

Oinops Word Study, Selected Passages

Iliad Scroll I line 350
Iliad Scroll II line 613
Iliad Scroll V line 771
Iliad Scroll VII line 88
Iliad Scroll XIII line 703
Iliad Scroll XXIII line 143
Iliad Scroll XXIII line 316
Odyssey Scroll i line 183
Odyssey Scroll ii line 421
Odyssey Scroll iii line 286
Odyssey Scroll iv line 474
Odyssey Scroll v line 132
Odyssey Scroll v line 221
Odyssey Scroll v line 349
Odyssey Scroll vi line 170
Odyssey Scroll vii line 250
Odyssey Scroll xii line 388
Odyssey Scroll xiii line 32
Odyssey Scroll xix line 172
Odyssey Scroll xix line 274
Homeric Hymn (3) to Apollo, line 391
Homeric Hymn (7) to Dionysus, line 7
Works and Days, line 622
Works and Days, line 817

Iliad Scroll I line 350

Greek via Chicago Homer: <http://digital.library.northwestern.edu/homer/html/application.html>

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέιθεθ' ἑταίρῳ, 345
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
δῶκε δ' ἄγειν: τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν:
ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν: αὐτὰρ Ἀχιλλεὺς
δακρυσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθείς,
θῖν' ἔφ' ἄλός πολιῆς, ὀρόων ἐπὶ οἴνοπα πόντον: 350
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς:
μῆτερ ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔόντα,
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι
Ζεὺς ὑψιβρεμέτης: νῦν δ' οὐδέ με τυτθὸν ἔτισεν:
ἦ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355
ἠτίμησεν: ἔλων γὰρ ἔχει γέρας αὐτὸς ἀπούρας.

English via Chicago Homer: <http://digital.library.northwestern.edu/homer/html/application.html>

So he spoke, and Patroklos obeyed his beloved companion. 345
He led forth from the hut Briseis of the fair cheeks and gave her
to be taken away; and they walked back beside the ships of the Achaians,
and the woman all unwilling went with them still. But Achilleus
weeping went and sat in sorrow apart from his companions
beside the beach of the grey sea looking out on the **wine-faced [oinops] sea [pontos]**. 350

Many times stretching forth his hands he called on his mother:
'Since, my mother, you bore me to be a man with a short life,
therefore Zeus of the loud thunder on Olympus should grant me
honour at least. But now he has given me not even a little.
Now the son of Atreus, powerful Agamemnon, 355
has dishonoured me, since he has taken away my prize and keeps it.'

Iliad Scroll II line 613

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0133:book=2:card=581&highlight=oi%29%2Fnoπα>

οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπὺν
Αἰπύτιον παρὰ τύμβον ἴν' ἄνδρες ἀγχιμαχηταί,
οἳ Φενεὸν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
ῥίπην τε Στρατὴν τε καὶ ἠνεμόεσαν Ἐνίσπην

καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν
Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
τῶν ἦρχ' Ἀγκαίοιο πάϊς κρείων Ἀγαπήνωρ
ἐξήκοντα νεῶν: πολέες δ' ἐν νηϊ ἑκάστη
Ἀρκάδες ἄνδρες ἔβαινον ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νηας εὐσσέλμους περάαν ἐπὶ οἴνοπα πόντον
Ἀτρεΐδης, ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

610

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5286>

And those that held Arcadia, under the high mountain of Cyllene, near the tomb of Aipytos, where the people fight hand to hand;
[605] the men of Pheneus also, and Orkhomenos rich in flocks; of Rhipai, Stratie, and bleak Enispe; of Tegea and fair Mantinea; of Stymphelos and Parrhasia; of these powerful King Agapenor son of Ankaios was commander,
[610] and they had sixty ships. Many Arcadians, good warriors, came in each one of them, but Agamemnon found them the ships in which to cross the **wine-faced** [*oinops*] sea [*pontos*], for they were not a people that occupied their business upon the waters.

Iliad Scroll V line 771

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0133:book=5:card=764&highlight=oi%29%2Fnopa>

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
μάστιξεν δ' ἵππους: τῷ δ' οὐκ ἀέκοντε πετέσθην
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
ὅσσον δ' ἠερωειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν
ἦμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
ἀλλ' ὅτε δὴ Τροίην ἴξον ποταμῷ τε ῥέοντε,
ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη
λύσσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευε:
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

770

775

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5286>

Hera of the white arms did as he had said. She lashed her horses, and they flew forward nothing loath midway betwixt earth and sky.

[770] As far as a man can see when he looks out upon the **wine-faced [oinops] sea [pontos]** from some high beacon, so far can the loud-neighing horses of the gods spring at a single bound. When they reached Troy and the place where its two flowing streams Simoeis and Skamandros meet, [775] there Hera of the white arms stayed them and took them from the chariot.

Iliad Scroll VII line 88

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0133:book=7:card=43&highlight=oi%29%2Fnopa>

εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶη δέ μοι εὖχος Ἀπόλλων,
τεύχεα σύλησας οἴσω προτὶ Ἴλιον ἱρήν,
καὶ κρεμῶω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
τὸν δὲ νέκυν ἐπὶ νῆας εὐσέλμους ἀποδώσω,
ᾧφρά ἐ ταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85
σῆμά τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων
νηῖ πολυκλήϊδι πλέων ἐπὶ **οἴνοπα πόντον**:
ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
ὄν ποτ' ἀριστεύοντα κατέκτανε φαίδιμος Ἴκτωρ. 90
ὥς ποτέ τις ἐρέει: τὸ δ' ἐμὸν κλέος οὐ ποτ' ὀλεῖται.

