

Homer on the Tragic Paradox
Chris King

1. *Od. 19.251 and 21.57*

ἡ δ' ἐπεὶ οὖν τάρφθη πολυδακρύτοιο γόοιο,
“and when she had enough of tearful grief”
or “when she was pleased by tearful grief.”

2. *Od. 20.59*

αὐτὰρ ἐπεὶ κλαίουσα κορέσσατο ὄν κατὰ θυμόν,
“but when she had her fill of weeping,”
“when she was satisfied with weeping.”

3. *Od. 19.513*

ἦματα μὲν γὰρ τέρπομ' ὄδυρομένη γοόωσα
“during the daytime I take pleasure in grieving and lamenting.”

4. *Od. 1.337-344*

Φήμει, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τὰ τε κλείουσιν ἀοιδοί:
τῶν ἔν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῆ
οἶνον πινόντων: ταύτης δ' ἀποπαύε' ἀοιδῆς 340
λυγρῆς, ἥ τέ μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ,
ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.

Phemius, you know many other enchantments for mortals – the deeds of men and gods which poets make famous. Sing to them one of those as you sit, and let them drink their wine in peace. But cease from this sorrowful song which endlessly weighs on the dear heart in my breast, since an exceedingly unbearable grief has settled down on me. Such a man do I yearn for while always remembering, a man whose fame is known wide through Greece and mid-Argos.

1. Od.1.353

σοί δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν...
 «As for you, let your heart and soul submit to listen...»

2. Od. 8.487-98

Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων.
 ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς πάϊς, ἢ σέ γ' Ἀπόλλων:
 λίην γὰρ **κατὰ κόσμον** Ἀχαιῶν οἴτον αἰείδεις,
 490 ὅσσ' ἔρξαν τ' ἔπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί,
 ὥς τέ που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου **κόσμον** ἄεισον
 δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεύς
 ἀνδρῶν ἐμπλήσας οἷ ῥ' Ἴλιον ἐξαλάπαξαν. 495
 αἴ κεν δὴ μοι ταῦτα **κατὰ μοῖραν** καταλέξης,
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν,
 ὡς ἄρα τοι πρόφρων θεὸς ὤπασε θέσπιν ἀοιδήν.

«Demodocus, I praise you for standing out among all mortals. Whether the Muse taught you, the daughter of Zeus, or Apollo; you sing quite **according to order** the fate of the Achaeans, as much as the Achaeans worked and toiled and suffered, so that you might have been there yourself or learned it from one who was. But now move on and sing the **form** of the wooden horse, the one Epeios built with the help of Athena, which godlike Odysseus led into Troy as a trick, full of men who sacked Troy. If you declaim these things to me **according to their share**, I will straightaway tell everyone that the god willingly inspired you with divine song.»

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