see the long waves  
 rolling on the beach, until we ran our well-benched  
 ships on shore. And when we had beached the  
 ships we lowered all the sails and ourselves went  
 forth on the shore of the sea, and there we fell  
 asleep and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered,  
 we roamed throughout the isle marvelling at it; and  
 the nymphs, the daughters of Zeus who bears the  
 aegis, roused the mountain goats, that my comrades  
 might have whereof to make their meal. Straight-  
 way we took from the ships our curved bows and  
 long javelins, and arrayed in three bands we fell to  
 smiting; and the god soon gave us game to satisfy  
 our hearts. The ships that followed me were twelve,  
 and to each nine goats fell by lot, but for me alone  
 they chose out ten.

“Ὡς τότε μὲν πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,  
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεύσιν ἕκαστοι  
 ἡφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165  
 Κυκλώπων δ' ἐς γαίαν ἐλεύσσομεν ἐγγὺς ἐόντων,  
 καπνὸν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.  
 ἡμὸς δ' ἡέλιος κατέδου καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμὸς δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170  
 καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

“Ἄλλοι μὲν νῦν μίμνεν', ἐμοὶ ἐρήρηες ἐταῖροι·  
 αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινές εἰσιν,  
 ἢ ῥ' οἳ γ' ὑβρισταὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175  
 ἢ φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.'

“Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταίρους  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς. 180  
 ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,  
 ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν ἄγχι θαλάσσης,  
 ὑψηλόν, δάφνησι κατηρεφές. ἔνθα δὲ πολλὰ  
 μῆλ', οἷές τε καὶ αἰγες, ἰαύεσκον· περὶ δ' αὐλῇ  
 ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισι 185  
 μακρῆσιν τε πίτυσιν ἰδὲ δρυσὶν ὑψικόμοισιν.  
 ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὃς ῥα τὰ μῆλα  
 οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους  
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἦδη.

“So then all day long till set of sun we sat feasting  
 on abundant flesh and sweet wine. For not yet was  
 the red wine spent from out our ships, but some was  
 still left; for abundant store had we drawn in jars  
 for each crew when we took the sacred citadel of the  
 Cicones. And we looked across to the land of the  
 Cyclopes, who dwelt close at hand, and marked the  
 smoke, and the voice of men, and of the sheep, and  
 of the goats. But when the sun set and darkness  
 came on, then we lay down to rest on the shore of  
 the sea. And as soon as early Dawn appeared, the  
 rosy-fingered, I called my men together and spoke  
 among them all:

“‘Remain here now, all the rest of you, my trusty  
 comrades, but I with my own ship and my own com-  
 pany will go and make trial of yonder men, to learn  
 who they are, whether they are cruel, and wild, and  
 unjust, or whether they love strangers and fear the  
 gods in their thoughts.’

“So saying, I went on board the ship and bade  
 my comrades themselves to embark, and to loose the  
 stern cables. So they went on board straightway  
 and sat down upon the benches, and sitting well in  
 order smote the grey sea with their oars. But when  
 we had reached the place, which lay close at hand,  
 there on the land's edge hard by the sea we saw a  
 high cave, roofed over with laurels, and there many  
 flocks, sheep and goats alike, were wont to sleep.  
 Round about it a high court was built with stones  
 set deep in the earth, and with tall pines and high-  
 crested oaks. There a monstrous man was wont to  
 sleep, who shepherded his flocks alone and afar, and  
 mingled not with others, but lived apart, with his

190 καὶ γὰρ θαυμ' ἐτέτυκτο πελώριον, οὐδὲ ἐφίκει  
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίψ' ὑλήεντι  
 ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.  
 " Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους  
 αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι,  
 195 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους  
 βῆν'· ἀτὰρ αἴγεον ἄσκον ἔχον μέλανος οἴνοιο  
 ἠδέος, ὃν μοι ἔδωκε Μάρων, Ἐυάνθεος υἱός,  
 ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,  
 οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ  
 200 ἀζόμενοι· ᾠκει γὰρ ἐν ἄλσει δενδρήεντι  
 Φοῖβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·  
 χρυσοῦ μὲν μοι ἔδωκε ἑυεργέος ἑπτὰ τάλαντα,  
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα  
 οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας  
 205 ἠδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτόν  
 ἠείδη δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μὶ οἴη.  
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,  
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα  
 210 χεῦ', ὀδμή δ' ἠδεία ἀπὸ κρητῆρος ὀδώδει  
 θεσπεσίη· τότε ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.  
 τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἦα  
 κωρύκῳ· αὐτίκα γὰρ μοι οἴσατο θυμὸς ἀγήνωρ  
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν,  
 215 ἄγριον, οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας.  
 " Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον

heart set on lawlessness. For he was fashioned a wondrous monster, and was not like a man that lives by bread, but like a wooded peak of lofty mountains, which stands out to view alone, apart from the rest.