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5286>

In like manner, if Apollo grant me glory and I slay your champion, I will strip him of his armor and take it to the city of Ilion, where I will hang it in the temple of far-striking Apollo, but I will give up his body, [85] that the Achaeans may bury him at their ships, and then build him a tomb [*sēma*] by the wide waters of the Hellespont. Then will one say hereafter as he sails his ship over the **wine-faced [oinops] sea [pontos]**, ‘This is the marker [*sēma*] of one who died long since [90] a champion who was slain by mighty Hector.’ Thus will one say, and my fame [*kleos*] shall not perish.”

Iliad Scroll XIII line 703

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0133:book=13:card=673&highlight=oi%29%2Fnopa>

Αἴας δ' οὐκέτι πάμπαν Ὀϊλῆος ταχὺς υἱὸς
ἴστατ' ἀπ' Αἴαντος Τελαμωνίου οὐδ' ἠβαιόν,
ἀλλ' ὥς τ' ἐν νειῶ **βόε οἴνοπε** πηκτὸν ἄροτρον
ἴσον θυμὸν ἔχοντε τιταίνετον: ἀμφὶ δ' ἄρα σφι

πρυμοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρώς: 705
τὼ μὲν τε ζυγὸν οἶον ἐϋξοον ἀμφὶς ἔέργει
ἰεμένω κατὰ ὦλκα: τέμει δέ τε τέλος ἀρούρης:
ὥς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοιν.

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5286>

Swift Ajax son of Oïleus never for a moment left the side of Ajax son of Telamon, but as two **wine-faced [oinops] oxen [bous]** both strain their utmost at the plow which they are drawing in a fallow field,
[705] and the sweat steams upwards from about the roots of their horns – nothing but the yoke divides them as they break up the ground till they reach the end of the field – even so did the two Ajaxes stand shoulder to shoulder by one another.

Iliad Scroll XXIII line 143

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0133:book=23:card=138&highlight=oi%29%2Fnopa>

οἱ δ' ὅτε χῶρον ἴκανον ὅθι σφισι πέφραδ' Ἀχιλλεύς
κάτθεσαν, αἴψα δέ οἱ μενοεικέα νήεον ὕλην.
ἔνθ' αὐτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς: 140
στάς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
τήν ῥα Σπερχειῶ ποταμῶ τρέφε τηλεθόωσαν:
ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἴνοπα πόντον:
Σπερχεῖ ἄλλως σοί γε πατήρ ἠρήσατο Πηλεὺς
κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν 145
σοί τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἑκατόμβην,
πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
ὥς ἠρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν 150
Πατρόκλῳ ἦρωϊ κόμην ὀπάσαιμι φέρεσθαι.

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5286>

When they came to the place of which Achilles had told them they laid the body down and built up the wood.

[140] Radiant swift-footed Achilles then turned his thoughts to another matter. He went a space away from the pyre, and cut off the yellow lock which he had let grow for the river Sperkheios. He looked all sorrowfully out upon the **wine-faced [oinops] sea [pontos]**, and said, “Sperkheios, in vain did my father Peleus vow to you

[145] that when I returned home to my loved native land I should cut off this lock and offer you a holy hecatomb; fifty she-goats was I to sacrifice to you there at your springs, where is your grove and your altar fragrant with burnt-offerings. Thus did my father vow, but you have not fulfilled the thinking [noos] of his prayer;

[150] now, therefore, that I shall see my home no more, I give this lock as a keepsake to the hero Patroklos.”

Iliad Scroll XXIII line 316

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0133:book=23:card=287&highlight=oi%29%2Fnopi>

τῶν δ' ἵπποι μὲν ἕασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ
πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
ἀλλ' ἄγε δὴ σὺ φίλος μῆτιν ἐμβάλλεο θυμῷ
παντοίην, ἵνα μὴ σε παρεκπροφύγησιν ἄεθλα.
μήτι τοι δρυτόμος μέγ' ἀμείνων ἠὲ βίηφι:
μήτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισι:
μήτι δ' ἠνίοχος περιγίγνεται ἠνιόχοιο.'

315

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5286>

The other drivers know less than you do, but their horses are fleeter; therefore, my dear son, see if you cannot hit upon some artifice [*mētis*] whereby you may insure that the prize shall not slip through your fingers.

[315] The woodsman does more by skill [*mētis*] than by brute force [*biē*]; by skill [*mētis*] the helmsman guides his storm-tossed ship over the **wine-faced** [*oinops*] sea [*pontos*], and so by skill [*mētis*] one driver can beat another.

Odyssey Scroll i line 183

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=1:card=178&highlight=oi%29%2Fnopa>

τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη:
‘τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλιο δαΐφρονος εὐχόμαι εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἠδ' ἐτάροισιν
πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἶθωνα σίδηρον.

180

νηϋς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλῆος, 185
 ἐν λιμένι Ῥεΐθρῳ ὑπὸ Νηίῳ ὑλήεντι.
 ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθῶν
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190
 γρηὶ σὺν ἀμφιπόλῳ, ἢ οἱ βρῶσιν τε πόσιν τε
 παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

And owl-vision Athena answered, “I will tell you truly and particularly all about it.
 [180] I am Mentēs, son of high-spirited Ankhialos, and I am King of the oar-loving Taphians. I have come here with my ship and crew, on the **wine-faced [oinops] sea [pontos]** to men of a foreign tongue being bound for Temesa with a cargo of iron, and I shall bring back copper.
 [185] As for my ship, it lies over yonder off the open country away from the town, in the harbor Rheithron under the wooded mountain Neriton. Our fathers were friends before us, as the old hero Laertes will tell you, if you will go and ask him. They say, however, that he never comes to town
 [190] now, and lives by himself in the country, faring hardly, with an old woman to look after him and get his dinner for him, when he comes in tired from pottering about his vineyard.

