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Odysseus n : (Greek mythology) a famous mythical Greek hero; his return to Ithaca after the siege of Troy was described in **Odysseus in Persian**: اودیسنوس.

אודיסאוס

הוביל מחרשה וזרע בחול גרגרי מלח. למורת רוחו, אחד המלווים שם לב לתרמית - וכדי לבדוק את מידת שפיותו, לקח את תינוקו של אודיסאוס מאימו והניח אותו על החוף. אודיסאוס, שחשש לדרוס את טלמכוס הקטן, עצר מיד את המחרשה והודה שהוא מעמיד פנים. לאחר מספר ימים עזב אודיסאוס את איתקה ויצא למלחמת טרויה.

אודיסאוס היה זה שהגה את רעיון הסוס הטרואני במלחמת טרויה. בהיותם משוכנעים שזוהי מנחת היוונים על מנת לרצות את האלים, הכניסו הטרואנים את הסוס אדיר הממדים דרך שעריה המשוריינים של טרויה, מבלי לדעת כי בתוכו הסתתרו החיילים. כך כבשו מלכי יוון את טרויה. לאחר הניצחון שנחלו מלכי יוון, התמלא אודיסאוס גאווה רבה על רעיונו המבריק שהוביל לתבוסת הטרואנים, ועל פי האיליאדה צעק לעבר החוף אל פוסידון, אל הים, כי הגיע לדרגת אל ואיננו זקוק יותר לחסדיהם של האלים ולעזרתם. על יהירות זו נענש אודיסאוס ומסעו חזרה הביתה היה רצוף תלאות וקשיים - כלקח שלימד אותו פוסידון.



2 המסע בחזרה לאיתקה

20 שנים נעדר אודיסאוס מביתו. 10 שנים עקב מלחמת טרויה המתוארת באיליאדה ו-10 שנים נוספות בשל המסע חזרה לביתו, בהן עבר חוויות שונות שמנעו ממנו להתקדם בדרכו חזרה. תיאור מסע זה מתואר באודיסאה. מסעו חזרה של אודיסאוס מכונה גם "נוסטוס" (ביוונית - שיבה), במהלכו פגש על פי המיתולוגיה בסכנות ובמכשפה אשר עד היום קרוי על שמה הר באיטליה.

1.2 אודיסאוס והקיקלופ

במהלך מסעו נתקלו אודיסאוס ואנשיו בקיקלופ פוליפמוס ותקעו בעינו האחת מקל בוער. אותו קיקלופ היה בנו של פוסידון, ואודיסאוס, שוב ביהירותו, צעק לקיקלופ העיוור לאחר שעזב את האי שלו "אודיסאוס מלך איתקה עשה לך את זה". בעקבות כך התפלל הקיקלופ לאביו שימשיך להתנכל לאודיסאוס עד להגעתו לאי.

2.2 אודיסאוס באי איאה

אודיסאוס ומלחיו עגנו בחוף האי איאה. אודיסאוס שלח את אחד ממלחיו לבדוק את השטח וזה שב וסיפר שיושבי האי ומלכתו קירקה מכניסי אורחים הם. המלכה הזמינה את צוות הספינה לסעוד בארמון והם נענו בשמחה להזמנה. כל המלחים התנפלו על האוכל חוץ מאודיסאוס, שראה את כל צוותו נהפך לעדר חזירים. הוא יצא החוצה והתפלל לאלים שיעזרו לו. הרמס, שליח האלים, ירד מהאולימפוס ונתן לאודיסאוס מעט עשב מכושף. אז חזר אודיסאוס לארמון ואכל את מנתו. מלכת האי שהבינה שהאלים עוזרים לאודיסאוס, החזירה את החזירים לצורתם הקודמת והם יכלו להמשיך בדרכם.

אודיסאוס (ביוונית: *Οδυσσεύς*) הוא דמות מיתולוגית, מלך איתקה, גיבור האפוסים אודיסאה ואיליאדה מאת הומרוס. אודיסאוס נודע כחכם שבין מצביאי היוונים ובין החשובים שבהם. מוכר בעיקר בשל מסעו המפורסם חזרה הביתה ממלחמת טרויה וכהוגה רעיון הסוס הטרואני. אודיסאוס הוא בנם של המלך לארטס והמלכה אנטיקליאה, בעלה של פנלופה ואביו של טלמאכוס.

במיתולוגיה הרומית הוא נקרא **אוליסס** או **אוליכסס** (Ulixes או Ulysses).

1 אודיסאוס במלחמת טרויה

ערך מורחב – **מלחמת טרויה** 

כאשר הודיעו לאודיסאוס שעליו לחבור ליתר מלכי יוון במלחמה על טרויה, הוא לא היה שבע רצון כלל: האי איתקה ידע אז תקופה של שגשוג כלכלי, ואשתו פנלופה ילדה לו בן. כדי לשכנע את מנלאוס ואגממנון שבאו לגייסו, כי אין הוא כשיר לקרב, העמיד פני משוגע. הוא צעד על חוף הים כשהוא לבוש תחתונים בלבד,

3.2 אודיסאוס וקליפסו

באחד מן הימים עגנה אונייתו של אודיסאוס באי שהיה שייך לטיטאן היפריון (הידוע כאביו של הליוס). המלחים שחטו פרה מהאי ואכלו את בשרה. הטיטאן זעם על הגניבה והשמיד את צוות האנייה כולו, פרט לאודיסאוס. הנימפה קליפסו מצאה אותו, התאהבה בו וגררה אותו לאי שלה. בעזרת כוחותיה, גרמה קליפסו לאודיסאוס לשכוח את כל מה שעבר, את ביתו ואת משפחתו והם חיו יחדיו זמן רב מאוד. מעשה זה לא מצא חן בעיני זאוס מלך האלים והוא שיחרר את אודיסאוס שבנה לעצמו סירה קטנה והמשיך במסעו.