"Then I bade the rest of my trusty comrades to remain there by the ship and to guard the ship, but I chose twelve of the best of my comrades and went my way. With me I had a goat-skin of the dark, sweet wine, which Maro, son of Euanthes, had given me, the priest of Apollo, the god who used to watch over Ismarus. And he had given it me because we had protected him with his child and wife out of reverence; for he dwelt in a wooded grove of Phoebus Apollo. And he gave me splendid gifts: of well-wrought gold he gave me seven talents, and he gave me a mixing-bowl all of silver; and besides these, wine, wherewith he filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew thereof, but himself and his dear wife, and one house-dame only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing-bowl marvellously sweet; then verily would one not choose to hold back. With this wine I filled and took with me a great skin, and also provision in a scrip; for my proud spirit had a foreboding that presently a man would come to me clothed in great might, a savage man that knew naught of justice or of law.<sup>1</sup>

"Speedily we came to the cave, nor did we find

<sup>1</sup> In the Greek both words are plural. The idea is therefore not abstract, but concrete, and suggests that "law" was to the speaker a body of traditional decrees, or dooms.



εὔρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.  
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα.  
 ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ  
 ἀρνῶν ἠδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220  
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
 χωρὶς δ' αὖθ' ἔρσαι. ναῖον δ' ὀρῶ ἄγγεα πάντα,  
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.  
 ἐνθ' ἐμὲ μὲν πρότισθ' ἔταροι λίσσοντ' ἐπέεσσιν  
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225  
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας  
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·  
 ἀλλ' ἐγὼ οὐ πιθόμην, ἢ τ' ἂν πολὺ κέρδιον ἦεν,  
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.  
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανείς ἐρατεινὸς ἔσεσθαι. 230

“Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ  
 τυρῶν αἰνυμένοι φάγομεν, μένομέν τέ μιν ἔνδον  
 ἦμενοι, ἦος ἐπήλθε νέμων. φέρε δ' ὄβριμον ἄχθος  
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη,  
 ἐντοσθεν<sup>1</sup> δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235  
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.  
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα  
 πάντα μάλ' ὄσσ' ἠμελγε, τὰ δ' ἄρσενά λείπε θύρηφιν,  
 ἀρνειοὺς τε τράγους τε, βαθείης ἔκτοθεν<sup>2</sup> αὐλῆς.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 240  
 ὄβριμον· οὐκ ἂν τόν γε δύο καὶ εἴκοσ' ἄμαξαι  
 ἐσθλαὶ τετράκυκλοι ἀπ' οὔδεος ὀχλίσειαν·

<sup>1</sup> ἐντοσθεν : ἐκτοσθεν.

<sup>2</sup> ἐκτοθεν : ἐντοθεν most editors ; cf. 338.

him within, but he was pasturing his fat flocks in the fields. So we entered the cave and gazed in wonder at all things there. The crates were laden with cheeses, and the pens were crowded with lambs and kids. Each kind was penned separately: by themselves the firstlings, by themselves the later lambs, and by themselves again the newly yeaned. And with whey were swimming all the well-wrought vessels, the milk-pails and the bowls into which he milked. Then my comrades spoke and besought me first of all to take of the cheeses and depart, and thereafter speedily to drive to the swift ship the kids and lambs from out the pens, and to sail over the salt water. But I did not listen to them—verily it would have been better far—to the end that I might see the man himself, and whether he would give me gifts of entertainment. Yet, as it fell, his appearing was not to prove a joy to my comrades.

“Then we kindled a fire and offered sacrifice, and ourselves, too, took of the cheeses and ate, and thus we sat in the cave and waited for him until he came back, herding his flocks. He bore a mighty weight of dry wood to serve him at supper time, and flung it down with a crash inside the cave, but we, seized with terror, shrank back into a recess of the cave. But he drove his fat flocks into the wide cavern—all those that he milked; but the males—the rams and the goats—he left without in the deep court.<sup>1</sup> Then he lifted on high and set in place the great door-stone, a mighty rock; two and twenty stout four-wheeled waggons could not lift it from the ground,

<sup>1</sup> This rendering takes ἐκτοθεν as an adverb, and βαθείης αὐλῆς as a local genitive (see Monro, *Homeric Grammar*, § 149). Otherwise we must change the text here and in 338.

τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρησιν.  
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἤκεν ἐκάστη. 245  
 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος  
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,  
 ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη  
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἶη.

αὐτὰρ ἐπεὶ δὴ σπεῦσε πνησάμενος τὰ ἄῆρα, 250  
 καὶ τότε πῦρ ἀνέκαιε καὶ εἶσιδεν, εἶρετο δ' ἡμέας·

“ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;  
 ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε,  
 οἶά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται  
 ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;” 255

“Ὡς ἔφαθ', ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ,  
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον,  
 ἀλλὰ καὶ ὧς 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' Ἀτρεΐδω Ἀγαμέμνονος εὐχόμεθ' εἶναι,  
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265  
 πολλοὺς. ἡμεῖς δ' αὐτε κιχανόμενοι τὰ σὰ γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινήμιον ἢ καὶ ἄλλως