Odyssey Scroll ii line 421

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=2:card=388&highlight=oi%29%2Fnoπα>

ὥς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἄμ' ἔποντο.
 οἱ δ' ἄρα πάντα φέροντες εὐσσέλωμ' ἐπὶ νηὶ
 κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσεύος φίλος υἱός. 415
 ἄν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
 νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἔζετο: ἄγχι δ' ἄρ' αὐτῆς
 ἔζετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,
 ἄν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
 τοῖσιν δ' ἴκμενον οὔρον ἴει γλαυκῶπις Ἀθήνη, 420
 ἀκραῖη Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν
 ὅπλων ἄπτεσθαι: τοὶ δ' ὀτρύνοντος ἄκουσαν.
 ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμησ
 στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425
 ἔλκον δ' ἰστία λευκὰ εὐστρέπτοισι βοεῦσιν.
 ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 στεῖρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης:

ἡ δ' ἔθειεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρη.
παννυχίη μὲν ῥ' ἦ γε καὶ ἡῶ πεῖρε κέλευθον.

430

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

With these words he led the way and the others followed after.

[415] When they had brought the things as he told them, dear [*philos*] son of Odysseus, Telemakhos went on board, Athena going before him and taking her seat in the stern of the vessel, while Telemakhos sat beside her. Then the men loosed the hawsers and took their places on the benches.

[420] Owl-vision Athena sent them a fair wind from the West, that whistled over the **wine-faced** [*oinops*] sea [*pontos*]. Telemakhos told them to catch hold of the ropes and hoist sail, and they did as he told them. They set the mast in its socket in the cross plank, raised it,

[425] and made it fast with the forestays; then they hoisted their white sails aloft with ropes of twisted ox-hide. As the sail bellied out with the wind, the ship flew through the deep blue water, and the foam hissed against her bows as she sped onward.

[430] Then they made all fast throughout the ship, filled the mixing-bowls to the brim, and made drink offerings to the immortal gods that are from everlasting, but more particularly to the owl-vision daughter of Zeus. Thus, then, the ship sped on her way through the watches of the night from dark till dawn.

Odyssey Scroll iii line 286

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=3:card=276&highlight=oi%29%2Fnopa>

ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε,
πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
νῆα κυβερνήσαι, ὅποτε σπέρχοιεν ἄελλαι.

280

ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
ἔφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.

285

ἀλλ' ὅτε δὴ καὶ κεῖνος ἰὼν ἐπὶ οἴνοπα πόντον
ἐν νηυσὶ γλαφυρῆσι Μαλειάων ὄρος αἰπὺν
ἴξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε,
κύματά τε τροφέοντο πελώρια, ἴσα ὄρεσσιν.

290

ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσαν,
ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.

ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλλα πέτρῃ
 ἔσχατιῇ Γόρτυνος ἐν ἠεροειδέϊ πόντῳ:
 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ,
 295 ἔς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
 αἰ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῆ δ' ἦλυξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἕαξαν
 κύματ': ἀτὰρ τὰς πέντε νέας κυανοπρωρέϊους
 Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

Apollo with his painless

[280] shafts killed Phrontis the steersman of Menelaos' ship (and never a man knew better how to handle a vessel in rough weather) so that he died then and there with the steering oar in his hand, and Menelaos, though very anxious to press forward,

[285] had to wait in order to bury his comrade and give him his due funeral rites. But when at last that one [Menelaos] was going across the **wine-faced [oinops] sea [pontos]**, and had sailed on as far as the Malean headland, Zeus of the wide brows counseled evil against him and made it blow hard

[290] till the waves ran mountains high. Here he divided his fleet and took the one half towards Crete where the Cydonians dwell round about the waters of the river Iardanos. There is a high headland hereabouts stretching out into the sea from a place called Gortyn,

[295] and all along this part of the coast as far as Phaistos the sea runs high when there is a south wind blowing, but past Phaistos the coast is more protected, for a small headland can make a great shelter. Here this part of the fleet was driven on to the rocks and wrecked; but the crews just managed to save themselves.

[300] As for the other five ships, they were taken by winds and seas to Egypt,

Odyssey Scroll iv line 474

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=4:card=435&highlight=oi%29%2Fnopa>

‘οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεεῖνεις;
 465 ὡς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
 ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470

ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν:
 ‘ἀλλὰ μάλ' ὠφελλες Δί τ' ἄλλοισίν τε θεοῖσι
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα
 σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.

οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475
οἶκον εὐκτίμενον καὶ σὴν ἐς πατρίδα γαίαν,
πρὶν γ' ὄτ' ἂν Αἰγύπτιοι, διπετέος ποταμοῖο,
αὐτίς ὕδωρ ἔλθῃς ῥέξις θ' ἱεράς ἐκατόμβας
ἄθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι:
καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἦν σὺ μενοινᾶς. 480
, ,

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

“You know that yourself, old man,’ I answered.

