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THE LOEB CLASSICAL LIBRARY
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HOMER
THE ODYSSEY
I
TO

MY WIFE
HOMER.

BUST IN THE NATIONAL MUSEUM, NAPLES.
# CONTENTS

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INTRODUCTION

The name "Homer" brings before the mind a definite picture of the blind minstrel, roaming from city to city and singing or chanting portions of the great poems that are traditionally ascribed to him. Such a type is splendidly represented by the bust of Homer in the Naples Museum, and almost all that tradition tells of the poet, save in so far as it is made up of statements regarding his date—which in turn rest upon combinations often demonstrably false—groups itself about such a typical figure, and is plainly without historic worth.

The ancient "lives" of Homer which have come down to us are all later than the beginning of the Christian era, and from them we can gather little that has any claim to attention except the two statements that Homer was an Ionian—Chios and Smyrna being the cities most uniformly given as his birthplace; and that in Chios there was a guild or clan of Homeridae—that is, "sons of Homer." The first mention of the Chian Homeridae occurs in the geographer Strabo (about 18 A.D.). Pindar
uses the term apparently of those devoted to Homeric poetry without any reference to the Chian clan, and the word is similarly used by Plato.

As for the name "Homer" itself it is most naturally taken as that of a real individual—a poet to whom by the middle of the sixth century B.C. the great mass of epic poetry which survived from the early age of Greece had come to be attributed; although as time went on all poems save the Iliad and Odyssey were rejected, and in later antiquity there were those who referred these to separate authors. The earliest author to mention Homer is Callinus of Ephesus (about 660 B.C.) and the earliest quotation from the Homeric poems is found in Simonides of Amorgos, of the same date, unless it is possibly to be attributed to the later Simonides of Ceos (about 480 B.C.). Modern scholars have, however, made many attempts—all unconvincing—to interpret the word "Homer" in other ways than as the name of an actual person. The word itself means "hostage." It has been thought that the Homeridae may have been "sons of hostages"—not trusted to fight but allowed to serve as custodians of traditional poetry—and that "Homer" is merely their imaginary ancestor; others, seeking a different etymology for the word, viii
INTRODUCTION

have held that it denotes merely the legendary fitter-together or harmonizer (ὀμῆρος) of traditional poetical material. That the word means "blind" was assumed in antiquity, but is believed by no one.

If the personality of the poet, under whose name the Odyssey has come down to us, is thus vague and shadowy—even the most familiar elements being drawn perhaps from his own portrayal of the blind bard, Demodocus—so too there has seemed to many scholars to be a like obscurity regarding the early history of the poem itself. Regarding this the evidence is as follows:

The oldest manuscripts of the Odyssey date from the tenth and eleventh centuries A.D. Papyrus fragments whose dates range from the third century B.C. to the fourth century A.D. carry our knowledge still further back, and the evidence afforded by our acquaintance with the work of the Alexandrian grammarians is invaluable in tracing the history of the text; while, finally, we have quotations from Homer in classical authors, and somewhat vague and not wholly convincing evidence of the constitution of an authoritative text at Athens in the sixth century B.C. Certain facts stand out prominently. First, our modern text is remarkably
INTRODUCTION

well established—far better established than is, for example, the text of Shakespeare. Secondly, this text seems to have been fixed as the result of a purging or pruning process. We know, for example, that the critical work of the Alexandrians was concerned largely with the rejection of lines held on one ground or another to be spurious, that the text of the papyri differs widely from our vulgate text, and that the quotations in ancient authors show many lines not found in our Homer.

From this evidence the conclusion has been drawn that in antiquity "Homer" meant the whole mass of epic poetry—for this there is definite evidence—and that our Iliad and Odyssey, both as regards text and content, were in a more or less fluid state until they gradually crystallized into the forms familiar to us. On this view it is impossible to speak of a poet, Homer, as the author either of Iliad or Odyssey. It should be stated, however, that while much of modern Homeric criticism has been analytic and destructive, in many important respects recent studies have shown that both the methods and the results of destructive criticism are misleading, and have given stronger and more convincing grounds for a belief in the essential integrity of both poems, each as the work of one supreme artist.
The most notable Homeric critics of antiquity were Zenodotus of Ephesus, librarian of the great library at Alexandria under Ptolemy Philadelphus (who reigned 285–247 B.C.), Aristophanes of Byzantium, a pupil of Zenodotus, and like him, librarian at Alexandria (about 200 B.C.), and Aristarchus of Samothrace, pupil of Aristophanes and his successor as librarian (about 160 B.C.). Other scholars cited in the critical notes are Rhianus (about 225 B.C.), the poet, Onomacritus (about 550 B.C.), and Callistratus, a follower of Aristophanes.

The aim of the translator has been to give a faithful rendering of the *Odyssey* that preserves in so far as possible certain traits of the style of the original. Such a rendering should be smooth and flowing and should be given in elevated but not in stilted language. In particular the recurrent lines and phrases which are so noticeable in the original should be preserved. Hence even when in a given context a varying phrase would seem preferable, the translator has felt bound to use the traditional formula. This has in some instances necessitated the use of a more or less colourless phrase, adapted to various contexts. In the case of doubtful renderings, alternatives are sometimes given in a footnote.
INTRODUCTION

The Greek text of this edition is in all essentials the modern vulgate. The notes under the text give occasionally the name of the ancient critic whose reading is adopted and note the lines rejected by the Alexandrians. Variants, if cited, are marked off by colons.
BIBLIOGRAPHY

The manuscripts of the Odyssey have been most carefully studied and classified by Mr. T. W. Allen, the results of whose studies are given in the Papers of the British School at Rome, vol. v., pp. 1-85, and briefly in his Oxford text of the Odyssey. Chief among the manuscripts are:

Laur. 32, 24 and Laur. 52, both of the tenth century, in the Laurentian Library at Florence.
Harl. 5674, of the thirteenth century, in the British Museum.
B. 99 sup., of the thirteenth century, in the Ambrosian Library at Milan.
Marc. 613, of the thirteenth century, in the Library of St. Mark's in Venice.
Pal. 45, written in 1201, in the Palatine Library at Heidelberg.

Printed Editions


The most convenient text editions are those in the Oxford and the Teubner series; that by Monro (Homéri Opera et Reliquiae), Oxford; that by Cauer, Leipzig; and that by Platt, Cambridge.


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ENGLISH TRANSLATIONS


BOOKS ABOUT HOMER

Out of the multitude of books about Homer the following may be cited as of high interest to the student of the Odyssey:—

Jebb, Homer; Lang, Homer and the Epic, Homer and his Age, The World of Homer; Leaf, Homer and History; Arnold, On Translating Homer; Murray, The Rise of the Greek Epic, second edition; Cauer, Grundfragen der Homerkritik; Wilamowitz-Möllendorff, Homerische Untersuchungen; Seeck, Die Quellen der Odyssee; Bérard, Les Phéniciens et l'Odyssée; Rothe, Die Odyssee als Dichtung.

Works of a purely linguistic or grammatical character are omitted in the above list. Mention may, however, be made of the Homeric Lexicon of Ebeling (3 vols., Leipzig, 1885); Monro's Grammar of the Homeric Dialect (Oxford, second edition, 1891); and van Leeuwen's Enchiridium Dictionis Epicae (Leyden, 1894).
HOMER'S ODYSSEY
"'Ανδρα μοι ἐννεπε, μούσα, πολύτροπον, ὅς μάλα πολλὰ πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολεμέθρον ἐπερσευν πολλῶν δ᾽ ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἐγνω, πολλὰ δ᾽ ὁ γ' ἐν πόντῳ πάθεν ἀλγεα ὡν κατὰ θυμόν, ἀρνύμενος ἦν τε φυχὴν καὶ νόστον ἑταίρων. ἀλλ' οὖν ὃς ἐτάρους ἐρρύσατο, ἱέμενος περ' αὐτῶν γὰρ σφετέρησιν ἀτασθαλίσσων ὅλωντο, νῆπιοι, οἳ κατὰ βοῦς Ῥήπερίωνος Ἡνελίω ἴνοθιοιν. αὐτὰρ ὁ τοῖς ἁφείλετο νόστιμον Ἦμαρ. τῶν ἀμόθεν γε, θεά, θύγατερ Δίος, εἰπὲ καὶ ἥμῖν. Ἐνθ' ἀλλοι μὲν πάντες, ὅσοι φύγων αἰτύν ὅλεθρον, οὐκοι ἔσαν, πόλεμον τε πεφευγότες ἦδὲ θάλασσαν τῶν δ᾽ οἰον νόστου κεχρημένον ἦδὲ γυναικὸς νύμφη πότυν ἔρυκε Καλυψῶ δία θεᾶν ἐν σπέσσι γαλαφυροῖσι, λιλαιομένη πόσιν εἶναι. ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν, τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκώνδε νέεσθαι εἰς Ἰθάκην, οὖν ἔνθα πεφυγμένος ἦν ἀέθλων καὶ μετὰ οἰσὶ φίλοισι. θεοὶ δ᾽ ἑλέαιρον ἀπαντεῖς

1 νόον: νόμον Zenodotus.
THE ODYSSEY

BOOK I

Tell me, O Muse, of the man of many devices, who wandered full many ways after he had sacked the sacred citadel of Troy. Many were the men whose cities he saw and whose mind he learned, aye, and many the woes he suffered in his heart upon the sea, seeking to win his own life and the return of his comrades. Yet even so he saved not his comrades, though he desired it sore, for through their own blind folly they perished—fools, who devoured the kine of Helios Hyperion; but he took from them the day of their returning. Of these things, goddess, daughter of Zeus, beginning where thou wilt, tell thou even unto us.

Now all the rest, as many as had escaped sheer destruction, were at home, safe from both war and sea, but Odysseus alone, filled with longing for his return and for his wife, did the queenly nymph Calypso, that bright goddess, keep back in her hollow caves, yearning that he should be her husband. But when, as the seasons revolved, the year came in which the gods had ordained that he should return home to Ithaca, not even there was he free from toils, even among his own folk. And all the gods
It seems best to regard this epithet, for purposes of translation, as a proper name. The word doubtless means
pitied him save Poseidon; but he continued to rage unceasingly against godlike Odysseus until at length he reached his own land.

Howbeit Poseidon had gone among the far-off Ethiopians—the Ethiopians who dwell sundered in twain, the farthermost of men, some where Hyperion sets and some where he rises, there to receive a hecatomb of bulls and rams, and there he was taking his joy, sitting at the feast; but the other gods were gathered together in the halls of Olympian Zeus. Among them the father of gods and men was first to speak, for in his heart he thought of noble Aegisthus, whom far-famed Orestes, Agamemnon's son, had slain. Thinking on him he spoke among the immortals, and said:

"Look you now, how ready mortals are to blame the gods. It is from us, they say, that evils come, but they even of themselves, through their own blind folly, have sorrows beyond that which is ordained. Even as now Aegisthus, beyond that which was ordained, took to himself the wedded wife of the son of Atreus, and slew him on his return, though well he knew of sheer destruction, seeing that we spake to him before, sending Hermes, the keen-sighted Argeiphontes, that he should neither slay the man nor woo his wife; for from Orestes shall come vengeance for the son of Atreus when once he has come to manhood and longs for his own land. So Hermes spoke, but for all his good intent he prevailed not upon the heart of Aegisthus; and now he has paid the full price of all."

"the swift appearer" (root φαν). The rendering "slayer of Argus" (root φαν) is inadmissible, as there is no trace of the Argus-myth in Homer.
HOMER

Τὸν δ’ ἠμείβετ' ἐπείτα θεά, γλαυκώτις Ἀθήνη.

"Ω πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων,
καὶ λίθιν κεύνος γε ἐοικότι κεῖται ὀλέθρῳ.
ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαύτα γε ἔβην.
ἀλλὰ μοι ἀμφ᾽ Ὀδυσσῆ δαίφρον δαίεται ἱτόρ,
δυσμόρφῳ, ὃς δὴ δηθὰ φίλων ἀπὸ πῆματα πᾶσχει
νῆσῳ ἐν ἀμφιρύτῃ, ὃθι τ᾽ ὀμφαλὸς ἐστὶ θαλάσσης.

νῆσος δενδρήσσα, θεᾶ δ᾿ ἐν δώματα ναίει,

"Ατλαντος θυγάτηρ ὀλοσφρονός, ὅς τε θαλάσσης
πάσης βένθεα οἴδεν, ἔχει δὲ τε κίονας αὐτὸς
μακρᾶς, αἰ γαίαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.

τοῦ θυγάτηρ δύστηνον ὄδυρόμενον κατερύκει,

ἀιεὶ δὲ μαλακοῦσι καὶ αἰμυλίοισι λόγοισιν
θέλγει, ὃπως Ἰθάκης ἐπιλήσεται αὐτὰρ Ὀδυσσεὺς,
ἰέμενος καὶ καπνὸν ἀποθράφσκοντα νοῆσαι
νὰ γαῖς, θανεῦν ἵμερεται. οὐδὲ νῦ νοὶ περ
ἐντρέπεται φίλων ἱτόρ, Ὀλύμπιες. οὐ νῦ τ᾽ Ὀδυσσεὺς

'Αργεῖον παρὰ νησὶ ἱχαρίζετο ἱερὰ ἰέων
Τροΐη ἐν εὐρείῃ; τί νῦ οἱ τόσον ἀδύσαο, Ζεὺς;"

Τὴν δ’ ἅπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς.

"Τέκνον ἐμὸν, ποιὸν σε ἔστε φύγεν ἐρκος ὡδόντων.

πῶς ἄν ἐπείτ’ Ὀδυσσῆος ἐγὼ θείοιο λαθοίμην,

ὁς περὶ μὲν νῦν ἔστι βροτῶν, περὶ δ’ ἑρὰ θεοῖσιν

ὑθανάτουσιν ἐδωκε, τοῖς οὐρανοῖς εὐρύν ἔχουσιν;

ἀλλὰ Ποσειδάων γαῖησχος ἀσκελές αἰεὶ

Κύκλωπος κεχόλωται, ὃν ὀφθαλμὸν ἀλάωσεν,

1 Others, "grey-eyed"; but if colour is meant it is almost certainly blue. The meaning given above is strongly supported by Il. xx. 172 and Il. i. 200.

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Then the goddess, flashing-eyed¹ Athene, answered him: "Father of us all, thou son of Cronos, high above all lords, aye, verily that man lies low in a destruction that is his due; so, too, may any other also be destroyed who does such deeds. But my heart is torn for wise Odysseus, hapless man, who far from his friends has long been suffering woes in a sea-girt isle, where is the navel of the sea. 'Tis a wooded isle, and therein dwells a goddess, daughter of Atlas of baneful mind, who knows the depths of every sea, and himself holds the tall pillars which keep earth and heaven apart. His daughter it is that keeps back that wretched, sorrowing man; and ever with soft and wheedling words she beguiles him that he may forget Ithaca. But Odysseus, in his longing to see were it but the smoke leaping up from his own land, yearns to die. Yet thy heart doth not regard it, Olympian. Did not Odysseus beside the ships of the Argives offer thee sacrifice without stint in the broad land of Troy? Wherefore then didst thou conceive such wrath ² against him, O Zeus?"

Then Zeus, the cloud-gatherer, answered her and said: "My child, what a word has escaped the barrier of thy teeth? How should I, then, forget godlike Odysseus, who is beyond all mortals in wisdom, and beyond all has paid sacrifice to the immortal gods, who hold broad heaven? Nay, it is Poseidon, the earth-enfolder, who is ever filled with stubborn wrath because of the Cyclops, whom Odysseus blinded of

² In the Greek there is a play upon the verb ὀδυσσεύω and the name Ὀδυσσέας, the latter suggesting the meaning "man of wrath." See xix. 409.
HOMER

ἀντίθεου Πολύφημου, οὐκ κράτος ἔστι μέγιστον πᾶσιν Κυκλώπεσσι: Θόωσα δὲ μιν τέκε νύμφη, Φόρκυνος θυγάτηρ ἄλος ἀτρυγέτοι μέδοντος, ἐν σπέσσι γλαφυρωτὶ Ποσειδᾶων μιγείσα.

ἐκ τοῦ δῆ Ὄδυσση Ποσειδᾶων ἐνοσίκθων οὐ τί κατακτέει, πλάζει δ’ ἀπὸ πατρίδος αἳς.

ἀλλ’ ἀγεθ’, ἦμεῖς οἴδε περιφραξώμεθα πάντες νόστου, ὅπως ἐλθησι. Ποσειδᾶων δὲ μεθήσει
dιν χόλου οὐ μὲν γὰρ τί δυνήσεται ἀντία πάντων ἀθανάτων ἀέκγηθι θεῶν ἐριδιάνεμεν οἷος."

Τὸν δ’ ἦμείβητ’ ἐπείτα θεᾶ, γλαυκώπις Ἀθήνη′

"Ὁ πάτερ ἢμέτερε Κρονίδη, ὑπατε κρειόντων,

εἰ μὲν δὴ νῦν τούτο φίλον μακάρεσσι θεοίσιν,

νοστῆσαι Ὅδυσσῆα πολύφρονα ¹ ὅνδε δόμονδε,

Ἐρμείαν μὲν ἐπείτα διάκτορον ἀργείφοντην

νῆσον ἐς Ὡμυγήν ὀτρύνομεν, ὥφρα τάξιστα

νύμφῃ ἐνυπλοκάμῳ εἶπη νημερτέα βουλήν,

νόστου Ὅδυσσῆος ταλασίφρονος, ὡς κε νέηται:

αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὥφρα οἱ νῦν

μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσὶ θεῖω,

εἰς ἀγορήν καλέσαντα κάρη κομῶντας Ἀχαιόν

πάσι μυστηρεσσιν ἀπειπέμεν, οἴ τε οἱ αἰεὶ

μῆλ’ ἀδινὰ σφάξοισι καὶ εἰλίποδας ἐλικας βοῦς.

πέμψω δ’ ἐς Σπάρτην ² τε καὶ ἐς Πύλον ἡμαθόεντα

νόστου πευσόμενον πατρὸς φίλον, ἂν ποὺ ἀκούσῃ,

ἤδ’ ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησον.”

¹ πολύφρονα : δαίφρονα.
² Σπάρτην : Κρήτην Zenodotus; cf. 285.

1 Others render “unvintaged” or “unharvested” (τρυγάω), but it seems better to connect the word with the root τρυ, “rub,” “wear out.”
his eye—even the godlike Polyphemus, whose might is greatest among all the Cyclopes; and the nymph Thoosa bore him, daughter of Phorcys who rules over the unresting sea; for in the hollow caves she lay with Poseidon. From that time forth Poseidon, the earth-shaker, does not indeed slay Odysseus, but makes him a wanderer from his native land. But come, let us who are here all take thought of his return, that he may come home; and Poseidon will let go his anger, for he will in no wise be able, against all the immortal gods and in their despite, to contend alone."

Then the goddess, flashing-eyed Athene, answered him: "Father of us all, thou son of Cronos, high above all lords, if indeed this is now well pleasing to the blessed gods, that the wise Odysseus should return to his own home, let us send forth Hermes, the messenger, Argeiphontes, to the isle Ogygia, that with all speed he may declare to the fair-haired nymph our fixed resolve, even the return of Odysseus of the steadfast heart, that he may come home. But, as for me, I will go to Ithaca, that I may the more arouse his son, and set courage in his heart to call to an assembly the long-haired Achaeans, and speak out his word to all the wooers, who are ever slaying his thronging sheep and his sleek kine of shambling gait. And I will guide him to Sparta and to sandy Pylos, to seek tidings of the return of his dear father, if haply he may hear of it, that good report may be his among men."

\(^2\) ἑλικας is a word of uncertain etymology. The rendering given above connects it with σέλας. Others understand it as referring to the "crumpled" horns of cattle, or treat it as virtually equivalent to ειλποδας. The ancients took the word to mean "black."
HOMER

"Ως εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ύγρὴν ἡδ' ἐπ' ἀπείρων γαῖαν ἀμα πνοῆς ἀνέμῳ. εἴλετο δ' ἀλκιμον ἐγχος, ἀκακμένον ὤξιν χάλκῳ, βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν ἕρων, τοίοιν τε κοτέσσεται ὀβριμοπάτρῃ. βῆ δὲ κατ' Ὠδύμποιο καρήνων αἵξασα, στὴ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος, οὐδὸν ἐπ' αὐλείου· παλάμη δ' ἔχε χάλκεου ἐγχος, εἰδομενή ἕξιν. Ταφίων ἡγήτορι Μέντη.

eὑρε δ' ἀρα μνηστήρας ἀγνόρας. οἱ μὲν ἐπειτα πεσσοῖσι προπάροθε θυράων θυμὸν ἔτερπον ἥμενοι ἐν ρίοισι βοῶν, ὡς ἔκτανοι αὐτοὶ. κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ βεράποντεσ ὁ μὲν οἴνον ἔμισγον ἐνὶ κρητήρισι καὶ ὕδωρ, οἱ δ' αὐτε σπόγγοισι πολυτρήτεσι τραπέζας νίξον καὶ προτίθειν, τοῖ δὲ κρέα πολλὰ δατεῦντο. 

Τῆν δὲ πολὺ πρῶτος ἱδὲ Τηλέμαχος θεοειδῆς, ἱστο γὰρ ἐν μνηστήρι φίλον τετιμένοι ἦτορ, ὁσσόμενος πατέρ' ἐσθλον ἐνὶ φρεσίν, εἰ ποθεὶ ἐλθὼν μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείν, τιμὴν δ' αὐτῶς ἔχοι καὶ δῶμασιν ὁ οἶσιν ἀνάσσοι. τὰ φρονέων, μνηστήρισι μεθήμενος, εἰσιδ' Ἀθήνην. βῆ δ' ἠδὲ προθύροιο νεμεσσὴθη δ' ἐνὶ θυμῷ

1 Aristarchus rejected lines 97-101.
2 δῶμασιν : κτήμασιν.

1 ἀμβρόσιος, like ἀμβροτος, ἀφθιτος, and even ἀθάνατος (iv. 79), may be used of inanimate things. Some assume that the word has properly no connection with βροτός, and means merely "fragrant" (see xviii. 193).
So she spoke, and bound beneath her feet her beautiful sandals, immortal,\(^1\) golden, which were wont to bear her both over the waters of the sea and over the boundless land swift as the blasts of the wind. And she took her mighty spear, tipped with sharp bronze, heavy and huge and strong, wherewith she vanquishes the ranks of men—of warriors, with whom she is wroth, she, the daughter of the mighty sire. Then she went darting down from the heights of Olympus, and took her stand in the land of Ithaca at the outer gate of Odysseus, on the threshold of the court. In her hand she held the spear of bronze, and she was in the likeness of a stranger, Mentes, the leader of the Taphians. There she found the proud wooers. They were taking their pleasure at draughts in front of the doors, sitting on the hides of oxen which they themselves had slain; and of the heralds\(^2\) and busy squires, some were mixing wine and water for them in bowls, others again were washing the tables with porous sponges and setting them forth, while still others were portioning out meats in abundance.

Her the godlike Telemachus was far the first to see, for he was sitting among the wooers, sad at heart, seeing in thought his noble father, should he perchance come from somewhere and make a scattering of the wooers in the palace, and himself win honour and rule over his own house. As he thought of these things, sitting among the wooers, he beheld Athene, and he went straight to the outer door; for in his heart he counted it shame that a stranger

\(^2\) It has seemed better to render the word \(\kappa\eta\rho\upsilon\varepsilon\) uniformly by "herald," although the meanings range from "herald" in battle scenes to "page" or "henchman" in scenes portraying life in the palace.
The words are picturesquely thought of as winging their way from the speaker to the person addressed; cf. ἄπτερος, of an unspoken word, in xvii. 57, and elsewhere.
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should stand long at the gates. So, drawing near, he clasped her right hand, and took from her the spear of bronze; and he spoke, and addressed her with winged words: ¹

"Hail, stranger; in our house thou shalt find entertainment, and then, when thou hast tasted food, thou shalt tell of what thou hast need."

So saying, he led the way, and Pallas Athene followed. And when they were within the lofty house, he bore the spear and set it against a tall pillar in a polished spear-rack, where were set many spears besides, even those of Odysseus of the steadfast heart. Athene herself he led and seated on a chair, spreading a linen cloth beneath—a beautiful chair, richly-wrought,² and below was a footstool for the feet. Beside it he placed for himself an inlaid seat, apart from the others, the wooers, lest the stranger, vexed by their din, should loathe the meal, seeing that he was in the company of overweening men; and also that he might ask him about his father that was gone. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets, while a herald ever walked to and fro pouring them wine.

Then in came the proud wooers, and thereafter sat them down in rows on chairs and high seats. Heralds poured water over their hands, and maid-

² Perhaps "carven."
σίτον δὲ δμωὰὶ παρενήγεον ἐν κανέοιςιν, κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῦ. οἱ δὲ ἐπὶ οὐειαθ' ἐτοίμα προκείμενα χείρας ἵαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδήτυος ἐξ ἑρον ἑντο 150 
μνηστῆρες, τούσιν μὲν εἰν φρεσίν ἀλλα μεμήλει, μολπὴ τ' ὀρχηστὸς τε' τὰ γὰρ τ' ἀναθήματα δαιτός· κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θήκεν 
Φημίῳ, ὦς ὤ ήειδε παρὰ μνηστήριν ἀνάγκη. 
ἡ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδευν. 155

Αὐτὰρ Τηλέμαχος προσέφει γλανκώτων Ἀθήνην, 
ἀγχι σχῶν κεφαλῆν, ἵνα μη τευθοίαθ' οἱ ἄλλοι: 
"Εἰνε φίλ', ἥ καὶ μοι νεμεσῆσαι ὅττι κεν εἴπω; 
tούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή, 
ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νῆπτοιν ἔδουσιν, 
ἀνέρος, οὐ δὴ ποῦ λεύκ' ὀστέα πύθεται ὀμβρῳ 
κείμεν' ἐπ' ἱππείροι, ἥ εἰν ἄλλα κῦμα κυλώδει. 
εἰ κείνον γ' Ἰθάκηνδε ἰδοίατο νοστήγαντα, 
πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι 
ἡ ἀφνειότεροι χρυσοῖο τε ἐσθήτος τε. 

νῦν δ' ὦ μὲν ὡς ἀπόλολε κακὸν μόρον, οὐδὲ τις ἡμῖν 
θαλπωρῆ, 1 εἰ πέρ τις ἐπιχθονίων ἀνθρώπων 
φήσιν ἐλέυσεσθαί: τοῦ δ' ὀλετο νόστιμον ἡμαρ. 
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀπρεκέως κατάλεξον 
τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἣδ' τοκῆς; 

170 ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο; πῶς δέ σε ναῦται 
ἠγαγον εἰς Ἰθάκην; τίνες ἐμμεναι εὐχετῶντο; 
οὐ μὲν γὰρ τί σε πεζὸν δῶμαι ἐνθάδ' ἰκέσθαι. 
καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὁφρ' ἐν εἰδῶ, 
ἡ νέον μεθέπεις ἥ καὶ πατρῶιος ἑσσι 175

1 θαλπωρῆ: ἐλπωρῆ.
servants heaped by them bread in baskets, and youths filled the bowls brim full of drink; and they put forth their hands to the good cheer lying ready before them. Now after the wooers had put from them the desire of food and drink, their hearts turned to other things, to song and to dance; for these things are the crown of a feast. And a herald put the beautiful lyre in the hands of Phemius, who sang perforce among the wooers; and he struck the chords in prelude to his sweet lay.

But Telemachus spoke to flashing-eyed Athene, holding his head close, that the others might not hear: “Dear stranger, wilt thou be wroth with me for the word that I shall say? These men care for things like these, the lyre and song, full easily, seeing that without atonement they devour the livelihood of another, of a man whose white bones, it may be, rot in the rain as they lie upon the mainland, or the wave rolls them in the sea. Were they to see him returned to Ithaca, they would all pray to be swifter of foot, rather than richer in gold and in raiment. But now he has thus perished by an evil doom, nor for us is there any comfort, no, not though any one of men upon the earth should say that he will come; gone is the day of his returning. But come, tell me this, and declare it truly. Who art thou among men, and from whence? Where is thy city and where thy parents? On what manner of ship didst thou come, and how did sailors bring thee to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot. And tell me this also truly, that I may know full well, whether this is thy first coming hither, or whether thou art

1 Or ἀνεβάλλετο may be used of the voice: “so he struck the chords, and lifted up his voice in sweet song.”
ξείνος, ἐπεὶ πολλοὶ ἦσαν ἀνέρες ἥμετερον δῶ ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ᾐν ἀνθρώπων.

Τὸν δ᾽ αὐτὲ προσέειπε θεά, γλαυκώπης Ἀθηνή. ὁ Τοιγάρ ἔγω τοι ταῦτα μάλ᾽ ἀτρεκέως ἀγορεύσω.
Μένης Ἀγχιάλοιο δαὐφρονος εὐχόμαι εἶναι νῦς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.

νῦν δ᾽ ὄδε ξῦν νηὶ κατιῆλθον ἧδ᾽ ἔταροισιν πλέων ἐπὶ οἴνοπα πόντον ἐπ᾽ ἄλλοθροος ἀνθρώποις,

ἐς Τεμέσην μετὰ χαλκόν, ἀγῳ δ᾽ αἰθωνα σίδηρον.

νῦς δὲ μοι ἦδ᾽ ἐστηκεν ἐπ᾽ ἀγροῦ νόσφι πόλης,

ἐν λιμένι Ἀείθρῳ ὑπὸ Νηῆς υλῆντι.

ξείνοι δ᾽ ἄλληλων πατρώιοι εὐχόμεθ᾽ εἶναι ἐξ ἀρχῆς, εἴ πέρ τε γέροντ᾽ εὐρημὶ ἐπελθὼν

Δαέρτην ἢρωα, τὸν οὐκέτι φασὶ πόλινδε ἔρχεσθ᾽, ἄλλ᾽ ἀπάνευθεν ἐπ᾽ ἀγροῦ πήματα πᾶσχειν

γρη ἑνὸν ἀμφιπόλων, ἢ οἱ βρῶσιν τε πόσιν τε παρθεῖ, εὔτ᾽ ἂν μίν κάματος κατὰ γυνὰ λάβησιν

ἐρπύζοντ᾽ ἀνὰ γουνὸν ἄλωνς οἰνοπέδου.

νῦν δ᾽ ἡλθον. δὴ γὰρ μίν ἐφαντ᾽ ἐπιδήμιον εἶναι,

σὸν πατέρ᾽ ἄλλα νυ τὸν γε θεοὶ βλάπτουσι κελεύθου.

οὺ γὰρ πω τεθυκεν ἐπὶ χθοιν δίος Ὀδυσσεύς,

ἀλλ᾽ ἐτὶ που ξωὸς κατερύκεται εὐρεῖ πὸντῳ

νῆσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δὲ μίν ἀνδρὲς ἐχουσιν ἀγριοι, οὗ ποὺ κείνον ἐρυκανώσα ἀέκουτα.

αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἂθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὡς,

οὔτε τι μάντις ἐδών οὔτ᾽ οἴωνων σάφα εἰδώς.
indeed a friend of my father’s house. For many
were the men who came to our house as strangers,
since he, too, had gone to and fro among men.”

Then the goddess, flashing-eyed Athene, answered
him: “Therefore of a truth will I frankly tell thee
all. I declare that I am Mentes, the son of wise
Anchialus, and I am lord over the oar-loving Taphians.
And now have I put in here, as thou seest, with ship
and crew, while sailing over the wine-dark sea to men
of strange speech, on my way to Temese for copper;
and I bear with me shining iron. My ship lies yonder
beside the fields away from the city, in the harbour
of Rheithron, under woody Neion. Friends of one
another do we declare ourselves to be, even as our
fathers were, friends from of old. Nay, if thou wilt,
go and ask the old warrior Laertes, who, they say,
comes no more to the city, but afar in the fields suffers
 woes attended by an aged woman as his handmaid,
who sets before him food and drink, after weariness
has laid hold of his limbs, as he creeps along the
slope of his vineyard plot. And now am I come,
for of a truth men said that he, thy father, was
among his people; but lo, the gods are thwarting
him of his return. For not yet has goodly Odysseus
perished on the earth, but still, I ween, he lives and
is held back on the broad sea in a sea-girt isle, and
cruel men keep him, a savage folk, that constrain
him, haply sore against his will. Nay, I will now
prophesy to thee, as the immortals put it in my heart,
and as I think it shall be brought to pass, though I
am in no wise a soothsayer, nor one versed in the

1 Or ἐπιστροφός may mean, as the scholiast took it, ἐπιστροφήν καὶ ἐπιμέλειαν παιούμενος τῶν ἄνθρωπων, “one that
shewed care and attention to men.” Yet see xvii. 486.
οὖ τοι ἐτὶ δηρόν γε φίλης ἀπὸ πατρίδος αὐς ἔσσεται, οὖδ’ ε’il πέρ τε σιδήρεα δέσματ’ ἔχον’ φράσσεται ὡς κε νέηται, ἐπεὶ πολυμήχανος ἔστιν. 205 ἄλλ’ ἄγε μοι τόδε εἰπ’ καὶ ἄτρεκέως κατάλεξον, εὶ δὴ ἐξ αὐτοῦ τόσος πάις εἰς Ὁδυσσῆος. αἰνῶς μὲν κεφαλῆς τε καὶ ὁμμάτα καλὰ ἐοικας κέινω, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ’ ἀλλήλοις, πρὶν γε τὸν ἔς Τροίην ἀναβῆμεναι, ἔνθα περ ἄλλοι Ἀργεῖων οἱ ἀριστοὶ ἐβαυ κοίλης ἐνυ νησίν’ ἐκ τοῦ δ’ οὐτ’ Ὁδυσσῆα ἐγὼν ἴδον οὐτ’ ἐμ’ ἐκεῖνος.”

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα· “Τοιγαρ ἐγὼ τοι, ξείνε, μάλ’ ἄτρεκέως ἀγορεύσω. μὴτηρ μὲν τὲ μὲ φησὶ τοῦ ἐμμεναι, αὐτὰρ ἔγω γε οὐκ οἶδ’. οὐ γάρ πώ τις ἔδω γόνων αὐτὸς ἀνέγνω. ὡς δὴ ἐγὼ ᾦ’ ὀφελον μακαρόν νῦ τεν ἐμμεναι νῦς ἀνέρως, δυ κτεάτεσιν ἐοὶς ἔπι γῆρας ἔτετεμε. νῦν δ’ ὄς ἀποτρότατος γένετο θυνητῶν ἀνθρώπων, τοῦ μ’ ἐκ φασὶ γενέσθαι, ἐπεὶ σὺ με τοῦτ’ ἑρείεινς.”

Τὸν δ’ αὖτε προσέειπε θεά, γλαυκώπις Ἀθήνη· “Οὐ μὲν τοι γενείν γε θεόι νόημμον ὀπίσσω θῆκαν, ἐπεὶ σὲ γε τοῖον ἐγείνατο Πηνελόπεια. ἄλλ’ ἄγε μοι τόδε εἰπ’ καὶ ἄτρεκέως κατάλεξον’ τίς δαίς, τίς δὲ ὁμιλος ὃδ’ ἐπλετο; τίππε δὲ σε χρεὼ; εἰλαπίνη ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε ᾦ’ ἐστίν’ ὄς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι· δαίνυσθαι κατὰ δῶμα. νεμεσσήσατο κεν ἀνήρ αὐξέα πόλλ’ ὀρόων, ὡς τις πινυτὸς γε μετέλθοι.”

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα· 230
signs of birds. Not much longer shall he be absent from his dear native land, no, not though bonds of iron hold him. He will contrive a way to return, for he is a man of many devices. But come, tell me this and declare it truly, whether indeed, tall as thou art, thou art the son of Odysseus himself. Wondrously like his are thy head and beautiful eyes; for full often did we consort with one another before he embarked for the land of Troy, whither others, too, the bravest of the Argives, went in their hollow ships. But since that day neither have I seen Odysseus, nor he me."

Then wise Telemachus answered her: "Therefore of a truth, stranger, will I frankly tell thee all. My mother says that I am his child; but I know not, for never yet did any man of himself know his own parentage. Ah, would that I had been the son of some blest man, whom old age overtook among his own possessions. But now of him who was the most ill-fated of mortal men they say that I am sprung, since thou askest me of this."

Then the goddess, flashing-eyed Athene, answered him: "Surely, then, no nameless lineage have the gods appointed for thee in time to come, seeing that Penelope bore thee such as thou art. But come, tell me this and declare it truly. What feast, what throng is this? What need hast thou of it? Is it a drinking bout, or a wedding feast? For this plainly is no meal to which each brings his portion, with such outrage and overweening do they seem to me to be feasting in thy halls. Angered would a man be at seeing all these shameful acts, any man of sense who should come among them."

Then wise Telemachus answered her: "Stranger,
"Εἰν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεας ἂν ἔμενεν, μέλλειν μὲν ποτε οἴκος ὡδ' ἀφειόδοις καὶ ἀμύμων ἔμμεναι, ὃφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμως ἤεν· νῦν δ' ἐτέρως ἐβόλουτο θεοὶ κακὰ μητιόωντες, οἴ κείνον μὲν ἁίστον ἐποίησαν περὶ πάντων ἀνθρώπων, ἐπεὶ οὐ κεθανόντι περ ὡδ' ἀκαχοῖριν, εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ, ἥ γὰρ γιὰν ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν. τῷ κὲν οἱ τύμβοι μὲν ἐποίησαν Παναχαίοι, ἤδε κε καὶ φ' παιδὶ μέγα κλέος ἦρατ' ὁπίσω. νῦν δὲ μιν ἀκλειῶς ἄρτυναι ἀνηρεύφηντο· οὐχεῖτ' ἁίστοις ἀπυστοῖς, ἐμοὶ δ' ὁδύνας τε γόονς τε κάλλιπτεν. οὐδὲ τι κείνοι ὁδυρόμενος στεναχίζω οἴον, ἐπεὶ νῦ μοι ἀλλὰ θεοὶ κακὰ κῆδε' ἐτευξαν. ὁσσοὶ γάρ νήσουσιν ἐπικρατέουσιν ἀριστοῖ, Δουλιχίω τε Σάμη τε καὶ ἐλήευντι Ζακύνθῳ, ἤδ' ὁσσοὶ κράναθ' Ἰθακῆν κάτα κοιρανέουσιν, τόσσοι μητὲρ' ἐμὴν μνώνται, τρύχουσι δὲ οἴκον. ἢ δ' οὔτ' ἀρνεῖται στυγερον γάμον οὔτε τελευτήν ποιήσαν δύναται· τοῖ δὲ φθινόθουσιν ἐδούτες οἴκον ἐμόν· τάχα δὴ με διαρραίουσοι καὶ αὐτῶν."  

Τὸν δ' ἐπαλαστῆσασα προσηύδα Παλλᾶς' Ἀθηνῆ· "Ὤ πότοι, ἢ δὴ πολλοὶ ἀποιχομένου Ὀδυσῆος δεῦρ, ὃς μενοτήροις ἀναίδεσι χεῖρας ἐφέιθ. εἰ γὰρ νῦν ἐλθὼν δόμοιν ἐν πρώτῃθι θύρῃσι σταίη, ἔχων πῆληκα καὶ ἀσπίδα καὶ δῦο δοῦρε,
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since indeed thou dost ask and question me of this, our house once bade fair to be rich and honourable, so long as that man was still among his people. But now the gods have willed otherwise in their evil devising, seeing that they have caused him to pass from sight as they have no other man. For I should not so grieve for his death, if he had been slain among his comrades in the land of the Trojans, or had died in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son, too, he would have won great glory in days to come. But as it is, the spirits of the storm have swept him away and left no tidings: he is gone out of sight, out of hearing, and for me he has left anguish and weeping; nor do I in any wise mourn and wail for him alone, seeing that the gods have brought upon me other sore troubles. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance: ere long they will bring me, too, to ruin."

Then, stirred to anger, Pallas Athene spoke to him: "Out on it! Thou hast of a truth sore need of Odysseus that is gone, that he might put forth his hands upon the shameless wooers. Would that he might come now and take his stand at the outer gate of the house, with helmet and shield and two spears,

1 The ἀπτυται, or "snatchers," are in Homer personified storm-winds; see xiv. 371; xx. 61-82; and Iliad, vi. 346. They have nothing in common with Virgil's Harpies (Aen. iii. 211 ff.).
The €ēdva are regularly gifts brought by a woman’s wooers to her parents. In the present passage and in ii. 196 the context seems rather to suggest the meaning "dowry,"
such a man as he was when I first saw him in our house drinking and making merry, on his way back from Ephyre, from the house of Ilus, son of Mermerus. For thither, too, went Odysseus in his swift ship in search of a deadly drug, that he might have wherewith to smear his bronze-tipped arrows; yet Ilus gave it not to him, for he stood in awe of the gods that are forever; but my father gave it, for he held him strangely dear. Would, I say, that in such strength Odysseus might come amongst the wooers; then should they all find swift destruction and bitterness in their wooing. Yet these things verily lie on the knees of the gods, whether he shall return and wreak vengeance in his halls, or whether he shall not; but for thyself, I bid thee take thought how thou mayest thrust forth the wooers from the hall. Come now, give ear, and hearken to my words. On the morrow call to an assembly the Achaean lords, and speak out thy word to all, and let the gods be thy witnesses. As for the wooers, bid them scatter, each to his own; and for thy mother, if her heart bids her marry, let her go back to the hall of her mighty father, and there they will prepare a wedding feast, and make ready the gifts full many—aye, all that should follow after a well-loved daughter. And to thyself will I give wise counsel, if thou wilt hearken. Man with twenty rowers the best ship thou hast, and go to seek tidings of thy father, that has long been gone, if haply any mortal may tell but we must still think of the gifts as brought by the wooers, even though they were subsequently given to the bride by her parents. Owing to this difficulty many scholars reject line 278 (and ii. 197), and take of δέ of the wooers, not of the kinsfolk of Penelope.
ἐκ Δίως, ἣ τε μᾶλιστα φέρει κλέος ἀνθρώποισι. πρώτα μὲν ἐς Πύλον ἐλθε καὶ εἴρησε Νέστορα δίον, κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενελαοῦ. ὃς γὰρ δεύτατος ἦλθεν Ἀχαῖων χαλκοχιτῶνων. εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς, ἦ γὰρ τρυχόμενος περ ἐτι τλαίνης ἐνιαυτοῦ; εἰ δέ κε τεθνητὸς ἀκούσῃς μηδ᾽ ἐτ ἐόντος,
νοστήσας δὴ ἐπείτα φίλην ἔς πατρίδα γαίαν σήμα τε οἱ χεῖναι καὶ ἐπὶ κτέρεα κτερεῖξαι πολλὰ μᾶλ̣, ὅσσα ἐοίκε, καὶ ἀνέρι μητέρα δοῦναι. αὐτάρ ἐπὶν δὴ ταῦτα τελευτήσῃς καὶ ἐρήσῃς, φράζεσθαι δὴ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν ὁππῶς κε μνηστήρας ἐν μεγάροις τεούσι
κτεύσῃς ἢ δόλω ἢ ἀμφαδόν οὐδὲ τι σε χρή νηπιάς ἥξειν, ἐπεὶ οὐκέτι τηλίκος ἐσοί.
ἡ οὖκ ἀιεῖς οἴον κλέος ἐξαλαβε δίος Ὁρέστησ
πάντας ἐπὶ ἀνθρώπους, ἐπεὶ ἐκτανε πατροφονῆα, Ἀγνισθον δολόμητιν, ὅ οἱ πατέρα κλυτῶν ἐκτα;
καὶ σὺ, φίλος, μάλα γὰρ σ᾽ ὀρόω καλῶν τε μέγαν τε, ἀλκιμος ἐσσ", ἵνα τίς σε καὶ ὀψιονών ἐν εἰπη.
αὐτάρ ἐγὼν ἐπὶ νήθ θοῇν κατελεύσομαι ἤδη
ἡδ ἐτάρους, οἵ πού με μᾶλ ἀσχαλόωσι μένοντες;
σοι δ᾽ αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξει μύθων." Тὴν ὅ ἂν Τηλέμαχος πεπνυμένοις ἀντίον ηὐδα
"ἲειν", ἥ τοι μὲν ταῦτα φίλα φρονεόν ἀγορεύεις, ὡς τε πατὴρ φ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
ἀλλ᾽ ἄγε νῦν ἐπίμεινον, ἑπειγόμενος περ ὀδοῖο,
ὄφρα λοεσσάμενος τε τεταρπόμενος τε φίλον κήρ,
δώρον ἐχων ἐπὶ νήθ κῆσ, χάρων ἐνι θύμῳ.

1 κεῖθεν δὲ Σπάρτηνδε κ.τ.λ.: κεῖθεν δ᾽ ἐς Κρήτην τε παρ᾽ Ἡδομενη ἀνάκτα, "and thence to Crete to the lord Idomeneus," Zenodotus.
THE ODYSSEY, I. 283-311

thee, or thou mayest hear a voice from Zeus, which oftenest brings tidings to men. First go to Pylos and question goodly Nestor, and from thence to Sparta to fair-haired Menelaus; for he was the last to reach home of the brazen-coated Achaeans. If so be thou shalt hear that thy father is alive and coming home, then verily, though thou art sore afflic ted, thou couldst endure for yet a year. But if thou shalt hear that he is dead and gone, then return to thy dear native land and heap up a mound for him, and over it pay funeral rites, full many as is due, and give thy mother to a husband. Then when thou hast done all this and brought it to an end, thereafter take thought in mind and heart how thou mayest slay the wooers in thy halls whether by guile or openly; for it beseems thee not to practise childish ways, since thou art no longer of such an age. Or hast thou not heard what fame the goodly Orestes won among all mankind when he slew his father's murderer, the guileful Aegisthus, for that he slew his glorious father? Thou too, my friend, for I see that thou art comely and tall, be thou valiant, that many an one of men yet to be born may praise thee. But now I will go down to my swift ship and my comrades, who, methinks, are chafing much at waiting for me. For thyself, give heed and have regard to my words.”

Then wise Telemachus answered her: “Stranger, in truth thou speakest these things with kindly thought, as a father to his son, and never will I forget them. But come now, tarry, eager though thou art to be gone, in order that when thou hast bathed and satisfied thy heart to the full, thou mayest go to thy ship glad in spirit, and bearing a gift costly
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timēne, māla kalōn, ò toi keimēlion ēstai ēx ēmeû, olai filoi xeioun xeiunois didousoi."

Toû δ' ἴμειβετ' ἐπειτα θεά, γλαυκώπις 'Αθήνη.

"Μή μ' ἔτι νῦν κατέρυκε, λιλατομείνον περ ὀδοῖο. 315'

δῶρον δ' ὠττί κέ μοι δούναι φίλον ἦτορ ἀνώγη, αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι, καὶ μᾶλα καλὸν ἔλων' σοι δ' ἄξιον ēstai ἀμοιβῆς."

'Η μὲν ἄρ' ὃς εἰποῦσ' ἀπέβη γλαυκώπις 'Αθήνη, ὅρνις δ' ὄς ἀνόπαια διέπτατο: τῷ δ' ἐνι θυμῷ 320

θήκε μένος καὶ θάρσος, ὑπέμνησέν τε ἐ πατρὸς μᾶλλον ἄτ' ἦ τὸ πάροιδεν. ὁ δὲ φρεσκὸν ἵππον νοῆσας θάμβησεν κατὰ θυμόν· ὀίσατο γὰρ θεὸν εἶναι. αὐτίκα δὲ μνηστήρας ἐπιχέκτο ἱσόθεος φῶς.

Τοῦτο δ' ἀοιδῆς ἀείδει περικλυτός, οἱ δὲ σιωπῆ 325

ἡτ' ἀκούοντες: οἱ δ' Ἀχαϊῶν νόστον ἀείδει λυγρόν, δὺ ἐκ Τροίης ἐπετείλατο Παλλᾶς Ἀθήνη. τοῦ δ' ὑπερωιόθεν φρεσκὶ σύνθετο θέσπιν ἀοιδῆν κούρῃ Ἰκαρίῳ, περίφρων Πηνελόπεια· κλίμακα δ' ψυχήν κατεβήσετο οἴο δόμοιο, 330

οὐκ οὖθ', ἄμα τῇ γε καὶ ἀμφίπολέα δῦ' ἐποντο. ἡ δ' ὅτε δὴ μνηστήρας ἀφίκετο διὰ γυναικῶν, στῇ ρα παρά σταθμόν τέγεον πῦκα ποιητῶν, ἀντα παρειάων σχομένη λυπαρὰ κρήδεμνα· ἀμφίπολος δ' ἁρα ἐκεῖν ἐκάτερθε παρέστη. 335
dakrύσσασα δ' ἐπειτα προσηύδα θείον ἀοιδῶν·

"Φήμε, πολλὰ γὰρ ἄλλα βροτῶν θελκτηρία οἶδας, ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοῖ·

1 ἀνόπαια is probably a neut. pl. with the force of an adverb, and means simply "upward." Aristarchus took it .26
and very beautiful, which shall be to thee an heirloom from me, even such a gift as dear friends give to friends."

Then the goddess, flashing-eyed Athene, answered him: "Stay me now no longer, when I am eager to be gone, and whatsoever gift thy heart bids thee give me, give it when I come back, to bear to my home, choosing a right beautiful one; it shall bring thee its worth in return."

So spoke the goddess, flashing-eyed Athene, and departed, flying upward as a bird; and in his heart she put strength and courage, and made him think of his father even more than aforetime. And in his mind he marked her and marvelled, for he deemed that she was a god; and straightway he went among the wooers, a godlike man.

For them the famous minstrel was singing, and they sat in silence listening; and he sang of the return of the Achaians—the woeful return from Troy which Pallas Athene laid upon them. And from her upper chamber the daughter of Icarius, wise Penelope, heard his wondrous song, and she went down the high stairway from her chamber, not alone, for two handmaids attended her. Now when the fair lady had come to the wooers, she stood by the doorpost of the well-built hall, holding before her face her shining veil; and a faithful handmaid stood on either side of her. Then she burst into tears, and spoke to the divine minstrel:

"Phemius, many other things thou knowest to charm mortals, deeds of men and gods which min-

to be the name of a bird. Others give it the meaning "invisibly," and still others render "through the openings (οπαλ) in the roof."
τῶν ἐν γέ σφιν ἀείδε παρῆμενος, οἱ δὲ σιωπὴν ὁίνον πινόντων· ταύτης δ’ ἀποσαίει ἀοίδῆσ
λυγρῆς, ἢ τε μοι ἀεί ἐνι στήθεσσι φίλον κήρ τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἁλαστοῦν.
τοῖν γὰρ κεφαλῆν ποθέω μεμυημένη ἀεί, ἀνδρός, τοῦ κλέος εὐρὺ καθ’ Ἑλλάδα καὶ μέσον
"Ἀργος."¹

Τὴν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἥδα: ³⁴⁵
"Μῆτερ ἐμή, τὸ τ’ ἀρα φθονεῖς ἔριηρον ἀοίδον
tέρπειν ὁππη οἱ νόος ὄρνυται; οὐ νῦ τ’ ἀοίδοι
αὐτίων, ἀλλὰ ποθὶ Ζεὺς αὐτίως, ὅς τε δίδωσιν
ἀνδράσιν ἄλφηστῆσιν, ὅπως ἔθελησιν, ἐκάστῳ.
tούτῳ δ’ οὐ νέμεσις Δαναὼν κακὸν οἶτον ἀείδειν
tὴν γὰρ ἀοίδην μᾶλλον ἐπικλεῖον’ ἀνθρωποι,
ἣ τις ἄκοιντσεισ νεωτάτη ἀμφιπέληται.
σοὶ δ’ ἐπιτολμάτω κραδὶ καὶ θυμὸς ἄκουειν
οὐ γὰρ Ὀδυσσεῖς οἶδο ἀπώλεσε νόστιμον ἢμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἀλλοι φῶτες ὀλοντο. ³⁵⁵
ἀλλ’ εἰς οἶκον ἱοῦσα τὰ σ’ αὐτῆς ἔργα κόμεζε,²
ἰστόν τ’ ἥλακάτην τε, καὶ ἀμφιπόλοισι κέλευν
ἔργον ἐποίχεσθαι: μῦθος δ’ ἄνδρεσσι μελήσει
πάσι, μάλιστα δ’ ἐμοί’ τοῦ γὰρ κράτος ἔστ’ εὖν οἰκρ.
"Ἡ μὲν θαμβήσασα πάλιν οἰκώδε βεβήκειν.
παῖδος γὰρ μῦθον πεπνυμένου ἐνθετο θυμῷ.
ἐς δ’ ὑπερῷ ἀναβᾶσα σῦν ἀμφιπόλοισι γυναιξὶ
κλαίει ἐπεὶ τ’ Ὀδυσσῆα φίλον πόσιν, ὄφρα οἱ ὑπνοι
ηδὺν ἐπὶ βλεφάροις βάλε γλαυκῶπις Ἀθηῆς.

¹ Line 344 was rejected by Aristarchus; cf. iv. 726, 816, xv. 80.
² Lines 356–9, rejected by Aristarchus, are bracketed by many editors.

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strels make famous. Sing them one of these, as thou sittest here, and let them drink their wine in silence. But cease from this woeful song which ever harrows the heart in my breast, for upon me above all women has come a sorrow not to be forgotten. So dear a head do I ever remember with longing, even my husband, whose fame is wide through Hellas and mid-Argos.”

Then wise Telemachus answered her: “My mother, why dost thou begrudge the good minstrel to give pleasure in whatever way his heart is moved? It is not minstrels that are to blame, but Zeus, I ween, is to blame, who gives to men that live by toil, to each one as he will. With this man no one can be wroth if he sings of the evil doom of the Danaans; for men praise that song the most which comes the newest to their ears. For thyself, let thy heart and soul endure to listen; for not Odysseus alone lost in Troy the day of his return, but many others likewise perished. Nay, go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff; and bid thy handmaids ply their tasks; but speech shall be for men, for all, but most of all for me; since mine is the authority in the house.”

She then, seized with wonder, went back to her chamber, for she laid to heart the wise saying of her son. Up to her upper chamber she went with her handmaids, and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

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1 The phrase probably means no more than “throughout the length and breadth of Greece.”
2 Others render “that live by bread,” and still others “gain-getting.”
Μνηστήρες δ' ὠμάδησαν ἀνὰ μέγαρα σκιωντα, πάντες δ' ἥρησαντο παραί λεχέεσσι κλιθήμαι. τοῖς δὲ Τηλέμαχος πεπνυμένος ἦρχετο μύθων. "Μητρὸς ἐμῆς μνηστήρες ὑπέρβιον ὑβριν ἐχοντες, νῦν μὲν δαινύμενοι τερτώμεθα, μηδὲ βοητὺς ἐστώ, ἐπεὶ τόδε καλῶν ἀκονύμεν ἐστίν ἀοιδοῦ τοιοῦτο οἶος ὃδ' ἐστι, θεοὶ ἐναλίγκιος αὐθὴν. ἦδθεν δ' ἀγορήνδε καθεξώμεσθα κίοντες πάντες, ἵν' ὧμιν μῦθον ἀπηλεγέως ἀποικήπω, ἐξεναί μεγάρων' ἀλλας δ' ἀλεγύνετε δαίτας, ἤμα κτῆματ' ἐδοντες, ἀμεβόμενοι κατὰ οἶκους. εἰ δ' ὥμιν δοκεῖ τόδε λωίτερον καὶ ἀμείων ἐμεναί, ἀνδρὸς ἐνὸς βίοτον νῆποινον ὤλέσθαι, κείρετ'. ἐγὼ δὲ θεοὺς ἐπιβῶσομαι αἰὲν ἐόντας, αἰ κέ ποθι Ζεὺς δῦσι παλίντιτα ἔργα γενέσθαι νῆποινοι κεν ἐπειτα δόμων ἐντοσθεν ὤλοισθε." "Ὡς ἐφαθ', οἱ δ' ἅρα πάντες ὅδ' ἐν χεῖλεσι φύντες Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν. Τὸν δ' αὖτ' Ἀντίνους προσέφη, Ἐυπείθεος νίος: "Τηλέμαχ', ἦ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ ὑψαγόρην τ' ἐμεναι καὶ θαρσαλέως ἀγορεύειν· ἡ σὲ γ' ἐν ἀμφιάλῳ Ἡθάκη βασιλῆα Κρονίων ποιῆσειν, ὃ τοι γενεῆ πατρώιον ἐστίν." Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα: "Ἀντίνυ', ἦ καὶ μοι νεμεσήσεαι ὅτι κεν εἴπω; καὶ κεν τούτ' ἐθέλοιμι Δίος γε διδόντος ἄρέσθαι. ἦ φης τούτο κάκιστον ἐν ἀνθρώποις τετύχθαι; οὐ μὲν γὰρ τὶ κακὸν βασιλευέμεν' αἰψά τε οἱ δῶ 1 ἦ καὶ μοι νεμεσήσεαι: εἴ πέρ μοι καὶ ἀγάσσεαι, "even though thou be angry."
THE ODYSSEY, I. 365-392

But the wooers broke into uproar throughout the shadowy halls, and all prayed, each that he might lie by her side. And among them wise Telemachus was the first to speak:

"Wooers of my mother, overweening in your insolence, for the present let us make merry with feasting, but let there be no brawling; for this is a goodly thing, to listen to a minstrel such as this man is, like to the gods in voice. But in the morning let us go to the assembly and take our seats, one and all, that I may declare my word to you outright that you depart from these halls. Prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man's livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement, then, should ye perish within my halls."

So he spoke, and they all bit their lips and marvelled at Telemachus, for that he spoke boldly.

Then Antinous, son of Eupeithes, answered him: "Telemachus, verily the gods themselves are teaching thee to be a man of vaunting tongue, and to speak with boldness. May the son of Cronos never make thee king in sea-girt Ithaca, which thing is by birth thy heritage."

Then wise Telemachus answered him: "Antinous, wilt thou be wroth with me for the word that I shall say? Even this should I be glad to accept from the hand of Zeus. Thinkest thou indeed that this is the worst fate among men? Nay, it is no bad thing to be a king. Straightway one's house grows rich and
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αφιείον πέλεται καὶ τιμηστερος αὐτὸς.

ἀλλ’ ἢ τοι βασιλῆς Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἤδε παλαιοί,
tῶν κέν τις τόδ’ ἔχρησιν, ἐπεὶ θάνε δίδος Ὀδυσσεύς·
αὐτάρ ἐγὼν οὐκοιο ἀναξ ἐσομ’ ἡμέτεροι
καὶ διμῶν, οὐς μοι λησσατο δίδος Ὀδυσσεύς.”

Τὸν δ’ αὐτ’ Εὐρύμαχος Πολύβου πᾶς ἀντίον ἡὔδα:

“Τηλέμαχ’, ἢ τοι ταῦται θεῶν ἐν γούνασι κεῖται,
ὅς τις ἐν ἀμφιάλῳ Ἰθάκη βασιλεύσει Ἀχαιῶν
κτήματα δ’ αὐτῶς ἐχοι καὶ δώμασιν οἰσὶν ἀνάσσοις.
μὴ γὰρ ὤ γ’ ἔλθοι ἀνήρ ὃς τίς σ’ ἀκόντα βίηφων
κτήματ’ ἀπορράσει, Ἰθάκης ἐτι ναιετοώσης.
ἀλλ’ ἑθέλω σε, φέριστε, περὶ ξείνου ἔρεσθαι,
ὀππόθεν οὗτος ἀνήρ, ποίης δ’ ἐξ εὐχεται εἴναι
γαῖς, ποῦ δέ νῦ οἱ γενεὶ καὶ πατρὶς ἄρουρα.

ἡ τιν’ ἀγγελίην πατρὸς φέρει ἐρχομένου,
ἡ ἑνοι αὐτοῦ χρείου ἐξελδόμενος τὸδ’ ἰκάνει;
οίον ἀναίξας ἀφαρ οὐχεται, οὐδ’ ὑπεμεινε

γνώμεναι: οὐ μὲν γὰρ τι κακῷ εἰς ὅπα ἐφκεὶ.”

Τὸν δ’ αὐ Τηλέμαχος πεπυμένος ἀντίον ἡúdo:

“Εὐρύμαχ’, ἢ τοι νόστος ἀπώλετο πατρὸς ἐμοῖοι·
οὕτ’ οὐν ἀγγελίη ἐτὶ πείθομαι, εἰ ποθεν ἐλθοι,
οὔτε θεοπροπίς ἐμπάξομαι, ἢν τίνα μῆτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέθηται.
ξείνος δ’ οὗτος ἐμὸς πατρῴος ἐκ Τάφου ἔστιν,
Μέντης δ’ Ἀγχιάλοιο δαίφρονοι εὐχεται εἴναι
νῦς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.”

“Ὡς φάτο Τηλέμαχος, φρεσὶ δ’ ἀθανάτην θεὸν ἔγνω.
Οἱ δ’ εἰς ὀρχηστῶν τε καὶ ἱμερόεσσαν ἀοιδὴν

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oneself is held in greater honour. However, there are other kings of the Achaians full many in sea-girt Ithaca, both young and old. One of these haply may have this place, since goodly Odysseus is dead. But I will be lord of our own house and of the slaves that goodly Odysseus won for me.”

Then Eurymachus, son of Polybus, answered him: “Telemachus, this matter verily lies on the knees of the gods, who of the Achaians shall be king in sea-girt Ithaca; but as for thy possessions, thou mayest keep them thyself, and be lord in thine own house. Never may that man come who by violence and against thy will shall wrest thy possessions from thee, while men yet live in Ithaca. But I am fain, good sir, to ask thee of the stranger, whence this man comes. Of what land does he declare himself to be? Where are his kinsmen and his native fields? Does he bring some tidings of thy father’s coming, or came he hither in furtherance of some matter of his own? How he started up, and was straightway gone! Nor did he wait to be known; and yet he seemed no base man to look upon.”

Then wise Telemachus answered him: “Eurymachus, surely my father’s home-coming is lost and gone. No longer do I put trust in tidings, whencesoever they may come, nor reck I of any prophecy which my mother haply may learn of a seer, when she has called him to the hall. But this stranger is a friend of my father’s house from Taphos. He declares that he is Mentes, son of wise Anchialus, and he is lord over the oar-loving Taphians.”

So spoke Telemachus, but in his heart he knew the immortal goddess.

Now the wooers turned to the dance and to glad-
τρεψάμενοι τέρποντο, μένον δ’ ἐπὶ ἐσπερον ἔλθειν. τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἐσπερος ἦλθεν. δὴ τὸτε κακκείοντες ἔβαν οὐκόνδε ἐκαστος. 
Τηλέμαχος δ’, ὅθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδημτο περισκέπτῳ ἐνι χώρῳ, ἐνθ’ ἐβη εἰς ἐνήν πολλὰ φρεσὶ μερμηρίζον. τῷ δ’ ἀρ’ ἀμ’ αἰθομένας δαίδας φέρε κεδνα ἰδνὰ Εὐρύκλει’, Ὄπος θυγάτηρ Πεισηνορίδαο, τὴν ποτε Δαέρτης πρίατο κτεάτεσσιν ἐοίσιν 425 πρωθήβην ἐτ’ ἐούσαν, ἑικοσάβοια δ’ ἐδωκεν, ὅσα δὲ μνιν κεδνη ἀλόχῳ τίεν ἐν μεγάροισιν, εὐνή δ’ οὐ ποτ’ ἐμικτο, χόλου δ’ ἀλεεινε γυναικός· ἦ οἱ ἀμ’ αἰθομένας δαίδας φέρε, καὶ ἐ μάλιστα ὄμφαν φιλέσεκε, καὶ ἔτρεφε τυπθὸν ἐοῦτα. 430 ὦιζεν δὲ θύρας θαλάμου πῦκα ποιητώδ, ἔξετο δ’ ἐν λεκτρῳ, μαλακὸν δ’ ἐκδνεν χιτώνα· καὶ τὸν μὲν γραίης πυκιμηδεος ἐμβαλε χερσίν. ἦ μὲν τὸν πτύξασα καὶ ἅσκησασα χιτώνα, πασσάλῳ ἀγκρεμάσασα παρὰ τρητοίσι λέχεσθι 435 βῆ ὅ’ ἴμεν ἐκ θαλάμου, θύρην δ’ ἐπέρυσσε κορώη ἀργυρέην, ἐπὶ δὲ κλῆδ’ ἐτάνυσσεν ἵματι. ἐνθ’ ὃ γε παννύχιος, κεκαλυμμένος οἶος ἀοῦτο, βούλευε φρεσίν ἤσιν ὀδὸν τὴν πέφραδ’ Ἀθήνη.
some song, and made them merry, and waited till evening should come; and as they made merry dark evening came upon them. Then they went, each man to his house, to take their rest. But Telemachus, where his chamber was built in the beautiful court, high, in a place of wide outlook, thither went to his bed, pondering many things in mind; and with him, bearing blazing torches, went true-hearted Eurycleia, daughter of Ops, son of Peisenor. Her long ago Laertes had bought with his wealth, when she was in her first youth, and gave for her the price of twenty oxen; and he honoured her even as he honoured his faithful wife in his halls, but he never lay with her in love, for he shunned the wrath of his wife. She it was who bore for Telemachus the blazing torches; for she of all the handmaids loved him most, and had nursed him when he was a child. He opened the doors of the well-built chamber, sat down on the bed, and took off his soft tunic and laid it in the wise old woman’s hands. And she folded and smoothed the tunic and hung it on a peg beside the corded bedstead, and then went forth from the chamber, drawing the door to by its silver handle, and driving the bolt home with the thong. So there, the night through, wrapped in a fleece of wool, he pondered in his mind upon the journey which Athene had shewn him.

1 Possibly "mortised"; yet see xxiii. 201.
'Ημος δ' ἡργεῖνα φάνη ῥοδοδάκτυλος Ὅψς,
ἄριστ' ἄρ' ἔξ εὐνήφων Ὅλυσθῖος φίλος νῦν
εἶματα ἐσσάμενος, περὶ δὲ ξύφος ὑξὶν θετ' ὀμφ,
pοσὶ δ' ὑπὸ λυπαροῖς ἐδήσατο καλὰ πέδιλα,
βη δ' ἢμεν ἐκ θαλάμου θεῶ ἐναλίγκιος ἀντην.
αἶφα δὲ κηρύκεσσί λειχυφθόγγοις κέλευσε
κηρύσσειν ἀγορὴδε κάρη κομὼντας Ἄχαιοὺς.
οἶ μὲν ἐκηρυσσον, τοι δ' ἡγειροῦτο μάλ' ὄκα.
αὐτὰρ ἔπει ὅ ἡγερθεν ὁμηγηρέες τ' ἐγένοντο,
βη δ' ἢμεν εἰς ἀγορήν, παλάμη δ' ἔχε χάλκεον ἐγχος,
oὐκ οἶος, ἀμα τῷ γε δῦω κύνες ¹ ἀργοί ἐποντο.
θεσπεσίην δ' ἀρα τῷ γε χάριν κατέχεσεν Ἀθήνη.
τὸν δ' ἀρα πάντες λαοὶ ἐπηχομενον θηεύντο·
ἐξετὸ δ' ἐν πατρὸς θώκῳ, εἴξαν δὲ γέροντες.
Τοῖσι δ' ἔπειθ' ἱρως Ἀγάπττιος ἧρχ' ἀγορεύειν,
ος δὴ γήραϊ κυφός ἔην καὶ μυρία ἤδη.
καὶ γὰρ τοῦ φίλος νῦν ἀμ' ἀντιβέω Ὅλυσθῆ
"Ἰλιον εἰς ἐὔπωλον ἔβη κοίλης ἐν νηυσίν,
"Ἀντιφος αἰχμητῆς· τὸν δ' ἄγριος ἐκτανεν Κύκλωψ
ἐν σπῆι γλαφυρῷ, πῦματον δ' ὀπλίσσατο δόρπον.
τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὃ μὲν μνηστήρσιν ὀμίλει,
Εὐρύνομος, δύο δ' αἰέν ² ἔχον πατρώια ἔργα.

¹ δὗω κύνες: κύνες πόδας.
² δὐο δ' αἰέν: δυο δ' ἄλλοι.
BOOK II

Soon as early Dawn appeared, the rosy-fingered, up from his bed arose the dear son of Odysseus and put on his clothing. About his shoulder he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like a god to look upon. Straightway he bade the clear-voiced heralds to summon to the assembly the long-haired Achaeans. And the heralds made the summons, and the Achaeans assembled full quickly. Now when they were assembled and met together, Telemachus went his way to the place of assembly, holding in his hand a spear of bronze—not alone, for along with him two swift hounds followed; and wondrous was the grace that Athene shed upon him, and all the people marvelled at him as he came. But he sat down in his father’s seat, and the elders gave place.

Then among them the lord Aegyptius was the first to speak, a man bowed with age and wise with wisdom untold. Now he spoke, because his dear son had gone in the hollow ships to Ilius, famed for its horses, in the company of godlike Odysseus, even the warrior Antiphus. But him the savage Cyclops had slain in his hollow cave, and made of him his latest meal. Three others there were; one, Eury- nomus, consorted with the wooers, and two ever kept
άλλ' οὐδ' ὦς τοῦ λῆθετ' ὁδυρόμενος καὶ ἄχευνων. τοῦ ὑγείας ἀγορήσατο καὶ μετέειπε:

"Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἶπω. 25 οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θῶκος ἐξ οὐ Ὁδυρσεύς δίος ἐβη κοίλης ἐνὶ νησὶ.
νῦν δὲ τὶς ὡδ' ἡγειρε; τίνα χρειῶ τόσον ἰκεῖ ἥν νέων ἄνδρῶν ἢ οὐ προγενέστεροι εἰσιν; ἥν τιν' ἀγγελίην στρατοῦ ἐκλυεν ἐρχομένου, 30 ἢν χ' ἦμιν σάφα εἶποι, ὅτε πρὸτερός γε πῦθοτο; ἥν τι δήμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει; ἐσθλὸς μοι δοκεῖ εἶναι, ὄνημενος. εἴθε οἱ αὐτῶ Ζεὺς ἀγαθῶν τελέσειεν, ὅτι φρέσῳ ἦσι μενοινά." 35

"Ὡς φάτο, χαίρε δὲ φήμη Ὁδυρσεύς φίλος νῦσ, οὐδ' ἀρ' ἐτι δὴν ἦστο, μενοϊνησεν δ' ἀγορεύειν, στή δὲ μέση ἀγορῆς σκηπτρον δὲ οἱ ἐμβάλε χειρὶ κηρυξε Πεισήνωρ πεπνυμένα μήδεα εἰδώς. πρῶτον ἐπειτα γέροντα καθαπτόμενος προσέειπεν.

"Ὡ γέρον, οὐχ ἐκὰς οὕτος ἀνήρ, τάχα δ' εἴσεαί αὐτὸς, ὅς λαδῶν ἣγειρα· μάλιστα δὲ μ' ἄλγος ικάνει. 40 οὔτε τιν' ἀγγελίην στρατοῦ ἐκλυον ἐρχομένου, ἢν χ' ὑμῖν σάφα εἶπω, ὅτε πρὸτερός γε πυθομήν, οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύος, ἄλλ' ἐμόν αὐτῶν χρείως, ὃ μοι κακὰ ἐμπεσεν οίκῳ 45 δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν

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their father's farm. Yet, even so, he could not forget that other, mourning and sorrowing; and weeping for him he addressed the assembly, and spoke among them:

"Hearken now to me, men of Ithaca, to the word that I shall say. Never have we held assembly or session since the day when goodly Odysseus departed in the hollow ships. And now who has called us together? On whom has such need come either of the young men or of those who are older? Has he heard some tidings of the army's return,\(^1\) which he might tell us plainly, seeing that he has first learned of it himself? Or is there some other public matter on which he is to speak and address us? A good man he seems in my eyes, a blessed man. May Zeus fulfill unto him himself some good, even whatsoever he desires in his heart."

So he spoke, and the dear son of Odysseus rejoiced at the word of omen; nor did he thereafter remain seated, but was fain to speak. So he took his stand in the midst of the assembly, and the staff was placed in his hands by the herald Peisenor, wise in counsel. Then he spoke, addressing first the old man:

"Old man, not far off, as thou shalt soon learn thyself, is that man who has called the host together—even I; for on me above all others has sorrow come. I have neither heard any tidings of the army's return, which I might tell you plainly, seeing that I had first learned of it myself, nor is there any other public matter on which I am to speak and address you. Nay, it is mine own need, for that evil has fallen upon my house in two-fold wise. First, I have lost my noble sire who was once king among you

\(^1\) Or, possibly, "regarding an invading host."
τοίσδεσσιν βασίλευε, πατήρ δ’ ὃς ἦπιος ἦν·

νῦν δ’ αὖ καὶ πολὺ μείζον, δ’ ἦ τάχα οἶκον ἀπαντα
pάγχυ διαρραίει, βίοτον δ’ ἀπὸ πάμπαν ὅλέσσει.
μητέρι μοι μνηστήρες ἐπέχραον οὐκ ἐθελούσῃ,

τῶν ἀνδρῶν φίλοι νῖς, οὐ ἐνθάδε γ’ εἰσὶν ἄριστοι,

οἴ πατρὸς μὲν ἐς οἶκον ἀπερρύγασι νέεσθαι

‘Ικαρίου, ὡς κ’ αὐτὸς ἐδυνάσαιτο θύγατρα,

δοῖη δ’ φ’ κ’ ἔθελοι καὶ οἱ κεχαρισμένοι ἔλθοι·

οἱ δ’ εἰς ἡμέτερον πωλεύμενοι ἡματα πάντα,

βοῦς ἱερεύνοτε καὶ ὅις καὶ πίονας ἀγγας

εἰλαπωνάξουσιν πῖνουσί τε αἰθοπα οἶνον

μαψιδώς· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἐπ’ ἄνήρ,

οἷος Ὀδυσσεὺς ἐσκεν, ἀρήν ἀπὸ οἶκον ἀμύναι.

ἡμεῖς δ’ οὐ νῦ τι τοιού ἀμυνέμεν’ ἦ καὶ ἔπειτα

λευγαλέοι τ’ ἐσὸμεσθά καὶ οὐ δεδακτότες ἀλκήν.

ἡ τ’ ἀν ἀμυναίμην, εἰ μοι δύναμίς γε παρεῖν.

οὐ γὰρ ἐτ’ ἀνοχετὰ ἔργα τετεῦχαται, οὐδ’ ἐτὶ καλῶς

οἰκος ἐμὸς διόλωλε. νεμεσοσῆθητε καὶ αὐτοῖ,

ἄλλους τ’ αἰδέσθητε περικτίονας ἀνθρώπους,

οἱ περιναιετάουσιν. θεῶν δ’ ὑποδείσατε μῆνυς,

μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.

λίσσομαί ἡμὲν Ζηνὸς Ὀλυμπίου ὡδὲ Θέμιστος,

ἡ τ’ ἀνδρῶν ἀγοράς ἡμὲν λύει ὡδὲ καθίζει

σχέσθε, φίλοι, καὶ μ’ οἴου εάσατε πενθεὶ λύγρῳ

τείρεσθ’, εἰ μή ποῦ τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεύς

dυσμενέων κάκοι ἐρεῖζεν ἐυκνήμιδας Ἀχαιοῦς,

τῶν μ’ ἀποτινύμενοι κακὰ ἐρεῖζετε δυσμενέοντες,

tούτους ὀτρύνοντες. ἐμοὶ δὲ κε κέρδιον εἶχη

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here, and was gentle as a father; and now there is come an evil yet greater far, which will presently altogether destroy my house and ruin all my livelihood. My mother have wooers beset against her will, the sons of those men who are here the noblest. They shrink from going to the house of her father, Icarius, that he may himself exact the bride-gifts for his daughter, and give her to whom he will, even to him who meets his favour, but thronging our house day after day they slay our oxen and sheep and fat goats, and keep revel, and drink the sparkling wine recklessly; and havoc is made of all this wealth. For there is no man here, such as Odysseus was, to ward off ruin from the house. As for me, I am no wise such as he to ward it off. Nay verily, even if I try I shall be found a weakling and one knowing naught of valour. Yet truly I would defend myself, if I had but the power; for now deeds past all enduring have been wrought, and past all that is seemly has my house been destroyed. Take shame upon yourselves, and have regard to your neighbours who dwell round about, and fear the wrath of the gods, lest haply they turn against you in anger at your evil deeds.\(^1\) I pray you by Olympian Zeus, and by Themis who looses and gathers the assemblies of men, forbear, my friends,\(^2\) and leave me alone to pine in bitter grief—unless indeed my father, goodly Odysseus, despitefully wrought the well-greaved Achaeans woe, in requital whereof ye work me woe despitefully by urging these men on. For me it were better that

\(^1\) Or, possibly, “Lest in wrath they bring your evil deeds upon your own heads.” Against this, however, are xiv. 284 and xxiii. 64.

\(^2\) These words are addressed apparently to the whole body of the men of Ithaca, not to the wooers alone.
υμέας ἐσθέμεναι κειμὴλιά τε πρόβασιν τε.

εἰ χ' υμεῖς γε φάγοιτε, τἀχ' ἀν ποτε καὶ τίσις εἰς
tόφρα γὰρ ἂν κατὰ ἀστυ ποτιππτυσσόμεθα μύθῳ
χρὴματ' ἀπαιτίζοντες, ἔως κ' ἀπὸ πάντα δοθεὶν

νῦν δὲ μοι ἀπρήκτους ὅδυνας ἐμβάλλετε θυμῶ.

'Ως φάτο χωόμενος, ποτὲ δὲ σκηπτρὸν βάλε γαῖῃ
dάκρυ ἀναπρῆσας: οἴκτος δ' ἔλε λαῦν ἀπαντα.
εἰνθ' ἄλλου μὲν πάντες ἀκήν ἔσαν, οὔδε τις ἐτῆ
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν'

'Ἀντίνοος δὲ μιν οἰος ἀμειβόμενος προσέειπε·

'Tηλέμαχ', ὕπαγόρη, μένος ἄσχετε, ποίον ἐείπτε

ἡμέας αἰσχύνων ἐθέλοις δὲ κε μῶμον ἄναψαι.

σοὶ δ' οὖ τι μυηστῆρες 'Αχαίων αὐτοὶ εἰσιν,

ἀλλὰ φίλη μῆτηρ, ἥ τοι πέρι κέρδεα οἴδεν.

ηδὴ γὰρ τρίτων ἔστιν ἔτος, τάχα δ' εἰσὶν τέταρτον,

εὖν ἀτέμβηθαι θυμόν ἐνὶ στῆθεσιν 'Αχαίων.

πάντας μὲν ρ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστῳ

ἀγγελίας προβείεια, νόος δὲ οἱ ἅλλα μενοῦνα.

ἡ δὲ δόλον τόν' ἄλλον ἐνὶ φρεσὶν μερμήριξε·

στησαμένη μέγαν ἵστον ἐνὶ μεγάροισιν ὕφαινε,

λεπτὸν καὶ περίμετρον' ἀφαρ ὅ' ἡμῖν μετέειπε·

'Κοῦροι ἐμοὶ μυηστῆρες, ἐπεὶ θάνει δίοις 'Οδυσσεὺς,

μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ' κε φάρος

ἐκτελέσω, μὴ μοι μεταμόνια νήματ' ὀληται,

Δαέρτη ἥρω ταφήμων, εἰς ὅτε κέν μιν

μοῖρ' ὀλοὴ καθέλησαι τανυλεγέος θανάτως,

1 The verb would more naturally be rendered “will soon come”; but this would be in glaring contradiction to 107.
ye should yourselves eat up my treasures and my flocks. If ye were to devour them, recompense would haply be made some day; for just so long should we go up and down the city, pressing our suit and asking back our goods, until all was given back. But now past cure are the woes ye put upon my heart.”

Thus he spoke in wrath, and dashed the staff down upon the ground, bursting into tears; and pity fell upon all the people. Then all the others kept silent, and no man had the heart to answer Telemachus with angry words. Antinous alone answered him, and said:

“Telemachus, thou braggart, unrestrained in daring, what a thing hast thou said, putting us to shame, and wouldest fain fasten reproach upon us! Nay, I tell thee, it is not the Achaean wooers who are anywise at fault, but thine own mother, for she is crafty above all women. For it is now the third year and the fourth will soon pass, since she has been deceiving the hearts of the Achaeans in their breasts. To all she offers hopes, and has promises for each man, sending them messages, but her mind is set on other things. And she devised in her heart this guileful thing also: she set up in her halls a great web, and fell to weaving—fine of thread was the web and very wide; and straightway she spoke among us:

“‘Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes, against the time when the fell fate of grievous death shall strike him down; lest any of the Achaean

2 Others render “that lays men at their length.”
μή τίς μοι κατὰ δήμον Ἀχαιάδων νεμεσθήσῃ, 
αἱ κεν ἄτερ σπείρον κεῖται πολλὰ κτεατίσσεσαν.
"ὢς ἐφαθ’, ἴμμιν δ’ αὐτ’ ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἡματία μὲν υφαίνεσκεν μέγαν Ἰστόν,
νῦκτας δ’ ἀλλύσεκεν, ἔπει δαίδας παραθεῖτο.

δΣ τρίτες μὲν ἐληθε δόλῳ καὶ ἐπειθεῖν Ἀχαιῶν.
ἀλλ’ ὅτε τέτρατον ἠλθεν ἔτος καὶ ἐπῆλυθον ὦραι,
καὶ τότε δή τις ἔευπτε γυναῖκῶν, ἡ σάφα ἤδη,
καὶ τὴν γ’ ἀλλύσουσαν ἐφεύρομεν ἀγιαδάν ἱστόν.

δΣ τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἑθέλουσ’ ὑπ’ ἀνάγκης.
σοί δ’ ὡδε μυηστήρες ὑποκρίνονται, ἵ’ ειδῆς
αὐτὸς σφ’ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.

μυτέρα σὴν ἀπότεμψιν, ἀνωχθ’ δὲ μιν γαμέσθαι
τῳ ὅτεφ’ τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ.

εῦ δ’ ἐτ’ ἄνιήσει γε πολὺν χρόνον υἱὰς Ἀχαιῶν,

τὰ φρονέουσ’ ἀνὰ θυμὸν, δ’ οἱ πέρι δῶκεν Ἀθηνὴν
ἐργα τ’ ἐπιστασθαι περικαλλεά καὶ φρένασ ἐσθλάς
κέρδεα θ’, ο’ οὐ πὼ τι’ ἀκούομεν οὐδὲ παλαιῶν,
τάων αἰ πάρος ἦσαν ἐνπλοκαμίδες Ἀχαιαι,

Τυρώ τ’ Ἀλκμήνη τε ἐυστέφανος τε Μυκήνη.

τάων οὐ τὶς ὁμοία νοῆματα Πηνελοπείᾳ

ἡδὴν ἀτὰρ μὲν τοῦτο γ’ ἐναίσιμον οὐκ ἐνύησε.

τὸφρα γὰρ οὖν βίοτόν τε τεδν καὶ κτήματ’ ἔδονται,

ὁφρα κε κεῖνη τοῦτον ἔχῃ νόουν, οὖν τινὰ οἱ νῦν
ἐν στῆθεσσι τίθεσι σεοί. μέγα μὲν κλέος αὐτῇ

ποιεῖτ’, αὐτάρ σοι γε ποθὴν πολέος βιότοιο.

ἡμεῖς δ’ οὐτ’ ἐπὶ ἔργα πάρος γ’ ἦμεν οὔτε πη ἄλλη,

πρὶν γ’ αὐτὴν γήμασθαι Ἀχαιῶν δ’ κ’ ἐθέλησι.”

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women in the land should be wroth with me, if he, who had won great possessions, were to lie without a shroud.'

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, when she had let place torches by her. Thus for three years she by her craft kept the Achaeans from knowing, and beguiled them; but when the fourth year came as the seasons rolled on, even then one of her women who knew all told us, and we caught her unravelling the splendid web. So she finished it against her will, perforce. Therefore to thee the wooers make answer thus, that thou mayest thyself know it in thine heart, and that all the Achaeans may know. Send away thy mother, and command her to wed whosoever her father bids, and whoso is pleasing to her. But if she shall continue long time to vex the sons of the Achaeans, mindful in her heart of this, that Athene has endowed her above other women with knowledge of fair handiwork and an understanding heart, and wiles, such as we have never yet heard that any even of the women of old knew, of those who long ago were fair-tressed Achaean women—Tyro and Alcmene and Mycene of the fair crown—of whom not one was like Penelope in shrewd device; yet this at least she devised not aright. For so long shall men devour thy livelihood and thy possessions, even as long as she shall keep the counsel which the gods now put in her heart. Great fame she brings on herself, but on thee regret for thy much substance. For us, we will go neither to our lands nor elsewhither, until she marries that one of the Achaeans whom she will."
Τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡύδα:

"Ἀντίον", οὐ πως ἔστι δόμων ἄεκουσαν ἀπώσαι

η μ' ἔτεχ', η μ' ἑθρεψε' πατήρ δ' ἐμὸς ἀλλοθι γαίης,
ζώει δ' η' η' τέθυκε· κακὸν δὲ με πόλλ' ἀποτίνειν

Ἰκαρίῳ, αἳ κ' αὑτὸς ἐκὼν ἀπὸ μητέρα πέμψω.

ἐκ γὰρ τοῦ πατρὸς κακὰ πεῖσομαι, ἄλλα δὲ δαίμον
δώσει, ἐπεὶ μήτηρ στυγγερὰς ἀρήσετ' ἐρινὺς

οἶκου ἀπερχομένη νέμεσις δὲ μοι ἐξ ἀνθρώπων
ἐσσεταί· δως οὖ τοῦτον ἐγώ ποτὲ μύθον ἐνίψω.

ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἐξίτε μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας

ὑμᾶ κτήματ' ἐδοντες ἀμειβόμενοι κατὰ οἶκους.

εἴ δ' ύμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἐμμεναί, ἀνδρὸς ἐνὸς βίοτον νῆπιοιν ὀλέσθαι,
κερετ' ἐγώ δὲ θεοὺς ἐπιβάζομαι αἰὲν ἐόντας,

αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι.

νῆπιοιν κεν ἐπείτα δόμων ἐντοσθεν ὀλοιοσθε.”

"Ὡς φάτο Τηλέμαχος, τῷ δ' αἰετῶ εὐρύσπα Ζεὺς

ψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.

τῶ δ' ἔως μὲν ρ' ἐπέτοντο μετὰ πνοῆς ἀνέμου

πλησίω ἀλλήλοιοι τιταυνομένω πτερύγεσσιν·

ἀλλ' οτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην,

ἐνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνά,

ἐς δ' ἱδέτην πάντων κεφαλάς, ὤσοντο δ' ὀλέθρον

δρυψαμένω δ' ὄνυχισσι παρεῖας ἀμφί τε δειρᾶς

δεξιῶ ἥξαιν διά τ' οἰκία καὶ πόλιν αὐτῶν.
Then wise Telemachus answered him, and said: "Antinous, in no wise may I thrust forth from the house against her will her that bore me and reared me; and, as for my father, he is in some other land, whether he be alive or dead. An evil thing it were for me to pay back a great price to Icarius, as I must, if of my own will I send my mother away. For from her father’s hand shall I suffer evil, and heaven will send other ills besides, for my mother as she leaves the house will invoke the dread Avengers; and I shall have blame, too, from men. Therefore will I never speak this word. And for you, if your own heart is wroth hereat, get you forth from my halls and prepare you other feasts, eating your own substance and changing from house to house. But if this seems in your eyes to be a better and more profitable thing, that one man’s livelihood should be ruined without atonement, waste ye it. But I will call upon the gods that are forever, if haply Zeus may grant that deeds of requital may be wrought. Without atonement then should ye perish within my halls."

So spoke Telemachus, and in answer Zeus, whose voice is borne afar, sent forth two eagles, flying from on high, from a mountain peak. For a time they flew swift as the blasts of the wind side by side with wings outspread; but when they reached the middle of the many-voiced assembly, then they wheeled about, flapping their wings rapidly, and down on the heads of all they looked, and death was in their glare. Then they tore with their talons one another’s cheeks and necks on either side, and darted away to the right across the houses and the city of the men.

1 The adjective is sometimes rendered “far-seeing.”
θάμβησαν δ’ ὀρνιθας, ἐπεὶ ἰδον ὀφθαλμοῖσιν·
ὁρμηναν δ’ ἀνὰ θυμὸν ἀ περ τελέσσαι ἐμελλον.
τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρσης
Μαστορίδης· ὁ γὰρ οἶος ὀμηλικὴν ἐκέκαστο
ὄρνιθας γνώναι καὶ ἐναίσιμα μυθήσασθαι:
ὁ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπε:

"Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπων·
μνηστήροι δὲ μάλιστα πιθαυνόμενοι τάδε εἴρων·
τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὅδυσσεὺς
δὴν ἀπάνευθε φίλων ὃν ἔσσεται, ἀλλὰ πον ἡδῆ
ἐγνὺς ἐὼν τοίσδεσσι φόνον καὶ κῆρα φυτεύει
πάντεσσιν· πολέσιν δὲ καὶ ἀλλοισιν κακὸν ἔσται,
οἱ νεμόμεσθαι Ἰθάκην ἐυδείσελον. ἀλλὰ πολὺ πρὶν
φραζόμεσθ’, ὃς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοῖ
παυεῖσθων· καὶ γὰρ σφιν ἄφαρ τὸδε λώιόν ἔστιν.
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ’ εὖ εἰδώς·
καὶ γὰρ κεῖνο φῆμι τελευτηθῆναι ἀπαντά,
ὡς οἱ ἐμυθεόμην, ὅτε Ἰλιον εἰςανέβαινον
Ἀργεῖοι, μετὰ δὲ σφιν ἔβη πολύμηττος Ὅδυσσεύς.
φῆν κακὰ πολλὰ παθόντ’, ὀλέσαντ’ ἀπὸ πάντας
ἔταιροι,
ἀγνωστὸν πάντεσσιν ἕικοστῷ ἔνιαυτῷ
οἰκαδ’ ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται."

Τὸν δ’ αὖτ’ Εὐρυμάχος Πολύβου πάις ἀντίον ἡδα·
"Ὡν γέρουν, εἰ δ’ ἀγε νῦν μαντεύοι σοίσι τέκεσσιν
οἰκαδ’ ἰὼν, μὴ ποῦ τι κακὸν πάσχωσιν ὃπίσω
ταῦτα δ’ ἐγὼ σεο πολλὸν ἀμείνων μαντεύεσθαι.
ὁρνιθας δὲ τε πολλοὶ ὑπ’ αὐγάς ἦμελιον
φοιτῶσ’, οὐδὲ τε πάντες ἐναίσιμοι· αὐτὰρ Ὅδυσσεύς
But they were seized with wonder at the birds when their eyes beheld them, and pondered in their hearts on what was to come to pass. Then among them spoke the old lord Halitherses, son of Mastor, for he surpassed all men of his day in knowledge of birds and in uttering words of fate. He with good intent addressed their assembly, and spoke among them:

"Hearken now to me, men of Ithaca, to the word that I shall say; and to the wooers especially do I declare and announce these things, since on them a great woe is rolling. For Odysseus shall not long be away from his friends, but even now, methinks, he is near, and is sowing death and fate for these men, one and all. Aye, and to many others of us also who dwell in clear-seen Ithaca will he be a bane. But long ere that let us take thought how we may make an end of this—or rather let them of themselves make an end, for this is straightway the better course for them. Not as one untried do I prophesy, but with sure knowledge. For unto Odysseus I declare that all things are fulfilled even as I told him, when the Argives embarked for Ilios and with them went Odysseus of many wiles. I declared that after suffering many ills and losing all his comrades he would come home in the twentieth year unknown to all; and lo, all this is now being brought to pass."

Then Eurymachus, son of Polybus, answered him, and said: "Old man, up now, get thee home and prophesy to thy children, lest haply in days to come they suffer ill. In this matter I am better far than thou to prophesy. Many birds there are that fare to and fro under the rays of the sun, and not all are fateful. As for Odysseus, he has perished far away,
όλετο τῇλ’, ὡς καὶ σὺ καταφθίσθαι σὺν ἐκεῖνῳ ὡφελεῖς. οὐκ ἂν τόσσα θεοπροπεῖν ἀγόρευες, οὔδε κε Τηλέμαχον κεχολωμένον ὅδ’ ἀνιείς, σῷ οἴκῳ δῶρον ποτιδέγμενος, α’ κε πόρησιν. ἀλλ’ ἐκ τοῦ ἔρεω, τὸ δὲ καὶ τετελεσμένον ἐσταί. α’ κε νεώτερον ἄνδρα παλαί τε πολλά τε εἰδώς παρφάμενος ἐπέσσιν ἐποτρύνης χαλεπαίνειν, αὐτῷ μὲν οἱ πρῶτοι ἀνυρέστερον ἐσταί, πρῆξαι δ’ ἐμπῆς οὐ τι δυνησταί εἶνεκα τῶνδε. 1 σοι δέ, γέρον, θωήν ἐπιθήσομεν, ἢν κ’ ἐνι θυμῷ τίνων ἀσχαλήσ’ χαλεπὸν δέ τοι ἐσσεταί ἄλγος. Τηλεμάχῳ δ’ ἐν πάσιν ἐγὼν ὑποθήσομαι αὐτός. μητέρα ἢν ἐσ πατρὸς ἀνωγέτω ἀπονεέσθαι οἱ δὲ γάμου τεύξοναι καὶ ἀρτυνέουσιν ἑδνα πολλὰ μάλ’, ὅσσα έιοκε βίλης ετὶ παιδὸς ἐπεσθαι. οὐ γὰρ πρὶν παύσεσθαι διόμαι νιᾶς Ἀχαϊῶν μνηστύος ἄργαλείς, ἐπεὶ οὐ τινα δείδιμεν ἐμπῆς, οὐτ’ οὖν Τηλέμαχον μάλα περ πολύμυθον ἔόντα, οὔτε θεοπροπίης ἐμπαξόμεθ’, ἢν σὺ, γεραιέ, μνθέαι ἀκράλιτον, ἀπεχθάνεαι δ’ ἐτὶ μᾶλλον. χρήματα δ’ αὐτὲ κακῶς βεβρώσεται, οὔδε ποτ’ ἵσα ἐσσεταί, ὀφρα κεν ἡ γε διατρίβησιν Ἀχαϊῶν ὅν γάμον. ἡμεῖς δ’ αὖ ποτιδέγμενοι ἡματα πάντα εἶνεκα τῆς ἄρετῆς ἐρμαίνομεν, οὔδε μετ’ ἀλλὰς ἐρχόμεθ’, ἃς ἐπιεικεὶς ὁπυιέμεν ἐστίν ἐκάστῳ.”

Τὸν δ’ αὖ Τηλέμαχος πετυμένος ἀντίον ἤδα: “Ἐνύρμαχ’ ἦδε καὶ ἄλλοι, οἴσοι μνηστήρες ἀγανοί, ταύτα μὲν οὐχ ὡμέας ἐτί λίσσομαι οὐδ’ ἀγορεύω· ἣδη γὰρ τὰ ὑσαίς θεοὶ καὶ πάντες Ἀχαϊοί.

1 Line 191 is omitted in most MSS. Some of those which retain it have oïος ἀπ’ ἄλλων instead of εἶνεκα τῶνδε.
as I would that thou hadst likewise perished with him. Then wouldst thou not prate so much in thy reading of signs, or be urging Telemachus on in his wrath, hoping for some gift for thy house, if haply he shall give it. But I will speak out to thee, and this word shall verily be brought to pass. If thou, wise in the wisdom of old, shalt beguile with thy talk a younger man, and set him on to be wroth, for him in the first place it shall be the more grievous, and he will in no case be able to do aught because of these men here, and on thee, old man, will we lay a fine which it will grieve thy soul to pay, and bitter shall be thy sorrow. And to Telemachus I myself, here among all, will offer this counsel. His mother let him bid to go back to the house of her father, and they will prepare a wedding feast and make ready the gifts full many,—aye, all that should follow after a well-loved daughter. For ere that, methinks, the sons of the Achaeans will not cease from their grievous wooing, since in any case we fear no man,—no, not Telemachus for all his many words,—nor do we reck of any soothsaying which thou, old man, mayest declare; it will fail of fulfilment, and thou shalt be hated the more. Aye, and his possessions shall be devoured in evil wise, nor shall requital ever be made, so long as she shall put off the Achaeans in the matter of her marriage. And we on our part waiting here day after day are rivals by reason of her excellence, and go not after other women, whom each one might fitly wed."

Then wise Telemachus answered him: "Eurymachus and all ye other lordly wooers, in this matter I entreat you no longer nor speak thereof, for now the gods know it, and all the Achaeans. But come,
ἀλλ’ ἄγε μοι δότε νὴα θὸν καὶ εἴκοσ’ ἐταίρονς,
oi' κ' μοι ἐνθα καὶ ἐνθα διαπρήσωσι κέλευθον.
eἰμι γὰρ ἐς Σπάρτην¹ τε καὶ ἐς Πύλου ἡμαθόεντα
νόστον πευσόμενος πατρὸς δὴν οἰχομένου,
ἢν τίς μοι εἴπησι βροτῶν ἢ ὡσαν ἄκαυσω
ἐκ Διός, ἢ τε μάλιστα φέρει κλέος ἀνθρώπωσιν·
eἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἄκοισω,
ἦ τ’ ἀν, τρυχόμενος περ, ἔτι τλαίην ἑνιαυτόν·
eἰ δὲ κε τεθυνῶτος ἄκοισῳ μηδ’ ἔτ’ ἑόντος,
νοστήσας δὴ ἐπείτα φίλην ἐς πατρίδα γαῖαν
σῆμα τε ὦι χεῦν καὶ ἐπὶ κτέρεα κτερεῖξω
πολλὰ μάλ’ ὡσα ἑοίκε, καὶ ἀνέρι μητέρα δῶσω.”

"Ἡ τοι ὦ γ’ ὡς εἰπὼν κατ’ ἀρ’ ἔξετο, τοῖς δ’ ἀνέστη
Μέντωρ, ὃς ρ’ Ὅδυσσῆος ἀμύμωνος ἦν ἐταίρος,
cαι οἱ ἰὼν ἐν νησίων ἐπέτρεπεν οἰκον ἄπαντα,
πείθεσθαι τε γέροντι καὶ ἐμπεδα πάντα φυλάσσειν·
ὁ σφιν ἐν φρονέων ἀγορῆσατο καὶ μετεειπεν

"Κέκλυτε δ’ νῦν μεν, Ἰθακήσιοι, δοτε κεν εἰπω·
μὴ τις ἔτι πρόφρων ἀγανός καὶ ἡπίος ἐστόω
σκηπτούχος βασιλεύς, μηδὲ φρεσίν αὐσίμα εἰδὼς,
ἀλλ’ αἰεὶ χαλεπός τ’ εἰν καὶ αἰσυλα ρέζοι·
ὡς οὖ τις μέμνηται Ὅδυσσῆος θείοιο
λαών οἰσιν ἄνασσε, πατήρ δ’ ὦς ἡπίος ἦν.
ἀλλ’ ἦ τοι μνηστήρας ἀγήνωρας οὐ τι μεγαίρω
ἐρδειν ἐργα βίαια κακορραφήσῃ νόοιο·
σφᾶς γὰρ παρθέμενοι κεφαλᾶς κατέδουσι βιαίως
οἰκον Ὅδυσσῆος, τὸν δ’ οὐκέτι φασί νέεσθαι.

νῦν δ’ ἀλλω δήμῳ νεμεσίζομαι, οἶον ἄπαντες

¹ Σπάρτην: Κρήτην Zenodotus; cf. i. 93.
give me a swift ship and twenty comrades who will accomplish my journey for me to and fro. For I shall go to Sparta and to sandy Pylos to seek tidings of the return of my father that has long been gone, if haply any mortal man may tell me, or I may hear a voice from Zeus, which oftenest brings tidings to men. If so be I shall hear that my father is alive and coming home, then verily, though I am sore afflicted, I could endure for yet a year. But if I shall hear that he is dead and gone, then I will return to my dear native land and heap up a mound for him, and over it pay funeral rites, full many, as is due, and give my mother to a husband."

So saying he sat down, and among them rose Mentor, who was a comrade of noble Odysseus. To him, on departing with his ships, Odysseus had given all his house in charge, that it should obey the old man and that he should keep all things safe. He with good intent addressed their assembly, and spoke among them:

"Hearken now to me, men of Ithaca, to the word that I shall say. Never henceforth let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his heart, but let him ever be harsh and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was; yet gentle was he as a father. But of a truth I begrudge not the proud wooers that they work deeds of violence in the evil contrivings of their minds, for it is at the hazard of their own lives that they violently devour the house of Odysseus, who, they say, will no more return. Nay, rather it is with the rest of the folk that I am wroth,
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ησθ’ ἀνεψ, ἀτὰρ ὦ τι καθαπτόμενοι ἐπέεσσι παύρους μνηστήρας καταπαύ̑στε 1 πόλλοι ἐόντες.”

Τὸν δ' 'Ευνορίδης Δειώκριτος ἀντίον ἡủδα:

"Μέντορ ἀταρτηρέ, φρένας ἥλεε, ποίον ἔσπειρε ἧμεάς ὀτρύνων καταπαύ̑σε. ἀργαλέον δὲ ἀνδράσι καὶ πλεόνεσσι μαχῆσασθαί περὶ δαίτι. 245 εἰ περ γὰρ κ' ἸΩδυσέν Ύθακήσιος αὐτὸς ἐπελθὼν δαινυμένους κατὰ δόμα ἐν μνηστήρας ἀγανοῦς ἐξελάσαι μεγάρῳ μενοινήσει' ἐνὶ θυμῷ, οὐ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα, ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμουν ἐπίστοι, εἰ πλεόνεσσι μάχοιτο. 250 σὺ δ' οὐ κατὰ μοῖραν ἐειπες. ἀλλ' ἀγέ, λαοὶ μὲν σκιδνασθ' ἐπὶ ἐργα ἐκαστος, τοῦτῳ δ' ὀτρυνεῖ Μέντωρ ὄδον ἢδ' Ἀλιθέρσης, οὐ τέ οἰ εὖ ἅρχης πατρώτοι εἰσιν ἔταϊροι.

ἀλλ' ὅιω, καὶ δηθὰ καθήμενους ἀγγελιάων 255 πεύσεται εἰν 'Ἰθάκη, τελεῖε δ' ὄδον οὐ ποτε ταύτην."

"Ὣς ἀρ' ἐφώνησεν, λύσεν δ' ἀγορὴν αἰψήρην.

οἱ μὲν ἀρ' ἔσκιδναντο ἐὰν πρὸς δώμαθ' ἐκαστος, μνηστήρες δ' εἰς δώματ' ἵσαν θείου Ὀδυσῆος.

Τηλέμαχος δ' ἀπάνευθε κινδὺν ἐπὶ θίνα θαλάσσης, 260 χείρας νυσάμενος πολιῆς ἄλος εὔχετ' Ἀθηνῆ.

"Κλῆθι μεν, ὃ χθίδος θεὸς ἦλυθες ἥμετερον δὼ καὶ μ' ἐν νηὶ κέλευσας ἑτ' ἱροειδέα πόντον νόςτον πευσόμενον πατρὸς δὴν οἶχομένου

1 καταπαύ̑στε Rhianus: κατερύ̑κυτε.

2 πλεόνεσσι μάχοιτο: πλεόνεσ ὦ ἐποιντο the scholia (Aristarchus?).

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1 So the word was understood in antiquity. Modern scholars connect it with τελρω, and make it mean "hard," "insolent."

2 So the text, as it stands, must be interpreted. The scholiast read in 251, εἰ πλεόνεσ ὦ ἐποιντο, "even though he
that ye all sit thus in silence, and utter no word of rebuke to make the wooers cease, though ye are many and they but few."

Then Leocritus, son of Euenor, answered him: "Mentor, thou mischief-maker, thou wanderer in thy wits, what hast thou said, bidding men make us cease? Nay, it were a hard thing to fight about a feast with men that moreover outnumber you. For if Ithacan Odysseus himself were to come and be eager at heart to drive out from his hall the lordly wooers who are feasting in his house, then should his wife have no joy at his coming, though sorely she longed for him, but right here would he meet a shameful death, if he fought with men that outnumbered him. Thou hast not spoken aright. But come now, ye people, scatter, each one of you to his own lands. As for this fellow, Mentor and Halitherses will speed his journey, for they are friends of his father's house from of old. But methinks he will long abide here and get his tidings in Ithaca, and never accomplish this journey."

So he spoke, and hastily broke up the assembly. They then scattered, each one to his own house; and the wooers went to the house of divine Odysseus.

But Telemachus went apart to the shore of the sea, and having washed his hands in the grey sea-water, prayed to Athene: "Hear me, thou who didst come yesterday as a god to our house, and didst bid me go in a ship over the misty deep to seek tidings of the return of my father, that has had the larger following." If this be adopted, the πλεονεσσι in 245 may be construed with ἀργαλέων, "Hard would it be for you, though you are more in number than we." As it is, Leocritus speaks defiantly, and denies that Mentor's party is the more numerous.
ἔρχεσθαι: τὰ δὲ πάντα διατρίβουσιν Ἀχαιοὶ,
mηστήρες δὲ μάλιστα κακῶς ύπερηνορέστες.

"Ως ἔφατ' εὐχόμενος, σχεδόθεν δὲ η ἤλθεν Ἀθήνη, 
Μέντορι εἰδομένη ἡμὲν δέμας ηδὲ καὶ αὐθήν,
καὶ μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα:

"Τηλέμαχ', οὐδ' ὑπιθὲν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦ,
οὸς κείνος ἐν τελέσαι ἔργον τε ἐπος τε
οὐ τοι ἐπείθ' ἁλὴ ὀδὸς ἔσσεαι οὐδ' ἀτέλεστος.
εἰ δ' οὐ κείνον γ' ἐσοὶ γόνος καὶ Πηνελοπείης,
οὐ σὲ γ' ἐπείτα ἐξόλπα τελευτῆσειν, ἃ μενοινᾶς.

παῦροι γὰρ τοι παῖδες ὁμοίοι πατρὶ πέλοιται,
οὶ πλέονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους.
ἀλλ' ἐπεὶ οὐδ' ὑπιθὲν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
οὐδὲ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέοιτεν,
ἐλπωρῆ τοι ἐπείτα τελευτῆσαι ταῦτε ἔργα.

τὸ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε
ἀφραδεόω, ἐπεὶ οὐ τι νοῆμονες οὐδὲ δίκαιον,
οὐδὲ τι ἱσασιν θάνατον καὶ κῆρα μέλαιναν,
δὲ δὴ σφι σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.

σοὶ δ' ὀδὸς οὐκέτι δηρὸν ἀπέσσεται ἤν σὺ μενοινᾶς:

τοῖος γὰρ τοι ἑταῖρος ἐγὼ πατρώιος εἰμι,

ὁς τοι νῆα θοὴν στελέω καὶ ἀμ' ἐφομαι αὐτός.