δοίης δωτίνην, ἢ τε ξείνων θέμις ἐστίν.  
 ἀλλ' αἰδεῖο, φέριστε, θεοῦς· ἰκέται δέ τοί εἰμεν,  
 Ζεὺς δ' ἐπιτιμήτωρ ἰκετάων τε ξείνων τε, 270  
 ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ.”

such a towering mass of rock he set in the doorway  
 Thereafter he sat down and milked the ewes and  
 bleating goats all in turn, and beneath each dam  
 he placed her young. Then presently he curdled  
 half the white milk, and gathered it in wicker baskets  
 and laid it away, and the other half he set in vessels  
 that he might have it to take and drink, and that it  
 might serve him for supper. But when he had busily  
 performed his tasks, then he rekindled the fire, and  
 caught sight of us, and asked:

“Strangers, who are ye? Whence do ye sail over  
 the watery ways? Is it on some business, or do ye  
 wander at random over the sea, even as pirates, who  
 wander, hazarding their lives and bringing evil to  
 men of other lands?”

“So he spoke, and in our breasts our spirit was  
 broken for terror of his deep voice and monstrous  
self; yet even so I made answer and spoke to him,  
 saying:

“We, thou must know, are from Troy, Achaeans,  
 driven wandering by all manner of winds over the  
 great gulf of the sea. Seeking our home, we have  
 come by another way, by other paths; so, I ween,  
 Zeus was pleased to devise. And we declare that  
 we are the men of Agamemnon, son of Atreus, whose  
 fame is now mightiest under heaven, so great a city  
 did he sack, and slew many people; but we on our  
 part, thus visiting thee, have come as suppliants to  
 thy knees, in the hope that thou wilt give us enter-  
 tainment, or in other wise make some present, as is  
 the due of strangers. Nay, mightiest one, rever-  
 ence the gods; we are thy suppliants; and Zeus  
 is the avenger of suppliants and strangers—Zeus,  
 the strangers' god—who ever attends upon reverend  
 strangers.”

“Ὡς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·  
 ‘Νήπιός εἰς, ὦ ξεῖν’, ἢ τηλόθεν εἰλήλουθας,  
 ὅς με θεοὺς κέλεαι ἢ δεϊδίμεν ἢ ἀλέασθαι  
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275  
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἢ πολλὸν φέρτεροί εἰμεν·  
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην  
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύει.  
 ἀλλὰ μοι εἶφ' ὅπῃ ἔσχες ἰὼν ἐνεργέα νῆα,  
 ἢ που ἐπ' ἔσχατιῆς, ἢ καὶ σχεδόν, ὄφρα δαείω.’ 280  
 “Ὡς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλὰ,  
 ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·  
 “Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων  
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,  
 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἐνεικεν· 285  
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.’  
 “Ὡς ἐφάμην, ὁ δὲ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,  
 ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἴαλλε,  
 σὺν δὲ δύω μάρψας ὡς τε σκύλακας ποτὶ γαίῃ  
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δευὲ δὲ γαῖαν. 290  
 τοὺς δὲ διὰ μελίσσι ταμῶν ὀπλίσσατο δόρπον·  
 ἦσθιε δ' ὡς τε λέων ὄρεσίτροφος, οὐδ' ἀπέλειπεν,  
 ἔγκατὰ τε σάρκας τε καὶ ὀστέα μυελόντα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθμεν Διὶ χεῖρας,  
 σχέτλια ἔργ' ὀρόωντες, ἀμυχανίη δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,  
 κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν

“So I spoke, and he straightway made answer  
 with pitiless heart: ‘A fool art thou, stranger, or art  
 come from afar, seeing that thou biddest me either to  
 fear or to shun the gods. For the Cyclopes reckon not  
 of Zeus, who bears the aegis, nor of the blessed gods,  
 since verily we are better far than they. Nor would  
 I, to shun the wrath of Zeus, spare either thee or  
 thy comrades, unless my own heart should bid me.  
 But tell me where thou didst moor thy well-wrought  
 ship on thy coming. Was it haply at a remote part  
 of the land, or close by? I fain would know.’

“So he spoke, tempting me, but he trapped me  
 not because of my great cunning; and I made answer  
 again in crafty words:

“My ship Poseidon, the earth-shaker, dashed to  
 pieces, casting her upon the rocks at the border of  
 your land; for he brought her close to the headland,  
 and the wind drove her in from the sea. But I, with  
 these men here, escaped utter destruction.’

“So I spoke, but from his pitiless heart he made  
 no answer, but sprang up and put forth his hands  
 upon my comrades. Two of them at once he seized  
 and dashed to the earth like puppies, and the brain  
 flowed forth upon the ground and wetted the earth.  
 Then he cut them limb from limb and made ready  
 his supper, and ate them as a mountain-nurtured  
 lion, leaving naught—ate the entrails, and the flesh,  
 and the marrowy bones. And we with wailing held  
 up our hands to Zeus, beholding his cruel deeds;  
 and helplessness possessed our souls. But when the  
 Cyclops had filled his huge maw by eating human  
 flesh and thereafter drinking pure milk, he lay down  
 within the cave, stretched out among the sheep.  
 And I formed a plan in my great heart to steal near

ἄσπον ἰών, ξίφος ὄξυ ἔρυσσάμενος 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  
 ὡς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν.

“Ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,  
 καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρουον ἦκεν ἐκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἅ ἔργα, 310  
 σὺν δ' ὅ γε δὴ αὐτε δύο μάρψας ὠπλίσατο δειπνιον.  
 δειπνήσας δ' αὐτροῦ ἐξήλασε πίονα μῆλα,  
 ὀηδίως ἀφελῶν θυρεὸν μέγαν· αὐτὰρ ἔπειτα  
 ἄψ' ἐπέθηκε, ὡς εἴ τε φαρέτρη πῶμ' ἐπιθείη.  
 πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315  
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,  
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.

“Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,  
 χλωρὸν ἐλαίνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320  
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες  
 ὄσπον θ' ἰστὸν νηὸς ἐεικοσόροιο μελαίνης,  
 φορτίδος εὐρείης, ἣ τ' ἐκπεράα μέγα λαίτμα·  
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσορόασθαι.  
 τοῦ μὲν ὄσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς 325  
 καὶ παρέθηκε ἑτάροισιν, ἀποξύναι δ' ἐκέλευσα·  
 οἱ δ' ὀμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστάς

him, and draw my sharp sword from beside my thigh and smite him in the breast, where the midriff holds the liver, feeling for the place with my hand. But a second thought checked me, for right there should we, too, have perished in utter ruin. For we should not have been able to thrust back with our hands from the high door the mighty stone which he had set there. So then, with wailing, we waited for the bright Dawn.

“As soon as early Dawn appeared, the rosy-fingered, he rekindled the fire and milked his goodly flocks all in turn, and beneath each dam placed her young. Then, when he had busily performed his tasks, again he seized two men at once and made ready his meal. And when he had made his meal he drove his fat flocks forth from the cave, easily moving away the great door-stone; and then he put it in place again, as one might set the lid upon a quiver. Then with loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left there, devising evil in the deep of my heart, if in any way I might take vengeance on him, and Athene grant me glory.

“Now this seemed to my mind the best plan. There lay beside a sheep-pen a great club of the Cyclops, a staff of green olive-wood, which he had cut to carry with him when dry; and as we looked at it we thought it as large as is the mast of a black ship of twenty oars, a merchantman, broad of beam, which crosses over the great gulf; so huge it was in length and in breadth to look upon. To this I came, and cut off therefrom about a fathom's length and handed it to my comrades, bidding them dress it down; and they made it smooth, and I, standing by, sharpened it at the point, and then straightway took

ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.  
καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῃ,  
ἢ ῥα κατὰ σπέιους κέχυτο μεγάλ' ἤλιθα πολλή· 330  
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι<sup>1</sup> ἄνωγον,  
ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας  
τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.  
οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,  
τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335  
ἔσπεριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.  
αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίοια μῆλα  
πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν<sup>2</sup> αὐλῆς,  
ἢ τι οἰσάμενος, ἢ καὶ θεὸς ὧς ἐκέλευσεν.  
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 340  
ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἰγας,  
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
αὐτὰρ ἐπεὶ δὴ σπεύσειε πονησάμενος τὰ ἅ ἔργα,  
σὺν δ' ὃ γε δὴ αὐτὴ δύω μάρψας ὠπλίσατο δόρπον.  
καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345  
κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·

“Κύκλωψ, τῆ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,  
ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθει  
ἡμετέρη. σοὶ δ' αὖ λαιβὴν φέρον, εἴ μ' ἐλεήσας  
οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. 350  
σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο  
ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;”

“Ὡς ἐφάμην, ὃ δ' ἔδεκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς  
ἠδὲ ποτὸν πίνων καὶ μ' ἦττε δεύτερον αὐτίς·

<sup>1</sup> πεπαλάσθαι Aristarchus, πεπαλάχθαι.

<sup>2</sup> ἔκτοθεν: ἐντοθεν most editors; cf. 239.

it and hardened it in the blazing fire. Then I laid it carefully away, hiding it beneath the dung, which lay in great heaps throughout the cave. And I bade my comrades cast lots among them, which of them should have the hardihood with me to lift the stake and grind it into his eye when sweet sleep should come upon him. And the lot fell upon those whom I myself would fain have chosen; four they were, and I was numbered with them as the fifth. At even then he came, herding his flocks of goodly fleece, and straightway drove into the wide cave his fat flocks one and all, and left not one without in the deep court, either from some foreboding or because a god so bade him. Then he lifted on high and set in place the great door-stone, and sitting down he milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. But when he had busily performed his tasks, again he seized two men at once and made ready his supper. Then I drew near and spoke to the Cyclops, holding in my hands an ivy<sup>1</sup> bowl of the dark wine:

“Cyclops, take and drink wine after thy meal of human flesh, that thou mayest know what manner of drink this is which our ship contained. It was to thee that I was bringing it as a drink offering, in the hope that, touched with pity, thou mightest send me on my way home; but thou ragest in a way that is past all bearing. Cruel man, how shall any one of all the multitudes of men ever come to thee again hereafter, seeing that thou hast wrought lawlessness?”