3 אודיסאוס חוזר לאיתקה

בזמן היעדרו של אודיסאוס, אשתו, פנלופה היפה, הייתה מוקפת במחזורים שתבעו ממנה לבחור באחד מהם ולהינשא בשנית. בסיפור מגיעה נאמנותה של פנלופה לבעלה לשיא. האמונה כי הוא בחיים ועוד יחזור באחד הימים, מונעת ממנה מלהענות למחזריה. היא נמנעת מלהיענות למחזרים באמתלה שהיא עסוקה במלאכת טוויה מסוימת, ומבטיחה להם כי תינשא לאחד מהם רק כאשר המלאכה תושלם. כל לילה היא פורמת מה שכבר טוותה, עד שהמעשה נתגלה והמחזורים תבעו ממנה סופית לבחור באחד מהם.

בינתיים חזר אודיסאוס לאיתקה, ובעזרת האלה אתנה מתחפש לקבצן מחשש שיזהו אותו מחזריה של פנלופה ויתנכלו לו. הראשון שזיהה אותו היה כלבו הנאמן ארגוס שנשא ראשו וזקף אוזניו כי הכיר את אדונו למרות שלא ראה אותו עשרים שנה. משרתת זקנה ונאמנה (אבריקליה), שהייתה אומנתו בילדותו, רחצה את רגליו, לפי בקשתה של פנלופה, וזיהתה אותו גם כן, לפי צלקת על רגלו מימים עברו. לבסוף המציאה פנלופה תחבולה חדשה, היא הוציאה מהמחסן קשת גדולה ואשפת חצים שהיו שייכים לבעלה ואמרה למחזרים שהאדם שיוכל למתוח את הקשת ולירות בה חץ שיעבור דרך שנים-עשר עיגולים, יהיה לה לבעל. החתנים נענו לאתגר אך איש מהם לא הצליח למתוח את המיתר. כשאודיסאוס המחופש לקבצן ביקש לנסות, פרצה באולם המולה שאותה השתיק טלמכוס (בנו של אודיסאוס), ונתן ל"זר" לנסות. אודיסאוס כופף את הקשת ללא מאמץ וירה חץ דרך 12 העיגולים ולאחר מכן המשיך וירה לעבר החתנים כשבנו טלמכוס עוזר לו עם חרבו.

4 קישורים חיצוניים

- שיבת אודיסאוס (אודיסאה)
- אודיסאוס, באנציקלופדיה ynet

5 מקורות הטקסט והתמונה, התורמים והרשיונות

1.5 טקסט

- **אודיטאוס** מקור <http://he.wikipedia.org/wiki/%D7%90%D7%95%D7%93%D7%99%D7%A1%D7%90%D7%95%D7%A1?oldid=16403555>
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2.5 תמונות

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Head of Odysseus wearing pileus depicted on a 3rd-century BC coin from Ithaca

known as *Ulyssēs* in Latin or *Ulixēs* in Roman mythology. Hence, “there may originally have been two separate figures, one called something like Odysseus, the other something like Ulixes, who were combined into one complex personality.”^[2]

The etymology of the name is unknown. Ancient authors linked the name to the Greek verbs *odussomai* (Greek: ὀδύσσομαι) 'to be wroth against, to hate',^[3] or to *oduromai* (ὀδύρομαι) 'to lament, bewail'.^{[4][5]} Homer in references and puns relates it to various forms of this verb. It has been also suggested that the name is of non-Greek origin, probably not even Indo-European, with an unknown etymology;^[6] R. S. P. Beekes has suggested a Pre-Greek origin.^[7]

In Book 19 of the *Odyssey*, where Odysseus's early childhood is recounted, Euryclea asks Autolykus to name him. Euryclea tries to guide him to naming the boy *Polyaretos*, “for he has *much* been *prayed for*” (19.403f).^[8] Autolykus “apparently in a sardonic mood ... decided to give the child a name that would commemorate his own experience in life. 'Because I got odium upon myself before coming here ... from many ... let the child's name be Odysseus to signify this.' The pun was prophetic as well as commemorative.”^[9] Odysseus often receives the patronymic epithet *Laertiades* (Λαερτιάδης), “son of Laërtes”.

In the *Iliad* and *Odyssey* there are several epithets used to describe Odysseus.^[10]

His name and stories were adopted into Etruscan religion under the name *Uthuze*.^[11]

2 Genealogy

Relatively little is known of Odysseus's background other than that his paternal grandfather (or step-grandfather)

is **Arceus**, son of **Cephalus** and grandson of **Aeolus**, whilst his maternal grandfather is the thief **Autolycus**, son of **Hermes**^[12] and **Chione**. Hence, Odysseus was the great-grandson of the Olympian god **Hermes**. According to the *Iliad* and *Odyssey*, his father is **Laertes**^[13] and his mother **Anticlea**, although there was a non-Homeric tradition^{[14][15]} that **Sisyphus** was his true father.^[16] The rumor went that Laertes bought Odysseus from the cunning king.^[17] Odysseus is said to have a younger sister, **Ctimene**, who went to **Same** to be married and is mentioned by the swineherd **Eumaeus**, whom she grew up alongside, in Book 15 of the *Odyssey*.^[18]

3 “Cruel Odysseus”