ἀλλὰ σὺ μὲν πρὸς δώματ' ἦν μνηστήρως ὀμίλει,

ὅπλισσόν τ' ἥμα καὶ ἄγγεσιν ἄρσον ἄπαντα,

οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μνελὸν ἀνδρῶν,

δέρμασιν ἐν πυκνωσίσι: ἐγὼ δ' ἀνὰ δὴμον ἑταῖρος

αἴῃ ἐθελοντήρας συλλέξοιμαι: εἰσὶ δὲ νῆς

πολλαί ἐν ἀμφιάλῳ Ἰθάκη, νέαι ἢδὲ παλαιαί,

τάων μὲν τοι ἐγὼν ἐπιώσομαι ἡ τις ἄριστη,

ὃκα δ' ἐφοπλίσταντες ἐνήσομεν εὐρέι πόντῳ."
long been gone. Lo, all this the Achaeans hinder, but the wooers most of all in their evil insolence.”

So he spoke in prayer, and Athene drew near to him in the likeness of Mentor, both in form and in voice; and she spoke, and addressed him with winged words:

“Telemachus, neither hereafter shalt thou be a base man or a witless, if aught of thy father’s goodly spirit has been instilled into thee, such a man was he to fulfil both deed and word. So then shall this journey of thine be neither vain nor unfulfilled. But if thou art not the son of him and of Penelope, then I have no hope that thou wilt accomplish thy desire. Few sons indeed are like their fathers; most are worse, few better than their fathers. But since neither hereafter shalt thou be a base man or a witless, nor has the wisdom of Odysseus wholly failed thee, there is therefore hope that thou wilt accomplish this work. Now then let be the will and counsel of the wooers—fools, for they are in no wise either prudent or just, nor do they know aught of death or black fate, which verily is near at hand for them, that they shall all perish in a day. But for thyself, the journey on which thy heart is set shall not be long delayed, so true a friend of thy father’s house am I, who will equip for thee a swift ship, and myself go with thee. But go thou now to the house and join the company of the wooers; make ready stores, and bestow all in vessels—wine in jars, and barley meal, the marrow of men, in stout skins;—but I, going through the town, will quickly gather comrades that go willingly. And ships there are full many in sea-girt Ithaca, both new and old; of these will I choose out for thee the one that is best, and quickly will we make her ready and launch her on the broad deep.”
‘Ώς φάτ' Ἀθήναι ἱππον Ἰώς: οὔδ' ἀρ' ἢτι δήν Τηλέμαχος παρέμιμεν, ἐπεὶ θεοῦ ἐκλευν αὐὴν.  
βή δ' ἴναι πρὸς δῶμα, φίλων τετιμένος ἦτορ, 
έφε δ' ἀρα μυνητήρας ἀγὴνορας ἐν μεγάροις, 
ἀγας ἀνεμένοις σίαλοις θ' εὔσης ἐν αὐλῃ.  
Ἀντίνοος δ' ἰδὼς γελάςας κίε Τηλεμάχοιο, 
ἐν τ' ἀρα ὀι φύ χειρί, ἐπος τ' ἔφατ' ἐκ τ' ὀνομαζέ.  
"Τηλέμαχ', ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο 
ἐν στήθεσι κακὸν μελέτῳ ἐργον τε ἐπος τε, 
ἀλλά μοι1 ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ.  
ταῦτα δὲ τοι μάλα πάντα τελευτήσωσι Ἀχαιοὶ, 
νῆ καὶ ἔξαιτον ἐρέτας, ἣν θάσσοι ἴκησι 
ἐς Πύλον ὑγαθένι μετ' ἀγανοῦ πατρὸς ἀκοῦν."  
Τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἦδα.  
"Ἀντίνο', οὐ πως ἐστιν ὑπερφιάλοισι μεθ' ὑμῖν 
δαίμονθαί τ' ἀκέοντα2 καὶ ὑφραίνεσθαι ἐκηλον.  
ἡ υἱὴ ἅλις ὡς τὸ πάροιθεν ἐκεῖρετε πολλὰ καὶ ἐσθλὰ 
κτήματ' ἐμά, μυνητήρες, ἐγὼ δ' ἐτι νῆπιος ἡ;  
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκοῦν 
πυθάνομαι, καὶ δὴ μοι ἀέξεται ἐνδοθι θυμός,  
πειρήσω, ὡς κ' ὑμίν κακᾶς ἐπὶ κήρας ἴλω, 
ἥ Πύλον ἐλθὼν, ἡ αὐτοῦ τῷ ἐνυ ἀθμῷ.  
εἰμι μὲν, οὔδ' ἀλὴ ὄδος ἑσσεται ἡν ἀγορεύω, 
ἐμπροσ: οὐ γὰρ νῆός ἐπηβόλος οὔδ' ἐρετάων 
γίγνομαι: ὡς νῦ ποι ὑμίν ἐείσατο κέρδιον εἶναι."  
"Ἡ ῥα, καὶ ἕκ χειρὸς χειρὰ σπάσατ' Ἀντινόοιο 
ῥεῖα: μυνητήρες δὲ δόμον κάτα δαίτα πένοντο.3

1 μοι: μάλ'.  
2 ἀκέοντα: ἀκέοντα Rhianus.  
3 Line 322 was rejected by Aristophanes and Aristarchus.

1 The verb ὀνομάζειν is most commonly, as here, followed by the name of the person addressed, or by something 58
So spoke Athene, daughter of Zeus, nor did Telemachus tarry long after he had heard the voice of the goddess, but went his way to the house, his heart heavy within him. He found there the proud wooers in the halls, flaying goats and singeing swine in the court. And Antinous with a laugh came straight to Telemachus, and clasped his hand, and spoke, and addressed him:

"Telemachus, thou braggart, unrestrained in daring, let no more any evil deed or word be in thy heart. Nay, I bid thee, eat and drink even as before. All these things the Achaeans will surely provide for thee—the ship and chosen oarsmen—that with speed thou mayest go to sacred Pylos to seek for tidings of thy noble father."

Then wise Telemachus answered him: "Antinous, in no wise is it possible for me in your overweening company to sit at meat quietly and to make merry with an easy mind. Is it not enough, ye wooers, that in time past ye wasted many goodly possessions of mine, while I was still a child? But now that I am grown, and gain knowledge by hearing the words of others, yea and my spirit waxes within me, I will try how I may hurl forth upon you evil fates, either going to Pylos or here in this land. For go I will, nor shall the journey be in vain whereof I speak, though I voyage in another's ship, since I may not be master of ship or oarsmen. So, I ween, it seemed to you to be more to your profit."

He spoke, and snatched his hand from the hand of Antinous without more ado, and the wooers were busy with the feast throughout the hall. They equivalent to it. In a number of passages, however, the word is freely used, and it has seemed best to adopt a rendering which suits all, or nearly all, cases.
οι δ' ἐπελώβευον καὶ ἐκερτόμεου ἐπέεσσων.

"Ἡ μάλα Τηλέμαχος φόνου ἡμιν μερμηρίζει. 325
η τινας ἐκ Πύλου ἀξεὶ ἀμύντορας ἡμαθόεντος
ἡ ὡς καὶ Σπάρτηθεν, ἐπεί νῦ περ ἱεται αἰνῶς·
ἡ καὶ εἰς Ἐφύρην ἔθελει, πίειραν ἄρουραν,
ἔλθειν, ὅφε ἐνθεν θυμοφθόρα φάρμακ πνείκη,
ἐν δὲ βάλῃ κρητηρί καὶ ἡμέας πάντας ὀλέσση.” 330

"Αλλος δ’ αὐτ’ εἴπεσκε νέων ὑπερηνορέουντων:
"Τὸς δ’ οἴδ’, εἰ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς
τῆλε φίλων ἀποληταὶ ἀλώμενος ὡς περ Ὅδυσσεύς;
οὔτω κεν καὶ μᾶλλον ὄφελλειν πόνον ἀμμίν
κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ’ αὐτὲ 335
τοῦτον μητέρι δοῖμεν ἐχειν Ἦδ’ ὡς τις ὁπνιοῖ.

"Ὡς φαῦ, ὃ δ’ ὑψόροφον θάλαμον κατεβήσετο πατρὸς
εὖρῳ, ὧθι νητὸς χρυσὸς καὶ χαλκὸς ἐκεῖτο
ἐσθής τ’ ἐν χηλοίσιν ἄλις τ’ εὐώδες ἔλαιον.
ἐν δὲ πίθοι οἶνοι παλαιοῦ ἠδυπότοιο 340
ἐστασαν, ἄκρητον θείου ποτὸν ἐντὸς ἑχοντες,
ἐξεῖσι ποτὶ τοῖχον ἄρηρτες, εἰ ποτ’ Ὅδυσσεύς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μοῦσας.
κλησται δ’ ἐπεσαν σανίδες πυκνῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνῇ ταμῆν νῦκτας τε καὶ ἡμαρ 345
ἐσχ’, ἣ πάντ’ ἐφύλασσε νόου πολυδρεῖσιν,
Εὐρύκλει’, Ὀπτος θυγάτηρ Πεισηνορίδαον.
τὴν τῶτε Τηλέμαχος προσέφυ θαλαμόνδε καλέσσας:
"Μαῦ”, ἄγε δὴ μοί οἶνον ἐν ἄμφιφορεύσιν ἀφυσσον
ηδὺν, ὡς μετὰ τὸν λαρώτατον ὅν σὺ φυλάσσεις 350
κεῖνον ὀἰομένη τὸν κάμμορον, εἰ ποθεν ἐλθοι

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mocked and jeered at him in their talk; and thus would one of the proud youths speak:

"Aye, verily Telemachus is planning our murder. He will bring men to aid him from sandy Pylos or even from Sparta, so terribly is he set upon it. Or he means to go to Ephyre, that rich land, to bring from thence deadly drugs, that he may cast them in the wine-bowl, and destroy us all."

And again another of the proud youths would say: "Who knows but he himself as he goes on the hollow ship may perish wandering far from his friends, even as Odysseus did? So would he cause us yet more labour; for we should have to divide all his possessions, and his house we should give to his mother to possess, and to him who should wed her."

So they spoke, but Telemachus went down to the high-roofed treasure-chamber of his father, a wide room where gold and bronze lay piled, and raiment in chests, and stores of fragrant oil. There, too, stood great jars of wine, old and sweet, holding within them an unmixed divine drink, and ranged in order along the wall, if ever Odysseus should return home even after many grievous toils. Shut were the double doors, close-fitted; and there both night and day a stewardess abode, who guarded all in wisdom of mind, Eurycleia, daughter of Ops, son of Peisenor. To her now Telemachus, when he had called her to the treasure-chamber, spoke, and said:

"Nurse, draw me off wine in jars, sweet wine that is the choicest next to that which thou guardest ever thinking upon that ill-fated one, if haply Zeus-born Odysseus may come I know not whence, having
διογενῆς Ὅδυσεύς ἡμάτων καὶ κῆρας ἀλύξας. δῶδεκα δ' ἐμπλησον καὶ πῶμασιν ἄρσον ἀπαντας. ἐν δὲ μοι ἀλφιτα χεῦν ἐνερραφέεσοι δοροίσων· εἰκοσι δ' ἐστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355 αὐτὴ δ' οὐχ ἵσθι· τὰ δ' ἀθροά πάντα τετύχθω· ἐσπέριος γάρ ἐγὼν αἱρήσομαι, ὅπποτε κεν δὴ μήτηρ εἰς ὑπερφ' ἀναβῇ κοίτου τε μέδηται. εἰμὶ γάρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθοῦντα νόστον πενσόμενος πατρὸς φίλου, ἴνν ποιν ἀκοῦσω." 360

"Ὡς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια, καὶ ρ' ὁλοφυρομένη ἐπεα πτερόεντα προσηύδα· "Τίπτε δὲ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τούτο νόημα ἐπλετο; πὴ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν μοῦνος ἐών ἀγαπητός; ὁ δ' ὀλετο τηλόθι πάτρης 365 διογενῆς Ὅδυσεύς ἀλλογνώτῳ εὖν δὴμῳ.

οἱ δὲ τοι αὐτίκ' ἱοντι κακὰ φράσσονται ὀπίσσω, ὡς κε δόλῳ φθίσῃ, τάδε δ' αὐτοὶ πάντα δάσονται. ἀλλὰ μὲν' ἀδῷ ἐπὶ σοίσι καθήμενος· οὐδὲ τι σε χρῆ πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι." Τὴν δ' αὖ Τηλεμάχον πεπνυμένοις ἀντίον ἡῦδα· 371 "Θάρσει, μαῖ, ἐπεὶ οὐ τοι ἄνευ θεοῦ ἦδε γε βουλῆ. ἀλλ' ὁμοσον μή μητρὶ φίλῃ τάδε μυθῆσασθαι, πρὶν γ' ὅτ' ἂν ἐνδεκάτη τε δυωδεκάτη τε γενήται, ἥ αὐτήν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375 ὡς ἂν μή κλαίουσα κατὰ χρόα καλὸν ἱάτη." "Ὡς ἄρ' ἑφη, γρῆσες δὲ θεὸν μέγαν ὅρκον ἀπώμυν. αὐτὰρ ἐπεὶ ρ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον, αὐτίκ' ἐπειτά οἱ οἶνον ἐν ἀμφιφορέσῳν ἀφύσσεν,
escaped from death and the fates. Fill twelve jars and fit them all with covers, and pour me barley meal into well-sewn skins, and let there be twenty measures of ground barley meal. But keep knowledge hereof to thyself, and have all these things brought together; for at evening I will fetch them, when my mother goes to her upper chamber and bethinks her of her rest. For I am going to Sparta and to sandy Pylos to seek tidings of the return of my dear father, if haply I may hear any.”

So he spoke, and the dear nurse, Eurycleia, uttered a shrill cry, and weeping spoke to him winged words: “Ah, dear child, how has this thought come into thy mind? Whither art thou minded to go over the wide earth, thou who art an only son and well-beloved? But he hath perished far from his country, the Zeus-born Odysseus, in a strange land; and these men, so soon as thou art gone, will devise evil for thee hereafter, that thou mayest perish by guile, and themselves divide all these possessions. Nay, abide here in charge of what is thine; thou hast no need to suffer ills and go a wanderer over the unresting sea.”

Then wise Telemachus answered her: “Take heart, nurse, for not without a god’s warrant is this my plan. But swear to tell naught of this to my dear mother until the eleventh or twelfth day shall come, or until she shall herself miss me and hear that I am gone, that she may not mar her fair flesh with weeping.”

So he spoke, and the old woman swore a great oath by the gods to say naught. But when she had sworn and made an end of the oath, straightway she drew for him wine in jars, and poured barley meal
ἐν δὲ οἱ ἄλφιτα χεῖνεν ἐυρραφέεσσι δοροῖσι. 380
Τηλέμαχος δ’ ἐσ δώματ’ ἵων μνηστήρσιν ὁμίλει.
"Ενθ’ αὐτ’ ἄλλ’ ἐνόησε θεά, γλαυκώπις Ἀθήνη.
Τηλεμάχῳ ἐκυῖα κατὰ πτόλιν ὁχετο πάντη,
καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἐσπερίους δ’ ἐπὶ νῆα θοῦν ἀγέρεσθαι ἀνώγει.
ἡ δ’ αὐτὲ Φρούνιοι Νοῦμονα φαίδιμον νῖδν
ὕτεε νῆα θοῦν’ ὁ δὲ οἱ πρόφρων ὑπέδεκτο.
Δύσετό τ’ ἥλιος σκιώντο τε πᾶσαι ἄγνιαλ,
καὶ τότε νῆα θοῦν ἀλαδ’ εἵρυςε, πάντα δ’ ἐν αὐτῇ
ὁπλ’ ἐτίθει, τά τε νῆες εὐσελμοι φαρέουσι.
στήσε δ’ ἐπ’ ἐσχατῇ λιμένοις, περί δ’ ἐσθλοὶ ἑταῖροι
ἀθροί ἁγερέθοντο. θεὰ δ’ ὄτρυνεν ἑκαστὸν.
"Ενθ’ αὐτ’ ἄλλ’ ἐνόησε θεά, γλαυκώπις Ἀθήνη.
βῆ ρ’ ἰέναι πρὸς δώματ’ Ὁδυσσήος θείοιο.
ἐνθα μνηστήρεσσιν ἐπὶ γλυκνῶν ὕπνον ἐχευε,
πλάξε δὲ πίνοντας, χειρὶν δ’ ἐκβαλλε κύπελλα.
οἱ δ’ εὗδειν ὄρωντο κατὰ πτόλιν, οὐδ’ ἀρ’ ἐτί δὴν
ῄτ’, ἐπεὶ σφίσιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσαμένῃ μεγάρων ἐν ναιεταόντων,
Μέντορι εἰδομένη ἦμεν δέμας ἑδὲ καὶ αὐδὴν.
"Τηλέμαχ’, ἦδη μὲν τοι ἐνκυήμιδες ἑταῖροι
ῄτ’ ἐπήρετοι τήν σήν ποτιδέγεμνοι ὀρμήν·
ἀλλ’ ἐσμεν, μὴ δὴθα διατρίβωμεν ὁδὸιο.
"Ὡς ἄρα φωνῆσας’ ἡγήσατο Παλλᾶς Ἀθήνη
καρπαλλόμως. ο δ’ ἐπεῖτα μετ’ ἵχνια βαῖνε θεοῖο.
αὐτὰρ ἐπεὶ ρ’ ἐπὶ νῆα κατηλυθοῦν ἥδε θάλασσαν,
into well-sewn skins; and Telemachus went to the hall and joined the company of the wooers.

Then the goddess, flashing-eyed Athene, took other counsel. In the likeness of Telemachus she went everywhere throughout the city, and to each of the men she drew near and spoke her word, bidding them gather at even beside the swift ship. Furthermore, of Noemon, the glorious son of Phronius, she asked a swift ship, and he promised it to her with a ready heart.

Now the sun set and all the ways grew dark. Then she drew the swift ship to the sea and put in it all the gear that well-benchèd ships carry. And she moored it at the mouth of the harbour, and round about it the goodly company was gathered together, and the goddess heartened each man.

Then again the goddess, flashing-eyed Athene, took other counsel. She went her way to the house of divine Odysseus, and there began to shed sweet sleep upon the wooers and made them to wander in their drinking, and from their hands she cast the cups. But they rose to go to their rest throughout the city, and remained no long time seated, for sleep was falling upon their eyelids. But to Telemachus spoke flashing-eyed Athene, calling him forth before the stately hall, having likened herself to Mentor both in form and in voice:

"Telemachus, already thy well-greaved comrades sit at the oar and await thy setting out. Come, let us go, that we may not long delay their journey."

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. Now when they had come down to the ship and to
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εὐρον ἔπειτ' ἐπὶ θινὶ κάρῃ κομόωντας ἑταῖρον.
τοῖς δὲ καὶ μετεεἰφ' ἱερὴ ἵς Τηλεμάχου.

"Δεῦτε, φίλοι, ἥια φερώμεθα· πάντα γὰρ ἡδη ἄθρο' ἐνὶ μεγάρῳ. μὴτηρ δ' ἐμὴ οὕτι πέπνυσται, οὖδ' ἄλλαι δμωαί, μία δ' οἴη μῦθον ἀκούσεν."

'Ὡς ἄρα φωνήσας ἡγήσατο, τοῖ δ' ἀμ' ἑποντο. οἱ δ' ἄρα πάντα φέροντες ἐνσέλμον ἐπὶ νηλι κάθεσαν, ὡς ἐκέλευσεν 'Οδυσσής φίλος νίός.

ἀν δ' ἄρα Τηλέμαχος νηὸς βαίν', ἤρχε τ' Ἀθήνη, νηὶ δ' ἐνὶ πρυμνῇ κατ' ἀρ' ἱετο. ἄγχυ δ' ἄρ' αὐτῆς ἱετο Τηλέμαχος. τοὶ δ' πρυμνῆσι' ἑλυσαν,

ἀν δὲ καὶ αὐτῷ βάντες ἐπὶ κλησί καθίζουν.

τοῖσιν δ' ἐκμενον οὐρον ἵει γλαυκώπις Ἀθήνη, ἀκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον. Τηλέμαχος δ' ἕταροισιν ἐποτρύνας ἐκέλευσεν ὁπλων ἀπτεσθαί. τοὶ δ' ὀτρύνοντος ἀκούσαν.

ἰστὸν δ' εἰλάτινον κόλης ἐντοσθε μεσόδμης στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,

ἐλκον δ' ἱστία λευκὰ ἐνστρέπτουσι βοεῦσιν. ἐπρησεν δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κύμα στείρη πορφύρεον μεγάλ' ἰαχε νηὸς ἰούσης·

ἡ δ' ἐθεν κατὰ κύμα διαπρήσουσα κέλευθον. δησάμενοι δ' ἄρα ὀπλα θοὴν ἀνὰ νῆα μέλαιναν στῆσαντο κρητῆρας ἐπιστέφες οἴνοιο,

λείβον δ' ἀθανάτοις θεοὶς αἰειγενέτησιν,

ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρη.

παννυχίη μέν τ' ἤ γε καὶ ἦδω πεῦρε κέλευθον.

1 It is hard to determine with exactness to what extent the original meaning "strong" survives in the uses of ἱερὸς.

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the sea, they found on the shore their long-haired comrades, and the strong and mighty Telemachus spoke among them:

"Come, friends, let us fetch the stores, for all are now gathered together in the hall. My mother knows naught hereof, nor the handmaids either: one only heard my word."

Thus saying, he led the way and they went along with him. So they brought and stowed everything in the well-bench'd ship, as the dear son of Odysseus bade. Then on board the ship stepped Telemachus, and Athene went before him and sat down in the stern of the ship, and near her sat Telemachus, while the men loosed the stern cables and themselves stepped on board, and sat down upon the benches. And flashing-eyed Athene sent them a favourable wind, a strong-blowing West wind that sang over the wine-dark sea. And Telemachus called to his men, and bade them lay hold of the tackling, and they hearkened to his call. The mast of fir they raised and set in the hollow socket, and made it fast with fore-stays, and hauled up the white sail with twisted thongs of ox-hide. So the wind filled the belly of the sail, and the dark wave sang loudly about the stem of the ship as she went, and she sped over the wave accomplishing her way. Then, when they had made the tackling fast in the swift black ship, they set forth bowls brim full of wine, and poured libations to the immortal gods that are forever, and chiefest of all to the flashing-eyed daughter of Zeus. So all night long and through the dawn the ship cleft her way.

It may be that in ἰζῆ ἡς and ἰζῶν μένος (vii. 167) we should see a reference to the sanctity attaching to royal station.
'Ηέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην, οὔρανὸν ἐς πολύχαλκον, ἵν' ἄθανάτοιοι φαεῖνοι καὶ θυτεῖοι βροτοῖς ἐπὶ ζείδωρον ἄρουραν·
οἱ δὲ Πύλοι, Νηλῆος ἐυκτίμενον πτολέμθρον, ἱξον· τοι δ' ἐπὶ θωὶ θαλάσσης ἱερὰ ῥέζων,
ταύρων παμμέλανας, ἐνοσίχθοι κυανοχαίτη.
ἐννέα δ' ἐδραί ἔσαν, πεντακόσιοι δ' ἐν ἐκάστῃ
ἡματο καὶ προὐχοντο ἐκάστοθι ἐννέα ταύρους.
εὐθ' οἱ σπλάγχνα πάσαντο, θεφ' δ' ἐπὶ μηρὶ ἐκαίον,
οἱ δ' ἰθὺς κατάγοντο ἱδ' ἴστια νηὸς ἔσης
στείλαν ἀείραντες, τὴν δ' ὀρμίσαν, ἐκ δ' ἐβαν αὐτοὶ·
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαίν', ἠρχε δ' Ἐθήνη.
τὸν προτέρη προσεύχετε θεα, γλαυκώπως Ἐθήνη·
"Τηλέμαχ', οὐ μὲν σε χρὴ ἐτ' αἴδοισ, οὐδ' ἡβαιόν
τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὡφρα πῦθαι
πατρός, ὅπου κύθε γαία καὶ ὅν τινα πότμον ἐπέστειν.
ἀλλ' ἄγε νῦν ἰθὺς κεῖ Νέστορος ἰπποδάμοιοι·
eἴδομεν ἢν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίσσεσθαι δὲ μιν αὐτὸς, ὡπως νημερτέα εἶπη·
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστὶ."
BOOK III

And now the sun, leaving the beauteous mere, sprang up into the brazen heaven to give light to the immortals and to mortal men on the earth, the giver of grain; and they came to Pylos, the well-built citadel of Neleus. Here the townsfolk on the shore of the sea were offering sacrifice of black bulls to the dark-haired Earth-shaker. Nine companies there were, and five hundred men sat in each, and in each they held nine bulls ready for sacrifice. Now when they had tasted the inner parts and were burning the thigh-pieces to the god, the others put straight in to the shore, and hauled up and furled the sail of the shapely ship, and moored her, and themselves stepped forth. Forth too from the ship stepped Telemachus, and Athene led the way. And the goddess, flashing-eyed Athene, spake first to him, and said:

"Telemachus, no longer hast thou need to feel shame, no, not a whit. For to this end hast thou sailed over the sea, that thou mightest seek tidings of thy father,—where the earth covered him, and what fate he met. But come now, go straightway to Nestor, tamer of horses; let us learn what counsel he keepeth hid in his breast. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."
"Τὴν δ' αὐ Tηλέμαχος πεπνυμένος ἀντίον ὑδά·
"Μὲντορ, πῶς τ' ἀρ' ἦω; πῶς τ' ἀρ προσπτύξομαι
αὐτῶν;
οὐδὲ τί πω μῦθοισι πεπείρημαι πυκνωσίωι
αἰώνας δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι."
Τὸν δ' αὐτὲ προσέειπε θεά, ἀγαλκώπης Ἀθήνη·
"Τηλέμαχ', ἀλλα μὲν αὐτὸς ἐν φρεσὶ σήσι νοῆσεις,
ἀλλα δὲ καὶ δαιμον ὑποθήσεται· οὖ γὰρ ὅιω
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε."
"Ὡς ἀρα φωνήσασι ἡγήσατο Πολλᾶς Ἀθήνης
καρπαλίμως· ὃ δ' ἐπείτα μετ' ἱχνα βαίνε τεοῖο.
ἴξον δ' ἐς Πυλίων ἄνδρῶν ἀγυρίν τε καὶ ἔδρας,
ἐνθ' ἁρα Νέστωρ ἥτοστ σὺν νιάσιν, ἀμφὶ δ' ἐταιροὶ
daιτ' ἐντυκώμενοι κρέα τ' ὅπτων ἄλλα τ' ἐπειρον.
οἱ δ' ὅς ὅν ξείνους ἰδον, ἄθροι ἡλθον ἄπαντες,
χερσίν τ' ἁστάζοντο καὶ ἐδριάσσεθαι ἀνώγον."
πρῶτος Νεστορίδης Πεισιστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἔλε ἱερὰ καὶ ἱδρυσεν παρὰ δαιτὶ
kóσιν ἐν μαλακοῖς ἐπὶ ψαμάθοις ἀλήσιων
πάρ τε κασινητῷ Ἐράσυμήδεὶ καὶ πατέρι ὃ:
δόκει δ' ἁρα σπλάγχνων μοῖρας, ἐν δ' οίνων ἔχειν
χρυσεῖω δέπαϊ· δειδισκόμενος δὲ προσηύδα
Πολλᾶδ' Ἀθηναίην κούρην Δίως αἰγιόχου.
"Εὐχειο νῦν, ὃ ξείνε, Ποσειδάωνι ἀνακτή
τοῦ γὰρ καὶ δαίτης ἡντήσατε δεύρο μολόντες,
αὐτὰρ ἑπῆν σπείρης τε καὶ εὐξειαί, ἢ θέμις ἐστί,
δὸς καὶ τοῦτῳ ἑπείτα δέπας μεληθέοις οἴνον
σπείραι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοις
εὐχεθαί· πάντες δὲ θεῶν χατέουν' ἄθρωποι.
ἀλλὰ νεώτερος ἐστίν, ὅμηλική δ' ἐμοί αὐτῷ
τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἀλεισον."
Then wise Telemachus answered her: "Mentor, how shall I go, and how shall I greet him? I am as yet all unversed in subtle speech, and moreover a young man has shame to question an elder."

Then the goddess, flashing-eyed Athene, answered him: "Telemachus, somewhat thou wilt of thyself devise in thy breast, and somewhat heaven too will prompt thee. For, methinks, not without the favour of the gods hast thou been born and reared."

So spake Pallas Athene, and led the way quickly; but he followed in the footsteps of the goddess; and they came to the gathering and the companies of the men of Pylos. There Nestor sat with his sons, and round about his people, making ready the feast, were roasting some of the meat and putting other pieces on spits. But when they saw the strangers they all came thronging about them, and clasped their hands in welcome, and bade them sit down. First Nestor's son Peisistratus came near and took both by the hand, and made them to sit down at the feast on soft fleeces upon the sand of the sea, beside his brother Thrasymedes and his father. Thereupon he gave them portions of the inner meat and poured wine in a golden cup, and, pledging her, he spoke to Pallas Athene, daughter of Zeus who bears the aegis:

"Pray now, stranger, to the lord Poseidon, for his is the feast whereon you have chanced in coming hither. And when thou hast poured libations and hast prayed, as is fitting, then give thy friend also the cup of honey-sweet wine that he may pour, since he too, I ween, prays to the immortals; for all men have need of the gods. Howbeit he is the younger, of like age with myself, wherefore to thee first will I give the golden cup."
"Ως εἴπὼν ἐν χειρὶ τίθει δέπασ ήδέος οὐνοῦ·
χαίρε δ' Ἡθναίη πεπυμένω ἀνδρὶ δικαίῳ,
οὐνεκα οἱ προτέρη δῶκε χρύσειον ἀλεισοῦν
αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἀνακτίν.

"Κλύθι, Ποσείδαον γαιόχε, μηδὲ μεγήρης
ἡμῖν εὐχομένοισι τελευτήσαι τάδε ἔργα.
Νέστορι μὲν πρῶτιστα καὶ νιάσι κύδος ὀπαζε
αὐτὰρ ἐπειτ' ἄλλοισι δίδου χαρίσσον ἄμοιβήν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.
δός δ' ἐτὶ Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὐνεκα δεύρ' ἱκόμεσθα θοῦ σὺν νηὶ μελαίνῃ.

"Ως ἀρ' ἐπειτ' ἥρατο καὶ αὐτὴ πάντα τελεύτα.
δῶκε δὲ Τηλεμάχῳ καλὸν δέπασ ἀμφικυπέλλων.
ὃς δ' αὐτῶς ἥρατο Ὄδυσσῆς φίλος νῦός.
οἱ δ' ἐπει ὁπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοῖρας δασσάμενοι δαίννυντ' ἐρικυδέα δαίτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο
τόϊς ἀρα μύθων ἠρχε Γερήμιος ἱππότα Νέστωρ.

"Νῦν δὴ κάλλιον ἔστι μεταλλήσαι καὶ ἑρέσθαι
ξείνους, οἱ τινὲς εἴσιν, ἐπεὶ τάρπησαν ἐδώδης.
ὡς ξείνωι, τίνες ἐστε; πόθεν πλεῖθ' ὑγρὰ κέλευθα; ἥ
τι κατὰ πρήξιν ἥ μαψίδως ἀλάλησθε
οὔτε τε ἀπακτῆτες ὑπεύρ ἄλα, τοῦ τ' ἁλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῦσι φέροντες;"

Τὸν δ' αὕ Τηλέμαχος πεπυμένος ἀντίον ἥδα
θαρσήσας· αὐτὴ γὰρ ἐνί φρεσὶ θάρσος Ἡθνῆ.
So he spake, and placed in her hand the cup of sweet wine. But Pallas Athene rejoiced at the man’s wisdom and judgment, in that to her first he gave the golden cup; and straightway she prayed earnestly to the lord Poseidon:

“Hear me, Poseidon, thou Earth-enfolder, and grudge not in answer to our prayer to bring these deeds to fulfilment. To Nestor, first of all, and to his sons vouchsafe renown, and then do thou grant to the rest gracious requital for this glorious heca-tomb, even to all the men of Pylos; and grant furthermore that Telemachus and I may return when we have accomplished all that for which we came hither with our swift black ship.”

Thus she prayed, and was herself fulfilling all. Then she gave Telemachus the fair two-handled cup, and in like manner the dear son of Odysseus prayed. Then when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. But when they had put from them the desire of food and drink, the horseman, Nestor of Gerenia, spoke first among them:

“Now verily is it seemlier to ask and enquire of the strangers who they are, since now they have had their joy of food. Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander hazarding their lives and bringing evil to men of other lands?”

Then wise Telemachus took courage, and made answer, for Athene herself put courage in his heart,

1 Others, “double cup,” i.e. shaped like an hour-glass.
2 The precise meaning of this epithet is quite unknown.
θήχ', ἵνα μην περὶ πατρὸς ἀποιχομένου ἔροιτο ἦδ' ἵνα μην κλεός ἐσθόλον ἐν ἀνθρώποισιν ἐχῆσιν. 1

"Ὁ Νέστορ Νηληνιάδη, μέγα κῦδος Ἀχαίων, εἴρεαι ὁππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.

heimer εξ Ἰθάκης ὑπονήμου εἰλήλουθμεν

πρῆξις δ' ἦδ' ἴδιη, οὐ δῆμος, ἦν ἀγορεύω.

πατρὸς ἐμοὶ κλέος εὐρν μετέρχομαι, ἢν ποὺ ἄκουσω, δίον 'Οδυσσής ταλασίφρονος, οὖν ποτὲ φασί

σὺν σοὶ μαρνάμενον Τρώων πόλιν ἔξαλαπάξαι.

ἀλλοὺς μὲν γὰρ πάντας, ὅσοι Τρωσίν πολέμιζον, πευθόμεθ', ἥχι ἔκαστος ἀπώλετο λυγρὸ όλέθρῳ,

κεῖνο δ' αὖ καὶ ὀλέθρον ἀπευθέα θῆκε Κρονίων.

οὐ γὰρ τις δύναται σάφα εἰπέμεν ὀπτόθ' ὀλωλέν, εἴθ' ὦ γ' ἔπ' ἥπειρον δάμη ἀνδράσι δυσμενέσσϊν,

εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀρμφιτρίτης.

tούνεκα νῦν τὰ σὰ γοῦναθ' ἰκάνομαι, αἳ κ' ἔθεληςθα κεῖνο λυγρὸν ὀλέθρον ἐνισσεῖν, εἴ ποὺ ὀπωπᾶς

ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλο μὐθὸν ἄκουςας

πλαξομένου. πέρι γὰρ μὴν οἰξυρὸν τέκε μήτηρ. 95

μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,

ἀλλ' εὖ μοι κατάλεξον ὀπῶς ἡμτησας ὀπωπῆς.

λίσσομαι, εἶ ποτὲ τοῖ τι πατήρ ἐμὸς, ἐσθόλος 'Οδυσσεύς,

ἤ ἔπος ἥ τ' ἑργον ὑποστάς ἐξετέλεσσε

δήμῳ ἔνι Τρώων, θὶ πάσχετε πῆματ' Ἀχαιοῖ,

τῶν νῦν μοι μὴσαι, καὶ μοι νημερτῆς εὐίςπες."

Τὸν δ' ἥμειβετ' ἐπείται Γερήμος ὑπότα Νέστωρ:

"Ὡ φίλ', ἑπεὶ μ' ἐμνημονικάς ὀἀξος, ἢν ἐν ἐκεῖνῳ

dήμῳ ἀνέτλημεν μένος ἀσχετοὶ νῖ πας Ἀχαιῶν, 100

1 Line 78 (=i. 95) is omitted in the best MSS.
that he might ask about his father that was gone, and that good report might be his among men:

"Nestor, son of Neleus, great glory of the Achaeans, thou askest whence we are, and I will surely tell thee. We have come from Ithaca that is below Neion; but this business whereof I speak is mine own, and concerns not the people. I come after the wide-spread rumour of my father, if haply I may hear of it, even of goodly Odysseus of the steadfast heart, who once, men say, fought by thy side and sacked the city of the Trojans. For of all men else, as many as warred with the Trojans, we learn where each man died a woeful death, but of him the son of Cronos has made even the death to be past learning; for no man can tell surely where he hath died,—whether he was overcome by foes on the mainland, or on the deep among the waves of Amphitrite. Therefore am I now come to thy knees, if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it haply with thine own eyes, or didst hear from some other the story of his wanderings;¹ for beyond all men did his mother bear him to sorrow. And do thou nowise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the very truth."

Then the horseman, Nestor of Gerenia, answered him: "My friend, since thou hast recalled to my mind the sorrow which we endured in that land, we

¹ Or, "from some other wanderer."
HOMER

ήμεν ὁσα ξυν νηυςὶν ἐπ' ἑροειδέα πόντον
πλαξόμενοι κατὰ ληῆδ', ὅτη ἄρξειν 'Αχιλλεύς,
η'd ὁσα καὶ περὶ ἀστὶν μέγα Πριάμωιο ἀνακτὸς
μαρνάμεθ'. ἐνθα δ' ἐπειτὰ κατεκτὰθεν ὀςοὶ ἄριστοι.
ἐνθα μὲν Άιας κεῖται ἄρης, ἐνθα δ' 'Αχιλλεύς,
ἐνθα δ' ἐμὸς φίλος νῖος, ἀμα κρατερὸς καὶ ἀμύμων,
'Αντίλοχος, πέρι μὲν θείεν ταχὺς ἦδε μαχητῆς.
ἀλλα τε πόλλα ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκεῖνα
πάντα γε μνησαίτο καταθυτῶν ἀνθρώπων;
οὐδ' εἰ πεντάτετε γε καὶ ἐξάετες παραμίμων
ἐξερεύς ὁσα κεῖθι πάθον κακά δῖοι 'Αχαιοὶ.
πρὸν κεν ἀνιθείες σὴν πατρίδα γαῖαιν ἴκοιο.
ἐνάκετες γὰρ σφιν κακὰ ῥάπτομεν ἀμφίεποντες
παντοίουσι δόλουσι, μόνις δ' ἐτέλεσέ Κρονίων.
ἐνθ' οὖ τίς ποτε μῆτιν ὀμοιωθήμεναι ἄντιν
ἡθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος 'Οδυσσεὺς
παντοίουσι δόλουσι, πατὴρ τεὸς, εἰ ἐτεὸν γε
κεῖνον ἐγγυνοῦσ' ἐσσιν· σέβας μ' ἐχει εἰσορόωντα.
ἡ τοι γὰρ μῆθοι γε ἐοἰκότεσ, οὐδ' κε φαῖς
ἀνδρα νεώτερον ὦδε ἐοικότα μνηθεσασθαι.
ἐνθ' ἦτοι ἄγω καὶ δῖος 'Οδυσσεὺς
οὕτε ποτ' εἰν ἄγορῃ δίχ' ἐβάζομεν οὔτ' ἐνί βουλῇ,
ἀλλ' ἐνα θυμὸν ἔχουτε νόῳ καὶ ἐπίφρονι βουλῇ
φραξόμεθ' 'Ἀργείωσιν ὅπως ὧχ' ἄριστα γένοιτο.
ἀυτὰρ ἐπεὶ Πριάμωιο πόλιν διεπέρσαμεν αἰπ'ήν,
βῆμεν δ' ἐν νησσὶ, θεὸς δ' ἐκέδασσεν 'Αχαιώς,
καὶ τότε δη' Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον
'Ἀργείωσι, ἐπεὶ οὖ τι νοήμονες οὔδ' δίκαιοι.

1 Line 131, though found in the MSS., is out of harmony with what follows. It may have been interpolated from xiii. 317, where it is in place.
sons of the Achaians, unrestrained in daring,—all that we endured on shipboard, as we roamed after booty over the misty deep whithersoever Achilles led; and all our fightings around the great city of king Priam;—lo, there all our best were slain. There lies warlike Aias, there Achilles, there Patroclus, the peer of the gods in counsel; and there my own dear son, strong alike and peerless, Antilochus, pre-eminent in speed of foot and as a warrior. Aye, and many other ills we suffered besides these; who of mortal men could tell them all? Nay, if for five years’ space or six years’ space thou wert to abide here, and ask of all the woes which the goodly Achaians endured there, thou wouldest grow weary ere the end and get thee back to thy native land. For nine years’ space were we busied plotting their ruin with all manner of wiles; and hardly did the son of Cronos bring it to pass. There no man ventured to vie with him in counsel, since goodly Odysseus far excelled in all manner of wiles,—thy father, if indeed thou art his son. Amazement holds me as I look on thee, for verily thy speech is like his; nor would one think that a younger man would speak so like him. Now all the time that we were there goodly Odysseus and I never spoke at variance either in the assembly or in the council, but being of one mind advised the Argives with wisdom and shrewd counsel how all might be for the best. But when we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaians, then, even then, Zeus planned in his heart a woeful return for the Argives, for in no wise prudent or just were all.
πάντες ἦσαν· τὸ σφεών πολέες κακὸν οἶτον ἐπέστοιν μῆνιος ἐξ ὅλω ὡς τοιούτως ὁ βριμοπάτρης, ἦ τ’ ἐρυν 'Ατρείδησι μετ’ ἀμφοτέρους ἐθηκε. τὸ δὲ καλεσσαμένω ἀγορὴν ἐσ πάντας Ἀχαιοὺς, μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐσ ἥλιον καταδύντα, οἱ δ’ ἤλθον οὖν βεβαρητῆς ὑπὲς Ἀχαιῶν, μῦθον μυθείσθην, τοῦ εἶνεκα λαῶν ἀγειραν. ἦν’ ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς νόστον μυμνηκεσθαι ἐπ’ εὐρέα νῶτα θαλάσσης, οὐδ’ Ἀγαμέμνονι πάμπαν ἐνυδάνει βούλετο γὰρ ῶ λαὸν ἐρυκακέειν ῥέξαι θ’ ἱερὰς ἐκατόμβας, ὁς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, ἡτίοιο, οὐδὲ τὸ ἂνη, δ’ οὐ πείσεσθαι ἐμελλεν’ ὕπιοι, οὐ γὰρ τ’ αἴσα θεῶν τρέπεται νόος αἰὲν ἐόντων. ὁς τὸ μὲν χαλεποῖσιν ἀμειβομένω ἐπέέσσιν ἐστάσαν· οἱ δ’ ἀνόρουσαν ἐνκυκλίμες Ἀχαιοὶ ἡχὴ θεσπεσίη, δίχα δὲ σφισίν ἐνυδαν βουλή. νῦκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὁρμάινοντες ἄλληλοι· ἔπι γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο· ἡώθεν δ’ οἱ μὲν νέας ἐλκομεν εἰς ἄλα δῖναν κτήματα τ’ ἐντιθέμεσθα βαθυζώνους τε γυναῖκας. ἡμῖσες δ’ ἀρὰ λαὸ ἐρητύνοτο μένοντες αὐθὶ παρ’ Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν· ἡμῖσες δ’ ἀναβάντες ἐλαύνομεν· αἱ δ’ μάλ’ ὁκα ἐπλεον, ἐστόρεσαν δ’ θεὸς μεγακήτεα πόντων, ἐς Τένεδον δ’ ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν, οἰκάδε ιέμενοι· Ζεὺς δ’ οὐ πῶ μῆδετο νόστον, σχέτλιος, οὐ ὅ ἐρυν ὅρσε κακὴν ἐπὶ δεύτερον αὐτῖς. οἱ μὲν ἀποστρέψαντες ἑβαν νέας ἀμφιελίσσας

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Wherefore many of them met an evil fate through the fell wrath of the flashing-eyed goddess, the daughter of the mighty sire, for she caused strife between the two sons of Atreus. Now these two called to an assembly all the Achaeans, recklessly and in no due order, at set of sun—and they came heavy with wine, the sons of the Achaeans,—and they spoke their word, and told wherefore they had gathered the host together. Then in truth Menelaus bade all the Achaeans think of their return over the broad back of the sea, but in no wise did he please Agamemnon, for he was fain to hold back the host and to offer holy hecatombs, that he might appease the dread wrath of Athene,—fool! nor knew he this, that with her was to be no hearkening; for the mind of the gods that are forever is not quickly turned. So these two stood bandying harsh words; but the well-greaved Achaeans sprang up with a wondrous din, and two-fold plans found favour with them. That night we rested, each side pondering hard thoughts against the other, for Zeus was bringing upon us an evil doom, but in the morning some of us launched our ships upon the bright sea, and put on board our goods and the low-girdled women. Half, indeed, of the host held back and remained there with Agamemnon, son of Atreus, shepherd of the host, but half of us embarked and rowed away; and swiftly the ships sailed, for a god made smooth the cavernous sea. But when we came to Tenedos, we offered sacrifice to the gods, being eager to reach our homes, howbeit Zeus did not yet purpose our return, stubborn god, who roused evil strife again a second time. Then some turned back their curved ships
HOMER

άμφ’ Ὄδυσσηα ἀνακτά δαίφρονα, ποικιλομήτην,
αὐτίς ἐπ’ Ἀτρείδη Αγαμέμνονι ἤρα φέροντες:
αὐτάρ ἐγώ σὺν νησίων ἀολλέσιν, αἳ μοι ἐποντο,
φεύγουν, ἐπεὶ γύγνωσκον, ὦ δὴ κακὰ μήδετο δαίμων.
φεύγε δὲ Τυδέος νίδος ἀρήμοι, ὠρρε δ’ ἐταϊροὺς.
ὁψὲ δὲ δὴ μετὰ νῦν κίε ξανθὸς Μενέλαος,
ἐν Λέσβῳ δ’ ἐκίχεξε δολιχὸν πλόον ὄρμαίνοντας,
ἡ καθύπερθε Χίοιο νεοΐμεθα παισπαλοέσσης,
νήσου ἐπὶ Ψυρής, αὐτὴν ἐπ’ ἄριστερ’ ἐχοντες,
ὁ ὑπένερθη Χίοιο, παρ’ ἱμερόεντα Μήμαντα.
ὕτεομεν δὲ θεοὺς φηναι τέρας: αὐτὰρ ὦ γ’ ἡμιν
deixè, καὶ ἡνώγει πέλαγος μέσον εἰς Ἐὔβοιαν
témnein, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.

ὁρτο δ’ ἐπὶ λαγός οὐρος ἀνμεναι: αἱ δὲ μᾶλ’ ὅκα
ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν
evṇύχιαι κατάγοντο. Ποσειδάων δὲ ταῦρων
πόλλῃ ἐπὶ μῆρ’ ἐθεμεν, πέλαγος μέγα μετρήσαντες,
téttraton ήμαρ ἠν, ὅτ’ ἐν Ἀργεῖ νῆας ἐίσας
Τυδείδεω ἐταροὶ Διομήδεος ἵπποδάμῳ
ἐκτασαν. αὐτὰρ ἐγώ γε Πύλον’ ἔχον, οὔδε ποτ’ ἐσβη
οὐρος, ἐπεὶ δὴ πρώτα θεὸς προήκεν ἀναι.

"Ὡς ἦλθον, φίλε τέκνου, ἀπευθῆς, οὔδε τι οἶδα
κείνων, ο’ τ’ ἔσάωθεν Ἀχαίων ο’ τ’ ἀπόλοντο.
ὁσα δ’ ἐνὶ μεγάροισι καθήμενος ἠμετέροις
πεύθομαι, ἡ θέμις ἐςτὶ, δαήσει, οὔδε σε κεύσω.
ἐν μὲν Μυρμιδόνας φᾶς’ ἐλθέμεν ἐγχεσίμωροι,
οὕς ἁγ’ Ἀχιλλῆς μεγαθύμου φαίδιμος νίος,
ἐν δὲ Φιλοκτῆτην, Ποιάντιον ἀγλαὸν νίον.
πάντας δ’ Ἰδομενεὺς Κρήτην εἰσήγαγ’ ἐταίροις,

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and departed, even the lord Odysseus, the wise and crafty-minded, with his company, once more showing favour to Agamemnon, son of Atreus; but I with the full company of ships that followed me fled on, for I knew that the god was devising evil. And the war-like son of Tydeus fled and urged on his men; and late upon our track came fair-haired Menelaus, and overtook us in Lesbos, as we were debating the long voyage, whether we should sail to sea-ward of rugged Chios, toward the isle Psyria, keeping Chios itself\(^1\) on our left, or to land-ward of Chios past windy Mimas. So we asked the god to shew us a sign, and he shewed it us, and bade us cleave through the midst of the sea to Euboea, that we might the soonest escape from misery. And a shrill wind sprang up to blow, and the ships ran swiftly over the teeming ways, and at night put in to Geraestus. There on the altar of Poseidon we laid many thighs of bulls, thankful to have traversed the great sea. It was the fourth day when in Argos the company of Diomedes, son of Tydeus, tamer of horses, stayed their shapely ships; but I held on toward Pylos, and the wind was not once quenched from the time when the god first sent it forth to blow.

"Thus I came, dear child, without tidings, nor know I aught of those others, who of the Achaeans were saved, and who were lost. But what tidings I have heard as I abide in our halls thou shalt hear, as is right, nor will I hide it from thee. Safely, they say, came the Myrmidons that rage with the spear, whom the famous son of great-hearted Achilles led; and safely Philoctetes, the glorious son of Poias. All his company, too, did Idomeneus bring to Crete,

\(^1\) Possibly, "keeping the isle (Psyria) on our left."
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οὐ φῦγον ἐκ πολέμου, πόντος δὲ οὐ τιν’ ἀπηύρα.
'Απρείδην δὲ καὶ αὐτοὶ ἄκουέτε, νόσφιν ἕοντες,
ὡς τ’ ἦλθ’, ὡς τ’ Άγισθος ἐμήσατο λυγρὸν ὀλεθρόν.
ἀλλ’ ἦ τοι κεῖνος μὲν ἐπισμμυγέρως ἀπέτιςεν
ὡς ἀγαθὸν καὶ παίδα καταφθιμένου λιπέσθαι ἀνδρός,
Αἰγισθόν δολόμητιν, ο μοι πατέρα κλυτὸν ἔκτα,
καὶ σὺ φίλος, μάλα γὰρ σ’ ὀρόω καλὸν τε μέγαν τε,
ἀλκίμος ἔσσ’ ἵνα τίς σε καὶ ὄψινόνων ἐν εἰπῃ.’’ 1

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡδα:
”’Ω Νέστορ Νηλημάδη, μέγα κύδος ’Αχαίων,
καὶ λίην κεῖνος μὲν ἐτίσατο, καὶ οἱ ’Αχαιοὶ
οἰσουν κλέος εὐρύ καὶ ἔσομένοισι πυθέσθαι; 2
αἰ γὰρ ἐμοὶ τοσσήνδε θεοί δύναμιν περιθείεν,
πίσαθαι μνηστήρας ὑπερβασίης ἀλεγειαῆς,
οί τέ μοι υβρίζοντες ἀτάσθαλα μηχανώνται.
ἀλλ’ οὐ μοι τουοῦτον ἐπέκλωσαν θεοὶ ὀλβον,
πατρί τ’ ἐμῷ καὶ ἐμοὶ’ νῦν δὲ χρὴ τετλάμεν ἐμπῆς.”

Τὸν δ’ Ἰμένειτ’ ἔπειτα Γερήνιος ἱππότα Νέστωρ: 210
”’Ω φίλ’, ἔπει δὴ ταῦτά μ’ ἀνέμνησας καὶ ἔεπες,
φασὶ μνηστήρας σῆς μητέρος εἶνεκά πολλοὺς
ἐν μεγάρους ἀέκητι σέθεν κακὰ μηχανάσθαι
ἐπέ μοι, ἦ ἐκὼν ὑποδόμασαι, ὡ σέ γε λαόι
ἐχθαῖρουσ’ ἄνα δήμον, ἐπιστόμενοι θεοὶ ὀμφῆ.

τίς δ’ οἶδ’ εἰ κέ ποτὲ σφι βίας ἀποτίσεται ἐλθών,
ἡ ἦ γε μοῦνος ἐδών ἦ καὶ σύμπαντες ’Αχαιοί;
εἰ γὰρ σ’ ὡς ἔθελοι φιλέειν γλαυκῶτις ’Αθήνῃ.

1 Lines 199 f. (=i. 301 f.) were rejected by Aristophanes and Aristarchus.
2 πυθέσθαι: ἄοιδήν.

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all who escaped the war, and the sea robbed him of none. But of the son of Atreus you have yourselves heard, far off though you are, how he came, and how Aegisthus devised for him a woeful doom. Yet verily he paid the reckoning therefor in terrible wise, so good a thing is it that a son be left behind a man at his death, since that son took vengeance on his father's slayer, the guileful Aegisthus, for that he slew his glorious father. Thou, too, friend, for I see thou art a comely man and tall, be thou valiant, that many an one among men yet to be born may praise thee."

Then wise Telemachus answered him: "Nestor, son of Neleus, great glory of the Achaeans, yea verily that son took vengeance, and the Achaeans shall spread his fame abroad, that men who are yet to be may hear thereof. O that the gods would clothe me with such strength, that I might take vengeance on the wooers for their grievous sin, who in wantonness devise mischief against me. But lo, the gods have spun for me no such happiness, for me or for my father; and now I must in any case endure."

Then the horseman, Nestor of Gerenia, answered him: "Friend, since thou calledst this to my mind and didst speak of it, they say that many wooers for the hand of thy mother devise evils in thy halls in thy despite. Tell me, art thou willingly thus oppressed, or do the people throughout the land hate thee, following the voice of a god? Who knows but Odysseus may some day come and take vengeance on them for their violent deeds,—he alone, it may be, or even all the host of the Achaeans? Ah, would that flashing-eyed Athene
Τὸν δ' αὐ̃ Τηλέμαχος πετυμένος ἀντίον ηὕδα·
"Ω γέρον, οὖ πω τοῦτο ἐπος τελέσθαι ὅιω·
λίνη γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοὶ γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὦς ἔθελοιεν."

Τὸν δ' αὖτε προσέειπτε θεᾶ, γλαυκώπις Ἀθήνη·
"Τηλέμαχε, ποῦον σε ἐπος φύγεν ἔρκος ὀδόντων.
ῥεία θεός γ' ἔθελων καὶ τηλόθεν ἀνδρά σαώσαι.
βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδε τ' ἐλθέμεναι καὶ νόστιμον ἢμαρ ἱδέσθαι,
ἡ ἐλθὼν ἀπολέσθαι ἐφέστιος, ώς Ἀγαμέμνων
ὀλεθ' ὑπ' Ἀιγίσθοιο δόλῳ καὶ ἂς ἀλόχοιο.
ἀλλ' ἢ τοι θάνατον μὲν ὀμοῖον οὐδ' θεοὶ περ
καὶ φίλον ἀνδρὶ δύναναι ἀλλακέμεν, ὅπποτε κεν δὴ
μοἰρ' ὀλοί καθέλησι τανηλεγέος θανάτοιο."
might choose to love thee even as then she cared exceedingly for glorious Odysseus in the land of the Trojans, where we Achaeans suffered woes. For never yet have I seen the gods so manifestly shewing love, as Pallas Athene did to him, standing manifest by his side. If she would be pleased to love thee in such wise and would care for thee at heart, then would many an one of them utterly forget marriage."

Then wise Telemachus answered him: "Old man, in no wise do I deem that this word will be brought to pass. Too great is what thou sayest; amazement holds me. No hope have I that this will come to pass, no, not though the gods should so will it."

Then the goddess, flashing-eyed Athene, spoke to him, and said: "Telemachus, what a word has escaped the barrier of thy teeth! Easily might a god who willed it bring a man safe home, even from afar. But for myself, I had rather endure many grievous toils ere I reached home and saw the day of my returning, than after my return be slain at my hearth, as Agamemnon was slain by the guile of Aegisthus and of his own wife. But of a truth death that is common to all the gods themselves cannot ward from a man they love, when the fell fate of grievous death shall strike him down."

Then wise Telemachus answered her: "Mentor, no longer let us tell of these things despite our grief. For him no return can ever more be brought to pass; nay, ere this the immortals have devised for him death and black fate. But now I would make enquiry and ask Nestor regarding another matter, war or strife. Some would read ὀλοίως, "baneful, destructive."
Νέστορ', ἐπεὶ περὶ οἴδε δίκας ἢδὲ φρόνιν ἀλλων' τρὶς γὰρ δὴ μὲν φασὶν ἀνάξασθαι γένε' ἀνδρῶν' ὡς τὲ μοι ἀθάνατος ἵνδαλλεται εἰσοράσθαι. 245 
ό Νέστορ Νηλημάδη, σὺ δ' ἀληθὲς ἐνίσπε: πῶς ἔθαν' Ἀτρείδης εὐρο κρείων Ἀγαμέμνον; ποῦ Μενέλαος ἦν; τίνα δ' αὐτῷ μῆσατ' ὀλεθρον Ἀἴγισθος δολόμητις, ἐπεὶ κτάνε πολλῶν ἄρειώ; 250
ἡ οὖν Ἀργεος ἢν Ἀχαικοῦ, ἀλλὰ τῇ ἄλλῃ πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσῆς κατέτεφεν;
Τὸν δ' ἡμεῖς ἑπείτα Γερήμοις ἤπποτα Νέστωρ' "Τοιγάρ ἐγὼ τοι, τέκνου, ἀληθέα πάντ' ἀγορεύσω. 255
ἡ τοι μὲν τάδε καύτὸς ὡλει, ὡς κεν ἐτύχθη, 1 εἰ ἰων γ' Αἴγισθον ἐνι μεγάροισιν ἐτεμεν 'Ατρείδης Τροίηθεν ἰὼν, ξανθός Μενέλαος· τῶ κε οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἕχεναν, ἀλλ' ἄρα τὸν γε κύνες τε καὶ οὐνοι κατέδαψαν κεῖμενον ἐν πεδίῳ ἐκάς ἄστεος, 2 οὔδε κε τίς μιν κλαιοῦν Ἀχαιών· μάλα γὰρ μέγα μῆςτατο ἔργον. 260
ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους ἡμεθ' ὃ δ' εὖκηλος μυχώ Ἀργεος ἤπποβότοιο πόλλα Ἀγαμεμνονένη ἀλοχον θέλγεσκ' ἐπέεσσιν. 265
ἡ δ' ἡ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικές διὰ Κλυταιμνήστρη φρεσί γὰρ κέχρητ' ἀγαθὴν παρ' δ' ἀρ' ἐν καὶ ἀοίδος ἀνήρ, ὃ πόλλ' ἐπέτελλεν 'Ατρείδης Τροίηνδε κων εἰρυσθαί ἄκοιται.
ἀλλ' ὅτε δὴ μιν μοῦρα θεῶν ἐπέδησε δαμὴν, δὴ τότε τὸν μὲν ἀοίδον ἄγων ἐς νῆσον ἔρήμην 270

1 ὡς κεν ἐτύχθη: ὡς περ ἐτύχθη, followed by a colon.
2 ἄστεος: Ἀργεος.
since beyond all others he knows judgments and wisdom; for thrice, men say, has he been king for a generation of men, and like unto an immortal he seems to me to look upon. Nestor, son of Neleus, do thou tell me truly: how was the son of Atreus, wide-ruling Agamemnon, slain? Where was Menelaus? What death did guileful Aegisthus plan for the king, since he slew a man mightier far than himself? Was Menelaus not in Achaean Argos, but wandering elsewhere among men, so that Aegisthus took heart and did the murderous deed?"

Then the horseman, Nestor of Gerenia, answered him: "Then verily, my child, will I tell thee all the truth. Lo, of thine own self thou dost guess how this matter would have fallen out, if the son of Atreus, fair-haired Menelaus, on his return from Troy had found Aegisthus in his halls alive. Then for him not even in death would they have piled the up-piled earth, but the dogs and birds would have torn him as he lay on the plain far from the city, nor would any of the Achaean women have bewailed him; for monstrous was the deed he devised. We on our part abode there in Troy fulfilling our many toils; but he, at ease in a nook of horse-pasturing Argos, ever sought to beguile with words the wife of Agamemnon. Now at the first she put from her the unseemly deed, the beautiful Clytemnestra, for she had an understanding heart; and with her was furthermore a minstrel whom the son of Atreus straitly charged, when he set forth for the land of Troy, to guard his wife. But when at length the doom of the gods bound her that she should be overcome, then verily Aegisthus took

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κάλλιτεν οἶωνοίς ἑλωρ καὶ κύρμα γενέσθαι,
tὴν δ' ἑθέλων ἑθέλουσαν ἀνήγαγεν ὄντε δόμουν.
pολλὰ δὲ μηρὶ ἐκεῖ θεῶν ἱεροῖς ἐπὶ βωμοῖς,
pολλὰ δὲ ἀγάλματ’ ἀνήψεν, ὑφάσματά τε χρυσοῦ τε,
ἐκτελέσας μέγα ἔργον, ὦ σοῦ ποτὲ ἐλπετο θυμῷ.

"Ἠμεῖς μὲν γὰρ ἀμα πλέομεν Τροῖηθεν ἱόντες,
Ἀτρείδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλουσιν
ἀλλ’ ὅτε Σούνιον ἱρὸν ἄφικομεθ’, ἀκρον Ἀθηνέων,
ἐνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφυνε,
πηδάλιον μετὰ χερσὶ θεοῦ σις νηὸς ἔχοντα,
Φρόντιν Ὀνήτορίδην, ὃς ἐκαίνυτο φῦλ ἀνθρώπων
νηὰ κυβερνῆσαι, ὅποτε στέρχοιεν ᾖδαλλα.
ὡς ὁ μὲν ἔνθα κατέσχετ’, ἐπειγόμενος περ ὁδὸῖο,
ὄφρ’ ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
ἀλλ’ ὅτε δὴ καὶ κεῖνος ἰὼν ἐπὶ οἶνοπα πόντου
ἐν νυσὶ γλαφυρῆσι Μαλειάων ὁρὸς αἰπτ’
ἰξεθέων, τότε δὴ στυγερήν ὠδὸν εὐρύστα Ζεῦς
ἐφράσατο, λυγέων δ’ ἄνεμων ἔπ’ ἀντμένα χεῦε,
κύματα τε τροφέοντο τε πελώρια, ἵσα ὀρεσσιν.
ἔνθα διατμήξας τὰς μὲν Κρήτη ἔπελασσεν,
ἡχι Κύδωνες ἑναιον Ἰαρδάνου ἀμφὶ ρέεθρα.
ἔστι δὲ τις λισθή αἰτεῖα τε εἰς ἄλα πέτρῃ
ἐσχατῇ Γόρτυνος ἐν ἡροειδεὶ πόντῳ.
ἔνθα Νότος μέγα κῦμα ποτὶ σκαίδων ρίον ὀθεῖ,
ἐς Φαιστῶν, μικρὸς δὲ λίθος μέγα κῦμ’ ἀποέργει.
αἱ μὲν ἄρ’ ἔνθ’ ἦλθον, σπουδὴ δ’ ἦλυξαν ὀλεθρον

1 τροφέοντο Aristarchus: τροφάεντα.
the minstrel to a desert isle and left him to be the prey and spoil of birds; and her, willing as he was willing, he led to his own house. And many thigh-pieces he burned upon the holy altars of the gods, and many offerings he hung up, woven stuffs and gold, since he had accomplished a mighty deed beyond all his heart had hoped.

"Now we were sailing together on our way from Troy, the son of Atreus and I, in all friendship; but when we came to holy Sunium, the cape of Athens, there Phoebus Apollo assailed with his gentle shafts and slew the helmsman of Menelaus, as he held in his hands the steering-oar of the speeding ship, even Phrontis, son of Onetor, who excelled the tribes of men in piloting a ship when the storm winds blow strong. So Menelaus tarried there, though eager for his journey, that he might bury his comrade and over him pay funeral rites. But when he in his turn, as he passed over the wine-dark sea in the hollow ships, reached in swift course the steep height of Malea, then verily Zeus, whose voice is borne afar, planned for him a hateful path and poured upon him the blasts of shrill winds, and the waves were swollen to huge size, like unto mountains. Then, parting his ships in twain, he brought some to Crete, where the Cydonians dwelt about the streams of Iardanus. Now there is a smooth cliff, sheer towards the sea, on the border of Gortyn in the misty deep, where the Southwest Wind drives the great wave against the headland on the left toward Phaestus, and a little rock holds back a great wave. Thither came some of his ships, and the men with much ado escaped

1 A gentle, painless death was thought to be due to Apollo's shafts.
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άνδρες, ἀτὰρ νήσις γε ποτὶ σπιλάδεσσιν ἔαξαν κύματ’· ἀτὰρ τὰς πέντε νέας κυανοπτρωφείους Ἀιγύπτου ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ. ὅσ ο μὲν ἐνθα πολύν βιότον καὶ χρυσὸν ἀγείρων ἡλάτο ξὺν νησί καὶ ἀλλοθρόοις ἀνθρώπους· τόφρα δὲ ταῦτ’ Ἀιγυσθος ἐμήσατο οἰκοθε λυγρά. ἐπτάετες δ’ ἦνασσε πολυχρύσωιο Μυκήνης, κτείνας ‘Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ’ αὐτῷ. τῷ δέ οἱ σχοινίκωματο κακὸν ἠλυθε δίος Ὁρέστης ἀψ ἀπ’ Ἀθηνάων,1 κατὰ δ’ ἔκτανε πατροφονία, Ἀιγυσθον δολόμητιν, ο οἱ πατέρα κλυτῶν ἔκτα. ἦ τοι ὁ τὸν κτείνας δαίνυν τάφον Ἀρχείόισιν μητρὸς τε στυγερῆς καὶ ἀνάλκιδος Ἀιγύσθοιο· αὐτήμαρ δέ οἱ ἢλθε βοην ἀγαθὸς Μενέλαος πολλὰ κτήματ’ ἄγων, ὡσα οἱ νέες ἄχθος ἀειραν.

‘Καὶ σὺ, φίλος, μή δηθὰ δόμων ἀπὸ τῆλ’ ἀλάλησο, κτήματα τε προλιπὼν ἄνδρας τ’ ἐν σοἰσι δόμοισιν οὔτω υπερφιάλους, μή τοι κατὰ πάντα φάγωσιν κτήματα δασσάμενοι, σὺ δὲ τηυσίν ὀδὸν ἔλθης. ἀλλ’ ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἀνώγα ἐλθεῖν: κεῖνος γὰρ νέον ἀλλοθεν εἰλήξουσθεν, ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἐλπιτό γε θυμῷ ἐλθεμεν, δι’ τινα πρῶτον ἀποσφίλωσιν ἀελλαί ἐς πέλαγος μέγα τοίου, ὅθεν τε περ ὤν’ οἰωνοὶ αὐτήτες οἰχνεύσων, ἐπεὶ μέγα τε δεινον τε. ἀλλ’ ὅθι νῦν σὺν νητοὶ τε σῇ καὶ σοῖς ἑταροίσιν’ εἰ δ’ ἐθέλεις πεζός, πάρα τοι δήφρος τε καὶ ῥπτοι, παρ δέ τοι νίες ἔμοι, ο’ τοι πομπῆς ἐσονται 325

1 Ἀθηνάων: Ἀθηνάης Aristarchus, Φωιήων Zenodotus.
destruction, howbeit the ships the waves dashed to pieces against the reef. But the five other dark-prowed ships the wind, as it bore them, and the wave brought to Egypt. So he was wandering there with his ships among men of strange speech, gathering much livelihood and gold; but meanwhile Aegisthus devised this woeful work at home. Seven years he reigned over Mycenae, rich in gold, after slaying the son of Atreus, and the people were subdued under him; but in the eighth came as his bane the goodly Orestes back from Athens, and slew his father's murderer, the guileful Aegisthus, for that he had slain his glorious father. Now when he had slain him, he made a funerl feast for the Argives over his hateful mother and the craven Aegisthus; and on the self-same day there came to him Menelaus, good at the war-cry, bringing much treasure, even all the burden that his ships could bear.

"So do not thou, my friend, wander long far from home, leaving thy wealth behind thee and men in thy house so insolent, lest they divide and devour all thy wealth, and thou shalt have gone on a fruitless journey. But to Menelaus I bid and command thee to go, for he has but lately come from a strange land, from a folk whence no one would hope in his heart to return, whom the storms had once driven astray into a sea so great, whence the very birds do not fare in the space of a year, so great is it and terrible. But now go thy way with thy ship and thy comrades, or, if thou wilt go by land, here are chariot and horses at hand for thee, and here at thy service are my sons, who will be thy guides to goodly
ἐς Δακεδαίμονα δίαν, ὁθὶ ξανθὸς Μενέλαος.
λίσσεσθαι δὲ μιν αὐτὸς, ἵνα νημερτεῖ ἐνίσπη
ψεῦδος δ’ ὅπκ ἔρεει· μάλα γὰρ πεπνυμένοις ἐστίν.”

“Ὡς ἔφατ’, ἴνιος δ’ ἄρ’ ἔδω καὶ ἔπι κνέφας ἤλθε.
τοῖς δὲ καὶ μετέειπε θεά, γλαυκῶπτὶς Ἀθηνή.

„Ὡ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας· ἄλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράσσεθε δὲ οἶνον,
οφρα Ποσειδάων καὶ ἄλλοις ἄθανάτοισιν
σπείρας τε κοίτου μεδόμεθα· τοῖο γὰρ ὑπερ. ἡς γὰρ φάσος οἵχεθ’ ὑπὸ ξόφον, οὐδὲ ἐοικεν
δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἄλλα νέεσθαι.”

“Ἡ ῥα Διός θυγάτηρ, οἱ δ’ ἐκλυνον αὐθησάσης.
τοῖς δὲ κήρυκες μὲν ὤδωρ ἐπὶ χεῖρας ἐχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποταῖο,
νώμησαν δ’ ἀρα πᾶσιν ἐπαρξάμενοι δεπάεσθι·

γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.
αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπιον θ’, ὅσον ἦθελε θυμός,
ὅτ’ Ἀθηναίη καὶ Τηλέμαχος θεοειδής
ἀμφω ἱέσθην κοίλην ἐπὶ νῆα νέεσθαι.

Νέστωρ δ’ αὐ κατέρυκε καθαπτόμενος ἐπεέσθιν·
“Ζεὺς τό γ’ ἀλέξησει καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὡς ύμεῖς παρ’ ἐμεῖο θανὴν ἐπὶ νῆα κίοιτε
ὁς τέ τευ ή παρὰ πάμπαν ἀνείμονος ἦδε πενιχροῦ,
ὡς τι χλαίναι καὶ ρήγεα πόλλ’ ἐνὶ οἴκῳ,
οὕτ’ αὐτῷ μαλακῶς οὐτε ξείνουσιν ἐνεύδειν.

αὐτὰρ ἐμοὶ πάρα μὲν χλαίναι καὶ ρήγεα καλά.
οὐ θην δὴ τούτ’ ἀνδρὸς Ὄδυσσῆς φίλος υίὸς

νῆδος ἐπ’ ἱκριόφιν καταλέξεται, ὀφρ’ ἄν ἐγὼ γε

92
Lacedaemon, where lives fair-haired Menelaus. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."

So he spoke, and the sun set, and darkness came on. Then among them spoke the goddess, flashing-eyed Athene: "Old man, of a truth thou hast told this tale aright. But come, cut out the tongues of the victims and mix the wine, that when we have poured libations to Poseidon and the other immortals, we may bethink us of sleep; for it is the time thereto. Even now has the light gone down beneath the darkness, and it is not fitting to sit long at the feast of the gods, but to go our way."

So spoke the daughter of Zeus, and they hearkened to her voice. Heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. Then they cast the tongues upon the fire, and, rising up, poured libations upon them. But when they had poured libations and had drunk to their heart's content, then verily Athene and godlike Telemachus were both fain to return to the hollow ship; but Nestor on his part sought to stay them, and he spoke to them, saying:

"This may Zeus forbid, and the other immortal gods, that ye should go from my house to your swift ship as from one utterly without raiment and poor, who has not cloaks and blankets in plenty in his house, whereon both he and his guests may sleep softly. Nay, in my house there are cloaks and fair blankets. Never surely shall the dear son of this man Odysseus lie down upon the deck of a ship,
HOMER

ζώω, ἐπειτα δ' ἡ παῖδες ἐνὶ μεγάροισι λύπωνται, 
ξείνους ξεινίζειν, ὡς τίς κ' ἔμα δῶμαθ' ἵκηται." 355

Τὸν δ' αὐτε προσέειπε θεά, γλαυκώπτις Ἀθήνη:
“Εὖ δῇ ταῦτα γ' ἐφησθα, γέρον φίλε· σοὶ δὲ ἐοικεν
Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
ἀλλ' οὕτος μὲν νῦν σοὶ ἀμ' ἐψεται, ὀφρα κεν εὔδη
σοῖσιν ἐνὶ μεγάροισιν' εὖώ δ' ἐπὶ νῆα μέλαιναν
εἴμι', ἵνα θαρσύνω θ' ἐτάρους εὔπω τε ἐκαστα.
οἶος γὰρ μετὰ τοῖσι γεραιτερος εὐχομαι εἶναι
οἱ δ' ἄλλοι φιλότητι νεώτεροι ἀνδρες ἔπονται,
πάντες ὀμηλική μεγαθύμου Τηλεμάχοιο.
ἐνθα κε λεξαίμην κοίλῃ παρὰ νη μελαινῇ
νῦν· ἀτὰρ ἥδεν μετὰ Καύκωνας μεγαθύμους
eἴμι' ἐνθα χρείος μοι ὀφέλλεται, οὐ τι νέον γε
οὐδ' ὅλγον. σὺ δὲ τοῦτον, ἐπεὶ τεῦν ἴκετο δῶμα,
πέμψον σὺν δίφρῳ τε καὶ νιέν. δὸς δὲ οἱ ἱπποὺς,
oί τοι ἑλαφρότατοι θείειν καὶ κάρτος ἀρίστοι.” 365

'Ὡς ἄρα φωνήσασ' ἀπέβη γλαυκώπτις Ἀθήνη
φίλην εἴδομένην. θάμβος δ' ἔλε πάντας ἱδόντας. 1
θαύμαζεν δ' ὁ γεραιός, ὅτες ἵδεν ὀφθαλμοίοισι.
Τηλεμάχοι δ' ἔλε χείρα, ἔποσ τ' ἐφατ' ἐκ τ' ὀνόμαζεν.
"'Ὡ φίλος, οὐ σε ἔστατα κακὸν καὶ ἀναλκίν ἐσεσθαί,
εἰ δὴ τοι νέο ὥς θεοὶ πομπῆς ἐπονται.
366
οὐ μὲν γὰρ τις δ' ἄλλος 'Ολύμπια δῶματ' ἔχοντων,
ἄλλα Δίδ θυγατρη, κυδίστη 2 τριτογένεια,

1 ἱδόντας: Ἀχαιόσ. 2 κυδίστη Zenodotus: ἄγελελή.

1 The precise meaning of the word is uncertain, as is the case with so many epithets of the gods. It perhaps means
while I yet live and children after me are left in my halls to entertain strangers, even whosoever shall come to my house."

Then the goddess, flashing-eyed Athene, answered him: "Well indeed hast thou spoken in this, old friend, and it were fitting for Telemachus to hearken to thee, since it is far better thus. But while he shall now follow with thee, that he may sleep in thy halls, I for my part will go to the black ship, that I may hearten my comrades and tell them all. For alone among them I declare that I am an older man; the others are younger who follow in friendship, all of them of like age with great-hearted Telemachus. There will I lay me down by the hollow black ship this night, but in the morning I will go to the great-hearted Cauconians, where a debt is owing to me, in no wise new or small. But do thou send this man on his way with a chariot and with thy son, since he has come to thy house, and give him horses, the fleetest thou hast in running and the best in strength."

So spoke the goddess, flashing-eyed Athene, and she departed in the likeness of a sea-eagle; and amazement fell upon all at the sight, and the old man marvelled, when his eyes beheld it. And he grasped the hand of Telemachus, and spoke, and addressed him:

"Friend, in no wise do I think that thou wilt prove a base man or a craven, if verily when thou art so young the gods follow thee to be thy guides. For truly this is none other of those that have their dwellings on Olympus but the daughter of Zeus, Tritogeneia, the maid most glorious, she that "Triton-born," possibly with reference to an actual stream of that name (in Boeotia or Thessaly)."
Η τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείων ἐπίμα.
ἀλλὰ ἀνασσ' ἵληθι, διδώθι δὲ μοι κλέος ἐσθλὸν,
αὐτῷ καὶ παίδεσσί καὶ αἴδοή παρακοίτη
σοι δ' αὐτ ἐγὼ ῥέξω βοῦν ἥνιν εὐρυμέτωπον
ἀδμήτην, ἦν οὐ πώ ὑπὸ ξυγὸν ἤγαγεν ἄνήρ·
tην τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύασιν.

"Ὡς ἐφατ' εὐχόμενος, τοῦ δ' ἐκλυε Παλλὰς Ἀθήνη.
τοῖς δ' ἤγεμόνευε Γερήνιος ἱππότα Νέστωρ,
νιάσι καὶ γαμβροῦσιν, ἐὰ πρὸς δώματα καλά.
ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἀνακτος,
ἐξεῖης ἐξοντο κατὰ κλισμοὺς τε θρόνους τε
tois δ' ὁ γέρων ἐλθοῦσιν ἀνά κρητῆρα κέρασε
σών ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
ἐςέν ταμίη καὶ ἀπὸ κρήδεμνον ἐλυσε·
tοῦ ὁ γέρων κρητῆρα κεράσατο, πολλὰ δ' Ἀθήνη
eὐχετ' ἀποστέψων, κούρη Διὸς αἰγιόχου.

Αὐτάρ ἐπεὶ σπείσαν τ' ἐπιον θ', ὅσον ἦθελε θυμός,
oi μὲν κακκεῖοντες ἔβαν οἰκόνυε ἐκαστος,
tὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
θηλεμαχον, φίλον ύδων Ὀδυσσῆς θείοιο,
τρητοῖς ἐν λεχέοσιν ὑπ' αἰθούση ἐριδούπφω,
πάρ' δ' ἄρ' ἐυμμελῆν Πεισίστρατον, ὀρχαμον ἀνδρῶν,
os oi ετ' ἣθεος παϊδῶν ἦν ἐν μεγάροισιν·
αὐτοῖς δ' αὐτε καθεῦδε μυχῶ δόμου υψηλοῦ
tῷ δ' ἀλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

"Ἡμος δ' ἤριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
honoured also thy noble father among the Argives. Nay, O Queen, be gracious, and grant to me fair renown, to me and to my sons and to my revered wife; and to thee in return will I sacrifice a sleek \(^1\) heifer, broad of brow, unbroken, which no man hath yet led beneath the yoke. Her will I sacrifice, and I will overlay her horns with gold."

So he spoke in prayer, and Pallas Athene heard him. Then the horseman, Nestor of Gerenia, led them, his sons and the husbands of his daughters, to his beautiful palace. And when they reached the glorious palace of the king, they sat down in rows on the chairs and high seats; and on their coming the old man mixed for them a bowl of sweet wine, which now in the eleventh year the housewife opened, when she had loosed the string that held the lid. Thereof the old man bade mix a bowl, and earnestly he prayed, as he poured libations, to Athene, the daughter of Zeus who bears the aegis.

But when they had poured libations, and had drunk to their heart's content, they went, each to his home, to take their rest. But the horseman, Nestor of Gerenia, bade Telemachus, the dear son of divine Odysseus, to sleep there on a corded bedstead under the echoing portico, and by him Peisistratus, of the good ashen spear, a leader of men, who among his sons was still unwed in the palace. But he himself slept in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.

Soon as early Dawn appeared, the rosy-fingered,

\(^1\) Scholars generally follow the ancient commentators, and render \(\gamma\upsilon\upsilon\) "one year old." The meaning "sleek" was suggested by Goebel, whom Ameis follows.
HOMER

ωρνυτ' ἀρ' ἔξ εὖνῆφι Γερήνιος ἵπποτα Νέστωρ,
ἐκ δ' ἐλθὼν κατ' ἀρ' ἔξετ' ἐπὶ ξεστοίσι λίθοισιν,
οἳ οἱ ἔσαν προπάροιθε θυράων υψηλάων
λευκοί, ἀποστίλβοντες ἀλείφατος· οἳς ἔπι μὲν πρὶν
Νηλεὺς ἵςκεν, θεόφιν μήστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἥδη κηρὶ δαμεῖς 'Αιδόςδε βεβήκει,
Νέστωρ αὐ τότ' ἐφίζε Γερήνιος, οὐρος 'Αχαϊῶν,
σκῆπτρον ἔχων. περὶ δ' υἱὲς ἀολλέες ἠγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἀρητός τε καὶ ἄντίθεος Ὀρασυμήδης.
tοῖσι δ' ἐπειθ' ἐκτος Πεισίστρατος ἦλθεν ἡρως,
πάρ δ' ἀρα Τηλέμαχοι θεοὲκέλκον εἰσαν ἄγοντες.
tοῖσι δὲ μῦθον ἦρχε Γερήνιος ἱππότα Νέστωρ·

"Καρπαλίμως μοι, τέκνα φίλα, κρηνήματ' ἐέλδωρ,
ὁφρ' ἡ τοι πρώτιστα θεῶν ἰλάσσομ’ Ἀθήνην,
ἡ μοι ἑναργῆς ἦλθε θεοῦ ἐς δαίτα θάλειαν.
ἀλλ' ἄγ' ὁ μὲν πεδίον' ἐπὶ βοῦν ἵτω, ὁφρα τάχιστα
ἐλθῆσιν, ἐλάση δὲ βοῶν ἐπιβουκόλος ἄνήρ·
eis δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντας ἴων ἐτάρους ἁγέτω, λιπέτω δὲ δ' οἰους·
eis δ' αὖ χρυσοχόον Δαέρκεα δεύρο κελέσθω
ἐλθεῖν, ὁφρα βοὸς χρυσὸν κέρασιν περιχεῦῃ.
oi δ' ἄλλοι μὲνετ' αὐτοῦ ἀολλέες, εἰπατε δ' εἰςω
διμωήσιν κατὰ δόματ' ἀγακλυτὰ δαίτα πένεσθαι,
ἐδρας τε ξύλα τ' ἀμφὶ καὶ ἄγλαδων οἰσέμεν ὕδωρ."
up from his bed rose the horseman, Nestor of Gerenia, and went forth and sat down on the polished stones which were before his lofty doors, white and glistening as with oil. On these of old was wont to sit Neleus, the peer of the gods in counsel; but he ere this had been stricken by fate and had gone to the house of Hades, and now there sat upon them in his turn Nestor of Gerenia, the warder of the Achaeans, holding a sceptre in his hands. About him his sons gathered in a throng as they came forth from their chambers, Echephron and Stratius and Perseus and Aretus and godlike Thrasymedes; and to these thereafter came as the sixth the lord Peisistratus. And they led godlike Telemachus and made him sit beside them; and the horseman, Nestor of Gerenia, was first to speak among them:

"Quickly, my dear children, fulfil my desire, that first of all the gods I may propitiate Athene, who came to me in manifest presence to the rich feast of the god. Come now, let one go to the plain for a heifer, that she may come speedily, and that the neatherd may drive her; and let one go to the black ship of great-hearted Telemachus and bring all his comrades, and let him leave two men only; and let one again bid the goldsmith Laërces come hither, that he may overlay the heifer's horns with gold. And do ye others abide here together; and bid the handmaids within to make ready a feast throughout our glorious halls, to fetch seats, and logs to set on either side of the altar, and to bring clear water."

1 So Eustathius and the scholia. Others think of a wash or stucco, covering the stones.
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"Ως ἐφαθ', οἳ δ' ἀρα πάντες ἐποίησαν. ἦλθε 
μὲν ἄρ θεὸς 
ἐκ πεδίου, ἦλθον δὲ θοῖς παρὰ νῦν ἔσης 
Τηλεμάχου ἐταροὶ μεγαλῆτορος, ἦλθε δὲ χαλκεῦς ὀπλ' ἐν χερσὶν ἔχων χαλκῆια, πείρατα τέχνης, 
ἀκμονά τε σφύραν τ' ἐνυποίητον τε πυράγρην, 
οἰς' ἐν χρυσὸν εἰργάζετο. ἦλθε δ' Ἄθηνη 
ἱρών ἀντίοσσα. γέρων δ' ἱππηλάτα Νέστωρ 
χρυσὸν ἔδωξ' ὁ δ' ἐπείτα βοῶς κέρασιν περίχευεν ἀσκήσας, ἵν' ἀγαλμα θεὰ κεχάριτο ὀδούσα.

βοῦν δ' ἀγέτην κεράων Στρατίους καὶ δίος Ἐχέφρων. 
χέρνιβα δὲ σφ' Ἀρητος ἐν ἀνθεμόεντι λέβητι 
ἠλυθεν ἐκ θαλάμου φέρων, ἕτερη δ' ἔχεν οὐλὰς ἐν κανέω. πέλεκυν δὲ μενεπτόλεμος Ὄρασμινήδης ὀξὺν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.

Περσεύς δ' ἀμινίον εἴχε· γέρων δ' ἱππηλάτα Νέστωρ 
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἄθηνη 
εὐχετ' ἀπαρχόμενοι, κεφαλῆς τρίχας ἐν πυρὶ βάλ-

λῶν.

Αὐτὰρ ἐπείρ' εὐξαντό καὶ οὐλοχύτας προβάλοντο, 
αὐτίκα Νέστωρος υἱὸς ὑπέρθυμος Ὄρασμινήδης 
ἡλασεν ἄγχι στάς: πέλεκυς δ' ἀπέκοψε τένοντας 
αὐχενίους, λύσεν δὲ βοῶς μένος. αἱ δ' ὁλόλυξαν 
θυγατέρες τε νυοὶ τε καὶ αἴδοιῃ παράκοιτις 
Νέστωρος, Εὐρυδίκη, πρέσβεα Κλιμένων θυγατρῶν. 
οἱ μὲν ἐπείτ' ἄνελόντες ἀπὸ χθονὸς εὐρυοδεῖς 
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὀρχαμοὶ ἀνδρῶν.  

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So he spoke, and they all set busily to work. The heifer came from the plain, and from the swift, shapely ship came the comrades of great-hearted Telemachus; the smith came, bearing in his hands his tools of bronze, the implements of his craft, anvil and hammer and well-made tongs, wherewith he wrought the gold; and Athene came to accept the sacrifice. Then the old man, Nestor, the driver of chariots, gave gold, and the smith prepared it, and overlaid therewith the horns of the heifer, that the goddess might rejoice when she beheld the offering. And Stratius and goodly Echephron led the heifer by the horns, and Aretus came from the chamber, bringing them water for the hands in a basin embossed with flowers, and in the other hand he held barley grains in a basket; and Thrasymedes, stedfast in fight, stood by, holding in his hands a sharp axe, to fell the heifer; and Perseus held the bowl for the blood. Then the old man, Nestor, driver of chariots, began the opening rite of hand-washing and sprinkling with barley grains, and earnestly he prayed to Athene, cutting off as first offering the hair from the head, and casting it into the fire.

Now when they had prayed, and had strewn the barley grains, straightway the son of Nestor, Thrasymedes, high of heart, came near and dealt the blow; and the axe cut through the sinews of the neck, and loosened the strength of the heifer. Then the women raised the sacred cry, the daughters and the sons' wives and the revered wife of Nestor, Eurydice, the eldest of the daughters of Clymenus, and the men raised the heifer's head from the broad-wayed earth and held it, and Peisistratus,
τὴς δ' ἐπεὶ ἐκ μέλαν αἶμα ῥύη, λίπε δ' ὀστέα θυμός, 455 ἀϊψ' ἄρα μιν διέχειν, ἄφαρ δ' ἐκ μηρία τάμνου πάντα κατὰ μοῖραιν, κατὰ τε κνίσῃ ἐκάλυψαν δῖπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν. καὶ δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἰθοπά οἶνον λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460 αὐτὰρ ἐπεὶ κατὰ μὴρ' ἐκάη καὶ σπλάγχνα πάσαντο, μίστυλλόν τ' ἀρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἐπειραν, ὦπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσίν ἐχοντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη, Νέστορος ὀπλοτάτη θυγάτηρ Ηηληιάδαο. 465 αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαιῷ, ἀμφὶ δὲ μιν φάρος καλὸν βάλεν ἣδ' χιτῶνα, ἐκ ρ' ἀσαμίνθου βη δέμας ἀθανάτους ὀμοίος· πάρ δ' ὁ γε Νέστορ' ἰὼν κατ' ἀρ' ἔξετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ ὁπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470 δαὶνυνθ' ἐξόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὅρουτο οἶνον οἰνοχοῦντες ἐνὶ χρυσέοις δεπάεσσιν. αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητύος ἐξ ἔρου ἔντο, τῶνὶ δὲ μύθων ἥρχε Γερήνιος ἱππότα Νέστωρ· "Παῖδες ἐμοὶ, ἄγε Τηλεμάχῳ καλλίτριχας ὑπποῦς 475 ξεύξαθ' υφ' ἀρματ' ἄγοντες, ἵνα πρήσῃσιν ὁδὸιο."

'Ὡς ἐφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο, καρπαλίμως δ' ἐξεύξαν υφ' ἀρμασιν ὀκέας ὑπποῦς. ἐν δὲ γυνῇ ταμήν σῖτον καὶ οἶνον ἔθηκεν ὄψι τε, οἰα ἐδουσι διστρεφέες βασιλῆσιν. 480
leader of men, cut the throat. And when the black blood had flowed from her and the life had left the bones, at once they cut up the body and straight-way cut out the thigh-pieces all in due order, and covered them with a double layer of fat, and laid raw flesh upon them. Then the old man burned them on billets of wood, and poured over them sparkling wine, and beside him the young men held in their hands the five-pronged forks. But when the thigh-pieces were wholly burned, and they had tasted the inner parts, they cut up the rest and spitted and roasted it, holding the pointed spits in their hands.

Meanwhile the fair Polycaste, the youngest daughter of Nestor, son of Neleus, bathed Telemachus. And when she had bathed him and anointed him richly with oil, and had cast about him a fair cloak and a tunic, forth from the bath he came in form like unto the immortals; and he went and sat down by Nestor, the shepherd of the people.

Now when they had roasted the outer flesh and had drawn it off the spits, they sat down and feasted, and worthy men waited on them, pouring wine into golden cups. But when they had put from them the desire of food and drink, the horseman, Nestor of Gerenia, was first to speak, saying:

"My sons, up, yoke for Telemachus horses with beautiful mane beneath the car, that he may get forward on his journey."

So he spoke, and they readily hearkened and obeyed; and quickly they yoked beneath the car the swift horses. And the housewife placed in the car bread and wine and dainties, such as kings,

1 Others simply "with olive oil."
2 Or possibly "uprose to pour them wine."
ἀν δ’ ἀρα Τηλέμαχος περικαλλέα βῆσετο δίφρον.
pάρ δ’ ἀρα Νεστορίδης Πεισίστρατος, ὁρχαμος ἄνδρων,
ἐς δίφρον τ’ ἀνέβαινε καὶ ἡνία λάζετο χερσί,
μάστιξεν δ’ ἐλάαν, τῶ δ’ οὐκ ἀέκοντε πετέσθην
ἐς πεδίον, λιπέτην δὲ Πύλου αἲπτυ πτολιέθρον.
oὶ δὲ πανημέριοι σεῖον ξυγὸν ἀμφίς ἔχουτε.

Δύσετο τ’ ἥλιος σκιώνυτό τε πᾶσαι ἄγνιαί,
ἐς Φηρᾶς δ’ ἴκοντο Διοκλῆς ποτὶ δῶμα,
νιέος ’Ορτιλόχοιο, τὸν ’Αλφεῖος τέκε παῖδα.
ἐνθα δὲ νῦκτ’ ἀέσαν, ὅ δὲ τοῖς πάρ ἤγεινα θηκεν.

’Ημος δ’ ἡρυγέεια φάνη ροδοδάκτυλος ’Ηώς,
ἐπ'ος τε ξεύγωνυτ’ ἀνά θ’ ἀρματα ποικίλ’ ἔβαινον·
ἐκ δ’ ἐλασαν προθύρῳ καὶ αἰθούσῃς ἐριδούπου·
μάστιξεν δ’ ἐλάαν, τῶ δ’ οὐκ ἀέκοντε πετέσθην.
ἔσθι δ’ ἐς πεδίον πυρηφόρου, ἐνθα δ’ ἔπειτα
ἡμνὸν οὖδ’ νοὶ τοῖς γὰρ ὑπέκφερον ὥκες ἔπποι.
δύσετό τ’ ἥλιος σκιώνυτό τε πᾶσαι ἄγνιαί.

1 Line 493 is omitted in most MSS.
fostered of Zeus, are wont to eat. Then Tele-
machus mounted the beautiful car, and Peisistratus, 
son of Nestor, a leader of men, mounted beside him, 
and took the reins in his hands. He touched the 
horses with the whip to start them, and nothing 
loath the pair sped on to the plain, and left the 
steep citadel of Pylos. So all day long they shook 
the yoke which they bore about their necks. 
Now the sun set and all the ways grew dark. 
And they came to Pherae, to the house of Diocles, 
son of Ortilochus, whom Alpheus begot. There 
they spent the night, and before them he set the 
entertainment due to strangers. 
So soon as early Dawn appeared, the rosy-fingered, 
they yoked the horses and mounted the inlaid car, 
and drove forth from the gateway and the echoing 
portico. Then Peisistratus touched the horses with 
the whip to start them, and nothing loath the pair 
sped onward. So they came to the wheat-bearing 
plain, and thereafter pressed on toward their 
journey's end, so well did their swift horses bear 
them on. And the sun set and all the ways grew 
dark.
Οἱ δ’ ἵξουν κοίλην Δακεδαίμονα κητώσεσαν, πρὸς δ’ ἄρα δῶματ’ ἔλαυν Μενελάου κυδαλίμοιοι. τὸν δ’ εὑροῦν δαινύντα γάμον πολλοῖσιν ἔτησιν νίεοις ἦδε θυγατρὸς ἀμύμονος ὥς ἐνὶ οἴκῳ.

τὴν μὲν Ἀχιλλῆος ῥηξίμορος νιεῖ πέμπειν· ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἔξετέλειον. τὴν ἀρ’ ὃ ἐνθ’ ἅπασι καὶ ἀρμασὶ πέμπε νέεσθαι Μυρμιδόνων προτὶ ἁστὶ περικλυτόν, οἰσιν ἀνασσεν. νιεῖ δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην, ὅς οἱ τηλύκετος γένετο κρατέρος Μεγαπένθης ἐκ δούλης· Ἐλένη δὲ θεοὶ γόνον οὐκέτ’ ἐφαίνον, ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παίδ’ ἐρατεινὴν, Ἐρμιόνην, ἣ εἶδος ἐχει χρυσῆς Ἀφροδίτης. ὅς οἱ μὲν δαίνυντο καθ’ υψηρεφῆς μέγα δῶμα γείτονες ἦδε ἔταί Μενελάου κυδαλίμοιοι, περπόμενοι· μετὰ δὲ σφίν ἐμέλπετο θεῖος ἀοιδὸς φορμίξων, δοιῶ δὲ κυβιστητῆρε κατ’ αὐτοὺς, μολπὴς ἐξάρχοντος, ἐδίνευον κατὰ μέσσους.

1 ἐξάρχοντος: ἐξάρχοντες.
BOOK IV

And they came to the hollow land of Lacedaemon with its many ravines, and drove to the palace of glorious Menelaus. Him they found giving a marriage feast to his many kinsfolk for his noble son and daughter within his house. His daughter he was sending to the son of Achilles, breaker of the ranks of men, for in the land of Troy he first had promised and pledged that he would give her, and now the gods were bringing their marriage to pass. Her then he was sending forth with horses and chariots to go her way to the glorious city of the Myrmidons, over whom her lord was king; but for his son he was bringing to his home from Sparta the daughter of Alector, even for the stalwart Megapenthes, who was his son well-beloved, born of a slave woman; for to Helen the gods vouchsafed issue no more after that she had at the first borne her lovely child, Hermione, who had the beauty of golden Aphrodite. So they were feasting in the great high-roofed hall, the neighbours and kinsfolk of glorious Menelaus, and making merry; and among them a divine minstrel was singing to the lyre, and two tumblers whirled up and down through the midst of them, as he began his song.

1 I follow Buttmann in the rendering of this doubtful word. Suggested etymologies are not convincing. Others take the word to mean "grown big."
Τῶ δ᾽ αὐτ᾽ ἐν προθύροισι δόμων αὐτῷ τε καὶ ἦπερ, 20
Τηλέμαχος θ’ ἦρως καὶ Νέστωρος ἀγλαὸς νῖός,
στῆσαν ὁ δὲ προμολὼν ἵδετο κρείων Ἐτεωνεύς,
ὄτρηρος θεράπων Μενελάου κυδαλίμοιο,
βῆ δ᾽ ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
ἀγχοῦ δ᾽ ἱστάμενος ἔσεα πτερώευτα προσήδα.

“Εἰς νοῦν δὴ τινε τῶδε, διοπρεψ ὦ Μενέλαιο,
ἀνδρε δῶ, γενέθ ὃ Δίις μεγάλοιο ἐκτον.
ἀλλ᾽ εἶπ᾽, ἡ σφων καταλύσομεν ὅκεας ἵππους,
ἡ ἄλλον πέμπομεν ἰκανέμεν, ὃς κε φιλήσῃ.”

Τὸν δὲ μέγ᾽ χεῖρας προσέφη ξανθὸς Μενέλαιος.

"Οὐ μὲν νῆπιος ἥσθα, Βοηθοίδη Ἐτεωνεῦ,
τὸ πρὶν ἀτὰρ μὲν νῦν γε πάις ἡς νῆπια βάζεις.
ἡ μὲν δὴ νῶι ξενῆια πολλὰ φαγόντε
ἄλλων ἀνθρώπων δεῦρ᾽ ἱκόμεθ᾽, αὗ κέ ποθι Ζεὺς
ἐξόπισον περ παύσῃ οἰκύνοι. ἄλλα λυ᾽ ἵππους
ξείνων, ἐς δ᾽ αὐτοὺς προτέρω ἁγε θουνθηῆαι.

"Ὡς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ᾽ ἄλλους
ὄτρηροις θεράποντας ἀμα σπέσθαι ἐς αὐτῶ. 30
οἳ δ᾽ ἵππους μὲν λῦσαν ὑπὸ ξυγοῦ ἱδρώσυται,
καὶ τοὺς μὲν κατέδησαν ἐφ᾽ ἰππείηι κάπησι,
πάρ δ᾽ ἐβαλον ξειάς, ἀνά δὲ κρί λευκοὺ ἐμιξαν,
ἀρματα δ᾽ ἐκλινον πρὸς ἐνώπια παμφανώνυτα,
αὐτοὺς δ᾽ εἰσῆγον θείον δόμον. οἳ δὲ ἰδόντες
θαύμαξον κατὰ δῶμα διοπρέφος βασιλῆς·

"Ὡς τε γὰρ ἥσθι τῇλινι αὐγῃ πέλευ ἥ οὐθήνης
δῶμα καθ᾽ ὑφεραφεῖς Μενελάου κυδαλίμοιο.
αὐτὰρ ἔπει τάρτησαν ὀράμενοι ὀφθαλμοῖσιν,
ἐς ρ᾽ ὀσμίνθους βάντες ἐνξέστασα λουσαντο.
Then the two, the prince Telemachus and the glorious son of Nestor, halted at the gateway of the palace, they and their two horses. And the lord Eteoneus came forth and saw them, the busy squire of glorious Menelaus; and he went through the hall to bear the tidings to the shepherd of the people. So he came near and spoke to him winged words:

"Here are two strangers, Menelaus, fostered of Zeus, two men that are like the seed of great Zeus. But tell me, shall we unyoke for them their swift horses, or send them on their way to some other host, who will give them entertainment?"

Then, stirred to sore displeasure, fair-haired Menelaus spoke to him: "Aforetime thou wast not wont to be a fool, Eteoneus, son of Boethous, but now like a child thou talkest folly. Surely we two ate full often hospitable cheer of other men, ere we came hither in the hope that Zeus would hereafter grant us respite from sorrow. Nay, unyoke the strangers' horses, and lead the men forward into the house, that they may feast."

So he spoke, and the other hastened through the hall, and called to the other busy squires to follow along with him. They loosed the sweating horses from beneath the yoke and tied them at the stalls of the horses, and flung before them spelt, and mixed therewith white barley. Then they tilted the chariot against the bright entrance walls, and led the men into the divine palace. But at the sight they marvelled as they passed through the palace of the king, fostered of Zeus; for there was a gleam as of sun or moon over the high-roofed house of glorious Menelaus. But when they had satisfied their eyes with gazing they went into the polished baths and bathed.
τοὺς δ’ ἐπεῖ οὖν διμφαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
ἀμφὶ δ’ ἀρά χλαίνας οὐλας βάλων ἦδε χιτώνας,
ἐς ὡς θρόνους ἔξοντο παρ’ Ἀτρείδην Μενέλαον.
χέρινα δ’ ἀμφίπτολος προχόφῳ ἐπέχευεν φέρουσα
καλὴ χρυσεῖν ὑπὲρ ἀργυρέου λέβητος,
νύφασθαι: παρὰ δὲ ἔξεστὶν ἐτάνυσε τράπεζαν.
οἶτων δ’ αἴδοιχ ταμία παρέθηκε φέρουσα,
εἴδατα πόλλα ἐπιθείσα, χαριζομένη παρεόντων.
δαῖτρος δὲ κρεῖων πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δὲ σφί τίθει χρύσεια κύπελλα.\(^1\)
τὸ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος.

“Σίτων θ’ ἀπτεσθον καὶ χαίρετον. αὐτάρ ἐπειτα
δεῖτπνον πασσαμένω εἰρησόμεθ’, οἰ τινὲς ἔστον
ἀνδρῶν: οὗ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,
ἀλλ’ ἀνδρῶν γένος ἔστε διοτρέφεων βασιλῆων
σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιοῦσί τέκοιεν.”\(^2\)

“Ὡς φάτο, καὶ σφιν νῦτα βοῶς παρὰ πίνανα θήκεν
οὔτ’ ἐν χερσίν ἐλών, τὰ ρά οἱ γέρα πάρθεσαν αὐτῷ.
οἱ δ’ ἐπ’ ὕνειαθ’ ἐτοίμα προκείμενα χείρας ἱάλλον.
αὐτάρ ἐπεὶ πόσιος καὶ ἐδήτυος ἐξ ἐρόν ἐντο,
δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος νῦν,
ἀγχὶ σχὼν κεφαλῆν, ἵνα μῆ πευθοῖαθ’ οἱ ἄλλοι:

“Φράζεο, Νέστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκὸν τε στεροπῆν καὶ δώματα ἥχηντα
χρυσοῦ τ’ ἥλεκτρον τε καὶ ἀργυροῦ ἣδ’ ἐλέφαντος.

\(^1\) Lines 57 and 58 are omitted in many MSS.
\(^2\) Lines 62–4, rejected by Zenodotus, Aristophanes, and Aristarchus, are bracketed by many editors.
And when the maids had bathed them and anointed them with oil, and had cast about them fleecy cloaks and tunics, they sat down on chairs beside Menelaus, son of Atreus. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets. Then fair-haired Menelaus greeted the two and said:

"Take of the food, and be glad, and then when you have supped, we will ask you who among men you are; for in you two the breed of your sires is not lost, but ye are of the breed of men that are sceptred kings, fostered of Zeus; for base churls could not beget such sons as you."

So saying he took in his hands roast meat and set it before them, even the fat ox-chine which they had set before himself as a mess of honour. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, lo, then Telemachus spoke to the son of Nestor, holding his head close to him, that the others might not hear:

"Son of Nestor, dear to this heart of mine, mark the flashing of bronze throughout the echoing halls, and the flashing of gold, of electrum,\(^1\) of silver, and

\(^1\) Probably here the metal is meant, an alloy of gold and silver. In xv. 460 and xviii. 296 the word, in the plural, means "amber beads."
Ζηνός που τουίδε γ’ Ὄλυμπίου ἐνδοθεν αὐλή, ὦσα τάδ’ ἀσπετά πολλά· σέβας μ’ ἔχει εἰσορόωντα.”

Τοῦ δ’ ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος, καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Τέκνα φίλ’, ἢ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ’ ἔασιν ἀνδρῶν δ’ ἢ κέν τίς μοι ἐρήσισται, ἥ καὶ οὐκι, κτήμασιν. ἦ γὰρ πολλὰ παθῶν καὶ πόλλ’ ἐπαληθεῖς ἡγαγόμην ἐν νησὶ καὶ ὑγδοάτῳ ἔτει ἦλθον,

Κύπρου Φωικήν τε καὶ Αἰγυπτίους ἐπαληθεῖς, Ἀιδιόπας θ’ ἱκόμην καὶ Σιδώνίους καὶ Ἐρεμβοὺς καὶ Λιβύην, ὥν τ’ ἄρνες ἄφαρ κεραοὶ τελέθουσι. τρίς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἔνυιντον. ἐνθὰ μὲν οὔτε ἀναξ ἐπιδευθής οὔτε τι ποιμὴν τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖ γάλακτος, ἀλλ’ ἂι ἐπερέχουσιν ἐπιτηθαυνὸν γάλα θήσθαι. ἦσι ἐγὼ περὶ κείνα πολὺν βίοτον συναγείρων ἠλόμην, τῆς χρόνος ἀδελφεῖς ἀλλοις ἐπεφευν λάθρη, ἀνωστί, δόλῳ οὐλομένης ἀλόχοιο· ὃς οὖ τοι χαῖρων τοίς καὶ τετασσεῖν ἀνάσσω. καὶ ἐπατέρων τάδε μέλλετ’ ἀκονέμειν, οἳ τινὲς ὑμῖν εἰςιν, ἐπεὶ μᾶλα πολλὰ πάθουν, καὶ ἀπώλεσα οἶκον εὖ μᾶλα ναιετάοντα, κεχανδότα πολλα καὶ ἐσθλα. ὡν ὀφελοῦ τριτάτην περ ἔχων ἐν δώμασι μοῖραν ναιειν, οἳ δ’ ἀνδρες σὸν ἔμμεναι, οἳ τότ’ ὀλοντο ὸτοι ἐν εὐρείῃ ἑκας Ἄργεος ἰπποβότοιο.
of ivory. Of such sort, methinks, is the court of Olympian Zeus within, such untold wealth is here; amazement holds me as I look.”

Now as he spoke fair-haired Menelaus heard him, and he spoke and addressed them with winged words:

“Dear children, with Zeus verily no mortal man could vie, for everlasting are his halls and his possessions; but of men another might vie with me in wealth or haply might not. For of a truth after many woes and wide wanderings I brought my wealth home in my ships and came in the eighth year. Over Cyprus and Phoenicia I wandered, and Egypt, and I came to the Ethiopians and the Sidonians and the Erembi, and to Libya, where the lambs are horned from their birth. For there the ewes bear their young thrice within the full course of the year; there neither master nor shepherd has any lack of cheese or of meat or of sweet milk, but the flocks ever yield milk to the milking the year through. While I wandered in those lands gathering much livelihood, meanwhile another slew my brother by stealth and at unawares, by the guile of his accursed wife. Thus, thou mayest see, I have no joy in being lord of this wealth; and you may well have heard of this from your fathers, whosoever they may be, for full much did I suffer, and let fall into ruin a stately house and one stored with much goodly treasure. Would that I dwelt in my halls with but a third part of this wealth, and that those men were safe who then perished in the broad land of Troy far from horse-pasturing Argos.