“So I spoke, and he took the cup and drained it, and was wondrously pleased as he drank the sweet draught, and asked me for it again a second time:

<sup>1</sup> That is, made of ivy wood.

“ 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  
 οἴνου ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·  
 ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’

“ Ὡς φάτ', ἀτὰρ οἱ αὐτίς ἐγὼ πόρον αἶθοπα οἴνον. 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  
 ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὡς περ ὑπέσθης. 365  
 Οὔτις ἐμοί γ' ὄνομα· Οὔτιν δέ με κικλήσκουσι  
 μήτηρ ἠδὲ πατήρ ἠδ' ἄλλοι πάντες ἑταῖροι.’

“ Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέϊ θυμῷ·  
 ‘ Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισιν,  
 τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται. 370

“ Ἡ καὶ ἀνακλιθεὶς πέσεν ὑπτιος, αὐτὰρ ἔπειτα  
 κεῖτ' ἀποδοχμῶσας παχὺν ἀνχένα, καδ δέ μιν ὑπνος  
 ἤρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος  
 ψωμοὶ τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἴνοβαρείων.  
 καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
 ἦος θερμαίνουτο· ἔπεσσι δὲ πάντας ἑταίρους  
 θάρσυνον, μὴ τίς μοι ὑποδείσας ἀναδύη.  
 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
 ἀψεσθαι, χλωρός περ ἑών, διεφαίνεται δ' αἰνώς,  
 καὶ τότ' ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἑταῖροι 380  
 ἴσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.

“ Give it me again with a ready heart, and tell  
 me thy name straightway, that I may give thee a  
 stranger's gift whereat thou mayest be glad. For  
 among the Cyclopes the earth, the giver of grain,  
 bears the rich clusters of wine, and the rain of  
 Zeus gives them increase; but this is a streamlet  
 of ambrosia and nectar.’

“ So he spoke, and again I handed him the flaming  
 wine. Thrice I brought and gave it him, and thrice  
 he drained it in his folly. But when the wine had  
 stolen about the wits of the Cyclops, then I spoke  
 to him with gentle words:

“ Cyclops, thou askest me of my glorious name,  
 and I will tell it thee; and do thou give me a  
 stranger's gift, even as thou didst promise. Noman  
 is my name, Noman do they call me—my mother  
 and my father, and all my comrades as well.’

“ So I spoke, and he straightway answered me  
 with pitiless heart: ‘Noman will I eat last among  
 his comrades, and the others before him; this shall  
 be thy gift.’

“ He spoke, and reeling fell upon his back, and  
 lay there with his thick neck bent aslant, and sleep,  
 that conquers all, laid hold on him. And from his  
 gullet came forth wine and bits of human flesh, and  
 he vomited in his drunken sleep. Then verily I  
 thrust in the stake under the deep ashes until it  
 should grow hot, and heartened all my comrades  
 with cheering words, that I might see no man flinch  
 through fear. But when presently that stake of  
 olive-wood was about to catch fire, green though it  
 was, and began to glow terribly, then verily I drew  
 nigh, bringing the stake from the fire, and my com-  
 rades stood round me and a god breathed into us

οἱ μὲν μοχλὸν ἐλόντες ἐλαῖνον, ὄξυν ἐπ' ἄκρω,  
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἐρεισθεῖς<sup>1</sup>  
 δίνεον, ὡς ὅτε τις τρυπῶ δόρυ νήιον ἀνήρ  
 τρυπάνῳ, οἱ δὲ τ' ἐνερθεν ὑποσσεύουσιν ἱμάντι 385  
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ.  
 ὡς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες  
 δινέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἔοντα.  
 πάντα δὲ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν ἀντμή  
 γλήνης καιομένης, σφαραγεῦντο δὲ οἱ πυρὶ ρίζαι. 390  
 ὡς δ' ὅτ' ἀνήρ χαλκεὺς πέλεκυν μέγαν ἢ σκέπαρον  
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰαχοντα  
 φαρμάσσω· τὸ γὰρ αὐτὲ σιδήρου γε κράτος ἐστίν·  
 ὡς τοῦ σίξ' ὀφθαλμὸς ἐλαϊνέω περὶ μοχλῷ.  
 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395  
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν  
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.  
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,  
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ῥά μιν ἀμφὶς 400  
 ᾤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας.  
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,  
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐκῆδοι  
 “ Τίπτε τόσον, Πολύφημ', ἀρημένος ᾧδ' ἐβόησας  
 νύκτα δι' ἀμβροσίην καὶ ἀνπνοὺς ἄμμε τίθησθα;  
 ἢ μή τις σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405  
 ἢ μή τις σ' αὐτὸν κτείνει δόλω ἢ βίηφιν; ”  
 “ Τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύ-  
 φημος·  
 “ ὦ φίλοι, οὐτίς με κτείνει δόλω οὐδὲ βίηφιν.  
 “ Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·  
 ‘ Εἰ μὲν δὴ μή τις σε βιάζεται οἶον ἔοντα, 410