[465] ‘You will gain nothing by trying to put me off. It is because I have been kept so long in this island, and see no sign of my being able to get away. I am losing all heart; tell me, then, for you gods know everything, which of the immortals it is that is hindering me,

[470] and tell me also how I may sail the sea so as to have a homecoming [nostos]?’ “Then,’ he said, ‘if you would finish your voyage and get home quickly sailing over the **wine-faced [oinops] sea [pontos]**, you must offer sacrifices to Zeus and to the rest of the gods before embarking;

[475] for it is decreed that you shall not get back to your friends, and to your own house, till you have returned to the sky-fed stream of Egypt, and offered holy hecatombs to the immortal gods that reign in the sky.

[480] When you have done this they will let you finish your voyage.’

Odyssey Scroll v line 132

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=5:card=92&highlight=oi%29%2Fnopi>

ὡς φάτο, ῥίγησεν δὲ Καλυψώ, δῖα θεάων,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα:
‘σχέτλιοί ἐστε, θεοί, ζηλήμονες ἕξοχον ἄλλων,
οἳ τε θεαῖς ἀγάσθε παρ' ἀνδράσιν εὐνάζεσθαι
ἀμφαδίην, ἦν τίς τε φίλον ποιήσεται ἀκοίτην. 120
ὡς μὲν ὄτ' Ὀρίων' ἔλετο ῥοδοδάκτυλος Ἥως,
τόφρα οἱ ἠγάσθε θεοὶ ῥεῖα ζῶντες,
ἦος ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή
οἷς ἀγανοῖς βελέεσσιν ἐποιομένη κατέπεφνεν.
ὡς δ' ὀπότε Ἰασίωνι εὐπλόκαμος Δημήτηρ, 125
ᾧ θυμῷ εἶξασα, μίγη φιλότιτι καὶ εὐνή
νειῶ ἔνι τριπόλῳ: οὐδὲ δὴν ἦεν ἄπυστος
Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.
ὡς δ' αὖ νῦν μοι ἄγασθε, θεοί, βροτὸν ἄνδρα παρεῖναι.
τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130
οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῆτι κεραυνῷ
Ζεὺς ἔλσας ἐκέασε μέσῳ ἐνὶ οἴνοπι πόντῳ.

ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
 τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσε.
 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἠδὲ ἔφασκον 135
 θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα.
 ἀλλ' ἐπεὶ οὐ πῶς ἔστι Διὸς νόον αἰγιόχοιο
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,
 ἐρρέτω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,
 πόντον ἐπ' ἀτρύγετον: πέμψω δέ μιν οὐ πῆ ἐγὼ γε: 140
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
 αὐτὰρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
 ὡς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἴκηται.
 ,

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

Kalypsō, shining among divinities, trembled with rage when she heard this, “You gods,” she exclaimed, “ought to be ashamed of yourselves. You are always jealous and hate seeing a goddess take a fancy [120] to a mortal man, and live with him in open matrimony. So when rosy-fingered Dawn made love to Orion, you precious gods were all of you furious till Artemis went and killed him in Ortygia. [125] So again when Demeter of the lovely hair fell in love with Iasion, and yielded to him in a thrice plowed fallow field, Zeus came to hear of it before so long and killed Iasion with his thunder-bolts. And now you are angry with me too because [130] I have a man here. I found the poor creature sitting all alone astride of a keel, for Zeus had struck his ship with lightning and sunk it in the middle of the **wine-faced [oinops] sea [pontos]**, so that all his crew were drowned, while he himself was driven by wind and waves on to my island. [135] I got fond of him and cherished him, and had set my heart on making him immortal, so that he should never grow old all his days; still I cannot cross aegis-bearing Zeus, nor bring his counsels [noos] to nothing; therefore, if he insists upon it, [140] let the man go beyond the seas again; but I cannot send him anywhere myself for I have neither ships nor men who can take him. Nevertheless I will readily give him such advice, in all good faith, as will be likely to bring him safely to his own country.”

Odyssey Scroll v line 221

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=5:card=192&highlight=oi%29%2Fnooi>

τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:
 ἴπτα θεά, μή μοι τόδε χῶεο: οἶδα καὶ αὐτὸς 215
 πάντα μάλ', οὐνεκα σεῖο περίφρων Πηνελόπεια
 εἶδος ἀκιδνοτέρη μέγεθος τ' εἰσάντα ιδέσθαι:
 ἢ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρω.
 ἀλλὰ καὶ ὡς ἐθέλω καὶ ἐέλδομαι ἤματα πάντα

οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι. 220
 εἰ δ' αὖ τις ραίησι θεῶν ἐνὶ οἴνοπι πόντῳ,
 τλήσομαι ἐν στήθεσσι νύκτων ταλαπενθέα θυμόν:
 ἤδη γὰρ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα
 κύμασι καὶ πολέμῳ: μετὰ καὶ τόδε τοῖσι γενέσθω.' 225
 ὡς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθεν:
 ἐλθόντες δ' ἄρα τῷ γε μυχῶ σπέιους γλαφυροῖο
 τερπέσθην φιλότῃτι, παρ' ἀλλήλοισι μένοντες.

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

“Goddess,” replied resourceful Odysseus,
 [215] “do not be angry with me about this. I am quite aware that my wife circumspect Penelope is nothing like so tall or so beautiful as yourself. She is only a woman, whereas you are an immortal. Nevertheless, I want to get home,
 [220] and can think of nothing else. If some god wrecks me when I am on the **wine-faced [oinops] sea [pontos]**, I will bear it and make the best of it. I have had infinite trouble both by land and sea already, so let this go with the rest.”
 [225] Presently the sun set and it became dark, whereon the pair retired into the inner part of the cave and went to bed.

