

Is Homer really “enough”? Echoes of *h.Hom.* 33 in Theoc. 22.

Lorenzo Pizzoli, Università degli Studi di Urbino “Carlo Bo”  
l.pizzoli@campus.uniurb.it

1. Theoc. 22

- 1 Ὑμνέομεν Λήδας τε καὶ αἰγιόχου Διὸς υἱῶ,  
Κάστορα καὶ φοβερὸν Πολυδεύκεα πύξ ἐρεθίζειν  
χειρὰς ἐπιζεύξαντα μέσας βοέοισιν ἱμάσιν.  
ὕμνέομεν καὶ δις καὶ τὸ τρίτον ἄρσενά τέκνα  
5 κούρης Θεστιάδος, Λακεδαιμονίους δὺ' ἀδελφούς,  
ἀνθρώπων σωτήρας ἐπὶ ξυροῦ ἤδη ἐόντων,  
ἵππων θ' αἱματόεντα ταρασσομένων καθ' ὄμιλον,  
νηῶν θ' αἰ δύνοντα καὶ οὐρανὸν εἰσανιόντα  
ἄστρα βιαζόμενα χυλοποιῶς ἐνέκυρσαν ἀήταις.  
10 οἱ δέ σφρον κατὰ πρύμναν ἀείραντες μέγα κῦμα  
ἤε καὶ ἐκ πρόρηθεν ἢ ὄπη θυμὸς ἐκάστου  
εἰς κοίλην ἔρριψαν, ἀνέρρηξαν δ' ἄρα τοίχους  
ἀμφοτέρους· κρέματα δὲ σὺν ἰστίῳ ἄρμενα πάντα  
εἰκὴ ἀποκλασθέντα· πολὺς δ' ἐξ οὐρανοῦ ὄμβρος  
15 νυκτὸς ἐφερπούσης· παταγεῖ δ' εὐρεῖα θάλασσα  
κοπτομένη πνοαῖς τε καὶ ἀρρήκτοις χαλάζαις.  
ἀλλ' ἐμπης ὑμεῖς γε καὶ ἐκ βυθοῦ ἔλκετε νῆας  
αὐτοῖσιν ναύτησιν ὀιομένοις θανέεσθαι·  
αἴψα δ' ἀπολήγουσ' ἄνεμοι, λιπαρὴ δὲ γαλήνη  
20 ἄμ πέλαγος· νεφέλαι δὲ διέδραμον ἄλλυδις ἄλλαι·  
ἐκ δ' Ἄρκτοι τ' ἐφάνησαν Ὀνῶν τ' ἀνὰ μέσσον ἀμαυρὴ  
Φάτνη, σημαίνουσα τὰ πρὸς πλόον εὐδία πάντα.  
ὦ ἄμφω θνητοῖσι βοηθόοι, ὦ φίλοι ἄμφω,  
ἱππῆες κιθαρισταὶ ἀεθλητῆρες ἀοιδοί,  
25 Κάστορος ἢ πρώτου Πολυδεύκεος ἄρξομ' ἀείδειν;  
ἀμφοτέρους ὕμνέων Πολυδεύκεα πρῶτον ἀείσω.

We hymn the two sons of Leda and of aegis-bearing Zeus, Castor and Polydeuces, grim to challenge in boxing when he has strapped his palms with the oxhide thongs. Twice we hymn, and a third time, the two brothers born in Lacedaemon to Thestius' daughter, who succour men already on the very brink of disaster, and steeds that panic in the bloody fray, and ships which, defying the constellations that set and rise into the heavens, encounter grievous tempests-blasts that raise a huge wave from astern, or from ahead, or where they will, and cast it into the hold, and breach the bulwarks on either side. And with the sail hangs all the tackle, torn and in disarray, and as the night comes on with heavy storms of rain, the wide sea roars beneath the blows of the blasts and of the iron hail. Yet even so from the very depths do ye recover ships with their crews, that thought to die. And forthwith the

winds are stilled and oily calm lies on the deep. The clouds disperse this way and that; the Bears are seen again, and between the Asses the dim Crib, betokening that all is fair for voyaging.

O succourers both of mortals, beloved pair, horsemen and harpers, athletes and singers, shall I with Castor or with Polydeuces first begin my song? Both will I hymn, but sing of Polydeuces first.