<sup>1</sup> ἐρεισθεις Aristarchus : ἀρηθεις.

great courage.—They took the stake of olive-wood, sharp at the point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round, as when a man bores a ship's timber with a drill, while those below keep it spinning with the thong, which they lay hold of by either end, and the drill runs around unceasingly. Even so we took the fiery-pointed stake and whirled it around in his eye, and the blood flowed around the heated thing. And his eyelids wholly and his brows round about did the flame singe as the eyeball burned, and its roots crackled in the fire. And as when a smith dips a great axe or an adze in cold water amid loud hissing to temper it—for therefrom comes the strength of iron—even so did his eye hiss round the stake of olive-wood. Terribly then did he cry aloud, and the rock rang around; and we, seized with terror, shrank back, while he wrenched from his eye the stake, all befouled with blood, and flung it from him, wildly waving his arms. Then he called aloud to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

“What so sore distress is thine, Polyphemos, that thou criest out thus through the immortal night, and makest us sleepless? Can it be that some mortal man is driving off thy flocks against thy will, or slaying thee thyself by guile or by might?”

“Then from out the cave the mighty Polyphemos answered them: ‘My friends, it is Noman that is slaying me by guile and not by force.’

“And they made answer and addressed him with winged words: ‘If, then, no man does violence to

νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,  
ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.'

"Ὡς ἄρ' ἔφασαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,  
ὡς ὄνομ' ἔξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησι 415

χερσὶ ψηλαφῶν ἀπὸ μὲν λίθου εἶλε θυράων,

αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,

εἴ τινα πού μετ' ὄεσσι λάβοι στείχοντα θύραζε·

οὕτω γὰρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.

αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο, 420

εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ

εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὑφαινον

ὡς 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, ἰοδνεφές εἶρος ἔχοντες·

τοὺς ἀκέων συνέεργον ἐυστρεφέεσσι λύγοισιν,

τῆς ἐπι Κύκλωψ εὐδε πέλωρ, ἀθεμίστια εἰδώς,

σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,

τὼ δ' ἐτέρω ἐκάτερθεν ἴτην σώοντες ἐταίρους. 430

τρεις δὲ ἕκαστον φῶτ' ὄιες φέρον· αὐτὰρ ἐγὼ γε —

ἄρνεϊός γὰρ ἔην μῆλων ὄχ' ἄριστος ἀπάντων,

τοῦ κατὰ νῶϊα λαβῶν, λασίην ὑπὸ γαστέρ' ἔλυσθεις

κείμην· αὐτὰρ χερσὶν ἄώτου θεσπεσίοιο

νωλεμέως στρεφθεὶς ἐχόμην τετληῶτι θυμῷ. 435

ὡς τότε μὲν στενάχοντες ἐμείναμεν Ἠῷ δῖαν.

"Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,

καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,

θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·

thee in thy loneliness, sickness which comes from great Zeus thou mayest in no wise escape. Nay, do thou pray to our father, the lord Poseidon.'

"So they spoke and went their way; and my heart laughed within me that my name and cunning device had so beguiled. But the Cyclops, groaning and travailing in anguish, groped with his hands and took away the stone from the door, and himself sat in the doorway with arms outstretched in the hope of catching anyone who sought to go forth with the sheep—so witless, forsooth, he thought in his heart to find me. But I took counsel how all might be the very best, if I might haply find some way of escape from death for my comrades and for myself. And I wove all manner of wiles and counsel, as a man will in a matter of life and death; for great was the evil that was nigh us. And this seemed to my mind the best plan. Rams there were, well-fed and thick of fleece, fine beasts and large, with wool dark as the violet. These I silently bound together with twisted withes on which the Cyclops, that monster with his heart set on lawlessness, was wont to sleep. Three at a time I took. The one in the middle in each case bore a man, and the other two went, one on either side, saving my comrades. Thus every three sheep bore a man. But as for me—there was a ram, far the best of all the flock; him I grasped by the back, and curled beneath his shaggy belly, lay there face upwards with steadfast heart, clinging fast with my hands to his wondrous fleece. So then, with wailing, we waited for the bright dawn.

"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,



HOMER

οὔθ' ατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνησι κακῆσι 440  
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα  
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδεντο.  
 ὕστατος ἀρνεῖος μῆλων ἔστειχε θύραζε  
 λάχνη στειρόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445  
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·  
 “Κριε πέπον, τί μοι ὦδε διὰ σπέος ἔσσοιο μῆλων  
 ὕστατος; οὔ τι πάρος γε λελειμμένος ἔρχεαι οἴων,  
 ἀλλὰ πολὺ πρῶτος νέμει τέρην ἄνθεα ποίης  
 μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450  
 πρῶτος δὲ σταθμόνδε λιλαίει ἀπονέεσθαι  
 ἔσπεριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἀνακτος  
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε  
 σὺν λυγροῖς ἐτάροισι δαμασσάμενος φρένας οἴνω,  
 Οὔτις, ὃν οὔ πώ φημι πεφυγμένον εἶναι ὄλεθρον. 455  
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο  
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·  
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη  
 θεινομένου ῥαίοιτο πρὸς οὔδει, καὶ δέ κ' ἐμὸν κῆρ  
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις.” 460  
 “Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.  
 ἐλθόντες δ' ἠβαιὸν ἀπὸ σπέους τε καὶ αὐλῆς  
 πρῶτος ὑπ' ἀρνειοῦ λύομην, ὑπέλυσα δ' ἐταίρους.  
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πλοῖνα δημῷ,  
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465

THE ODYSSEY, IX. 440-465

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 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. Speedily then we drove off those long-shanked sheep, rich with fat, turning full often to look about until we came to the ship.

κομῆθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,  
 ἢ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες.  
 ἰλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἑκάστω,  
 ελαίειν, ἀλλ' ἐκέλευσα θοῶς καλλιτέριχα μῆλα  
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρον ὕδωρ. 470  
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἑρετμοῖς.  
 ἀλλ' ὅτε τόσσον ἀπήν, ὅσσου τε γέγωνε βοήσας,  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·

“Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς  
 ἐταίρους

ἔδμεναι ἐν σπηῖ γλαφυρῷ κρατερῆφι βίηφι.  
 καὶ λίην σέ γ' ἔμελλε κυχῆσεσθαι κακὰ ἔργα,  
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ  
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.”

“Ὡς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι  
 μάλλον,

ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλιοι,  
 καδ δ' ἔβαλε προπάροιθε νεὸς κυανοπώροιο.<sup>1</sup>  
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κῦμα,  
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι. 485  
 αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν  
 ὦσα παρέξ, ἐτάροισι δ' ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπέκ κακότητα φύγοιμεν,  
 κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσαν. 490  
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπήμεν,

<sup>1</sup> Line 483 (=540), τυτθόν, ἐδεύσεν δ' οἴθιον ἕκρον ἰκέσθαι, was rejected by Aristarchus.

And welcome to our dear comrades was the sight of us who had escaped death, but for the others they wept and wailed; yet I would not suffer them to weep, but with a frown forbade each man. Rather I bade them to fling on board with speed the many sheep of goodly fleece, and sail over the salt water. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when I was as far away as a man's voice carries when he shouts, then I spoke to the Cyclops with mocking words:

“Cyclops, that man, it seems, was no weakling, whose comrades thou wast minded to devour by brutal strength in thy hollow cave. Full surely were thy evil deeds to fall on thine own head, thou cruel wretch, who didst not shrink from eating thy guests in thine own house. Therefore has Zeus taken vengeance on thee, and the other gods.”

“So I spoke, and he waxed the more wroth at heart, and broke off the peak of a high mountain and hurled it at us, and cast it in front of the dark-prowed ship.<sup>1</sup> And the sea surged beneath the stone as it fell, and the backward flow, like a flood from the deep, bore the ship swiftly landwards and drove it upon the shore. But I seized a long pole in my hands and shoved the ship off and along the shore, and with a nod of my head I roused my comrades, and bade them fall to their oars that we might escape out of our evil plight. And they bent to their oars and rowed. But when, as we fared over the sea, we were twice as far distant, then was I fain to call

<sup>1</sup> The spurious verse 483 has been omitted in the translation as ruinous to the sense. It has made its way into the text from 540, where it is in place.

HOMER

καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι  
 μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·  
 “Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;  
 ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495  
 αὐτὶς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.  
 εἰ δὲ φθρευγαμένου τευ ἢ αὐδήσαντος ἄκουσε,  
 σὺν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα  
 μαρμάρῳ ὀκρίονεντι βαλὼν· τόσσον γὰρ ἴησιν.”  
 “Ὡς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα  
 θυμόν, 500  
 ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·  
 “Κύκλωψ, αἶ κέν τίς σε καταθυητῶν ἀνθρώπων  
 ὀφθαλμοῦ εἶρηται ἀεικελίην ἀλαωτύν,  
 φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,  
 υἷὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα.” 505  
 “Ὡς ἐφάμην, ὃ δέ μ' οἰμώξας ἡμείβετο μύθῳ·  
 “ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει.  
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,  
 Τηλέμος Εὐρυμίδης, ὃς μαντοσύνην 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 ἐδέγγμην  
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·  
 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυσ 515  
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνω.  
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω  
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·  
 τοῦ γὰρ ἐγὼ πάϊς εἰμί, πατήρ δ' ἐμὸς εὐχεται εἶναι.

THE ODYSSEY, IX. 492-519

to the Cyclops, though round about me my comrades,  
 one after another, sought to check me with gentle  
 words:

“Reckless one, why wilt thou provoke to wrath  
 a savage man, who but now hurled his missile into  
 the deep and drove our ship back to the land, and  
 verily we thought that we had perished there? And  
 had he heard one of us uttering a sound or speaking,  
 he would have hurled a jagged rock and crushed our  
 heads and the timbers of our ship, so mightily does  
 he throw.”