Homer’s *Iliad* and *Odyssey* portrayed Odysseus as a culture hero, but the Romans, who believed themselves the heirs of Prince **Aeneas** of Troy, considered him a villainous falsifier. In **Virgil’s Aeneid**, written between 29 and 19 BC, he is constantly referred to as “cruel Odysseus” (Latin “*dirus Ulixes*”) or “deceitful Odysseus” (“*pellacis*”, “*fandi fictor*”). **Turnus**, in *Aeneid* ix, reproaches the Trojan **Ascanius** with images of rugged, forthright Latin virtues, declaring (in **John Dryden’s** translation), “You shall not find the sons of **Atreus** here, nor need the frauds of sly **Ulysses** fear.” While the Greeks admired his cunning and deceit, these qualities did not recommend themselves to the Romans who possessed a rigid sense of honour. In **Euripides’s** tragedy *Iphigenia at Aulis*, having convinced **Agamemnon** to consent to the sacrifice of his daughter, **Iphigenia**, to appease the goddess **Artemis**, Odysseus facilitates the immolation by telling her mother, **Clytemnestra**, that the girl is to be wed to **Achilles**. His attempts to avoid his sacred oath to defend **Menelaus** and **Helen** offended Roman notions of duty; the many stratagems and tricks that he employed to get his way offended Roman notions of honour.

4 Before the Trojan War

The majority of sources for Odysseus’ pre-war exploits—principally the mythographers **Pseudo-Apollodorus** and **Hyginus**—postdate Homer by many centuries. Two stories in particular are well known:

When **Helen** was abducted, **Menelaus** called upon the other suitors to honour their oaths and help him to retrieve her, an attempt that would lead to the Trojan War. Odysseus tried to avoid it by feigning lunacy, as an oracle had prophesied a long-delayed return home for him if he went. He hooked a donkey and an ox to his plough (as they have different stride lengths, hindering the efficiency of the plough) and (some modern sources add) started sowing his fields with salt. **Palamedes**, at the behest of **Menelaus’s** brother **Agamemnon**, sought to disprove Odysseus’s madness, and placed **Telemachus**, Odysseus’s

infant son, in front of the plough. Odysseus veered the plough away from his son, thus exposing his stratagem.^[19] Odysseus held a grudge against **Palamedes** during the war for dragging him away from his home.

Odysseus and other envoys of **Agamemnon** then traveled to **Scyros** to recruit **Achilles** because of a prophecy that Troy could not be taken without him. By most accounts, **Thetis**, **Achilles’s** mother, disguised the youth as a woman to hide him from the recruiters because an oracle had predicted that **Achilles** would either live a long, uneventful life or achieve everlasting glory while dying young. Odysseus cleverly discovered which among the women before him was **Achilles**, when the youth was the only one of them showing interest to examine the weapons hidden among an array of adornment gifts for the daughters of their host. Odysseus arranged then further for the sounding of a battle horn, which prompted **Achilles** to clutch a weapon and show his trained disposition. With his disguise foiled, he was exposed and joined **Agamemnon’s** call to arms among the **Hellenes**.^[20]

5 During the Trojan War

5.1 The Iliad

Main article: *Iliad*

Odysseus was one of the most influential Greek champions during the Trojan War. Along with **Nestor** and **Idomeneus** he was one of the most trusted counsellors and advisors. He always championed the Achaean cause, especially when the king was in question, as in one instance when **Thersites** spoke against him. When **Agamemnon**, to test the morale of the Achaeans, announced his intentions to depart Troy, Odysseus restored order to the Greek camp.^[21] Later on, after many of the heroes had left the battlefield due to injuries (including Odysseus and **Agamemnon**), Odysseus once again persuaded **Agamemnon** not to withdraw. Along with two other envoys, he was chosen in the failed embassy to try to persuade **Achilles** to return to combat.^[22]

When **Hector** proposed a single combat duel, Odysseus was one of the **Danaans** who reluctantly volunteered to battle him. **Telamonian Ajax**, however, was the volunteer who eventually did fight **Hector**. Odysseus aided **Diomedes** during the successful night operations in order to kill **Rhesus**, because it had been foretold that if his horses drank from the **Scamander River**, Troy could not be taken.^[23]

After **Patroclus** had been slain, it was Odysseus who counselled **Achilles** to let the Achaean men eat and rest rather than follow his rage-driven desire to go back on the offensive—and kill Trojans—immediately. Eventually (and reluctantly), he consented.

During the funeral games for **Patroclus**, Odysseus became involved in a wrestling match with **Telamonian Ajax**, as well as a foot race. With the help of the goddess **Athena**, who favoured him, and despite **Apollo's** helping another of the competitors, he won the race and managed to draw the wrestling match, to the surprise of all.^[24]

Odysseus has traditionally been viewed in the *Iliad* as Achilles's antithesis: while Achilles's anger is all-consuming and of a self-destructive nature, Odysseus is frequently viewed as a man of the mean, renowned for his self-restraint and diplomatic skills. He is more conventionally viewed as the antithesis of **Telamonian Ajax** (Shakespeare's "beef-witted" Ajax) because the latter has only brawn to recommend him, while Odysseus is not only ingenious (as evidenced by his idea for the Trojan Horse), but an eloquent speaker, a skill perhaps best demonstrated in the embassy to Achilles in book 9 of the *Iliad*. The two are not only foils in the abstract but often opposed in practice since they have many duels and run-ins.

5.2 Other stories from the Trojan War

When the Achaean ships reached the beach of Troy, no one would jump ashore, since there was an oracle that the first Achaean to jump on Trojan soil would die. Odysseus tossed his shield on the shore and jumped on his shield. He was followed by **Protesilaus**, who jumped on Trojan soil and later became the first to die, after he was slain by **Hector**.