(transl. A. S. F. Gow)

## 2. *h.Hom.* 33

1 Ἀμφὶ Διὸς κούρους ἐλικώπιδες ἔσπετε Μοῦσαι  
Τυνδαρίδας Λήδης καλλισφύρου ἀγλαὰ τέκνα,  
Κάστορα θ' ἵππόδαμον καὶ ἀμώμητον Πολυδεύκεα,  
τοὺς ὑπὸ Ταῦγέτου κορυφῇ ὄρεος μέγαλοιο  
5 μιχθεῖσ' ἐν φιλότῃ κελαινεφεῖ Κρονίωνι  
σωτήρας τέκε παῖδας ἐπιχθονίων ἀνθρώπων  
ὠκυπόρων τε νεῶν, ὅτε τε σπέρχων ἄελλαι  
χειμέριαι κατὰ πόντον ἀμείλιχον· οἱ δ' ἀπὸ νηῶν  
εὐχόμενοι καλέουσι Διὸς κούρους μέγαλοιο  
10 ἄρνεσσιν λευκοῖσιν ἐπ' ἀκρωτήρια βάντες  
πρύμνης· τὴν δ' ἄνεμός τε μέγας καὶ κῦμα θαλάσσης  
θῆκαν ὑποβρυχίην, οἱ δ' ἐξαπίνης ἐφάνησαν  
ξουθῆσι πτερύγεσσι δι' αἰθέρος ἄϊζαντες,  
αὐτίκα δ' ἀργαλέων ἀνέμων κατέπαυσαν ἀέλλας,  
15 κύματα δ' ἐστόρεσαν λευκῆς ἀλὸς ἐν πελάγεσσι,  
ναύταις σήματα καλὰ πόνου σφίσιν· οἱ δὲ ἰδόντες  
γῆθησαν, παύσαντο δ' οἴζυροιο πόνοιο.  
Χαίρετε Τυνδαρίδαι ταχέων ἐπιβήτορες ἵππων·  
αὐτὰρ ἐγὼν ὑμέων καὶ ἄλλης μνήσομ' ἀοιδῆς.

Tell about the Sons of Zeus, O round-eyed Muses – The Tindarids, fair-ankled Leda's splendid children, Castor the horse-tamer and faultless Polydeuces, whom below the peaks of the great mountain Taygetus, after uniting in love with the dark-cloud so of Kronos, she bore to be saviors of mankind on earth and of swift-faring ships, when winter tempest race over the implacable sea. And the men from their ships invoke the Sons of Great Zeus in prayer, with white lambs, going onto the stern deck, and the strong wind and sea swell overwhelm the ship: suddenly they appear, speeding through the air on swift wings, and at once they make the fierce squalls cease, and lay the waves amid the flats of a clear sea for the sailors,- fair portents to their travail; The sailors rejoice at the sight, and their misery and stress are ended. I salute you, Tyndarids, riders on swift steeds. And I will take heed both for you and for other singing.

(Transl. M. L. West, modified)

3. Theoc. 22, 213 ff.

χαίρετε, Λήδας τέκνα, καὶ ἡμετέροις κλέος ὕμνοις  
ἔσθλον ἀεὶ πέμποιτε. φίλοι δέ τε πάντες ἀοιδοί  
215 Τυνδαρίδαις Ἑλένη τε καὶ ἄλλοις ἠρώεσσιν,  
Ἴλιον οἳ διέπερσαν ἀρήγοντες Μενελάω.  
ὑμῖν κῦδος, ἄνακτες, ἐμήσατο Χῖος ἀοιδός,  
ὑμνήσας Πριάμοιο πόλιν καὶ νῆας Ἀχαιῶν  
Ἰλιάδας τε μάχας Ἀχιλῆά τε πύργον αὐτῆς·  
220 ὑμῖν αὖ καὶ ἐγὼ λιγεῶν μειλίγματα Μουσέων,  
οἳ αὐταὶ παρέχουσι καὶ ὡς ἐμὸς οἶκος ὑπάρχει,  
τοῖα φέρω. γεράων δὲ θεοῖς κάλλιστον ἀοιδαί

Farewell, ye sons of Leda, and send ever noble renown upon our hymns. All bards are dear to the sons of Tyndareus, to Helen, and to the other heroes that aided Menelaus to sack Ilium. Glory for you, Princes, the bard of Chios fashioned when he hymned the town of Priam and the ships of the Achaeans, the battles round Ilium, and Achilles, that tower of strength in fight; and to you I too bear the soothing strains of the clear-voiced Muses such as they give me and my own store provides; and for gods songs are the fairest meed.