Odyssey Scroll v line 349

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=5:card=313&highlight=oi%29%2Fnoqa>

κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων
 ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
 οὐ μὲν δὴ σε καταφθίσει μάλα περ μενεαίνων.
 ἀλλὰ μάλ' ὦδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν:
 εἴματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345
 τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τανύσσα
 ἄμβροτον: οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
 αὐτὰρ ἐπὶ χεῖρεσσιν ἐφάψαι ἠπειροιο,
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἴνοπα πόντον
 πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι. 350
 ,

ὡς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,
 αὐτὴ δ' ἄψ ἐς πόντον ἐδύσετο κυμαίνοντα

αἰθυίῃ εἰκυῖα: μέλαν δέ ἐ κῦμα κάλυψεν.
αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν:

355

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

“My poor good man,” said she, “why is Poseidon the shaker of the earth so furiously
[340] angry with you? He is giving you a great deal of trouble, but for all his bluster he will not kill you.
You seem to be a sensible person, do then as I bid you; strip, leave your raft to drive before the wind,
and swim
[345] to the Phaeacian coast where better luck awaits you. And here, take my veil and put it round your
chest; it is enchanted, and you can come to no harm so long as you wear it. As soon as you touch land
take it off, throw it back as far
[350] as you can into the **wine-faced [oinops] sea [pontos]**, and then go away again.” With these
words she took off her veil and gave it him. Then she dived down again like a sea-gull and vanished
beneath the seething dark waters. But long-suffering great Odysseus did not know what to think.

Odyssey Scroll vi line 170

Greek via Perseus:

‘ Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῶ
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα:
ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἔσπετο λαός,
165 τὴν ὁδὸν ἦ δὴ μέλλεν ἐμοὶ κακὰ κήδε’ ἔσεσθαι.
ὥς δ’ αὐτῶς καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῶ
δῆν, ἐπεὶ οὐ πῶ τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε, δεΐδια δ’ αἰνῶς
γούνων ἄψασθαι: χαλεπὸν δέ με πένθος ἰκάνει.
170 χθιζὸς ἐεικοστῶ φύγον ἦματι **οἴνοπα πόντον**:
τόφρα δέ μ’ αἰεὶ κῦμ’ ἐφόρει κραιπναί τε θύελλαι
νήσου ἀπ’ Ὀγυγίης. νῦν δ’ ἐνθάδε κάββαλε δαίμων,
ὄφρ’ ἔτι που καὶ τῆδε πάθω κακόν: οὐ γὰρ οἶω
παύσεσθ’, ἀλλ’ ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

I never yet saw any one so beautiful, neither man nor woman, and am lost in admiration as I behold
you. I can only compare you to a young palm tree which I saw when I was at Delos growing near the
altar of Apollo – for I was there, too, with much people after me,
[165] when I was on that journey which has been the source of all my troubles. Never yet did such a
young plant shoot out of the ground as that was, and I admired and wondered at it exactly as I now
admire and wonder at yourself. I dare not clasp your knees, but I am in great distress [*penthos*];

[170] yesterday made the twentieth day that I had been tossing about upon the **wine-faced [oinops] sea [pontos]**. The winds and waves have taken me all the way from the Ogygian island, and now a superhuman force [*daimōn*] has flung me upon this coast that I may endure still further suffering; for I do not think that I have yet come to the end of it, but rather that the gods have still much evil in store for me.

Odyssey Scroll vii line 250

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=7:card=240&highlight=oi%29%2Fnoπi>

ττὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:	240
ἄργαλέον, βασιλεία, διηνεκέως ἀγορευῆσαι	
κῆδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες:	
τοῦτο δέ τοι ἔρέω ὅ μ' ἀνείρεαι ἠδὲ μεταλλάξ.	
Ἔγυγιή τις νῆσος ἀπόπροθεν εἶν ἄλι κεῖται:	
ἔνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψῶ	245
ναίει ἐνπλόκαμος, δεινὴ θεός: οὐδέ τις αὐτῇ	
μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.	
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων	
οἶον, ἐπεὶ μοι νῆα θοῆν ἀργῆτι κεραυνῶ	
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.	250
ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,	
αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἐλών νεὸς ἀμφιελίσσης	
ἐννήμαρ φερόμην: δεκάτη δέ με νυκτὶ μελαίνῃ	
νῆσον ἐς Ἔγυγιήν πέλασαν θεοί, ἔνθα Καλυψῶ	
ναίει ἐνπλόκαμος, δεινὴ θεός, ἢ με λαβοῦσα	255
ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἠδὲ ἔφασκε	
θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα:	
ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.	

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

[240] And resourceful Odysseus answered, "It would be a long story, my Lady, were I to relate in full the tale of my misfortunes, for the hand of the gods has been laid heavy upon me; but as regards your question, there is an island far away in the sea which is called 'the Ogygian'.

[245] Here dwells the cunning and powerful goddess Kalypsō, daughter of Atlas. She lives by herself far from all neighbors human or divine. A superhuman force [*daimōn*], however, led me to her hearth all desolate and alone, for Zeus struck my ship with his thunderbolts,

[250] and broke it up in the middle of the **wine-faced [oinops] sea [pontos]**. My brave comrades were drowned every man of them, but I stuck to the keel and was carried here and there for the space of nine days, till at last during the darkness of the tenth night the gods brought me to the Ogygian island where the great goddess Kalypsō of ordered hair

[255] lives. She took me in and treated me with the utmost kindness; indeed she wanted to make me immortal that I might never grow old, but she could not persuade me to let her do so.