The story of the death of **Palamedes** has many versions. According to some, Odysseus never forgave Palamedes for unmasking his feigned madness, and played a part in his downfall. One tradition says Odysseus convinced a Trojan captive to write a letter pretending to be from Palamedes. A sum of gold was mentioned to have been sent as a reward for Palamedes's treachery. Odysseus then killed the prisoner and hid the gold in Palamedes's tent. He ensured that the letter was found and acquired by **Agamemnon**, and also gave hints directing the Argives to the gold. This was evidence enough for the Greeks and they had Palamedes stoned to death. Other sources say that Odysseus and **Diomedes** goaded Palamedes into descending a well with the prospect of treasure being at the bottom. When Palamedes reached the bottom, the two proceeded to bury him with stones, killing him.^[25]

When Achilles was slain in battle by **Paris**, it was Odysseus and **Telamonian Ajax** who successfully retrieved the fallen warrior's body and armour in the thick of heavy fighting. During the funeral games for Achilles, Odysseus competed once again with **Telamonian Ajax**. **Thetis** said that the arms of Achilles would go to the bravest of the Greeks, but only these two warriors dared lay claim to that title. The two Argives became embroiled in a heavy dispute about one another's merits to receive the reward. The Greeks dithered out of fear in deciding a

winner, because they did not want to insult one and have him abandon the war effort. **Nestor** suggested that they allow the captive Trojans decide the winner.^[26] Some accounts disagree, suggesting that the Greeks themselves held a secret vote.^[27] In any case, Odysseus was the winner. Enraged and humiliated, Ajax was driven mad by **Athena**. When he returned to his senses, in shame at how he had slaughtered livestock in his madness, Ajax killed himself by the sword that **Hector** had given him after their duel.^[28]

Together with **Diomedes**, Odysseus went to fetch Achilles' son, **Pyrrhus**, to come to the aid of the Achaeans, because an oracle had stated that Troy could not be taken without him. A great warrior, **Pyrrhus** was also called **Neoptolemus** (Greek for "new warrior"). Upon the success of the mission, Odysseus gave Achilles' armor to him.

It was later learned that the war could not be won without the poisonous arrows of **Heracles**, which were owned by the abandoned **Philoctetes**. Odysseus and **Diomedes** (or, according to some accounts, Odysseus and **Neoptolemus**) went out to retrieve them. Upon their arrival, **Philoctetes** (still suffering from the wound) was seen still to be enraged at the Danaans, especially Odysseus, for abandoning him. Although his first instinct was to shoot Odysseus, his anger was eventually diffused by Odysseus's persuasive powers and the influence of the gods. Odysseus returned to the Argive camp with **Philoctetes** and his arrows.^[29]

Odysseus and **Diomedes** would later steal the **Palladium** that lay within Troy's walls, for the Greeks were told they could not sack the city without it. Some late Roman sources indicate that Odysseus schemed to kill his partner on the way back, but **Diomedes** thwarted this attempt.

Perhaps Odysseus' most famous contribution to the Greek war effort was devising the strategem of the **Trojan Horse**, which allowed the Greek army to sneak into Troy under cover of darkness. It was built by **Epeius** and filled with Greek warriors, led by Odysseus.^[30]

6 Journey home to Ithaca

Main article: **Odyssey**

Odysseus is probably best known as the eponymous hero of the *Odyssey*. This epic describes his travails, which lasted for 10 years, as he tries to return home after the Trojan War and reassert his place as rightful king of Ithaca.

On the way home from Troy, after a raid on **Ismaros** in the land of the **Cicones**, he and his twelve ships were driven off course by storms. They visited the lethargic **Lotus-Eaters** and were captured by the **Cyclops Polyphemus**, while visiting his island. Polyphemus was eating his men, and Odysseus took a barrel of wine and the Cyclops drank it, falling asleep. Odysseus and his men took a wooden



This is a painting of Odysseus's boat passing between the six-headed monster Scylla and the whirlpool Charybdis. Scylla has plucked six of Odysseus's men from the boat. The painting is an Italian fresco dating to 1560 C.E.

stake, igniting it with the remaining wine, and blinding him. While they were escaping however, Odysseus foolishly told Polyphemus his identity, and Polyphemus told his father Poseidon who had blinded him. They stayed with Aeolus, the master of the winds where he gave Odysseus a leather bag containing all the winds, except the west wind, a gift that should have ensured a safe return home. However, the sailors foolishly opened the bag while Odysseus slept, thinking that it contained gold. All of the winds flew out and the resulting storm drove the ships back the way they had come, just as Ithaca came into sight.

After pleading in vain with Aeolus to help them again, they re-embarked and encountered the cannibalistic Laestrygonians. Odysseus' ship was the only one to escape. He sailed on and visited the witch-goddess Circe. She turned half of his men into swine after feeding them cheese and wine. Hermes warned Odysseus about Circe and gave Odysseus a drug called moly, a resistance to Circe's magic. Circe, being attracted to Odysseus' resistance, fell in love with him and released his men. Odysseus and his crew remained with her on the island for one year, while they feasted and drank. Finally, Odysseus' men convinced Odysseus that it was time to leave for Ithaca.

Guided by Circe's instructions, Odysseus and his crew crossed the ocean and reached a harbor at the western edge of the world, where Odysseus sacrificed to the dead and summoned the spirit of the old prophet Tiresias to advise him. Next Odysseus met the spirit of his own mother, who had died of grief during his long absence. From her,

he learned for the first time news of his own household, threatened by the greed of Penelope's suitors. Odysseus also managed to talk to his fallen war comrades and the mortal shade of Heracles.

Returning to Circe's island, they were advised by her on the remaining stages of the journey. They skirted the land of the Sirens, passed between the six-headed monster Scylla and the whirlpool Charybdis, where they rowed directly between the two. However, Scylla dragged the boat towards her by grabbing the oars and ate six men.