(transl. A. S. F. Gow)

4. Hom. *Il.* 3, 235 ff.

235 οὓς κεν ἐὺ γνοίην καὶ τ' οὖνομα μυθησαίμην·  
δοιὼ δ' οὐ δύναμαι ιδέειν κοσμήτορε λαῶν  
Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα  
αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.  
ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,  
240 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι,  
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν  
αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἅ μοι ἐστίν.  
ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἴα  
ἐν Λακεδαίμονι αὖθι φίλη ἐν πατρίδι γαίῃ.

I know them [the Achaeans] well, could tell you all their names-  
two only I cannot see, two high commanders,  
Kastor the horse breaker, Polydeukes the skilled boxer,  
brothers of mine, all born of the same mother.  
Either they didn't come with them from lovely Lakedaimon,  
or, if they did make the trip in their seagoing vessels,

they're bit willing now to join these men in combat  
through fear of all the shame and reproaches leveled at me.  
So she spoke; but them the nurturing earth already  
held under in Lakedaimon, their native land.  
(Transl. P. Green)

5. Theoc. 7, 43 ff.

‘τάν τοι’, ἔφα, ‘κορύναν δωρύττομαι, οὔνεκεν ἐσσί  
πᾶν ἐπ’ ἀλαθείᾳ πεπλασμένον ἐκ Διὸς ἔρνος.  
45 ὥς μοι καὶ τέκτων μέγ’ ἀπέχθεται ὅστις ἐρευνῆ  
ἴσον ὄρευσ κορυφᾷ τελέσαι δόμον Ὀρομέδοντος,  
καὶ Μοισᾶν ὄρνιχες ὅσοι ποτὶ Χῖον ἀοιδόν  
ἀντία κοκκύζοντες ἐτώσια μοχθίζοντι.’

“I will give thee my stick, for thou art a sapling whom Zeus has fashioned all for truth. For much I hate the builder who seeks to raise his house as high as the peak of mount Oromedon, and much those cocks of the Muses who lose their toil with crowning against the bard of Chios.”

(Transl. A. S. F. Gow)

6. Theoc. 16, 14 ff.

οὐκ οἶδ’· οὐ γὰρ ἔτ’ ἄνδρες ἐπ’ ἔργμασιν ὡς πάρος ἐσθλοῖς  
15 αἰνεῖσθαι σπεύδοντι, νενίκηνται δ’ ὑπὸ κερδέων. [...]  
20 τίς δέ κεν ἄλλου ἀκούσαι; ἄλις πάντεσσιν Ὅμηρος.

τίς δ’ ἂν ἀριστήας Λυκίων ποτέ, τίς κομόωντας  
Πριαμίδας ἢ θῆλυν ἀπὸ χροιάς Κύκνον ἔγνω,  
50 εἰ μὴ φυλόπιδας προτέρων ὑμνησαν ἀοιδοί  
οὐδ’ Ὀδυσσεὺς ἑκατόν τε καὶ εἴκοσι μῆνας ἀλαθείς  
πάντας ἐπ’ ἀνθρώπους, Αἶδαν τ’ εἰς ἔσχατον ἐλθῶν  
ζωός, καὶ σπήλυγγα φυγῶν ὀλοοῖο Κύκλωπος,  
[...]  
εἰ μὴ σφεας ὄνασαν Ἴάονος ἀνδρὸς ἀοιδαί.

No more, as erstwhile, are men eager to win praise for glorious deeds, but are enslaved by gain. [...].

“And who would listen to another? Homer is enough for all”

[...]

Who would have known ever the chieftains of the Lycians, or Priam's long-haired sons, or Cynus, maidenlike of skin, if poets had not sung the battle cries of men of old? Never had Odysseus won lasting fame, who wandered six score months through all the world, and came alive to the farthest Hades, and escaped from the cave of the baleful Cyclops [...] had not the minstrelsy of an Ionian bard profited them.

(Transl. A. S. F. Gow)

7. Theoc. *Ep.* 27, 1 (=AP 9, 434, 1)

Ἄλλος ὁ Χῖος, ἐγὼ δὲ Θεόκριτος ὃς τὰδ' ἔγραψα

The Chian is another, but it is I, Theocritus, the author of these work

(Transl. A. S. F. Gow, modified)

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