Odyssey Scroll xii line 388

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=12:card=364&highlight=oi%29%2Fnopt>

ὠκέα δ' Ἡελίῳ Ὑπερίονι ἄγγελος ἦλθε
Λαμπετίη τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375
αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ:

Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
τίσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,
οἳ μιν βοῦς ἔκτειναν ὑπέμβιον, ἧσιν ἐγὼ γε 380
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
ἦδ' ὀπότε ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίσουςι βοῶν ἐπιεικέ' ἀμοιβήν,
δύσομαι εἰς Αἴδαο καὶ ἐν νεκύεσσι φαείνῳ.

τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς:
Ἥελι', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν:
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῶ
τυτθὰ βαλὼν κεάσαιμι **μέσῳ ἐνὶ οἴνοπι πόντῳ**.

ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο:
ἦ δ' ἔφη Ἑρμείαο διακτόρου αὐτῆ ἀκοῦσαι. 390

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

“Meanwhile Lampetie of the light robes went straight off to the sun [375] and told him we had been killing his cows, whereon he flew into a great rage, and said to the immortals, ‘Father Zeus, and all you other gods who live in everlasting bliss, I must have vengeance on the crew of Laertes’ son Odysseus’ ship: they have had the insolence to kill my cows, which were the one thing I loved to [380] look upon, whether I was going up the sky or down again. If they do not square accounts with me about my cows, I will go down to Hadēs and shine there among the dead.’ [385] “‘Sun,’ said Zeus, ‘go on shining upon us gods and upon humankind over the fruitful earth. I will shiver their ship into little pieces with a bolt of white lightning as soon as they get to the middle of the **wine-faced [oinops] sea [pontos]**.’ “I was told all this by fair-haired Kalypsō, [390] who said she had heard it from the mouth of Hermes.

Odyssey Scroll xiii line 32

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=13:card=1&highlight=oi%29%2Fnope>

τοῖσι δὲ βοῦν ἱέρευσ' ἱερὸν μένος Ἀλκινόοιο
Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει. 25
μῆρα δὲ κήαντες δαίνυντ' ἔρικυδέα δαῖτα
τερπόμενοι: μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδός,
Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
πολλὰ πρὸς ἠέλιον κεφαλὴν τρέπε παμφανώοντα,
δῦναι ἐπειγόμενος: δὴ γὰρ μενέαινε νέεσθαι. 30
ὥς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ
νειὸν ἀν' ἔλκητον **βόε οἴνοπε** πηκτὸν ἄροτρον:
ἀσπασίως δ' ἄρα τῷ κατέδου φάος ἠελίοιο
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι:
ὥς Ὀδυσῆ' ἀσπαστὸν ἔδου φάος ἠελίοιο. 35
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
Ἀλκινόω δὲ μάλιστα πιφασκόμενος φάτο μῦθον:

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

Then they went to the house of Alkinoos, the hallowed prince, to get dinner, and he sacrificed a bull for them

[25] in honor of Zeus, the dark-clouded son of Kronos, who is the lord of all. They set the meats to grill and made an excellent dinner, after which the inspired bard, Demodokos, who was a favorite with every one, sang to them; but Odysseus kept on turning his eyes towards

[30] the sun, as though to hasten his setting, for he was longing to be on his way. As one who has been all day plowing a fallow field with a pair of **wine-faced [oinops] oxen [bous]** keeps thinking about his supper and is glad when night comes that he may go and get it, for it is all his legs can do to carry him,

[35] even so did Odysseus rejoice when the sun went down, and he at once said to the oar-loving Phaeacians, addressing himself more particularly to King Alkinoos, pre-eminent among all others:

Odyssey Scroll xix line 172

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=19:card=148&highlight=oi%29%2Fnope>

τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:
ᾧ γύναι αἰδοίη Λαερτιάδῳ Ὀδυσῆος, 165
οὐκέτ' ἀπολλήξεις τὸν ἐμὸν γόνον ἐξερέουσα;

ἀλλ' ἔκ τοι ἔρέω: ἦ μὲν μ' ἀχέεσσί γε δώσεις
 πλείοσιν ἢ ἔχομαι: ἡ γὰρ δίκη, ὁππότε πάτρης
 ἦς ἀπέησιν ἀνὴρ τόσσον χρόνον ὅσον ἐγὼ νῦν,
 πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος, ἄλγεα πάσχων: 170
 ἀλλὰ καὶ ὡς ἔρέω ὃ μ' ἀνείρεια ἠδὲ μεταλλάξ,
 Κρήτη τις γαῖ' ἔστι, μέσῳ ἐνὶ οἴνοπι πόντῳ,
 καλὴ καὶ πίειρα, περίρρυτος: ἐν δ' ἄνθρωποι
 πολλοί, ἀπειρέσιοι, καὶ ἐννήκοντα πόλεις.
 ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη: ἐν μὲν Ἀχαιοί, 175
 ἐν δ' Ἐτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες,
 Δωριέες τε τριχάϊκες διοὶ τε Πελασγοί.

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

Then resourceful Odysseus answered,
 [165] “My Lady, wife of Odysseus, son of Laertes, since you persist in asking me about my family, I will answer, no matter what it costs me: people must expect to feel grief [*akhos*] when they have been exiles as long as I have,
 [170] and suffered as much among as many peoples. Nevertheless, as regards your question I will tell you all you ask. There is a fair and fruitful island in the middle of the **wine-faced [oinops] sea [pontos]** called Crete; it is thickly peopled and there are nine cities in it:
 [175] the people speak many different languages which overlap one another, for there are Achaeans, brave Eteocretans, Dorians of three-fold lineage, and noble Pelasgoi.