1 So Aristotle understood the passage (H.A. viii. 28); Herodotus, on the contrary, took the meaning to be “begin at once to become horned” (iv. 29). Eustathius agrees with Herodotus.
άλλα ἐμπὶς πάντας μὲν ὀδυρόμενοι καὶ ἀχεῦνον
πολλάκις ἐν μεγάροις καθῆμενος ἡμετέροις
ἄλλοτε μὲν τε γόω φρένα τέρπομαι, ἄλλοτε δ' αὐτὲ
παύομαι· αἰμηρὸς δὲ κόρος κρυεροῖν γόοιο.

τῶν πάντων οὐ τόσον ὀδύρομαι, ἀχυρέως περ,
ὡς ἐνός, ὃς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδώδῃ
μνωμομένῳ, ἐπεὶ οὗ τοῖς Ἀχαϊῶν τόσο ἐμόγησεν,
ὅσο' ὁδυσεῖς ἐμόγησε καὶ ἦρατο. τῷ δ' ἀρ' ἐμελλεν
αὐτῷ κήδ' ἐσεσθαι, ἐμοι δ' ἄχος αἰὲν ἀλαστὸν
κεῖνον, ὅπως δὴ δηρὸν ἀποίχεται, οὐδὲ τι ἱδμεν,
ξώει δ' ἥ ἡ τέθυκεν. ὀδυρονται νῦ που αὐτὸν
Δαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχος θ', ὅν ἔλειπε νέον γεγαώτ' ἐνί οἶκῳ.'

"Ὡς φάτω, τῷ δ' ἀρα πατρὸς ὑφ' ἵμερον ὄρσε γόοιο.
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἄκουσας
χλαίων πορφυρέν τ' ὄφθαλμοῖν ἁνασχον
ἀμφοτέρησιν χερσῆ. νόησε δὲ μιν Μενέλαος,
μερμήριξε δ' ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν,
ἡ μὲν αὐτὸν πατρὸς ἐάσσει μυθοδήμαι
ἡ πρῶτ' ἐξερεότοι ἐκαστά τε πειρήσαιτο.

'Ησο ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
ἐκ δ' Ἐλένης θαλάμωι θυνόδειος ψυρόραου
ἡλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἐεικῳδια.
τῇ δ' ἀρ' άμ' Ἀδρήστῃ κλισίῃν εὐτυκότοιο ἐθηκεν,
Ἀλκιππη δὲ τάπητα φέρεν μάλακον ἐρόιοι,
Φυλὼ δ' ἀργύρεου τάλαρον φέρε, τὸν οἱ ἐδῳκεν
'Ἀλκάνδρῃ, Πολύβου ὀδάμα, ὃς ἐναὶ ἐνὶ Ὄηβης
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And yet, though I often sit in my halls weeping and sorrowing for them all—one moment indeed I ease my heart with weeping, and then again I cease, for men soon have surfeit of chill lament—yet for them all I mourn not so much, despite my grief, as for one only, who makes me to loathe both sleep and food, when I think of him; for no one of the Achaeans toiled so much as Odysseus toiled and endured. But to himself, as it seems, his portion was to be but woe, and for me there is sorrow never to be forgotten for him, in that he is gone so long, nor do we know aught whether he be alive or dead. Mourned is he, I ween, by the old man Laertes, and by constant Penelope, and by Telemachus, whom he left a new-born child in his house."

So he spoke, and in Telemachus he roused the desire to weep for his father. Tears from his eyelids he let fall upon the ground, when he heard his father's name, and with both hands held up his purple cloak before his eyes. And Menelaus noted him, and debated in mind and heart whether he should leave him to speak of his father himself, or whether he should first question him and prove him in each thing.

While he pondered thus in mind and heart, forth then from her fragrant high-roofed chamber came Helen, like Artemis of the golden arrows; 1 and with her came Adraste, and placed for her a chair, beautifully wrought, and Alcippe brought a rug of soft wool and Phylo a silver basket, which Alcandre had given her, the wife of Polybus, who dwelt in Thebes.

1 The common meaning of ἡλακάτη is "distaff," but Hesychius glosses χρυσηλάκατος by καλλίτοξος: ἡλακάτη γὰρ ὁ τοξικὸς κάλαμος.
Διγνπτής, ὁθι πλείστα δόμοις ἐν κτήματα κεῖται.
ὅς Μενέλαῳ δῶκε δύ᾽ ἀργυρεάς ἀσαμίθους,
δοιοὺς δὲ τρίτοδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ᾽ αὖθ᾽ Ἐλένη ἄλοχος πόρε κάλλιμμα δῶρα
χρυσέν τ᾽ ἡλακάτην τάλαρόν θ᾽ ὑπόκυκλον ὑπασσεῖν
ἀργύρεον, χρυσῷ δ᾽ ἐπὶ χείλεα κεκράντο.
τὸν ρά οἱ ἀμφίπολοι Φυλὸς παρέθηκε φέρουσα
νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ᾽ αὐτῷ
ἡλακάτη τετάνυστο ἱδυφεῖς εἴρος ἔχουσα.
ἀυτίκα δ᾽ ἡ γ᾽ ἐπέεσσι πόσιν ἔρεειν ἕκαστα·
"Ἰδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἴδε
ἀνδρῶν εὐχετόνται ἰκανέμεν ἧμέτερον δῶ·
ψεύσομαι ἡ ἐτυμὸν ἐρέω; κέλεται δὲ μὲ θυμός.
οὔ γάρ πῶ τινὰ φημὶ ἐοικότα ὅδε ἱδέσθαι
οὔτ᾽ ἀνδρί οὔτε γυναῖκα, σέβας μ᾽ ἔχει εἰσορώσαν,
ὡς ὧδ᾽ Ὅδυσσῆς μεγαλήτορος ὑπ᾽ ἐοίκε,
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαδὸτ᾽ ἐνὶ οἶκῳ
κείνος ἀνήρ, ὅτ᾽ ἐμείο κυνώπιδος ἐἶνεκ᾽ Ἀχαῖοι
ήλθεθ᾽ ὑπὸ Τροίην πόλεμον θρασύν ὀρμαίνοντες."
Τὴν δ᾽ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"Οὔτω νῦν καὶ ἐγὼ νοεῶ, γύναι, ὡς σὺ ἔσικεσ·
κείνον γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες
ὀφθαλμῶν τε βολαὶ κεφάλι ὑ᾽ ἐφύπερθε τε χαίται.
καὶ νῦν ἡ τοι ἐγώ μεμνημένος ἄμφ᾽ Ὅδυσῆς
μυθεόμην, ὅσα κείνος οἰκύσας ἐμόγησεν
ἄμφ᾽ ἔμοι, αὐτὰρ ὁ πικρὸν ὑπ᾽ ὀφρύσι δάκρυντο ἐβε,
χλαίναν πορφυρέην ἀντ᾽ ὀφθαλμοῦν ἀνασχων."

1 πικρὸν: πικρόν.
of Egypt, where greatest store of wealth is laid up in men’s houses. He gave to Menelaus two silver baths and two tripods and ten talents of gold. And besides these, his wife gave to Helen also beautiful gifts,—a golden distaff and a basket with wheels beneath did she give, a basket of silver, and with gold were the rims thereof gilded. This then the handmaid, Phylo, brought and placed beside her, filled with finely-spun yarn, and across it was laid the distaff laden with violet-dark wool. So Helen sat down upon the chair, and below was a footstool for the feet; and at once she questioned her husband on each matter, and said:

“Do we know, Menelaus, fostered of Zeus, who these men declare themselves to be who have come to our house? Shall I disguise my thought, or speak the truth? Nay, my heart bids me speak. For never yet, I declare, saw I one so like another, whether man or woman—amazement holds me, as I look—as this man is like the son of great-hearted Odysseus, even Telemachus, whom that warrior left a new-born child in his house, when for the sake of shameless me ye Achaeans came up under the walls of Troy, pondering in your hearts fierce war.”

Then fair-haired Menelaus answered her: “Even so do I myself now note it, wife, as thou markest the likeness. Such were his feet, such his hands, and the glances of his eyes, and his head and hair above. And verily but now, as I made mention of Odysseus and was telling of all the woe and toil he endured for my sake, this youth let fall a bitter tear from beneath his brows, holding up his purple cloak before his eyes.”

1 Others render, “were finished.”
Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἡγίδα. 155

"Ατρείδη Μενέλαε διστρέφεσ, ὀρχαμε λαῶν, κεῖνον μὲν τοι ὅδ' οὐδ' έτήτυμον, ὡς ἀγορεύεις· ἄλλα σαϊφρων ἔστι, νεμεσσάται δ' εἰνι θυμῷ ὃδ' ἐλθὼν τὸ πρῶτον ἐπέσβολίας ἀναφάινειν ἀντα σέθεν, τοῦ νῦι θεοῦ δς τερπόμεθ' αὐδῇ. 160
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἵππότα Νέστωρ
tῷ ἀμα πομπῶν ἐπεσθαὶ· ἐέλδετο γάρ σε ἱδέσθαι, ὅφρα οἱ ἦ τι ἔτος ὑποθήσεαι ἥ τι ἔργον.

πολλὰ γὰρ ἀλγε' ἔχει πατρὸς πάϊς οἰχομένῳ ἐν μεγάροις, ὥς μη ἄλλοι ἀοσσητήρες ἐώσιν, ὡς νῦν Ἑλεμάχῳ ὃ μεν οἰχεῖται, οὔδε οἱ ἄλλοι εἰσ' οἱ κεν κατὰ δῆμον ἀλάλκουν κακότητα."

Τὸν δ' ἀπαμείβομενος προσέφη ξανθὸς Μενέλαος· 165

"Ω τότοι, ἦ μάλα δὴ φίλου ἀνέρος οὐδ' ἐμὸν δῶ ἰκεθ', ὃς εἶνεκ' ἐμεῖο πολέας ἐμόγησεν ἄεθλον·

καὶ μιν ἐφῆν ἐλθόντα φιλησέμεν ἐξοχον ἄλλων Ἄργειων, εἴ νῦν ὑπείρ ἀλα νόστον ἐδώκε

νησίθι θοῇς γενέσθαι 'Ολύμπιος εὐρύστα Ζεύς.

καὶ κέ οἱ "Ἄργει νάσσα πόλιν καὶ δώματ' ἔτευξα,

ἐξ Ἡθάκης ἀγαγὼν σὺν κτῆμασι καὶ τέκει ὃ 170
καὶ πᾶσιν λαοῖς, μίαν πόλιν ἐξαλαπάξας,

ἀ' περιανεῖασε, ἀνάσσονται δ' ἐμοὶ αὐτῷ.

καὶ κε θάμ' ἐνθάδ' ἐόντες ἐμισγομέθ' οὔδε κεν ἥμεας ἄλλο διέκρινεν φίλεοντε τε τερπομένω τε,
πρὸν γ' οτε δὴ θανάτου μέλαν νέφος ἀμφεκάλυψεν. 180

ἀλλὰ τὰ μὲν που μέλλειν ἀγάσσεσθαι θεὸς αὐτός,

ὄς κεῖνον δύστηνον ἀνόστημον οἴον ἐθηκεν."
Then Peisistratus, son of Nestor, answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, his son indeed this youth is, as thou sayest. But he is of prudent mind and feels shame at heart thus on his first coming to make a show of forward words in the presence of thee, in whose voice we both take delight as in a god's. But the horseman, Nestor of Gerenia, sent me forth to go with him as his guide, for he was eager to see thee, that thou mightest put in his heart some word or some deed. For many sorrows has a son in his halls when his father is gone, when there are none other to be his helpers, even as it is now with Telemachus; his father is gone, and there are no others among the people who might ward off ruin."

Then fair-haired Menelaus answered him and said: "Lo now, verily is there come to my house the son of a man well-beloved, who for my sake endured many toils. And I thought that if he came back I should give him welcome beyond all the other Argives, if Olympian Zeus, whose voice is borne afar, had granted to us two a return in our swift ships over the sea. And in Argos I would have given him a city to dwell in, and would have built him a house, when I had brought him from Ithaca with his goods and his son and all his people, driving out the dwellers of some one city among those that lie round about and obey me myself as their lord. Then, living here, should we oftentimes have met together, nor would aught have parted us, loving and joying in one another, until the black cloud of death enfolded us. Howbeit of this, methinks, the god himself must have been jealous, who to that hapless man alone vouchsafed no return."
"Ως φάτο, τοίσι δὲ πᾶσιν υφ’ ἵμερον ὅρσε γόοιο.
κλαίε μὲν Ἄργειή Ἑλένη, Δίως ἐκγεγανία,
κλαίε δὲ Τηλέμαχος τε καὶ Ἀτρέιδης Μενέλαος,
oúδ’ ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχειν ὀσσε·
μυῆσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
tόν ρ’ Ἡοὺς ἔκτεινε φαεινῆς ἀγλαδὸς υἱὸς·
tοῦ ὁ γ’ ἐπιμνησθεὶς ἔπεα πτερόεντ’ ἀγόρευεν·

"Ἀτρέιδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι
Νέστωρ φάσχ’ ὦ γέρων, ὅτ’ ἐπιμνησαίμεθα σεῖο
οἶσιν ἐνὶ μεγάροις, καὶ ἀλλήλους ἑρείομεν.
καὶ νῦν, εἰ τί ποι ἔστι, πίθοιο μοι· οὐ γὰρ ἐγὼ γε
tέρπομ’ ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἕως
ἐσσεται ἠργένειαι· νεμεσσωμαί γε μὲν οὐδὲν
κλαίειν ὦς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.
tοῦτὸ νῦ καὶ γέρας οἰον ὄξυροις βροτοῖς,
κείρασθαι τε κόμην βαλέειν τ’ ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθυμηκεν ἄδελφεος, οὐ τι κάκιστος
Ἀργεῖων· μέλλεις δὲ σὺ ἱδμεναι· οὐ γὰρ ἐγώ γε
ἡμτη’ οὐδὲ ἵδουν. περὶ δ’ ἀλλαί φασὶ γενέσθαι
Ἀντιλόχοιν, πέρι μὲν θείειν ταχὺν ἢδὲ μαχητὴν."

Τὸν δ’ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"’Ω φίλ’, ἐπεὶ τόσα εἶπες, ὅσ’ ἂν πεπνυμένος ἀνὴρ
ἐπου καὶ βέξειε, καὶ ὅς προγενέστερος εῦπ
tοίου γὰρ καὶ πατρός, ὦ καὶ πεπνυμένα βάξεις,
μεία δ’ ἀρίγνωτος γόνος ἀνέρος ὥ τε Κρονιῶν
ὀλβον ἐπικλώση γαμέοντι τε γεινομένῳ τε,
ὡς νῦν Νέστορι δῶκε διαμπερῆς ἐματα πάντα

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So he spoke, and in them all aroused the desire of lament. Argive Helen wept, the daughter of Zeus, Telemachus wept, and Menelaus, son of Atreus, nor could the son of Nestor keep his eyes tearless. For he thought in his heart of peerless Antilochus, whom the glorious son of the bright Dawn had slain. Thinking of him, he spoke winged words:

"Son of Atreus, old Nestor used ever to say that thou wast wise above all men, whenever we made mention of thee in his halls and questioned one another. And now, if it may in any wise be, hearken to me, for I take no joy in weeping at supper time,—and moreover early dawn will soon be here. I count it indeed no blame to weep for any mortal who has died and met his fate. Yea, this is the only due we pay to miserable mortals, to cut the hair and let a tear fall from the cheeks. For a brother of mine, too, is dead, nowise the meanest of the Argives, and thou mayest well have known him. As for me, I never met him nor saw him; but men say that Antilochus was above all others pre-eminent in speed of foot and as a warrior."

Then fair-haired Menelaus answered him and said: "My friend, truly thou hast said all that a wise man might say or do, even one that was older than thou; for from such a father art thou sprung, wherefore thou dost even speak wisely. Easily known is the seed of that man for whom the son of Cronos spins the thread of good fortune at marriage and at birth, even as now he has granted to Nestor throughout all his days continually that he should

1 i.e. Memnon, leader of the Ethiopians.
2 Others render, "after supper"; but see 213.
3 Possibly, "shall serve for that" (Merry), with which cf. 214; but see xv. 50.
αὐτοῦ μὲν λιπαρῶς υἱρασκέμεν ἐν μεγάροισιν, 210
υίας αὖ πινυτοὺς τε καὶ ἐγχεσιν εἶναι ἀρίστους.
ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐπύχθη,
δόρποι δ' ἐξαύτες μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
χευάντων. μύθοι δὲ καὶ ἡῳθεν περὶ ἐσονταί
Τηλεμάχῳ καὶ ἐμοὶ διαιτήμενε ἀλλήλοισιν."

"Ως ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχενεν,
ὄρτηρος θεράπων Μενελάου κυδαλίμου.
οἱ δ' ἐπὶ ὀνείαθ' ἐτοίμα προκείμενα χεῖρας ἰαλλοῦν.

"Ενθ' αὖτ' ἄλλ' ἐνόησ' Ἐλένη Διὸς ἐκχεγανία·
αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἐνθεν ἐπινον,
νηπευθές τ' ἀχολόν τε, κακῶν ἐπίληθον ἀπάντων.
ὁς τὸ καταβρόξευν, ἐπὶν κρητῆρι μυγείᾳ,
οὐ κεν ἐφημερίος γε βάλοι κατὰ δάκρυ παρειῶν,
οὐδ' εἰ οἱ κατατεθαινή μῆτηρ τε πατήρ τε,
οὐδ' εἰ οἱ προπάροιθεν ἀδελφῶν ἡ φίλον υίὸν
χαλκῷ δηνόμεν, ὁ δ' ὀφθαλμοῖς ὀρφανοῦ.
τῶν Διὸς θυγάτηρ ἔχε φάρμακα μητίδεων,
ἐσθλά, τὰ οἱ Πολύδαμμα πόρεν, Θόνος παράκοιτις
Ἀγνυττῆ, τῇ πλείοντα φέρει ξείδωρος ἁρουρα
φάρμακα, πολλά μὲν ἐσθλά μεμυγμένα πολλά δὲ

λυγρά·

ἴητρος δὲ ἐκαστός ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἢ γὰρ Παιήνον ἐστὶ γενέθλης.
αὐτὰρ ἐπειρ' ἐνέργηε κέλευσε τε οἰνοχοήσαι,
ἐξαύτες μύθοισιν ἀμείβομενη προσέειπεν·

"Ἀτρείδη Μενελαε διοσθρεφῆς ὡδὲ καὶ οἰδὲ
ἀνδρῶν ἐσθλῶν παιδεῖς· ἀυτὰρ θέος ἀλλοτε ἀλλῷ

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himself reach a sleek old age in his halls, and that his sons in their turn should be wise and most valiant with the spear. But we will cease the weeping which but now was made, and let us once more think of our supper, and let them pour water over our hands. Tales there will be in the morning also for Telemachus and me to tell to one another to the full.”

So he spoke, and Asphalion poured water over their hands, the busy squire of glorious Menelaus. And they put forth their hands to the good cheer lying ready before them.

Then Helen, daughter of Zeus, took other counsel. Straightway she cast into the wine of which they were drinking a drug to quiet all pain and strife, and bring forgetfulness of every ill. Whoso should drink this down, when it is mingled in the bowl, would not in the course of that day let a tear fall down over his cheeks, no, not though his mother and father should lie there dead, or though before his face men should slay with the sword his brother or dear son, and his own eyes beheld it. Such cunning drugs had the daughter of Zeus, drugs of healing, which Polydamna, the wife of Thon, had given her, a woman of Egypt, for there the earth, the giver of grain, bears greatest store of drugs, many that are healing when mixed, and many that are baneful; there every man is a physician, wise above human kind; for they are of the race of Paeon. Now when she had cast in the drug, and had bidden pour forth the wine, again she made answer, and said:

"Menelaus, son of Atreus, fostered of Zeus, and ye that are here, sons of noble men—though now to
Ζεύς ἀγαθὸν τε κακὸν τε δίδοι· δύναται γὰρ ἄπαντα· ἥ τοι νῦν δαίμονει καθήμενοι ἐν μεγάροις καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω. πάντα μὲν οὐκ ἂν ἔγο μυθήσομαι οὐδ’ ὄνομήνω, ὀσσοὶ 'Οδυσσῆος ταλασίφρονος εἰσὶν ἄεθλοι· ἀλλ’ οἶον τόδ’ ἔρεξε καὶ ἐτηκ καρτερὸς ἀνήρ δήμῳ ἐν Τρώων, ὃθι πάσχετε πήματ' Ἀχαιῶι. αὐτὸν μὲν πληγήσω ἀεικελήσι δαμάσσας, σπέιρα κάκ’ ἀμφ’ ὄρμοις βαλῶν, οἰκῆ οἰκώς, ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγιμων· ἀλλ’ δ’ αὐτὸν φωτὶ κατακρύπτων ἦσκε, δέκτη, ὃς οὐδὲν τοίος ἔην ἐπὶ νησίων Ἀχαιῶι. τῷ ἱκελος κατέδυ Τρώων πόλιν, οἱ δ’ ἀβάκησαν πάντες· ἐγὼ δὲ μιν οἶη ἀνέγυνον τοῖον οὗντα, καὶ μιν ἀνηρότων· ὅ δ’ κερδοσύνη ἀλεεινεν. ἀλλ’ ὅτε δὴ μιν ἔγω λόεον καὶ χρῖον ἐλαιῷ, ἀμφὶ δὲ εἴματα ἔσσα καὶ ὁμοσα καρτερὸν ὅρκον μὴ μὲν πρὶν Ὀδυσσῆα μετὰ Τρώεσο’ ἀναφήναι, πρὶν γε τὸν ἐς νηᾶς τε θοᾶς κλισίας τ’ ἀφικέσθαι, καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶι. πολλοὺς δὲ Τρώων κτεῖνας ταναήκει χαλκῷ ἡλθε μετ’ Ἀργεῖους, κατὰ δὲ φρόνιμ ἦγαγε πολλὴν. ἐνθ’ ἀλλαί Τρωαῖ λίγ’ ἐκώκνουν· αὐτὰρ ἐμὸν κήρ χαίρ’, ἐπεὶ ἦδη μοι κραδίη τέτραπτο νέεσθαι ἄψ οἰκόνδ’, ἀτηθ δὲ μετέστειν, ἣν Ἀφροδίτη δῶχ’, ὅτε μ’ ἦγαγε κείσε φίλης ἀπὸ πατρίδος αἰνῆς,
one and now to another Zeus gives good and ill, for he can do all things,—now verily sit ye in the halls and feast, and take ye joy in telling tales, for I will tell what fitteth the time. All things I cannot tell or recount, even all the labours of Odysseus of the steadfast heart; but what a thing was this which that mighty man wrought and endured in the land of the Trojans, where you Achaeans suffered woes! Marring his own body with cruel blows, and flinging a wretched garment about his shoulders, in the fashion of a slave he entered the broad-wayed city of the foe, and he hid himself under the likeness of another, a beggar, he who was in no wise such an one at the ships of the Achaeans. In this likeness he entered the city of the Trojans, and all of them were but as babes. I alone recognised him in this disguise, and questioned him, but he in his cunning sought to avoid me. Howbeit when I was bathing him and anointing him with oil, and had put on him raiment, and sworn a mighty oath not to make him known among the Trojans as Odysseus before that he reached the swift ships and the huts, then at length he told me all the purpose of the Achaeans. And when he had slain many of the Trojans with the long sword, he returned to the company of the Argives and brought back plentiful tidings. Then the other Trojan women wailed aloud, but my soul was glad, for already my heart was turned to go back to my home, and I groaned for the blindness that Aphrodite gave me, when she led me thither from my dear native land, forsaking my

1 The rare word ἄβαλλῃςαν seems literally to mean "could say naught"; cf. νηπιδηςω.
Παίδα τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὐ τεν δεύμενον, οὔτ' ἀρ φρένας οὔτε τι εἴδος·

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος: 265
"Ναι δὴ ταύτα γε πάντα, γύναι, κατὰ μόδιαν ἔειπες.
ἡδη μὲν πολέων ἐδάνην βουλήν τε νόον τε
ἀνδρῶν ἦρων, πολλὴν δ' ἐπελήλυθα γαῖαι·
ἀλλ' οὔ πω τοιότουν ἔγω θὸν ὀφθαλμοῦσιν,
οἶον Ὀδυσσῆος ταλασίφρονος ἐσκε φίλον κήρ.
οἶον καὶ τὸδ ἐρέξε καὶ ἐτήλ καρτερὸς ἀνήρ
ἵπτω ἐνὶ ἕσσω, ὦ ἐνήμεθα πάντες ἀριστοι
Ἀργείων Τρόωσι φόνον καὶ κήρα φέροντες.
ἡλθες ἐπείται σὺ κεῖσε· κελευσέμεναι δε σ' ἐμελλε
dαίμων, ὃς Τρόωσιν ἐβούλετο κύδος ὅρέξαι·
καὶ τοι Δηφόβος θεοεἴκελος ἐσπετ' ἱοῦσῃ.
τρὶς δὲ περίστειξας κοίλον λόχον ἀμφαφόωσα,
ἐκ δ' ὀνομακλήδην Δαναών ὀνόμαξες ἀρίστους,
pάντων 'Ἀργείων φωνὴν ἵσκον' ἀλόχοισιν.
αὐτάρ ἔγω καὶ Τυδείδης καὶ δῖος Οδυσσεύς
ἡμενοὶ ἐν μέσσοις ἀκούσαμεν ὡς ἔβοησας.
νῷ μὲν ἀμφοτέρω μενεήμαμεν ὀμηθέντε
ἡ ἐξελθέμεναι, ἡ ἐνδοθεν αἰτ' ὑπακούσαι
ἀλλ' Ὀδυσσεύς κατέρυκε καὶ ἐσχέθεν ἕμενων περ.
ἐνθ' ἄλλοι μὲν πάντες ἀκὰν ἔσαν ὅπες Ἀχαιῶν,
"Ἀντικλος δὲ σὲ γ' οἶος ἀμέλφασθαι ἐπέέσσων
ἡθελεν. ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πέζευν
νωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαιοὺς·
τόφαρ δ' ἐχ', ὅφρα σε νόσφιν ἀπήγαγε Παλλᾶς
Ἀθήνη·

Τὸν δ' αὐ Τηλέμαχος πεπυμένον ἀντίον ηύδα· 290
"Ἀτρείδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἀλγιον' οὗ γὰρ οἱ τι τάδ' ἱρκεσε λυγρὸν ὀλέθρον,
child and my bridal chamber, and my husband, a man who lacked nothing, whether in wisdom or in comeliness."

Then fair-haired Menelaus answered her and said: "Aye verily, all this, wife, hast thou spoken aright. Ere now have I come to know the counsel and the mind of many warriors, and have travelled over the wide earth, but never yet have mine eyes beheld such an one as was Odysseus of the steadfast heart. What a thing was this, too, which that mighty man wrought and endured in the carven horse, wherein all we chiefs of the Argives were sitting, bearing to the Trojans death and fate! Then thou camest thither, and it must be that thou wast bidden by some god, who wished to grant glory to the Trojans, and godlike Deiphobus followed thee on thy way. Thrice didst thou go about the hollow ambush, trying it with thy touch, and thou didst name aloud the chieftains of the Danaans by their names, likening thy voice to the voices of the wives of all the Argives. Now I and the son of Tydeus and goodly Odysseus sat there in the midst and heard how thou didst call, and we two were eager to rise up and come forth, or else to answer straightway from within, but Odysseus held us back and stayed us, despite our eagerness. Then all the other sons of the Achaeans held their peace, but Anticlus alone was fain to speak and answer thee; but Odysseus firmly closed his mouth with strong hands, and saved all the Achaeans, and held him thus until Pallas Athene led thee away."

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, all the more grievous is it; for in no wise did this ward
οὐδ' εἰ οἱ κραδῖν ἔν τοῖς ἑνὸδον ἤευν.
ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἣμεάς, ὁφρα καὶ ἣδη ὑπνω ὑπὸ γλυκερὰ ταρπώμεθα κοιμηθέντες.”

"Ως ἐφατ', Ἀργείη δ' Ἐλενή δμωνίσει κέλευσεν δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ἰήγεα καλὰ πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας, χλαίνας τ' ἐνδέμναι οὐλας καθύπερθεν ἐσασθαί.
αἰ δ' ἵσαν ἐκ μεγάρου δᾶος μετὰ χερσὶν ἔχουσαι, δέμνα δὲ στορέσαν· ἐκ δὲ ξείνους ἄγεν κήρυξ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχος θ' ἤρως καὶ Νέστορος ἀγαλᾶος υἱός·
Ἀτρεΐδης δὲ καθεῦδε μυχὸ δόμου ψηλοίο
πάρ δ' Ἐλενὴ τανῦπτεπλος ἐλέξατο, δία γυναικῶν.

"Ἡμος δ' ἠργείνευα φάνη ῥοδοδάκτυλος Ἡώς,
ἀρνυτ' ἄρ' ἐξ εὐνήψι βοη̊ν ἄγαθος Μενέλαιος
eἰματα ἐσαμένας, περὶ δὲ ξίφος ὄξυ θέτ' ὄμωι,
pοσσὶ δ' ὑπὸ λιπαροῖς ὕδησατο καλὰ πέδιλα,
βὴ δ' ἵμεν ἐκ θαλάμῳ θεόν ἐναλίγκιος ἀντίνθι,
Τηλεμάχῳ δὲ παρίζευν, ἔπος τ' ἐφατ' ἕκ τ' ὄνομαζεν
"Τίππε δὲ σε χρειῶ δεῦρ' ἡγαγε, Τηλέμαχ' ἤρως,
ἐς Δακεδαίμονα δίαν, ἐπ' εὐρέα νῦτα θαλάσσης;
δήμιον ἥ ἰδιον; τόδε μοι νημερτές ἐνύστασεν."

Τὸν δ' ἀὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
"Ἀτρεΐδη Μενέλαε διοτρεφέσ, ὀρχαμε λαών,
ὗλουν, εἰ τινὰ μοι κληῆδόνα πατρὸς ἐνύσποις.
ἐσθιέται μοι οἴκους, ὀλωλε δὲ πίονα ἔργα,
δυσμενέων δ' ἀνδρῶν πλείως δόμος, οἳ τέ μοι αἰεί
off from him woeful destruction, nay, not though the heart within him had been of iron. But come, send us to bed, that lulled now by sweet sleep we may rest and take our joy.”

Thus he spoke, and Argive Helen bade her handmaids place bedsteads beneath the portico, and to lay on them fair purple blankets, and to spread thereover coverlets, and on these to put fleecy cloaks for clothing. But the maids went forth from the hall with torches in their hands and strewed the couch, and a herald led forth the guests. So they slept there in the fore-hall of the palace, the prince Telemachus and the glorious son of Nestor; but the son of Atreus slept in the inmost chamber of the lofty house, and beside him lay long-robed Helen, peerless among women.

So soon as early Dawn appeared, the rosy-fingered, up from his bed arose Menelaus, good at the war-cry, and put on his clothing. About his shoulders he slung his sharp sword, and beneath his shining feet bound his fair sandals, and went forth from his chamber like unto a god to look upon. Then he sat down beside Telemachus, and spoke, and addressed him:

“What need has brought thee hither, prince Telemachus, to goodly Lacedaemon over the broad back of the sea? Is it a public matter, or thine own? Tell me the truth of this.”

Then wise Telemachus answered him: “Menelaus, son of Atreus, fostered of Zeus, leader of hosts, I came if haply thou mightest tell me some tidings of my father. My home is being devoured and my rich lands are ruined; with men that are foes my house is filled, who are ever slaying my thronging...
μήλ' ἀδινὰ σφάξουσι καὶ εἰλίποδας ἐλικας βοῦς, 320
μητρός ἐμῆς μνηστήρες ύπέρβιον ὦβριν ἐχοντες.
tούνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἰ' ἑθέλησθα
κείνου λυγρὸν ὄλεθρον ἐνιστεὶν, εἰ ποὺ ὀπωπᾶς
ὀφθαλμοίσι τεοίσιν ἥ ἅλλον μύθον ἄκουσας
πλαξομένου· περὶ γὰρ μὲν ὀξυρὸν τέκε μῆτηρ. 325
μηδὲ τι μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαιρων,
ἀλλ' εὔ μοι κατάλεξον ὄπως ἵντησας ὀπωτὶς.
λίσσομαι, εἰ ποτὲ τοῖ τι πατὴρ ἐμὸς, ἔσθλος 'Ὀδυσσεὺς
ἡ ἕπος ἥ τι ἔργον ὑποστάς ἐξετέλεσσε
δήμῳ ἐν Τρώων, οἴθι πάσχετε πήματ' Ἀχαιοί, 330
τῶν νῦν μοι μὴσαι, καὶ μοι νημερτές ἐνίστες."

Τὸν δὲ μέγ' ὄχθησας προσέφη ξανθὸς Μενέλαος:
"'Ὤ πότοι, ἢ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνὴ
ἡθελον εὐνηθήναι ἀνάλκιδες αὐτοὶ ἐόντες.
ὡς δ' ὄπτοτ' ἐν ἔσυλόχῳ ἠλαφὸς κρατερῷο λέοντος 335
νεβροὺς κοιμήσασα νεγυνεέας γαλαθηνοὺς
κυνμοὺς ἐξερέησι καὶ ἄγκεα ποιήνεντα
βοσκομένη, ὅ δ' ἐπείτα ἐν ἐνασιλυθεὶν εὐνὴν,
ἀμφοτέρους δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,
ὡς 'Ὀδυσσεὺς κείνουσιν ἀεικέα πότμον ἐφήσει. 340
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ 'Απόλλων,
τοῖσ εὼν, οἷος ποτ' ἐνυκτιμένη ἐνὶ Δέσβῳ
ἐξ ἔριδος Φιλομηλείδη ἐπάλαισεν ἀναστάς,
καὶ δ' ἐβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
τοῖος ἐὼν μνηστήρσιν ὀμιλήσειεν 'Ὀδυσσεύς· 345
sheep and my sleek kine of shambling gait, even the wooers of my mother, overweening in their insolence. Therefore am I now come to thy knees, if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it haply with thine own eyes, or didst hear from some other the story of his wanderings; for beyond all men did his mother bear him to sorrow. And do thou no wise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the truth."

Then, stirred to sore displeasure, fair-haired Menelaus spoke to him: "Out upon them, for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thicket-lair of a mighty lion a hind has laid to sleep her new-born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the two\(^1\) lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, O father Zeus and Athene and Apollo, that in such strength as when once in fair-established Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achaeans rejoiced, even in such strength Odysseus might come among the wooers; then

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\(^1\) The Greek seems to denote a pair of fawns, the slaying taking place in the absence of the hind; cf. *Iliad*, xi. 113 ff. Others assume that the dual means "both hind and fawns."
πάντες κ’ ὦκύμοροι τε γενοίατο πικρόγαμοι τε. ταῦτα δ’ α μ’ εἰρωτᾶς καὶ λίσσεαι, οὐκ ἂν ἦγο γε ἀλλα παρεξ εἴποιμι παρακλιδόν, οὐδ’ ἀπατήσω, ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτής, τῶν οὐδέν τοι ἦγο κρύψω ἐπος οὐδ’ ἐπικεύσω.

"Ἀιγύπτω μ’ ἔτι δεύρο θεοὶ μεμάωτα νέεσθαι ἔσοχον, ἐπεὶ οὐ σφών ἔρεξα τελησάς ἐκατόμβας. οἰ δ’ αἰεὶ βούλουτο θεοὶ μεμνήσθαι ἐφετμέων.νῆσος ἐπειτὰ τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ Ἀιγύπτου προπάροιθε, Φάρου δὲ ἐ εἰκλησκουσί, τόσον ἄνευθ’ ὁσον τε πανημερή γλαφυρὴ νηῆς ἠμυνεν, ἦ λιγυς οὗρος ἐπιπνεῖσιν ὅπισθεν· ἐν δὲ λιμὴν ἐὔρομος, ὅθεν τ’ ἀπὸ νῆς ἠσάς ἐς πόντου βάλλουσιν, ἀφυσάμενοι μέλαν ὕδωρ.

ἐνθα μ’ ἐείκοσιν ἦματ’ ἔχον θεοὶ, οὐδὲ ποτ’ οὗροι πνεύοντες φαίνονθ’ ἀλιαέες, οἱ βά τε νηῶν πομπῆς γήγονται ἐπ’ εὐρέα νῶτα θαλάσσης. καὶ νῦ κεν ἡμα πάντα κατέφθιτο καὶ μενε’ ἀνδρῶν, εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ’ ἐσάωσε, Πρωτέος ἰφθίμου θυγάτηρ ἄλιου γέροντος,

Εἰδοθέν· τῇ γάρ ρα μάλιστα γε θυμὸν ὅρινα. ἢ μ’ οὐρ ἔρροντι συνήντετο νόσφιω ἔταιρων· αἰεὶ γάρ περὶ νήσου ἀλώμενοι ἰχθυνάσκουν γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός. ἢ δὲ μεν ἄγχι στᾶσα ἐπος φάτο φώνησεν τε·

1 Line 353, rejected by Zenodotus, is bracketed by many editors.  
2 μ’ ἐσάωσε: μ’ ἐλέησε.

1 Or possibly “the river Aegyptus” (cf. line 477). Homer has no other name for the Nile.
should they all find swift destruction and bitterness in their wooing. But in this matter of which thou dost ask and beseech me, verily I will not swerve aside to speak of other things, nor will I deceive thee; but of all that the unerring old man of the sea told me not one thing will I hide from thee or conceal.

"In Egypt,\(^1\) eager though I was to journey hither, the gods still held me back, because I offered not to them hecatombs that bring fulfilment, and the gods ever wished that men should be mindful of their commands. Now there is an island in the surging sea in front of Egypt, and men call it Pharos, distant as far as a hollow ship runs in a whole day when the shrill wind blows fair behind her. Therein is a harbour with good anchorage, whence men launch the shapely ships into the sea, when they have drawn supplies of black\(^2\) water. There for twenty days the gods kept me, nor ever did the winds that blow over the deep spring up, which speed men's ships over the broad back of the sea. And now would all my stores have been spent and the strength of my men, had not one of the gods taken pity on me and saved me, even Eidothea, daughter of mighty Proteus, the old man of the sea; for her heart above all others had I moved. She met me as I wandered alone apart from my comrades, who were ever roaming about the island, fishing with bent hooks, for hunger pinched their bellies; and she came close to me, and spoke, and said:

\(^2\) The epithet "black" is applied to water in deep places, where the light cannot reach it, and to water trickling down the face of a rock covered with lichens (Iliad, xvi. 4 ff.).
"Νηπίος εἰς, ὁ ξείνε, λίθν τόσον ἦδε χαλίφρων, ἢ ἐκών μεθεῖς καὶ τέρπεαι ἀλγεα πάσχον; ὡς δὴ δήθ' ἐν γῆςφ ἑρύκεαι, οὐδὲ τι τέκμωρ εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταῖρων.'

"Ὡς ἐφατ', αὐτάρ ἐγὼ μιν ἄμειβόμενος προσέειπον'

'Εκ μὲν τοι ἐρέω, ἡ τίς σὺ πέρ ἐσσι θεᾶων, 376
ὡς ἐγὼ οὗ τι ἐκών κατερύκομαι, ἀλλὰ νυ μέλλω ἀθανάτους ἀλτεσθαί, οὐ οὐρανον εὐρίν ἑχουσιν. ἀλλὰ σὺ πέρ μοι εἰπέ, θεοὶ δὲ τε πάντα ἵσσας, ὃς τίς μ' ἄθανάτων πεδάς καὶ ἐδησε κελεύθου, νόστον θ', ὡς ἐπὶ πόντου ἔλευσομαι ἰχθυόεντα.'

"Ὡς ἐφάμην, η δ' αὐτίκ' ἄμειβετο δία θεᾶων'

'Τουγάρ ἐγὼ τοι, ξείνε, μαλ' ἀτρεκέως ἀγορεύσω. πωλείταί τις δεύρο γέρων ἀλιος νημερτήσ' ἄθανατος Πρωτεύς Αἰγύπτιος, ὃς τε θαλάσσης πάσης βένθεα οἴδε, Ποσειδάνων ὕποδμός· τὸν δὲ τ' ἐμὼν φασίν πατέρ' ἐμμεναί ἦδε τεκέσθαι. τὸν γ' εἰ πως σὺ δύναιο λοχησάμενος λελαβέσθαι, ὃς κέν τοι εὔπησιν ὀδὸν καὶ μέτρα κελεύθου νόστον θ', ὡς ἐπὶ πόντου ἔλευσεαι ἰχθυόεντα. 380
καὶ δὲ κέ τοι εὔπησι, διοτρεφέσι, αἰ κ' ἑθέλησθα, ὅτι τοι ἐν μεγαροίσι κακοῦ τ' ἀγαθόν τε τέτυκται οἰχομένου σέθεν δολιχὴν ὀδὸν ἀργαλέην τε.'

"Ὡς ἐφατ', αὐτάρ ἐγὼ μιν ἄμειβόμενος προσέειπον'

'Αὐτή νῦν φράζει σὺ λόχον θείου γέροντος, 395
μὴ πῶς με προϊδὸν ἧ προδαείς ἀλέηται· ἀργαλέος γὰρ τ' ἑστὶ θεὸς βροτῷ ἀνδρὶ δαμηναι.'

134
"'Art thou so very foolish, stranger, and slack of wit, or art thou of thine own will remiss, and hast pleasure in suffering woes? So long art thou pent in the isle and canst find no sign of deliverance, and the heart of thy comrades grows faint.'

"So she spoke, and I made answer and said: 'I will speak out and tell thee, whosoever among goddesses thou art, that in no wise am I pent here of mine own will, but it must be that I have sinned against the immortals, who hold broad heaven. But do thou tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the teeming deep.'

"So I spoke, and the beautiful goddess straightway made answer: 'Then verily, stranger, will I frankly tell thee all. There is wont to come hither the unerring old man of the sea, immortal Proteus of Egypt, who knows the depths of every sea, and is the servant of Poseidon. He, they say, is my father that begat me. If thou couldst in any wise lie in wait and catch him, he will tell thee thy way and the measure of thy path, and of thy return, how thou mayest go over the teeming deep. Aye, and he will tell thee, thou fostered of Zeus, if so thou wilt, what evil and what good has been wrought in thy halls, while thou hast been gone on thy long and grievous way.'

"So she spoke, and I made answer and said: 'Do thou thyself now devise a means of lying in wait for the divine old man, lest haply he see me beforehand and being ware of my purpose avoid me. For hard is a god for a mortal man to master.'

1 Lit. "'appointed end.'"
"Ως ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο διὰ θεῶν. Ὁ τοιγάρ ἐγὼ τοι, ξείνες, μάλ' ἀπρεκέως ἀγορεύως. ἦμος δ' ἡλίος μέσον οὐρανὸν ἀμφιβεβήκη, τῆμος ἄρ' ἐξ ἄλος εἰςι γέρων ἄλος νημερτής πνοίῃ ὑπὸ Ζεφύρου μελαήν φρικὶ καλυφθεῖς, ἐκ δ' ἑλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν. ἀμφὶ δὲ μιν φόκαι νέποδες καλῆς ἀλοσύδνης ἀθρόαι εὐδοσίωσιν, πολιής ἄλος ἐξαναδύσαι, πικρῶν ἀποπνείουσαι ἄλος πολυβενθέος ὅμίν. ἐνθα σ' ἐγὼν ἀγαγοῦσα ἀμ' ἥοι φαινομένηφιν εὐνάσω ἔξεινος· σὺ δ' ἐν κρίνασθαι έταίροις τρεῖς, οἳ τοι παρὰ νηυσῖν εὐσέλμοιςιν ἀριστοι. πάντα δὲ τοι ἐρέω ὀλοφώια τοῖο γέροντος. φώκας μὲν τοι πρῶτον ἀριθμῆσει καὶ ἐπεισίν· αὐτάρ ἐπὴν πάσας πεμπάσσεται ἣδε ἱδηταί, λέξεται ἐν μέσησι νομεύς ὅς πώεσι μὴλὼν. τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἱδησθε, καὶ τὸτ' ἐπειθ' ὑμῖν μελέτῳ κάρτος τε βίη τε, αὖθι δ' ἔχειν μεμαώτα καὶ ἐσσύμενον περ ἀλύξαι. πάντα δὲ γυγνομένος πειρήσεται, ὡς' ἐπὶ γαῖαν ἐρπετὰ γίγνονται, καὶ ὦδωρ καὶ θεσπιδαῖς πῦρ· ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν. ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι, τοῖος ἐὼν οἶον κε κατευνηθέντα ἱδησθε, καὶ τὸτε δὴ σχέσθαι τε βίης λύσαι τε γέροντα, ἦρως, εἴρεσθαι δὲ, θεῶν ὄς τίς σε χαλέπτει, νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεσαι ἰχθυόεντα.  

1 ξείνε: ταίτα.
“So I spoke, and the beautiful goddess straightway made answer: ‘Then verily, stranger, will I frankly tell thee all. When the sun hath reached mid heaven, the unerring old man of the sea is wont to come forth from the brine at the breath of the West Wind, hidden by the dark ripple. And when he is come forth, he lies down to sleep in the hollow caves; and around him the seals, the brood of the fair daughter of the sea, sleep in a herd, coming forth from the gray water, and bitter is the smell they breathe of the depths of the sea. Thither will I lead thee at break of day and lay you all in a row; for do thou choose carefully three of thy companions, who are the best thou hast in thy well-benched ships. And I will tell thee all the wizard wiles of that old man. First he will count the seals, and go over them; but when he has told them all off by fives, and beheld them, he will lay himself down in their midst, as a shepherd among his flocks of sheep. Now so soon as you see him laid to rest, thereafter let your hearts be filled with strength and courage, and do you hold him there despite his striving and struggling to escape. For try he will, and will assume all manner of shapes of all things that move upon the earth, and of water, and of wondrous blazing fire. Yet do ye hold him unflinchingly and grip him yet the more. But when at length of his own will he speaks and questions thee in that shape in which you saw him laid to rest, then, hero, stay thy might, and set the old man free, and ask him who of the gods is wroth with thee, and of thy return, how thou mayest go over the teeming deep.’
“'Ως εἰποῦσ' υπὸ πόντου ἑδύσετο κυμαῖνοντα. αὐτὰρ ἐγὼν ἐπὶ νήας, ὅθι ἐστασαν ἐν ψαμάθοισιν, ἢια. πολλὰ δὲ μοι κραδίῃ πόρφυρε κιόντι. αὐτὰρ ἐπεὶ δεῖ ἐπὶ νήα κατηλυθὼν ἣδὲ θάλασσαν, δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἠλυθεν ἀμβροσίῃ νῦξ. δὴ τότε κοιμήθημεν ἐπὶ ῥηγμώνι θαλάσσης. ἢμος δ' ἤριγενεία φάνη ροδοδάκτυλος Ἡώς, καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυτοροι ἤμα,pολλὰ θεοὺς γουνοῦμενος: αὐτὰρ ἐταίρους τρεῖς ἀγον, οἷς μάλιστα πεποίθεα πᾶςαν ἐπὶ ίθών. "Τόφρα δ' ἂρ' ἡ γ' ύποδύσα θαλάσσης εὐρέα κόλποι τέσσαρα φωκάων ἐκ πόντου δέρματ' ἐνείκε. πάντα δ' ἔσαν νεόδαρτα: δόλον δ' ἐπεμῆδετο πατρί. εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας' ἀλίγησιν ἦστο μένουσ'. ἡμεῖς δὲ μάλα σχεδὸν ἠλθομεν αὐτῆς: ἐξείης δ' εὔνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστῳ. ἐνθα κεν' αἰνότατος λόχος ἐπλετο: τείρε γὰρ αἰνῶς φωκάων ἀλιατρεφέων ὀλοώτατος ὀδυμή- τίς γάρ κ' εἰναλίῳ παρὰ κήτει κοιμηθεῖν; ἀλλ' αὐτὴ ἐσάσωσε καὶ ἐφράσατο μέγ' ὀνειαρ' ἀμβροσίην ὑπὸ ρώνα ἐκάστῳ θῆκε φέρονα τὸν μᾶλα πνείουσαν, ὀλέσσε δὲ κήτεος ὀδυμήν. πᾶσαν δ' ἡοίναν μένομεν τετλητή τυμῷν. φῶκαι δ' ἔξ ἄλος ἠλθοὺν ἀολλέες. αἱ μὲν ἔπειτα ἐξῆς εὐνάζοντο παρὰ ῥηγμώνι θαλάσσης. ἔδιως δ' ὁ γέρων ἠλθὲν τέξ ἄλος, εὑρέ δὲ φῶκας ζατρέφας, πᾶσας δ' ἂρ' ἐπφόχετο, λέκτο δ' ἀριθμὸν ἐν δ' ἠμέας πρῶτους λέγε κήτεσιν, οὐδὲ τι θυμῷ.

1 ἐνθα κεν: κεῖθε δὴ.
“So saying she plunged beneath the surging sea, but I went to my ships, where they stood on the sand, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I went along the shore of the broad-wayed sea, praying earnestly to the gods; and I took with me three of my comrades, in whom I trusted most for every adventure.

“She meanwhile had plunged beneath the broad bosom of the sea, and had brought forth from the deep the skins of four seals, and all were newly flayed; and she devised a plot against her father. She had scooped out lairs in the sand of the sea, and sat waiting; and we came very near to her, and she made us to lie down in a row, and cast a skin over each. Then would our ambush have proved most terrible, for terribly did the deadly stench of the brine-bred seals distress us—who would lay him down by a beast of the sea?—but she of herself delivered us, and devised a great boon; she brought and placed ambrosia of a very sweet fragrance beneath each man’s nose, and destroyed the stench of the beast. So all the morning we waited with steadfast heart, and the seals came forth from the sea in throngs. These then laid them down in rows along the shore of the sea, and at noon the old man came forth from the sea and found the fatted seals; and he went over all, and counted their number. Among the creatures he counted us first, nor did his heart guess that there was guile; and
ωσθη δόλον εἶναι ἐπείτα δὲ λέκτο καὶ αὐτὸς.

ήμεῖς δὲ ἱάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χειρας
βάλλομεν ὅπου ὁ γέρων δολίης ἐπελήθητο τέχνης.

ἀλλ' ἦ τοι πρώτιστα λέων γένες ἡγεῖν ἡγέεισα,
αὐτάρ ἐπείτα δράκων καὶ πάρδαλις ἦ̣δε μέγας σὺς
γύνευτο δ' ὑγρὸν ύδωρ καὶ δένδρεον ψυπέτηλον.

ήμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμό.

ἀλλ' ὅτε δ' ὅ άνιας' ὁ γέρων ὀλοφώια εἰδῶς,
καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσεῆπτε:

"Τὸς νῦτοι, Ἀτρέος νιή, θεῖων συμφράσσατο βουλᾶς

ὁφρα μ' ἔλοις ἄκοντα λοχησάμενος; τέο σε χρή;

"Ὡς ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσεύδποιν.

Ὀίσθα, γέρον, τί με τάντα παράτροπέων ἐρεείνεις; ὡς δὴ δὴθ' εὖ νήσῳ ἐρύκομαι, ὅπερ τε τέκμωρ

ἐυρέμεναι δύναμαι, μινύθει δὲ μοι ἐνδοθεν ἡτορ.

ἀλλὰ σὺ πέρ μοι εἰπέ, θεοὶ δὲ τε πάντα ὕσασιν,

ὅς τίς μ' ἄθανάτων πεδάς καὶ ἔδηςε κελεύθου,

νόστον θ', ὡς ἔπι πόντων ἐλεύσομαι ἵχθυόεντα.

"Ὡς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσεύδπεν.

Ἀλλὰ μᾶλ' ὄφελλες Διί τ' ἀλλοισίν τε θεοίσι

ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὁφρα τάχιστα

σὴν ἐς πατρίδι ἱκοίο πλέων ἐπὶ οἴνοπα πόντων.

οὐ γὰρ τοι πρὶν μοῖρα φίλους τ' ἱδεῖν καὶ ἱκέσθαι

οἰκὸν ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαϊάν,

πρὶν γ' ὅτ' ἂν Ἀἰγύπτου, διυπέτεος ποταμοῖο,

ἀντὶς ύδωρ ἐλθῆς ῥέξὶς θ' ἱερὰς ἐκατόμβας

ἀθανάτους θεοίσι, τοῖς οὐρανῶν εὐρὺν ἐχούσι,

καὶ τότε τοι δῷσοσιν ὄδὸν θεοὶ, ἄν σὺ μενοῦνας.'

1 ἐρεείνεις Aristarchus: ἀγορεύεις.
then he too laid him down. Thereat we rushed upon him with a shout, and threw our arms about him, nor did that old man forget his crafty wiles. Nay, at the first he turned into a bearded lion, and then into a serpent, and a leopard, and a huge boar; then he turned into flowing water, and into a tree, high and leafy; but we held on unflinchingly with steadfast heart. But when at last that old man, skilled in wizard arts, grew weary, then he questioned me, and spoke, and said:

"'Who of the gods, son of Atreus, took counsel with thee that thou mightest lie in wait for me, and take me against my will? Of what hast thou need?"

"So he spoke, and I made answer, and said: 'Thou knowest, old man—why dost thou seek to put me off with this question?—how long a time I am pent in this isle, and can find no sign of deliverance, and my heart grows faint within me. But do thou tell me—for the gods know all things—who of the immortals fetters me here, and has hindered me from my path, and tell me of my return, how I may go over the teeming deep.'"

"So I spoke, and he straightway made answer, and said: 'Nay, surely thou oughtest to have made fair offerings to Zeus and the other gods before embarking, that with greatest speed thou mightest have come to thy country, sailing over the wine-dark sea. For it is not thy fate to see thy friends, and reach thy well-built house and thy native land, before that thou hast once more gone to the waters of Aegyptus, the heaven-fed river, and hast offered holy hecatombs to the immortal gods who hold broad heaven. Then at length shall the gods grant thee the journey thou desirest.'

141
"Ως ἐφατ', αὐτὰρ ἡμοὶ γε κατεκλάσθη φίλον ἢτορ, οὐνεκά μ' αὐτίς ἀνωγεν ἐπ' ἑροειδέα πόντον Ἀἰγυπτόνδ' ἵναι, δολιχήν ὅδ' ἀργαλένν τε. ἀλλ' καὶ ὃς μύθοισιν ἁμειβόμενοι προσέειπον·

"Ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις. ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, ἥ πάντες σὺν νυσίν ἀπημονες ἐλθον 'Αχαιοί, οὐς Νέστωρ καὶ ἑγὼ λίπομεν 'Τροίθηθεν ἱόντες, ἦ τις ὀλετ' ὀλέθρῳ ἄδευκεί ἢς ἐπὶ νῆσος ἦ' φίλων ἐν χεραίν, ἐπεὶ πόλεμον τολύπευσεν.'

"Ως ἐφάμην, ὃ δ' ἐν 'ἀτίκ' ἁμειβόμενοι προσέειπον· Ἀτρείδη, τί με ταῦτα διείρεις, οὔδε τί σε χρή ἴδμεναι, οὔδε δαήναι ἐμὸν νόσον· οὔδε σε φημὶ δὴν ἀκλαυτὸν ἐσεσθαί, ἐπὶν ἐν πάντα πῦθηαι. πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· ἀρχοὶ δ' αὐ δῶν μοῦνοι 'Αχαιῶν χαλκοχιτῶν ἐν νόστῳ ἀπόλοντο· μάχη δ' ἐν τε καὶ σὺ παρῆσθα. εἰς δ' ἐτὶ που ξώδς κατερύκεται εὐρέι πόντῳ.

"Αἰας μὲν μετὰ νυσὶ δάμη δολιχηρέτμοισι. Γυρηγίν μιν πρώτα Ποσειδάων ἐπέλασσεν πέτρησιν μεγάλησι καὶ ἐξεσάωσε θαλάσσης· καὶ νῦ κεν ἐκφυγε κῆρα καὶ ἐχθρόμενός περ 'Αθῆνη, εὶ μὴ ὑπερφιάλον ἔπος ἐκβαλε καὶ μέγ' ἀάσθη· φη'ρ' ἀείκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης. τοῦ δὲ Ποσειδάων μεγαλ' ἐκλυνεν αὐδήσαντος· αὐτίκ' ἐπείτα τρίαιναν ἔλων χεροὶ στιβαρῆσιν ἡλασε Γυραιῆν πέτρην, ἀπὸ δ' ἐσχισεν αὐτήν· καὶ τὸ μὲν αὐτόθι μείνε, τὸ δὲ τρύφος ἐμπεσε πόντῳ,
"So he spoke, and my spirit was broken within me, for that he bade me go again over the misty deep to Aegyptus, a long and weary way. Yet even so I made answer, and said:

"'All this will I perform, old man, even as thou dost bid. But come now, tell me this, and declare it truly. Did all the Achaeans return unscathed in their ships, all those whom Nestor and I left, as we set out from Troy? Or did any perish by a cruel death on board his ship, or in the arms of his friends, when he had wound up the skein of war?'

"So I spoke, and he straightway made answer, and said: 'Son of Atreus, why dost thou question me of this? In no wise does it behove thee to know, or to learn my mind; nor, methinks, wilt thou long be free from tears, when thou hast heard all aright. For many of them were slain, and many were left; but two chieftains alone of the brazen-coated Achaeans perished on their homeward way (as for the fighting, thou thyself wast there), and one, I ween, still lives, and is held back on the broad deep.

"'Aias truly was lost amid his long-oared ships. Upon the great rocks of Gyrae Poseidon at first drove him, but saved him from the sea; and he would have escaped his doom, hated of Athene though he was, had he not uttered a boastful word in great blindness of heart. He declared that it was in spite of the gods that he had escaped the great gulf of the sea; and Poseidon heard his boastful speech, and straightway took his trident in his mighty hands, and smote the rock of Gyrae and clove it in sunder. And one part abode in its place, but the sundered part fell into the sea, even that on
Unless we accept the tradition which places the home of Thyestes (and Aegisthus) in Cythera (though Aegisthus was
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which Aias sat at the first when his heart was greatly blinded, and it bore him down into the boundless surging deep. So there he perished, when he had drunk the salt water.

"But thy brother escaped, indeed, the fates and shunned them with his hollow ships, for queenly Hera saved him. But when he was now about to reach the steep height of Malea, then the storm-wind caught him up and bore him over the teeming deep, groaning heavily, to the border of the land, where aforetime Thyestes dwelt, but where now dwelt Thyestes' son Aegisthus. But when from hence too a safe return was shewed him, and the gods changed the course of the wind that it blew fair, and they reached home, then verily with rejoicing did Agamemnon set foot on his native land, and he clasped his land and kissed it, and many were the hot tears that streamed from his eyes, for welcome to him was the sight of his land. Now from his place of watch a watchman saw him, whom guileful Aegisthus took and set there, promising him as a reward two talents of gold; and he had been keeping guard for a year, lest Agamemnon should pass by him unseen, and be mindful of his furious might. So he went to the palace to bear the tidings to the shepherd of the people, and Aegisthus straightway planned a treacherous device. He chose out twenty men, the best in the land, and set them to lie in wait, but on the further side of the hall he bade prepare a feast. Then he went with chariot and horses to summon Agamemnon, shepherd of the people, his mind pondering a dastardly deed. So at this time in Mycenae), we must understand this phrase to mean the Argolic promontory.

45
τὸν δ’ οὐκ εἶδότ’ ὀλέθρον ἀνήγαγε καὶ κατέπεφνεν
δειπνίσσας, ὡς τίς τε κατέκτανε βοῶν ἐπὶ φάτνῃ.
οὐδὲ τις Ἀτρείδεων ἐτάρων λίπεθ’ οὐ οἱ ἐποντο,
οὐδὲ τις Αἰγύπτου, ἀλλ’ ἔκταθεν ἐν μεγάροισιν.

"Ὡς ἔφατ', αὐτάρ ἐμοὶ γε κατεκλάσθη φίλον ἠτορ,
κλαῖον δ' ἐν ψαμάθοις καθήμενος, οὐδὲ νῦ μοι κήρ
ἡθελ’ ἐτι ξῶειν καὶ ὅραν φάος ἰελίοιο.

αὐτάρ ἐπεὶ κλαῖον τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσείπευ τέρων ἀλίος νημερτής∙

"Μηκέτι, Ἀτρέας νυ, πολὺν χρόνον ἀσκελές οὕτω
κλαῖ', ἐπεὶ οὐκ ἀνυσίν τινα δήμεν' ἀλλὰ τάχιστα
πείρα ὅπως κεν δὴ σὴν πατρίδα γαίαν ἤκηαι.

ἡ γὰρ μιν ξώον γε κιχήσει, ἢ κεν Ὀρέστης
κτείνειν ύποφάμενος, σὺ δὲ κεν τάφον ἀντιβολήσαις.'

"Ὡς ἔφατ', αὐτάρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὕτις ἐνι στήθεσι καὶ ἀχυμενῷ περ ἴανθθη,
καὶ μιν φωνῆσας ἔπεα πτερόεντα προσηύδων' 550

"Τούτους μὲν δὴ οἴδα. σὺ δὲ τρίτον ἄνδρ’ ὀνόμαζε,
ὡς τίς ἐτι ξώος κατερύκεται εὔρει πόντῳ
ἡ θανών. ἐθέλω δὲ καὶ ἀχυμμενός περ ἀκούσαι.' 1

"Ὡς ἐφάμην, ὃ δὲ μ’ αὐτίκ’ ἀμειβόμενος προσείπευ

Τίδος Λαέρτεω, Ἰθάκη ἕνι οἰκία ναῖον· 555

τὸν δ’ οἶδον ἐν νῆσῳ θαλερὸν κατὰ δάκρυ χέοντα,
νύμφης ἐν μεγάροις Καλυψοῦ, ἢ μιν ἀνάγκη
ἰσχει. ὃ δ’ οὖ δύναται ἡν πατρίδα γαίαν ἰκέσθαι
οὐ γὰρ οἱ πάρᾳ νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἱ κεν μιν πέμποιεν ἐπὶ εὐρέα νότα θαλάσσης. 560

1 Line 553 was rejected by all ancient critics.
he brought him up all unaware of his doom, and when he had feasted him he slew him, as one slays an ox at the stall. And not one of the comrades of the son of Atreus was left, of all that followed him, nor one of the men of Aegisthus, but they were all slain in the halls.'

"So he spoke, and my spirit was broken within me, and I wept, as I sat on the sands, nor had my heart any longer desire to live and to behold the light of the sun. But when I had had my fill of weeping and writhing, then the unerring old man of the sea said to me:

"'No more, son of Atreus, do thou weep long time thus without ceasing, for in it we shall find no help. Nay, rather, with all the speed thou canst, strive that thou mayest come to thy native land, for either thou wilt find Aegisthus alive, or haply Orestes may have forestalled thee and slain him, and thou mayest chance upon his funeral feast.'

"So he spoke, and my heart and spirit were again warmed with comfort in my breast despite my grief, and I spoke, and addressed him with winged words:

"'Of these men now I know, but do thou name the third, who he is that still lives, and is held back upon the broad sea, or is haply dead. Fain would I hear, despite my grief.'

"So I spoke, and he straightway made answer, and said: 'It is the son of Laertes, whose home is in Ithaca. Him I saw in an island, shedding big tears, in the halls of the nymph Calypso, who keeps him there perforce, and he cannot come to his native land, for he has at hand no ships with oars and no comrades to send him on his way over the broad
σοί δ' ού θέσφατον ἔστι, διοτρεφής ὁ Μενέλαε,
"Αργεῖ ἐν ἱπποβότῳ θανέειν καὶ πότιμον ἐπισπεῖν,
ἀλλὰ σ' ἐς Ἡλύσιον πεδίον καὶ πείρατα γαῖς ἀθάνατον πέμφουσιν, θὶ ξανθός 'Ραδάμανθυς,
τῇ περ ῥήστῃ βιοτῇ πέλει ἀνθρώποισιν.' 565
οὐ νιφετὸς, οὔτ' ἄρ χειμῶν πολὺς οὔτε ποτ' ὀμβρος,
ἀλλ' αἰεὶ Ζεφύρῳ λυγὺ πνείοντος ἄητας
'Ὠκεανὸς ἄνισσιν ἀναψύχειν ἀνθρώποις
οὔνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Δίος ἔσσι.'

"Ὡς εἰπὼν ὑπὸ πόντου ἐδύσετο κυμαίνοντα. 570
αὐτὰρ ἔγων ἐπὶ νῆας ἄμ' ἀντιθέους ἐτάροισιν ἥμια, πολλὰ δὲ μοι κραδίῃ πόρφυρε κιόντι.
αὐτὰρ ἐπεὶ ρ' ἐπὶ νῆα κατηλθομεν ἣδε θάλασσαν,
δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἠλυθεν ἀμβροσίη νῦξ,
δὴ τότε κοιμήθημεν ἐπὶ ρηγμώιν θαλάσσης. 575
ἡμος δ' ἠργύρευεα φάνῃ ῥοδοδάκτυλος Ἡώς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰσ ἀλα διὰν,
ἐν δ' ἑστοις τιθέμεσθα καὶ ἰστία νησίων ἐσῆς,
ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κλήσει καθιζον.
ἐξής δ' ἐξόμενοι πολιῆν ἀλα τύπτουν ἐρετμοῖς. 580
ἀψ δ' εἰς Ἀλυγυπτοῦ διιπετέος ποταμοῖο
στῆσα νέας, καὶ ἔρεξα τελησσάς ἐκατόμβασ.
αὐτὰρ ἐπεὶ κατέπαυσα θεών χόλον αἰέν ἔοντων,
χεὺ 'Αγαμέμνονι τύμβον, ἵν' ἄσβεστον κλέος εἴη.
ταῦτα τελευτήσας νεόμην, ἔδοσαν δὲ μοι οὐρον
ἀθάνατοι, τοῖς μ' θέα φίλην ἐς πατρίδ' ἔπεμψαν. 585
ἀλλ' ἂγε νῦν ἐπὶμεινον ἐνι μεγάροισιν ἐμοίσιν,
ὅφρα κεν ἐνδεκάτη τε δυσδεκάτη τε γένηται:
καὶ τότε σ' εὑ πέμψω, δῶσω δὲ τοι ἀγλαὰ δῶρα,
back of the sea. But for thyself, Menelaus, fostered of Zeus, it is not ordained that thou shouldst die and meet thy fate in horse-pasturing Argos, but to the Elysian plain and the bounds of the earth will the immortals convey thee, where dwells fair-haired Rhadamanthus, and where life is easiest for men. No snow is there, nor heavy storm, nor ever rain, but ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to men; for thou hast Helen to wife, and art in their eyes the husband of the daughter of Zeus.'

"So saying he plunged beneath the surging sea, but I went to my ships with my godlike comrades, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, our ships first of all we drew down to the bright sea, and set the masts and the sails in the shapely ships, and the men, too, went on board and sat down upon the benches, and sitting well in order smote the grey sea with their oars. So back again to the waters of Aegyptus, the heaven-fed river, I sailed, and there moored my ships and offered hecatombs that bring fulfilment. But when I had stayed the wrath of the gods that are forever, I heaped up a mound to Agamemnon, that his fame might be unquenchable. Then, when I had made an end of this, I set out for home, and the immortals gave me a fair wind, and brought me swiftly to my dear native land. But come now, tarry in my halls until the eleventh or the twelfth day be come. Then will I send thee forth with honour and
πρεῖς ἵππους καὶ δίφρον ἐὔξουν· αὐτὰρ ἔπειτα δόσῳ καλὸν ἀλεισον, ἵνα σπένδησθα θεοῖς αἰθανάτοις ἐμέθεν μεμνημένος ἡματα πάντα." 590
Τὸν δ᾿ αὐ Τηλέμαχος πεπνυμένοις ἀντίον ἡώδα· "Ἄτρείδη, μὴ δὴ με πολὺν χρόνον ἐνθάδ’ ἔρυκε. καὶ γὰρ κ’ εἰς ἐνιαυτὸν ἐγὼ παρὰ σοὶ γ’ ἀνεχοίμην ἡμενος, οὔδε κέ μ’ οἶκον ἑλοι πόθοσ οὔδε τοκήνων· αἰνῶς γὰρ μύθουσιν ἐπεσσὶ τε σοῦσιν ἀκούων τέρπομαι. ἀλλ’ ἥδη μοι ἀνιάξουσιν ἐταῖροι ἐν Πύλω ἡγαθεί· σὺ δὲ με χρόνον ἐνθάδ’ ἐρύκεις. δὼρον δ᾿ ὅττι κέ μοι δοίης, κειμήλιον ἔστω· ἵππους δ᾿ εἰς ἸΘάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ ἐνθάδε λείψω ἀγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις εὐρέοι, ὃ ἐνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον πυρὸι τε χειαὶ τε ἱδ’ εὐρυφνές κρί λευκόν. ἐν δ᾿ ἸΘάκη οὔτ’ ἀρ δρόμοι εὐρέες οὔτε τι λειμών· 600 αἰγίβωτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο. οὐ γὰρ τις νῆσων ἵππηλατος οὐδ’ ἐνλείμων, αἱ θ’ ἀλλ’ κεκλίαται ἸΘάκη δὲ τε καὶ περὶ πασέων.” Ὡς φάτο, μείδησεν δὲ βοὴν ἄγαθος Μενέλαιος, χειρὶ τε μιν κατέρεξεν ἔπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαζεν· 610 "Ἄλματος εἰς ἄγαθοιο, φίλου τέκος, οἳ ἄγορεύεις· τοῦ γάρ ἐγὼ τοῖς ταῦτα μεταστήσω· δύναμιν γάρ. δόρων δ’ ὅσο’ ἐν ἐμῷ οἶκῳ κειμὴλια κεῖται, δόσω δ’ κάλλιστον καὶ τιμηστάτον ἐστιν· δόσω τοι κρήτηρα τετυμένου· ἀργύρεος δὲ ἐστιν ἅπασι, χρυσῷ δ’ ἐπὶ χείλεα κεκράνται, ἔργον δ’ Ἡφαίστου. πόρεν δὲ ὡς Φαίδιμος ἦρως, 150
give thee splendid gifts, three horses and a well-polished car; and besides I will give thee a beautiful cup, that thou mayest pour libations to the immortal gods, and remember me all thy days."

Then wise Telemachus answered him: "Son of Atreus, keep me no long time here, for verily for a year would I be content to sit in thy house, nor would desire for home or parents come upon me; for wondrous is the pleasure I take in listening to thy tales and thy speech. But even now my comrades are chafing in sacred Pylos, and thou art keeping me long time here. And whatsoever gift thou wouldest give me, let it be some treasure; but horses will I not take to Ithaca, but will leave them here for thyself to delight in, for thou art lord of a wide plain, wherein is lotus in abundance, and galingale and wheat and spelt, and broad-eared white barley. But in Ithaca there are no widespread courses nor aught of meadow-land. It is a pasture-land of goats and pleasanter than one that pastures horses. For not one of the islands that lean upon the sea is fit for driving horses, or rich in meadows, and Ithaca least of all."

So he spoke, and Menelaus, good at the war-cry, smiled, and stroked him with his hand, and spoke, and addressed him:

"Thou art of noble blood, dear child, that thou speakest thus. Therefore will I change these gifts, for well I may. Of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing bowl. All of silver it is, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the
Σιδονίων βασιλεύς, ὅθ’ ἔδω δόμος ἀμφικάλυψε κείσε με νοστήσαντα: τείν ὃ ἐθέλω τὸν ὁπάσσαι." 620

"Ὡς οἱ μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευον, δαίτυμόνες δ’ ἐσ δόματ’ ἵσαν θείον βασιλῆς. οἱ δ’ ἤγον μὲν μῆλα, φέρον δ’ ἐνήνορα οἶνον· σίτιν δὲ σφ’ ἀλοχοί καλλικρήδεμοι ἐπεμπον.1 ὡς οἱ μὲν περί δειπνον ἑνὶ μεγάροις πέννοτο.

Μυντῆρες δὲ πάροιδεν Ὀδυσσῆος μεγάροι 625 δίσκοισιν τέρποντο καὶ αἰγανέσσιν ἑντες ἐν τυκτῷ δαπέδῳ, ὦθι περ πάρος, ὕβριν ἐχοντες.2 'Ἀντίνοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδῆς, ἀρχοί μυντῆροι, ἄρετή δ’ ἐσαν ἔξοχ’ ἄριστοι. τοῖς δ’ νίδος Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν 630 'Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν.

"'Ἀντίνο', ἢ ρά τι ἵδμεν ἐνὶ φρεσίν, ἢς καὶ οὐκὶ, ὀπτότε Τηλέμαχος νεῖτ’ ἐκ Πύλου ἡμαθέεντος; νηὰ μοι οἴχετ’ ἀγών· ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς 'Ἡλιὸ’ ἐς εὐρύχορον διαβήμεναι, ἐνθα μοι ἵπποι 635 δώδεκα θῆλειαί, ὕπ’ δ’ ἡμίονοι ταλαεργοὶ ἀδήμητες: τῶν κεῖν τιν’ ἑλασσάμενος δαμασαίμην."

"Ὡς ἐφαθ’, οἱ δ’ ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἐφαντο ἐς Πύλου οἴχεσθαι Νηλῆιον, ἀλλὰ που αὐτοῦ ἀγρῶν ἦ μήλοισι παρέμμεναι ἥ συβῶτῃ. 640 Ὁ τὸν δ’ αὐτ’ Ὀτίνοος προσέπῃ Ἐνυπείθεος νίδος: "'Νημερτές μοι ἐνισπε, πότ’ φχετο καὶ τίνες αὐτῷ κούροι ἐποντ’; Ἡθάκης ἐξαιρετοί, ή ἐοι αὐτοῦ θῆτες τε δρῶς τε; δύνατό κε καὶ τὸ τελέοσαι. καὶ μοι τοῦτ’ ἀγόρευσον ἐτήτυμον, ὅφρ’ ἐν εἴδω, 645

1 ἐπεμπον: ἔνεικαν. 2 ἐχοντες Aristarchus: ἔχεσκον.
Sidonians, gave it me, when his house sheltered me as I came thither, and now I am minded to give it to thee."

Thus they spoke to one another, and meanwhile the banqueters came to the palace of the divine king. They drove up sheep, and brought strengthening wine, and their wives with beautiful veils sent them bread. Thus they were busied about the feast in the halls.

But the wooers in front of the palace of Odysseus were making merry, throwing the discus and the javelin in a levelled place, as their wont was, in insolence of heart; and Antinous and godlike Eurymachus were sitting there, the leaders of the wooers, who in valiance were far the best of all. To them Noemon, son of Phronius, drew near, and he questioned Antinous, and spoke, and said:

"Antinous, know we at all in our hearts, or know we not, when Telemachus will return from sandy Pylos? He is gone, taking a ship of mine, and I have need of her to cross over to spacious Elis, where I have twelve brood mares, and at the teat sturdy mules as yet unbroken. Of these I would fain drive one off and break him in."

So he spoke, and they marvelled at heart, for they did not deem that Telemachus had gone to Neleian Pylos, but that he was somewhere there on his lands, among the flocks or with the swineherd.

Then Antinous, son of Eupeithes, spoke to him, saying: "Tell me the truth; when did he go, and what youths went with him? Were they chosen youths of Ithaca, or hirelings and slaves of his own? Able would he be to accomplish even that. And tell me this truly, that I may know full well. Was it
HOMER

ἡ σὲ βῆ δέκοντος ἀπηύρα νῆα μέλαιναν,
ἡς ἐκὼν οἱ δῶκας, ἐπεὶ προσπτύξατο μῦθῳ.

Τὸν δ’ υίοις Φρονίοιο Νοημών ἀντίον ἦδα·
“Αὐτὸς ἑκὼν οἱ δῶκα· τί κεν ἡμείει καὶ ἄλλος,
ὀππότ’ ἀνήρ τοιοῦτος ἔχων μελεδήματα θυμῷ
αἰτίζῃ; χαλεπῶν κεν ἀνήνασθαι δόσιν εἰη.
κούροι δ’, οἱ κατὰ δῆμον ἀριστεύουσι μεθ’ ἡμέας,
οί οἱ ἐποντ’· ἐν δ’ ἄρχον ἐγὼ βαίνοντ’ ἐνόησα
Μέντορα, ἰδὲ θεοῦ, τῷ δ’ αὐτῷ πάντα ἐφίκει.
ἀλλὰ τὸ θαυμάζω· ἠδον ἐνθάδε Μέντορα δῖον
χειζόν ὑπηροῦν, τότε δ’ ἐμβη νη Πύλουδε.”

“Ὡς ἀρα φωνῆσας ἀπέβη πρὸς δόματα πατρός,
τοῖσιν δ’ ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστήρας δ’ ἀμωδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ’ Ἀντίνους μετέφη Ἐυπείθεος υἰός,
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμελάναι
πεπλαντ’, ὡσε δὲ οἱ πυρὶ λαμπτέωντε έἰκτήν.¹

“Ω πόποι, η μέγα ἐργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὅδος ήδε· φάμεν δὲ οὶ οὐ τελέεσθαι.
ἐκ τοσσὸνδ’ ἀεκτί νέος παῖς οἴχεται αὐτὸς
νῆα ἔρυςσάμενος, κρίνας τ’ ἀνὰ δῆμον ἀρίστους.
ἀρξει καὶ προτέρῳ κακὸν ἐμμεναί· ἀλλὰ οἱ αὐτὶ
ζεὺς ὀλέσειε βην, πρὶν ἦβης μέτρον ἰκέσθαι.²
ἀλλ’ ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ’ ἐταίρους,
ὄφρα μιν αὐτὸν ἵοντα λοχήσομαι ήδε φυλάξου
ἐν πορθμῷ Ἄθάκης τε Σάμοιο τε παιπαλοέσσης,
ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἴνεκα πατρός.”

¹ Lines 661 and 662 were rejected by Aristarchus, as borrowed from Il. i. 103 f.
² ἦβης μέτρον ἰκέσθαι Aristarchus: ἡμῖν πῆμα γενέσθαι.

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perforce and against thy will that he took from thee the black ship? or didst thou give it him freely of thine own will, because he besought thee?"

Then Noemon, son of Phronius, answered him: "I myself freely gave it him. What else could any man do, when a man like him, his heart laden with care, makes entreaty? Hard it were to deny the gift. The youths that are the noblest in the land after ourselves, even these have gone with him; and among them I noted one going on board as their leader, Mentor, or a god, who was in all things like unto Mentor. But at this I marvel. I saw goodly Mentor here yesterday at early dawn; but at that time he embarked for Pylos."

So saying he departed to his father’s house, but of those two the proud hearts were angered. The wooers they straightway made to sit down and cease from their games; and among them spoke Antinous, son of Eupeithes, in displeasure; and with rage was his black heart wholly filled, and his eyes were like blazing fire.

"Out upon him, verily a proud deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. Forth in despite of all of us here the lad is gone without more ado, launching a ship, and choosing the best men in the land. He will begin by and by to be our bane; but to his own undoing may Zeus destroy his might before ever he reaches the measure of manhood. But come, give me a swift ship and twenty men, that I may watch in ambush for him as he passes in the strait between Ithaca and rugged Samos. Thus shall his voyaging in search of his father come to a sorry end."
"Ὡς ἔφαθ', οἷς δ' ἄρα πάντες ἐπήνευον ἥδ' ἐκέλευον. αὐτικ' ἐπειτ' ἀνεστάντες ἔβαιν δόμον εἰς Ὁδυσσήν.

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦν ἀπυστος 675 μύθων, οὐς μνηστήρες ἐνι φρεσὶ βυσσοδόμευον·
κήρυξ γάρ οἱ ἔειτε Μέδων, ὡς ἐπεύθετο βουλᾶς
αὐλῆς ἐκτὸς ἐὼν· οἱ δ' ἐνδοθι μῆτιν ψαίνον.
βῆ δ' ἵμεν ἄγγελέων διὰ δώματα Πηνελοπείας
tόν δὲ κατ' οὖδον βάντα προσηύδα Πηνελόπεια·

"Κήρυξ, τίπτε δὲ σε πρόεσαν μνηστήρες ἄγανοι;
η εἰπέμεναι δμφήσιν Ὁδυσσήνθος θείοιο
ἐργόν παύσασθαι, σφίζει δ' αὐτοῖς δαίτα πένεσθαι;
μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὀμιλήσαντες
ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαιν·

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οἱ θάμ' ἀγειρόμενοι βίοτον κατακείμετε πολλῶν,
κτήσιν Τηλεμάχου δαίφρονος· οὔδε τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούετε, παίδες ἐόντες,
οἶος Ὁδυσσεῖν ἐσκε μεθ' ὑμετέροις τοκεύσων,
οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν
ἐν δήμῳ, ἢ τ' ἔστι δίκη θείων βασιληῶν·
ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη.
κείνος δ' οὗ ποτε πάμπαν ἀτάσθαλον ἀνδρὰ ἐώργει.
ἄλλ' ὁ μὲν ὑμετέροις θυμὸς καὶ ἀείκεα ἔργα
φαίνεται, οὔδε τίς ἐστὶ χάρις μετόπισθ' ἐνεργεῖν."

690
Τῇ δ' αὐτῇ προσέειπε Μέδων πετυμένα εἰδὼς·
"Αἶ γὰρ δῆ, βασίλεια, τόδε πλεῖστον κακῶν εἴη.
ἄλλα πολὺ μείζων τε καὶ ἀργαλεώτερον ἄλλο
μνηστήρες φράζονται, ὁ μὴ τελέσειε Κρονίων·

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So he spoke, and they all praised his words, and bade him act. And straightway they rose up and went to the house of Odysseus.

Now Penelope was no long time without knowledge of the plans which the wooers were plotting in the deep of their hearts; for the herald Medon told her, who heard their counsel as he stood without the court and they within were weaving their plot. So he went through the hall to bear the tidings to Penelope; and as he stepped across the threshold Penelope spoke to him and said:

"Herald, why have the lordly wooers sent thee forth? Was it to tell the handmaids of divine Odysseus to cease from their tasks, and make ready a feast for them? Never wooing any more, nor consorting together elsewhere, may they now feast here their latest and their last—even ye who are ever thronging here and wasting much livelihood, the wealth of wise Telemachus. Surely ye hearkened not at all in olden days, when ye were children, when your fathers told what manner of man Odysseus was among them that begat you, in that he wrought no wrong in deed or word to any man in the land, as the wont is of divine kings—one man they hate and another they love. Yet he never wrought iniquity at all to any man. But your mind and your unseemly deeds are plain to see, nor is there in after days any gratitude for good deeds done."

Then Medon, wise of heart, answered her: "I would, O queen, that this were the greatest evil. But another greater far and more grievous are the wooers planning, which I pray that the son of Cronos

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1 In the interpretation of this vexed passage I follow Agar, *Homerica*, pp. 59 ff.
'Ος φάτο, τῆς δ' αυτοῦ λύτο γούνατα καὶ φίλον ἦτορ ὅπεν δὲ μιν ἀμφασίη ἐπέων λάβει: τῶ δὲ οἱ ὁσε δακρυόφι πλήσθεν, θαλερῆ δὲ οἱ ἐσχετο φωνή.

"Κήρυξ, τίπτε δὲ μοι πάις οἴχεται; οὐδὲ τί μιν χρεά νηῶν ὠκυπόρων ἐπιβαινέμεν, αὐτὸν ἄλος ὅπποι ἀνδράσι γίγνονται, περόσωι δὲ πουλίν ἐφ' ὑγρήν. ἡ ἵνα μηδ' ὅνομ' αὐτοῦ ἐν ἀνθρώποις λύπηται;"

Τὴν δ' ἰμείβετ' ἐπείτα Μέδων πεπνυμένα εἰδώς.

"Οὐκ οἶδ' ἡ τίς μιν θεὸς ὦροπεν, ἵπποι καὶ αὐτοῦ ἄνθρωπος ἐφωρμηθῆ ἤμεν ἐς Πύλον, ὅφρα πῦθηται πατρὸς εὐθὺ ἡ νόστον ἡ ὄν τινα πότμον ἐπέσπεν."  

"Ὡς ἀρα φωνήσας ἀπέβη κατὰ δῶμ' Ὅδυσῆος.

τὴν δ' ἄχος ἀμφεχῦθη θυμοφθόρων, οὐδ' ἄρ' ἐτ' ἐτλη δίφρω ἐφέξεσθαι πολλῶν κατὰ οἴκον ἐόντων, ἀλλ' ἄρ' ἐτ' οὐδοῦ ἵε πολυκρήτου θαλάμου οῖκτο' ὀλοφυρομένη. περὶ δὲ δωμαί μινύριζον πᾶσαι, ὤσαι κατὰ δῶματ' ἦσαν νέαι ἡδ' παλαιαί.  

τῆς δ' άδινον γρόσωσα μετηύδα Πηνελόπεια:

"Κλύτε, φίλαιν· πέρι γὰρ μοι Ὄλυμπιος ἄλγε' ἐδωκε πασέων, ὦσαι μοι ὁμοί τράφεν ἦδ' ἐγένοντο· ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα, παυτοῖς ἀρετῆς κεκασμένον ἐν Δαναόσιν, ἐσθλὸν, τοῦ κλέος εὐρύ καθ' Ἐλλάδα καὶ μέσον Ἄργος."

1 Line 726 was rejected by Aristarchus; cf. i. 344 and, below, 816.

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may never bring to pass. They are minded to slay
Telemachus with the sharp sword on his homeward
way; for he went in quest of tidings of his father
to sacred Pylos and to goodly Lacedaemon."

So he spoke, and her knees were loosened where
she sat, and her heart melted. Long time she was
speechless, and both her eyes were filled with tears,
and the flow of her voice was checked. But at last
she made answer, and said to him:

"Herald, why is my son gone? He had no need
to go on board swift-faring ships, which serve men
as horses of the deep, and cross over the wide waters
of the sea. Was it that not even his name should
be left among men?"

Then Medon, wise of heart, answered her: "I
know not whether some god impelled him, or whether
his own heart was moved to go to Pylos, that he
might learn either of his father's return or what fate
he had met."

So he spoke, and departed through the house of
Odysseus, and on her fell a cloud of soul-consuming
grief, and she had no more the heart to sit upon one
of the many seats that were in the room, but down
upon the threshold of her fair-wrought chamber she
sank, moaning piteously, and round about her wailed
her handmaids, even all that were in the house, both
young and old. Among these with sobs of lament-
ation spoke Penelope:

"Hear me, my friends, for to me the Olympian
has given sorrow above all the women who were
bred and born with me. For long since I lost my
noble husband of the lion heart, pre-eminent in all
manner of worth among the Danaans, my noble
husband, whose fame is wide through Hellas and
νῦν αὐτὸν ἀγαπητὸν ἀνηρεῖσαντο θύελλαι ἀκλέα ἐκ μεγάρουν, οὐδ' ὀρμηθέντος ἀκουσά.

σχέτλαι, οὐδ' ὑμείς περ ἐνὶ φρέσι θέσθε ἐκάστη ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, ὀππότ' ἐκεῖνος ἐβη κοίλην ἐπὶ νῆα μέλαιναν.

εἰ γὰρ ἐγὼ πυθόμην ταύτην ὄδὸν ὀρμαίνοντα, τῷ κε μάλ' ἢ κεν ἔμεινε καὶ ἐσύμμενός περ ὁδοῖο, ἢ κε με τεθυνκείαν ἐνὶ μεγάρουσιν ἐλευπεν.

ἀλλὰ τις ὀτρηρῶς Δολίων καλέσειε γέροντα, 730
dμω' ἐμόν, ὃν μοι δῶκε πατὴρ ἐτί δεύρο κινύσῃ, καὶ μοι κῆπον ἔχει πολυδένδρεον, ὁφρα τάχιστα Δαέρτῃ τάδε πάντα παρεξόμενοι καταλέξῃ, εἰ δὴ ποὺ τίνα κεῖνος ἐνὶ φρέσι μῆτιν ὑφήνας ἐξελθὼν λαοίσιν ὀδύρεται, οὐ μεμάσαιν 740

ὁν καὶ Ὀδυσσῆος φθίσαι γόνον ἀντιθέουο.”

Τὴν δ' αὕτη προσέειπτε φίλη τροφὸς Εὐρύκλεια: “Νῦμφα φίλη, οὐ μὲν ἄρ με κατάκτανε νηλεῖ χαλκῷ ἢ ἐὰν ἐν μεγάρῳ: μὴθον δὲ τοι οὐκ ἐπικεύσω. 745

ηδε' ἐγὼ τάδε πάντα, πόρον δὲ οἱ ὅσσ' ἐκέλευε, σῖτον καὶ μέθυ ἥδυ' ἐμεῦ δ' ἐλετο μέγαν ὄρκον μῆ πρὶν σοὶ ἔρεειν, πρὶν δωδεκάτην γε γενέσθαι ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι, ὡς ἄν μῆ κλαίουσα κατὰ χρόα καλὸν ἱπτης. 750

ἀλλ' ὑδρηναμένη, καθαρὰ χροὶ εἰμαθ' ἔλοῦσα, εἰς ὑπερῷ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶν εὑχὴ 'Ἀθηναίη κούρῃ Δίως αἰγιόχοι: ἢ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτου σαώσαι. 755

μηδὲ γέροντα κάκων κεκακωμένων οὐ γὰρ ὁδὸν πάγχυν θεὸς μακάρεσσι γονὴν Ἀρκεισίάδαο

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mid-Argos. And now again my well-loved son have the storm-winds swept away from our halls without tidings, nor did I hear of his setting forth. Cruel, that ye are! Not even you took thought, any one of you, to rouse me from my couch, though in your hearts ye knew full well when he went on board the hollow black ship. For had I learned that he was pondering this journey, he should verily have stayed here, how eager soever to be gone, or he should have left me dead in the halls. But now let one hasten to call hither the aged Dolius, my servant, whom my father gave me or ever I came hither, and who keeps my garden of many trees, that he may straightway go and sit by Laertes, and tell him of all these things. So haply may Laertes weave some plan in his heart, and go forth and with weeping make his plea to the people, who are minded to destroy his race and that of godlike Odysseus."

Then the good nurse Eurycleia answered her: "Dear lady, thou mayest verily slay me with the pitiless sword or let me abide in the house, yet will I not hide my word from thee. I knew all this, and gave him whatever he bade me, bread and sweet wine. But he took from me a mighty oath not to tell thee until at least the twelfth day should come, or thou shouldst thyself miss him and hear that he was gone, that thou mightest not mar thy fair flesh with weeping. But now bathe thyself, and take clean raiment for thy body, and then go up to thy upper chamber with thy handmaids and pray to Athene, the daughter of Zeus who bears the aegis; for she may then save him even from death. And trouble not a troubled old man; for the race of the son of Arceisius is not, methinks, utterly hated by the blessed gods,
εχθεσθ', ἂλλ' ἐτὶ ποὺ τις ἐπέσσεται ὃς κεν ἔχησι δόματά θ' υψερέφεα καὶ ἀπόπροθι πίονας ἀγροὺς·

"Ὡς φάτο, τῆς δ' εὐνήσε γόου, σχέδε δ' ὅσος γόου. ἡ δ' ύδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλούσα εἰς ὑπερφ' ἀνέβαινε σὺν ἀμφιτόλοισι γυναιξίν, ἐν δ' ἔθετ' οὐλοχύτας κανέω, ἥρατο δ' Ἀθήνη.

"Κλώθι μεν, αἰγυπτίῳ Δίδως τέκος, ἀτρυτώνη, εἰ ποτὲ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς ἦ βοὸς ἦ ὅιος κατὰ πίονα μηρ' ἔκη, τῶν νῦν μοι μνήσαι, καὶ μοι φίλον ύπα σάωσον, μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερηνορέουτας."

"Ὡς εἰποῦσ' ὀλόλυξε, θεὰ δὲ οἱ ἐκλυνέ ἄρης. ὑμνηστήρας δ' ὀμάδησαν ἀνὰ μέγαρα σκιόεντα: ὡδε δὲ τις εἰπέσκε νέων ὑπερηνορέουτων."

""Ἡ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια ἄρτυε, οὐδὲ τι οἴδεν ὁ οἱ φόνος ύπ' τέτυκται.

"Ὡς ἀρα τις εἰπέσκε, τὰ δ' οὐκ ὅσαν ὡς ἐτέτυκτο. τὸσιν δ' ἀντίνοος ἀγορήσατο καὶ μετέειπτε:

"Δαιμόνιοι, μῦθους μὲν ὑπερφιάλους ἀλέασθε πάντας ὁμῶς, μὴ ποὺ τις ἀπαγγέλησι 1 καὶ εἴσῳ. ἀλλ' ἄγε σιγῆ τοῖον ἀναστάντες τελέωμεν μῦθουν, δ' ἰὴ καὶ πᾶσιν ἐνὺ φρεσίν ἠραπεν ἡμῖν."

"Ὡς εἰπὼν ἐκρίνατ' ἐεῖκοσι φῶτας ἄριστος, βὰν δ' ἱέναι ἐπὶ νῦν θοὴν καὶ θίνα θαλάσσης."

1 ἀπαγγέλησι: ἐπαγγέλησι.
but there shall still be one, I ween, to hold the high-roofed halls and the rich fields far away.”

So she spoke, and lulled Penelope’s laments, and made her eyes to cease from weeping. She then bathed, and took clean raiment for her body, and went up to her upper chamber with her handmaids, and placing barley grains in a basket prayed to Athene:

“Hear me, child of Zeus who bears the aegis, unwearied one. If ever Odysseus, of many wiles, burnt to thee in his halls fat thigh-pieces of heifer or ewe, remember these things now, I pray thee, and save my dear son, and ward off from him the wooers in their evil insolence.”

So saying she raised the sacred cry, and the goddess heard her prayer. But the wooers broke into uproar throughout the shadowy halls, and thus would one of the proud youths speak:

“Aye, verily the queen, wooed of many, is preparing our marriage, nor does she know at all that death has been made ready for her son.”

So would one of them speak; but they knew not how these things were to be. And Antinous addressed their company, and said:

“Good sirs,¹ shun haughty speech of every kind alike, lest someone report your speech even within the house. Nay come, in silence thus let us arise and put into effect our plan which pleased us one and all at heart.”

So he spoke, and chose twenty men that were best, and they went their way to the swift ship and the person addressed is acting in some unaccountable or ill-omened way. Hence the tone varies from angry remonstrance to gentle expostulation, or even pity.
Hora men ouv pantroton aldos beunodos eurssaon,  
ed' iston te ethento kai istia vni melainh,  
htunanto de eretmata tropoiw eun dematinoioun,  
panta kata mointan, ana th istia leuka petassan.  

teuxea de sf' 'heineikav uperthumo therapontes.  

ypou de en votio tihn y' ormisaan, ek de' esban autoi.  

'Eda de dorpion elont, menon de' eti esteroun elthein.

'Ho de uperoif anthi periferwv Penelepeia kei' apo' asitos, apastos edthritis yde pothtos,  
ornaioun' y oi thana ton fygoi vi'ds amymwn,  
yi y' upo mnisthros uperphialoiisi damein.  

ousa de merimhize lewv androw en omilw  
deisai, opopote mwn dolio n peri kiklon agosi,  
tousa mwn ornaiouns enithleve ndymos upnos:  
eude de' anaklithesia, ludein de' oi 'yseia panta.

"Evth' aut' all' evnose thea, ylenkoptis 'Athynh'  
eidwlon pothe, demas de' ykto gynaike,  
'Ifthiym, koury megalytoros 'Ikario,  
tihn 'Eymhlos upine Feris eini oikia naiwn.  
pempe de mwn prods domat' 'Odysothes theiio,  
hos Penelepeian orumomhnu gososan  
pausiee klathmio yioiio de dakerbentos.

es thalamou de' eiihlthe paray klhidos ymanta,  
sth de' ap' uper kefalh, kai mwn prods muthon eunpev.  

"Evdeis, Penelepeia, filon tetaimene htor;  
oy mewn s' oude eswsi theoi reia zwnotes  
klainen oude akakhsthai, epei' rei nostimou esti  
sos paizs: ouy mewn gar ti theois alitimenos esti."  

1 Line 783 (=viii. 54) is omitted in many MSS.
shore of the sea. The ship first of all they drew down to the deep water, and set the mast and sail in the black ship, and fitted the oars in the leathern thole- straps, all in due order, and spread the white sail. And proud squires brought them their weapons. Well out in the roadstead they moored the ship, and themselves disembarked. There then they took supper, and waited till evening should come.

But she, the wise Penelope, lay there in her upper chamber, touching no food, tasting neither meat nor drink, pondering whether her peerless son would escape death, or be slain by the insolent wooers. And even as a lion is seized with fear and broods amid a throng of men, when they draw their crafty ring about him, so was she pondering when sweet sleep came upon her. And she sank back and slept, and all her joints relaxed.

Then the goddess, flashing-eyed Athene, took other counsel. She made a phantom, and likened it in form to a woman, Iphthime, daughter of great-hearted Icarius, whom Eumelus wedded, whose home was in Pherae. And she sent it to the house of divine Odysseus, to Penelope in the midst of her wailing and lamenting, to bid her cease from weeping and tearful lamentation. So into the chamber it passed by the thong of the bolt, and stood above her head, and spoke to her, and said:

"Sleepest thou, Penelope, thy heart sore stricken? Nay, the gods that live at ease suffer thee not to weep or be distressed, seeing that thy son is yet to return; for in no wise is he a sinner in the eyes of the gods."

It seems certain that νῆδυμος has in all cases supplanted an original Φῆδυμος = ἡδύς. See Buttmann, Lexilogus, i. p. 179, and Merry's note here.
Τὴν δ’ ἦμείβετ’ ἔπειτα περίφρων Πηνελόπεια, ἦδ’ μάλα κνώσσουσ’ ἐν ὁνειρεύσι πύλησιν.

“Τίπτε, κασιγνήτη, δεύρ’ ἦλυθες; οὐ τι πάρος γε πώλε’, ἔπει μάλα πολλὸν ἀπόπροθι δώματα ναίεις· καὶ με κέλεαι παύσασθαι οἰκίους ἦδ’ ὀδυνᾶν πολλέων, αἱ μ’ ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν, ἢ πρὶν μὲν πόσιν ἔσθλον ἀπώλεσα θυμολέοντα, παντοῖς ἀρετήσει κεκασμένον ἐν Δαναοῖσιν, ἐσθλόν, τοῦ κλέος εὐφ’ καθ’ Ἐλλάδα καὶ μέσον Ἀργος.”

νῦν αὖ παῖς ἀγαπητὸς ἠβη κοίλης ἔτι ὑῆσ’, νήπιος, οὔτε πόνον ἐν εἰδῶς οὔτ’ ἀγοράων.

τοῦ δ’ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου· τοῦ δ’ ἀμφιτρομν‘ καὶ δείδια, μὴ τι πάθησιν, ως ἤ γε τῶν ἐνὶ δήμῳ, ἦν οἰχεῖαι, η’ ἐνὶ πόντῳ· δυσμενεῖς γὰρ πολλοί ἔπ’ αὐτῷ μηχανόωνται, ἰέμενοι κτείναι πρὶν πατρίδα γαῖαν ἰκέσθαι.”

Τὴν δ’ ἀπαμειβόμενον προσέφη εἶδωλον ἀμαυρὸν.

“Θάρσει, μηδὲ τὶ πάγχυ μετὰ φρεσὶ δείδιθι λίθν· τοῖν γὰρ οἱ πομπὸς ἀμ’ ἐρχεῖαι, ἢν τε καὶ ἄλλοι ἀνέρες ἤρήσαντο παρεστάμεναι, δύναται γάρ, Παλλὰς Ἀθηναίη· σὲ δ’ ὀδυρομένην ἐλεαίρει· ἢ νῦν με προεῖκε τεῦν τάδε μυθήσασθαι.”

Τὴν δ’ αὔτε προσέειπτε περίφρων Πηνελόπεια·

“Εἰ μὲν δὴ θέος ἐσσι θεοῦ τε ἐκλυνε αὐνής, εἰ δ’ ἄγε μοι καὶ κεῖνον ὀξυρὸν κατάλεξον, ἢ ποῦ ἐτί ζῶει καὶ ὀρᾷ φῶς ἥλιον, ἢ ἡδὴ τέθυνκε καὶ εἰν Ἀδαῖο δόμοισι.”

Τὴν δ’ ἀπαμειβόμενον προσέφη εἶδωλον ἀμαυρὸν.

“Οὐ μὲν τοι κεῖνον γε δυνηκεὼς ἀνορεύσω, ζῶει δ’ γ’ ἢ τέθυνκε· κακὸν δ’ ἀνεμώλια βάζειν.”

1 Line 816 was rejected by Aristarchus; cf. 726 and i. 344.
Then wise Penelope answered her, as she slumbered very sweetly at the gates of dreams:

"Why, sister, art thou come hither? Thou hast not heretofore been wont to come, for thou dwellest in a home far away. And thou biddest me cease from my grief and the many pains that distress me in mind and heart. Long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband whose fame is wide in Hellas and mid-Argos. And now again my well-loved son is gone forth in a hollow ship, a mere child, knowing naught of toils and the gatherings of men. For him I sorrow even more than for that other, and tremble for him, and fear lest aught befall him, whether it be in the land of the men to whom he is gone, or on the sea. For many foes are plotting against him, eager to slay him before he comes back to his native land."

Then the dim phantom answered her, and said: "Take heart, and be not in thy mind too sore afraid; since such a guide goes with him as men have full often besought to stand by their side, for she has power,—even Pallas Athene. And she pities thee in thy sorrow, for she it is that has sent me forth to tell thee this."

Then again wise Penelope answered her: "If thou art indeed a god, and hast listened to the voice of a god, come, tell me, I pray thee, also of that hapless one, whether he still lives and beholds the light of the sun, or whether he is already dead and in the house of Hades."

And the dim phantom answered her, and said: "Nay, of him I may not speak at length, whether he be alive or dead; it is an ill thing to speak words vain as wind."
"Ως εἶπον σταθμοίον παρὰ κληίδα λιώσθη
ἐς πνοιάς ἀνέμων. ἢ δ’ ἔξ ὑπνοῦ ἀνόρουσε
κούρη Ἰκαρίοιο· φίλον·δὲ οἱ ἦτορ ιάνθη,
ὡς οἱ ἐναργῆς ὄνειρον ἔπέσευσον νυκτὸς ἁμολγῇ.
Μυηστῆρες δ’ ἀναβάντες ἐπέπλευον ύγρὰ κέλευθα
Τηλεμάχῳ φόνον αἰπῦν ἐνὶ φρεσὶν ὥρμαινοντες.
ἔστι δὲ τὸς νῆσος μέση ἄλλη πετρήσασα,
μεσσηγὺς Ἰθάκης τε Σάμοι τε παιπαλοέσσης,
'Αστερίς, οὗ μεγάλη· λιμένες δ’ ἐνὶ ναῦλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τὸν γε μένου λοχῶντες 'Αχαιοί.
So saying the phantom glided away by the bolt of the door into the breath of the winds. And the daughter of Icarius started up from sleep, and her heart was warmed with comfort, that so clear a vision had sped to her in the darkness of night.

But the wooers embarked, and sailed over the watery ways, pondering in their hearts utter murder for Telemachus. There is a rocky isle in the midst of the sea, midway between Ithaca and rugged Samos, Asteris, of no great size, but therein is a harbour where ships may lie, with an entrance on either side. There it was that the Achaeans tarried, lying in wait for Telemachus.

1 The word is of uncertain etymology, and its precise significance is doubtful.
'Ηδω δ' ἐκ λεχέων παρ' ἁγανοῦ Τιθανοῦ ἁρνυθ', ἵν' ἀθανάτοισι φῶς φέροι ἢδὲ βροτοίσιν'· οἱ δὲ θεοὶ θῶκονδε καθίζανον, ἐν δ' ἄρα τοῖσι Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον. τοῖσι δ' 'Αθηναίη λέγει κῆδεα πόλλ', 'Οδυσήρος μνησαμένη· μέλε γάρ οἱ ἔδω ἐν δώμασι νύμφης·

"Ζεὺς πάτερ ἥδ' ἀλλοι μάκαρες θεοὶ αἰέν ἔόντες, μή τις ἐτί πρόφρων ἁγανός καὶ ἡπίους ἐστὼ σκηπτούχος βασιλεὺς, μηδὲ φρεσίν αἴσιμα εἴδὼς, ἀλλ' αἰεὶ χαλεπός τ' εἴν καὶ αἴσυλα ρέζου· ώς οὐ τις μέμνηται 'Οδυσήρος θείου λαῶν οἶσιν ἀνασσε, πατὴρ δ' ὡς ἡπίους ἦν. ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἅλεγε πάσχον νύμφης ἐν μεγάροις Καλνυφοῦς, ἦ μεν ἀνάγκη ἰσχεῖν· ὁ δ' οὐ δύναται ἣν πατρίδα γαίαν ἱκέσθαι· οὐ γάρ οἱ πάρα νῆς ἐπήρετω καὶ ἐταῖροι, οἱ κέν μιν πέμποιεν ἑπ' εὐρέα νóstα θαλάσσας. νῦν αὖ παῖδ' ἁγανήττου ἀποκτεῖναι μεμάσσιν οἴκαδε νισόμενον· ὁ δ' ἐβη μετὰ πατρὸς ἀκοῦν ἐς Πύλον ἡγαθένη ἦδ' ἐς Λακεδαίμονα διαν."

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 'Τέκνου ἐμόν, ποιῶν σε ἐπος φύγευ εἶρκος ὁδόντων.
BOOK V

Now Dawn arose from her couch from beside lordly Tithonus, to bear light to the immortals and to mortal men. And the gods were sitting down to council, and among them Zeus, who thunders on high, whose might is supreme. To them Athene was recounting the many woes of Odysseus, as she called them to mind; for it troubled her that he abode in the dwelling of the nymph:

"Father Zeus, and ye other blessed gods that are forever, never henceforward let sceptred king with a ready heart be kind and gentle, nor let him heed righteousness in his mind; but let him ever be harsh, and work unrighteousness, seeing that no one remembers divine Odysseus of the people whose lord he was; yet gentle was he as a father. He verily abides in an island suffering grievous pains, in the halls of the nymph Calypso, who keeps him perforce; and he cannot return to his own land, for he has at hand no ships with oars and no comrades to send him on his way over the broad back of the sea. And now again they are minded to slay his well-loved son on his homeward way; for he went in quest of tidings of his father to sacred Pylos and to goodly Lacedaemon."