They landed on the island of Thrinacia. There, Odysseus' men ignored the warnings of Tiresias and Circe and hunted down the sacred cattle of the sun god Helios. Helios told Zeus what happened ordered for Odysseus' men to be punished or else he would take the sun and shine it in the Underworld. Zeus fulfilled Helios' demands where he caused a shipwreck during a thunderstorm in which all but Odysseus drowned. He was washed ashore on the island of Ogygia, where Calypso compelled him to remain as her lover for 7 years before he finally escaped upon Hermes telling Calypso to release Odysseus.



Odysseus departs from the Land of the Phaeacians. Painting by Claude Lorrain

Odysseus finally escapes and is shipwrecked and befriended by the Phaeacians. After telling them his story, the Phaeacians led by King Alcinous agree to help Odysseus get home. They deliver him at night, while he is fast asleep, to a hidden harbor on Ithaca. He finds his way to the hut of one of his own former slaves, the swineherd Eumaeus, and also meets up with Telemachus returning from Sparta. Athena disguises Odysseus as a wandering beggar in order to learn how things stand in his household.

When the disguised Odysseus returns, Penelope announces in her long interview with the disguised hero that whoever can string Odysseus's rigid bow and shoot an arrow through twelve axe shafts may have her hand. "For the plot of the *Odyssey*, of course, her decision is the turning point, the move that makes possible the long-predicted triumph of the returning hero".^[31] Odysseus' identity is discovered by the housekeeper, Eurycleia, as she is washing his feet and discovers an old scar Odysseus

received during a boar hunt. Odysseus swears her to secrecy, threatening to kill her if she tells anyone.



The return of Ulysses

When the contest of the bow begins, none of the suitors is able to string the bow of Apollo, but then after all the suitors gave up the disguised Odysseus comes along, bends the bow, shoots the arrow, and wins the contest. Having done so, he proceeds to slaughter the suitors (beginning with Antinous whom he finds drinking from Odysseus' cup) with help from Telemachus and Odysseus' servants Eumaeus the swineherd and Philoetius the cowherd. Odysseus tells the serving women who slept with the suitors to clean up the mess of corpses and then has those women hanged in terror. He tells Telemachus that he will replenish his stocks by raiding nearby islands. Odysseus has now revealed himself in all his glory (with a little makeover by Athena); yet Penelope cannot believe that her husband has really returned—she fears that it is perhaps some god in disguise, as in the story of *Alcmene*—and tests him by ordering her servant Euryclea to move the bed in their wedding-chamber. Odysseus protests that this cannot be done since he made the bed himself and knows that one of its legs is a living olive tree. Penelope finally accepts that he truly is her husband, a moment that highlights their *homophrosýnē* (like-mindedness).

The next day Odysseus and Telemachus visit the country farm of his old father Laertes. The citizens of Ithaca follow Odysseus on the road, planning to avenge the killing of the Suitors, their sons. The goddess Athena intervenes and persuades both sides to make peace.

7 Other stories

Odysseus is one of the most recurrent characters in Western culture.

7.1 Classical

According to some late sources, most of them purely genealogical, Odysseus had many other children besides Telemachus, the most famous being:

- with Penelope: Poliporthes (born after Odysseus's return from Troy)
- with Circe: Telegonus, Ardeas, Latinus
- with Calypso: Nausithous, Nausinous
- with Callidice: Polypoetes
- with Euipe: Euryalus
- with daughter of Thoas: Leontophonus

Most such genealogies aimed to link Odysseus with the foundation of many Italic cities in remote antiquity.

He figures in the end of the story of King Telephus of Mysia.

The supposed last poem in the Epic Cycle is called the *Telegony* and is thought to tell the story of Odysseus's last voyage, and of his death at the hands of Telegonus, his son with Circe. The poem, like the others of the cycle, is "lost" in that no authentic version has been discovered.

In 5th century BC Athens, tales of the Trojan War were popular subjects for tragedies. Odysseus figures centrally or indirectly in a number of the extant plays by Aeschylus, Sophocles, (*Ajax*, *Philoctetes*) and Euripides, (*Hecuba*, *Rhesus*, *Cyclops*) and figured in still more that have not survived. In the *Ajax*, Sophocles portrays Odysseus as a modernistic voice of reasoning compared to the title character's rigid antiquity.

Plato in his dialog *Hippias Minor* examines a literary question about whom Homer intended to portray as the better man, Achilles or Odysseus.

As Ulysses, he is mentioned regularly in Virgil's *Aeneid* written between 29 and 19 BC, and the poem's hero, Aeneas, rescues one of Ulysses's crew members who was left behind on the island of the Cyclops. He in turn offers a first-person account of some of the same events Homer relates, in which Ulysses appears directly. Virgil's Ulysses typifies his view of the Greeks: he is cunning but impious, and ultimately malicious and hedonistic.

Ovid retells parts of Ulysses's journeys, focusing on his romantic involvements with Circe and Calypso, and recasts him as, in Harold Bloom's phrase, "one of the great

wandering womanizers.” Ovid also gives a detailed account of the contest between Ulysses and Ajax for the armor of Achilles.

Greek legend tells of Ulysses as the founder of Lisbon, Portugal, calling it *Ulisipo* or *Ulisseyia*, during his twenty-year errand on the Mediterranean and Atlantic seas. *Olisipo* was Lisbon’s name in the Roman Empire. Basing in this folk etymology, the belief that Ulysses is recounted by Strabo based on Asclepiades of Myrleia’s words, by Pomponius Mela, by Gaius Julius Solinus (3rd century AD), and finally by Camões in his epic poem *Os Lusíadas*.

7.2 Middle Ages and Renaissance

Dante, in Canto 26 of the *Inferno* of his *Divine Comedy*, encounters Odysseus (“Ulisse” in the original Italian) near the very bottom of Hell: with Diomedes, he walks wrapped in flame in the eighth ring (Counselors of Fraud) of the Eighth Circle (Sins of Malice), as punishment for his schemes and conspiracies that won the Trojan War. In a famous passage, Dante has Odysseus relate a different version of his final voyage and death from the one foreshadowed by Homer. He tells how he set out with his men for one final journey of exploration to sail beyond the Pillars of Hercules and into the Western sea to find what adventures awaited them. Men, says Ulisse, are not made to live like brutes, but to follow virtue and knowledge.^[32]

After travelling west and south for five months, they saw in the distance a great mountain rising from the sea (this is Purgatory, in Dante’s cosmology) before a storm sank them. Dante did not have access to the original Greek texts of the Homeric epics, so his knowledge of their subject-matter was based only on information from later sources, chiefly Virgil’s *Aeneid* but also Ovid; hence the discrepancy between Dante and Homer.

He appears in Shakespeare’s *Troilus and Cressida*, set during the Trojan War.

7.3 Modern

Alfred, Lord Tennyson’s poem “Ulysses” presents an aging king who has seen too much of the world to be happy sitting on a throne idling his days away. Leaving the task of civilizing his people to his son, he gathers together a band of old comrades “to sail beyond the sunset”.

Nikos Kazantzakis’ *The Odyssey: A Modern Sequel*, a 33,333 line epic poem, begins with Odysseus cleansing his body of the blood of Penelope’s suitors. Odysseus soon leaves Ithaca in search of new adventures. Before his death he abducts Helen, incites revolutions in Crete and Egypt, communes with God, and meets representatives of such famous historical and literary figures as Vladimir Lenin, Don Quixote and Jesus.

Irish poet Eilean Ni Chuilleanain wrote “The Second Voyage”, a poem in which she makes use of the story of



The bay of Palaiokastritsa in Corfu as seen from Bella vista of Lakones. Corfu is considered to be the mythical island of the Phaeacians. The bay of Palaiokastritsa is considered to be the place where Odysseus disembarked and met Nausicaa for the first time. The rock in the sea visible near the horizon at the top centre-left of the picture is considered by the locals to be the mythical petrified ship of Odysseus. The side of the rock toward the mainland is curved in such a way as to resemble the extended sail of a trireme

Odysseus.

James Joyce’s novel *Ulysses* uses modern literary devices to narrate a single day in the life of a Dublin businessman named Leopold Bloom. Bloom’s day turns out to bear many elaborate parallels to Odysseus’ twenty years of wandering.

In Virginia Woolf’s response novel *Mrs Dalloway* the comparable character is Clarisse Dalloway, who also appears in *The Voyage Out* and several short stories.

Odysseus is the hero of *The Luck of Troy* by Roger Lancelyn Green, whose title refers to the theft of the Palladium.

Frederick Rolfe’s *The Weird of the Wanderer* has the hero Nicholas Crabbe (based on the author) travelling back in time, discovering that he is the reincarnation of Odysseus, marrying Helen, being deified and ending up as one of the three Magi.

In Dan Simmons’ novels *Ilium* and *Olympus*, Odysseus is encountered both at Troy and on a futuristic Earth.

In the second book of the Percy Jackson series, *The Sea of Monsters*, Percy and his friends encounter many obstacles similar to those in the *Odyssey*, including Scylla and Charybdis, the Sirens, Polyphemus, and others.

In S.M. Stirling’s *Island in the Sea of Time* trilogy, Odikweos (Mycenean spelling) is a ‘historical’ figure who is every bit as cunning as his legendary self and is one of the few Bronze Age inhabitants who discerns the time-traveller’s real background. Odikweos first aids William Walker’s rise to power in Achaea and later helps bring Walker down after seeing his homeland turn into a police state.

Odysseus is also a character in David Gemmell’s *Troy* tril-

ogy, in which he is a good friend and mentor of Helikaon. He is known as the ugly king of Ithaka. His marriage with Penelope was arranged, but they grew to love each other. He is also a famous storyteller, known to exaggerate his stories and heralded as the greatest storyteller of his age. This is used as a plot device to explain the origins of such myths as those of Circe and the Gorgons. In the series, he is fairly old and an unwilling ally of Agamemnon.

Lindsay Clarke's *The War at Troy* features Odysseus, and its sequel, *The Return from Troy*, retells the voyage of Odysseus in a manner which combines myth with modern psychological insight.

The Penelopiad by Margaret Atwood retells his story from the point of view of his wife Penelope.

Return to Ithaca by Eyvind Johnson is a more realistic retelling of the events that adds a deeper psychological study of the characters of Odysseus, Penelope, and Telemachus. Thematically, it uses Odysseus's backstory and struggle as a metaphor for dealing with the aftermath of war (the novel being written immediately after the Second World War).

The actors who have portrayed Odysseus in feature films include Kirk Douglas in the Italian *Ulysses* (1955), John Drew Barrymore in *The Trojan Horse* (1961), Piero Lulli in *The Fury of Achilles* (1962), and Sean Bean in *Troy* (2004). In TV miniseries he has been played by Bekim Fehmiu, *L'Odisea* (1968), and by Armand Assante, *The Odyssey* (1997).

Tony Robinson's 1996 UK children's television series *Odysseus: The Greatest Hero of Them All* (sometimes listed as an episode in the *Jackanory* serial), comprised Robinson narrating the *Iliad* and *Odyssey*, with most of the events maintained intact, but retold in modern language.

The literary theorist Núria Perpinyà conceived twenty different interpretations of Odysseus in *The Crypts of Criticism: Twenty Readings of The Odyssey* (2008).^[33]

Joel and Ethan Coen's film *O Brother Where Art Thou?* (2000) is loosely based on the *Odyssey*. However, the Coens have stated that they hadn't ever read the epic. George Clooney plays Ulysses Everett McGill, leading a group of escapees from a chain gang through an adventure in search of the proceeds of an armoured truck heist. On their voyage, the gang encounter—amongst other characters—a trio of Sirens and a one-eyed bible salesman.

An unnamed Odysseus figure is the narrator of the Steely Dan song, "Home at Last."

Suzanne Vega's song "Calypso" shows Odysseus from Calypso's point of view, and tells the tale of him coming to the island and his leaving.

7.4 Comparative mythology

A similar story exists in Hindu mythology with Nala and Damayanti where Nala separates from Damayanti and is reunited with her.^[34] The story of stringing a bow is similar to the description in Ramayana of Rama stringing the bow to win Sita's hand in marriage.^[35]

8 See also

- Homer's Ithaca
- *Odysseus Unbound*
- Odyssey

9 Notes

- [1] Entry: "Ὀδυσσεύς" at Henry George Liddell, Robert Scott, 1940, *A Greek-English Lexicon*.
- [2] Stanford, William Bedell (1968). *The Ulysses theme*. p. 8.
- [3] Entry ὀδύσσομαι in Liddell & Scott, *A Greek-English Lexicon*
- [4] Entry ὀδύρομαι in Liddell & Scott, *A Greek-English Lexicon*
- [5] Helmut van Thiel, ed. (2009). *Homers Odysseen*. Berlin: Lit. p. 194.
- [6] Dihle, Albrecht (1994). *Griechische Literaturgeschichte*. Psychology Press. p. 19. ISBN 978-0-415-08620-2. Retrieved 27 September 2010.
- [7] R. S. P. Beekes, *Etymological Dictionary of Greek*, Brill, 2009, p. 1048.
- [8] *Polyaretos*, "prayed for"
- [9] Stanford, William Bedell (1968). *The Ulysses theme*. p. 11.
- [10] Burns K.G., Marcy (2008). *Literary Anthroponymy: Decoding the Characters in Homer's Odyssey*. Antrocom. pp. 145–159. Retrieved 27 August. Check date values in: |accessdate= (help)
- [11] "Mommsen". *Ancienthistory.about.com*. 15 June 2010. Retrieved 25 September 2011.
- [12] Bibliotheca, Library 1.9.16
- [13] Homer does not list Laertes as one of the Argonauts.
- [14] Scholium on Sophocles' *Aiax* 190, noted in Karl Kerényi, *The Heroes of the Greeks*, 1959:77.
- [15] *Spread by the powerful kings, // And by the child of the infamous Sisyphid line [κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς // ἢ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς]*: Chorus in *Ajax* 189–190; transl. by R. C. Trevelyan.

- [16] “A so-called 'Homeric' drinking-cup shows pretty undisguisedly Sisyphos in the bed-chamber of his host’s daughter, the arch-roguer sitting on the bed and the girl with her spindle.” *The Heroes of the Greeks* 1959:77.
- [17] *Sold by his father Sisyphus* [οὐδ’ οὐμπολητὸς Σισύφου Λαερτιάδῃ]: Philoctetes in *Philoctetes* 417; transl. by Thomas Francklin.
- [18] “Women in Homer’s *Odyssey*”. Records.viu.ca. 16 September 1997. Retrieved 25 September 2011.
- [19] Hyginus *Fabulae* 95. Cf. Apollodorus, *Epitome* 3.7.
- [20] “Hyginus 96”. Theoi.com. Retrieved 25 September 2011.
- [21] Book 2.
- [22] Book 9.
- [23] Book 10.
- [24] Book 23.
- [25] Apollodorus, *Epitome* 3.8; Hyginus 105.
- [26] Scholium to *Odyssey* 11.547
- [27] *Odyssey* 11.543–47.
- [28] Sophocles’ *Ajax* 662, 865.
- [29] Apollodorus, *Epitome* 5.8.
- [30] See, e.g., Homer, *Odyssey* 8.493; Apollodorus, *Epitome* 5.14–15.
- [31] Bernard Knox. (1996). Introduction to Robert Fagles's translation of *The Odyssey*. p. 55.
- [32] *fatti non-foste a viver come bruti / ma per seguir virtute e conoscenza*
- [33] Núria Perpinyà. 2008. *The Crypts of Criticism: Twenty Readings of The Odyssey (Las criptas de la crítica: veinte lecturas de la Odisea*, Madrid, Gredos).
- [34] Doniger, Wendy (1999). *Splitting the difference: gender and myth in ancient Greece and India*. University of Chicago Press. ISBN 978-0-226-15641-5. pp. 157ff
- [35] Fokkens, Harry et al. (2008). “Bracers or bracelets? About the functionality and meaning of Bell Beaker wrist-guards”. *Proceedings of the Prehistoric Society* (University of Leiden) 74. p. 122.

10 References

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- Ernle Bradford, *Ulysses Found*, Hodder and Stoughton, 1963

11 External links

- “Archaeological discovery in Greece may be the tomb of Odysseus” from the *Madera Tribune*
- Chisholm, Hugh, ed. (1911). “Odysseus”. *Encyclopædia Britannica* (11th ed.). Cambridge University Press.

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12.1 Text

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Parrot, Racocon, MarkSutton, Werdan7, Kfsung, Kyoko, Mallaccas, Dr K., PSUMark2006, Rpab, Hu12, Mike Doughney, EndlessMike, Iridescent, Matveiko, Tspanyl, Clarityfiend, GlosterBoy, Xaari, Ewulp, Jack Expo, Ande B., Tawkerbot2, Regress, JForget, RSido, InvisibleK, CmdrObot, Ale jrb, Special Penguin, Nautilator, GeorgeLouis, Wikifried, Drinibot, Reaper7, FlyingToaster, Leujohn, Moreschi, Agoldenroad, Lokal Profil, Ispy1981, Fordmadoxfraud, MajikalX, Metagloria, Cydebot, Samuell, Future Perfect at Sunrise, DMP47, Gogo Dodo, Shandy man, A Softer Answer, Fuzzibloke, Soetermans, Dougweller, Torc2, DumbBOT, Chrisk02, Sirmylesnagopaleentheada, SpK, Lo2u, Epbr123, Kohran, Noneofyourbusiness, Anon166, LeeNapier, John254, Mafmafmaf, Grahamdubya, JBK405, CharlotteWebb, 00666, Natalie Erin, Hmrox, KrakatoaKatie, Hires an editor, AntiVandalBot, Yonatan, Luna Santin, Aljasm, ReverendG, Bookworm857158367, Helios1240, Jj137, Tillman, Lbecque, Qwerty Binary, JAnDbot, WANAX, Deflective, Leuko, Andrea1952, Altairisfar, Hello32020, Grant Gussie, Hut 8.5, Herman Downs, MegX, Magioladitis, Gekedo, Parsecboy, VoABot II, AuburnPilot, T@nn, Wrexoul, Appraiser, Mbc362, Antiphus, Dvptl, Midgrid, Catgut, Sattlersjaw, Fang 23, Spellmaster, Grindor0-0, DerHexer, Philg88, Edward321, Simon Peter Hughes, Deathwing23, Stratpod, Andy4226uk, Cliff smith, MartinBot, Schmlouf, CliffC, Iceberg65, Vignyani, Arjun01, WesOmega, Pallasathena, Eceresa, Blondeleo, Pomte, Wiki Raja, FMAFan1990, Rubthebuddha, Tgeairn, J.delanoy, Pharaoh of the Wizards, Rgoodermote, Tlim7882, Euku, ParanoidAndroid97, AgainErick, Epsilondelta, Acalamari, Katalaveno, Johnbod, Jacarv, Sprousefan92, Gurchzilla, Robertson-Glasgow, WHeimbigner, NewEnglandYankee, Srpnor, Tanaats, Sunderland06, MetsFan76, Ionescuac, Phhartcom, Cometstyles, Lahmy, Goozooz, Beezhive, Cuchullainn, Fbarton, Wikieditor06, Dvmlny, Vranak, Deor, VolkovBot, Phantasmigorical, ABF, Macedonian, Mrh30, ICE77, Jeff G., Alnow, Mr.crabby, Tzetzes, Philip 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Skytreader, Bgnkid, Frankmapel, Matthew Dillenburg, NicaGurl12, Marquisjamesphelan, MoiraCutter, Starrlightdreams, La Pianista, DireWolf750, Catalographer, Jtle515, Aitias, Dell 14, TheProf07, Crownest, Chimchar monferno, Crazy Boris with a red beard, Webberpuma, XLinkBot, Durovsik, Nepenthes, AndreNatas, Theyoyoyo, Mifter, Appledave95, Noctibus, Subversive.sound, Scammi, Addbot, Wran, Euterpe the Muse, Sidewinder, Mariobrosfan321, Fambo2893, Mksalva, Broletto, CL, Sprintakid, Jmccready8, CanadianLinuxUser, KentonTech, Download, Bobmarleyblowsblls, Ceasms, Jomunro, CUSENZA Mario, AtheWeatherman, Devadatta, Тиверополник, Delawarecanoe45, Ivancurtisvancurtis, Oculist, LuK3, Legobot, Lukas-bot, Yobot, 2D, Ptbotgourou, Fraggle81, OdinFK, Mmxx, THEN WHO WAS PHONE?, KamikazeBot, Talkshown, Eric-Wester, Orion11M87, AnomieBOT, JackieBot, Piano non troppo, Yachtsman1, Ulric1313, Alexikoua, Materialscientist, Rtyq2, Aff123a, Clark89, Cliftonian, LilHelpa, Xqbot, Kddodge, Ekwo, Capricorn42, Hablo2144wDAN, ProtestTheHero8, Vfwakes, Cmoney24, Ruy Pugliesi, GrouchoBot, ProtectionTaggingBot, Omnipaedista, Mathonius, Haploidavey, Fortdj33, LucienBOT, Magic Lemur, BenzolBot, Cannolis, Phlyaristis, Pinethicket, I dream of horses, Moonraker, RedBot, Jauhienij, Robvanvee, FoxBot, Hekamede, Spongalicious, Kiko4564, Superk1a, EmausBot, WikitanvirBot, Super48paul, RA0808, TuHan-Bot, Wikipelli, K6ka, Zjarrirrethues, Ida Shaw, Bollyjeff, NicatronTg, Aeonx, Suslindsambiguator, QMab, Liz Bergstrom, Mayur, Donner60, Odysseus1479, ClueBot NG, MelbourneStar, Satellizer, StealthFX9, Mottenen, Noym, Mannanan51, Widr, Helpful Pixie Bot, HMSSolent, PendragonUte, DBigXray, TCN7JM, CityOfSilver, Wiki13, Davidiad, Silvrous, CitationCleanerBot, Risingstar12, Realsies, Minsbot, Rocketslayer, Pratyya Ghosh, Kylei-sawsesome, ZappaOMati, Mediran, EuroCarGT, Ducknish, Dexbot, Euripilo, Mogism, Jyhwang303, Anived99, Lugia2453, Chustuck, James12345, Bombadil.Esquire, THEHELLJAR, Eyesnore, Tuxedo pengiun, Law8f, Cathnewhook, Dustin V. S., Jackpos10, DrManhat

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