Odyssey Scroll xix line 274

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0135:book=19:card=241&highlight=oi%29%2Fnopi>

τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:
 ὦ γύναι αἰδοίη Λαερτιάδεω Ὀδυσῆος,
 μηκέτι νῦν χροά καλὸν ἐναίρειο, μηδέ τι θυμὸν
 τῆκε, πόσιν γοόωσα. νεμεσῶμαί γε μὲν οὐδέν:
 καὶ γὰρ τίς τ' ἄλλοῖον ὀδύρεται ἄνδρ' ὀλέσασα 265
 κουρίδιον, τῷ τέκνα τέκῃ φιλότῃτι μιγεῖσα,
 ἢ Ὀδυσῆ', ὃν φασι θεοῖς ἐναλίγκιον εἶναι.
 ἀλλὰ γόου μὲν παῦσαι, ἐμεῖο δὲ σύνθεο μῦθον:
 νημερτέως γάρ τοι μυθήσομαι οὐδ' ἐπικεύσω
 ὡς ἤδη Ὀδυσῆος ἐγὼ περὶ νόστου ἄκουσα 270
 ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πίονι δήμῳ,
 ζωοῦ: αὐτὰρ ἄγει κειμήλια πολλὰ καὶ ἔσθλα
 αἰτίζων ἀνά δημον. ἀτὰρ ἐρίηρας ἐταίρους
 ὤλεσε καὶ νῆα γλαφυρὴν ἐνὶ οἴνοπι πόντῳ,

Θρινακίης ἄπο νήσου ἰών: ὀδύσαντο γὰρ αὐτῶ
Ζεὺς τε καὶ Ἥλιος: τοῦ γὰρ βόας ἔκταν ἑταῖροι.

275

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5287>

Then resourceful Odysseus answered, “My Lady, wife of Odysseus, do not disfigure yourself further by grieving thus bitterly for your loss, though I can hardly blame you for doing so.

[265] A woman who has loved her husband and borne him children, would naturally be grieved at losing him, even though he were a worse man than Odysseus, who they say was like a god. Still, cease your tears and listen to what I can tell. I will hide nothing from you, and can say with perfect truth [270] that I have lately heard of Odysseus as being alive and on his way home [*nostos*]; he is in the district [*dēmos*] of the Thesprotians, and is bringing back much valuable treasure that he has begged from one and another of them; but his ship and all his crew were lost in the **wine-faced [*oinops*] sea [*pontos*]**

[275] as they were leaving the Thrinacian island, for Zeus and the sun-god were angry with him because his men had slaughtered the sun-god’s cattle, and they were all drowned to a man.

Homeric Hymn (3) to Apollo, line 391

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0137:hymn=3:card=349&highlight=oi%29%2Fnoπi>

καὶ τότε δὴ κατὰ θυμὸν ἐφράζετο Φοῖβος Απόλλων,
οὔστινας ἀνθρώπους ὀργείονας εἰσαγάγοιτο,
390οἱ θεραπεύσονται Πυθοῖ ἔνι πετρήεσση: 390
ταῦτ’ ἄρα ὀρμαίνων ἐνόησ’ ἐπὶ οἴνοπι πόντῳ
νῆα θοήν: ἐν δ’ ἄνδρες ἔσαν πολέες τε καὶ ἐσθλοί,
Κρηῆτες ἀπὸ Κνωσοῦ Μινωίου, οἳ ῥα ἄνακτι
ἱερά τε ῥέζουσι καὶ ἀγγέλλουσι θέμιστας
395φοίβου Ἀπόλλωνος χρυσαόρου, ὅττι κεν εἴπη
χρείων ἐκ δάφνης γυάλων ὑπο Παρνησοῖο.

English via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0138%3Ahymn%3D3%3Acard%3D349>

Then Phoebus Apollo pondered in his heart what men he should bring in [390] to be his ministers in sacrifice and to serve him in rocky Pytho. And while he considered this, he became aware of a swift ship upon the **wine-faced [*oinops*] sea [*pontos*]** in which were many men and goodly, Cretans from Cnossos, the city of Minos, they who do sacrifice to the prince and announce his decrees, [395] whatsoever Phoebus Apollo, bearer of the golden blade, speaks in answer from his laurel tree below the dells of Parnassus.

Homeric Hymn (7) to Dionysus, line 7

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0137:hymn=7:card=1&highlight=oi%29%2Fnopa>

ἀμφὶ Διώνυσον, Σεμέλης ἐρικυδέος νιόν,
μνήσομαι, ὡς ἐφάνη παρὰ θῖν' ἀλὸς ἀτρυγέτιο
ἀκτῆ ἔπι προβλήτι νεηνίη ἀνδρὶ ἔοικώς,
πρωθήβη: καλαὶ δὲ περισσεῖοντο ἔθειραι,
κυάνεαι, φᾶρος δὲ περὶ στιβαροῖς ἔχεν ὤμοις
πορφύρεον: τάχα δ' ἄνδρες εὐσσέλμου ἀπὸ νηὸς
ληισταὶ προγένοντο θοῶς ἐπὶ οἴνοπα πόντον,
Τυρσηνοί: τοὺς δ' ἤγε κακὸς μῦθος: οἱ δὲ ἰδόντες
νεῦσαν ἐς ἀλλήλους, τάχα δ' ἔκθορον.

5

English via the *Ancient Greek Hero in 24 Hours* (H24H):

[1 About Dionysus son of most glorious Semele |2 my mind will connect, how it was that he made an appearance [phainesthai] by the shore of the barren sea |3 on a prominent headland, looking like a young man |4 at the beginning of adolescence. Beautiful were the locks of hair as they waved in the breeze surrounding him. |5 They were the color of deep blue. And a cloak he wore over his strong shoulders, |6 color of purple. Then, all of a sudden, men seen from a ship with fine benches |7 - men who were pirates - came into view, as they were sailing over the **wine-faced [oinops] sea [pontos]**. |8 They were Etruscans. And they were being driven along by a destiny that was bad for them. The moment they saw him [= Dionysus], |9 they gave each other a knowing nod, and the very next thing, they were ashore, jumping out of the ship.

Works and Days, line 622

Greek via Perseus:

εἰ δέ σε ναυτιλίας δυσπεφέλου ἴμερος αἰρεῖ,
εὖτ' ἂν Πληιάδες σθένος ὄβριμον Ὠαρίωνος
φεύγουσαι πίπτωσιν ἐς ἠεροειδέα πόντον,
δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται:
καὶ τότε μηκέτι νῆας ἔχειν ἐνὶ οἴνοπι πόντῳ,
γῆν ἐργάζεσθαι μεμνημένος, ὡς σε κελεύω.
νῆα δ' ἐπ' ἠπείρου ἐρύσαι πυκάσαι τε λίθοισι
πάντοθεν, ὄφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν ἀέντων,
χείμαρον ἐξερύσας, ἵνα μὴ πύθη Διὸς ὄμβρος.
ὄπλα δ' ἐπάρμενα πάντα τεῶ ἔγκάτθεο οἴκῳ
εὐκόσμως στολίσας νηὸς πτερὰ ποντοπόροιο:
πηδάλιον δ' εὐεργές ὑπὲρ καπνοῦ κρεμάσασθαι.

620

625

αὐτὸς δ' ὠραῖον μίμνειν πλόον, εἰσόκεν ἔλθῃ: 630
καὶ τότε νῆα θοὴν ἄλαδ' ἔλκεμεν, ἐν δέ τε φόρτον
ἄρμενον ἐντύνασθαι, ἴν' οἴκαδε κέρδος ἄρηαι,
ὥς περ ἐμός τε πατήρ καὶ σός, μέγα νήπιε Πέρση,
πλωίζεσκ' ἐν νηυσί, βίου κεχρημένος ἐσθλοῦ:
ὅς ποτε καὶ τῆδ' ἦλθε, πολὺν διὰ πόντον ἀνύσσας, 635
Κύμην Αἰολίδα προλιπών, ἐν νηὶ μελαίνῃ:
οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον,
ἀλλὰ κακὴν πενήην, τὴν Ζεὺς ἀνδρεσσι δίδωσιν:
νάσσατο δ' ἄγχ' Ἑλικῶνος οἰζυρῆ ἐνὶ κώμῃ,

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5290>

But let us suppose that the desire for stormy navigation seizes you,
when the Pleiades, fleeing the strong and violent Orion,
plunge into the misty *pontos*, 620
and the blasts of winds of all kind rage.
At this time you must not have ships sailing on the **wine-faced [oinops] sea [pontos]**.
Instead, be mindful [*memnēmenos*] to work the land, as I bid you.
Haul up your ship on dry land and pack it with stones
all over, which will stand up to the power of the winds blowing their dampness. 625
And pull out the plug of the bilge-drain; otherwise, the rain of Zeus will rot it
[the ship].

Works and Days, line 817

Greek via Perseus:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0131:card=800&highlight=oi%29%2Fnopa>

εἰνὰς δ' ἡ μέσση ἐπὶ δεῖελα λώιον ἦμαρ,
πρωτίστη δ' εἰνὰς παναπήμων ἀνθρώποισιν:
ἐσθλή μὲν γάρ θ' ἦ γε φυτευέμεν ἠδὲ γενέσθαι
ἀνέρι τ' ἠδὲ γυναικί: καὶ οὔποτε πάγκακον ἦμαρ.

παῦροι δ' αὖτε ἴσασι τρισεινάδα μηνὸς ἀρίστην
ἄρξασθαί τε πίθου καὶ ἐπὶ ζυγὸν ἀυχένι θεῖναι 815
βουσι καὶ ἡμιόνοισι καὶ ἵπποις ὠκυπόδεσσι,
νῆα πολυκλήϊδα θοὴν εἰς οἴνοπα πόντον
εἰρύμεναι: παῦροι δέ τ' ἀληθέα κικλήσκουσιν.

τετράδι δ' οἶγε πίθον: περὶ πάντων ἱερὸν ἦμαρ
μέσση: παῦροι δ' αὖτε μετ' εἰκάδα μηνὸς ἀρίστην 820
ἡοῦς γιγνομένης: ἐπὶ δεῖελα δ' ἐστὶ χερείων.

English via CHS: <http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5290>

The ninth of the mid-month is better when evening approaches.
But the first ninth is the most painless for humans.
It is good for conception and for being born
for man and woman alike. It is never a completely bad day.
Or again, few people know that the thrice-nine of the month is best
for opening a wine-jar and for putting yokes on the necks 815
of oxen, mules, and swift-footed horses,
or for hauling a swift ship with many oars down to the **wine-faced [oinops] sea [pontos]**.
Few give it its *alēthēs* name.
Open your jar on the fourth. The fourth of the mid-month is the most holy of them all.
Again, few do it [give it its true name]. I mean the after-twenty [the twenty-first], which is best 820
when dawn comes. As evening approaches, it is less good.