Then Zeus, the cloud-gatherer, answered her, and said: "My child, what a word has escaped
ού γάρ δὴ τούτον μὲν ἔβούλευσας νόον αὑτῇ, ὡς ἦ τοι κείνους ’Οδυσσεὺς ἀποτίσεται ἔλθων; Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γάρ, 25 ὡς κε μάλ’ ἀσκηθής ἦν πατρίδα γαῖαν ἤκηται, μνηστήρες δ’ ἐν νηὶ παλιμπετές ἀπονέωνται.”

"Ηρὰ καὶ ’Ερμεῖαν, νῦν φῖλον, ἀντίον ἡώδα· "’Ερμεῖα, σὺ γὰρ αὕτε τά τ’ ἄλλα περ ἀγγελός ἔσσι, νύμφη ἐνυπλοκάμῳ εἶπεῖν νημερτέα βουλήν, νόστον ’Οδυσσῆος ταλασίφρους, ὡς κε νῆται οὕτε θεῶν πομπὴ οὕτε θυντῶν ἀνθρώπων· ἀλλ’ ὦ γ’ ἐπὶ σχεδῆς πολυδέσμου πήματα πάσχων ἡματί κ’ εἰκοστῷ Ἐχερίνην ἐρίβωλον ἤκοιτο, Φαίηκων ἐς γαῖαν, οὐ ἀγχίθεοι γεγάασιν, ο’ κέν μιν περὶ κῆρι θεῶν ὡς τιμήσουσιν, πέμσουσιν δ’ ἐν νηὶ φίλην ἐς πατρίδα γαῖαν, χαλκὸν τε χρυσὸν τε ἅλις ἐσθήτα τε δόντες, πόλλ’ ὃς ἄν οὐδέ ποτε Τροίης ἐξῆρατ’ ’Οδυσσεὺς, εἰ περ ἀπήμων ἠλθε, λαχῶν ἀπὸ λῆιδος αἰσαν. ὡς γὰρ οἱ μοῖρ’ ἐστὶ φίλοις τ’ ἰδέειν καὶ ἴκεσθαί οἶκον ἐς ύψόροφον καὶ ἐην. ἐς πατρίδα γαῖαν.”

"Ως ἔφατ’, οὐδ’ ἀπίθησε διάκτορος ἀργείφοντης. αὐτίκ’ ἐπειθ’ ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ’ ὑγρῆν ἡδ’ ἐπ’ ἀπείρωνα γαῖαν ἀμα πνοιῆς ἀνέμου. εἴλπο δὲ πάρδου οὐ τ’ ἀνδρῶν ἡμματα θέλγει, ὅν ἑθέλει, τοὺς δ’ αὕτε καὶ ὑπνώντας ἐγείρει. τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργείφοντης. 172
the barrier of thy teeth! Didst thou not thyself devise this plan, that verily Odysseus might take vengeance on these men at his coming? But concerning Telemachus, do thou guide him in thy wisdom, for thou canst, that all unscathed he may reach his native land, and the wooers may come back in their ship baffled in their purpose."

He spoke, and said to Hermes, his dear son: "Hermes, do thou now, seeing that thou art at other times our messenger, declare to the fair-tressed nymph our fixed resolve, even the return of Odysseus of the steadfast heart, that he may return with guidance neither of gods nor of mortal men, but that on a stoutly-bound raft, suffering woes, he may come on the twentieth day to deep-soiled Scheria, the land of the Phaeacians, who are near of kin to the gods. These shall heartily shew him all honour, as if he were a god, and shall send him in a ship to his dear native land, after giving him stores of bronze and gold and raiment, more than Odysseus would ever have won for himself from Troy, if he had returned unscathed with his due share of the spoil. For in this wise it is his fate to see his friends, and reach his high-roofed house and his native land."

So he spoke, and the messenger, Argeiphontes, failed not to hearken. Straightway he bound beneath his feet his beautiful sandals, immortal, golden, which were wont to bear him over the waters of the sea and over the boundless land swift as the blasts of the wind. And he took the wand wherewith he lulls to sleep the eyes of whom he will, while others again he awakens even out of slumber. With this in his hand the strong Argeiphontes flew. On to
Πιερίνην δ’ ἐπιβάς ἐξ αἰθέρος ἐμπεσε πόντῳ. 50
σευστ’ ἐπειτ’ ἐπὶ κύμα λάρῳ ὀρνιθὶ ἑοικώς, ὦς τε κατὰ δεινοὺς κόλπους ἄλος ἀτρυγέτου ἵχθυς ἀγρώσσων πυκνὰ πτερὰ δεύεται ἄλμη
τῶ ἑκελὸς πολέοσιν ὁχήσατο κύμασιν Ἐρμῆς.
ἀλλ’ ὅτε δὴ τὴν νῆσον ἀφίκετο τηλῷθ’ ἐοῦσαν, 55
ἐνθ’ ἐκ πόντου βᾶς ὕπειρόνδε ἱππεῖν, ὃφρα μέγα σπέος ἵκετο, τῷ ἔνυ νῦμφῃ ναιεν ἐνυλόκαμος. τὴν δὲ ἐνδοθ’ τετμεν ἐοῦσαν.
πῦρ μὲν ἔπ’ ἐσχαρόφιν μέγα καίετο, τηλόσε δ’ ὄμη κέδρον τ’ εὐκεατοῦ θόνο τ’ ἀνὰ νῆσον ὄδωδε 60
dαιομένων. ἡ δ’ ἐνδον ἀοιδιάου’ ὑπὶ καλῆ ἵστον ἐποιχομένη χρυσείη κερκίδ’ ὑφαίνεν.
ὐλη δὲ σπέος ὀμφὶ πεφύκι τηλεθώσα, 65
κλήθρη τ’ αὐγείροις τε καὶ εὐώδης κυπάρισσος. ἐνθα δὲ τ’ ὀρνιθεσ τανυσίπτεροι εὐνάξοτο,
σκώπες τ’ ἱρηκές τε τανύγλωσσοι τε κορῶναί εὐνάλια, τὴσιν τε θαλάσσια ἔργα μέμηλεν. ἡ δ’ αὐτοῦ τετάνυστο 70
περὶ σπείον γλαφυροῦ ἠμερίς ἦβώσα, τεθήλει δὲ σταφυλίσι.
κρῆμεν δ’ ἐξείς πόσυρες ρέουν ὧδατι λευκῷ, πλησίαι ἀλλῆλων τετραμμέναι ἀλλυδις ἄλλη.
ἀμφὶ δὲ λειμώνες μαλακοὶ ἦν δὲ σελίνου ἠθέλεν. 75
ἐνθα κ’ ἐπείτα καὶ ἀθάνατος περὶ ἐπελθων ἠθήσατο ἱδών καὶ τερφθεὶ ὑφεσίν ἵσιν.
ἐνθα στὰς θηέιτο διάκτορος ἀργείφωτης. 
αὐτάρ ἐπει δὴ πάντα ἔδω θηήσατο θυμῷ, αὐτίκ’ ἀρ’ εἰς εὐρύ σπέος ἠλυθεν. οὐδὲ μιν ἄντην 80
 salariéν ἱδούσα Καλυψῷ, διὰ θεάων
οὐ γάρ τ’ ἀγνώτες θεοὶ ἀλλήλουισι πέλουνται ἀθάνατοι, οὐδ’ εἴ τις ἀπόπροθι δώματα ναιεί.
Pieria he stepped from the upper air, and swooped down upon the sea, and then sped over the wave like a bird, the cormorant, which in quest of fish over the dread gulfs of the unresting sea wets its thick plumage in the brine. In such wise did Hermes ride upon the multitudinous waves. But when he had reached the island which lay afar, then forth from the violet sea he came to land, and went his way until he came to a great cave, wherein dwelt the fair-tressed nymph; and he found her within. A great fire was burning on the hearth, and from afar over the isle there was a fragrance of cleft cedar and juniper, as they burned; but she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, wherein birds long of wing were wont to nest, owls and falcons and sea-crows with chattering tongues, who ply their business on the sea. And right there about the hollow cave ran trailing a garden vine, in pride of its prime, richly laden with clusters. And fountains four in a row were flowing with bright water hard by one another, turned one this way, one that. And round about soft meadows of violets and parsley were blooming. There even an immortal, who chanced to come, might gaze and marvel, and delight his soul; and there the messenger Argeïphontes stood and marvelled. But when he had marvelled in his heart at all things, straightway he went into the wide cave; nor did Calypso, the beautiful goddess, fail to know him, when she saw him face to face; for not unknown are the immortal gods to one another, even though one dwells in a
οὐδ’ ἄρ’ Ὅδυσσῆα μεγαλήτορα ἐνδοὺ ἔτετμεν, ἀλλ’ ὃς ἐπ’ ἀκτῆς κλαίε καθῆμενος, ἐνθά πάρος περ, δάκρυσι καὶ στοναχῆσι καὶ ἄλγεσι θυμοῦ ἐρέχθων. πόντον ἐπ’ ἄτρυγετον δερκέσκετο δάκρυα λείβων. ¹
Ἑρμείαν δ’ ἔρεεινε Καλυψω, δία θεάων, ἐν θρόνῳ ἱδρύσασα φαιεύξει σιγαλόεντι.

“Τίπτε μοι, Ἑρμεία χρυσόρραπτ, εἰλήλουθας αἰδώλιος τε φίλος τε; πάρος γε μὲν οὐ τι θαμίζεις. αὕδα ο’ τι φρονεῖς· τελέσαι δὲ με θυμός άνωγεν, εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἔστιν. ἀλλ’ ἔπεο προτέρω, ἱνα τοι πάρ ξέινα θείω.” ²

“Ὡς ἁρα φωνήσασα θεὰ παρέθηκε τράπεζαν ἀμβροσίης πλήσασα, κέρασε δὲ νέκταρ ἐρυθρόν. αὐτάρ ὁ πίνε καὶ ἤσθε διάκτορος ἀργείφοντης. αὐτάρ ἔπει δείπνησε καὶ ἤραρε θυμόν ἐδώδη, καὶ τότε δὴ μιν ἔπεσον ἀμείβόμενος προσέειπεν

“Εἰρωτᾶς μ’ ἐλθόντα θεὰ θεόν· αὐτάρ ἐγὼ τοι νημερτέως τὸν μῦθον ἐνιστήσω· κέλει αγάρ.

Ζευς ἐμὲ γ’ ἣνώγει δεῦρ’ ἐλθέμεν οὐκ ἐθέλοντα· τίς δ’ ἂν ἐκών τοσσόνθε διαδράμοι ἀλμυρών ὕδωρ ἄσπετον; οὔδε τις ἀγχι βρωτῶν πόλις, ο’ τε θεοίς νερὰ τε πέζουσι καὶ ἕξαυτός ἐκατόμβας. ἀλλὰ μᾶλ’ οὐ πως ἔστι Δίδη νόον ἀγμόχοι οὔτε παρεξέθειν ἄλλον θεόν οὐθ’ ἁλίῳσαι. θησί τοι ἄνδρα παρείναι οἰξυρώτατον ἄλλων, τῶν ἄνδρῶν, ο’ ἄστυ πέρι Πριάμωι μάχοντο εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἐβῆσαν οἰκαδ’ ἄταρ ἐν νόστῳ Ἑθηναίην ἀλέτοντο, ἦ σφίν ἐπώροσ’ ἄνεμον τε κακὸν καὶ κύματα μακρά.

¹ Line 84 (=158) was rejected by Aristarchus.
² Line 91 is omitted in the best MSS.

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home far away. But the great-hearted Odysseus he found not within; for he sat weeping on the shore, as his wont had been, racking his soul with tears and groans and griefs, and he would look over the unresting sea, shedding tears. And Calypso, the beautiful goddess, questioned Hermes, when she had made him sit on a bright shining chair:

"Why, pray, Hermes of the golden wand, hast thou come, an honourable guest and welcome? Heretofore thou hast not been wont to come. Speak what is in thy mind; my heart bids me fulfil it, if fulfil it I can, and it is a thing that hath fulfilment. But follow me further, that I may set before thee entertainment."

So saying, the goddess set before him a table laden with ambrosia, and mixed the ruddy nectar. So he drank and ate, the messenger Argeiphontes. But when he had dined and satisfied his soul with food, then he made answer, and addressed her, saying:

"Thou, a goddess, dost question me, a god, upon my coming, and I will speak my word truly, since thou biddest me. It was Zeus who bade me come hither against my will. Who of his own will would speed over so great space of salt sea-water, great past telling? Nor is there at hand any city of mortals who offer to the gods sacrifice and choice hecatombs. But it is in no wise possible for any other god to evade or make void the will of Zeus, who bears the aegis. He says that there is here with thee a man most wretched above all those warriors who around the city of Priam fought for nine years, and in the tenth year sacked the city and departed homeward. But on the way they sinned against Athene, and she sent upon them an evil wind and long waves. There
Justin architected a way to utilize the whole passage 105 (107 ?)-111.

1 Lines 110 f. (=133 f.) cannot be genuine in this place. Aristarchus rejected the whole passage 105 (107 ?)-111.

2 ἔλασα: ἔλασας Zenodotus; cf. vii. 250.
all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him now Zeus bids thee to send on his way with all speed, for it is not his fate to perish here far from his friends, but it is still his lot to see his friends and reach his high-roofed house and his native land."

So he spoke, and Calypso, the beautiful goddess, shuddered, and she spoke, and addressed him with winged words: "Cruel are ye, O ye gods, and quick to envy above all others, seeing that ye begrudge goddesses that they should mate with men openly, if any takes a mortal as her dear bed-fellow. Thus, when rosy-fingered Dawn took to herself Orion, ye gods that live at ease begrudged her, till in Ortygia chaste Artemis of the golden throne assailed him with her gentle shafts and slew him. Thus too, when fair-tressed Demeter, yielding to her passion, lay in love with Iasion in the thrice-ploughed fallow land, Zeus was not long without knowledge thereof, but smote him with his bright thunder-bolt and slew him. And even so again do ye now begrudge me, O ye gods, that a mortal man should abide with me. Him I saved when he was bestriding the keel and all alone, for Zeus had smitten his swift ship with his bright thunder-bolt, and had shattered it in the midst of the wine-dark sea. There all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him I welcomed kindly and gave him food,

1 The phrase commonly denotes a painless death (so in iii. 280). It is only here used of death sent by a wrathful god or goddess.
2 Possibly "submerged"; cf. vii. 250.
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θήσειν ἀθάνατον καὶ ἀγήραυν ἡματα πάντα.

ἀλλ’ ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχωον
οὔτε παρεξέλθειν ἄλλον θεὸν οὐθ’ ἀλιῶσαι,
ἐρρέτω, εἰ μὴν κεῖνος ἐποτρύνει καὶ ἀνώγει,
pόντου ἐπ’ ἀτρύγετον· πέμψαν δὲ μὴν οὐ πη ἐγὼ γε.

οὐ γάρ μοι πάρα νῆσε ἐπήρετμοι καὶ ἑταῖροι,
οὐ κέν μὴν πέμποιειν ἐπ’ εὐρέα νῦτα θαλάσσης.

αὐτάρ οἱ πρὸφρων ὑποθήσομαι, οὐδ’ ἐπικεύσω,

ὡς κε μάλ’ ἀσκηθηθης ἢν πατρίδα γαίαν ἰκηταί.”

"Οὔτω νῦν ἀπόπεμπτε, Διὸς δ’ ἐποτίζει μὴνιν,
μὴ πώς τοι μετώπισθε κοτεσσάμενος χαλεπῆνη." 145

"Ὡς ἀρα φωνήσας ἀπέβη κρατὺς ἄργειφοντης.

ἡ δ’ ἐπ’ Ὄδυσσηα μεγαλήτορα πότινα νύμφη ἦ’,

ἐπεὶ δὴ Ζηνὸς ἐπέκλευεν ἀγγελίαν.

τὸν δ’ ἀρ’ ἐπ’ ἀκτῆς εὕρε καθήμενον οὖδὲ ποτ’ ὅσσε
dακρυόφιν τέρσοντο, κατεῖβετο δὲ γλυκὺς αἰών

νόστον ὀδυρομένω, ἐπεὶ οὐκέτι ἤνδανε νύμφη.

ἀλλ’ ἂς τοι νῦκτας μὲν ιαύςκεν καὶ ἀνάγκη
ev σπέσσι γλαυφροῖσι παρ’ οὐκ ἑθέλων ἑθελούση.

ἡματα δ’ ἀμ πέτρησι καὶ ἴνωσσι καθίζουν
dάκρυσι καὶ στοναχῆσι καὶ ἁλγεῖ θυμῶν ἑρέχθον

πόντου ἐπ’ ἀτρύγετον δερκέσκετο δάκρυα λείβων.

ἀγχοῦ δ’ ἱσταμένη προσεφάνει δία θεάων.

“Κάμιορε, μὴ μοι ἐτ’ ἐνθάδ’ ὀδύρεσθε, μηδὲ τοι αἰῶν

φινέτω· ηδη γάρ σε µάλα πρόφρωσ’ ἀποπέμψε.

ἀλλ’ ἂγε δούρατα µακρὰ ταµῶν ἀρµοζεο χαλκῷ

1 Line 157 (=83), omitted in many MSS., seems to have been unknown to Aristarchus.

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and said that I would make him immortal and ageless all his days. But since it is in no wise possible for any other god to evade or make void the will of Zeus who bears the aegis, let him go his way, if Zeus thus orders and commands, over the unresting sea. But it is not I that shall give him convoy, for I have at hand no ships with oars and no men to send him on his way over the broad back of the sea. But with a ready heart will I give him counsel, and will hide naught, that all unscathed he may return to his native land.”

Then again the messenger Argeiphontes answered her: “Even so send him forth now, and beware of the wrath of Zeus, lest haply he wax wroth and visit his anger upon thee hereafter.”

So saying, the strong Argeiphontes departed, and the queenly nymph went to the great-hearted Odysseus, when she had heard the message of Zeus. Him she found sitting on the shore, and his eyes were never dry of tears, and his sweet life was ebbing away, as he longed mournfully for his return, for the nymph was no longer pleasing in his sight. By night indeed he would sleep by her side perforce in the hollow caves, unwilling beside the willing nymph, but by day he would sit on the rocks and the sands, Racking his soul with tears and groans and griefs, and he would look over the unresting sea, shedding tears. Then coming close to him, the beautiful goddess addressed him:

“Unhappy man, sorrow no longer here, I pray thee, nor let thy life pine away; for even now with a ready heart will I send thee on thy way. Nay, come, hew with the axe long beams, and make a
ＨΟΜΕΡ

εὐρείαν σχεδίην· ἀτὰρ ἱκριά πῆξαι ἐπ’ αὐτῆς ύψοι, ὡς σε φέρησιν ἐπ’ ἥροειδέα πόντον. 

ἀυτὰρ ἐγὼ σῖτον καὶ ύδωρ καὶ οἶνον ἐρύθρων ἐνθήσω μενοεικῆ”, ἀ κέν τοι λιμῦν ἐρύκοι, 
εἶματά τ’ ἀμφιέσω· πέμψω δὲ τοι ὦρον ὁπίσθεν, ὡς κε μάλ’ ἀσκηθῆς σὴν πατρίδα γαῖαν ἰκηι, 
αἱ κε θεοὶ γ’ ἑθέλωσὶ, τοι ὦρανον εὐρύν ἔχουσιν, 
οἱ μὲν φέρτεροί εἰσι νοῆσαι τε κρηναὶ τε,” 165

"Ὡς φάτο, βίγησεν δὲ πολύτλας δῖος ’Οδυσσεύς, 
καὶ μὲν φωνῆσας ἔπεισε πτερόεντα προσηίδα. 

"Ἄλλο τι δὴ σὺ, θεά, τόδε μήδεαι, οὔδὲ τι πομπῆν, 
ἡ μὲ κέλει σχεδίη περάνεν μέγα λαῖτμα θαλάσσης, 
δεινὸν τ’ ἀργαλέου τε· τὸ δ’ οὐδ’ ἐπὶ νῆς εἶσαι 170 
ἀκύροι περόωσιν, ἀγαλλόμεναι Δίως οὖρφ. 
οὐδ’ ἂν ἐγὼν ἄεκτητ σέθεν σχεδίης ἐπιβαίην, 
εἰ μὴ μοι πλαίης γε, θεά, μέγαν ὄρκον ομόσσαι 
μή τί μοι αὐτῷ πῆμα κακὸν βούλευσέμεν ἄλλο.” 175

"Ὡς φάτο, μείδησεν δὲ Καλυψῷ δία θεάων, 
χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἐφατ’ ἐκ τ’ ὁνόμαζεν. 

“Ἡ δὴ ἄλετρος γ’ ἔσσει καὶ οὐκ ἀποφώλια εἰδὼς, 
οἶνον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι. 

Ἤστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθε 
καὶ τὸ κατείβομενον Στυγός ύδωρ, ὡς τε μέγιστος 180 
ὀρκος δεινότατος τε πέλει μακάρεσσι θεοῖσι, 
μὴ τί τοι αὐτῷ πῆμα κακὸν βούλευσέμεν ἄλλο. 

アルバム τὰ μὲν νοεῖ καὶ φράσσομαι, ἀσο’ ἂν ἐμοὶ περ 
αὐτῇ μηδοίμην, ὅτε με χρείω τόσον ἴκων· 
καὶ γὰρ ἐμοὶ νόος ἐστίν ἐναίσιμος, οὔδὲ μοι αὐτῇ 185 
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἄλλ’ ἐλεήμων.”
broad raft, and fasten upon it cross-planks for a deck well above it, that it may bear thee over the misty deep. And I will place therein bread and water and red wine to satisfy thy heart, to keep hunger from thee. And I will clothe thee with raiment, and will send a fair wind behind thee, that all unscathed thou mayest return to thy native land, if it be the will of the gods who hold broad heaven; for they are mightier than I both to purpose and to fulfil.”

So she spoke, and much-enduring goodly Odysseus shuddered, and he spoke, and addressed her with winged words: “Some other thing, goddess, art thou planning in this, and not my sending, seeing that thou biddest me cross on a raft the great gulf of the sea, dread and grievous, over which not even the shapely, swift-faring ships pass, rejoicing in the wind of Zeus. But I will not set foot on a raft in thy despite, unless thou, goddess, wilt bring thyself to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt.”

So he spoke, but Calypso, the beautiful goddess, smiled, and stroked him with her hand, and spoke, and addressed him: “Verily thou art a knave, and not stunted in wit, that thou hast bethought thee to utter such a word. Now therefore let earth be witness to this, and the broad heaven above, and the down-flowing water of the Styx, which is the greatest and most dread oath for the blessed gods, that I will not plot against thee any fresh mischief to thy hurt. Nay, I have such thoughts in mind, and will give such counsel, as I should devise for mine own self, if such need should come on me. For I too have a mind that is righteous, and the heart in this breast of mine is not of iron, but hath compassion.”
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"Ως ἀρα φωνήσασ' ἥγησατο διὰ θεϊῶν καρπαλίμως· οὗ ἐπείτα μετ' ήχυνα βαίνε θεῖον. ἦγησαν δὲ σπέδος γλαφυρὸν θεοῖς ἔδηκαν καὶ ἀνήρ, καὶ ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἐνθευν ἀνέστη Ἅρμείασ, νύμφη δ' ἐτίθει πάρα πᾶσαν ἑδωδὴν, ἐσθεῖν καὶ πίνειν, οἷα βροτοί ἄνδρες ἐδουσιν· αὐτή δ' ἀντίον ἤζεν Ὀδυσσήος θείοιο, τῇ δὲ παρ' ἀμβροσίῃ δώμαι καὶ νέκταρ ἔθηκαν. οἳ δ' ἐπὶ ὅνειαθ' ἐτοίμα προκείμενα χεῖρας ἴαλλον. αὐτάρ ἐπεὶ τάρτησαν ἐδητύς ὦδ' ποτήτος, τοῖς ἀρα μύθων ἥρχη Καλυψώ, διὰ θεάων' "Διογενές Δαερτιάδη, πολυμήχαν' Ὀδυσσέω, οὕτω δὴ οἰκόνε τὸ ἄρα ἐν πατρίδα γαῖαν αὐτίκα νῦν ἑθέλεις ἴέναι; σὺ δὲ χαῖρε καὶ ἐμπῆς. εἴ γε μὲν εἴδείς σήσῃ φρεσίν ὀσσά τοι αἴσα κῆδε' ἀναπλησίασαι, πρὶν πατρίδα γαῖαν ἱκέσθαι, ἐνθάδε κ' αὐθί, μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοισι ἀθάνατος τ' εἶς, ἵμερομενός περ ἱδέσθαι σήν ἄλοχον, τῆς τ' αἰεν ἐέλδεαί ἦματα πάντα. οὐ μὲν θην κείνης γε χερείων εὐχομαὶ εἰναι, οὐ δέμας οὐδὲ φυνὴν, ἐπεὶ οὐ πως οὐδὲ ἐοικεν θυντάς ἀθανάτησι δέμας καὶ εἴδος ἐρίζειν." Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσέως· "Πότνα θεά, μή μοι τόδε χώσα· οἶδα καὶ αὐτός πάντα μάλ', οὐνέκα σείο περίφρων Πηνελόπτεια είδος ἀκιννοτέρη μέγεθος τ' εἰςάντα ἱδέσθαι· ἢ μὲν γὰρ βροτός ἔστι, σὺ δ' ἀθάνατος καὶ ἀγήρως. ἀλλά καὶ ὃς ἐθέλω καὶ ἐκλογεῖμαν ἦματα πάντα οἴκαδε τ' ἐλθόμεναι καὶ νόστημον ἄμαρ ἱδέσθαι. εἴ δ' αὖ τις ῥᾴησει θεών ἑνὶ οὐνοτι πόντω, τλήσομαι ἐν στήθεσιν ἓχων ταλαπενθέα θυμόν· 184
So saying, the beautiful goddess led the way quickly, and he followed in the footsteps of the goddess. And they came to the hollow cave, the goddess and the man, and he sat down upon the chair from which Hermes had arisen, and the nymph set before him all manner of food to eat and drink, of such sort as mortal men eat. But she herself sat over against divine Odysseus, and before her the handmaids set ambrosia and nectar. So they put forth their hands to the good cheer lying ready before them. But when they had had their fill of food and drink, Calypso, the beautiful goddess, was the first to speak, and said:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, would'st thou then fare now forthwith home to thy dear native land! Yet, even so fare thee well. Howbeit if in thy heart thou knewest all the measure of woe it is thy fate to fulfil before thou comest to thy native land thou wouldest abide here and keep this house with me, and wouldest be immortal, for all thy desire to see thy wife for whom thou longest day by day. Surely not inferior to her do I declare myself to be either in form or stature, for in no wise is it seemly that mortal women should vie with immortals in form or comeliness."

Then Odysseus of many wiles answered her, and said: "Mighty goddess, be not wroth with me for this. I know full well of myself that wise Penelope is meaner to look upon than thou in comeliness and in stature, for she is a mortal, while thou art immortal and ageless. But even so I wish and long day by day to reach my home, and to see the day of my return. And if again some god shall smite me on the wine-dark sea, I will endure it, having in my breast a
HOMER

"ὅσ ἑφατ', ἥλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἤλθεν· ἐλθόντες δ' ἄρα τῷ γε μυχῷ σπείρους γλαφυροῦ τερπέσθην φιλότητι, παρ' ἀλλήλους μένοντες.

Ἡμος δ' ἤργενεια φῶνη ῥοδοδάκτυλος Ἡώς, αὐτίχ' ὁ μὲν χαλαίναν τε χιτώνα τε ἐνυντ' Ὅδυσσεύς, αὐτῇ δ' ἀργύφεον φάρος μέγα ἐνυντο νῦμφη, λεπτὸν καὶ χαρίεν, περὶ δὲ ἕον βάλετ' ἵξυὶ καλὴν χρυσεῖν, κεφαλῇ δ' ἐφύπερθε ἱ καλύπτητι. καὶ τότ' Ὅδυσσήι μεγαλήτορι μήδετο πομπήν δῶκεν οἱ πέλεκυν μέγαν, ἀρμενον ἐν παλάμησι, χάλκεον, ἀμφοτέρωθεν ἀκακχέμενον αὐτὰρ ἐν αὐτῷ στειλείων περικαλλές ἐλαίων, εὐ ἐναρηρίς. δῶκε δ' ἔπειτα σκέπαρνον ἐύξουν ἧρχῃ δ' ὀδοίο νήσου ἐπ' ἐσχατιᾶς, ὧθι δενδρα μακρὰ πεφύκει, κλήθρῃ τ' αὐγείρος τ', ἐλάτῃ τ' ἣν οὐρανομήκης, ἀνα πάλαι, περίκηλα, τὰ οἱ πλώοιεν ἐλαφρῶς. αὐτὰρ ἐπεὶ δὴ ἰεῖς', ὧθι δενδρα μακρὰ πεφύκει, ἡ μὲν ἐβη πρὸς δῶμα Καλυψό, δία θεάων, αὐτὰρ ὁ τάμνετο δοῦρα. θωδὲς δὲ οἱ ἠνυτο ἐργον. εἶκοσι δ' ἐκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ, ξέσσα δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἰθυνεν. τόφρα δὲ ἐνεικε τέρετρα Καλυψό, δία θεάων τετρήμεν δ' ἄρα πάντα καὶ ἠμοσεν ἀλλήλουσιν, γόμφουσιν δ' ἄρα τὴν γε καὶ ἀρμονίσσων ἄρασεν. ὀσσον τίς τ' ἐδαφος νηὸς τορυστεται ἀνήρ φορτίδος εὐρείας, εὖ εἴδως τεκτοσυνάων τόσσου ἐπ' εὐρείαν σχεδίην ποιήσατ' Ὅδυσσεύς.
heart that endures affliction. For ere this I have suffered much and toiled much amid the waves and in war; let this also be added unto that."

So he spoke, and the sun set and darkness came on. And the two went into the innermost recess of the hollow cave, and took their joy of love, abiding each by the other's side.

As soon as early Dawn appeared, the rosy-fingered, straightway Odysseus put on a cloak and a tunic, and the nymph clothed herself in a long white robe, finely woven and beautiful, and about her waist she cast a fair girdle of gold, and on her head a veil above. Then she set herself to plan the sending of the great-hearted Odysseus. She gave him a great axe, well fitted to his hands, an axe of bronze, sharpened on both sides; and in it was a beautiful handle of olive wood, securely fastened; and thereafter she gave him a polished adze. Then she led the way to the borders of the island where tall trees were standing, alder and poplar and fir, reaching to the skies, long dry and well-seasoned, which would float for him lightly. But when she had shewn him where the tall trees grew, Calypso, the beautiful goddess, returned homewards, but he fell to cutting timbers, and his work went forward apace. Twenty trees in all did he fell, and trimmed them with the axe; then he cunningly smoothed them all and made them straight to the line. Meanwhile Calypso, the beautiful goddess, brought him augers; and he bored all the pieces and fitted them to one another, and with pegs and morticings did he hammer it together. Wide as a man well-skilled in carpentry marks out the curve of the hull of a freight-ship, broad of beam, even so wide did Odysseus make his
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ικρια δὲ στήσας, ἄραρὼν θαμέσι σταμίνεσσι, ποίειν ἀτάρ μακρήσιν ἐπηγκενίδεσσι τελεύτα. ἐν δ’ ἱστον ποίει καὶ ἐπίκριον ἀρμενον αὐτῷ· πρὸς δ’ ἀρα πηδάλιον ποιήσατο, ὃφρ' ἵθυνοι.

φράξε δὲ μιν ῥίπεσσι διαμπερὲς οὕσυνήσι
κύματος εἰλαρ ἐμεν' πολλὴν δ’ ἐπεχεύσατο ὕλην.

τόφρα δὲ φάρε’ ἑνεικε Καλυψώ, δία θεάων,
ἰστία ποιήσασθαι· δ’ εὔ τεχνήσατο καὶ τά.

ἐν δ’ ὑπέρας τε κάλους τε πόδας τ’ ἐνέδησεν ἐν αὐτῇ, μοχλοῖσιν δ’ ἀρα τήν γε κατείρυσεν εἰς ἀλα διαν.

Τέτρατον ἦμαρ ἐν, καὶ τῷ τετέλεστο ἀπάντα·
τῷ δ’ ἀρα πέμπτῳ πέμπτ’ ἀπὸ νῆσου δία Καλυψώ,

εἰματά τ’ ἀμφιέσασα θυώδεα καὶ λούσασα.

ἐν δὲ οἱ ἀσκοῦν ἐθήκε θεᾶ μέλανος οὖνοι
τὸν ἔτερον, ἔτερον δ’ ὑδατος μέγαν, ἐν δὲ καὶ ἤν
κωρύκῳ· ἐν δὲ οἱ ὄψα τίθει μενοεικέα πολλά·

οὐρον δὲ προῄκεν ἀπήμονα τε λιαρόν τε.

γηθόσυνος δ’ οὐρο πέτασ’ ἱστία δίος 'Οδυσσεύς.

αὐτὰρ ὁ πηδαλίῳ ἱθύνετο τεχνηέτως

ἡμενος, οὖδέ οἱ ὑπνος ἐπὶ βλεφάροισιν ἐπιπτεν

Πληµµάδας τ’ ἐσορώντι καὶ όφε δύοντα Βοώτην

'Αρκτον θ’, ἤν καὶ 'Αμαξαν ἐπικλησιν καλέουσιν,

ἡ τ’ αὐτοῦ στρέφεται καὶ τ’ 'Ωρίωνα δοκεύει,

οἰη δ’ ἄμμορός ἐστι λοετρόν 'Οκεανοίο·

τὴν γὰρ δῆ μιν ἀνωγε Καλυψώ, δία θεάων,

ποντοπορεύεμαι ἐπ’ ἀριστερὰ χειρὸς ἔχοντα.

ἐπτὰ δὲ καὶ δέκα μὲν πλέεν ἣματα ποντοπορεύων,

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raft. And he set up the deck-beams, bolting them to the close set ribs, and laboured on; and he finished the raft with long gunwales. In it he set a mast and a yard-arm, fitted to it, and furthermore made him a steering-oar, wherewith to steer. Then he fenced in the whole from stem to stern with willow withes to be a defence against the wave, and strewed much brush thereon. Meanwhile Calypso, the beautiful goddess, brought him cloth to make him a sail, and he fashioned that too with skill. And he made fast in the raft braces and halyards and sheets, and then with levers forced it down into the bright sea.

Now the fourth day came and all his work was done. And on the fifth the beautiful Calypso sent him on his way from the island after she had bathed him and clothed him in fragrant raiment. On the raft the goddess put a skin of dark wine, and another, a great one, of water, and provisions, too, in a wallet. Therein she put abundance of dainties to satisfy his heart, and she sent forth a gentle wind and warm. Gladly then did goodly Odysseus spread his sail to the breeze; and he sat and guided his raft skilfully with the steering-oar, nor did sleep fall upon his eyelids, as he watched the Pleiads, and late-setting Bootes, and the Bear, which men also call the Wain, which ever circles where it is and watches Orion, and alone has no part in the baths of Ocean. For this star Calypso, the beautiful goddess, had bidden him to keep on the left hand as he sailed over the sea. For seventeen days then he sailed over the

1 The precise meaning of the phrase is uncertain. The scholiast assumed that it meant "threw in much ballast," but this seems impossible. Ameis thinks that the έλη was to afford Odysseus a comfortable bed. 2 Possibly "rollers."
δκτωκαίδεκάτη δ' ἐφάνη ὅρεα σκιώντα
γαίς Φαυήκων, ὥθι τ' ἄγχιστον πέλεν αὐτῷ.
εἶσατο δ' ὡς ὅτε ῥηόν ἦν ἥροειδεί πόντῳ.
Τὸν δ' ἐξ Αἰθιόπων ἀνών κρείων ἐνοσίχθων
τηλόθεν ἐκ Σολύμων ὄρεων ἰδεῖν εἴσατο γὰρ οἱ
πόντων ἐπιπλώων. ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρη προτὶ δὴν μυθήσατο θυμών.

"'Ω πόποι, ἣ μᾶλα δὴ μετεβούλευσαν θεοὶ ἄλλως ἀμφ' Ὄδυσση ἐμείο μετ' Αἰθιόπεσσιν ἐόντος,
καὶ δὴ Φαυήκων γαίης σχεδὸν, ἐνθα οἱ αἰσα
ἐκφυγέειν μέγα πείραρ ὦξύος, ἣ μιν ἰκάνει.
ἄλλ' ἔτι μὲν μῖν φημι ἀδην ἐλάαν κακότητος."

"'Ως εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
χερσὶ τρίαιναν ἐλών· πάσας δ' ὀρόθυνεν ἄελλας
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
γαίαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νῦ.
σὺν δ' Ἕδρος τε Νότος τ' ἐπεσον Ζέφυρος τε δυσαῆς
καὶ Βορέως αἰθρηγενετής, μέγα κῦμα κυλινδών.
καὶ τοῦτ' Ὄδυσσης λύτο γούνατα καὶ φίλον ἤτορ,
ὀχθήσας δ' ἄρα εἴπε πρὸς ὅν μεγαλήτορα θυμόν.

"'Ω μοι ἐγὼ δειλὸς, τι νῦ μοι μήκιστα γένηται;
δείδω μὴ δὴ πάντα θεὰ νημερτέα εἴπεν,
ἡ μ' ἐφατ' εν πόντῳ, πρὶν πατρίδα γαίαν ἰκέσθαι,
ἀλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται.
οἴοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρύν

1 ὅτε ῥηόν MSS.: ὅτ' ῥηόν Aristarchus.
sea, and on the eighteenth appeared the shadowy mountains of the land of the Phaeacians, where it lay nearest to him; and it shewed like unto a shield in the misty deep.

But the glorious Earth-shaker, as he came back from the Ethiopians, beheld him from afar, from the mountains of the Solymi: for Odysseus was seen of him sailing over the sea; and he waxed the more wroth in spirit, and shook his head, and thus he spoke to his own heart:

"Out on it! Surely the gods have changed their purpose regarding Odysseus, while I was among the Ethiopians. And lo, he is near to the land of the Phaeacians, where it is his fate to escape from the great bonds of the woe which has come upon him. Aye, but even yet, methinks, I shall drive him to surfeit of evil."

So saying, he gathered the clouds, and seizing his trident in his hands troubled the sea, and roused all blasts of all manner of winds, and hid with clouds land and sea alike; and night rushed down from heaven. Together the East Wind and the South Wind dashed, and the fierce-blowing West Wind and the North Wind, born in the bright heaven, rolling before him a mighty wave. Then were the knees of Odysseus loosened and his heart melted, and deeply moved he spoke to his own mighty spirit:

"Ah me, wretched that I am! What is to befall me at the last? I fear me that verily all that the goddess said was true, when she declared that on the sea, before ever I came to my native land, I should fill up my measure of woes; and lo, all this now is being brought to pass. In such wise does Zeus overcast the broad heaven with clouds, and has stirred

1 See i. 21 f.
Ζεύς, ἑτάραξε δὲ πόντον, ἐπισπέρχουσι δ’ ἄελλαι παντοίων ἀνέμων. νῦν μοι σῶς αὐτὸς ὀλεθρος. 305
τρὶς μάκαρες Δαναοῖ καὶ τετράκις, οὐ τότε ὀλοντο Τροίη ἐν εὐρεῖῃ χάριν Ἀτρεΐδησι φέροντες.
"ὁς τὸ ἐγὼ γ’ ὀφελον θανέειν καὶ πότμον ἐπισπεῖν ἥματι τῷ ὅτε μοι πλεῖστοι χαλκῆρα δοῦρα
Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι. 310
tῷ κ’ ἐλαχὸν κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοί·
nῦν δὲ με λευγαλέω θανάτῳ εὐμαρτο ἀλώναι.”

'Ὡς ἄρα μιν εἰπόντι ἐλαοεν μέγα κύμα κατ’ ἀκρης
dεινῶν ἐπεσωμενον, περὶ δὲ σχεδίην ἐλέλιξε.
τῆλε δ’ ἀπὸ σχεδίης αὐτὸς πέσε, πηδάξουν δε
ἐκ χειρῶν προείκε. μέσον δὲ οἱ ἵστον ἔξειν
dεινὴ μισογομένων ἀνέμων ἐλθοῦσα θύελλα, 315
tηλοῦ δὲ σπείρον καὶ ἐπίκριον ἐμπεσε πόντῳ.
tὸν δ’ ἀρ’ ὑπόβρυχα θῆκε πολὺν χρόνου, οὐδ’ ἐδυνάσθη
tῆς μάλ’ ἀνσχεθεῖν μεγάλου ὕπό κύματος ὀρμής.
ἐὕματα γάρ ρ’ ἐβάρυνε, τά οἱ πόρε δίὰ Καλυψώ.
οψέ δὲ δὴ ρ’ ἀνέδυ, στόματος δ’ ἐξέπτυσεν ἀλμῆν
πικρῆ, ἢ οἱ πολλη ἀπὸ κρατὸς κελάρυζεν. 320
ἀλλ’ οὔδ’ ὡς σχεδίης ἐπελήθετο, τειρόμενος περ,
ἀλλὰ μεθορμηθεῖς εὔνι κύμασιν ἐλλάβετ’ αὐτῆς,
ἐν μέση δὲ καθίζε τέλος θανάτου ἀλεείων.
τὴν δ’ ἐφόρει μέγα κύμα κατὰ ρόον ἐνθα καὶ ἐνθα. 325
‘ὁς δ’ ὅτ’ ὀπωρίνος Βορέης φορέσειν ἀκάνθας
ἀμ πεδίον, πυκναὶ δὲ πρὸς ἀλληλήσαν ἔχουσαι,
ὡς τὴν ἀμ πέλαγος ἀνεμοί φέρον ἐνθα καὶ ἐνθα· 330

1 ὡς: καὶ.
up the sea, and the blasts of all manner of winds sweep upon me; now is my utter destruction sure. Thrice blessed those Danaans, aye, four times blessed, who of old perished in the wide land of Troy, doing the pleasure of the sons of Atreus. Even so would that I had died and met my fate on that day when the throngs of the Trojans hurled upon me bronze-tipped spears, fighting around the body of the dead son of Peleus. Then should I have got funeral rites, and the Achaeans would have spread my fame, but now by a miserable death was it appointed me to be cut off."

Even as thus he spoke the great wave smote him from on high, rushing upon him with terrible might, and around it whirled his raft. Far from the raft he fell, and let fall the steering-oar from his hand; but his mast was broken in the midst by the fierce blast of tumultuous winds that came upon it, and far in the sea sail and yardarm fell. As for him, long time did the wave hold him in the depths, nor could he rise at once from beneath the onrush of the mighty wave, for the garments which beautiful Calypso had given him weighed him down. At length, however, he came up, and spat forth from his mouth the bitter brine which flowed in streams from his head. Yet even so he did not forget his raft, in evil case though he was, but sprang after it amid the waves, and laid hold of it, and sat down in the midst of it, seeking to escape the doom of death; and a great wave ever bore him this way and that along its course. As when in autumn the North Wind bears the thistle-tufts over the plain, and close they cling to one another, so did the winds bear the raft this
HOMER

άλλοτε μέν τε Νότος Βορέη προβάλεσκε φέρεσθαι, 
άλλοτε δ’ αυτ’ Εὔρος Ζεφύρῳ εἴξασκε δίωκειν.
Τόν δὲ ἔδειν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ, 
Δευκοθέη, ἣ πρὶν μέν ἔην βροτὸς αὐθῆσσα, 
νῦν δ’ ἀλὸς εὺν πελάγεσσι θεῶν ἕξ ἐμμορε τιμῆς. 335
ἡ ρ’ Ὀδυσσὴ’ ἐλέησεν ἀλώμενοι, ἀλγε’ ἔχοντα, 
αἰθύη δ’ ἐκυκία ποτὴ ἀνεδύσετο λίμνης, 
ἐξ δ’ ἐπὶ σχεδίης πολυδέσμοιν εἰπέ τε μύθον.1

“Κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων 
ἀδύσατ’ ἐκτάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 
οὐ μὲν δὴ σὲ καταφθίσει μάλα περ μενεάινων. 340
ἀλλὰ μάλ’ ὧδ’ ἔρξαι, δοκεῖς δὲ μοι οὐκ ἀπινύσσειν: 
ἐἴματα ταῦτ’ ἀποδός σχεδίην ἀνέμοιοι φέρεσθαι 
κάλλιτ’, ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου 
γαίῆς Φαιήκων, ὅθ’ τοι τοῖο ἐστίν ἀλύξαι. 345
τὴ δὲ, τόδε κρῆδεμνον ὑπὸ στέρνοι τανύσσαι 
ἀμβροτον’ οὐδὲ τί τοι παθέειν δέος οὐδ’ ἀπολέσθαι. 
αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάγεαι ἡπτείροιο, 
ἀψ’ ἀπολυσάμενος βαλέειν εἰς οὐνοσα πῶντον 
πολλὸν ὑπ’ ἡπτείρου, αὐτὸς δ’ ἀπονόσφι τραπέσθαι.” 350

“Ὡς ἄρα φωνῆσασα θεὰ κρῆδεμνον ἐδώκειν, 
αὐτῇ δ’ ἄψ ἐς πῶντον ἐδύσετο κυμαίνοντα 
αἰθύη ἐκυκία· μέλαιν δὲ ἐ κυμα κάλυψεν. 
αὐτὰρ ὁ μερμήριξε πολύτλας διὸς Ὀδυσσεύς, 
ὁχθήσας ὃ’ ἄρα ἐπε πρὸς ὄν μεγαλήτορα θυμόν” 355

“Ὡ μοι ἐγὼ, μή τίς μοι υφαίνησιν δόλον αὕτε 
ἀθανάτων, ὃ τέ με σχεδίης ἀποβήναι ἀνώγει.

1 πολυδέσμοιν εἰπέ τε μύθον: καὶ μιν πρὸς μύθον ἔστε.
way and that over the sea. Now the South Wind would fling it to the North Wind to be driven on, and now again the East Wind would yield it to the West Wind to drive.

But the daughter of Cadmus, Ino of the fair ankles, saw him, even Leucothea, who of old was a mortal of human speech, but now in the deeps of the sea has won a share of honour from the gods. She was touched with pity for Odysseus, as he wandered and was in sore travail, and she rose up from the deep like a sea-mew on the wing, and sat on the stoutly-bound raft, and spoke, saying:

"Unhappy man, how is it that Poseidon, the earth-shaker, has conceived such furious wrath against thee, that he is sowing for thee the seeds of many evils? Yet verily he shall not utterly destroy thee for all his rage. Nay, do thou thus; and methinks thou dost not lack understanding. Strip off these garments, and leave thy raft to be driven by the winds, but do thou swim with thy hands and so strive to reach the land of the Phaeacians, where it is thy fate to escape. Come, take this veil, and stretch it beneath thy breast. It is immortal; there is no fear that thou shalt suffer aught or perish. But when with thy hands thou hast laid hold of the land, loose it from thee, and cast it into the wine-dark sea far from the land, and thyself turn away."

So saying, the goddess gave him the veil, and herself plunged again into the surging deep, like a sea-mew; and the dark wave hid her. Then the much-enduring, goodly Odysseus pondered, and deeply moved he spoke to his own mighty spirit:

"Woe is me! Let it not be that some one of the immortals is again weaving a snare for me, that she
ἀλλὰ μᾶλ’ οὐ πω πείσομ’, ἐπεὶ ἐκάς ὀφθαλμοῖσιν γαίαν ἔγον ἱδόμην, ὦθι μοι φάτο φύξιμον εἶναι. ἀλλὰ μᾶλ’ ὃδ’ ἔρξω, δοκεῖει δὲ μοι εἶναι ἄριστον. ὁφρ’ ἄν μὲν κεν δούρατ’ ἐν ἀρμονίησιν ἀρήρη, τόφρ’ αὐτοῦ μενέω καὶ τλῆσομαι ἀλγεα πάσχων, αὐτὰρ ἐπὴν δὴ μοι σχεδήν διὰ κῦμα τινάξῃ, νῆξομ’, ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἁμεινον.”

'Ονος ὁ ταύθ’ ὀρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ὄρσε δ’ ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων, δεινὸν τ’ ἀργαλέων τε, κατηρεφές, ἥλασε δ’ αὐτόν. ώς δ’ ἀνεμος ζαίης ἱὼν θημῶνα τινάξῃ καρφαλέων’ τὰ μὲν ἄρ τε διεσκέδασ’ ἀλλυδις ἄλλης ὡς τῆς δούρατα μακρα διεσκέδασ’. αὐτάρ ’Οδυσσεὺς ἀμφ’ ἐνὶ δούρατι βαίνε, κέληθ’ ὡς ἦππον ἐλαινὼν, εὕματα δ’ ἐξαπέδυνε, τά οἱ πόρε δία Καλυψώ. αὐτίκα δὲ κρῆδεμνον ὑπὸ στέρνοι τάνυσσεν, αὐτὸς δὲ πρηνῆς ἀλλ’ κάππεσε, χεὶρε πετάσσας, νηχέμεναι μεμαῶς. ἵδε δὲ κρείων ἐνοσίχθων, κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν.

“Οὔτω νῦν κακὰ πολλὰ παθῶν ἀλῶν κατὰ πόντον, εἰς ὁ κεν ἀνθρώποις διοτρεφέσσι μυγής. ἀλλ’ οὐδ’ ὡς σε ἐξόπα οὐσίζεσθαι κακότητος.”

’Ως ἄρα φωνῆσας ἤμασεν καλλίτριχας ἦππος, ἵκετο δ’ εἰς Αἴγας, ὥθι οἱ κλυτὰ δόματ’ ἐσσίν. αὐτάρ ’Αθηναίῃ κούρη Δίδος ἀλλ’ ἐνόησεν. ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους, παῦσασθηκ’ δ’ ἐκέλευσε καὶ εὐνήθηναι ἄπαντας. ὄρσε δ’ ἐπὶ κραίσπυνὸν Βορέην, πρὸ δὲ κῦματ’ ἐμαξεν, 196
bids me leave my raft. Nay, but verily I will not yet obey, for afar off mine eyes beheld the land, where she said I was to escape. But this will I do, and meseems that this is best: as long as the timbers hold firm in their fastenings, so long will I remain here and endure to suffer affliction; but when the wave shall have shattered the raft to pieces, I will swim, seeing that there is naught better to devise."

While he pondered thus in mind and heart, Poseidon, the earth-shaker, made to rise up a great wave, dread and grievous, arching over from above, and drove it upon him. And as when a strong wind tosses a heap of straw that is dry, and some it scatters here, some there, even so the wave scattered the long timbers of the raft. But Odysseus bestrode one plank, as though he were riding a horse, and stripped off the garments which beautiful Calypso had given him. Then straightway he stretched the veil beneath his breast, and flung himself headlong into the sea with hands outstretched, ready to swim. And the lord, the earth-shaker, saw him, and he shook his head, and thus he spoke to his own heart:

"So now, after thou hast suffered many ills, go wandering over the deep, till thou comest among the folk fostered of Zeus. Yet even so, methinks, thou shalt not make any mock at thy suffering."

So saying, he lashed his fair-maned horses, and came to Aegae, where is his glorious palace.

But Athene, daughter of Zeus, took other counsel. She stayed the paths of the other winds, and bade them all cease and be lulled to rest; but she roused the swift North Wind, and broke the waves before
'HOMER

'Ενθα δύο νύκτας δύο τ' ἡμερά, κύματι πηγῆ πλάζετο, πολλά δὲ οἱ κραδίη προτισσέτ' ὅλεθρον. ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνυπλόκαμος τέλεσ' Ὅψως, καὶ τὸτ' ἐπέειτ' ἀνεμος μὲν ἐπαύσατο ἣδ' ἀράγη ἐπλέτο νημφή. ὁ δ' ἀρά σχεδον εἰσίδε γαϊάν ὅξυ μάλα προϊδών, μεγάλου ὑπὸ κύματος ἀρθείς. ως δ' ὅτ' ἀν ἀσπάσιος βιότος παϊδεσσι φανή πατρός, ὅς ἐν νοῦσῳ κήτας κρατέρ' ἀλγεα πᾶσχων, δηρὸν τηκόμενος, στυγερός δὲ οἱ ἔχραρα δαϊμῶν, ἀσπάσιον δ' ἀρα τὸν γε θεοι κακότητος ἐλυσαν, ὅς Ὅδυσει ἀσπαστὸν ἐείσατο γαϊα καὶ ὤλη, νήχε δ' ἐπειγόμενοι ποσιν ἦπειρον ἐπιβήναι. ἀλλ' ὅτε τόσσον ἄπην ὅσσον τε γέγονε βοήσας, καὶ δὴ δοὐπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης· ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἦπειροι δεινὸν ἐρεγόμενον, εἴλυτο δὲ πάνθ' ἄλος ἄχυρ' οὐ γὰρ ἐσαν λιμένες νηών ὥχοι, οὐδ' ἐπισωγαί, ἀλλ' ἀκταί προβλήτες ἐσαν σπιλάδες τε παγων τε' καὶ τὸτ' Ὅδυσσης λύτο γούνατα καὶ φίλον ἦτορ, ὡθήσας δ' ἀρα ἐπε πρὸς δῦν μεγαλήτορα θυμόν. "'Ω μοι, ἐπεὶ δὴ γαϊαν ἀελπέα δῶκεν ἰδέαν Ζεῦς, καὶ δὴ τόδε λαίτμα διατμήξας ἑπέρησα, ἐκβαςις οὐ τὴ φαίνεθ' ἄλος πολιοῦ θύραξ· ἐκτοσθεν μὲν γὰρ πάγοι δξεες, ἀμφὶ δὲ κῦμα βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρῃ, ἀγχιβάθης δὲ θάλασσα, καὶ οὐ πῶς ἐστὶ πόδεσσι

1 ἑπέρησα : ἑτέλεσσα.
him, to the end that Zeus-born Odysseus might come among the Phaeacians, lovers of the oar, escaping from death and the fates.

Then for two nights and two days he was driven about over the swollen waves, and full often his heart forboded destruction. But when fair-tressed Dawn brought to its birth the third day, then the wind ceased and there was a windless calm, and he caught sight of the shore close at hand, casting a quick glance forward, as he was raised up by a great wave. And even as when most welcome to his children appears the life of a father who lies in sickness, bearing grievous pains, long while wasting away, and some cruel god assails him, but then to their joy the gods free him from his woe, so to Odysseus did the land and the wood seem welcome; and he swam on, eager to set foot on the land. But when he was as far away as a man's voice carries when he shouts, and heard the boom of the sea upon the reefs—for the great wave thundered against the dry land, belching upon it in terrible fashion, and all things were wrapped in the foam of the sea; for there were neither harbours where ships might ride, nor roadsteads, but projecting headlands, and reefs, and cliffs—then the knees of Odysseus were loosened and his heart melted, and deeply moved he spoke to his own mighty spirit:

"Ah me, when Zeus has at length granted me to see the land beyond my hopes, and lo, I have prevailed to cleave my way and to cross this gulf, nowhere doth there appear a way to come forth from the grey sea. For without are sharp crags, and around them the wave roars foaming, and the rock runs up sheer, and the water is deep close in shore, so that in no
στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα· μή πῶς μ' ἐκβαίνοντα βάλῃ λίθαι ποτὶ πέτρη 415
κύμα μέγ' ἀρπάξαν· μελέη δὲ μοι ἔσσεται ὀρμή.
ei δὲ κ' ἐτι προτέρω παρανήξομαι, ἦν που ἐφεύρω
ήμονας τε παραπλήγας λιμένας τε ἁθάσσης,
deíδω μή μ' ἐξαύτις ἀναρπάξασα θύελλα
πόντου ἐπ᾽ ἱχθύοντα φέρῃ βαρέα στενάχοντα,
ἡ εἰ τί μοι καὶ κήτος ἐπισσεύη μέγα δαίμων
ἐξ ἀλός, οία τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτης
οἴδα γάρ, ὡς μοι ὀδώδυσται κλυτὸς ἐννοούγαιος." 420

"Ηος ο ταῦθ' ὀρμαίνει κατὰ φρένα καὶ κατὰ θυμόν,
tόφρα δὲ μιν μέγα κύμα φέρε τρηχείαν ἐτ' ἀκτὴν. 425
ἐνθα κ' ἀπὸ ρίνον δρύφθη, σὺν δ' ὅστε ἀράχθη,
ei μή ἐπὶ φρεσὶ θήκε θεᾶ, γλαυκῶπις Ἀθήνη·
ἀμφοτέρησι δὲ χερσίν ἐπεσοῦμενος λάβε πέτρης,
τῆς ἔχετο στενάχων, ἦς μέγα κύμα παρῆλθε.
καὶ τὸ μὲν ὃς ὑπάλυζε, παληρρόθιον δὲ μιν αὖτις 430
πλῆξεν ἐπεσοῦμενον, τηλοῦ δὲ μιν ἐμβαλε πόντῳ.
ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
πρὸς κοτυληδονόφιν πυκναλ λάγγες ἔχονται,
ὡς τοῦ πρὸς πέτρησι θρασείων ἀπὸ χειρὸν
μίνοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κύμα κάλυψεν. 435
ἐνθα κε δὴ δύστηνος ύπὲρ μόρον ὠλετ' Ὀδυσσεύς,
ei μή ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
κύματος ἑξαναδός, τά τ' ἐρεύγεται ἦπειρονδε,
νῆχε παρέξ, ἐς γαίαν ὀρώμενος, ei που ἐφεύροι
ηῶνας τε παραπλήγας λιμένας τε θαλάσσης.
ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
200
wise is it possible to plant both feet firmly and escape ruin. Haply were I to seek to land, a great wave may seize me and dash me against the jagged rock, and so shall my striving be in vain. But if I swim on yet further in hope to find shelving beaches and harbours of the sea, I fear me lest the storm-wind may catch me up again, and bear me, groaning heavily, over the teeming deep; or lest some god may even send forth upon me some great monster from out the sea—and many such does glorious Amphitrite breed. For I know that the glorious Earth-shaker is filled with wrath against me.

While he pondered thus in mind and heart, a great wave bore him against the rugged shore. There would his skin have been stripped off and his bones broken, had not the goddess, flashing-eyed Athene, put a thought in his mind. On he rushed and seized the rock with both hands, and clung to it, groaning, until the great wave went by. Thus then did he escape this wave, but in its backward flow it once more rushed upon him and smote him, and flung him far out in the sea. And just as, when a cuttlefish is dragged from its hole, many pebbles cling to its suckers, even so from his strong hands were bits of skin stripped off against the rocks; and the great wave covered him. Then verily would hapless Odysseus have perished beyond his fate, had not flashing-eyed Athene given him prudence. Making his way forth from the surge where it belched upon the shore, he swam outside, looking ever toward the land in hope to find shelving beaches and harbours of the sea. But when, as he swam, he came to the mouth of a fair-flowing river, where seemed to him

1 Possibly "shores that take the waves aslant."
HOMER

ίξε νέων, τῇ δή οἱ ἔεισατο χῶρος ἄριστος,
λείος πετράων, καὶ ἔπὶ σκέπας ἤν ἀνέμωιο,
ἐγὼ δὲ προφέοντα καὶ εὐξατο δὲν κατὰ θυμόν.

"Κλῦθε, ἀνάξ, ὅτις ἐσσί: πολύλλιστον δὲ σ’ ἴκάων, 445
φεῦγων ἐκ πόντοιο Ποσειδάωνος ἐνπάς.
αἴδοιος μὲν τ` ἐστὶ καὶ ἄθανάτοις θεοῖς ἀνδρῶν ὅς τις ἱκηταί ἀλώμενος, ὡς καὶ ἐγὼ νῦν
σὸν τε ῥόον σά τε γοῦναθ’ ἴκάων πολλὰ μογῆσας.
ἀλλ’ ἐλέαιρε, ἀνάξ: ἱκέτης δὲ τοι εὐχομαί εἶναι.” 450

"Ὡς φάθ’, ὁ δ’ αὐτίκα παῦσεν ἐδὸν ρόου, ἐσχε δὲ κῦμα,
πρόσθε δὲ οἱ ποίησε γαλήνην, τὸν δ’ ἐσώσεν
ἐς ποταμοῦ προχοάς. ὁ δ’ ἀρ’ ἄμφω γούνατ’ ἐκαμψε
χειρᾶς τε στιβαρᾶς: ἀλλ’ γὰρ δέδμητο φίλον κήρ.
Ωδε δ’ χρώα πάντα, θάλασσα δ’ κήκιε πολλή
ἀν στόμα τε ῥῦνας θ’. ὁ δ’ ἀρ’ ἀπνευστόσ καὶ ἀναυδος
κεῖτ’ ὀλγηπελέων, κάματος δὲ μιν αἰῶνος ἱκανεν.
ἀλλ’ οτε δὴ ρ’ ἀμπυνυτο καὶ ἐς φρένα θυμός ἀγέρθη,
καὶ τότε δὴ κρίδεμνον ἀπὸ ἐξο λύσε θεοῖο.
καὶ τὸ μὲν ες ποταμὸν ἀλκυρήνετα μεθήκεν,
ἀψ’ δ’ ἐφερεν μέγα κῦμα κατὰ ρόου, ἄψα δ’ ἀρ’ Ἰνω
δέξατο χερσὶ φίλησιν: ὁ δ’ ἐκ ποταμοῦ λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ξείδωρον ἄρουραν.
όχθησας δ’ ἀρα εἴπε πρὸς ὄν μεγαλήτορα θυμῶν.

""Ὡ μοι ἐγώ, τί πάθω; τί νῦ μοι μήκιστα γένηται; 465
εἰ μὲν Κ’ ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,
the best place, since it was smooth of stones, and besides there was shelter from the wind, he knew the river as he flowed forth, and prayed to him in his heart:

"Hear me, O king, whosoever thou art. As to one greatly longed-for do I come to thee, seeking to escape from out the sea from the threats of Poseidon. Reverend even in the eyes of the immortal gods is that man who comes as a wanderer, even as I have now come to thy stream and to thy knees, after many toils. Nay, pity me, O king, for I declare that I am thy suppliant."

So he spoke, and the god straightway stayed his stream, and checked the waves, and made a calm before him, and brought him safely to the mouth of the river. And he let his two knees bend and his strong hands fall, for his spirit was crushed by the sea. And all his flesh was swollen, and sea water flowed in streams up through his mouth and nostrils. So he lay breathless and speechless, with scarce strength to move; for terrible weariness had come upon him. But when he revived, and his spirit returned again into his breast, then he loosed from him the veil of the goddess and let it fall into the river that murmured seaward; and the great wave bore it back down the stream, and straightway Ino received it in her hands. But Odysseus, going back from the river, sank down in the reeds and kissed the earth, the giver of grain; and deeply moved he spoke to his own mighty spirit:

"Ah, woe is me! what is to befall me? What will happen to me at the last? If here in the river bed I keep watch throughout the weary night, I fear

1 Or, "to whom many prayers are made."
μή μ’ ἀμυνίς στίβη τε κακή καὶ θῆλυς ἔφησ
ἐξ ὀλυγηπελίς δαμάσῃ κεκαφηνότα θυμόν·
αύρη δ’ ἐκ ποταμοῦ ψυχρῆ πνεεὶ ἱώθι πρό.
eἰ δὲ κεν ἐς κλιτῶν ἀναβας καὶ δάσκιον ὑλὴν
θάμνοις ἐν πυκνοῖσι καταδράθω, εἰ με μεθεί
ρίγος καὶ κάματος, γλυκερὸς δὲ μοι ὑπνὸς ἐπέλθῃ,
δείδω, μὴ θήρεσιν ἐλωρ καὶ κύρμα γένωμαι.”

“Ως ἁρα οἱ φρονεόντι δοᾶσσατε κέρδιον εἶναι·
βῇ ῥ’ ἵμεν εἰς ὑλῆν· τὴν δὲ σχεδὸν ὑδατος εὕρειν
ἐν περιφανομένω· δοιοὺς δ’ ἄρ’ ὑπῆλυθε θάμνους,
ἐξ ὀμόθεν πεψυώτας· ὅ μὲν φυλής, ὅ δ’ ἐλαιής.
τοὺς μὲν ἄρ’ οὐτ’ ἀνέμων διάη μένους ὑγρὸν ἀέντων,
οὔτε ποτ’ ἱέλιος φαέθων ἀκτίσιν ἐβάλλεν,
οὔτ’ ὦμβρος περάσακε διαμπερές· ὅς ἁρα πυκνὺ
ἀλλήλοισιν ἐφυν ἐπαμοιβάδις· οὔσ ὑπ’ Ὁδυσσεὺς
dύσετ’. ἀφαρ δ’ εύην ἐπαμήσατο χερσὶ φίλησιν
eὑρεῖαν· φύλλων γὰρ ἐν τι χύσις ἥλιθα πολλῇ,
ὁσσον τ’ ἥ δύω ἥ τρεῖς ἀνδρας ἐρυσθαι
ἄρη χειμερίη, εἰ καὶ μάλα περ χαλεπαῖνοι.

τὴν μὲν ἠδὼν γῆθηςε πολύτλας δίοις Ὁδυσσεᾶς,
ἐν δ’ ἁρα μέσσῃ λέκτο, χύσιν δ’ ἐπεχεύατο φύλλων.
ὡς δ’ ὀτε τις δαλῶν σποδίη ἐνέκρυψε μελαίνη
ἀγροῦ ἐπ’ ἐσχατῆς, ὃ μ’ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σάζων, ἢν μ’ ποθεν ἀλλοθεν αὐτοί,
ὡς Ὁδυσσεὺς φύλλοις καλύψατο· τῷ δ’ ἄρ’ Ἀθηνή
ὑπνὸν ἐπ’ ὦμμασι χεῦ’, ἢν μιν παύσειε τάχιστα
dυσπονέος καμάτου φίλα βλέφαρ’ ἀμφικαλύψας.
that together the bitter frost and the fresh dew may overcome me, when from feebleness I have breathed forth my spirit; and the breeze from the river blows cold in the early morning. But if I climb up the slope to the shady wood and lie down to rest in the thick brushwood, in the hope that the cold and weariness might leave me, and if sweet sleep comes over me, I fear me lest I become a prey and spoil to wild beasts."

Then, as he pondered, this thing seemed to him the better: he went his way to the wood and found it near the water in a clear space; and he crept beneath two bushes that grew from the same spot, one of thorn and one of olive. Through these the strength of the wet winds could never blow, nor the rays of the bright sun beat, nor could the rain pierce through them, so closely did they grow, intertwining one with the other. Beneath these Odysseus crept and straightway gathered with his hands a broad bed, for fallen leaves were there in plenty, enough to shelter two men or three in winter time, however bitter the weather. And the much-enduring goodly Odysseus saw it, and was glad, and he lay down in the midst, and heaped over him the fallen leaves. And as a man hides a brand beneath the dark embers in an outlying farm, a man who has no neighbours, and so saves a seed of fire, that he may not have to kindle it from some other source, so Odysseus covered himself with leaves. And Athene shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness.
"Ως ὁ μὲν ἔνθα καθεύδε πολύτλας δίος 'Οδυσσεύς ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη βῆ ἡ ἐς Φαεήκων ἀνδρῶν δῆμων τε πόλιν τε, οὗ πρὶν μὲν ποτ’ ἔναιον ἐν εὐρυχόρῳ Ἐπερείῃ, ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεόντων, οὗ σφεας συνέσκοντο, βίηφι δὲ φέρτεροι ἦσαν. ἔνθεν ἀναστήσας ἀγε Ναυσίθοος θεοειδὴς, εἶσεν δὲ Σχερίη, ἐκάς ἀνδρῶν ἀλφιστάων, ἀμφὶ δὲ τείχος ἔλασσε πόλει, καὶ ἐδείματο οἶκους, καὶ νηοῦς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. ἂλλ’ ὁ μὲν ἦδη κηρὶ δαμεῖς Ἁἰδόσδε βεβήκει, Ἀλκίνους δὲ τὸ τ’ ἠρχε, θεῶν ἀπὸ μήδεα εἰδῶς. τοῦ μὲν ἐβη πρὸς δώμα θεᾶ, γλανκώτις Ἀθήνη, νόστον Ὀδυσσῆι μεγαλήτορι μητιώσα. βῆ δ’ ἤμεν ἐς θάλαμον πολυδαίδαλον, ὥ ἐνι κούρῃ. κοιμᾶτ’ ἀθηανάτησι φυὴν καὶ εἶδος ὀμοίᾳ, Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινώοιο, πάρ δὲ δύ’ ἀμφίπολοι, Χαρίτων ἀπὸ κάλλος ἔχουσαι, σταθμοῖν ἐκάτερθε· θύραι δ’ ἐπέκειτο φαεινάι. Ἡ δ’ ἀνέμου ώσ πνοή ἐπέσμιοτο δέμων κούρης, στῇ δ’ ἀρ’ ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειτεν, εἰδομένη κούρῃ ναυσικλειτοί Ἀδάμαντος,
So he lay there asleep, the much-enduring goodly Odysseus, overcome with sleep and weariness; but Athene went to the land and city of the Phaeacians. These dwelt of old in spacious Hypereia hard by the Cyclopes, men overweening in pride who plundered them continually and were mightier than they. From thence Nausithous, the godlike, had removed them, and led and settled them in Scheria far from men that live by toil. About the city he had drawn a wall, he had built houses and made temples for the gods, and divided the ploughlands; but he, ere now, had been stricken by fate and had gone to the house of Hades, and Alcinous was now king, made wise in counsel by the gods. To his house went the goddess, flashing-eyed Athene, to contrive the return of great-hearted Odysseus. She went to a chamber, richly wrought, wherein slept a maiden like the immortal goddesses in form and comeliness, Nausicaa, the daughter of great-hearted Alcinous; hard by slept two hand-maidens, gifted with beauty by the Graces, one on either side of the door-posts, and the bright doors were shut.

But like a breath of air the goddess sped to the couch of the maiden, and stood above her head, and spoke to her, taking the form of the daughter of Dymas, famed for his ships, a girl who was of like
Η οἰ ὀμηλική μὲν ἔνν, κεχάριστο δὲ θυμό.
τὴ μὲν εἰσαμένη προσέφη γλαυκώπις Ἀθήνη.
"Ναυσικά, τί νῦ σ᾽ ὅδε μεθῆμον γεάνατο μῆτηρ; 25
εἴματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρῆ καλὰ μὲν αὐτήν
ἐνυνθαί, τὰ δὲ τοῖσι παρασχεῖν, οἳ κέ σ᾽ ἀγωνταί.
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλή, χαίρονσιν δὲ πατήρ καὶ πότινα μῆτηρ. 30
ἀλλ᾽ ἵομεν πλυνέουσαι ἃμ᾽ ἦοῖ φαινομένης
καὶ τοῖ ἐγὼ συνέριθος ἃμ᾽ ἐψομαί, ὁφρα τάχιστα
ἐντύνεια, ἐπεὶ οὗ τοῖ ἐτὶ δὴν παρθένος ἐσσεαι:
ἡδὴ γάρ σε μνώνται ἁριστής κατὰ δῆμον
πάντων Φανῆκων, ὥθι τοῖ γένος ἔστί καὶ αὐτή.
ἀλλ᾽ ἀγ᾽ ἐπότρυνον πατέρα κλυτὸν ἠδθι πρὸ
ἵμιόνοις καὶ ἀμαξαίν ἐφοπλίσαι, ἢ κεν ἄγησι
ζωστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὃδ᾽ αὐτὴν πολὺ κάλλιον ἥποδεσσιν
ἐρχεσθαί. πολλὸν γὰρ ἀπὸ πλυνοὶ εἰσὶ πόλησιν." 35
"Ἡ μὲν ἄρ᾽ ὡς εἰποῦσ᾽ ἀπέβη γλαυκώπις Ἀθήνη
Οὐλυμπόνυ, ὥθι φασί θεών ἐδος ἀσφαλές αἰεὶ
ἐμμεναι. οὔτ᾽ ἀνέμοισι τινάσσεται οὔτε ποτ᾽ ὀμβρῳ
δεῦται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μάλ' αἰθρῇ
πέπταται ἄνέβελος, λευκῆ δ᾽ ἐπιδέδρομεν αὔγη.
τὸ ἐνὶ τέρπονται μάκαρες θεοὶ ἦματα πάντα.
ἐνθ᾽ ἀπέβη γλαυκώπις, ἐπεὶ διεπέφραδε κούρη.
Αὐτίκα δ᾽ Ἡνὸς ἦλθεν εὔθρονος, ἦ μὲν ἐγείρε
Ναυσικάν ἐνεπέπλων. ἄφαρ δ᾽ ἀπεθαύμασ' ὄνειρον,
βῆ δ᾽ ἰέναι διὰ δῶμαθ', ἵν᾽ ἀγγείλεει τοκεῦσιν,
age with Nausicaa, and was dear to her heart. Likening herself to her, the flashing-eyed Athene spoke and said:

"Nausicaa, how comes it that thy mother bore thee so heedless? Thy bright raiment is lying uncared for; yet thy marriage is near at hand, when thou must needs thyself be clad in fair garments, and give other such to those who escort thee. It is from things like these, thou knowest, that good report goeth up among men, and the father and honoured mother rejoice. Nay, come, let us go to wash them at break of day, for I will follow with thee to aid thee, that thou mayest with speed make thee ready; for thou shalt not long remain a maiden. Even now thou hast suitors in the land, the noblest of all the Phaeacians, from whom is thine own lineage. Nay, come, bestir thy noble father early this morning that he make ready mules and a waggon for thee, to bear the girdles and robes and bright coverlets. And for thyself, too, it is far more seemly to go thus than on foot, for the washing tanks are far from the city."

So saying, the goddess, flashing-eyed Athene, departed to Olympus, where, they say, is the abode of the gods that stands fast forever. Neither is it shaken by winds nor ever wet with rain, nor does snow fall upon it, but the air is outspread clear and cloudless, and over it hovers a radiant whiteness. Therein the blessed gods are glad all their days, and thither went the flashing-eyed one, when she had spoken all her word to the maiden.

At once then came fair-throned Dawn and awakened Nausicaa of the beautiful robes, and straightway she marvelled at her dream, and went through the house
πατρὶ φίλῳ καὶ μητρὶ κιχῆσατο δ’ ἐνδον ἑόντας: ἥ μὲν ἐτ’ ἐσχάρη ἦστο σὺν ἀμφιπόλοισι γυναιξὶν ἥλακατα στρωφῶσ’ ἀλπόρφυρα: τῷ δὲ θύραξ ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆς ἐς βουλῆν, ἵνα μιν κάλεσαι Φαῖκες ἀγανοί.

ἡ δὲ μάλ’ ἀγχί στᾶσα φίλου πατέρα προσέειπτε: "Πάππα φίλ’, οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἅπηνη ὑψηλήν ἐύκυκλον, ἵνα κλυτὰ εἴματ’ ἀγωμαι ἐς ποταμὸν πλυνέουσα, τὰ μοι ἑρυπωμένα κεῖται; καὶ δὲ σοὶ αὐτῷ ἐοίκε μετὰ πρῶτοις ἑόντα βουλὰς βουλεύειν καθαρὰ χροὶ εἴματ’ ἔχοντα. πέντε δὲ τοι φίλου υἱὲς ἐνὶ μεγάροις γεγάσιν, οἱ δ’ ὅπυνοισες, τρεῖς δ’ ἥθεοι ταλέθοντες: οἱ δ’ αἰεὶ ἐθέλουσι νεόπλυτα εἴματ’ ἔχοντες ἐς χορὸν ἐρχεσθαίν: τὰ δ’ ἐμὴ φρενὶ πάντα μέμηλεν.” 65

"Ὡς ἐφατ’ αἰδετο γὰρ θαλερὸν γάμον ἐξονομῆναι πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μῦθος: "Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἀλλον. ἐρχεὐν· ἀτάρ τοι δμῶς ἐφοπλίσσουσιν ἅπηνην ὑψηλὴν ἐύκυκλον, ὑπερτερὴ ἀραρυῖαν.” 70

"Ὡς εἰπὼν δμῶσσιν ἐκέκλετο, τοῖ δ’ ἐπίθοντο. οἱ μὲν ἂρ’ ἑκτος ἀμαξαν ἐντροχὸν ἡμιονείν ὁπλεον, ἡμιόνους θ’ ὑπαγον ξεῦξαν θ’ ὑπ’ ἅπηνήν κούρη δ’ ἐκ θαλάμοιο φέρεν ἐσθήτα φαεινῆν. καὶ τὴν μὲν κατέθηκεν εὐξέστορ ἐπ’ ἅπηνη, μήτηρ δ’ ἐν κίστη ἐτίθηε μενοεικ’ ἐδωδῆν 75

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to tell her parents, her father dear and her mother; and she found them both within. The mother sat at the hearth with her handmaidens, spinning the yarn of purple dye, and her father she met as he was going forth to join the glorious kings in the place of council, to which the lordly Phaeacians called him. But she came up close to her dear father, and said:

"Papa dear, wilt thou not make ready for me a waggon, high and stout of wheel, that I may take to the river for washing the goodly raiment which is lying here soiled? Moreover for thyself it is seemly that when thou art at council with the princes thou shouldst have clean raiment upon thee; and thou hast five sons living in thy halls—two are wedded, but three are sturdy bachelors—and these ever wish to put on them freshly-washed raiment, when they go to the dance. Of all this must I take thought."

So she spoke, for she was ashamed to name glad-some marriage to her father; but he understood all, and answered, saying: "Neither the mules do I begrudge thee, my child, nor aught beside. Go thy way; the slaves shall make ready for thee the waggon, high and stout of wheel and fitted with a box above."

With this he called to the slaves, and they hearkened. Outside the palace they made ready the light-running mule waggon, and led up the mules and yoked them to it; and the maiden brought from her chamber the bright raiment, and placed it upon the polished car, while her mother put in a chest food of

1 Possibly "fruitful"; cf. xx. 74; II. ii. 53.
2 Presumably with a body above the running-gear, not a mere δέρμος. Others assume that ὑπερτερίη denotes an "awning."
HOMER

παντοίην, ἐν δ' ὤψα τίθει, ἐν δ' οἴνοιν ἔχευεν ἀσκῷ ἐν αἰγεῖοι, κούρῃ δ' ἐπεβήσετ' ἀπήνης.
δώκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἑλαίοιν, ἣς χυτλώσατο σὺν ἀμφιτόλοισι γυναιξίν.
η δ' ἐλαβεν μάστιγα καὶ ἦνα σιγαλόερτα, μάστιξεν δ' ἑλάει̣ καναχή δ' ἦν ἣμιόνουιν.
αἱ δ' ἀμοτον ταυῶντο, φέρουν δ' ἐσθήτα καὶ αὐτὴν, οὐκ οἴην, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

Αἱ δ' ὄτε δὴ ποταμόι βόον περικαλλὲ ἵκοντο, ἐνθ' ἦ τοι πλυνοὶ ἦσαν ἐπητεανοὶ, πολύ δ' ὕδωρ καλὸν ὑπεκτρόρεεν μάλα περ ῥυπόωντα καθήραι, ἐνθ' αἱ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
καὶ τὰς μὲν σεῦν ποταμὸν πάρα διηνέντα τρώγειν ἀγρωστίν μελιηδέα ταί δ' ἅπτ' ἀπήνης εἴματα χερσίν ἐλούντο καὶ ἐσφόρεον μέλαν ὕδωρ, στεῖβον δ' ἐν βόθροις θοὺς ἐρίδα προφέρουσαι. αὐτὰρ ἐπεὶ πλῦναν τε κάθηράν τε ἐπὶ τα πάντα, ἐξείης πέτασαν παρὰ θεῖν ἅλος, ἣ ἅμα μάλιστα λαίγγας ποτὶ χέρσον ἀποπλύνεσκε δ' θᾶλασσα.

αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ δείπνον ἐπείθ' ἐλούντο παρ' ὀχθησιν ποταμοῦ, εἴματα δ' ἤλιον μένου τερσήμεναι αὐτῇ.
αὐτὰρ ἐπεὶ σίτου τάρφηεν δημαί τε καὶ αὐτῇ, σφαίρῃ ταί δ' ἄρ' ἔπαιξον, ἀπὸ κρήδεμα βαλοῦσαι. 100 τῆς δὲ Ναυσικᾶς λευκώλενος ἱρχετο μολῆς.

1 ὑπεκτρόρεεν: ὑπεκτροπέει MSS.
2 ἀποπλύνεσκε: ἀποπτύνεσκε.
3 οὐρέα: οὔρεος.
all sorts to satisfy the heart. Therein she put dainties, and poured wine in a goat-skin flask; and the maiden mounted upon the waggon. Her mother gave her also soft olive oil in a flask of gold, that she and her maidens might have it for the bath. Then Nausicaa took the whip and the bright reins, and smote the mules to start them; and there was a clatter of the mules as they sped on amain, bearing the raiment and the maiden; neither went she alone, for with her went her handmaids as well.

Now when they came to the beautiful streams of the river, where were the washing tanks that never failed—for abundant clear water welled up from beneath and flowed over, to cleanse garments however soiled—there they loosed the mules from under the waggon and drove them along the eddying river to graze on the honey-sweet water-grass, and themselves took in their arms the raiment from the waggon, and bore it into the dark water, and trampled it in the trenches, busily vying each with each. Now when they had washed the garments, and had cleansed them of all the stains, they spread them out in rows on the shore of the sea where the waves dashing against the land washed the pebbles cleanest; and they, after they had bathed and anointed themselves richly with oil, took their meal on the river’s banks, and waited for the clothing to dry in the bright sunshine. Then when they had had their joy of food, she and her handmaids, they threw off their head-gear and fell to playing at ball, and white-armed Nausicaa was leader in the song.¹ And even as Artemis, the archer, roves over the mountains, along the ridges of lofty Taygetus or Erymanthus, joying in the pursuit of boars and

¹ They sing while tossing the ball to one another.
τῇ δὲ θ' ἀμα νύμφαι, κούραι Δίδς αἰγιόξοιο, 105 ἀγρονόμοι παίζουσι, γέγηθε δὲ τε φρένα Δητώ- πασάων δ' ὑπὲρ ἦ γε κάρη ἔχει ἣδε μέτωπα, ἰταὶ τ' ἀργινωτῇ πέλεται, καλαὶ δὲ τε πᾶσαι· ὅς ἦ γ' ἀμφιπόλουσι μετέπρεπε παρθένος ἀδμής.

'Αλλ' ὅτε δὴ ἄρ' ἐμελλε πάλιν οἰκόνδε νέεσθαι ἤμεξα' ημώνους πτύξασά τε εἴματα καλά, ἐνθ' αὖτ' ἀλλ' ἐνόησε θεά, γλαυκώπτις 'Αθήνη, ὡς Ὁδυσσεύς ἐγροιτο, ἵδοι τ' ἐνώπιδα κούρην, ἦ οἱ Φαιήκων ἄνδρῶν πόλιν ἤγησαιτο. σφαίραν ἐπειτ' ἔρρυψε μετ' ἀμφιπολόν βασίλεια: 115 ἀμφιπόλου μὲν ἀμαρτε, βαθεῖα δ' ἐμβάλε δίνη· αἱ δ' ἐπὶ μακρὸν ἀνσαν· ὁ δ' ἐγρετο δίος Ὁδυσσεύς, ἐξομενος δ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν· ὡς μοι ἐγώ, τέων αὐτὲ βροτῶν ἐς γαϊὰν ικάνω; ἦ ὁ οἰ γ' ὑβρισταὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἵστε φιλόξεινοι καὶ σφίν νός ἐστι θευνής; ὡς τε καὶ Κουραών ἀμβηλυθε θήλυς αὐτήν· νυμφαῖς, αἱ ἔχουσ' ὅρεων αἰπεινά κάρηνα καὶ πηγᾶς ποταμῶν καὶ πίσεα ποιήνετα. ἦ νῦ ποι ἄνθρωπον εἰμὶ σχεδὸν αὐθεντών; ἀλλ' ἀγ' ἐγὼν αὐτὸς πειρῆσομαι ἢδὲ ἵθωμαι."

"Ὡς εἶπὼν θάμνων ὑπεδύσετο δίος Ὁδυσσεύς, ἐκ πυκνής δ' ύλης πτόρθου κλάσε χειρὶ παχεῖν φύλλων, ὡς ρύσαιτο περὶ χροὶ μῆδα φωτός. βῆ δ' ἤμεν ὡς τε λέων ὀρεσίτροφος ἀλκὶ πεποιθῶς, 125 ὡς τ' εἰς' ύμενος καὶ ἁμένους, ἐν δὲ οἱ ὅσιε δαιέται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ δίεσιν ἣ' μετ' ἀγροτέρας ἐλάφους· κέλεται δὲ ἐ γαστήρ
swift deer, and with her sport the wood-nymphs, the daughters of Zeus who bears the aegis, and Leto is glad at heart—high above them all Artemis holds her head and brows, and easily may she be known, though all are fair—so amid her handmaidens shone the maid unwed.

But when she was about to yoke the mules, and fold the fair raiment, in order to return homeward, then the goddess, flashing-eyed Athene, took other counsel, that Odysseus might awake and see the fair-faced maid, who should lead him to the city of the Phaeacians. So then the princess tossed the ball to one of her maidens; the maiden indeed she missed, but cast it into a deep eddy, and thereat they cried aloud, and goodly Odysseus awoke, and sat up, and thus he pondered in mind and heart:

"Woe is me! to the land of what mortals am I now come? Are they cruel, and wild, and unjust? or do they love strangers and fear the gods in their thoughts? There rang in my ears a cry as of maidens, of nymphs who haunt the towering peaks of the mountains, the springs that feed the rivers, and the grassy meadows! Can it be that I am somewhere near men of human speech? Nay, I will myself make trial and see."

So saying the goodly Odysseus came forth from beneath the bushes, and with his stout hand he broke from the thick wood a leafy branch, that he might hold it about him and hide therewith his nakedness. Forth he came like a mountain-nurtured lion trusting in his might, who goes forth, beaten with rain and wind, but his two eyes are ablaze: into the midst of the kine he goes, or of the sheep, or on the track of the wild deer, and his belly bids
μῆλων πειρήσουτα καὶ ἐς πυκινὸν δόμου ἐλθεῖν ὁς Ὁδυσσεύς κούρησιν ἐυπλοικάμοισιν ἔμελλε μέξεσθαι, γυμνὸς περ ἐὼν χρείω γὰρ ἵκανε. σμερδαλέος δὲ αὐτῆς φάνη κεκακωμένος ἀλμῆ, τρέσσαν δὲ ἁλλυδίς ἁλλη ἐπ’ ἦιώνας προύχούσας· οὐ τ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη νόμος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἰλετο γύνων. στῇ δ’ ἀντα σχομένῃ· ὀ δὲ μερμήριξεν Ὁδυςσεύς, ἡ γούνων λίσσοιτο λαβὼν ἐνώπιας κούρην, ἡ αὐτῶς ἐπέέσσων ἀποστάδα μειλίχιοις λίσσοιτ’, εἰ δείξειε πόλιν καὶ εἶματα δοῖν. ὅς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἰναι, λίσσεσθαι ἐπέέσσων ἀποστάδα μειλίχιοις, μὴ οἱ γούνα λαβόντι χολόσαιτο φρένα κούρη. αὐτίκα μειλίχιον καὶ κερδαλέου φάτο μῦθον.

"Γουνοῦμαι σε, ἀνασσα· θεὸς νῦ τις, ἡ βροτὸς ἐσσι; εἰ μὲν τις θεὸς ἐσσι, τοί σοῦραν εὐρίν ἔχουσιν, Ἀρτέμιδι σε ἐγὼ γε, Δίος κούρη μεγάλοιο, εἰδὸς τε μέγεθος τε φυήν τ' ἁγχιστα ἐσκω· εἰ δὲ τις ἔσσι βροτῶν, τοὶ ἐπὶ χθοὺν ναιεῖσσαν, τρὶς μάκαρες μὲν σοὶ γε παθὴρ καὶ πότνια μῆτηρ, τρὶς μάκαρες δὲ κασίγκητοι· μάλα ποῦ σφισι θυμὸς 155 αἰὲν ἐνφροσύνησιν ἴαινεται εἶνεκα σέιο, λευσσύντων τοίῳδε θάλος χορὸν εἰςοιχνεύσαν. κεῖνος δ’ αὖ περὶ κήρι μακάρτατος ἐξοχον ἀλλων, ὡς κε’ σ’ ἐέδυνοις βρίσας οἰκόνδ’ ἀγάγηται.

1 This metaphorical use of θάλος and, e.g., ἐρρός is very common: see Il. xxii. 87; xviii. 56, and cf. Psalms exliv. 12.
him go even into the close-built fold, to make an attack upon the flocks. Even so Odysseus was about to enter the company of the fair-tressed maidens, naked though he was, for need had come upon him. But terrible did he seem to them, all befouled with brine, and they shrank in fear, one here, one there, along the jutting sand-spits. Alone the daughter of Alcinous kept her place, for in her heart Athene put courage, and took fear from her limbs. She fled not, but stood and faced him; and Odysseus pondered whether he should clasp the knees of the fair-faced maid, and make his prayer, or whether, standing apart as he was, he should beseech her with gentle words, in hope that she might show him the city and give him raiment. And, as he pondered, it seemed to him better to stand apart and beseech her with gentle words, lest the maiden's heart should be wroth with him if he clasped her knees; so straightway he spoke a gentle word and crafty:

"I beseech thee, O queen,—a goddess art thou, or art thou mortal? If thou art a goddess, one of those who hold broad heaven, to Artemis, the daughter of great Zeus, do I liken thee most nearly in comeliness and in stature and in form. But if thou art one of mortals who dwell upon the earth, thrice-blessed then are thy father and thy honoured mother, and thrice-blessed thy brethren. Full well, I ween, are their hearts ever warmed with joy because of thee, as they see thee entering the dance, a plant so fair. But he again is blessed in heart above all others, who shall prevail with his gifts of wooing and lead thee to his home. For "That our sons may be as plants"; and Isaiah v. 7, "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."
οὐ γάρ πώ τοιοῦτον ἵδου βρωτόν ὁθθαλμοῖσιν, 

οὔτ' ἀνδρ' οὔτε γυναῖκα: σέβας μ' ἔχει εἰσορόωντα.

Δὴ λέω δὴ ποτε τοῖον 'Απόλλωνος παρὰ βωμῷ 

φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα· 

ἡλθον γὰρ καὶ κείσε, πολὺς δὲ μοι ἐσπετο λαός, 

τὴν ὄδον ἣ δὴ μέλλεν ἐμοὶ κακὰ κίδε' ἐσεσθαι.

ὡς δ' αὑτῶς καὶ κεῖνο ἵδων ἐτεθήπεα θυμῷ 

ᾧν, ἐπεὶ οὐ πώ τοῖον ἀνήλυθεν ἐκ ὀρὺ γαιῆς, 

ὡς σὲ, γύναι, ἀγαμαί τε τέθηπτά τε, δείδια δ' αἰνῶς 

γούνων ἀφασθαί· χαλεπὸν δὲ με πένθος ἰκάνει.

χθιζός ἐεκοστῷ φύγον ἦματι οὐνοτὰ πόντον· 

tόφρα δὲ μ' αἰεὶ κὺμ' ἐφόρει κραίπναι τε θύελλαι 

νῆσον ἀπ' Ὀγυνής. νῦν θ' ἐνθάδε καββαλε δαίμων, 

οφρ' ἐτι που καὶ τῇδε πάθω κακοῦ· οὐ γὰρ ὅω 

παύσεσθ', ἀλλ' ἐτι πολλὰ θεὸι τελέουσι πάροιθεν. 

ἀλλά, ἀνασ'· ἐλεαιρε· σε γὰρ κακὰ πολλὰ μογῆσας 

ἐς πρώτην ικόμην, τῶν δ' ἄλλων οὐ τίνα οἴδα 

ἀνθρώπων, οὐ τήνδε πόλιν καὶ γαῖαν ἐχοῦσιν. 

ἀστυ δ' μοι δεῖξον, δὸς δ' ράκος ἀμφιβαλέσθαι, 

εἴ τι που εἰλιμα σπείρων ἔχες ἐνθάδ' ἱοῦσα.

σοὶ δὲ θεοὶ τόσα δοὶεν ὅσα φρεσὶ σήσει μενουνᾶς, 

ἀνδρα τε καὶ οἶκον, καὶ ὦμοφροσύνην ὁπάσειαν 

ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρείσσου καὶ ἄρειον, 

ἡ δ' ὦμοφρονέοντε νοήμασιν οἰκον ἐχετον 

ἀνὴρ ἤδε γυνῆ· πόλλ' ἄλγεα δυσμενέεσσι, 

χάρματα δ' εὐμενέτησι, μάλιστα δὲ τ' ἐκλυνον αὐτοί." 185

1 ἵδου βρωτόν : ἐγὼν ἵδου.
never yet have mine eyes looked upon a mortal such as thou, whether man or woman; amazement holds me as I look on thee. Of a truth in Delos once I saw such a thing, a young shoot of a palm springing up beside the altar of Apollo—for thither, too, I went, and much people followed with me, on that journey on which evil woes were to be my portion;—even so, when I saw that, I marvelled long at heart, for never yet did such a tree spring up from the earth. And in like manner, lady, do I marvel at thee, and am amazed, and fear greatly to touch thy knees; but sore grief has come upon me. Yesterday, on the twentieth day, I escaped from the wine-dark sea, but ever until then the wave and the swift winds bore me from the island of Ogygia; and now fate has cast me ashore here, that here too, haply, I may suffer some ill. For not yet, methinks, will my troubles cease, but the gods ere that will bring many to pass. Nay, O queen, have pity; for it is to thee first that I am come after many grievous toils, and of the others who possess this city and land I know not one. Shew me the city, and give me some rag to throw about me, if thou hadst any wrapping for the clothes when thou camest hither. And for thyself, may the gods grant thee all that thy heart desires; a husband and a home may they grant thee, and oneness of heart—a goodly gift. For nothing is greater or better than this, when man and wife dwell in a home in one accord, a great grief to their foes and a joy to their friends; but they know it best themselves.”

1 Lit. “they hear.” This use of ἱλαύω is quite without parallel.
Τὸν δ’ αὖ Ναυσικάα λευκώλευος ἀντίον ηὔδα: "Ξεῖν’, ἐπεὶ οὔτε κακῷ οὔτ’ ἀφρονι φωτ’ ἐοικας. Ζεὺς δ’ αὐτὸς νέμει ὄλβων Ὄλυμποις ἀνθρώποισι, ἐσθλοῖς ἣδε κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστῳ· καὶ ποι σοὶ τάδ’ ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἐμπῆς. 190 νῦν δ’, ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἴκανεις, οὔτ’ οὖν ἐσθήτος δευήσεαι οὔτε τεν ἄλλου, ὃν ἐπέοιχ’ ἱκέτην ταλαπείριον ἀντιάσαντα. ἀστυ δέ τοι δεῖξω, ἐρέω δέ τοι οὖνομα λαῶν. Φαϊήκες μὲν τήρδε πόλιν καὶ γαῖαν ἔχουσιν, 195 εἰμὶ δ’ ἐγὼ θυγάτηρ μεγαλήττορος Ἀλκινόου, τοῦ δ’ ἐκ Φαϊήκων ἔχεται κάρτος τε βίη τε.”

Ἡ Ῥα καὶ ἀμφιτόλοισιν ἐνυποκάμοισι κέλευσε: "Στῇτέ μοι, ἀμφίπολοι: πόσε φεύγετε φῶτα ἰδούσαι; ἢ μὴ ποὺ τινα δυσμενέων φάσθ’ ἐμμεναι ἀνδρῶν; 200 οὐκ ἔσθ’ οὔτος ἄνηρ διερὸς βροτὸς οὐδὲ γένηται, ὃς κεν Φαϊήκων ἀνδρῶν ὡς γαῖαν ἴκηται δηιοτήτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν. οἰκέομεν δ’ ἀπάνευθε πολυκλύστῳ ἐνί πόντῳ, ἐσχατοί, οὐδὲ τις ἀμμὶ βροτῶν ἐπιμύσγεται ἄλλος. 205 ἀλλ’ ὅδε τις δύστηρος ἀλώμενος ἐνθάδ’ ἱκάναι, τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἄπαντες ξείνοι τε πτωχοὶ τε, δόσις δ’ ὀλίγη τε φίλη τε. ἀλλὰ δότ’: ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε, λοῦσατε τ’ ἐν ποταμῷ, ὅθ’ ἐπὶ σκέπας ἔστ’ ἀνέμοιο.”

"Ὡς ἐφαθ’, αἱ δ’ ἐσταν τε καὶ ἀλληληγοὶ κέλευσαν, καὶ δ’ ἄρ’ Ὦδυσσῆ’ εἰσαν ἐπὶ σκέπας, ὡς ἐκέλευσεν 220
Then white-armed Nausicaa answered him:

"Stranger, since thou seemest to be neither an evil man nor a witless, and it is Zeus himself, the Olympian, that gives happy fortune to men, both to the good and the evil, to each man as he will; so to thee, I ween, he has given this lot, and thou must in any case endure it. But now, since thou hast come to our city and land, thou shalt not lack clothing or aught else of those things which befit a sore-tried suppliant when he cometh in the way. The city will I shew thee, and will tell thee the name of the people. The Phaeacians possess this city and land, and I am the daughter of great-hearted Alcinous, upon whom depend the might and power of the Phaeacians."

She spoke, and called to her fair-tressed handmaids: "Stand, my maidens. Whither do ye flee at the sight of a man? Ye do not think, surely, that he is an enemy? That mortal man lives not, or exists nor shall ever be born who shall come to the land of the Phaeacians as a foeman, for we are very dear to the immortals. Far off we dwell in the surging sea, the furthermost of men, and no other mortals have dealings with us. Nay, this is some hapless wanderer that has come hither. Him must we now tend; for from Zeus are all strangers and beggars, and a gift, though small, is welcome. Come, then, my maidens, give to the stranger food and drink, and bathe him in the river in a spot where there is shelter from the wind."

So she spoke, and they halted and called to each other. Then they set Odysseus in a sheltered

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1 The doubtful word ἀναφέρεσθαι is here taken to mean "living" (Aristarchus, ἀναφέρεσθαι). In ix. 43 ἀναφέρεσθαι must be a different word.
Ναυσικάα θυγάτηρ μεγαλήτορος Ἀλκινόου:
πάρ δ' ἄρα οἱ φάρος τε χιτώνα τε εἶματ' ἐθηκαν,
δῶκαν δὲ χρυσὴν ἐν ληκύθῳ υγρὸν ἔλαιον,
ἡνωγον δ' ἄρα μιν λουσθαί ποταμοῖο ῥοήσιν.
δὴ ὅτι τοῦ ἀμφιπόλοισι μετηύδα δίος Ὀδυσσεύς:
"Ἀμφίπολοι, στῇθ' οὔτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς ἀλμην ὡμουν ἀπολούσομαι, ἀμφὶ δ' ἐλαῖῳ
χρῖσομαι· ἣ γὰρ δηρὸν ἀπὸ χρόος ἔστιν ἀλοιφή.
ἀντὴν δ' οὐκ ἂν ἐγὼ γε λοέσομαι· αἰδέομαι γὰρ
γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθῶν."
"Ως ἐφαθ', αἰ δ' ἀπάνευθεν ἵσαν, εἴπον δ' ἄρα κούρη.
αὐτὰρ ὁ ἐκ ποταμοῦ χρώα νίζετο δίος Ὀδυσσεὺς
ἀλμην, ᾗ οἱ νώτα καὶ εὐρέας ἀμπεχεν ὡμοῖς,
ἐκ κεφαλῆς δ' ἐσμιχεν ἄλος χύσων ἀτρυγέτοιο.
αὐτὰρ ἐπεὶ δὴ πάντα λοέσατο καὶ λίπ' ἀλείψει,
ἀμφὶ δὲ εἴματα ἐσσαθ' ἀ οἱ πόρε παρθένος ἄδμης,
τὸν μὲν Ἀθηναίη θήκεν Δίος ἐκγεγανία
μεῖζονα τ' εἰσιδεέειν καὶ πάσσονα, καὶ δὲ κάρητος
οὐλας ἦκε κόμας, ὑκινθίνης ἄνθει ὠμοῖας.
ὡς δ' ὅτε τις χρυσὸν περικεύεται ἀργύρῳ ἄνηρ
ἱδρις, ὅν "Ηφαιστός δέδαεν καὶ Παλλᾶς Ἀθηνη
tέχνην παντοτήν, χαρίεντα δὲ ἔργα τελείει,
διὸ ἄρα τῷ κατέχευε χάριν κεφαλῆ τε καὶ ὡμοῖοι.
ἐξετ' ἐπειτ' ἀπάνευθε κιων ἐπὶ θίαν θαλάσσης,
κάλλεϊ καὶ χάρισι στῖλβων· θηντο ἔκ κούρη.
δὴ ρα τὸτ' ἀμφιπόλοισι ἐνπλοκάμοισι μετηύδα:
"Κλuty μεν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω.
οὐ πάντων ἄεκητι θεῶν, οἶ Ὁλυμπον ἔχουσιν,
place, as Nausicaa, the daughter of great-hearted Alcinous, bade, and beside him they put a cloak and a tunic for raiment, and gave him soft olive oil in the flask of gold, and bade him bathe in the streams of the river. Then among the maidens spoke goodly Odysseus: “Maidens, stand yonder apart, that by myself I may wash the brine from my shoulders, and anoint myself with olive oil; for of a truth it is long since oil came near my skin. But in your presence will I not bathe, for I am ashamed to make me naked in the midst of fair-tressed maidens.”

So he said, and they went apart and told the princess. But with water from the river goodly Odysseus washed from his skin the brine which clothed his back and broad shoulders, and from his head he wiped the scurf of the unresting sea. But when he had washed his whole body and anointed himself with oil, and had put on him the raiment which the unwedded maid had given him, then Athene, the daughter of Zeus, made him taller to look upon and mightier, and from his head she made the locks to flow in curls like unto the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all manner of craft, and full of grace is the work he produces, even so the goddess shed grace upon his head and shoulders. Then he went apart and sat down on the shore of the sea, gleaming with beauty and grace; and the damsel marvelled at him, and spoke to her fair-tressed handmaids, saying:

“Listen, white-armed maidens, that I may say somewhat. Not without the will of all the gods who hold Olympus does this man come among the
Φαϊήκεσσ’ οὗ ἄνηρ ἐπιμῆκεται ἀντιθέοις· πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέιτ’ εἶναι, νῦν δὲ θεοῖς ἐοικε, τοῖς οὐρανοῖς εὐρύν ἔχουσιν. αἱ γὰρ ἔμοι τοιόσδε πόσις κεκλημένος εἰς ἐνθάδε ναιτάων, καὶ οἳ ἄδοι αὐτοὶ μὴ μνεῖν. ἀλλὰ δῶτ’, ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε.” Ὡς ἐφαθ’, αἱ δ’ ἄρα τῆς μᾶλα μὲν κλών ἥδ’ ἐπίθοντο, τὰρ δ’ ἄρ’ Ὀδυσσῆι ἔθεσαν βρῶσιν τε πόσιν τε. ἦ τοι ὁ πῖνε καὶ ἤσθε πολύτλας δῖος Ὀδυσσεύς ἀρπαλέως· δηρὸν γὰρ ἐδήτυος ἦν ἀπαστος. 250

Αὐτάρ Ναυσικάα λευκόλενος ἀλλ’ ἐνοίησεν εἰματ’ ἄρα πτύξασα τίθει καλῆς ἐπ’ ἀπήνης, ξεύξεν δ’ ἡμιόνους κρατερώνυχας, ἀν δ’ ἐβη αὐτῇ, ὄτρυνεν δ’ Ὀδυσσῆα, ἔπος τ’ ἐφατ’ ἐκ τ’ ὄνομαζεν: “Ορσεο δή νῦν, ξείνε, πόλινὸ ἴμεν, ὁφρα σε πέμψω πατρὸς ἐμοῦ πρὸς δῶμα δαίφρονος, ἐνθα σε φημι πάντων Φαϊήκων εἰδησέμεν ὅσοι ἄριστοι.

ἀλλὰ μάλ’ ὅδ’ ἔρδειν, δοκεῖς δὲ μοι ὅκα ἀπινύσσειν· ὁφρ’ ἄν μὲν κ’ ἄγρον ἵσμεν καὶ ἔργ’ ἀνθρώπων, τὸφρα σὺν ἁμφίπολοισι μεθ’ ἡμιόνους καὶ ἁμάξαν καρπαλίμως ἔρχεσθαι· εγὼ δ’ ὅδὸν ἡγεμονεύσω. αὐτάρ ἐπὶν πόλιος ἐπιβῆμεν, ἦν πέρι πύργος υψηλῶς, καλὸς δὲ λυμήν ἐκάτερθε πόλης, λεπτή δ’ εἰσίθμη· νῆς δ’ ὅδὸν ἁμφιέλισσαι εἰρύμαται· πᾶσιν γὰρ ἐπιστιῶν ἐστὶν ἐκάστῳ. 260

ἐνθα δὲ τέ σφ’ ἄγορη καλὸν Ποιαδήμοιν ἁμφίς, ῥυτοῖς λάεσσι κατωρυχέεσσ’ ἀραρνία. ἐνθα δὲ νηῶν ὀπλα μελαινῶν ἀλέγουσι,
godlike Phaeacians. Before he seemed to me uncouth, but now he is like the gods, who hold broad heaven. Would that a man such as he might be called my husband, dwelling here, and that it might please him here to remain. But come, my maidens; give to the stranger food and drink."

So she spoke, and they readily hearkened and obeyed, and set before Odysseus food and drink. Then verily did the much-enduring goodly Odysseus drink and eat, ravenously; for long had he been without taste of food.

But the white-armed Nausicaa took other counsel. She folded the raiment and put it in the fair waggon, and yoked the stout-hoofed mules, and mounted the car herself. Then she hailed Odysseus, and spoke and addressed him: "Rouse thee now, stranger, to go to the city, that I may escort thee to the house of my wise father, where, I tell thee, thou shalt come to know all the noblest of the Phaeacians. Only do thou thus, and, methinks, thou dost not lack understanding: so long as we are passing through the country and the tilled fields of men go thou quickly with the handmaids behind the mules and the waggon, and I will lead the way. But when we are about to enter the city, around which runs a lofty wall,—a fair harbour lies on either side of the city and the entrance is narrow, and curved ships are drawn up along the road, for they all have stations for their ships, each man one for himself. There, too, is their place of assembly about the fair temple of Poseidon, fitted with huge stones set deep in the earth. Here the men are busied

1 Lit. "drawn thither," or, according to others, "quarried." cf. xiv. 10.
πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἔρετμά.
οὐ γὰρ Φαϊήκεσοι μέλει βίος οὖν ἀφάτρητη,
ἀλλ’ ἵστοι καὶ ἔρετμα νέων καὶ νήσει εἴσαι,
ἂσιν ἀγαλλόμενοι πολιήν περόσοι θάλασσαν.
τῶν ἀλεείνῳ φῆμιν ἀδευκέα, μή τις ὀπίσω
μωμεύῃ μάλα δ’ εἰσίν ὑπερφιάλοι κατὰ δήμον
καὶ νῦ τις δ’ εὔπηροι κακότερος ἀντιβολῆσας:
Τίς δ’ ὅδε Ναυσικάα ἐπεται καλός τε μέγας τε
ξείνοις; ποῦ δὲ μιν εὕρε; πόσις νῦ οἱ ἐσσεται αὐτῇ.
ἡ τινὰ ποιν πλαγχθέντα κομίσσατο ὡς ἀπὸ νηὸς
ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἑγγύθεν εἰσίν·
ἡ τις οἱ εὐξαμένη πολυάρητος θεὸς ἤλθεν
οὐρανόθεν καταβάς, ἔξει δὲ μιν ἡματα πάντα.
βέλτερον, εἰ καυτῇ περ ἐποιχομένη πόσιν εὗρεν
ἅλλοθεν. ἡ γὰρ τούσδε γ’ ἀτιμάζει κατὰ δήμον
Φαϊήκας, τοί μιν μνώνται πολέες τε καὶ ἐσθλοί.’
 이용자 ἐρέουσιν, ἐμοὶ δέ κ’ ὅνειδε ταῦτα γένοιτο.
καὶ δ’ ἄλλῃ νεμεσῶ, ἡ τις τοιαύτα γε ρέζοι,
ἡ τ’ ἀέκτητι φίλων πατρός καὶ μητρός ἐόντων,
ἀνδράςι μάσχηται, πρὸν γ’ ἀμφάδιον γάμον ἕλθεῖν.
ξείνε, σὺ δ’ ὅκ’ ἐμέθεν ξυνίει ἔπος, ὅφρα τάχιστα
πομπῆς καὶ νόστοι τύχας παρὰ πατρός ἐμοίο.
δήεις ἄγλαδν ἄλοσος Ἀθήνης ἄγχι κελεύθου
ἀγγείρων’ ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών.
ἐνθὰ δὲ πατρὸς ἐμοῦ τέμενος τεθαλυτά τ’ ἀλωῆ,
τόσον ἀπὸ πτόλιον, ὁσον τε γέγωνε βοήσας.
ἐνθὰ καθεξόμενος μεῖναι χρόνον, εἰς ὁ κεν ἡμεῖς

1 ὅκ’ Aristarchus: δ’ MSS.
with the tackle of their black ships, with cables and
sails, and here they shape the thin oar-blades. For
the Phaeacians care not for bow or quiver, but for
masts and oars of ships, and for the shapely ships,
rejoicing in which they cross over the grey sea. It
is their ungentle speech that I shun, lest hereafter
some man should taunt me, for indeed there are
insolent folk in the land, and thus might some
baser fellow say, shall he meet us: 'Who is this
that follows Nausicaa, a comely man and tall, a
stranger? Where did she find him? He will
doubtless be a husband for her. Haply she has
brought from his ship some wanderer of a folk that
dwell afar—for none are near us—or some god,
long prayed-for, has come down from heaven in
answer to her prayers, and she will have him as her
husband all her days. Better so, even if she has
herself gone forth and found a husband from another
people; for of a truth she scorns the Phaeacians here
in the land, where she has wooers many and noble!' So
will they say, and this would become a reproach
to me. Yea, I would myself blame another maiden
who should do such thing, and in despite of her
dear father and mother, while yet they live, should
consort with men before the day of open marriage.
Nay, stranger, do thou quickly hearken to my words,
that with all speed thou mayest win from my father
an escort and a return to thy land. Thou wilt find
a goodly grove of Athene hard by the road, a grove
of poplar trees. In it a spring wells up, and round
about is a meadow. There is my father's park and
fruitful vineyard, as far from the city as a man's
voice carries when he shouts. Sit thou down there,
and wait for a time, until we come to the city and
ὅστε ἔλθωμεν καὶ ἰκώμεθα δῶματα πατρός.
αὐτὰρ ἐπὶν ἡμέας ἐλπὶ ποτὶ δῶματ' ἀφίχθαι,
cαὶ τότε Φαιήκων ἵμεν ἐς πόλιν ἥδ' ἔρεεσθαι
dῶματα πατρός ἐμοῦ μεγαλήτωρος Ἀλκινόου.
ῥεία δ' ἀργήνωτ' ἔστι, καὶ ἂν παῖς ἡγήσατω
νῆπιοι' οὐ μὲν γὰρ τι ἐοικότα τοῖς τέτυκται
dῶματα Φαιήκων, οίος δόμος Ἀλκινόου
ήρως. ἀλλ' ὅποτ' ἂν σε δόμοι κεκυθώσι καὶ αὐλῆ,
ὅκα μᾶλα μεγάρῳ διελθέμεν, ὕφρ' ἂν ἱκνα
μητέρ' ἐμὴν' ἡ δ' ἦσται ἐπ' ἐσχαρὴν ἐν πυρὸς αὐγῇ,
Ἀλκατα στροφῶσ' ἀλπόρφυρα, θαύμα ἰδέσθαι,
κίον κεκλιμένη. δημαῖ δὲ οἱ εἰατ' ὅπισθεν.
ἐνθά δὲ πατρός ἐμοῖο θρόνον ποτικέκλιται αὐτῇ,
tὸ δ' ὑε ὅντοτάξει ἐφήμενοι ἀθάνατος ὁς.
tὸν παραμερίσαμενος μητρός περὶ γούνασι χείρας
βάλλειν ἡμετέρης, ἵνα νόστιμον ἤμαρ ἰδηαι
χαίρων καρπαλίμως, εἰ καὶ μᾶλα τηλόθεν ἔσοι.
eἰ κέν τοι κεῦν γε φίλα φρονέσθι' εἰν θυμῳ,
ἐλπώρῃ τοι ἐπειτα φίλουσ τ' ἱδεῖν καὶ ἱκέσθαι
οίκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαϊάν." 1

"Ὡς ἄρα φωνήσασ' ἵμασεν μάστυρι φαεινὴ
ἡμόνους: αἴ δ' ὥκα λίπον ποταμοῖο ρέεθρα.
ἀι δ' ἐν μὲν τρόχων, ἐν δὲ πλάσσοντο πόδεσσιν
ἡ δὲ μᾶλ' ἦν ὄχενεν, ὅπως ἀμ' ἐποίατο πεζοὶ
ἀμφιπολοῦ τ' Ὀδυσσεὺς τε, νόω δ' ἐπέβαλλεν ἰμασθλην.
δύσετο τ' ἰδίοι τοι κλυτῶν ἄλσος ἴκοντο
ἱρὸν Ἀθηναίης, ἵν' ἄρ' ἐξετο δῖος Ὀδυσσεύς.
αὐτίκ' ἐπειτ' ἥρατο Δίος κούρη μεγάλουος
"Κλῦθέ μεν, αἰνιγόχοι Δίος τέκος, ἄτρυτῳν
νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσάς 325

1 Lines 313–5 are omitted in many MSS.; cf. vii. 75–7.
reach the house of my father. But when thou thinkest that we have reached the house, then do thou go to the city of the Phaeacians and ask for the house of my father, great-hearted Alcinous. Easily may it be known, and a child could guide thee, a mere babe; for the houses of the Phaeacians are no wise built of such sort as is the palace of the lord Alcinous. But when the house and the court enclose thee, pass quickly through the great hall, till thou comest to my mother, who sits at the hearth in the light of the fire, spinning the purple yarn, a wonder to behold, leaning against a pillar, and her handmaids sit behind her. There, too, leaning against the selfsame pillar, is set the throne of my father, whereon he sits and quaffs his wine, like unto an immortal. Him pass thou by, and cast thy hands about my mother’s knees, that thou mayest quickly see with rejoicing the day of thy return, though thou art come from never so far. If in her sight thou dost win favour, then there is hope that thou wilt see thy friends, and return to thy well-built house and unto thy native land.’’

So saying, she smote the mules with the shining whip, and they quickly left the streams of the river. Well did they trot, well did they ply their ambling feet, and she drove with care that the maidens and Odysseus might follow on foot, and with judgment did she ply the lash. Then the sun set, and they came to the glorious grove, sacred to Athene. There Odysseus sat him down, and straightway prayed to the daughter of great Zeus: ‘Hear me, child of aegis-bearing Zeus, unwearied one. Hearken now to my prayer, since aforetime thou didst not hearken when

1 The word πλίσσοντο is doubtless connected with πλέκω, but the rendering should not be made too specific.
ραιομένου, ὃτε μ’ ἔρραει κλυτὸς ἐννοοῦσιναίοις. 
δός μ’ ἐς Φαίηκας φίλου ἔλθειν ἣδ’ ἐλεείνον.”

“Ὤς ἐφατ’ εὐχόμενος, τοῦ δ’ ἐκλυνε Παλλᾶς Ἀθήνη. 
ἀυτῷ δ’ οὗ πῶς φαίνετ’ ἐναντίη. αἰδετο γάρ ὅ 
πατροκασίγνητον, ὁ δ’ ἑπιζαφελὼς μενέατεν 
ἀντιθέω Ὀδυσῆι πάρος ἢν γαῖαν ἱκέσθαι.

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I was smitten, what time the glorious Earth-shaker smote me. Grant that I may come to the Phaeacians as one to be welcomed and to be pitied."

So he spoke in prayer, and Pallas Athene heard him; but she did not yet appear to him face to face, for she feared her father's brother; but he furiously raged against godlike Odysseus, until at length he reached his own land.
Ως ὁ μὲν ἐνθ' ἱράτῳ πολύτλας δῖος Ὁδυσσεύς, κούρην δὲ προτὶ ἀστυ φέρεν μένος ἡμίόνουν.

ἡ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δῶμαθ' ἵκανε, στῆσεν ἀρ' ἐν προθύροισι, κασίγνητοι δὲ μιν ἀμφὶς ἴσταντ' ἀθανάτοις ἐναλίγκιοι, οἳ ὑπ' ἀπήνης ἡμίονους ἐλυνο ἐσθητά τε ἐσφερον εἰσώ.

αὐτὴ δ' ἐς θάλαμον ἐδὼ ἤμε: δαὶ δὲ ὦ πῦρ γρῆνς Ἀπειραίη, θαλαμηπόλος Εὐρυμέδουσα, τὴν ποτ' Ἀπειρήθεν νεές ἡγαγον ἀμφιέλλιωςαν Ἀλκινώς δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσιν θεῖοι δ' ὦς δῆμος ἀκουεν' ἦ τρέψε Ναυσικάαν λευκόλενον ἐν μεγάροισιν. ἦ ὦ πῦρ ἄνεκαιε καὶ εἰσώ δόρπον ἐκόσμει.

Καὶ τότ' Ὁδυσσεύς ὁρτο πόλινδ' ἐμεν' ἀμφὶ δ' Ἀθήνη πολλήν ἦρα χεῖν φίλα φρονέουσ' Ὁδυσῆ, μῆ τις θαράκων μεγαθύμων ἁντιβολήςας κερτομέαν τ' ἐπέεσσι καὶ ἐξερέοιθ' οτις εἰη.

ἀλλ' ὅτε ἂρ' ἐμελλε πόλιν δύσεσθαι εραννήν, ἐνθα οἱ ἁντεβολήσει θεῖα, γλαυκῶπις Ἀθήνη, παρθενικῆ ἐκυφα νεόνιδι, κάλπιν ἐχούση.

στῆ δὲ πρόσθ' αὐτοῦ, ὦ δ' ἀνείρετο δῖος Ὁδυσσεύς.
BOOK VII

So he prayed there, the much-enduring goodly Odysseus, while the two strong mules bore the maiden to the city. But when she had come to the glorious palace of her father, she halted the mules at the outer gate, and her brothers thronged about her, men like the immortals, and loosed the mules from the waggon, and bore the raiment within; and she herself went to her chamber. There a fire was kindled for her by her waiting-woman, Eurymedusa, an aged dame from Apeirê. Long ago the curved ships had brought her from Apeirê, and men had chosen her from the spoil as a gift of honour for Alcinous, for that he was king over all the Phaeacians, and the people hearkened to him as to a god. She it was who had reared the white-armed Nausicaa in the palace, and she it was who kindled the fire for her, and made ready her supper in the chamber.

Then Odysseus roused himself to go to the city, and Athene, with kindly purpose, cast about him a thick mist, that no one of the great-hearted Phaeacians, meeting him, should speak mockingly to him, and ask him who he was. But when he was about to enter the lovely city, then the goddess, flashing-eyed Athene, met him in the guise of a young maiden carrying a pitcher, and she stood before him; and goodly Odysseus questioned her, saying:
"Ω τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαι τ' Ἀλκινόου, δ' τοίςδε μετ' ἀνθρώποις ἀνάσσει; καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ' ἰκάνω τηλόθεν ἃ ἀπίς γαίης, τῷ οὗ τινα οἴδα ἀνθρώπων, οὐ τήνδε πόλιν καὶ γαλαν ἔχονσιν."  

Τόν δ' αὐτε προσέειπε θεά, γλαυκώπτις Ἀθήνη· "Τούγαρ ἐγὼ τοι, ξείνε πάτερ, δόμον, ὅν με κελεύεις, δείξω, ἐπεί μοι πατρὸς ἀμύμονος ἐγγύθι ναίει. ἀλλ' Ἰθι σιγῆ τοίων, ἐγὼ δ' ὅδὸν ἡγεμονεύσω, μηδὲ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε. οὔ γὰρ ξείνους οἴδε μάλ' ἀνθρώπους ἀνέχονται, οὔδ' ἀγαπαζόμενοι φιλέουσ' ὃς κ' ἀλλοθευ ἐλθῇ. 

ηὐσὶ θοῦσιν τοῖς ἕκποιθότες ὧκείσι λαίτμα μέγ' ἐκτερσώσιν, ἐπεί σφιεῖ δῶκ' ἐνοσίχθων 35 τῶν νέας ὧκείαι ὡς εἰ πτερον ἥν νόημα."  

"Ὡς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη καρπαλίμως· ὁ δ' ἐπειτὰ μετ' ἱχνια βαῖνε θεόι. τόν δ' ἄρα Φαίηκες ναυσικλυτοί οὐκ ἐνοίησαν ἐρχόμενον κατὰ ἀστυ διὰ σφέας· οὔ γὰρ Ἀθήνη εἰά ἐνπλόκαμος, δεινὴ θεός, ἡ ῥα οἱ ἄχλινθι 

θεσπεσίην κατέχειν φίλα φρονέουσ' εἰνι θυμῷ. 

θαύμαζεν δ' Ὑδυσεὺς λιμένας καὶ νῆας ἔισας αὐτῶν θ' ἤρων ἄγορᾶς καὶ τείχεα μακρὰ ψηλά, σκολόπεσσιν ἀρρητά, θαύμα ἱδέσθαι.  

ἀλλ' ὅτε δὴ βασιλῆς ἀγακλυτὰ δόμαθ' ἰκοντο, τοῖσι δὲ μύθων ἤρχε θεά, γλαυκώπτις Ἀθήνη· "Οὗτος δὴ τοι, ξείνε πάτερ, δόμος, ὅν με κελεύεις  

1 γαλαν ἔχονσιν : ἔργα νέμονται.
"My child, couldst thou not guide me to the house of him they call Alcinous, who is lord among the people here? For I am come hither a stranger sore-tried from afar, from a distant country; wherefore I know no one of the people who possess this city and land."

Then the goddess, flashing-eyed Athene, answered him: "Then verily, Sir stranger, I will shew thee the palace as thou dost bid me, for it lies hard by the house of my own noble father. Only go thou quietly, and I will lead the way. But turn not thine eyes upon any man nor question any, for the men here endure not stranger-folk, nor do they give kindly welcome to him who comes from another land. They, indeed, trusting in the speed of their swift ships, cross over the great gulf of the sea, for this the Earth-shaker has granted them; and their ships are swift as a bird on the wing or as a thought."

So speaking, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. And as he went through the city in the midst of them, the Phaeacians, famed for their ships, took no heed of him, for fair-tressed Athene, the dread goddess, would not suffer it, but shed about him a wondrous mist, for her heart was kind toward him. And Odysseus marvelled at the harbours and the stately ships, at the meeting-places where the heroes themselves gathered, and the walls, long and high and crowned with palisades, a wonder to behold. But when they had come to the glorious palace of the king, the goddess, flashing-eyed Athene, was the first to speak, saying:

"Here, Sir stranger, is the house which thou
πεφραδέμεν ἃ, ἡμεῖς δὲ διστρεφέας βασιλῆς
dαιτήν δαϊνυμένους· σὺ δ’ ἐσω κίε, μηδὲ τι θυμῶ
tάρβει· ἡπαρσάλεος γὰρ ἀνήρ ἐν πᾶσιν ἀμείνων
ἐργοὶσιν τελέθει, εἰ καὶ ποθεν ἀλλοθεν ἔλθοι.
δεσποιναν μὲν πρῶτα κιχήσεαι ἐν μεγάροις·
Ἀρήτη δ’ ὤνομ’ ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων
tῶν αὐτῶν οἳ περ τέκον Ἀλκίνοου βασιλῆα.
Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
γείνατο καὶ Περίβοια, γυναικῶν ἔδοχος ἄριστην,
ὅπλοτάτη θυγάτηρ μεγαλύτερος Ἕρωμεδοντος,
ὅς ποθ’ ὑπερθύμουσι Γιγάντεσσιν βασιλέενεν.
ἀλλ’ ο μὲν ὀλεσε λαὸν ῥασθάλον, ὀλετο δ’ αὐτὸς·
τῇ δὲ Ποσειδάων ἐμίγη καὶ ἐγείνατο παῖδα
Ναυσίθοος μεγάθυμον, ὅς ἐν Φαῖνηξίν ἄνασσε·
Ναυσίθοος δ’ ἐτεκεν Ἱηξήμορά τ’ Ἀλκίνοον τε.
τὸν μὲν ἀκουρόν ἑόντα βάλ’ ἄργυρότοξος Ἀπόλλων
νυμφίον ἐν μεγάρω, μίαν οὐ̄ν παῖδα λιπόντα
Ἀρήτην’ τὴν δ’ Ἀλκίνοος ποιήσατ’ ἀκοιτὼν,
καὶ μιν ἔτισ’, ὡς οὐ τις ἐπὶ χθονὶ τίεται ἄλλη,
ὁσσια νῦν γε γυναικὲς ὑπ’ ἀνδράσιν οἶκον ἔχουσιν.
ὡς κεῖνη περὶ κήρι τετίμηται τε καὶ ἐστὶν
ἐκ τε φίλων παῖδων ἐκ τ’ αὐτοῦ Ἀλκινώοιο
καὶ λαὸν, οὗ μίν ρᾳθεὶν ὅς εἰσορόμην
δειδέχαται μῦθοισιν, ὅτε στείχῃσ’ ἀνὰ ἄστυ.
οὐ μὲν γὰρ τι νῦν γε καὶ αὐτὴ δεῦται ἐσθλοὺς.
ἥσι τ’ ἔν φρονέσκῃ καὶ ἀνδράσι νείκεα λύει.
εἰ κέν τοι κεῖνη γε φίλα φρονέσσῃ ἐνὶ θυμῷ,
ἐλπιστὴ τοι ἐπείτα φίλους τ’ ἰδέειν καὶ ἰκέσθαι
οἶκον ἐς ὑψόροφον καὶ σήν ἐς πατρίδα γαίαν.”

1 ἥσι τ’: οἰσί(ν) τ’.
didst bid me shew to thee, and thou wilt find the kings, fostered of Zeus, feasting at the banquet. Go thou within, and let thy heart fear nothing; for a bold man is better in all things, though he be a stranger from another land. The queen shalt thou approach first in the palace; Arete is the name by which she is called, and she is sprung from the same line as is the king Alcinous. Nausithous at the first was born from the earth-shaker Poseidon and Periboea, the comeliest of women, youngest daughter of great-hearted Eurymedon, who once was king over the insolent Giants. But he brought destruction on his froward people, and was himself destroyed. But with Periboea lay Poseidon and begat a son, great-hearted Nausithous, who ruled over the Phaeacians; and Nausithous begat Rhexenor and Alcinous. Rhexenor, when as yet he had no son, Apollo of the silver bow smote in his hall, a bridegroom though he was, and he left only one daughter, Arete. Her Alcinous made his wife, and honoured her as no other woman on earth is honoured, of all those who in these days direct their households in subjection to their husbands; so heartily is she honoured, and has ever been, by her children and by Alcinous himself and by the people, who look upon her as upon a goddess, and greet her as she goes through the city. For she of herself is no wise lacking in good understanding, and for the women\(^1\) to whom she has good will she makes an end of strife even among their husbands. If in her sight thou dost win favour, then there is hope that thou wilt see thy friends, and return to thy high-roofed house and unto thy native land.”

\(^1\) Or, reading οἵσι, “settles the quarrels of those to whom she has good will, even though they be men.”
There stood upon the Acropolis of Athens in very ancient days a temple dedicated jointly to Athene and Erechtheus. A blue enamel, or glass paste, imitating lapis lazuli. Fragments of this have been found at Tiryns.
So saying, flashing-eyed Athene departed over the unresting sea, and left lovely Scheria. She came to Marathon and broad-wayed Athens, and entered the well-built house of Erectheus; but Odysseus went to the glorious palace of Alcinous. There he stood, and his heart pondered much before he reached the threshold of bronze; for there was a gleam as of sun or moon over the high-roofed house of great-hearted Alcinous. Of bronze were the walls that stretched this way and that from the threshold to the innermost chamber, and around was a cornice of cyanus. Golden were the doors that shut in the well-built house, and doorposts of silver were set in a threshold of bronze. Of silver was the lintel above, and of gold the handle. On either side of the door there stood gold and silver dogs, which Hephaestus had fashioned with cunning skill to guard the palace of great-hearted Alcinous; immortal were they and ageless all their days. Within, seats were fixed along the wall on either hand, from the threshold to the innermost chamber, and on them were thrown robes of soft fabric, cunningly woven, the handiwork of women. On these the leaders of the Phaeacians were wont to sit drinking and eating, for they had unfailing store. And golden youths stood on well-built pedestals, holding lighted torches in their hands to give light by night to the banqueters in the hall. And fifty slave-women he had in the house, of whom some grind the yellow grain on the millstone, and others weave webs, or, as they sit, twirl

The dogs, though wrought of gold and silver, are thought of as alive. The Phaeacians dwell in fairy-land.
HOMER

ήμεναι, οία τε φύλλα μακεδόνης αἰγείροιο
καιρουσέων δ’ θονέων ἀπολείβεται ύψρον ἠλαιον.
δόσον Φαίηκες περὶ πάντων ἱδρευ ἀνδρῶν
νηθ ϑην εἰν πόντῳ ἠλαινεμεν, ὡς δὲ γυναίκες
ίατων τεχνήσαν πέρι γάρ σφισι δώκεν Ἀρήνη
ἐργα τ’ ἐπίστασθαι περικαλλά καὶ φρένας ἐσθλάς.
ἐκτοσθεν δ’ αὐλης μέγας ὀρχατος ἀγχι θυράων
τετράγυος: περὶ δ’ ἐρκος ἐλήλαται ἀμφοτέρωθεν.
ἐνθα δὲ δὲνδρεα μακρὰ πεφύκασι τηλεθόωντα,
ὀγχναι καὶ ροιαί καὶ μηλεάι ἀγλαόκαρποι
συκέα τε γυλκεραῖ καὶ ἐλαιαὶ τηλεθόωσαι.

τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ’ ἀπολείπει
χείματος οὐδὲ ϑέρευς, ἐπετήσιος: ἀλλὰ μάλ’ αἰεὶ
Ζεφυρίῃ πνείουσα τὰ μὲν φύει, ἀλλαὶ δὲ πέσσει.
ὀγχνη ἐπ’ ὀγχνη γηράσκει, μήλον δ’ ἐπὶ μήλῳ,
αὐτὰρ ἐπὶ σταφυλῆ σταφυλῆ, σύκον δ’ ἐπὶ σύκῳ.
ἐνθα δέ οἱ πολύκαρπος ἀλῳ ἐρρίζωται,
τῆς ἐτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
τέρσεται ἰελίῳ, ἐτέρας δ’ ἀρα τε τρυγώσις,
ἀλλαὶ δὲ τραπέουσι: πάροιθε δὲ τ’ ὀμφακεὶς εἰςιν
ἀνθος ἀφιεῖσαι, ἐτεραι δ’ ὑποπερκάζουσιν.
ἐνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νεῖατων ὄρχον
παντοῖα πεφύκασι, ἐπητειαν γανόσαι.
ἐν δὲ δύω κρῆναι ἢ μέν τ’ ἀνὰ κῆπον ἀπαύτα
σκίδναται, ἢ δ’ ἐτέρωθεν ὑπ’ αὐλῆς οὐδὸν ἵσι
πρὸς δόμον υψῆλον, ὦθεν ὑδρεύοντο πολίται.
τοι’ ἄρ’ ἐν ’Αλκινόοι θεῶν ἔσαν ἀγλαά δῶρα.

1 Said with reference to their restless activity.
2 The reference is probably to the use of a wash to give a
the yarn, like unto the leaves 1 of a tall poplar tree: and from the closely-woven linen the soft olive oil drips down. 2 For as the Phaeacian men are skilled above all others in speeding a swift ship upon the sea, so are the women cunning workers at the loom, for Athene has given to them above all others skill in fair handiwork, and an understanding heart. But without the courtyard, hard by the door, is a great orchard of four acres, 3 and a hedge runs about it on either side. Therein grow trees, tall and luxuriant, pears and pomegranates and apple-trees with their bright fruit, and sweet figs, and luxuriant olives. Of these the fruit perishes not nor fails in winter or in summer, but lasts throughout the year; and ever does the west wind, as it blows, quicken to life some fruits, and ripen others; pear upon pear waxes ripe, apple upon apple, cluster upon cluster, and fig upon fig. There, too, is his fruitful vineyard planted, one part of which, a warm spot on level ground, is being dried in the sun, while other grapes men are gathering, and others, too, they are treading; but in front are unripe grapes that are shedding the blossom, and others that are turning purple. There again, by the last row of the vines, grow trim garden beds of every sort, blooming the year through, and therein are two springs, one of which sends its water throughout all the garden, while the other, over against it, flows beneath the threshold of the court toward the high house; from this the townsfolk drew their water. Such were the glorious gifts of the gods in the palace of Alcinous.

gloss to the linen. Others assume the meaning to be that the linen is so closely woven that oil will not soak through it. 3 The word appears to mean a stretch of four days' (mornings') ploughing.

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"Ενθα στὰς θηεῖτο πολύτλας δίος 'Οδυσσεύς. αὐτάρ ἐπεὶ δὴ πάντα ἐῷ θηῆσατο θυμῷ, καρπαλίμως ὑπὲρ οὐδὸν ἐβῆσετο δῶματος εἰσώ. εὐρε δὲ Φαιήκων ἥγητορας ἥδε μέδοντας σπένδοντας δεπάεσσιν ἐνσκόπῳ ἀργεῖφόντῃ, ὦ πυμάτῳ σπένδεσκον, ὅτε μνησάλατο κοίτου. αὐτάρ ὦ βῆ διὰ δῶμα πολύτλας δῖος 'Οδυσσεύς πολλήν ἥρ’ ἔχων, ἦν οἱ περίχευεν 'Αθήνην, ὁφρ’ ἰκετ’ 'Ἀρήτην τε καὶ 'Αλκίνου βασιλῆα. ἀμφὶ δ’ ἀρ’ 'Ἀρήτης βάλε γοῦνασι χείρας 'Οδυσσεύς, καὶ τότε δῆ ῥ’ αὐτὸι πάλιν χῦτο θέσφατο ἂνρ. οἱ δ’ ἀνεφ ἐγένοντο, δόμον κάτα φῶτα ἰδόντες· θαύμαξον δ’ ὀρὸντες. δ’ ὁ δὲ λιτάνενεν 'Οδυσσεύς. ἂτε ὁ Ἀρήτη, θύγατερ Ἡηξήνορος ἀντιδέοιο, σὸν τε πόσιν σὰ τε γοῦναθ’ ἱκάνω πολλὰ μογήσας τοῦσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὀλβία δοῖεν ζωέμεναι, καὶ παισίων ἐπιτρέψειεν ἐκαστὸς κτήματ’ ἐνι μεγάροισι γέρας θ’ ὁ τι δῆμος ἐδωκεν αὐτὰρ ἐμοὶ πομην ὄτρυνετε πατρίδ’ ἱκέσθαι θᾶσσον, ἐπεὶ δὴ δηθα φίλων ἀπ’ τῆματα πάσχω." "Ὡς εἰπὼν κατ’ ἀρ’ ἦξετ’ ἦπ’ ἐσχάρῃ ἐν κονίησιν πάρ πυρί· οἱ δ’ ἀρα πάντες ἄκην ἐγένοντο σιωπῆ. ὅψε δὲ δὴ μετέειπε γέρων ἥρως Ἑχένης, ὃς δὴ Φαιήκων ἀνδρῶν προγεέστερος ἦεν καὶ μύθους κέκαστο, παλαιά τε πολλά τε εἰδώς· ὦ σφιν ἐν φρονέων ἀγορῆσατο καὶ μετέειπεν "'Αλκίνο', οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἐξοίκε, 242
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There the much-enduring goodly Odysseus stood and gazed. But when he had marvelled in his heart at all things, he passed quickly over the threshold into the house. There he found the leaders and counsellors of the Phaeacians pouring libations from their cups to the keen-sighted Argeiphontes, to whom they were wont to pour the wine last of all, when they were minded to go to their rest. But the much-enduring goodly Odysseus went through the hall, wrapped in the thick mist which Athene had shed about him, till he came to Arete and to Alcinous the king. About the knees of Arete Odysseus cast his hands, and straightway the wondrous mist melted from him, and a hush fell upon all that were in the room at sight of the man, and they marvelled as they looked upon him. But Odysseus made his prayer:

“Arete, daughter of godlike Rhexenor, to thy husband and to thy knees am I come after many toils,—aye and to these banqueters, to whom may the gods grant happiness in life, and may each of them hand down to his children the wealth in his halls, and the dues of honour which the people have given him. But for me do ye speed my sending, that I may come to my native land, and that quickly; for long time have I been suffering woes far from my friends.”

So saying he sat down on the hearth in the ashes by the fire, and they were all hushed in silence. But at length there spoke among them the old lord Echeneüs, who was an elder among the Phaeacians, well skilled in speech, and understanding all the wisdom of old. He with good intent addressed the assembly, and said: “Alcinous, lo, this is not the
ξείνου μὲν χαμαί ἢσθαί ἐπ’ ἐσχάρη ἐν κονίησιν, 160
οίδε δὲ σὺν μῦθον ποτιδέγμενοι ἢσχανώμεναι.
ἀλλ’ ἀγε δὴ ξείνου μὲν ἐπὶ θρόνου ἄργυροῦ ἵππου ἐίσου ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον ὁινον ἐπικρήσατι, ἵνα καὶ Διὶ τερπικεραύνῳ 
σπείσομεν, ὃς θ’ ἵκετησιν ἀμ’ αἴδολοισιν ὅπηδεῖ. 165
dόρπου δὲ ξείνῳ ταμίῃ δότω ἐφεύ τούτων.”

Αὐτὰρ ἔπει τὸ γ’ ἀκουσ’ ἱερὸν μένος Ἀλκινόοιοι, 
χειρὸς ἐλῶν Ὀδυσσῆα δαΐφρονα ποικιλομῆτιν 
δῷσεν ἀπ’ ἐσχαρόφιν καὶ ἐπὶ θρόνου εἰσε φαεινοῦ, 170
νῦν ἀναστήσας ἀγαπήνορα Λασδάμαντα,
ὅς οἱ πληγιῶν ἵζε, μάλιστα δὲ μιν πιλέέσκεν.
χέριμβα δ’ ἀμφιπόλος προχόφῳ ἐπέχευε φέρουσα 
καλὴ χρυσεῖη ὑπὲρ ἄργυρεοί λέβητος, 175
νίφασθαι παρὰ δὲ κεστὴν ἐτάνυσσε τράπεζαν.
σῶτον δ’ αἴδολη ταμίῃ παρέθηκε φέρουσα,
εἰδατα πόλλ’ ἐπιθείσα, χαριζομένη παρεόντων.
αὐτὰρ ὁ πίνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς. 
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιοι.

“Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νείμουν 180
πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ 
σπείσομεν, ὃς θ’ ἵκετησιν ἀμ’ αἴδολοισιν ὅπηδεῖ.”

“Ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα, 
νόμησεν δ’ ἀρα πᾶσιν ἐπαρξάμενος δεπάσσειν. 185
αὐτὰρ ἔπει σπείσαν τ’ ἐπίον θ’, ὃσον ἠθελε θυμός, 
τοῦτιν δ’ Ὀλκίνους ἀγορήσατο καὶ μετέειπε.”

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better way, nor is it seemly, that a stranger should sit upon the ground on the hearth in the ashes; but these others hold back waiting for thy word. Come, make the stranger to arise, and set him upon a silver-studded chair, and bid the heralds mix wine, that we may pour libations also to Zeus, who hurls the thunderbolt; for he ever attends upon reverend suppliants. And let the housewife give supper to the stranger of the store that is in the house."

When the strong and mighty Alcinous heard this, he took by the hand Odysseus, the wise and crafty-minded, and raised him from the hearth, and set him upon a bright chair from which he bade his son, the kindly Laodamas, to rise; for he sat next to him, and was his best beloved. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin, for him to wash, and beside him drew up a polished table. And the grave housewife brought and set before him bread, and therewith dainties in abundance, giving freely of her store. So the much-enduring goodly Odysseus drank and ate; and then the mighty Alcinous spoke to the herald, and said:

"Pontonous, mix the bowl, and serve wine to all in the hall, that we may pour libations also to Zeus, who hurls the thunderbolt; for he ever attends upon reverend suppliants."

He spoke, and Pontonous mixed the honey-hearted wine, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their heart's content, Alcinous addressed the assembly, and spoke among them:

1 The word is commonly rendered "valiant."
“Κέκλυτε, Φαιήκων ἡγήτορες ἣδε μέδουντες, ὁφ' εἶπο τά με θυμός εἴνι στήθεσσι κελεύει. νῦν μὲν δαισάμενοι κατακεῖτε οἴκαδ' ἵοντες· ἥδθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες ἤτιον ἐνὶ μεγάροις ἤπινόφοροι διαμισομεθ', ὡς ἵος ἤτιον ἀνευθεῖς πόνου καὶ ἀνίψης πομπῆς ὑφ' ἠμετέρη ἰπὺ πατρίδα γαίαν ἤκηται χαίρων καρπαλίμως, εἶ καὶ μάλα τηλόθεν ἐστι, μηδέ τι μεσσηγύς γε κακόν καὶ πῆμα πάθησι, πρῶν γε τὸν ἵπ ταῖς ἐπιβήμεναι· ἐνθα δ' ἐπείτα πεῖσται, ἀσσα οἱ αἴσα κατὰ κλώθες τε βαρεῖας γυγομένω νήσαντο λίον, ὄτε μων τέκε μῆτηρ. εἰ δὲ τις ἀθανάτων γε κατ' οὐρανοῦ εἰληλουθεν, ἀλλὸ τι δὴ τὸ τὸ δ' ἐπείτα θεόν περιμηχανώντα. αἰεὶ γὰρ το τὰρος γε θεοὶ φαίνονται ἐναργεῖς ἧμιν, εὖτ', ἔρωμεν ἁγακλειτα εκατόμβας, δαινυνται τε παρ' ἀμμι καθήμενοι εὖθα περ ἡμεῖς. εἰ δ' ἀρα τις καὶ μοῦνος ἱων ξύμβληται ὁδίτης, οὔ τι κατακρύπτουσιν, ἐπεί σφισιν ἐγγύθεν εἰμέν, ὅσ περ Κύκλωπες τε καὶ ἀγρια φῦλα Γιγάντων."
"Hearken to me, leaders and counsellors of the Phaeacians, that I may say what the heart in my breast bids me. Now that ye have finished your feast, go each of you to his house to rest. But in the morning we will call more of the elders together, and will entertain the stranger in our halls and offer goodly victims to the gods. After that we will take thought also of his sending, that without toil or pain yon stranger may under our sending, come to his native land speedily and with rejoicing, though he come from never so far. Nor shall he meanwhile suffer any evil or harm, until he sets foot upon his own land; but thereafter he shall suffer whatever Fate and the dread Spinners spun with their thread for him at his birth, when his mother bore him. But if he is one of the immortals come down from heaven, then is this some new thing which the gods are planning; for ever heretofore have they been wont to appear to us in manifest form, when we sacrifice to them glorious hecatombs, and they feast among us, sitting even where we sit. Aye, and if one of us as a lone wayfarer meets them, they use no concealment, for we are of near kin to them, as are the Cyclopes and the wild tribes of the Giants."

Then Odysseus of many wiles answered him, and said: "Alcinous, far from thee be that thought; for I am not like the immortals, who hold broad heaven, either in stature or in form, but like mortal men. Whomsoever ye know among men who bear greatest burden of woe, to them might I liken myself in my sorrows. Yea, and I could tell a yet longer tale of all the evils which I have endured by the will of the gods. But as for me, suffer me now to eat, despite my grief; for there is nothing more
ἐπλετο, ἣ τ' ἐκέλευσεν ἐό μνήσασθαι ἀνάγκη
cαὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ὡς καὶ ἐγὼ πένθος μὲν ἐχὼ φρεσίν, ἤ δὲ μάλ' ἄιεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δὲ με πάντων
ληθάνει ὁσ' ἔπαθον, καὶ ἐνιπλησθήναι ἀνώγει.
ύμεις δ' ὀτρύνεσθαι ἁμ' ἥοι φαινομένην,
ὡς κ' ἐμὲ τὸν δύστην ἐμῆς ἐπιβήσετε πάτρης
καὶ περ πολλὰ παθόντα: ἰδόντα με καὶ λίποι αἰῶν
κτῆσιν ἐμῆν, δμωᾶς τε καὶ ὑφερεφές μέγα δῶμα." 220

"Ὡς ἐφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἤδ' ἐκέλευνον
πεμπτέμεναι τὸν ξεινον, ἐπεὶ κατὰ μοῖραν ἐειπεν.
αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιον θ' ὅσον ἥθελε θυμός,
οἱ μὲν κακκείοντες ἐβαν οἰκόνδε ἐκαστος,
αὐτὰρ ὦ ἐν μεγάρῳ ὑπελείπετο δῖος 'Οδυσσεύς,
παρ δὲ οἱ Ἀρίητη τε καὶ Ἀλκίνοος θεοειδῆς
ἡσθην: ἀμφιπολοί δ' ἀπεκόσμεον ἐντεα δαϊτός.
τοίσιν δ' Ἀρίητη λευκόλενος ἢρχετο μύθων
ἐγνω γὰρ φάρος τε χιτώνα τε εἶματ' ἱδοῦσα
καλά, τά β' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξί· 235
καὶ μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα:

" Ξείνε, τὸ μὲν σε πρώτον ἐγὼν εἰρήσομαι αὐτῆ'
τίς, πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἶματ' ἔδωκεν;
οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἱκέσθαι;

Τὴν δ' ἀπαμείβομενος προσέφη πολύμητις 'Οδυσσεύς'
"Ἀργαλέον, βασίλεια, διηνεκέως ἀγορεύσαι
κήδε', ἐπεὶ μοι πολλὰ δόσαν θεοί Οὐρανίωνες:
tούτο δὲ τοι ἐρέω ὦ μ' ἀνείρεαι ἠδὲ μεταλλᾶς. 240

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shameless than a hateful belly, which bids a man perforce take thought thereof, be he never so sore distressed and laden with grief at heart, even as I, too, am laden with grief at heart, yet ever does my belly bid me eat and drink, and makes me forget all that I have suffered, and commands me to eat my fill. But do ye make haste at break of day, that ye may set me, hapless one, on the soil of my native land, even after my many woes. Yea, let life leave me, when I have seen once more my possessions, my slaves, and my great high-roofed house.”

So he spoke, and they all praised his words, and bade send the stranger on his way, since he had spoken fittingly. Then when they had poured libations, and had drunk to their heart’s content, they went each man to his home, to take their rest, and goodly Odysseus was left behind in the hall, and beside him sat Arete and godlike Alcinous; and the handmaids cleared away the dishes of the feast. Then white-armed Arete was the first to speak; for, as she saw it, she knew his fair raiment, the mantle and tunic, which she herself had wrought with her handmaids. And she spoke, and addressed him with winged words:

“Stranger, this question will I myself ask thee first. Who art thou among men, and from whence? Who gave thee this raiment? Didst thou not say that thou camest hither wandering over the sea?”

Then Odysseus of many wiles answered her, and said: “Hard were it, O queen, to tell to the end the tale of my woes, since full many have the heavenly gods given me. But this will I tell thee, of which thou dost ask and enquire. There is an
HOMER

'Ωγυγίη τις νήσος ἀπόπροθεν εἰν ἀλλ' κεῖται: ἐνθα μεν Ἀτλαντὸς θυγάτηρ, δολόεσσα Καλυψώ ναίει ἑυπλόκαμος, δεινὴ θεὸς: οὐδὲ τις αὐτῆ

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μύσγεται οὔτε θεὼν οὔτε θυντῶν ἀνθρώπων. ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἡγαγε δαίμων οἶον, ἐπεῖ μοι νήα θοὴν ἀργήτι κεραυνῷ ζεῦς ἐλσάς ἐκέασσε μέσῳ ἐνὶ οὐνοτι πόντῳ. ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἔσθλοι ἐταῖροι, αὐτὰρ ἐγὼ τροπιν ἀγκας ἐλών νεὸς ἀμφιελίσης ἐννήμαρ φερόμην. δεκάτη δὲ με νυκτὶ μελαίνῃ

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νήσου εἰ Ωγυγίην πέλασαν θεοί, ἐνθὰ Καλυψώ ναίει ἑυπλόκαμος, δεινὴ θεός, ἡ με λαβούσα ἑνδυκέως ἐφίλει τε καὶ ἐτρεφεν ἕδε ἐφασκε

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θήσειν ἀθάνατον καὶ ἀγήραον ἥματα πάντα. ἀλλ' ἐμὸν οὐ ποτε θυμόν ἐνὶ στὴθεσσιν ἐπειθεν. ἐνθα μεν ἐπτάτεσε μένον ἐμπεδον, ἐματα δ' αἰεὶ δάκρυσι δεύσκον, τὰ μοι ἀμβροτα δῶκε Καλυψώ. 260

ἀλλ' ὅτε δὴ ὁγδόατον μοι ἐπιπλόμευον ἔτος ἤλθεν, καὶ τότε δὴ μ᾽ ἐκέλευσεν ἐποτρύνουσα νέεσθαι Ζηνὸς υπ' ἀγγελίης, ἢ καὶ νόσος ἐτράπτει αὐτῆς. πέμπτε δ' ἐπὶ σχεδής πολυδέσμου, πολλὰ δ' ἐδωκε, σιτον καὶ μέθυ ἢδυ, καὶ ἀμβροτα εἵματα ἔσσει, 265

οὐρον δὲ προσήκεν ἀπόμομα τε λιαρόν τε. ἐπτὰ δὲ καὶ δέκα μὲν πλέον ἥματα ποντοπορεύων, ὀκτωκαδεκάτη δ' ἐφάνη ὅρεα σκόεντα γαίης ὑμετέρης, γῆθησε δὲ μοι φίλου ἦτορ δυσμόρος ἢ γὰρ ἐμελλον ἐτὶ ἕννεσθαι οἰζύι

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tολῆ, τὴν μοι ἐπώρεσε Ποσειδᾶν ἐνοσίχθων, ὦς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθον, ὦρινεν δὲ θάλασσαν ύδέσφατον, οὔδὲ τι κύμα

1 ἐλσάς: ἐλάς τας; cf. v. 132.

2 Lines 251–8 were rejected by Aristarchus.
isle, Ogygia, which lies far off in the sea. Therein
dwells the fair-tressed daughter of Atlas, guileful
Calypso, a dread goddess, and with her no one either
of gods or mortals hath aught to do; but me in my
wretchedness did fate bring to her hearth alone,
for Zeus had smitten my swift ship with his bright
thunderbolt, and had shattered it in the midst of
the wine-dark sea. There all the rest of my trusty
comrades perished, but I clasped in my arms the
keel of my curved ship and was borne drifting for
nine days, and on the tenth black night the gods
brought me to the isle, Ogygia, where the fair-
tressed Calypso dwells, a dread goddess. She took
me to her home with kindly welcome, and gave me
food, and said that she would make me immortal
and ageless all my days; but she could never per-
suade the heart in my breast. There for seven years'
space I remained continually, and ever with my tears
would I wet the immortal raiment which Calypso
gave me. But when the eighth year came in circling
course, then she roused me and bade me go, either be-
cause of some message from Zeus, or because her own
mind was turned. And she sent me on my way on
a raft, stoutly bound, and gave me abundant store of
bread and sweet wine, and clad me in immortal
raiment, and sent forth a gentle wind and warm.
So for seventeen days I sailed over the sea, and on
the eighteenth appeared the shadowy mountains of
your land; and my heart was glad, ill-starred that I
was; for verily I was yet to have fellowship with
great woe, which Poseidon, the earth-shaker, sent
upon me. For he stirred up the winds against me and
stayed my course, and wondrously roused the sea,
eia ἐπὶ σχεδῆς ἀδινὰ στενάχοντα φέρεσθαι.

τὴν μὲν ἐπειτα θύελλα διεσκέδασθαι. αὐτὰρ ἐγὼ γε νηχόμενος τὸδε λαύτμα διέτμαγον, ὃφρα με γαίη ὑμετέρη ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.

ἐνθα κε μ’ ἐκβαίνοντα βιήσατο κύμ’ ἐπὶ χέρσου, πέτρησ πρὸς μεγάλησι βαλὼν καὶ ἀτερπεὶ χώρου· ἀλλ’ ἀναχασσάμενος νῆχον πάλιν, ἤσος ἐπῆλθον ἐς ποταμόν, τῇ δῇ μοι ἐείσατο χώρος ἀριστος,

λείσος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.

ἐκ δ’ ἐπεσον θυμηγερέων, ἐπὶ δ’ ἀμβροσίη νῦς ἤλυθ’. ἐγὼ δ’ ἀπάνευθε διυπετέος ποταμοῖο ἐκβάς ἐν θάμνουσι κατέδραθον, ἀμφί δὲ φύλλα ἡφυσάμην· ὑπνον δὲ θέος κατ’ ἀπείρωνα χεθεν.

ἐνθα μὲν ἐν φύλλουσι φίλου τετυμένος ἦτορ ἐνδον παινύχιοι καὶ ἐπ’ ἦδω καὶ μέσον ἡμαρ.

δείλετο 1 τ’ ἡλίοις καὶ με γλυκὺς ὑπνὸς ἀνήκεν.

ὑπφιπόλουσ δ’ ἐπὶ θωί τεῖχος ἐνόψα τυγατρός παιζούσας, ἐν δ’ αὐτῇ ἐην ἐικυῖα θεήσιν τὴν ἱκέτευσι. ὡς οὐκ ἄν ἐλποιο νεώτερων ἀντιάσαντα ἐρξεμέν· αἰεὶ γὰρ τε νεώτεροι ἀφραδέουσιν.

ἡ μοι σῖτον ἐδωκεν ἄλις ἡ’ αἴθοτα οἶνον καὶ λοῦσ’ ἐν ποταμῷ καὶ μοι τάδε εἴματ’ ἐδωκε. ταύτα τοι ἀχνύμενός περ ἀληθεῖην κατέλεξα.”

Τὸν δ’ αὐτ’ Ἀλκίνοος ἀπαμείβετο φώνησέν τε· "Εἰν’, ἢ τοι μὲν τοῦτο γ’ ἐναισιμον οὐκ ἐνώσε

1 δείλετο Aristarchus: δύσετο.
nor would the wave suffer me to be borne upon my raft, as I groaned ceaselessly. My raft indeed the storm shattered, but by swimming I clove my way through yon gulf of the sea, until the wind and the waves, as they bore me, brought me to your shores. There, had I sought to land, the waves would have hurled me upon the shore, and dashed me against the great crags and a cheerless place, but I gave way, and swam back until I came to a river, where seemed to me the best place, since it was smooth of rocks, and besides there was shelter from the wind. Forth then I staggered, and sank down, gasping for breath, and immortal night came on. Then I went forth from the heaven-fed river, and lay down to sleep in the bushes, gathering leaves about me; and a god shed over me infinite sleep. So there among the leaves I slept, my heart sore stricken, the whole night through, until the morning and until midday; and the sun turned to his setting\(^1\) ere sweet sleep released me. Then I saw the handmaids of thy daughter on the shore at play, and amid them was she, fair as the goddesses. To her I made my prayer; and she in no wise failed in good understanding, to do as thou wouldst not deem that one of younger years would do on meeting thee; for younger folk are ever thoughtless. She gave bread in plenty and sparkling wine, and bathed me in the river, and gave me this raiment. In this, for all my sorrows, have I told thee the truth."

Then in turn Alcinous answered him, and said: "Stranger, verily my daughter was not minded

\(^1\) In thus rendering δήλητο I have attempted to meet the difficulty that most of the events recorded in Book VI. occur in the interval between the waking of Odysseus and the actual setting of the sun. Hence δυσέτο is impossible.
παῖς ἐμή, οὖνεκά σ' οὐ τι μετ' ἀμφιτόλοισι γυναιξίν 300
ήγεν ἐς ἥμετερον, σὺ δ' ἁρὰ πρώτην ἵκετευσας.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἡρώς, μή τοι τούνεκ' ἀμύμονα νείκεει κούρην·
ἡ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιτόλοισιν ἔπεσθαί,
ἀλλ' ἐγώ οὖκ ἔθελον δεῖσας αἰσχυνόμενος τε,
μή πως καὶ σοὶ θυμὸς ἐπισκύσασαι ἑδόντι·
δύσξηλοι γάρ τ' εἴμεν ἐπὶ χθονὶ φῦλ' ἀνθρώπων."

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
"Ξεῖν', οὐ μοι τοιοῦτον ἐνι στήθεσσι φίλον κῆρ
μαψίδιως κεχολόσθαι· ἀμείνω δ' αἴσιμα πάντα. 310
αὶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ "Ἀπόλλων,
τοῖος ἐων οἶος ἐσσι, τά τε φρονέων ἄτ' ἐγώ περ,
pαιδά τ' ἐμὴν ἐχέμεν καὶ ἔμος γαμβρός καλέσθαι
ἀθι μένων' οἴκον δὲ κ' ἐγώ καὶ κτήματα δοίην,
eἰ κ' ἐθέλων γε μένοις' ἀέκοντα δὲ σ' οὗ τίς ἐρύξει 315
Φαίηκων· μὴ τοῦτο φίλον Δί πατρὶ γένοιτο.
πομπήν δ' ἐς τόδ' ἐγώ τεκμαίρομαι, ὦφρ' εὖ εἰδής,
αὐριον εἰς· τήμος δὲ σὺ μὲν δεδημένος ὑπνο
λέξαι, οἱ δ' ἐλώσει γαλήνην, ὦφρ' ἂν ἱκὴν
πατρίδα σήν καὶ δώμα, καὶ εἰ ποῦ τοι φίλον ἐστίν, 320
εἰ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Ἐυβοῖης,
τήν περ τηλοτάτῳ φάσο' ἐμμεναι, οἱ μὲν ἱδοντο
λαδὸν ἤμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ὴγον ἐποφύμενον Τιτυνὸν Γαίηθιον νιόν.
καὶ μὲν οἱ ἔνθ' ἧλθον καὶ ἄτερ καμάτοιο τέλεσαν 325
ἡματι τῷ αὐτῷ καὶ ἄπηνυσαν οἰκαδ' ὀπίσσω.
eἰδήσεις δὲ καὶ αὐτός ἐνι φρεσίν ὃσσον ἁρισταί
νῆς ἐμαὶ καὶ κούροι ἀναρρίπτειν ἀλα πηδῶ."
aright in this, that she did not bring thee to our house with her maidens. Yet it was to her first that thou didst make thy prayer."

Then Odysseus of many wiles answered him, and said: "Prince, rebuke not for this, I pray thee, thy blameless daughter. She did indeed bid me follow with her maidens, but I would not for fear and shame, lest haply thy heart should darken with wrath as thou sawest it; for we are quick to anger, we tribes of men upon the earth."

And again Alcinous answered him, and said: "Stranger, not such is the heart in my breast, to be filled with wrath without a cause. Better is due measure in all things. I would, O father Zeus, and Athene and Apollo, that thou, so goodly a man, and like-minded with me, wouldst have my daughter to wife, and be called my son, and abide here; a house and possessions would I give thee, if thou shouldst choose to remain, but against thy will shall no one of the Phaeacians keep thee; let not that be the will of father Zeus. But as for thy sending, that thou mayest know it surely, I appoint a time thereto, even the morrow. Then shalt thou lie down, overcome by sleep, and they shall row thee over the calm sea until thou comest to thy country and thy house, or to whatsoever place thou wilt, aye though it be even far beyond Euboea, which those of our people who saw it, when they carried fair-haired Rhadamanthus to visit Tityus, the son of Gaea, say is the furthest of lands. Thither they went, and without toil accomplished their journey, and on the selfsame day came back home. So shalt thou, too, know for thyself how far my ships are the best, and my youths at tossing the brine with the oar-blade."

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"Ὡς φάτο, γηθησεν δὲ πολύτλας διὸς Ὄδυσσεύς, εὐχόμενος δ' ἀρα εἶπεν, ἔπος τ' ἔφατ' ἐκ τ' ὄνόμαζεν.\(^1\) 330 "Ζεῦ πάτερ, αἰθ' ὡσα εἰπε τελευτήσειεν ἀπαντᾷ Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ξείδωρον ἀρουραν ἀσβεστον κλέος εὖθ, ἐγὼ δὲ κε πατρίδ' ἱκοίμην."

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευοι· κέκλετο δ' Ἀρήτη λευκόλεος ἀμφιπόλοιςιν 335 δὲ μν' ὑπ' αἰθούσῃ θέμεναι καὶ ρήγεα καλὰ πορφῦρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.

αῖ δ' ἥσαν ἐκ μεγάροι δάος μετὰ χερσὼν ἔχουσαι· αὐτὰρ ἐπεὶ στόρεσαν πυκνὸν λέχος ἐγκονέουσαι, 340 ὅτι τούν ὅ Ὅδυσσῆα παριστάμεναι ἐπέέσσων· "Ορσο κέων, ὁ ἕβενε· πεποίηται δὲ τοι εὔνῃ."

"Ὡς φάν, τῷ δ' ἀσπαστον ἐεῖσατο κοιμηθῆναι. ὅς ὁ μὲν ἔνθα καθεύδε πολύτλας δίος Ὅδυσσεύς τρητοῖς ἐν λεχέσσων ὑπ' αἰθούσῃ ἐρίδουπφ. 345 Ἀλκίνοος δ' ἀρα λέκτο μν χώ ὄμου ὑψηλοῖο, πάρ δὲ γυνῇ δέσποινα λέχος πόρσυνε καὶ εὔνῃν.

\(^1\) ἔπος ... ὄνόμαζεν: πρὸς ὑν μεγαλήτορα θυμὸν.

So said he, and the much-enduring goodly Odysseus was glad; and he spoke in prayer, and said: "Father Zeus, grant that Alcinous may bring to pass all that he has said. So shall his fame be unquenchable over the earth, the giver of grain, and I shall reach my native land."

Thus they spoke to one another, and white-armed Arete bade her maidens place a bedstead under cover of the portico, and to lay on it fair blankets of purple, and to spread thereover coverlets, and on these to put fleecy cloaks for clothing. So they went forth from the hall with torches in their hands. But when they had busily spread the stout-built bedstead, they came to Odysseus, and called to him, and said: "Rouse thee now, stranger, to go to thy rest; thy bed is made."

Thus they spoke, and welcome did it seem to him to lay him down to sleep. So there he slept, the much-enduring goodly Odysseus, on the corded bedstead under the echoing portico. But Alcinous lay down in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.
"Ἡμος δ' ἤριγενεια φάνη ῥοδοδάκτυλος 'Ηώς, ὁρνυτ' ἄρ' ἐξ εὐνῆς ἰερὸν μένος 'Αλκινόοιο, ἄν δ' ἀρα διογενῆς ὥρτο πτολίπορθος 'Οδυσσεύς. τοῖσιν δ' ἥγεμόνευ ἰερὸν μένος 'Αλκινόοιο Φαιήκων ἀγορήμιγ', ἦ σφιν παρὰ νηυσὶ τέτυκτο. ἐλθόντες δὲ καθίζουν ἐπὶ ξεστοῖσι λίθοισι πλησίον. ἦ δ' ἀνὰ ἀστυ μετάχετο Παλλᾶς 'Αθήνη εἰδομένη κήρυκι δαίφρονος 'Αλκινόοιο, νόστων 'Οδυσσῆ μεγαλήτορι μητίωσα, καὶ ῥά ἐκάστῳ φωτὶ παρισταμένη φάτο μύθον" 5

"Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἴδε μέδοντες, εἰς ἀγορὴν ἱέναι, ὄφρα ξένῳ πύθησθε, ὅς νέον 'Αλκινόοιο δαίφρονος ἴκετο δῶμα πόντου ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὦμοίοις." 10

"Ὡς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 15
καρπαλίμως δ' ἐμπληντὸ βροτῶν ἀγοραί τε καὶ ἐδραὶ ἄγρομένων. πολλοὶ δ' ἄρ' ἐθησαντο ἱδόντες νίὸν Δαέρταο δαίφρονα. τῷ δ' ἄρ' 'Αθήνη θεσπεσθήναν κατέχενε χάριν κεφαλῆ τε καὶ ὀμοίως καὶ μῖν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20
ὡς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο δεινὸς τ' αἰδοῖος τε καὶ ἐκτελέσειεν ἀέθλους πολλοὺς, τοὺς Φαιήκες ἐπειρήσαντ' 'Οδυσσῆος. 258
As soon as early Dawn appeared, the rosy-fingered, the strong and mighty Alcinous rose from his couch, and up rose also Zeus-born Odysseus, the sacker of cities. And the strong and mighty Alcinous led the way to the place of assembly of the Phaeacians, which was builded for them hard by their ships. Thither they came and sat down on the polished stones close by one another; and Pallas Athene went throughout the city, in the likeness of the herald of wise Alcinous, devising a return for great-hearted Odysseus. To each man’s side she came, and spoke and said:

"Hither now, leaders and counsellors of the Phaeacians, come to the place of assembly, that you may learn of the stranger who has newly come to the palace of wise Alcinous after his wanderings over the sea, and in form is like unto the immortals."

So saying she roused the spirit and heart of each man, and speedily the place of assembly and the seats were filled with men that gathered. And many marvelled at the sight of the wise son of Laertes, for wondrous was the grace that Athene shed upon his head and shoulders; and she made him taller and sturdier to behold, that he might be welcomed by all the Phaeacians, and win awe and reverence, and might accomplish the many feats wherein the Phaeacians made trial of Odysseus. Now when they were
αὐτὰρ ἐπεὶ ὅ ἦγερθεν ὁμηγερέες τῷ ἐγένοντο,
τοῖς δ’ Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 25

“Κέκλυτε, Φαιήκαν ἡγήτορες ἦδὲ μέδουτε,
οὕρ’ εἶπο τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ζείνος ὅδ’, οὐκ οἶδ’ ὃς τις, ἀλώμενος ἵκετ’ ἐμὸν δῶ,
ἡ πρὸς ἥοιον ἡ ἐσπερίων ἀνθρώπων
πομπὴν δ’ ὀτρύνει, καὶ λύσσεται ἐμπεδον εἶναι.
20 ἡμεῖς δ’, ὥς τὸ πάρος περ’, ἐποτρυνώμεθα πομπῆν.
οὐδὲ γὰρ οὐδὲ τις ἄλλος, ὡς κ’ ἐμὰ δώμαθ’ ἵκηται,
ἐνθάδ’ ὀδυρόμενος δηρὸν μένει εἴνεκα πομπῆς.
ἀλλ’ ἀγε νήα μέλαιναν ἐρύσσομεν εἰς ἅλα δίαν
πρωτόπλουον, κοῦρῳ δὲ δύω καὶ πεντήκοντα
35 κρινάσθων κατὰ δήμον, ὃσιο πάρος εἰςὶν ἄριστοι.
δησάμενοι δ’ ἐν πάντεσ ἐπὶ κλησίων ἐρετμᾶ
ἐκβητ’. αὐτὰρ ἐπείτα θὸν ἀλεγόνετε δαῖτα
ἡμετερῶν’ ἐλθόντες’ ἐγὼ δ’ ἐν πᾶσι παρέξω.
κοὐροῖσιν μὲν ταῦτ’ ἐπιτέλλομαι’ αὐτὰρ οἱ ἄλλοι
σκηπτοῦχοι βασιλῆς ἔμα πρὸς δώματα καλὰ
ἐρχεσθ’, ὃφρα ζείνον ἐνὶ μεγάροις φιλέωμεν,
μηδὲ τις ἄρνεισθω. καλέσασθε δὲ θεῖον ἀοίδον
40 Δημόδοκον’ τῷ γὰρ ῥα θεὸς πέρι δῶκεν ἀοίδὴν
tέρπειν, ὀπτὴν θυμὸς ἐποτρύνησιν αἰείδειν.”

“Ὡς ἄρα φωνῆσας ἡγήσατο, τοῖ δ’ ἀμ’ ἐποντὸ
σκηπτοῦχοι’ κήρυξ’ δὲ μετάχετο θεῖον ἀοίδον.
κοῦρῳ δὲ κρινθέντε δύῳ καὶ πεντήκοντα
βήτην, ὃς ἐκέλευσε’, ἐπὶ δὴν ἄλος ἀτρυγεῖον.
50 αὐτὰρ ἐπεὶ ὅ’ ἐπὶ νήα κατήλυθον ἦδὲ θάλασσαν,
νήα μὲν οὐ γε μέλαιναν ἄλος βευθοῦσ’ ἐρυσσαν,
ἐν δ’ ἱστόν τ’ ἐτίθεντο καὶ ἱστία νη’ μελαίνην.”
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assembled and met together, Alcinous addressed their assembly and spoke among them:

"Hearken to me, leaders and counsellors of the Phaeacians, that I may speak what the heart in my breast bids me. This stranger—I know not who he is—has come to my house in his wanderings, whether from men of the east or of the west. He urges that he be sent on his way, and prays for assurance, and let us on our part, as of old we were wont, speed on his sending; for verily no man soever who comes to my house, abides here long in sorrow for lack of sending. Nay come, let us draw a black ship down to the bright sea for her first voyage, and let men choose two and fifty youths from out the people, even those that have heretofore been the best. And when you have all duly lashed the oars to the thole-pins, go ashore, and then go your way to my house, and prepare a feast with speed; and I will provide bountifully for all. To the youths this is my command, but do you others, the sceptred kings, come to my fair palace, that we may entertain yon stranger in the halls; and let no man say me nay. And summon hither the divine minstrel, Demodocus; for to him above all others has the god granted skill in song, to give delight in whatever way his spirit prompts him to sing."

So saying, he led the way, and the sceptred kings followed him, while a herald went for the divine minstrel. And chosen youths, two and fifty, went, as he bade, to the shore of the unresting sea. And when they had come down to the ship and to the sea, they drew the black ship down to the deep water, and placed the mast and sail in the black

1 Or "rowing-benches," as commonly.
Ηρτύναντο δ' ἐρεμμὰ τροποῖς ἐν δερματίνωσι, πάντα κατὰ μοϊρὰν, ἀνά θ' ἱστία λευκὰ πέτασσαν. υψοῦ δ' ἐν νοτίῳ τὴν γ' ὀρμισαν' αὐτὰρ ἐπείτα 55 βᾶν β' ἰμεν Ἀλκινώοιο δαῖφρονος ἐς μέγα δῶμα. πλήντο δ' ἀρ' ἄθουσαί τε καὶ ἐρκεα καὶ δόμοι ἀνδρῶν ἀγρομένων· πολλοὶ δ' ἀρ' ἔσαν, νέοι ἢδ' παλαιοὶ.1 τοῖς δ' Ἀλκίνους δυσκαϊδεκα μήλ' ἱέρευσεν, ὀκτὼ δ' ἀργυόδοντας ὑας, δύο δ' εἰλίποδας βοῦς· τοὺς δέρον ἀμφὶ θ' ἔπον, τετύκοντό τε δαίτ' ἐρατεινήν. 

Κήρυξ δ' ἐγγύθεν ἠλθεν ἄγων ἐρήνου ἀοιδόν, τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε· ὀφθαλμῶν μὲν ἀμερσε, δίδου δ' ἡδειαν ἀοιδὴν. τῷ δ' ἀρα Ποντόνοος θήκε θρόνον ἀργυρόηλον μέσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας· καὶ δ' ἐκ πασσαλόφι κρέμασεν φόρμυγγα λίγειαν αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσίν ἐλέσθαι κήρυξ· πάρ δ' ἐτίθει κάνεον καλὴν τε τράπεζαν, πάρ δὲ δέπας οἶνοι, πιεῖν ὅτε θυμός ἀνώγοι. 65 οἱ δ' ἐπ' ὅνειαθ' ἐτοίμα προκεῖμενα χείρας ἰαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύς έξ' ἐρον ἔντο, μοῦ' ἀρ' ἀοιδὸν ἀνήκεν ἀειδέμεναι κλέα ἀνδρῶν, οὐμης τῆς τότ' ἀρα κλέος οὐρανὸν εὐρὺν ἴκανε, νεῖκος Ὄδυσσῆος καὶ Πηλείδεω Ἀχιλῆος, 70 ὃς ποτε δηρίσαντο θεῶν ἐν δαιτ' θαλείῃ ἐκπάγλοις ἐπέσσον, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων χαίρε νῷ, ὃ τ' ἄριστοι Ἀχαιῶν δηρίωντο. ὃς γὰρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων Πυθοὶ ἐν ἥγαθέν, θ' ὑπέρβη λάινον οὐδόν 80

1 Line 58 is omitted in most MSS.
ship, and fitted the oars in the leathern thole-straps, all in due order, and spread the white sail. Well out in the roadstead they moored the ship, and then went their way to the great palace of the wise Alcinous. Filled were the porticoes and courts and rooms with the men that gathered, for many there were, both young and old. For them Alcinous slaughtered twelve sheep, and eight white-tusked boars, and two oxen of shambling gait. These they flayed and dressed, and made ready a goodly feast.

Then the herald drew near, leading the good minstrel, whom the Muse loved above all other men, and gave him both good and evil; of his sight she deprived him, but gave him the gift of sweet song. For him Pontonous, the herald, set a silver-studded chair in the midst of the banqueters, leaning it against a tall pillar, and he hung the clear-toned lyre from a peg close above his head, and showed him how to reach it with his hands. And beside him he placed a basket and a beautiful table, and a cup of wine, to drink when his heart should bid him. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, the Muse moved the minstrel to sing of the glorious deeds of warriors, from that lay the fame whereof had then reached broad heaven, even the quarrel of Odysseus and Achilles, son of Peleus, how once they strove with furious words at a rich feast of the gods, and Agamemnon, king of men, was glad at heart that the best of the Achaeans were quarrelling; for thus Phoebus Apollo, in giving his response, had told him that it should be, in sacred Pytho, when he passed over the threshold of stone to enquire of the oracle.
χρησόμενος· τότε γάρ βα κυλίνδετο πήματος ἀρχὴν 
Τρωσί τε καὶ Δαναοῖς Δίδος μεγάλου διὰ βουλάς.

Ταῦτ’ ἃρ’ αοιδὸς άειδε περικλυτός· αὐτάρ’ Ὀδυσσεὺς
πορφύρεων μέγα φάρος ἐλὼν χερσὶ στιβαρῆς
κὰκ κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα·
αἰδετὸ γὰρ Φαῖηκας ὑπ’ ὀφρύσι δάκρυα λείβων.
hydrate λῆξειν άείδων θεῖος αοιδός,
δάκρυν ὁμορξάμενος κεφαλῆς ἀπο φάρος ἐλεσκε
καὶ δέπας ἀμφικύππελλον ἐλὼν σπείρασκε θεοίσιν·
αὐτάρ ὅτ’ ἄψ ἀρχὸιτο καὶ ὀτρύνειαν άείδειν
Φαῖηκων οἱ ἁριστοί, ἐπεὶ τέρποντ’ ἐπέεσσιν,
ἄψ Ὀδυσσεὺς κατὰ κράτα καλυψάμενος γοασκεν.
ἐνθ’ ἄλλοις μὲν πάντας ἐλάνθανε δάκρυα λείβων,
’Αλκίνοος δὲ μιν οἷος ἐπεφράσατ’ ἦδ’ ἐνόησεν
ήμενος ἄγχ’ αὐτοῦ, βαρύ δὲ στενάχοντος άκουσεν.

alchemy δὲ Φαῖηκεσσί φιληρέτμοις μετηύδα.

"Κέκλυτε, Φαῖηκων ἡγήτορες ἢδε μέδουνες.

ηδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐίσης
φόρμιγγος θ’, ἦ δαίτι συνήροσ ἐστὶ θαλείης

νὺν δ’ ἔξελθωμεν καὶ ἀέθλων πειρηθῶμεν

πάντων, ὡς χ’ ὁ ξείνους ἐνίσπη οἰσι φίλοισιν

οἰκάδε νοστήςας, ὄσον περιγιγνόμεθ’ ἄλλων

πῦξ τε παλαιμοσύνη τε καὶ ἀλμασίν ἢδε πόδεσσιν."

"Ως ἄρα φωνῆσας ἡγήσατο, τοι δ’ άμ’ ἐποντο.

καὶ δ’ ἐκ πασασάλοφι κρέμασεν φόρμιγγα λίγειαν,

Δημοδόκου δ’ ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάρου

κῆρυξ· ἦρχε δὲ τῷ αὐτῆν ὀδὸν ἢν περ οἱ ἄλλοι

Φαῖηκων οἱ ἁριστοί, άεθλια θαυμανέοντες.

βάν δ’ ἤμεν εἰς ἀγορήν, ἀμα δ’ ἔσπετο πουλὺς ὃμιλος,

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For then the beginning of woe was rolling upon Trojans and Danaans through the will of great Zeus.

This song the famous minstrel sang; but Odysseus grasped his great purple cloak with his stout hands, and drew it down over his head, and hid his comely face; for he had shame of the Phaeacians as he let fall tears from beneath his eyebrows. Yea, and as often as the divine minstrel ceased his singing, Odysseus would wipe away his tears and draw the cloak from off his head, and taking the two-handled cup would pour libations to the gods. But as often as he began again, and the nobles of the Phaeacians bade him sing, because they took pleasure in his lay, Odysseus would again cover his head and moan. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him, and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

"Hear me, ye leaders and counsellors of the Phaeacians, already have we satisfied our hearts with the equal banquet and with the lyre, which is the companion of the rich feast. But now let us go forth, and make trial of all manner of games, that yon stranger may tell his friends, when he returns home, how far we excel other men in boxing and wrestling and leaping and in speed of foot."

So saying, he led the way, and they followed him. From the peg the herald hung the clear-toned lyre, and took Demodocus by the hand, and led him forth from the hall, guiding him by the self-same road by which the others, the nobles of the Phaeacians, had gone to gaze upon the games. They went their way to the place of assembly, and with them went a
μυρίοι, δύν δ' ἵσταντο νέοι πολλοὶ τε καὶ ἐσθλοὶ. 110
ἀρτοι μὲν Ἀκρόνεως τε καὶ Ὁκύαλος καὶ Ἐλατρεὺς,
Ναυτεὺς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεύς,
Ποντεὺς τε Πρωρεύς τε, Θόων Ἀναβησίνεως τε
Ἀμφίαλος θ', υἱὸς Πολυνήν Τεκτονίδαο.
ἀν δὲ καὶ Εὐρύαλος, βρηκολιγώ ἵσος "Ἀρην,
Ναυβολίδης, δὴ ἀριστος ἔην εἴδος τε δέμας τε
πάντων Φανήκων μετ' ἀμύμονα Δαοδάμαντα.
ἀν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
Δαοδάμας θ'' Ἀλιός τε καὶ ἀντίθεος Κλυτόνης.
oi δ' ἥ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 115
tοῖς δ' ἀπὸ νύσσης τέτατο δρόμοι, οἱ δ' ἀμα πάντες
καρπαλίμως ἐπέτοντο κοινύντες πεδίοιο.
τῶν δὲ θέειν ὦχ' ἀριστος ἔην Κλυτόνης ἀμύμων
ὀσσον τ' ἐν νειδί ὄμοιον πέλει ἡμιόνουν,
tόσσον ὑπεκπροδέεν λαοὺς ἤκεθ', οἱ δ' ἐλύποντο. 120
οἱ δὲ παλαιμοσύνης ἀλεγεινής πειρήσαντο,
τῇ δ' αὐτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀβίστους.
ἀλματι δ' Ἀμφίαλος πάντων προφερέστατος ἥν
ὅσκ[o] δ' αὐτ' πάντων πολὺ φέρτατος ἥν Ἐλατρεύς,
pύξ δ' αὖ Δαοδάμας, ἀγαθὸς πάς Ἀλκινόοιο. 125
αὐτάρ ἐπεὶ δὴ πάντες ἐτέρφησαν φρέν' ἀέθλους,
τοῖς ἥρα Δαοδάμας μετέφη πάις Ἀλκινόοιο·
"Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἰ τιν' ἀέθλου
οἴδε τε καὶ δεδάνηκε. φυνὴ γε μὲν οὐ κακὸς ἐστι,
μηροὺς τε κυνίμας τε καὶ ἁμφω χειρας ὑπερθέν
αὐχένα τε στιβαρον μέγα τε σθένος, οὐδὲ τῇ ἡβης
dεύται, ἀλλὰ κακοίσα πυνέρρηκται πολέεσσιν.

1 This rendering of νύσσα is given by Agar (Homerica, pp. 115 ff.). The word is generally taken to denote the "scratch," not the turning-point, and the line is then rendered: "The course was stretched (laid out) from the
great throng, past counting; and up rose many noble youths. There rose Acroneus, and Ocyalus, and Elatreus, and Nauteus, and Prymneus, and Anchialus, and Eretmeus, and Ponteus, and Proreus, Thoon and Anabesineüs, and Amphialus, son of Polyneüs, son of Tecton; and up rose also Euryalus, the peer of man-destroying Ares, the son of Naubolus, who in comeliness and form was the best of all the Phaeacians after peerless Laodamas; and up rose the three sons of noble Alcinous, Laodamas, and Halius, and god-like Clytoneüs. These then first made trial in the foot-race: a course was marked out for them from the turning point, and they all sped swiftly, raising the dust of the plain; but among them noble Clytoneüs was far the best at running, and by as far as is the range of a team of mules in fallow land, by so far he shot to the front and reached the host, and the others were left behind. Then they made trial of toilsome wrestling, and here in turn Euryalus excelled all the princes. And in leaping Amphialus was best of all, and with the discus again far the best of all was Elatreus, and in boxing Laodamas, the good son of Alcinous. But when the hearts of all had taken pleasure in the contests, Laodamas, the son of Alcinous, spoke among them:

"Come, friends, let us ask yon stranger whether he knows and has learned any contests. In build, surely, he is no mean man, in thighs and calves, and in his two arms above, his stout neck, and his great might. In no wise does he lack aught of the strength of youth, but he has been broken by many starting-point," or "From the start their running was strained to the utmost."

2 The word probably denotes the length of the furrow cut before a turn was made.
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης ἀνδρα γε συγχεύαι, εἰ καὶ μάλα καρπερὸς εἶη.

Τὸν δ' αὐτ' Εὐρύαλος ἀπαμείβητο φώνησέν τε '140
"Δασόδαμα, μάλα τούτο ἐπος κατὰ μοίραν ἔειπες, αὐτὸς νῦν προκάλεσσα ἰὼν καὶ πέφραδε μύθον." 1

Αὐτάρ ἐπελ τὸ γ' ἄκουσ' ἀγαθὸς πάις 'Αλκινόοιο, στῆρ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειτε:
"Δεῦρ' ἄγε καὶ σύ, ξείνε πάτερ, πείρησαι ἀέθλων, 145
εἰ τινά ποὺ δεδάκηκας· ἔοικε δὲ σ' ἰδμεν ἀέθλους·
οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὀφρα κ' ἐξίσων,
ἥ δι τι ποσσίν τε ὰξῆ καὶ χερσὶν ἐξίσων.

ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κῆδεα θυμοῦ.
σολ δ' ὄδος οὐκέτι δηρὸν ἀπέσσεται, ἀλλά τοι ἡδη 150
νῆσς τε κατεῖρυσται καὶ ἑπαρτέες εἰσὶν ἑταίροι.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:
"Δασόδαμα, τί με ταῦτα κελεύετε κερτομέοντες;
κῆδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἑ περ ἄεθλοι,
ὡς πρίν μὲν μᾶλα πολλὰ πάθον καὶ πολλὰ μόγησα, 155
νῦν δὲ μεθ' ύμετέρῃ ἀγορῇ νόστοιο χατίξων
ἡμαί, λιοσόμενος βασιλῆα τε πάντα τε δῆμον."

Τὸν δ' αὐτ' Εὐρύαλος ἀπαμείβητο νεῖκεσε τ' ἀντην:
"Οὐ γὰρ σ' οὐδὲ, ξείνε, δαήμοι φωτὶ ἐίσκω ἄθλων, οἶα τε πολλὰ μετ' ἀνθρώποισι πέλουται, 160
ἀλλὰ τῷ, ὦς θ' ἀμα νη πολυκλῆιδι θαμίζων,
ἀρχός ναυτάων οἳ τε πρηκτῆρες ἔασιν,
φόρτου τε μνήμων καὶ ἐπίσκοπος ἴσων ὦδαίων
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητήρι ἐοικα.

1 Line 142 was unknown to Alexandrian critics.
troubles. For to my mind there is naught worse than the sea to confound a man, be he never so strong."

And Euryalus in turn answered him, and said: "Laodamas, this word of thine is right fitly spoken. Go now thyself and challenge him, and make known thy word."

Now when the good son of Alcinous heard this he came and took his stand in the midst and spoke to Odysseus: "Come, Sir stranger, do thou, too, make trial of the contests, if thou knowest any; and it must be that thou knowest contests, for there is no greater glory for a man so long as he lives than that which he achieves by his own hands and his feet. Nay, come, make trial, and cast away care from thy heart. Thy journey shall no more be long delayed, nay, even now thy ship is launched and the crew is ready."

Then Odysseus of many wiles answered him, and said: "Laodamas, why do ye mock me with this challenge? Sorrow is in my mind far more than contests, seeing that in time past I have suffered much and toiled much, and now I sit in the midst of your assembly, longing for my return home, and making my prayer to the king and to all the people."

Then again Euryalus made answer and taunted him to his face: "Nay verily, stranger, for I do not liken thee to a man that is skilled in contests, such as abound among men, but to one who, faring to and fro with his benched ship, is a captain of sailors who are merchantmen, one who is mindful of his freight, and has charge of a home-borne cargo, and the gains of his greed. Thou dost not look like an athlete."
Τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη πολύμητις Ὑδυσσέως
"Εἰν', οὗ καλῶν ἐειπες· ἀτασθάλω ἀνδρὶ ἔοικας. 166
οὕτως οὗ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὕτε φυνὴ οὕτ' ἄρ φρένας οὕτ' ἁγορητῦν.
ἀλλος μὲν γὰρ τ' εἴδοσ ἀκιδνότερος πέλει ἀνήρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἳ δὲ τ' ἐς αὐτὸν
τερπόμενοι λεύσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει
αἰδοὶ μειλιχία, μετὰ δὲ πρέπει ἀγρομένῳσιν,
ἐρχόμενον δ' ἀνὰ ἀστυ θεὸν ὡς εἰσορόωσιν.
ἀλλος δ' αὐ εἴδος μὲν ἀλγκιος ἠθανάτοισιν,
ἀλλ' οὗ οἳ χάρις ἀμφιπεριστέφεται ἐπέεσσιν,
ὡς καὶ σοι εἴδος μὲν ἀριπρεπές, οὐδὲ κεν ἀλλως
οὐδὲ θεὸς τεύξειε, νῦν δ' ἀποφῶλιος ἐσσι.
ἀρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
eἰπών οὗ κατὰ κόσμον. ἐγὼ δ' οὐ νῆς ἀέθλων,
ὡς σὺ γε μυθεῖαι, ἀλλ' ἐν πρῶτοισιν ὅιω
ἐμμεναι, ὃφ' ἥβη τε πεποίθεα χερσὶ τ' ἐμῆσι.
nῦν δ' ἔχομαι κακότητι καὶ ἀλγεσί· πολλὰ γὰρ ἔτλην
ἀνδρῶν τε πτολέμων ἀλεγείνα τε κύματα πείρων.
ἀλλὰ καὶ ὦς, κακὰ πολλὰ παθῶν, πειρῆσομ' ἀέθλων·
θυμοδακῆς γὰρ μῦθος, ἐπώτρυνας δὲ με εἰπών.” 185

"Η ῥα καὶ αὐτῷ φάρει ἀναιξᾶς λάβε δίσκον
μείζωνα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ
η οὐφ Φαίηκες ἐδίσκεον ἀλλήλοισι.
tὸν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ' ἐπτηξαν ποτὶ γαῖῃ

270
Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Stranger, thou hast not spoken well; thou art as one blind with folly. So true is it that the gods do not give gracious gifts to all alike, not form nor mind nor eloquence. For one man is inferior in comeliness, but the god sets a crown of beauty upon his words, and men look upon him with delight, and he speaks on un- faltering with sweet modesty, and is conspicuous among the gathered people, and as he goes through the city men gaze upon him as upon a god. Another again is in comeliness like the immortals, but no crown of grace is set about his words. So, in thy case, thy comeliness is preëminent, nor could a god himself mend it, but in mind thou art stunted. Thou hast stirred the spirit in my breast by speaking thus unmannerly. I am not unskilled in sports as thou pratest, nay, methinks I was among the first so long as I trusted in my youth and in my hands. But now I am bound by suffering and pains; for much have I endured in passing through wars of men and the grievous waves. But even so, though I have suffered much, I will make trial of the contests, for thy word has stung me to the heart, and thou hast provoked me with thy speech."

He spoke, and, leaping up with his cloak about him as it was, seized a discus larger than the rest and thick, no little heavier than those with which the Phaeacians were wont to contend one with another. This with a whirl he sent from his stout hand, and the stone hummed as it flew; and down they crouched to the earth, the Phaeacians of the

1 στέφω does not of itself mean "crown," but the meaning here is fixed by vs. 175.
Η Omega Aphaemepetnoi anodres, 
años upo riwtis' o d' uperppata to s'mata panton 
ri'mfa theon atop cheiro. 'Etheta de terma' Atheta 
andri demas eikvia, epos t' efat' ek t' onoma' ev: 
"Kai k' alaos tou, xeine, diakrine te so'ma 
amfaphow, eixe ou ti meumi'menon estin omilw, 
al' polw prwtow. syn de tharrei t'nde y' aethylw 
oi tis Fainikwn todo y' xetai, ou'd' uperhi'sei."

'Nes fato, y'dhisev de polutlas dios 'Odusseus, 
chriow, oune' eta'row enne'a leusso' en agwv. 
kal tote koufor'eron metef'one Fainikesiv

"Touton vin anfikeseve, neoi. tacha de vsteron al' 
hesi' no esperoi o' moyi' eti ma'so'n. 
ton d' al'wi' o' t'na kradi' the'os te kelevei, 
de'ri anpe' iperet'w, etpe' mi' ekolog'ate li'w, 
hi' yx' he' pal'hi' kai pe'si'w, ou ti megai'w, 
pantow Fainikwn, plh' y' autou' Laodamantos. 
xei'vo' yap mo' o' eti' tis an fil'evnti ma'xwto; 
al'row de' kei'vo' ge kai ou'ti'danw' ple'w anh'w, 
oi tis xe'vi'dokw' eri'da proferwta' a'ethl'w 
dhimw' en al'lo'dapw'; eo d' autow pantata kolouwe. 
ton d' al'wi' ou' per' tih' ana'wma' ou'd' atherixw, 
al' e'be'w id'men kai pei'rh'wma' a'nth'w. 
pantata yap ou' ka'kow ei'mi, met' an'drasw' o'ssoi a'ethylw' 
ev m'en t'xw' o'idia e'xwou amfaphasa'thaw. 
prowto' k' an'dra ba'loimw ois'te'w'sas en' omilw' 
an'drow ois'me'wwn, ei kai ma'la polloi eta'ro' 
agni' parastai'ewn kai to'xa'zoiatou fwtow. 

272
long oars, men famed for their ships, beneath the
rush of the stone. Past the marks of all it flew,
speeding lightly from his hand, and Athene, in the
likeness of a man, set the mark, and she spoke and
addressed him:

"Even a blind man, stranger, could distinguish
this mark, groping for it with his hands, for it is in no
wise confused with the throng of the others, but is
far the first. Be thou of good cheer for this bout
at least: no one of the Phaeacians will reach this, or
cast beyond it."

So she spoke, and the much-enduring goodly
Odysseus was glad, rejoicing that he saw a true
friend in the lists. Then with a lighter heart he
spoke among the Phaeacians:

"Reach this now, young men; and presently,
methinks, I will send another after it, as far or even
further. Of the rest, if any man's heart and spirit
bid him, let him come hither and make trial—for
ye have greatly angered me—be it in boxing or in
wrestling, aye, or in running, I care not; let any one
come of all the Phaeacians, save Laodamas alone.
For he is my host, and who would quarrel with one
that entertains him? Foolish is that man and worth-
less, who challenges to a contest the host who re-
ceives him in a strange land; he does but mar his
own fortunes. But of all the rest I refuse none, and
make light of none, but am fain to know them, and
make trial of them man to man. For in all things I
am no weakling, even in all the contests that are
practised among men. Well do I know how to
handle the polished bow, and ever would I be the
first to shoot and smite my man in the throng of the
foe, even though many comrades stood by me and
οἶς δή με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
dήμω ἐνὶ Τρώων, ὥστε τοξαζόμεθ᾽ Ἀχαιοὶ.
τῶν δ᾽ ἄλλων ἐμὲ φημὶ πολὺ προφερέστερον εἶναι,
ὁσοὶ νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτου ἔδωντες.
ἀνδράσι δὲ προτέρουσιν ἐρίξεμεν οὐκ ἐθελήσω,
οὔθ᾽ Ἡρακλῆς οὔτ᾽ Εὐρύτφ Οἶχαλην,
obα καὶ ἀθανάτοις ἐρίξεσκον περὶ τόξων.
tῷ ὁμίλτε ἐθανεν μέγας Εὐρυτυς, οὔτ᾽ ἐπὶ γῆρας
ἰκετ ἐν ἐμοὶ μεγάρουσι: χολωσάμενος γὰρ Ἀπόλλων
ἐκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.
δουρὶ δ᾽ ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀιστῷ.
oὑσιν δείδοικα πόσῳ μὴ τίς με παρέλθη
Φαινὴκων. λίνη γὰρ ἀεικελίως ἐδαμάσθην
κύμασιν ἐν πολλοὶς, ἐπεὶ οὐ κομιδὴ κατὰ νη
ἡν ἑπηκενὸς. τῷ μοι φίλα γυία λέλυνται.”
“Ὡς ἐφαθ᾽, οἱ δ’ ἀρά πάντες ἀκὴν ἐγένουτο σιωπῇ.
Ἀλκίνοος δὲ μιν οἶς ἀμειβόμενος προσέειπεν
"Ἔεῖν, ἐπεὶ οὐκ ἀχάριστα μεθ᾽ ἥμιν ταῦτ᾽ ἀγορεύεις,
ἀλλʼ ἑθέλεις ἀρετὴν σὴν φαινέμεν, ἢ τοι ὁπῃδεῖ,
χωφέμενος ὅτι σ’ οὕτως ἄνηρ ἐν ἄγωνι παραστάς
νείκεσεν, ὥς ἄν σὴν ἀρετὴν βροτὸς οὐ τις οὐντο,
ὁς τις ἐπίστατο ἡσι φρεσὶν ἄρτια βάζειν.
ἀλλ’ ἄγε νῦν ἔμεθεν ἐνυείπο ἐπος, ὕφρα καὶ ἄλλῳ
ἑπτῆς ἡρωὺς, ὅστε κεν σοὶ ἐν μεγάροις
dαινύῃ παρὰ σῷ τ’ ἄλοχῳ καὶ σοὶς τέκεσιν,
ἡμετέρης ἀρετῆς μεμνημένος, οἷα καὶ ἥμιν
Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξ ἐτὶ πατρῶν.
οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,
ἀλλὰ ποσὶ κραυτνῶς θέομεν καὶ νησίν ἀριστοί,
αἰεὶ δ’ ἥμίν δαῖς τε φίλη κιθαρίς τε χοροῦ τε
eὔματα τ’ ἐξημοιβὰ λοιετρά τε θερμὰ καὶ εὐναὶ.
were shooting at the men. Only Philoctetes excelled me with the bow in the land of the Trojans, when we Achaeans shot. But of all others I declare that I am best by far, of all mortals that are now upon the earth and eat bread. Yet with men of former days I will not seek to vie, with Heracles or with Eurytus of Oechalia, who strove even with the immortals in archery. Wherefore great Eurytus died soon, nor did old age come upon him in his halls, for Apollo waxed wroth and slew him, because he had challenged him to a contest with the bow. And with the spear I throw farther than any other man can shoot with an arrow. In the foot race alone I fear that someone of the Phaeacians may outstrip me, for cruelly have I been broken amid the many waves, since there was in my ship no lasting store of provisions; therefore my limbs are loosened.”

So he spoke and they were all hushed in silence; but Alcinous alone answered him and said:

“Stranger, since not ungraciously dost thou speak thus in our midst, but art minded to shew forth the prowess which waits upon thee, in anger that yonder man came up to thee in the lists and taunted thee in a way in which no mortal would make light of thy prowess, who knew in his heart how to speak fitly; come, now, hearken to my words, that thou mayest tell to another hero, when in thy halls thou art feasting with thy wife and children, and rememberest our skill, what feats Zeus has vouchsafed to us from our fathers’ days even until now. For we are not faultless boxers or wrestlers, but in the foot race we run swiftly, and we are the best seamen; and ever to us is the banquet dear, and the lyre, and the dance, and changes of raiment, and warm baths, and the couch.
HOMER

The whole passage 266–369 (or 267–366) was on moral grounds rejected by some ancient critics.

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But come now, all ye that are the best dancers of the Phaeacians, make sport, that the stranger may tell his friends on reaching home how far we surpass others in seamanship and in fleetness of foot, and in the dance and in song. And let one go straightway and fetch for Demodocus the clear-toned lyre which lies somewhere in our halls."

So spoke Alcinous the godlike, and the herald rose to fetch the hollow lyre from the palace of the king. Then stood up masters of the lists, nine in all, men chosen from out the people, who in their gatherings were wont to order all things aright. They levelled a place for the dance, and marked out a fair wide ring, and the herald came near, bearing the clear-toned lyre for Demodocus. He then moved into the midst, and around him stood boys in the first bloom of youth, well skilled in the dance, and they smote the goodly dancing floor with their feet. And Odysseus gazed at the twinklings of their feet and marvelled in spirit.

But the minstrel struck the chords in prelude to his sweet lay and sang of the love of Ares and Aphrodite of the fair crown, how first they lay together in the house of Hephaestus secretly; and Ares gave her many gifts, and shamed the bed of the lord Hephaestus. But straightway one came to him with tidings, even Helius, who had marked them as they lay together in love. And when Hephaestus heard the grievous tale, he went his way to his smithy, pondering evil in the deep of his heart, and set on the anvil block the great anvil and forged bonds which might not be broken or loosed, that the lovers might bide fast where they were. But when he had fashioned the snare in his wrath against Ares, he

1 Or the subject of μένοιεν may be the bonds.
HOMER

βη ρ’ ἵμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι ἐκεῖτο, ἀμφὶ δ’ ἄρ’ ἐρμίσων χεῖ δέσματα κύκλῳ ἀπάντη· πολλὰ δὲ καὶ καθύπερθε μελαθρόφων ἐξεκέχυντο, ἦντ’ ἀράχνια λεπτα, τὰ γ’ οὔ κε τις οὐδὲ ἱδοίτο, οὐδὲ θεῶν μακάρων· πέρι γὰρ δολόεντα τέτυκτο.

αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦν, εἰσατ’ ἵμεν ἐς Δήμνου, ἐνκτίμενον πτολεῖθρον, ἦ οἱ γαιάων πολὺ φιλτάτη ἐστὶν ἀπασέων.

οὐδ’ ἀλασκοπιήν εἰχε χρυσήνος Ἀρης, ὡς ἰδεν Ὡναίστου κλυτοτέχυην νόσφι κυώντα· βη δ’ ἱέναι πρὸς δόμα περικλυτοῦ Ὡναίστου ἵσκανών φιλότητος ἐνστεφάνου Κυθερείης.

ἡ δὲ νέον παρὰ πατρὸς ἐρμιθενίως Κρονίωνος ἐρχομένη κατ’ ἄρ’ ἐξεθ’. ὁ δ’ εἰσω δώματα ἤλει, ἐν τ’ ἀρα οἱ φῦ χειρὶ, ἔπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαζε.

“Δεῦρο, φίλη, λέκτρουδε τραπεῖομεν εὐνηθέντες· οὐ γὰρ ἐθ’ Ὡναίστου μεταδήμιοι, ἀλλὰ ποὺ ἦδη οἴχεται ἐς Δήμνου μετὰ Σίντιας ἀγριοφώνους.”

ὡς φάτο, τῇ δ’ ἀσπαστὸν ἐείσατο κοιμηθήναι. τῶ δ’ ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ τεχνήνες ἐχυντο πολύφρωνος Ὡναίστου, οὐδὲ τι κινήσαι μελέων ἦν οὐδ’ ἀναείραι.

καὶ τότε δὴ γέγυνωσκον, δ’ οὐκέτι φυκτὰ πέλουτο. ἀγχύμολον δὲ σφ’ ἤλθε περικλυτὸς ἀμφίγυνης, αὐτὶς ὑποστρέψας πρὸν Δήμου γαῖαν ἰκεῦθαι· Ἡλίῳς γὰρ οἱ σκοποιήν ἔχεν εἵπε τε μύθον.

βη δ’ ἵμεναι πρὸς δώμα φίλων τετιμένους ἔτορ.  

1 Line 303 is omitted in most MSS.; cf. ii. 298.
wished to his chamber where lay his bed, and everywhere round about the bed-posts he spread the bonds, and many too were hung from above, from the roof-beams, fine as spiders' webs, so that no one even of the blessed gods could see them, so exceeding craftily were they fashioned. But when he had spread all his snare about the couch, he made as though he would go to Lemnos, that well-built citadel, which is in his eyes far the dearest of all lands. And no blind watch did Ares of the golden rein keep, when he saw Hephaestus, famed for his handicraft, departing, but he went his way to the house of famous Hephaestus, eager for the love of Cytherea of the fair crown. Now she had but newly come from the presence of her father, the mighty son of Cronos, and had sat her down. And Ares came into the house and clasped her hand and spoke and addressed her:

"Come, love, let us to bed and take our joy, couched together. For Hephaestus is no longer here in the land, but has now gone, I ween, to Lemnos, to visit the Sintians of savage speech."

So he spoke, and a welcome thing it seemed to her to lie with him. So they two went to the couch, and lay them down to sleep, and about them clung the cunning bonds of the wise Hephaestus, nor could they in any wise stir their limbs or raise them up. Then at length they learned that there was no more escaping. And near to them came the famous god of the two strong arms,¹ having turned back before he reached the land of Lemnos; for Helius had kept watch for him and had brought him word. So he went to his house with a heavy heart, and stood at

¹ Others render "lame in both limbs."
έστη δ' ἐν προθύροις, χόλος δὲ μιν ἄγριος ἤρει·
σμερδαλέων δ' ἐβόησε, γέγωνε τε πᾶσι θεοῖσιν.

"Ζεῦ πάτερ ἥδ' ἀλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
δεόθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπεικτὰ ὤδησθε,
ὡς ἔμε χωλὸν ἐόντα Δίὸς θυγάτηρ Ἀφροδίτη
αἰὲν ἀτιμᾶξει, φιλεῖ δ' ἄιδηλον "Αρηα,
οὔνεξ' ὦ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε
ἡπεδανὸς γενόμην. ἀτὰρ οὐ τί μοι αὖτιος ἄλλος,
ἀλλὰ τοκῆ δῦω, τῷ μὴ γείνασθαι ὀφελλον.

ἀλλ' ὤψεσθ', ἵνα τῷ γε καθεύδετον ἐν φιλότητι
 eius ἐμὰ δέμνα βάντες, ἐγὼ δ' ὀρόων ἀκάχημαι.
οὐ μὲν σφεας ἐτ' ἐολτα μύνυτὰ γε κεἰμεν οὖτως
καὶ μάλα περ φιλέοντε' τάχ' οὐκ ἐθελήσετον ἅμφω
εὑδειν' ἀλλά σφωε δόλος καὶ δεσμὸς ἐρύξει,
 eius ὦ κε μοι μάλα πάντα πατήρ ἀποδόσειν ἔδοια,
όσσα οἱ ἐγγυαλίξα κυνόπιδος εἴνεκα κοῦρης,
οὔνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἔχεθυμοσ."

"Ὡς ἐφάθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατές δῶ·
ηλθε Ποσειδάων γαιόχοσ, ἦλθ' ἐριούψης
Ἐρμεῖας, ἦλθεν δὲ ἀναξ ἐκαέργος Ἀπόλλων.
θηλύτεραι δὲ θεαί μένον αἰδοὶ οἱκοι ἑκάστη.
ἔσταν δ' ἐν προθύροισι θεοὶ, δωτήρες εἀων
ἀσβεστος δ' ἀρ' ἐνώρτῳ γέλως μακάρεσσι θεοῖσι
τέχνας εἰσορώσοι πολύφρονος Ἡφαίστοιο.

οὐδ' ἐν τις εἴπεσκεν ἴδων εἰς πλήσιον ἄλλουν'

"Οὐκ ἄρετὰ κακὰ ἔργα· κιχάνει τοι βραδὺς ὥκυν,
ὡς καὶ νῦν Ἡφαιστος ἐδών βραδὺς εἶλεν Ἅρηα.
the gateway, and fierce anger seized him. And terribly he cried out and called to all the gods:

"Father Zeus, and ye other blessed gods that are forever, come hither that ye may see a laughable matter and a monstrous,¹ even how Aphrodite, daughter of Zeus, scorns me for that I am lame and loves destructive Ares because he is comely and strong of limb, whereas I was born misshapen. Yet for this is none other to blame but my two parents—would they had never begotten me! But ye shall see where these two have gone up into my bed and sleep together in love; and I am troubled at the sight. Yet, methinks, they will not wish to lie longer thus, no, not for a moment, how loving soever they are. Soon shall both lose their desire to sleep; but the snare and the bonds shall hold them until her father pays back to me all the gifts of wooing that I gave him for the sake of his shameless girl; for his daughter is fair but bridles not her passion."²

So he spoke and the gods gathered to the house of the brazen floor.³ Poseidon came, the earth-enfolder, and the helper Hermes came, and the lord Apollo, the archer god.⁴ Now the goddesses abode for shame each in her own house, but the gods, the givers of good things, stood in the gateway; and unquenchable laughter arose among the blessed gods as they saw the craft of wise Hephaestus. And thus would one speak, with a glance at his neighbour:

"Ill deeds thrive not. The slow catches the swift; even as now Hephaestus, slow though he is, has out-

¹ Lit. "hard," "unyielding."
² Others render simply, "lacking in discretion."
³ Or, "with threshold of brass."
⁴ Or, possibly, "the averter of ills." The word means literally, "he who works afar."
HOMER

ὅκυτατον περ ἐόντα θεῶν οἶ."Ολυμπον ἔχουσιν, χωλὸς ἐδών τέχυσιν τὸ καὶ μοιχάγρι ὀφέλλει." Οἷς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον Ἐρμήν δὲ προσέειπεν ἄναξ Δίδος νῦδ' Ἀπόλλων.

"Ἐρμεία, Δίδος νῦ, διάκτορε, δῶτορ έάων, ἥ ρά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖς πιεσθεὶς εὐδεῖν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ;"

Τὸν δ' ἡμεῖσθε' ἐπείτα διάκτορος ἀργείφόντης:

"Αἱ γὰρ τοῦτο γένοιτο, ἄναξ ἐκατηβὸλ Ἀπόλλων δεσμοὶ μὲν τρις τόσοι ἄπειρονες ἄμφις ἔχοιεν, ὑμεῖς δ' εἰσορώτε θεοὶ πᾶσαι τε θεαίναι, αὐτὰρ ἐγὼν εὐδομὶ παρὰ χρυσῇ Ἀφροδίτῃ."

"Ὡς ἔφατ', ἐν δὲ γέλως ἁρτ' ἀθανάτουσι θεοῖσιν. οὔδὲ Ποσείδάωνα γέλως ἔχε, Λύσετο δ' αἰεὶ Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα. καὶ μιν φωνῆσας ἐπεα πτερόντα προσηύδα:

"Δύσου' ἐγὼ δὲ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις, τίσειν αἴσιμα πάντα μετ' ἀθανάτουσι θεοίσιν." Τὸν δ' αὕτε προσέειπε περικλυτὸς ἄμφιγυνηεις:

"Μη με, Ποσείδαον γαιήχε, ταῦτα κέλευε. δειλαὶ τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάσθαι. πῶς ἄν ἐγὼ σε δέοιμι μετ' ἀθανάτουσι θεοίσιν, εἰ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;"

Τὸν δ' αὕτε προσέειπε Ποσειδάων ἐνοσίχθων

"Ἡφαιστ', εἰ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας οἴχηται φεῦγων, αὐτός τοι ἐγὼ τάδε τίσω." Τὸν δ' ἡμείβετ' ἐπείτα περικλυτὸς ἄμφιγυνηεις:

"Οὐκ ἔστ' οὐδὲ ἐοίκε τεύν ἐπος ἀρνησάθαι." 282
stripped Ares for all that he is the swiftest of the gods who hold Olympus. Lame though he is, he has caught him by craft, wherefore Ares owes the fine of the adulterer.”

Thus they spoke to one another. But to Hermes the lord Apollo, son of Zeus, said:

“Hermes, son of Zeus, messenger, giver of good things, wouldst thou in sooth be willing, even though ensnared with strong bonds, to lie on a couch by the side of golden Aphrodite?”

Then the messenger, Argeiphontes, answered him: “Would that this might befall, lord Apollo, thou archer god—that thrice as many bonds inextricable might clasp me about and ye gods, aye, and all the goddesses too might be looking on, but that I might sleep by the side of golden Aphrodite.”

So he spoke and laughter arose among the immortal gods. Yet Poseidon laughed not, but ever besought Hephaestus, the famous craftsman, to set Ares free; and he spoke, and addressed him with winged words:

“Loose him, and I promise, as thou biddest me, that he shall himself pay thee all that is right in the presence of the immortal gods.”

Then the famous god of the two strong arms answered him: “Ask not this of me, Poseidon, thou earth-enfolder. A sorry thing to be sure of is the surety for a sorry knave. How could I put thee in bonds among the immortal gods, if Ares should avoid both the debt and the bonds and depart?”

Then again Poseidon, the earth-shaker, answered him: “Hephaestus, even if Ares shall avoid the debt and flee away, I will myself pay thee this.”

Then the famous god of the two strong arms answered him: “It may not be that I should say thee nay, nor were it seemly.”
"Ως εἶπὼν δεσμὸν ἀνίει μένος Ἡφαίστεοι. τῶ δὲ ἔπει ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἔντος, αὐτίκ' ἀναίξαντε ὁ μὲν Θρήκηνδε βεβήκει, ἡ δ' ἀρα Κύπρον ᾷκανε φιλομμειδής Ἀφροδίτη, ἐς Πάφον ἐνθα δε οἱ τέμενος βωμός τε θυνείς. ἐνθα δε μιν Χάριτες λούσαν και χρίσαν ἐλαῖῳ ἄμβρότῳ, οία θεοὺς ἐπενήνυθεν αἰεὶν ἔντας, ἀμφὶ δὲ εἶματα ἔσαν ἐπὶ ῥατα, θαύμα ἰδέσθαι.

Ταῦτ' ἀρ' ἀοιδὸς ἀείδε περικλυτός· αὐτὰρ Ὁδυσσεὺς τέρπετ' ἐνὶ φρεσίν ἦσιν ἀκούων ἦδὲ καὶ ἄλλω Φαῖκες δολιχήρεται, ναυσικλυτοί ἄνδρες.

Αλκίνους δ' Ἀλιον καὶ Δαδάμαντα κέλευσεν μονιαξ ὀρχήσασθαι, ἔπει σφισιν οὐ τις ἔριζεν. οὶ δὲ ἔπει οὖν σφαῖραν καλὴν μετὰ χερσὶν ἐλοντο, πορφυρῆν, τὴν σφιν Πόλυβος ποίησε δαίφρων, τὴν ἔτερος ρίπτασκε ποτὶ νέφεα σκίβεντα ἰδνωθεῖσ ὅπισω, ὁ δ' ἀπὸ χθονὸς ψῦσ' ἀερθεὶς ῥηδίως μεθέλεσκε, πάροις ποσὶν οὖδας ἱκέσθαι. αὐτὰρ ἔπει δὴ σφαῖρῇ ἄν' ἴδιν πειρήσαντο, ὄρχεισθην δὴ ἐπειτα ποτὶ χθονὶ πουλυβοτείρῃ ταρφὲ ἀμεμομένω κοῦροι δ' ἐπελήκεεον ἄλλοι ἐστεώτες κατ' ἄγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει. 380

Δὴ τοῦτ' ἀρ' Ἀλκίνου προσεφώνει δίος Ὁδυσσεὺς· "Ἀλκίνειο κρειοῦ, πάντων ἀρίδείκετε λαδὼν, ἥμεν ἀπείλησας βητάρμωνας εἶναι ἄριστον, ηδ' ἀρ' ἐτοίμα τέτυκτο· σέβας μὴ ἔχει εἰσορόωντα." "Ως φάτο, γῆθησεν δ' ἱερὸν μένος Ἀλκινόοι, 385 αἰίας δὲ Φαῖκεσσι φιληρέτμοις μετήμιδα· 284
So saying the mighty Hephaestus loosed the bonds and the two, when they were freed from that bond so strong, sprang up straightway. And Ares departed to Thrace, but she, the laughter-loving Aphrodite, went to Cyprus, to Paphos, where is her demesne and fragrant altar. There the Graces bathed her and anointed her with immortal oil, such as gleams upon the gods that are forever. And they clothed her in lovely raiment, a wonder to behold.

This song the famous minstrel sang; and Odysseus was glad at heart as he listened, and so too were the Phaeacians of the long oars, men famed for their ships.

Then Alcinous bade Halius and Laodamas dance alone, for no one could vie with them. And when they had taken in their hands the beautiful ball of purple, which wise Polybus had made for them, the one would lean backward and toss it toward the shadowy clouds, and the other would leap up from the earth and skilfully catch it before his feet touched the ground again. But when they had tried their skill in throwing the ball straight up, the two fell to dancing on the bounteous earth, ever tossing the ball to and fro, and the other youths stood in the lists and beat time, and thereat a great din arose.

Then to Alcinous spoke goodly Odysseus: "Lord Alcinous, renowned above all men, thou didst boast that thy dancers were the best, and lo, thy words are made good; amazement holds me as I look on them."

So he spoke, and the strong and mighty Alcinous was glad; and straightway he spoke among the Phaeacians, lovers of the oar:

1 Or, simply, "decks," "covers."
2 Or, "above all the people."
"Κέκλυτε, Φανήκως ἡγήτορες ἴδε μέδοντες.
ό ξείνος μάλα μου δοκεέι πεπνυμένος εἶναι.
ἀλλ’ ἄγε οἱ δῶμεν ξεινήσιον, ως ἐπιεικές.
δῶδεκα γὰρ κατὰ δῆμον ἁρπασάμενα βασιλῆς
ἀρχοὶ κραίνουσι, τρισκαίδεκατος δ’ ἐγὼ αὐτός:
τῶν οἱ ἐκαστος φάρος ἐνυπνιές ἴδε χιτῶνα
καὶ χρυσοὶ τάλαντον ἐνείκατε τιμήντος.
ἀλιγα δε πάντα φέρωμεν ἀολλέα, ὄφρ’ ἐνὶ χερσίν
ξείνος ἐξων ἐπὶ δόρπον ἵπ χαίρων ἐνὶ θυμῷ.
Εὐρύπαλος δέ ε αὐτὸν ἀρεσσάθω ἐπέεισι
καὶ δῶρῳ, ἐπει οὐ τι ἐποι κατὰ μοῖραν ἐειπεν."

"Ὡς ἔφαθ’, οἱ δ’ ἁρα πάντες ἐπήνευα ἵδ’ ἐκέλευον,
δῶρα δ’ ἁρ’ οἰσέμεναι πρόεσαν κήρυκα ἐκαστος.
τον δ’ αὐτ’ Εὐρύπαλος ἀπαμείβετο φώνησεν τε’

"Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
τοιγάρ ἐγὼ τὸν ξείνον ἀρέσσομαι, ὡς σὺ κελεύεις.
δῶσω οἱ τὸδ’ ἀρ παγχάλκεου, ὃ ἐπί κώπη
ἀργυρῆ, κολευν δὲ νεοπρίστου ἐλέφαντος
ἀμφιδεδώνται, πολέος δ’ οἱ ἄξιον ἔσται."

"Ὡς εἴπων ἐν χερσὶ τίθει ξῖφος ἀργυρόηλον
καὶ μιν φωνῆσας ἐπεα πτερόεντα προσήνοδα:

"Χαίρε, πάτερ ὁ ξεινε’ ἐποι δ’ εἰ πέρ τι βέβακται
dεινῶν, ἀφαρ τὸ φέροιεν ἀναρπάξασαι ἀελλαι.
σοὶ δέ θεοὶ ἁλοχῶν τ’ ἰδείει καὶ πατρίδ’ ἱκέσθαι
δοίεν, ἐπει δὴ δηθὰ φίλων ἀπο πήματα πάσχεις."

Τὸν δ’ ἀπαμείβομενος προσέφη πολύμητις Ὀδυσσεὺς:
"Καὶ σὺ φίλος μάλα χαίρε, θεοὶ δε τοι ὀλβία δοίεν.

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“Hear me, leaders and counsellors of the Phaeacians. This stranger verily seems to me a man of understanding. Come then, let us give him a gift of friendship, as is fitting; for twelve glorious kings bear sway in our land as rulers, and I myself am the thirteenth. Now do you, each of the twelve, bring a newly washed cloak and tunic, and a talent of precious gold, and let us straightway bring all together, that the stranger with our gifts in his hands may go to his supper glad at heart. And let Euryalus make amends to the stranger himself with words and with a gift, for the word that he spoke was in no wise seemly.”

So he spoke, and they all praised his words and bade that so it should be, and sent forth every man a herald to fetch the gifts. And Euryalus in turn made answer, and said:

“Lord Alcinous, renowned above all men, I will indeed make amends to the stranger, as thou biddest me. I will give him this sword, all of bronze, whereon is a hilt of silver, and a scabbard of new-sawn ivory is wrought about it; and it shall be to him a thing of great worth.”

So saying, he put into his hands the silver-studded sword, and spoke, and addressed him with winged words: “Hail, Sir stranger; but if any word has been spoken that was harsh, may the storm-winds straightway snatch it and bear it away. And for thyself, may the gods grant thee to see thy wife, and to come to thy native land, for long time hast thou been suffering woes far from thy friends.”

And Odysseus of many wiles answered him: “All hail to thee, too, friend; and may the gods grant
μηδὲ τί τοι ξίφεος γε ποθὴ μετόπισθε γένοιτο τούτον, διὰ δὴ μοι δῶκας ἄρεσσάμενος ἐπέεσσιν." 415

'Ἡ ῥα καὶ ἀμφὶ ὤμοισὶ θέτο ξίφος ἀργυρόηλον.
δύσετο τ' ἥλιος, καὶ τῷ κλυτᾷ δῶρα παρῆμεν.
καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγανώ
δεξάμενοι δ' ἀρα παίδες ἀμύμονος Ἀλκινόοιο
μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα.
τοίσιν δ' ἠγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,
ἐλθόντες δὲ καθίζον ἐν ψηλοῖσι θρόνοισι.
δὴ ῥα τὸτ' Ἀρήτῃ προσέφη μένος Ἀλκινόοιο.

"Δεῦρο, γὺναι, φέρε χηλὸν ἀριπρεπε', ἕ τις ἄριστη
ἐν δ' αὐτῇ θέες φάρος ἐντυλνες ἢδε χιτῶνα. 425
ἀμφὶ δὲ οἱ πυρὶ χαλκὸν ἴηνατε, θέρμετε δ' ύδωρ,
ὄφρα λοεσσάμενος τε ἰδὼν τ' ἐν κείμενα πάντα
δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἐνεικαν,
δαίτε τε τέρπηται καὶ ἀοιδὴς ύμνον ἀκοῦν.
καὶ οἱ ἐγὼ τὸδ' ἀλείσον ἐμὸν περικαλλῆς ὑπάσσω,
χρύσεον, ὃφρο εἰμέθεν μεμνημένος ἡματα πάντα
σπενδῇ ἐνὶ μεγάρῳ Δίι τ' ἀλλοισίν τε θεοῖσιν."

"Ως ἐφατ', Ἀρήτῃ δὲ μετὰ δμωῆσιν ἐειπεν
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅτι τάχιστα.
αἰ δὲ λοετροχόον τρίποδ' ἔστασαν ἐν πυρὶ κηλέω,
ἐν δ' ἀρ' ύδωρ ἑχεαν, ὑπὸ δὲ ἐξία δαίον ἐλούσαι.
γάστρῃ μὲν τρίποδος πῦρ ἀμφετε, θέρμετο δ' ύδωρ·
tόφρα δ' ἀρ' Ἀρήτῃ ξείνω περικαλλέα χηλὸν
ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
ἐσθήτα χρυσόν τε, τά οἱ Φαίηκες ἐδωκαν" 440
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thee happiness, and mayest thou never hereafter miss this sword which thou hast given me, making amends with gentle speech."

He spoke, and about his shoulders hung the silver-studded sword. And the sun set, and the glorious gifts were brought him. These the lordly heralds bore to the palace of Alcinous, and the sons of peerless Alcinous took the beautiful gifts and set them before their honoured mother. And the strong and mighty Alcinous led the way, and they came in and sat down on the high seats. Then to Arete spoke the mighty Alcinous:

"Bring hither, wife, a goodly chest, the best thou hast, and thyself place in it a newly-washed cloak and tunic; and do ye heat for the stranger a cauldron on the fire, and warm water, that when he has bathed and has seen well bestowed all the gifts which the noble Phaeacians have brought hither, he may take pleasure in the feast, and in hearing the strains of the song. And I will give him this beautiful cup of mine, wrought of gold, that he may remember me all his days as he pours libations in his halls to Zeus and to the other gods."

So he spoke, and Arete bade her handmaids to set a great cauldron on the fire with all speed. And they set on the blazing fire the cauldron for filling the bath, and poured in water, and took billets of wood and kindled them beneath it. Then the fire played about the belly of the cauldron, and the water grew warm; but meanwhile Arete brought forth for the stranger a beautiful chest from the treasure chamber, and placed in it the goodly gifts, the raiment and the gold, which the Phaeacians
έν δ' αύτη φάρος θήκεν καλὸν τε χιτώνα,
καὶ μιν φωνήσαο' ἐπεα πτερόεντα προσηῦδα·

"Αὐτὸς νῦν ἵδε πῶμα, θοῦς δ' ἐπὶ δεσμὸν ὠλον,
μὴ τίς τοι καθ' ὁδὸν δηλήσεται, ὅπποτ' ἂν αὔτε
εὐδησθα γλυκῶν ὑπνον ἰδὼν ἐν νη μελαίνη." 445

Αὐτὰρ ἐπεὶ τὸ γ' ἀκουσε πολύτλας δίώς Ὁδυσσεύς,
αὐτικ' ἐπήρτυε πῶμα, θοῦς δ' ἐπὶ δεσμὸν ὠλεν
ποικίλον, ὅν ποτέ μιν δέδαε φρεσὶ πότνια Κήρκη·
αὐτόδιον δ' ἄρα μιν ταμίῇ λούσασθαι ἀνώγει
ἐς π' ἀσάμινθου βάνθος· ὁ δ' ἄρ' ἀσπασίως ἵδε θυμῷ
θερμὰ λοετρ', ἐπεὶ οὐ τι κομιζόμενος γε θάμιζεν,
ἐπεὶ δὴ λίπη δῶμα Καλυψοὺς ἧνκόμου.

τόφρα δὲ οἱ κομιδῆ γε θεῦ ὡς ἐμπεδὸς ἤεν.

Τὸν δ' ἐπεὶ οὖν δμφαὶ λοῦσαν καὶ χρῖσαν ἐλαῖφ,
ἀμφὶ δὲ μιν χλαιναν καλὴν βάλον ἦδε χιτῶνα,
ἐκ δ' ἀσάμινθον βάς ἄνδρας μέτα οἰνοποτῆρας
ἡμὲ. Ναυσικάα δὲ θεῶ' ἀπὸ κάλλος ἔχουσα
στῆ ὅτα παρὰ σταθμὸν τέγεος πῦκα ποιητοῖο,
θαῦμαζεν δ' Ὁδυσσή' ἐν ὀφθαλμοῖς ὀρὼσα,
καὶ μιν φωνήσαο' ἕπεα πτερόεντα προσηῦδα· 455

"Χαίρε, ξείν', ἵνα καὶ ποτ' ἐων ἐν πατρίδι γαίῃ
μνήῳ ἔμευ, ὅτι μοι πρώτῃ ξωάγρη ὀφέλλεις."

Τῇ δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς.

"Ναυσικάα θύγατερ μεγαλήτερος Ἀλκινόοιο,
οὔτω νῦν Ζεὺς θεῖα, ἔρυγδουπος πόσις Ὁρης,
οἶκάδε τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι." 460

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gave. And therein she herself placed a cloak and a fair tunic; and she spoke and addressed Odysseus with winged words:

"Look now thyself to the lid, and quickly cast a cord upon it, lest some one despoil thee of thy goods on the way, when later on thou art lying in sweet sleep, as thou farest in the black ship."

Now when the much-enduring goodly Odysseus heard these words, he straightway fitted on the lid, and quickly cast a cord upon it—a cunning knot, which queenly Circe once had taught him. Then forthwith the housewife bade him go to the bath and bathe; and his heart was glad when he saw the warm bath, for he had not been wont to have such tendance from the time that he left the house of fair-haired Calypso, but until then he had tendance continually as a god.

Now when the handmaids had bathed him and anointed him with oil, and had cast about him a fair cloak and a tunic, he came forth from the bath, and went to join the men at their wine. And Nausicaa, gifted with beauty by the gods, stood by the door-post of the well-built hall, and she marvelled at Odysseus, as her eyes beheld him, and she spoke, and addressed him with winged words:

"Farewell, stranger, and hereafter even in thy own native land mayest thou remember me, for to me first thou owest the price of thy life."

Then Odysseus of many wiles answered her: "Nausicaa, daughter of great-hearted Alcinous, so may Zeus grant, the loud-thundering lord of Here, that I may reach my home and see the day of

1 See Merry and Riddell ad loc.
τῷ κεῖν τοι καὶ κεῖθι θεῷ ὡς εὐχετοφήμην.
αἰεὶ ἥματα πάντα· σὺ γάρ μ᾽ ἐβιώσαο, κούρη.”

‘Ἡ βα καὶ ἐς θρόνον ὠς παρ᾽ 'Αλκίνουν βασιλῆα·
οἶ δ᾽ ἡδη μοίρας τ᾽ ἐνεμον κερώντό τε ὀλον. 470
κήρυξ δ᾽ ἐγγύθεν ἦλθεν ἄγων ἑρίηνον ἁοίδον,
Δημόδοκοι λαοίς τετυμένοι· εῖσε δ᾽ ἀρ᾽ αὐτὸν
μέσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
δὴ τότε κήρυκα προσέφη πολύμητις 'Οδυσσεύς,
νῶτον ἀποπροταμῶν, ἐπὶ δὲ πλεῖον ἐλέλειπτο,
ἀγγίοδοντος ὁς, θαλερή δ᾽ ἦν ἀμφίς ἀλοιφή· 475

“Κήρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὀφρα φάγγοιν,
Δημόδοκοι· καὶ μιν προσπτύξομαι ἀχυψφενός περ·
πάσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἁοίδοι
tιμῆς ἐμμοροί εἰσι καὶ αίδοὺς, οὐνεκ’ ἀρα σφέας
οίμας μοῦσ’ ἐδίδαξε, φίλησε δὲ φύλον ἁοίδον.” 480

“Ως ἄρ’ ἐφη, κηρύξ δὲ φέρων ἐν χερσαῖν ἐθηκεν
ηρῶ Δημόδοκῳ· ὁ δ᾽ ἐδέξατο, χαίρε δὲ θυμῷ.
oὶ δ᾽ ἐπ᾽ οὐειαθ’ ἐτοῦμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἐνπο,
δὴ τότε Δημόδοκον προσέφη πολύμητις 'Οδυσσεύς· 485

“Δημόδοκ’, ἔξοχα δὴ σὲ βροτῶν αἰνιξομ’ ἀπάντων.
ἡ σὲ γε μοῦσ’ ἐδίδαξε, Διὸς πάϊς, ἢ σὲ γ’ Ἀπόλλων.
λήν γὰρ κατὰ κόσμον Ἀχαιῶν οίτων ἀείδεις,
ὁς’ ἕρξαν τ’ ἐπαθόν τε καὶ ὁσ’ ἐμόγησαν Ἀχαιοὶ, 490
ὡς τέ που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.
ἀλλ’ ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἀείσουν

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my returning. Then will I even there pray to thee as to a god all my days, for thou, maiden, hast given me life.'"

He spoke, and sat down on a chair beside king Alcinous. And now they were serving out portions and mixing the wine. Then the herald came near, leading the good minstrel, Demodocus, held in honour by the people, and seated him in the midst of the banqueters, leaning his chair against a high pillar. Then to the herald said Odysseus of many wiles, cutting off a portion of the chine of a white-tusked boar, whereof yet more was left, and there was rich fat on either side:

"Herald, take and give this portion to Demodocus, that he may eat, and I will greet him, despite my grief. For among all men that are upon the earth minstrels win honour and reverence, for that the Muse has taught them the paths of song, and loves the tribe of minstrels."

So he spoke, and the herald bore the portion and placed it in the hands of the lord Demodocus, and he took it and was glad at heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then to Demodocus said Odysseus of many wiles:

"Demodocus, verily above all mortal men do I praise thee, whether it was the Muse, the daughter of Zeus, that taught thee, or Apollo; for well and truly dost thou sing of the fate of the Achaeans, all that they wrought and suffered, and all the toils they endured, as though haply thou hadst thyself been present, or hadst heard the tale from another. But come now, change thy theme, and
δουρατέον, τὸν Ἑπείδος ἐποίησεν σὺν Ἀθήνη, ὡν ποτ' ἐς ἀκρόπολιν δόλου ἤγαγε δῖος Ὀδυσσεύς ἀνδρῶν ἐμπλήσας αἱ Ὅλον ἐξαλάπαξαν: 495
αἱ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξῃς, αὐτίκ’ ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν, ὡς ἄρα τοι πρόφρων θεῶς ὀπασε θέσπιν ἀοιδὴν.

"Ὡς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἱρχετο, φαῖνε δ' ἀοιδήν, ἐνθευ ἐλῶν ὡς οἱ μὲν ἐνσέλμων ἐπὶ νηῶν 500
βάντες ἀπέπλευον, πῦρ ἐν κλισίησι βαλόντες,
Ἀργείων, τοι δ' ἡδη ἀγακλυτῶν ἀμφ' Ὀδυσσῆα
mayacağı εὖν Τρώων ἀγορῇ κεκαλυμμένοι ὑπτριφ-
αὐτοῖ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.
ὡς ο μὲν ἐστήκει, τοι δ' ἄκριτα πόλλα ἀγόρευον 505
ἡμενοι ἀμφ' αὐτόν. τρίχα δὲ σφισιν ἠνδανε βουλή,
ἡ διαπλήξαι 1 κοιλον δόρυ νηλει χαλκῷ,
ἡ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
ἡ εάν μέγ' ἀγαλμα θεῶν θελκτήριον εἶναι, 510
τῇ περ δὴ καὶ ἐπείτα τελευτῆσεθαι ἐμελλεν·
ἀισα γάρ ἂν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψη
δουράτεον μέγαν ὑππον, δὴ ἦπι ταῦτες ἀριστοὶ
Ἀργείων Τρώεσσι φῶνον καὶ κῆρα φέροντες.

ἡείδεν δ' ὡς ἀστυ διέπρασθον ὑπὲ Ἀχαιῶν 515
ὑπποθεν ἐκχύμενοι, κοιλον λόχον ἐκπρολιπόντες.
άλλων δ' ἀλλη ἀειδε πόλιν κεραϊζεμεν αὐτῆν,
αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δημοφόβουο
βήμεναι, ἥτ' "Ἀρης σὺν ἀντιθέω Μενελάῳ.
κεῖθι δὴ αἰνώτατον πόλεμον φάτο τολμῆσαντα
κεῖσαι καὶ ἐπείτα διὰ μεγάθυμον Ἀθῆνην. 520

1 διαπλήξαι Aristarchus: διατύξαι MSS.
sing of the building of the horse of wood, which Epeius made with Athene’s help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who sacked Ilios. If thou dost indeed tell me this tale aright, I will declare to all mankind that the god has of a ready heart granted thee the gift of divine song.”

So he spoke, and the minstrel, moved by the god, began, and let his song be heard, taking up the tale where the Argives had embarked on their benched ships and were sailing away, after casting fire on their huts, while those others led by glorious Odysseus were now sitting in the place of assembly of the Trojans, hidden in the horse; for the Trojans had themselves dragged it to the citadel. So there it stood, while the people talked long as they sat about it, and could form no resolve. Nay, in three ways did counsel find favour in their minds: either to cleave the hollow timber with the pitiless bronze, or to drag it to the height and cast it down the rocks, or to let it stand as a great offering to propitiate the gods, even as in the end it was to be brought to pass; for it was their fate to perish when their city should enclose the great horse of wood, wherein were sitting all the best of the Argives, bearing to the Trojans death and fate. And he sang how the sons of the Achaeans poured forth from the horse and, leaving their hollow ambush, sacked the city. Of the others he sang how in divers ways they wasted the lofty city, but of Odysseus, how he went like Ares to the house of Deiphobus together with godlike Menelaus. There it was, he said, that Odysseus braved the most terrible fight and in the end conquered by the aid of great-hearted Athene.
Ταύτ' ἂρ' ἄοιδὸς άείδει περικλυτός· αὐτὰρ Ὄδυσσεὺς
tῆκετο, δάκρυ δ' ἔδεεν ὑπὸ βλεφάροις παρειάς. 525
ὡς δὲ γυνὴ κλαίγησι φίλον πόσιν ἄμφιπποσύσα,
ὅς τε ἐς πρόσθεν πόλιον λαῶν τε πέσησιν,
ἀστεί καὶ τεκέσσον ἄμυνον νηλεῖς ἤμαρ·
ἡ μὲν τὸν θυνδικώντα καὶ ἀσπαίροντα ἱδοῦσα
ἀμφ' αὐτῷ χυμένη λύγα κωκύν· οἳ δὲ τ' ὤπισθε
κόπτουντες δούρεσσι μετὰφρενὸν ἦδε καὶ ἀμοῦν
εἰρενον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ ὅὶς
τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειάι·
ὡς Ὅδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυν δεῖβεν.
ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνους δὲ μιν οἶος ἐπεφράσατ' ἢδ' ἐνόησεν,
ἡμενος ἅγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
ἀλύσα δὲ Φαϊήκεσσι φιληρέτμοισι μετηύδα·
"Κέκλυτε, Φαϊήκων ἡγήτορες ἢδὲ μέδοντες,
Δημόδοκος δ' ἢδη σχεθέτω φόρμωγγα λύγειαν
οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' αἰέδει.
ἐκ οὖν δορπέομεν τε καὶ ὤρορε θείος ἄοιδὸς,
ἐκ τοῦ οὖν πω παῦσατ' ὀἴκυροῦ γόσιο
ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἄμφιβέβηκεν.
Ἀλλ' ἄγ' ο μὲν σχεθέτω, ῦν ὀμῶς τερπώμεθα πάντες,
ξεινοδόκοι καὶ ξείνως, ἐπεὶ πολὺ κάλλιον οὐτως·
ἐνέκα γὰρ ξείνοι τάδ' αἵδοιο τέτυκται,
πομπῇ καὶ φίλα δὼρα, τά οι δίδομεν φιλέοντες.
ἀντὶ κασιγνήτου ξείνος θ' ικέτης τε τέτυκται
ανέρι, ὃς τ' ὦλιγον περ ἐπιψαύῃ πραπίδεσσι.
τῷ νῦν μηδὲ σὺ κεύθε νοήμασι κερδαλέοισιν
ἀτι κέ σ' εἰρωμαί· φάσθαι δέ σε κάλλιον ἐστιν.
This song the famous minstrel sang. But the heart of Odysseus was melted and tears wet his cheeks beneath his eyelids. And as a woman wails and flings herself about her dear husband, who has fallen in front of his city and his people, seeking to ward off from his city and his children the pitiless day; and as she beholds him dying and gasping for breath, she clings to him and shrieks aloud, while the foe behind her smite her back and shoulders with their spears, and lead her away to captivity to bear toil and woe, while with most pitiful grief her cheeks are wasted: even so did Odysseus let fall pitiful tears from beneath his brows. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

"Hear me, leaders and counsellors of the Phaeacians, and let Demodocus now check his clear-toned lyre, for in no wise to all alike does he give pleasure with this song. Ever since we began to sup and the divine minstrel was moved to sing, from that time yon stranger has never ceased from sorrowful lamentation; surely, methinks, grief has encompassed his heart. Nay, let the minstrel cease, that we may all make merry, hosts and guest alike, since it is better thus. Lo, for the sake of the honoured stranger all these things have been made ready, his sending and the gifts of friendship which we give him of our love. Dear as a brother is the stranger and the suppliant to a man whose wits have never so short a range. Therefore do not thou longer hide with crafty thought whatever I shall ask thee; to speak out plainly is
εἶπ' ὁνομένοις ὅττι σε κείθη κάλεσαι μήτηρ τε πατήρ τε ἄλλοι θύμια καὶ ὁμοιοειπετάουσιν.
οὐ μὲν γὰρ τις πάμπαν ἀνώνυμος ἔστι ἀνθρώπων, 
οὐ κακὸς οὐδὲ μὲν ἐσθλός, ἔτην τὰ πρώτα γέννησαι,
ἀλλ' ἐπὶ πάσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆσ.
εἰπε δὲ μοι γαῖαν τε τεῦν δῆμον τε πόλιν τε,
ὁφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νησ.
οὐδὲ τι πεδαλι' ἔστι, τά τ' ἄλλαι νῆς ἐχουσιν
ἀλλ' αὐταὶ ἱσασι νοήματα καὶ φρένας ἀνδρῶν,
καὶ πάντων ἱσάσι πόλιας καὶ πίονας ἁγροῦ
ἀνθρώπων, καὶ λαίτρα τάχισθ' ἀλὸς ἐκπερόωσιν
ηἐρι καὶ νεφέλη κεκαλυμμέναι. οὐδὲ ποτὲ σφιν
οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
ἀλλὰ τὸδ' ὡς ποτὲ πατρὸς ἑγὼν εἰπόντως ἁκοῦσα
Ναυσίθουν, ὃς ἐφασκε Ποσειδάων ἀγάσασθαι
ἡμῖν, οὖνεκα πομποὶ ἀπήμονες εἰμὲν ἀπάντων.
φη ποτὲ Φαιήκων ἀνδρῶν ἐνεργεά νήα
ἐκ πομπῆς ἀνιούσαν ἐν ἀρεοειδεί πόντῳ
ῥασαίμεναι, μέγα δ' ἡμῖν ὅρος πόλει ἀμφικαλύψειν.
ὡς ἀγόρευ' ὁ γέρων: τὰ δὲ κεν θεὸς ἡ τελέσειεν
ἢ κ' ἀτέλεστ' εὖ, ὡς οἱ φίλον ἑπλετο θυμῷ.
ἀλλ' ἄγε μοι τὸδε εἰπὲ καὶ ἀτρέκεος κατάλεξον,
ὄπη ἀπεπλάγχθης τε καὶ ἂς τινας ἱκεο χώρας
ἀνθρώπων, αὐτοὺς τε πολιάς τ' ἐν ναυετώσας,
ἡμέν ὅσοι χαλέποι τε καὶ ἁγρῖαι οὐδὲ δικαιοί,
ο' τε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.
eἰπτὲ δ' ὁ τι κλαίεις καὶ ἄδυρει ἐνδοθι θυμῷ
'Αργείων Δαναῶν ἡδ' Ἰλίου οἴτον ἁκοῦσαν.

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the better course. Tell me the name by which they were wont to call thee in thy home, even thy mother and thy father and other folk besides, thy townsmen and the dwellers round about. For there is no one of all mankind who is nameless, be he base man or noble, when once he has been born, but parents bestow names on all when they give them birth. And tell me thy country, thy people, and thy city, that our ships may convey thee thither, discerning the course by their wits. For the Phaeacians have no pilots, nor steering-oars such as other ships have, but their ships of themselves understand the thoughts and minds of men, and they know the cities and rich fields of all peoples, and most swiftly do they cross over the gulf of the sea, hidden in mist and cloud, nor ever have they fear of harm or ruin. Yet this story I once heard thus told by my father Nausithous, who was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a well-built ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her and would fling a great mountain about our city.¹ So that old man spoke, and these things the god will haply bring to pass, or will leave unfulfilled, as may be his good pleasure. But come, now, tell me this and declare it truly: whither thou hast wandered and to what countries of men thou hast come; tell me of the people and of their well-built cities, both of those who are cruel and wild and unjust, and of those who love strangers and fear the gods in their thoughts. And tell me why thou dost weep and wail in spirit as thou hearest the doom of the Argive Danaans and of Ilios. This the gods

¹ That is, so as to cut them off from the sea.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ' ὀλεθρον ἀνθρώποις, ἵνα ἦσι καὶ ἔσσομένοισιν ἀοιδή. 580
ἡ τίς τοι καὶ πηδὸς ἀπέφθιτο Ἰλιόθι πρὸ ἔσθλος ἑών, γαμβρὸς ἡ πενθερός, οἱ τε μάλιστα
κήδιστοι τελέθουσι μεθ' αἶμα τε καὶ γένος αὐτῶν; 585
ἡ τίς ποι καὶ ἑταῖρος ἀνήρ κεχαρισμένα ειδῶς,
ἔσθλος; ἐπεὶ οὐ μὲν τι κασιγνῆτοι χερείων
γίγνεται, ὡς κεν ἑταῖρος ἑών πεπνυμένα εἰδῆ.”
wrought, and spun the skein of ruin for men, that there might be a song for those yet to be born. Did some kinsman of thine fall before Ilios, some good, true man, thy daughter’s husband or thy wife’s father, such as are nearest to one after one’s own kin and blood? Or was it haply some comrade dear to thy heart, some good, true man? For no whit worse than a brother is a comrade who has an understanding heart.”
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεὺς
'Ἀλκίνοε κρείον, πάντων ἀριθείκετε λαῶν, ἢ τοι μὲν τόδε καλὸν ἄκονεμεν ἐστὶν ἀοίδοὺ
tοιοῦδ' οἶνος ὃδ' ἐστὶ, θεοῖς ἐναλλήκτῳ αὐθήν. οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι
ἡ οτ' ἑυφροσύνη μὲν ἔχῃ κάτα δήμου ἀπαντα, δαιτυμόνες δ' ἀνὰ δώματ' ἄκοναξωνται ἀοίδοὺ
ἡμενοι ἑξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρείων, μέθυ δ' ἐκ κρυτῆρος ἀφύσων
οἰνοχὸς φορέση καὶ ἐγχεῖ καὶ ἐστάεισιν:
tοῦτο τί μοι κάλλιστον ἐνὶ φρεσίν εἶδεται εἶναι.
σοι δ' ἐμὰ κήδεα δυμὸς ἐπετράπετο στονόεντα
eἴρεσθ', ὃφρ' ἐτὶ μᾶλλον ὄνυμομενος στεναχίζων
τί πρῶτον τοι ἐπείτα, τί δ' ύστατον κατάλεξω;
κήδε' ἐπεί μοι πολλὰ δόσαν θεοὶ Ὄυρανίωνες.
νῦν δ' ὄνυμα πρῶτον μυθήσομαι, ὃφρα καὶ ἑμεῖς
εἴδετ', ἐγὼ δ' ἂν ἐπείτα φυγὼν ὅπω τηλεῖς ἡμαρ
ὑμῖν ξείνος ἑω καὶ ἀπόπροθι δώματα ναίων.
eἵμ' Ὀδυσσεὺς Δαερτιάδης, ὃς πᾶσι δόλοισιν
ἀνθρώπωσι μέλῳ, καὶ μεν κλεός οὐρανόν ἱκει.
ναιετάω δ' Ἰθάκην ἐυδείελον· ἐν δ' ὄροις αὕτη
ἡρωτον εἰνοσίφυλλον, ἀριτρεπές· ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησιν,
Δουλίχιον τε Σάμη τε καὶ ύλήσσα Ζάκυνθος.
BOOK IX

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

¹ Or, "who am known among all men for my wiles."
HOMER

αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἄλι κεῖται πρὸς ζόφον, αἰ δὲ τ’ ἄνευθε πρὸς ἡδ’ ἠλίθιον τε, τρήχει, ἀλλ’ ἀγαθὴ κουροτρόφος· οὗ τοι ἐγὼ γε ἦς γαῖς δύναμαι γλυκερώτερον ἄλλο ἴδεσθαι.

ἡ μὲν μ’ αὐτόθ’ ἐρυκε Καλυψώ, δία θεάνων, ἐν σπέσσι γλαφυροῖς, λιλαιομένη πόσιν εἶναι· ὃς δ’ αὐτῶς Κίρκη κατερήτυνεν ἐν μεγάροισιν Αἴαντι δολόεσσα, λιλαιομένη πόσιν εἶναι· ἀλλ’ ἐμὸν οὐ ποτε θυμὸν ἐνι στήθεσσιν ἐπειθοῦν. ὃς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆν γίνεται, εἰ περ καὶ τις ἀπόπροθι πίονα οἰκον γαῖη ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆν. εἰ δ’ ἄγε τοι καὶ νόστον ἐμὸν πολυκηδὲ ἐνίστω, ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἴόντι.

"’Πλώθεν με φέρων ἀνεμος Κικόνεσσι πέλασσεν, Ἰσμάρῳ. ἐνθα δ’ ἐγὼ πόλιν ἐπραθοῦν, ὄλεσα δ’ αὐτοὺς. 40 ἐκ πόλιοις δ’ ἀλόχους καὶ κτήματα πολλὰ λαβόντες δασσάμεθ’, ὡς μὴ τίς μοι ἀτεμβόμενος κίοι ἰσης. ἐνθ’ ἡ τοι μὲν ἐγὼ διερῇ ποδὶ φευγόμεν ἡμέας ἦνώγεα, τοι δὲ μέγα νήπιοι οὐκ ἐπίθοντο. ἐνθα δὲ πολλὰν μὲν μὲν πέντε, πολλὰ δὲ μῆλα ἐσφαξον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς· τόφρα δ’ ἄρ’ οἰχόμενοι Κίκονες Κικόνεσσι γεγόνεν,

Line 30 is omitted in most MSS.

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1 This rendering of χθαμαλή is justified by Strabo x. ii. 12 and by modern Greek usage. The ordinary meaning “low” cannot be right here. The translation given of this whole passage brings Homer’s description into agreement with the
Ithaca itself lies close in to the mainland the furthest toward the gloom, but the others lie apart toward the Dawn and the sun—a rugged isle, but a good nurse of young men; and for myself no other thing can I see sweeter than one's own land. Of a truth Calypso, the beautiful goddess, sought to keep me by her in her hollow caves, yearning that I should be her husband; and in like manner Circe would fain have held me back in her halls, the guileful lady of Aeaea, yearning that I should be her husband; but they could never persuade the heart within my breast. So true is it that naught is sweeter than a man's own land and his parents, even though it be in a rich house that he dwells afar in a foreign land away from his parents. But come, let me tell thee also of my woeful home-coming, which Zeus laid upon me as I came from Troy.

"From Ilios the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; from the city we took their wives and great store of treasure, and divided them among us, that so far as lay in me no man might go defrauded of an equal share. Then verily I gave command that we should flee with swift foot, but the others in their great folly did not hearken. But there much wine was drunk, and many sheep they slew by the shore, and sleek kine of shambling gait. Meanwhile the Cicones went and called to other actual facts. It accepts the view that Homer's Ithaca is to be identified, not with Thiaki, but with Leucas. As commonly rendered, the lines convict the poet of an utter ignorance of the geography of western Greece.

That is, from the standpoint of a sailor making his way up the coast toward the dark and unknown region of the north and west.
οἱ σφιν γείτονες ἦσαν, ἁμα πλέονες καὶ ἀρείους, ἦπειρον ναὸντες, ἐπιστάμενοι μὲν ἀφ’ ἱππῶν ἀνδράσι μάρφορα καὶ ὥθι χρῆ πεζόν ἐόντα. ἦλθον ἐπείθ’ ὁσα φύλλα καὶ ἄνθεα γίγνεται ὦρη, ἥραμ: τότε δὴ ῥᾳ κακῇ Διὸς αἰσα παρέστη ἤμιν αἰνομόροισιν, ἵν’ ἀλγεα πολλὰ πάθοιμεν. στηρσάμενοι δ’ ἐμάχοντα μάχην παρὰ νηυσὶ θοῆι, βάλλον ἀλλήλους χαλκῆρεσιν ἐγχείρσιν. 50

öffra μὲν ήδς ἦν καὶ ἀέγετο ιερὸν ἤμαρ, τόφρα δ’ ἀλεξόμενοι μένομεν πλεονάς περ ἐόντας. ἤμος δ’ ἤέλιος μετενίσετο βουλυτόνδε, καὶ τότε δὴ Κίκονες κλίναν δαμάσαντες Ἀχαῖοις. 55

ἐξ δ’ ἀφ’ ἐκάστης νηὺς ἐυκνήμides ἐταῖροι ὁλονθ’. οἱ δ’ ἀλλοι φύγομεν θάνατόν τε μόρον τε. ἢνθεὶ δὲ προτέρω πλέομεν ἀκαχῆμενοι ἄτορ, ἄσμενοι ἐκ θανάτῳ, φίλους ὀλέσαντες ἐταῖρους. oυδ’ ἄρα μοι προτέρω νῆς κέων ἀμφιέλισσαι, πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἐκαστὸν ἀύσαι, οἱ θάνον ἐν πεδίῳ Κικόνων ὑπὸ δηωθέντες. 60

νηυσὶ δ’ ἐπὼρο’ ἀνεμον Βορέην νεφεληγερέτα Ζεὺς λαὶλαπί θεσπεσίγ’, σὺν δὲ νεφέεσσι κάλυψε γαῖαν ὁμοῦ καὶ πόντων’ ὁρῷ ὅπερ δ’ οὐρανόθεν νῦξ. 65

αἱ μὲν ἐπείτ’ ἐφέροντ’ ἐπικάρσαι, ἱστία δὲ σφιν τριχθά τε καὶ τετραχθὰ διέσχισεν ἦ γνέφμοιο. καὶ τὰ μὲν ἐς νῆς κάθεμεν, δείσαντες ὀλέθρον, αὐτὰς δ’ ἐσσύμενως προερέσσαμεν ἦπειρόνδε. ἐνθα δύω νῦκτας δύο τ’ ήματα συνεχές αἰεὶ κείμεθ’, ὁμοῦ καμάτῳ τε καὶ ἀλγεσὶ θυμὸν ἐδοιντε. 70

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

"Thence we sailed on, grieved at heart, glad to have escaped from death, though we had lost our dear comrades; nor did I let my curved ships pass on till we had called thrice on each of those hapless comrades of ours who died on the plain, cut down by the Cicones. But against our ships Zeus, the cloud-gatherer, roused the North Wind with a wondrous tempest, and hid with clouds the land and the sea alike, and night rushed down from heaven. Then the ships were driven headlong, and their sails were torn to shreds by the violence of the wind. So we lowered the sails and stowed them aboard, in fear of death, and rowed the ships hurriedly toward the land. There for two nights and two days continuously we lay, eating our hearts for weariness and sorrow. But
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άλλ' ὤτε δὴ τρίτων ἡμαρ ἐνπλοκαμος τέλεον Ἡώς, ἵστοὺς στησάμενοι ἀνά θ' ἱςτία λεύκ᾽ ἐρύσαντες ἴμεθα, τὰς δ' ἀνέμοι τε κυβερνήται τ' ἰθυνον. καὶ νῦ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαιν ἀλλὰ μὲ κύμα ρόος τε περιγνάμπτοντα Μάλειαν καὶ Βορέης ἀπέσοε, παρέπλαγξεν δὲ Κυθήρων.

"Ενθεὶ δ' ἐννήμαρ φερόμην ὅλοοῖς ἀνέμοισιν πόντων ἐπ' ἱχθυόεντα. ἀτὰρ δεκάτη ἐπέβημεν γαῖης Λωτοφάγων, οἷ' τ' ἀνθινον εἰδαρ ἐδουσιν. ἐνθα δ' ἐπ' ἱπείρον βήμεν καὶ ἀφυπασμεθ' ύδωρ, αἰγα δὲ δειπνον ἐλοντο θοῖς παρὰ νησὶν ἐτάροι. αὐτάρ ἐπεὶ σύτοιο τ' ἐπασσάμεθ' ἕδε ποτῖτος, δὴ τὸτ' ἐγὼν ἐτάρους προὶεν πεῦθεςθαι ἱντᾶτα, οἷ' τινεσ ἀνέρεσ εἰεν ἐπὶ χθοιν σύτοιν ἐδουτες ἀνδρε δύων κρίνας, τρίτατον κήρυξ' ἀμ' ὀπάσσας. 1 οἱ δ' αἰψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγωις οὐδ' ἄρα Λωτοφάγοι μὴδονθ' ἐτάρωσιν ὀλεθρον ἡμετέροις, ἀλλά σφι δόσαν λωτοίο πάσασθαι. τῶν δ' οἰς τις λωτοῦ φάγοι μελιηδέα καρπον, οὐκέτ' ἀπαγγείλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοις λωτόν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι. τοὺς μὲν ἔγων ἐπὶ νῆας ἅγου κλαίοντας ἀνάγκη, νημιὶ δ' εἰν γλαφυρῆσιν ὑπὸ γυγὰ δῆσα ἐρύσας. αὐτὰρ τοὺς ἄλλους κελόμην ἐρήμας ἑταῖρους σπερχομένους νηών ἐπιβαινέmites ὁκειῶν, μὴ πῶς τις λωτοῦ φαγῶν νόστου λάθηται. οἱ δ' αἰψ' εἰσβαίνουν καὶ ἐπὶ κλησίςι καθίζουν, ἐξῆς δ' ἐξόμενοι πολιην ἀλα τῦπτον ἑρετμοῖς.

1 Line 90 (= x. 102) is placed before 89 in most MSS. It seems inconsistent with 94.
"Thence we sailed on, grieved at heart, and we came to the land of the Cyclopes, an overweening and lawless folk, who, trusting in the immortal gods, plant nothing with their hands nor plough; but all these things spring up for them without sowing or ploughing, wheat, and barley, and vines, which bear the rich clusters of wine, and the rain of Zeus gives them increase. Neither assemblies for council have they, nor appointed laws, but they dwell on the peaks of lofty mountains in hollow caves, and each one is lawgiver to his children and his wives, and they reckon nothing one of another.

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

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

2 That is, with bows painted red.
έν μὲν γὰρ λειμώνεις ἄλος πολιοίο παρ’ ὧχθας
υδρηλοὶ μαλακοὶ· μάλα κ’ ἀφθιτοὶ ἄμπελοι εἰεν.
έν δὲ ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
εἰς ὁρας ἀμφιεν, ἐπεῖ μάλα πίαρ ὕπ’ ὀνδας.
έν δὲ λιμὴν ἕυρομος, ἐν’ οὗ χρεῶν πείσματος ἔστιν,
οὔτ’ εὐνας βαλέειν οὔτε πρυμνησὶ’ ἀνάψαι,
ἀλλ’ ἐπικέλσαντας μείναι χρόνον εἰς ὁ κε ναυτέων
θυμὸς ἐποτρύνη καὶ ἐπιπνεύσωσιν ἀηται.
αὐτὰρ ἐπὶ κρατὸς λιμένος ῥεεὶ ἀγγαδὸν ὕδωρ,
κρήη ὕπ’ ὀπεῖον· περὶ δ’ αὐγειροι πεφύασιν.
ἔνθα κατεπλέομεν, καὶ τὶς θεὸς ἀγεμόνευεν
νύκτα δὲ ὀρφαίην, οὐδὲ προφαίνετ’ ἰδέσθαι
ἂν γὰρ περὶ νησί βαθεὶ’ ἤν, οὔτ’ σελήνη
οὐρανόθεν προφαίνε, κατείχετο δὲ νεφέσσων.
ἔνθ’ οὗ τις τὴν νήσου ἐσέδρακεν ὀφθαλμοῖς,
οὔτ’ οὗν κύματα μακρὰ κυλινδόμενα πρὸτ’ χέρσον
εἰσίδομεν, πρὶν νῆς ἐνυσέλμους ἐπικέλσαι.
κελσάσησι δὲ νησὶ καθεῖλομεν ἵστια πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖν ἀνάσσης
ἔνθα δ’ ἀποβρῖζαντες ἐμεῖναμεν 'Ηῶ διὰν.

"Ἡμος δ’ ἠργοῦσας βάρη ῥοδοδάκτυλος 'Ηῶς,
νήσου θαυμάζουσιν ἐδυνάμωσθα κατ’ αὐτὴν.
ὁρσαν δ’ νῦμφαι, κοῦραι Δίος αἰγιόχοιο,
ἀιγάς ὀρεσκόουσι, ὰνα δειπνήσειαν ἐταῖροι.
αὐτικὰ καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ’ ἐκ νῆς, διὰ δ’ ἐρχετ’ κοσμήθεκτες
βάλλομεν· αἴψα δ’ ἐδωκε θεὸς μενοεικέα θήρην.
νῆς μὲν μοι ἐποντο δυόδεκα, ἕς δὲ ἐκάστην
ἐννέα λάγχανον αἰγες· ἔμοι δ’ δέκ’ ἔξελον οἴῳ."
all things in season. In it are meadows by the shores of the grey sea, well-watered meadows and soft, where vines would never fail, and in it level ploughland, whence they might reap from season to season harvests exceeding deep, so rich is the soil beneath; and in it, too, is a harbour giving safe anchorage, where there is no need of moorings, either to throw out anchor-stones or to make fast stern cables, but one may beach one's ship and wait until the sailors' minds bid them put out, and the breezes blow fair. Now at the head of the harbour a spring of bright water flows forth from beneath a cave, and round about it poplars grow. Thither we sailed in, and some god guided us through the murky night; for there was no light to see, but a mist lay deep about the ships and the moon showed no light from heaven, but was shut in by clouds. Then no man's eyes beheld that island, nor did we see the long waves rolling on the beach, until we ran our well-benched ships on shore. And when we had beached the ships we lowered all the sails and ourselves went forth on the shore of the sea, and there we fell asleep and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, we roamed throughout the isle marvelling at it; and the nymphs, the daughters of Zeus who bears the aegis, roused the mountain goats, that my comrades might have whereof to make their meal. Straightway we took from the ships our curved bows and long javelins, and arrayed in three bands we fell to smiting; and the god soon gave us game to satisfy our hearts. The ships that followed me were twelve, and to each nine goats fell by lot, but for me alone they chose out ten."
""Ως τότε μὲν πρόπαν ἡμαρ ἐς ἦλιον καταδύντα ἡμεθα δαίνυμενοι κρέα τ' ἀσπετα καὶ μέθυ ἥδυ· οὐ γάρ πω νηῶν ἐξεφθιτο οἶνος ἐρυθρός, ἀλλ' ἐνέγνης πολλὸν γάρ ἐν ἀμφιφορέωσιν ἐκαστοι ἡφύσαμεν Κικώνων ἱερὸν πτολέμηρον ἑλόντες. Κυκλώτων δ' ἐς γαίαν ἐλεύσομεν ἐγγὺς ἑόντων, καπνόν τ' αὐτῶν τε φθογγὴν οἰων τε καὶ αἰγῶν. ἦμος δ' ἦλιος κατέδυ καὶ ἐπὶ κνέφας ἤλθε, δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖν θαλάσσης. ἦμος δ' ἤργενεια φάνη ῥοδοδάκτυλοι 'Ηώς, καὶ τότ' ἐγών ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον: ""'Αλλοι μὲν νῦν μύμνετ', ἐμοὶ ἐρίηρες ἑταῖροι αὐτάρ ἐγὼ συν νηὶ τ' ἐμῷ καὶ ἐμοῖς ἑτάροισιν ἐλθὼν τῶν ἀνδρῶν πειρῆσομαι, οἴ τινες εἰσὶν, ἢ ρ' οἱ γ' ύβρισταὶ τε καὶ ἀγρίων οὐδὲ δίκαιοι, ἣ̑ ρεἰλόξεινοι, καὶ σφιν νῦος ἔστὶ θεουνής.

""Ως εἰπὼν ἀνὰ νηὸς ἐβην, ἐκέλευσα δ' ἑταῖρους αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι. οἴ δ' αἰγ' εῖσβαινον καὶ ἐπὶ κλησει καθίζον, ἐξῆς δ' ἐξόμενοι πολιήν ἀλα τύπτον ἑρετοῖς. ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἑόντα, ἔνθα δ' ἐπ' ἐσχατῆ σπέος εἴδομεν ἄγχι θαλάσσης, ὑψηλόν, δάφνησι κατηρήφες. ἔνθα δὲ πολλὰ μῆλ', οἰὲς τε καὶ αἴγες, ιαύεσκον· περὶ δ' αὐλῆ ὑψηλῆ δέδημητο κατωρυχέσσει λίθοισι μακρῆσιν τε πίτυσσιν ἵδε δρυσὶν ὑψικόμοισιν. ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ἐς τὰ μῆλα οἶος ποιμαίνεσκεν ἀπόπροθεν· οὗδὲ μετ' ἀλλοις πωλεῖτ', ἀλλ' ἀπάνευθεν ἑῶν ἀθεμίστια ἦδη.
"So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. For not yet was the red wine spent from out our ships, but some was still left; for abundant store had we drawn in jars for each crew when we took the sacred citadel of the Cicones. And we looked across to the land of the Cyclopes, who dwelt close at hand, and marked the smoke, and the voice of men, and of the sheep, and of the goats. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together and spoke among them all:

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

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

"Δὴ τότε τοὺς ἄλλους κελόμην ἐρίθρας ἐταίρους αὐτοῦ πάρ νηι τε μένειν καὶ νηὰ ἔρυσθαι, αὐτὰρ ἐγὼ κρίνας ἐτάρων δυσκαίδεκ’ ἀρίστους βῆν· ἀτὰρ ἀγγεον ἁσκὸν ἔχον μέλαιος οἶνοι ήδεος, ὁν μοι ἔδωκε Μάρων, Ἐυάνθεος νίος, ἰρεὺς Ἀπόλλωνος, ὁς 'Ἰσμαρον ἀμφιβεβήκει, οὐνεκά μιν σὺν παιδὶ περισχόμεθ’ ἤδε γυναικὶ ἥζομενοι· ὥκει γὰρ ἐν ἀλσεὶ δενδρήντι

Φοίβοι Ἀπόλλωνος. ὦ δὲ μοι πόρεν ἀγλαὰ δῶρα· χρυσοῦ μὲν μοι ἔδωκ’ ἐνεργέος ἐπτὰ τάλαντα, δῶκε δὲ μοι κρητήρα πανάργυρον, αὐτὰρ ἐπείτα οἶνον ἐν ἀμφιφορεῖσι δυώδεκα πᾶσιν ἀφύσσας ἢδ’ ἄκηράσιον, θείοι ποτόν· οὐδὲ τις αὐτὸν ἥειδη δμώων οὐδ’ ἀμφιπόλων ἐνὶ οἴκῳ, ἀλλ’ αὐτὸς ἄλοχός τε φίλη ταμῆ τε μὲ ὕιή· τοῦ δ’ ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν, ἐν δέπας ἐμπλήσας ὑδατος ἄνα εἰκοσί μέτρα χεῦ’, ὀμμὴ δ’ ἥδεια ἀπὸ κρητήρος ὄδωδει

θεσπεσίη· τότ’ ἀν ὦ τοι ἀποσχέσθαι φίλοι ν’ ἔν. τοῦ φέρον ἐμπλήσας ἁσκὸν μέγαν, ἐν δὲ καὶ ἦλα κωρύκῳ· αὐτίκα γὰρ μοι ὥσιστο θυμός ἀγὴνωρ ἀνδρ’ ἐπελεύσθησθαι μεγάλην ἐπιειμένον ἀλκῆν, ἄγριον, οὔτε δίκας ἐν εἰδότα οὔτε θέμιστας.

"Καρπαλίμως δ’ εἰς ἄντρον ἀφικόμεθ’, οὐδὲ μιν ἐνδον

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

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

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

1 In the Greek both words are plural. The idea is therefore not abstract, but concrete, and suggests that "law" was to the speaker a body of traditional decrees, or dooms.
εὖρομεν, ἀλλ’ ἐνόμευε νομὸν κατὰ πίονα μῆλα.
ἐλθόντες δ’ εἰς ἀντρον ἐθηνύμεσθα ἐκαστα.
tαρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοῖ
ἀρνῶν ἡ’ ἐρίφων· διακεκριμέναι δὲ ἐκασται
ἐρχατο, χωρίς μὲν πρόγονοι, χωρίς δὲ μέτασαι,
χωρίς δ’ αὐθ’ ἔρσαι. ναῖοι δ’ ὀρφ’ ἀγγεα πάντα,
γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἔνθ’ ἐμε μὲν πρώτισθ’ ἐταροι λύσσου ἐπέεσσαν
τυρῶν αἰνυμένους ἱέναι πάλιν, αὐτὰρ ἐπείτα
καρπαλίμως ἐπὶ νήθα θοῦν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
ἀλλ’ ἐγὼ οὐ πιθόμην, ἢ τ’ ἀν πολὺ κέρδιον ἤεν,
ὄφρ’ αὐτὸν τε ἱδομι, καὶ εἰ’ μοι ξείνια δοῦη.
οὐδ’ ἀρ’ ἐμελλ’ ἐτάροισαι φανεῖς ἐρατεινὸς ἐσεσθαι.

"Ἐνθα δὲ τῷρ κῆντρας ἐθύσαμεν ἢδε καὶ αὐτοὶ
tυρῶν αἰνύμενοι φάγομεν, μένομεν τε μιν ἐνδον
ἡμενοί, ἤνοι ἐπιήλθε νέμων. φέρε δ’ ὀβριμον ἀχθος
ύλης ἀζαλέης, ἵνα οἱ ποτιδόρτιοι εἴη,
ἐντοσθεν δ’ ἀντροιο βαλών ὀρυμαγδοῦν ἑθηκεν.
ἡμεῖς δὲ δείσαντες ἀπεσσύμμεθ’ ἐς μυχὸν ἀντροῦ.
αὐτὰρ δ’ ἀεὶ εὔρυ σπέος ἦλασε πίονα μῆλα
πάντα μάλ’ ὀσο’ ἠμελυε, τα’ δ’ ἄρσενα λείπε θύρῃφιν,
ἀρνείους τε τράγους τε, βαθείης ἐκτοθεν ἀυλῆς.
αὐτὰρ ἐπείτ’ ἐπέθηκε θυρεῖν μέγαν ψόος’ ἀείρας,
ὀβριμον’ οὐκ ἀν τὸν γι ὅς καὶ εἴκοσ’ ἀμαξαι
ἔσθλαι τετράκυκλοι ἀπ’ οὔδεος ὀχλίσσειαν

1 ἐντοσθεν : ἐκτοθεν.
2 ἐκτοθεν : ἐντοθεν most editors; cf. 338.
him within, but he was pasturing his fat flocks in the fields. So we entered the cave and gazed in wonder at all things there. The crates were laden with cheeses, and the pens were crowded with lambs and kids. Each kind was penned separately: by themselves the firstlings, by themselves the later lambs, and by themselves again the newly weaned. And with whey were swimming all the well-wrought vessels, the milk-pails and the bowls into which he milked. Then my comrades spoke and besought me first of all to take of the cheeses and depart, and thereafter speedily to drive to the swift ship the kids and lambs from out the pens, and to sail over the salt water. But I did not listen to them—verily it would have been better far—to the end that I might see the man himself, and whether he would give me gifts of entertainment. Yet, as it fell, his appearing was not to prove a joy to my comrades.

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

¹ This rendering takes ἔκτοθεν as an adverb, and βαδένης αὐξης as a local genitive (see Monro, Homeric Grammar, §149). Otherwise we must change the text here and in 338.
τόσσην ἥλιβατον πέτρην ἐπέθηκε θύρησιν.
ἐξόμενος δ' ἤμελγεν δις καὶ μηκάδας αἴγας,
πάντα κατὰ μοίραν, καὶ ὕπ' ἐμβρυν ἤκεν ἐκάστη. 245
αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῦ γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατεθηκεν,
ἡμισὺ δ' αὐτ' ἐστησεν ἐν ἀγγεσίν, οἵρα οἱ εὐν
πίνειν ἀινυμένω καὶ οἱ ποτιδόρπιον εἰη.
αὐτάρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄ έργα,
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἰρετο δ' ἢμεας:
""Ω ξείνω, τίνες ἐστέ; πόθεν πλειθ' ὑγρὰ κέλευθα;
ἡ τι κατὰ πρῆξιν ἡ μαψίδιως ἀλάλησθε,
οἴα τε ληστήρες, ὑπείρ ἁλα, τοί τ' ἀλώνυται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποίσι φέροντες;" 255
""Ως ἐφαθ', ἤμιν δ' αὔτε κατεκλάσθη φίλον ἢτορ,
δεισάντων φθόγγον τε βαρὺν αὐτὸν τε πέλωρον.
ἄλλα καὶ ὃς μὲν ἐπεσαυν ἀμείβόμενος προσέειπον.
""Ἡμεῖς τοῦ Τροιῆθεν ἀποπλαγχθέντες Ἀχαῖοι
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
σίκαδε ἠμένου, ἄλλην όδον ἄλλα κέλευθα
ἡλθομεν: οὔτω ποι Ζεὺς ἦθελε μητίσασθαι.
λαοὶ δ' Ἀτρείδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἔστι·
tόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
πολλούς. ἡμεῖς δ' αὔτε κιχανόμενοι τὰ σὰ γοῦνα
ικόμεθ', εἰ τι πόροις ξεινήσῃ ἦ καὶ ἄλλως
dοῦς δωτύνην, ἦ τε ξεύνων θέμις ἐστίν.
ἄλλ' αἰδείοι, φέριστε, θεοὺς: ἵκεται δὲ τοι εἴμεν,
Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξεύνων τε,
ξεύνοις, ὃς ξεύνοισιν ἀμ' αἰδοίοισιν ὀπηδεῖ;" 265
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such a towering mass of rock he set in the doorway. Thereafter he sat down and milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. Then presently he curdled half the white milk, and gathered it in wicker baskets and tied it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had busily performed his tasks, then he rekindled the fire, and caught sight of us, and asked:

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

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

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

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"Ως ἐφάμην, ο δὲ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·
'Νήπτιός εἶς, ὦ ξεῖν', ἡ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγίχοχον ἀλέγουσιν
οὐδεθε θεῶν μακάρων, ἐπεὶ ἢ πολὺ φέρτεροί εἰμεν·
οὐδ' ἂν ἔγω Διὸς ἔχθος ἀλενάμενος πεφίδοίμην
οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύοι.
ἀλλὰ μοι εἴη' ὅπῃ ἔσχες ἰδὸν ἐνεργέα νήα,
ἡ ποὺν ἐπ' ἐσχατίης, ἥ καὶ σχεδόν, ὄφρα δαιείω'.

"'Ως φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλά,
ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν·

"'Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρησι βαλὸν ὑμῖς ἐπὶ πείρασι γαίης,
ἄκρη προσπελάσασι· ἀνεμος δ' ἐκ πόντου ἐνεικεν
αὐτάρ ἐγὼ σὺν τούσδε ὑπέκφυγον αὐτὸν ὀλέθρουν.

"'Ως ἐφάμην, ο δὲ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,
ἀλλ' ὁ γ' ἀναίξας ἐτάροις ἐπὶ χείρας ἦαλλε,
σὺν δὲ δύω μάρψας ὡς τε σκύλακας ποτὶ γαίη
κόπτ'. έκ δ' ἐγκέφαλος χαμάδις ρέε, δεῦε δ' γαίαν.

tοὺς δὲ διὰ μελείστι ταμών ὀπλίσσατο δόρπον·
ἡσθε δ' ὡς τε λέων ὄρεσίτροφος, οὐδ' ἀπέλειπεν,
ἕγκατά τε σάρκας τε καὶ ὀστέα μυελόειτα.

ήμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χείρας,
σχέτιμα ἔργα ὄροντες, ἀμηχανίη δ' ἐχε θυμών.
αὐτάρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηθύν
ἀνδρόμεα κρε' ἔδων καὶ ἐπ' ἄκρητον γάλα πύνων,
κεῖτ' ἐντοσθ' ἀντροι ταυυσάμενοι διὰ μήλων.

τοὺς μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν

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

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

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

"So I spoke, but from his pitiless heart he made no answer, but sprang up and put forth his hands upon my comrades. Two of them at once he seized and dashed to the earth like puppies, and the brain flowed forth upon the ground and wetted the earth. Then he cut them limb from limb and made ready his supper, and ate them as a mountain-nurtured lion, leaving naught—ate the entrails, and the flesh, and the marrowy bones. And we with wailing held up our hands to Zeus, beholding his cruel deeds; and helplessness possessed our souls. But when the Cyclops had filled his huge maw by eating human flesh and thereafter drinking pure milk, he lay down within the cave, stretched out among the sheep. And I formed a plan in my great heart to steal near
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άσσων ἄων, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, 300
οὐτάμεναι πρὸς στήθος, ὡθεὶς ἤπαρ ἔχουσιν,
χείρ' ἑπιμασσάμενος: ἔτερος δὲ με θυμὸς ἔρυκεν.
αὐτοῦ γὰρ κε καὶ ἀμμεῖς ἀπωλόμεθ' αἰτῶν ὀλεθροῦ
οὺ γὰρ κεν δυνάμεσθα θυράων ὑψηλῶν
χερσὶν ἀπόσασθαι λίθου ὃβριμον, ὃν προσέθηκεν. 305
ὡς τότε μὲν στενάχοντες ἐμείναμεν Ἡὼ δίαιν.

"Ἡμος δ' ἠγιγένεια φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελυε κλυτά μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἤκεν ἐκάστῃ.
αὐτάρ ἔπει ἰδ' σπεύσε πονησάμενο τὰ ἄ ἔργα,
σὺν δ' ὃ γε ἰδ' αὐτῇ δύω μάρψας ὠπλίσσατο δεῖπνον.
δειπνήσας δ' ἀντρου ἐξήλασε πίονα μῆλα,
ῥηδίως ἀφελῶν θυρεῦν μέγαν: αὐτάρ ἔπειτα
ἄψ ἐπέθηχ', ὡς εἰ τε φαρέτρη πὼμ' ἐπιθεὶ.
πολλῇ δὲ ὑοίζῳ πρὸς ὅρος τρέπε πίονα μῆλα
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Κύκλωψ· αὐτάρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
εἰ πως τισα' μην, δοῖν δὲ μου εὔχοσ Ἀθήνη.

"Ἡδὲ δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
Κύκλωπος γὰρ ἐκεῖτο μέγα ῥόπαλον παρὰ σηκῷ,
χλωρὸν ἐλαίνεον· τὸ μὲν ἐκταμεν, ὡφρα φοροῖ
αὐανθέν. τὸ μὲν ἀμμεῖς ἑίσκομεν ἐἴσοροώντες 320
ὀσσον θ' ἰστὸν νηδὸς ἐεικοσόροιο μελαίνης,
φορτίδος εὐρείης, ἥ τ' ἐκπεράμα μέγα λαῖτμα
τόσσον ἐν ἄνθικος, τόσσον πάχος ἐἴσοράσσθαί.
τού μὲν ὅσσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς
καὶ παρέθηκ' ἐτάρσοις, ἀποξύναι δ' ἐκέλευσα·
οἱ δ' ὄμαλὸν ποίησαν· ἐγὼ δ' ἐθώσα παραστὰς
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him, and draw my sharp sword from beside my thigh
and smite him in the breast, where the midriff holds
the liver, feeling for the place with my hand. But
a second thought checked me, for right there should
we, too, have perished in utter ruin. For we should
not have been able to thrust back with our hands
from the high door the mighty stone which he had
set there. So then, with wailing, we waited for the
bright Dawn.

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

"Now this seemed to my mind the best plan.
There lay beside a sheep-pen a great club of the
Cyclops, a staff of green olive-wood, which he had
cut to carry with him when dry; and as we looked at
it we thought it as large as is the mast of a black
ship of twenty oars, a merchantman, broad of beam,
which crosses over the great gulf; so huge it was in
length and in breadth to look upon. To this I came,
and cut off therefrom about a fathom's length and
handed it to my comrades, bidding them dress it
down; and they made it smooth, and I, standing by,
sharpened it at the point, and then straightway took
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άκρον, ἀφαρ δὲ λαβῶν ἐπυράκτεον ἐν πυρὶ κηλέῳ. καὶ τὸ μὲν εὺ κατέθηκα κατακρύφας ὑπὸ κόπρῳ, ἢ ρα κατὰ σπείους κέχυτο μεγάλ’ ἦλθα πολλή’. αὐτὰρ τοὺς ἄλλους κλήρω πεπαλάσθαι 1 ἀνώνυμον, ὅς τις τολμήσειν ἐμοὶ σὺν μοχλῶν ἀειράς τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὸν ὑπνὸς ἰκάνωι. οἱ δὲ ἔλαχον τοὺς ἀν κε καὶ ἤθελον αὐτὸς ἐλέοσθαι, τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖς ἐλέγμην. 335 ἐσπέριος δ’ ἦλθεν καλλίτριχα μήλα νομεύων. αὐτίκα δ’ εἰς εὕρη σπέος ἠλάσε πίονα μήλα πάντα μάλ’, οὐδὲ τι λειπέτε βαθείς ἐκτοθεν 2 αὐλῆς, η τι οἰσάμενος, ἡ καὶ θεὸς ὃς ἐκέλευσεν.

αὐτὰρ ἐπειτ’ ἐπέθηκε θυρεόν μέγαν ψύσ’ ἀειράς, 340 ἐξόμενος δ’ ἤμελγεν ὅις καὶ μηκάςας ἀγας, πάντα κατὰ μοῖραν, καὶ ὑπ’ ἐμβρυον ἤκεν ἐκάστη. αὐτὰρ ἐπεί δὴ σπεύδε πονησάμενος τὰ ἄ ἐργα, σὺν δ’ ὁ γε δὴ αὐτὲ δύο μάρψας ὁπλίσσατο δόρπον. καὶ τὸτ’ ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345 κισσύβουν μετὰ χερσίν ἔχων μέλανος οἶνοιο.

“‘Κύκλωψ, τῇ, πίε ὀίνουν, ἐπεὶ φάγες ἀνδρόμεα κρέα, ὁφρ’ εἴδης οἶνον τι ποτὸν τόδε νήσις ἐκεκεύθει ἡμετέρῃ. σοὶ δ’ αὐ λοιβήν φέρον, εἰ μ’ ἐλεήσας οίκαδε πέμψειας. σὺ δὲ μαίνεαι οὐκέτ’ ἀνεκτῶς. 350 σχέτλει, πῶς κέν τίς σε καὶ ύστερον ἄλλος ἱκοῖτο ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;’

“‘Ως εὖμὴν, ὁ δ’ ἐδεκτό καὶ ἐκπιεν. ἡσατο δ’ αἰνῶς ἴδι ὀπτὸν πίνων καὶ μ’ ἱτε ἐὐτερον αὐτίς.’

1 πεπαλάσθαι Aristarchus, πεπαλάχθαι.
2 ἐκτοθεν: ἐντοθεν most editors; cf. 239.
it and hardened it in the blazing fire. Then I laid it carefully away, hiding it beneath the dung, which lay in great heaps throughout the cave. And I bade my comrades cast lots among them, which of them should have the hardihood with me to lift the stake and grind it into his eye when sweet sleep should come upon him. And the lot fell upon those whom I myself would fain have chosen; four they were, and I was numbered with them as the fifth. At even then he came, herding his flocks of goodly fleece, and straightway drove into the wide cave his fat flocks one and all, and left not one without in the deep court, either from some foreboding or because a god so bade him. Then he lifted on high and set in place the great door-stone, and sitting down he milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. But when he had busily performed his tasks, again he seized two men at once and made ready his supper. Then I drew near and spoke to the Cyclops, holding in my hands an ivy 1 bowl of the dark wine:

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

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

1 That is, made of ivy wood.
"'Δός μοι ἔτι πρόφρων, καὶ μοι τεὸν οὖνομα εἰπὲ 355 αὐτίκα νῦν, ἵνα τοι δῶ ξεῖνιον, ὃ κε σὺ χαίρησ.
καὶ γὰρ Κυκλώπεσθι φέρει ξείδωρος ἀρουρα οἶνον ἐριστάψουλοι, καὶ σφίν Δίὸς ὁμβρος ἀέξει· ἀλλὰ τὸδ' ἀμβροσίης καὶ νέκταρος ἔστιν ἀπορρόφξ.'

"'Ως φάτ', ἀτάρ οἱ αὐτίς ἐγὼ πόρον αἰθοπα οἶνον. 360 τρίς μὲν ἐδωκα φέρων, τρίς δ' ἐκπιεν ἀφραδίῃσιν.
αὐτάρ ἔπει Κύκλωπα περὶ φρένας ἦλυθεν οἶνος, καὶ τότε δὴ μὲν ἔπεσοι προσηύδων μειλιχίοισιν·

"'Κύκλωψ, εἰρωτᾶς μ' οὖνομα κλυτόν, αὐτάρ ἐγὼ τοι ἐξερέω· σὺ δὲ μοι δὸς ξεῖνιον, ὡς περ ὑπέστης. 365 Όὔτις ἐμοὶ γ' οὖνομα. Όὔτιν δὲ με κικλήσκουσι μήτηρ ἥδε πατὴρ ἥδ' ἄλλοι πάντες ἐταῖροι.'

"'Ως ἐφάμην, ὅ δὲ μ' αὐτίκ' ἀμείβετο νηλεὶ θυμῷ.
'Oὔτιν ἐγὼ πῦματον ἐδομαι μετὰ οἷς ἐτάροισιν, τοὺς δ' ἄλλους πρόσθεν· τὸ δὲ τοι ξεινήιον ἔσται.' 370

"'Η καὶ ἀνακλινθεῖς πέσεν ὑπτίοιο, αὐτάρ ἔπειτα κεῖτ' ἀποδοχμόωςας παχὺν αὐχέα, καὶ δέ μὲν ὑπνός ὑρεῖ πανδαμάτωρ· φάρυγος δ' ἔξεσυτο οἶνος ψυμόι τ' ἀνδρόμεοι· ὃ δ' ἐρεύγετο οἶνοβαρείων.
καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἡλασα πολλῆς, 375 ἦνος θερμαίνοιτο· ἐπέσοι δὲ πάντας ἐταῖρους θάρσουν, μὴ τίς μοι ὑποδείσας ἀναδύῃ.

ἀλλ' ὅτε δὴ τάχ' ὃ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν ἄφεσθαι, χλωρός περ ἑών, διεφαίνετο δ' αἰνῶς,
καὶ τότ' ἐγὼν ἁσσον φέρον ἐκ πυρὸς, ἀμφί δ' ἐταῖροι 380 ἵπταντ· αὐτάρ θάρσος ἐνέπνευσεν μέγα δαίμων.

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

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

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

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

"He spoke, and reeling fell upon his back, and lay there with his thick neck bent aslant, and sleep, that conquers all, laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then verily I thrust in the stake under the deep ashes until it should grow hot, and heartened all my comrades with cheering words, that I might see no man flinch through fear. But when presently that stake of olive-wood was about to catch fire, green though it was, and began to glow terribly, then verily I drew nigh, bringing the stake from the fire, and my comrades stood round me and a god breathed into us
οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ἦξὺν ἐπ’ ἀκρῷ, ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ’ ἐφύπερθεν ἐρεισθεὶς δίνεον, ὡς ὅτε τις τρυπῶ δόρῳ νήμον ἀνὴρ τρυπᾶνο, οἱ δὲ τ’ ἐνερθεὶς ὑποσσείουσιν ἰμάντι ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ. ὡς τοῦ ἐν ὀφθαλμῷ πυρικήκεα μοχλὸν ἐλόντες δινέομεν, τὸν δ’ αἰμα περίρρεε θερμὸν ἐόντα. πάντα δὲ οἱ βλέφαρ’ ἀμφὶ καὶ ὀφρύας εὔκεν ἀντὶ ἡ γλώινη καυμένης, σφαραγεύντο δὲ οἱ πυρὶ λίζαν. ὡς δ’ ὅτι ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἢ σκέπαρνον εἰν ὑδατι ψυχρῷ βάπτῃ μεγάλα ἱάχοντα φαρμάσων· τὸ γὰρ αὐτὲ σιδήρον γε κράτος ἐστὶν· ὅς τοῦ σίζ’ ὀφθαλμὸς ἐλαϊνέρα περὶ μοχλῷ. σμερδαλέον δὲ μέγ’ ὕμωξεν, περὶ δ’ ἱαχε πέτρῃ, ἡμεῖς δὲ δείσαντες ἀπεσοῦμεθ’ αὐτάρκ’ ὁ μοχλὸν ἐξέρνῃ ὀφθαλμοῖο πεφυρμένον αἰματὶ πολλῷ. τὸν μὲν ἐπειτ’ ἐρριψεν ἀπὸ ἐν χερσὶν ἀλῶν, αὐτάρκ’ ὁ Κύκλωπας μεγάλ’ ἦπτεν, οἱ ρά μυν ἀμφὶς ώκεον ἐν σπήσεσι δι’ ἄκριας ἡγεμόσσας. οἱ δὲ βοῆς ἄλοντες ἐφοίτων ἀλλοθεν ἄλλος, ἰστάμενοι δ’ εἰρόντο περὶ σπεός ὁτι ο ε ὑήδυοι·

"Τίππε τόσον, Πολύφημ’, ἀρημένος δ’ ἐβόησας νῦκτα δι’ ἀμβροσίην καὶ ἀυτοῦς ἀμμε τίθησα; ἡ μῆς σεν μῆλα βροτῶν ἄκοντος ἐλαύνει; ἡ μῆς σ’ αὐτόν κτεῖνε δόλῳ ἢ βίηφιν;"

"Τοὺς δ’ αὐτ’ εξ’ ἀντρου προσέφη κρατερὸς Πολύφημος.

"Ω φίλοι, Οὕτις με κτεῖνε δόλῳ οὐδὲ βίηφιν.

"Οἱ δ’ ἀπαμεθόμενοι ἐπεα περῴειτ’ ἀγόρευνον.

Εἰ μὲν δὴ μῆς τις σε βιάζεται οἴον ἐόντα,"

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

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

"Then from out the cave the mighty Polyphemus answered them: 'My friends, it is Noman that is slaying me by guile and not by force.'

"And they made answer and addressed him with winged words: 'If, then, no man does violence to
νοῦσον γ' οὐ πῶς ἐστὶ Δίὸς μεγάλον ἀλέασθαί, ἀλλὰ σὺ γ' εὐχεο πατρὶ Ποσειδώνι ἀνακτί.

"Ὡς ἀρ' ἐφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ, ὡς ὅνομ' ἔξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων. Κύκλωψ δὲ στενάξων τε καὶ ὀδύνων ὄδύνησι χερσὶ ψηλαφών ἀπὸ μὲν λίθον εἰλε θυράων, αὐτὸς δ' εἰνὶ θύρησε καθέξετο χεῖρε πετάσσας, εἰ τινὰ ποινυ μετ' ὁσσὶ λάβοι στείχοντα θύραζεν οὕτω γὰρ ποὺ μ' ἡλπτε' ἐνὶ φρεσὶ νήπιον εἶναι. αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἀριστα γένοιτο, εἰ τιν' ἐταίροισίν θανάτου λύσων ἦδ' ἐμοὶ αὐτῷ εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν υφαινον ὃς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦν. ἦδε δὲ μοι κατὰ θυμὸν ἀρίστῃ φαίνετο βουλὴ· ἄρσενες ὅιες ἤσαν ἐντρεφέσει, δασύμαλλοι, καλόι τε μεγάλοι τε, ἱδυνεφές εἴρος ἐχοντες· τοὺς ἀκέων συνέεργον ἐντρεφέσσοι λύγοισιν, τῆς ἑπὶ Κύκλωψ εἴδε πέλαρ, ἀθεμίστια εἰδώς, σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε, τὸ δ' ἑτέρω ἐκάτερθεν ὡς νείκοντες ἐταῖροις. τρεῖς δὲ ἐκαστον φῶτ' ὅιες φέρον· αὐτὰρ ἐγὼ γε — ἀρείοις γὰρ ἐν μῆλων ὅχ' ἀριστος ἀπάντων, τοῦ κατὰ νῦτα λαβῶν, λασίνην ὑπὸ γαστέρ' ἐλυσθεὶς κείμην· αὐτὰρ χερᾶν ἀψωθον θεσπεσίοιο νύξεψας στρεφθεὶς ἐχόμην τετηρώτι θυμῷ. ὃς τότε μὲν στενάχοντες ἐμείναμεν Ἡὼ διὰν.

"ἲμος δ' ἠργειεια φάνη ροδόδακτυλος Ἡὼς, καὶ τότ' ἐπείεται νομόν' ἐξέσευτο ἄρσενα μῆλα, θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·
thee in thy loneliness, sickness which comes from
great Zeus thou mayest in no wise escape. Nay, do
thou pray to our father, the lord Poseidon.'

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

"As soon as early Dawn appeared, the rosy-fingered,
then the males of the flock hastened forth to pasture
and the females bleated unmilked about the pens,
οὕθατα γὰρ σφαραγευντο. ἀναξ δ' ὀδύνησι κακῆσι 440
tειρόμενος πάντων ὀίων ἐπεμαίετο νῦντα
ὁρθῶν ἐσταότων· τὸ δὲ νῆπιος οὐκ ἐνόησεν,
ὡς οἱ ὑπ' εἰροπόκων ὀίων στέρνοντι δέδεντο.
ὕστατος ἀρνείος μῆλων ἔστειχε θύραξ
λάχνη στεινόμενος καλ ἔμοι πυκνὰ φρονεόντι. 445
τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος:
"Κρεὶ πέπον, τί μοι ὀδε διὰ σπέος ἐσσυν μήλων
ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴων,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεψ' ἄνθεα ποίησ
μακρὰ βιβάς, πρῶτος δὲ ῥοᾶς ποταμῶν ἀφικάνεις, 450
πρῶτος δὲ σταθμόνδε λιλαίει ἄπονέσθαι
ἐσπέριος νῦν αὕτε πανύστατος. ἢ σύ γ' ἀνάκτος
ὀφθαλμῶν ποθείς, τὸν ἀνήρ κακὸς ἐξαλάωσε
σὺν λυγροῖς ἑτάροις δαμασσάμενος φρένας οἴνων,
Οὔτις, ὅπου οὐ πώ φημι πεφυγόνεν εἶναι ὀλεθρον. 455
εἰ δὴ ὀμοφρονέοις ποτιφωνήεις τε γένους
eἰπεῖν ὀππὴ κεῖνος ἐμὸν μένος ἡλασκάζει:
tὸ κέ οἱ ἐγκέφαλος γε διὰ σπέος ἄλλυδις ἄλλη
θειονόμου δάλαιτο πρὸς οὔδεϊ, καὶ κ' ἐμὸν κ' ἤρ
λαφήσειε κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὔτις." 460
"Ως εἰπὼν τὸν κριόν ἀπὸ ἐο πέμπτε θύραξ.
ἐλθόντες δ' ἡβαιόν ἀπὸ σπείους τε καὶ αὐλής
πρῶτος ὑπ' ἀρνείον λυόμην, ὑπελυσα δ' ἑταίρους.
kαρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημοφ,
pολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νήα 465

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for their udders were bursting. And their master, distressed with grievous pains, felt along the backs of all the sheep as they stood up before him, but in his folly he marked not this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went forth, burdened with the weight of his fleece and my cunning self. And mighty Polyphemus, as he felt along his back, spoke to him, saying:

"'Good ram, why pray is it that thou goest forth thus through the cave the last of the flock? Thou hast not heretofore been wont to lag behind the sheep, but wast ever far the first to feed on the tender bloom of the grass, moving with long strides, and ever the first didst reach the streams of the river, and the first didst long to return to the fold at evening. But now thou art last of all. Surely thou art sorrowing for the eye of thy master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine, even Noman, who, I tell thee, has not yet escaped destruction. If only thou couldst feel as I do, and couldst get thee power of speech to tell me where he skulks away from my wrath, then should his brains be dashed on the ground here and there throughout the cave, when I had smitten him, and my heart should be lightened of the woes which good-for-naught Noman has brought me.'

"So saying, he sent the ram forth from him. And when we had gone a little way from the cave and the court, I first loosed myself from under the ram and set my comrades free. Speedily then we drove off those long-shanked sheep, rich with fat, turning full often to look about until we came to the ship.
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ικόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάρσιι φάνημεν, οἵ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γεώντες. ἀλλ' ἐγὼ ὦκε ἑών, ἀνὰ δ' ὀφρύσι νέεον ἑκάστῳ, κλαίειν, ἀλλ' ἐκέλευσα θῶς καλλίτριχα μῆλα πόλλ' ἐν νη βαλόντας ἐπιπτεῖν ἀλμυρὸν ὕδωρ. οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κλησὶ καθίζουν, ἔξης δ' ἐξόμενοι πολιήν ἀλα τύπτον ἑρετμοῖς. ἀλλ' ὅτε τόσσον ἄπην, ὅσσον τε γέγονε βοήσας, καὶ τὸτ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·

"Κύκλωψ, οὐκ ἂρ' ἐμελλές ἀνάλκιδος ἀνδρὸς ἐταίρους ἐδμεναι ἐν σπῆι γλαφυρῷ κρατερήφι βήψι. καὶ λίην σὲ γ' ἐμέλλε κιχήσεσθαι κακὰ ἔργα, σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῷ ἐνὶ οἴκῳ ἔσθεμεναι, τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἀλλοί.

"Ως ἐφάμην, ὁ δ' ἐπείτα χολώσατο κηρόθι μᾶλλον,

ἡκε δ' ἀποτρήξας κορυφῆν ὅρεος μεγάλοιο, καὶ δ' ἐβαλε προπάροιθέ νεὸς κυανοπρόροιο. ¹ ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης· τὴν δ' αἰψ' ἠπειρώνδε παλιρρόθιον φέρε κῦμα, πλημυρίς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἱκέσθαι. αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοιντὸν ὁσα παρέξ, ἐτάροισι δ' ἐποτρύνας ἐκέλευσα ἐμβαλείσα κωπῆς, ἵν' ὕπεκ κακότητα φύγομεν, κρατὶ κατανεών· οἱ δὲ προπεσόντες ἔρεσσον. ἀλλ' ὅτε δὴ δὶς τόσσον ἀλα πρήσσοντες ἀπῆμεν,

¹ Line 483 (=540), τυτθόν, ἐδεύησεν δ' οἴην άκρον ἱκέσθαι, was rejected by Aristarchus.
And welcome to our dear comrades was the sight of us who had escaped death, but for the others they wept and wailed; yet I would not suffer them to weep, but with a frown forbade each man. Rather I bade them to fling on board with speed the many sheep of goodly fleece, and sail over the salt water. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when I was as far away as a man's voice carries when he shouts, then I spoke to the Cyclops with mocking words:

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

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

1 The spurious verse 483 has been omitted in the translation as ruinous to the sense. It has made its way into the text from 540, where it is in place.
καὶ τὸτε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ’ ἐταῖροι μειλιχίοις ἐπέσσεσιν ἐρήτυνον ἀλλοθεν ἄλλος·
“‘Σχέτλιε, τίπτ’ ἠθέλεις ἔρεθιζέμεν ἀγριον ἄνδρα; ὃς καὶ νῦν πόντουδε βαλῶν βέλος ἤγαγε νῆα αὐτὶς ἐς ἢπειρον, καὶ δὴ φάμεν αὐτὸθ’ ὀλέσθαι. 495
εἰ δὲ φθεγξαμένου τευ ἡ αὐδήσαντος ἀκουσε, σὺν κεν ἀραξ’ ἡμέων κεφαλᾶς καὶ νῆα δούρᾳ μαρμάρῳ ὀκρισέντι βαλῶν’ τόσσον γὰρ ἤσιν.’
“‘Ὡς φάσαν, ἀλλ’ οὐ πείθον ἔμοι μεγαλήτορα θυμόν, 500
ἀλλὰ μιν ἄφορρον προσέφην κεκοτητότι θυμὸν.
“‘Κύκλωψ, αἴ κέν τίς σε καταθνητῶν ἀνθρώπων ὀφθαλμοῦ εὑρεῖται ἀεικελίην ἀλαῶτιν, φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαδώσαι, νῦν Λαέρτεω, Ἰθάκη ἔνι οἰκί’ ἔχοντα.’ 505
“‘Ὡς ἐφάμην, ὁ δὲ μ’ οἰμώξας ἥμείβετο μῦθων
‘Ὡς πόροι, ἢ μᾶλα ὑ’ με παλαῖφατα θέσφαθ’ ἰκάνει. ἐσκε τις ἐνθάδε μάντις ἄνηρ ἥν τε μέγας τε, Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο καὶ μαντευόμενος κατεγύρα Κυκλώπεσσιν· 510
ὁς μοι ἐφὶ τάδε πάντα τελευτήσεσθαι ὀπίσσω, χειρὸν ἐξ Ὀδυσσῆος ἀμαρτήσεσθαι ὀπτωπῆς.
ἄλλ’ ἀιεὶ τινα φωτα μέγαν καὶ καλὸν ἐδέγμαν ἐνθάδ’ ἐλεύσεσθαι, μεγάλην ἐπτειμένον ἄλκην· νῦν δὲ μ’ ἔων ὀλίγος τε καὶ ὤτιδαιος καὶ ἄκικυς ὀφθαλμοῦ ἀλάωσεν, ἐπεί μ’ ἐδαμάσσατο οἴνῳφ. 515
ἄλλ’ ἄγε δεῦρ’, Ὀδυσσεῦ, ἵνα τοι πὰρ ξείνια θείω πομπῆν τ’ ὀτρύνω δόμεναι κλυτῶν ἐνυσσίγαιοιν·
tοῦ γὰρ ἐγὼ πάις εἰμί, πατὴρ δ’ ἔμοι εὐχεταί εἶναι.
to the Cyclops, though round about me my comrades, one after another, sought to check me with gentle words:

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

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

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

"So I spoke, and he groaned and said in answer:

'Lo now, verily a prophecy uttered long ago is come upon me. There lived here a soothsayer, a good man and tall, Telemus, son of Eurymus, who excelled all men in soothsaying, and grew old as a seer among the Cyclopes. He told me that all these things should be brought to pass in days to come, that by the hands of Odysseus I should lose my sight. But I ever looked for some tall and comely man to come hither, clothed in great might, but now one that is puny, a man of naught and a weakling, has blinded me of my eye when he had overpowered me with wine. Yet come hither, Odysseus, that I may set before thee gifts of entertainment, and may speed thy sending hence, that the glorious Earth-shaker may grant it thee. For I am his son, and he declares him-
αύτὸς δ’, αἱ κ’ ἐθέλησ’, ἵστεται, οὐδὲ τις ἄλλος 520
οὔτε θεῶν μακάρων οὔτε θυητῶν ἄνθρώπων.’

“Ὡς ἐφατ’, αὐτάρ ἐγώ μιν ἀμειβόμενος προσέειπον’
Αἱ γὰρ δὴ ψυχῆς τε καὶ αἰώνός σε δυνάμην
ἐφ’ ποιήσας πέμψαι δόμον’ Αιδός εἰσ’ω,
ὡς οὖκ ὀφθαλμόν γ’ ἵστεται οὖδ’ ἐνοσίχθων.’ 525

“Ὡς ἐφάμην, ὁ δ’ ἐπειτ’ Ποσειδάων ἀνάκτη
ἐφ’ χεῖρ’ ὀρέγων εἰς οὐρανὸν ἀστερέεντα.
‘Κλῦθι, Ποσειδάων γαιήσχε κυανοχαίτα,
ἐὶ ἔτεον γε σὸς εἰμί, πατήρ δ’ ἐμὸς εὐχείας ἐίναι,
δὸς μὴ Ἄδυσσῆα πτολιπόρθιον οἴκαν’ ἰκέσθαι
νῖον Λαέρτεω, ’Ἰθάκη ἐνε οἰκ’ ἔχοντα.” 530

ἀλλ’ εἰ οἱ μοῖρ’ ἐστὶ φίλους τ’ ἱδεῖν καὶ ἰκέσθαι
οἶκον ἐυκτήμενον καὶ ἐν ἔς πατρίδα γαῖαν,
ὄψε κακῶς ἐλθοί, ὀλέσας ἀπὸ πάντας ἐταίρους,
νηὸς ἐπ’ ἀλλοτρίης, εὗροι δ’ ἐν πήματα οἰκῷ.

“Ὡς ἐφατ’ εὐχόμενος, τοῦ δ’ ἐκλυε κυανοχαίτης.
αὐτὰρ ὁ γ’ ἔξαυτις πολὺ μεῖζονά λᾶαν ἄειρας
ἡκ’ ἐπιδινῆσας, ἐπέρεισε δὲ ἐν ἀπέλεθρον,
καὶ δ’ ἐβαλεν μετόπισθε νεός κυανοπρώρῳ
τυ抽查, ἐδεύσεν δ’ οὐίμοι ἄκρον ἱκέσθαι.” 535

ἐκλύσθη δ’ ἐδάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δὲ πρόσοι φέρε κύμα, θέμως δὲ χέρσον ἱκέσθαι.

‘‘Αλλ’ ὅτε δὴ τὴν νῆσον ἄφικομεθ’, ἔνθα περ ἀλλαὶ
νῆς εὔσελμοι μένουν ἄθροι, ἀμφὶ δ’ ἐταίροι
ἥτ’ ὄδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεί,
νῆα μὲν ἐνθ’ ἐλθόντες ἐκέλεσαμεν ἐν ψαμάθοιοις,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖν θαλάσσης.” 540

1 Line 531 is omitted in most MSS.
self my father; and he himself will heal me, if it be his good pleasure, but none other either of the blessed gods or of mortal men.'

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

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

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

"Now when we had come to the island, where our other well-benched ships lay all together, and round about them our comrades, ever expecting us, sat weeping, then, on coming thither, we beached our ship on the sands, and ourselves went forth upon the shore
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νησὶ ἐλόντες
dασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἓσης.
ἀρνείδυ δ' ἐμοὶ οὐφ ἐυκνήμιδες ἐταίροι
μῆλων δαισμένων δόσαν ἕξοχα· τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφέτι Κρονίδη, δις πᾶσιν ἀνάσσει,
ῥέξας μηρὶ ἐκαίον· ὅ δ' οὐκ ἐμπάζετο ἱρῶν,
ἀλλ' ὃ γε μερμηρίζεν ὅπως ἀπολοιάτο πᾶσαι
νῆς εὔσσελμοι καὶ ἐμοὶ ἑρίηρες ἐταίροι.

"Ὤς τότε μὲν πρόπαν ἡμαρ ἐς ἡμιον καταδύντα
ἡμέθα δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἡδύ.
ἡμος δ' ἡμιος κατέδυ καὶ ἐπὶ κνέθας ἡλθε,
ὅτι τότε κοιμήθημεν ἐπὶ ῥηγμέν χαλάσσης.
ἡμος δ' ἤρυγένεια φάνη ῥοδόδακτυλος 'Ηώς,
ὅτι τότ' ἐγὼν ἐτάρουσιν ἐποτρύνας ἐκέλευσα
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λύσαιν
οί δ' αἴψ' εἴσβαινον καὶ ἐπὶ κλησι καθίζουν,
ἑξῆς δ' ἐξόμενοι πολιην ἄλα τύπττον ἔρεμοί τις.

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

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

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades."
"Αἰολίην δ' ἐς νήσου ἀφικόμεθ'. Ἐνθὰ δ' ἔνατεν Αἰολος Ἰπποτάδης, φίλος ἀθανάτουσι θεοίσιν, πλωτῇ ἐνι νῆσῳ· πᾶσαν δὲ τὲ μιν πέρι τεῖχος χάλκεου ἄρρηκτον, λυσὶ δ' ἀναδέδρομε πέτρῃ. τοῦ καὶ δώδεκα παιδεῖς ἐνι μεγάροις γεγάδοις, ἔξ μὲν θυγατέρες, ἔξ δ' υἱές ἤβωντες· ἔνθ' ὁ γε θυγατέρας πόρεν νιάσιν ἐναι ἄκοίτις. οἳ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδυὴ δαίνυνται, παρὰ δὲ σφίν ὅνειατα μυρία κεῖται, κυνηγεὶ δὲ τε δῶμα περιστεναχίζεται αὐλῇ ἦματα· νύκτας δ' αὐτὲ παρ' αἰdoiης ἀλόχοισιν εὔδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖς λέχεσι. καὶ μὲν τῶν ἱκόμεσθα πόλιν καὶ δώματα καλά· μὴν δὲ πάντα φίλει με καὶ ἑξερέεινεν ἐκαστα, Ἰλιον 'Αργείων τε νέας καὶ νόστον 'Αχαιῶν· καὶ μὲν ἑγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα. ἀλλ' ὅτε δὴ καὶ ἑγὼν ὄδον ἦτεον ἥ' ἐκέλευον πεμπέμεν, οὐδὲ τι κεῖνος ἀνήματο, τεῦχε δὲ πομπήν. δῶκε δὲ μ' ἐκδείρας ἁσκόν βοῦς ἐννεώροιο, ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,

1 The meaning is that the savour and the sound of feasting may be noticed even before one enters the house proper.
2 The word is a doubtful one. The rendering here given seems demanded by xi. 311, and fits all passages, though it
BOOK X

"Then to the Aeolian isle we came, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, in a floating island, and all around it is a wall of unbreakable bronze, and the cliff runs up sheer. Twelve children of his, too, there are in the halls; six daughters and six sturdy sons, and he gave his daughters to his sons to wife. These, then, feast continually by their dear father and good mother, and before them lies boundless good cheer. And the house, filled with the savour of feasting, resounds all about even in the outer court by day, and by night again they sleep beside their chaste wives on blankets and on corded bedsteads. To their city, then, and fair palace did we come, and for a full month he made me welcome and questioned me about each thing, about Ilios, and the ships of the Argives, and the return of the Achaeans. And I told him all the tale in due order. But when I, on my part, asked him that I might depart and bade him send me on my way, he, too, denied me nothing, but furthered my sending. He gave me a wallet, made of the hide of an ox nine years old, which he flayed, and therein he bound the paths of the blustering winds; for the son of Cronos had made him cannot be said to be appropriate in x. 390. Possibly nine was felt merely as a round number, or the age of nine taken merely to denote full maturity.
Ημὲν πανέμεναι ἦδ' ὀρνύμεν, οὖν κ' έθέλησι. 
νη' δ' ἐνὶ γλαφυρῇ κατέδει μέρμυθι φαεινῇ
ἀργυρέῃ, ἵνα μὴ τι παραπνεύσῃ ὄλγον περ'
αὐτάρ ἐμοὶ πνοιήν Ζεφύρου προέηκεν ἀνὴν,
ὄφρα φέροι νῆάς τε καὶ αὐτοὺς· οὐδ' ἄρ' ἐμέλλεν
ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' αφραδήσιν.

"Εννήμαρ μὲν ὁμῶς πλέομεν νῦκτας τε καὶ ἦμαρ,
τῇ δεκάτῃ δ' ήδη ἀνεφαίνετο πατρίς ἄρουρα,
καὶ δὴ πυρπολέοντας ἐλεύσομεν ἐγνύς ἔόντες.\(^1\)

ἐνθ' ἔμε μὲν γλυκὸς ὑπνος ἐπήλυθε κεκμηώτα,
αἰεὶ γὰρ πόδα νηὸς ἑνώμων, οὐδὲ τῷ ἄλλῳ
δώχ' ἐτάρων, ἵνα θᾶσσον ἱκούμεθα πατρίδα γαῖαν' 
οὶ δ' ἐταροὶ ἐπέέσσι πρὸς ἄλληλους ἀγόρευν,
καὶ μ' ἐφασαν χρυσόν τε καὶ ἄργυρον ὁίκαδ' ἀγεσθαι 35
δῷρα παρ' Αἰώλου μεγαλήττορος Ἰπποτάδαο.

ὁδὲ δὲ τις εἴπεσκεν ἰδῶν εἰς πλησίον ἄλλον'

""Ω πότοι, ὡς ὁδὲ πᾶσι φίλος καὶ τίμιός ἐστιν
ἀνθρώποις, ὀτεὼν τε πόλιν καὶ γαῖαν ἵκηται. 
πολλὰ μὲν ἐκ Τροίης ἀγεται κειμήλια καλὰ
ληίδος, ἡμεῖς δ' αὐτὲ ὁμὴν ὀδὸν ἐκτελέσαντες
οίκαδε νυσόμεθα κενεὰς σὺν χείρας ἔχοντες· 
καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι
Αἰώλος. ἄλλ' ἀγε θᾶσσον ἱδώμεθα ὅτι τάδ' ἐστίν,
ὁσσος τις χρυσός τε καὶ ἄργυρος ἁσκῶ ἐνεστίν.

""Ὡς ἐφασαν, θουλὴ δὲ κακή νίκησεν ἑταίρων
ἀσκὸν μὲν λύσαν, ἀνεμοὶ δ' ἐκ πάντες ὀρουσαν.
τους δ' αἶψ' ἀρπάξασα φέρευν πόντονδε θύελλα

\(^1\) ἔόντες: ἔόντας.
keeper of the winds, both to still and to rouse whatever one he will. And in my hollow ship he bound it fast with a bright cord of silver, that not a breath might escape, were it never so slight. But for my furtherance he sent forth the breath of the West Wind to blow, that it might bear on their way both ships and men. Yet this he was not to bring to pass, for we were lost through our own folly.

"For nine days we sailed, night and day alike, and now on the tenth our native land came in sight, and lo, we were so near that we saw men tending the beacon fires. Then upon me came sweet sleep in my weariness, for I had ever kept in hand the sheet of the ship, and had yielded it to none other of my comrades, that we might the sooner come to our native land. But my comrades meanwhile began to speak one to another, and said that I was bringing home for myself gold and silver as gifts from Aeolus, the great-hearted son of Hippotas. And thus would one speak, with a glance at his neighbour:

"'Out on it, how beloved and honoured this man is by all men, to whose city and land soever he comes! Much goodly treasure is he carrying with him from the land of Troy from out the spoil, while we, who have accomplished the same journey as he, are returning, bearing with us empty hands. And now Aeolus has given him these gifts, granting them freely of his love. Nay, come, let us quickly see what is here, what store of gold and silver is in the wallet.'

"So they spoke, and the evil counsel of my comrades prevailed. They loosed the wallet, and all the winds leapt forth, and swiftly the storm-wind seized them

1 Or the allusion may be to the fires of the herdsmen.
κλαίοντας, γαίης ἀπὸ πατρίδος. αὐτὰρ ἐγὼ γε ἐγρήγορος κατὰ θυμὸν ἀμύμονα μερμήριξα, ἥν πεσὼν ἐκ νησὸς ἀποφθίμην ἐνὶ πόντῳ, ἥ ἀκέων τλαίην καὶ ἐτὶ ξοοίσι μετείην.

ἀλλ' ἔτην καὶ ἐμεινα, καλυψάμενος δ' ἐνὶ νη
κείμην. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
ἀυτὶς ἐπ' Αἰολίην νήσου, στενάχοντο δ' ἐταῖροι.

"Ἐνθα δ' ἐπ' ἤπειρον βῆμεν καὶ ἀφυσσάμεθ' ύδωρ, αἰψα δὲ δεῖπνον ἐλοντο θοῦς παρὰ νησίν ἐταῖροι. αὐτὰρ ἐπεὶ σῖτοι τ' ἐπασσάμεθ' ἢδε ποτήτος,
δὴ τὸτ' ἐγὼ κηρυκα τ' ὀπασσάμενος καὶ ἐταῖρον
βῆν εἰς Αἰώλον κλυτὰ δώματα. τὸν δ' ἐκίχανον
ἀνευφύενον παρὰ ἢ τ' ἀλόχῳ καὶ οἰσί τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοίσιν ἐπ' οὐδοὺ
ἐξόμεθ'. οἱ δ' ἀνα θυμὸν ἐθάμβεον ἐκ τ' ἐρέοντο·

"'Πῶς ἥλθες,' Ὑδυσεῦ; τίς τοι κακὸς ἐχραε δαίμων;
ἡ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὦφρ' ἀφίκοιο
πατρίδα σὴν καὶ δῶμα καὶ εὖ ποῦ τοι φίλον ἐστίν.'

"'Ὡς φάσαν, αὐτὰρ ἐγὼ μετεφώνεον ἀχυμύενοι κηρ'.
"'Ασάν μ' ἐταροί τε κακοὶ πρὸς τοίς τε ὑπνοις
χέτλιοι. ἀλλ' ἀκέσασθε, φίλοι. δύναμις γὰρ ἐν υἱῷν.'

"'Ὡς ἐφάμην μαλακοῖς καθαπτόμενοι ἐπέεσσιν,
οί δ' ἀνεψ ἐγένοντο· πατὴρ δ' ἢμείβετο μύθῳ.

"'Ερρ' ἐκ νῆσου θάσσον, ἐλέγχιστε ξούντων
οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
ἀνδρα τόν, ὁς κε θεοίσιν ἀπέχθηται μακάρεσσιν
ἐρρε, ἐπεὶ ἄρα θεοίσιν ἀπεχθόμενος τόδ' ἴκανεις.'
and bore them weeping out to sea away from their native land; but as for me, I awoke, and pondered in my goodly heart whether I should fling myself from the ship and perish in the sea, or endure in silence and still remain among the living. However, I endured and abode, and covering my head lay down in the ship. But the ships were borne by an evil blast of wind back to the Aeolian isle; and my comrades groaned.

"There we went ashore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted of food and drink, I took with me a herald and one companion and went to the glorious palace of Aeolus, and I found him feasting beside his wife and his children. So we entered the house and sat down by the doorposts on the threshold, and they were amazed at heart, and questioned us:

"'How hast thou come hither, Odysseus? What cruel god assailed thee? Surely we sent thee forth with kindly care, that thou mightest reach thy native land and thy home, and whatever place thou wouldest.'

"So said they, but I with a sorrowing heart spoke among them and said: 'Bane did my evil comrades work me, and therewith sleep accursed; but bring ye healing, my friends, for with you is the power.'

"So I spoke and addressed them with gentle words, but they were silent. Then their father answered and said:

"'Begone from our island with speed, thou vilest of all that live. In no wise may I help or send upon his way that man who is hated of the blessed gods. Begone, for thou comest hither as one hated of the immortals.'

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"Ως εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα. ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἂτορ.

τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγευνής ἤμετέρη ματίν, ἐπεὶ οὐκέτι φαινέτο πομπή.

ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἰμαρ, ἐβδομάτῃ δ' ἰκόμεσθα Δάμου αἵπτυ πτολίεθρον,

Τηλέπυλον Δαιστρυγούνην, ὅθι ποιμένα ποιμήν ἤπυε εἰσελάων, ὦ δὲ τ' ἐξελάων υπακούει.

ἐνθα κ' άντυνος ἀνήρ δοιούς ἐξήματο μισθούς,

τὸν μὲν βουκολέων, τὸν δ' ἀργυφα μῆλα νομεύων,

ἐγγὺς γὰρ νυκτὸς τε καὶ ἰματός εἰσί κέλευθοι.

ἐνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἠλθομεν, ὅπερ πέτρη ἠλίβατος τετυχήκε διαμπερὲς ἁμφοτέρωθεν,

ἀκταί δὲ προβλήτες έναντίαι ἄλληλησιν

ἐν στόματι προύχουσιν, ἄραι ὑ' εἰσοδός ἐστιν,

ἐνθ' ο' γ' εἰσω πάντες ἐχον νέας ἁμφιελίσσας.

αἰ μὲν ἂρ' ἐντοσθεν λιμένος κοίλοιο δέδεντο

πλησίαις: οὐ μὲν γὰρ ποτ' ἀέξετο κῦμα γ' ἐν αὐτῷ,

οὔτε μέγ' οὔτ' ὀλίγον, λευκῇ δ' ή' ἀμφί γαλήνῃ

αὐτάρ ἐγὼν οἴος σχέσθον ἐξω νύμα μέλαιναν,

αὐτοῦ ἐπ' ἐσχατῇ, πέτρῃς ἐκ πείσματα δήσας;

ἐστιν δὲ σκοπίην ἐς παιπαλόεσσαν ἀνελθὼν.

ἐνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαινέτο ἔργα,

καπνόν δ' οἶον ὁρῶμεν ἀπὸ χθώνος αἴσσοντα.

δὴ τότ' ἐγὼν ἐτάρους προτείνει πεύθεσθαι ἴοντας,

οἴ τινες ἀνέρες εἴεν ἐπὶ χθονὶ σίτων ἐδοντες,
"So saying, he sent me forth from the house, groaning heavily. Thence we sailed on, grieved at heart. And worn was the spirit of the men by the grievous rowing, because of our own folly, for no longer appeared any breeze to bear us on our way. So for six days we sailed, night and day alike, and on the seventh we came to the lofty citadel of Lamus, even to Telepylus of the Laestrygonians, where herdsman calls to herdsman as he drives in his flock, and the other answers as he drives his forth. There a man who never slept could have earned a double wage, one by herding cattle, and one by pasturing white sheep; for the outgoings of the night and of the day are close together. When we had come thither into the goodly harbour, about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, then all the rest steered their curved ships in, and the ships were moored within the hollow harbour close together; for therein no wave ever swelled, great or small, but all about was a bright calm. But I alone moored my black ship outside, there on the border of the land, making the cables fast to the rock. Then I climbed to a rugged height, a point of outlook, and there took my stand; from thence no works of oxen or of men appeared; smoke alone we saw springing up from the land. So then I sent forth some of my comrades to go and learn who the men were, who here ate bread upon flock forth for the following day. Thus a man who could do without sleep could earn a double wage. The passage is plainly due to some vague knowledge of the land of the midnight sun.
HOMER

άνδρε δύω κρίνας, τρίτατον κήρυκα, ἀμφόπασσας.
oi δ' ἵσαν ἐκβάντες λείνην ὀδόν, ἥ περ ἀμαξαὶ
ἀστυδ' ἀφ' υψηλῶν ὀρέων καταγίνεον ὑλην,
κοῦρη δὲ εὐμβλήντο πρὸ ἀστεοῦ ύδρευούση.
θυγατέρ' ἵφθιμη Λαιστρυγόνος 'Αντιφάταυ.
ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
'Αρτακίνην' ἐνθεν γὰρ ύδωρ προτὶ ἀστυ φέρεσκον.
oi δὲ παριστάμενοι προσεφώνεον ἐκ τ' ἔρέοντο
ὁς τις τῶν' εἰνε βασιλεὺς καὶ οἶσιν ἀνάσσοι.
ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν υψειθέτες δῶ.
oi δ' ἐπεὶ εἰσήλθον κλυτὰ δώματα, τὴν δὲ γυναίκα
εὐρον, ὄσην τ' ὀρεοὺς κορυφῆν, κατὰ δ' ἔστυγον αὐτήν.
ἡ δ' αἰψ' εξ ἀγορῆς ἐκάλει κλυτὸν 'Αντιφατή,
ὅν πόσιν, δς δῇ τοίς ἐμήσατο λυγρόν ὀλέθρον.
αὐτίχ' ἐνα μάρψας ἐτάρων ὀπλίσσατο δείπνουν.
τὸ δὲ δὕ' αἴξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.
αὐτὰρ ὁ τεῦχε βοήν διὰ ἀστεοῦ: οἰ δ' ἀὔουτες
φοίτων ἴφθιμοι Λαἰστρυγόνες ἄλλοθεν ἄλλος,
μυρίοι, οὐκ ἀνδρεσσίν ἑοικότες, ἄλλα Γγασιν.
oi ρ' ἀπὸ πετράων ἀνδραχθέει χερμαδίουσιν
βάλλον: ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὄρωρει
ἀνδρῶν τ' ὀλυμμέεων νῆαν δ' ἀμα ἄγνυμενάων
ἰχθύς δ' ὅς πείροντες ἀτερπέα δαῖτα φέροντό.
οφρ' οἱ τοὺς ὀλεκοῦν λιμένος πολυβενθέος ἐντός,

1 φέροντο Zenodotus, Aristarchus: πένοντο.

1 The word ἰφθίμη might in this context naturally be taken to mean "stalwart," or even "huge" (cf. 113), but as

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the earth—two men I chose, and sent with them a third as a herald. Now when they had gone ashore, they went along a smooth road by which waggons were wont to bring wood down to the city from the high mountains. And before the city they met a maiden drawing water, the goodly 1 daughter of Laestrygonian Antiphates, who had come down to the fair-flowing spring Artacia, from whence they were wont to bear water to the town. So they came up to her and spoke to her, and asked her who was king of this folk, and who they were of whom he was lord. And she showed them forthwith the high-roofed house of her father. Now when they had entered the glorious house, they found there his wife, huge as the peak of a mountain, and they were aghast at her. At once she called from the place of assembly the glorious Antiphates, her husband, and he devised for them woeful destruction. Straightway he seized one of my comrades and made ready his meal, but the other two sprang up and came in flight to the ships. Then he raised a cry throughout the city, and as they heard it the mighty Laestrygonians came thronging from all sides, a host past counting, not like men but like the Giants. They hurled at us from the cliffs with rocks huge as a man could lift, and at once there rose throughout the ships a dreadful din, alike from men that were dying and from ships that were being crushed. And spearing them like fishes they bore them home, a loathly meal. Now while they were slaying those within the deep harbour, I mean-

it is used twice of Penelope, and more than once of other women, in which cases no such connotation is to be thought of, I have preferred to give a more general rendering.
τόφρα δ' ἐγὼ ξίφος ὧν ἐρυσσάμενος παρὰ μηροῦ τῷ ἀπὸ πείσματ' ἐκοψα νεὸς κυανοπρῶρου. 130
ἀγα δ' ἐμοῖς ἑτάροισιν ἐποτρύνας ἐκέλευσα ἐμβαλέειν κῶπης, ἧν ὑπὲκ κακότητα φύγοιμεν· οἱ δ' ἀλα 1 πάντες ἀνέρρυψαν, δείσαντες ὀλεθρον. ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας νηὺς ἐμῇ· αὐτὰρ αἱ ἀλλαὶ ἀσπασάντες αὐτὸθ' ὄλοντο.

"Ενθεν δὲ προτέρω πλέομεν ἄκαχήμενοι ἤτορ, ἀσμενοὶ ἐκ θανάτου, φίλους ὀλέσαντες ἑταίρους. 135
Αἰαίνη δ' ἐς νῆσον ἀφίκομεθ'. ἐνθα δ' ἐναλεί
Κύρκη ἐνπλόκαμος, δεινὴ θεὸς αὐθήσεσα, 140
ἀυτοκασιγνήτη ὀλοόφρονος Αἰήταο.
ἀμφῶ δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιν
μητρός τ' ἐκ Πέρσης, τήν Ὁκεανὸς τέκε παίδα.
ἐνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῆ 145
ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνεν.
ἐνθα τότ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας
κείμεθ' ὁμοῖ καμάτῳ τε καὶ ἀλγεσὶ θυμὸν ἐδοντες.
ἀλλ' ὅτε δὴ τρίτου ἡμαρ ἐνπλόκαμος τέλεσ' Ἡώς,
καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἐλῶν καὶ φάσγανον ὧν 150
καρπαλίμως παρὰ νῆσος ἀνήιον ἐς περιοσῆν,
εἰ πως ἔργα ἱδομι βροτῶν ἐνοπῆ τε πυθόμην.
ἐστὴν, δὲ σκοπὴν ἐς παιπαλόγεσσαν ἀνελθῶν,
καὶ μοι ἐεῖσατο καπνὸς ἀπὸ χθωνὸς εὐρυδείς,
Κύρκης ἐν μεγάρους, διὰ δρυμά πυκνά καὶ ὑλῆν. 155
μερμήριξα δ' ἐπειτὰ κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθεῖν ὣδε πυθέσθαι, ἐπεὶ ἱδον αἴθοπα καπνὸν.
ὡδε δὲ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,

1 ἀλα Rhianus, Callistratus: ἀμα Aristarchus: ἄρα.
while drew my sharp sword from beside my thigh, and cut therewith the cables of my dark-proved ship; and quickly calling to my comrades bade them fall to their oars, that we might escape from out our evil plight. And they all tossed the sea with their oar-blades in fear of death, and joyfully seaward, away from the beetling cliffs, my ship sped on; but all those other ships were lost together there.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades; and we came to the isle of Aeaea, where dwelt fair-tressed Circe, a dread goddess of human speech, own sister to Aeetes of baneful mind; and both are sprung from Helius, who gives light to mortals, and from Perse, their mother, whom Oceanus begot. Here we put in to shore with our ship in silence, into a harbour where ships may lie, and some god guided us. Then we disembarked, and lay there for two days and two nights, eating our hearts for weariness and sorrow. But when fair-tressed Dawn brought to its birth the third day, then I took my spear and my sharp sword, and quickly went up from the ship to a place of wide prospect, in the hope that I might see the works of men, and hear their voice. So I climbed to a rugged height, a place of outlook, and there took my stand, and I saw smoke rising from the broad-wayed earth in the halls of Circe, through the thick brush and the wood. And I debated in mind and heart, whether I should go and make search, when I had seen the flaming smoke. And as I pondered, this seemed to me to be the better way, to go first
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πρῶτ’ ἐλθόντ’ ἐπὶ νῆα θοῖν καὶ θίνα θαλάσσης δεῖπνον ἑταίροισιν δόμεναι προέμεν τε πνθέσθαι. 155 ἀλλ’ ὦτε δὴ σχεδὸν ἦν κιών νεὸς ἀμφιελίσθης, καὶ τότε τίς με θεῶν ὀλοφύρατο μούνον ἐόντα, ὅς ρὰ μοι υψίκερον ἠλαφον μέγαν εἰς ὁδὸν αὐτὴν ἤκεν. ὦ μὲν ποταμόνδε κατῆμεν ἐκ νομοῦ ἄλης πιόμενος· δὴ γὰρ μιν ἔχειν μένος ἦλλοιο. - 160 τὸν δ’ ἐγὼ ἐκβαίνοντα κατ’ ἀκνηστὶν μέσα νῶτα πλῆξα· τὸ δ’ ἀντικρὺ δόρυ χάλκεου ἐξεπέρησε, κἀδ δ’ ἔπεσ’ ἐν κονίησι μακῶν, ἀπὸ δ’ ἔπτατο θυμός. 165 τῷ δ’ ἐγὼ ἐμβαίνων δόρυ χάλκεου ἐξ ὀτειλῆς εἰρυσάμην· τὸ μὲν αὐτὶ κατακλίνας ἐπὶ γαῖα ἐιασ’. αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε, πείσμα δ’, ὅσον τ’ ὀργιαν, ἐνστρεφές ἀμφιτέρωθεν πλεξάμενος συνέδησα πόδας δεινοῦ πελώρουν, βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν ἐγχει ἐρειδόμενος, ἐπει οὐ πῶς ἦν ἐπ’ ὀμον 170 χειρὶ φέρειν ἑτέρη· μάλα γὰρ μέγα θηρίον ἦν. κἀδ’ δ’ ἐβαλον προπάροιθε νεός, ἀνέγειρα δ’ ἑταῖρους μειλιχίους ἐπέέσσι παρασταδὸν ἀνδρὰ ἐκαστον· ""Ω φίλοι, οὐ γὰρ ποι καταδυσόμεθα ἀχυνύμενοι περ εἰς ‘Αἴδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθη· 175 ἀλλ’ ἄγετ’, ὀφρ’ ἐν νηθ’ θοῇ βρῶσις τε πόσις τε, μυθόμεθα βρώμης, μηδὲ τρυχώμεθα λιμῷ."" 180 ""Ως ἐφάμην, οἱ δ’ ὁκα ἐμοῖς ἐπέέσσι πίθοντο, ἐκ δὲ καλυψάμενοι παρὰ θῖν’ ἄλος ἀτρυγέτου θηήσαντ’ ἠλαφον· μάλα γὰρ μέγα θηρίον ἦν.

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to the swift ship and the shore of the sea, and give my comrades their meal, and send them forth to make search. But when, as I went, I was near to the curved ship, then some god took pity on me in my loneliness, and sent a great, high-horned stag into my very path. He was coming down to the river from his pasture in the wood to drink, for the might of the sun oppressed him; and as he came out I struck him on the spine in the middle of the back, and the bronze spear passed right through him, and down he fell in the dust with a moan, and his spirit flew from him. Then I planted my foot upon him, and drew the bronze spear forth from the wound, and left it there to lie on the ground. But for myself, I plucked twigs and osiers, and weaving a rope as it were a fathom in length, well twisted from end to end, I bound together the feet of the monstrous beast, and went my way to the black ship, bearing him across my back and leaning on my spear, since in no wise could I hold him on my shoulder with one hand, for he was a very mighty beast. Down I flung him before the ship, and heartened my comrades with gentle words, coming up to each man in turn:

"'Friends, not yet shall we go down to the house of Hades, despite our sorrows, before the day of fate comes upon us. Nay, come, while there is yet food and drink in our swift ship, let us bethink us of food, that we pine not with hunger.'

"'So I spoke, and they quickly hearkened to my words. From their faces they drew their cloaks, and marvelled at the stag on the shore of the unresting sea, for he was a very mighty beast. But

1 The Greek veiled his face under stress of despairing sorrow.
αὐτὰρ ἐπεὶ τάρτησαν ὁρῶμενοι ὀφθαλμοῖς, χείρας νυφάμενοι τεύχοντ' ἐρικυδέα δαίτα.  
ὡς τότε μὲν πρόταν ἡμαρ ἐς ἑλίουν καταδύντα ἡμεθα δαινύμενοι κρέας τ' ἀσπετα καὶ μὲν ἡδὺ· ἡμος δ' ἑλίους κατέδυ καὶ ἐπὶ κνέφας ἠλθε, ὡς τότε κοιμήθημεν ἐπὶ ῥηγμίνῃ θαλάσσης. ἡμος δ' ἡριγένεια φάνη ῥοθοδάκτυλος Ἡώς, καὶ τότ' ἐγὼν ἀγορῆν θέμενος μετὰ πᾶσιν ἐειπον·  
"Κέκλυτε μεν μύθων, κακά περ πάσχοντες ἐταῖροι· δ' φίλοι, οὐ γὰρ τ' ὑδευν, ὅπη ξόφος οὐδ' ὅπη ἧώς, οὐδ' ὅπῃ ἡλίους φαεσίμβροτος εἰς' ὑπὸ γαίαν, οὐδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θάσσον εἰ τις ἐτ' ἐσται μῆτις. ἐγὼ δ' οὐκ οἴομαι εἰναι. εἶδον γὰρ σκοπιήν ἐς παυπαλόεσσαν ἀνελθον νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται· αὐτὴ δὲ χθαμαλὴ κείται· καπνὸν δ' ἐνὶ μέσῃ ἐδρακον ὀφθαλμοῖς διὰ δρυμᾶ πυκνα καὶ ὦλην.  
"Ὡς ἐφάμην, τοῖς δὲ κατεκλάσθη φίλοιν ἦτορ  

μυθογένεοι ἐργων Δαιστρυγόνος Ἀντιφάταο  

Κύκλωπος τε βῆς μεγαλήτορος, ἄνδροφάγοιο.  

κλαίον δὲ λιγέως θαλερον κατὰ δάκρυν χέουτες·  

ἀλλ' οὐ γὰρ τις πρῆξις ἐγίγνετο μυρομένωσιν.  

"Αὐτὰρ ἐγὼ δίχα πάντας ἐνκυκλιδας ἐταῖρους ἠρίθμεον, ἀρχ' ὃν δὲ μετ' ἀμφοτέρους ὀπασσά·  

tῶν μὲν ἐγὼν ἡρχου, τῶν δ' Ἐὔρυλοχος θεοειδῆς.  

κλῆρους δ' ἐν κυνεφ χαλκήρει πάλλομεν δῶκα·  

ἐκ δ' ἐθορε κλῆρος μεγαλήτερος Ἐὐρυλόχοιο.  

βῆ δ' ἱέναι, ἀμα τῶ γε δύου καὶ εἰκοσ' ἐταῖροι  

κλαίοντες· κατὰ δ' ἀμέμπυ ὄρον ἀγώντας ὀπισθεν.  

ἐύρον δ' ἐν βῆσθησιν τετυγμένα δώματα Κύρκης  

1 Line 189 was rejected in antiquity.
when they had satisfied their eyes with gazing, they washed their hands, and made ready a glorious feast. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together, and spoke among them all:

"'Hearken to my words, comrades, for all your evil plight. My friends, we know not where the darkness is or where the dawn, neither where the sun, who gives light to mortals, goes beneath the earth, nor where he rises; but let us straightway take thought if any device be still left us. As for me I think not that there is. For I climbed to a rugged point of outlook, and beheld the island, about which is set as a crown the boundless deep. The isle itself lies low, and in the midst of it my eyes saw smoke through the thick brush and the wood.'

"So I spoke, and their spirit was broken within them, as they remembered the deeds of the Laestrygonian, Antiphates, and the violence of the great-hearted Cyclops, the man-eater. And they wailed aloud, and shed big tears. But no good came of their mourning.

"Then I told off in two bands all my well-greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two-and-twenty comrades, all weeping; and they left us behind, lamenting. Within the forest glades they found the house of Circe, built
The phrase, used in line 426 and in xiv. 6 of high ground, need here mean no more than that the palace of Circe was
of polished stone in a place of wide outlook,\(^1\) and round about it were mountain wolves and lions, whom Circe herself had bewitched; for she gave them evil drugs. Yet these beasts did not rush upon my men, but pranced about them fawningly, wagging their long tails. And as when hounds fawn around their master as he comes from a feast, for he ever brings them bits to soothe their temper, so about them fawned the stout-clawed wolves and lions; but they were seized with fear, as they saw the dread monsters. So they stood in the gateway of the fair-tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, finely-woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and trustiest:

"'Friends, within someone goes to and fro before a great web, singing sweetly, so that all the floor echoes; some goddess it is, or some woman. Come, let us quickly call to her.'

"So he spoke, and they cried aloud, and called to her. And she straightway came forth and opened the bright doors, and bade them in; and all went with her in their folly. Only Eurylochus remained behind, for he suspected that there was a snare. She brought them in and made them sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Pramnian wine; but in the food she mixed baneful drugs, that they might utterly forget their native land. Now situated in an open glade or clearing. The isle itself was low (line 196).
αὐτάρ ἐπεὶ δὼκέν τε καὶ ἐκπιον, αὐτίκ’ ἐπειτα βάβδῳ πεπληγυία κατὰ συφεοίσων ἐέργυν. οἱ δὲ σύνων μὲν ἔχον κεφαλᾶς φωνῆν τε τρίχας τε καὶ δέμας, αὐτάρ νοῦς ἦν ἔμπεδος, ὡς τὸ πάρος περ. ὡς οἵ μὲν κλαίοντες ἐέρχατο, τοῖσι δὲ Κήρκη πάρ ὅ ἀκυλου βάλανον τε βάλεν καρπὸν τε κρανείης ἐδμεναι, οίᾳ σὺς χαμαιευνάδες αἶεν ἔδουσιν.

"Εὐρύλοχος δ’ αἰν’ ἣλθε θοὴν ἐπὶ νῆα μέλαιαν ἀγγελίην ἐτάρων ἐρέων καὶ ἀδεικέα πότμον. οὐδὲ τί ἐκφάσθαι δύνατο ἐπος ἱέμενος περ, κὴρ ἀχεὶ μεγάλῳ βεβολημένος. ἐν δὲ οἱ ὅσσε δακρύσων πύμπλαντο, γόου δ’ ὁιετο θυμός. ἀλλ’ ὅτε δὴ μιν πάντες ἀγασσάμεθ’ ἐξερέοντες, καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὀλεθρον."

"Τωρ’ ἰομεν, ὡς ἐκέλευε, ἀνὰ δρυμά, φαίδιμ’ Ὀδυσσεῖ. εὐρομεν ἐν βήσησιν τετυγμένα δώματα καλὰ ἐστοίσιν λάεσοι, περισκέπτω ἐνὶ χωρῷ. ἐνθά δὲ τις μέγαν ἰστὸν ἐποιχομένη λίγ’ ἄειδεν, ἦ θεὸς ἦ γυνῆ ρ’ τοὶ δὲ φθέγγοντο καλεῦντες. ἡ δ’ αἰν’ ἐξελθοῦσα θύρας ὠιξε φαεινὰς καὶ κάλει: οἱ δ’ ἁμα πάντες ἀιδρείησιν ἐποντο. αὐτάρ ἐγὼν ὑπέμεινα, ὑσάμενος δόλον εἶναι. οἱ δ’ ἁμ’ ἀιστώθησαν ὄλλλες, οὐδὲ τις αὐτῶν ἐξεφάνη’ δηρὸν δὲ καθήμενος ἐσκοπίαζον."

"Ως ἐφατ’, αὐτάρ ἑω’ περὶ μὲν ξίφος ἀργυρόηλον ὦμοιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τὸξα. τὸν δ’ ἄψ ἴμωγεα αὐτὴν ὁδὸν ἴγησασθαι.

1 Line 253 is omitted in most MSS.
when she had given them the potion, and they had drunk it off; then she presently smote them with her wand, and penned them in the sties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged even as before. So they were penned there weeping, and before them Circe flung mast and acorns, and the fruit of the cornel tree, to eat, such things as wallowing swine are wont to feed upon.

"But Eurylochus came back straightway to the swift, black ship, to bring tiding of his comrades and their shameful doom. Not a word could he utter, for all his desire, so stricken to the heart was he with great distress, and his eyes were filled with tears, and his spirit was set on lamentation. But when we questioned him in amazement, then he told the fate of the others, his comrades.

"'We went through the thickets, as thou badest, noble Odysseus. We found in the forest glades a fair palace, built of polished stones, in a place of wide outlook. There someone was going to and fro before a great web, and singing with clear voice, some goddess or some woman, and they cried aloud, and called to her. And she came forth straightway, and opened the bright doors, and bade them in; and they all went with her in their folly. But I remained behind, for I suspected that there was a snare. Then they all vanished together, nor did one of them appear again, though I sat long and watched.'

"So he spoke, and I cast my silver-studded sword about my shoulders, a great sword of bronze, and slung my bow about me, and bade him lead me

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αὐτὰρ ὁ γὰρ ἀμφότερησι λαβὼν ἐλλίσσετο γοῦνων καὶ μὲν ὀλοφυρόμενος ἔπεα περρέεντα προςηύδα: 1

"Μὴ μὲν ἁγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ."

οἶδα γὰρ, ὡς οὖτ' αὐτὸς ἐλεύσει αὐτε τιν' ἄλλον ἀξεὶς σῶν ἐτάρων. ἀλλὰ ἔξιν τοῖς ἑσσὲν θᾶσσον φεύγωμεν ἐτί γὰρ κεῖν ἀλύξαμεν κακὸν ἡμαρ."

"Ὡς ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσεείποιν 'Εὐρύλοχ', ἦ τοι μὲν σὺ μὲν' αὐτοῦ τῶδ' ἐνὶ χώρῳ ἔσθων καὶ πίνων κοίλη παρὰ νη ἡμελαίνη; αὐτὰρ ἐγὼν εἰμι; κρατερὴ δὲ μοι ἐπλετ' ἀνάγκη;"

"Ὡς εἰπὼν παρὰ νης ἀνήμην ἥδε βαλάσσης. ἀλλ' ὅτε δὴ ἀρ' ἐμελλὼν ἰών ιερὰς ἀνὰ βήσσας Κύρκης ἐξεσθαι πολυφαρμάκου ἐς μέγα δῶμα, ἐνθα μοι Ἐρμείας χρυσὸρραπίς ἀντεβόλησεν ἐρχομένῳ πρὸς δῶμα, νεφύη ἀνδρὶ ἐοικός, πρῶτον ὑπηνύτη, τοῦ περ χαριεστάτη ἦβη; ἐν τ' ἀρα μοι φῦ χειρί, ἐπος τ' ἐφατ' ἐκ τ' ὑνόμαζε; 280

"Πη δὴ αὐτ', δ' δύστηνε, δ' ἀκριας ἔρχεαι οἰος, χώρου ἀιδρίς ἐὼν; ἑταροί δὲ τοι οἶδ' ἐνὶ Κύρκης ἔρχαται ὅς τε σὺς πυκνοὺς κευμᾶνας ἔχοντες. ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδὲ σε φημὶ αὐτὸν νοστήσειν, μενεῖς δὲ σὺ γ', ἐνθὰ περ ἄλλοι. 285 ἀλλ' ἀγε δὴ σε κακῶν ἐκλύσομαι ἥδε σαώσω. τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δῶματα Κύρκης ἔρχευ, ὁ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἡμαρ. πάντα δὲ τοι ἐρέω ὀλοφώια δῆμεα Κύρκης. τεύξει τοι κυκεῶ, βαλεέε δ' ἐν φάρμακα σῖτω. 290

1 Line 265 is omitted in most MSS.
back by the self-same road. But he clasped me with both hands, and besought me by my knees, and with wailing he spoke to me winged words:

"'Lead me not thither against my will, O thou fostered of Zeus, but leave me here. For I know that thou wilt neither come back thyself, nor bring anyone of thy comrades. Nay, with these that are here let us flee with all speed, for still we may haply escape the evil day.'

"So he spoke, but I answered him, and said: 'Eurylochus, do thou stay here in this place, eating and drinking by the hollow, black ship; but I will go, for strong necessity is laid upon me.'

"So saying, I went up from the ship and the sea. But when, as I went through the sacred glades, I was about to come to the great house of the sorceress, Circe, then Hermes, of the golden wand, met me as I went toward the house, in the likeness of a young man with the first down upon his lip, in whom the charm of youth is fairest. He clasped my hand, and spoke, and addressed me:

"'Whither now again, hapless man, dost thou go alone through the hills, knowing naught of the country? Lo, thy comrades yonder in the house of Circe are penned like swine in close-barred sties. And art thou come to release them? Nay, I tell thee, thou shalt not thyself return, but shalt remain there with the others. But come, I will free thee from harm, and save thee. Here, take this potent herb, and go to the house of Circe, and it shall ward off from thy head the evil day. And I will tell thee all the baneful wiles of Circe. She will mix thee a potion, and cast drugs into the food; but
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"Ως ἄρα φωνήσας πόρε φάρμακον ἀργεύφοντης ἐκ γαίης ἑρύσας, καὶ μοι φύσιν αὐτὸν ἐδείξε. ῥίζη μὲν μέλαν ἔσκε, γάλακτι δὲ εἰκελον ἄνθος· μῶλυ δὲ μιν καλέουσι θεοί· χαλεπὸν δὲ τ’ ὀρύσσειν ἄνδρας γε θυντοῖς, θεοὶ δὲ τε πάντα δύνανται."

'Ερμείας μὲν ἐπείτι ἀπέβη πρὸς μακρὸν 'Ὀλυμπον νῆσον ἀν’ ὕλησσαν, ἐγὼ δ’ ἐς δώματα Κίρκης ἴμα, πολλὰ δὲ μοι κραδίη πόρφυρε κιόντι. ἔστην δ’ εἰνὶ θύρησι θεάς καλλιπλοκάμουι· ἐνθα στὰς ἐβόησα, θεά δὲ μεν ἔκλυεν αὐθῆς. ἥ δ’ αἶσ’ ἐξελθοῦσα θύρας οὐζε φαεινὰς καὶ κάλει’ αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἡτορ. εἰσε δὲ μ’ εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῆλην καλοῦ δαίδαλεον’ ὑπὸ δὲ θρῆνυς ποσὶν ἦν· τεῦχε δὲ μοι κυκέω χρυσέω δέπαι, ὅφρα πίομι, ἐν δὲ τε φάρμακον ἴκε, κακὰ φρονέουσ’ εἰνὶ θυμῷ.

1 δύνανται: ἰσασιν; cf. iv. 379.
even so she shall not be able to bewitch thee, for the potent herb that I shall give thee will not suffer it. And I will tell thee all. When Circe shall smite thee with her long wand, then do thou draw thy sharp sword from beside thy thigh, and rush upon Circe, as though thou wouldst slay her. And she will be seized with fear, and will bid thee lie with her. Then do not thou thereafter refuse the couch of the goddess, that she may set free thy comrades, and give entertainment to thee. But bid her swear a great oath by the blessed gods, that she will not plot against thee any fresh mischief to thy hurt, lest when she has thee stripped she may render thee a weakling and unmanned.'

"So saying, Argeiphontes gave me the herb, drawing it from the ground, and showed me its nature. At the root it was black, but its flower was like milk. Moly the gods call it, and it is hard for mortal men to dig; but with the gods all things are possible. Hermes then departed to high Olympus through the wooded isle, and I went my way to the house of Circe, and many things did my heart darkly ponder as I went. So I stood at the gates of the fair-tressed goddess. There I stood and called, and the goddess heard my voice. Straightway then she came forth, and opened the bright doors, and bade me in; and I went with her, my heart sore troubled. She brought me in and made me sit on a silver-studded chair, a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. And she prepared me a potion in a golden cup, that I might drink, and put therein a drug, with evil purpose in her heart.
αὐτὰρ ἐπεὶ δῶκεν τε καὶ ἔκπιον, οὐδὲ μ’ ἐθελὲ, 
ῥάβδῳ πεπληγνεῦᾳ ἔποις τ’ ἐφατ’ ἐκ τ’ ὁνόμαιζεν. 320
‘Έρχεο νῦν συφεόνδε, μετ’ ἄλλων λέξο ἔταιρων.’

‘Ὡς φατ’, ἐγὼ δ’ ἄορ ὑξ ἐρυσσάμενος παρὰ μηροῦ 
Κυρκή ἐπήξα οὐ τε κτάμεναι μενεάων. 
ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων, 
καὶ μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα; 324

‘Τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἤδε τοκῆς; 
θαῦμα μ’ ἔχει ὡς οὐ τί πιὸν τάδε φάρμακ’ ἐθέλχθης. 
οὐδὲ γὰρ οὐδὲ τις ἄλλος ἄνηρ τάδε φάρμακ’ ἀνέτηθη, 
ὁς κε πὴ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων. 
σοὶ δὲ τὶς ἐν στήθησιν ἀκήλητος νὸς ἐστὶν.

ἡ σὺ γ᾽ Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τέ μοι αἰεὶ 330 
φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργείφόντης, 
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.

ἀλλ’ ἄγε δὴ κολεφὶ μὲν ἄορ θέο, νοὶ δ’ ἐπείτα 
ἐυνής ἤμετέρης ἐπιβεῖομεν, ὃφρα μυγέντε 
ἐυνή καὶ φιλότητι πεποίθομεν ἀλλῆλοισιν.’ 335


‘Ὡς Κυρκή, πῶς γὰρ με κέλεαι σοι ἦπιον εἶναι, 
ἡ μοι σὺς μὲν ἑθηκας εὖν μεγάροισιν ἐταίρους, 
αὐτὸν δ’ ἐνθαδ’ ἐχουσα δολοφρονέουσα κελεύεις 
ἐς θάλαμον τ’ ἱέναι καὶ σῆς ἐπιβῆμενα εὐνής, 340
ὠφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θῆς. 
οὐδ’ ἂν ἐγὼ γ’ ἔθελοιμι τεῆς ἐπιβῆμενα εὐνής, 
εἰ μή μοι τλαῖς γε, θεά, μέγαν ὄρκον ὁμόσαι 
μή τι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἀλλο.’ 368
But when she had given it me, and I had drunk it off, yet was not bewitched, she smote me with her wand, and spoke, and addressed me: 'Begone now to the sty, and lie with the rest of thy comrades.'

'So she spoke, but I, drawing my sharp sword from beside my thigh, rushed upon Circe, as though I would slay her. But she, with a loud cry, ran beneath, and clasped my knees, and with wailing she spoke to me winged words:

"'Who art thou among men, and from whence? Where is thy city, and where thy parents? Amazement holds me that thou hast drunk this charm and wast in no wise bewitched. For no man else soever hath withstood this charm, when once he has drunk it, and it has passed the barrier of his teeth. Nay, but the mind in thy breast is one not to be beguiled. Surely thou art Odysseus, the man of ready device, who Argeiphontes of the golden wand ever said to me would come hither on his way home from Troy with his swift, black ship. Nay, come, put up thy sword in its sheath, and let us two then go up into my bed, that couched together in love we may put trust in each other.'

'So she spoke, but I answered her, and said: 'Circe, how canst thou bid me be gentle to thee, who hast turned my comrades into swine in thy halls, and now keepest me here, and with guileful purpose biddest me go to thy chamber, and go up into thy bed, that when thou hast me stripped thou mayest render me a weakling and unmanned? Nay, verily, it is not I that shall be fain to go up into thy bed, unless thou, goddess, wilt consent to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt.'
“ὢς ἑφάμην, ἣ δ' αὐτίκ' ἀπώμνυεν, ὡς ἐκέλευον. 345
αὐτάρ ἐπεὶ ἰ' ὀμοσεῖν τε τελεύτησέν τε τὸν ὄρκον,
καὶ τὸτ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνής.
‘Ἄμφιπολοι δ' ἀρα τέως μὲν ἐνὶ μεγάροισι πένοντο
tέσσαρες, αἳ οἵ δῶμα κάτα δρῆςτειραι ἔασιν,
γύγνονται δ' ἀρα τόλ' ἐκ τε κρηνέων ἀπὸ τ' ἀλσ' ἐων 350
ἐκ θ' ἰερῶν ποταμῶν, οἳ τ' εἰς ἀλαδε προρέουσι.
tάων ἢ μὲν ἐβαλλε θρόνους ἐνὶ ρήγεα καλὰ
πορφυρὰ καθύπερθ', ὑπένερθε δὲ λιθ' ὑπέβαλλεν.
ἡ δ' ἐτέρθ' προποίουσθ' θρόνον ἐπίταινε τραπέζας
ἀργυρέας, ἐπὶ δὲ σφι τίθει χρύσεα κάνεια.
ἡ δὲ τρίτη κρητὴρι μελίφρονα ὀἰνον ἐκήρνα
ἢδ' ἐν ἀργυρέω, νέμε δὲ χρύσεα κύπελλα.
ἡ δὲ τετάρτη ὑδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
πολλὸν ὑπὸ τρίποδι μεγάλῳ. ἱάνετο δ' ὑδωρ.
ἀὐτάρ ἐπεὶ δὴ ζέσσεν ὑδωρ ἐνὶ ἦποπὶ χαλκῷ,
ἐς δ' ἀσάμινθον ἐσάσα λ' ἐκ τρίποδος μεγάλοιο,
θυμήρας κεράσασα, κατὰ κρατός τε καὶ ὄμων,
ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυών.
ἀὐτάρ ἐπεὶ λούσαν τε καὶ ἐχρισεν λιτ' ἐλαιῷ,
ἀμφὶ δὲ με χλαίναν καλήν βάλεν ἢδε χιτῶνα,
ἐἰσε δὲ μ' εἰσαγαγοῦσα ἐπὶ θρόνον ἀργυροῦλου
καλοῦ δαιδαλέου, ὑπὸ δὲ θρήνῳ ποσίν ἦγεν
χέρνιβα δ' ἀμφίπολος προχόρῳ ἐπέχεινε φέρουσα
καλὴ χρυσεῖν, ὑπὲρ ἀργυροῦλο λέβητος,
νίψασθαι. παρὰ δὲ ἕστην ἐτάνυσσε τράπεζαν.
370
σῖτον δ' αἰδοίη ταμῆ παρέθηκε φέρουσα,
eἰδατα πόλλ' ἐπιθεῦσα, χαριζομένη παρεόντων.1
ἐσθέμεναι δ' ἐκέλευεν. ἐμῷ δ' οὐχ ἦνδανε θυμῷ,
ἀλλ' ἦμην ἀλλοφρονέων, κακὰ δ' ὅσσετο θυμὸς.

1 Lines 368–72 are omitted in most MSS.
"So I spoke, and she straightway swore the oath to do me no harm, as I bade her. But when she had sworn, and made an end of the oath, then I went up to the beautiful bed of Circe.

"But her handmaids meanwhile were busied in the halls, four maidens who are her serving-women in the house. Children are they of the springs and groves, and of the sacred rivers that flow forth to the sea, and of them one threw upon chairs fair rugs of purple above, and spread beneath them a linen cloth; another drew up before the chairs tables of silver, and set upon them golden baskets; and the third mixed sweet, honey-hearted wine in a bowl of silver, and served out golden cups; and the fourth brought water, and kindled a great fire beneath a large cauldron, and the water grew warm. But when the water boiled in the bright bronze, she set me in a bath, and bathed me with water from out the great cauldron, mixing it to my liking, and pouring it over my head and shoulders, till she took from my limbs soul-consuming weariness. But when she had bathed me, and anointed me richly with oil, and had cast about me a fair cloak and a tunic, she brought me into the hall, and made me sit upon a silver-studded chair—a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for me to wash, and beside me drew up a polished table. And the grave housewife brought and set before me bread, and therewith meats in abundance, granting freely of her store. Then she bade me eat, but my heart inclined not thereto. Rather, I sat with other thoughts, and my spirit boded ill.
“Κύρκυ δ’ ὦς ἐνόησεν ἐμ’ ἥμενον οὐδ’ ἐπὶ σίτῳ χεῖρας ἵαλλοντα, κρατερὸν δὲ με πένθος ἱχνοντα, ἀγχὶ παρισταμένη ἐπεα πτερόεντα προσηύδα·

“Τίφθ’ οὐτως, Ὁδυσεῦ, κατ’ ἀρ’ ἔξει ἱσος ἀναύδω, θυμὸν ἑδων, βρῶμις δ’ ὀυχ ἀπτεα οὐδε ποτήτος; ἦ τινα που δόλων ἀλλων ὄλεαι· οὐδε τι σε χρή δειδίμεν ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὅρκον.’

“Ὡς ἐφατ’, αὐτὰρ ἐγὼ μιν ἄμειβόμενος προσείηπον· Ὑδι Κύρκη, τίς γάρ κεν ἀνήρ, ὃς ἐναίσιμος εὖ, πρὶν τλαίῃ πάσσασθαι ἐδητύς ἡδε ποτήτος, πρὶν λύσασθ’ ἔταρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις, λύσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἑταῖρους.’

“Ὡς ἐφάμην, Κύρκη δε διὲκ μεγάρῳ βεβήκει ράβδου ἑξουσία εὖ χειρί, θύρας δ’ ἀνεῴξε συφειοῦ, ἐκ δ’ ἐλασεν σιάλοισιν ἑοικότας ἐννεόροισιν. οἱ μὲν ἐπειτ’ ἐστῆσαν ἐναντίοι, ἦ δὲ δ’ αὐτῶν ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἀλλο, τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἀς πρὶν ἐφυσε φάρμακον οὐλόμενον, τὸ σφὶν πόρε πότυνα Κύρκη’ ἀνδρες δ’ ἄφ’ ἐγένοντο νεώτεροι ἦ πάρος ἅσαν, καὶ πολὺ καλλίωνες καὶ μείζονες εἰσορᾶσθαι. ἐγνωσαν δὲ μ’ ἐκεῖνοι ἐφυν τ’ ἐν χερσίν ἐκαστος. πάσιν δ’ ἱμερόεις ὑπέδυ γόος, ἀμφὶ δὲ δώμα σμερδαλέου κονάβιζε: θεὰ δ’ ἐλέαρε καὶ αὐτη.”

“‘Ἡ δὲ μεν ἄγχι στᾶσα προσηύδα δία θεάων’ Διογενές Λαερτιάδη, πολυμήχαν’ Ὁδυσσεῦ,

1 κρατερὸν: στυγεοῦν.
“Now when Circe noted that I sat thus, and did not put forth my hands to the food, but was burdened with sore grief, she came close to me, and spoke winged words:

‘Why, Odysseus, dost thou sit thus like one that is dumb, eating thy heart, and dost not touch food or drink? Dost thou haply forbode some other guile? Nay, thou needest in no wise fear, for already have I sworn a mighty oath to do thee no harm.’

“So she spoke, but I answered her, and said: ‘Circe, what man that is right-minded could bring himself to taste of food or drink, ere yet he had won freedom for his comrades, and beheld them before his face? But if thou of a ready heart dost bid me eat and drink, set them free, that mine eyes may behold my trusty comrades.’

“So I spoke, and Circe went forth through the hall holding her wand in her hand, and opened the doors of the sty, and drove them out in the form of swine of nine years old. So they stood there before her, and she went through the midst of them, and anointed each man with another charm. Then from their limbs the bristles fell away which the baneful drug that Queenly Circe gave them had before made to grow, and they became men again, younger than they were before, and far comelier and taller to look upon. They knew me, and clung to my hands, each man of them, and upon them all came a passionate sobbing, and the house about them rang wondrously, and the goddess herself was moved to pity.

“Then the beautiful goddess drew near me, and said: ‘Son of Laertes, sprung from Zeus, Odysseus
HOMER

ἐρχεο νῦν ἐπὶ νῆα θοήν καὶ θίνα θαλάσσης.
νῆα μὲν ἂρ πάμπρωτον ἐρύσσατε ἤπειρονδε, 405
κτήματα δὲ ἐν σπήσσι πελάσσατε ὀπλα τε πάντα:
ἀυτὸς δ᾽ ἂψ ἵναι καὶ ἄγειν ἐρίηρας ἑταῖρος.

"Ὡς ἔφατ', αὐτὰρ ἐμοὶ γ' ἑπετείθητε θυμὸς ἁγίνωρ,
βὴν δ' ἵναι ἐπὶ νῆα θοήν καὶ θίνα θαλάσσης.
ἐφὺν ἐπειτ' ἐπὶ νῆα θοὴ ἐρίηρας ἑταῖρος
οἴκτρα ὀλοφυρομένους, θάλερον κατὰ δάκρυν χέουντας.
ὡς δ' ὅτ' ἄν ἀγραυλοὶ πόριες περὶ βοῦς ἀγελαίας,
ἐλθούσας ἐς κόπρον, ἐπὶν βοτάνης κορέσωνται,
πάσας ἄμα σκαίρουσιν ἐναντία: οὔδ' ἐτὶ σηκοὶ
'νχους', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι
μητέρας: ὃς ἐμ' ἐκείνοι ἐπεὶ ἵδὸν ὀφθαλμοῦσι,
δακρύονες ἐχύντο: δόκησε δ' ἀρα σφίσι θυμὸς
ὡς ἐμεν, ὡς εἰ πατρίδ' ἱκοῖατο καὶ πόλιν αὐτὴν
τρηχείας 'Ἰθάκης, ἵνα τ' ἑτραφεὶν ἥδη ἐγένοντο,
καὶ μ' ὀλοφυρόμενοι ἐπεα πτερόεντα προσηύδον.

"'Σοὶ μὲν νοστήσατί, διοτρεφές, ἡς ἐχάρημεν,
ὡς εἰ τ' εἰς 'Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν·
ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ἀλεθρον.'

"Ὡς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν.
'Νῆα μὲν ἂρ πάμπρωτον ἐρύσσομεν ἤπειρονδὲ,
κτήματα δ' ἐν σπήσσι πελάσσομεν ὀπλα τε πάντα:
αὐτοὶ δ' ὀτρύνον θεὶ ἐμοὶ ἄμα πάντες ἐπέσθαι,
ὁφρα ἰδηθ' ἑτάρους ἱεροὺς ἐν δόμασι Κήρησ
πίνοντας καὶ ἔδοντας: ἐπηστανθόν γὰρ ἐχουνίν.

"Ὡς ἐφαμην, οἱ δ' ὅκα ἐμοὶς ἐπέεσσι πίθοντο.
Εὐρύλοχος δὲ μοι οἶος ἐρύκανε πάντας ἑταῖρους·
καὶ σφεας φωνῆσας ἐπεα πτερόεντα προσηύδα.

1 Line 430 is omitted in many MSS.

374
of many devices, go now to thy swift ship and to the shore of the sea. First of all do ye draw the ship up on the land, and store your goods and all the tackle in caves. Then come back thyself, and bring thy trusty comrades.'

"So she spoke, and my proud heart consented. I went my way to the swift ship and the shore of the sea, and there I found my trusty comrades by the swift ship, wailing piteously, shedding big tears. And as when calves in a farmstead sport about the droves of cows returning to the yard, when they have had their fill of grazing—all together they frisk before them, and the pens no longer hold them, but with constant lowing they run about their mothers—so those men, when their eyes beheld me, thronged about me weeping, and it seemed to their hearts as though they had got to their native land, and the very city of rugged Ithaca, where they were bred and born. And with wailing they spoke to me winged words:

'At thy return, O thou fostered of Zeus, we are as glad as though we had returned to Ithaca, our native land. But come, tell the fate of the others, our comrades.'

"So they spoke, and I answered them with gentle words: 'First of all let us draw the ship up on the land, and store our goods and all the tackle in caves. Then haste you, one and all, to go with me that you may see your comrades in the sacred halls of Circe, drinking and eating, for they have unfailing store.'

"So I spoke, and they quickly hearkened to my words. Eurylochus alone sought to hold back all my comrades, and he spoke, and addressed them with winged words:
HOMER

""'A ὀειλοὶ, πόσ' ἀμεν; τι κακῶν ἵμερετε τούτων; Κίρκης ἐς μέγαρον καταβῆμεναι, ἢ κεν ἀπαντας ἢ σὺς ἢ ἱκύκους ποιήσται ἢ ἑν λέοντας,
οῖ κέν ὁ μέγα δῶμα φυλάσσομεν καὶ ἀνάγκη, ὁς περ Κύκλωψ ἐρέξ, ὅτε οἱ μέσαυλον ἵκοντο ἡμέτεροι ἑταροί, σὺν δ' ὁ θρασύς εἶπετ'. 'Οδυσσεύς τοῦτο γὰρ καὶ κεῖνοι ἀτασθαλίσασιν ὀλοτοῦ.'

""Ως ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα, σπασόμενοι ταύνηκες ἀορ παχεός παρὰ μηροῦ, τῷ οἱ ἀποπλήξας κεφαλὴν οὐδᾶσε πελάσσαι, καὶ πηφὸ περ ἑστὶ μάλα σχεδὸν ἀλλὰ μ' ἑταίροι μειλιχίως ἐπέεσσιν ἑρήτουν ἄλλοθεν ἄλλος:

""Διογενές, τοῦτον μὲν εάςσμεν, εἰ σὺ κελεύεις, αὐτοῦ πάρ νη τε μένει καὶ νη ἐρυσθαίν

""'Ος φάμενοι παρὰ νηὸς ἀνήιον ἂδὲ θαλάσσης.

""Τόφρα δὲ τοὺς ἄλλους ἑτάρους ἐν δῶμαςι Κίρκη ἐνυκέως λοῦσεν τε καὶ εἴχρισεν λίπ' εἶλαι,

ἄμφι δ' ἀρα χαλαίνας οὐλας βάλεν ἂδὲ χιτώνας.

δαυνυμένους δ' εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.

οἴ δ' ἐπεὶ ἄλληλος εἴδων φράσσαντο τ' ἑσάντα,

κλαῖον οὐδομένου, περὶ δὲ στεναχίζετο δῶμα.

ἡ δ' μεν ἄγχι στάσα προσηῦδα δία θεάων. 2

""Μηκέτι νῦν θαλερον γονὸν ὀρνυτε' οίδα καὶ αὐτὴ ἢμεν ὁς' εὐ πόντῳ πάθετ' ἄλγεα ἰχθυόεντι,

ἡδ' ὅσ' ἀνάρσιοι ἀνδρεὶς ἐδηλήσαντ' ἐπὶ χέρσου.

1 ἀποπλήξας Aristarchus (?); ἀποτμήξας.

2 After 455 the line Διογενὲς Δαιρτιάδη, πολυμήχαν Οὐδυσσεῦ, occurs in some MSS.

376
"Ah, wretched men, whither are we going? Why are you so enamoured of these woes, as to go down to the house of Circe, who will change us all to swine, or wolves, or lions, that so we may guard her great house perforce? Even so did the Cyclops, when our comrades went to his fold, and with them went this reckless Odysseus. For it was through this man's folly that they too perished.'

"So he spoke, and I pondered in heart, whether to draw my long sword from beside my stout thigh, and therewith strike off his head, and bring it to the ground, near kinsman of mine by marriage though he was; but my comrades one after another sought to check me with gentle words:

"'O thou sprung from Zeus, as for this man, we will leave him, if thou so biddest, to abide here by the ship, and to guard the ship, but as for us, do thou lead us to the sacred house of Circe.'

"So saying, they went up from the ship and the sea. Nor was Eurylochus left beside the hollow ship, but he went with us, for he feared my dread reproof.

"Meanwhile in her halls Circe bathed the rest of my comrades with kindly care, and anointed them richly with oil, and cast about them fleecy cloaks and tunics; and we found them all feasting bountifully in the halls. But when they saw and recognized one another, face to face, they wept and wailed, and the house rang around. Then the beautiful goddess drew near me, and said:

"'No longer now do ye rouse this plenteous lamenting. Of myself I know both all the woes you have suffered on the teeming deep, and all the wrong that cruel men have done you on the
HOMER

ἀλλ' ἀγετ' ἐσθετε βρώμην καὶ πίνετε οἶνον, εἰς ὁ κεν αὐτὸς θυμὸν ἐνὶ στήθεσι λάβητε, οἶνον ὁτε πρώτιστον ἐλείπετε πατρίδα γαῖαν τρηχεῖν Ἰθάκησ. νῦν δ' ἀσκελέες καὶ ἄθυμοι, αἰὲν ἄλης χαλεπῆς μεμνημένοι, οὐδὲ ποθ' ὃμιν θυμὸς ἐν εὐφροσύνη, ἔπει ἡ μάλα πολλὰ πέτοσθε.' 465 "Ὡς ἔφαθ', ἡμίν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ. ἐνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαντὸν ἡμεθα δαινύμενοι κρέα τ' ἁστετα καὶ μέθυ ἦδυ: ἀλλ' ὁτε δὴ ὃ ἐνιαντός ἔην, περὶ δ' ἐτραπών δραί μην θεοῖνων, περὶ δ' ἡματα μακρά τελέσθη, 1 καὶ τότε μ' ἐκκαλέσαντες ἐφαν ἐρήμης ἑταῖροι: "'Δαιμόνι, ἦδη νῦν μμινήσκεο πατρίδος αὐτῆς, εἰ τοι θέσφατον ἐστι σαωθήναι καὶ ἱκέσθαι οἶκον ἐς υψόροφον 2 καὶ σῆν ἐς πατρίδα γαῖαν.' "Ὡς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ. ὃς τότε μὲν πρόπαν ἡμαρ ἐς ἡλιον καταδύντα 476 ἡμεθα, δαινύμενοι κρέα τ' ἁστετα καὶ μέθυ ἦδυ: ἡμος δ' ἡλιον κατέδυ καὶ ἐπὶ κνέφας ἥλθεν, οἴ μὲν κοιμήσαντο κατὰ μέγαρα σκιώντα. αὐτάρ ἐγὼ Κίρκης ἐπιβάς περικαλλέος εὐνής γούνων ἐλλιτάνευσα, θέα δ' μεν ἐκλευν αὐήθις καὶ μιν φωνήσας ἔπεα πτερόεντα προσήνων: ""Ὡς Κίρκη, τελεσόν μοι υπόσχεσιν ἦν περ ὑπέστης, οἴκαδε πεμψέμεναι θυμὸς δέ μοι ἔσονται ἦδη, ἦδ' ἀλλον ἑτάρων, οἵ μεν φθίνοθουσι φίλου κύρ ἀμφ' ἐμ' ὃδυρόμενοι, ὅτε που σύ γε νόσφι γένηι: ""Ὡς ἐφάμην, ἡ δ' αὐτικ' ἀμείβετο δία θεάων: 'Διογενεὶς Δαερτιάδη, πολυμήχαν ὄνυσσε, μηκέτι νῦν ἀέκοντες ἐμοὶ ἐνὶ μίμετε οἴκῳ.

1 Line 470 is omitted in many MSS.
2 ἐς υψόροφον: ἐνικτίμενον.
land. Nay, come, eat food and drink wine, until you once more get spirit in your breasts such as when at the first you left your native land of rugged Ithaca; but now ye are withered and spiritless, ever thinking of your weary wanderings, nor are your hearts ever joyful, for verily ye have suffered much.'

"So she spoke, and our proud hearts consented. So there day after day for a full year we abode, feasting on abundant flesh and sweet wine. But when a year was gone and the seasons turned, as the months waned and the long days were brought in their course, then my trusty comrades called me forth, and said:

"'Strange man, bethink thee now at last of thy native land, if it is fated for thee to be saved, and to reach thy high-roofed house and thy native land.'

"So they spoke, and my proud heart consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to sleep throughout the shadowy halls, but I went up to the beautiful bed of Circe, and besought her by her knees; and the goddess heard my voice, and I spoke, and addressed her with winged words:

"'Circe, fulfil for me the promise which thou gavest to send me home; for my spirit is now eager to be gone, and the spirit of my comrades, who make my heart to pine, as they sit about me mourning, whernsoever thou haply art not at hand.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, abide ye now no longer
HOMER

αλλ’ ἄλλην χρή πρώτον ὁδὸν τελέσαι καὶ ἱκέσθαι 490 εἰς ’Αἴδαο δόμους καὶ ἑπαύνης Περσεφονεῖς,
ψυχὴ χρησμένους Ὁηβαιοῦ Τειρεσίαο,
μάντησι ἀλαοῦ, τοὺς τε φρένες ἐμπεδοί εἰς
τῷ καὶ τεθυνότι νῦν πόρε Περσεφόνεια,
οἴῳ πεπνύσθαι, τοῖ δὲ σκιαὶ αἳσσουσιν.’

“Ὡς ἔφατ’, αὐτάρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ
κλαῖον δ’ ἐν λεχέσσι καθήμενος, οὔτε νῦ μοι κήρ
Ἦθελ’ ἔτι ζώειν καὶ ὅραν φάος ἡμέλιοι.
αὐτὰρ ἐπεὶ κλαῖον τε κυλινδόμενός τ’ ἐκορέσθην,
καὶ τότε δὴ μνῆ ἐπεσσύν ἀμείβόμενος προσέειπον’

“Ὡς ἔφαμην, ἢ δ’ αὐτίκ’ ἀμείβετο δία θεάων.
’Διογενῆς Δαερτιάδη, πολυμῆχαν Ὀδυσσεῦ,
μή τί τοι ἡγεμόνος γε ποθῇ παρὰ νηὶ μελέσθω,
ἰστὸν δὲ στῆσας ἀνά θ’ ἱστία λευκὰ πετάσσας
ἥσθαι τὴν δὲ κέ τοι πυνοὶ Βορέαο φέρῃσιν.
’ἄλλ’ ὅποτ’ ἀν δὴ νηὶ δι’ Ὅκεανοοι περίςθησ,
ἐνθ’ ἀκτὴν τε λάχεια καὶ ἀλσεα Περσεφονεῖς,
μακραί τ’ αὐγείροι καὶ ἱέαι ὀλεσίκαρποι,
νῆα μὲν αὐτοῦ κέλσαι ἐπ’ Ὅκεανὸ βαθυδίνη,
αὐτὸς δ’ εἰς Ἀἴδεω ἠναὶ δόμον εὑρέωντα.
ἐνθὰ μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ἰέουσιν
Κώκυτος θ’, ὃς δὴ Στυγὸς ύδατός ἐστὶν ἀπορρόξ,
πέτρη τε ἔνυσις τε δῶ δω ποταμῶν ἔριδούπων’
ἐνθὰ δ’ ἐπειθ’, ἡρως, χρυμφθεῖς πέλας, ὡς σε κελεύω,
βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἐνθὰ καὶ ἐνθὰ,

1 οὔτε νῦ μοι κῆρ: οὔτε τι θυμὸς.
2 τε λάχεια: τ’ ἑλάχεια: τ’ ἑλαχεία; cf. ix. 116.
in my house against your will; but you must first complete another journey, and come to the house of Hades and dread Persephone, to seek soothsaying of the spirit of Theban Teiresias, the blind seer, whose mind abides steadfast. To him even in death Persephone has granted reason, that he alone should have understanding; but the others flit about as shadows.'

"So she spoke, and my spirit was broken within me, and I wept as I sat on the bed, nor had my heart any longer desire to live and behold the light of the sun. But when I had had my fill of weeping and writhing, then I made answer, and addressed her, saying:

"‘O Circe, who will guide us on this journey? To Hades no man ever yet went in a black ship.’

"So I spoke, and the beautiful goddess straightway made answer: ‘Son of Laertes, sprung from Zeus, Odysseus of many devices, let there be in thy mind no concern for a pilot to guide thy ship, but set up thy mast, and spread the white sail, and sit thee down; and the breath of the North Wind will bear her onward. But when in thy ship thou hast now crossed the stream of Oceanus, where is a level shore and the groves of Persephone—tall poplars, and willows that shed their fruit—there do thou beach thy ship by the deep eddying Oceanus, but go thyself to the dank house of Hades. There into Acheron flow Periphlegethon and Cocytus, which is a branch of the water of the Styx; and there is a rock, and the meeting place of the two roaring rivers. Thither, prince, do thou draw nigh, as I bid thee, and dig a pit of a cubit’s length this way and that, and around

1 Or, “as thou tarriest by thy ship.”
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άμφ' αυτῷ δὲ χοίν χείσθαι πάσιν νεκώσσιν,
pρώτα μελικρήτῳ, μετέπειτα δὲ ἥδεὶ οὖν,
tὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν. 520
πολλὰ δὲ γουνούσθαι νεκών ἀμενηνά κάρηνα,
ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἡ τις ἀρίστη,
ρέξειν ἐν μεγάροις πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίη δ' ἀπάνευθεν οἷν ἱερευσέμεν οἴῳ
παμμέλαιν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν. 525
αὐτὰρ ἐπὴν εὐχῆσε λίση κλυτὰ ἐθνεα νεκρῶν,
ἐνθ' οἶν ἀρνείδων ρέξειν θῆλυν τε μέλαιναν
eἰς Ἐρεβὸς στρέψας, αὐτὸς δ' ἀπονόσφι τράπεσθαι
ἰέμενος ποταμοῖο ῥοάων' ἐνθ' δὲ πολλάλι
ψυχαλ ἐλεύσονται νεκών κατατεθηνητῶν. 530
δὴ τὸτ' ἐπειδ' ἐτάροισιν ἐποτρύναι καὶ ἀνώξαι
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,
ἀείραντας κατακῆι, ἐπεύξασθαι δὲ θεοίσιν,
ἰφθίμῳ τ' Ἀἴδη καὶ ἔπαινη Περσεφονείῃ
αὐτὸς δὲ ξίφος ὅξυ ἐρυςάμενος παρὰ μηροῦ
ἡσθαι, μηδὲ ἕαυ νεκών ἀμενηνὰ κάρηνα
ἀἱματος ἀσσον ὰμεν, πρὶν Τειρεσίαο πυθεθδαί,
ἐνθα τοι αὐτίκα μάντις ἐλεύσεται, ὅρχαμε λαῶν,
ὅς κὲν τοι ἐἵπησιν ὀδὸν καὶ μέτρα κελεύθου
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἵχθυόεντα.' 540

"'Ὡς ἐφατ', αὐτίκα δὲ χρυσόθρονος ἠλυθεν Ὅδως.
ἀμφὶ δὲ με χλαίναν τε χιτῶνα τε ἐἵματα ἐσσεν·
αὐτὴ δ' ἄργυφεον φάρος μέγα ἐνυντο νύμφῃ,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνῃ βάλετ' ἵξυ
καλὴν χρυσείην, κεφαλῇ δ' ἐπέθηκε καλύπτην. 545

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it pour a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and sprinkle thereon white barley meal. And do thou earnestly entreat the powerless heads of the dead, vowing that when thou comest to Ithaca thou wilt sacrifice in thy halls a barren heifer, the best thou hast, and wilt fill the altar with rich gifts; and that to Teiresias alone thou wilt sacrifice separately a ram, wholly black, the goodliest of thy flock. But when with prayers thou hast made supplication to the glorious tribes of the dead, then sacrifice a ram and a black ewe, turning their heads toward Erebus but thyself turning backward, and setting thy face towards the streams of the river. Then many ghosts of men that are dead will come forth. But do thou thereafter call to thy comrades, and bid them flay and burn the sheep that lie there, slain by the pitiless bronze, and make prayer to the gods, to mighty Hades and to dread Persephone. And do thou thyself draw thy sharp sword from beside thy thigh, and sit there, not suffering the powerless heads of the dead to draw near to the blood, till thou hast enquired of Teiresias. Then the seer will presently come to thee, leader of men, and he will tell thee thy way and the measures of thy path, and of thy return, how thou mayest go over the teeming deep.'

"So she spoke, and straightway came golden-throned Dawn. Round about me then she cast a cloak and tunic as raiment, and the nymph clothed herself in a long white robe, finely-woven and beautiful, and about her waist she cast a fair girdle of gold, and upon her head she put a veil.
αὐτὰρ ἐγὼ διὰ δῶματ' ἵων ὄρυγεν ἑταῖρους μειλιχίοις ἐπέεσσι παρασταδόν ἀνδρὰ ἔκαστον

‘Μηκέτι νῦν εὐδοντες ἀστεῖες γλυκὰν ὑπνον, ἀλλ᾽ ἴσομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.

‘Ὡς ἑφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. 550 οὐδὲ μὲν οὐδ᾽ ἐνθεν περ ἀπήμονας ἦγον ἑταῖρους.

‘Ελπὴνωρ δὲ τὶς ἔσκε νεωτατος, οὕτε τι λίγη ἀλκίμος ἐν πολέμῳ οὐτε φρεσὶν ἦσιν ἀρηρῶς· ὅς μοι ἀνευθ᾽ ἑτάρων ἱεροῖς ἐν δώμασι Κίρκης, ψύχεος ἵμαρων, κατελέξατο οἰνοβαρείων. 555

κινυμένων δ' ἑτάρων ὀμαδὸν καὶ δοῦπον ἄκούσας ἐξαπινης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἦσιν ἀψορρον καταβήναι ἴων ἐς κλίμακα μακρὴν, ἀλλὰ καταντικρυ τέγεος πέσευν· ἐκ δέ οἱ αὐχῆν ἀστραγάλων ἐάγη, ψυχή δ᾽ Αιδόσει καθῆλθεν. 560

‘Ἐρχομένουι σε ὑπὸ τοῖσιν ἐγὼ μετὰ μῦθον ἐειπον·

‘Φάσθη νῦ πον οἰκόνδε φίλην ἐς πατρίδα γαῖαν ἐρχεςθ᾽ ἀλλην δ᾽ ἡμιν ὀδὸν τεκμηριατο Κίρκη,

εἰς Ὀιδαο δόμους καὶ ἐπαίνης Περσεφονείς ψυχης χρησομένους Ὡθβαίον Τειρεσίαο.’ 565

‘Ὡς ἑφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ὦτορ,

ἐξομενοι δὲ κατ᾽ αὐθι γόων τίλλοντο τε χαίτας· ἀλλ᾽ οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

‘Ἀλλ᾽ ὅτε δὴ ἐπὶ νῆα θοὴν καὶ θήνα θαλάσσης ἔμοιν ἀχυρμενοι βαλερῶν κατὰ δάκρυν χέουντες, 570

τόφρα δ' ἄρτ οἰχομένη Κίρκη παρὰ νη μελαίνη ἀρνειών κατέδησεν ὦν θῆλυν τε μέλαιναν,

ῥεία παρέξελθούσα· τὸς ἄν θεον οὐκ ἑθέλοντα ὀφθαλμοίων ὑδοιτ' ἡ ὑνθ' ἡ ὑνθα κιόντα; 384
But I went through the halls, and roused my men with gentle words, coming up to each man in turn:

"'No longer now sleep ye, and drowse in sweet slumber, but let us go; lo! queenly Circe has told me all.'

"So I spoke, and their proud hearts consented. But not even from thence could I lead my men unscathed. There was one, Elpenor, the youngest of all, not over valiant in war nor sound of understanding, who had laid him down apart from his comrades in the sacred house of Circe, seeking the cool air, for he was heavy with wine. He heard the noise and the bustle of his comrades as they moved about, and suddenly sprang up, and forgot to go to the long ladder that he might come down again, but fell headlong from the roof, and his neck was broken away from the spine, and his spirit went down to the house of Hades.

"But as my men were going on their way I spoke among them, saying: 'Ye think, forsooth, that ye are going to your dear native land; but Circe has pointed out for us another journey, even to the house of Hades and dread Persephone, to consult the spirit of Theban Teiresias.'

"So I spoke, and their spirit was broken within them, and sitting down right where they were, they wept and tore their hair. But no good came of their lamenting.

"But when we were on our way to the swift ship and the shore of the sea, sorrowing and shedding big tears, meanwhile Circe had gone forth and made fast beside the black ship a ram and a black ewe, for easily had she passed us by. Who with his eyes could behold a god against his will, whether going to or fro?
Α

"Αυτάρ ἐπεὶ ἅ' ἐπὶ νῆα κατηλθόμεν ἐδὲ θάλασσαν, νῆα μὲν ἂρ πάμπρωτον ἐρύσσαμεν εἰς ἄλα δὶαν, ἐν δ' ἰστὸν τιθεμεσθα καὶ ἰστία νηὶ μελαινῇ, ἐν δὲ τὰ μῆλα λαβόντες ἐβῆσαμεν, ἀν δὲ καὶ αὐτοὶ βαίνομεν ἀχυνύμενοι θαλερὸν κατὰ δάκρυ χέντες. ἡμῶν δ' αὖ κατόπισθε νεὸς κυανοπρόφορο ἱκμενον οὐρον ἵπτι πλησίστιον, ἐσθὸν ἐταίρον

Κήρη ἐνπλόκαμος, δεινὴ θεὸς αὐδὴςσα. ἡμεῖς δ' ὅπλα ἐκαστα ποιησάμενοι κατὰ νῆα ἤμεθα· τὴν δ' ἀνεμός τε κυβερνήτης τ' ἱδυνή
tῆς δὲ πανημερίς τέταθ' ἱστία ποιτοπορούσης·

δύσετο τ' ἥλιος σκιώνυτο τε πᾶσαι ἀγνιαί.

"Ἡ δ' εἰς πειραθ' ἰκανε βαθυρρόου Ὀκεανοῖο. ἐνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε, ἧμερι καὶ νεφέλη κεκαλυμμένοι· οὔδε ποτ' αὐτοὺς ἥλιος χαέθων καταδέρκηται ἀκτίνεσσαν, οὐθ' ὅπτο' ἀν στείχησι πρὸς οὐρανὸν ἀστερόεντα, οὐθ' ὅτ' ἀν ἄψ ἐπὶ γαίαν ἀτ' οὐρανὸθεν προτράπηται, ἀλλ' ἐπὶ νυξ ὄλοι τέταται δειλοὶς ὑποτοίσι.

νῆα μὲν ἔνθ' ἐλθόντεσ ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα ἐλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ρόου Ὀκεανοῖο ἄρμεν, ὅφρ' ἐς χῶρον ἀφικόμεθ', ὅν φράσει Κήρη.

"Ενθ' ἱερήμα μὲν Περιμήδης Εὐρύλοχός τε ἐσκούε' ἐγὼ δ' ἄορ οὔ μεροῦς ρίζεσάμενος παρὰ μηροῦ
BOOK XI

“But when we had come down to the ship and to the sea, first of all we drew the ship down to the bright sea, and set the mast and sail in the black ship, and took the sheep and put them aboard, and ourselves embarked, sorrowing, and shedding big tears. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had made fast all the tackling throughout the ship, we sat down, and the wind and the helmsman made straight her course. All the day long her sail was stretched as she sped over the sea; and the sun set and all the ways grew dark.

“She came to deep-flowing Oceanus, that bounds the Earth,¹ where is the land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down on them with his rays either when he mounts the starry heaven or when he turns again to earth from heaven, but baneful night is spread over wretched mortals. Thither we came and beached our ship, and took out the sheep, and ourselves went beside the stream of Oceanus until we came to the place of which Circe had told us.

“Here Perimedes and Eurylochus held the victims, while I drew my sharp sword from beside my thigh,

¹ Or, possibly, “to Ocean’s further marge.”
βόθρον ὡρύξ' ὡςον τε πυγούσιον ἐνθα καὶ ἐνθα, ἀμφ' αὐτῷ δὲ χοῦν χεόμην πᾶσιν νεκύεσσι, πρώτα μελικρήτορ, μετέπειτα δὲ ἢδεὶ οἶνῳ, τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἀλφίτα λευκὰ πάλυνον. πολλὰ δὲ γονούμην νεκύων ἀμεννὰ κάρην, ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἦ τις ἄριστῃ, ῥέξειν ἐν μεγάροις πυρῆν τ' ἐμπλησέμεν ἐσθλῶν, Τειρεσίη δ' ἀπάνευθεν ὄϊν ιερευσέμεν οὐρ' παμμέλαιν', δις μήλοις μεταπρέπει ἤμετέροις. τοὺς δ' ἐπεὶ εὔχωλῃ λιτήσα τε, ἐθνεα νεκρῶν, ἐλλισάμην, τὰ δὲ μῆλα λαβῶν ἀπεδειροτόμησα ἐς βόθρον, ῥεῖ δ' αἴμα κελαινεφές· αἰ δ' ἀγέροντο ψυχαὶ ὑπὲξ Ἐρέβευς νεκύων κατατεθηνώτων. νῦμφας τ' ἥθεοι τε πολύτλητοι τε γέροντες παρθενικαὶ τ' ἀταλαί νεοπευθέα θυμὸν ἔχουσαι, πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχεῖσιν, ἄνδρες ἀρηίφατοι βεβροτωμένα τευχεῖ' ἔχοντες· οὐ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος θεσπεσίῃ ιαχη· ἔμε δὲ χλωρὸν δέος ἤρει. ¹ δὴ τότ' ἐπειθ' ἐτάροις ἐποτρύνας ἐκέλευσα μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεῖ χαλκῷ, δείραντας κατεκῆαι, ἐπεύξασθαι δὲ θεοῖς, ἱφθίμον τ' Ἀιδή καὶ ἐπαινῇ Περσεφωνει.pp αὐτὸς δὲ ξίφος ὅξιν ἐρυσσάμενος παρὰ μηροῦ ἡμην, οὐδ' εἰὼν νεκύων ἀμεννὰ κάρηνα αἵματος ἁσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

"Πρώτη δὲ ψυχή Ἐλπινόρος ἤλθεν ἑταύρων· οὐ γὰρ πὼ ἐτέθαπτο ὑπὸ χθονὸς εὐρυνοδεῖς· σῶμα γὰρ ἐν Κήρκης μεγάρῳ κατελείπομεν ἥμεις ἀκλαυτοῦ καὶ ἀθαπτοῦν, ἐπεὶ πόνος ἄλλος ἐπεινεγ. ²

¹ Lines 38–43 were rejected by Zenodotus, Aristophanes, Aristarchus.

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and dug a pit of a cubit’s length this way and that, and around it poured a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and I sprinkled thereon white barley meal. And I earnestly entreated the powerless heads of the dead, vowing that when I came to Ithaca I would sacrifice in my halls a barren heifer, the best I had, and pile the altar with goodly gifts, and to Teiresias alone would sacrifice separately a ram, wholly black, the goodliest of my flocks. But when with vows and prayers I had made supplication to the tribes of the dead, I took the sheep and cut their throats over the pit, and the dark blood ran forth. Then there gathered from out of Erebus the spirits of those that are dead, brides, and unwedded youths, and toil-worn old men, and tender maidens with hearts yet new to sorrow, and many, too, that had been wounded with bronze-tipped spears, men slain in fight, wearing their blood-stained armour. These came thronging in crowds about the pit from every side, with a wondrous cry; and pale fear seized me. Then I called to my comrades and bade them flay and burn the sheep that lay there slain with the pitiless bronze, and to make prayer to the gods, to mighty Hades and dread Persephone. And I myself drew my sharp sword from beside my thigh and sat there, and would not suffer the powerless heads of the dead to draw near to the blood until I had enquired of Teiresias.

"The first to come was the spirit of my comrade Elpenor. Not yet had he been buried beneath the broad-wayed earth, for we had left his corpse behind us in the hall of Circe, unwept and unburied, since another task was then urging us on. When I saw him
τὸν μὲν ἐγὼ δάκρυσα ἵδὼν ἐλέησά τε θυμῷ,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων:

"Ελπίηνορ, πῶς ἴθλες ὑπὸ ζόφον ἥροεντα;
ἔφθης πεξός ἵδών ἣ ἐγὼ σὺν νηλι μελαίνην.'

"Ως ἐφάμην, ὦ δέ μ’ οἰμώξας ἦμείβετο μῦθῳ:
‘Διογενῆς Δαερτιάδη, πολυμήχαν’ Ὀδυσσεύ,  
ἀσε με δαίμονοι αἶσα κακὴ καὶ ἄδεσφατος οἶνος.
Κύρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἀφορριών καταβήναι ἵδων ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρύ τέγεος πέσον ἐκ δὲ μοι αὐχὴν
ἀστραγάλων ἑάγη, ψυχῇ δ’ Ἕλιος ἄθηλθε.  

νῦν δὲ σε τῶν ὁπίθεν γοναξομαί, οὐ παρεόντων,
πρὸς τ’ ἀλόχου καὶ πατρός, ὦ σ’ ἐτρεφε τυτθὸν ἐόντα,
Τηλεμάχου θ’, ὅν μοῦνον ἐνὶ μεγάροις ἐλειπες’
οίδα γὰρ ὡς ἐνθένδε κιὼν δόμου ἐξ Ἀλεα
νῆσου ἐς Ἀλαίην σχήσεις ἐνεργεία νήα:

ἐνθα σ’ ἐπείτα, ἀναξ, κέλομαι μνήσασθαι ἐμείο.
μὴ μ’ ἄκλαυτον ἄθαπτον ἵδων ὁπίθεν καταλείπειν
νοσφισθεῖς, μή τοι τι θεῶν μῆνιμα γένωμαι,
ἀλλὰ με κακκῆι σὺν τεῦχεσιν, ἀσσα μοι ἐστίν,
σῆμα τέ μοι χεῦαι πολιῆς ἐπὶ θυιν θαλάσσης,
ἀνδρὸς δυστῆνοι καὶ ἔσομένουι σπυρέσθαι.

ταυτά τέ μοι τελέσαι πῆξαι τ’ ἐπὶ τύμβῳ ἐρετμῶν,
τῷ καὶ ξῶδος ἐρέσουν ἐδὼ μετ’ ἔμοις ἐτάροισιν.

"Ως ἐφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον:
‘Ταυτά τοι, ὥ δύστηνε, τελευτήσω τε καὶ ἠρξώ.’

"Νωὶ μὲν ὃς ἐπέεσσιν ἀμειβομένω στυγεροίσιν

1 ἵδων Aristarchus: ἵδων.
2 Line 60 is omitted in most MSS.
I wept, and my heart had compassion on him; and I spoke and addressed him with winged words:

"'Elpenor, how didst thou come beneath the murky darkness? Thou coming on foot hast outstripped me in my black ship.'

"So I spoke, and with a groan he answered me and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, an evil doom of some god was my undoing, and measureless wine. When I had lain down to sleep in the house of Circe I did not think to go to the long ladder that I might come down again, but fell headlong from the roof, and my neck was broken away from the spine and my spirit went down to the house of Hades. Now I beseech thee by those whom we left behind, who are not present with us, by thy wife and thy father who reared thee when a babe, and by Telemachus whom thou didst leave an only son in thy halls; for I know that as thou goest hence from the house of Hades thou wilt touch at the Aeaean isle with thy well-built ship. There, then, O prince, I bid thee remember me. Leave me not behind thee unweped and unburied as thou goest thence, and turn not away from me, lest haply I bring the wrath of the gods upon thee. Nay, burn me with my armour, all that is mine, and heap up a mound for me on the shore of the grey sea, in memory of an unhappy man, that men yet to be may learn of me. Fulfil this my prayer, and fix upon the mound my oar wherewith I rowed in life when I was among my comrades.'

"So he spoke, and I made answer and said: 'All this, unhappy man, will I perform and do.'

"Thus we two sat and held sad converse one with
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ήμεθ’, ἕγω μὲν ἀνευθεν ἐφ’ αἶματι φάσγανον ἵσχων, εἴδωλον δὲ ἐτέρωθεν ἑταίρου πόλλ’ ἀγόρευεν.

"Ἡλθε δ’ ἐπὶ ψυχή μητρὸς κατατεθυνῆσις, Ἀὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, τὴν ξωὴν κατέλειπον ἵδιν εἰς Ἰλιον ἱρήν.

τὴν μὲν ἐγὼ δάκρυσα ἱδών ἐλέησά τε θυμῷ ἀλλ’ οὐδ’ ὃς εἰών προτέρην, πυκνὼν περ ἀχεύων, αἵματος ἀσσον ἔμεν, πρὶν Τειρεσίαο πυθέσθαι.

"Ἡλθε δ’ ἐπὶ ψυχή Θηβαίου Τειρεσίαο χρύσεν σκήτπτρον ἑχων, ἐμὲ δ’ ἐγὼ καὶ προσέειτεν:

‘Διογενῆς Δαερτιάδη, πολυμήχαν’ Ὄδυσσεύ, τίπτ’ αὐτ’, ὥ δύστηνε, λιπὼν φάος ἡλίου ἠλυθες, ὦφρα ἵδη νέκνας καὶ ἀτερπέα χῶρον; ἀλλ’ ἀποχάζεο βόθρον, ἀπισχε δὲ φάσγανον ὄξυ, αἵματος ὦφρα πίω καὶ τοι νημερτέα εὔπω.’

"Ὡς φάτ’, ἐγὼ δ’ ἀναχασσάμενος ξίφος ἀργυρόηλον κουλεῖ ἐγκατέπηξ. ὃ δ’ ἐπεὶ πίεν αἵμα κελαινόν, καὶ τότε ὡς ἐπέεσσι προσηύδα μάντις ἀμύμων’

‘Νόστον δίξηαι μεληδέα, φαίδιμ’ Ὄδυσσεύ τὸν δὲ τοι ἀργαλέον θῆσει θεός· οὐ γὰρ ὅλω λήσειν ἐννοσίγαιον, δ’ τοι κότον ἐνθετο θυμῷ χωόμενος ὅτι οἱ νῦν φίλον ἐξαλάωσας. ἀλλ’ ἐτὶ μὲν κε καὶ ὃς κακὰ περ πάσχοντες ἰκοισθε, αἰ’ κ’ ἔθελης σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων, ὀππότε κε πρῶτον πελάσης ἐνεργέα νῆα Θρινακίη νήσῳ, προφυγὼν ἱοεῖδέα πόντου, βοσκομένας δ’ εὐρήτε βόας καὶ ἱφια μήλα

1 Line 92 is omitted in most MSS,
the other, I on one side holding my sword over the blood, while on the other side the phantom of my comrade spoke at large.

"Then there came up the spirit of my dead mother, Anticleia, the daughter of great-hearted Autolycus, whom I had left alive when I departed for sacred Ilios. At sight of her I wept, and my heart had compassion on her, but even so I would not suffer her to come near the blood, for all my great sorrow, until I had enquired of Teiresias.

"Then there came up the spirit of the Theban Teiresias, bearing his golden staff in his hand, and he knew me and spoke to me: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, what now, hapless man? Why hast thou left the light of the sun and come hither to behold the dead and a region where is no joy? Nay, give place from the pit and draw back thy sharp sword, that I may drink of the blood and tell thee sooth.'

"So he spoke, and I gave place and thrust my silver-studded sword into its sheath, and when he had drunk the dark blood, then the blameless seer spoke to me and said:

"'Thou askest of thy honey-sweet return, glorious Odysseus, but this shall a god make grievous unto thee; for I think not that thou shalt elude the Earth-shaker, seeing that he has laid up wrath in his heart against thee, angered that thou didst blind his dear son. Yet even so ye may reach home, though in evil plight, if thou wilt curb thine own spirit and that of thy comrades, as soon as thou shalt bring thy well-built ship to the island Thrinacia, escaping from the violet sea, and ye find grazing there the kine and goodly flocks of Helios, who
'Ηελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει. τὰς εἰ μὲν κ' ἀσινέας ἐὰς νόστου τε μέδηαι, καὶ κεν ἐτ' εἰς Ἰθάκην κακά περ πάσχοντες ἱκοισθε' εἰ δέ κε σίγηαι, τότε τοι τεκμαίρομ' ὀλέθρουν, νητε τα ἄταροις. αὐτὸς δ' εἰ πέρ κεν ἀλύξῃς, ὑφὲ κακῶς νεῖαι, ὄλεσας ἀπο πάντας ἑταίρους, νηδὸς ἐπ' ἀλλοτρίας· δήεις δ' ἐν πήματα οἶκῳ, ἀνδρας ὑπερφιάλουσ, ο' τοι βίοτον κατέδουσι μνώμενοι ἀντιθέν ἄλοχον καὶ ἑδνα διδόντες. ἀλλ' ἡ τοι κείνον γε βίας ἀποτίσεαι ἐλθόν· αὐτάρ ἐπ' ἐπ' ἂνοστήρας εἰν μεγάροις τεῖσι κτείνης ἱ' δόλῳ ἡ ἀμφαδόν ὄξει χαλκῷ, ἔρχεσθαί δὴ ἐπείτα λαβὼν ἑνήρες ἑρετὼν, εἰς ὁ κε τοὺς ἀφίκηαι ο' οὐκ ἱσασι θάλασσαν ἀνέρες, οὐδε θ' ἀλεσσι μεμιγμένοι εἰδαρ ἐδουσιν οὐδ' ἄρα τοί τ' ἱσασι νέασ φοινικοπάρης οὐδ' ἐνήρ' ἑρετών, τὰ τε πτερὰ νηυαὶ πέλουται.

σήμα δ' τοι ἐρέω μᾶλ' ἄριφρας, οὐδὲ σε λήσει ὁπτότε κεν δὴ τοι συμβλήμενος ἄλλος ὀδίτης φὴν ἄθηρηλουγον ἑχειν ἀνὰ φαιδίμω ὀμῷ, καὶ τοτε δὴ γαίη πήξας ἑνήρες ἑρετὼν, ἰέξασ ιερὰ καλὰ Ποσειδάωι ἀνακτί,

ἀρνειῶν ταῦρον τε συῶν τ' ἐπιβήττορα κάπρον, ο'καδ' ἀποστείχειν ἔρδειν θ' ιερᾶς ἐκατόμβας ἀθανάτοις θεοί, τοι οὐρανὸν εὐφύν ἐχούσι, πᾶσι μᾶλ' ἐξείης. θάνατος δὲ τοι ἓς ἀλόδα αὐτῷ ἄβληχρος μάλα τοῖς ἑλεύσεται, ὡς κέ σε πέφη  

1 Or, more naturally, "from out the sea." The latter rendering assumes, however, a reference to the story of the Ἰέλε-
oversees and overhears all things. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil plight. But if thou harmest them, then I foresee ruin for thy ship and thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades, in a ship that is another's, and thou shalt find woes in thy house—proud men that devour thy livelihood, wooing thy godlike wife, and offering wooers' gifts. Yet verily on their violent deeds shalt thou take vengeance when thou comest. But when thou hast slain the wooers in thy halls, whether by guile or openly with the sharp sword, then do thou go forth, taking a shapely oar, until thou comest to men that know naught of the sea and eat not of food mingled with salt, aye, and they know naught of ships with purple cheeks, or of shapely oars that are as wings unto ships. And I will tell thee a sign right manifest, which will not escape thee. When another wayfarer, on meeting thee, shall say that thou hast a winnowing-fan on thy stout shoulder, then do thou fix in the earth thy shapely oar and make goodly offerings to lord Poseidon—a ram, and a bull, and a boar that mates with sows—and depart for thy home and offer sacred hecatombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to thee thyself far from the sea, a death so gentle, that shall lay thee low when thou art over-
gony, a "cyclic" poem, attributed to Eugammon of Cyrene, in which Odysseus was killed by Telegonus, his son by Circe, with a spear tipped with the bone of a sea-fish. This story has no foundation in the Odyssey, and those who adopt the rendering "from out the sea" assume that these lines are a late interpolation.
γάραι ὑπὸ λυπαρῆ ἀρημένον ἀμφὶ δὲ λαοὶ ὀλβιοὶ ἔσσονται. τὰ δὲ τοι νημέρτεα εἰρω.

"Ὡς ἐφατ', αὐτὰρ ἐγὼ μὲν ἀμειβόμενος προσέειπον
Τειρεσίη, τὰ μὲν ἄρ ποὺ ἐπέκλωσαν θεοὶ αὐτοὶ.
ἀλλʼ ἂγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·

μητρὸς τὴν ὁρῶ ψυχὴν κατατεθνηνήσῃς·
ἡ δʼ ἀκέουσι ἥσται σχεδὸν αἴματος, οὐδʼ ἐὰν νῦν ἐτλη ἐσάντα ἰδεῖν οὐδὲ προτιμνθήσασθαι.

eἰπὲ, ἀναξ, πῶς κεῖν με ἀναγνοή τὸν ἕοντα;

"Ὡς ἐφάμην, ὃ δὲ μ' αὐτίκα ἀμειβόμενος προσέειπεν·
Ῥηίδιόν τοι ἐπος ἐρέω καὶ ἐπὶ φρεσὶ θῆσω.

ὅν τινα μὲν κεῖν ἑὰς νεκύων κατατεθνηνῶτοι
αἵματος ἄσσον ἰμεν, ὃ δὲ τοι νημέρτες ἐνύψειν
ὁ δὲ κʼ ἐπιφθονέης, ὃ δὲ τοι πάλιν εἰσίν ὁπίσω.

"Ὡς φαμένη ὑψικὴ μὲν ἐβῆ δόμον Ἄιδος εἰσὶω
Τειρεσίαο ἀνακτός, ἔπει κατά θέσφατ' ἐλέξειν·

αὐτὰρ ἐγὼν αὐτοῦ μένου ἐμπεδοὺ, ὃφρ' ἐπὶ μήτηρ ἡλυθε καὶ πίεν αἷμα κελαινεφές· αὐτίκα δʼ ἐγνῶ,
καὶ μ᾽ ὀλοφυρομένη ἔπεα πτερόεντα προσηῦδα.

"Τέκνων ἐμὸν, πῶς ἦλθες ὑπὸ ξόφον ἱερόεντα
ξώδε εῶν; χαλεπὸν δὲ τάδε ξωοῖσι νρᾶσθαι.

μέσῳ γὰρ μεγάλου ποταμοῦ καὶ δεινὰ βέθρα,

Ὡκεανὸς μὲν πρῶτα, τὸν οὖ πῶς ἔστι περῆσαι

πεζὸν ἑοῦτ', ἣν μὴ τις ἔχῃ ἐνεργεία νῆα.¹

ἡ νῦν δὴ Τροίηθεν ἀλῶμενος ἐνθάδ' ἱκάνεις

νὴ τε καὶ ἑτάρουι πολὺν χρόνου; οὐδὲ πῶς ἦλθες
eἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροις γυναῖκα;

¹ Lines 157–9 were rejected by Aristarchus.
come with sleek \(^1\) old age, and thy people shall dwell in prosperity around thee. In this have I told thee sooth.'

"So he spoke, and I made answer and said: 'Teiresias, of all this, I ween, the gods themselves have spun the thread. But come, tell me this, and declare it truly. I see here the spirit of my dead mother; she sits in silence near the blood, and deigns not to look upon the face of her own son or to speak to him. Tell me, prince, how she may recognize that I am he?'

"So I spoke, and he straightway made answer, and said: 'Easy is the word that I shall say and put in thy mind. Whomsoever of those that are dead and gone thou shalt suffer to draw near the blood, he will tell thee sooth; but whomsoever thou refusest, he surely will go back again.'

"So saying the spirit of the prince, Teiresias, went back into the house of Hades, when he had declared his prophecies; but I remained there steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"'My child, how didst thou come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and dread streams; Oceanus first, which one may in no wise cross on foot, but only if one have a well-built ship. Art thou but now come hither from Troy after long wanderings with thy ship and thy companions? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?'

\(^1\) That is, "in the midst of wealth and comfort."
"Ως ἐφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον’
 Μήτερ ἐμῆ, χρεῖώ με κατήγαγεν εἰς 'Αίδαο
 ψυχή χρησόμενον Θηβαίου Τειρεσίαο. 165
 οὐ γὰρ πῶ σχεδὸν ἦλθον 'Αχαιόδος, οὔδὲ πὼ ἀμῆς
 γῆς ἐπέβην, ἀλλ’ αἰεὶν ἔχων ἄλάλημαι οἰξύν,
 ἐξ οὖ τὰ πρώτισθ’ ἐπόμην 'Αγαμέμνονι δἴφ
 Ἰλιον εἰς ἐὕπωλον, ἵνα Τρόαςσι μαχοῖμην.
 ἀλλ’ ἄγε μοι τὸδε εἰπὲ καὶ ἀτρεκέως κατάλεξον’
 τῖς νῦ σε κήρ ἐδάμασσε ταυνήγειός θανάτοιο;
 ᾗ δολικὴ νοῦσος, ἡ 'Ἀρτεμίς ἵοχέαιρα
 οἷς ἀγανοῖς βελέσσιν ἐποιχομένη κατέπεφνεν;
 εἰπὲ δὲ μοι πατρός τε καὶ νιέος, ὑν κατέλειπον,
 ἢ ἔτι πάρ κείνοισιν ἔμοι γέρας, ἥτε τις ἦδη
 ἀνδρῶν ἄλλοις ἔχει, ἐμὲ δ’ οὐκέτι φασὶ νέεσθαι. 175
 εἰπὲ δὲ μοι μνηστῆς ἄλοχου βουλήν τε νόου τε,
 ἥτε μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει
 ἡ ἦδη μιν ἐγκεφεν 'Αχαίον ὡς τις ἁριστος.’
 "Ως ἐφάμην, ἡ δ’ αὐτίκ’ ἀμείβετο πότνια μήτηρ. 180
 ' Καὶ λίγην κείη γε μένει τετληντὶ θυμῷ
 σοὶς εἰν’ μεγάροις. διξυραὶ δὲ οἱ αἰεὶ
 φθινοσίν νῦκτες τε καὶ ἡματα δάκρυ χευση.
 σὸν δ’ οὐ πὼ τὶς ἔχει καλὸν γέρας, ἀλλὰ ἐκῆλος
 Τηλέμαχος τεμένεα νέμεται καὶ δαίτας εἴσας
 δαίνυται, ὅς ἐπέοικε δικαστόλοιν ἁνδρ’ ἀλεγύνειν
 πάντες γὰρ καλεόυσι. πατήρ δὲ σὸς αὐτὸθι μίμνει
 ἀγρῷ, οὔδὲ πόλινδε κατέρχεται. οὔδὲ οἱ εὐναὶ
 δέμνια καὶ χλαίναι καὶ ῥήγεα σιγαλόεντα,
 ἀλλ’ ο’ γε χείμα μὲν εὐδεί ⽩θὶ δμῶες εἰν’ οἴκῳ,
 ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροὶ εἴματα εἶται·
"So she spoke, and I made answer and said: 'My mother, necessity brought me down to the house of Hades, to seek soothsaying of the spirit of Theban Teiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have ever been wandering, laden with woe, from the day when first I went with goodly Agamemnon to Ilios, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it truly. What fate of grievous death overcame thee? Was it long disease, or did the archer, Artemis, assail thee with her gentle shafts, and slay thee? And tell me of my father and my son, whom I left behind me. Does the honour that was mine still abide with them, or does some other man now possess it, and do they say that I shall no more return? And tell me of my wedded wife, of her purpose and of her mind. Does she abide with her son, and keep all things safe? or has one already wedded her, whosoever is best of the Achaeans?"

"So I spoke, and my honoured mother straightway answered: 'Aye verily she abides with steadfast heart in thy halls, and ever sorrowfully for her do the nights and the days wane, as she weeps. But the fair honour that was thine no man yet possesses, but Telemachus holds thy demesne unharassed, and feasts at equal banquets, such as it is fitting that one who deals judgment should share, for all men invite him. But thy father abides there in the tilled land, and comes not to the city, nor has he, for bedding, bed and cloaks and bright coverlets, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body mean
αὐτὰρ ἐπὶν ἔλθησι θέρος τεθαλυκά τ’ ὀπώρη,
pάντη οἱ κατὰ γονοῖν ἀλωῆς οἰνοπέδου
φύλλων κεκλιμένων χθαμαλαὶ βεβλήσαται εὐναῖ.
ἐνθ’ ὦ γε κείτ’ ἀχέων, μέγα δὲ φρεσὶ πένθος ἄξει
σὸν νόστον ποθέων, ἐν μεγάροις εὔσκοπος ἱσχέαρα
οὗτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέστοπον:
οὔτ’ ἐμὲ ἦν μεγάρους εὐσκοποῦν ἱσχέαρα
οἷς ἀγανοῖς βελέσεσσιν ἐποιχομένη κατέσεφνεν,
οὔτε τίς οὖν μοι νόσους ἐπήλυθεν, ἢ τε μάλιστα
τηκέονι στυγηρῇ μελέων ἐξείλετο θυμόν.
""Ὡς ἐφατ’, αὐτὰρ ἐγὼ γ’ ἔθελον φρεσὶ μερμηρίξας
μητρὸς ἐμῆς ψυχῆς ἐλεεῖς κατατεθύνης.
τρις μὲν ἐφωρμήθης, ἐλεεῖς τέ με θυμός ἀνώγει,
τρις δέ μοι ἐκ χειρῶν σκιῇ εἶκελον ἃ καὶ ὑνείρῳ
ἐπτατ’. ἐμοὶ δ’ ἄχος ἤξι γενέσκετο κηρὸθι μᾶλλον,
καὶ μιν φωνήσας ἐπεα πτερόεντα προσηύδων"
""Μητέρ εμῆ, τί νῦ μ’ οὐ μύμνεις ἐλεεῖς μεμαῦτα,
ὁφρα καὶ εἰν Ἀἴδαο φίλας περὶ χείρε βαλόντε
ἀμφοτέρω κρυορὸ τεταρπόμεσθα γόοιο;
ἀτ’ μοι εἴδωλον τόδ’ ἀγανὴ Περσεφόνεια
ὁτρυν’, ὁφρ’ ἐτι μᾶλλον ὀδυρόμενοι στεναχίζω;
""Ὡς ἐφάμην, ἢ δ’ αὐτίκ’ ἀμείβετο πότνια μήτηρ;
"’Ὡμοι, τέκνου εἶμον, περὶ πάντων κάμμορο φωτῶν,
οῦ τί σε Περσεφόνεια Δίως θυγάτηρ ἀπαφίσκει,
Ἀλλ’ αὐτὴ δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν: οὐ γὰρ ἐτι σάρκας τε καὶ ὅστεα ἱνες ἔχουσιν,

1 νόςτον ποθέων: πότμον γοῦν.
raiment. But when summer comes and rich autumn, then all about the slope of his vineyard plot are strewn his lowly beds of fallen leaves. There he lies sorrowing, and nurses his great grief in his heart, in longing for thy return, and heavy old age has come upon him. Even so did I too perish and meet my fate. Neither did the keen-sighted archer goddess assail me in my halls with her gentle shafts, and slay me, nor did any disease come upon me, such as oftenest through grievous wasting takes the spirit from the limbs; nay, it was longing for thee, and for thy counsels, glorious Odysseus, and for thy tender-heartedness, that robbed me of honey-sweet life.'

"So she spoke, and I pondered in heart, and was fain to clasp the spirit of my dead mother. Thrice I sprang towards her, and my heart bade me clasp her, and thrice she flitted from my arms like a shadow or a dream, and pain grew ever sharper at my heart. And I spoke and addressed her with winged words:

"My mother, why dost thou not stay for me, who am eager to clasp thee, that even in the house of Hades we two may cast our arms each about the other, and take our fill of chill lamenting. Is this but a phantom that august Persephone has sent me, that I may lament and groan the more?"

"So I spoke, and my honoured mother straightway answered: 'Ah me, my child, ill-fated above all men, in no wise does Persephone, the daughter of Zeus, deceive thee, but this is the appointed way with mortals when one dies. For the sinews no longer hold the flesh and the bones together, but
άλλα τὰ μὲν τὲ πυρὸς κρατερὸν μένος αἰθομένου δαμνά, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμός, ψυχή δ' ἥντ' ὁνειρος ἀποπταμένη πεπότηται. ἀλλὰ φῶσδε τάχιστα λαλάει· ταῦτα δὲ πάντα ἵσθ', ἵνα καὶ μετοπισθε τῇ εὔπησθα γυναικί.

"Νῦν μὲν ὁς ἐπέεισεν ἀμείβομεθ', αἱ δὲ γυναῖκες ἤλθον, ὠτρυνεν γὰρ ἄγανη Περσεφόνεια, ὅσσαί ἀριστήνων ἄλοχοι ἔσαν ἦδε θύγατρες. αἱ δ' ἀμφ' αἶμα κελαυνὸν ἀολλέες ἥγερθοντο, αὐτὰρ ἐγὼ βούλευον ὁπως ἐρέουμι ἐκάστην. ἦδε δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή· σπασάμενος ταὐνήκες ἄορ παχέος παρὰ μηροῦ οὐκ εἰων πίνειν ἁμα πάσας αἴμα κελαυνόν. αἱ δὲ προμηνῆσθαι ἐπήίσαν, ἦδε ἐκάστῃ ὑν γόνων ἐξαγόρευεν· ἐγὼ δ' ἐρέεινυ ἀπάσας.

"Ἐνθ' ἢ τοι πρώτην Τυρών ἵδον εὐπατέρειαν, ἡ φάτο Σαλμωνῆς ἀμύμονος ἔκγονος εἶναι, φῇ δὲ Κρηθῆς γυνὴ ἐμμεναι Αἰολίδας· ἡ ποταμοῦ ἠράσσετ' Ἐνιπήδος θείου, ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαϊαν ἵσι, καὶ ὅ ἐπ' Ἐνιπήδος πωλέσκετο καλὰ ῥέεθρα. τῷ δ' ἄρα εἰσάμενοι γαιήσχος εὔνοσίγαῖος εὖ προχοζης ποταμοῦ παρελέξατο δινήγες τορφύρεον δ' ἄρα κῦμα περιστάθη, οὐρεί ἵσον, κυρτωθέν, κρύψεν δὲ θεόν θυητῆν τε γυναίκα. λῦσε δὲ παρθενῆν ζώνην, κατὰ δ' ὑπνον ἐχενεν. αὐτὰρ ἐπεὶ ὅ ἐτέλεσσε θεὸς φιλότησια ἑργά, εὖ τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἐφατ' ἐκ τ' ὑνόμαζε.

"Χαίρε, γυναι, φιλότητι· περιπλομένου δ' ἐναυτοῦ τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εῦναι.

1 Line 245, unknown to Zenodotus, was rejected by Aristarchus.
the strong might of blazing fire destroys these, as soon as the life leaves the white bones, and the spirit, like a dream, flits away, and hovers to and fro. But haste thee to the light with what speed thou mayest, and bear all these things in mind, that thou mayest hereafter tell them to thy wife.'

"Thus we two talked with one another; and the women came, for august Persephone sent them forth, even all those that had been the wives and the daughters of chieftains. These flocked in throngs about the dark blood, and I considered how I might question each; and this seemed to my mind the best counsel. I drew my long sword from beside my stout thigh, and would not suffer them to drink of the dark blood all at one time. So they drew near, one after the other, and each declared her birth, and I questioned them all.

"Then verily the first that I saw was high-born Tyro, who said that she was the daughter of noble Salmoneus, and declared herself to be the wife of Cretheus, son of Aeolus. She became enamoured of the river, divine Enipeus, who is far the fairest of rivers that send forth their streams upon the earth, and she was wont to resort to the fair waters of Enipeus. But the Enfolder and Shaker of the earth took his form, and lay with her at the mouths of the eddying river. And the dark wave stood about them like a mountain, vaulted-over, and hid the god and the mortal woman. And he loosed her maiden girdle, and shed sleep upon her. But when the god had ended his work of love, he clasped her hand, and spoke, and addressed her:

"‘Be glad, woman, in our love, and as the year goes on its course thou shalt bear glorious children,
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ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτίταλλέμεναι τε.

νῦν δ' ἔρχειν πρὸς δῶμα, καὶ ἵσχεο μηδ' ὅνομήνης·

αὐτὰρ ἑγὼ τοῖς εἰμὶ Ποσειδάων ἐνοσίχθων·

"'Ως εἴπων ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

ἡ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλήα,

τῷ κρατερῷ θεράποντε Δίδος μεγάλοιο γενέσθη

ἀμφοτέρω. Πελίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ

ναίε πολύρρησος, ὃ δ' ἀρ' ἐν Πύλῳ ἤμαθοντι.

τοὺς δ' ἐτέρους Ἐρῃθην τέκεν βασίλεια γυναικῶν,

Ἀεσονᾶ τ' ἡδ' Φέρητ' Ἀμυθάονά θ' ἱππιοχάριμην.

"Τὴν δὲ μετ' Ἀντιόπην ᾿Ιδον, ᾿Ασωποῖο θύγατρα, 260

ἡ δὴ καὶ Δίδος εὐχετ' ἐν ἀγκοίησιν ἰαύσαι,

καὶ ρ' ἐτεκεν δύο παιδ', Ἀμφίονα τε Ζηθοῦν τε,

ὅπρωτοι Ῥῆβης ἔδος ἐκτισαν ἐπταπύλοιο,

πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτον γ' ἐδύναντο

ναίεμεν εὐρύχορον Ῥῆβην, κρατερῷ περ' ἐόντε. 265

"Τὴν δὲ μετ' Ἀλκμήνην ᾿Ιδον, Ἀμφιτρύωνος ἁκοιτίν,

ἡ ρ' Ῥακάκλη θρασυμέμινονα θυμολέοντα

γείνατ' ἐν ἀγκοίησι Δίδος μεγάλοιο μιγείσα·

καὶ Μεγάρην, Κρείωντος ὑπερθύμμοιο θύγατρα,

τὴν ἔχεν Ἀμφιτρύωνος νίδος μένος αἰὲν ἀτειρῆς. 270

"Μητέρα τ' Οἴδιπόδαο ᾿Ιδον, καὶ θῆν Ἐπικάστην,

ἡ μέγα ἔργον ἔρεξαν αἰδρέγησι νόοιο

γεμαμένῃ φ' νῦι· ὃ δ' ὅν πάτερ' ἐξεναρήςας

γῆμεν· ἀφαρ δ' ἀνάπυστα θεόν θέσαν ἀνθρώποισιν.

ἀλλ' ὃ μὲν ἐν Ῥῆβη πολυνήρατῳ ἁλγεα πάσχον 275

Καδμείων ἤνασσε θεῶν ὅλοις διὰ βουλάς·

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for not weak are the embraces of a god. These do thou tend and rear. But now go to thy house, and hold thy peace, and tell no man; but know that I am Poseidon, the shaker of the earth.'

"So saying, he plunged beneath the surging sea. But she conceived and bore Pelias and Neleus, who both became strong servants of great Zeus; and Pelias dwelt in spacious Ioleus, and was rich in flocks, and the other dwelt in sandy Pylos. But her other children she, the queenly among women, bore to Cretheus, even Aeson, and Pheres, and Amythaon, who fought from chariots.¹

"And after her I saw Antiope, daughter of Asopus, who boasted that she had slept even in the arms of Zeus, and she bore two sons, Amphion and Zethus, who first established the seat of seven-gated Thebe, and fenced it in with walls, for they could not dwell in spacious Thebe unfenced, how mighty soever they were.

"And after her I saw Alcmene, wife of Amphitryon, who lay in the arms of great Zeus, and bore Heracles, staunch in fight, the lion-hearted. And Megara I saw, daughter of Creon, high-of-heart, whom the son of Amphitryon, ever stubborn in might, had to wife. as

"And I saw the mother of Oedipodes, fair Epigaste, who wrought a monstrous deed in ignorance of mind, in that she wedded her own son, and he, when he had slain his own father, wedded her, and straightway the gods made these things known among men. Howbeit he abode as lord of the Cadmeans in lovely Thebe, suffering woes through the baneful counsels of the gods, but she

¹ Others render, "whose joy was in chariots," but it is not certain that Χάρυμη is connected with Χάιρω.
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η δ' ἐβη εἰς Ἀἴδαο πυλάρταο κρατεροῖο,
ἀψαμένη βρόχον αἰπ' ῥ' υψηλοῖο μελάθρου,
φ' ἀχεὶ σχομένη· τῷ δ' ἄλγεα κάλλιτ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς Ἑρμύνες ἐκτελέουσιν. 280

"Καὶ Χλώριν εἶδον περικαλλέα, τὴν ποτὲ Νηλεὺς
γῆμεν ἐδώ διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
ὀπλοτάτην κούρην Ἀμφίωνος Ἑασίδαο,
ὁς ποτ' ἐν Ὀρχομένῳ Μιννεὶῳ ἱφι ἀνασσεν·
η δὲ Πύλου βασίλευς, τέκεν δὲ οἱ ἀγιαδα τέκνα,
Νέστορά τε Χρομίων τε Περικλύμενον τ', ἀγέρουχον.
τοῖσι δ' ἐπ' ἱφθίμην Πηρώ τέκε, βαῦμα βρωτοῖσι,
τὴν πάντες μνώντο περικτίται· οὐδ' ἄμα Νηλεὺς
τῷ εἶδον ὃς μη ἔλικας βόας εὐρυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληνίης 285
ἀργαλέας· τὰς δ' οἰον ὑπέσχετο μάντις ἀμύμων
ἐξελάνω· χαλεπῇ δὲ θεοῦ κατὰ μοῖρα πέδησε,
δεσμοὶ τ' ἄργαλεοι καὶ βουκόλοι ἀγροώται.
ἀλλ' ὅτε δὴ μῆνες τε καὶ ἡμέραι ἐξετελέυντο
ἀγ̣ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὄραι,
καὶ τότε δὴ μν ἔλυσε βίη Ἰφικληνίη,
θέσφατα πάντ' ἐπόντα· Διὸς δ' ἐτελείετο βουλή.

"Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
ἡ ρ' ὑπὸ Τυνδαρέως κρατερόφρονε γεώνατο παῖδε,
Κάστορά θ' ἵπποδαμον καὶ πὺξ ἀγαθόν Πολυδεύκεα, 290
τόσα ἀμφω ζωοὺς κατέχει φυσίζους αἰα·
οὶ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχουντες
ἀλλοτε μὲν ζῶουσ' ἐτερήμεροι, ἀλλοτε δ' αὐτὲ
tεθνάσιν. τιμὴν δὲ λελογχασιν ἵσα θεοῖσιν.

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went down to the house of Hades, the strong warder. She made fast a noose on high from a lofty beam, overwhelmed by her sorrow, but for him she left behind woes full many, even all that the Avengers of a mother bring to pass.

"And I saw beauteous Chloris, whom once Neleus wedded because of her beauty, when he had brought countless gifts of wooing. Youngest daughter was she of Amphion, son of Iasus, who once ruled mightily in Orchomenus of the Minyae. And she was queen of Pylos, and bore to her husband glorious children, Nestor, and Chromius, and lordly Periclomenus, and besides these she bore noble Pero, a wonder to men. Her all that dwelt about sought in marriage, but Neleus would give her to no man, save to him who should drive from Phylace the kine of mighty Iphicles, sleek and broad of brow; and hard they were to drive. These the blameless seer alone undertook to drive off; but a grievous fate of the gods ensnared him, even hard bonds and the herdsmen of the field. Howbeit when at length the months and the days were being brought to fulfilment, as the year rolled round, and the seasons came on, then verily mighty Iphicles released him, when he had told all the oracles; and the will of Zeus was fulfilled.

"And I saw Lede, the wife of Tyndareus, who bore to Tyndareus two sons, stout of heart, Castor the tamer of horses, and the boxer Polydeuces. These two the earth, the giver of life, covers, albeit alive, and even in the world below they have honour from Zeus. One day they live in turn, and one day they are dead; and they have won honour like unto that of the gods."
"Τὴν δὲ μετ’ Ἴφιμέδειαν, Ἀλωήσας παράκοιτίν εἴσεδον, ἥ δὴ φάσκε Ποσειδάων μυχήναι,
καὶ ἓ ἐτεκεν δύο παϊδε, μιμνυθαδίω δ’ ἐγενέσθην,
") Οὐτὸν τ’ ἀντίθεον τηλεκλειτόν τ’ Ἐφιάλτην,
ους δὴ μηκίστους θρέψε ξείδωρος ἄρουρα
καὶ πολύ καλλιστοὺς μετὰ γε κλυτὸν Ὡρίωνα
ἐννέωροι γὰρ τοὺς γε καὶ ἐννεαπήχεις ἦσαν
ἐὑρο, ἀτὰρ μῆκος γε γενέσθην ἐννέοργυιοι.
οἶ ὅ ρα καὶ ἀθανάτους ἀπειλήτην ἐν Ὁλύμπῳ
φυλόπιδα στῆσειν πολυάκικος πολέμου,
”) Ὀσσαν ἐπ’, Ὀὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ’ Ὀσσῇ
Πῆλοιν εἰνοσίφυλλον, ἵν’ ὕπαρκός ἀμβατός εἱῇ.
καὶ νῦ κεν ἔξετέλεσαν, εἰ ἦβης μέτρου ἵκοντο:
ἀλλ’ ὀλέσεν Δίὸς νῦσ, ὃν ἦκομος τέκε Δητῶ,
ἀμφοτέρῳ, πρὶν σφών ὑπὸ κροτάφοισιν ιούλους
ἀνθησαὶ πυκάσαι τε γένους ἐναινθεί λάχυ.
"Φαιδρήν τε Πρόκριν τε ἵδον καλῆς τ’ Ἀριάδνην,
κούρην Μίνωος ὀλοόφρονος, ἦν ποτὲ Ἡσίευς
ἐκ Κρήτης ἐς γονυὸν Ἀθηνᾶν ἱερῶν
ἡγε μὲν, οὐδ’ ἀπόντος τοῖς δε μὴν Ἀρτεμίς ἐκτα
Δίη ἐν ἀμφιρύτῃ Διονυσίου μαρτυρίσων.
") "Μαῖραί τε Κλυμένην τε ἵδον στυγερῆς τ’ Ἐριφύλην,
ἡ χρυσὸν φίλου ἄνδρος ἐδέξατο τιμήντα.
πᾶσας δ’ οὐκ ἄν ἔγω μυθησόμαι οὐδ’ ὄνομην,
ὄσσας ἥρων ἄλοχοι ἵδον ήδὲ θύγατρας’
πρὶν γὰρ κεν καὶ νῦξ φθίν’ ἀμβροτος. ἀλλὰ καὶ ὅρη
ἐυδειν, ἡ ἐπὶ νῆα θοῦν ἐλθότε’ ἐς ἑταῖρους
ἡ αὐτοῦ: πομπῇ δ’ θεοῖς ὑμῖν τε μελῆσει.
") "Ως ἐφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ,
κηληθμῷ δ’ ἐσχοντο κατὰ μέγαρα σκιώντα.
τοῦσιν δ’ Ἀρήτη λευκόλευν ήρχετο μύθων.  1 ἐκτα: ἐσχεν.

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"And after her I saw Iphimedea, wife of Aloeus, who declared that she had lain with Poseidon. She bore two sons, but short of life were they, godlike Otus, and far-famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the comeliest, after the famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. Yea, and they threatened to raise the din of furious war against the immortals in Olympus. They were fain to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, that so heaven might be scaled. And this they would have accomplished, if they had reached the measure of manhood; but the son of Zeus, whom fair-haired Leto bore, slew them both before the down blossomed beneath their temples and covered their chins with a full growth of beard.

"And Phaedra and Procris I saw, and fair Ariadne, the daughter of Minos of baneful mind, whom once Theseus was fain to bear from Crete to the hill of sacred Athens; but he had no joy of her, for ere that Artemis slew her in sea-girt Dia because of the witness of Dionysus.

"And Maera and Clymene I saw, and hateful Eriphyle, who took precious gold as the price of the life of her own lord. But I cannot tell or name all the wives and daughters of heroes that I saw; ere that immortal night would wane. Nay, it is now time to sleep, either when I have gone to the swift ship and the crew, or here. My sending shall rest with the gods, and with you."

So he spoke, and they were all hushed in silence, and were held spell-bound throughout the shadowy halls. Then among them white-armed Arete was the first to speak:
"Φαϊήκεσ, πώς ὑμμιν ἀνὴρ ὁδὲ φαίνεται εἶναι
eidōs τε μέγεθος τε ἰδε φρένας ἐνδὸν εἴσας;
ξείνωσ δ' αὐτ' ἐμός ἑστιν, ἑκαστος δ' ἐμμορε τιμῆς.
τῷ μη ἐπευγόμενοι ἀποπέμπτε, μηδὲ τὰ δῶρα
οὕτω χρηίζοντι κολούετε. πολλὰ γὰρ υμῖν
κτήματ' εὖ μεγάροις θεῶν ἱότητι κέουται."

Τοῖσι δὲ καὶ μετέειπε γέρων ἦρως 'Εχένης,
ὅς ὅθ' Φαϊήκων ἀνδρῶν προγενόστερος ἦεν.1

"Ὥ θύλοι, οὗ μὰν ἦμιν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
μυθεῖται βασίλεια περίφρων ἀλλὰ πίθεσθε.
'Αλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἐποὺς τε."

Τὸν δ' αὐτ' 'Αλκινοος ἀπαμείβετο φώνησέν τε
"Τοῦτο μὲν οὕτω δὴ ἐσται ἐπος, αἱ κεν ἐγὼ γε
ξωὸς Φαϊήκεσσι φιληρέτμοισιν ἀνάσωις.
ξείνωσ δὲ τλήτω μάλα περ νόστοιο χατίξων
ἐμπῆς οὖν ἐπιμείναι ἐς αὐριον, εἰς δ' κε πᾶσαν
δωτίνη τελέσω. πομπῆ δ' ἀνδρεσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἐστ' ἐνι δῆμῳ."

Τὸν δ' ἀπαμείβομενος προσέφη πολύμητις 'Οδυσσεύς,
"'Αλκινοε κρεῖον, πάντων ἀριδείκετε λαῶν,
eὶ με καὶ εἰς ἐνιαυτοῦ ἀνώγοιτ' αὐτόθι μύμνειν,
πομπῆ δ' ὄτρυνοιτι καὶ ἄγλαδα δῶρα δίδοιτε,
καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εὖ,
πλειοτέρη σὺν χειρὶ φίλην ἐς πατρίδ' ἱκέσθαι: καὶ κ' ἀδιοίτερος καὶ φίλτερος ἀνδράσιν εὖν
πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίατο νοστῆσαντα."

Τὸν δ' αὐτ' 'Αλκινοος ἀπαμείβετο φώνησέν τε
"Ὥ 'Οδυσσεύ, τὸ μὲν οὐ τί σ' ἐίσκομεν εἰσορώντες.

1 Line 343 is omitted in many MSS.
Phaeacians, how seems this man to you for comeliness and stature, and for the balanced spirit within him? And moreover he is my guest, though each of you has a share in this honour. Wherefore be not in haste to send him away, nor stint your gifts to one in such need; for many are the treasures which lie stored in your halls by the favour of the gods.

Then among them spoke also the old lord Eche- neus, who was an elder among the Phaeacians: 

"Friends, verily not wide of the mark or of our own thought are the words of our wise queen. Nay, do you give heed to them. Yet it is on Alcinous here that deed and word depend."

Then again Alcinous answered him and said: 

"This word of hers shall verily hold, as surely as I live and am lord over the Phaeacians, lovers of the oar. But let our guest, for all his great longing to return, nevertheless endure to remain until to- morrow, till I shall make all our gift complete. His sending shall rest with the men, with all, but most of all with me; for mine is the control in the land."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, if you should bid me abide here even for a year, and should further my sending, and give glorious gifts, even that would I choose; and it would be better far to come with a fuller hand to my dear native land. Aye, and I should win more respect and love from all men who should see me when I had returned to Ithaca."

Then again Alcinous made answer and said: "Odysseus, in no wise as we look on thee do we
Τὸν δ' ἀπαμείβομενος προσέφη πολύμητες Ὁδυσσεύς. “Αλκίνων κρείον, πάντων ἀριδείκετε λαῷν, ὧρη μὲν πολέων μύθων, ὧρη δὲ καὶ ύπνον· εἰ δ' ἔτ' ἀκουέμεναι γε λιλαίεαι, οὐκ ἂν ἐγὼ γε 1 τοῦτον σοι φθονέομι καὶ οἰκτρότερ' ἄλλ' ἀγορεύειν, κήδε' ἐμῶν ἑτάρων, οὐ δὴ μετόπισθεν ὀλοντό, οἱ Τρῶων μὲν ὑπεξέφυγον στονόεσσαν ἀντίν, ἐν νόστῳ δ' ἀπόλοντο κακῆς ἱότητι γυναικὸς.

“Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἀλλυδίς ἄλλη 385 ἀγνὴ Περσεφόνεια γυναικῶν θηλυτέραων, ἡλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρείδαο ἀχυνμένη. περὶ δ' ἄλλαι ἀγηγέραθ', ὄσσοι ἂμ' αὐτῷ οἴκῳ ἐν Λιγίσθῳο θάνου καὶ πότμον ἑπέσπον. ἔγνω δ' αἰν' ἐμ' ἐκεῖνος, ἐπεὶ πίεν αἴμα κελαίνον· 390 κλαίε δ' ὃ γε λιγέως, θαλερὸν κατὰ δάκρυνον εἴβων,

1 ἐγὼ γε: ἐπείτα.
deem this of thee, that thou art a cheat and a dissembler, such as are many whom the dark earth breeds scattered far and wide, men that fashion lies out of what no man can even see. But upon thee is grace of words, and within thee is a heart of wisdom, and thy tale thou hast told with skill, as doth a minstrel, even the grievous woes of all the Argives and of thine own self. But come, tell me this, and declare it truly, whether thou sawest any of thy godlike comrades, who went to Ilios together with thee, and there met their fate. The night is before us, long, aye, wondrous long, and it is not yet the time for sleep in the hall. Tell on, I pray thee, the tale of these wondrous deeds. Verily I could abide until bright dawn, so thou wouldest be willing to tell in the hall of these woes of thine.”

Then Odysseus of many wiles answered him and said: “Lord Alcinous, renowned above all men, there is a time for many words and there is a time also for sleep. But if thou art fain still to listen, I would not begrudge to tell thee of other things more pitiful still than these, even the woes of my comrades, who perished afterward, who escaped from the dread battle-cry of the Trojans, but perished on their return through the will of an evil woman.

“When then holy Persephone had scattered this way and that the spirits of the women, there came up the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, spirits of all those who were slain with him in the house of Aegisthus, and met their fate. He knew me straightway, when he had drunk the dark blood, and he wept aloud, and shed big tears, and stretched
πιτυνὸς εἰς ἔμε χείρας, ὀρέξασθαι μενεαινὼν·
ἀλλ’ οὐ γὰρ οἱ ἐτ’ ἦν ἵνα ἐμπεδός οὐδὲ τι κῦκος,
οὔτε περ πάρος ἐσκεν ἐνὶ γναμπτοῖσι μέλεσσι.

"Τὸν μὲν ἐγὼ δάκρυσα ἱδὼν ἠλεησά τε θυμῷ,
καὶ μνὰ φωνῆσας ἔπεα πτερόεντα προσηύδων·
'Ατρείδη κύδιστε, ἀναξ ἀνδρῶν 'Αγάμεμνον,
τίς νύ σε κήρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἥε σὲ γ’ ἐν νήσσι Ποσειδάων ἐδάμασσεν
ὀρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντιμήν;
ἵε σ’ ἀνάρσιοι ἀνδρὲς ἐδηλήσατ’ ἐπὶ χέρσου
βοῦς περιταμνὸμενον ἥδ’ οἰών πῶεα καλά,
ἥε περὶ πτόλιος μαχεοῦμεν ἥδε γυναικῶν·

"'ὢς ἐφάμην, ὦ δὲ μ’ αὐτίκ’ ἀμειβόμενοι προσέειπε·
Διογενὶς Δαερτιάδη, πολυμήχαν Ὄδυσσεῦ,
οὐτ’ ἐμὲ γ’ ἐν νήσσι Ποσειδάων ἐδάμασσεν
ὀρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντιμήν,1
οὔτε μ’ ἀνάρσιοι ἀνδρὲς ἐδηλήσατ’ ἐπὶ χέρσου,
ἀλλὰ μοι Ἀθηνῆσθος τεύξας θάνατὸν τε μόρον τε
ἐκτα σὺν οὐλομένῃ ἀλόχρῳ, ὀἰκόνικε καλέσσας,
δειπνόσας, ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.
ὡς θάνον οἰκτίστῳ θανάτῳ. περὶ δ’ ἄλλοι ἑταῖροι
νωλεμέως κτείνοντο σὺν ὡς ἄργιόνων, ὃι ὧν ὁ ἄφεναν ἀνδρὸς μέγα δυναμένου
ἡ γάμφω ἡ ἔρανῳ ἡ εἰλατινὴ τεθαλινή.

瘕δὴ μὲν πολεῶν φόνῳ ἀνδρῶν ἀντεβόλησας,
μοναξ κτεινομένων καὶ ἐνι κρατερὴ ὑσμίνῃ
ἀλλὰ κε κεῖνα μάλιστα ἱδὼν ὀλοφύραο θυμῷ,
ὡς ἀμφὶ κρητήρα τραπέζας τε πληθοῦσας
κεμεθ’ ἐνὶ μεγάρῳ, δάπεδον δ’ ἄπαν αἷματι θυεν.
οἰκτροτάτην δ’ ἰκουσά ὑπὰ Πριάμου θυγατρός;  

1 Line 407 is omitted in most MSS.
forth his hands toward me eager to reach me. But no longer had he aught of strength or might remaining such as of old was in his supple limbs.

"When I saw him I wept, and my heart had compassion on him, and I spoke, and addressed him with winged words: 'Most glorious son of Atreus, king of men, Agamemnon, what fate of grievous death overcame thee? Did Poseidon smite thee on board thy ships, when he had roused a furious blast of cruel winds? Or did foemen work thee harm on the land, while thou wast cutting off their cattle and fair flocks of sheep, or wast fighting to win their city and their women?'

"So I spoke, and he straightway made answer and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, neither did Poseidon smite me on board my ships, when he had roused a furious blast of cruel winds, nor did foemen work me harm on the land, but Aegisthus wrought for me death and fate, and slew me with the aid of my accursed wife, when he had bidden me to his house and made me a feast, even as one slays an ox at the stall. So I died by a most pitiful death, and round about me the rest of my comrades were slain unceasingly like white-tusked swine, which are slaughtered in the house of a rich man of great might at a marriage feast, or a joint meal, or a rich drinking-bout. Ere now thou hast been present at the slaying of many men, killed in single combat or in the press of the fight, but in heart thou wouldst have felt most pity hadst thou seen that sight, how about the mixing bowl and the laden tables we lay in the hall, and the floor all swam with blood. But the most piteous cry that I heard was
Κασσάνδρης, τὴν κτείνε Κλυταιμνήστρη δολόμητις ἀμφ' ἐμοῖ, αὐτὰρ ἐγὼ ποτὶ γαῖῃ χείρας ἀείρων βάλλον ἀποθνήσκουν περὶ φασγάνῳ. ἡ δὲ κυνώπις νοσφίσατ', οὐδὲ μοι ἐτλη ἱόντι περ ἐις 'Αἰδαο χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρείσαι. ὡς οὖκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς, ἥ τις δὴ τοιαῦτα μετὰ φρεσίν ἔργα βάληται: οἶον δὴ καὶ κεῖνη ἐμήσατο ἔργον ἄεικές, κουριδίω τεῦξασα πόσει φόνου. ἥ τοι ἐφην γε ἀσπάσιος παίδεσσιν ἰδὲ δμώσιοιν ἐμὸςιν οὐκαδ' ἐλεύσεσθαι. ἡ δ' ἢξοχα λυγρὰ ἱδυία οὶ τε κατ' αἰδοχος ἐχενε καὶ ἐσσομένησιν ὑπίσσω θηλυτέρησι γυναιξί, καὶ ἡ κ' ἐνεργὸς ἐησίν.

"Ὡς ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενοι προσέειπον' 'Ὡ πότοι, ἥ μάλα δὴ γόνον Ἀτρέως εὐρύωπα Ζεὺς ἐκπάγλως ἡχθηρε γυναικεῖας διὰ βουλᾶς ἐξ ἀρχῆς. Ἐλένης μὲν ἀπωλόμεθ' εἴνεκα πολλοί, σοὶ δὲ Κλυταιμνήστρη δόλου Ἰρτυνε τηλόθ' ἐοντι.' "Ὡς ἐφάμην, ὁ δὲ μ' αὐτικ' ἀμειβόμενοι προσέειπε: 'Τῷ νῦν μὴ ποτε καὶ σὺ γυναῖκι περ ἦπιος εἶναιμή οἱ μῦθον ἀπαντα πιθαυν΄κεμεν, ὡς κ' εὖ εἰδῆς, ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένου εἶναι. ἀλλ' οὐ σοὶ γ', ᾫδυσεῦ, φῶνος ἔσσεται ἐκ γε γυναικὸς. λίνη γὰρ πινυτὴ τε καὶ εὖ φρεσὶ μήδεα οἴδε κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

1 Or, "as she clung to me." The whole passage is one of very doubtful interpretation. I have, in the main, followed 416
that of the daughter of Priam, Cassandra, whom guileful Clytemnestra slew by my side. And I sought to raise my hands and smite down the murderess, dying though I was, pierced through with the sword. But she, the shameless one, turned her back upon me, and even though I was going to the house of Hades deigned neither to draw down my eyelids with her fingers nor to close my mouth. So true is it that there is nothing more dread or more shameless than a woman who puts into her heart such deeds, even as she too devised a monstrous thing, contriving death for her wedded husband. Verily I thought that I should come home welcome to my children and to my slaves; but she, with her heart set on utter wickedness, has shed shame on herself and on women yet to be, even upon her that doeth uprightly.'

"So he spoke, and I made answer and said: 'Ah, verily has Zeus, whose voice is borne afar, visited wondrous hatred on the race of Atreus from the first because of the counsels of women. For Helen's sake many of us perished, and against thee Clytemnestra spread a snare whilst thou wast afar.'

"So I spoke, and he straightway made answer and said: 'Wherefore in thine own case be thou never gentle even to thy wife. Declare not to her all the thoughts of thy heart, but tell her somewhat, and let somewhat also be hidden. Yet not upon thee, Odysseus, shall death come from thy wife, for very prudent and of an understanding heart is the daughter of Agar, Homerica, 189 f. Others take χείρας ἀείρων as indicating a gesture of supplication, and render βάλλων "let them fall to the ground." But this is highly unsatisfactory.
HOMER

η μέν μιν νῦμφην γε νέην κατελείπομεν ἡμεῖς ἐρχόμενοι πόλεμόνδε· πάις δε οί ἦν ἐπὶ μᾶζι νήπιος, ὃς ποι νῦν γε μετ᾽ ἀνδρῶν ἤςει ἀριθμῷ, ὀλβίος· ἦ γὰρ τὸν γε πατήρ φίλος ὄψεται ἐξθῶν, καὶ κεῖνος πατέρα προσπτύξεται, ἦ θέμς ἑστίν. ἦ δ᾽ ἐμὴ ούδε περ νῦος ἐνιπλησθῆναι ἄκοιτι ὀφθαλμοίσιν ἔασε· πάρος δε με πέφυ καὶ αὐτόν. ἄλλο δὲ τοι ἐρέω, σὺ δ᾽ ἐνί φρεσὶ βάλλει σῆσιν κρύβην, μηδ᾽ ἀναφανδά, φίλην ἐς πατρίδα γαίαν νῆά κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναῖκιν. ἂλλ᾽ ἂνε μοι τόδε εἰπῇ καὶ ἅτρεκέως κατάλεξον, εἴ πον ἐτὶ ζώοντος ἄκουετε παιδὸς ἐμοίω, ἦ πον ἐν Ὀρχομενῷ ἥ ἐν Πύλῳ ἡμαθέντι, ἦ πον πάρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείᾳ. οὐ γάρ πω τέθυκεν ἐπὶ χθονὶ δίος Ὀρέστης.'

""Ως ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενοι προσέειποι· Ἂτρείδη, τί με ταῦτα διεῖρεα; ούδε τι οἶδα, ζῶει ὃ γ᾽ ἡ τέθυκε· κακόν δ᾽ ἀνεμώλια βάζειν.'

"Νωὶ μὲν ὃς ἐπέεσσιν ἀμειβομένω στυγερὸσιν ἔσταμεν ἀχυμύμουι θαλερῶι κατὰ δάκρυ χέοντες; ἦλθε δ᾽ ἐπὶ ψυχὴ Πηληνάδεω ᾿Αχιλῆος καὶ Πατροκλῆος καὶ ἀμύμώνοι ᾿Αντιλόχου Ἀλευτός θ᾽, ὅσ ἁριστος ἐνι εἰδὸς τε δέμας τε τῶν ἄλλων δαναῶν μετ᾽ ἀμύμωνα Πηλείωνα. ἐγὼν δὲ ψυχὴ με ποδώκεοι Αἰακίδαο καὶ ῥ᾽ ὀλοφυρομένη ἐπεα περέοντα προσηύδα·

""Διογενὲς Δαερτιάδη, πολυμήχαν Ὀδυσσεῦ, σχέτλιε, τίπτ᾽ ἐτι μείζον ἐνὶ φρεσὶ μῆσει ἐργον; πῶς ἐτλῆς Ἶδόσδε κατελθέμεν, ἐνθά τε νεκρόν ἀφραδεῖς ναίσουσι, βροτῶν εἴδωλα καμόντων;"

1 Lines 454–6 were lacking in most ancient editions.
Icarius, wise Penelope. Verily we left her a bride newly wed, when we went to the war, and a boy was at her breast, a babe, who now, I ween, sits in the ranks of men, happy in that his dear father will behold him when he comes, and he will greet his father as is meet. But my wife did not let me sate my eyes even with sight of my own son. Nay, ere that she slew even me, her husband. And another thing will I tell thee, and do thou lay it to heart: in secret and not openly do thou bring thy ship to the shore of thy dear native land; for no longer is there faith in women. But, come, tell me this, and declare it truly, whether haply ye hear of my son as yet alive in Orchomenus it may be, or in sandy Pylos, or yet with Menelaus in wide Sparta; for not yet has goodly Orestes perished on the earth.'

"So he spoke, and I made answer and said: 'Son of Atreus, wherefore dost thou question me of this? I know not at all whether he be alive or dead, and it is an ill thing to speak words vain as wind.'

"Thus we two stood and held sad converse with one another, sorrowing and shedding big tears; and there came up the spirit of Achilles, son of Peleus, and those of Patroclus and of peerless Antilochus and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus. And the spirit of the swift-footed son of Aeacus recognized me, and weeping, spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, rash man, what deed yet greater than this wilt thou devise in thy heart? How didst thou dare to come down to Hades, where dwell the unheeding dead, the phantoms of men outworn.'

1 Or, perhaps, "who have done with (life’s) toils."
"'Ως ἐφατ', αὐτάρ ἔγω μιν ἀμειβόμενος προσέειπον 'Ω Αχιλεῦ Πηλῆος νεί, μέγα φέρτατ 'Αχαιῶν, ἤλθον Τειρεσίαο κατὰ χρέοις, εἰ τινα βουλήν εἰποί, ὅπως Ἰθάκην ἐσ παπαλόεσσαν ἵκοιμην· οὐ γάρ πω σχεδοῦ ἤλθον 'Αχαίδος, οὔδὲ πω ἀμής γῆς ἐπέβην, ἀλλ' αἱν ἔχω κακά. σεῖο δ', 'Αχιλλεῦ, οὐ τις ἄνὴρ προπάροιδε μακάρτατος οὔτ' ἄρ' ὀπίσσω. πρὶν μὲν γάρ σε ξωὸν ἐτίομεν ἵσα θεοῖσιν 'Αργείου, νῦν αὐτὲ μέγα κρατέεις νεκύεσσιν ἐνθάδ' ἐων· τῷ μή τι θανῶν ἀκαχίζειν, 'Αχιλλεῦ.'

"'Ως ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε 'Μὴ δὴ μοι θάνατον γε παραύδα, φαίδιμ' 'Οδυσσεῦ. Βουλοίμην κ' ἐπάρουρος ἔων θητεῦμεν ἄλλῳ, ἀνδρὶ παρ' ἀκλήρῳ, φ' μὴ βίοτος πολὺς εἶη, ἡ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀγάσσειν. ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίστε, ἡ ἐπετ' ἐς πόλεμον πρόμος ἔμμεναι, ἢ καὶ οὐκ. εἰπὲ δὲ μοι Πηλῆος ἀμύμονος, εἰ τι πέπυσσαί, ἡ ἐτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, ἡ μιν ἀτιμάζουσιν ἄν' Ἐλλάδα τε Φθίην τε, οὖνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε. οὐ γὰρ ἔγων ἐπαραγός ὅπτ' αὐγάς ἥλιοιο, τοῖς ἔων, οἷς ποτ' ἐν̄ Τροίῃ εὐρεῖῃ πέφυν λαὸν ἄριστον, ἀμύνων 'Αργείουσιν' εἰ τοιοῦτο ἐλθοίμι μίνυνθα περ ἐς πατέρος δῶ· τῷ κέ τε τῷ στύξαιμι μένος καὶ χεῖρας ἀκαττος, οἴ κεῖνον βιόωντα εέργουςιν τ' ἀπὸ τιμῆς.'

1 οὗ γὰρ: εἰ γὰρ Zenodotus.
"So he spoke, and I made answer and said: 'Achilles, son of Peleus, far the mightiest of the Achaeans, I came through need of Teiresias, if haply he would tell me some plan whereby I might reach rugged Ithaca. For not yet have I come near to the land of Achaea, nor have I as yet set foot on my own country, but am ever suffering woes; whereas than thou, Achilles, no man aforetime was more blessed nor shall ever be hereafter. For of old, when thou wast alive, we Argives honoured thee even as the gods, and now that thou art here, thou rulest mightily among the dead. Wherefore grieve not at all that thou art dead, Achilles.'

"So I spoke, and he straightway made answer and said: 'Nay; seek not to speak soothingly to me of death, glorious Odysseus. I should choose, so I might live on earth, to serve as the hireling of another, of some portionless man whose livelihood was but small, rather than to be lord over all the dead that have perished. But come, tell me tidings of my son, that lordly youth, whether or not he followed to the war to be a leader. And tell me of noble Peleus, if thou hast heard aught, whether he still has honour among the host of the Myrmidons, or whether men do him dishonour throughout Hellas and Phthia, because old age binds him hand and foot. For I am not there to bear him aid beneath the rays of the sun in such strength as once was mine in wide Troy, when I slew the best of the host in defence of the Argives. If but in such strength I could come, were it but for an hour, to my father's house, I would give many a one of those who do him violence and keep him from his honour, cause to rue my strength and my invincible hands.'

2 Some take ἐπάρουπος as "attached to the soil," "a serf."
HOMER

"Ὄς ἐφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 505
"Ἡ τοι μὲν Πηλῆς ἀμύμονος οὔ τι πέπυσμαι,
αὐτάρ τοι παιδός γε Νεοπτολέμου φίλοιο
πάσαν ἀληθείην μυθήσομαι, ὡς με κελεύεις:
αὐτὸς γάρ μιν ἐγὼ κούλης ἐπὶ νηὸς εἰση
ήγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας 'Αχαιῶς.
ἡ τοι ὣτ' ἀμφὶ πόλιν Τροίην φραζόμεθα βουλάς,
αἰεὶ πρῶτος ἐβαζε καὶ οὐχ ἡμάρτανε μύθων.
Νέστωρ αντίθεος καὶ ἐγὼ νικάσκομεν οἶω.
αὐτάρ ὣτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,
οὔ ποτ' ἐνι πληθῶν μενεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,
ἀλλὰ πολὺ προθέσκε τὸ ὑμενος οὔδεν εἰκὼν
πολλοὺς δ' ἀνδρας ἔπεφνεν εἰν αἰνή δηιτήτη
πάντας δ' οὐκ ἂν εἰγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσον λαδὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
ἀλλ' οἴον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
ἡρω' Εὐρύπυλον, πολλοὶ δ' ἄμφι αὐτὸν ἑταῖροι
Κήτειοι κτείνοντο γυναίων εἰνεκα δόρων.
κεῖνον δὴ κάλλιστον ὕδων μετὰ Μέμνωνα διον.
αὐτάρ ὄτ' εἰς ἵππον κατεβάϊσθεν, δὲν κἀμ' Ἕπειός,
'Αργείων οἱ ἀριστοι, ἐμοὶ δ' ἐπὶ πάντα τέταλτο,
ἡμὲν ἀνακλᾶσαι πυκνών λόχων ἦδ' ἐπιθεῖναι, 2
ἐνθ' ἀλλοι Δαναῶν ἥγητορες ἦδ' μέδουτες
δάκρυα τ' ἐμόργυντο τρέμουν θ' ὑπὸ γυνὰ ἐκάστου
κεῖνον δ' οὔ ποτε πάμπαν ἤγων ἵδων ὀφθαλμοῖσιν
οὐτ' ὠχρήσαντα χρόα κάλλιμον οὔτε παρεῖδων
δάκρυ ὀμορξάμενοι· ὁ δὲ με μάλα πόλλ' ἢκένευν
ἵππὸθεν ἐξέμεναι, ξίφεος δ' ἐπέμαετο κώπην
καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοῖνα.

1 μαρναίμεθα χαλκῷ: μαρναίμεθ' 'Αχαιοι.
2 Line 525 was unknown to Aristarchus.
"So he spoke, and I made answer and said: 'Verily of noble Peleus have I heard naught, but as touching thy dear son, Neoptolemus, I will tell thee all the truth, as thou biddest me. I it was, myself, who brought him from Scyros in my shapely, hollow ship to join the host of the well-greaved Achaeans. And verily, as often as we took counsel around the city of Troy, he was ever the first to speak, and made no miss of words; godlike Nestor and I alone surpassed him. But as often as we fought with the bronze on the Trojan plain, he would never remain behind in the throng or press of men, but would ever run forth far to the front, yielding to none in his might; and many men he slew in dread combat. All of them I could not tell or name, all the host that he slew in defence of the Argives; but what a warrior was that son of Telephus whom he slew with the sword, the prince Eurypylus! Aye, and many of his comrades, the Ceteians, were slain about him, because of gifts a woman craved. He verily was the comeliest man I saw, next to goodly Memnon. And again, when we, the best of the Argives, were about to go down into the horse which Epeus made, and the command of all was laid upon me, both to open and to close the door of our stout-built ambush, then the other leaders and counsellors of the Danaans would wipe away tears from their eyes, and each man's limbs shook beneath him, but never did my eyes see his fair face grow pale at all, nor see him wiping tears from his cheeks; but he earnestly besought me to let him go forth from the horse, and kept handling his sword-hilt and his spear heavy with bronze, and

1 The reference is to the golden vine, given by Priam to Astyoche, wife of Telephus, which gift led her to send her son Eurypylus to the aid of the Trojans.
HOMER

ἀλλ’ ὅτε δὴ Πριάμουο πόλιν διεπέρσαμεν αἰτήν, μοῦραν καὶ γέρας ἐσθλὸν ἔχουν ἐπὶ νηὸς ἐβαινεν ἀσκηθῆς, οὔτ’ ἄρ βεβλημένος ὡξεὶ χαλκῷ οὔτ’ αὐτοσχεδίων οὐτασμένος, οἳ τα πολλὰ γίγνεται ἐν πολέμῳ. ἐπιμίξε δὲ τε μαίνεται Ἄρης.

"Ὡς ἐφάμην, ψυχῇ δὲ ποδόκεος Αἰακίδαο φοίτα μακρὰ βιβάσα κατ’ ἀσφοδελὸν λειμώνα, γηθοσύνη ὦ οἱ νῦν ἐφὴν ἀρίδεικετον εἶναι. Αἰ δ’ ἂλλαι ψυχαὶ νεκύων κατατεθηνώτων ἔστασαν ἀχύμεναι, εἰροντο δὲ κῆδε’ ἐκάστη.

οὐ ὃ Αἰαντος ψυχῇ Τελαμονιάδαο νόσφων ἀφεστήκει, κεχολωμένη εἶνεκα νίκης, τὴν μν ἐγὼ νίκησα δικαζόμενος παρὰ νηὺς τεύχεσιν ἀμφ’ Ἀχιλῆος’ ἔθηκε δὲ πότινα μῆτηρ. παίδες δὲ Τρῶων δίκασαν καὶ Παλλὰς Ἀθήνη. ὡς δὴ μὴ ὃφελον νικᾶν τοιῷ ἐπ’ ἀέθλῳ τοῖς γὰρ κεφαλῆν ἔνεκ’ αὐτῶν γαῖα κατέσχεν, Αἰανθ’, ὃς πέρι μὲν είδος, πέρι δ’ ἔργα τέτυκτο τῶν ἄλλων Δαναῶν μετ’ ἄμύμονα Πηλείῶνα. τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν.

"Αἰαν, παῖ Τελαμώνος ἄμύμονος, οὐκ ἀρ’ ἐμέλλεις οὔδ’ θανῶν λήσεσθαι ἐμοὶ χόλου εἶνεκα τευχέων οὐλομένων; τὰ δὲ πήμα θεοὶ θέσαν Ἀργείοις, τοῖος γὰρ σφιν πῦργος ἀπόλεοι. σεῖο δ’ Ἀχαιοὶ ἰσον Ἀχιλῆος κεφαλῆ Πηλείάδαο ἀχυμεθὰ φθιμένοι διαμπερές’ οὔδ’ τις ἄλλος αἴτιος, ἄλλα Ζεὺς Δαναῶν στρατὸν αἴχμητάων ἐκπάγλως ἥχθηρε, τεῖν δ’ ἐπὶ μοῦραν ἔθηκεν.

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was eager to work harm to the Trojans. But after we had sacked the lofty city of Priam, he went on board his ship with his share of the spoil and a goodly prize—all unscathed he was, neither smitten with the sharp spear nor wounded in close fight, as often befalls in war; for Ares rages confusedly.'

"So I spoke, and the spirit of the son of Aeacus departed with long strides over the field of asphodel, joyful in that I said that his son was preeminent.

"And other spirits of those dead and gone stood sorrowing, and each asked of those dear to him. Alone of them all the spirit of Aias, son of Telamon, stood apart, still full of wrath for the victory that I had won over him in the contest by the ships for the arms of Achilles, whose honoured mother had set them for a prize; and the judges were the sons of the Trojans and Pallas Athene. I would that I had never won in the contest for such a prize, over so noble a head did the earth close because of those arms, even over Aias, who in comeliness and in deeds of war was above all the other Achaeans, next to the peerless son of Peleus. To him I spoke with soothing words:

"'Aias, son of peerless Telamon, wast thou then not even in death to forget thy wrath against me because of those accursed arms? Surely the gods set them to be a bane to the Argives: such a tower of strength was lost to them in thee; and for thee in death we Achaeans sorrow unceasingly, even as for the life of Achilles, son of Peleus. Yet no other is to blame but Zeus, who bore terrible hatred against the host of Danaan spearmen, and brought
άλλ' ἄγε δεύρο, ἀναξ', ἵν' ἔποσ καὶ μῦθον ἀκούσῃς ἤμετερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν;

"'?Ως ἐφάμην, ὁ δὲ μ' οὐδὲν ἀμείβετο, βὴ δὲ μετ' ἄλλας ψυχᾶς εἰς Ἑρέβος νεκύων κατατεθνηώτων.

ένθα χ' ὀμως προσέφη κεχολωμένος, ἡ κεν ἐγὼ τὸν' 565 ἄλλα μοι ἤθελε θυμὸς εὖ στήθεσσι φίλοισι τῶν ἄλλων ψυχᾶς ἴδεειν κατατεθνηώτων.

"'Ενθ' ἢ τοι Μίνωα ἵδον, Δίὸς ἀγλαὸν νῦόν, χρύσεον σκῆπτρον ἐχοντα, θεμιστεύοντα νέκυσιν, ἕμενον, οί δὲ μιν ἄμφι δίκας εὑροντο ἄνακτα, 570 ἕμενοι ἐσταότες τε κατ' εὐρυπυλῆς 'Αἰδος δῶ.

"Τὸν δὲ μετ' Ὄριωνα πελώριον εἰσενόησα θῆρας ὁμον εἰλεύντα κατ' ἀσφοδελὸν λειμῶνα, τοὺς αὐτὸς κατέπεφεν ἐν οἰστόλοισιν ὀρεσί χερσὶν ἐχων ῥόπαλον παγχάλκεου, αἰεν ἀαγές. 575

"Καὶ Τιτυνὸν εἴδον, Γαῖῆς ἔρικυδεός νῦόν, κείμενον ἐν δαπέδῳ. ὁ δ' ἔπ' ἐννέα κεῖτο πέλεθρα, γύπτε δὲ μιν ἐκάτερθε παρημένῳ ἥπαρ ἐκειρον, δέρτρον ἐσω δύνοντες, ὁ δ' οὐκ ἀπαμόνετο χερσί'. Λητῶ γὰρ ἥλκησε, Δίὸς κυδῆν παράκοιτων, 580 Πυθῶδ' ἐρχομένην διὰ καλλιχόρον Πανοπῆος.

"Καὶ μὴν Τάνταλον εἰσεἰδον κρατέρ' ¹ ἀλγε' ἐχοντα ἐστεωτ' ἐν λίμη' ἢ δὲ προσέπλαξε γενείω· στεύτο δὲ διψάων, πιέειν δ' οὐκ εἰχεν ἐλέσθαι· ὀσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαίνων, 585 τοσσάκ' ὕδωρ ἀπολέσκετ' ἀναβροχέν, ἄμφι δὲ ποσσὶ

¹ κρατέρ': χαλέπ'; cf. 593.
on thee thy doom. Nay, come hither, prince, that thou mayest hear my word and my speech; and subdue thy wrath and thy proud spirit.'

"So I spoke, but he answered me not a word, but went his way to Erebus to join the other spirits of those dead and gone. Then would he nevertheless have spoken to me for all his wrath, or I to him, but the heart in my breast was fain to see the spirits of those others that are dead.

"There then I saw Minos, the glorious son of Zeus, golden sceptre in hand, giving judgment to the dead from his seat, while they sat and stood about the king through the wide-gated house of Hades, and asked of him judgment.

"And after him I marked huge Orion driving together over the field of asphodel wild beasts which himself had slain on the lonely hills, and in his hands he held a club all of bronze, ever unbroken.

"And I saw Tityos, son of glorious Gaea, lying on the ground. Over nine roods¹ he stretched, and two vultures sat, one on either side, and tore his liver, plunging their beaks into his bowels, nor could he beat them off with his hands. For he had offered violence to Leto, the glorious wife of Zeus, as she went toward Pytho through Panopeus with its lovely lawns.

"Aye, and I saw Tantalus in violent torment, standing in a pool, and the water came nigh unto his chin. He seemed as one athirst, but could not take and drink; for as often as that old man stooped down, eager to drink, so often would the water be swallowed up and vanish away, and at

¹ Renderings of πέλεθρα can only be tentative.
γαία μέλαινα φάνεσκε, καταξηνασκε δὲ δαίμων.
δένδρεα δ’ υψιπέτηλα κατὰ κρῆθεν χεὲ καρπὼν,
όγχυαι καὶ ροιαι καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραι καὶ ἐλαῖαι τηλεθώσαι:
τῶν ὁπότ’ ιθύσει’ ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ’ ἄνεμοις ρίπτασκε ποτὶ νέφεα σκίόεντα.

“Καὶ μὴν Σίσυφον εἰςεἴδον κρατέρ’ ἃλγε’ ἔχοντα
λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

ἡ τοι ὁ μὲν σκηνιστόμενος χερσὶν τε ποσίν τε
λᾶαν ἄνω ἄθεσκε ποτὶ λόφου ἀλλ’ ὅτε μέλλοι
ἀκρον ὑπερβαλέειν, τότ’ ἀποστρέψασκε κραταίως:
αὐτὶς ἔπειτα πέδουντε κυλώνυτο λᾶας ἀναιδῆς.
αὐτὰρ δ’ ὡς ὀσασκε τιτανόμενος, κατὰ δ’ ἱδρῶς
ἐρρεεν ἐκ μελέων, κοινῆ δ’ ἐκ κρατῶς ὀρόηει.

“Τὸν δὲ μετ’ εἰσενόησα βίην Ὁρακληνίην,
εἰδώλων’ αὐτὸς δὲ μετ’ ἀθανάτοις θεοῖς
tέρπεται ἐν θαλίης καὶ ἔχει καλλίσφυρον” Ὁβην,
pαῖδα Δίος μεγάλοιο καὶ” Ἡρης χρυσοπεδίλου.

ἀμφὶ δὲ μιν κλαγή γεκύων ἦν οἰωνῶν ὅς,
pάντοσ’ ἀτυξομένων’ ὁ δ’ ἔρεμὴν νυκτὶ ἐοικώς,
γυμνὸν τόξου ἔχων καὶ ἐπὶ νευρῆφιν ὀιστῶν,
δεινὸν παπταῖνων, αἰεὶ βαλέοντι ἐοικώς.

σμερδαλέος δὲ οἱ ἀμφὶ περὶ στήθεσιν ἀορτήρ
χρύσεος ἤν τελαμών, ἴνα θέσκελα ἔργα τέτυκτο,
ἀρκτοὶ τ’ ἀγρότεροι τε σὺνες χαροποί τε λέοντες,
ὑσμῖναί τε μάχαι τε φόνοι τ’ ἄνδροκτασίαι τε.
μὴ τεχνησάμενος μηδ’ ἄλλο τι τεχνῆσαιτο,

1 κρατέρ’: χαλέπ’; cf. 582.
2 Lines 602–4 were rejected by some ancient critics as having been inserted in the text by Onomacritus.

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his feet the black earth would appear, for some god made all dry. And trees, high and leafy, let stream their fruits above his head, pears, and pomegranates, and apple trees with their bright fruit, and sweet figs, and luxuriant olives. But as often as that old man would reach out toward these, to clutch them with his hands, the wind would toss them to the shadowy clouds.

"Aye, and I saw Sisyphus in violent torment, seeking to raise a monstrous stone with both his hands. Verily he would brace himself with hands and feet, and thrust the stone toward the crest of a hill, but as often as he was about to heave it over the top, the weight would turn it back, and then down again to the plain would come rolling the ruthless stone. But he would strain again and thrust it back, and the sweat flowed down from his limbs, and dust rose up from his head.

"And after him I marked the mighty Heracles—his phantom; for he himself among the immortal gods takes his joy in the feast, and has to wife Hebe, of the fair ankles, daughter of great Zeus and of Here, of the golden sandals. About him rose a clamour from the dead, as of birds flying everywhere in terror; and he like dark night, with his bow bare and with arrow on the string, glared about him terribly, like one in act to shoot. Awful was the belt about his breast, a baldric of gold, whereon wondrous things were fashioned, bears and wild boars, and lions with flashing eyes, and conflicts, and battles, and murders, and slayings of men. May he never have designed, or hereafter

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1 Again, as in the similar passage, iv. 684, I follow Agar (Homerica, p. 199).
ός κείνον τελαμώνα ἐν ἐγκάτθετο τέχνη.
ἐγὼ δ' αὐτ' ἐμ' ἐκείνος, ἐπεὶ ἵδεν ὀφθαλμοῖσιν, καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

“Διογενῆς Δαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, ἀ δεῖλ', ἢ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις, ὃν περ ἐγών ὀχέσκον ὑπ' αὐγᾶς ἥελιοιο.
Ζηνὸς μὲν παῖς ἦν Κρονίωνος, αὐτάρ ὀίξυν ἐίχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρον φωτὶ δεδυμήνῃ, ὦ δὲ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
καὶ ποτὲ μ' ἐνθάδ' ἐπεμψε κὺν' ἄξοντ'. οὗ γὰρ ἐτ' ἄλλων φράζετο τοῦδὲ γε μοι κρατερώτερον ἕναι ἀέθλουν· τὸν μὲν ἐγών ἀνένεικα καὶ ἡγαγον ἐξ 'Αίδαο· Ἐρμείας δὲ μ' ἐπεμψεν ἵδε γλαυκώπτης 'Αθήνη.

“Ὡς εἴπων ὁ μὲν αὐτὶς ἐβη δόμον 'Αίδος εὐσω, αὐτάρ ἐγὼν αὐτοῦ μένον ἐμπεδον, εἰ τις ἐτ' ἔλθοι ἀνδρῶν ἥρωων, οὐ δὴ τὸ πρόσθεν ὅλουτο.
καὶ νῦ κ' ἐτὶ προτέρους ἑδον ἀνέρας, οὐς ἐθελὼν περ, Ἐρσέα Πειρίδοον τε, θεῶν ἐρικυδέα τέκνα· ἀλλὰ πρὶν ἐπὶ ἐθνε' ἀγείρετο μυρίᾳ νεκρῶν ἡχῆθεςπεσίη· ἐμὲ δὲ χλωρὸν δέος ἤρει, μὴ μοι Γοργείην κεφαλῆν δεινοῦ πελάρουν ἐξ 'Αἴδεω πέμψειεν ἄγαννη Περσεφόνεια.

“Ἀυτίκ' ἐπέτι ἐπὶ νῆα κιῶν ἐκέλευον ἐταύρους αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνῆσια λύσαι. οἷς δ' αἰψ' εἰςβαινον καὶ ἐπὶ κλησί καθήζουν. τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κύμα βόοιο, πρώτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὖρος. 1 2

1 κρατερώτερον: χαλεπότερον; cf. 582, 593.
2 Line 631 was attributed to Pisistratus by Hereas of Megara (Plut. Ther. 20).

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design such another, even he who stored up in
his craft the device of that belt. He in turn knew
me when his eyes beheld me, and weeping spoke
to me winged words:

"Son of Laertes, sprung from Zeus, Odysseus
of many devices, ah, wretched man, dost thou, too,
drag out an evil lot such as I once bore beneath
the rays of the sun? I was the son of Zeus, son
of Cronos, but I had woe beyond measure; for to
a man far worse than I was I made subject, and
he laid on me hard labours. Yea, he once sent
me hither to fetch the hound of Hades, for he
could devise for me no other task mightier than
this. The hound I carried off and led forth from
the house of Hades; and Hermes was my guide, and
flashing-eyed Athene.'

"So saying, he went his way again into the house
of Hades, but I abode there steadfastly, in the hope
that some other haply might still come forth of the
warrior heroes who died in the days of old. And
I should have seen yet others of the men of former
time, whom I was fain to behold, even Theseus
and Peirithous, glorious children of the gods, but
eres that the myriad tribes of the dead came
thronging up with a wondrous cry, and pale fear
seized me, lest august Persephone might send forth
upon me from out the house of Hades the head
of the Gorgon, that awful monster.

"Straightway then I went to the ship and bade
my comrades themselves to embark, and to loose
the stern cables. So they went on board quickly
and sat down upon the benches. And the ship
was borne down the stream Oceanus by the swelling
flood, first with our rowing, and afterwards the
wind was fair.

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"Αὕταρ ἐπεὶ ποταμοῖο λύπεν ῥόνου Ὄμεκανοῖο νηῦς, ἀπὸ δὲ ἱκετὸ κῦμα θαλάσσης εὐρυπόροιο νῆσὸν τ' Αἰαίνην, ὅθεν τ' Ἡώς ἤριγενείας οἰκία καὶ χοροὶ εἰσὶ καὶ ἀντολαὶ Ἡελίου, νῦν μὲν ἑνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖν θαλάσσης. ὁμαίωμεν Ἡῶ διὰν.

"Ἡμοὶ δ' ἤριγενεία φάνη βοδοδάκτυλος Ἡώς, δὴ τὸν' ἐγὼν ἑτάρους προῖεν ἐς δόματα Κήρκης οἰσέμεναι νεκρῶν, Ἐλπήνωρα τεθνῄσκα. φιτροὺς δ' αἴφαμα ταμόντες, ὅθ' ἀκροτάτη πρόεχ' ἀκτή, θάπτομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέντες. αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκρῶν, τύμβουν χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες πῆξαμεν ἀκροτατῷ τύμβῳ ἐνίρης ἐρετμών. Ημεῖς μὲν τὰ ἐκάστα διείπομεν· οὐδ' ἀρα Κήρκην εῖς Ἀἰδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μᾶλ' ὅκα ἡλθέντι ἐντυσαμένην· ἀμα δ' αμφίπολοι φέρον αὐτῇ σῖτον καὶ κρέα πολλὰ καὶ αἰθοτα σίδον ἑρυθρόν. η δ' ἐν μέσσῳ στᾶσα μετήμιδα δίὰ θεϊῶν· "Σχέτλαιοι, οἵ ἱμοῖς νυθήλθετε δῶμ' Ἀίδαο, διθανέες, ὅτε τ' ἀλλοι ἄμαξ φησκουσ' ἀνθρωποί.

1 Line 6 is omitted in many MSS.
BOOK XII

“Now after our ship had left the stream of the river Oceanus and had come to the wave of the broad sea, and the Aean isle, where is the dwelling of early Dawn and her dancing-lawns, and the risings of the sun, there on our coming we beached our ship on the sands, and ourselves went forth upon the shore of the sea, and there we fell asleep, and waited for the bright Dawn.

“As soon as early Dawn appeared, the rosy-fingered, then I sent forth my comrades to the house of Circe to fetch the body of the dead Elpenor. Straightway then we cut billets of wood and gave him burial where the headland runs furthest out to sea, sorrowing and shedding big tears. But when the dead man was burned, and the armour of the dead, we heaped up a mound and dragged on to it a pillar, and on the top of the mound we planted his shapely oar.

“We then were busied with these several tasks, howbeit Circe was not unaware of our coming forth from the house of Hades, but speedily she arrayed herself and came, and her handmaids brought with her bread and meat in abundance and flaming red wine. And the beautiful goddess stood in our midst, and spoke among us, saying:

“‘Rash men, who have gone down alive to the house of Hades to meet death twice, while other
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άλλ' ἄγετ' ἐσθλετε βρώμην καὶ πίνετε οἶνον
αὖθι πανημέριον. ἤμα δ' ἴοι φαίνομένης
πλευσοσθ'. αὐτὰρ ἐγὼ δεῖξο ὃδον ἥδε ἐκαστα
σημανέω, ἵνα μὴ τι κακορραφή ἄλεγειν
ἡ ἄλος ἦ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.

"Ὤς ἐφαθ', ἦμῖν δ' αὐτ' ἐπεπείθετο θυμὸς άγήνωρ.
δος τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
ήμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύν
ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἤλθεν,
οἱ μὲν κοιμῆσαντο παρὰ πρυμνήσια νῆος,
ἡ δ' ἔμε χειρὸς ἑλοῦσα φίλων ἀπονόσφιν ἑταῖρων
eἰσὲ τε καὶ προσέλεκτο καὶ ἑξερέεινεν ἐκαστα.
αὐτάρ ἐγὼ τῇ πάντα κατὰ μοίραν κατέλεξα.
καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότινα Κήρη.

"Ταῦτα μὲν οὐτω πάντα πεπείρανται, σὺ δ' ἄκουσο;
ὡς τοι ἐγὼν ἔρεω, μνήσει δέ σε καὶ θεὸς αὐτός.
Σειρήνας μὲν πρῶτον ἄφιξεα, αὖρα τε πάντας
ἀνθρῶπους θέλγουσιν, ὅτις σφεας εἰσαφικηται.
ὅς τις ἀιδρείη πελάση καὶ φθόγγον ἄκουσῃ
Σειρήνων, τῷ δ' οὗ τι γυνὴ καὶ νῆπια τέκνα
οίκας νοστησάντι παρίσταται οὐδὲ γάνυνται,
ἀλλά τε Σειρήνες λυγρή θέλγουσιν ἀοίδῃ
ἡμεναι ἐν λειμώνι, πολὺς δ' ἀμφ' ὀστεόφιν θις
ἀνδρῶν πυθομένων, περὶ δὲ ρύιοι μυνύθουσι.
ἀλλὰ παρεξελάναν, ἐπὶ δ' οὕτατ' ἀλείψαι ἑταῖρων
κηρὸν δεψήσας μελησέα, μή τις ἄκουσῃ
τῶν ἄλλων: ἀτὰρ αὐτὸς ἀκούμεν αἰ' κέσθελασθα,
δησάντων σ' ἐν νηθ' χειράς τε πόδας τε
ὁρθῶν ἐν ἱστοπέδη, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
men die but once. Nay, come, eat food and drink wine here this whole day through; but at the coming of Dawn ye shall set sail, and I will point out the way and declare to you each thing, in order that ye may not suffer pain and woes through wretched ill-contriving either by sea or on land.'

"So she spoke, and our proud hearts consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to rest beside the stern cables of the ship; but Circe took me by the hand, and leading me apart from my dear comrades, made me to sit, and herself lay down close at hand and asked me all the tale. And I told her all in due order. Then queenly Circe spoke to me and said:

"'All these things have thus found an end; but do thou hearken as I shall tell thee, and a god shall himself bring it to thy mind. To the Sirens first shalt thou come, who beguile all men whosoever comes to them. Whoso in ignorance draws near to them and hears the Sirens' voice, he nevermore returns, that his wife and little children may stand at his side rejoicing, but the Sirens beguile him with their clear-toned song, as they sit in a meadow, and about them is a great heap of bones of mouldering men, and round the bones the skin is shrivelling. But do thou row past them, and anoint the ears of thy comrades with sweet wax, which thou hast kneaded, lest any of the rest may hear. But if thou thyself hast a will to listen, let them bind thee in the swift ship hand and foot upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself,
οφρα κε τερπόμενος ὄπ' ἀκούσῃς Σειρήνουν.
εἰ δὲ κε λίσσηι ἐτάρους λῦσαι τε κελεύης,
oi δὲ σ' ἐτι πλεόνεσσι τοτ' ἐν δεσμοῖς διδέντων.
αὐτάρ ἐπὶν δὴ τάς γε παρὲξ ἐλάσωσιν ἐταίροι,
ἐνθα τοι οὐκέτ' ἐπείτα διηνεκέως ἀγορεύσω,
ὀπποτέρη δὴ τοι ὁδὸν ἔσσεται, ἀλλὰ καὶ αὐτός
θυμῷ βουλεύειν· ἐρέω δὲ τοι ἀμφοτέρωθεν.
ἐνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτάς
κύμα μέγα ῥοχθεὶ κυναώπιδος Ἀμφιτρίτης.
Πλαγκτάς δὴ τοι τάς γε θεοί μάκαρες καλέουσι.
tῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλεια
τρῆρωνες, ταὶ τ' ἀμβροσίαιν Διὶ πατρὶ φέρουσιν,
ἀλλὰ τε καὶ τῶν αἰεὸν ἀφαιρεῖται λίς πέτρῃ.
ἀλλ' ἀλλην ἐνύησι πατὴρ ἐναρίθμοις εἶναι.
tῇ δ' οὐ πῶ τις νῆς φūγεν ἀνδρῶν, ἢ τις ἴκηται,
ἀλλὰ θ' ὀμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
κύμαθ' ἀλὸς φορέουσι πυρὸς τ' ὀλοοῦσθαν.
οἳ δὴ κείνῃ γε παρέπλω ποντοπόρος νῆς,
Ἀργῶ πᾶσι μέλουσα, παρ' Ἀιήταο πλέουσα.
καὶ νῦ κε τὴν ἔνθ' ὅκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἡρη παρέπτεμψεν, ἔπει φίλος ἤν Ἡσσών.
"Οἱ δὲ δύο σκόπελοι ὁ μὲν οὐρανὸν εὖρον ἵκανει
δειλὴ κορυφὴ, νεφήλῃ δὲ μιν ἀμφιβεβηκε
κυναήτ' τὸ μὲν οὖ ποτ' ἐρωτεῖ, οὐδὲ ποτ' αἴθρῃ
κείνον ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπῶρῃ.
οὐδὲ κεν ἀμβαίη βροτὸς ἀνὴρ οὖδ' ἐπιβαινή,
οὔτ' εἰ οἱ χεῖρες τε ἑείκοσι καὶ πόδες ἑιν'
πέτρῃ γὰρ λίς ἐστί, περιξέστη ἐκυδία.

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that with delight thou mayest listen to the voice of the two Sirens. And if thou shalt implore and bid thy comrades to loose thee, then let them bind thee with yet more bonds. But when thy comrades shall have rowed past these, thereafter I shall not fully say on which side thy course is to lie, but do thou thyself ponder it in mind, and I will tell thee of both ways. For on the one hand are beetling crags, and against them roars the great wave of dark-eyed Amphitrite; the Planetae\(^1\) do the blessed gods call these. Thereby not even winged things may pass, no, not the timorous doves that bear ambrosia to father Zeus, but the smooth rock ever snatches away one even of these, and the father sends in another to make up the tale. And thereby has no ship of men ever yet escaped that has come thither, but the planks of ships and bodies of men are whirled confusedly by the waves of the sea and the blasts of baneful fire. One seafaring ship alone has passed thereby, that Argo famed of all, on her voyage from Aeetes, and even her the wave would speedily have dashed there against the great crags, had not Here sent her through, for that Jason was dear to her.

\(\text{"Now on the other path are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround that peak in summer or in harvest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet; for the rock is smooth, as if it were polished. And in}\)

\(^1\) i.e. "the wandering," or, perhaps, "the clashing, rocks."
μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἥρωειδές,
πρὸς ἤτοι έις Ἑρέβος τετραμμένον, ἥ περ ἂν ὑμεῖς
νήα παρὰ γιλαφυρὴν ἰθύνετε, φαίδυμ' Ὄδυσσεῦ.
οὐδὲ κεν ἐκ νηὸς γιλαφυρῆς αἰζήμος ἄνηρ
τόξῳ οἰστεύοσας κοίλου σπέος εἰσαφίκοιτο.
ἐνθὰ δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακνία.
τής ἢ τοι φωνῇ μὲν ὁση σκύλακος νεογιλῆς
γίγνεται, αὐτὴ δ' αὐτὲ πέλωρ κακὸν· οὐδὲ κέ τίς μιν
γηθῆσειν ἵδων, οὐδ' ἐι ἥθες ἀντιάσειεν.
τής ἢ τοι πίδες εἰσὶ δυσδεκα πάντες ἄρῳ,
ἐξὶ δὲ τε οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστῃ
σμερβαλέη κεφαλὴ, ἐν δὲ τρίσταιχοι ὀδύντες
πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.
μέσσῃ μέν τε κατὰ σπέονς κοίλου δέδυκεν,
ἐξῳ δ' ἐξίσχει κεφαλάς δεινὸν βερέθρου,
ἀυτοὺ δ' ἰχθυα, σκόπελον περιμαιμώσα,
δελφίνας τε κύνας τε, καὶ εἲ ποθὶ μείζον ἐλησι
κήτος, ἂ μυρία βόσκει ἄγαστονος Ἀμφιτρίτη.
τῇ δ' οὐ πῶ ποτε ναῦται ἀκήριοι εὐχετῶνται
παρφυγέειν σὺν νηῆ· φέρει δὲ τε κρατὶ ἐκάστῳ
φῶτ' ἐξαρπάξασα νεὸς κυανοπρῶροι.
"Τὸν δ' ἔτερον σκόπελον χθαμαλῶτερον ὤψει,
Ὅδυσσεῦ.
πλησίον ἀλλήλων· καὶ κεν διοίστεύσειας.
τῷ δ' ἐν ἔρινεδος ἔστι μέγας, φύλλοις τεθηλώς·
tῷ δ' ὑπὸ δία Χάρυβδος ἀναροβδεῖ μέλαν ὕδωρ.
τρίς μὲν γάρ τ' ἀνίσην ἐπ' ἡματι, τρῖς δ' ἀναροβδεῖ
δεινῶν· μὴ σὺ ὅτι τὰ ψυχοὶ, ὅτε ροιβδήσειεν
οὐ γάρ κεν ῥύσαιτό σ' ὑπὲκ κακοῦ οὐδ' ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὁκα
the midst of the cliff is a dim cave, turned to the West, toward Erebus, even where you shall steer your hollow ship, glorious Odysseus. Not even a man of might could shoot an arrow from the hollow ship so as to reach into that vaulted cave. Therein dwells Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen, and six necks, exceeding long, and on each one an awful head, and therein three rows of teeth, thick and close, and full of black death. Up to her middle she is hidden in the hollow cave, but she holds her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea-dogs and whatever greater beast she may haply catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ship, for with each head she carries off a man, snatching him from the dark-prowed ship.

"But the other cliff, thou wilt note, Odysseus, is lower—they are close to each other; thou couldst even shoot an arrow across—and on it is a great fig tree with rich foliage, but beneath this divine Charybdis sucks down the black water. Thrice a day she belches it forth, and thrice she sucks it down terribly. Mayest thou not be there when she sucks it down, for no one could save thee from ruin, no, not the Earth-shaker. Nay, draw

1 The word is a doubtful one. Others render, "dangling down."
νηα παρεξ ἐλάαν, ἐπει ἡ πολὺ φέρτερον ἐστιν ἐξ ἐτάροις ἐν νη ἐποθήμεναι ἡ ἀμα πάντας.'

"'ὢς ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος ἐν προσέειποι ἐς θεά, θεά, νημερτές ἐνίσπεσε, εἰ πως τὴν ὀλοήν μὲν ὑπεκπροφύγοιμι Χάρυβδιν, τὴν δὲ κ' ἀμυναίμην, ὅτε μοι σίνοιτο γ' ἔταιροις.'

"'ὢς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο διὰ θεάων. 'Σχέτλε, καὶ δὴ αὐ τοι πολεμήμα ἐργα μέμηλε καὶ πόνος: οὐδὲ θεοίσιν ὑπείξεια ἀθανάτοισιν; ἢ δὲ τοι οὐ θνητή, ἀλλ' ἀθάνατον κακὸν ἐστι, δεινὸν τ' ἄργαλέον τε καὶ ἄγριον οὐδὲ μικρῶν οὐδὲ τις ἐστ' ἀλκή: φυγέειν κάρτιστον ἀπ' αὐτῆς.

ἂν γὰρ δηθύνησα κορυσσόμενοι παρὰ πέτρη, δειδὼ, μὴ σ' ἔξαυτη ἐφορμηθεῖσα κίχησι τόσοποι κεφαλήσι, τόσους δ' ἐκ φῶτας ἐλήται. ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιν, μητέρα τῆς Σκύλλης, ἢ μιν τέκε πῆμα βροτοῖσιν ἢ μιν ἐπειτ' ἀποταῦσει ἔς υστερον ὀρμηθήναι.

 '"Θρινακήν δ' ἐς νῆσον ἀφίξεαι: ἐνθα δὲ πολλαὶ βόσκουν Ἡλίδων βόες καὶ ἡφια μῆλα, ἐπτὰ βωδὸν ἀγέλαι, τόσα δ' οίων πόεα καλά, πεντήκοντα δ' ἐκαστα. γόνος δ' οὐ γίγνεται αὐτῶν, οὐδὲ ποτε φθινύθουσι. θεαὶ δ' ἐπιπομένες εἰσίν, νῦμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπτητή τε, ἂς τέκεν Ἡλίῳ Ἐπερίοις διὰ Νέαιρα.

τὰς μὲν ἀρα θρέψασα τεκοῦσα τα πότνια μῆτηρ Θρινακήν ἐς νῆσον ἀπόκισε τηλόθι ναίειν, μῆλα φυλασσόμεναι πατρώια καὶ ἐλικας βοῦς. τὰς εἰ μὲν κ' ἀσινέας εἰᾶς νόστου τε μέδηαι, ἢ τ' ἀν ἐτ' εἰς Ἰθακήν κακὰ περ πάσχοντες ίκοισθε';

1 ἀμειβόμενος; ἀτυγόμενος.
very close to Scylla's cliff; and 'drive thy ship past quickly; for it is better far to mourn six comrades in thy ship than all together.'

"So she spoke, but I made answer and said: 'Come, I pray thee, goddess, tell me this thing truly, if in any wise I might escape from fell Charybdis, and ward off that other, when she works harm to my comrades.'

"So I spoke, and the beautiful goddess answered and said: 'Rash man, lo, now again thy heart is set on the deeds of war and on toil. Wilt thou not yield even to the immortal gods? She is not mortal, but an immortal bane, dread, and dire, and fierce, and not to be fought with; there is no defence; to flee from her is bravest. For if thou tarriest to arm thyself by the cliff, I fear lest she may again dart forth and attack thee with as many heads and seize as many men as before. Nay, row past with all thy might, and call upon Crataïsis, the mother of Scylla, who bore her for a bane to mortals. Then will she keep her from darting forth again.

"'And thou wilt come to the isle Thrinacia. There in great numbers feed the kine of Helios and his goodly flocks, seven herds of kine and as many fair flocks of sheep, and fifty in each. These bear no young, nor do they ever die, and goddesses are their shepherds, fair-tressed nymphs, Phaethusa and Lampetie, whom beautiful Neaera bore to Helios Hyperion. These their honoured mother, when she had borne and reared them, sent to the isle Thrinacia to dwell afar, and keep the flocks of their father and his sleek kine. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil
ei δε ke σίνηαι, τότε τοι τεκμαίρομαι ὀλεθροῦν,
νηὶ τε καὶ ἐτάροις: αὐτὸς δ' εἰ πέρ κεν ἀλύξις,
όψε κακῶς νεῖαι, ὀλέσας ἀπο πάντας ἐταίρους.’

“Ὡς ἔφατ’, αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἰώ. ἦ μὲν ἔπειτ’ ἀνὰ νήσου ἀπέστιξε διὰ θεάων
αὐτάρ ἐγὼν ἐπὶ νῆα κιών ὀτρυνοῦ ἐταίρους
αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαι;
οί δ' αἰγ' εἰσβαινον καὶ ἐπὶ κλησίο καθίζον.
ἐξῆς δ' εξόμενοι ποληὴν ἀλα τύπτον ἐρέτμοις.1
ἡμῖν δ' αὐ κατόπισθε νεὸς κυανοπρώροιο
ἐκμενον οὐρον ἵει πλησίστων, ἑσθλὸν ἐταίρον,
Κήρκη ἐυπλόκαμος, δεινή θεὸς αὐδήσεσα.

αὐτίκα δ' ὅπλα ἐκαστα πονησάμενοι κατὰ νῆα
ἡμεθα: τὴν δ' ἀνεμός τε κυβερνήτης τ' ἱθυνε.

“Δὴ τὸτ' ἐγὼν ἐτάροις μετηνῶδων ἀχυύμενος κήρ.
'Ὁ φίλοι, οὐ γὰρ χρὴ ἑνα ἱδρειαι οὐδὲ δὺ οἴους
θέσφαθ' α μοι Κήρκη μυθήσατο, διὰ θεάων
ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἢ κε θάνωμεν
ἡ κεν ἀλευάμενοι θάνατον καὶ κήρα φύγομεν.
Σειρῆνων μὲν πρὸτον ἀνώγει θεσπεσιάων
φθόγγον ἀλεύασθαι καὶ λειμὼν' ἀνθεμόεντα.
οἰον ἐμ' ἱνώγει ὅπ' ἀκονέμεν: ἀλλά με δεσμὸ
δήσατ' ἐν ἀργαλέω, ὁφρ' ἐμπεδον αὐτόθι μίμω,
ὄρθων ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λύσσωμαι ύμεάς λύσαι τε κελεύω,
ύμεις δὲ πλεόνεσσι τὸτ' ἐν δεσμοίσι πιέζειν.’

1 Line 147 is omitted in most MSS.
plight. But if thou harmest them, then I foretell ruin for thy ship and for thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades.'

"So she spoke, and presently came golden-throned Dawn. Then the beautiful goddess departed up the island, but I went to the ship and roused my comrades themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had straightway made fast all the tackling throughout the ship we sat down, but the wind and the helmsman guided the ship.

"Then verily I spoke among my comrades, grieved at heart: 'Friends, since it is not right that one or two alone should know the oracles that Circe, the beautiful goddess, told me, therefore will I tell them, in order that knowing them we may either die or, shunning death and fate, escape. First she bade us avoid the voice of the wondrous Sirens, and their flowery meadow. Me alone she bade to listen to their voice; but do ye bind me with grievous bonds, that I may abide fast where I am, upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself; and if I implore and bid you to loose me, then do ye tie me fast with yet more bonds.'
""'Η τοι ἐγὼ τὰ ἐκαστὰ λέγων ἐτάρουσι πίφαυσκον τόφρα δὲ καρπαλίμως ἐξίκετο νῆσει ἐνεργής
νήσον Σειρήνου· ἔπειγε γὰρ οὗρος ἀπήμων.
αὐτίκ' ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἦδὲ γαλήνη
ἐπλετο νημείρῃ, κοίμησε δὲ κύματα δαίμων.
ἀνστάντες δ' ἐταροι νεὸς ἵστια μηρύσαντο
καὶ τὰ μὲν ἐν νηί γλαφυρῇ θέσαν, 1 οἱ δ' ἐπ' ἐρετμὰ
ἐξόμενοι λεύκαινον ὕδωρ ἔστησὶ ἐλάτησιν.
αὐτὰρ ἐγὼ κηροίο μέγαν τροχὸν ὅξει χαλκῷ
tυτθὰ διατμῆξας χερσὶ στιβαρῆσθι πίεζον.
αἴψα δ' ἰαίνετο κηρός, ἐπεὶ κέλετο μεγάλη ἵσ
'Ηελίου τ' αὐγῇ 'Τπεριονίδαο ἀνακτος·
ἐξεῖς δ' ἐτάρουσιν ἐπ' οὕατα πᾶσιν ἀλειψα.
οἱ δ' ἐν νηὶ μ' ἔδησαν ὁμοὶ χεɪρᾶσ τε πόδας τε
ὄρθον ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτουν;
αὐτοὶ δ' ἐξόμενοι πολιήν ἄλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε τόσσον ἀπῆμεν ὅσον 2 τε γέγωνε βοήσας,
ῥύμφα διώκοντες, τὰς δ' οὔ λάθεν ὁκύαλος ηῆς
ἔγγυθεν ὀρνυμένη, λιγυρήν δ' ἐντυνον ἀοιδῆν·
"'Δεῖρ' ἀγ' ἰὼν, πολύαιν' Ὀδυσεῦ, μέγα κύδος Ἀχαιῶν
νῆα κατάστησον, ἵνα νωτέρην ὅπ' ἀκούσῃς.
οὔ γὰρ πώ τοι τῇ ἄρη παρήλασε νηὶ μελαίνη,
πρίν γ' ἡμέων μελίγηρν ἀπὸ στομάτων ὅπ' ἀκούσαι,
ἀλλ' ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδὼς.
ἰδμεν γὰρ τοι πάνθ' ὅσ' ἐνὶ Τροῖη εὐρεῖη

1 θέσαν: βάλον.
2 ἀπῆμεν ὅσον: ἀπῆν ὅσον.
Thus I rehearsed all these things and told them to my comrades. Meanwhile the well-built ship speedily came to the isle of the two Sirens, for a fair and gentle wind bore her on. Then presently the wind ceased and there was a windless calm, and a god lulled the waves to sleep. But my comrades rose up and furled the sail and stowed it in the hollow ship, and thereafter sat at the oars and made the water white with their polished oars of fir. But I with my sharp sword cut into small bits a great round cake of wax, and kneaded it with my strong hands, and soon the wax grew warm, forced by the strong pressure and the rays of the lord Helios Hyperion. Then I anointed with this the ears of all my comrades in turn; and they bound me in the ship hand and foot, upright in the step of the mast, and made the ropes fast at the ends to the mast itself; and themselves sitting down smote the grey sea with their oars. But when we were as far distant as a man can make himself heard when he shouts, driving swiftly on our way, the Sirens failed not to note the swift ship as it drew near, and they raised their clear-toned song:

"'Come hither, as thou farest, renowned Odysseus, great glory of the Achaeans; stay thy ship that thou mayest listen to the voice of us two. For never yet has any man rowed past this isle in his black ship until he has heard the sweet voice from our lips. Nay, he has joy of it, and goes his way a wiser man. For we know all the toils that in wide Troy the

1 This rendering takes ἵππος to be an equivalent of ἰππίων. If it be regarded as a patronymic, this passage is out of harmony with others.
HOMER

'Αργεῖοι Τρώες τε θεῶν ἱότητι μόνησαν,
ηδμεν δ', ὀσσα γένηται ἐπὶ χθονὶ πουλυβοτείρη.

"'Ὡς φάσαν ἱεῖσαι ὡπα κάλλιμον· αὐτάρ ἐμῶν κήρ ἤθελ' ἀκούεμεναί, λύσαί τ' ἐκέλευον ἑταίρους ὀφρύσι νευστάζων' οἱ δὲ προπεσόντες ἔρεσσον.

αὐτίκα δ' ἀνστάντες Περιμήδης Ἐυρύλοχος τε πλείοσι μ' ἐν δεσμοῖς δέον μᾶλλον τε πίεζον.

αὐτάρ ἐπεὶ δὴ τὰς γε παρῆλασαν, οὐδ' ἐτ' ἐπείτα φθογγῆς Σειρῆνων ἦκουομεν οὐδὲ τ' ἀοιδῆς,

αἶψ' ἀπὸ κηρὸν ἔλουτο ἐμοὶ ἐρίηρες ἑταῖροι,

ὀν σφιν ἐπ' ὡσὶν ἀλειψ', ἐμε τ' ἐκ δεσμῶν ἀνέλυσαν. 200

"'Αλλ' ὅτε δὴ τὴν νῆσον ἑλείπομεν, αὐτίκ' ἐπείται καπνὸν καὶ μέγα κύμα ἱδον καὶ δούπον ἄκουσα.

τῶν δ' ἀρα δείσαυτων ἐκ χειρών ἐπτατ' ἐρετμά,

βόμβησαν δ' ἀρα πάντα κατὰ ρόον ἐσχετο δ' αὐτοῦ νῆσος, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἐπειγον.

αὐτὰρ ἐγὼ διὰ νῆσος ἰὼν ὄτρυμον ἑταίρους 

μειλιχίοις ἐπέέσσι παραστάδον ἄνδρα ἐκαστον' 

"'Ὡς φίλοι, οὐ γὰρ πῶ τι κακῶν ἀδάμηνάς εἰμεν' 

οὐ μὲν δὴ τόδε μεῖζον ἐπεὶ 1 κακῶν, ἢ ὅτε Κύκλωψ 

ἐλεῖ εἰνὶ στῆν γλαφυρῷ κρατερῆφι βίηφιν.

ἀλλὰ καὶ ἐνθὲν ἐμῆ ἀρετῆ, βουλῆ τε νοθ' 

ἐκφύγομεν, καὶ ποι τῶνδε μνῆσεσθαι ὅμω.

νῦν δ' ἄγεθ', ὡς ἃν ἐγὼ εἴπω, πειθώμεθα πάντες.

ὑμεῖς μὲν κάπησιν ἀλὸς ῥηγμίνα βαθείαν 

τύπτετε κληίδεσσιν ἐφήμενοι, αἱ κε ποθι Ζεὺς 

dῶν τῶνδε τ' ὅλεθρον ὑπεκφυγέειν καὶ ἀλύξαν 

τοῖ δὲ, κυβερνήθ', ὅδ' ἐπιτέλλομαι ἀλλ' ἐνὶ θυμῷ

1 ἐπεὶ: ἐπὶ: ἕχει Zenodotus.
Argives and Trojans endured through the will of the gods, and we know all things that come to pass upon the fruitful earth.'

"So they spoke, sending forth their beautiful voice, and my heart was fain to listen, and I bade my comrades loose me, nodding to them with my brows; but they fell to their oars and rowed on. And presently Perimedes and Eurylochus arose and bound me with yet more bonds and drew them tighter. But when they had rowed past the Sirens, and we could no more hear their voice or their song, then straightway my trusty comrades took away the wax with which I had anointed their ears and loosed me from my bonds.

"But when we had left the island, I presently saw smoke and a great billow, and heard a booming. Then from the hands of my men in their terror the oars flew, and splashed one and all in the swirl, and the ship stood still where it was, when they no longer plied with their hands the tapering oars. But I went through the ship and cheered my men with gentle words, coming up to each man in turn:

"'Friends, hitherto we have been in no wise ignorant of sorrow; surely this evil that besets us now is no greater than when the Cyclops penned us in his hollow cave by brutal strength; yet even thence we made our escape through my valour and counsel and wit; these dangers, too, methinks we shall some day remember. But now come, as I bid, let us all obey. Do you keep your seats on the benches and smite with your oars the deep surf of the sea, in the hope that Zeus may grant us to escape and avoid this death. And to thee, steersman, I give this command, and do thou lay it to
βάλλειν, ἐπεὶ νηὸς γλαφυρῆς οἴημα νωμᾶς.
τοῦτον μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε
νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μὴ σέ λάθησι
κείσ' ἐξορμήσασα καὶ ἐς κακῶν ἄμμε βάλησα.

“Ὡς ἐφάμην, οἱ δ' όικα ἔμοῖς ἐπέέπησι πίθουτο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἀπρηκτον ἄνυν,
μὴ πώς μοι δείσαντες ἀπολληξεῖαιν ἑταῖροι
εἰρεσίης, ἐντὸς δὲ πυκάζουεν σφεάς αὐτούς.
καὶ τὸτε δὴ Κήρκης μὲν ἐφημοσύνης ἀλεγεινής
λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσεσθαι:
αὐτὰρ ἐγὼ καταδύς κλυτὰ τεύχεα καὶ δύο δούρε
μάκρ' ἐν χερσίν ἔλων εἰς ἱκρία νηὸς ἐβαινὼν
πρόφης: ἐνθεὶ γάρ μιν ἐδέγμην πρώτα φανεῖσθαι
Σκύλλην πετραῖν, ἢ μοι φέρε πῆμ' ἑταῖροισιν.
οὔδε τῇ ἄθρησα δυνάμην, ἐκαμον δὲ μοι ὅσσε
πάντῃ παπταίνοντι πρὸς ἱεροειδέα πέτρην.

“Ἡμεῖς μὲν στεινωπὸν ἀνεπλέομεν γοώντες:
ἐνθεὶ μὲν Σκύλλη, ἐτέρωθι δὲ δία Χάρυβδις
δεινον ἀνερροιβδησε θαλάσσης ἀλμυρὸν ὕδωρ.
ἡ τοῖ νὸτ' ἐξεμέσειε, λέβης ὡς ἐν πυρὶ πολλῷ
πᾶσ' ἀναμομυρέσσεκε κυκωμένη, ὑψόσε δ' ἀχνῇ
ἀκροὶσι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν·
ἀλλ' ὥσ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ,
pᾶσ' ἐντοσθε φάνεσκε κυκωμένη, ἀμφι δὲ πέτρῃ
δεινὸν ἐβεβρύχης, ὑπένερθε δὲ γαῖα φάνεσκε
ψάμμῳ κυνάνη· τοὺς δὲ χλωρὸν δέος ἤρει.
ἡμεῖς μὲν πρὸς τὴν ὕδομεν δείσαντες ὀλέθρον·
tόφρα δὲ μοι Σκύλλη γλαφυρῆς ἐκ νηὸς ἑταῖρους
ἐξ ἔλεθ', οἱ χερσίν τε βίηφί τε φέρτατοι ἤσαι.
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heart, since thou wieldest the steering oar of the hollow ship. From this smoke and surf keep the ship well away and hug the cliff, lest, ere thou know it, the ship swerve off to the other side and thou cast us into destruction.'

"So I spoke, and they quickly hearkened to my words. But of Scylla I went not on to speak, a cureless bane, lest haply my comrades, seized with fear, should cease from rowing and huddle together in the hold. Then verily I forgot the hard command of Circe, whereas she bade me in no wise to arm myself; but when I had put on my glorious armour and grasped in my hand two long spears, I went to the fore-deck of the ship, whence I deemed that Scylla of the rock would first be seen, who was to bring ruin upon my comrades. But nowhere could I descry her, and my eyes grew weary as I gazed everywhere toward the misty rock.

"We then sailed on up the narrow strait with wailing. For on one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. Verily whenever she belched it forth, like a cauldron on a great fire she would seethe and bubble in utter turmoil, and high over head the spray would fall on the tops of both the cliffs. But as often as she sucked down the salt water of the sea, within she could all be seen in utter turmoil, and round about the rock roared terribly, while beneath the earth appeared black with sand; and pale fear seized my men. So we looked toward her and feared destruction; but meanwhile Scylla seized from out the hollow ship six of my comrades who were the best in strength and in might. Turning my eyes to
σκεψάμενος δ' ἦν νῆα θοῦν ἁμα καὶ μεθ' ἑταίρους ἀτόθη τῶν ἐνόησα πόδας καὶ χείρας ὑπερθεὶν ὑψός' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεύντες ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνῦμενοι κήρ. ὡς δ' ὦτ' ἐπὶ προβόλω άλλευς περιμήκει βάσβω ἱχθύσι τοῖς ὀλύγοις δόλοι κατὰ εἴδατα βάλλων ἐς πόντου προφήσι βοῦς κέρας ἀγραύλιοι, ἀσπαίροντα δ' ἑπείτα λαβὼν ἔρριψε θύραξε, ὡς οἳ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας· 

3 Or, possibly, “to find my men.”

5 Three views are held regarding this obscure passage:

1 that the poet refers to spearing, or “hooking,” fish with
the swift ship and to the company of my men, even
then I noted above me their feet and hands as they
were raised aloft. To me they cried aloud, calling
upon me by name for that last time in anguish of
heart. And as a fisher on a jutting rock, when he
casts in his baits as a snare to the little fishes, with
his long pole lets down into the sea the horn of an
ox of the steadings, and then as he catches a fish
flings it writhing ashore, even so were they drawn
writhing up towards the cliffs. Then at her doors
she devoured them shrieking and stretching out
their hands toward me in their awful death-struggle.
Most piteous did mine eyes behold that thing of all
that I bore while I explored the paths of the sea.

"Now when we had escaped the rocks, and dread
Charybdis and Scylla, presently then we came to the
goodly island of the god, where were the fair kine,
broad of brow, and the many goodly flocks of Helios
Hyperion. Then while I was still out at sea in my
black ship, I heard the lowing of the cattle that
were being stalled and the bleating of the sheep,
and upon my mind fell the words of the blind seer,
Theban Teiresias, and of Aeaean Circe, who very
straitly charged me to shun the island of Helios,
who gives joy to mortals. Then verily I spoke among
my comrades, grieved at heart:

"Hear my words, comrades, for all your evil
plight, that I may tell you the oracles of Teiresias
and of Aeaean Circe, who very straitly charged me
to shun the island of Helios, who gives joy to

a pole tipped with bone (it will be noticed that there is no
mention of a line); (2) that a bit of hollow, tube-like bone
was slipped over the line just above the hook to prevent its
being bitten through; and (3) that the bone was really an
artificial bait (see Haskins in Journ. Philol. xix. 238 ff.).
ένθα γὰρ αἰνώτατον κακόν ἐμμεναι ἀμμιν ἔφασκεν. 275
καὶ παρέξ τὴν νήσου ἔλαυνε τῇ μέλαιναν.
“Ὡς ἐφάμην, τοίς ὄντες κατεκλάσθη φίλον ἢτορ.
αὐτίκα δ’ Ἕρωι τοῖς ἑλευρέοι μ’ ἢμεῖβετο μῦθῳ.
“Σχέτλιος εἰς, Ὀδυσσεῦ. περὶ τοι μένος, οὐδὲ τὴ γυάν
κάμνειν. ἦ πά νυ σοί γε σιδήρεα πάντα τέτυκται, 280
οὐς ἐτάρους καμάτω ἀδηκότας ἦδε καὶ ὑπνὸς
οὐκ ἐάς γαίς ἐπιβήμεναι, ἔνθα κεν ἀὑτὲ
νῆσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκομέθα δόρπον,
ἀλλ’ αὐτῶς διὰ νῦκτα θοῆν ἀλάλησθαι ἄνωγες
νῆσον ἀποπλαγχθέντας ἐν ἡροεὶδεί πόντῳ.
ἐκ νυκτῶν δ’ ἀνεμοι χαλεποὶ, δηλήματα νήδων,
γίγνονται: π’ φέν τις ὑπεκφύγοι αἰτιῶν ὀλέθρου,
ἡ πως ἔξαπάνης ἔλθη ἀνέμοιο θύελλα,
ἡ Νότος ἡ Ἕρωι θυσαεός, ο’ τε μάλιστα
νήμα διαρρᾶοντι θεῶν ἀέκητι ἀνάκτων.
ἀλλ’ ἤ τοι νῦν μὲν πειθώμεθα νυκτί μελαίνη
δόρπον θ’ ὁπλισόμεσθα θοῆ παρὰ νη μένουτες,
ἦθεν δ’ ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.
“Ὡς ἐφατ’ Ἕρωι τοῖς, ἐπὶ δ’ ἤνεον ἄλλοι ἑταῖροι.
καὶ τότε δὴ γίγνοσκον δ’ ἐκα κακὰ μήδετο δαίμων,
καὶ μν φανήσας ἐπεα πτερόεντα προσηύδων’
“Ἑρωίλοχ’, ἡ μάλα δὴ με βιάζετε μοῦνον ἐώτα.
ἀλλ’ ἄγε νῦν μοι πάντες ὃμόσσατε καρτέρον ὦρκον
ἐκ κέ τιν’ ἥ βοῶν ἀγέλην ἡ πῶν μὲγ’ οἰων
εὐρώμεν, μὴ ποὺ τις ἀτασθαλίησι κακήσιν
ἡ βοῦν ἥν τι μῆλον ἀποκτάνη. ἀλλά ἐκηλοὶ
ἔσθετε βρώμην, τὴν ἀθανάτη πόρε Κήρκη.”
"So I spoke, but their spirit was broken within them, and straightway Eurylochus answered me with hateful words:

"'Hardy art thou, Odysseus; thou hast strength beyond that of other men and thy limbs never grow weary. Verily thou art wholly wrought of iron, seeing that thou sufferest not thy comrades, worn out with toil and drowsiness, to set foot on shore, where on this sea-girt isle we might once more make ready a savoury supper; but thou biddest us even as we are to wander on through the swift night, driven away from the island over the misty deep. It is from the night that fierce winds are born, wreckers of ships. How could one escape utter destruction, if haply there should suddenly come a blast of the South Wind or the blustering West Wind, which oftenest wreck ships in despite of the sovereign gods? Nay, verily for this time let us yield to black night and make ready our supper, remaining by the swift ship, and in the morning we will go aboard, and put out into the broad sea.

"So spoke Eurylochus, and the rest of my comrades gave assent. Then verily I knew that some god was assuredly devising ill, and I spoke and addressed him with winged words:

"'Eurylochus, verily ye constrain me, who stand alone. But come now, do ye all swear to me a mighty oath, to the end that, if we haply find a herd of kine or a great flock of sheep, no man may slay either cow or sheep in the blind folly of his mind; but be content to eat the food which immortal Circe gave.'
"Ως ἔφάμην, οἱ δ' αὐτίκ' ἀπώμυνον, ὡς ἐκέλευνον.
αὐτὰρ ἐπεὶ ὅ σμοσάν τε τελεύτησάν τε τὸν ὅρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ ἐνεργεά νῆα
ἂγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἔταιροι
νῆός, ἐπείτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἔδητος ἐξ ἐρόν ἐντο,
μνησάμενοι δὴ ἐπείτα φίλους ἐκλαίον ἔταιρους,
οὕς ἐφαγε Σκύλλη γλαφυρῆς ἐκ νῆός ἐλοῦσα·
κλαιόντεσσι δὲ τοῖς ἐπηλύθε νήδυμος ὕπνοις.
ἡμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἀστρα βεβήκει,
ἄρσεν ἐπὶ ξαθὰν ἀνεμον νεφεληγερέτα Ζεὺς
καλλαπὶ θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαίαν ὁμοῦ καὶ πόντον· ὄρωρεi δ' οὐρανόθεν νῦξ.
ἡμος δ' ἡριγένεια φάνη ῥοδόδακτυλος Ἐνώς,
νῆα μὲν ὦρμίσαμεν κοίλον σπέος εἰσερύταντες.
ἐνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἂδε θόκοι·
καὶ τὸτ' ἐγὼν ἀγορὴν θέμενος μετὰ μύθου 1 ἐειποῦ·
"""Ω φίλοι, ἐν γάρ νηθ' θοῇ βρῶσις τε πόσις τε
ἐστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
deinou γὰρ θεοῦ αἰδέ βοες καὶ ἱφια μῆλα,
'Ηελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἑπακούει.
"""Ως ἔφαμην, τοίσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
μῆνα δὲ πάντ' ἀλληκτός ήθ' Νότος, οὐδέ τις ἄλλος
γίγνετ' ἐπείτ' ἀνέμων εἰ μη Εὐρός τε Νότος τε.
""Οι δ' ἡνὸς μὲν σίτον ἔχου καὶ οἴνον ἐρυθρόν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὁτε δὴ νηθ' ἐξέφθιο ἡμι πάντα, 1

1 μύθου : πᾶσιν

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"So I spoke, and they straightway swore that they would not, even as I bade them. But when they had sworn and made an end of the oath, we moored our well-built ship in the hollow harbour near a spring of sweet water, and my comrades went forth from the ship and skilfully made ready their supper. But when they had put from them the desire of food and drink, then they fell to weeping, as they remembered their dear comrades whom Scylla had snatched from out the hollow ship and devoured; and sweet sleep came upon them as they wept. But when it was the third watch of the night, and the stars had turned their course, Zeus, the cloud-gatherer, roused against us a fierce wind with a wondrous tempest, and hid with clouds the land and sea alike, and night rushed down from heaven. And as soon as early Dawn appeared, the rosy-fingered, we dragged our ship, and made her fast in a hollow cave, where were the fair dancing-floors and seats of the nymphs. Then I called my men together and spoke among them:

"'Friends, in our swift ship is meat and drink; let us therefore keep our hands from those kine lest we come to harm, for these are the cows and goodly sheep of a dread god, even of Helios, who oversees all things and overhears all things.'

"So I spoke, and their proud hearts consented. Then for a full month the South Wind blew unceasingly, nor did any other wind arise except the East and the South.

"Now so long as my men had grain and red wine they kept their hands from the kine, for they were eager to save their lives. But when all the stores

1 Some prefer to render "though pining for livelihood"; but the meaning seems fixed by xxiv. 534 f.
καὶ δὴ ἀγρὴν ἐφέπεσκον ἀλητεύοντες ἀνάγκη,
ιχθύς ὀρνιθάς τε, φίλας ὦ τι χεῖρας ἱκοῦτο,
γναμπτοῖς ἀγκίστροισιν, ἐτειρε δὲ γαστέρα λιμός·
δὴ τὸ τέ μικρὸν ἀνὰ νήσου ἀπέστιχον, ὥφρα θεοίσων
eὐξαίμην, εἰ τίς μοι ὅδον φήμει νέεσθαι.
ἀλλ' οὔτε δὴ διὰ νήσου ἱδὼν ἡλυξα ἐταῖρος,
χεῖρας νυφάμενος, ὦ θ' ἐπὶ σκέπασ πην ἀνέμοιο,
ὁρώμην πάντεσσι θεοῖς οἳ "Ολυμπὸν ἐχουσιν·
οί δ' ἀρα μοι γλυκών ύπνον ἐπὶ βλεφάροισιν ἐχευαν.
Εὐρύλοχος δ' ἐταῖροι κακῆς ἐξήρχετο βουλής·
"'Κέκλυτε μεν μύθον κακά περ πάσχοντες ἐταῖροι.
pάντες μὲν στυγεροὶ θάνατοι δειλοίσι βροτοῖσι,
λιμῷ δ' οὐκτισσον θανέει και πότμον ἐπιστεῖν.
ἀλλ' ἄγετ', Ἡλίωιο βοῶν ἐλάσαντες ἀρίστας
ῥέξομεν ἀθανάτοισι, τοι ὦρανων ἐυρὼν ἐχουσιν.
eἰ δὲ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,
ἀγνά κεν Ἡλίῳ Τερέιοι πίονα νηῦν
tεῦξομεν, ἐν δὲ κε θείμεν ἀγάλματα πολλὰ καὶ ἐσθλὰ.
eἰ δὲ χολωσάμενος τι βοῶν ὀρθοκραιράων
νη' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἐσπονται θεοὶ ἄλλοι,
βοῦλομ' ἀπαξ πρὸς κύμα χανῶν ἀπὸ θυμὸν ὀλέσαι,
ἡ δηθὰ στρεύγεσθαι ἕων εὖ νήσῳ ἐρήμῃ.'

"Δός ἐφατ' Εὐρυλόχος, ἐπὶ δ' ᾣνεον ἄλλοι ἐταῖροι.
αὐτίκα δ' Ἡλίωιο βοῶν ἐλάσαντες ἀρίστας
ἐγγύθεν, οὐ γὰρ τῆλε νεὼς κυνοπρῶροι
βοσκέσκοινθ' ἔλικες καλαί βόες εὐρυμέτωποι,
τάς δὲ περιστησάν τε καὶ εὐχέτωντο θεοίσιν,
φύλλα δρεψάμενοι τέρενα δρυὸς ψυκόμοιον·

1  περιστησάν τε Bekker: περιστήσαντο MSS.
had been consumed from out the ship, and now they must needs roam about in search of game, fishes, and fowl, and whatever might come to their hands—fishing with bent hooks, for hunger pinched their bellies—then I went apart up the island that I might pray to the gods in the hope that one of them might show me a way to go. And when, as I went through the island, I had got away from my comrades, I washed my hands in a place where there was shelter from the wind, and prayed to all the gods that hold Olympus; but they shed sweet sleep upon my eyelids. And meanwhile Eurylochus began to give evil counsel to my comrades:

"'Hear my words, comrades, for all your evil plight. All forms of death are hateful to wretched mortals, but to die of hunger, and so meet one's doom, is the most pitiful. Nay, come, let us drive off the best of the kine of Helios and offer sacrifice to the immortals who hold broad heaven. And if we ever reach Ithaca, our native land, we will straightway build a rich temple to Helios Hyperion and put therein many goodly offerings. And if haply he be wroth at all because of his straight-horned kine, and be minded to destroy our ship, and the other gods consent, rather would I lose my life once for all with a gulp at the wave, than pine slowly away in a desert isle.'

"So spoke Eurylochus, and the rest of my comrades gave assent. Straightway they drove off the best of the kine of Helios from near at hand, for not far from the dark-prowed ship were grazing the fair, sleek kine, broad of brow. Around these, then, they stood and made prayer to the gods, plucking the tender leaves from off a high-crested oak; ¹ for

¹ The green leaves were to serve as a substitute for the barley grains ordinarily used in sacrifice.
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οὐ γὰρ ἔχουν κρί λευκοῦ ἐνσέλμου ἐπὶ νηὸς. αὐτὰρ ἐπεί ὑ εὐξαντο καὶ ἐσφαξαν καὶ ἔδειραν, μηροὺς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὁμοθέτησαν. οὐδ' εἶχον μέθυ λείψαι ἐπ' αἱθομένους ἰεροῖσιν, ἀλλ' ὕδατι σπεύδουσι τε ἐπώπτων ἔγκατα πάντα. αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάκη καὶ σπλάγχνα πάσαντο, μιστυλλόν τ' ἀρα τάλλα καὶ ἀμφ' ὄβελοίσιν ἐπειραν. καὶ τότε μοι βλεφάρων ἐξέστυτο νήμαμος ὕπνος, βὴν δ' ἵεναι ἐπὶ νήμα θούν καὶ θύνα θαλάσσης. ἀλλ' ὅτε δ' σχεδὸν ἦν κιών νεός ἀμφιελίσσης, καὶ τότε με κνίσῃς ἀμφιήλθεν ἰδύς ἀντμή. οἷμοξας δὲ θεοίσι μέγ' ἠθανάτοισι γεγόνεν'

"'Ζεῦ πάτερ ἢδ' ἄλλοι μάκαρες θεοὶ αἰεὶν ἐόντες, ἢ με μάλ' εἰς ἀτήν κοιμήσατε νηλεί ὕπνῳ. οἱ δ' ἐτάροι μέγα ἐργον ἐμπτύσαντο μένοντες.'

"'Οκέα δ' 'Ηελίῳ 'Ὑπερίονι ἀγγελὸς ἦλθε Λαμπτητή ταῦτα πεπλος, ὅι βοῶς ἐκταμεν ἡμεῖσ. αὐτίκα δ' ἠθανάτουσι μετηύδα χωόμενος κηρ.'

"'Ζεῦ πάτερ ἢδ' ἄλλοι μάκαρες θεοὶ αἰεὶν ἐόντες, τίσαι δ' ἐτάρους Δαερτιάδεω Ὀδυσῆος, οἱ μεν βοῶς ἐκτειναν ὑπέρβιον, ἢσιν ἐγὼ γε χαίρεσκον μὲν ἰδὼν εἰς οὐρανὸν ἀστερόεντα, ἢδ' ὅποτ' ἄψ ἐπὶ γαίαν ἀπ' οὐρανόθεν προτραποίμην. εἰ δ' μοι οὐ τίςουσι βοῶν ἐπιείκε' ἀμοίβην, δύσοραι εἰς 'Αίδαο καὶ ἐν νεκύεσσι φαινών.'

"Τὸν δ' ἄπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς' 'Ηελί', ἦ τοι μὲν σὺ μετ' ἠθανάτουσι φαίεινε

1 μέγ' Bekker: met' MSS.
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they had no white barley on board the well-bench ed ship. Now when they had prayed and had cut the throats of the kine and flayed them, they cut out the thigh-pieces and covered them with a double layer of fat and laid raw flesh upon them. They had no wine to pour over the blazing sacrifice, but they made libations with water, and roasted all the entrails over the fire. Now when the thighs were wholly burned and they had tasted the inner parts, they cut up the rest and spitted it. Then it was that sweet sleep fled from my eyelids, and I went my way to the swift ship and the shore of the sea. But when, as I went, I drew near to the curved ship, then verily the hot savour of the fat was wafted about me, and I groaned and cried aloud to the immortal gods:

"'Father Zeus and ye other blessed gods that are for ever, verily it was for my ruin that ye lulled me in pitiless sleep, while my comrades remaining behind have contrived a monstrous deed.'

"Swiftly then to Helios Hyperion came Lampetie of the long robes, bearing tidings that we had slain his kine; and straightway he spoke among the immortals, wroth at heart:

"'Father Zeus and ye other blessed gods that are for ever, take vengeance now on the comrades of Odysseus, son of Laertes, who have insolently slain my kine, in which I ever took delight, when I went toward the starry heaven and when I turned back again to earth from heaven. If they do not pay me fit atonement for the kine I will go down to Hades and shine among the dead.'

"Then Zeus, the cloud-gatherer, answered him and said: 'Helios, do thou verily shine on among the

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καὶ θυντοῖσι βροτοῖσιν ἐπὶ ξείδωρον ἀρουραν· τῶν δὲ κ’ ἔγῳ τάχα νῆα θοῦν ἀργῆτι κεραυνῷ τυτθὰ βαλῶν κεάσαμι μέσῳ ἐνὶ οἴνοπι πόντῳ.

“Ταῦτα δ’ ἔγων ἦκουσα Καλυψοῦς ἦκομοίοι· ἢ δ’ ἐφή Ἑρμείαο διακτόρον αὐτὴ ἀκούσαι.1

“Αὐτὰρ ἐπεί ἐπὶ νῆα κατήλυθον ἦδὲ θάλασσαν, νείκεον ἀλλοθεν ἀλλοι ἐπισταθόν, οὔδε τι μῆχος εὑρέμεναι δυνάμεσθα, βόες δ’ ἀποτέθυναν ἦδη. τοῖσιν δ’ αὐτίκ’ ἐπείτα θεοὶ τέρα τρούφανον· εἵρπον μὲν ρινοὶ, κρέα δ’ ἀμφ’ ὀβελοῦσι μεμύκει, ὅπταλέα τε καὶ ὁμά, βοῶν δ’ ὅς γίγνετο φωνή.

“Ἑξῆμαρ μὲν ἐπείτα ἐμοὶ ἔριπηρες ἑταῖροι δαίμων” Ἡλίοιο βοῶν ἑλάσαντες ἀρίστας: ἀλλ’ ὅτε δὴ ἐβδομοῖ ἦμαρ ἐπὶ Ζεὺς θήκε Κρονίων, καὶ τότε ἐπείτα ἀνέμοι μὲν ἐπαύσατο λαῖλαπτι θύων, ἡμεῖς δ’ αἰήπ’ ἀναβάντες ἐνήκαμεν εὑρεῖ πόντῳ, ἵστον στησάμενοι ἀνὰ θ’ ἰστία λεύκ’ ἑρύσαντες.

“Ἀλλ’ ὅτε δὴ τήν νῆσον ἐλείπομεν, οὔδε τις ἀλλὴ φαίνετο γαιάων, ἀλλ’ οὐρανὸς ἦδὲ θαλασσα, δὴ τότε κυανέην νεφέλην ἐστησε Κρονίων νηὸς ὑπὲρ γλαφυρῆς, ἡχλυσε δὲ πόντος ὑπ’ αὐτῆς. ἢ δ’ ἔθει οὐ μάλα πολλῶν ἐπὶ χρόνου· αἰγα γὰρ ἦλθε κεκληγὼς Ζέφυρος μεγάλη σὺν λαῖλαπτι θύων, ἰστοῦ δὲ προτόνους ἔρρηξ’ ἀνέμου ς θύελλα ἀμφοτέρους· ἰστός δ’ ὁπίσω πέσεν, ὅπλα τε πάντα εἰς ἀντλον κατέχυνθ’. δ’ ὁ ἄρα προμηνῇ ἐνὶ νηὶ πλῆξε κυβερνήτεω κεφαλῆν, σὺν δ’ ὀστὲ’ ἀραξε πάντ’ ἀμυδὸς κεφαλῆς· ὁ δ’ ἄρ’ ἀρνευτῆρι ἑοικὼς

1 Lines 374–90 were rejected by Aristarchus.
immortals and among mortal men upon the earth, the giver of grain. As for these men I will soon smite their swift ship with my bright thunder-bolt, and shatter it to pieces in the midst of the wine-dark sea.

"This I heard from fair-haired Calypso, and she said that she herself had heard it from the messenger Hermes.

"But when I had come down to the ship and to the sea I upbraided my men, coming up to each in turn, but we could find no remedy—the kine were already dead. For my men, then, the gods straightway shewed forth portents. The hides crawled, the flesh, both roast and raw, bellowed upon the spits, and there was a lowing as of kine.

"For six days, then, my trusty comrades feasted on the best of the kine of Helios which they had driven off. But when Zeus, the son of Cronos, brought upon us the seventh day, then the wind ceased to blow tempestuously, and we straightway went on board, and put out into the broad sea when we had set up the mast and hoisted the white sail.

"But when we had left that island and no other land appeared, but only sky and sea, then verily the son of Cronos set a black cloud above the hollow ship, and the sea grew dark beneath it. She ran on for no long time, for straightway came the shrieking West Wind, blowing with a furious tempest, and the blast of the wind snapped both the fore-stays of the mast, so that the mast fell backward and all its tackling was strewn in the bilge. On the stern of the ship the mast struck the head of the pilot and crushed all the bones of his skull together, and like
κόπτεσ' ἀπ' ἱκριόφιν, λίπε δ' ὀστέα θυμὸς ἀγήνωρ. 41. Ζεῦς δ' ἀμυδὶς βρόντυσε καὶ ἐμβάλε νῆι κεραυνῷ, ἢ δ' ἐλειξθη πᾶσα Διὸς πληγεῖσα κεραυνῷ, ἐν δὲ θεείου πλήττε, πέσον δ' ἐκ νηὸς ἐταίριοι. οἱ δὲ κορώνησιν ἱκελοὶ περὶ νῆι μέλαιναν κύμαις ἐμφορέωντο, θεὸς δ' ἀποαίνυτο νόστοιν. 420 αὐτάρ ἐγὼ διὰ νηὸς ἐφοίτων, ὁφρ' ἀπὸ τοῖχον λύσε κλύδων τρόπιος, τὴν δὲ ψυλὴν φέρε κύμα, ἐκ δὲ οἱ ἰστὸν ἀράξε ποτὶ τρόπιν. αὐτάρ ἐπ' αὐτῷ ἐπίτονος βέβλητο, βοὸς πονοῦ τετευχώς. τῷ ρ' ἀμφω συνεέργουν, ὡμοὶ τρόπιν ἥδε καὶ ἰστὸν, ἐξόμενος δ' ἐπὶ τοῖς φερόμην ὀλοίους ἀνέμοισιν. 425 "Ενθ' ἢ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων, ἤλθε δ' ἐπὶ Νότος ὥκα, φέρων ἐμφω ἄλγεα θυμῷ, ὁφρ' ἐτι τὴν ὀλοίν ἀναμετρήσαίμι Χάρυβδίν. παννύχιος φερόμην, ἀμα δ' ἠλίφω ἀνιόντι ἤλθον ἐπὶ Σκύλλης σκόπελον δεινῆν τε Χάρυβδίν. 430 ἦ μὲν ἀνερροβδησε θαλάσσης ἀλμυρῶν ὕδωρ· αὐτάρ ἐγὼ ποτὶ μακρὸν ἐρινεῶν ὑψός' ἀερθέοις, τῷ προσφύσ ἐχόμην ὡς νυκτερίς. οὐδὲ πὴ εἰχὸν οὔτε στήριξεν ποσίν ἐμπεδον οὐτ' ἐπιβήναι· ρίζαι γὰρ ἐκάς εἰχὼν, ἀπὴροι δ' ἐσαιν ὦζοι, μακροὶ τε μεγάλοι τε, κατεσκίασαν δὲ Χάρυβδίν. 435 νωλέμεως δ' ἐχόμην, ὁφρ' ἐξεμέσειεν ὀπίσσω ἰστὸν καὶ τρόπιν αὕτις· ἐελδομένῳ δὲ μοι ἦλθον ὑψ'. ἦμος δ' ἐπὶ δόρπον ἄνηρ ἀγορῆθεν ἀνέστη κρίνων νείκεα πολλὰ δικαζομένων αἰζήνων, τῆμος δὴ τὰ γε δοῦρα Χαρύβδιος ἐξεφαάνθη.

1 εἰχὼν: ἦσαν.
a diver he fell from the deck and his proud spirit left his bones. Therewith Zeus thundered and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and my comrades fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But I kept pacing up and down the ship till the surge tore the sides from the keel, and the wave bore her on dismantled and snapped the mast off at the keel; but over the mast had been flung the back-stay fashioned of ox-hide; with this I lashed the two together, both keel and mast, and sitting on these was borne by the direful winds.

"Then verily the West Wind ceased to blow tempestuously, and swiftly the South Wind came, bringing sorrow to my heart, that I might traverse again the way to baneful Charybdis. All night long was I borne, and at the rising of the sun I came to the cliff of Scylla and to dread Charybdis. She verily sucked down the salt water of the sea, but I, springing up to the tall fig-tree, laid hold of it, and clung to it like a bat. Yet I could in no wise plant my feet firmly or climb upon the tree, for its roots spread far below and its branches hung out of reach above, long and great, and overshadowed Charybdis. There I clung steadfastly until she should vomit forth mast and keel again, and to my joy they came at length. At the hour when a man rises from the assembly for his supper, one that decides the many quarrels of young men that seek judgment, even at that hour those spars appeared from out Charybdis. And I let
ηκα δ’ ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
μέσσῳ δ’ ἐνδούπησα παρέξ περιμήκεα δοῦρα,
ἐξόμενος δ’ ἐπὶ τοῖς διήρεσα χερσῶν ἐμῆσι.
Σκύλλην δ’ οὐκέτ’ ἐασε πατὴρ ἄνδρων τε θεῶν τε
εἰσιδεέειν· οὐ γάρ κεν ὑπέκφυγον αὑτῶν ὀλεθρον. 1

"Ἐνθεν δ’ ἐννήμαρ φερόμην, δεκάτη δὲ με νυκτὶ
νήσου ἐς Ὁλυνήν πέλαςαν θεοί, ἐνθὰ Καλυψῶ
ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐθήσεσσα,
ἡ μ’ ἐφίλει τ’ ἐκόμει τε. τί τοι τάδε μυθολογεῦω;
ἡδη γάρ τοι χθεῖς χρηθέωμην εὖ οἰκὼ
σοὶ τε καὶ ἱφθίμη ἀλόχω· ἔκθηρον δὲ μοι ἐστιν
αὐτοῖς ἀρίστηλοι εἰρημένα μυθολογεῦειν.”

1 Lines 445 f. were rejected in antiquity.
go hands and feet from above and plunged down into the waters out beyond the long spars, and sitting on these I rowed onward with my hands. But as for Scylla, the father of gods and men did not suffer her again to catch sight of me, else should I never have escaped utter destruction.

"Thence for nine days was I borne, and on the tenth night the gods brought me to Ogygia, where the fair-tressed Calypso dwells, dread goddess of human speech, who gave me welcome and tendance. But why should I tell thee this tale? For it was but yesterday that I told it in thy hall to thyself and to thy noble wife. It is an irksome thing, meseems, to tell again a plain-told tale."
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