“So they spoke, but they could not persuade my  
 great-hearted spirit; and I answered him again with  
 angry heart:

“Cyclops, if any one of mortal men shall ask  
 thee about the shameful blinding of thine eye, say  
 that Odysseus, the sacker of cities, blinded it, even  
 the son of Laertes, whose home is in Ithaca.”

“So I spoke, and he groaned and said in answer:  
 ‘Lo now, verily a prophecy uttered long ago is come  
 upon me. There lived here a soothsayer, a good  
 man and tall, Telemus, son of Eurymus, who ex-  
 celled all men in soothsaying, and grew old as a seer  
 among the Cyclopes. He told me that all these  
 things should be brought to pass in days to come,  
 that by the hands of Odysseus I should lose my sight.  
 But I ever looked for some tall and comely man to  
 come hither, clothed in great might, but now one  
 that is puny, a man of naught and a weakling, has  
 blinded me of my eye when he had overpowered me  
 with wine. Yet come hither, Odysseus, that I may  
 set before thee gifts of entertainment, and may speed  
 thy sending hence, that the glorious Earth-shaker may  
 grant it thee. For I am his son, and he declares him-

αὐτὸς δ', αἶ κ' ἐθέλησ', ἰήσεται, οὐδέ τις ἄλλος 520  
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'

"Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον"

Αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην  
εὖνιν ποιήσας πέμψαι δόμον Ἄιδος εἴσω,  
ὡς οὐκ ὀφθαλμὸν γ' ἰήσεται οὐδ' ἐνοσίχθων.' 525

"Ὡς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἀνακτι  
εὔχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·  
'Κλύθι, Ποσεΐδαον γαίηοχε κυανοχαῖτα,  
εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὔχεται εἶναι,  
δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἶκαδ' ἰκέσθαι 530  
υἴον Λαέρτεω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.<sup>1</sup>  
ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαίαν,  
ὄψε κακῶς ἔλθοι, ὀλέσας ἀπο πάντας ἑταίρους.  
νηὸς ἐπ' ἀλλοτρίης, (εὐροι) δ' ἐν πῆματα οἴκῳ.' 535

"Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.  
αὐτὰρ ὁ γ' ἐξαυτῆς πολὺ μείζονα λάαν ἀείρας  
ἦκ' ἐπιδιωνήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον,  
καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο  
τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι. 540  
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.

"Ἄλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι  
νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι  
ἦατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545  
νῆα μὲν ἐνθ' ἔλθόντες ἐκέλαμεν ἐν ψαμάθοισιν,  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

<sup>1</sup> Line 531 is omitted in most MSS.

self my father; and he himself will heal me, if it be his good pleasure, but none other either of the blessed gods or of mortal men.'

"So he spoke, and I answered him and said: 'Would that I were able to rob thee of soul and life, and to send thee to the house of Hades, as surely as not even the Earth-shaker shall heal thine eye.'

"So I spoke, and he then prayed to the lord Poseidon, stretching out both his hands to the starry heaven: 'Hear me, Poseidon, earth-enfolder, thou dark-haired god, if indeed I am thy son and thou declarest thyself my father; grant that Odysseus, the sacker of cities, may never reach his home, even the son of Laertes, whose home is in Ithaca; but if it is his fate to see his friends and to reach his well-built house and his native land, late may he come and in evil case, after losing all his comrades, in a ship that is another's; and may he find woes in his house.'

"So he spoke in prayer, and the dark-haired god heard him. But the Cyclops lifted on high again a far greater stone, and swung and hurled it, putting into the throw measureless strength. He cast it a little behind the dark-prowed ship, and barely missed the end of the steering-oar. And the sea surged beneath the stone as it fell, and the wave bore the ship onward and drove it to the shore.

"Now when we had come to the island, where our other well-benched ships lay all together, and round about them our comrades, ever expecting us, sat weeping, then, on coming thither, we beached our ship on the sands, and ourselves went forth upon the shore

μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ὡς μή τις μοι ἀτεμβόμενος κίοι ἴσης.  
 ἀρνειὸν δ' ἐμοὶ οἶφ' ἐυκνήμιδες ἑταῖροι 550  
 μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ  
 Ζηνὶ κελαινεφέι Κρονίδῃ, δς πᾶσιν ἀνάσσει,  
 ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,  
 ἀλλ' ὅ γε μερμήριζεν ὅπως ἀπολοίατο πᾶσαι  
 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρίηρες ἑταῖροι. 555

“Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·  
 ἡμος δ' ἡέλιος κατέδυ 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' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.

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

of the sea. Then we took from out the hollow ship the flocks of the Cyclops, and divided them, that so far as in me lay no man might go defrauded of an equal share. But the ram my well-greaved comrades gave to me alone, when the flocks were divided, as a gift apart; and on the shore I sacrificed him to Zeus, son of Cronos, god of the dark clouds, who is lord of all, and burned the thigh-pieces. Howbeit he heeded not my sacrifice, but was planning how all my well-benched ships might perish and my trusty comrades.

“So, then, all day long till set of sun we sat feasting on abundant flesh and sweet wine; but when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I roused my comrades, and bade them themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

“Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades.