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HOMER'S ODYSSEY
"Ως ἐφαθ', οἱ δ' ἄρα πάντες ἀκὴν ὕγενοντο σεωπῆ, κηληθμέφι δ' ἐχοῦντο κατὰ μέγαρα σκιόεντα.
τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
""Ο Ὀδυσσέω, ἐπεὶ ἵκεν ἑμὸν ποτὶ χαλκοβατές δῶ, ὑψερεφές, τῷ σ' οὐ τε παλεμπλαγχέντα γ' ὕδω ἄψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπουθας.
ὑμέων δ' ἀνδρὶ ἐκάστῳ ἐφιέμενος τάδε εἶρω,
ὁσοι ἐνὶ μεγάροις γερούσιον αἴθοπα οἶρον
αἰεὶ πίνετ' ἐμοίσιν, ἀκονάζοντε δ' ἄοιδου.
εἴρημα μὲν ἐὰν ἡ δείνῳ ἐυξέστη ἐνὶ χρυσῷ
κεῖται καὶ χρυσὸς πολυδαιδαλὸς ἄλλα τε πάντα
δῶρ', ὅσα Φαηάκων Βουληφόρου ἐνθάδ' ἐνεκαν ἄλλι' ἄγε οἱ δῶμεν τρίποδα μέγαν ἣδε λέβητα
ἀνδρακάς· ἡμεῖς δ' αὐτὸ ἀγείρομενοι κατὰ δῆμον
τεσσάρος' ἄργαλέων γὰρ ἐνα προϊκὸς χαρίσασθαι."

"Ως ἐφατ' Ἀλκίνοος, τοῦσιν δ' ἐπιπάλλανε μῆθος.
oὶ μὲν κακελοῦντες ἑβαν οἰκόνιδε ἐκαστος,
ἡμοὶ δ' ἠργεύεςα φάνη ροδοδάκτυλος 'Ηώς,
νηἀδ' ἐπεσσεύοντο, φέρον δ' εὐήνορα χαλκόν.
καὶ τὰ μὲν εὖ κατέθηκ' ιερὸν μένος Ἀλκινόοιο,
THE ODYSSEY

BOOK XIII

So he spoke, and they were all hushed in silence, and were spellbound throughout the shadowy halls. And Alcinous again answered him, and said:

"Odysseus, since thou hast come to my high-roofed house with floor of brass, thou shalt not, methinks, be driven back, and return with baffled purpose, even though thou hast suffered much. And to each man of you that in my halls are ever wont to drink the flaming wine of the elders, and to listen to the minstrel, I speak, and give this charge. Raiment for the stranger lies already stored in the polished chest, with gold curiously wrought and all the other gifts which the counsellors of the Phaeacians brought hither. But, come now, let us give him a great tripod and a cauldron, each man of us, and we in turn will gather the cost from among the people, and repay ourselves. It were hard for one man to give freely, without requital."

So spake Alcinous, and his word was pleasing to them. They then went, each man to his house, to take their rest; but as soon as early Dawn appeared, the rosy-fingered, they hastened to the ship and brought the bronze, that gives strength to men. And the strong and mighty Alcinous went himself
αὐτὸς ἵππως ὑπὸ ξυγά, μὴ τιν' ἐταίρων
βλάπτοι ἐλαιώντων, ὅποτε σπερχοίατ' ἐρετμοῖς.
οἱ δὲ εἰς Ἀλκινόοοι κίον καὶ δαίτ' ἀλέγυνον.
'Τοίοι δὲ βοῶν ἱέρευοι' ἱερὸν μένος Ἀλκινόοοι
Ζηνὶ κελαινεφέϊ Κρονίδη, δὲ πᾶσιν ἀνάσσει.
μήρα δὲ κηναντες δαίσων' ἐρεκυθεία δαίτα
τερπόμενοι: μετά δὲ σφιν ἕμελπετο θείῳ ἀοίδῳ,
Δημόδοκος, λαοίησε τετεμένους. αὐτὰρ Ὀδυσσεῦς
πολλὰ πρὸς ἱέλιον κεφαλὴν τρέπε παμφανῶντα,
δίωμε ἐπειγόμενοι: δὴ γὰρ μενέαμε νέεσθαι.
ὅς δὲ ὁ ἀνὴρ δόρποιο λαλαῖται, φῦ τε πανῆμαρ
νεῖον ἄν ἐλεγητὸν βὸ δίνοτε πηκτὸν ἄροτρον·
ἀσπασίως δὲ ἄρα τὸ κατέδι φάος ἱέλιοι
δόρπον ἐποίχεσθαι, βλάβεται δὲ τε γούνατ' ἱόντε·
δῆ Ὀδυσῆ' ἀσπαστὸν ἐδυ φάος ἱέλιοι,
αἴσια δὲ Φαίηκεσσι φιληρέτμοισι μετήμιδα,
Ἀλκινόρ δὲ μᾶλλον πυραυσκόμενος φάτο μῦθον·
"Ἀλκίνοες κρεῖνοι, πάντων ἀριδείκετε λαῶι,
pέμπτε με σπείσαντες ἀπώμονα, χαίρετε δ' αὐτοῖ·
ἡδ' γὰρ τετέλεσται ἐ μοι φίλος ἦθελε θυμός,
πομπὴ καὶ φίλα δόρα, τὰ μοι θεοὶ Ὄρανιοι
ὁλβια ποιήσειν· ἀμύμονα δ' οἴκοι ἄκοιτων
νοστήσας εὐροίμε σῶν ἀρτεμέσσοι φίλοισιν.
ὡμεῖς δ' αὐθεί μένοντες εὐφραίνοντες γυναῖκας
κουριδίας καὶ τέκνα· θεοὶ δ' ἀρετὴν ὑπάσσειν
παντοτιη, καὶ μὴ τι κακῶν μεταδήμοιν εἴη·"
throughout the ship, and carefully stowed the gifts beneath the benches, that they might not hinder any of the crew at their rowing, when they busily plied the oars. Then they went to the house of Alcinous, and prepared a feast.

And for them the strong and mighty Alcinous sacrificed a bull to Zeus, son of Cronos, god of the dark clouds, who is lord of all. Then, when they had burned the thigh-pieces, they feasted a glorious feast, and made merry, and among them the divine minstrel Demodocus, held in honour by the people, sang to the lyre. But Odysseus would ever turn his head toward the blazing sun, eager to see it set, for verily he was eager to return home. And as a man longs for supper, for whom all day long a yoke of wine-dark oxen has drawn the jointed plough through fallow land, and gladly for him does the light of the sun sink, that he may busy him with his supper, and his knees grow weary as he goes; even so gladly for Odysseus did the light of the sun sink. Straightway then he spoke among the Phaeacians, lovers of the oar, and to Alcinous above all he declared his word, and said:

"Lord Alcinous, renowned above all men, pour libations now, and send ye me on my way in peace; and yourselves too—Farewell! For now all that my heart desired has been brought to pass: a convoy, and gifts of friendship. May the gods of heaven bless them to me, and on my return may I find in my home my peerless wife with those I love unscathed; and may you again, remaining here, make glad your wedded wives and children; and may the gods grant you prosperity of every sort, and may no evil come upon your people."
"Ως ἔφαθ", οἱ δὲ ἀρα πάντες ἐπῆνεον ἣδ' ἐκέλευον πεμπόμεναι τὸν ξείνον, ἐπεὶ κατὰ μοῖραν ἔσεπεν. καὶ τὸτε κήρυκα προσέφη μένος Ἀλκινόοιο.

"Ποντόνοι, κρήτηρα κερασσάμενοι μέδυ νείμουν πάσιν ἀνὰ μέγαρον, ὁφ' εὑξάμενοι Διὸς πατριὶ τὸν ξείνον πεμπόμεν  ἐμὸς πατρίδα γαῖαν.

"Ως φάτο, Ποντόνοος δὲ μελίφρονα οἶκον ἐκίρνα, νόμησεν δ' ἀρα πᾶσιν ἐπισταθόν οἱ δὲ θεοίσιν ἐσπεισαν μακάρεσσι, τοῦ οὐρανοὶ εὐρίν ἔχουσιν, 

50 αὐτόθεν δ' ἐδρέων. ἀνὰ δ' ἠστατο δῖος Ὀδυσσεύς, Ἀρήτη δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον, καὶ μιν ἐφωνήσας ἐπεὶ περάντα προσήμα"

"Χαῖρε μοι, ὁ βασίλεια, διαμπερέσ, εἰς δ' ἐκ γῆς ἔλθῃ καὶ θάνατος, τὰ τ' ἐπ' ἀνθρώποις πέλουνται 60 

αὐτάρ ἐγώ νέομαι· σὺ δὲ τέρπεο τῷ δ' ἐν οἴκῳ παύει τε καὶ λαοῖσε καὶ Ἀλκινόῳ βασιλῆι."

"Ως εἶπον ὑπὲρ οὐδον ἐβήκετο δῖος Ὀδυσσεύς, τῷ δ' ἀμα κήρυκα προτεί μένος Ἀλκινόοιο, ἤγεισθαι ἐπὶ νῆα θοην καὶ θίνα σελάσσησι; 65

Ἀρήτη δ' ἀρα οἱ δμοράς ἁμ' ἐπεμπε γυναίκας, τῆς μὲν φάρος ἔχουσιν ἐυπλησίως ἦδε χειτῶνα, 

60 τῆς ἐτέρην χηλὸν πυκνήν ἁμ' ἄπασσε κομίζειν· ἤ' ἀλλὴ σετον τ' ἐφερεν καὶ οίκον ἐρυθρόν.

Αὐτάρ ἔπει  ᾗ' ἐπὶ νῆα κατῆλθοι  ἳδε θάλασσαν, 70 

αὔα τὰ τ' ἐν νῆι γλαφυρή πομπῆς ἀγανοὶ 

deξάμενοι κατέθεντο, πόσιν καὶ βρῶσιν ἀπασαν·

κάδ δ' ἀρ' Ὀδυσσῆι στόρεσαν ῥῆγος τε λίνον τε 

νηὸς ἐπ' ἰκρίσοιν γλαφυρῆς, ἵνα νήγετον εὐβοι, 

πρόμηνης· ἀν δὲ καὶ αὐτὸς ἐβήκετο καὶ κατέλεκτο 75
So he spoke, and they all praised his words, and bade send the stranger on his way, since he had spoken fittingly. Then the mighty Alcinous spoke to the herald, saying: “Pontonous, mix the bowl, and serve out wine to all in the hall, in order that, when we have made prayer to father Zeus, we may send forth the stranger to his own native land.”

So he spoke, and Pontonous mixed the honey-hearted wine and served out to all, coming up to each in turn; and they poured libations to the blessed gods, who hold broad heaven, from where they sat. But goodly Odysseus arose, and placed in the hand of Arete the two-handled cup, and spoke, and addressed her with winged words:

“Fare thee well, O queen, throughout all the years, till old age and death come, which are the lot of mortals. As for me, I go my way, but do thou in this house have joy of thy children and thy people and Alcinous the king.”

So the goodly Odysseus spake and passed over the threshold. And with him the mighty Alcinous sent forth a herald to lead him to the swift ship and the shore of the sea. And Arete sent with him slave women, one bearing a newly washed cloak and a tunic, and another again she bade follow to bear the strong chest, and yet another bore bread and red wine.

But when they had come down to the ship, and to the sea, straightway the lordly youths that were his escort took these things, and stowed them in the hollow ship, even all the food and drink. Then for Odysseus they spread a rug and a linen sheet on the deck of the hollow ship at the stern, that he might sleep soundly; and he too went aboard,
HOMER

συνή· τοι δὲ καθίζων ἐπὶ κλησίν ἢκαστοί
cόσμῳ, πείσμα δ' ἔλυσαν ἀπὸ τριητοῦ λίθου.
eὐθ' οἱ ἀνακλήθεντες ἀνερρήπτουν ἀλα πηδῷ,
kai τῷ νήδυμος ὕπνοι ἐπὶ βλεφάροις ἐπεπτε,
νήγρετος, ἦδιστος, θανάτῳ ἄγχιστα δοικώς.

η δ', ὅσ τ' ἐν πεδίῳ τετράδροι ἄρσενες ἵπποι,
pάντες αἱ ὀρμηθέντες ὑπὸ πληγήσειν ἰμάσθλης,
ὑψός αἰερόμενοι ρίμφα πρὸς σοῦ κέλευσθον,
ὅς ἀρα τῆς πρύμνης μὲν ἀείρετο, κύμα δ' ὄψιθε
πορφύρεων μέγα τὰν πολυφόλου βου θαλάσσης.

η δὲ μάλ' ἀσφαλεῖς θέεν ἐμπεδοῦν οὐδὲ κεν ἐρήξ
κίρκος ὀμαρτήσεισκ' ἐλαφρότατος πετευόντω.

ὅς η τήμβα θέουσα θαλάσσης κύματ' ἔσαιμεν,
ἄνδρα φέρουσα θεοῖς ἐναλίγκια μήδε ἔχοντα·
ὅς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα ἐν κατὰ θυμόν
ἀνδρῶν τε πτωλέμους ἀλεγεινά τε κύματα πείρων,
δὴ τότε ὑ' ἀτρέμαν εῦδε, λελασμένοι δοσ' ἐπεπόνθει.

Εὐτ' ἄστηρ ὑπερέσχε φανάτατος, ὅς τε μάλιστα
ἐρχεῖται ἄγγελλων φάος ᾧ θοὺς ἰρωγενείς,
τήμος δὴ νήσιο προσεπελώστατο πνευτοπόρος νῆσις.

Φόρκυνος δὲ τίς ἐστὶ λιμῖν, ἀλίοιο γέρουντος,
ἐν δήμῳ Ἐθάκης· δύο δὲ προβλητείς ἐν αὐτῷ
ἀκταί ἀπορρώγες, λιμένοι ποταπεπτνοία,
αὐτ' ἀνέμων σκεπόσωστ δυσαίσιν μέγα κύμα
ἐκτοθεύ· ἀντοσθεν ὁ τ' ἀνευ δεσμοῦ μένουσα
νῆσις ξύσελμοι, ὅτ' ἀν ὄρμου μέτρον ξυσταῖ.
αὐτὰρ ἐπὶ κρατῶν λιμένοις ταρύφυλλος ἑλαίη,
ἀγχοθεὶ δ' αὐτῆς ἀντρον ἐπήρατον ἰεροεἰδές,
ἴρον νυμφάων αὖ νηώδες καλέωνται.

8
and laid him down in silence. Then they sat down on the benches, each in order, and loosed the hawser from the pierced stone. And as soon as they leaned back, and tossed the brine with their oar-blades, sweet sleep fell upon his eyelids, an unawakening sleep, most sweet, and most like to death. And as on a plain four yoked stallions spring forward all together beneath the strokes of the lash, and leaping on high swiftly accomplish their way, even so the stern of that ship leapt on high, and in her wake the dark wave of the loud-sounding sea foamed mightily, and she sped safely and surely on her way; not even the circling hawk, the swiftest of winged things, could have kept pace with her. Thus she sped on swiftly and clove the waves of the sea, bearing a man the peer of the gods in counsel, one who in time past had suffered many griefs at heart in passing through wars of men and the grievous waves; but now he slept in peace, forgetful of all that he had suffered.

Now when that brightest of stars rose which ever comes to herald the light of early Dawn, even then the seafaring ship drew near to the island.

There is in the land of Ithaca a certain harbour of Phorcys, the old man of the sea, and at its mouth two projecting headlands sheer to seaward, but sloping down on the side toward the harbour. These keep back the great waves raised by heavy winds without, but within the benched ships lie unmoored when they have reached the point of anchorage. At the head of the harbour is a long-leaved olive tree, and near it a pleasant, shadowy cave sacred to the nymphs that are called Naiads. Therein are mixing
ἐν δὲ κρητήρες τε καὶ ἀμφιφορής ἔσων λάινον. ἔνθα δὲ ἐπείτα θεαιβώσσουσι μέλισσαι. ἐν δὲ ἱστοι λίθει περιμήκες, ἔνθα τε νύμφαι φάρεν ὑφαίνουσιν ἀλπόρφυρα, θαύμα ἰδέσθαι· ἐν δ’ ὦδατ’ ἀενάοντα. δῶν δὲ τε οἱ θύραι εἰσίν, αἱ μὲν πρὸς Βορέα καταβαταὶ ἀνθρώπωσιν, αἱ δ’ αὖ πρὸς Νότον εἰσὶν θεώτεραι· οὐδὲ τε κείμη ἄνδρες ἐσέρχονται, ἀλλ’ ἀθανάτων ὄδος ἔστιν.

"Εὖθ’ ὦ γ’ εἰσέλασαν, πρὶν εἰδότες· ἢ μὲν ἐπείτα ἥπειρος ἑπέκελσαι, ὅσοι τ’ ἐπὶ ἡμείς πάσης, σπερχομένη τόιον γὰρ ἐπείγετο χέρος ἐρετάων· οἱ δ’ ἐκ ἴδιος βάκτες εὐζύγον ήπειρόνδε πρὸ τοῦ Ὀδυσσῆ θαλαφῆς ἐκ νηὸς ἀειραν αὐτῷ σὺν τε λύμφο καὶ ῥήγει συγαλόειν, καὶ δ’ ἀρ’ ἐπὶ γυμνὰ ἔθεσαν δεδημένου ύπνου, ἐκ δὲ κτήματ’ ἀειραν, ἀ οἱ Φαίηκες ἁγανοῖ ὕπσαν οἰκαὶ ἑνεντὶ διὰ μεγάθυμον Ἀθήνην. καὶ τὰ μὲν οὖν παρὰ πυθμέν’ ἔλαις ἀθρόᾳ θῆκαν ἐκτὸς ὄδοι, μή πὼς τις ὀδιτάς ἀνθρώπων, πρὸς γ’ Ὀδυσσῆ ἔγρεισαν, ἔπελθαν δηλήσαντο· αὐτοὶ δ’ αὐτ’ οἰκόνες πάλιν κίον. οὐδ’ ἐνσιχθὼν λήθετ’ ἀπειλάδων, τὰς ἀντιδέω Ὀδυσσῆ πρῶτον ἐπηπείλησε, Δίὸς δ’ ἐξείρετο βουλήν. "Ζεῦ πάτερ, οὐκέτ’ ἔγορ γε μετ’ ἀθανάτοις θεοῖς τιμήσεις ἐσομαι, ὅτε με βροτοὶ οὐ τε τίουσιν, Φαίηκες, τοι πέρ’ τοι ἐμῆς ἔξ εἰσὶ γενέθλης. καὶ γὰρ νῦν Ὀδυσσῆ ἐφάμην κακὰ πολλὰ παθόντα οἰκαὶ ἐλεύσεσαν· νόστον δὲ οἱ οὗ ποτ’ ἀπηύρων πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεσαι καὶ κατένευας.
beneath stones. And in the caves there are looms of stone, at which the nymphs weave webs of purple dye, a wonder to behold; and therein are also ever-flowing springs. Two doors there are to the cave, one toward the North Wind, by which men go down, but that toward the South Wind is sacred, nor do men enter thereby; it is the way of the immortals.

Here they rowed in, knowing the place of old; and the ship ran full half her length on the shore in her swift course, at such pace was she driven by the arms of the rowers. Then they stepped forth from the benched ship upon the land, and first they lifted Odysseus out of the hollow ship, with the linen sheet and bright rug as they were, and laid him down on the sand, still overpowered by sleep. And they lifted out the goods which the lordly Phaeacians had given him, as he set out for home, through the favour of great-hearted Athene. These they set all together by the trunk of the olive tree, out of the path, lest haply some wayfarer, before Odysseus awoke, might come upon them and spoil them. Then they themselves returned home again. But the Shaker of the Earth did not forget the threats wherewith at the first he had threatened godlike Odysseus, and he thus enquired of the purpose of Zeus:

"Father Zeus, no longer shall I, even I, be held in honour among the immortal gods, seeing that mortals honour me not a whit—even the Phaeacians, who, thou knowest, are of my own lineage. For I but now declared that Odysseus should suffer many woes ere he reached his home, though I did not wholly rob him of his return when once thou hadst promised it and confirmed it with thy nod; yet in
HOMER

οἱ δ' εἶδον· ἐν νητῇ θοῇ ἐπὶ πόντον ἄγουτες
καθέςαν εἰν Β' θάκης, ἔδοσαν δὲ οἱ ἄσπετα· δῶρα,
χαλκὸν τε χρυσὸν τε ἄλις ἐσθητά θ' υφαντήν,
πόλλ', ὅς ἂν οὐδὲ ποτὲ Τρόιης ἔξηρατ· Ὀδυσσεύς,
εἰ περ ἀπίμων ἦλθε, λαχάν ἀπὸ κηρίδος αἰςαν.

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
"Ο Πόλος, ἐνεσθεῖας εὐφυσθενές, οἴον ἔειπες.
οὐ τί σ' ἀτιμάξονε θεό· χαλεπὸν δὲ κεν εἰν
προσβύτατον καὶ ἄριστον ἀτιμήσειον ἑλκειν.
ἀνδρῶν δ' εἰ πέρ τίς σε βή καὶ κάρτει εἰκὼν
οὐ τί τίε, σοι δ' ἐστί καὶ ἐξοπλίσω τίς τις αἰεί,
ἐρξον ὅποις θέλεις καὶ τοῖς φίλον ἐπελετο θυμῷ.

Τὸν δ' ἣμειβετ' ἐπείτα Ποσειδάων ἐνοσίξθων·
"Ἀλφά κ' ἐγών ἔρξαιμε, κελαινεφὲς, ὥς ἀγορέεις·
ἀλλὰ σὸν αἰεί θυμὸν ὀπίζομαι ἥ' ἀλεείνω.
νῦν αὖ Φαίηκεων ἐθέλω περικαλλέα νη,
ἐκ πομπῆς ἀνειόθησαν, ἐν ἡροειδεὶ πόντῳ
ραῖσαι, ἐν ἡδὶ σχῶται, ἀπολληξοσὺ δὲ πομπῆς
ἀνθρώπων, μέγα δὲ σφιν ὅρος πόλει ἀμφικαλύψαι."  

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
"Ο Πόλος, ὡς μὲν ἐμφ' θυμὸ δοκεῖ εἶναι ἄριστα,
ὅπποτε κεν δὴ πάντες ἑλαυνομένην προἴδωνται
λαοὶ ἀπὸ πτόλεος, θεύναι λίθου ἐγγυθε γαίης
νῆθ' θοῇ ἰκελοῦν, ἵνα θαυμάζωσιν ἀπαντες
ἀνθρώποι, μέγα δὲ σφιν ὅρος πόλει ἀμφικαλύψαι."  

Ἄνταρ ἔτει τὸ γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
βῆρ' ἴμεν ῆς Σχερίνη, δῆθε Φαίηκες γεγάσασιν.
ἐνθ' ἴμεν', ἢ δὲ μάλα σχεδὸν ἠλθε ποντοπόρος νηῦς

1 ἄσπετα: ἄγιλα.
his sleep these men have borne him in a swift ship over the sea and set him down in Ithaca, and have given him gifts past telling, stores of bronze and gold and woven raiment, more than Odysseus would ever have won for himself from Troy, if he had returned unscathed with his due share of the spoil."

Then Zeus, the cloud-gatherer, answered him, and said: "Ah me, thou shaker of the earth, wide of sway, what a thing hast thou said! The gods do thee no dishonour; hard indeed would it be to assail with dishonour our eldest and best. But as for men, if any one, yielding to his might and strength, fails to do thee honour in aught, thou mayest ever take vengeance, even thereafter. Do as thou wilt, and as is thy good pleasure."

Then Poseidon, the earth-shaker, answered him: "Straightway should I have done as thou sayest, thou god of the dark clouds, but I ever dread and avoid thy wrath. But now I am minded to smite the fair ship of the Phaeacians, as she comes back from his convoy on the misty deep, that hereafter they may desist and cease from giving convoy to men, and to sling a great mountain about their city."

Then Zeus, the cloud-gatherer, answered him and said: "Friend, hear what seems best in my sight. When all the people are looking forth from the city upon her as she speeds on her way, then do thou turn her to stone hard by the land—a stone in the shape of a swift ship, that all men may marvel; and do thou sling a great mountain about their city."

Now when Poseidon, the earth-shaker, heard this he went his way to Scheria, where the Phaeacians dwell, and there he waited. And she drew close to shore, the seafaring ship, speeding swiftly on her
ρίμφα διωκομένη τής δὲ σχεδόν ἦλθ' ἐνοσίχθων, 
ὅς μὲν λάαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθε 
χειρὶ καταπτηνεὶ ἐλάσας· ο δὲ νόσφι βεβήκει.
Οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευοι 
Φαῖηκας δολεχήρεται, ναυσίκλητοι ἄνδρες. 
ὁδὲ δὲ τις εἴπεσκεν ἰδὼν ὃς πλησίον ἄλλουν
""Ω μοι, τίς δὴ νῦν ἔπεδης' ἐνὶ πόντῳ 
οίκαδ' ἐλαυνομένη; καὶ δὴ προὔφαινετο πᾶσα." 
"Ως ἡρα τις εἴπεσκε· τὰ δ' οὐχ ἦσαν ὃς ἐτέτυκτο. 170 
τοῖσιν δ' Ἀλκίνους ἀγορίσατο καὶ μετέειπεν. 
""Ω πότοι, η μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει 
πατρὸς ἐμοῦ, ὃς ἐφασκεν Ποσείδαν ἀγάσασθαι 
ἡμῖν, οὐδέκα πομποὶ ἀπήμοσες εἰμεν ἀπάντων.
φη ποτὲ Φαῖηκὼν ἄνδρῶν περικαλλέα νήα, 
ἐκ πομπῆς ἀνιούσαν, ἐν ἡροειδεί πόντῳ 
βασιλέμεναι, μέγα δ' ἡμῖν ὅρος πόλει ἀμφικαλύψειν. 
ὡς ἀγόρευ' ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελεῖται. 
ἀλλ' ἀγεθ', ὡς ἄν ἐφω εἴπω, πειθώμεθα πάντες· 
πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἤκηται 
ἡματερον προτε ἄστυν· Ποσείδαυν δὲ ταύρους 
διάδεκα κεκριμένους ἱερεύσομεν, αὖ κ' ἔλεησοι, 
μυδ' ἡμῖν περὶμῆκες ὅρος πόλει ἀμφικαλύψῃ." 
"Ως ἐφαθ", οἱ δ' ἐδεισαν, ἐτοιμάσαστο δὲ ταύρους. 
ὡς οἱ μὲν ρ' ἐνχοντο Ποσείδαντι ἄνακτι 
δήμου Φαῖηκων ἥγετο τοις ἠδὲ μέδουτες, 
ἐσταότες περὶ βωμῶν· ὁ δ' ἐγρετο δίος Ἐδυσσεὺς 
εὔδουν ἐν γαῖῃ πατρωθῇ, οὐδὲ μὲν ἐγνώ, 
ὗδ' δὴν ἄπεων· περὶ γὰρ θέος ἡρα χεῦ.
way. "Then near her came the Earth-shaker and
turned her to stone, and rooted her fast beneath by
a blow of the flat of his hand, and then he was gone.

But they spoke winged words to one another, the
Phaeacians of the long oars, men famed for their
ships. And thus would one speak, with a glance at
his neighbour:

"Ah me, who has now bound our swift ship on
the sea as she sped homeward? Lo, she was in
plain sight."

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

"Lo now, verily the oracles of my father, uttered
long ago, have come upon me. He 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 beautiful 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 town.
So that old man spoke, and lo, now all this is being
brought to pass. But now come, as I bid let us all
obey. Cease ye to give convoy to mortals, when
anyone comes to our city, and let us sacrifice to
Poseidon twelve choice bulls, if haply he may take
pity, and not fling a lofty mountain about our
town."

So he spoke, and they were seized with fear and
made ready the bulls. Thus they were praying to
the lord Poseidon, the leaders and counsellors of the
land of the Phaeacians, as they stood about the altar,
but Odysseus awoke out of his sleep in his native
land. Yet he knew it not after his long absence,
for about him the goddess had shed a mist, even
Παλλᾶς Ἀθηναίη, κούρη Δίως, ὃφρα μιν αὐτῶν ἀγνωστον τεύξειν ἐκαστά τε μυθήσαιτο, μὴ μιν πρὶν ἄλοχος γνοῖν ἀστοῖ τε φίλοι τε, πρὶν πᾶσαι μνησήρας ὑπερβασίην ἀποτίσαι, τούνεκ' ἀρ' ἀλλοεἰδέα φαίνεσκετο πάντα ἀνακτή, ἄτραπτοι τε δηνυκεῖς λεῖνες τε πάνορμοι πέτραι τ' ἱλίβατοι καὶ δένδρα τηλεβῶντα, στῇ δ' ἀρ' ἀναλξας καὶ ρ' εἰσειδε πατρίδα γαϊαν ἀφωβέξεν τ' ἀρ' ἐπεῖτα καὶ ὦ πετλίγγετο μερῶ χερῶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔτος ἠδα.

"Ω μοι ἐγώ, τέων αὐτε βροτῶν ἐς γαϊάν ἰκάνω; ἦ ρ' οὗ ἄβρεσται τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἥν φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουθής; πῇ δὴ χρήματα πολλὰ φέρω τάδε; πῇ τε καὶ αὐτὸς πλάξωμαι; αἰτ' ὄφελου μεῖναι παρὰ Φαίηκεσσιν αὐτοῦ· ἐγὼ δὲ κεν ἄλλον ὑπερμενέων βασιλέων ἐξικόμη, ὃς κέν μ' ἐφίλει καὶ ἐπεμπε νέσσηι, νῦν δ' οὖτ' ἀρ πῇ θέσθαι ἐπίσταμαι, οὐδὲ μὲν αὐτοῦ καλλείψω, μὴ πάκι μοι ἐλωρ ἄλλοις γένηται. ὁ πόποι, οὐκ ἀρα πάντα νοήμονος οὐδὲ δίκαιοι ὅσαν Φαίηκος ἀγίτερες ἢδὲ μέδουτες, οὐκ μ' εἰς ἄλλην γαϊαν ἀπήγγελν, ἤ τε μ' ἐφαντο ἄξειν εἰς Ἐθάκην εὐδείελον, οὐδ' ἐτέλεσαν. Ζεὺς οὖν οἰκείων ἀκετήσιος, ὃς τε καὶ ἄλλους ἀνθρώπων ἑφορᾷ καὶ τίνυται ὃς τε ἀμάρτῃ. ἄλλ' ἄγω δὴ τὰ χρήματ' ἀριθμησόω καὶ ἰδομαι, μὴν τί μοι οὐχ ωνται κοιλης ἐπὶ νησὶ ἄγουτες." Ὡς εἰπὸν τρίποδας περικαλλέας ἣδε λεβητας ἦριθμει καὶ χρυσὸν ὑφαντά τε εἴματα καλά.
Pallas Athene, daughter of Zeus, that she might render him unknown, and tell him all things, so that his wife might not know him, nor his townsfolk, nor his friends, until the wooers had paid the full price of all their transgressions. Therefore all things seemed strange to their lord, the long paths, the ways offering safe anchorage, the sheer cliffs, and the luxuriant trees. So he sprang up and stood and looked upon his native land, and then he groaned and smote both of his thighs with the flat of his hands, and mournfully spoke, and said:

"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? Whither shall I bear all this wealth, or whither shall I myself go wandering on? Would that I had remained there among the Phaeacians, and had then come to some other of the mighty kings, who would have entertained me and sent me on my homeward way. But now I know not where to bestow this wealth; yet here will I not leave it, lest haply it become the spoil of others to my cost. Out upon them; not wholly wise, it seems, nor just were the leaders and counsellors of the Phaeacians who have brought me to a strange land. Verily they said that they would bring me to clear-seen Ithaca, but they have not made good their word. May Zeus, the suppliant's god, requite them, who watches over all men, and punishes him that sins. But come, I will number the goods, and go over them, lest to my cost these men have carried off aught with them in the hollow ship."

So he spake, and set him to count the beautiful tripods, and the cauldrons, and the gold, and the
τῶν μὲν ἄρ’ οὖ τι πῶθεν’ ὁ δ’ ὁδύρετο πατρίδα γαῖαν ἐρπυζὼν παρὰ θῖνα πολυφλοίσβοιο θαλάσσης, 220 πόλλ’ ὀλοφυρόμενος. σχεδόθεν δὲ οἱ ἠλθεὶν Ἀθηνῆς, ἀνδρὶ δέμας εἰκνία νέρ’ ἐπιβιωτορε μῆλων, παναπάλωρ, οἰοὶ τε ἀνάκτων παῖδες ἔστι, διὸ τυχικὸν ἄμφ’ ὁμοιόσιν ἔχουσ’ εὐεργεία λώτηνν’ 225 ποσοὶ δ’ ὑπὸ λεπάροις πέδιλ’ ἔχε, χερσὶ δ’ ἀκοντα. τὴν δ’ Ὀδυσσεὺς γῆθησαν ἵδων καὶ ἐναντίος ἠλθε, καὶ μὴν φωνήσας ἐπεὰ πυρόεντα προσήδω.” 230

"Ω φιλ’, ἐπεὶ σε πρώτα κεχάνω τῷ ένι χώρῳ, χαῖρε τε καὶ μὴ μοί τε κακῷ νόῳ ἀντιβολήσαις, ἀλλὰ σάω μὲν τάτα, σάω δ’ ἐμὲ’ σοι γὰρ ἐγὼ γε εὐχόμαι όσ’ τε θεῷ καὶ σεῦ φίλα γούναθ’ ἰδάνω. καὶ μοι τούτ’ ἀγόρευσον ἐτήσμον, δούρ’ ἐν εἰδώ’ τίς γῆ, τίς δήμος, τίνες ἀνέρες ἐγγεγάσιον; ἡ ποῦ τες νῆσων εὐδείελος, ἢ τες ἀκτῆ 235

κεῖθ’ ἀλλ’ κεκλιμένη ἐρμίβωλακος ἡπείροε.”

Τὸν δ’ αὐτὸ προσέειπε θεᾶ γλαυκώπης Ἀθηνῆς

“Νηπίος εἰς, ἃ ξεῖν’, ἡ τηλόθεν εἰληλουθάς, εἰ δὴ τηρεὶ τε γαῖαν ἀνείρεαι. οὐδὲ τε λήνν’ οὔτω νόνυμος ἐστιν’ ἵσαι δὲ μην μάλα πολλοί, ἡμεῖν οὔσι ναιούσι πρὸς ἢν τ’ ἡλιόν τε, ἢ δ’ ῥασι μετόπισθε ποτε ζῷον ἤρεοντα. ἡ τοι μὲν τρηχεία καὶ οὐκ ἱππηλατός ἐστιν, οὐδὲ λήπη ὁπρή, ἀτὰρ οὖδ’ εὐρεία τέτυκτα. ἐν μὲν γὰρ οἱ σύτοι ἄθεσφατος, ἐν δὲ τε οἶνος γίγνεται’ αἰεὶ δ’ ὁμοίας ξεῖνι τεβαλυῖα τ’ ἄρση’ αἰγίβους δ’ ἀγαθή καὶ βοῦβους’ ἐστε μὲν ὅλη παντοῦ, ἐν δ’ ἀρδομι ς ἐπηνεκανοὶ παρέασι. 240

τῷ τοι, ξεῖν’, Ἰδάκης χε καὶ ἐς Τροϊν ὅνομ’ ἤκει, τὴν περ τῆλν φασίν Ἀχαίδος ἐμμεναι αἰγῆς.”

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fair woven raiment, and of these he missed nothing. Then, mournfully longing for his native land, he paced by the shore of the loud-sounding sea, uttering many a moan. And Athene drew near him in the form of a young man, a herdsman of sheep, one most delicate, as are the sons of princes. In a double fold about her shoulders she wore a well-wrought cloak, and beneath her shining feet she had sandals, and in her hands a spear. Then Odysseus was glad at sight of her, and came to meet her, and he spoke, and addressed her with winged words:

"Friend, since thou art the first to whom I have come in this land, hail to thee, and mayst thou meet me with no evil mind. Nay, save this treasure, and save me; for to thee do I pray, as to a god, and am come to thy dear knees. And tell me this also truly, that I may know full well. What land, what people is this? What men dwell here? Is it some clear-seen island, or a shore of the deep-soiled mainland that lies resting on the sea?"

Then the goddess, flashing-eyed Athene, answered him: "A fool art thou, stranger, or art come from far, if indeed thou askest of this land. Surely it is no wise so nameless, but full many know it, both all those who dwell toward the dawn and the sun, and all those that are behind toward the murky darkness. It is a rugged isle, not fit for driving horses, yet it is not utterly poor, though it be but narrow. Therein grows corn beyond measure, and the wine-grape as well, and the rain never fails it, nor the rich dew. It is a good land for pasturing goats and kine; there are trees of every sort, and in it also pools for watering that fail not the year through. Therefore, stranger, the name of Ithaca has reached even to the land of Troy, which, they say, is far from this land of Achaean."
"Ως φάτο, γηθήσεν δὲ πολύτλας δίος ’Οδυσσεύς, 250] χαίρων ὑ γαῖῃ πατρωίῃ, ὅς οἱ ἔστη
Παλλάς Ἀθηναίη, κούρη Δίας αληθοῦν;
καί μεν φωνῆσας ἔσεα πτερύεντα προσηύδα·
οὔδ’ ὁ γ’ ἀληθέα εἴπε, πάλιν δ’ ὃ γε λάξετο μῦθον,
αἰεὶ ἐνι στήθεσε νόν πολυκερδέα νυμών.

"Πυρβανόμην Ἰθάκης γε καὶ ἔν Κρήτῃ εὐρείᾳ,
τηλοῦ ὑπὲρ πόντου νῦν δ’ εἰςήλουθα καὶ αὐτὸς
χρήμασι σὺν τοιῶθενει λιπῶν δ’ ἔτει παισὶ τοσαύτα
φεύγω, ἐπεὶ φίλοι οὐλα κατέκτανον Ἰδωμενής.
’Ορσίλοχον πόδας ὄκων, ὃς ἐν Κρήτῃ εὐρείᾳ
ἀνέρας ἀλφηστάς νίκα ταχέσσει πόδεσσιν,
οὐνεκά με στερέαι τῆς ληθὸς θῆθελε πάσης
Τροιάδος, τῆς εἶνεκ’ ἐγώ πάθον ἄλγεα θυμῶ,
ἀνδρῶν τε πτολέμων ἀλεγείνα τε κύματα πείρων,
οὐνεκ’ ἀρ’ οὐχ ὃ πατρὶ χαριζομένοις θεράπευον
ὅμω ἐνι Τρώων, ἀλλ’ ἄλλων ἡρχον ἔταρφοι.
τὸν μὲν ἐγὼ κατιόντα βάλων χαλκηρεί δουρὶ
ἀγροθεν, ἐγγὺς ὁδὸν λοχησάμενος σὺν ἔταρφο
νῦ’ ὃ μᾶλα δυοφερὴ κάτεχ’ οὐρανὸν, οὔδε τε τῆς ἠμέας
ἀνθρώπων ἐνόησε, λάθον δὲ ε’ θυμὸν ἀπούρας.

αὐτὰρ ἐπεὶ δὴ τὸν γε κατέκτανον ὄξει χαλκῷ,
αὐτίκ’ ἐγὼν ἐπὶ νῆα κιὼν Φαονικὰς ἀγαθοὺς
ἐλλησάμην, καὶ σφυν μενοεικέα ληθὸς δῶκα:
τοὺς μ’ ἔκκελεναι Πυλοῦνε καταστήσαι καὶ ἐφεσσαι
ἡ ἐν Πληδα δίαν, ὅτι κρατέουσιν Ἕπειρος.

’ ἀλλ’ ὃ τοις σφέας κεῖθεν ἀπώσατο ἓν ἄνεμοι
πόλλ’ ἀεκαζομένος, οὖδ’ ἥθελον ἔξαπατήσαι.
κεῖθεν δὲ πλαγχθέντες ἰκάνομεν ἐνθάδε νυκτὸς.
So she spake, and the much-enduring, goodly Odysseus was glad, and rejoiced in his land, the land of his fathers, as he heard the word of Pallas Athene, daughter of Zeus, who bears the aegis; and he spake, and addressed her with winged words; yet he spake not the truth, but checked the word ere it was uttered, ever revolving in his breast thoughts of great cunning:

"I heard of Ithaca, even in broad Crete, far over the sea; and now have I myself come hither with these my goods. And I left as much more with my children, when I fled the land, after I had slain the dear son of Idomeneus, Orsilochus, swift of foot, who in broad Crete surpassed in fleetness all men that live by toil. Now he would have robbed me of all that booty of Troy, for which I had borne grief of heart, passing through wars of men and the grievous waves, for that I would not shew favour to his father, and serve as his squire in the land of the Trojans, but commanded other men of my own. So I smote him with my bronze-tipped spear as he came home from the field, lying in wait for him with one of my men by the roadside. A dark night covered the heavens, and no man was ware of us, but unseen I took away his life. Now when I had slain him with the sharp bronze, I went straightway to a ship, and made prayer to the lordly Phoenicians, giving them booty to satisfy their hearts. I bade them take me aboard and land me at Pylos, or at goodly Elis, where the Epeans hold sway. Yet verily the force of the wind thrust them away from thence, sore against their will, nor did they purpose to play me false; but driven wandering from thence we came hither by night. With eager
σπουδῇ δ' ἦσι λιμένα προσφέρουσαν, οὐδὲ τις ἦμιν
dόρπον μυήστες ἔγιν, μάλα περὶ χατέουσιν ἔλεσθαι, ἄλλοι
ἀυτῶς ἀποβάντες ἐκεῖμεθα νηὸς ἀπαντεῖς.
ἐνθ' ἐμὲ μὲν γυλίκες ὑπνος ἐπῆλθεθε κεκριμένα,
οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νηὸς ἐλόντες
κάθεσαν, ἐνθα περὶ αὐτῶς ἐπὶ ψαμάθεισθεν ἐκείμην.
οί δ' ἐς Σιδώνην εὐ ναομένην ἀναβάντες
φόνοι, αὐτῷ ἐγὼ λυπόμην ἀκαχίμενος ἤτορ."
"Ὠς φάτο, μείδησεν δὲ θεὰ γλαυκώπης Ἀθηνή,
χειρὶ τέ μιν κατέρεξεν δέμας δ' ἥκτο γυναικὶ
καὶ τε μεγάλη τε καὶ ἀγλᾶ ἐργα ἰδυλή,
καὶ μῖον φωνήσασθε ἐπεί πετρόεντα προσηύδανα." 285
"Κερδαλέος κ' εἶν καὶ ἐπίκλοπος οὐς σε παρέλθοι
ἐν πάντεσσι δόλωσι, καὶ εἰ θεός ἀντιάσεις,
σχέτλε, ποικιλομῆνη, δόλων ἄτ', οὐκ ἄρ' ἐμελλες,
οὐδ' ἐν σῇ περὶ ἐφ' ἡγοῖ, λήξειν ἀπατῶν
μύθων τε κλοπίων, οἳ τε πεδόθεν φίλοι εἰσίν. 290
ἄλλο άγιε, μηκέτι ταῦτα λεγόμεθα, εἰδότες ἀμφώ
κέρδες', ἐπεὶ σὺ μὲν ἐσοι βροτῶν δ' ἄριστον ἀπάντων
βουλῆ καὶ μύθοις, ἐγώ δ' ἐν πάσι θεοῖς
μήτε τε κλέομαι καὶ κέρδεσιν, οὐδὲ σὺ γ' ἕγνως
Παιλλάδ' Ἀθηναῖη, κούρην Δίος, ἢ τε τοι αἰεὶ
ἐν πάντεσσι πόνοις παρίστασαί ἥδε φυλάσσω,
καὶ δὲ σε Φαίηκεσσι φίλον πάντεσσιν ἕθηκα.
νῦν αὖ δεύρ' ἱκώμην, ἣν τις σὺν μῆτιν ὑφίσθων
χρήματα τε κρύψῃ, ὅσα τοι Φαίηκες ἄγανολ
οἰκαί ἱόντε ἐμῆ βουλῆ τε νόφ τε,
ἐποὶ θ' ὑπνα τοι αἴσθανά δόμως ἔνη ποιητοῖς
κήδε' ἀνασχέσθαι· σὺ δὲ τετλάμεναι καὶ ἀνάγκη, 300

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haste we rowed on into the harbour, nor had we any thought of supper, sore as was our need of it, but even as we were we went forth from the ship and lay down, one and all. Then upon me came sweet sleep in my weariness, but they took my goods out of the hollow ship and set them where I myself lay on the sands. And they went on board, and departed for the well-peopled land of Sidon; but I was left here, my heart sore troubled."

So he spoke, and the goddess, flashing-eyed Athene, smiled, and stroked him with her hand, and changed herself to the form of a woman, comely and tall, and skilled in glorious handiwork. And she spoke, and addressed him with winged words:

"Cunning must he be and knavish, who would go beyond thee in all manner of guile, aye, though it were a god that met thee. Bold man, crafty in counsel, insatiate in deceit, not even in thine own land, it seems, wast thou to cease from guile and deceitful tales, which thou lovest from the bottom of thine heart. But come, let us no longer talk of this, being both well versed in craft, since thou art far the best of all men in counsel and in speech, and I among all the gods am famed for wisdom and craft. Yet thou didst not know Pallas Athene, daughter of Zeus, even me, who ever stand by thy side, and guard thee in all toils. Aye, and I made thee beloved by all the Phaeacians. And now am I come hither to weave a plan with thee, and to hide all the treasure, which the lordly Phaeacians gave thee by my counsel and will, when thou didst set out for home; and to tell thee all the measure of woe it is thy fate to fulfil in thy well-built house. But do thou be strong, for bear it thou must, and
μηδὲ των ἔκφασθαι μὴτ' ἀνδρῶν μῆτε γυναικῶν, πάντων, οὔνεκ' ἄρ' ἥλθες ἀλώμενος, ἀλλὰ σιωπῇ πάσχειν ἀλγεία πολλά, βλας ὑποδέγμανος ἀνδρῶν." 310

Τὴν δ' ἀπαμειβόμενος προσέβη πολέμητις 'Οδυσσεύς· "Ἀργαλέων σε, θεά, γνώναι βροτῶν ἀντιάσαντι, καὶ μάλ' ἐπεσταμένῳ σε γὰρ αὐτὴν παντὶ ἐξεκεῖσ. τούτῳ δ' ἔγων εὐ οἰδ', ότε μοι πάρος ἡπὶς ἦσθα, ἥσοι ἐνί Τροίῃ πολεμόζομεν νεῖς Ἀχαιῶν. 315

αὐτὰρ ἐπεὶ Πριάμῳ πόλει διεπέρομεν αἰτήν, βήμεν δ' ἐν νῆσσι, θεὸς δ' ἐκέδασθεν 'Αχαιῶν, οὗ σε γ' ἐπείτα ἠδον, κούρη Διός, εὖ δ' ἐνόησα νῦν ἐμῆς ἐπιθάσαν, ὅπως τι μοι ἄλλος ἀλάλκοις. ἀλλ' ἀιεὶ φρέσιν ζειν ἔχουν δεδαιγμένον ἦτορ 320 ἡλώμην, ἥσος μεθ' ἀκακτήτος ἐλυμαν' πρὶν γ' ὅτε Φανῆκων ἀνδρῶν ἐν πλοίῳ δήμῳ θάρσουνα τε ἐπέσσι καὶ ἐς πόλειν ἥγαγες αὐτή.1 νῦν δὲ σε πρὸς πατρός γουνάζωμαι—οὐ γὰρ δίω ἥκειν εἰς 'Ἰθάκην εὐδείελον, ἀλλὰ τεῖ' ἄλλην γαῖαν ἀναστρέφομαι· σὲ δὲ κερτομεῦσαν δίω ταύτ' ἄγορενεμένην, ἵν' ἐμᾶς φρένας ἡπεροπεύσης— εἰπέ µοι εἰ ἔτεον γε φίλην ἐς πατρίδ' ἴκανον." 325

Τὸν δ' ἦμελβετ' ἐπείτα θεά γλαυκώπης Ἀθηνη· "Αἰεὶ τοῦ τοιοῦτον ἔνι στήθεσαι νόήμα: τῷ σε καὶ οὗ δύναμαι προλυπεῖν δύστην ἐόντα, οὔνεκ' ἐπητής ἐσσι καὶ ἄγχινος καὶ ἐχέφρων. ἀσπασίσοι γὰρ κ' ἄλλος ἀνίχνη ἀλαλήμενος ἐλθὼν ἤτ' ἔνι μεγάρος ἑδέσσι παιδάς τ' ἄλωχων τε· 330

1 Lines 320-3 were rejected by Aristarchus.
tell no man of them all nor any woman that thou hast come back from thy wanderings, but in silence endure thy many griefs, and submit to the violence of men."

Then Odysseus of many wiles answered her, and said: "Hard is it, goddess, for a mortal man to know thee when he meets thee, how wise soever he be, for thou takest what shape thou wilt. But this I know well, that of old thou wast kindly toward me, so long as we sons of the Achaeans were warring in the land of Troy. But after we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, never since then have I seen thee, daughter of Zeus, nor marked thee coming on board my ship, that thou mightest ward off sorrow from me. Nay, I ever wandered on, bearing in my breast a stricken heart, till the gods delivered me from evil, even until in the rich land of the Phaeacians thou didst cheer me with thy words, and thyself lead me to their city. But now I beseech thee by thy father—for I think not that I am come to clear-seen Ithaca; nay, it is some other land over which I roam, and thou, methinks, dost speak thus in mockery to beguile my mind—tell me whether in very truth I am come to my dear native land."

Then the goddess, flashing-eyed Athene, answered him: "Ever such is the thought in thy breast, and therefore it is that I cannot leave thee in thy sorrow, for thou art soft of speech, keen of wit, and prudent. Eagerly would another man on his return from wanderings have hastened to behold in his halls his children and his wife; but thou art not
σοὶ δ’ οὖ πω φίλον ἐστὶ δαίμονι λείπεσθαι, πρὶν γ᾽ ἔτι σῆς ἀλόχου πειρήσεις, ἢ τε τοι αὐτῶς ἦσται ἐνι μεγάροισιν, δίξυραι δὲ οἱ αἱ ἐφιστὶν νύκτεσ τε καὶ ἡματα δάκρυ χειοῦσιν.  

αὐτὰρ ἐγὼ τὸ μὲν οὖ ποτ’ ἀπίστευον, ἀλλ’ ἐνι θυμῷ ἦδε’, ὁ νουστήσεις ὀλέσας ἀπο πάντας ἐταῖρους ἀλλὰ τοι οὐκ ἐθέλησα Ποσειδάων μάχεσθαι πατροκλασινήτῳ, ὁς τοι κότον ἐνθετο θυμῷ, χωδέμενος ὅτι οἱ νῦν φίλον ἐξαλάβωσας. 

ἀλλ’ ἀγε τοι δείξο Ἡθάκης ἐδος, ὅφρα πεποίθησι. 

Φόρκυνος μὲν δ’ ἐστὶ λαμήν, ἀλλ’ ἐστὶ γέροντος, ἂγχὸς ἐνὶ κρατός λαμένος ταῦφυλλος ἐλαίην ἀγχόθη δ’ αὐτῆς ἀντρον ἐπήρατον ἡροειδές, ἰρὸν νυμφάων, αἱ νυμφάδες καλέστονται.  

τούτῳ δὲ τοι σπέρος ἐστὶ κατηρεᾶς, εὔθα σὺ πολλὰς ἐρθήσεις νύμφης τελησάσας ἐκατόμβας τούτῳ δὲ Νήριντὸν ἐστίν ὅρος καταημένον ὑπὲρ. "

"Ας εἰποῦσα θεά σκέδασθ᾽ ἡρά, εἶσατο δὲ χθόνι

γῆθησέν τ’ ἀρ’ ἔστειτα πολύτιλλος δῖος Ὀδυσσεύς, 

χαίρων ἢ γαῖς, κύσε δὲ ξείδωρον ἄρουραν.

αὐτίκα δὲ νύμφης ἥρησατο, χείρας ἀνασχῶν".  

"Νύμφαι νυμφάδες, κούραι Διός, οὐ ποτ’ ἐγὼ γε

ὄψεσθ’ ὑμεῖ ἐφάμην νῦν δ’ εὐχωλῆς ἀγανήσι

χαϊρέτ’ ἀτὰρ καὶ δῶρα διδώσωμεν, ὥσ τὸ πάρος περ, 

αἱ κεν ἐξ πρόφρων με Διός θυγάτηρ ἀγελείη

αὐτῶν τε ἄδεων καὶ μοι φίλον νῦν ἄξεν."  

Τὸν δ’ αὐτὲ προσέειπε θεά ἐλαυνώσεις Ἅθηνή."

1 Lines 333–8 were rejected by Aristarchus. 

2 Lines 347–8 (= 103–4) are omitted in many MSS. 

3 ἐστὶ: σφί. 

26
yet minded to know or learn of aught, till thou
hast furthermore proved thy wife, who abides as of
old in her halls, and ever sorrowfully for her the
nights and days wane, as she weeps. But as for me,
I never doubted of this, but in my heart knew it
well, that thou wouldest come home after losing all
thy comrades. Yet, thou must know, I was not
minded to strive against Poseidon, my father's
brother, who laid up wrath in his heart against
thee, angered that thou didst blind his dear son.
But come, I will shew thee the land of Ithaca, that
thou mayest be sure. This is the harbour of
Phorcys, the old man of the sea, and here at the
head of the harbour is the long-leafed olive tree,
and near it is the pleasant, shadowy cave, sacred to
the nymphs that are called Naiads. This, thou
must know, is the vaulted cave in which thou wast
wont to offer to the nymphs many hecatombs that
bring fulfilment; and yonder is Mount Neriton,
clothed with its forests."

So spake the goddess, and scattered the mist,
and the land appeared. Glad then was the much-
enduring, goodly Odysseus, rejoicing in his own
land, and he kissed the earth, the giver of grain.
And straightway he prayed to the nymphs with up-
stretched hands:

"Ye Naiad' Nymphs, daughters of Zeus, never
did I think to behold you again, but now I hail you
with loving prayers. Aye, and gifts too will I give,
as aforetime, if the daughter of Zeus, she that drives
the spoil, shall graciously grant me to live, and shall
bring to manhood my dear son."

Then the goddess, flashing-eyed Athene, answered
“Θάρσει, μή τοι ταῦτα μετὰ φρέσι σήσει μελόντων. ἀλλὰ χρήματα μὲν μιχθῷ αὐτροῦ θεσπεσίοιο θείομεν αὐτίκα νῦν, ἵνα περ τάδε τοι ἁγία μίμην· αὐτοὶ δὲ φράξαμεθ' ὅπως δ' ἀρίστα γένηται.”

“Ὡς εἰποῦσα θεά δύνες σπέος ἥροιδές, ματορένη κευθρώνας ἀνά σπέος· αὐτάρ 'Οδυσσεύς ἄσσον πάντ' ἐφόρει, χρυσόν καὶ ἀτείρεα χαλκὸν εἴματά τ' εὔφοιτα, τὰ οἳ Φαῖήκες ἔδωκαν. καὶ τὰ μὲν εὗ κατέθηκε, λίθον δ' ἐπέθηκε θύρησι Παιλλᾶς 'Αθηναίη, κούρη Δίδος αἰγίδοχοι. τῶ δὲ καθεξομένῳ ἱερᾶς παρὰ πυθμέν ἐλαϊς φραξάθηνα μνηστήρων ὑπερφιάλουσιν ὅλεθρον. τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκώπις 'Αθηνή.”

“Διογενεῖς Λαερτίδη, πολυμήχαν' 'Οδυσσεύς, φράξαν ὅπως μνηστήρωσιν ἀναιδέσι χείρας ἐφήσεις, οἳ δ' τοι τρίτες μέγαρον κάτα κοιρανέωσι, μνώμενοι ἀντιθέν ἀλοχον καὶ ἕνα διδόντες: ἡ δ' σὸν αἰεὶ νόστον ὀδυρομένη κατὰ θυμὸν πάντας μὲν ἕλπει καὶ ὑπίσχεται ἄνδρι ἐκάστῳ, 380 ἀγγελίας προείστα, νόσι δέ οἳ ἀλα μενοιν.”

Τὴν δ' ἀπαρεβόμενος προσέθη πολύμητε 'Οδυσσεύς:

“Ο πόροι, ἣ μάλα δὴ 'Αγαμέμνονος 'Ατρείδαο φθίσεσθαι κακῶν οἶτον ἐνι μεγάροισιν ἐμμέλλων, εἰ μή μοι σὺ ἐκαστα, θεί, κατὰ μοίραν ἐνεπες. 385 ἀλλ' ἄγιον μέτειν ὑψην, ὅπως ἀποτίσομαι αὐτοὺς· πάρ δὲ μοι αὐτὴ στήθή, μένος πολυθαρσεῖς ἐνείσα, οἰνὸν ὅτε Τροίης λύομεν λεπαρὰ κρήδεμνα. αἰ κέ μοι ὑς μεμανία παραστάσεις, γλαυκώπι,
him again: "Be of good cheer, and let not these things distress thy heart. But let us now forthwith set thy goods in the innermost recess of the wondrous cave, where they may abide for thee in safety, and let us ourselves take thought how all may be far the best."

So saying, the goddess entered the shadowy cave and searched out its hiding-places. And Odysseus brought all the treasure thither, the gold and the stubborn bronze and the finely-wrought raiment, which the Phaeacians gave him. These things he carefully laid away, and Pallas Athene, daughter of Zeus, who bears the aegis, set a stone at the door. Then the two sat them down by the trunk of the sacred olive tree, and devised death for the insolent wooers. And the goddess, flashing-eyed Athene, was the first to speak, saying:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, take thought how thou mayest put forth thy hands on the shameless wooers, who now for three years have been lording it in thy halls, wooing thy godlike wife, and offering wooers' gifts. And she, as she mournfully looks for thy coming, offers hopes to all, and has promises for each man, sending them messages, but her mind is set on other things."

Then Odysseus of many wiles answered her, and said: "Lo now, of a surety I was like to have perished in my halls by the evil fate of Agamemnon, son of Atreus, hadst not thou, goddess, duly told me all. But come, weave some plan by which I may requite them; and stand thyself by my side, and endue me with dauntless courage, even as when we loosed the bright diadem of Troy. Wouldest thou but stand by my side, thou flashing-eyed one, as eager as thou
καὶ κε τρεικσίοισιν ἐγὼν ἀνδρεσι μαχομην 390
σὺν σοί, πότνα θεά, ὅτε μοι πρόφρασσ' ἐπαρήγουις.

Τὸν δ' ἥμελθε ὁπείτα θεά γλαυκώπης 'Αθηνή; 395
"Καὶ λήν τοι ἐγὼ γε παρέσσομαι, οὐδὲ με λῆσεις,
ὅπωτε κεν δὴ ταῦτα πενώμεθα. καὶ τιν’ ὅσῳ
αἴματι τ' ἐγκεφάλῳ τε παλαξέμεν ἀσπετὼν οὖδας
ἀνδρῶν μηστήρων, οἳ τοι βλοτον κατέβουσιν.

ἀλλ' ἄγε σ' ἀγνωστὸν τεύξω πάντεσθι βροτοΐσιν,
κάρπῳ μὲν χρόα καλὸν ἐνι γναμπτοῖσι μέλεσσι,
ζανθάς δ' ἐκ κεφαλῆς ὅλεσο τρίχας, ἀμφι δὲ λαΐφος
ἔσσω δ' ἐκ στυγγέσιν ἱδῶν ἀνθρώπου ἕχοντα,
κυνώσω δ' ἐν ὅσον πάροις περικαλλέ ἑόντες,
ὡς ἂν αἰείκειος πάσι μηστήροις φανήσι
σῆ τ' ἀλόχρῳ καὶ παιδί, τὸν ἐν μεγαροὶς ἐλεύποις.

αὐτὸς δὲ πρῶτον συμβάέτην εισαφιέσθαι,
ὅσς τοι ὅψων ἐπιτεύορος, ὅμως δὲ τοι ἥπεια οἴδη,
παῖδα τε σὸν φιλέσσε καὶ ἕχερανα Πηνελόπηιαν.

ὅσις τὸν γε σύνεσι παρὴμενον' αἳ δὲ νέμονται
πάρ Ἐκάκος πέτρη ἐπὶ τε κρήνη Ἀρεθοῦσα,
ἐσθούσα βάλανον μενοεικέα καὶ μέλαιν ὕδωρ
πένουσαι, τὰ δ' ἐςει τρέφει τεθαλυγάν ἀλούφην.
ἐνθα μένει καὶ πάντα παρὴμενος ἐξερέσθαι,
ὅφρ' ἄν ἐγὼν ἔλθων Σπάρτην ἐς καλλεγύναις
Τήλεμαχον καλέουσα, τεῦν φίλου νῦν, ὡν νυνσέει
ὁ παῖς τοι ἐς εὐρύχορον Δακεδαίμονα πάρ Μενέλαον
πολέμοις ἐνοφεῖ πενῳμένους μετὰ σὸν κλέος εἰ νῦν ἐεὶ καὶ νυν.

Τὴν δ' ἀπαμείβομενος προσέφη πολύμνης
"Οδυσσεύς.

"Τίπτη τ' ἄρ' οὐκ ὅι ἐςεῖπες, ἐνι φρεσὶ πάντα ἰδῶνα;

1 ἀνθρώπου: ἀνθρώπος.
2 Lines 398-401 (= 430-3) were rejected by Aristarchus.
wast then, I would fight even against three hundred men, with thee, mighty goddess, if with a ready heart thou wouldest give me aid."

Then the goddess, flashing-eyed Athene, answered him: "Yea verily, I will be with thee, and will not forget thee, when we are busied with this work; and methinks many a one of the wooers that devour thy substance shall bespatter the vast earth with his blood and brains. But come, I will make thee unknown to all mortals. I will shrivel the fair skin on thy supple limbs, and destroy the flaxen hair from off thy head, and clothe thee in a ragged garment, such that one would shudder to see a man clad therein. And I will dim thy two eyes that were before so beautiful, that thou mayest appear mean in the sight of all the wooers, and of thy wife, and of thy son, whom thou didst leave in thy halls. And for thyself, do thou go first of all to the swineherd who keeps thy swine, and withal has a kindly heart towards thee, and loves thy son and constant Penelope. Thou wilt find him abiding by the swine, and they are feeding by the rock of Corax and the spring Arethusa, eating acorns to their heart’s content and drinking the black water, things which cause the rich flesh of swine to wax fat. There do thou stay, and sitting by his side question him of all things, while I go to Sparta, the land of fair women, to summon thence Telemachus, thy dear son, Odysseus, who went to spacious Lacedaemon to the house of Menelaus, to seek tidings of thee, if thou wast still anywhere alive."

Then Odysseus of many wiles answered her: "Why then, I pray thee, didst thou not tell him, thou whose mind knows all things? Nay, was it
Η ἦνα ποὺ καὶ κέινος ἀλώμενος ἄλγεα πάσχῃ πόντον ἐπ’ ἀτρώγετον βίοτον δὲ οἱ ἄλλοι ἐδούσι;”

Τὸν δ’ ἡμεῖς ἐπείτα θέλαμεν ἀλικίνητον Ἀθήνην. 420

“Μὴ δὴ τοι κέινος γε λήπν ἐνθύμιος ἔστω.
αὐτὴ μνήμων, ἵνα κλέος ἑσθλὸν ἄροιτο κεῖσ’ ἐλθὼν· ἀτὰρ οὐ τιν’ ἔχει πόνον, ἀλλὰ ἐκήλος ἦσται ἐν Ἀτρέδαο δόμοις, παρὰ δ’ ἀσπετα κεῖται. η μὲν μνὴ λοχώσει νέοι σὺν νητ’ μελαίνῃ, 426
Ιέμενοι κτείναι, πρὶν πατρίδα γαῖαν ἰκέθηλαι ἀλλὰ τά γ’ οὐκ ὄνει, πρὶν καὶ τίνα γαῖα καθέξει ἀνδρῶν μηστήρων, οὐ τοι βίοτον κατέδουσιν.”

“Ὡς ἄρα μὴν φαμένη ράβδο ρεμάσσῃ Ἀθήνην. 430
καρφεν μὲν χρόνα καλῶν ἐνὶ γναμπτοίσι μέλεσσι, ξανθὰς δ’ ἐκ κεφαλῆς δλεσθε τρίχας, ἀμφὶ δὲ δέρμα πάντεσσιν μελέσσαι παλαιοῦ θήκη γέροντος, κνύξωσεν δὲ οἱ ἀνκοὶ πάροι περικαλλίς εὖντε ἀμφὶ δὲ μνῆ βάκος ἄλλο κακὸν βάλεν ἧδε χείδωνα, ρωγαλέα ῥυπώντα, κακὶ μεμορυγμένα κατυφός. 435
ἀμφὶ δὲ μὲν μέγα δέρμα ταχεῖες ἐσο’ ἠλάφοιο, ὕψων’ λάκει δὲ οἱ σκήπτρον καὶ ἀεικέα πήρην, πυκνὰ ρωγαλάτεν’ ἐν δὲ στρόφος ἦν ἀορτήρ. Τὸ γ’ ὡς βουλεύσαντε διέμαγεν. 440
ἡ μὲν ἐπείτα ἐν Λακεδαίμονα διαν ἔβη μετὰ παῖδ’ Ἐδυσῆος.
haply that he too might suffer woes, wandering
over the unresting sea, and that others might
devour his substance?"

Then the goddess, flashing-eyed Athene, answered
him: "Nay verily, not for him be thy heart overmuch
troubled. It was I that guided him, that he might
win good report by going thither, and he has no
toil, but sits in peace in the palace of the son of
Atreus, and good cheer past telling is before him.
Truly young men in a black ship lie in wait for him,
cager to slay him before he comes to his native
land, but methinks this shall not be. Ere that shall
the earth cover many a one of the wooers that
devour thy substance."

So saying, Athene touched him with her wand.
She withered the fair skin on his supple limbs, and
destroyed the flaxen hair from off his head, and
about all his limbs she put the skin of an aged old
man. And she dimmed his two eyes that were be-
fore so beautiful, and clothed him in other raiment, a
vile ragged cloak and a tunic, tattered garments and
foul, begrimed with filthy smoke. And about him
she cast the great skin of a swift hind, stripped of
the hair, and she gave him a staff, and a miserable
wallet, full of holes, slung by a twisted cord.

So when the two had thus taken counsel together,
they parted; and thereupon the goddess went to
goodly Lacedaemon to fetch the son of Odysseus.
Αὐτὰρ ὁ ἐκ λιμένος προσέβη τριχεῖαν ἀταρπὸν χῶρον ἀν ὑλῆντα δι᾽ ἄκριας, ἥ οἴ τ’ Ἀθηνὴν πέφρασε διὸν ὕφορ̄θον, ὡς οἱ βιότου χάλαστα κηδεῖοτо οἰκήνων, οὕς κτήσατο δῖος Ὀδυσσεύς.

Τὸν δ’ ἄρ’ ἐνὶ προδόμῳ εὐρ’ ἦμην, ἕνθα οἱ αὐλῆς ὑψηλῆς δέμοιτο, περισσεύτη τε ἐνὶ χώρῃ, καλῇ τε μεγάλῃ τε, περίδρομος· ἵνα συμβάτης αὐτὸς δείμαθ᾽ ὑσσων ἀποχυμένου άνάκτος, νόσφιν δεσποίνης καὶ Δαέρταο γέροντος, ῥυτοῖς λάεσσι καὶ ἠθρίγκωσεν ἀγχέρδο. σταυροὺς δ’ ἐκτὸς ἔλασσε διαμπερὲς ἑνθα καὶ ἕνθα, πυκνοὺς καὶ ἑμέας, τὸ μέλαν δρυὸς ἀμφικεῖσας· ἐντοσθεν δ’ αὐλῆς συφεοὺς δυσκαίδεκα ποίει πλησίον ἀλλήλων, εὔνας συσίν· ἐν δὲ ἑκάστου πεντήκοντα σὺνες χαραγενάδες ἐρχαίωντο, θήλεαι τοκάδες· τοῖ δ’ ἄρσενες ἐκτὸς ἱανοῦ, πολλὸν παυρότερον· τοὺς γὰρ μινύθεσκον ἐδωτες ἀντίθεοι μνηστήρες, ἐπεὶ προάλλε συμβάτης αἰεὶ ξατρεφέων σιάλων τὸν ἁρστον ἀπώτατου· οἱ δὲ τρεικόσιοι τε καὶ ἔξηκοντα πέλοντο. πἀρ δὲ κόνες, θήρεσσειν ἑοικότες αἰεὶ ἱανοῦ τέσσαρες, οὕς ἔθρεψε συμβάτης, ὄρχαμος ἀνδρῶν.

1 θεμέας: μεγάλους.
BOOK XIV

But Odysseus went forth from the harbour by the rough path up over the woodland and through the heights to the place where Athene had shewed him that he should find the goodly swineherd, who cared for his substance above all the slaves that goodly Odysseus had gotten.

He found him sitting in the fore-hall of his house, where his court was built high in a place of wide outlook, a great and goodly court with an open space around it. This the swineherd had himself built for the swine of his master, that was gone, without the knowledge of his mistress and the old man Laertes. With huge stones had he built it, and set on it a coping of thorn. Without he had driven stakes the whole length, this way and that, huge stakes, set close together, which he had made by splitting an oak to the black core; and within the court he had made twelve sties close by one another, as beds for the swine, and in each one were penned fifty wallowing swine, females for breeding; but the boars slept without. These were far fewer in numbers, for on them the godlike wooers feasted, and lessened them, for the swineherd ever sent in the best of all the fattened hogs, which numbered three hundred and sixty. By these ever slept four dogs, savage as wild beasts, which the swineherd had

1 Others render, "splitting off the black bark."
αὐτὸς δ᾿ ἀμφὶ πόδεσιν ἐοίς ἀράρισκε πέδιλα,
tάμων δέρμα βόσκων ἐὐχροεῖς· οἱ δὲ δὴ ἄλλοι
φάγοντ’ ἄλλως ἄλλος ἄλλο κρασμένοις σύσσειν,
oἱ τρεῖς τὸν δὲ τέταρτον ἀποπροσήκε πόλυνθε
σὺν ἀγέμενοι μηνητήριοι ὑπερφιάλουσιν ἀνάγκη.
ὄφρ’ ἰηρεύσαντες κρεῖων κορεσάλατο θυμόν.

"Εξαπίνης δ᾿ Ὑδυσσά µὲν κῶνες ὀλακόμωαροι.
oἱ μὲν κεκλήγοντες ἐπέδραμον· αὐτὰρ Ὑδυσσαυς
ἐξελε κερδοσῦνη, σκηντρον δὲ οἱ ἐκπεσε χειρόσ.
ἐνθα κεν ψ πάρ σταβμφ ἄεικελου πάθεν ἄλγος·
ἄλλα συβότης ἀκα ποσί κρασπνοὶς ἑπτατὸν
ἐστιν· ἀνα πρόθυρον, σκύτος δὲ οἱ ἐκπεσε χειρό.
tοὺς µὲν ὡμοκλήσας σεῦεν κῶνας ἄλλως ἄλλο
πυκνὴσσιν λιθάδεσιν· ὃ δὲ προσέεστε ἀνακτα·

"'Ω γέρον, ἡ ὀλυγου σε κῶνες διεδηλήσαντο
ἐξαπίνης, καὶ κέν μοι ἐλεγχεῖν κατέχειν.
καὶ δὲ µοι ἄλλα θεοὶ δόσαι ἀλγεὰ τε στοναξάς τε·
ἀντιθέου γὰρ ἀνακτος ὀδυρόμενος καὶ ἀχέουν
ήμαι, ἄλλοισιν δὲ σὺς σέλαυς ἀτετάλλω
ἐδμεναὶ· αὐτὰρ κεῖνος ἐελδόμενος ποὺ ἐδωδήθης
πλάξετ’ ἐν’ ἄλλοθροιν ἄνδρών δήµων τε πόλειν τε,
εἬ ποὺ ἔτε ξωει καὶ ὅρφα φῶς ἤελεο.

ἄλλ’ ἔπει, κλασίνῳ’ ήρεµων, γέρον, ὀφρα καὶ αὐτός,
σίτου καὶ οὐνοίοι πορεσάμενοι κατὰ θυμόν,
εἶπης ὁππόθεν ἐστὶ καὶ ὅπποσα κῆδε’ ἀνέτλης."

"Ως εἰπὼν κλασίνῳ ήγήσατο δῖος ὑφορβός,
ἔσεν δ’ εἰσαγάγων, ῥῶπας δ’ ὑπέχευε δασάλας,
διότρεσσεν δ’ ἐπὶ δέρμα ιουνάδος ἀγρίου ἄλγος,
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reared, a leader of men. But he himself was sitting sandals about his feet, cutting an ox-hide of good colour, while the others had gone, three of them, one here one there, with the droves of swine; and the fourth he had sent to the city to drive perforce a boar to the insolent wooers, that they might slay it and satisfy their souls with meat.

Suddenly then the baying hounds caught sight of Odysseus, and rushed upon him with loud barking, but Odysseus sat down in his cunning, and the staff fell from his hand. Then even in his own farmstead would he have suffered cruel hurt, but the swineherd with swift steps followed after them, and hastened through the gateway, and the hide fell from his hand. He called aloud to the dogs, and drove them this way and that with a shower of stones, and spoke to his master, and said:

"Old man, verily the dogs were like to have torn thee to pieces all of a sudden, and on me thou wouldest have shed reproach. Aye, and the gods have given me other griefs and sorrows. It is for a godlike master that I mourn and grieve, as I abide here, and rear fat swine for other men to eat, while he haply in want of food wanders over the land and city of men of strange speech, if indeed he still lives and sees the light of the sun. But come with me, let us go to the hut, old man, that when thou hast satisfied thy heart with food and wine, thou too mayest tell whence thou art, and all the woes thou has endured."

So saying, the goodly swineherd led him to the hut, and brought him in, and made him sit, strowing beneath thick brushwood, and thereon spreading the skin of a shaggy wild goat, large and hairy, on which
αὐτοῦ ἐνεώναιον, μέγα καὶ δασὺ. χαίρε δ' ὁ Ὀδυσσεύς ὅτε μιν ὃς ὑπεδεκτο, ὅπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν.

"Ζεῦς τοι δοῖ, ξεῖνε, καὶ ἀθάνατοι θεοὶ ἄλλοι ὅτι μάλιστ' ἔθελες, ὅτε με πρόφρου ὑπέδεξο."  

Τὸν δ' ἀπαμεθώμενος προσέφης, Εὔμαιε συβώτα: 55
 '"Εεῖν', οὐ μοι θέμες ἔστ', οὐδ' εἰ κακῶν σέθεν ἔλθοι, ξεῖνον ἀτιμήσαν πρὸς γὰρ Δίος ἐίσιν ἀπάντες ξεῖνοι τε πτωχοὶ τε· δόσεις δ' ὀλίγη τε φίλη τε γίγνεται ἡμετέρη· ἡ γὰρ δρόμων δίκη ἐστὶν αἰεὶ δειδίτων, ὅτ' ἐπικρατεῖσιν ἀνακτεῖ·

οἱ νέοι. ἡ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδηναν, ὃς κεν ἐμ' ἐνυκτεώς ἐφίλει καὶ κτῆσεν ὅπασσεν, οἴκον τε κληρόν τε πολυμνησίῃ τε γυναίκα, οἴα τε οὐ οἰκή ἄναξ εὐθυμός ἔδωκεν, ὃς οἱ πολλὰ κάμψει, θεοὶ δ' ἐπὶ ἔργον ἄξη, ὡς καὶ ἐμοὶ τόδε ἔργον ἄξεται, ὃς ἐπικρατέων. τῷ δέ με πόλλ' ὄνησεν ἄναξ, εἰ αὐτὸθ' ἐγῇρα· ἀλλ' ὀλῆθ'—ὡς ὄφελλ' Ἐλενῆς ἀπὸ φύλον ὅλέσθαι πρόχυν, ἐπεὶ πολλών ἀνδρῶν ὑπὸ γούνατ' ἔλυσε· καὶ γὰρ κεῖνος ἔβη Ἀγαμέμνονος εἰνεκα τιμῆς· τῷ δέ με πόλλ' ὄνησεν ἀνακτεῖ.

"Ἰλιὼν εἰς εὐπωλον, ἢν Ἐχθρόεσθε μάχοιτο."  

"Ὡς εἰπὼν ἧστηρε θοῖς συνέεργες χιτῶνα, βῆ δ' ἵμαν εἰς συφεός, ὄθε ἔθενα ἔρχατο χοίρων. ἐκεῖν ἔλὼν δυ' ἐνείκε καὶ ἀμφοτέρους ιέρευσεν, ἐδέ τε μέστυλλεν τε καὶ ἄμφ' ὀβελοῦσιν ἔπειρεν. 70

ὁπτῆσας δ' ἀρα πάντα φέρων παρέθηκε' Ὅδυσσή,
he was himself wont to sleep. And Odysseus was glad that he gave him such welcome, and spoke, and addressed him:

" Stranger, may Zeus and the other immortal gods grant thee what most thou desirest, since thou with a ready heart hast given me welcome."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Nay, stranger, it were not right for me, even though one meaner than thou were to come, to slight a stranger: for from Zeus are all strangers and beggars, and a gift, though small, is welcome from such as we; since this is the lot of slaves, ever in fear when over them as lords their masters hold sway—young masters such as ours. For verily the gods have stayed the return of him who would have loved me with all kindness, and would have given me possessions of my own, a house and a bit of land, and a wife, sought of many wooers, even such things as a kindly master gives to his thrall who has toiled much for him, and whose labour the god makes to prosper, even as this work of mine prospers, to which I give heed. Therefore would my master have richly rerewarded me, if he had grown old here at home: but he perished—as I would all the kindred of Helen had perished in utter ruin, since she loosened the knees of many warriors. For he too went forth to win recompense for Agamemnon to Ilios, famed for its horses, that he might fight with the Trojans."

So saying, he quickly bound up his tunic with his belt, and went to the sties, where the tribes of swine were penned. Choosing two from thence, he brought them in and slew them both, and singed, and cut them up, and spitted them. Then, when he had roasted all, he brought and set it before Odysseus,
θέμπ' αυτοῖς ὀβελοῖσιν· ὦ ὁ ἀλφιτα λευκὰ πάλυνεν
καὶ ἀρα κυσσυρίων κήρη μελειδέα οἶνον,
αὐτὸς ὁ ἄντλων ἤχει, ἐποτρύνων δὲ προσημίδα: 80
"Εσθαν νῦν, ὦ ξεῖνε, τὰ τε ὁμώςσει πάρεστι,
χοίρε· ἀτὰρ σιάλους γε σὺς μυνστήρες ἐδώσεις,
οὐκ ὅπις φρονέσσεις ἐνὶ φρεσίν οὖδ' ἔλεητον,
οὐ μὲν σχέτλια ἔργα θεοὶ μάκαρες φιλέουσιν,
ἀλλὰ δίκην τίνους καὶ αἰσθήματα ἄργον ἀνθρώπων.
καὶ μὲν δυσμενές καὶ ἀνάρσιοι, οὗ τ' ἐπὶ γαῖς 85
ἀλλοτρίης βόσκει καὶ σφὶ Ζεὺς ληθὰ δώρη
πλησάμενοι δὲ τε νήσας ἔξων οἰκεύοντε νέεσθαι,
καὶ μὲν τοὺς ὅπις κρατερὸν δέος ἐν φρεσὶν πέπτειν.
οἴδε δὲ καὶ τὰ ἵπποι, θεοῦ δὲ τειν' ἔκλυνον αὐθῆν,
κείνου λυγρὸν ὀλέθρον, ἄτι οὐκ ἔθελουσι δικαίως
μνᾶσθαι οὐδὲ νέεσθαι ἐπὶ σφέτερ', ἀλλὰ ἐκηλοὶ
κτήματα δαρδάπτουσιν ὑπέρβιον, οὐδ' ἐπὶ φειδώ.
ὁσης γὰρ νύκτοις τε καὶ ἡμέρας ἐκ Δίας εἰσίν,
οὐ ποθ' ἐν ἱρεύσα' ἱερήν, οὐδὲ δὺ οἶα
οἶνον δὲ φθειρόηθος ὑπέρβιον ἐξαφύοντες. 90
ἡ γὰρ οἱ ξωὴ γ' ἦν ἀσπετοῦς· οὗ των τόσση
ἀνδρῶν ἤρωσιν, οὗτ' ἤπειροο μελανίνης
οὗτ' αὐτής 'Ἰάκχης: οὐδὲ ξυνεέκοσε ψωτῶν
ἐστ' ἄφενος τοσσοῦντον· ἐγὼ δὲ κὲ τοι καταλέξω.
δώδεκ' ἐν ἤπειρο ἀγέλαι· τόσα πόθεα οἶων,
τόσσα σύνων συβόσια, τὸς' αἰτόλια πλατέ αὐγῶν
βόσκουσι νεῖοι τε καὶ αὐτοὺς βωτορές ἄνδρες.
ἐνθάδε δ' αἰτόλια πλατέ αὐγῶν ἐνδεκα πάντα
ἐσχατῆ βόσκουν', ἐπὶ δ' ἄνερες ἐσθλοὶ ὠροται.
τῶν αἰεὶ σφὶν ἐκαστος ἐπ' ἡματι μήλου ἀγινεῖ,
hot upon the spits, and sprinkled over it white barley meal. Then in a bowl of ivy wood he mixed honey-sweet wine, and himself sat down over against Odysseus, and bade him to his food, and said:

"Eat now, stranger, such food as slaves have to offer, meat of young pigs; the fatted hogs the wooers eat, who reck not in their hearts of the wrath of the gods, nor have any pity. Verily the blessed gods love not reckless deeds, but they honour justice and the righteous deeds of men. Even cruel foemen that set foot on the land of others, and Zeus gives them booty, and they fill their ships and depart for home—even on the hearts of these falls great fear of the wrath of the gods. But these men here, look you, know somewhat, and have heard some voice of a god regarding my master's pitiful death, seeing that they will not woo righteously, nor go back to their own, but at their ease they waste our substance in insolent wise, and there is no sparing. For every day and night that comes from Zeus they sacrifice not one victim nor two alone, and they draw forth wine, and waste it in insolent wise. Verily his substance was great past telling, so much has no lord either on the dark mainland or in Ithaca itself; nay, not twenty men together have wealth so great. Lo, I will tell thee the tale thereof; twelve herds of kine has he on the mainland; as many flocks of sheep; as many droves of swine; as many roving herds of goats do herdsmen, both foreigners and of his own people, pasture. And here too graze roving herds of goats on the borders of the island, eleven in all, and over them trusty men keep watch. And each man of these ever drives up day by day one of his flock for
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ζατρεφέων αὐγῶν ὡς τις φαινηταί ἀριστος. αὐτὰρ ἐγὼ σὺς τάσσει φυλάσσω τε ῥύσομαι τε, καὶ σφι συνὸν τὸν ἀριστον ἐν κρίνας ἀποσέμπω." 110

"Ὡς φάβ', ὃ δ' ἐνδυκέως κρέα τ' ἥσθιε πινέ τε οἰνον ἀρπαλέως ἁκέων, κακά δὲ μηστήριον φύτευεν. αὐτὰρ ἐπεὶ δέσπνησε καὶ ἤραρε θυμὸν ἐδωδῇ, καὶ οἱ πλησάμενοι δῶκε σκύφον, ὃ περ ἐπιευν, οἶνον ἐνυπλειον· ὃ δ' ἐδέδαυτο, χαίρε δὲ θυμῷ, καὶ μιν φωνήσας ἐπεα πτερόεντα προσηύδα· 115

"᾿Ω φίλε, τίς γάρ σε πρίστο κτεάτεσσεν ἐοίσιν, ὃδε μάλ' ἄφνειος καὶ καρτερὸς ὡς ἁγορεύεις; φής δ' αὐτὸν φῆλθαι Ἀγαμέμνονος εἰνεκα τιμῆς. εἰπέ μοι, αἱ κέ ποθε γυνῶ τοιούτων ἕοντα. Ζεὺς γάρ που τὸ γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι, εἰ κέ μιν ἀγγείλαιμε ἵδων· ἐπὶ πολλὰ δ' ἀλήθην." 120

Τὸν δ' ἡμεῖσθε' ἐπείτα συβήοτης, ὁρχαμος ἄνδρων· "Ὡς γέρον, οὗ τις κεῖνον ἀνὴρ ἀλαλήμενος ἔλθων ἀγγέλλων πείσεις γυναίκα τε καὶ φίλιον νίόν, ἀλλ' ἄλλοις κομιδῆς κεχρημενοι ἄνδρες ἀληται ψεύδοντ', οὔδ' ἐθέλουσιν ἄλβηδα μυθήσασθαι. 125

ὅ δ' ἐκ' ἄλτητον Ἰθάκης ἐς δήμον ἵκηται, ἐλθὼν ἐς δέσποιναν ἡμῖν ἀπατῆλα βάζει· ὃ δ' εἶ δεξαμένη φιλεῖ καὶ ἐκαστα μεταλλα, καὶ οἱ ὁδυρομένη βλεφάρων ἀπὸ δάκρυν πέπτει, ἢ θέμις ἄστι γυναικός, ἐπὶν πόσες ἄλλοθ' ὀληται. 130

αἰσχά Κα καὶ σῦ, γεραιδ', ἐποὶ παρατεκτῆς. εἰ τίς τοι χλαῖναν τε χεῖνων τε εἴματα δοίη.
the wooers, even that one of the fatted goats which seems to him the best. But as for me, I guard and keep these swine, and choose out with care and send them the best of the boars."

So he spoke, but Odysseus eagerly\(^1\) ate flesh and drank wine, greedily, in silence, and was sowing the seeds of evil for the wooers. But when he had dined, and satisfied his soul with food, then the swineherd filled the bowl from which he was himself wont to drink, and gave it him brim full of wine, and he took it, and was glad at heart; and he spoke, and addressed him with winged words:

"Friend, who was it who bought thee with his wealth, a man so very rich and mighty, as thou tellest? Thou saidest that he died to win recompense for Agamemnon; tell me, if haply I may know him, being such an one. For Zeus, I wacen, and the other immortal gods know whether I have seen him, and could bring tidings; for I have wandered far."

Then the swineherd, a leader of men, answered him: "Old man, no wanderer that came and brought tidings of him could persuade his wife and his dear son; nay, at random, when they have need of entertainment, do vagabonds lie, and are not minded to speak the truth. Whosoever in his wanderings comes to the land of Ithaca, goes to my mistress and tells a deceitful tale. And she, receiving him kindly, gives him entertainment, and questions him of all things, and the tears fall from her eyelids, while she weeps, as is the way of a woman, when her husband dies afar. And readily wouldst thou too, old man, fashion a story, if one would give thee a cloak and a

\(^1\) *δρικός* appears everywhere else to bear the meaning, "with kindness." The etymology is uncertain.
τοῦ δ' ἦδη μέλλουσι κύνες ταχέες τ' οἶωνοι
μιὼν ἀπ' ὀστεύφιν ἐρύσαι, ψυχὴ δὲ λέλουπεν
ἡ τῶν γ' ἐν πόντῳ φάγον ἰχθύες, ὡστέα δ' αὐτοῦ
κεῖται ἐπ' ἱππέρων ψαμάθω εἰλιμένα πολλῆς.
ὅς ὁ μὲν ἐνθ' ἀπόλωλε, φίλοις δὲ κήδε' ὁπίσω
πάσαι, ἐμοὶ δὲ μάλιστα, τετεύχαται: οὐ γὰρ ἐτ' ἄλλον
ἡπιον ὡδε ἀνακτα κιχήσομαι, ὀπτόν' ἐπέλθω,
οὔδ' εἶ κεν πατρὸς καὶ μητέρος αὐτές ἱκωμαι
οίκον, οθι πρῶτον γενόμην καὶ μ' ἔτρεφον αὐτοῖ.
οὔδε νυ τῶν ἐτι τόσων ὄθορομαι, ἱέμενος περ
ὀφθαλμοῦσιν ἱδέσθαι εἴπων ἐν πατρίδι γαίης
ἀλλὰ μ' Ὁδυσσέας πόθος αἶνυτα οἰχομένουο.
τὸν μὲν ἐγὼν, ὃ ξέινε, καὶ οὐ παρεόντ' ὀνομάζειν
αἰδέσωμαι: πέρι γάρ μ' ἐφίλει καὶ κήδετο θυμῷ
ἀλλὰ μιν ἰθείων καλέω καὶ νόσφιον λόντα.
"Τὸν δ' αὕτη προσέειπε πολύτλας δίος Ὁδυσσεύς:
"'Ο θελ', ἐπειδὴ πάμπαν ἀναίνεις, οὔδ' ἐτι φίλοι
κείνον ἔλευσθαί, θυμῶς δέ τοι αἰὴν ἀπιστος.
ἀλλ' ἐγὼ οὐκ αὕτως μυθήσομαι, ἀλλὰ σὺν ὄρκῳ,
ὡς νεῖται Ὁδυσσέας: εὐαγγέλιον δέ μοι ἐστώ
ἀυτίκ', ἐπεὶ κεν κείνος ἴδον τὰ δ' ἄδαμα' ληται
ἔσσαι με χλαίναν τε χειτῶν τε, εἴρματα καλά.
πρὶν δέ κε, καὶ μάλα περ' κεχρημάνως, οὐ τε δεχόμην.
ἐχθρὸς γάρ μοι κείνος ὀμός Ἀϊδαο πύλησι
γύνεται, ὃς πελή εἰκών ἀπατήλια βάζει.
Ἰστώ νῦν Ζεῦς πρῶτοι θεὼν, ξενίσθη τε τράπεζα,
ἰστιγ' τ' Ὁδυσσέας ἀμύμουνος, ἢν ἀφικάνω
ἡ μὲν τοι τάδε πάντα τελείεται ὡς ἀγορεύων.

1 Line 154 is omitted in most MSS.
tunic for raiment. But as for him, ere now dogs and swift birds are like to have torn the flesh from his bones, and his spirit has left him; or in the sea fishes have eaten him, and his bones lie there on the shore, wrapped in deep sand. Thus has he perished yonder, and to his friends grief is appointed for days to come, to all, but most of all to me. For never again shall I find a master so kind, how far soever I go, not though I come again to the house of my father and mother, where at the first I was born, and they reared me themselves. Yet it is not for them that I henceforth mourn so much, eager though I am to behold them with my eyes and to be in my native land; nay, it is longing for Odysseus, who is gone, that seizes me. His name, stranger, absent though he is, I speak with awe, for greatly did he love me and care for me at heart; but I call him my lord beloved, for all he is not here."

Then the much-enduring, goodly Odysseus answered him: "Friend, since thou dost utterly make denial, and declarest that he will never come again, and thy heart is ever unbelieving, therefore will I tell thee, not at random but with an oath, that Odysseus shall return. And let me have a reward for bearing good tidings, as soon as he shall come, and reach his home; clothe me in a cloak and tunic, goodly raiment. But ere that, how sore soever my need, I will accept naught; for hateful in my eyes as the gates of Hades is that man, who, yielding to stress of poverty, tells a deceitful tale. Now be my witness Zeus, above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In
τοῦ δ' αὐτοῦ λυκάββαντος ἔλευσεται ἐνθάδ' Ἡδυσσεύς. τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἱσταμένου, οἰκάδε νοστήσει, καὶ τίσεται ὃς τις ἐκεῖνον ἐνθάδ' ἀτιμάζει ἄλοχον καὶ φαλάκρον νιών." 1

Τὸν δ' ἄπαραμβόμενον προσέφης, Εὔμαιας συβῦτα· 165 ὃς γέρου, οὔτ' ἄρ' ἐγὼν εὐαγγέλιον τὸδε τίσω, οὔτ' Ἡδυσσεύς ἄτις οἰκὸν ἔλευσεται· ἄλλα ἐκηλος πίνε, καὶ ἄλλα παρεξ μεμωμέθα, μηδὲ με τούτων μιμησθεν' ἢ γὰρ θυμὸς ἐν στήθεσιν ἐροιζίν 

ἀγνυται, ὑπόπτε τις μιμήρη κενοτοί ἀνακτω. 170 ἄλλα' ἢ τοῖς ὅρκοις μὲν εάσομεν, αὐτὰρ Ἡδυσσεύς ἐλθὼν διὰ χιλιων οὗ οὐκ ἠθέλων καὶ Πνευλόπεια 

Δαέρτης θ' ὁ γέρων καὶ Τηλέμαχος θεοειδὴς. 175 

νῦν αὖ παιδὸς ἀλαστοῦ ὄντων, ὅλεν τις Ἡδυσσεύς, 

Τηλεμάχου τὸν ἐπεὶ θρέψαν θεόν ἔρνει Ἰον, καὶ μὲν ἐφην ἐστεθαλε ἐν αὐθάρασιν οὐ τι χέρη 

πατρὸς ἐφι θλοιος, δέμας καὶ εἴδος ἀγητον, 

τὸν δὲ τις θανατών βλάψε ψφενας ἐνδον ἐστα 

ἡ τεὶς αὐθράπων' ο' δ' ἐβη μετὰ πατρὸς ἄκουν 

ἐς Πύλον ἥγαθεν· τὸν δὲ μεροτηρις ἀγανό 

οἰκαδ' ἱόνα λοχῶσιν, οведите ἀπὸ πολυν ἁλητι 

μώνυμον εὖ Θάκης Ἀρκειαίου ἀντεθείον. 180 

ἄλλα' ἢ τοίς κείμον μὲν εάσομεν, ἢ κεν ἁλώη 

ἢ κε φύγῃ καὶ κέν τι ὑπέρηχα χείρα Κρονίων. 2 

ἄλλα' ἀγε μοι σῦ, γεραιέ, τὰ σ' αὐτοῦ κηδε' ἐνίσπες 185

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1 The whole passage 158-84 (158-82 = xix. 303-7) is treated in widely different ways by different critics. Aristarchus appears to have rejected 159 and 162-4, and in an important MS. (U5 Allen, M Ludwik) lines 160-4 are marked with the asterisk. Lines 161-2 are out of harmony with the context here and seem clearly to have been brought in from the parallel passage in Book XIX; see Monro.

2 Lines 174-84 appear to have been rejected by Aristarchus. Eumaeus could know nothing of the ambush.
the course of this self-same day Odysseus shall come hither, as the old moon wanes, and the new appears. He shall return, and take vengeance on all those who here dishonour his wife and his glorious son."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Old man, neither shall I, meseems, pay thee this reward for bearing good tidings, nor shall Odysseus ever come to his home. Nay, drink in peace, and let us turn our thoughts to other things, and do not thou recall this to my mind; for verily the heart in my breast is grieved whenever any one makes mention of my good master. But as for thy oath, we will let it be; yet I would that Odysseus might come, even as I desire, I, and Penelope, and the old man Laertes, and godlike Telemachus. But now it is for his son that I grieve unceasingly, even for Telemachus, whom Odysseus begot. When the gods had made him grow like a sapling, and I thought that he would be among men no whit worse than his dear father, glorious in form and comeliness, then some one of the immortals marred the wise spirit within him, or haply some man, and he went to sacred Pylos after tidings of his father. For him now the lordly wooers lie in wait on his homeward way, that the race of godlike Arceisius may perish out of Ithaca, and leave no name. But verily we will let him be; he may be taken, or he may escape, and the son of Cronos stretch forth his hand to guard him. But come, do thou, old man, tell me of thine own

1 In rendering λαυδάσται by "day," instead of by "year," and in the interpretation of the whole passage, I have followed Monro.
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καὶ μοι τούτ’ ἀγόρευσον ἐτίτυμον, ὥρ’ ἐν εἰδώ
tίς πόθεν εἰς ἀνδρῶν; πόθεν τοι πόλεις ἥδε τοκῆς;
ὀπτοίης τ’ ἐπὶ νῆδος ἀφίκειο πῶς δέ σε ναῦται
ηγαγον εἰς Ιθάκην; τίνες ἐμμεναι εὐχετῶντο;
οὐ μὲν γὰρ τί σε πεζὸν ὁλομαί ἐνθάδ’ ἰκέσθαι.”

Τὸν δ’ ἀπαρειβόμενος προσέφη πολύμητις Ὀδυσσεύς;
“Τοιγάρ ἐγώ τοι ταῦτα μᾶλ’ ἀτρεκέως ἀγορεύσω.
εἰτ’ μὲν νῦν ναῦν ἑτὶ χρόνου ἡμὲν ἐδώδη
ἡδὲ μέθυ γλυκερὸν κλισὶς ἐντοσθεν ἐδοσί,
δαίννοσθαι ἀκέουστ’, ἄλλοι δ’ ἑπὶ ἔργον ἐποιεῖν
ῥηιδὼς κεν ἐπειτα καὶ εἰς ἐνιαυτὸν ἁπαντά
οὐ τε διαπρῆξαις λέγων ἐμὰ κήδεα θυμοῦ,
ὅσα γε δὴ ξύμπαντα θεῶν λότητι μόγησα.

“Ἐκ μὲν Κρήταν γένος εὐχομαι εὐρείων,
ἀνέρος ἀφειεῖτο παῖς’ πολλοὶ δὲ καὶ ἄλλοι
νεῖς ἐν μεγάρῳ ἡμέν τράφεν ἧδ’ ἐγένοντο
γνήσιοι εἰς ἀλόχου ἐμὲ δ’ ὁμῆ τέκε μήτηρ
παλλάκις, ἄλλα με ἰσον ἰδανενέσσιν ἑτίμα
Κάστωρ Τλακίδης, τοῦ ἐγώ γένος εὐχομαι εἰναι
ὡς τότ’ εἰς Κρήτηςει θεὸς ὡς πέτο δήμῳ
ὁλὴ τε πλοῦτος τε καὶ νικής κυδαλίμοσιν.
ἄλλα γ’ τοι τῶν κήρες ἦθαν θανάτου φέρουσαι
εἰς Ἀληαί δόμους τοι δὲ ζωὴν ἐδώνατο
παῖδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλοντο,
ἀυτὰρ ἐμοὶ μᾶλα παῦρα δόσαι καὶ οἰκὶ ἐνεμαν.
ἡγαγόμην δὲ γυναίκα πολυκλήραν ἀνθρώπων
εἰνεκ’ ἐμῆς ἀρετῆς, ἐπεὶ οὖκ ἀποφόλιος ἢ
οὔδε φυγοπτόλεμος’ νῦν δ’ ἤδη πάντα λέλοιπεν.
ἄλλα ἐμπθας καλάμην γέ σ’ ὁλομαί εἰσορόσωντα

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sorrows, and declare me this truly, that I may know full well. 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."

Then Odysseus of many wiles answered him, and said: "Then verily I will frankly tell thee all. Would that now we two might have food and sweet wine for the while, to feast on in quiet here in thy hut, and that others might go about their work; easily then might I tell on for a full year, and yet in no wise finish the tale of the woes of my spirit—even all the toils that I have endured by the will of the gods.

"From broad Crete I declare that I am come by lineage, the son of a wealthy man. And many other sons too were born and bred in his halls, true sons of a lawful wife; but the mother that bore me was bought, a concubine. Yet Castor, son of Hylax, of whom I declare that I am sprung, honoured me even as his true-born sons. He was at that time honoured as a god among the Cretans in the land for his good estate, and his wealth, and his glorious sons. But the fates of death bore him away to the house of Hades, and his proud sons divided among them his substance, and cast lots therefor. To me they gave a very small portion, and allotted a dwelling. But I took unto me a wife from a house that had wide possessions, winning her by my valour; for I was no weakling, nor a coward in fight. Now all that strength is gone; yet even so, in seeing the stubble, methinks thou mayest judge
γνωρίσκειν· ἢ γὰρ μὲ δὖν ἔχει ἤλθα πολλή.
ἡ μὲν δὴ θάρσος ἦν Ἀρης τ᾽ ἔδοσαν καὶ Ἀθήνη
καὶ ῥήγημορίη· ὅποτε κρίνοιμι λόγοι
ἀνδρας ἁριστὰς, κακὰ δυσμενέσσει φυτεύων,
οὐ ποτὲ μοι θάνατον προτιόσσετο θυμὸς ἄγνωρ,
ἀλλὰ πολὺ πρῶτος επάλμενος ἐγχεῖ ἔλεκον
ἀνδρῶν δυσμενέων ὦ τέ μοι ἐξειε πόρεσσιν.
τοῖς εἰς ἐν πολέμῳ· ἔργων δὲ μοι οὐ πίλον ἐςκεν
οὐδ’ οἰκωφελή, ἢ τε τρέφει ἄγγια τέκνα,
ἀλλὰ μοι αἰεὶ νῆς ἐπῆρετοι μοι φιλαὶ ἥζαν
καὶ πόλεμοι καὶ ἄκοντες ἐδύσσοι καὶ δίστοι,
λυγρὰ, τὰ τ᾿ ἀλλοισίν γε καταρυγηλὰ πέλονται.
αὐτὰρ ἐμοὶ τὰ πολὺ ἐσκε τὰ που θεὸς ἐν φρεσὶ βήκεν·
ἀλλὸς γὰρ τ’ ἀλλοισίν ἀνὴρ ἐπιτέρπεται ἔργοις.
πρὶν μὲν γὰρ Τροίης ἐπιβήμεναι ὀλίγας· Ἀχαιῶν
εἰνάκις ἄνδρασιν ἠρξα καὶ ὁκυπόροισι νέεσσιν
ἀνδρας ἐς ἀλλοδαποῖς, καὶ μοι μᾶλα τύγχανε πολλά.
τῶν ἐξαιρεύμην μενοεικέα, πολλά δ’ ὀπίσσω
λάγχανων· αἵρα δὲ οἰκὸς ὀφέλλετο, καὶ θα ἐπειτα
dεινὸς τ’ αὐίδιος τε μετὰ Κρῆτεσσι τετύγμην.

"Αλλ’ ὅτε δὴ τὴν γε στυγερὴν ὄδον εὐρύστα Ζεὺς
ἔφράσατ’· ἦ πολλῶν ἄνδρῶν ὑπὸ γούνατ’ ἔλυσε,
δὴ τὸτ’ ἐμ’ ἤρωγον καὶ ἀγακλυτῶν Ἰδομενῆ
νήσος ἤγησασθαι ἐς Ἰλιον· οὐδέ τι μῆχος
ζεῦς ἀνήμασθαι, χαλεπή δ’ ἔχε δήμου φήμις.
ἔνθα μὲν εἰνάετες πολεμίζομεν ὄλες Ἀχαιῶν,
τῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἐβηκεν
οἰκαίδε σὺν νηέσσει, θεὸς δ’ ἐκέδασσεν Ἀχαιῶν.
αὐτὰρ ἐμοὶ δειλὸ κακὰ μῆδετο μητέτεα Ζεὺς":

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what the grain was; for verily troubles in full measure encompass me. But then Ares and Athene gave me courage, and strength that breaks the ranks of men; and whenever I picked the best warriors for an ambush, sowing the seeds of evil for the foe, never did my proud spirit forbode death, but ever far the first did I leap forth, and slay with my spear whosoever of the foe gave way in flight before me.\footnote{Or possibly, “whoever was less fleet of foot than I.”}

Such a man was I in war, but labour in the field was never to my liking, nor the care of a household, which rears goodly children, but oared ships were ever dear to me, and wars, and polished spears, and arrows,—grievous things, whereat others are wont to shudder. But those things, I ween, were dear to me, which a god put in my heart; for different men take joy in different works. For before the sons of the Achaean set foot on the land of Troy, I had nine times led warriors and swift-faring ships against foreign folk, and great spoil had ever fallen to my hands. Of this I would choose what pleased my mind, and much I afterwards obtained by lot. Thus my house straightway grew rich, and thereafter I became one feared and honoured among the Cretans.

“But when Zeus, whose voice is borne afar, devised that hateful journey which loosened the knees of many a warrior, then they bade me and glorious Idomeneus to lead the ships to Ilion, nor was there any way to refuse, for the voice of the people pressed hard upon us. There for nine years we sons of the Achaean warred, and in the tenth we sacked the city of Priam, and set out for home in our ships, and a god scattered the Achaean. But for me, wretched man that I was, Zeus, the counsellor,
μὴνα γὰρ οἶλον ἔμειναι τεταρπόμενος τεκέεσσιν κουριδίης τ’ ἀλόχρα καὶ κτῆμασιν ᾧτὰρ ἐπείτα Ἀδρυπτόνδε μεθ’ ὑμῶς ἀγώγει ναυτέλλεσθαι, μῆδα εὖ στειλαντα σὺν ἀντιθέους ἑταῖρους. ἐνεῖρα μῆδα στεῖλα, θοῦε δ’ ἐσαγηρᾶτο λαὸς. ἐξήμαρ μὲν ἑπείτα ἔμοι ἐρήμης ἑταῖροι δαιννυτ’ ἀυτὰρ ἐγὼν ἱερήμια πολλὰ παρεῖχον θεοῖς ἀυτοῖς τε δαίτα πένευσθαι. ἐβδομάτη δ’ ἀναβάντες ἀπὸ Κρήτης εὔρεις ἐπέλεομεν Βορέῃ ἀνέμῳ ἀκραεῖ καλὸς ἰχνίος, ὡς εἰ τε κατὰ ρόσον ὀυδὲ τις ὄψιν μοι νηών πημάνθη, ἄλλα οἴκηθες καὶ ἀνουσίοι ἤμεθα, τὰς δ’ ἀνεμὸς τε κυβερνήται τ’ ἱθυνον.

"Περπταίοι δ’ Ἀδρυπτόν ἐνδιήθην ἰκόμεσθα, στήσα δ’ ἐν Ἀδρυπτῷ ποταμῷ νέας ἀρμιλλίσσας. ἔνθα γὰρ τοι μὲν ἐνῳ κελόμην ἑφίπρας ἑταῖρος αὐτοῦ πάρ νησσιν μένειν καὶ νῆας ἔρυμαθαι, ὀπτήρας δὲ κατὰ σκοπίας ὀτρυνά νέεσθαι: οἱ δ’ ὤβρει εἰξαίτες, ὑπεστόμοι τε μενεὶ σφῆν, αἱσθα μὲλ’ Ἀδρυπτίους ἀνδρῶν περικαλλέας ἁγροῦς πόρθεον, ἐκ δὲ γυναικας ἁγον καὶ νήπεα τέκνα, αὐτοῦς τ’ ἐκεινουν’ τάχα δ’ ἐς πόλειν ἔκεκτ’ αὐτῆ. οἱ δὲ βοῆς ἀλώτες ἂμ’ ἦν φαϊνομένθῳν ἡλιοῦν πλῆτο δὲ πάν πεδίων πεζῶν τε καὶ ἔποιον χαλκοῦ τε στεροτής: ἐν δὲ Ζεὺς τερπικέραυνος φόξαν ἐμοῖς ἑταῖροις κακὴν βάλεων, οὐδὲ τις ὀτίθη μείναι ἐναντίβιον’ περὶ γὰρ κακὰ πάντοθεν ἔστη. ἔνθ’ ἥμεων πολλοὺς μὲν ἀπέκτανον ὄξει χαλκῷ, τοὺς δ’ ἀναγον ἔσθεος, σφίσει ἐργάζεσθαι ἀνάγκη."
THE ODYSSEY, XIV. 244–272

devised evil. For a month only I remained, taking joy in my children, my wedded wife, and my wealth; and then to Egypt did my spirit bid me voyage with my godlike comrades, when I had fitted out my ships with care. Nine ships I fitted out, and the host gathered speedily. Then for six days my trusty comrades feasted, and I gave them many victims, that they might sacrifice to the gods, and prepare a feast for themselves; and on the seventh we embarked and set sail from broad Crete, with the North Wind blowing fresh and fair, and ran on easily as if down stream. No harm came to any of my ships, but free from scathe and from disease we sat, and the wind and the helmsman guided the ships.

“On the fifth day we came to fair-flowing Aegyptus, and in the river Aegyptus I moored my carved ships. Then verily I bade my trusty comrades to remain there by the ships, and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness, and led on by their own might, straightway set about wasting the fair fields of the men of Egypt; and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with footmen, and chariots, and the flashing of bronze. But Zeus who hurls the thunderbolt cast an evil panic upon my comrades, and none had the courage to hold his ground and face the foe; for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But
HOMER

αὐτὸς ἔμοι Ζεὺς αὐτὸς ἐνὶ φρέσιν ὄδε νόμμα ποίησι—ὡς ὀφελοῦ θανεῖν καὶ πότον ἐπισπεῦν
αὐτοῦ ἐν Αἰγύπτῳ ἔτε γὰρ νῦ με πῆμ’ ὑπέδεκτο—275
αὐτὶκ’ ἀπὸ κρατὸς κυνῆν εὐτυκτον θῆκα
καὶ σάκος ὀμοίων, δόρυ δ’ ἐκβαλον ἐκτοσε χειρός—
αὐτὸς ἐγὼ βασιλῆς ἐναντίον ἡλιθον ἵππων
καὶ κύσα γούναθ’ ἐλών’ ὃ δ’ ἐρύσατο καὶ μ’ ἐλέησεν,1
ἐς δύφρον δέ μ’ ἔσας ἀγέν οἴκαδε δάκρυ χέουτα. 280
ἡ μὲν μοι μάλα πολλοὶ ἐπήσουσον μελήσιν,
ιὲμενοι κτεῖναι—deny γὰρ κεχολάωτο λίθον—
ἀλλ’ ἀπὸ κείσων ἑρυκε, Δίως δ’ ὀπίζετο μήνιν
ξείνιον, δε τε μᾶλιστα νεμεσσάται κακὰ ἔργα.

“Ἐνθα μὲν ἐπτάτεστε μένον αὐτόθι, πολλὰ δ’ ἁγείρα 285
χρήματ’ ἀν’ Αἰγυπτίους ἄνδρας, διδόσαν γὰρ ἀπαντες,
ἀλλ’ ὅτε δή ογδόατον μοι ἐπεπλόμενον ἔτος ἦλθεν,
δὴ τότε Φοίνιξ ἦλθεν ἄνηρ ἀπατήλια εἰδός,
τρόκτης, δεὶ δὴ πολλὰ κἀ’ ἀνθρώποις εἴργειν;
ὡς μ’ ἄγε παρπεπιθῶν ἢσι φρέσιν, ὧφ’ ἵκάμεσθα
Φοινίκην, δὴ τοῦ γε δόμοι καὶ κτήματ’ ἐκεῖτο.
ἐνθα παρ’ αὐτῷ μεῖνα τελεσφόρον εἰς ἐνιαυτόν.
ἀλλ’ ὅτε δὴ μῆνις τε καὶ ἥμαρα ἐξετελεύτο
ἀπ’ περευκλομένον ἔτεος καὶ ἐπίλυθον ὄραι,
ἐς Δεβύην μ’ ἐπὶ νηὸς ἐσάρω ποντοπόρου
ψεύδεα βουλεύσαι, ἵνα οἱ σὺν φόρτων ἄγοιμι,
κεῖθε δὲ μ’ ὡς περάσει καὶ ἀσπετον ὄνων έλευτο.
τῷ ἐπόμενῷ ἐπὶ νηός, διόμενός περ, ἀνάγκῃ.
ἡ δ’ ἐθέλετ Ἡραχή ἄνεμοι ἀκραδεί καλὸς,
μέσου ὑπὲρ Κρήτης. Ζεὺς δὲ σφικός μέθει ὀλέθρων. 300

1 ἐλέησεν: ἐδώμεν.
n my heart Zeus himself put this thought—I would that I had rather died and met my fate there in Egypt, for still was sorrow to give me welcome. Straightway I put off from my head my well-wrought helmet, and the shield from off my shoulders, and let the spear fall from my hand, and went toward the chariot horses of the king. I clasped, and kissed his knees, and he delivered me, and took pity on me, and, setting me in his chariot, took me weeping to his home. Verily full many rushed upon me with their ashen spears, eager to slay me, for they were exceeding angry. But he warded them off, and had regard for the wrath of Zeus, the stranger's god, who above all others hath indignation at evil deeds.

"There then I stayed seven years, and much wealth did I gather among the Egyptians, for all men gave me gifts. But when the eighth circling year was come, then there came a man of Phoenicia, well versed in guile, a greedy knave, who had already wrought much evil among men. He prevailed upon me by his cunning, and took me with him, until we reached Phoenicia, where lay his house and his possessions. There I remained with him for a full year. But when at length the months and the days were being brought to fulfilment, as the year rolled round and the seasons came on, he set me on a seafaring ship bound for Libya, having given lying counsel to the end that I should convey a cargo with him, but in truth that, when there, he might sell me and get a vast price. So I went with him on board the ship, suspecting his guile, yet perforce. And she ran before the North Wind, blowing fresh and fair, on a mid-sea course to the windward of Crete, and Zeus
Hint: Ο Ομήρος είχε γράψει τον Ιλιάδα στη γλώσσα της Μυκηναϊκής περιόδου, την εποχή που οι Ελληνες ήταν στη Μυκηναϊκή οικονομία, δηλαδή σε μία περίοδο της ιστορίας που προηγείται κατά τουλάχιστον και ένας αιώνας τον Πολιορκία της Τροίας.
THE ODYSSEY, XIV. 301-327

devised destruction for the men. But when we had left Crete, 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. 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 all the crew 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 as for me, Zeus himself when my heart was compassed with woe, put into my hands the tossing mast of the dark-prowed ship, that I might again escape destruction. Around this I clung, and was borne by the direful winds. For nine days I was borne, but on the tenth black night the great rolling wave brought me to the land of the Thesprotians. There the king of the Thesprotians, lord Pheidon, took me in, and asked no ransom, for his dear son came upon me, overcome as I was with cold and weariness, and raised me by the hand, and led me until he came to his father's palace; and he clothed me in a cloak and tunic, as raiment.

"There I learned of Odysseus, for the king said that he had entertained him, and given him welcome on his way to his native land. And he showed me all the treasure that Odysseus had gathered, bronze, and gold, and iron, wrought with toil; verily unto the tenth generation would it feed his children after him, so great was the wealth that lay stored for him in the halls of the king. But Odysseus, he said, had

1 Lit. “raging.” Others render “hug,” “of great length.”
HOMER

ἐκ δρυὸς ὑψικόμοιο Διὸς βούλην ἐπακούσαι, ὁππὼς νοστήσει' Ἰδάκης ἐς πίονα δήμουν ἢδη δὴν ἀπεὼν, ἢ ἀμφαδὸν ἢν κρυφηδόν. ἀμοσε δὲ πρὸς ἐμ' αὐτόν, ἀποσπένθην ἐν οἴκη, νὴα κατερύθηκα καὶ ἐπαρτέας ἐμμεν ἐταλόνς, οἵ δὲ μὴν πέμψουσι φίλην ἐς πατρίδα γαῖαν. ἀλλ' ἐμέ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νήν ἀνδρῶν Θεσπρωτῶν ὡς Δουλίχιον πολύπυρον. ἀνθ' ὦ γε μ' ἴδωνε ἰμφασία βασιλῆι Ἱκάστῃ ἐνδυκέως· τοῖς δὲ κακή φρεσὶν ἴδωνε δουλὴ ἀμφ' ἐμὸς, ὄφρ' ἔτι πάγχων δύσης ἐπὶ πήμα γενοίμην. ἀλλ' ὅτε γαῖης πολλῶν ἀπέπλω ποντισπόρος νῆς, αὐτέκα δούλιον ἦμαρ ἐμοὶ περιμηχανόντο. ἐκ μὲν με χλαῖναν τε χειτῶν τε εἰματ' ἐδυσαν, ἀμφὶ δὲ μοι ὀκακὸς ἂλλο κακὸν βάλον ἢδὲ χειτῶν, ῥωγαλέα, ἃ καὶ αὐτός ἐν φθάλαμοισιν ὅρῃ· ἐσπέρων δ' Ἰδάκης εὐδειλόν ἐργ' ἀφίκοντο. ἐνθ' ἐμὲ μὲν κατέδησαν εὐσσέλμω ἐνὶ νηῆς ὅπλῳ εὐστρεφέει στερεῶς, αὐτὸς δ' ἀποβάντες ἐσομένως παρὰ θώνα θαλάσσης δόρπον ἠλύτω. αὐτὰρ ἐμοὶ δεσμὸν μὲν ἀνέγναμψαν θεοὶ αὐτοὶ ῥηϊδίως· κεφαλῇ δὲ κατὰ ράκος ἀμφικαλύψας, ξεστοὺς ἐφόλκαιοι καταβὰς ἐπήλασσα θαλάσσης στήθος, ἔπειτα δὲ χερσὶ διήρεσο' ἀμφοτέρρῃς νηχόμενος, μάλα δ' ὅκα θύρῃ ἔα ἀμφὶς ἐκεῖνων. ἐνθ' ἀναβᾶς, δὴ τε δρὸς ἐνιαυκέδεως θύμος, κεῖμην πεπτηφός. οἱ δὲ μεγάλα στενάχοντες
gone to Dodona, to hear the will of Zeus from the high-crested oak of the god, even how he might return to the rich land of Ithaca after so long an absence, whether openly or in secret. And moreover he swore in my own presence, as he poured libations in his house, that the ship was launched, and the men ready, who were to convey him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium, rich in wheat. Thither he bade them to convey me with kindly care, to king Acastus. But an evil counsel regarding me found favour in their hearts, that I might even yet be brought into utter misery. When the sea-faring ship had sailed far from the land, they presently sought to bring about for me the day of slavery. They stripped me of my garments, my cloak and tunic, and clothed me in other raiment, a vile ragged cloak and tunic, even the tattered garments which thou seest before thine eyes; and at evening they reached the tilled fields of clear-seen Ithaca. Then with a twisted rope they bound me fast in the benched ship, and themselves went ashore, and made haste to take their supper by the shore of the sea. But as for me, the gods themselves undid my bonds full easily, and, wrapping the tattered cloak about my head, I slid down the smooth lading-plank, and brought my breast to the sea, and then struck out with both hands, and swam, and very soon was out of the water, and away from them. Then I went up to a place where there was a thicket of leafy wood, and lay there crouching. And they went hither and thither with loud

1 So Mosch. The word is a doubtful one. Others, following Eustathius, render "steering-oar."
φοίτων· ἀλλ’ οὖ γάρ σφεν ἐφαίνετο κέρδιον εἶναι 355
μαλέσθαι προτέρω, τόλ μέν πάλιν αὕτες ἐβαινοῦ
νηὸς ἐπὶ γλαφυρῆς· ἐμὲ δ’ ἐκρυφάνθη θεὸν αὐτὸν
ἡμιδίως καὶ με σταθμῷ ἐπέλασαν ἄγουτες
ἀνδρὸς ἐπισταμένου· ἢ τι γάρ νῦ μοι αἰστα βιώναι.”
Τὸν δ’ ἀπαμειβόμενος προσέφης, Ἐδμαίει συβήτοτα· 360
"Α δειλῇ ξείων, ἦ μοι μᾶλα θυμὸν ὅρινας
ταῦτα ἐκαστὰ λέγων, ὡσα δὴ πάθες ἢδ’ ὡς’ ἀλήθης.
ἀλλὰ τὰ γ’ οὐ κατὰ κόσμον ὤδομα, οὐδὲ με πεῖσεις
ἐἰπὼν ἁμφ’ Ὅδυνητ’· τί σε χρή τοιοῦ ἐόντα
μαψιδίως ψεύδεσθαι; ἐγὼ δ’ εὐ οἶδα καὶ αὐτὸς
νόστον ἐμοῖο ἀνακτος, ὃ τ’ ἥχετο πᾶσι θεοῖς
πάγχυ μᾶλ’, ὅτι μὲν οὐ τι μετὰ Τρόασσε δάμασσαν
ἡ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσε.
τὸ κεν οἱ τύμβοι μὲν ἐποίησαν Παναχαιοί,
ἥδε κε καὶ οὗ παῖδι μέγα κλέος ἦρατ’ ὁπλίσοι.1 370
وحدة δὲ μὲν ἀκλειῶς ἄρτπναι ἀνηρεύφαντο.
αὐτὸρ ὅγω πάρ’ ἔσσον ἀπότροπος· οὐδὲ πόλυνδε
ἐρχομαι, έι μή ποῦ τι περίφρων Πηνελόπεια
ἐθέμεν ὀτρύνησειν, ὃ τ’ ἀγγέλῃ ποθὲν ἐλθῃ.
ἀλλ’ οἱ μὲν τὰ ἐκαστὰ παρῆμενοι ἐξερέουσιν,
ἡμὲν οὐ ἔχουσιν δὴν νόοχομένου ἀνακτος,
ὥ’ οὐ χαίρουσιν βίοτον νήπων ώδοντες.
ἀλλ’ ἐμοὶ οὖ φίλων ἐστὶν μεταλλήσαι καὶ ἐρέσσαι,
ἐξ οὐ δὴ μ’ Αἰτωλὸς ἄνθρωπος ἥπασφαμε νύθῳ,
ὅς ὅ’ αὐδρα κτείνας, πολλὴν ἐπὶ γαῖαν ἄλθεις,
ἤθεν ἐμα πρὸς δῶματ’· ἐγὼ δὲ μὲν ἄμφαγάπαξον.
φῇ δὲ μὲν ἐν Κρήτεσσι παρ’ Ἰδομενη’ ἱδέσθαι
1 Lines 369-70 (= i. 239-40; cf. xxiv. 32-3) are omitted in many MSS.
cries; but as there seemed to be no profit in going further in their search, they went back again on board their hollow ship. And the gods themselves hid me easily, and led me, and brought me to the farmstead of a wise man; for still haply it is my lot to live."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Ah, wretched stranger, verily thou hast stirred my heart deeply in telling all the tale of thy sufferings and thy wanderings. But in this, methinks, thou hast not spoken aright, nor shalt thou persuade me with thy tale about Odysseus. Why shouldst thou, who art in such plight, lie to no purpose? Nay, of myself I know well regarding the return of my master, that he was utterly hated of all the gods, in that they did not slay him among the Trojans, or 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. I, for my part, dwell aloof with the swine, nor do I go to the city, unless haply wise Penelope bids me thither, when tidings come to her from anywhere. Then men sit around him that comes, and question him closely, both those that grieve for their lord, that has long been gone, and those who rejoice, as they devour his substance without atonement. But I care not to ask or enquire, since the time when an Aetolian beguiled me with his story, one that had killed a man, and after wandering over the wide earth came to my house, and I gave him kindly welcome. He said that he had seen Odysseus among the Cretans at the house of
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νήσας ἀκειόμενον, τάς οἱ ξυνέαξαν ἀέλλαις· καὶ φάτ' ἐλεύθεραι ἢ ὡς θέρος ἢ ἐς ὀπώρυν, πολλὰ χρήματ' ἄγοντα, σὺν ἀντιθέους ἑτάροις. 385 καὶ σὺ, γέρον πολυπενθές, ἐπει τέ μοι ἤγαγε δαίμον; μήτε τί μοι φεύγον παρῆγε, μήτε τί θέλγη γὰρ τοῦνεκ ἐγώ σ' αἰδέσσομαι οὐδὲ φιλήσω, ἀλλὰ Δία ξένων δείξας αὐτόν τ' ἔλεαιρον.

Τὸν δ' ἀπαμειβόμενον προσέφη πολύμητα Ὀδυσσέως· "Ἡ μάλα τοῖς τοῦ θυμὸς ἐνι στήθεσιν ἄπιστος, οἷον σ' οὐδ' ὀμόσας περ ἑπίγαγον οὐδὲ σε πείθω. ἀλλ' ἄγε νῦν ἡτήμην ποιησόμεθ᾽· αὐτάρ ὁπισθεὶς 1 μάρτυροι ἀμφοτέρους θεοῖ, τοῖς Ὀλυμποῖς ἔχουσίν. εἰ μὲν κεν νοστῆσῃ ἀναξ τεὸς ἐς τὸδε δόμα, ἄγας μὲν χλαίναν τε χιτώνα τε ἐμιστα πέμψαι Δουλήξιον ἔλειν, θὰ μοι φίλον ἐπλετο θυμῷ· εἰ δὲ κε μὴ ἐλθόσιν ἀναξ τεὸς ὡς ἀγορεύω, διώξας ἐπισκεύας διαλέεις μεγάλης καθά πέτρας, ὑφα καὶ ἀλλὰς πτωχὸς ἀλεῦται ἁπεροπεῦειν." 395

Τὸν δ' ἀπαμειβόμενον προσεφώνεε δίος ύφορβός· "Ἔειν', σοῦτω γὰρ κέν μοι ἐυκλείη τ' ἁρετή τε εἰη ἐπ' ἀνθρώπους ἄμα τ' αὐτίκα καὶ μετέπειτα, ὡς σ' ἐπει ἐς κλισίν άγαγον καὶ κλείσα βόδια, αὐτὶς δὲ κτειναίμε φίλοι τ' ἀπὸ θυμὸν ἐλοίμην πρόφοροι κεν δὴ ἐπείτα Δία Κρονίωνα λιτοίμην. νῦν δ' ἀρὴ δόρποι· τάχιστα μοι ἐνδον ἐταῖροι ἑλευ, ἵνα ἐν κλισίᾳ λαρὸν τετυκομέθα δόρπον." 400

"Ως οἱ μὲν τοιαύτα πρὸς ἀλλήλους ἀγόρευοι, ἀγχύμολοι δὲ σῶς τε καὶ ἀνέρες ἤλθον ύφορβοί. τὰς μὲν ἄρα ἔρξαν κατά θέα συμπαθῆναι, κλαγγῆ δ' ἀσπετος ὅρτο σων αὐλιξυμένων, αὐτάρ ὁ ὁδὶ ἐπιροισιν ἐκέκλετο δίος ύφορβός." 410

1 ὁπισθεὶς: ὑπέρθει.
Idomeneus, mending his ships which storms had shattered. And he said that he would come either by summer or by harvest-time, bringing much treasure along with his godlike comrades. Thou too, old man of many sorrows, since a god has brought thee to me, seek not to win my favour by lies, nor in any wise to cajole me. It is not for this that I shall shew thee respect or kindness, but from fear of Zeus, the stranger's god, and from pity for thyself.”

Then Odysseus of many wiles answered him, and said: “Verily thou hast in thy bosom a heart that is slow to believe, seeing that in such wise, even with an oath, I won thee not, neither persuade thee. But come now, let us make a covenant, and the gods who hold Olympus shall be witnesses for us both in time to come. If thy master returns to this house, clothe me in a cloak and tunic, as raiment, and send me on my way to Dulichium, where I desire to be. But if thy master does not come as I say, set the slaves upon me, and fling me down from a great cliff, that another beggar may beware of deceiving.”

And the goodly swineherd answered him, and said: “Aye, stranger, so should I indeed win fair fame and prosperity among men both now and hereafter, if I, who brought thee to my hut and gave thee entertainment, should then slay thee, and take away thy dear life. With a ready heart thereafter should I pray to Zeus, son of Cronos. But it is now time for supper, and may my comrades soon be here, that we may make ready a savoury supper in the hut.”

Thus they spoke to one another, and the swine and the swineherds drew near. The sows they shut up to sleep in their wonted sties, and a wondrous noise arose from them, as they were penned. Then the goodly swineherd called to his comrades saying:
"Αξιόν τῶν ἀριστῶν, ὡς ξένῳ ἱερεύσω τηλεδαπῷ πρὸς δ' αὐτοὶ ὄντος οἷος, οἱ περ ὅν ὅν ἔχομεν πᾶσχοντες ὑδν ἐν κ' ἀργιόδοντων ἀλλοι δ' ἡμέτεροι κἀκατόν νηπίοιν ἔδουσιν.

"Ως ἄρα φωνῆςα κέαςε ξύλα νηλεὶ χαλκῷ, οἱ δ' ὅν εἰσήκχον μάλα πίονα πενταέτηρον.

τῶν μὲν ἔπειτ' ἐστήσαν ἐν' ἐσχάρῃ οὐδὲ συβώτης λήθητ' ἀρ' ἀθανάτων πρὸς εἷς ἐξήρτῃ ἀγαθήσω ἀλλ' δ' ἀπαρχόμενος κεφαλής τρίχας ἐν πυρὶ βάλλειν ἀργιόδοντος ὡς, καὶ ἐπεύχετο πᾶσι θεοῖσιν νοστῆσαι 'Οδυσσήα πολύφρονα διδοὺ δόμονδε. κόπος δ' ἀνασχόμενος σχίζῃ δρυός, ἣν λιπε κέλων τὸν δ' ἔλιπε ψυχῇ. τοι δ' ἑσφαξαν τε καὶ εἶδον αἴφα δὲ μὲν διέχειν. δ' ὁ ὁμοθετεῖτο συβώτης, πάντων ἀρχόμενος μελέων, ἐς πίονα δημῶν, καὶ τὰ μὲν ἐν πυρὶ βάλλα, παλύνας ἀλφίτου ἀκτῆ, μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, ὀπτησάν τε περιφραδέως ἐρυσαντὸ τε πάντα, βάλλων δ' εἰν ἔλεοισιν ἀσλέων ἀν δὲ συβώτης ἵστατο δαιτρεύων περὶ γὰρ φρεσιν ἀλάμα ἤδη. καὶ τὰ μὲν ἐπταχα πάντα διεμοίρατο δαίξων. τὴν μὲν ίαν νύμφηςε καὶ 'Ερμή, Μαιάδος νιεῖ, θήκιν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἐκάστῳ νότοισιν δ' 'Οδυσσήα διηνεκέεσσι γέραιρεν ἀργιόδοντος ὡς, κύδαιβε δὲ θυμὸν ἄνακτος καὶ μὲν φωνῆςα προσέφη πολύμητις 'Οδυσσεύς.

"Αὐθ' οὕτως, Ἐδράμαε, φίλος Διί πατρί γένοιο ὡς ἕμοι, ὅτι τε τοῖον ἐόυτ' ἀγαθοῖσι γεραίρεις.
"Bring forth the best of the boars, that I may slaughter him for the stranger who comes from afar, and we too shall have some profit therefrom, who have long borne toil and suffering for the sake of the white-tusked swine, while others devour our labour without atonement."

So saying, he split wood with the pitiless bronze, and the others brought in a fatted boar of five years old, and set him by the hearth. Nor did the swineherd forget the immortals, for he had an understanding heart, but as a first offering he cast into the fire bristles from the head of the white-tusked boar, and made prayer to all the gods that wise Odysseus might return to his own house. Then he raised himself up, and smote the boar with a billet of oak, which he had left when splitting the wood, and the boar’s life left him. And the others cut the boar’s throat, and singed him, and quickly cut him up, and the swineherd took as first offerings bits of raw flesh from all the limbs, and laid them in the rich fat. These he cast into the fire, when he had sprinkled them with barley meal, but the rest they cut up and spitted, and roasted it carefully, and drew it all off the spits, and cast it in a heap on platters. Then the swineherd stood up to carve, for well did his heart know what was fair, and he cut up the mess and divided it into seven portions. One with a prayer he set aside for the nymphs and for Hermes, son of Maia, and the rest he distributed to each. And Odysseus he honoured with the long chine of the white-tusked boar, and made glad the heart of his master; and Odysseus of many wiles spoke to him, and said:

"Eumaeus, mayest thou be as dear to father Zeus as thou art to me, since thou honourest me with a good portion, albeit I am in such plight."
Τὸν δ’ ἀπαμειβόμενος προσέφης, Εὐμαίει συβώτα: " xtype="latex"/>
" Ἑσθείη, δαμόνει ξείνων, καὶ τέρπεοι τοίσδε, οἷα πάρεστιν θεὸς ἐν τὸ μὲν δώσει, τὸ δ’ ἑάσει, ἵνα κεῖν φίλοι σαλεέτην. δύναται γὰρ ἀπαντα." 445

"Ἡ βα καὶ ἀργυμα ϑύσε θεοὶς αἰειγενέτης, σπείσας δ’ άίθοπα οἶνον Ὄνυσσης πτολεμόρθῳ ἐν χείρεσιν ἔθηκεν· ὥ δ’ ἐξετὰ ἡ παρὰ μοῖρῃ. σῖτον δ’ σφιν ἐνείμε Μεσαύλιος, ὥν ὑπὶ συβώτης αὐτὸς κτῆσατο οἶος ἀποιχομένοιο ἁνακτος, νόσφιν δεσποινής καὶ Δαέρταο γέροντος· πάρ δ’ ἀρα μὲν Ταφίων πριάτο κτεάτεσσιν ἐοίσιν. οἱ δ’ ἐπὶ οὖναθ’ ἑτοίμα προκελέμενα χείρας γαλλοῦν. αὐτὰρ ἐπεὶ πόσιον καὶ ἐθυτύους ἔξ ἐρὸν ἐπιτρέπει, σῖτον μὲν σφιν ἀρείμε Μεσαύλιος, οἱ δ’ ἐπὶ κοίτῳ 455 σῖτον καὶ κρείγων κεκορημένου ἔσσευντο.

Νῦς δ’ ἀρ’ ἐπῆλθε κακὴ σκοτομήμιος, ὅ δ’ ἀρα Ζεὺς πάντυχος, αὐτὰρ ἀπὸ Ζέφυρος μέγας αἰεὶν ἐξυφόρος. τοῖς δ’ Ὄνυσσεος μετέειπε, συβώτεω πειρήτζων, εἰ πῶς οἱ ἐκδός ἔλαϊνον πόροι, ὧ τιν’ ἐταίρων ἄλλον ἐπιτρώνειε, ἐπεὶ ἐκ κηδετὸ λήνιν·

"Κέκλυθι νῦν, Εὐμαίει καὶ ἄλλος πάντας ἐταῖροι, εὐξάμενος τε ἐπος ἔρεως οἶνος γὰρ ἀνάγηκε ἄλεος, ὅ τ’ ἐφοίκε πολύφρουνα περ μάλ’ ἀείσαι καὶ θ’ ἀπαλῶν γελάσαι, καὶ τ’ ὁρχήσασθαι ἀνήκε, 460 καὶ τε ἐπος προεἴκεν ὁ περ τ’ ἀρρητον ἄμεινων. ἄλλος εἶπε οὖν τὸ πρῶτον ἀνέκραγον, οὐκ ἐπικεῦσω· εἴδ’ ὄς ἡβώομε βίη τε μοι ἐμπεδὸς εὐθ, 66
To him then, swineherd Eumaeus, didst thou make answer, and say: "Eat, unhappy stranger, and have joy of such fare as is here. It is the god that will give one thing and withhold another, even as seems good to his heart; for he can do all things."

He spoke, and sacrificed the firstling pieces to the gods that are for ever, and, when he had made libations of the flaming wine, he placed the cup in the hands of Odysseus, the sacker of cities, and took his seat by his own portion. And bread was served to them by Mesaulius, whom the swineherd had gotten by himself alone, while his master was gone, without the knowledge of his mistress or the old Laertes, buying him of the Taphians with his own goods. 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, Mesaulius took away the food, and they were fain to go to their rest, sated with bread and meat.

Now the night came on, foul and without a moon, and Zeus rained the whole night through, and the West Wind, ever the rainy wind, blew strong. Then Odysseus spoke among them, making trial of the swineherd, to see whether he would strip off his own cloak and give it him, or bid some other of his comrades to do so, since he cared for him so greatly:

"Hear me now, Eumaeus, and all the rest of you, his men, with a wish in my heart will I tell a tale; for the wine bids me, befooling wine, which sets one, even though he be right wise, to singing and laughing softly, and makes him stand up and dance, aye, and brings forth a word which were better unspoken. Still, since I have once spoken out, I will hide nothing. Would that I were young and my strength firm as
ὅς δὲ ὕπο Τρόιην λόχον ἑγομεν ἀρτύναντες.
ἡγεῖσθην δ' ὶΔυσσεύς τε καὶ Ἀτρείδης Μενέλαος,
τοιοὶ δ' ἀμα τρίτος ἥρχον ἑγών- αὐτοὶ γὰρ ἀνωγον.
ἀλλ' ὅτε δὴ ρ' ἰκόμεσθα ποτὶ πτόλεμαι ἀπ᾽ τε τεῖχος,
ἡμεῖς μὲν περὶ ἄστυ κατὰ ῥωπήμα πυκνά,
ἀν δόνακας καὶ ἔλος, ὕπο τεύχεσι πεπτηώτες
κείμεθα. νῦν δ' ἀρ' ἐπήλθε κακὴ Βορέαο πεσόντος,
πηγυλίς- αὐτάρ ὑπερθε χιών γένετ' ἵπτε πάχνη,
ψυχή, καὶ σακέσσας περιτρέφετο κρύσταλλος.
ὅτι' ἀλλοι πάντες χλαίνας ἔχων ἤδε χετώνας,
εὐδον δ' εὐκηλοι, σάκεσσαι εἰλιμένου ἄμοιν.
αὐτάρ ἐγὼ χλαίνων μὲν ἵλων ἄταροσιν ἔλειπον
ἀφραδίς, ἐπεὶ οὐκ ἐφάμην ρυγωσέμεν ἔμπης.
ἀλλ' ἐπομήν σάκος οἶον ἔχων καὶ ζώμα φαευνόν.
ἀλλ' ὅτε δὴ τρίχα νυκτὸς έγνυ, μετὰ δ' ἀστρα βεβήκει,
καὶ τότ' ἐγὼν ὶΔυσσην προσηύδον ἐγγύς εόντα
ἄγκώνι νύξας· ὁ δ' ἀρ' ἐμιμπαίως ὑπάκουσε·
"οὐκ ἔγερνες Δαερτιάδη, πολυμήχαν' ὬΔυσσεύ,
οὐ τοι ἐτί ζωοίς μετέσσομαι, ἀλλὰ με χείμα
δάμναται· οὐ γὰρ ἔχων χλαίναν· παρὰ μ' ἢπαφε δαίμον
οἰοχήτων ἐμεναῖ· νῦν ὦ οὐκέτι φυκτὰ πέλωνται.
"οὐκ ἐφάμην· οὔτε ἐγείρεσα νῦν· σκέθη δὲνόδ' ἐνι θυμόν.
ὁ δ' ἐμπεῖτα νῦν· σκέθη δὲνόδ' ἐνι θυμόν·
"Σύγα νῦν, μὴ τίς σεν Ἀχαιῶν ἄλλος ἀκούσῃ.
"οὐς ἐφάμην· οὔτε ἐγείρεσα νῦν· σκέθῆ δὲνόδ' ἐνι θυμόν.
"Κλέαν, φίλε· θείος μοι ἐνύπνιον ἠλθεν ὄνειρος.
λίθη γὰρ ημῶν ἔκας· ἠλάττας εἴη·
1 Line 495 (= Iliad ii. 56) was rejected by Aristarchus.
when we made ready our ambush, and led it beneath the walls of Troy. The leaders were Odysseus and Menelaus, son of Atreus, and with them I was third in command; for so had they ordered it themselves. Now when we had come to the city and the steep wall, round about the town in the thick brushwood among the reeds and swamp-land we lay, crouching beneath our arms, and night came on, foul, when the North Wind had fallen, and frosty, and snow came down on us from above, covering us like rime, bitter cold, and ice formed upon our shields. Now all the rest had cloaks and tunics, and slept in peace, with their shields covering their shoulders, but I, when I set out, had left my cloak behind with my comrades in my folly, for I did not think that even so I should be cold, and had come with my shield alone and my bright kilt. But when it was the third watch of the night, and the stars had turned their course, then I spoke to Odysseus, who was near me, nudging him with my elbow; and he straightway gave ear:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, lo now, no longer shall I be among the living. Nay, the cold is killing me, for I have no cloak. Some god beguiled me to wear my tunic only, and now there is no more escape."

"So I spoke, and he then devised this plan in his heart, such a man was he both to plan and to fight; and speaking in a low voice he said to me: 'Be silent now, lest another of the Achaeans hear thee.'

"With this he raised his head upon his elbow, and spoke, saying: 'Hear me, friends; a dream from the gods came to me in my sleep. Lo, we have come very far from the ships, and I would that there were

1 Others regard the word ζώμα as here equivalent to χιτῶν.
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eπείν Ἀτρείδη Αγαμέμνονι, ποιμένι λαῶν,  εἰ πλέονας παρὰ ναῦφιν ἐποτρύνεις νέεσθαι.  
"โอς ἐφαί, ὡμοί ἐπείτα Θόας, Ἀνδραίμονος νίος,  καρπαλίμως, ἀπὸ δὲ χλαίναν θέτο φοινικόςσαν,  500  
βὴ δὲ θέειν ἐπὶ νῆας. ὡγῳ δ’ ἐνι εἴματε κεῖνον  κέλμην ἀσπασίως, φάε δὲ χρυσόθρονος Ἡώς.  
ὡς νῦν ἡθώσιμε βῆ τέ μοι ἐξεπέδους εἰς  
δοῖν κέν τις χλαίναν ἐνι σταθμοίς συφορβῶν,  ἀμφότερον, φιλότητι καὶ αἰδοὶ φωτὸς ἑσοῦς  505  
νῦν δὲ μ’ ἀτμιμάξουσι κακὰ χροὶ εἴματ’ ἔχοντα."

Τὸν δ’ ἀπαμειβόμουν προσέφης, Ἐδώμαι συβδῶτα:  "Ο γέρον, αἴνοι μὲν τοι ἀμύμων, ὃν κατέλεξας,  οὐδὲ τί πω παρά μοῖραν ἐπος νηκερδῆς ἔειπες:  
τῷ οὐτ’ ἔσβητος δενήσεις οὔτε τευ ἄλλου,  ὅν ἐπέοιχ’ ἵκετην ταλαπείριον ἀντιάσαντα,  
νῦν’ αὖτ’ ἠθέθεν γε τὰ σά βάκεα δυσπαλίζεις.  
οὐ γὰρ πολλαὶ χλαίναι ἐπιμοιβὸι τε χιτῶνες  ἐνθάδε ἐνυνθαίς, μία δ’ οἶξ φωτὶ ἐκάστῳ.  510  
αὐτὰρ ἐπὶν ἐλθοῦν Ὁδυσσής φίλος νιός,  
αὐτὸς τοι χλαίναν τε χιτῶνα τε εἴματα δώσει,  
πέμψει δ’ ὑπὴ σε κραδίης θυμὸσ τε κελεύει."  

"Ὡς εἰπὼν ἀνάρουσε, τίθει δ’ ἄρα οἱ πυρὸς ἐγχύσ  
εὐνήν, ἐν δ’ ὁλων τε καὶ αἰγῶν δέρματ’ ἐβαλλεν.  ἐνθ’ Ὁδυσσεύς κατέλεκτ’. ἐπ’ δ’ χλαίναν βάλεν αὐτῷ  515  
πυκνὴν καὶ μεγάλην, ὥς οἱ παρεκέκεκτ’ ἁμοιβάς,  
ἐνυνθαί δε τές τεχιῶν ἐκπαγηλὸς ὀρόειτο.  

"Ὡς ο μὲν ἐνθ’ Ὁδυσσεύς κοιμήσατο, τοι δὲ παρ’ αὐτὸν  
ἀνδρες κοιμήσαντο νευπλαί. οὐδὲ συβδῶτη  
ἡδανεν αὐτόθι κοίτος, ὡν’ ἀπο κοιμηθήναι,  525  

1 Lines 503–6 were rejected by Aristarchus.
2 Lines 516–7 are omitted in many MSS.
one to bear word to Agamemnon, son of Atreus,
shepherd of the host, in the hope that he might bid
more men to come from the ships.

"So he spoke, and Thoas, son of Andraemon,
sprang up quickly, and from him flung his purple
cloak, and set out to run to the ships. Then in his
garment I gladly lay, and golden-throned Dawn ap-
peared. Would that I were young as then, and my
strength as firm; then would one of the swineherds
in the farmstead give me a cloak both from kindness
and from respect for a brave warrior. But as it is
they scorn me, since I have foul raiment about me."

To him then, swineherd Eumaeus, didst thou make
answer, and say: "Old man, the tale thou hast told
is a good one, nor hast thou thus far spoken aught
amiss or unprofitably. Wherefore thou shalt lack
neither clothing nor aught else that a sore-tried
suppliant should receive, when he meets one—for
this night at least; but in the morning thou shalt
shake about thee those rags of thine. For not many
cloaks are here or changes of tunics to put on, but
each man has one alone. But when the dear son of
Odysseus comes, he will himself give thee a cloak
and a tunic as raiment, and will send thee whither-
soever thy heart and spirit bid thee go."

So saying, he sprang up and placed a bed for
Odysseus near the fire, and cast upon it skins of
sheep and goats. There Odysseus lay down, and
the swineherd threw over him a great thick cloak,
which he kept at hand for a change of clothing
whenever a terrible storm should arise.

So there Odysseus slept, and beside him slept the
young men. But the swineherd liked not a bed in
that place, that he should lay him down away from
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ἀλλ’ ὁ γ’ ἀρ’ ἐξω ἱών ὁπλίζετο· χαίρε δ’ Ὀδυσσεύς,
ὅτι μᾶ οἱ βιότου περικάδετο νόσφιν ἐόντος.
πρῶτον μὲν ξίφος ἰξὺ περὶ στιβαροῖς βάλετ’ ὁμοί,
ἀμφὶ δὲ χλαῖναν ἔσσατ’ ἀλεξάνεμον, μᾶλα πυκνὴν,
ἄν δὲ νάκην ἐλετ’ αἰγὸς ἐὕτρεφέος μεγάλοιο,
εἰλετο δ’ ἰξὺν ἄκοντα, κυνῶν ἀλκήρα καὶ ἀνδρῶν.
βῆ δ’ ἢμενα κεῖνον ὥθε περὶ σὺς ἀργιόδοντες
πέτρη ὑπὸ γλαφυρή εὐδοῦν, Βορέω ὑπ’ ἱόγη. 530
the boars; so he made ready to go outside. And Odysseus was glad that he took such care of his master's substance while he was afar. First Eumaeus flung his sharp sword over his strong shoulders, and then put about him a cloak, very thick, to keep off the wind; and he picked up the fleece of a large, well-fatted goat, took a sharp javelin to ward off dogs and men, and went forth to lie down to sleep where the white-tusked boars slept beneath a hollow rock, in a place sheltered from the North Wind.
'H δ' εἰς εὐρύχορον Δακεδαίμονα Παλλᾶς 'Αθήνη φίλητ', Ὄδυσσης μεγαθύμου φαίδεμον υίδιν νόστου ὑπομνήσουσα καὶ ὀτρυνέουσα νέεσθαι. εὐρεὶ δὲ Τηλέμαχον καὶ Νέστορος ἁγίαντο υἱὸν εὐδοὺν ἐν προδόμῳ Μενέλαον κυδαλάμοιο, ἣ τοι Νεστορίδης μαλακῷ δεδημένον ὑπὼν Τηλέμαχον δ' οὖν ὑπνος ἔχε γλυκός, ἀλλ' ἐνι θυμῷ νύκτα δὲ ἀμβροσίαν μελεδήματα πατρὸς ἐγείρεν. ἄγχοι δ' ἱσταμένη προσέφη γλαυκώπις 'Αθήνη·

"Τηλέμαχ', οὐκέτι καλὰ δόμων ἀπὸ τῆς ἀλάλησαι, 10 κτήματά τε προλεπὼν ἄνδρας τ' ἐν σοῖς δόμοις ὦν ὑπερφιάλους· μὴ τοι κατὰ πάντα φάγωσι κτήματα δασσάμενοι, σὺ δὲ τησοῦσίν ὦδὸν ἔλθῃς. ἀλλ' ὀτρυνε τάχυστα βοήν ἄγαθον Μενέλαον περιπέμεν, ὃπ' ἔτε οἴκοι αμύμωνα ματέρα τέμπρας. 15 ἦδη γὰρ βα πατήρ τε κασίγνητος τε κέλονται Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἀπαντας μηνοτήρας δώροις καὶ ἐξώφελλεν ἔδωρα· μὴ νῦ τι σεῦ ἀέκητε δόμων ἐκ κτήμα φέρηται. 1

οἶδα γὰρ οἶος θυμὸς ἐν τῷ τήθέσσει γυναῖκος· κείνου βούλεται οἴκον ὀφέλλειν ὦς κεν ὄπως, 20 παῖδων δὲ προτέρων καὶ κουρδόλοις φίλοιο

1 Line 19 was rejected by Aristarchus.
BOOK XV

But Pallas Athene went to spacious Lacedaemon to remind the glorious son of great-hearted Odysseus of his return, and to hasten his coming. She found Telemachus and the noble son of Nestor lying in the fore-hall of the palace of glorious Menelaus. Now Nestor's son was overcome with soft sleep, but sweet sleep did not hold Telemachus, but all through the immortal night anxious thoughts for his father kept him wakeful. And flashing-eyed Athene stood near him, and said:

"Telemachus, thou dost not well to wander longer far from thy home, leaving behind thee thy wealth and men in thy house so insolent, lest they divide and devour all thy possessions, and thou shalt have gone on a fruitless journey. Nay, rouse with all speed Menelaus, good at the war-cry, to send thee on thy way, that thou mayest find thy noble mother still in her home. For now her father and her brothers bid her wed Eury machus, for he surpasses all the wooers in his presents, and has increased his gifts of wooing. Beware lest she carry forth from thy halls some treasure against thy will. For thou knowest what sort of a spirit there is in a woman's breast; she is fain to increase the house of the man who weds her, but of her former children and of the lord of her youth she takes no thought, when once he

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οὐκέτι μέμνηται τεθνήτος οὐδὲ μετάλλα.
ἀλλὰ σὺ γὰρ ἔλθὼν αὐτὸς ἐπιτρέψειας ἔκαστα
dμφάνως ἢ τίς τοι ἀρίστη φαίνεται εἶναι,
eἰς δὲ κὲ τοι φήνωσε θεοὶ κυδρὴν παράκοιτεν.
ἀλλο δὲ τοι τε ἐπούς ἐρέω, σὺ δὲ σύνθεο συμφ.
μνηστήρων σ’ ἐπιπηδῆς ἀριστήτης λοχώσεων
ἐν πορθμῷ Ἰθάκης τε Σάμωι τε παπαλοέσσης,
ἵμεναι κτείναι, πρὶν πατρίδα γαίαν ἱκέσθαι.
ἀλλὰ τὰ γ’ οὐκ ὁδῷ πρὶν καὶ τινα γαία καθέξει
ἀνδρῶν μνηστήρων, οἱ τοι βιοτοῦ κατέδουσιν.
ἀλλὰ ἐκάσει νῆσων ἀπέχειν εὐεργέα νῆα,
μυκτ’ δ’ ὀρῶς πλείειν πέμψει δὲ τοι οὐδρον ὀπεσθεν
ἄθανάτων δς τίς σε φυλάσσει τε ῥύεται τε.
αὐτάρ ἐπὶ τὴν πρώτην ἀκτήν ‘Ἰθάκης ἀφίκησαι,
νῆα μὲν ἐσ τὸλιν ὀτρύναι καὶ πάντας ἑταῖρους,
αὐτὸς δὲ πρῶτιστα συβαύτῃ εἰσαφικέσθαι,
ὅς τοι ὑών ἐπιουροὺς, ὠρῶς δὲ τοι ἱπτια οἴδεν.
ἐπαὶ δὲ νῦκτ’ ἀέσαι: τὸν δ’ ὀτρύναι πόλιν εἰσώ
ἀγγελίην ἔρεοντα περίφορον Πηνελοπέη,
οὖνεκά οἱ σῶς ἐστὶ καὶ ἐκ Πύλου εἰλήλουθας.”

‘Ἡ μὲν ἄρ’ δεὶ εἰποῦσα ἀπέβη πρὸς μακρὸν Ὁλυμποὺν,
αὐτὰρ ὁ Νεστόρίδης ἐξ ἱδεός ὑπνοῦ ἐγειρεῖν
λάξ ποδὶ κκινῆσας, καὶ μὲν πρὸς μύθον ἔειπεν’ 1

“Ἐγρει, Νεστόριδης Πεισίστρατε, μῶνυχας ἰπποὺς
ξεῦξον ύφ’ ἁρματ’ ἄγων, ὁφρα πρῆσσωμεν ὀδοῖο.”
Τὸν δ’ αὖ Νεστόριδης Πεισίστρατος ἀντίλον ἦδα:
“Τηλέμαχ’, οὗ πως ἔστιν ἑπειγομένους περ ὀδοῖο

1 Line 45 (cf. Iliad x. 158) was rejected by Aristarchus.
is dead, and asks no longer concerning them. Nay, go, and thyself put all thy possessions in the charge of whatsoever one of the handmaids seems to thee the best, until the gods shall show thee a noble bride. And another thing will I tell thee, and do thou lay it to heart. The best men of the wooers lie in wait for thee of set purpose in the strait between Ithaca and rugged Samos, eager to slay thee before thou comest to thy native land. But methinks this shall not be; ere that shall the earth cover many a one of the wooers that devour thy substance. But do thou keep thy well-built ship far from the islands, and sail by night as well as by day, and that one of the immortals, who keeps and guards thee, will send a fair breeze in thy wake. But when thou hast reached the nearest shore of Ithaca, send thy ship and all thy comrades on to the city, but thyself go first of all to the swineherd who keeps thy swine, and withal has a kindly heart toward thee. There do thou spend the night, and bid him to go to the city to bear word to wise Penelope that she has thee safe, and thou art come from Pylos."

So saying, she departed to high Olympus. But Telemachus woke the son of Nestor out of sweet sleep, rousing him with a touch of his heel, and spoke to him, saying:

"Awake, Peisistratus, son of Nestor; bring up thy fiery-hoofed horses, and yoke them beneath the car, that we may speed on our way."

Then Peisistratus, son of Nestor, answered, and said: "Telemachus, in no wise may we drive through

1 The word is obscure but is now generally connected with the root μα, "be eager." The old etymology (ὁδος + μαξ) is untenable, but the meaning "solid-hoofed" is still preferred by some.
νύκτα διὰ δυοφερὴν ἐλάαν· τάχα δ᾿ ἐσσεται ἡώς. 50
ἀλλὰ μὲν εἰς ὧ δὲ δώρα φέρων ἐπιδίφρια θήγη
ήρως Ἀτρείδης, δουρυκλεῖτος Μενέλαος,
καὶ μύθοις ἀγανοίσει παραιθήσας ἀποτέμψη.
τοῦ γὰρ τε ξείνους μεμψήκεται ἢματα πάντα
ἀνδρὸς ξεινοδόκοι, δὲ κεν φιλότητα παράσχη." 55
"Ὡς ὤφατ’, αὐτίκα δὲ χρυσόθρονος ἦλθεν Ἡώς.
ἀγχίμολον δὲ σφ’ ἠλθε βοήν ἀγαθὸς Μενέλαος,
ἀντίκες εἰς εὐνῆς, Ἐλένης πάρα καλλικόμοιο.
τὸν δ’ ὡς οὖν ἐνόησεν Ὅδυσσης φίλος υἱός,
στερχόμενός ρὰ χιτώνα περὶ χρόνι συγγάλευτα
δύνεω, καὶ μέγα φάρος ἐπὶ στεθαροῖς βάλετ’ ὁμοίως
ήρως, βῆ δὲ θυράξα, παριστάμενος δὲ προσηύδα
Τηλέμαχος, φίλος υἱός Ὅδυσσής θείου. 1
" Ἀτρείδη Μενέλαε διστρεφόμε, ὄρχαμε λαῶν,
ἥδη νῦν μ’ ἀπότεμε πῆλην ὡς πατρίδα γαῖαν
ἥδη γάρ μοι θυμῖσθαι οἴκαδ’ ἵκέσθαι." 60
Τὸν δ’ ἤμείβετ’ ἔπειτα βοήν ἀγαθὸς Μενέλαος:
"Τῆλέμαχ’, οὗ τί σ’ ἐγώ γε πολὺν χρόνον ἐνθάδ’ ἐρύξω
ἰέμενον νόστοιον νεμέσσωμαι δὲ καὶ ἄλλον
ἀνδρὶ ξεινοδόκῳ, ὡς κ’ ἔξοχα μὲν φιλέσην,
ἔξοχα δ’ ἐχθαρρήσων ἀμείνα χ’ αὐσίμα πάντα.
Ἰον τοι λεκόν ἐσθ’, ὡς τ’ οὔκ ἐθέλοντα νέεσθαι
ξείνων ἐποτρύνει καὶ ὡς ἐσσύμενον κατερίκει.
χρὴ ξείνων παρεῖντα φιλέσιν, ἐθέλοντα δὲ πέμπειν. 2
ἀλλὰ μὲν εἰς ὧ δὲ δώρα φέρων ἐπιδίφρια θείω
καλά, σὺ δ’ ὀφθαλμοῖς ἔδης, εἶπο δὲ γυναῖκι
ἐξείνων ἐνια περίκοις τετυκεῖν ὅλης ἐνδον ἐκώνων.
ἀμφότερον, κῦδος τε καὶ ἄγλαθν καὶ δυσειρα,
δειπνήσαντας ἴμην πολλὴν ἐπ’ ἀπείρονα γαῖαν.

1 Line 63 is omitted in many MSS.
2 Line 74 was omitted in many ancient editions.
the dark night, how eager soever for our journey; and soon it will be dawn. Wait then, until the warrior son of Atreus, Menelaus, famed for his spear, shall bring gifts and set them on the car, and shall send us on our way with kindly words of farewell. For a guest remembers all his days the host who shews him kindness."

So he spoke, and presently came golden-throned Dawn. Up to them then came Menelaus, good at the war-cry, rising from his couch from beside fair-tressed Helen. And when the prince, the dear son of Odysseus, saw him, he made haste to put about him his bright tunic, and to fling over his mighty shoulders a great cloak, and went forth. Then Telemachus, the dear son of divine Odysseus, came up to Menelaus, and addressed him, saying:

"Menelaus, son of Atreus, fostered of Zeus, leader of hosts, send me back now at length to my dear native land, for now my heart is eager to return home."

Then Menelaus, good at the war-cry, answered him: "Telemachus, I verily shall not hold thee here a long time, when thou art eager to return. Nay, I should blame another, who, as host, loves overmuch or hates overmuch; better is due measure in all things. 'Tis equal wrong if a man speed on a guest who is loath to go, and if he keep back one that is eager to be gone. One should make welcome the present guest, and send forth him that would go. But stay, till I bring fair gifts and put them on thy car, and thine own eyes behold them, and till I bid the women make ready a meal in the halls of the abundant store that is within. It is a double boon—honour and glory it brings, and profit withal—that the traveller should dine before he goes forth over the wide and
ei δ' ἐθέλεις τραφθήκαί ἀν' Ἑλλάδα καὶ μέσον Ἀργος, 80
ὀφρα τοι αὐτὸς ἐπομαι, ὑποξεύξω δὲ τοι ἐπτομον, ἀστεα δ' ἀνθρώπων ἡγησομαι' οὔδὲ τις ἱμέας ἀυτῶς ἀπεμψει, δώσει δὲ τι ἐν γε φέρεσθαι,
ἡ τινα τριπόδων εὐχάλκων ἤ λεσθένων,
ἡ δι' ἡμῶν ἔχει χρύσειν ἀλεισον." 1

Τὸν δ' αὐ Tηλέμαχος πεπνυμένος ἀντίον ἡδα:
"Ἄτρείδη Μενέλαις διοστρέφες, ὅρχαμε λαῶν,
βούλομαι ἣδη νεῖσθαι ἐφ' ἡμέτερ' οὖ γὰρ ὅπεισθεν
οὐρον ἱκετεύον ἐπὶ κτεάτεσσθιν ἐμοῖσιν
μὴ πατέρ' ἀντίθεον διζήμενος αὐτὸς ὄλομαι,
ἡ τι μοι ἐκ μεγάρων κειμόλιον ἐσθλῶν διήλθαι."

Αὐτάρ ἐπεὶ τὸ γ' ἀκούσε βοήν ἀγαθὸς Μενέλαος,
ἀυτικ' ἄρ' ἦ ἀλῶρ ἣδε δημοσίε κέλευσε
δεῖπνοι ἐν μεγάροις τετυκεῖν ἀλις ἐνδον ἐάντων.
ἀγχίμολον δὲ οἱ ἦλθε Βορθοδής Ἐτεινεύς,
ἄντις ἔξ εὐνής, ἐπεί οὐ πολὺ ναίεν ἀπ' αὐτὸν
tὸν πύρ κηαί ἀνωγε βοήν ἀγαθὸς Μενέλαος
οπτήσαι τε κρέων' ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηφύετα,
οὐκ οίος, ἀμα τῷ γ' Ἐλενή κίε καὶ Μεγαπένθης.

ἀλλ' ὅτε δὴ ἐκ ἐκανον δὲι κειμήλια κεῖτο,
'Ἄτρείδης μὲν ἐπευτα δέπας λάβεν ἀμφικύππελλον,
νιόν δὲ κρητῆρα φέρειν Μεγαπένθη' ἀνωγεν
ἀργύρεσιν Ἐλενή δὲ παρόστατο φωρειμοῦσιν,
ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, οὐς κάμεν αὐτή.

1 Lines 78–85 were rejected by Aristarchus.
boundless earth. And if thou art fain to journey through Hellas and mid-Argos, be it so, to the end that I may myself go with thee, and I will yoke for thee horses, and lead thee to the cities of men. Nor will any one send us away empty-handed, but will give us some one thing at least to bear with us, a fair brazen tripod or cauldron, or a pair of mules, or a golden cup.”

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, rather would I go at once to my home, for when I departed I left behind me no one to watch over my possessions. I would not that in seeking for my god-like father I myself should perish, or some goodly treasure be lost from my halls."

Now when Menelaus, good at the war-cry, heard this, he straightway bade his wife and her handmaids make ready a meal in the halls of the abundant store that was within. Up to him then came Eteoneus, son of Boethoüs, just risen from his bed, for he dwelt not far from him. Him Menelaus, good at the war-cry, bade kindle a fire and roast of the flesh; and he heard, and obeyed. And Menelaus himself went down to his vaulted 1 treasure-chamber, not alone, for with him went Helen and Megapenthes. But when they came to the place where his treasures were stored, the son of Atreus took a two-handled cup, and bade his son Megapenthes bear a mixing bowl of silver. And Helen came up to the chests in which were her richly-broidered robes, that she herself had wrought. One of these Helen, the beautiful lady, lifted out and bore away, the one that was

1 Possibly "fragrant."
άστηρ δ' ως ἀπέλαμπεν· ἔκειτο δὲ νεῖλατος ἄλλων. βὰν δ' ἱέναι προτέρω διὰ δόματος, ἴσω ξύκου τηλέμαχοι τὸν δὲ προσέφη ξανθὸς Μενέλαος·

"Τηλέμαχ', ἡ τοι νόστοιν, ὅπως φρέσολ σήσει μενοινᾶς, ὅς τοι Ζεὺς τελέσειεν, ἐργίσουσα πόσει Ἰρης. δόρων δ', ὅσο' ἐν ἐµὸν οἶκῳ κείμελα κεῖται, δ哕ς ὁ κάλλιστον καὶ τιμήστατόν ἐστι. δ哕ς τοι κρητήρα τετυγμένων ἀργύρεος δὲ ἐστὶν ἄπας, χρυσὴ δ' ἐπὶ χείλεα κεκράνται, ἐργον δ' Ἰωάννου πόρεν δὲ ὁ Παῦλος ἥρως, Σιδόνιων βασιλεὺς, ὅθ' ἐδὸς δῷμος ἀμφεκέλυσε κείσε με νοστήσαντα· τεῖν δ' ἐθέλω τὸ δ' ὑπάσσαι." 1

"Ὡς εἶπόν έν χειρί τίθει δέπας ἀμφικύτηλλον ἥρως 'Απερίδης· ὁ δ' ἀρὰ κρητήρα φαεινοῦν θῆκ' αὐτὸν προπάροιδε φέρων κρατερὸς Μεγαπένθης, ἀργύρεον· 'Ελένη δὲ παρίστατο καλλιπάρρος πέπλων ἥχους' ἐν χειρὶν, ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζε· "Δῷρων τοι καὶ ἕγω, τέκνου φίλε, τοῦτο δίδωμι, 125 μυὴ' 'Ελένης χειρῶν, πολυηράτου ἐς γάμου ὄρην, σῇ ἀλόχρω φορέειν· τὸς δὲ φίλη παρὰ μὴτρὶ κείσθω ἐνι μεγάρῳ, σὺ δὲ μοι χαίρων ἀφίκοιο οἶκον εὐκτίμεινο καὶ σὴν ἐς πατρίδα γαιαν." "Ὡς εἶπον' ἐν χειρὶ τίθει, ὁ δ' ἐδέξατο χαίρων. 130 καὶ τὰ μὲν ἐς πείρανα τίθει Πεισίστρατος ἥρως δεξάμενος, καὶ πάντα ἑφ' θηρᾶσαθο θυμῷ· τοὺς δ' ἠγε πρὸς δῷμα κάρη ξανθὸς Μενέλαος.

1 Lines 113-9 (= iv. 613-9) are omitted in some MSS.
fairest in its broiderries, and the ampest. It shone like a star, and lay beneath all the rest. Then they went forth through the house until they came to Telemachus; and fair-haired Menelaus spoke to him, and said:

"Telemachus, may Zeus, the loud-thundering lord of Here, verily bring to pass for thee thy return, even as thy heart desires. And 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. It is all of silver, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the Sidonians, gave it me, when his house sheltered me as I came thither; and now I am minded to give it to thee."

So saying, the warrior, son of Atreus, placed the two-handled cup in his hands. And the strong Megapenthes brought the bright mixing-bowl of silver and set it before him, and fair-cheeked Helen came up with the robe in her hands, and spoke, and addressed him:

"Lo, I too give thee this gift, dear child, a remembrance of the hands of Helen, against the day of thy longed-for marriage, for thy bride to wear it. But until then let it lie in thy halls in the keeping of thy dear mother. And for thyself I wish that with joy thou mayest reach thy well-built house and thy native land."

So saying, she placed it in his hands, and he took it gladly. And the prince Peisistratus took the gifts, and laid them in the box of the chariot, and gazed at them all wondering in his heart. Then fair-haired Menelaus led them to the house, and the two sat down
έξεσθην δ' ἀρ' ἐπειτα κατὰ κλισμοῦς τε θρόνους τε.
χέρνιβα δ' ἀμφίπολος προχώφη ἐπέχεινε φέρουσα
καλὴ χρυσεῖς, ὑπὲρ ἀργυρέοιο λέβητος,
νυφασθαί: παρὰ δὲ ἕστην ἑτάνυσσε τράπεζαν.
σῖτον δ' αἰδοῖν ταμή παρέθηκε φέρουσα:
εἴδατα πάλι' ἐπιθεῖσα, χαριζομένη παρεόντων ἂν
πάρ δὲ Βοσθοίδης κρέα δαιτε καὶ νέμει μοιρὰς:
οἶνοχοί δ' νίςς Μενελάου κυδαλλοίο.
οἱ δ' ἐπ' ὀνείαθ' ἐτοίμα προκείμενα χείρας ἱαλλοῦν,
αὐτὰρ ἐπει πόσιος καὶ ἐδητύος ἐξ ἄρον ἄντον,
δὴ τότε Τηλέμαχος καὶ Νέστορος ἰγλαδὸς νῖςς
ἐπούν τε ζεῦγνυντ' ἀνά δ' ἀρματα ποικίλ' ἐβαίνων, 145
ἐκ δ' ἐλασαν προδύροιο καὶ αἰθούσης ἐριδούποι.
τοὺς δὲ μετ' Ἀτρείδης ἐκεί ξανθὸς Μενελαοῦς,
οἶνον ἔχων ἐν χειρὶ μελάφρονα δεξιερήφι,
ἐν δὲ παι χρυσέῳ, ὀφρα λείψαντε κιοίτην.
στὴ δ' ἐπιπον προπάροτε, δεδισκόμενος δὲ προσηύδα:
"Χαίρετον, ὦ κοῦρῳ, καὶ Νέστορε ποιμένι λαῶν ἐιπεῖν·
ἡ γὰρ ὠμοί γε παθήρ ὃς ἠπεος ἥνεν,
ὁς ἔνι Τροῖς πολεμίζομεν ὑπὲς Ἀχαιῶν."
Τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἄντιον ἑδα.
"Καὶ λὴν κείνῃ γε, διοτρεφέα, ὡς ἀγορεύεις,
πάντα τάδ' ἐλθόντες καταλέξουμεν: αἰ γὰρ ὤγὼν ὃς
νοστήσας Ἰθάκηνδε, κυκὼν Ὅδυνή' ἐνὶ νίκῃ,
εἴπομι ὅσ παρὰ σεῖο τυχῶν φιλότητος ἀπάσης
ἔρχομαι, αὐτὰρ ἁγω κειμηλίαι πολλὰ καὶ ἐσθλὰ."
"Ὡς ἀρα οἱ εἰπόντε ἐπέπτατο δεξιὸς ὁρνς,
αἰετός ἁργὴν χήρα φέρων ὀνύχεσσε πέλαρον,
Line 139 is omitted in most MSS.
on chairs and high seats. And 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 meats in abundance, granting freely of her store. And hard by the son of Boethus carved the meat, and divided the portions, and the son of glorious Menelaus poured the wine. 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 Telemachus and the glorious son of Nestor yoked the horses and mounted the inlaid car, and drove forth from the gateway and the echoing portico. After them went the son of Atreus, fair-haired Menelaus, bearing in his right hand honey-hearted wine in a cup of gold, that they might pour libations ere they set out. And he took his stand before the horses, and pledged the youths, and said:

"Fare ye well, young men, and bear greeting to Nestor, shepherd of the host, for verily he was kind as a father to me, while we sons of the Achaians warred in the land of Troy."

Then wise Telemachus answered him: "Aye, verily, king, fostered of Zeus, to him will we tell all this on our coming, as thou dost bid. And I would that, when I return to Ithaca, I might as surely find Odysseus in his house, to tell him how I met with every kindness at thy hands, ere I departed and bring with me treasures many and goodly."

Even as he spoke a bird flew by on the right, an eagle, bearing in his talons a great, white goose, a
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ημερον ἐξ αὐλῆς· οἱ δ' ἱδοντες ἐποντο ἀνέρες ἣδε γυναῖκες· ὁ δὲ σφίσιν ἐγγύθεν ἐλθὼν δεξιός ἥξει πρόσθ' ἵππων· οἱ δ' ἱδοντες γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἑλώθη. 165
tοῖς δὲ Νεστορίδης Πεισίστρατος ἦρχετο μύθων·

"Φράξει δή, Μενέλαε διοπτρέφει, ὁρχαμε λαῶν, ἡ ναίν τόδ' ἐφηνε θεος τέρας ἢ σοι αὐτῷ."

"Ὡς φάτο, μερμήραξε δ' ἀρηφέλος Μενέλαος, ὅπως οἱ κατὰ μοίραν ὑποκράνατο νοῦς.

τὸν δ' Ἕλενη τανύπεπλος ὑποφθαμένη φάτο μύθων· 170

"Κλύτε μεν' αὐτὰρ ἐγὼ μαντεύσομαι, ὅς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι καὶ ὃς τελέοσθαι δίω.

ὡς ὥδε χήν' ἤρπαξι ἀπεταλλομένη ἐνὶ οἰκῷ ἐλθὼν ἐξ ὃδειος, ἢ δὲ οἱ γενεῇ τε τόκος τε,

ὡς 'Οδυσέως κακὰ πολλὰ παθῶν καὶ πόλλ' ἑπαληθεῖς αἰκαδε νοστήσει καὶ πίστειν· ἥ καὶ ἤδη

οἶκοι, ἀτὰρ μνηστήσοι κακὸν πάντεσσι φυτεύει."

Τὴν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ηὗδα·

"Οὐτοι νῦν Ζεὺς θεὶς, ἔργόδουσας πόσις"Ηρης· 180

τῷ κέν τοι καὶ κεῖθε θεῷ δὸς εὐχετοφύμῃν.

"Ἡ καὶ ἕφ' ἵπποιν μάστιν βάλεν· οἱ δὲ μᾶλ' ὄδα

ἡξαν πεδίοντε διὰ πτόλεως μεμαῦτες.

οἱ δὲ πανημέριοι σείων ξυγὸν ἀμφίς ἔχοντες.

δυστὸ τ' ἱέλιος σκιῶντό τε πᾶσαι Ἀγνιάλι

ἐς Φηράς δ' ἐκοντο Διοκλής ποτὲ δῶμα,

νεός 'Ορτιλόχοιο, τὸν 'Αλφεῖδος τέκε παιδά.

ἐνθα δὲ νῦκτ' ἀεσαν, ὁ δὲ τοῖς πάρ ξείναι θήκεν.

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tame fowl from the yard, and men and women followed shouting. But the eagle drew near to them, and darted off to the right in front of the horses; and they were glad as they saw it, and the hearts in the breasts of all were cheered. And among them Peisistratus, son of Nestor, was first to speak:

"Consider, Menelaus, fostered of Zeus, leader of hosts, whether it was for us two that the god showed this sign, or for thyself."

So he spoke, and Menelaus, dear to Ares, pondered how he might with understanding interpret the sign aright. But long-robed Helen took the word from him, and said:

"Hear me, and I will prophesy as the immortals put it into my heart, and as I think it will be brought to pass. Even as this eagle came from the mountain, where are his kin, and where he was born, and snatched up the goose that was bred in the house, even so shall Odysseus return to his home after many toils and many wanderings, and shall take vengeance; or even now he is at home, and is sowing the seeds of evil for all the wooers."

Then again wise Telemachus answered her: "So may Zeus grant, the loud-thundering lord of Here; then will I even there ever pray to thee, as to a god."

He spoke, and touched the two horses with the lash, and they sped swiftly toward the plain, coursing eagerly through the city. So all day long they shook the yoke they bore about their necks. And the sun set, and all the ways grew dark. And they came to Pherec, to the house of Diocrates, son of Orthilochus, whom Alpheus begot. There they spent the night, and before them he set the entertainment due to strangers.
"Ημος δ' Ἰρυγένεια φάνη ροδοδάκτυλος Ἡώς, ἱπποὺς τε ξεύγωντι ἀνά θ'·ἀρματα ποικίλ' ἤβαλον, 190 ἐκ δ' ἐλασαν προθύροιο καὶ αἰθούσης ἐριδούποι· μάστιξεν δ' ἐλαίαν, τῶ δ' οὐκ ἀκοντε πετέσθην· αἰφα δ' ἔπειθ' ἱκοντο Πύλου αἰπτ' πτολέμεθρον· καὶ τότε Τηλέμαχος προσεφώνετε Νέστορος υἱόν·

"Νεστορίδη, πώς κέν μοι ὑποσχόμενος τελέσειας 195 μῦθον ἐμόν; ξείνοι δὲ διαμπερὲς εὐχόμεθ' εἶναι ἐκ πατέρων φιλότητος, ἀτάρ καὶ ὀμήλεκες εἴμεν· ἢδε δ' ὀδός καὶ μάλλον ὠμοφροσύνην ἔνησε. μή με παρεξ ἅγε νῆα, διοτρεφές, ἀλλὰ λέπ' αὐτοῦ, μή μ' ὁ γέρων ἄκουντα κατάσχη φ' εὑν οἶκοι ἱέμενος φιλέων ἐμὲ δὲ χρεῦ θᾶσσον ἱκέσθαι." 200

"Ως φάτο, Νεστορίδης δ' ἀρ' ἐφ' συμφράσσατο θυμῷ, ὅπως οἱ κατὰ μοῖραν ὑποσχόμενος τελέσειεν. ὡδε δὲ οἱ φρονέοντε διοίοις κέρδιον εἶναι· στρεψ' ἵπποὺς ἐπὶ νῆα θοῦν καὶ θίνα θαλάσσης, 205 μῆ δ' ἐν' πρώμῃ ἔξαλωτο κάλλιμα δῶρα, ἔσθητα χρυσόν τε, τὰ οἱ Μενέλαος ἔδωκε· καὶ μιν ἐποτρύνων ἐπὶ πτερόεντα προσηύδα·

"Σπουδή νῦν ἀνάβαινε κέλευτε τε πάντας ἑταῖρους, πρὶν ἐμὲ οἰκαδ' ἱκέσθαι ἀπαγγελθάλ τε γέρωντι. 210 εὖ γὰρ ἔγω τὸδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν· οἶος κείνου θυμὸς ὑπέρβιος, οὐ σε μεθῆσει, ἀλλ' αὐτὸς καλέων δεῦρ' εἰσεῖται, οὐδὲ ἐ φημὶ ἄψ' ἱέναι κενεόν· μάλα γὰρ κεχολώσεται ἐμπης."
As 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, and soon thereafter they reached the steep citadel of Pylos. Then Telemachus spoke to the son of Nestor, saying:

"Son of Nestor, wilt thou now make me a promise, and fulfil it, as I bid? Friends from of old we call ourselves by reason of our fathers' friendship, and we are moreover of the same age, and this journey shall yet more stablish us in oneness of heart. Lead me not past my ship, O thou fostered of Zeus, but leave me there, lest that old man keep me in his house against my will, fain to show me kindness, whereas I must needs hasten home."

So he spoke, and the son of Nestor took counsel with his heart, how he might duly give the promise and fulfil it. And, as he pondered, this seemed to him the better course. He turned his horses to the swift ship and the shore of the sea, and took out, and set in the stern of the ship the beautiful gifts, the raiment and gold, which Menelaus gave him. And he urged on Telemachus, and addressed him with winged words:

"Make haste now to go on board, and bid all thy comrades to do likewise, before I reach home and bring the old man word. For well I know this in mind and heart, so masterful is his spirit he will not let thee go, but will himself come hither to bid thee to his house; and, I tell thee, he will not go back without thee; for very wroth will he be, despite of all."
"Ως ἄρα φωνήσας ἔλασεν καλλιτριχας ἔππους ἄψ Πυλίων εἰς ἄστυ, θοῦς δ' ἄρα δώμαθ' ἴκανε. Τηλέμαχος δ' ἐτάροισεν ἐποτρύνων ἐκέλευσεν· "Εγκοσμείτε τὰ τεύχε, ἕταῖροι, νηπὶ μελαίνη, αὐτὸς τ' ἄμβαλονεν, ἱνα πρήσωμεν ὄδοιο." "Ως ἐφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλῦσαν ἕδ' ἐπίθοντο, αἰγὰ δ' ἁρ' εἰσβαίνον καὶ ἐπὶ κλησὶ καθίζον.

"Η τοι ὁ μὲν τὰ πονεῖτο καὶ εὔχετο; θεὲ δ' 'Ἄθηνη νηπὶ πάρα πρόμνης σχεδόθεν δὲ οἱ ἤλυθεν ἄνήρ τηλεδαπός, φεύγων ἐξ' 'Αργεος ἀνδρα κατακτάς, µάρτυς· ἀτὰρ γενεήν γε Μελάμπιδος ἐκγονος ἦν, δς πρὸν µὲν ποτ' ἐναιε Πύλω ἐν, µετέρε µῆλων, ἀφείπος Πυλίωςι µέγ' ἔξοχα δώµατα ναίων· δὴ τότε γ' ἅλλων δὴµων ἄφικετο, πατρίδα φεύγων Νηλέα τε µεγάθυµων, ἀγανάκτους ζωόντων, δς οἱ χρήµατα πολλὰ τελεσφόρον εἰς ἐνιαυτὸν εἶχε βίη. ὁ δὲ τῆς ἐνὶ µεγάροις Φυλάκιοι δεσµῷ ἐν ἀργαλέω δέδετο, κρατέρ' ἀλγες πᾶσχων εἰνεκα Νηλήςος κούρης ἄτης τε βαρείης, τὴν οἱ ἐπὶ φρεσὶ θήκε θεᾶ δασπλήτης Ερινύς. ἄλλ' ὁ μὲν ἐκφυγε κήρα καὶ ἤλασε βούς ἐρεμίκους ἐν Πύλων ἐκ Φυλάκης καὶ ἐπίστατο ἐργον ἀεικῆς ἀντίδειον Νηλήσ, κασιγνήτωρ δὲ γυναῖκα

1 Neleus, son of Poseidon, had a daughter, Pero, fair above all women. He declared that he would give her in marriage to no one but to him who should bring from Phylace the king of Iphicles. Melampus undertook the task on behalf of his brother, Bias, but was captured and imprisoned for a year by Iphicles. During this time Neleus seized and held the goods
So saying, he drove his horses with beautiful mane back to the city of the Pylians, and speedily reached the palace. And Telemachus called to his men, and gave command to them, saying:

"Set all the gear in order, men, in the black ship, and let us go on board ourselves, that we may speed on our way."

So he spoke, and they readily hearkened and obeyed; and at once they went on board, and sat down upon the benches.

He verily was busied thus, and was praying and offering sacrifice to Athene by the stern of the ship, when there drew nigh to him a man from a far land, one that was fleeing out of Argos because he had slain a man; and he was a seer. By lineage he was sprung from Melampus, who of old dwelt in Pylos, mother of flocks, a rich man and one that had a very wealthy house among the Pylians, but had afterward come to a land of strangers, fleeing from his country and from great-hearted Neleus, the lordliest of living men, who for a full year had kept much wealth from him by force.¹ Now Melampus meanwhile lay bound with bitter bonds in the halls of Phylacus, suffering grievous pains because of the daughter of Neleus, and the terrible blindness of heart which the goddess, the Erinys, who brings houses to ruin,² had laid upon him. Howbeit he escaped his fate, and drove off the deep-low ing kine from Phylace to Pylos, and avenged the cruel deed upon godlike Neleus, and brought the maiden of Melampus. The latter, however, won his freedom through his skill as a diviner, and drove off the kine to Pylos. He then avenged himself on Neleus, and gave Pero to be the bride of Bias. See xi. 287-97.

¹ Others render ""who smites heavily."
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حةγανέτο πρὸς δόμαθ'. ὃ δ' ἄλλων ἵκετο δῆμον,
"Ἀργος ἐς ἰππόβοτον τόθι γάρ νῦ οἱ ἀξιμοῦν ἦν
ναιέμεναι πολλοίσιν ἀνάσσον" Ἀργελοίσιν.

ἔνθα δ' ἔγημε γυναίκα καὶ ὑφερεφῆς θέτο δώμα,
γεῦνατο δ' Ἀντιφάτην καὶ Μάντιον, νίς κραταίω.
'Αντιφάτης μὲν ἔτικτεν Ὀἰκλήν μεγάθυμον,
αὐτὰρ Ὀἰκελείς λαοστόν Ἀμφίρασον,
ὅν περὶ κῆριο φίλει Ζεὺς τ' αἰγίλοχος καὶ 'Ἀπόλλων
παντοίην φιλότητ'. οὔδ' ἵκετο γῆρας αὐτὸν,
ἄλλ' ὅλετ' ἐν Ὑήβησι γυναίκων εἴνεκα δώρων.
τοῦ δ' υἱῶς ἐγένοντ' Ἀλκμαίων Ἀμφίλοχος τε.
Μάντιος αὐ τέκετο Πολυφείδεα τε Κλεῖτον τε.
ἄλλ' ἡ τοι Κλεῖτον χρυσόθρονος ἡρπασεν Ἡώς κάλλεος εἴνεκα οἴο, ὡ τ' ἀθανάτους μετείη. 1
αὐτὰρ ὑπέρθυμον Πολυφείδεα μάντιν 'Ἀπόλλων
θῆκε βροτῶν ὡς' ἀριστόν, ἐπεὶ θάνεν Ἀμφίρασο
ὅς ὁ 'Ὑπερσηφῆν' ἀπενάσσατο πατρὶ χολωθείς,
ἐνθ' ὃ γε ναυετᾶς μαντεύετο πάσι βροτοῖς.

Τοῦ μὲν ἄρ' υἱὸς ἑπίλθε, Θεοκλύμενος δ' ὄνομ' ἦν,
ὅς τότε Τηλεμάχου πέλας ἰστατό· τὸν δ' ἐκάκανεν
σπένσοντ' εὐχόμενον τε θοῦ παρὰ νῆς μελαίη,
καὶ μὲν φωνήσας ἐπεά πτερόεντα προσηῦδα:

"Ὡ μῖλ', ἐπεί σε θύοντα κιχάνω τῶδ' ἐνί χώρρᾳ, 200
λίπους ὑπὲρ θυέων καὶ δαίμονος, αὐτὰρ ἐπείτα
σῆς τ' αὐτοῦ κεφαλῆς καὶ υἱαρów, οἴ τοι ἐπονται,
εἴπε μοι εἰρομένῳ νημερτέα μηδ' ἐπικεύσῃς
τῆς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἥδε τοκῆς;"

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα. 205

1 Line 251 was rejected by Aristarchus.
home to be his own brother's wife. For himself, he went to the land of other men, to horse-pasturing Argos, for there it was appointed him to dwell, bearing sway over many Argives. There he wedded a wife and built him a high-roofed house, and begot Antiphates and Mantius, two stalwart sons. Now Antiphates begot great-hearted Oicles, and Oicles Amphiarus, the rouser of the host, whom Zeus, who bears the aegis, and Apollo heartily loved with all manner of love. Yet he did not reach the threshold of old age, but died in Thebe, because of a woman's gifts. To him were born sons, Alemneon and Amphilocho. And Mantius on his part begot Polyphides and Cleitus. Now Cleitus golden-throned Dawn snatched away by reason of his beauty, that he might dwell with the immortals; but of Polyphides, high of heart, Apollo made a seer, far the best of mortals, after that Amphiarus was dead. He removed to Hyperesia, having waxed wroth with his father, and there he dwelt and prophesied to all men.

His son it was, Theoclymenus by name, who now came and stood by Telemachus; and he found him pouring libations and praying by his swift, black ship, and he spoke, and addressed him with winged words:

"Friend, since I find thee making burnt-offering in this place, I beseech thee by thine offerings and by the god, aye, and by thine own life and the lives of thy comrades who follow thee, tell me truly what I ask, and hide it not. Who art thou among men, and from whence? Where is thy city, and where thy parents?"

And wise Telemachus answered him: "Then
“Τούγαρ έγώ τοι, ξείνε, μάλι ἀτρεκέως ἀγορεύσω. ἐξ Ἰθάκης γένος εἰμί, πατὴρ δὲ μοι ἐστὶν Ὅδυσσεύς, εἰ ποτ’ ἔην νῦν ὤ ἢ ἡδι ἀπέφθει τυχρῷ ὀλέθρῳ. τούνεκα νῦν ἑτάρους τε λαβὼν καὶ νῆα μέλαιναν ἢλθον πευσόμενος πατρὸς δὴν οἰχομένου.”

Τὸν δ’ αὐτὲ προσεῖπε Θεοκλύμενος θεοειδῆς: “Οὕτω τοι καὶ ἐγὼν ἐκ πατρίδος, ἀνδρα κατακτᾶς ἐμφυλον πολλοὶ δὲ κασίγνητοι τε ἐταί τε Ἀργος ἃν ἱππόβοτον, μέγα δὲ κρατέουσιν Ἀχαιῶν. τῶν ὑπαλευμάνενος βάσανων καὶ κήρα μέλαιναν 275 φεῦγοι, ἐπεὶ νῦ μοι αἰσα κατ’ ἀνθρώπους ἀλάλησθαι. ἀλλα με νηὸς ἑφεσσαι, ἐπεὶ σε φυγὼν ἱκέτευσα, μή με κατακτέεουσι διασκέδαιναι γὰρ ὅδω.”

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡδα: “Οὐ μὲν δὴ σ’ ἐθέλοντά γ’ ἀπώσας νηὸς ἑτοῖμος, 280 ἀλλ’ ἐπεν’ αὐτὰρ κεῖθι φιλῆσοι, οἷα κ’ ἐχωμεν.” “Ὡς ἄρα φωνήσας οἱ ἐδέβατο χάλκεον ἐγχος, καὶ τὸ γ’ ἐπ’ ἱκρίδωι τάνυσαν νεός ἀμφιελάσθης: ἄν δὲ καὶ αὐτὸς νηὸς ἐβησετο ποινπόροις. ἐν πρύμνῃ δ’ ἄρ’ ἔπειτα καθέξετο, πάρ δὲ οἱ αὐτῷ 285 εἰςε Θεοκλύμενον τοι δὲ πρυμήσει ἔλυσαν. Τηλέμαχος δ’ ἑτάροισιν ἐποτρώνας ἐκέλευσεν ὅπλων ἀπεσθαί τοι δ’ ἐσσυμένους ἐπιθυμοντο. ἵστον δ’ εὐλάτινον κολλῆς ἐντοσθε μεσόδμης στῆσαι άείραντες, κατ’ δὲ προτόνοισιν ἐδήσαν, ἐλκον δ’ ἵστια λευκὰ ἐνστρέφτοισι βοεῦς.”

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verily, stranger, will I frankly tell thee all. Of Ithaca I am by birth, and my father is Odysseus, as sure as ever \(^1\) such a one there was; but now he has perished by a pitiful fate. Therefore have I now taken my comrades and a black ship, and am come to seek tidings of my father, that has long been gone."

Then godlike Theoclymenus answered him: "Even so have I, too, fled from my country, for that I slew a man, one of mine own kin. And many brethren and kinsmen of his there are in horse-pasturing Argos, and mightily do they bear sway over the Achaean. It is to shun death and black fate at their hands that I flee, for, I ween, it is my lot to be a wanderer among men. But do thou set me on thy ship, since in my flight I have made prayer to thee, lest they utterly slay me; for methinks they are in pursuit."

And wise Telemachus answered him: "Then will I in no wise thrust thee from my shapely ship, since thou art eager to come. Nay, follow with us, and in our home shalt thou find entertainment such as we have."

So saying, he took from him his spear of bronze, and laid it at length on the deck of the curved ship, and himself went aboard the seafaring ship. Then he sat down in the stern and made Theoclymenus sit down beside him; and his men loosed the stern-cables. And Telemachus called to his men and bade them lay hold of the tackle, and they quickly obeyed. 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-

\(^1\) Others render "'if ever'"; but if is not here conditional; see Monro.
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toĩsin ὄμων ὅπερ ζεις γλαυκώπις Ἀθήνη,
λάβρον ἐπαιργήζοντα δὲ αἰθέρος, ὅφρα τάχιστα
νησὶς ἀνύσεις θέουσα δαλάσσης ύλμυρὸν ὕδωρ.
βὰν δὲ παρὰ Κρονοῦς καὶ Χαλκίδα καλλιρεέθρου.1 295

Δύσετο τ’ ἡλίους σκιώντο τε πᾶσει ἀγνικαὶ,
η δὲ Φεδς ἐπεβαλλεν ὑπενγομένη Διὸς σύρρι
ηδὲ παρ’ Ἡλίῳ δῖαν, ὅθι κρατέουσιν Ἐπειοῖ.
ἐνθὲν δ’ αὐ οὐσιών ἐπιπροῆκε θοβίσιν,
ορμαῖσιν η δὲ θάνατον φύγοι η δὲν ἀλών.

Τῷ δ’ αὐτ’ ἐν κλισίῃ Ὅδυσεὺς καὶ δῖος ύφορβός
δορπεῖτην παντ’ ἑδὸρπεον ἄνερες ἄλλοι.
αὐτὰρ ἐπει πόσιος καὶ ἐδητύως ἐξ ἔρον ἔντο,
τοῖς δ’ Ὅδυσεύς μετέειπε, συβαύτων πειρητέων,
ἡμὲν ἕτ’ ἐνδυκέως φιλέοι μεῖναι τε κελεύοι
αὐτοῦ εὖν σταθμῆς, ὃ ὀτρύνειε πόλευνε.

"Κέκλυθι νῦν, Ἔβμαιε, καὶ ἄλλοι πάντες ἐταῦροι
ηδῇεν πρὸτέ ἄστου λαλάομαι ἀπονέισθαι
πτωχεύοντα, ἵνα μὴ σε καταρίχχω καὶ ἐταῦρος.

άλλα μοι εὖθ’ ὑπὸθεν καὶ ἦμεν ἡγεμόν’ ἐσθλον ὑπασαμν
ὅς σε κε με κείο’ ἀγάγη’ κατὰ δὲ πτόλεμοι αὐτοὺς ἀνάγκη
πλάξομαι, αἱ κέν τις κοτύλην καὶ πύρνον ὁρέξῃ,
καὶ κ’ ἐθῶν πρὸς δώματ’ Ὅδυσσῆος θείου
ἀγγελίην εἴπομει περίφρον Περσελοπείη,
καὶ κε μνηστήρεσιν ὑπερφεύλαοις μεγεῖν,

1 Line 295 is twice cited by Strabo, but is not found in any MS. of the Odyssey.

2 No satisfactory explanation of this obscure epithet can be given. It is barely possible that the epithet proper to a ship passing swiftly by the islands has been transferred to
hide. And flashing-eyed Athene sent them a favourable wind, blowing strongly through the sky, that, speeding swiftly, the ship might accomplish her way over the salt water of the sea. So they fared past Crouni and Chalcis, with its beautiful streams.

Now the sun set and all the ways grew dark. And the ship drew near to Pheae, sped by the wind of Zeus, and on past goodly Elis, where the Epeans hold sway. From thence again he steered for the swift isles, pondering whether he should escape death or be taken.

But the two, Odysseus and the goodly swineherd, were supping in the hut, and with them supped the other men. But when they had put from them the desire of food and drink, Odysseus spoke among them, making trial of the swineherd to see whether he would still entertain him with kindly care and bid him remain there at the farmstead, or send him forth to the city:

"Hearken now, Eumaeus, and all ye other men. In the morning I am minded to go forth to the city to beg, that I may not be the ruin of thee and of thy men. Now then, give me good counsel, and send with me a trusty guide to lead me thither; but through the city will I wander by myself perchance, in the hope that one haply will give me a cup of water and a loaf. Aye, and I would go to the house of godlike Odysseus and bear tidings to the wise Penelope, and join the company of the insolent wooers, if perchance they may give me a meal, since the islands themselves; for this the use of "olaerizum" in Tacitus, Annals, iii. 1, is adduced as a parallel. Others follow Strabo in rendering olaerizum by "pointed," connecting the word with the verb olaer (cf. ix. 327); this, however, is most uncertain."
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ei mous deipnou dousen oveista mou' ekontes.
aiya kei ev drwovim metà sfinon aso' etheloein.
ēk gar to eirow, σv de sýntheo kal mev akouson-
'Ermeia ekhtē diaktrōn, δs má te stántov
anbropwv ergousi charov kal kudov opakεi,
drhestosunh ouk ån mou eisosei brotos alllos,
pur t' ev nēhσai dial te xula danå 1 keasiasai,
daiρteivai te kal ophtēsai kal oinochohsai,
oí te tois anathoisi paradrafwos χōrhes."

Tov de méγi oxeias proséphsi, Eúmías suβhwta: 325
"'Ω mou, xeiın, tιh tōi eiνi frefi toútov nómma
éplēto; ή συ̂ν γε πάνχυ λιλαίει αυτόθι ἀλήθαι,
ei δη μνηστήρων ἔθελες καταδύνα δυμλον,
tow ñbres te bίh te sēdhresi oufranov ıcei.
oi tōi toioîd eisín upodrhestheres ēkeínwv,
allaa néoi, χλαίνας eβ eiμénoi ἅδε χετώνας,
aiei de léptaroi kefalaîs kaî kalα prōsopta,
oi phēn upodrōmouov' éuxestoi de trápeza
sítov kal kretóov hó oínov bebrídhaov.
allaa méν’ ou ypar tis tois anwntai paroûnti,
oûn égò oûte tis alllos étairovo, oûv mou éasio.
autra épí̂n elthsen 'Ondusiôs filos uíos,
keíνov se χλαινων te khetwv te eímata ἐποεi,
pêmevei δ’ ἐπη te kradh thumos te keleuei."

Tov de ήmeis' epeuta poluitlas dieos 'Ondusiôs: 340
"Alth oûtois, Eúmías, filos Día patri géronoi
ós emoi, ὅττε μ’ ēpauosas allis kai δizōs alhēs.
plagktosunh δ’ ouk ēsai kakwteron alllo bropoioîw
all’ eneke’ oûloromēn v gasteros kaka khiphe’ eχounw
áneres, ou twn ēketai allis kal píma kal allgos. 345

1 danå: tollå.
2 Line 345 is omitted in many MSS.
they have good cheer in abundance. Straightway
might I do good service among them in all that they
would. For I will tell thee, and do thou give heed
and hearken. By the favour of Hermes, the mes-
senger, who lends grace and glory to all men’s work,
in the business of serving no man beside can vie
with me, in piling well a fire, in splitting dry faggots,
in carving and roasting meat, and in pouring wine
—in all things in which meaner men serve the
noble."

Then deeply moved didst thou speak to him,
swineherd Eumaeus: "Ah me, stranger, why has
such a thought come into thy mind? Verily thou
art fain utterly to perish there, if thou wouldest
indeed enter the throng of the wooers, whose wan-
tonness and violence reach the iron heaven. Not
such as thou are their serving men; nay, they that
serve them are young men, well clad in cloaks and
tunics, and ever are their heads and bright faces
sleek; and polished tables are laden with bread,
and meat, and wine. Nay, abide here; there is
none that is vexed by thy presence, not I, nor any
other of the men that are with me. But when the
dear son of Odysseus comes, he will himself clothe
thee in a cloak and a tunic as raiment, and will
send thee whithersoever thy heart and spirit bid
thee go."

Then the much-enduring, goodly Odysseus answered
him: "Would, Eumaeus, that thou mightest be as dear
to father Zeus as thou art to me, for that thou hast
made me cease from wandering and from grievous
hardships. Than roaming naught else is more evil
for mortals; yet for their cursed belly’s sake men
endure evil woes, when wandering and sorrow and
νῦν δ’ ἐπεὶ ἵσχανάς μεῖναι τε με κείνου ἀνωγας, εἰπ’ ἂν μοι περὶ μητρὸς Ὁδυσσέως θελοιον πατρὸς θ’, δι’ κατελεύτην ἵδιν ἐπὶ γῆρας οὐδὲ, ἢ που ἐτέ ξύνουσιν ὑπ’ αὐγάς ἤελίου, ἢ ἤδη τεθυάσι καὶ εἰν ’Αἴδαο δόμοισι.”

Τὸν δ’ αὐτὸ προσέειπε συβάστης, ὄρχαιος ἄνδρὼν· “Τωγὰρ ἐγὼ τοι, ξείνε, μᾶλ’ ἀπεκέφως ἄγορεύσω. Ἀλέρτης μὲν ἔτε ξώσει, Διὸ δ’ εὐχεται αἰεὶ θυμὸν ἀπὸ μελέων φθίσθαι οἷς ἐν μεγάροις ἐκπάγλως γὰρ παιδὸς ἄδυρεται οὐχομένου κουριδίας τ’ ἀλόχοιο δαίφρονος, ἢ ἐ μάλιστα ἡκαῖ’ ἀποφθιμένη καὶ ἐν ἀμφὶ γῆραῖ θήκεν. ἢ δ’ ἄχει οὐ παιδὸς ἀπέφθετο κυδαλίμοιο, λευγαλέος ἑνάτω, ὡς μὴ θάνοι δ’ τες ἐμοὶ γε εὐθάδε ναιετάων φίλοις εἴη καὶ φίλα ἔρδοι.

ὁφρα μὲν οὖν δὴ κείνῃ ἐπὶ, ἀχέουσά περ ἐμπης, τὸφρα τι μοι φίλον ἐσκε μεταλλησαι καὶ ἐρέουσαι, οὐνεκά μ’ αὐτὴ θρέψει αμα Κτεμένη ταυτέπλορ, θυγατέρ’ ἱφθίμη, τὴν ὀπλοτάτην τέκε παιδῶν τῆς ὀμοῦ ἔτρεφόμην, ὀλγον δὲ τι μ’ ἠγοσον ἑτέμα. αὐτὰρ ἐπεὶ ρ’ ἤθην πολυήρατον ἰκόμεθ’ ἄμφω, τῆν μὲν ἑπείτα Σάμην’ ἐδοσαν καὶ μυρ’ ἔλοντο, αὐτὰρ ἐμὲ χλαίναν τε χιτῶνα τε εἰματ’ ἐκείνη καλὰ μᾶλ’ ἀμφίασασα, ποσὶν δ’ ὑποδήματα δοῦσα ἀγρόνδε προιάλλη φίλει δὲ με κηρόθε μᾶλλον. νῦν δ’ ἤδη τοῦτων ἐπιδεύομαι· ἀλλὰ μοι αὐτῷ ἔργον ἀέζουσιν μάκαρες θεοί ὁ ἐπιμείμων τῶν ὕφαγόν τ’ ἐπίον τε καὶ αἰδοίουσιν ἔδωκα. ἐκ δ’ ἀρα δεσποτής οὐ μείλεχον ἐστιν ἀκούσαι
pain come upon them. But now, since thou keepest me here and biddest me await thy master, come, tell me of the mother of godlike Odysseus, and of the-father, whom, when he went forth, he left behind him on the threshold of old age. Are they haply still living beneath the rays of the sun? or are they now dead and in the house of Hades?"

Then the swineherd, a leader of men, answered him: "Then verify, stranger, will I frankly tell thee. Laertes still lives, but ever prays to Zeus that his life may waste away from his limbs within his halls. For wondrously does he grieve for his son that is gone, and for the wise lady, his wedded wife, whose death troubled him most of all, and brought him to untimely old age. But she died of grief for her glorious son by a miserable death, as I would that no man may die who dwells here as my friend and does me kindness. So long as she lived, though it was in sorrow, it was ever a pleasure to me to ask and enquire after her, for she herself had brought me up with long-robed Ctimene, her noble daughter, whom she bore as her youngest child. With her was I brought up, and the mother honoured me little less than her own children. But when we both reached the longed-for prime of youth they sent her to Same to wed, and got themselves countless bridal gifts; but as for me, my lady clad me in a cloak and tunic, right goodly raiment, and gave me sandals for my feet and sent me forth to the field; but in her heart she loved me the more. But now I lack all this, though for my own part the blessed gods make to prosper the work to which I give heed. Therefrom have I eaten and drunk, and given to reverend strangers. But from my mistress I may hear naught
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οὐτ' ἔπος οὖτε τε ἑργον, ἔπειλ κακῶν ἐμπεσεν οἶκρον. 375 ἄνδρες ὑπεφλάλοι, μέγα δὲ δμῶς χατέουσιν ἀντίλα δεσποίνης φάσθαι καὶ ἐκαστα πυθέσθαι καὶ φαγέμεν πιέμεν τε, ἐπειτα δὲ καὶ τε φέρεσθαι ἀγρόνδ', οἶα τε θυμόν άεὶ δμώεσσιν ἱαλνεί."  

Τὸν δ' ἀπαμειβόμενος προσέθη πολύμητες Οδυσσεύς ""โอ πότε, ψέρα τυπθός εών, Εὔμαιες συβώτα, 381 πολλάν ἀπεπλάγησθι σής πατρίδος ἕδε τοκήων. ἀλλ' ἄγε μοι τόδε εἰπε' καὶ ἀτρεκέως κατάλεξον, ἣ διεπράβετο πτόλεις ἄνδρων εὐρυάγυια, ἥ ἐν ναιετάασκε πατήρ καὶ πότιιμα μήτηρ, 385 ἥ σε γε μονωθέντα παρ' οἶειν ἢ παρὰ βουσίν ἄνδρες δυσμενέες νυσίν λάβον ἥδ' ἐπέρασσαν τούθ' ἄνδρος πρὸς δόμαθ', ὁ δ' ἄξιον ὅνων ἔδωκεν."  

Τὸν δ' αὐτὸ προσέειπε συβώτης, ὅρχαμος ἄνδρων. "Εἰδ' ἔπειλ ἄρ δὴ ταῦτά μ' ἀνείρεις ἥδες μεταλλάς, 390 συγῇ νῦν ξυρίει καὶ τέρπεσε, πῶνε τε οἴων ἱμενος. αἰδε δὲ νῦκτες ἀθέσφατοι' ἔστε μὲν εὐδείν, ἐστι δὲ τερπομένοις ἀκούειν' οὐδὲ τε σε χρη, πρὶν ἄρη, καταλέχαι' ἄνεις καὶ πολὺς ὑπνος. τῶν δ' άλλων στίνα κραδίη καὶ θυμός ἀνώγει, 395 εὐδέτω εξελθών' ἀμα δ' ἥοι φαυνομένηφι δεπυνήσας ἄρ' ἔβεσιν ἀνακτορίησιν ἐπέσθω. νωδ' δ' εἰ δ' κλισίῃ πίνοντε τε δαινυμένον τε κήδεσιν άλληλους τερπώμεθα λευγαλέοις, μνωμένως' μετὰ γὰρ τε καὶ ἄλγες τερπεται ἄνηρ, 400 δς τες δὴ μάλα πολλὰ πάθη καὶ πόλλ' ἐπαληθῇ. τούτῳ δὲ τοι ἔρεων δ' μ' ἀνείρεις ἥδες μεταλλάς.

1 δεί δμώεσσιν: δεί στήθεσσιν.
pleasant, whether word or deed, for a plague has fallen upon the house, even overweening men. Yet greatly do servants long to speak before their mistress, and learn of all, and to eat and drink, and thereafter to carry off somewhat also to the fields, such things as ever make the heart of a servant to grow warm."

Then Odysseus of many wiles answered him, and said: "Lo now, surely when thou wast but a child, swineherd Eumaeus, thou didst wander far from thy country and thy parents. But come now, tell me this, and declare it truly. Was a broad-wayed city of men sacked, wherein thy father and honoured mother dwelt? Or, when thou wast alone with thy sheep or cattle, did foemen take thee in their ships and bear thee for sale to the house of this thy master, who paid for thee a goodly price?"

Then the swineherd, a leader of men, answered him: "Stranger, since thou dost ask and question me of this, hearken now in silence, and take thy joy, and drink thy wine, as thou sittest here. These nights are wondrous long. There is time for sleep, and there is time to take joy in hearing tales; thou needest not lay thee down till it be time; there is weariness even in too much sleep. As for the rest, if any man's heart and spirit bid him, let him go forth and sleep, and at daybreak let him eat, and follow our master's swine. But we two will drink and feast in the hut, and will take delight each in the other's grievous woes, as we recall them to mind. For in after time a man finds joy even in woes, whosoever has suffered much, and wandered much. But this will I tell thee, of which thou dost ask and enquire."
"Νήσος των Συρών κικλήσκεται, εἰ ποι ἀκούεις, Ὀρτυγίλης καθὸ περιθεὶς ὥστε σκοτεινή, ὦ τι περιπληθής λάιν τόσον, ἄλλ᾽ ἄγαθῇ μὲν, εὔβοτος, εὐμηλος, οἰνοπληθὴς, πολύπυρος. πείνῃ δ᾽ ὦ ποιε δῆμον ἐσέρχεται, οὐδὲ τις ἄλλη νοῦσος ἐπὶ στυγερὴ πέλεται δειλοῖς βροτοῖς ἄλλ᾽ ὦτε γηράσκωσι πόλειν κατὰ φύλ᾽ ἀνθρώπων, ἐλθὼν ἀργυρότοξος Ἀπόλλων Ἄρτεμις δὴ δύο ἀγανοίς βελέσσεσιν ἐποιχόμενος κατέπεφεν. ἔνθα δὖο πόλεις, δίχα δὲ σφισι πάντα δέδασται τῆς δ᾽ ἀμφοτέρῃς πατὴρ ἐμὸς ἐμβασίλευε, Κτήσιος Ὀρμενίδης, ἐπεικεῖλος ἀθανάτωσιν.
"Εσθά δὲ Φοίνικες ναυακλιτοὶ ἦλθον ἄνδρες, τράκται, μυρὶς ἄγαντες ἀθύρματα νῆς μελαῖνης. ἐστὶ δὲ πατρὸς ἐμὸν γυνὴ Φοίνισσα' ένι οἶκο, καλὴ τε μεγάλη τε καὶ ἀγλαὰ ἔργα ἱδυία· τὴν δὲ ἅρα Φοίνικες πολυπαῖπαλοι ἦπερόπευνοι. πλυσοῦσί τε πρῶτα μίγη κούλη παρὰ νῆς εὔνη καὶ φιλότητι, τὰ τε φρένας ἦπεροπεύεις θηλυτέρρεσι γυμνίξε, καὶ ἦ κενάργας ἔσαν. εἰρότα δὴ ἔπειτα τὰς ἐην καὶ πόθεν ἔλθος; ἦ δὲ μᾶλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφῆς δῶ· "Έκ μὲν Σιδώνως πολυγάλκου εὐχομαι εἰναι, κούρῃ δὲ εἴμι 'Αρμβαντος ἐγὼ ρυθὸν ἀφνειοῦ· ἄλλα μ' ἀνήρπαξαν Τάφιοι ληστορεῖς ἄνδρες ἀγρόθεν ἐρχομένην, πέραςαν δὲ τε δεύρ᾽ ἄγαγόντες τοῦδ᾽ ἄνδρος πρὸς δώμαθ᾽ ὦ δ᾽ ἄξιον ὦνων ἔδωκε.' "Τὴν δ᾽ αὐτὲ προσέσειπεν ἄνθρωπος, ὃς ἐμίσχυσεν λάθρη· "Ηρὰ κε νῦν πάλιν αὐτές ἢμ᾽ ἑλίκαθ ἔποιει, 104
"There is an isle called Syria, if haply thou hast heard thereof, above Ortygia, where are the turning-places of the sun. It is not so very thickly settled, but it is a good land, rich in herds, rich in flocks, full of wine, abounding in wheat. Famine never comes into the land, nor does any hateful sickness besides fall on wretched mortals; but when the tribes of men grow old throughout the city, Apollo, of the silver bow, comes with Artemis, and assails them with his gentle shafts, and slays them. In that isle are two cities, and all the land is divided between them, and over both ruled as king my father, Ctesius, son of Ormenus, a man like to the immortals.

"Thither came Phoenicians, men famed for their ships, greedy knaves, bringing countless trinkets in their black ship. Now there was in my father’s house a Phoenician woman, comely and tall, and skilled in glorious handiwork. Her the wily Phoenicians beguiled. First, as she was washing clothes, one of them lay with her in love by the hollow ship; for this beguiles the minds of women, even though one be upright. Then he asked her who she was, and whence she came, and she straightway shewed him the high-roofed home of my father, and said:

"‘Out of Sidon, rich in bronze, I declare that I come, and I am the daughter of Arybas, to whom wealth flowed in streams. But Taphian pirates seized me, as I was coming from the fields, and brought me hither, and sold me to the house of yonder man, and he paid for me a goodly price.’

"Then the man who had lain with her in secret answered her: ‘Wouldest thou then return again with us to thy home, that thou mayest see the high-roofed
όφρα ἵδη πατρὸς καὶ μητέρος ὑψερεφές δὲ
αὐτούς τῷ; ἡ γὰρ ἐὰν εἰσὶ καὶ ἀφειεὶ λαλέονται.

"Τὸν δ' αὐτὲ προσέειπε γυνὴ καὶ ἀμείβετο μῦθος·
"Εἰ θεός καὶ τοῦτ', εἶ μοι ἐθελοίτε γε, ναῦται, ὅρκῳ πιστωθήσαι ἀπήμονα μ' οἴκαθ' ἀπάξειν.'

"Ως ἐφαθ', οἳ δ' ἀρα πάντες ἐπάμινον ὡς ἐκέλευν,
αὐτάρ ἐσεῖ β' δομοσάν τε τελευτησάν τε τὸν ὄρκον,
τοῖς δ' αὐτῖς μετέειπε γυνῇ καὶ ἀμείβετο μῦθος·

"Συγῆ νῦν, μή τίς με προσανυδάτω ἔπεσον
ὑμετέρων ἑτάρων, ξυμβλήμενος ἢ ἐν ἀγυμῇ,
ἣ ποι ἐπὶ κρήνῃ μή τις τοτὶ δώμα γέρουντι
ἔλθον ἐξείπη, ὁ δ' ὁδάμενος καταδίσῃ
δεσμῷ ἐν ἀργαλέῳ, ὕμαι δ' ἐπιφράζομετ' ὀλεθρον.

ἀλλ' ἔκειν ἐν φρεσί μῦθον, ἐπείγετε δ' ὁνὸν ὅδαίων. ἀλλ' ὅτε κεν δὴ νηύς πλείη βιότου γένησι;
ἀγγελίᾳ μοι ἐπειτα θὼς ἐς δῶμαθ' ἱκέσθων
οἰσω γὰρ καὶ χρυσόν, δότες χ' ὑποχείριος ἐλθῇ·
καὶ δὲ κεν ἀλλ' ἐπιβαθρὸν ἐγών ἐθέλουσά γε δοῖνυν.

παῖδα γὰρ ἄνδρός ἔησσε ἐνι μεγάροις ἀτυτάλλω,
κερδαλέων ὡς τοῖον, ἁμα τροχώντα τῷραζε·
τόν κεν ἄγωμ' ἐπὶ νηύς, ὁ δ' ὑμῖν μυρίον ὅνον
ἀλφοί, ἀπὸ περάσητε κατ' ἀλλοθρόπους ἀνθρώπους.'

"'Η μὲν ἄρ' ὡς εἰπούσ' ἀπέβη πρὸς δόματα καλά,
οἳ δ' ἐναυτοῦ ἀπαντα παρ' ἡμῖν ἀδόμενοντες
ἐν νηύ γλαφυρῇ βιότον πολὺν ἐμπολόωντο.
ἀλλ' ὅτε δὴ καὶ λή νηύς ἡχθετο τοῖσι νέεσθαι,
καὶ τοῖτ' ἄρ' ἀγγελον ἤκαν, ὃς ἀγελείει γυναίκι.
ἐλυθ' ἀνήρ πολύτροπος ἐμοὶ πρὸς δόματα πατρὸς
χρύσεον ὄρμον ἐχον, μετὰ δ' ἑλεκτροίσεως ἐερτο. 480

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house of thy father and mother, and see them too? For of a truth they yet live, and are accounted rich."

"Then the woman answered him, and said: 'This may well be, if you sailors will pledge yourselves by an oath, that you will bring me safely home.'

"So she spoke, and they all gave an oath thereto, as she bade them. But when they had sworn and made an end of the oath, the woman again spoke among them, and made answer:

"'Be silent now, and let no one of your company speak to me, if he meets me in the street or haply at the well, lest some one go to the palace and tell the old king, and he wax suspicious and bind me with grievous bonds, and devise death for you. Nay, keep my words in mind, and speed the barter of your wares. But, when your ship is laden with goods, let a message come quickly to me at the palace; for I will also bring whatever gold comes under my hand. Aye, and I would gladly give another thing for my passage. There is a child of my noble master, whose nurse I am in the palace, such a cunning child, who ever runs abroad with me. Him would I bring on board, and he would fetch you a vast price, wherever you might take him for sale among men of strange speech.'

"So saying, she departed to the fair palace. And they remained there in our land a full year, and got by trade much substance in their hollow ship. But when their hollow ship was laden for their return, then they sent a messenger to bear tidings to the woman. There came a man, well versed in guile, to my father's house with a necklace of gold, and with amber beads was it strung between. This

1 Or, on another interpretation of ἵσως, simply "my."
τὸν μὲν ἄρ' ἐν μεγάρῳ διμαλὶ καὶ πότυνια μῆτηρ χερσῶν τ' ἀμφαφώντο καὶ ὄφθαλμοῖς ὅρῶντο, ὅνων ὑπεσχόμεναι· ἂ δὲ τῇ κατένευσε σιωπῇ. 465
ἡ τοι ὁ καννεύσας κολλήν ἐπὶ νῆα βεβήκει, ἡ δ' ἐμὲ χειρὸς ἔλυσα δόμων ἐξῆγε θύραζε.
ἔθερε δ' ἐνι προδόμω ἦμεν δέπα ἣδὲ τραπέζας ἀνδρῶν δαιμόνων, οἱ μὲν πατέρ’ ἀμφεπόντῳ.
οἱ μὲν ἄρ' ἐς θάκων πρόμολοι, δήμοι ὑπὲν φήμην, ἡ δ' αἵρα τρὶς ἀλεύσα κατακρύψασ' ὑπὸ κόλπῳ ἐκφερεν· αὐτὰρ ἐγών ἐπώμην ἀεσφροσύνης. 470
dύσετα τ' ἤλειος, σκιώντο τε πᾶσαι ἀγνιαλ· ἦμεις δ' ἐς λιμένα κυλτὸν ἦλθομεν ὅκα κείντες, ἐνθ' ἄρα Φοινίκων ἀνδρῶν ἦν ὠκύαλος υἱός.
οἱ μὲν ἐπείτ' ἀναβάντες ἐπέπλεσαν ὑγρὰ κέλευθα, νῦν ἀναβησάμενοι· ἐπὶ δὲ Ζεὺς οὐρον ἐλλέει. 475
ἐξήμαρ μὲν ὡμῶν πλέομεν νύκτας τε καὶ ἦμαρ· ἀλλ' ὅτε δὴ ἔβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων, τὴν μὲν ἐπείτα γυναῖκα βάλ· "Ἀρτέμις ἰοχέαρα, ἀντλο ὃ' ἐνδούψῃς ἐποῦς' ὡς εἰναλίη κῆς,
καὶ τὴν μὲν φῶκης καὶ ἱγνυτοίς κύρμα γενέσθαι ἐκβαλον· αὐτὰρ, ἐγὼ λειτώμην ἀκαχήμενον ἦτορ· τοὺς δ' Ἰδικὴ ἐπέλασε φέρων ἁνεμός τε καὶ ὕδωρ, ἔνθα με Δαέρτης πρῖατο κτείτεσσαν ἐοίς.
σὺντι τῇδε τε γαιαν ἐγών ἤδον ἀφθαλμοῖσι." 480
Τὸν δ' αὐ διαγενής ὁ Ὅδυσσεύς ἠμείβη τοῦ μύθον· "Ῥώμαι· ἡ μάλα δὴ μοι ἐνὶ φρεσί θυμῶν ὅρινας ταῦτα ἐκαστα λέγων, ὅσα δὴ πάθες ἀλγεῖα θυμῶ.
ἀλλ' ἡ τοι σοι μὲν παρά καὶ κακῷ ἐσθίλων ἐθηκε Ζεὺς, ἐπεὶ ἀνδρῶς δόματ' ἀφίκεο πολλὰ μογήσας· 485

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the maidens in the hall and my honoured mother were handling, and were gazing on it, and were offering him their price; but he nodded to the woman in silence. Then verily when he had nodded to her, he went his way to the hollow ship, but she took me by the hand, and led me forth from the house. Now in the fore-hall of the palace she found the cups and tables of the banqueters, who waited upon my father. They had gone forth to the council and the people’s place of debate, but she quickly hid three goblets in her bosom, and bore them away; and I followed in my heedlessness. Then the sun set, and all the ways grew dark. And we made haste and came to the goodly harbour, where was the swift ship of the Phoenicians. Then they embarked, putting both of us on board as well, and sailed over the watery ways, and Zeus sent them a favourable wind. For six days we sailed, night and day alike; but when Zeus, son of Cronos, brought upon us the seventh day, then Artemis, the archer, smote the woman, and she fell with a thud into the hold, as a sea bird plunges. Her they cast forth to be a prey to seals and fishes, but I was left, my heart sore stricken. Now the wind, as it bore them, and the wave, brought them to Ithaca, where Laertes bought me with his wealth. Thus it was that my eyes beheld this land.”

To him then Zeus-born Odysseus made answer, and said: “Eumaeus, of a truth thou hast deeply stirred the heart in my breast in telling all this tale of the sorrow thou hast borne at heart. Yet verily in thy case Zeus has given good side by side with the evil, since after all thy toil thou hast come to the house of a kindly man, who gives thee food and
ηπίουν, ὃς δή τοι παρέχει βρῶσιν τε πόσιν τε ἐνυδακεῖσιν, ζώεις δ’ ἀγαθόν βλέον· αὐτὰρ ἐγώ γε πολλὰ βροτῶν ἐπὶ ἀστέ άλόμενος ἐνθάδ’ ἱκάνοι."

"Ὅς οἱ μὲν τοιαύτα πρὸς ἄλληλοις ἀγόρευον, καθδραβήτην δ’ οὐ πολλῶν ἐπὶ χρόνων, ἄλλα μίν ὡς αἴσχα γὰρ Ἡδὼς ἠθέμεν εὕθρονος. οἱ δ’ ἐπὶ χέρσου

Τηλέμαχον ἐταροὶ λύων ἴστινα, καδ’ ἐξέσων ἰστὸν καρπαλέμως, τὴν δ’ εἰς ὅρμον προερυσαν ἐρέμοις· ἐκ δ’ εὔνας ἐβαλον, κατὰ δὲ πρωμνήσε᾽ ἐδησαν· ἐκ δὲ καὶ αὐτοὶ βαίνον ἐπὶ ῥηγμών χαλάσσης, δεῖπνον τ’ ἀντίνοον κεράντο τε αἰθοπα οἶνον.

αὐτὰρ ἐπεὶ πόσιον καὶ ἐδητύσσοις εξ ἐρόν ἐντο, τοῖς δὲ Τηλέμαχος πεπνυμένος ἥρχετο μύθων·

"Τμεῖς μὲν νῦν ἄστυδ’ ἐλαύνετε ἧμα μέλαιναν, αὐτὰρ ἐγών ἀγροὺς ἐπιείσομαι ἴδε βοτήρας· ἐσπέριος δ’ εἰς ἄστυ ἰδοὺ ἐμὰ ἐργα κάτειμι.

.Hidden δὲ κεν ὑμῖν ὀδοιπόρου παραθέμιν, δαίτ’ ἀγαθὴν κρείδων τε καὶ οἶνον ἡφυότοιο.

Τὸν δ’ αὐτὲ προσεέπει θεοκλύμενος θεοεδής·

"Πῆ γὰρ ἐγώ, φίλε τέκνον, ἵω; τεῦ δώμαθ’ ἱκὼμαι ἀνδρῶν οἱ κραναὶ Ἰθάκην κατὰ κοιρανείσθεν;

ἡ ἱδοὺ σῆς μητρὸς ἑω καὶ σοιὸ δόμωι;"

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἑῦρα·

"Ἄλλως μὲν ο’ ἄν ἐγώ γε καὶ ἥμετέρονδε κελοίμην ἐρχεσθ’· οὐ γὰρ τε σεμνῶν ποθή· ἀλλὰ σοι αὐτῷ χείρων, ἐπεὶ τοι ἐγώ μὲν ἄπέσσομαι, οὐδὲ σε μήτηρ 515 ὄψεσαι· οὐ μὲν γὰρ τε θαμὰ μυηστήρο’ ἐνί οἶκον φαίνεται, ἀλλ’ ἀπὸ τῶν ὑπερωίν ἱστὸν υφαινει.

ἄλλα τοι ἀλλόν φώτα πιθανύσκομαι ὁν κεν ἵκοιο,
drink, and that with kindness, and thou livest well; while as for me, it is while wandering through the many cities of men that I am come hither."

Thus they spoke to one another, and then lay down to sleep, for no long time, but for a little; for soon came fair-throned Dawn. But the comrades of Telemachus, drawing near the shore, furled the sail, and took down the mast quickly, and rowed the ship to her anchorage with their oars. Then they cast out the mooring-stones and made fast the stern cables, and themselves went forth upon the shore of the sea, and made ready their meal and mixed the flaming wine. But when they had put from them the desire of food and drink, among them wise Telemachus was the first to speak, saying:

"Do you now row the black ship to the city, but I will visit the fields and the herdsman, and at evening will come to the city when I have looked over my lands. And in the morning I will set before you, as wages for your journey, a good feast of flesh and sweet wine."

Then godlike Theoclymenus answered him: "Whither shall I go, dear child? To whose house shall I come of those who rule in rocky Ithaca? Or shall I go straight to thy mother's house and thine?"

Then wise Telemachus answered him: "Were things otherwise, I should bid thee go even to our house, for there is in no wise lack of entertainment for strangers, but it would be worse for thyself, since I shall be away, and my mother will not see thee. For she does not often appear before the wooers in the house, but apart from them weaves at her loom in an upper chamber. But I will tell thee of another man to whom thou mayest go, Eurymachus, glorious
Εὐρύμαχον, Πολύβοιο δαίφρονος ἀγλαδὸν νιόν,
τὸν νῦν ἵσα θεῷ 'Ἰθακῆσιοι εἰσορώσου.'
καὶ γὰρ πολλὸν ἀριστος ἀνὴρ μέμονεν τε μάλιστα
μητέρ' ἐμὴν γαμέειν καὶ 'Οδυσσῆος γέρας δειεν,
ἀλλὰ τὰ γε Ζεὺς οἶδεν 'Ολυμπίως, αἰθέρι ναιὼν,
eἰ κέ σφι πρὸ γάμου τελευτήσει κακὸν ἡμαρ.'

"Ὡς ἀρὰ οἱ εἰπόντε ἐπέπτατο δεξίος ὅρνις,
κήρκος, 'Ἀπόλλωνος ταχύς ἀγγελος' εν δὲ πόδεσσι
τίλλε πέλειαν ὅχαν, κατὰ δὲ πτερὰ χειδὲν ἐραζὲ
μεσσηγὺς, οὐς τε καὶ αὐτὸν Τηλεμάχοιο.
τὸν δὲ Θεοκλύμενος ἑτάρων ἀπονόφης καλέσσας
ἐν τῇ ἄρα οἱ φῦ χειρὶ ἔπος τὸ ἐφατ' ἐκ τῷ ὅνομαξε:'

"Τηλεμαχ', οὐ τοι ἀνευ θεοῦ ἐπέπτατο δεξίος ὅρνις
ἄγνων γὰρ μὲν ἐςάντα ίδὼν οἰκονὸν ἑντά.
ὑμετέρου δ' οὐκ ἐστι γένος βασιλεύτερον ἄλλο
ἐν δήμῳ 'Ἰθάκῃς, ἄλλ' ὑμεῖς καρτερὸι αἰει.'

Τὸν δ' αὐ Τηλεμαχος πεπυμένος αὐτίον ἱδονα:

"Αἰ γὰρ τούτο, ἔειν, ἔπος τετελεσμένον εἰς
τῷ κε τάχα γνωσὶς φιλότητα τε πολλά τε δώρα
ἐς ἑμέν, ὡς ἂν τίς σε συραντόμενος μακαρίζοι."
son of wise Polybus, whom now the men of Ithaca look upon as on a god. For he is by far the best man, and is most eager to marry my mother and to have the honour of Odysseus. Nevertheless Olympian Zeus, who dwells in the sky, knows this, whether or not before marriage he will fulfil for them the evil day."

Even as he spoke a bird flew forth upon the right, a hawk, the swift messenger of Apollo. In his talons he held a dove, and was plucking her and shedding the feathers down on the ground midway between the ship and Telemachus himself. Then Theoclymenus called him apart from his companions, and clasped his hand, and spoke, and addressed him:

"Telemachus, surely not without a god's warrant has this bird flown forth upon our right, for I knew, as I looked upon him, that he was a bird of omen. Than yours is no other house in the land of Ithaca more kingly; nay, ye are ever supreme."

Then wise Telemachus answered him again: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one that met thee would call thee blessed."

Therewith he spoke to Peiraeus, his trusty comrade: "Peiraeus, son of Clytius, it is thou that in other matters art wont to hearken to me above all my comrades, who went with me to Pylos; so now do thou, I pray thee, take this stranger and give him kindly welcome in thy house, and show him honour until I come."

Then Peiraeus, the famous spearman, answered him: "Telemachus, though thou shouldest stay here long, I will entertain him, and he shall have no lack of what is due to strangers."
"Ως εἰπὼν ἐπὶ νησὶ ἔβη, ἐκέλευσε δ' ἐταίρους αὐτοὺς τ' ἁμβαίνειν ἀνά τε προμνήσια λύσαι. οἱ δ' αἴσθανον καὶ ἐπὶ κλησι καθίζον.

Τηλέμαχος δ' ὑπὸ ποσσίν ἐθήρατο καλὰ πέδιλα, εἰλετο δ' ἀλκιμον ἔγχος, ἀκαχμένον δὲ ἕξει χαλκῷ, νῆσος ἀπ' ἰκριόφυι τοι δὲ προμνήσι' ἐλυσαν. οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὡς ἐκέλευσε Τηλέμαχος, φίλος νῦν ὦδυσσῆς θελον τὸν δ' ὧν προβιβάντα πόδες φέρον, ὦφρ' ἱκετ' αὐλήν, ἐνθα οἱ ἴσοι ὑς μᾶλα μυρία, ἦσι συμβάτης 550 ἐσθλὸς ἐκν ἐνίανεν, ἀνάκτοςς ἦπια εἰδώς.
So saying, he went on board the ship, and bade his comrades themselves to embark and to loose the stern cables. So they went on board straightway, and sat down upon the benches. But Telemachus bound beneath his feet his fair sandals, and took his mighty spear, tipped with sharp bronze, from the deck of the ship. Then the men loosed the stern cables, and thrusting off, sailed to the city, as Telemachus bade, the dear son of divine Odysseus. But his feet bore him swiftly on, as he strode forward, until he reached the farmstead where were his countless swine, among whom slept the worthy swineherd with a heart loyal to his masters.
Τό δ' αὖτ' ἐν κλησίῃ Ὄδυσσεύς καὶ δίος ὕφορβός έντυσοντο ἀριστον ἅμ' ἥν, κηραμένῳ πῦρ, ἐκπεμψάν τε νομῆς ἅμ' ἀγρομένωσι σύνεσι· Τηλέμαχον δὲ περισσάινου κόνως ἤλακομμοι, οὐδ' ἤλαδν προσίοντα. νόησε δὲ δίος Ὅδυσσεύς σαίνοντας τε κύνας, περὶ τε κτύπος ἠλδε ποδοῖν, αἴσθα δ' ἃρ' Ἐβμαίον ἔπεα πτερόεντα προσηύδα· "Ἐβμαί', ἢ μάλα τόσο τοῖς ἐλεύσεται ἐνθάδ' ἐταῖρος ἢ καὶ γνάριμος ἀλλος, ἐπεὶ κόνως οὐχ ἤλαδοις, ἄλλα περισσάινους· ποδῶν δ' ὑπὸ δοὺπον ἄκοιον·" 10

Οδί πω πάν εἴρητο ἔπος, ὅτε οἱ φίλοι υἱὸς ἐστὶν ἐνὶ προβύρῳι. ταφῶν δ' ἀνόροους συβάτης, ἐκ δ' ἄρα οἱ χειρῶν πέσον ἄγεα, τοῖς ἐπονεῖτο, κυρνάς αἴθοπα οἶνον. ὁ δ' ἀντίος ἐλθεὶς ἀνακτος, κύσοντε δὲ μν κεφαλῆς τε καὶ ἄμφω φάεα καλᾶ χειράς τ' ἀμφοτέρως· θαλερῶν δὲ οἱ ἐκπες δάκρυ, ὡς δὲ πατήρ ὑπὸ παίδα φίλα φρονέων ἀγαπάζη ἐλθόντ' ἐξ ἀπίς γαίης δεκάτῳ ἐνιαυτῷ, μοῦνον τηλύγητον, τῷ ἔπε' ἄλγεα πολλὰ μογήσῃ, ὡς τότε Τηλέμαχον θεοειδέα δίος ὕφορβός πάντα κύσεν περιφύς, ὡς ἐκ θανάτου φυγότα· καὶ δ' ἀλοφυρόμενος ἔπει πτερόεντα προσηύδα· 116
BOOK XVI

Meanwhile the two in the hut, Odysseus and the goodly swineherd, had kindled a fire, and were making ready their breakfast at dawn, and had sent forth the herdsmen with the droves of swine; but around Telemachus the baying hounds fawned, and barked not as he drew near. And goodly Odysseus noted the fawning of the hounds, and the sound of footsteps fell upon his ears; and straightway he spoke to Eumaeus winged words:

"Eumaeus, surely some comrade of thine will be coming, or at least some one thou knowest, for the hounds do not bark, but fawn about him, and I hear the sound of footsteps."

Not yet was the word fully uttered, when his own dear son stood in the doorway. In amazement up sprang the swineherd, and from his hands the vessels fell with which he was busied as he mixed the flaming wine. And he went to meet his lord, and kissed his head and both his beautiful eyes and his two hands, and a big tear fell from him. And as a loving father greets his own dear son, who comes in the tenth year from a distant land—his only son and well-beloved, for whose sake he has borne much sorrow—even so did the goodly swineherd then clasp in his arms godlike Telemachus, and kiss him all over as one escaped from death; and with wailing he addressed him with winged words:
"Ηλθες, Τηλέμαχε, γλυκερόν φάος. οὐ σ’ ἔτ’ ἐγὼ γε ὀφεσθαι ἐφάμην, ἐπεὶ φίλε νεί Πύλουδε.

ἀλλ’ ἢγε νῦν εἰσελθε, φίλοι τέκος, ὥμα σε θυμῷ τέρψομαι εἰσορόν νέων Ἀλλοθεν ἐνδον ἑόντα.

οὐ μὲν γὰρ τε βάμ’ ἀγρὸν ἐπέρχεσαι οὐδὲ νομῆσαι, ἀλλ’ ἐπιδημεύεις: ὥς γὰρ νῦ τοι εὐδας θυμῷ, ἀνδρῶν μυστήρων ἐσορᾶν αἵδηλον ὄμελον."

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένοις ἀντίον ἃδα:

"Εσσεται οὖτως, ἀττα· σέθεν δ’ ἐνεκ’ ἐνθάδ’ ἱκάνω, ὥμα σε τ’ ὀφθαλμοίσιν ὥδω καὶ μῦθον ἀκούσω, ἢ μοι ἢτ’ ἐν μεγάραις μεθήρει μένει, ἢ τες ἢδη ἀνδρῶν ἄλλοι ἐγγεμέν, Ὁδυσσῆος δ’ που εὐνή χτείν ὑνευναίων κάκ’ ἀράχναια κεῖται ἔχουσα."

Τὸν δ’ αὖτε προσέειπε συβώτης, ὀρχαίοις ἀνδρῶν:

"Καὶ λίπην κεῖνη γε μὲνει τετφνητε θυμῷ σοῖσεν ἐν μεγάροισιν’ ὅξυραι δέ οἱ αἰεὶ φθίνουσιν νύκτες τε καὶ ἡματα δάκρυ χεύσῃ."  

"Ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεουν ἔγχος: αὐτάρ δ’ ἄρ’ ἐλῶν ἔν καὶ ὑπέρβη λαῖνον οὐδόν.

τῷ δ’ ἔδρας ἔπιοντε παθήρ ὑπόειζεν Ὁδυσσεύς· 

Τηλέμαχος δ’ ἐτέρωθεν ἑρήτων φώνησεν τε:

"Ἡσ’, δ’ ἔειν’ ἡμεῖς δέ καὶ ἄλλοθι δὴμεν ἐδρήν σταθμῷ ἐν ἡμετέρῳ πάρα δ’ ἀνὴρ ὑς καταθέσει."  

"Ὡς φάθ’, ὅ δ’ αὖτε ἐνοι κατ’ ἀρ’ ἔετο· τῷ δὲ συβώτης χεῦν ὑπὸ χλώρας ῥόπας καὶ κώας ὑπερθεν ἐνθα καθέζετ’ ἑπείτα Ὁδυσσῆος φίλος νῦς.

τοῖς δ’ αὖ κρεών πίνακας παρέθηκε συβώτης.
"Thou art come, Telemachus, sweet light of my eyes. I thought I should never see thee more after thou hadst gone in thy ship to Pylos. But come, enter in, dear child, that I may delight my heart with looking at thee here in my house, who art newly come from other lands. For thou dost not often visit the farm and the herdsmen, but abidest in the town; so, I ween, has it seemed good to thy heart, to look upon the destructive throng of the wooers."

Then wise Telemachus answered him: "So shall it be, father. It is for thy sake that I am come hither, to see thee with my eyes, and to hear thee tell whether my mother still abides in the halls, or whether by now some other man has wedded her, and the couch of Odysseus lies haply in want of bedding, covered with foul spiderwebs."

Then the swineherd, a leader of men, answered him: "Aye, verily, she abides with steadfast heart in thy halls, and ever sorrowfully for her the nights and the days wane as she weeps."

So saying, he took from him the spear of bronze, and Telemachus went in and passed over the stone threshold. As he drew near, his father, Odysseus, rose from his seat and gave him place, but Telemachus on his part checked him, and said:

"Be seated, stranger, and we shall find a seat elsewhere in our farmstead. There is a man here who will set us one."

So he spoke, and Odysseus went back and sat down again, and for Telemachus the swineherd strewned green brushwood beneath and a fleece above it, and there the dear son of Odysseus sat down. Then the swineherd set before them platters of roast
ὅπταλέων, ἀρα τῇ προτήρῃ ὑπέλειπτον ἐδούντες, 50
σετὸν δ’ ἐσσυμένως παρεσχῆνεν ἐν κανέοιςιν,
ἐν δ’ ἄρα κισσυβίῳ κίρνῃ μεληδέᾳ οἶνον·
 αὐτὸς δ’ ἀντίον ἤξεν Ἰδυσσήθος θελοιο.
οἱ δ’ ἔπ’ ὀνείαθ’ ὑποίμα προκείμενα χείρας λαλλον.
αὐτὰρ ἐπεὶ πόσιον καὶ εὔητυὸς ἐξ ὄρου ἐντο,
δὴ τὸτε Τηλέμαχος προσεφώνει δίων ὕφορβὼν·
""Αττα, πόθεν τοι ξείνος ὅδ’ ἵκετο; πῶς δὲ ἐναύται
ηγαγὼ εἰς Ἰθάκην; τίνες ἔμεμναι εὐχετῶντο;
οὐ μὲν γὰρ τί ἐ πεζὸν δίομαι ἐνθάδ’ ἱκέσθαι.”
Τὸν δ’ ἀπαμεβόμενος προσέφης, Εὐμαίει συβώτα· 60
"Τοιγάρ ἐγώ τοι, τέκνον, ἀληθέα πάντ’ ἀγορεύσω.
ἐκ μὲν Κρητῶν γένος εὐχεται εὐρείαν,
φησι δὲ πολλὰ βροτῶν ἐπὶ ἀστεὰ δινθῆναι
πλαξόμενος· ὅσ γὰρ οἱ ἐπέκλωσε τά γε δαίμον.
νῦν αὐ Θεσπρωτῶν ἄνδρῶν ἐκ νηὸς ἀποδρὰς
ἥλυθ’ ἔμοι πρὸς σταθμὸν, ἐγὼ δὲ τοι ἐγγυαλίξωσιν ἥρξον ὅπως ἐθέλεις· ἱκέτης δὲ τοι εὐχεται εἶναι."
Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἥδα· 65
"Εὐμαί’, ἣ μάλα τούτο ἡπός θυμαλγῆς ἐκεῖς
πῶς γὰρ δὴ τὸν ξείνον ἐγών ὑποδέξομαι οἶκει·
αὐτὸς μὲν νέος εἴμι καὶ οὐ παίχροι πέποιθα
ἄνδρ’ ἀπαμώσασθαι, ὅτε τις πρότερος μαλακῆς
μητρὶ δ’ ἐμὴ δέχα θυμὸς ἐνι φρεσὶ’ μερμήριζει,
ἡ αὐτοῦ παρ’ ἐμοὶ τε μένη καὶ δῶμα κομλζει,
ἐPasswordEncoderią τ’ αἴθομεν πόσιος δίμοιο τε φήμειν,
ἡ ἡδὴ ἄμ’ ἐπηται 'Αχαιῶν ὅτι τε ἄριστος
μνάται ἐνι μεγάροισιν ἀνήρ καὶ πλεῖστα πόρρισιν.
70
meats, which they had left at their meal the day before, and quickly heaped up bread in baskets, and mixed in a bowl of ivy wood honey-sweet wine, and himself sat down over against divine Odysseus. 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, Telemachus spoke to the goodly swineherd, and said:

"Father, from whence did this stranger come to thee? How did sailors bring him to Ithaca? Who did they declare themselves to be? For nowise, methinks, did he come hither on foot."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Then verily, my child, I will tell thee all the truth. From broad Crete he declares that he has birth, and he says that he has wandered roaming through many cities of mortals; so has a god spun for him this lot. But now he has run away from a ship of the Thesprotians and come to my farmstead, and I shall put him in thy hands. Do what thou wilt. He declares himself thy suppliant."

Then again wise Telemachus answered him: "Eumaeus, verily this word which thou hast uttered stings me to the heart. For how am I to welcome this stranger in my house? I am myself but young, nor have I yet trust in my might to defend me against a man, when one waxes wroth without a cause. And as for my mother, the heart in her breast wavers this way and that, whether to abide here with me and keep the house, respecting the bed of her husband and the voice of the people, or to go now with him whosoever is best of the Achaeans that woo her in the halls, and offers the most gifts of
HOMER

ἀλλ᾽ ἦ τοι τὸν ἴστιν ἕπει τεὸν ἵκετο δῶμα,
ἐσσὼ μὲν χαλαίναν τε χυτόνα τε, εἶματα καλά,
δῶσω δὲ ξίφος ἀμφήκες καὶ ποσὶν πέδιλα,
πέμψω δ᾽ ὅπερ μὴν κραδίη θυμός τε κελεύει.
εἶ δ᾽ θέλεις, σὺ κόμισον ἀνῖ σταθμῶσιν ἑρύξας:
εἶματα δ᾽ ἐνθάδ᾽ ἐγὼ πέμψω καὶ σῖτον ἄπαντα
ἐδομαί, ὡς ἀν μὴ σε κατατρύχῃ καὶ ἑταῖροις.
κείσε δ᾽ ἄν ὦ μὲν ἐγὼ γε μετὰ μνηστήρας ἐφ᾽ ἐμὶ
ἐρχεσθαι: λέγω γὰρ ἀτάσθαλου ὄβρυν ἔχουσι:
μὴ μὲν κερτομέωσιν, ἔμοι δ᾽ ἄχος ἔσσεται αἰώνι.
πρῆξαι δ᾽ ἀργαλέον τι μετὰ πλεύνουσιν ἑώτα
ἄνδρα καὶ ἰθαμβοῦν, ἐπεὶ ἦ πολὺ φέρτεροι εἰσὶ.”

Τὸν δ᾽ αὐτὸ προσέειπε πολύτλας δῖος Ὁδυσσέας:
"Ὡ ρ σηλ`, ἐπεὶ θὴν μοι καὶ ἀμείγασθαι θέμις ἐστίν,
ἡ μάλα μεν καταδάπτετ' ἀκούοντος φίλον ἥτορ,
οἴα φατε μνηστήρας ἀτάσθαλα μηχανασθαί
ἐν μεγάροις, ἀκέπτη σέθεν τοιούτων ἑότας.
εἰπὲ μοι ἡ ἔκων ὕποδάμασαι, ἢ σὲ γε λαοὶ
ἐχθαίρους ἀνὰ δίμον, ἔπισπόμενοι θεοῦ ὀμφή,
ἡ τι κασενήτοις ἐπεμέρυφει, οἷοι περ ἀνὴρ
μᾶρναμένοισι πέποιθε, καὶ εἴ μέγα νεῖκος δρηταί.
αἰ γὰρ ἔγων οὕτῳ νέος εἴην τῷδ᾽ ἐπὶ θυμῷ,
ἡ παῖς εἴ Ὁδυσσήος ἀμύμονος ἢ καὶ αὐτός:
αὐτίκ᾽ ἐπειεῖ ἀπ᾽ ἀείῳ κάρη τάμιοι ἀλλότριοι φῶς.
εἰ μὴ ἐγὼ κέινοισι κακῶν πάντεσσι γενοῦσιν,
ἔλθων ἐν μέγαρον Δαερτίδεω Ὁδυσσῆος. 1
εἰ δ᾽ αὐτῷ πληθὺς δαμασάιτο μοῦνον ἑότα,
βουλοίμην κ᾽ ἐν ἐμοῖς κατακτάμενος μεγάρωσι

1 Line 104 was rejected by Zenoslotus.
wooning. But verily, as regards this stranger, now that he has come to thy house, I will clothe him in a cloak and tunic, fair raiment, and will give him a two-edged sword, and sandals for his feet, and send him whithersoever his heart and spirit bid him go. Or, if thou wilt, do thou keep him here at the farmstead, and care for him, and raiment will I send hither and all his food to eat, that he be not the ruin of thee and of thy men. But thither will I not suffer him to go, to join the company of the wooers, for they are over-full of wanton insolence, lest they mock him, and dread grief come upon me. And to achieve aught is hard for one man among many, how mighty soever he be, for verily they are far stronger."

Then the much-enduring, goodly Odysseus answered him: "Friend, since surely it is right for me to make answer—verily ye rend my heart, as I hear your words, such wantonness you say the wooers devise in the halls in despite of thee, so goodly a man. Tell me, art thou willingly thus oppressed? Or do the people throughout the land hate thee, following the voice of a god? Or hast thou cause to blame thy brothers, in whose fighting a man trusts even if a great strife arise. Would that with my present temper I were as young as thou, either the son of blameless Odysseus, or Odysseus himself; straightway then might some stranger cut my head from off my neck, if I did not prove myself the bane of them all when I had come to the halls of Odysseus, son of Laertes. But if they should overwhelm me by their numbers, alone as I was, far rather would I dig, slain in

1 Line 101 (λαθεος άλλως ητι γαρ και αλπιος αλον, "might come from his wanderings; for there is still room for hope") has been omitted in translating as ruinous to the sense.
τεθνάμεν ἢ τάδε γ' αἶεν ἀεικέα ἐργ' ὀράσσθαι, ξείνους τε στυφελαξόμενους δημάς τε γυναικας ῥυστάξοντας ἀεικέλως κατὰ δόματα καλά, καὶ οἶνον διαφυσόμενον, καὶ σῖτου ἔδωντας μᾶς αὐτῶς, ἀτέλεστον, ἀνθνύστηρ ἐπὶ ἔργῳ." 

Τὸν δ' αὖ Τηλέμαχος πεπωμένος ἀντίλον ἔδοι: "Τοιγάρ ἐγώ τοι, ξείνε, μάλ' ἀτρεκέως ἄγρευσόν. οὔτε τί μοι πᾶς δήμος ἀπεχθάμενος χαλεπάνει, οὔτε κασιγνύτης ἐπιμέμφομαι, οἷς περ ἀήρ μαρωμένοις πέποιθε, καὶ εἰ μέγα νεῖκος ὁρηταί. ὅδε γὰρ ἡμετέρην γενεήν μοῦνον Κρονίων· μοῦνον Δαέρτην Ἀρκεάτιος νῦν ἔτικτε, μοῦνον δ' αὐτ' 'Οδυσσῆα πατήρ τέκεν· αὐτὰρ 'Οδυσσεύς μοῦνον ἔμ' ἐν μεγάρσοι τεκὼν λίπεν οὐδ' ἀπόνητο. 120 τῇ νῦν δυσμενέας μάλα μυρίοι εἰσ' ἐνι οἶκῳ. ὅσον γὰρ νήσουσι ἐπικρατέουσιν ἄριστοι, Δούλοιχος τε Σάμη τε καὶ υλήσωτε Ζακύνθοι, ἦδ' ὅσοι κραναδὴν 'Ιθάκην κάτα κοιρανέουσι, τόσοι μητέρ' ἐμήν μιῶται, τρέχουσι δὲ οἰκον. ἦ δ' οὖτ' ἀρνεῖται στυγερόν γάμον οὗτε τελευτὴν ποιῆσαι δύναται· τοὶ δὲ φθεινύθουσιν ἔδωντες οἴκον ἐμὸν τὰχα δὴ μὲ διαρραίσσουσι καὶ αὐτῶν. 

ἀλλ' ἦ τοι μὲν ταῖτα θεὼν ἐν γοῦν σι πεῖται· ἄττα, σὺ δ' ἔρχεσθαι θᾶσσον, ἐχέφρων Πηνελοπεία ἐξ' ὅτι οἱ σῶς εἰμὶ καὶ ἐκ Πύλου εἰλήλουθα. αὐτὰρ ἐγὼν αὐτῶν μενέω, σὺ δὲ δεύρο νέεσθαι, οἰχ' ἀπαγγέλλας· τῶν δ' ἄλλων μὴ τεῖς 'Διαμώ πενθέσθω· πολλοὶ γὰρ ἐμοὶ κακὰ μηχανώνται." 

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμακε συβότα· 135
my own halls, than behold continually these shameful deeds, strangers mishandled, and men dragging the handmaidens in shameful fashion through the fair halls, and wine drawn to waste, and men devouring my bread all heedlessly, without limit, with no end to the business."

And wise Telemachus answered him: "Then verily, stranger, I will frankly tell thee all. Neither do the people at large bear me any grudge or hatred, nor have I cause to blame brothers, in whose fighting a man trusts, even if a great strife arise. For in this wise has the son of Cronos made our house to run in but a single line. As his only son did Arceius beget Laertes, as his only son again did his father beget Odysseus, and Odysseus begot me as his only son, and left me in his halls, and had no joy of me. Therefore it is that foes past counting are now in the house; 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, and will ere long bring me, too, to ruin. Yet these things verily lie on the knees of the gods. But, father, do thou go with speed, and tell constant Penelope that she has me safe, and I am come from Pylos. But I will abide here, and do thou come back hither, when thou hast told thy tale to her alone; but of the rest of the Achaeans let no one learn it, for many there are who contrive evil against me."

To him then, swineherd Eumaeus, didst thou make
"Γνωσκω, φρονεω τα γε δη νοεοντε κελευεις. άλλα άγιε μοι τοδε ειπε και άπρεκεως καταλεξου, η και Λαέρτη αυτην οδην άγγελος έλθην δυσμόρρη, δε της μεν 'Οδυσσής μεγ’ άχειων έργα τ’ εποπτεύεσσε μετα δεμων τ’ ένι αειφ’ πινε και ησθ’, δε τθμος ενι στήθεσσιν ανώγοι αυταρ νυν, εξ ου σ’ γε φιγχο νη Πύλουδε, ου πω μεν φασιν φαγέμεν και πιέμεν αυτως, ουδ’ επ’ έργα ιδειν, άλλα στοναχή τε γορο τε ήσται οδυρόμενος, φθινοθει δ’ άμφ’ άστεοφε χρώς." 145

Τον δ’ αυ Τηλέμαχος πεπνυμεύοις αντιο ρώδα: "(info suppressed due to copyright) ’’Η ρα και άφσε συνφροβου δ’ ειλετο χερσι πέδιλα, δησάμενος δ’ υπό ποσι πόλειν’ ιεν, ουδ’ άρ’ ’Αθήνην λήθεν απ’ σταθμοί κιον Εύμαιοι υφορβός, άλλα η γε σχεδου ηλθε’ δεμας δ’ ήκτιο γυναικι καλή τε μεγάλη τε και άγλα αργα ιδιεις. ουδ’ δε κατ’ αντιθυρον κλησις ’Οδυσση φανείσα: ουδ’ άρα Τηλέμαχος ίδειν αντιον ουδ’ ένοπον, ον γαρ πω πάντεσσι θεοι φαινονται εναργεις, άλλο ’Οδυσσεις τε κώνες τε ίδον, και ρ’ ουχ ιλάοντο

1 Lines 152-3 were rejected by Aristarchus.
answer, and say: "I see, I give heed; this thou biddest one with understanding. But come now, tell me this, and declare it truly; whether I shall go on the self-same way with tidings to Laertes also, wretched man, who for a time, though grieving sorely for Odysseus, was still wont to oversee the fields, and would eat and drink with the slaves in the house, as the heart in his breast bade him. But now, from the day when thou wentest in thy ship to Pylos, they say he has no more eaten and drunk as before, nor overseen the fields, but with groaning and wailing he sits and weeps, and the flesh wastes from off his bones."

Then wise Telemachus answered him: "Tis the sadder; but none the less we will let him be, despite our sorrow; for if in any wise all things might be had by mortals for the wishing, we should choose first of all the day of my father’s return. No, do thou come back, when thou hast given thy message, and wander not over the fields in search of Laertes; but bid my mother with all speed send forth her handmaid, the housewife, secretly, for she might bear word to the old man."

With this he roused the swineherd, and he took his sandals in his hands and bound them beneath his feet and went forth to the city. Nor was Athene unaware that the swineherd Eumaeus was gone from the farmstead, but she drew near in the likeness of a woman, comely and tall, and skilled in glorious handiwork. And she stood over against the door of the hut, shewing herself to Odysseus, but Telemachus did not see her before him, or notice her; for in no wise do the gods appear in manifest presence to all. But Odysseus saw her, and the hounds, and they
HOMER

κυνηγηθήμεν δ' ἐτέρωσε διὰ σταθμοῦ φόβηθεν.
ἡ δ' ἄρ' ἐπ' οφρύσι νέεσε: νόησε δὲ δίος Ὀδυσσεύς,
ἐκ δ' ἠλθεν μεγάροιο παρέκ μέγα τεχθὸν αὐλῆς,
στῇ δὲ πάρῳθ' αὐτής: τὸν δὲ προσέειπεν Ἀθήνη.

"Διογενῆς Δασερτάδη, πολυμήχαν Ὀδυσσεῦς,
ἡδη νῦν σοὶ παιδὶ ἔπος φάο μηδ' ἐπίκευθε,
ὡς ἂν μισθήρσουν θάνατον καὶ κηρ' ἀραρότε
ἐρχθηθον προτὶ ἄστυ περικλυτόν' οὐδ' ἐγὼ αὐτῇ
δηρὸν ἀπὸ σφῶν ἐσομαι μεμανία μάχεσθαι."

"Ἡ καὶ χρυσωθ' δίβδορ ἐπεμάσσατ' Ἀθήνη.
φάρος μὲν οἱ πρῶτον εὐπλωνεὶς ἦδε χειώνα
θήκ' ἀμφὶ στήθεσε, δέμας δ' ὀφελλε καὶ ἠβη.
ἂν δὲ μελαγχροὴς γένετο, γναθοὶ δὲ τάνυσθεν,
κυάνεας δ' ἐγένοντο γενεάδες ἀμφὶ γένειον.
ἡ μὲν ἄρ' ὡς ἔρξασα πάλιν κίεν· αὐτὰρ Ὀδυσσεῦς
ophysical καὶ κλίσιην· θάμβησε δὲ μιν φίλος νῦς,
ταρβήσας δ' ἐτέρωσε βάλ' ὅμματα, μὴ θεὸς εἰη,
καὶ μιν φωνήσας ἐπεα πτέροντα προσηύδα:

"Ἀλλ' ὁ μοι, ξείνε, φάνης νέον ἦ πάροιθεν,
ἄλα δὲ ἔμματ' ἔχεις, καὶ τοι χρῶς οὐκέθ' ὀμοίως.
ἡ μίλα τις θεὸς ἐσσε, τοι οὔρανον εὐρύν ἔχουσιν·
ἄλλ' ἤλθ', ἵνα τοι κεχαρισμένα δώσομεν ἑρᾳ
ἡδὲ χρύσεα δῶρα, τετυγμένα· φεῖδεο δ' ἠμέων."

Τὸν δ' ἡμείθετ' ἔπειτα πολύτλας δίος Ὀδυσσεύς:
"Οὐ τίς τοι θεὸς εἰμι· τί μ' ἄθανατοις εἰσκεῖς;
ἀλλ' πατήρ τεος εἰμι, τοι εἶνεκα σὺ στεναχίζων
πέσχεις ἄλγεα πολλά, βίαις ὑποδέγμενος ἀνδρών."
barked not, but with whining sunk in fear to the 
'further side of the farmstead. Then she made a sign 
with her brows, and goodly Odysseus perceived it, 
and went forth from the hall, past the great wall of 
the court, and stood before her, and Athene spoke 
to him, saying:

"Son of Laertes, sprung from Zeus, Odysseus of 
many devices, even now do thou reveal thy word to 
thy son, and hide it not, that when you two have 
planned death and fate for the wooers, you may go 
to the famous city. Nor will I myself be long away 
from you, for I am eager for the battle."

With this, Athene touched him with her golden 
wand. A well-washed cloak and a tunic she first of 
all cast about his breast, and she increased his stature 
and his youthful bloom. Once more he grew dark 
of colour, and his cheeks filled out, and dark grew 
the beard about his chin. Then, when she had 
wrought thus, she departed, but Odysseus went into 
the hut. And his dear son marvelled, and, seized with 
fear, turned his eyes aside, lest it should be a god. 
And he spoke, and addressed him with winged words:

"Of other sort thou seemest to me now, stranger, 
than awhile ago, and other are the garments thou 
hast on, and thy colour is no more the same. Verily 
thou art a god, one of those who hold broad heaven. 
Nay then, be gracious, that we may offer to thee ac-
ceptable sacrifices and golden gifts, finely wrought; 
but do thou spare us."

Then the much-enduring, goodly Odysseus an-
swered him: "Be sure I am no god; why dost thou 
liken me to the immortals? Nay, I am thy father, 
for whose sake thou dost with groaning endure many 
griefs, and submittest to the violence of men."
"Ως ἄρα φωνήσας ὑδὸν κύσε, καδὲ παρείον δάκρυνον ἦκε γαμάζει πάρος, δ᾽ ἔχε νυλομένες αἰεὶ.
Τηλέμαχος δ᾽ οὐ γὰρ πω ἐπείθετο δὴ πατέρε εἶναι, ἐξαυτῖς μὲν ἐπεσοιν ἀμειβόμενον προσέειπεν·
"Οὐ σὺ γ᾽ Ὀδυσσεύς ἐσσι, πατὴρ ἐμὸς, ἀλλὰ μὲ δαίμον θέλγει, ἄφρ᾽ ἔτι μᾶλλον ὀδυρόμενος στεναχίζω.
οὐ γὰρ ποι ἄν θυντὸς ἀνὴρ τάδε μηχανόμενο
φι αὐτοῦ γε νόφ, ὅτε μὴ θοῦσα αὐτὸς ἐπελθὼν ῥηίδεις ἐθέλων θείη νέον ἥγεροντα.
ἡ γὰρ τοι νέον ἥθα γέρων καὶ ἀεικέα ἔσσο
νὰν ὃς θειῶν ἑοικας, οὐ οὐρανὸν εὐρίν ἔχουσι." 200
Τὸν δ᾽ ἀπαμειβόμενον προσέφη πολύμητις Ὀδυσσεύς;
"Τηλέμαχ', οὐ σὲ εἰςκε δίκον πατέρ' ἐνδον ἕοντα
οὔτε τὶ θαυμάζειν περιώσιον οὔτ᾽ ἀγάσσασαι
οὐ μὲν γὰρ τοι ἐττ ἄλλος ἔλεύσεται εὐθάδ' Ὀδυσσεύς,
ἀλλ᾽ ὃδ᾽ ἐγὼ τοιόσδε, παθὼν κακά, πολλὰ δ᾽ ἀληθεῖς,
ἡμυθὸν εἰκοστῷ ἐτεί ἐς πατρίδα γαῖαν.
αὐτὰρ τὸ δὲ ἐργὸν Ἀθηναίης ἀγελείης,
ἡ τὲ με τοῖν ἐθηκεν, ὅπως ἔθελε σύναται γὰρ,
ἀλλοτε μὲν πτωχῷ ἐναλίγκιον, ἀλλοτε δ᾽ αὐτὲ
ἀνδρὶ νέρ και καλὰ περὶ χρωτ εἰμαιτ ἔχοντι.
ῥηίδιον δὲ θεοίσε, τοὶ οὐρανὸν εὐρίν ἔγουσιν,
ἡμὲν κυθίνατο ὑπηρὸν βροτὸν ἡδὲ κακῶσας." 210
"Ως ἄρα φωνῆσας κατ᾽ άρ᾽ ἔξετο, Τηλέμαχος δὲ
ἀμφιγυθεῖς πατέρ᾽ ἐσθλὸν ὀδύρετο, δάκρυα λείβων,
ἀμφιτεροῖσι δὲ τοῖσιν ὑφ᾽ ἑμερὸς ὁρτο γόοιο-
κλαῖον δὲ λυγόως, ἀδινώτερον ἢ τ᾽ οἰνονῖ,
φῆναι ἢ ἄγημπολ γαμψώνυχες, οἰσὶ τε τὲ τέκνα
ἀγροταί ἐξειλοῦτο πάρος πετεινά γενέθαι,
ἀς ἄρα τὸ τη ἐλεεινὸν ὑπ᾽ ὀφρύσι δάκρυν εἰβοῦν.
1 ἀληθεῖς : ἀριστάς.
So saying, he kissed his son, and from his cheeks let fall a tear to earth, but before he ever steadfastly held them back. Howbeit Telemachus—for he did not yet believe that it was his father—again answered, and spoke to him, saying:

"Thou verily art not my father Odysseus, but some god beguiles me, that I may weep and groan yet more. For nowise could a mortal man contrive this by his own wit, unless a god were himself to come to him, and easily by his will make him young or old. For verily but now thou wast an old man and meanly clad, whereas now thou art like the gods, who hold broad heaven."

Then Odysseus of many wiles answered him, and said: "Telemachus, it beseems thee not to wonder overmuch that thy father is in the house, or to be amazed. For thou mayest be sure no other Odysseus will ever come hither; but I here, I, even such as thou seest me, after sufferings and many wanderings, am come in the twentieth year to my native land. But this, thou must know, is the work of Athene, driver of the spoil, who makes me such as she will—for she has the power—now like a beggar, and now again like a young man, and one wearing fair raiment about his body. Easy it is for the gods, who hold broad heaven, both to glorify a mortal man and to abase him."

So saying, he sat down, and Telemachus, flinging his arms about his noble father, wept and shed tears, and in the hearts of both arose a longing for lamentation. And they wailed aloud more vehemently than birds, sea-eagles, or vultures with crooked talons, whose young the country-folk have taken from their nest before they were fledged; even so piteously did they let tears fall from beneath their brows. And
καὶ νῦ κ’ ὄδυρομένοισιν ἐδο φάος ἡλίοιο, εἰ μὴ Τηλέμαχος προσεφώνεεν ὑν πατέρ’ αἶψα・
“Ποίη γὰρ νῦν δὲύρο, πάτερ φίλε, νη θείο καταν ἔγγον εἰς Ἰθάκην; τίνες ἐμμέναι εὐχετῶντο; ὦ ῦν μὲν γάρ τι σε πεξόν ὃτομαι ἐνθάδ’ ἱκέσθαι.”
- Τὸν δ’ αὐτὲ προσέειπε πολύτλας δῖος Ὀδυσσεύς 225 ὁ Τοιγάρ ἐγώ τοι, τέκνοι, ἄληθείην καταλέξων. Φαίηκες μ’ ἔγγον ναυσίκλυτοι, οὗ τε καὶ ἄλλους ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται· καὶ μ’ εὐδούντ’ ἐν νηθ’ ὁμ’ εἴπε πόντον ἄγοντες κάθεσαν εἰς Ἰθάκην, ἔπορον δὲ μοι ἀγλαά δῶρα, 230 χαλκόν τε χρυσόν τε ἄλες ἐσθήτα τ’ ὑφαντὴν. καὶ τὰ μὲν ἐν σπῆχεσι θεῶν ἱστῇ κέονται· νῦν αὐ δὲύρ’ ἱκόμην ὑποθημοσύνην Ἀθήνης, ὅφρα κε δυσμενέσσει φόνον πέρι βουλεύσωμεν. ἀλλ’ ἄγε μοι μυηστήρας ἀριθμήσας κατάλεξων, 235 ὅφρ’ εἰδέω δοσι τε καὶ οὗ τίνες ἄνερες εἰςί· καὶ κεν ἐμὸν κατὰ θυμὸν ἀμύονα μερμηρίξας φράσσομαι, ἢ κεν νὰ δυνησόμεθ’ ἀντιφέρεσθαι μοῦνο ἁνευθ’ ἄλλων, ἢ καὶ διησόμεθ’ ἄλλους.”
- Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἀηδα· 240 ὁ πάτερ, ἢ τοι σεῖο μέγα κλέος αἰεν ἄκουν, χείρας τ’ ἀληθῆν ἐμεναι καὶ ἐπίφρονα βουλήν· ἀλλ’ λίπην μέγα εἰπες· ἁγὴ μ’ ἔχει· οὐδέ κεν εἰς ἀνδρε δών πολλούσε καὶ ἱσθίμοις μάχεσθαι. μυηστήρων δ’ οὔτ’ ἄρ δεκάς ἀτρεκές οὔτε δῦ’ οἷαι, 245 ἀλλ’ πολύ πλέονες· τάχα δ’ εἶσαι ἐνθάδ’ ἀμιθμὼν. ἐκ μὲν Δούλωκιοι δόω καὶ πεπτήκοντα

1 ἀμιθμὸν: αἰτῶν.
now would the light of the sun have gone down upon their weeping, had not Telemachus spoken to his father suddenly:

"In what manner of ship, dear father, have sailors now brought thee hither to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot."

And the much-enduring, goodly Odysseus answered him: "Then verily, my child, I will tell thee all the truth. The Phaeacians brought me, men famed for their ships, who send other men too on their way, whosoever comes to them. And they brought me as I slept in a swift ship over the sea, and set me down in Ithaca, and gave me glorious gifts, stores of bronze and gold and woven raiment. These treasures, by the favour of the gods, are lying in caves. And now I am come hither at the bidding of Athene, that, we may take counsel about the slaying of our foes. Come now, count me the wooers, and tell their tale, that I may know how many they are and what manner of men, and that I may ponder in my noble heart and decide whether we two shall be able to maintain our cause against them alone without others, or whether we shall also seek out others."

Then wise Telemachus answered him: "Father, of a truth I have ever heard of thy great fame, that thou wast a warrior in strength of hand and in wise counsel, but this thou sayest is too great; amazement holds me. It could not be that two men should fight against many men and mighty. For of the wooers there are not ten alone, or twice ten, but full many more. Here as we are shalt thou straightway learn their number. From Dulichium there are two and
κούροι κεκριμένοι, δέ δὲ δρηστήρες ἔπονται·
ἐκ δὲ Σάμης πίσυρές τε καὶ εἰκοσὶ φῶτες ἔσιν,
ἐκ δὲ Ζακύνθου ἔσιν ἐκκοσὶ κούροι Ἀχαίων,
ἐκ δ’ αὐτῆς Ἰθάκης δυναίδεια πάντες ἀριστοί,
καὶ σφίν ἄμ’ ἔστι Μέδων κηρυξ καὶ θείος ἀχίδος
καὶ δοῖοθθεράπωντε, δαήμονε δαιμοσυνάων.
τῶν εἰ κεν πάντων ἀντίσωμεν ἔνδουν ἐόντων,
μη πολύπικρα καὶ αἶνα βλαζ ἀποτίσεαι ἔλθων.
ἀλλὰ σὺ γ’, εἰ δύνασαι τιν’ αμύντορα μερμηρίζει,
φράζειν, ὅ κεν τις νόιν ἀμύνοι πρὸφρονι θυμῷ.”

Τὸν δ’ αὖτε προσέειπε πολύτλας δίος Ὀδυσσεύς:
“Τούγαρ ἠγὼν ἔρεω, σὺ δὲ σύνθεο καὶ μεν ἄκουσον,
καὶ φράσαι ἂ κεν νόιν Ἀθήνη σὺν Διό πατρί
ἀρκέσει, ἂ τιν’ ἀλλον αμύντορα μερμηρίζει.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα:
“Ἔσθλω τοι τοῦτο γ’ ἐπαμῶντορε, τοὺς ἀγορέυεις,
ὕπε περ ἐν νεφεεύεσι καθημένως ὅ τε καὶ ἂλλος
ἀνδράσι τε κρατέουσι καὶ ἀθανάτοις θεοῖς.”

Τὸν δ’ αὖτε προσέειπε πολύτλας δίος Ὀδυσσεύς:
“Οὐ μὲν τοι κείμεν γε πολύν χρόνον ἄμφις ἔσεσθον
πφυλόπιδος κρατέρης, ὅποτε μυστήριος καὶ ἡμῶν
ἐν μεγάροις ἐμοῦσι μένος κρίνηται Ἀργος.
ἀλλὰ σὺ μὲν νῦν ἔρχεν ἄμ’ ἂν φαίνομένους
οἴκας, καὶ μυστήριος ὑπερφιάλοισιν ὄμηλει’ ἀντάρ ἐμὲ προτι ἄστυ συβώτης ὕστερον ἄξει,
πτωχῆ λευγαλέρ ἐναλιγκίου ἦδε γέροντε.
εἰ δέ μ’ ἀπεμήσουσι δόμοιν κάτα, σὸν δὲ φίλον κήρ
tετλάτῳ ἐν στήθεσσι κακὰς πάσχοντος ἔμειο, 275
ἢν περ καὶ διὰ δῶμα πολῶν ἐλκωσι βύραξε

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fifty chosen youths, and six serving men attend them; from Samos came four and twenty men; from Zacynthus there are twenty youths of the Achaean; and from Ithaca itself twelve men, all of them the noblest, and with them is Medon, the herald, and the divine minstrel, and two squires skilled in carving meats. If we shall meet all these within the halls, bitter, I fear, and with bane will be thy coming to avenge violence. Nay, do thou consider, if thou canst be think thee of any helper—one that would aid us two with a ready heart."

Then the much-enduring, goodly Odysseus answered him: "Well, then, I will tell thee, and do thou give heed and hearken to my words, and consider whether for us two Athene, with father Zeus, will be enough, or whether I shall bethink me of some other helper."

Then wise Telemachus answered him: "Good, thou mayest be sure, are these two helpers whom thou dost mention, though high in the clouds do they abide, and they rule over all men alike and the immortal gods."

Then the much-enduring, goodly Odysseus answered: "Not long of a surety will those two hold aloof from the mighty fray, when between the wooers and us in my halls the might of Ares is put to the test. But for the present, do thou go at daybreak to thy house and join the company of the haughty wooers. As for me, the swineherd will lead me later on to the city in the likeness of a woeful and aged beggar. And if they shall put despite on me in the house, let the heart in thy breast endure while I am evil entreated, even if they drag me by the feet through the house to the door, or hurl at me and smite me;"
Η βέλεσιν βάλλωσιν· σὺ δ' εἰσορόμων ἀνέχεσθαι.

Ἅλλ' ἂν τοι παύεσθαι ἀνωγόμεν ἀφροσυνάνων,
μελιχλοῖς ἐπέθεσε παραυδών· οἴ δέ τοι οὐ τε
πεισονται· δὴ γὰρ σφί παρίσταται αἴσιμον ἡμαρ. 280

Ἄλλο δὲ τοι ἑρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλει σῆσιν·
ὄππότε κεν πολύβουλος ἐνὶ φρεσὶ θήσιν Ἀθήνη,
νεόσῳ μὲν τοι ἑγὼ κεφαλῆ, σὺ δ’ ἔπειτα νοήσας
ὅσα τοι ἐν μεγάροις Ἄρησα τεύχεα κεῖται
ἐς μυχὸν ἠφηλὸν βαλάμου κατάθειναι ἄειρας
πάντα μᾶλ’· αὐτάρ κυνηθῆρας μαλακοῖς ἐπέθεσε
παρφάθαι, δὴ κέν σε μεταλλάξων ποθέοντες.

"Εκ καπνοῦ κατέθηκε, ἐπεὶ οὐκέτε τοῖς ἔφοι
οίᾳ ποτε Τροίην δε κων κατέλειπεν Ὁδυσσεύς,
ἀλλὰ κατήκεστα, δὸσον πυρὸς ἵκετ’ αὐτῆς. 290
πρὸς δ’ ἔτι καὶ τόδε μεῖζον ἐνὶ φρέσι θήκε Κρονίων,
μή πως οὐκεθέντες, ἔριν στῆσαντες ἐν ὑμῖν,
ἀλλήλους τρώσατε κατασχὼντες τε δαίτα
καὶ μαστύν· αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.'

"Ναῦν δ’ οἰκίσων δύο φάσμαν καὶ δύο δούρε
καλλιπέτες καὶ δοιά βοώρια χερσίν ἐλέσθαι,
ὡς ἂν ἐπιθύμαστες ἐλοίμεθα· τοὺς δὲ κ’ ἔπειτα
Παλλᾶς Ἀθηναλή θέξην καὶ μητέτα Ζεὺς.1

Ἄλλο δὲ τοι ἑρέω, σὺ δ’ ἐνὶ φρέσι βάλλει σῆσιν
εἰ ἔτεον ἡ’ ἐμὸς ἐσσί καὶ αἰματός ήμετέροιο,
μή τις ἔπειτ’ Ὁδυσσεύς ἀκουσάτω ἐνδοῦν ἐόντος,

1 Lines 281-98 (288-94 virtually = xix. 7-13) were rejected
by Zenodotus and Aristarchus.

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still do thou endure to behold it. Thou shalt indeed bid them cease their folly, seeking to dissuade them with gentle words; yet in no wise will they hearken to thee, for verily their day of doom is at hand. And another thing will I tell thee, and do thou lay it to heart. When Athene, rich in counsel, shall put it in my mind, I will nod to thee with my head; and do thou thereupon, when thou notest it, take all the weapons of war that lie in thy halls, and lay them away one and all in the secret place of the lofty store-room. And as for the wooers, when they miss the arms and question thee, do thou beguile them with gentle words, saying:

"Out of the smoke have I laid them, since they are no longer like those which of old Odysseus left behind him when he went forth to Troy, but are all befouled so far as the breath of the fire has reached them. And furthermore this greater fear has the son of Cronos put in my heart, lest haply, when heated with wine, you may set a quarrel afoot among you and wound one another, and so bring shame on your feast and on your wooing. For of itself does the iron draw a man to it."

"But for us two alone do thou leave behind two swords and two spears, and two ox-hide shields for us to grasp, that we may rush upon them and seize them; while as for the wooers, Pallas Athene and Zeus, the counsellor, will beguile them. And another thing will I tell thee, and do thou lay it to heart. If in truth thou art my son and of our blood, then let no one hear that Odysseus is at home;

1 The Homeric house had no chimney, and the walls with the weapons hanging on them naturally became grimy with soot from the fire which burned in the centre of the hall.
μήτ' οὖν Δαέρτης ἦστο τό γε μήτε συβύσκες μήτε τις οἰκήσες μήτ' αὐτῇ Πηνελόπεια, 

305 ἀλλ' οἴοι σὺ τ' ἐγὼ τε γυναικῶν γρώμοιν ἦλθον· καὶ κέ τε ὁμόων ἄνδρών ἔτι πειρηθέμεν, ἡμέν δπου τις νοθὲ τίει καὶ δεξίες θυμό, 

310 ἵδ' διες οὖκ ἀλέγει, σὲ δ' ἀτύχα τοιὸν ἔστω." 

Τὸν δ' ἀπαμεῖβομενος προσεφώνει θαίδημος ὦδ'· 

315 "Ὄπατερ, ἥ τοι ἐμὸν θυμόν καὶ ἔστετα γ', ὦ δ', 

γυνὸσει: οὐ μεν γὰρ τι χαλυφροσύναι γέ με ἔχουσιν. 

320 ἀλλ' οὗ τοι τόδε κέρδος ἐγὼν ἐσσεσθαι Ὑδ' 

ἡμέν ἀμφοτέρους: σὲ δὲ φράξεσθαι ἄνωγα. 

325 δηθ' γὰρ αὐτῶς εἰσὴ ἐκάστου πειρηθέων, 

ἐργα μετερχόμενος· τοι δ' ἐν μεγάρωιν ἐκηλί 

χρήματα δαράπτουσιν ὑπέρθιτον οὗδ' ἐπε φειδώ. 

330 ἀλλ' ἥ τοι σε γυναῖκας ἐγὼ δεδάασθαι ἄνωγα, 

αἰ τέ σ' ἀτιμάξουσι καὶ αἰ νηλειτίδες εἰσὶν· 

ἀνδρῶν δ' οὖκ ἂν ἐγὼ γε κατὰ σταθμοὺς ἐθέλοιμ 

335 ἡμέας πειράξειν, ἀλλ' ὑστερὰ ταῦτα πένεσθαι, 

εἴ ἐσεόν γε τι οἷοθα Διὸς τέρας αἰγιόχοιο."
neither let Laertes know it, nor the swineherd, nor any of the household, nor Penelope herself; but by ourselves thou and I will learn the temper of the women. Aye, and we will likewise make trial of many a one of the serving men, and see where any of them honours us two and fears us at heart, and who recks not of us and scorns thee, a man so goodly."

Then his glorious son answered him, and said: "Father, my spirit, methinks, thou shalt verily come to know hereafter, for no slackness of will possesses me. But I think not that this plan will be a gain to us both, and so I bid thee take thought. Long time shalt thou vainly go about, making trial of each man as thou visitest the farms, while in thy halls those others at their ease are wasting thy substance in insolent wise, and there is no sparing. Yet verily, as for the women, I do bid thee learn who among them dishonour thee, and who are guiltless. But of the men in the farmsteads I would not that we should make trial, but that we should deal therewith hereafter, if in very truth thou knowest some sign from Zeus, who bears the aegis."

Thus they spoke to one another, but meanwhile into Ithaca put the well-built ship that brought Telemaclus and all his comrades from Pylos; and they, when they had come into the deep harbour, drew the black ship up on the shore, while proud squires bore forth their armour and straightway carried the beauteous gifts to the house of Clytia. But they sent a herald forth to the house of Odysseus to bear word to wise Penelope that Telemachus was at the farm, and had bidden the ship to sail on to the city, lest the noble queen might grow anxious and let
τὸ δὲ συναντήσειν κήρυξ καὶ δίος ὑφορβῆς
tῆς αὐτῆς ἕνεκ’ ἀγγελίας, ἔρειον γυναικὶ.

ἐλλ’ δέ τε ἐδὴ ἐκοντὸ δόμον θεῖον βασιλῆς,
κήρυξ μὲν ῥᾳ μέσης μετὰ δμωθήσει ἔπειπον:
"Ἡδὶ τοι, βασίλεια, φίλοις πάσις εἰληλουθε." 335

Πηναλοπέη δ’ εἶπε συβότης ἀγχί παραστᾶς
πάντ’ δοσα οἱ φίλοι νῦς ἀνώγεις μυθήσασθαι.
αὐτὰρ ἐπεὶ δὴ πᾶσαν ἐφημοσύνην ἀπέειπε,
βὴ ῥ’ ἰμεναι μεθ’ ὦς, λίπε δ’ ἐρκεά τε μέγαρον τε.

Μηνοτῆρες δ’ ἀκάχοντο κατήφεσαν τ’ ἐκλ θυμῷ,
ἐκ δ’ ἡλθον μεγάροι παρέκ μεγά τεχίχοι αὐλῆς,
αὐτοῦ δὲ προπάροιθε θυράων ἐδρῶντο.
τοῖσιν δ’ Ἐθρύμαχος, Πολύβουν παῖς, ἢρχ’ ἀγορεύειν 345
"Ὡς φίλοι, ἡ μέγα ἐργὸν ὑπερφεύλας τετέλεσται
Τηλεμάχῳ ὁδὸς ἤδει φάμεν δὲ οἰ ὑπελέσθαι.
ἄλλῳ δὲν μελαιναν ἐρύσσομεν ἡ τις ἄριστη,
ἐς δ’ ἐρέτας ἄλιης ἀγεῖρομεν, οἰ νεὰ ταχεῖστα
κείνοις ἀγγέλωσε θοῦς οἰκύμε νεάσθαι.

Οὐ ποι πάν εἰρήθ’, ὅτ’ ἄρ’ Ἁμφίνομος ἰδε νῆα,
στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἑντός,
ἰστία τε στέλλοντας ἐρεμά τε χερσὶν ἔχοντας.
ὥδ’ ὧ νῦ ἐκγελάσας μετεφώνεν οἰς ἑτάροις:
"Μῆς τεν’ ἐτ’ ἀγγελίην ὅτι ρύομεν’ ὁδῇ γαρ ἐνδον. 355
ἡ τίς σφιν τὸδ’ ἔσπει θεών, ἡ εἰσιδον αὐτοὶ
νῆα παρερχόμενη, τὴν δ’ οὐκ ἐδύναντο κεκίηναι.

"Ως ἐφαθ’, ὦ δ’ ἀντάντες ἐβαν ἐπὶ θίνα θαλάσσης,
round tears fall. So the two met, the herald and
the goodly swineherd, on the self-same errand, to
bear tidings to the lady. And when they reached
the palace of the godlike king, the herald spoke out
in the midst of the handmaids, and said: "Even now,
queen, thy son has come back from Pylos."

But the swineherd came close to Penelope and
told her all that her dear son had bidden him say.
And when he had fully told all that had been com-
manded him, he went his way to the swine and left
the courtyard and the hall.

But the wooers were dismayed and downcast in
spirit, and forth they went from the hall past the
great wall of the court, and there before the gates
they sat down. Then among them Eurymachus, son
of Polybus, was the first to speak:

"My friends, verily a great deed has been inso-
lently brought to pass by Telemachus, even this
journey, and we deemed that he would never see it
accomplished. But come, let us launch a black ship,
the best we have, and let us get together seamen as
rowers that they may straightway bear tidings to
those others speedily to return home."

Not yet was the word fully uttered when Amphi-
nomus, turning in his place, saw a ship in the deep
harbour and men furling the sail, and with oars in
their hands. Then, breaking into a merry laugh, he
spoke among his comrades:

"Let us not be sending a message any more, for
here they are at home. Either some god told them
of this, or they themselves caught sight of the ship
of Telemachus as she sailed by, but could not catch
her."

So he spoke, and they rose up and went to the
αἰσὶ δὲ νὴα μέλαναιν ἐπ’ ἥπειροιο ἔρυσαν,
teύχεα δὲ σφ’ ἀπένεκαιν ὑπέρθυμοι θεράποντες.
αὐτοὶ δ’ εἰς ἄγορὴν κίον ἄθροίοι, οὐδὲ τιν’ ἄλλον
eἰὼν οὔτε νέων μεταίξειν οὔτε γερόντων.
τοῖςιν δ’ Ἀντίνοοις μετέφη, Ἐὐπελθεος νέος·
""Ω πότοι, ὡς τόνδ’ ἀνδρα θεοὶ κακότητος ἐλυσαν.

ηὔματα μὲν σκοποὶ ἤξον ἐπ’ ἄκριαις ἕμεροις
aἰὲν ἐπασύτεροι· ἀμα δ’ ἤκιλω καταδύντω
οὐ ποτ’ ἐπ’ ἥπειρον νῦκτ’ ἁσαμεν, ἀλλ’ ἐνί πόντῳ
νῇ θοῃ πλείοντες ἐμίμνομεν ’Ηῶ δίαν,

Τηλέμαχον λοχώντες, ίνα φθίσωμεν ἑλόντες
αὐτῶν· τὸν δ’ ἄρα τῆς ἀπῆγαγεν οἰκαδε δαίμων,
ημειὶς δ’ ἐνθάδε οἱ φραξόμεθε λυγρὸν ὀλέθρον
Τηλεμάχῳ, μηδ’ ἤμας ὑπεκφύγοι· οὐ γὰρ δ’
τοῦτον γε ξώσωτος ἀνωτέρωθα τάδε ἔργα.

αὐτὸς μὲν γὰρ ἑπιστήμων βουλὴ τε νόφι τε,

λαοὶ δ’ οὐκέτε πάμπαν ἐφ’ ἧμῖν ἥρα φέρουσιν.

ἀλλ’ ἔγετε, πρὶν κείνου ὄμηγερίσασθαι ’Αχαιοὺς
eἰς ἄγορὴν—οὐ γὰρ τι μεθησέμεναι μὲν ὦτω,
ἀλλ’ ἀπομηνίσεις, ἄρει δ’ ἐν πάσιν ἀναστὰς
οὐνεκά οἱ φόνον αὐτῶν ἑράπτομεν οὐδ’ ἐκίχημεν
οἱ δ’ οὐκ αἰνίσονσιν ἀκούοντες κακὰ ἔργα·

μὴ τι κακὸν ἰέξωσε καὶ ἱμεάς ἐξελάσωσι

γαῖῃς ἰμετέρης, ἄλλων δ’ ἄφικομεθα δήμουν
ἀλλὰ φθέωμεν ἑλόντες ἐπ’ ἄγροι νόσφι πύλης
ἡ ἐν ὁδῷ βιότον δ’ αὐτοὶ καὶ κτήματ’ ἔχομεν,
δασσάμενοι κατὰ μοίραν ἐφ’ ἱμέας, οἰκία δ’ αὖτε
κείμου μητέρε δοῖμεν ἐχεῖν ἡδ’ δοτεὶ ὀπινῖοι.

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shore of the sea. Swiftly the men drew up the black ship on the shore, and proud squires bore forth their armour. Themselves meanwhile went all together to the place of assembly, and none other would they suffer to sit with them, either of the young men or the old. Then among them spoke Antinous, son of Eupeithes:

"Lo, now, see how the gods have delivered this man from destruction. Day by day watchmen sat upon the windy heights, watch ever following watch, and at set of sun we never spent a night upon the shore, but sailing over the deep in our swift ship we waited for the bright Dawn, lying in wait for Telemachus, that we might take him and slay the man himself; howbeit meanwhile some god has brought him home. But, on our part, let us here devise for him a woeful death, even for Telemachus, and let him not escape from out our hands, for I deem that while he lives this work of ours will not prosper. For he is himself shrewd in counsel and in wisdom, and the people nowise show us favour any more. Nay, come, before he gathers the Achaians to the place of assembly—for methinks he will in no wise be slow to act, but will be full of wrath, and rising up will declare among them all how that we contrived against him utter destruction, but did not catch him; and they will not praise us when they hear of our evil deeds. Beware, then, lest they work us some harm and drive us out from our country, and we come to the land of strangers. Nay, let us act first, and seize him in the field far from the city, or on the road; and his substance let us ourselves keep, and his wealth, dividing them fairly among us; though the house we would give to his mother to possess, and to
ei δ' ὑμῖν δὲ μῦθος ἀφανδάνει, ἄλλα βόλεσθε αὐτὸν τε ξάειν καὶ ἔχειν πατρόαία πάντα, μὴ οἱ χρήματ' ἐπειτα ἄλλα θυμηθέ ἐδωμεν ἐνθάδ' ἀγείρομεν; ἄλλ' ἐκ μεγάροιο ἐκαστὸς μνάσθω έένδυοσιν διξήμενα: ἢ δὲ κ' ἐπείτα γήμαιθ' ὅς κε πλείστα πόροι καὶ μόρσιμος ἔλθοι.

"Ὡς ἠφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ. τοῖς δ' 'Ἀμφίνομος ἀγορήσατο καὶ μετέειπε, Νίκου φαλίδμος νῦς, 'Ἀρητιάδαο ἀνακτος, ὅς β' ἐκ Δουλείου πολυπόρου, ποιητῶν, ἡγεῖτο μνηστήροι, μάλιστα δὲ Πηνελοπεῖρ ήμαινε μύθοισιν: φρεσὶ γὰρ κέχρητ' ἀγαθῆσιν ὃ σφιν εὐφρονεῖς ἀγορήσατο καὶ μετέειπεν.

""Ὡς φίλοι, οὐκ ἄν ἐγὼ γέ κατακτεῖνειν ἑθέλοιμι. Τηλέμαχον δειύνον δὲ γένος βασιληίδον ἐστίν κτείνειν— ἄλλα πρώτα θεῶν εἰρώμεθα βουλᾶς. εἰ μὲν κ' αἰνήσωσι Δίδος μεγάλοιο θέμιστος, αὐτὸς τε κτενέω τούς τ' ἄλλους πάντας ἀνώξω, εἰ δὲ κ' ἀποτρωπώσω θεοί, παύσασθαι ἄνωγα." 405

"Ὡς ἠφαθ' 'Αμφίνομος, τοῖς δ' ἐπιήνδανε μῦθος. αὐτίκ' ἐπείτ' ἄνστάντες ἔβαν δόμον εἰς 'Οδυσσῆον, ἔλθονες δὲ καθίζων ἐπὶ ξεστοίσε θρόνοισιν.

'Ἡ δ' αὐτ' ἄλλ' ἐνόησε περὶθρών Πηνελόπεια, μνηστήρεσσι φανήσαι ὑπέρβιον υβριν ἔχουσι. πεῦθετο γὰρ οὖ παιδῶς ἐνί μεγάρωσιν ὕλεθρον κήρυξ γὰρ οἱ δὲπε Μέδουν, ὃς ἐπεῦθε το βουλάς. βὴ δ' ἴέναι μεγαρόνδε σὺν ἀμφιπόλοισι γυναιξίν. ἄλλ' ὅτε δὴ μνηστήρας ἀφίκετο δία γυναικῶν.
him who weds her. Howbeit if this plan does not please you, but you choose rather that he should live and keep all the wealth of his fathers, let us not continue to devour his store of pleasant things as we gather together here, but let each man from his own hall woo her with his gifts and seek to win her; and she then would wed him who offers most, and who comes as her fated lord."

So he spoke, and they were all hushed in silence. Then Amphinomus addressed their assembly, and spoke among them. He was the glorious son of the prince Nisus, son of Aretias, and he led the wooers who came from Dulichium, rich in wheat and in grass, and above all the others he pleased Penelope with his words, for he had an understanding heart. He it was who with good intent addressed their assembly, and spoke among them:

"Friends, I surely would not choose to kill Telemachus; a dread thing is it to slay one of royal stock. Nay, let us first seek to learn the will of the gods. If the oracles of great Zeus approve, I will myself slay him, and bid all the others do so; but if the gods turn us from the act, I bid you desist."

Thus spoke Amphinomus, and his word was pleasing to them. So they arose straightway and went to the house of Odysseus, and entering in, sat down on the polished seats.

Then the wise Penelope took other counsel, to show herself to the wooers, overweening in their insolence. For she had learned of the threatened death of her son in her halls, for the herald Medon told her, who had heard their counsel. So she went her way toward the hall with her handmaids. But when the fair lady reached the wooers, she stood by the
στῇ δὲ παρὰ σταθμῶν τέγεος πῦκα ποιητοῖο,
ἄντα παρειάων σχομένη λυπαρὰ κρηδεμνά,
'Αντίνοον δ' ἐνένεπεν ἐπος τ' ἐφαι' ἐκ τ' ὀνόμαξεν:
"'Αντίνο', ὤβριν ἔχων, κακομῆχανε, καὶ δὲ σὲ φασιν
ἐν δήμῳ Ἰθάκης μεθ' ὀμήλικας ἐμμεν ἀριστον
βουλὴ καὶ μῦθοις· σῦ δ' οὐκ ἄρα τοῖος ἐνθὰ.
μᾶργε, τίς δὲ σὺ Τηλεμάχῳ θάνατον τε μόρων τε
ῥάστεις, οὖθ' ἱκέτας ἐμπάζεις, οἶσιν ἄρα Ζεὺς
μάρτυρος; οὖθ' ὀσῆ κακὰ ῥάστειν ἀλλήλοισιν.
ἡ οὖκ οἷσθ' ὃτε δεύρο πατήρ τεὸς ἰκετὸν φεῦγων,
δήμων ὑποδέσας; δὴ γὰρ κεχωλάωτο λίθην,
οὔνεκα λήστήρεσιν ἐπιστεπόμενος Ταφίοισιν
ἡκαχε Θεσπρωτοῦς· οἱ δ' ἡμῖν ἄρθρως ἦσαν·
tοὺν θ' ἔδελον φθίσαι καὶ ἀπορραισαι φιλον ἦτορ
ἡδὲ κατὰ ζωῆν φαγεῖν μενοεικέα πολλὴν·
ἀλλ' Ὁδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἰεμένους περ.
τοῦ νῦν οἶκον ἀτίμων ἐδεις, μνάς δὲ γυναῖκα
παῖδα τ' ἀποκτεῖνες, ἐμὲ δὲ μεγάλους ἀκαχίζεις·
ἀλλὰ σε παύσαςθας κέλομαι καὶ ἵνωμένων ἄλλους."  
Τὴν δ' αὐτ' Εὐρύμαχος, Πολύθον πάις, ἀντίον ἡδα.
"Κούρῃ Ἰκαρίῳ, περίφρον Πηνελόπεια,
θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σήσῃ μελόντων.
οὐκ ἔσθ' οὗτος ἄνηρ οὖθ' ἔστεται οὐδὲ γένηται,
ὁς κεν Τηλεμάχῳ σφ' υἱὲ χιεῖς ἐποίει
ζωντός γ' ἐμέθεν καὶ ἐπὶ χθονὶ δερκομένοιο.
οδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται·
αἰσθά οἱ αἷμα κελαίων ἐρώτησει περὶ δωρὶ
ἡμετέρῳ, ἐπεὶ ἡ καὶ ἐμὲ πτολεοπρόθων Ὁδυσσεὺς
πολλάκις γοῦναςιν οἴσιν ἐφεσσάμενος κρέας ὀπτὸν.
doorpost of the well-built hall, holding before her face her shining veil; and she rebuked Antinous, and spoke, and addressed him:

"Antinous, full of insolence, devisor of evil! And yet it is thou, men say, that dost excel among all of thy years in the land of Ithaca in counsel and in speech. But thou, it seems, art not such a man. Madman! why dost thou devise death and fate for Telemachus, and carest not for suppliants, for whom Zeus is witness. 'Tis an impious thing to plot evil one against another. Dost thou not know of the time when thy father came to this house a fugitive in terror of the people? For of a truth they were greatly wroth with him because he had joined Taphian pirates and harried the Thesprotians, who were in league with us. Him, then, they were minded to slay, and take from him his life by violence, and utterly to devour his great and pleasant livelihood; but Odysseus held them back, and stayed them despite their eagerness. His house it is that thou consumest now without atonement, and wooest his wife, and seekest to slay his son, and on me thou bringest great distress. Nay, forbear, I charge thee, and bid the rest forbear."

Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, be of good cheer, and let not these things distress thy heart. That man lives not, nor shall live, nor shall ever be born, who shall lay hands upon thy son Telemachus while I live and behold the light upon the earth. For thus will I speak out to thee, and verily it shall be brought to pass. Quickly shall that man's black blood flow forth about my spear; for of a truth me, too, did Odysseus the sacker of cities often set upon his
HOMER

ἐν χείρεσσειν ἔθηκεν, ἐπέσχε τε οἴρον ἐρυθρόν. τῷ μοι Τηλέμαχος πάντων πολὺ φιλτατός ἔστιν ἀνδρῶν, οὐδὲ τί μεν θάνατον προμέσσαθαί ἄνωγα ἢ γε μηστήρων τεθέκεν δ’ οὐκ ἔστ’ ἀλέασθαί.”

“Ὡς φάτο θαρσύνων, τῷ δ’ ἦρτυνεν αὐτός ὀλέθρον. ἥ μὲν ᾗ ἐσθαναβάς ὑπερῴα συγαλόεντα κλαιεῖν ἔπειτ’ Ὁδυσσῆα, φίλου πόσιν, δφρα οί ὑπνον 450 ἤδην ὑπὶ βλεφάροις βάλε γλαυκώπις Ἀθήνη.

'Εσπέριος δ’ Ὁδυσσῆι καὶ νιεὶ δίος υφορβὸς ἠλθεῖν οἱ δ’ ἄρα δόρπον ἐπιστάδον ὀπλίζοντο, σὺν λευκόσαντες ἐνιάυσιον. αὐτὰρ Ἀθήνη, ἀγχε παρισταμένη, Δαστειάδην Ὁδυσσῆα 455 βάθῳρ πεπληγνιά πάλιν ποίησε γέροντα, λυγρὰ δὲ εἰματα ἐσσε περὶ χρόνι, μὴ ἐς συβώτης γνοὴς ἐσάντα ἰδὼν καὶ ἐχέφρου Πηνελοπείῃ ἠλθοὶ ἀπαγγέλλων μηδὲ φρεσὶν εἰρύσαστο.

Τὸν καὶ Τηλέμαχος πρότερος πρὸς μῦθον ἐπιπένεν• 460 ""Ἡλθες, δέ, Εὕμαιε. τί δὴ κλέος ἔστ’ ἀνὰ ἄστυ; ἦς’ ήδη μηστήρες ἀγγείροις ἐνδον ἔσειν ἐκ λόχου, ἦ εἰτ’ μ’ ἀντ’ εἰρύσαται οὐκαδ’ ἱόντα;"

Τὸν δ’ ἀπαμειβομένος προσέϕης, Εὕμαιε συμβότα:

“Οὐκ ἔμελλεν μοι ταῦτα μεταλλησαι καὶ ἐρέσθαι 465 ἄστυ καταβλάσκοντα. τάχιστα με θυμὸς ἀνώγει ἀγγελήν εἰπόντα πάλιν δεδρ’ ἀπονέεσθαι. ἠφίκησε δὲ μοι παρ’ ἔταρον ἀγγελος ὁκύς, κύριος, δι’ δὴ πρῶτος ἔπος ὑπ’ ἐκπολυ. ἄλλο δὲ τοι τὸ γε οἶδα: τὸ γὰρ ἰδον ὀφθαλμοῦσιν. 470 ἦδι πολύς, δὴ θ’ Ἐρμαιος λόφος ἔστιν,
knees, and put roast meat in my hands, and hold to my lips red wine. Therefore Telemachus is far the dearest of all men to me, and I bid him have no fear of death, at least from the wooers; but from the gods can no man avoid it.”

Thus he spoke to cheer her, but against that son he was himself plotting death. So she went up to her bright upper chamber and then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.

But at evening the goodly swineherd came back to Odysseus and his son, and they were busily making ready their supper, and had slain a boar of a year old. Then Athene came close to Odysseus, son of Laertes, and smote him with her wand, and again made him an old man; and mean raiment she put about his body, lest the swineherd might look upon him and know him, and might go to bear tidings to constant Penelope, and not hold the secret fast in his heart.

Now Telemachus spoke first to the swineherd, and said: “Thou hast come, goodly Eumaeus. What news is there in the city? Have the proud wooers by this time come home from their ambush, or are they still watching for me where they were, to take me on my homeward way?”

To him, then, swineherd Eumaeus, didst thou make answer and say: “I was not minded to go about the city, asking and enquiring of this; my heart bade me with all speed to come back hither when I had given my message. But there joined me a swift messenger from thy companions, a herald, who was the first to tell the news to thy mother. And this further thing I know, for I saw it with my eyes. I was now above the city, as I went on my way, where
Η θεία γλώσσα υπήρχεν κατιούσαν
ἐς λαμένη ἡμέτερον: πολλοὶ δὲ ἦσαν ἄνδρες ἐν αὐτῇ,
βεβρῖθει δὲ σάκεσσι καὶ ἔγχεσιν ἀμφιγόνοισιν
καὶ σφέας ἰώσθην τοὺς ἐμεῖς, οὐδὲ τι οἶδα.” 475

"Ὅσ φῶτο, μείδησεν δ' ἱερὴ ἢς Τηλεμάχου
ἐς πατέρ' ὀφθαλμοῖς ἰδίων, ἀλείπει δ' ὑφορβὸν.
Οἱ δ' ἐπεί οὐν παύσαντο πόνου τετύκοντο τε δαῖτα,
δαίνωντ', οὐδὲ τι θυμὸς ἐδεεύετο δαίτος ἐλπίς.
αὐτὰρ ἐπεί πόσιος καὶ ἔθητος ἔξε ἔρων ἐντο,
κολτον τε μνήσαντο καὶ ὑπνοῦ δώρον ἐλοῦντο. 480
the hill of Hermes is, when I saw a swift ship putting into our harbour, and there were many men in her, and she was laden with shields and double-pointed spears. And I thought it was they, but I have no knowledge."

So he spoke, and the strong and mighty Telemachus smiled and with his eyes he glanced at his father, but shunned the swineherd's eye.

And when they had ceased from their labour and had made ready the meal, they fell to feasting, nor did their hearts lack aught of the equal feast. But when they had put from them the desire of food and drink, they bethought them of rest, and took the gift of sleep.
"Ἡμος δ' ἤργενεια φάνη ροδοδάκτυλος Ἡῶς, 
δη-τότε ἐπειδ' ὑπὸ ποσσίν ἐδήσατο καλὰ πέδιλα 
Τηλέμαχος, φίλος υἱὸς 'Οδυσσῆος δείον, 
εἰληθέντε δ' ἀλκίμων ἔγγος, δ' οἱ παλάμηφιν ἀρήρει, 
ἀστυδε ἱέμενος, καὶ ἐδὲ προσέειπε συβάτπην.

"Αυτῇ, ἦ τοι μὲν ἑγών εἰρ' ἐς πόλειν, ὅφει μὲ μήτηρ ὄψεται: οὐ γὰρ μεν πρόσθεν παῦσεσθαι δόξων 
κλάυμον τε στυγεροῖ γόοιο τε δακρύσεως, 
πρὸν γ' αὐτὸν μὲ ἑδηταί: ἀτὰρ σοι γ' δοῦ ἐπετέλλω. 
τὸν ξεῖνον δύστην ἄγ' ἐς πόλειν, ὅφρ' ἄν ἐκεῖθε 
δαίτα πτωχεύρ' δώσει δὲ οἱ ὅς κ' ἐθέλησι 
πῦρνοι καὶ κοτύλην: ἐμὲ δ' οὐ πως ἐστιν ἀπαντασ 
ἀνθρώπους ἀνέχεσθαί, ἐχοντὰ πέρ ἄλγεα θυμῷ. 
ὁ ξεῖνος δ' εἴ περ μάλα μηνεί, ἄλγον αὐτῷ 
ἔσσεται: ἂ γὰρ ἐμοὶ φίλ' ἀληθεὰ μυθήσασθαι." 

Τὸν δ' ἀπαρεῖδόμενος προσέφη πολύμητες 'Οδυσσεύς.

"Ω φίλος, οὐδὲ τοι αὐτὸς ἐρύκεσθαι μενεαίων 
πτωχῷ βέλτερον ἔστι κατὰ πτόλειν ἥ κατ' ἀγροὺς 
δαίτα πτωχεύειν' δώσει ὅς κ' ἐθέλησιν. 
οὐ γὰρ ἐπὶ σταθμοῖς μένειν ἐπὶ τηλίκος εἰμὴ, 
ἀδικες ἐπειτελαμένῳ σημαντορί πάντα πιθέσθαι. 
ἀλλ' ἔρχετε ἐμὲ δ' ἀξιάν ἀνήρ ὅδε, τὸν σὺ κελεύεις, 
αὐτίκ' ἐπεὶ κε πυρὸς θερέω ἀλήγε τε γενήται. 
ἀνως γὰρ τάδε εἶματ' ἐχω κακά: μη με δαμάσῃ 
στίβῃ υπνοῖν: ἐκαθὲν δὲ τε ἀστυ φάτ' εἶναι."
BOOK XVII

As soon as early Dawn appeared, the rosy-fingered, Telemachus, the dear son of divine Odysseus, bound beneath his feet his fair sandals and took his mighty spear, that fitted his grasp, hasting to the city; and he spoke to his swineherd, saying:

"Father, I verily am going to the city, that my mother may see me, for, methinks, she will not cease from woeful wailing and tearful lamentation until she sees my very self. But to thee I give this charge. Lead this wretched stranger to the city, that there he may beg his food, and whoso will shall give him a loaf and a cup of water. For my part, I can in no wise burden myself with all men, seeing that I have grief at heart. But if the stranger is sore angered at this, it will be the worse for him. I verily love to speak the truth."

Then Odysseus of many wiles answered him, and said: "Friend, be sure I am not myself fain to be left here. For a beggar it is better to beg his food in the town than in the fields, and whoso will shall give it me. For I am no more of an age to remain at the farmstead, so as to obey in all things the command of an overseer. Nay, go thy way; this man that thou biddest will lead me as soon as I have warmed myself at the fire, and the sun has grown hot. For miserably poor are these garments which I wear, and I fear lest the morning frost may overcome me; and ye say it is far to the city."

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Ος φάτο, Τηλέμαχος δὲ διὰ σταθμοῦ βεβήκε, κραυνᾶ ποσὶ προβιβάς, κακὰ δὲ μνηστήροι φύτευεν. αὐτὰρ ἐπεὶ ὡς κανε δόμοις εὐ ναιετάοντας, ἐγχος μὲν ὅς ἐστησε φέρων πρὸς κίονα μακρὴν, αὐτός δὲ εἰσὼ ἕνε καὶ ὑπέρβη λάινον οὐδόν.

Τὸν δὲ πολὺ πρώτη εἰδὲ τροφὸς Βυρύκλεια, κόλα στορνύσα θρόνοις ἐν χαίδαλέουσι, δακρύσασα ὁ ἐπεὶ ἰδὼς κίεν ἀμφὶ δὲ ἀρ’ ἄλλαι διμοι οὔνεσθος ταλασίφρονος ἤγερέθοντο, καὶ κύνουν ἀγαπάζομεναι κεφαλὴν τὲ καὶ ὁμοῦς.

"Η δ’ ἔνε ἐκ θαλάμου περίφρον πηνελόπεια,
Αρτέμιδι ἰκέλῃ ἐν χρυσῇ. Αφροδίτῃ,
ἀμφὶ δὲ παιδὶ φίλῳ βάλε πῆχεε δακρύσασα,
κύσσε δὲ μιν κεφαλὴν τὲ καὶ ἄμφω φάεσα καλά,
καὶ ρ’ ὀλοφυρομένη ἐπεὰ πτερόεντα προσηύδα.

"Ἡλθες, Τηλέμαχε, ἡλικερὸν φαός. οὐ σ’ ἔτ’ ἐγὼ γε
ὄψασθαι ἐφάμην, ἐπεὶ ἤχιο νητὶ Πύλονδε
λάθρῃ, ἐμεῦ ἀέκτη, φίλου μετὰ πατρὸς ἀκοινήν.
ἀλλ’ ἀγε μοι κατάλεξεν ὅπως ἠτισάς ὁμωπῆς."

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡμᾶς.

"Μὴτερ ἐμῆ, μή μοι γόων ὀρνυθε μηδ√ε μοι ἂτορ
ἐν στήθεσιν ὄρων φυγόντε περ αἴτων ὀλέθρον,
ἀλλ’ ὑδραμένη, καθαρὰ χροὶ εἰμαθ’ ἠλούσα,
eἰς ὑπερφ’ άναβάσα σὺν ἀμφιπολοισι γνωζοίν 1
ἐνχει πᾶσι θεοῖς τελέτασις ἐκατόμβας
ῥέσων, αὖ κὲ ποθε Ζεὺς ἀντια ἐργα τελέσῃ.
αὐτὰρ ἐγὼν ἀγορῆν ἐσελεύσομαι, ὁφρά καλέσω
ξείνου, οτις μοι κεῖθεν ἀμ’ ἐσπετο ἐθύρο κλωντι.
τὸν μὲν ἐγὼ προσπέμψα σὺν ἀντιθέους ἐτάροις,

1 Line 49 is omitted in some MSS., and in others is placed after line 51.
THE ODYSSEY, XVII. 26-54

So he spoke, and Telemachus passed out through the farmstead with rapid strides, and was sowing the seeds of evil for the wooers. But when he came to the stately house he set his spear in place, leaning it against a tall pillar, and himself went in and crossed the threshold of stone.

Him the nurse Eurycleia was far the first to see, as she was spreading fleeces on the richly-wrought chairs. With a burst of tears she came straight toward him, and round about them gathered the other maids of Odysseus of the steadfast heart, and they kissed his head and shoulders in loving welcome.

Then forth from her chamber came wise Penelope, like unto Artemis or golden Aphrodite, and bursting into tears she flung her arms about her dear son, and kissed his head and both his beautiful eyes; and with wailing she spoke to him winged words:

"Thou art come, Telemachus, sweet light of my eyes; I thought I should never see thee more after thou hadst gone in thy ship to Pylos—secretly, and in my despite, to seek tidings of thy dear father. Come, then, tell me what sight thou hadst of him."

Then wise Telemachus answered her: "My mother, stir not lamentation, I pray thee, nor rouse the heart in my breast, seeing that I am escaped from utter destruction. Nay, bathe thyself, and take clean raiment for thy body, and then, going to thy upper chamber with thy handmaids, vow to all the gods that thou wilt offer hecatombs that bring fulfilment, in the hope that Zeus may some day bring deeds of requital to pass. But I will go to the place of assembly that I may bid to our house a stranger who followed me from Pylos on my way hither. Him I sent forward with my godlike comrades, and I bade

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Πείραιον δὲ μὴν ἡμῶν προτὶ οἶκον ἀγοντα
ἐνδυκέως φιλέειν καὶ τιέμεν, εἰς δὲ κεν ἔλθω.

'Ὡς ἀρ' ἐφώνησεν, τῇ δ' ἀπερος ἐπλετο μῦθος,
ἥ δ' ὑδρημαμένη, καθαρὰ χροτ ἐμαθ' ἔλυσα,
εὐχετο πᾶσι θεοῖς τεληέσσας ἐκατόμβας
βέβειν, αἰ κέ ποθε Ζεὺς ἀντετα ἔργα τελέσῃ.

Τηλέμαχος δ' ἀρ' ἐπειτα διεκ μεγάριοι βεβήκει
ἐγχος ἔχων ἀμα τῷ νε βύω κύνες ἁργοὶ ἐποντο.
θεσπεσίην δ' ἄρα τῷ νε χάριν κατέχενεν Ἀθήνη
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεύτο.
ἀμβ' δὲ μεν μηστήρες ἀγνύνορες ἤγερθοντο
ἐσθλ' ἀγορεύοντες, κακὰ δὲ φρεσὶ βυσσοδόμενον.
αὐτὰρ ό τῶν μεν ἐπειτα ἀλεύατο πουλῶν ὅμιλον,
ἀλλ' ἵνα Μέντωρ ἦστο καὶ Ἀρτεμις ἡ' Ἀλαθέρσης,
οὐ τε οὐ ἐρχησ πατρώιοι ἦσαν ἅταιροι,
ἐνθα καθέξετ' ἰών τοι δ' εξερεύνον ἐκαστα.

τοῖσι δὲ Πείραιοι δουρειλυτῶς ἐγύθεαν ἢλθεν
ἐξίων ἀγον ἀγορήνδε διὰ πτόλειν' οὐδ' ἀρ' ἐτε δὴν
Τηλέμαχος εξίνοιο ἐκας τράπετ', ἀλλὰ παρέστη.
τὸν καὶ Πείραιος πρότερος πρὸς μῦθον έειπε.

"Τηλέμαχ', αἰν' ὀτρυνον ἑμὼν ποτὶ δῶμα ἡμβακας,
ὁς τοι δῶρ' ἀποτέμψω, ἃ τοι Μενελαός ἐδοκε." 76

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίων ήδα:
"Πείραι', οὐ γὰρ τ' ἤδεις ὅπως ἔσται τάδε ἐργα.
εἴ κεν ἐμὲ μνηστήρες ἀγνύνορες ἐν μεγάρους
νάθρη κτείναντες πατρώια πάντα δάσωνται,
αὐτὸν ἔχοντα σε βούλομ' ἐπαυρέμεν, ἢ τινα τῶνδε

1 δῶ χύνες : χύνες πέδαις ; σφ. ii. ii.
Peiraeus take him home and give him kindly welcome, and show him honour until I should come."

So he spoke, but her word remained unwinged. Then she bathed and took clean raiment for her body, and vowed to all the gods that she would offer hecatombs that bring fulfilment, in the hope that Zeus would some day bring deeds of requital to pass.

But Telemachus thereafter went forth through the hall with his spear in his hand, and with him went two swift hounds. And wondrous was the grace that Athene shed upon him, and all the people marvelled at him as he came. Round about him the proud wooers thronged, speaking him fair, but pondering evil in the deep of their hearts. Howbeit he avoided the great throng of these men, but where Mentor sat, and Antiphus, and Halitherses, who were friends of his father's house from of old, there he went and sat down, and they questioned him of each thing. Then Peiraeus, the famous spearman, drew near, leading the stranger through the city to the place of assembly; and Telemachus did not long turn away from his guest, but went up to him. Then Peiraeus was the first to speak, saying:

"Telemachus, quickly send women to my house, that I may send to thee the gifts which Menelaus gave thee."

Then wise Telemachus answered him: "Peiraeus, we know not how these things will be. If the proud wooers shall secretly slay me in my hall, and divide among them all the goods of my fathers, I would that thou shouldest keep and enjoy these things thyself rather than one of these. But if I shall sow

1 That is, she made no reply.
ei de κεγο τούτοις φόνου καὶ κήρα φυτεύσω,
δή τότε μοι χαίροντε φέρειν πρὸς δόματα χαίρων.

"Ως εἰπὼν ξείνοις ταλαπείρουν ἤγεν ἐς οἰκον.
αὐτάρ ἐπεὶ β' ἵκοντο δόμοισ εὐ ναετᾶνταις,
χλαίναις μὲν κατέθεντο κατὰ κλεισμοὺς τε θρόνους τε,
ἐς δ' ἀσαμώθους βάντες ἔβιστας λούσαντο.
τοὺς δ' ἐπεὶ οὖν δρώμαί λούσαν καὶ χρῖσαν ἠλαίρη,
ἀμφί δ' ἁρα χλαίναις οὐλας βάλων ἤδε χειώνας,
ἐκ β' ἀσαμώθους βάντες ἐπὶ κλεισμοῖς καθίζον.
χέρνια δ' ἀμφίπολος προχώρῃ ἐπέχειεν φέρουσα
καλῆ χρυσεΐα, ὑπὲρ ἀργυρίου λέβητος,
νύσασθαι παρὰ δὲ εξετῆν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίας ταμίᾶς παρέθηκε φέρουσα,
εἴδατα πόλις ἐπιθεῖσα, χαρίζομενη παρεόντων.

μήτηρ δ' ἀντίον ἵνα παρὰ σταθμὸν μογάρῳ
kλεισμῷ κεκλιμένη, λέπτ' ἡλάκατα στρωφόσα.
οἱ δ' ἐπὶ ὄνειαθ' ἐτοίμα προκείμενα χείρας ἔλλον,
αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἐρων ἐντο,
τοίς δὲ μύθων ἦρχε περίφρων Περιελούσα:

"Τηλέμαχ', ἢ τοι ἐγὼν ὑπερῶιον εὐσαλβάσα
λέξομαι εἰς εὐνῆν, ἢ μοι στονόσσα τέτυκται,
αἰεὶ δάκρυος' ἐμοίσει πεφυρμένη, ἐξ ὧν ὁ Ὀδυσσεὺς
φίλεθ' ἀμ Ἀτρείδησιν ἦς Ἰλιον' οὐδὲ μοι ἐτλῆς,
πρὶν ἐλθεῖν μηστῆρας ἀγήνωρας ἐς τόδε δώμα,
nόστον σοῦ πατρὸς σάφα εἴπεμεν, εἰ ποῦ ἀκόουσας."

Τὴν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἤδα:
"Τοιγάρ ἐγὼ τοι, μήτηρ, ἄληθείην καταλέξω,
φίλομεθ' ἐς τε Πύλον καὶ Νέστορα, ποιμένα λαῶν
δεξάμενος δὲ με κεῖνος ἐν ὑψηλοῦσι δόμοισιν

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for them the seeds of death and fate, then do thou bring all to my house gladly, as I shall be glad."

So saying, he led the sore-tried stranger to the house. Now when they had come to the stately house they laid their cloaks on the chairs and high seats, and went into the polished baths and bathed. And when the maids had bathed them and anointed them with oil, and had cast about them fleecy cloaks and tunics, they came forth from the baths and sat down upon the chairs. 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 meats in abundance, granting freely of her store. And his mother sat over against Telemachus by the door-post of the hall, leaning against a chair and spinning fine threads of yarn. 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 wise Penelope spoke first among them:

"Telemachus, I truly will go to my upper chamber and lay me on my bed, which has become for me a bed of wailing, ever wet with my tears, since the day when Odyssesus set forth with the sons of Atreus for Ilios. But thou tookest no care, before the proud wooers come into this house, to tell me plainly of the return of thy father, if haply thou hearest aught."

And wise Telemachus answered her: "Then verily, mother, I will tell thee all the truth. We went to Pylos and to Nestor, the shepherd of the people, and he received me in his lofty house and
ἐνδυκέως ἐφίλει, ὡς εἰ τε πατήρ ἔων νῦν ἐλθόντα χρόνων νέον ἄλλοθεν· ὡς ἐμὲ κεῖνος ἐνδυκέως ἐκόμιξε σύν νυάς κυδαλίμοιςιν. αὐτὰρ ὁ Ὀδυσσῆος ταλασίφρονος οὗ ποτ᾿ ἔφασκεν, ξεοῦο οὐδὲ θανόντος, ἐπειδήδων τεν ἀκούσας· ἀλλὰ μέ ἐς Ἀτρείδην, δουρικλείτων Μενέλαοιν, ἔποιησε προὔπεμψε καὶ ἄρμασι κολλητοῖςιν. ἐνθ᾿ ἵδον Ἀργείην Ἑλένην, ἣς εἶνεκα πολλὰ Ἀργείοι Τρῶες τε θεὼν λότητι μόγησαν. εἰρετὸ δ᾿ αὐτίκ᾿ ἐπετα βοήν ἀγαθὸς Μενέλαος ὅστεν χρηζών ἰκόμιν Δακεδαίμονα δίαν· αὐτὰρ ἐγὼ τῷ πάσαν ἀληθείᾳ κατέλεξα· καὶ τὸτε δὴ με ἔπεσειν ἀμειβόμενος προσέειπεν· """Ο πότοι, ἡ μάλα δὴ κρατερόφρονος ἀνδρός ἐν εὐρή ἰθελον εὐνηθίμαι, ἀνάλκειδες αὐτὸι ἔωντες. ως δ᾿ ὁπότ᾿ ἐν εὐλόγῳ ἑλαφος κρατεροῖο λέοντος νεβροὺς κοιμήσασα νεγενείας γαλαθηθεύσω κυθμοὺς ἔξερέσαι καὶ ἀγκεα ποιήντα βοσκομένη, ὦ δ᾿ ἔπειτα ἐγν εἰσήλθεν εὐνήν, ἀμφοτέρους δὲ τοῖς ἄεικα πότμων ἐφίηκεν, ὡς ὁ Ὀδυσσέας κεῖνοισιν ἄεικα πότμων ἐφίηει. αἳ γὰρ, Ζεὺς τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, τοῖσι οὖν οῖος ποτ᾿ εὐκτιμένη ἐνὶ Λέσβῳ εξ ἔρδως Φιλομηλείδη ἐπαλαίσειν ἀναστάς, καὶ δὴ ἐξαλε κρατερώς, κεχάρωντο δὲ πάντες Αχαιοί, τοῖσι οὖν μνήστηρσιν ὀμιλήσεις ὁ Ὀδυσσεύς· πάντες κ᾿ ὀκύμοροι τε γενοίατο πικρόγαμοι τε. ταύτα δ᾿ αὐτίκας καὶ λίστεςιν, οὐκ ἂν ἐγὼ γε ἀλλα παρέχ εὔποιμά με παρακλίδων οὔδ᾿ ἰπατήσω, ἀλλὰ τὰ μὲν μοι ἐείπε γέρων ἀλλος νημερτής, τὸν οὖν τοι ἐγὼ κρύψω ἐπος οὔδ᾿ ἐπεκέύσων.

1 πολλὰ ... μόγησαν; πολλοὶ ... ἑάρισαν.
THE ODYSSEY, XVII. III-141

gave me kindly welcome, as a father might his own son who after a long time had newly come from afar: even so kindly he tended me with his glorious sons. Yet of Odysseus of the steadfast heart, whether living or dead, he said he had heard naught from any man on earth. But he sent me on my way with horses and jointed car to Menelaus, son of Atreus, the famous spearman. There I saw Argive Helen, for whose sake Argives and Trojans toiled much by the will of the gods. And straightway Menelaus, good at the war-cry, asked me in quest of what I had come to goodly Lacedaemon; and I told him all the truth. Then he made answer to me, and said:

"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 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-stablished 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 should they all find swift destruction and bitterness in their wooing. But in this matter of which thou dost ask and entreat 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
φη μιν δ' ὑ' ἐν νήσῳ ἰδέων κρατέρ' ἄλγε' ἔχοντα, νύμφης ἐν μεγάροις Καλυψώς, ἦ μιν ἀνάγκη ἵσχεν' ὅ δ' οὐ δύναται ἢν πατρίδα γαῖαν ἴκεσθαι. οὐ γάρ οἱ πάρα νῆσες ἐπήρετμοι καὶ ἔταιροι, οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῦτα θαλάσσης.

"Ὡς ἐφατ' Ἀτρείδης, δουρικλεῖτος Μενέλαος. ταῦτα τελευτήσας νεόμυρῳ ἔδοσαν δὲ μοι οὖρον ἀδάνατοι, τοι μ' ὅκα φίλημ μὲ πατρίδ' ἐπεμψαν."  

Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνε στήθεσσεν ὄρινε. τοῖς δὲ καὶ μετέχειπε Θεοκλύμενος θεοειδὴς.

"Ὡς γὰρ ἦναι αἰδοίῃ Δαερτιάδεω Ὁδυσῆος, ἦ τοι δ' ὑ' οὐ σάφα οἴδεν, ἐμείο δὲ σύνθεο μῦθον ἀπεκέφαλεν γάρ σοι μαντεύσωμαι οὐδ' ἐπικεύσω. ἦταν γὰρ Ζεὺς πρῶτα θεόν, ἦνὶ τε τράπεζα ἱστηκ' Ὁδυσῆος ἀμύμοιος, ἦν ἀφεκάνω, ὡς ἦ τοι Ὁδυσέες ἦδη ἐν πατρίδι γαῖῃ, ἢμενοι ἢ ἑρποι, τάδε πευθόμενοι κακὰ ἔργα, ἔστιν, ἀτὰρ μνηστήριοι κακῶν πάντεσσι φυτεύει τοῖον ἑγὼν οἰωνίδος εὐσεβεῖμον ἐπὶ νηὸς ἢμενος ἐφρασάμην καὶ Τηλεμάχῳ ἐγεγόνεν."  

Τὸν δ' αυτὸ προσέπιε τερέβρων Πηνελόπεα: "Αὖ γὰρ τοῦτο, ξεῖνε, ἐποί τετελεσμένον εἶπ' τῷ κε τάχα γυνῆς φιλότητα τε πολλά τε δώρα ἕξ ἐμεῦ, ὡς ἂν τὸς σε συναντόμενος μακαρίζοι."  

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, μνηστήρες δὲ πάροιθεν Ὁδυσσῆος μεγάρῳ δίσκοισιν τέρποντο καὶ αὐγανέρσει λέντες,

1 Lines 150–65 were rejected in antiquity.
will I hide from thee or conceal. He said that he had seen Odysseus in an island in grievous distress, in the halls of the nymph Calypso, who keeps him there perforce. And he cannot come to his own native 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.

"So spoke Menelaus, son of Atreus, the famous spearman. Now when I had made an end of all this I set out for home, and the immortals gave me a fair wind and brought me quickly to my dear native land."

So he spoke, and stirred the heart in her breast. Then among them spoke also the godlike Theoclymenus, saying:

"Honoured wife of Odysseus, son of Laertes, he truly has no clear understanding; but do thou hearken to my words, for with certain knowledge will I prophesy to thee, and will hide naught. Be my witness Zeus above all gods, and this hospitable board and the hearth of noble Odysseus to which I am come, that verily Odysseus is even now in his native land, resting or moving, learning of these evil deeds, and he is sowing the seeds of evil for all the wooers. So plain a bird of omen did I mark as I sat on the benched ship, and I declared it to Telemachus."

Then wise Penelope answered him: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldest thou straightway know of kindness and many a gift from me, so that one who met thee would call thee blessed."

Thus they spoke to one another. And the wooers meanwhile in front of the palace of Odysseus were making merry, throwing the discus and the javelin
ἐν τυκτῷ δαπέδῳ, ὅθεν περ πάρος ὑβριν ἔχοντες. ἀλλ’ ὅτε δὴ δείκτηστος ἦν καὶ ἔπηλυθε μῆλα πάντοθεν ἐξ ἀγρῶν, οἱ δ’ ἤγαγον οὐ τὸ πάρος περ, καὶ τότε δὴ σφιν ἔευπτε Μέδων ὁ γὰρ βα μάλιστα ἤνδαν εηρῶκων, καὶ σφιν παρεγγυνετο δαιτι·

“Κοῦροι, ἐπεὶ δὴ πάντες ἐτέρφητε φρέν’ ἄθλους, ἐρχεσθε πρὸς δόμαθ’, ὅν ἐνυπόμεθα δαῖτα· οὐ μὲν γὰρ τι χέρειον ἐν ἄρθ τείνουν ἐλέσθαι.”

“Ὡς ἐφαθ’, οἱ δ’ ἀναστάντες ἐβαν πελθοῦτο τε μύθοι, αὐτὰρ ἐπεὶ ἑ’ ἰκοντο δόμους εῦ ναετάντας, χλαίνας μὲν κατέθυντο κατὰ κλισμοὺς τε βρόννους τε, οἱ δ’ ἱέρειον δῖς μεγάλους καὶ πλοῦνας αἴγας, ἱέρον δὲ σύνασ σώλους καὶ βοῦν ἄγηλείν,1 δαῖτ’ ἐνυπόμενοι. τοὶ δὲ ἐξ ἀγροῦ πάλινδε ὄφτωντ’ Ὅδυσσεύς τ’ ἴέναι καὶ διὸς ύφορβός, τοῖς δὲ μύθοιν ἤρχεν συβάτης, ὀρχαμος ἀνδρῶν·

“Ἐσ’ ἐπεὶ ἄρ δὴ ἐπείτα πόλειν ἴέναι μενεαίνεις ἐσ’, ἐνεμετον, ὅσ ἐπετέλλεν ἀναξ ἐμός—ἡ σ’ ἰν ἑγὼ γε αὐτοῦ βουλολομην σταθμῶν ῥυτήρα λεπέσθαι· ἀλλὰ τὸν αἰδέομαι καὶ δείδαι, μὴ μοι ὀπισσω νεικείην χαλεπαί δὲ τ’ ἀνάκτων εἰσὶν ὀμοκλαῖ—ἀλλ’ ἄγε νῦν ἰομεν· δὴ γὰρ μέμβλωκε μάλιστα ἧμαρ, ἀτὰρ τάχα τοι ποτὶ ἐσπεῦρον ῥίγιον ἔσται.”

Τὸν δ’ ὑπαμειβόμενον προσέφη πολύμητες Ὅδυσσεύς·

“Γυνώσκο, φρονέω· τὰ τε δὴ νοεστὶ κελεύεις. ἀλλ’ ἰομεν, σὺ δ’ ἐπείτα διαμπερέσ ἤγεμόνευε. ὁδ’ δὲ μοι, εἰ ποθὶ τοι ῥόταλον τετμημένον ἔστιν, σκηρίπτεσθ’ ἐπεὶ ἡ φατ’ ἀρισφαλε’ ἐμμεναι οὐδόν.”

1 Line 181 was rejected by Aristophanes and Aristarchus.
THE ODYSSEY, XVII. 169-196

in a levelled place, as their wont was, in insolence of heart. But when it was the hour for dinner, and the flocks came in from all sides from the fields, and the men led them who were wont to lead, then Medon, who of all the heralds was most to their liking and was ever present at their feasts, spoke to them, saying:

“Youths, now that you have all made glad your hearts with sport, come to the house that we may make ready a feast; for it is no bad thing to take one’s dinner in season.”

So he spoke, and they rose up and went, and hearkened to his word. And when they had come to the stately house they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and a heifer of the herd, and so made ready the meal. But Odysseus and the goodly swineherd were making haste to go from the field to the city; and the swineherd, a leader of men, spoke first, and said:

“Stranger, since thou art eager to go to the city to-day, as my master bade—though for myself I would rather have thee left here to keep the farmstead; but I reverence and fear him, lest hereafter he chide me, and hard are the rebukes of masters—come now, let us go. The day is far spent, and soon thou wilt find it colder toward evening.”

Then Odysseus of many wiles answered him, and said: “I see, I give heed; this thou biddest one with understanding. Come, let us go, and be thou my guide all the way. But give me a staff to lean upon, if thou hast one cut anywhere, for verily ye said that the way was treacherous.”
'Η δὲ και ἄμφι δόμοισιν ἀεικέα βάλλετο πήρην, πυκνὰ ῥωγαλέθην ἐν δὲ στρόφος ἦεν ἀορτήριν. 200
Εὐμαιὸς δ' ἀρα οἱ σκῆπτρον θυμαρῆς ἔδωκεν.
τὸ βῆτην, σταθμὸν δὲ κόννες καὶ βότορες ἀνδρὲς
ῥύατ' ὅπεισθε μένοντες. ὁ δ' ἐς πόλιν ἤγεν ἀνακτὰ
πτωχὸ λευγαλέον ἐναλλυκίου ἦδε γέρων,
σκηπτόμενον τὰ δὲ λυγρὰ περὶ χρον εἴματα ἔστο.
'Αλλ' δὲ οἱ στελεχὼν οὐδὲν κατὰ παιπαλόεσσαν
ἀστεοὶ ὑγίες ἔσαν καὶ ἐπὶ κρήνην ἀφίκοντο
τυκτὴν καλλάραον, οἶχεν ὑδρεύοντο πολέται,
τὴν πόλις' Ἰθακός καὶ Νῆρετος ἦδε Πολύκτωρ:
ἄμφι δ' ἄρ' αἰγείρων ὑδατοτρέφεσιν ἤν ἄλοςος,
πάντοσε κυκλοτέρες, κατὰ δὲ ψυχρὸν βέννω
ὕψωθεν εκ πέτρης. βεβοῦς δ' ἐφύπερθε τέτυκτο
νυμφάων, οὐθεν παντεῖρα τέπρεσκον ὑδίταιν,
ἔνθα σφέας ἐκίχαν' υἱὸς Δολλίοιο Μελανθένος
ἀγας ἄγων, αἰ πάσι μετέπρεπον αἰπολίοισιν,
δειπνον μηνοτήρεσσι. δῶν δ' ἀμ' ἐποντο νομής,
τοὺς δὲ ίδδων νέακεσσεν ἐπος τ' ἔφατ' εκ τ' ὀνόμαζεν,
ἐκπαγὼν καὶ ἀεικές' ὅρινο δ' ἄρα 'Οδυσσῆος·
"Νῦν μὲν δὴ μάλα πάνχαλ κακὸς κακοὶ ἡγηλαῖε,
ὡς αἰεὶ τὸν ὀμοίον ἄγει θεὸς ὡς τὸν ὀμοίον.
πῇ δὴ τόυδε μολοβρόν ἄγεις, ἀμέγαρτε συβάτα,
πτωχὸν ἀνεφρόν, δαιτῶν ἀπολυμαινήρα;
δὲ πολλής φλεβὲς παραστὰς Θήβηται ὄμοιοι,
αιτίζων ἀκόλουχοι, οὐκ ἄρας οὐδὲ λέβηταις·
tὸν κ' εἰ μοι δολὴς σταθμῶν ῥυθῆρα γενέσθαι.
He spoke, and flung about his shoulders his miserable wallet, full of holes, slung by a twisted cord, and Eumaeus gave him a staff to his liking. So they two set forth, and the dogs and the herdsmen stayed behind to guard the farmstead; but the swineherd led his master to the city in the likeness of a woeful and aged beggar, leaning on a staff; and miserable was the raiment that he wore about his body.

But when, as they went along the rugged path, they were near the city, and had come to a well-wrought, fair-flowing fountain, wherefrom the townsfolk drew water—this Ithaeus had made, and Neritus, and Polycor, and around was a grove of poplars, that grow by the waters, circling it on all sides, and down the cold water flowed from the rock above, and on the top was built an altar to the nymphs where all passers-by made offerings—there Melantheus, son of Dolius, met them as he was driving his she-goats, the best that were in all the herds, to make a feast for the wooers; and two herdsmen followed with him. As he saw them, he spoke and addressed them, and reviled them in terrible and unseemly words, and stirred the heart of Odysseus:

"Lo, now, in very truth the vile leads the vile. As ever, the god is bringing like and like together. Whither, pray, art thou leading this filthy wretch, thou miserable swineherd, this nuisance of a beggar to mar our feasts? He is a man to stand and rub his shoulders on many doorposts, begging for scraps, not for swords or cauldrons. If thou wouldest give me this fellow to keep my farmstead, to sweep out

1 The meaning of the word is uncertain. It is often rendered "gluttonous."  
2 i.e. for such gifts as were ordinarily given to princely guests.
 Homer

σηκοκόρον τ' ἔμεναι θαλλόν τ' ἐρίφοις φορήναι, καὶ κεν ὅρυν πίω καὶ μεγάλην ἐπιγοννίδα θείτο. 225
ἀλλ' ἐπεῖ οὖν ὡς ἄργα κάκ' ἐμμαθεῖν, οὐκ ἔθελήσει ἐργον ἐποίησεν ἀλλὰ πτώσεως κατὰ δόμον βούλεται αἰτίων βόσκειν ἢν γαστέρ' ἀναλτον. 230
ἀλλ' ἐκ τοῦ ἑρέω, τὸ δὲ καὶ τετελεσμένον ἔσται
ἀξίωτα ἐνθάρρυντο 'Ὅδυσσής θείοιο,
pολλὰ οἱ ἀμφι θυγατερὰ κάρη σφέλα ἀνδρῶν ἐκ παλαμάνων πλενοῦν ἀποτρήψουσι δόμον κάτα βαλλομένοιο."

"Οὐς φάτο, καὶ παρὼν λαξ ἐνθορεν ἀφραδίζεσιν ἒργας. οὐδὲ μιν ἐκτὸς ἀπαρπίτευν ἐστυφέλεξεν, ἀλλ' ἐμεν' ἀσφαλέως· ὁ δὲ μεριμήριξεν 'Ὅδυσσεύς 235
ἡ μεταβάτας ῥοπάλῳ ἐκ θυμὸν ἐλοιτο,
ἡ πρὸς γην ἐλάσσει κάρη ἀμφοῦδος ἄείρας.
ἀλλ' ἐπετύλμησε, φρεσὶ δ' ἐσχέτο· τὸν δὲ συβωτῆς νείκεσ' ἐσάντα ἱδών, μέγα δ' εὐξάτο χεῖρας ἀνασχὼν.

"Νύμφαι κρητεναι, κοῦραι Δίος, εἰ ποτ' 'Ὅδυσσεύς 240
ἐμμ' ἐπὶ μηρὲ ἐκες, καλύψας πλοῦν δημή,
ἀρνῶν ἢ' ἐρίφων, τὸδε μοι κρητήνατ' ἐέλθωρ,
ὡς ἐλθοὶ μὲν κείνος ἀνήρ, ἀγάγοι δὲ ἐ δαίμων·
τῇ κέ τοι ἀγίας οὔ διασκεδάζειν ἀπάσας,
τὰς νῦν ὑβρίζων φορέεις, ἀλαλήμενος αἰεὶ
ἀστὺ κάτ' αὐτάρ μήλα κακοὶ φθείρουσί ναμής."

Τὸν δ' αὐτὲ προσέειπε Μελάνθιος, αἰτόλος αἰγῶν·
""Οω πότε, οἶον ἔείπε κύων ὁλοφάρια εἰδώς,
τὸν ποτ' ἐγὼν ἐπὶ νηὸς ἑυσφέλμου μελαίνης

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the pens and to carry young shoots to the kids, then by drinking whey he might get himself a sturdy thigh. But since he has learned only deeds of evil, he will not care to busy himself with work, but is minded rather to go skulking through the land, that by begging he may feed his insatiate belly. But I will speak out to thee, and this word shall verily be brought to pass. If he comes to the palace of divine Odysseus, many a footstool, hurled about his head by the hands of those that are men, shall be broken on his ribs¹ as he is pelted through the house."

So he spoke, and as he passed he kicked Odysseus on the hip in his folly, yet he did not drive him from the path, but he stood steadfast. And Odysseus pondered whether he should leap upon him and take his life with his staff, or seize him round about,² and lift him up, and dash his head upon the ground. Yet he endured, and stayed him from his purpose. And the swineherd looked the man in the face, and rebuked him, and lifted up his hands, and prayed aloud:

"Nymphs of the fountain, daughters of Zeus, if ever Ódysseus burned upon your altars pieces of the thighs of lambs or kids, wrapped in rich fat, fulfil for me this prayer; grant that he, my master, may come back, and that some god may guide him. Then would he scatter all the proud airs which now thou puttest on in thy insolence, ever roaming about the city, while evil herdsmen destroy the flock."

Then Melanthius, the goatherd, answered him: "Lo now, how the cur talks, his mind full of mischief. Him will I some day take on a black, benched ship

¹ Or, reading σκέψα τ', "shall hang about his head and on his ribs."

² The only thing certain about this obscure word seems to be the proposition.
 HöMEX τήλ' Ἰδάκης, ἵνα μοι βιοτον ἱλλόν ἄλφοι. 250
αἰ γὰρ Τηλέμαχον βάλοι ἀργυρό τοὺς 'Απόλλων
σήμερον ἐν μεγάροις, ἢ υπὸ μυήστηρι δαμείς,
ὡς Ὀνυσῆι γε τηλοῦ ἀπόλετο νῦστιμον ἡμαρ."
Ως εἰπὼν τοὺς μὲν λίπεν αὐτοῖ ἁκα κιόντας,
αὐτὰρ ὦ βῆ, καλὰ δ' ἵκα δόμους ἴκανεν ἀνακτος. 255
αὐτικά δ' εἶσο νεὼ, μετὰ δὲ μυήστηρι καθίζεν,
ἀντίον Εὐρυμάχου τὸν γὰρ φίλεσσα μάλιστα.
τῷ πάρᾳ μὲν κρεῖσον μοῖραν ὑθει καὶ πονέοντο,
σύτων δ' αἰδοῖν ταμήν παρέθηκε χίρουσα
ἐδμεναι. ἀγχίμολον δ' Ὀνυσέως καὶ δῖος υφορβῆς 260
στήσαν ἐρχομένων, περὶ δὲ σφενος θαυμ' ἱκά
φόρμων γλαύφης· ὡς γὰρ σφίει βάλλει ἄείδεων
Φημος· αὐτὰρ ὦ χειρός ἐλὼν προσελεπε συβάτην
'Εὔμαι', ἣ μάλα δ' τάδε δόμετα κάλ' Ὀνυσῆος,
πειδ' ἀργυρωτ' ἑστε καὶ ἐν πολλωτέον ἰδέσθαι. 265
ἐξ ἐπάρων ἔτερ' ἔστεν, ἐπιθέκηνα δὲ οἱ αὐτὴ
tοίχων καὶ θρυγκοῖς, θύραι δ' εὐθεσσές εἰσὶ
dικλίδες· οὐκ ἐν τὸ μιν ἀνή ὑποπλήσσατο.
γεγυνάκοι δ' ὅτι πολλοὶ ἐν αὐτῷ λαίτα τίθενται
ἀνδρες, ἐπει κρήσι μὲν ἀνήνοθεν, ὥς ὁ τε φόρμως 270
ἡποὺει, ἴν ἅρα δαιτί θεοὶ πολέσων ἑταῖρην."
Τὸν δ' ἀπαρείβομενος προσέφη, Εὔμαιε συβάτα·
"Ρε' ἐγνώσ, ἐπει οὐδὲ τὰ ἄλλα πέρ ἐσοι ἀνοήμων.
ἄλλ' ἄγε δ' φραξόμεθ' ὅτι εἶτε τάδε ἥργα.
ἡ σὺ πρῶτος ἐσεΐς δόμους εἰ μετάνοιας,
δύσοι δὲ μυΗστήρας, ἡγὼ δ' ὑπολάγωμαι αὐτοῖς
ἐλ' ἐθέλεις, ἐπιμεμιον, ἡγὼ δ' εἰμὶ προπάροιθεν.
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far from Ithaca, that he may bring me in much wealth. Would that Apollo, of the silver bow, might smite Telemachus to-day in the halls, or that he might be slain by the wooers, as surely as for Odysseus in a far land the day of return has been lost."

So saying, he left them there, as they walked slowly on, but himself strode forward and right swiftly came to the palace of the king. Straightway he entered in and sat down among the wooers over against Eurymachus, for he loved him best of all. Then by him those that served set a portion of meat, and the grave housewife brought and set before him bread, for him to eat. And Odysseus and the goodly swineherd halted as they drew nigh, and about them rang the sound of the hollow lyre, for Phemius was striking the chords to sing before the wooers. Then Odysseus clasped the swineherd by the hand, and said:

"Eumaeus, surely this is the beautiful house of Odysseus. Easily might it be known, though seen among many. There is building upon building, and the court is built with wall and coping, and the double gates are well-fenced; no man may scorn it. And I mark that in the house itself many men are feasting: for the savour of meat arises from it, and therewith resounds the voice of the lyre, which the gods have made the companion of the feast."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Easily hast thou marked it, for in all things thou art ready of wit. But come, let us take thought how these things shall be. Either do thou go first into the stately palace, and enter the company of the wooers, and I will remain behind here, or, if thou wilt, remain thou here and I will
μὴ δὲ σὺ δηθύνειν, μὴ τίς σ᾽ ἐκτοσθε νοῆσας ἢ βάλῃ ἢ ἐλάσῃ· τὰ δὲ σε φράξεσθαι ἄνωγα.

Τὸν δὲ ἤμειβετ' ἔπειτα πολύτιλας διὸς 'Οδυσσεύς. 280 "Γυναῖσικοὶ, φρονεῖς· τὰ γὲ δὴ νοεῖτε κελεύεις,
αλλὰ ἔρχεσθε προπάροιθεν, ἐγὼ δὲ ὑπολείψομαι αὐτοῦ.
οὐ γὰρ τι πληγέων ἀδαμπῆς οὐδὲ βολῶν·
tολμήσεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα κύμασι καὶ πολέμωρ· μετὰ καὶ τὸ δὲ τοῖς γενέσθω· 285
γαστέρᾳ δὲ οὐ περὶ θέσιν ἀποκρύφασι μεμανίαν,
οὐλομένην, ἢ πολλὰ κὰκ' ἀνθρώποις δίδωσιν,
της ἐνεκεν καὶ νῆς ἔξωγοι ὀπλίξονται πόλον ἔπ᾽ ἀτρύγητοι, κακὰ δυσμενεῖσθοι φέρουσαι." 290

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἄλληλους ἀγάγεον ἄν δὲ κύων κεφαλῆς τε καὶ οὕτα κείμενος ἔσχεν,
"Ἀργος, 'Οδυσσῆς ταλάσσιφονος, ὃν ρὰ ποτ' αὐτὸς
θρῆξε μὲν, οὐδ᾽ ἀπόνητο, πάρος δ᾽ εἰς 'Ἰλιῶν Ἱρῆν ὥχετο. 295
τῶν δὲ πάροιθεν ἀγίνεσκον νέοι ἀνδρεῖς
ἀγιασάς ἐπ᾽ ἀγροτέρας ἵδε πρόκας ἤδε λαγώσους·
δὴ τὸτε κεῖτ' ἀπόδεστος ἀποσχόμενον ἀνακτος,
ἐν πολλῇ κόπρῳ, ἢ οἱ προπάροιθεν θυρᾶν
ἡμῶν τε βοῶν τε ἄλις κέχυτ', ὅφρ᾽ ἄν ἄγοιεν
δῆμως 'Οδυσσῆς τέμενος μέγα κοπρήσοντες·
ἐνθα κύων κεῖτ "Ἀργος, ἐνίπτιεν κυνοραιστέων. 300
δὴ τὸτε γ', ὡς ἐνόησεν 'Οδυσσέα ἐγγὺς ἔντα, ἀφρὰς μὲν ὑ' ὃ γ' ἐσήνε καὶ οὕτα κάββαλεν ἄμφω,
ἀσσον δ᾽ οὐκέτοι ἔπειτα δυνήσατο εἰς ἄνακτος ἐλθέμεν· αὐτὰρ ὁ νόσφων ἱδὺν ἀπομόρφεται δάκρυν,
ῥεία λαβὼν Ἐὔμαιον, ἄφαρ δ᾽ ἐρεινετο μύθῳ. 305
"Ἐὔμαι', ἢ μάλα θαύμα, κύων οὐδὲ κεῖτ' ἐνὶ κόπρῳ.
go before thee. But do not thou linger long, lest some man see thee without and pelt thee or smite thee. Of this I bid thee take thought."

Then the much-enduring, goodly Odysseus answered him: "I see, I give heed: this thou biddest one with understanding. But go thou before, and I will remain behind here; for no whit unused am I to blows and peltings. Staunch is my heart, for much evil have I suffered amid the waves and in war; let this too be added to what has gone before. But a ravening belly may no man hide, an accursed plague that brings many evils upon men. Because of it are the benched ships also made ready, that bear evil to foemen over the unresting sea."

Thus they spoke to one another. And a hound that lay there raised his head and pricked up his ears, Argos, the hound of Odysseus, of thesteadfast heart, whom of old he had himself bred, but had no joy of him, for ere that he went to sacred Ilios. In days past the young men were wont to take the hound to hunt the wild goats, and deer, and hares; but now he lay neglected, his master gone, in the deep dung of mules and cattle, which lay in heaps before the doors, till the slaves of Odysseus should take it away to dung his wide lands. There lay the hound Argos, full of vermin; yet even now, when he marked Odysseus standing near, he wagged his tail and dropped both his ears, but nearer to his master he had no longer strength to move. Then Odysseus looked aside and wiped away a tear, easily hiding from Eumaeus what he did; and straightway he questioned him, and said:

"Eumaeus, verily it is strange that this hound lies
καλὸς μὲν δέμας ἐστίν, ἄταρ τόδε γ' ὦ σάφα οἶδα, 
εἰ δὴ καὶ παχὺς ἐσκε θέειν ἐπὶ εἴδει τρόδε, 
ἡ αὕτως οἷοί τε τραπεξὴς κύως ἄνδρῶν 
γέννατ' ἀνγαλῆς δ' ἐκεκεν κομέουσιν ἀνακτείς." 310

Τὸν δ' ἀπαμειβόμενος προσέφης, Ἐδμαιε συβδώτα:
"Καλ λήγ ἄνδρός γε κύων ὧδε τῆλε θαυμότος, 
εἰ τοιόος εἶν ἡμὲν δέμας ἡδὲ καὶ ἔργα, 
οἷον μιν Τρομήνδε κιὸν κατέλειπεν Ὅδυσσεύς, 
αὐξά κε θηράνδοι ἰδὼν ταχυτῆτα καὶ ἀλκήν. 315
οὐ μὲν γάρ τε φύγεσκε βαθεῖς βένθεσιν ὅλης 
κνώδαλον, ὅτι διότοι 1 καὶ ἔχρεσε γάρ περιήδη 
νῦν δ' ἔχεται κακότητι, ἂναξ δὲ οἱ ἄλλοι πάτρης 
ὁλετο, τὸν δὲ γυναικὲς ἄκηδες οὐ κομέουσιν.
δύδας δ', εὔτ' ἀν μηκέτ' ἐπικρατέωσιν ἀνακτείς, 
οὐκέτ' ἐπειτ' ἐθέλουσιν ἐναίσμα ἐργάζεσθαι 
ἡμεῖς γάρ τ' ἄρετής ἀποιαντᾶτε εὐρύστα Ζεὺς 
ἀνέρος, εὔτ' ἀν μιν κατὰ δούλουν ἃμα ἔλησιν." 320

"Ως εἶπον εἰσήλθε δόμους εὐ ναιτάοντας, 
βὴ δ' ἱδὼς μεγάρου μετὰ μηνηστήρας ἀγανοῦς. 325
"Αργον δ' αὖ κατὰ μοίρ' ἔλαβεν μέλανος θανάτοιο, 
αὐτίκ' ἰδοὺ 'Οδυσσὴα ἑικοστῇ ἐνιαυτῷ.
Τὸν δὲ πολὺ πρῶτος ἱδὲ Τηλέμαχος θεοεἰδῆς 
ἐρχόμενον κατὰ δώμα συβδότην, ὥκα δ' ἐπειτα 
νεῦσ' ἐπὶ οἱ καλέσας; ὁ δὲ παπτήνας ἔλε δήφον 
κείμενον, ἑσθα τε δαιτρὸς ἐφίξεσκε κρέα πολλὰ 
δαιμόνιος μηνηστῆροι δόμον κατὰ δαινυμένοις: 330
τὸν κατέθηκε φέρων πρὸς Τηλεμάχου τράπεζαν

1 διότοι: διότο.
here in the dung. He is fine of form, but I do not clearly know whether he has speed of foot to match this beauty or whether he is merely as table-dogs are, which their masters keep for show."

To him then, swineherd Eumaeus, didst thou make answer and say: "Aye, verily this is the hound of a man that has died in a far land. If he were but in form and in action such as he was when Odysseus left him and went to Troy, thou wouldest soon be amazed at seeing his speed and his strength. No creature that he started in the depths of the thick wood could escape him, and in tracking too he was keen of scent. But now he is in evil plight, and his master has perished far from his native land, and the heedless women give him no care. Slaves, when their masters lose their power, are no longer minded thereafter to do honest service: for Zeus, whose voice is borne afar, takes away half his worth from a man, when the day of slavery comes upon him."

So saying, he entered the stately house and went straight to the hall to join the company of the lordly wooers. But as for Argos, the fate of black death seized him straightway when he had seen Odysseus in the twentieth year.

Now as the swineherd came through the hall god-like Telemachus was far the first to see him, and quickly with a nod he called him to his side. And Eumaeus looked about him and took a stool that lay near, on which the carver was wont to sit when carving for the wooers the many joints of meat, as they feasted in the hall. This he took and placed at the table of Telemachus, over against him, and there
HOMER

ἀντίον, ἐνθα δ' ἂρ' αὐτὸς ἐφέξετο· τῷ δ' ἄρα κήρυξ μοῖραν ἔλλων ἐτίθει κανέον τ' ἐκ στίτων ἀέρας.

'Αγχύμολον δὲ μετ' αὐτὸν ἐδύσετο δόματ' Ὁδυσσεύς, πτωχῷ λαυγαλέῳ ἐναλίγκιος ἠδὲ γέροντι, σκηπτόμενος· τὰ δὲ λυγρά περὰ χροὶ εἴματα ἔστο. ἵκε δ' ἐπὶ μελιόν ώδον ἐντοσθε θυράων, κλείμενος σταθμῷ κυπαρισσίνῳ, ὅτι ποτε τέκτων 340 ἤέσσεν ἐπισταμένος καὶ ἐπὶ στάθμην ὑπον. 345

Τηλέμαχος δ' ἐπὶ οἱ καλέσας προσεῖπε συβότην, ἀρτον τ' ὤδον ἔλλων περικαλλέος ἐκ κανέοιο καὶ κράδας, ὡς οἱ χεῖρες ἐχάνδανον ἀμφίβαλλον· 350

"Δος τῷ ξείνῳ ταύτα φέρων αὐτὸν τε κέλευε αἰτίζειν μάλα πάντας ἐποίχόμενοι μνηστήρας· αἰδῶς δ' οὐκ ἀγαθή κεχρημένῳ ἀνδρὶ παρεῖναι."

"Ὄς φάτο, βῇ δὲ συφορβὸς, ἐπεὶ τὸν μύθον ἀκουσεν, ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντ' ἀγόρευε·

"Τηλέμαχος τοι, ξείνε, διδοὶ τάδε, καὶ σε κελεύει 355 αἰτίζειν μάλα πάντας ἐποίχόμενου μνηστήρας· αἰδῶς δ' οὐκ ἀγαθὴν φησὶ' ἐμμεναὶ ἀνδρὶ προκήτη." 360

Τὸν δ' ἀπαμειβόμενος προσέπῃ πολύμητις Ὅδυσσεύς·

"Ζεῦ ἄνα, Τηλέμαχον μοι ἐν ἀνδράσιν ὀλβίον εἶναι, καὶ οἱ πάντα γένοις' ὅσα φρέσιν ἤτε μενοινά." 355

"Ἡ ρα καὶ ἄμφοτέρων ἐδέξατο καὶ κατέθηκεν αὐθε ποδῶν προπάροιθεν, ἀεικέλλης ἐπὶ πήρης, ἢςβίε δ' ἡς αἰώνδος ἐνι μεγάροις ἀειδεν' εὔθ' ὁ δεδεινήκειν, ὁ δ' ἐπαύετο θείος αἰώνδος. 360

μνηστήρας δ' ὀμάδησαν ἀνα· μέγαρ'. αὐτάρ Ἀθηνῆ, 360

1 Linc 359 was rejected by Aristarchus.
sat down himself. And a herald took a portion of meat and set it before him, and bread from out the basket.

Nigh after him Odysseus entered the palace in the likeness of a woeful and aged beggar, leaning on a staff, and miserable was the raiment that he wore about his body. He sat down upon the ashen threshold within the doorway, leaning against a post of cypress wood, which of old a carpenter had skilfully planed, and made straight to the line. Then Telemachus called the swineherd to him, and, taking a whole loaf from out the beautiful basket, and all the meat his hands could hold in their grasp, spoke to him, saying:

"Take, and give this mess to yon stranger, and bid him go about himself and beg of the wooers one and all. Shame is no good comrade for a man that is in need."

So he spoke, and the swineherd went, when he had heard this saying, and coming up to Odysseus spoke to him winged words:

"Stranger, Telemachus gives thee these, and bids thee go about and beg of the wooers one and all. Shame, he says, is no good thing in a beggar man."

Then Odysseus of many wiles answered him, and said, "King Zeus, grant, I pray thee, that Telemachus may be blest among men, and may have all that his heart desires."

He spoke, and took the mess in both his hands and set it down there before his feet on his miserable wallet. Then he ate so long as the minstrel sang in the halls. But when he had dined and the divine minstrel was ceasing to sing, the wooers broke into uproar throughout the halls; but Athene drew close
διχε παρισταμένη Δασερίανή 'Οδυσσέα
ώτρυν', ὡς ἀν πύρινα κατὰ μνηστήρας ἁγείροι,
γνοίθε θ' ὦ τίνεσ εἰσον ἐναλίσμοι οἱ τ' ἀθέμιστοι
ἀλλ' ὦδ' ὡς τιν' ἄμελλ' ἀπαλεξήσειν κακότητος.
βῇ δ' ἵμεν αὐτῆσων ἐνδέξας φώτα ἐκαστων,
πάντωσε χείρ' ὀρέγων, ὡς εἰ πτωχὸς πάλαι εἰη.
οἱ δ' ἔλεαιροντες δίδοσαν, καὶ ἑθάμβεον αὐτὸν,
ἀλλήλους τ' εἱροντο τίς εἴη καὶ πόθεν ἔλθοι.
Τοῦτο δὲ καὶ μετέειπε Μελάνθειος, αἰπόλος αἰγῶν
"Κέκλυτε μεν, μνηστήρες ἄγακλειτής βασιλείας,
τοῦ θεοῦ περὶ ξείνου· ἡ γὰρ μὲν πρόσθεν ὄρωπα.
ἡ τοι μὲν οἱ δύνα συμβοῦσι άγαμόνειν,
αὐτὸν δ' οὐ σάφα οἶδα, πόθεν γένος εὐχεταὶ εἰναι."
"Ὡς ἔφατ', Ἀντίνους δ' ἔπεσε νείκεσσε συμβότην
"Ω νάργιστο νεβαθότα, τῆς δὲ σὺ τούθε πόλινδε
ἀγαγες; ἡ οὐχ ἄλεις ἡμιν ἀλημονές εἰςι καὶ ἄλλοι,
πτωχοὶ ἀνιηροὶ, δαίτων ἀπολυμαντήρες;
ἡ δοὺοσαι διτοι βιοτον κατέδουσιν ἀνακτος
ἐνθάδ' ἀγειρόμενοι, σὺ δὲ καὶ προτι τοῦθ' ἐκάλεσας;"
Τὸν δ' ἀπαμειβόμενος προσέφης, Εὔμαιος συμβότα·
"Ἀντίνοι, οὐ μὲν καλὰ καὶ ἐσθλὸς ἐνὸς ἀγορεύεις
τίς γὰρ δὴ ξείνου καλεὶ ἄλλοθεν αὐτὸς ἐπελθὼν
ἄλλον γ', εἰ μὴ τῶν οὐ δημοσεργοὶ ἔασι,
μάντιν ἡ ἀγαθόρα κακῶν ἡ τέκτωνα δούρων,
ἡ καὶ θέσην ἀοιδῶν, ὁ κεν τέρπησεν ἀείδων;
οὕτως γὰρ κλητοί γε βροτῶν ἐπ᾽ ἀπείρονα γαῖαν
πτωχὸν δ' οὐκ ἂν τὸς καλέοι τρύβοντα ἐν αὐτόν.
ἀλλ' αἰεὶ χαλεπῶς περὶ πάντων εἴς μνηστήρων
to the side of Odysseus, son of Laertes, and roused him to go among the wooers and gather bits of bread; and learn which of them were righteous and which lawless. Yet even so she was not minded to save one of them from ruin. So he set out to beg of every man, beginning on the right, stretching out his hand on every side, as though he had been long a beggar. And they pitied him and gave, and marvelled at him, asking one another who he was and whence he came.

Then among them spoke Melanthius, the goatherd: "Hear me, wooers of the glorious queen, regarding this stranger, for verily I have seen him before. Truly it was the swineherd that led him hither, but of the man himself I know not surely from whence he declares his birth to be."

So he spoke, and Antinous rebuked the swineherd, saying: "Notorious swineherd, why, pray, didst thou bring this man to the city? Have we not vagabonds enough without him, nuisances of beggars to mar our feasts? Dost thou not think it enough that they gather here and devour the substance of thy master, that thou dost bid this fellow too?"

To him then, swineherd Eumaeus, didst thou make answer, and say: "Antinous, no fair words are these thou speakest, noble though thou art. Who, pray, of himself ever seeks out and bids a stranger from abroad, unless it be one of those that are masters of some public craft, a prophet, or a healer of ills, or a builder, aye, or a divine minstrel, who gives delight with his song? For these men are hidden all over the boundless earth. Yet a beggar would no man bid to be burden to himself. But thou art ever harsh above all the wooers to the
δομασίν Ὁδυσσήνος, πέρι δ' αὐτ' ἐμοί· αὐτὰρ ἐγώ ὑπὸ ἄλεγω, ἣς μοι ἐχέφρων Πηνελόπεια
ζωεὶ ἐνι μεγάροις καὶ Τηλέμαχος θεοειδῆς." 390
Τὸν δ' αὐτ' Τηλέμαχος πεπνυμένος ἀμτίον ἥδα·
"Σέγα, ἐμὲ μοι τούτων ἀμείβειο πολλὰ ἔπεσιν·
'Ἀντίνοος δ' εἰσώθε κακῶς ἐρεθιζόμεθα αἰὲ
μύθοις χαλεποῖσθεν, ἐποτρύνει δὲ καὶ ἄλλως." 395
"Ἡ ῥᾶ καὶ 'Ἀντίνοος ἔπεα πτερόεντα προσήδα·
"'Ἀντίνο', ἣ μεν καλὰ πάθηρ δὸς κήδεαί νῦσι,
ὅς τὸν ξείνον ἀνωγας ἀπὸ μεγάροιο διέσθαι
μόθῳ ἀναγκαλῷ· μὴ τούτω θεός τελέσεις.
δός οἱ ἔλαυν· οὐ τοι τὸ φθονέω· κέλομαι γὰρ ἐγώ γε
μήτ' οὖν μητέρ' ἐμῆν ἄξεν τὸ γε μήτε τιν' ἄλλων
dμῶν, οἱ κατὰ δόματ' Ὁδυσσῆς θεόνος. 400
ἄλλα ὁ τοι τοιοῦτον ἐνὶ στήθησεν νόημα·
ἀυτὸς γὰρ φαγέμεν πολὺ βούλεικ ἡ δόμεν ἄλλῳ·
Τὸν δ' αὐτ' Ἀντίνοος ἀπαμειβόμενος προσέειπτε· 405
"Τηλέμαχο, ὑφαγόρη, μένος ἄγχετε, ποῖον ἔπειπες,
εἰ οἱ τόσον ἁπαντες ὁπρέξειαν μνηστήρες,
καὶ κέν μιν τρέξεις μήνας ὑπόπροθεν οἴκος ἑρύκοις·
"Ως ὁ ἄφθην, καὶ βρήκαν ἐλῶν ὑπέφηνε τραπέξης
κελέμενοι, φ' ἐπέχειν λεπαροὺς πόδας ἐκλαπενάξων· 410
οἱ δ' ἄλλοι πάντες δίδοσαν, πλήσαν δ' ἀρα πῆρην
σίτου καὶ κρειῶν τάχα δὴ καὶ ἐμελλέν 'Οδυσσεὺς
ἀυτες ἐπ' οὐδὸν ἑών προϊκὸς γεύσεσθαι Ἀχαιῶν
στῇ δὲ παρ' Ἀντίνοον, καὶ μιν πρὸς μῦθον ἐκεῖπε·

1 Σέγα: Ἀττα. 2 Line 402 is omitted in some MSS.
slaves of Odysseus, and most of all to me; yet I
care not, so long as my lady, the constant Penelope,
lives in the hall, and godlike Telemachus."

Then wise Telemachus answered him: "Be silent;
do not, I bid thee, answer yonder man with many
words, for Antinous is wont ever in evil wise to pro-
voke to anger with harsh words, aye, and urges on
the others too."

With this he spoke winged words to Antinous:
"Antinous, truly thou carest well for me, as a father
for his son, seeing that thou biddest me drive yonder
stranger from the hall with a word of compulsion.
May the god never bring such a thing to pass. Nay,
take and give him somewhat: I begrudge it not,
but rather myself bid thee give. In this matter
regard not my mother, no, nor any of the slaves that
are in the house of divine Odysseus. But verily far
other is the thought in thy breast; for thou art far
more fain thyself to eat than to give to another."

Then Antinous answered him, and said: "Tele-
machus, thou bragget, unrestrained in daring, what
a thing hast thou said! If all the wooers would but
hand him as much as I, for full three months' space
this house would keep him at a distance."

So he spoke, and seized the footstool on which he
was wont to rest his shining feet as he feasted, and
shewed it from beneath the table, where it lay. But
all the rest gave gifts, and filled the wallet with
bread and bits of meat. And now Odysseus was
like to have gone back again to the threshold, and
to have made trial of the Achaeans without cost, but
he paused by Antinous, and spoke to him, saying:

\[1\] i.e. to have tested their generosity with impunity.
Others render, less in accordance with Homeric usage,
"was about to taste of the bounty of the Achaeans."
"Δός, φίλος, ού μέν μοι δοκείσθαι ὁ κάκειτος Ἀχαίοιν 415 ἀμεναι, ἀλλ' ἀριστος, ὡπελ βασιλῆι δοικας. τῷ σε χρῆ δομεναι καὶ λῶιν ἥ περ ἄλλοι σύτου· ἐγὼ δὲ κε σε κλεῖω κατ' ἀπερόνα γαῖαν. καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποις εἴναιον ὅβιοις ἄφνειοι καὶ πολλάκις δόσκον ἀλητή, 420 τοῖσ' ὅποιοις ὤκε καὶ οἴτε κεχρημένος ἑλθοι. ἥσαν δὲ ὅμοις μᾶλα μυρίοι ἀλλα τε πολλὰ οἰσίν τ' εὐ χάσουσι καὶ ἄφνειοι καλέονται. ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἔθελε γὰρ που— 425 ὃς μ' ἁμα ληίστησε πολυπλάγκτοισιν ἄνηκεν Αἰγυπτῶν' ἔλαα, δολιχὴν ὄδον, ὅφρ' ἀπολοίμην. στήσα δ' ἐν Αἰγυπτῷ ποταμῷ νέας ἀμφιελάσσας. ἐνθ' ἦ τοι μὲν ἐγὼ κελόμην ἕριπρας ἑταίρους αὐτοῦ πάρ νήσους μένειν καὶ νῆας ἔρισθαι, ὀπτήρας δὲ κατὰ σκοπίας ὦτρυνα νεύσται. 430 οἱ δ' ὕβρεῖ εἴξαντες, ἑπιστόμενοι μενεῖ σφώ, ἀλγα μαλ' Αἰγυπτίων ἀνδρῶν περικαλλείας ἄγροις πόρθεον, ἐκ δὲ γυναῖκας ἄγον καὶ νῆα κατεκα, αὐτοῦς τ' ἔκτεινον' τάχα δ' ἐς πόλιν ἰκετ' ἀυτή. οἱ δὲ βοήσα ἄνιντες ἀμ' ἕοι φαινομένην 435 ἔλθον' πλήτο δὲ πάν πεδίου πεζῶν τε καὶ ἐπιων χαλκοῦ τε στεροῦτ'· ἐν δὲ Ζεὺς τερπίκερανος φῦξαν ἐμοῖς ἑταρίους κακὴν βάλεν, οὔδε τις ἐτή στήμαι ἐναντίβιον' περὶ γὰρ κακὰ πάντοθεν ἔστη. ἐνθ' ἱμέων πολλοὺς μὲν ἀπέκτανον ἄβει χαλκῷ, τοὺς δ' ἀναγον ζῷον, σφίσει ἐργάζεσθαι ἀνάγηκ. αὐτὰρ ἡμ' ἐς Κύπρον ξείνῳ δόσαν ἀντιάσαντε, 182
"Friend, give me some gift; thou seemest not in my eyes to be the basest of the Achaeans, but rather the noblest, for thou art like a king. Therefore it is meet that thou shouldst give even a better portion of bread than the rest; so would I make thy fame known all over the boundless earth. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with whatsoever need he came. Slaves too I had past counting, and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught—so, I ween, was his good pleasure—who sent me forth with roving pirates to go to Egypt, a far voyage, that I might meet my ruin; and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness and led on by their own might, straightway set about wasting the fair fields of the men of Egypt; and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with footmen and chariots and the flashing of bronze. And Zeus, who hurls the thunderbolt, cast an evil panic upon my comrades, and none had courage to take his stand and face the foe; for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But they gave me to a friend who met them to take to Cyprus, even to
Δμήτωρ Ἰασόδης, ὡς Κύπρου Ἰφί ἀνασήνευεν· ἔβεβαι δὴ νῦν δεύρο τὸδ' ἰκώ πήματα πάσχον·
Τὸν δ' αὐτ' Ἀντίνοος ἀπαμείβετο φώνησεν τε'
"Τίς δαίμων τόδε πήμα προσήγαγε, δαιτός ἄνινη; στρήθ' οὕτως ἐς μέσσον, ἐμῆς ἀπάνευθε τραπέζης, μὴ τάχα πικρὴν Λύγυπτον καὶ Κύπρου ἤκει: ὅς τις 
θαρσαλέος καὶ ἀναιδής ἐσσι προϊκτης, ἐξεῖνς πάντεσσει παράστασαν· οἷ δὲ διδοῦσι
μασφίδιαν, ἐπεὶ οὗ τις ἐπίσχεσεις οὖθ' ἐλευτῶς ἀλλοτρίων χαρίσαται, ἐπεὶ πάρα πολλὰ ἐκάστης." 2
Τὸν δ' ἀναχωρήσας προσέβη πολύμητες Ὀδυσσεώς:
"Ὡς πόποι, οὐκ ἄρα σοὶ γ' ἔπει εἰδεί καὶ φρένες ἦσαν, οὐ σῦ γ' ἀν ἐξ οἴκου σῷ ἐπιστάτη ὀὖθ' ἀλα δοξῆς, ὅς νῦν ἀλλοτρίους παρῆμενος οὐ τί μοι ἑτής σιτοῦ ἀποπροελθ' ἰδὼν: τὰ δὲ πολλὰ πάρεστιν.
"Ὡς ἔφατ', Ἀντίνοος δ' ἔχολοσατο κηρόθι μᾶλλον, καὶ μὲν ὑπόδρα ἰδὼν ἐπεα περάσει προσηῦδα·
"Νῦν δὴ σ' οὐκέτει καλὰ διδὲ κεν τεν καὶ μεγάροι γ' ὄνω 
ἀν αναχωρήσειν, ὅτε δὴ καὶ ὑνεῖδα βάζεις."
"Ὡς ἄρ' ἔφη, καὶ θρήνων ἐλών βάλε δεξιῶν ἄμων, 
πρυμνότατον κατὰ νότον· ὃ δ' ἐστάθη ἠὔτε πέτρη 
ἔμπεδον, οὖθ' ἄρᾳ μὲν σφήλεν βέλος Ἀντινόοο, 
ἀλλ' ἀκέων κίνησε κάρη, κακὰ βωσσοδομεύων. 465
ἀν δ' ὃ γ' ἐπ' οὐδ' ἰδών κατ' ἄρ' ἐξέτο, καὶ δ' ἄρᾳ πήρην 
θῆκεν ἐυπλείνῃ, μετὰ δὲ μνηστήρας ἐείπε·

1 ἔται: ἔται.
2 Lines 450-2 were rejected by Aristarchus.
Dmetor, son of Iasus, who ruled mightily over Cyprus; and from thence am I now come hither, sore distressed."

Then Antinous answered him, and said: "What god has brought this bane hither to trouble our feast? Stand off yonder in the midst, away from my table, lest thou come presently to a bitter Egypt and a bitter Cyprus, seeing that thou art a bold and shameless beggar. Thou comest up to every man in turn, and they give recklessly; for there is no restraint or scruple in giving freely of another's goods, since each man has plenty beside him."

Then Odysseus of many wiles drew back, and said to him: "Lo, now, it seems that thou at least hast not wits to match thy beauty. Thou wouldest not out of thine own substance give even a grain of salt to thy suppliant, thou who now, when sitting at another's table, hast not the heart to take of the bread and give me aught. Yet here lies plenty at thy hand."

So he spoke, and Antinous waxed the more wroth at heart, and with an angry glance from beneath his brows spoke to him winged words:

"Now verily, methinks, thou shalt no more go forth from the hall in seemly fashion, since thou dost even utter words of reviling."

So saying, he seized the footstool and flung it, and struck Odysseus on the base of the right shoulder, where it joins the back. But he stood firm as a rock, nor did the missile of Antinous make him reel; but he shook his head in silence, pondering evil in the deep of his heart. Then back to the threshold he went and sat down, and down he laid his well-filled wallet; and he spoke among the wooers:
"Κέκλυτε μεν, μηστήρες ἀγακλειτῆς Βασίλεις, ὅφεις εἰπώ τά μεθαυμός ἐνι στήθεσσε κελεύει. οὐ μᾶν οὖν ἁχος ἐστὶ μετὰ φρεσνίν οὕτε τι πένθος, 470 ὁππότ' ἄνηρ περί οἶαν μακειόμενος κτενέτος βλήτησαι, ἤ περὶ βουσίν ἡ ἀργενηνῆς δίεσσιν· αὐτὰρ ἔμ' ἀντίνοος βάλε γαστέρος εἶνεκα λυγρῆς, οὐλομένης, ἡ πολλὰ κάκ' ἀνθρώποις δίδωσιν. ἀλλ' εἰ που πτωχῶν γε θεοί καὶ Ἱερυσεὶς εἰσίν, ἀντίνοον πρὸ γάμῳ τέλος θανάτοιο κεχεῖν." 473

Τὸν δ' αὐτ' ἀντίνοος προσέφη, Ἐυπείθεος νοός· "'Εσθιε ἄκρηλος, ξείνη, καθήμενος, ἡ ἀπίθ' ἀλλη, μή σε νέοi διὰ δόματ' ἐρύσσωσι', οἴ' ἀγορεύεις, ἡ ποῦδα ἤ καὶ χειρός, ἀποδρύψωσι δὲ πάντα." 480

"Ὡς ἐφαθ', οἳ δ' ἀρα πάντες ὑπερφίλας νεμέσσησαν ὅδε δὲ τὰς ἐξέπεκε νέων ὑπερηνορεόντων· "'Αντίνο', οὗ μὲν καλ' ἀβαλεσ δύστηνοι ἀλήθην, οὐλόμεν', εἰ δή ποὺ τὸς ἐπουράνιος θεὸς ἐστιν. καὶ τὸ θεὸν ξεινοσίν ἑοικότες ἀλλοδαποίει, παντοῖοι τελεθοντες, ἐπιστροφῷσι πόλην, ἀνθρώπων ὦβριν τε καὶ εὐνομήν ἐφορώντες." 485

"Ὡς ἄρ' ἐφαν μνησηρές, ὁ δ' οὐκ ἐμπάζετο μύθουν. Τηλέμαχος δ' ἐν μὲν κραδίν μέγα πένθος ἀεικε βλημένου, οὗδ' ἀρα δάκρυν χαμαι βάλεν ἐκ βλεφάροιν, ἀλλ' ἀκέων κύκνησε κάρη, κακὰ βυσσοδομεύων. 491

Τοῦ δ' ὡς οὖν ἦκουσε περὶ φρόνων Πηνελοπεία βλημένου ἐν μεγάρῳ, μετ' ἄρα διμήθησιν ἤκουσεν· "Ἀλ' οὕτως αὐτόν σε βάλοι κλυτότογος Ἀπόλλων." 1

1 Lines 475-80 were rejected by Aristarchus.
“Hear me, wooers of the glorious queen, that I may say what the heart in my breast bids me. Verily there is no pain of heart nor any grief when a man is smitten while fighting for his own possessions, whether for his cattle or for his white sheep; but Antinous has smitten me for my wretched belly’s sake, an accursed plague that brings many evils upon men. Ah, if for beggars there are gods and avengers, may the doom of death come upon Antinous before his marriage.”

Then Antinous, son of Eupeithes, answered him: “Sit still, and eat, stranger, or go elsewhere; lest the young men drag thee by hand or foot through the house for words like these, and strip off all thy skin.”

So he spoke, but they all were filled with exceeding indignation, and thus would one of the proud youths speak:

“Antinous, thou didst not well to strike the wretched wanderer. Doomed man that thou art, what if haply he be some god come down from heaven! Aye, and the gods in the guise of strangers from afar put on all manner of shapes, and visit the cities, beholding the violence and the righteousness of men.”

So spoke the wooers, but Antinous paid no heed to their words. And Telemachus nursed in his heart great grief for the smiting, though he let no tear fall from his eyelids to the ground; but he shook his head in silence, pondering evil in the deep of his heart.

Howbeit when wise Penelope heard of the man’s being smitten in the hall, she spoke among her handmaids, and said: “Even so may thine own self be smitten by the famed archer Apollo.”
Τὴν δ' αὖτ' Εὐρυνόμη ταμή πρὸς μῦθον ἤσπευν· Ἐι γάρ ἐπ' ἄρτησιν τέλος ἢμετέρησα γένειτο· οὖκ ἄν τις τούτων γε ἐσθρόνον Ἡώ ἢκοίτο.
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια: "Μαί', ἔχμροι μὲν πάντες, ἔπει κακὰ μηχανώνται Ἀντίνοος δὲ μάλιστα μελαχίη κηρὶ ἤσικε. Ἕκινος τες δόστηνος ἀλήτευει κατὰ δῶμα ἀνέαρας αἰτίξων ἀγκημοσύνη γὰρ ἀναγείε· ἐνθ' ἄλλου μὲν πάντες ἐνεπλησάν τ' ἐδοσάν τε, οὐτός δὲ θρήνῳ πρυμνόν βάλε δεξίων ὄμοιον." 1

Ἡ μὲν ἄρ᾽ Ὑσ σφόρευε μετὰ δμιρήσει γυναιξιν, ἡμένῃ ἐν θαλάμῳ. ὅ δ' ἐδείπνεε δῖος Ὥνυσεύς· ἢ δ' ὑπὶ οἱ καλέσασα προσηύδα δῖον ἱφόρβοιν· "Ἔρχοι, ἵπποι, Εὔμαιε, κεῖνον τοὺς ἤπιον ἀνοχιθε ἐλθέμεν, ὁφρα τί μην προσπτύβομαι ἡδ' ἐρέωμαι, εἰ που Ὄνυσθος τελασίφρονος ἥ ἐπισται ἢ ἴδεν ὀφθαλμοῖσιν πολυπλάγκτον γὰρ ἤσικε." 505

Τὴν δ' ἀπαμεθόμονος προσέφης, Εὔμαιε συβῶτα· "Εἰ γάρ τοι, βασίλεια, σιωπήσειαν Ἀχαῖοι· οί δ' ὑπὲρεῖται, βῆλγοιτό κέ τοι φίλον ἕτορ. τρεῖς γὰρ δὴ μὴν νῦκτας ἔχων, τρία δ' ἦματ' ἔρυξα ἐν κλωείᾳ πρῶτον γὰρ εἰκετο νήσος ἀποδράς· ἀλλ' οὐ πω κακότητα διήμυσεν ἢν ἀγορεύουν. ὥς δ' ὡτ' ἀοίδαν ἄνηρ ποτιδέρκησαι, ὡς τὸ θεῶν ἐξ ἕκειτε δεδαώς ἐπε' ἀμερέντα βροτοῖς, τοῦ δ' ἀμοτον μεμάσασιν ἀκούμεν, ὀπτὸτ' ἅδυθ' ὡς ἐμὲ κεῖνον ἐδέλθη παρῆμενον ἐν μεγάροις. φησὶ δ' Ὅνυσθος κεῖνοι πατρόιοι εἶναι, Ἐρημῇ ναιετάνω, δὴ Μίνωος γένος ἐστίν. ἐνθὲν δὴ νῦν δεύρο τῶδ' ἱκετε τῆματα πάσχον, 515

1 Lines 501–4 were rejected by Aristarchus.
And again the housewife Eurynome said to her: "Would that fulfilment might be granted to our prayers. So should not one of these men come to the fair-throned Dawn."

And wise Penelope answered her: "Nurse, enemies are they all, for they devise evil. But Antinous more than all is like black fate. Some wretched stranger roams through the house, begging alms of the men, for want compels him, and all the others filled his wallet and gave him gifts, but Antinous flung a footstool and smote him at the base of the right shoulder."

So she spoke among her handmaids, sitting in her chamber, while goodly Odysseus was at meat. Then she called to her the goodly swineherd, and said:

"Go, goodly Eumaeus, and bid the stranger come hither, that I may give him greeting, and ask him if haply he has heard of Odysseus of the steadfast heart, or has seen him with his eyes. He seems like one that has wandered far."

To her, then, swineherd Eumaeus, didst thou make answer, and say: "I would, O queen, that the Achaeans would keep silence, for he speaks such words as would charm thy very soul. Three nights I had him by me, and three days I kept him in my hut, for to me first he came when he fled by stealth from a ship, but he had not yet ended the tale of his sufferings. Even as when a man gazes upon a minstrel who sings to mortals songs of longing that the gods have taught him, and their desire to hear him has no end, whosoever he sings, even so he charmed me as he sat in my hall. He says that he is an ancestral friend of Odysseus, and that he dwells in Crete, where is the race of Minos. From thence has he now come on this journey hither, ever suffering woes as he
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προπροκυλημένον. στείται δ' Ὄδυσσης ἀκούσαι, 525 ἀγχού, Θεσπρωτῶν ἄνδρῶν ἐν πλοίῳ δῆμῳ, ξωοῦ· πολλὰ δ' ἄγει κειμένια ὅπες δόμοιθα.

Τὸν δ' αὐτὸ προσέειτε περίφρων Πηνελόπεια· Ἐρέχθει, δἐ ἄνευ κάλεσσον, ἦν' ἀντίον αὐτὸς ἐνίσχυ. οὕτω δ' ἥθε θύρησε καθήμενοι ἐφιειασθῶν ἢ αὐτὸν κατὰ δώματ', ἐπεῖ σφισὶ θυμὸς ἑδυρων. αὐτῶν μὲν γὰρ κτήματ' ἀκήρατα κεῖτ' ἐν οἴκῳ, σῖτος καὶ μέθυ ἦδο' τὰ μὲν οἰκῆς ἑδούσιν, οἱ δ' εἰς ἡμέτερον παλάμουν ἡματα πάντα, βοῦς ἱερεύσετε καὶ δίς καὶ πίνακας αἴγας, εἰλαπεῖξον πίνοντι τε αἰθώσα αἴνον, μαγνίδως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἐπὶ ἀνήρ, οἷος Ὅδυσσει ξέκεν, ἀρήν ἀπὸ οἴκου ἀμύναι. εἰ δ' Ὅδυσσει ἐλθοί καὶ ἱκοῖ' ἐς πατρίδα γαίαιν, αἴψα κε σὺν φ' παιδί βλασ ἀποτίσσεται ἄνδρῶν.

'Ως φάτο, Τηλέμαχος δὲ μέγ' ἐπταρεν, ἀμφὶ δὲ δῶμα σμερδαλέων κονάβησ'· γέλασσε δὲ Πηνελόπεια, αἴψα δ' ἄρ' Ἐδώμαιον ἐπεα πτερόεντα προσηύδα· Ἐρχεό μοι, τὸν ξείνου ἐναντίον ὁδὲ κάλεσσον. οὐχ ὀράς ἡ μοι τεῦχε ἐπταρει πᾶσιν ἐπεσοί; τῷ κε καὶ οὐκ ἀτελῆς θάνατος μνηστήριο γένοιτο πάσι μάλ', οὐδὲ κε τοῖς θάνατον καὶ κῆρας ἀλύξει. ἄλλο δὲ τοι ἐφέω, σὺ δ' ἐνὶ φρέσὶ βάλλει σήσιν: αἱ κ' αὐτῶν γινώς νημερτέα πάντ' ἐνέποντα, ἐσσόμενον χλαῖναν τε χυτῶνα τε, ἐμματα καλά.'

'Ως φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μῦθον ἀκούσεν· ἄγχοι δ' ἱστάμενος ἐπεα πτερόεντα προσηύδα·

1 Line 547 is omitted in some MSS.
wanders on and on. And he insists that he has heard tidings of Odysseus, near at hand in the rich land of the Thesprotians and yet alive; and he is bringing many treasures to his home."

Then wise Penelope answered him: "Go, call him hither, that he may himself tell me to my face. But as for these men, let them make sport as they sit in the doorway or here in the house, since their hearts are merry. For their own possessions lie untouched in their homes, bread and sweet wine, and on these do their servants feed. But themselves throng our house day after day, slaying our oxen, and sheep, and fat goats, and keep revel and drink the flaming wine recklessly, and havoc is made of all this wealth, for there is no man here such as Odysseus was to keep ruin from the house. But if Odysseus should come and return to his native land, straightway would he with his son take vengeance on these men for their violent deeds."

So she spoke, and Telemachus sneezed loudly, and all the room round about echoed wondrously. And Penelope laughed, and straightway spoke to Eumaeus winged words:

"Go, pray, call the stranger here before me. Dost thou not note that my son has sneezed at all my words. Therefore shall utter death fall upon the wooers one and all, nor shall one of them escape death and the fates. And another thing will I tell thee, and do thou lay it to heart. If I find that he speaks all things truly, I will clothe him in a cloak and tunic, fair raiment."

So she spoke, and the swineherd went when he had heard this saying; and coming up to Odysseus he spoke to him winged words:
“Ἡείνε πάτερ, καλείς εἰς περίφρον Πηνελόπεια, μήτηρ Τηλεμάχου· μεταλλήσται τι ἐς θυμὸς ἀμφὶ πόσει κέλεται, καὶ κήδεά περ πεπαθυνῆ. εἰ δὲ κέ σε γνώνη νημερτέα πάντ᾽ ἐνέποντα, ἐσσεὶ σε χλαϊνὼν τε κητῶνά τε, τῶν σὺ μάλιστα χρήζεις· σίτον δὲ καὶ αἴτζων κατὰ δήμον γαστέρα βοσκῆσεις· δῶσει δὲ τοι ὡς κ᾽ ἔθέλησι.”

Τὸν δ᾽ αὕτε προσέειπε πολύτλας δίος Ἰδών ὁ Ἀδριστός. "Εὔμαι, αἰγά κ᾽ ἕαυ νημερτέα πάντ᾽ ἐνέποιμι κοῦρη Ἰκαρίοιο, περίφρονι Πηνελόπειρι· οἶδα γὰρ εὐ περὶ κείνον, ὁμὴν δ᾽ ἀνεδέγμεθ᾽ ὀιξών. ἄλλα μηστήρων χαλεπῶν ὑποδείδ᾽ ὤμοιν, τῶν ὅβρις τε βή τε σιδήρεον ὄμαντο ἱκεί.1 καὶ γὰρ νῦν, ὅτε μ᾽ οὔτος ἄνηρ κατὰ δώμα κιόντα σὺ τε κακὸν ἰέξαντα βαλῶν ὀδύρρισὶν ἐδωκεν, οὕτε τε Τηλέμαχος τὸ γ᾽ ἐπήρκεσεν οὕτε τεῖς ἄλλος. τῷ νῦν Πηνελόπειαν ἐνὶ μεγάροις ἄνωχθε μείναι, ἐπειγομένην περ, ἐς ἡλίουν καταδύντα· καὶ τότε μ᾽ εἰρέσθω πόσιος πέρι νόστιμων ἠμαρ, ἀσσοτέρω καθίσασα παραί πυρί· εἴματα γὰρ τοι λύγρ᾽ ἔχων ὀιθὰ καὶ αὐτός, ἐπεὶ σε προθ᾽ ἰκέτευσα.”

"Ὡς φάτο, βὴ δὲ συφορβὸς, ἐπεὶ τὸν μύθον ἄκοιμε. τὸν δ᾽ ὑπὲρ οὐδοῦ βάντα προσήδα Πηνελόπεια. 575 ὁ ποὺ ὑπὲρ Λεύκος ἐκεῖ ἀνέσθης ἄλήτης; ἢ τεῖνα ποὺ δεήσας εξαίσιον ἢ καὶ ἄλλος αἰδεῖται κατὰ δώμα; κακὸς δ᾽ αἰδοῖος ἄλήτης.”

Τὴν δ᾽ ἀπαμείβομενος προσέφης, Ἐὔμαιε συβῶτα· "Μυθεῖται κατὰ μοίραν, ἢ πέρ κ᾽ οἶνοτο καὶ ἄλλος, 580

1 Line 565 is omitted in many MSS.
"Sir stranger, wise Penelope calls for thee, the mother of Telemachus, and her heart bids her make enquiry about her husband, though she has suffered many woes. And if she finds that thou speakest all things truly, she will clothe thee in a cloak and tunic, which thou needest most of all. As for thy food, thou shalt beg it through the land, and feed thy belly, and whoso will shall give it thee."

Then the much-enduring goodly Odysseus answered him: "Eumaeus, soon will I tell all the truth to the daughter of Icarius, wise Penelope. For well do I know of Odysseus, and in common have we borne affliction. But I have fear of this throng of harsh wooers, whose wantonness and violence reach the iron heaven. For even now, when, as I was going through the hall doing no evil, this man struck me and hurt me, neither Telemachus nor any other did aught to ward off the blow. Wherefore now bid Penelope to wait in the halls, eager though she be, till set of sun; and then let her ask me of her husband regarding the day of his return, giving me a seat nearer the fire, for lo, the raiment that I wear is mean, and this thou knowest of thyself, for to thee first did I make my prayer."

So he spoke, and the swineherd went when he had heard this saying. And as he passed over the threshold Penelope said to him:

"Thou dost not bring him, Eumaeus. What does the wanderer mean by this? Does he fear some one beyond measure, or does he idly feel ashamed in the house? 'Tis ill for a beggar to feel shame."

To her, then, swineherd Eumaeus, didst thou make answer and say: "He speaks rightly, even as any other man would deem, in seeking to shun
δύβην ἀλυσκάξων ἀνδρῶν ὑπερηνορεόντων.
ἀλλὰ σε μείναι ἄνωγεν ἐς ἥλιον καταδόντα,
καὶ δὲ σοὶ ὥδ' αὐτῇ πολὺ κάλλιον, ὦ βασίλεια,
οὐν πρὸς ξείνων φάσθαι ἢπος ἢδ' ἐπακούσαι.

Τὸν δ' αὖτε προσέχεισι περίφρον Ηνελόπεια·
"Οὐκ ἄφρων ὁ ξείνως ὰιεῖται, ὡς περ ἄν ἐξή
οὖ γάρ ποὺ τινὲς ὁδὲ καταθνητῶν ἀνθρώπων ἀνέρες ὑβριζότες ἀμάσθαλα μηχανώνται.

Ἡ μὲν ἄρ' ὡς ἀγόρευεν, οὐ δ' ὀχετο δίος ὕφορβὸς
μνηστήρων ἐς δμελον ἐπει διπερέφρας πάντα.
αἰσχα δὲ Τηλέμαχον ἔπει τπέροεντα προσεύμα,
ἂν χι σχῶν κεφαλῆν, ἴνα μὴ πευθοίρει σοι ἄλλοι·
"Ω φίλ', ἐγὼ μὲν ἄπειμι, σὺν καὶ κεῖνα φυλάξων,
οὖν καὶ ἐμὸν βιοτον' σοι δ' ἐνθάδε πάντα μελόντων.
αὐτὸν μὲν σε πρῶτα σἀκ, καὶ φράξεις θυμῷ
μὴ τι πάθῃς' πολλοὶ δὲ κακὰ φρονεούσιν Ἀχαίων,
τοὺς Ζεῦς ἐξολέσθει πρὶν ἥμιν πῆμα γενέσθαι.

Τὸν δ' αὖ Τηλέμαχοι πεπνυμένως αὐτίον ηὕδα·
"Εσσεται σὺν, ἀττα· σοὶ δ' ἔρχεο δειελήξας·
ἔσθεν δ' ἔιναι καὶ ἄγειν ἑρήμα καλά,
αὐτὰρ ἐμὸ τάδε πάντα καὶ ἀθανάτοις μελήσει.
"Ως φάθ', οὐ δ' αὐτίς ἄρ' ἐξετ' ἐξέστοι ἐπὶ ἐδροῦν,
πλησάμενοι δ' ἄρα βυμὸν ἐδητύος ἢδ' ποτῆτος
βῆ β' ἵμεναι μεθ' ὧς, λέπτ' δ' ἐρκεά τε μέγαρον τε,
πλείον δαιτυμόνων' οἱ δ' ὀρχηστοῖ καὶ ἀοιδῆ
τέρποντ' ἤδη γάρ καὶ ἐπήλυε δείλων ἡμαρ.
the insolence of overweening men. But he bids thee to wait till set of sun. And for thyself, too, it is far more seemly, O queen, to speak to the stranger alone, and to hear his words."

Then wise Penelope answered him: "Not without wisdom is the stranger; he divines how it may be. There are no mortal men, methinks, who in wantonness devise such wicked folly as these."

So she spoke, and the goodly swineherd departed into the throng of the wooers when he had told her all. And straightway he spoke winged words to Telemachus, holding his head close to him that the others might not hear:

"Friend, I am going forth to guard the swine and all things there, thy livelihood and mine; but have thou charge of all things here. Thine own self do thou keep safe first of all, and let thy mind beware lest some ill befall thee, for many of the Achaians are devising evil, whom may Zeus utterly destroy before harm fall on us."

Then wise Telemachus answered him: "So shall it be, father; go thy way when thou hast supped. And in the morning do thou come and bring goodly victims. But all matters here shall be a care to me and to the immortals."

So he spoke, and the swineherd sat down again on the polished chair. But when he had satisfied his heart with meat and drink, he went his way to the swine, and left the courts and the hall full of banqueters. And they were making merry with dance and song, for evening had now come on.
Σ Ἡλθε δ’ ἐπὶ πτωχὸς πανθήμοος, δός κατὰ ἀστυ πτωχεύεσθε' Ἡθάκης, μετὰ δ’ ἐπρέπε γαστέρι μάργχα ἄξηχος φαγέμεν καὶ πιέμεν· οὐδέ οἱ ἤν ἦσαν οὐδὲ βία, εἶδος δὲ μάλα μέγας ἦν ὀράσθαι. 'Αρναίος δ’ ὁνομέρεσθ’ εἰς τὸ γάρ θέτο πότινα μήτηρ ἐκ γενετῆς· 'Ἰρον δὲ νέοι κίκλησκον ἀπαντεῖς, οὖνεκ' ἀπαγγέλλεσκε κιόν, ὅτε ποῦ τις ἀνόγει· δό θεόλογον 'Οδυσσήα διόκετο οἴο δόμοιο, καὶ μνεικέλων ἔπεα πτερόσεντα προσηύδα: "Εἰκε, γέριον, προβύρων, μὴ δὴ τάχα καὶ ποδὸς ἔλεγκ. 10 οὐκ ἄλλης ὅπις δὴ μοι ἐπιλέξουσιν ἀπαντεῖς, ἐλκέμενοι δὲ κέλονται; ἦγα δ’ αἰσχύνομαι ἐμῆς. ἀλλ’ ἄνα, μὴ τάχα ναῦν ἔρει καὶ χερσὶ γένηται." Τὸν δ’ ἄρ’ ὑπάρθρα ἰδὼν προσέφη πολύμητις 'Ὀδυσσεύς· "Δαιμόοι, οὕτε τί σε ἰεῦχα κακὸν οὐτ’ ἀγορεύων, οὕτε τινὰ φθονέω δόμεναι καὶ πόλλ’ ἀνέλοντα. οὐδός δ’ ἀμφότερος ὦ τε χείστεται, οὐδέ τί σε χρή ἀλλοτρίων φθονείεις· δοκεῖς δὲ μοι εἶναι ἀλήτης ὡς περ ἐγών, ὀμβὸν δὲ θεοὶ μέλλουσιν ὀπάξειν. 196
BOOK XVIII

Now there came up a public beggar who was wont to beg through the town of Ithaca, and was known for his greedy belly, eating and drinking without end. No strength had he nor might, but in bulk was big indeed to look upon. Arnaeus was his name, for this name his honoured mother had given him at his birth; but Irus all the young men called him, because he used to run on errands\(^1\) when anyone bade him. He came now, and was for driving Odysseus from his own house; and he began to revile him, and spoke winged words:

"Give way, old man, from the doorway, lest soon thou be even dragged out by the foot. Dost thou not see that all men are winking at me, and bidding me drag thee? Yet for myself, I am ashamed to do it. Nay, up with thee, lest our quarrel even come to blows."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Good fellow, I harm thee not in deed or word, nor do I begrudge that any man should give thee, though the portion he took up were a large one. This threshold will hold us both, and thou hast no need to be jealous for the goods of other folk. Thou seemest to me to be a vagrant, even as I am; and as for happy fortune, it is the gods that

\(^1\) And is therefore compared to Iris, the messenger of Olympus.
χερσὶ δὲ μὴ τε λῆν προκαλίζειο, μὴ με χολόσης, μὴ σε γέρων περ ἐδών στῆθος καὶ χείλεα φύρσω ἀλματος· ἠνυχέτι δ' ἄν ἐμοι καὶ μᾶλλον ἔτ' εἰη ἀνριν· οὐ μὲν γάρ τι σ' ὑποστρεφεσθαί ὁπο οὐδετέρον ἐς μέγαρον Λαέρτιάδεω Ὀδυσσήος.

Τὸν δὲ χολοσάμενος προσεφώνεεν Ἰρος ἄλητης· ""Ω πόποι, ὡς ὁ μολοβρος ἐπιτροχάδην ἁγορεύει, γρηγοροὶ λυγοι· ὅτι ἂν κακὰ μητεσαίμην κόπτων ἀμφοτέρησι, χαμαλ δὲ κε πάντας ὀδόντας γναθμῶν ἐξελάσσαιμε συνὸς ὡς ληθυτείρης. ξώσαι νῦν, ἵνα πάντες ἐπηγνώσου καὶ οἶδε μαρναμένους· πῶς δ' ἂν σοι νεοτέροι ἀνδρὶ μάχοιο;"

"Ως οἱ μὲν προπάροιεθε θυράνων ὑψηλάων οὐδοῦ ἐπὶ ξεστοῦ πανθυμαδῶν ὀκρίδωτο. τοῖς δὲ ξυνήχω περὶ μνεός Ἀντινόοιο, ἵδι δ' ἄρ' ἐκγελάσας μετεφάνει μνηστήρεσσιν."

""Ω φίλοι, οὐ μὲν πώ τι πάροι τοιούτον ἐτύχθη, οἷς τερπολήμον θεὸς ἤγαγεν ἐξ τόδε ὅμα. ὁ ξείνως τε καὶ Ἰρος ἐρίξετον ἀλλήλων χερσὶ μαχέσσασθαι· ἄλλα γενελάσσομεν δικα."" "Ως ἐφαθ', οι δ' ἄρα πάντες ἀνήξαν γελώντες, ἀμφι δ' ἄρα πτωχῶς κακοείμονας ἤγερθοντο. τοῖς δ' Ἀντινοος μετέφη, Εὐπελθεος υἷος.

""Κέκλυτε μεν, μνηστήρες ἀγῆνωρες, ὅφρα τε εἶπο. γαστέρες αἰδι' αἰγῶν κλαίεν πυρὶ· τὰς ἐπὶ δόρπων καθήμεθα κυνῆς τε καὶ αἰματος ἐμπλήσαντες· ὀππότερος δὲ κε νικήσῃ κρείσσον τε γένηται,
are like to give us that. But with thy fists do not provoke me overmuch, lest thou anger me, and, old man though I am, I besoul thy breast and lips with blood. So should I have the greater peace tomorrow, for I deem not that thou shalt return a second time to the hall of Odysseus, son of Laertes."

Then, waxing wroth, the vagrant Irus said to him: "Now see how glibly the filthy wretch talks, like an old kitchen-wife. But I will devise evil for him, smiting him left and right, and will scatter on the ground all the teeth from his jaws, as though he were a swine wasting the corn. Gird thyself now, that these men, too, may all know our fighting. But how couldst thou fight with a younger man?"

Thus on the polished threshold before the lofty doors they stirred one another's rage right heartily. And the strong and mighty Antinous heard the two, and, breaking into a merry laugh, he spoke among the wooers:

"Friends, never before has such a thing come to pass, that a god has brought sport like this to this house. Yon stranger and Irus are provoking one another to blows. Come, let us quickly set them on."

So he spoke, and they all sprang up laughing and gathered about the tattered beggars. And Antinous, son of Eumetheus, spoke among them, and said:

"Hear me, ye proud wooers, that I may say somewhat. Here at the fire are goats' paunches lying, which we set there for supper, when we had filled them with fat and blood. Now whichever of the two wins and proves himself the better man, let him

1 The thought is: we are both vagrants; whether either of us ever attains to a happier station in life, rests with the gods, who arbitrarily allot ἀλλοκότας; cf. vi. 188 f.
τάων ἦν κ’ ἐθέλησιν ἀνάστας αὐτὸς ἐλέσθω·
ἀεὶ δ’ αὖθ’ ἡμῖν μεταδάσσει, οὐδὲ τιν’ ἄλλον
πτωχὸν ἔσω μίσγεσθαι ἐάσομεν αἰτήσοντα.”

"Ὡς ἐφαθ’ Ἀντίνοος, τοῖς δ’ ἐπιήνυσαν μύθος. 50
τοῖς δὲ δολοφρονέως μετέφη πολὺμητις Ὀδυσσεύς;

"Ὥς φίλοι, οὐ πως ἐστε νειτέροι ἄνδρι μάχεσθαι
ἄνδρα γέροντα, δύη ἀρμένου· ἀλλὰ με γαστήρ
ὄτρυνει κακοεργός, ἵνα πληγήσῃ δαμείω.
ἀλλ’ ἀγέ νῦν μοι πάντες ὀμόσσατε καρπερὸν ὄρκον, 55
μὴ τίς ἐπ’ Ἰρρ ἱρα φέρων ἐμὲ χειρὶ βαρέῃ
πληξῆ ἄτασθάλλων, τούτῳ δὲ με ἱφι δαμάσῃ.

"Ὡς ἑφαθ’, οἱ δ’ ἄρα πάντες ἀπόμυνουν ὡς ἐκέλευεν.
αὐτὰρ ἐπεὶ β’ ὁμοσάν τε τελευτήσαν τε τὸν ὄρκον, 60
τοῖς δ’ αὐτίς μετέειφ’ ἱερὴ ἑς Τηλεμάχουο.

"Ἐιὖ’, εἶ σ’ ὀτρύνει κραδίη καὶ θυμὸς ἀγνήνωρ
τούτων ἄλεξασθαι, τῶν δ’ ἄλλων μὴ τῶν Ἄχαιῶν
dεῖδιβ’, ἐπεὶ πλεώνεσσι μαχηστεῖ ὡς κε σε θείνη
ζευνοδόκους μὲν ἐγών, ἐπὶ δ’ αἰνεῖτον βασιλῆς,
Ἀντίνοος τε καὶ Εὐρυμαχος, πεπνυμένω ἄμφω.” 65

"Ὡς ἑφαθ’, οἱ δ’ ἄρα πάντες ἐπήνευον· αὐτὰρ Ὀδυσσεὺς
ζώσατο μὲν ράκεσιν περὶ μῆδα, φαίνε μὲν ὑπερο 
καλοὺς τε μεγάλους τε, φάνεν δὲ οἱ εὐρέες ὁμοὶ
πτηθέα τε στυβαροῖ τε βραχίονες· αὐτὰρ Ἀθήνη
ἀγχὶ παρισταμένη μὲλε ἥλναν ποιμένι λαῶν.
μυστηρεῖς δ’ ἄρα πάντες ὑπερβιώλοις ἀγάσαντο· 70
ὅτε δὲ τις ἐξέπεσεν ἰδὼν ὡς πλησιόν ἄλλον.

1 Line 59 is omitted in some MSS.
rise and choose for himself which one of these he will. And furthermore he shall always feast with us, nor will we suffer any other beggar to join our company and beg of us."

So spoke Antinous, and his word was pleasing to them. Then with crafty mind Odysseus of many wiles spoke among them:

"Friends, in no wise may an old man that is overcome with woe fight with a younger. Howbeit my belly, that worker of evil, urges me on, that I may be overcome by his blows. But come now, do you all swear to me a mighty oath, to the end that no man, doing a favour to Irus, may deal me a foul blow with heavy hand, and so by violence subdue me to this fellow."

So he spoke, and they all gave the oath not to smite him, even as he bade. But when they had sworn and made an end of the oath, among them spoke again the strong and mighty Telemachus:

"Stranger, if thy heart and thy proud spirit bid thee beat off this fellow, then fear not thou any man of all the Achaeans, for whoso strikes thee shall have to fight with more than thou. Thy host am I, and the princes assent hereto, Antinous and Eurymachus, men of prudence both."

So he spoke, and they all praised his words. But Odysseus girded his rags about his loins and showed his thighs, comely and great, and his broad shoulders came to view, and his chest and mighty arms. And Athene drew nigh and made greater the limbs of the shepherd of the people. Then all the wooers marvelled exceedingly, and thus would one speak with a glance at his neighbour:
"Η τάχα Ἰρος Ἀιρός ἑπισπαστὸν κακὸν ἔξει, οἷν ἐκ ἥκεν ὁ γέρων ἐπυγονίδα φαίνει."

"Ὡς ἄρ' ἐφαν, Ἰροὶ δὲ κακῶς ἁρίνετο θυμός, ἀλλὰ καὶ ὅς δρηστήρες ἄγουν ξώσαντες ἀνάγκη δειδίστα σάρκες δὲ περιτρομέοντο μέλεσσιν. Ἀντίνοος δ' ἐνενιπεν ἔπος τ' ἐφατ' ἐκ τ' ὠνόμαζεν."

"Νῦν μὲν μῆτ' εἶναι, βουγάει, μήτε γένοιο, εἰ δὴ τούτων γε τρομεῖσι καὶ δείδιας αἰνώς, ἀνδράς γέροντα, δόῃ ἀρημένον, ἦ μὲν ἰκάνει. ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται· αἱ κέν σ' οὔτος νικήσῃ κρείσσων τις γένηται, πέρῳ σ' ἤπειρονδὲ, βαλῶν ἐν νηι μελαίνῃ, εἰς Ἐχετον βασιλῆα, βροτῶν δηλήμονα πάντων, δή κ' ἀπὸ μίνα τάμμης καὶ οὐατα νηλεί χαλκῷ, μῆδεα τ' ἥξερύσας δῶῃ κυσίν ὠμὰ δάσασθαι."

"Ὡς φάτο, τῷ δ' ἔτι μάλλον ὑπὸ τρόμος ἐλλαβε γυνία. εἰς μέσσον δ' ἀναγον τῷ δ' ἀμφο χεῖρας ἀνέσχον. δὴ τότε μερμήριξε πολύτιλας διὸς Ὁδυσσεὺς ἢ ἐλάσει ὧς μιν ψυχὴ λίποι αὔθι πεσόντα, ἢς μὲν ἢκ' ἐλάσειε τανύσσειεν τ' ἐπὶ ἔγαλ. ὅσσον δὲ οἱ φρονέοντι δοάσαστο κέρδιον εἶναι, ἢς ἐλάσει, ἢν μῆ μιν ἐπεφρασσαλατ Ἀχαιοι. δὴ τότ' ἀνασχομένων ὁ μὲν ἠλασε δεξιῶν ὄρμων Ἰρος, ὁ δ' αὐχέν ἐλασεν ὑπ' οὐατος, ὅστεα δ' εἴσω ἐθλασεν αὐτίκα δ' ἠλθε κατὰ στόμα φοίνιον αἷμα,
"Right soon shall Irus, un-Irused, have a bane of his own bringing, such a thigh does yon old man show from beneath his rags."

So they spoke, and the mind of Irus was miserably shaken; yet even so the serving men girded him, and led him out perforce all filled with dread, and his flesh trembled on his limbs. Then Antinous rated him and spoke, and addressed him:

"Better were it now, thou braggart, that thou wert not living, nor hadst ever been born, if thou quailedst and art so terribly afraid of this fellow—a man that is old and overcome by the woe that has come upon him. But I will speak out to thee, and this word shall verily be brought to pass. If this fellow conquers thee and proves the better man, I will fling thee into a black ship and send thee to the mainland to King Echetus, the maimer of all men, who will cut off thy nose and ears with the pitiless bronze, and will draw forth thy vitals and give them raw to dogs to rend."

So he spoke, and thereat yet greater trembling seized the other's limbs, and they led him into the ring and both men put up their hands. Then the much-enduring, goodly Odysseus was divided in mind whether he should strike him so that life should leave him even there as he fell, or whether he should deal him a light blow and stretch him on the earth. And, as he pondered, this seemed to him the better course, to deal him a light blow, that the Achaians might not take note of him. Then verily, when they had put up their hands, Irus let drive at the right shoulder, but Odysseus smote him on the neck beneath the ear and crushed in the bones, and straightway the red blood ran forth from his mouth, and down he fell in
καὶ δὲ ἔπες ἐν κοινῷ μακῶν, σὺν δὲ ἠλαιοτὰς λακτίζων ποσὶ γαῖαν· ἀτὰρ μητῆρες ἀγανολ 
χειρας ἀναπόθεον γέλοι ἐκθάνουν· ἀνὰρ Ὀδυσσέας 100 
ἐλκε διεκ προθύροιο λαβὼν ποδός, δῆφ᾽ ἴκετ᾽ αὐλήν, 
αἰθουσῆς τε θύρας· καὶ μὲν ποτὶ ἐρκαὶν αὐλῆς 
eἰσεν ἀνακλίνας· σκῆτρον δὲ οἱ ἐμβαλε χειρί, 
καὶ μὲν φωνήσας ἔπεα πτερόεντα προσημύδα·

"Ἐνταυθοὶ νῦν ἦσο σύος τε κόιμας τ᾽ ἀπερύκων, 105 
μηδὲ σὺ γε ξέλων καὶ πτωχῶν κοίμανος εἰναι 
λυγρός ἑών, μή ποῖ τε κακοῦ καὶ μείζον ἐπαύρη." 

"Ἡ ῥα καὶ ἀμφ᾽ ἀμοιλεῖν ἀεικέα βάλλετο πῆρνῃ, 
πυκνὰ ῥωγαλένη· ἐν δὲ στρόφος ἤσεν ἄορτήρ.
ἀψ δ᾽ ἐπ᾽ οὐδὲν ἱών κατ᾽ ἄρ᾽ ἔξετο· τοῖ δ᾽ ἵσαι εἰσὶ 
ὁ δὲ γελώνετες καὶ διεκνώνωτι ἐπέεσον. 111

"Ζεὺς τοις δοῖν, ξείνε, καὶ ἄθλαντοι θεοὶ ἄλλοι, 
ὅτι μάλιστ᾽ ἐθέλεις καὶ τοις φίλον ἐπλετο τυρφῶ, 
δὲ τοῦτον τὸν ἄναλτον ἀλητεύειν ἀπέπαυσας 
ἐν δήμῳ· τάχα γὰρ μιν ἀνάξομεν ἥπερον καὶ 
εἰς Ἐχέτου βασιλῆα, βροτῶν δηλήμωνα πάντων." 115

"Ὡς ἄρ᾽ ἐφαν, χαίρει δὲ κλειδών διὸς Ὀδυσσέας. 
'Αντίνοος δ᾽ ἀρα οἱ μεγάλην παρὰ γαστέρα θήκεν, 
ἐμπλείνῃ κυίσης τε καὶ αἴματος· Ἀμφύνομος δὲ 
ἄρτοις ἐκ κανέοι δύω παρέβηκεν ἀείρας 
καὶ δεπάξ χρυσέω δειδίσκετο, φώνησέν τε·

"Χαίρε, πάτερ ὁ ξείνε, γένοιτο τοι ὡς περ ὁπίσω 
ολβος· ἀτὰρ μὲν νῦν γε κακοὶς ἔχαι πολέεσσι." 

1 After line 111 some MSS. insert the line δὲ δὲ τις εἴπεσκε 

2 Lines 115-6 were rejected by Aristarchus.
the dust with a moan, and he gnashed his teeth, kicking the ground with his feet. But the lordly wooers raised their hands, and were like to die with laughter. Then Odysseus seized him by the foot, and dragged him forth through the doorway until he came to the court and the gates of the portico. And he set him down and leaned him against the wall of the court, and thrust his staff into his hand and spoke, and addressed him with winged words:

"Sit there now, and scare off swine and dogs, and do not thou be lord of strangers and beggars, miserable that thou art, lest haply thou meet with some worse thing to profit withal."

He spoke, and flung about his shoulders his miserable wallet, full of holes, and slung by a twisted cord. Then back to the threshold he went and sat down; and the wooers went within, laughing merrily, and they greeted him, saying:

"May Zeus grant thee, stranger, and the other immortal gods what thou desirest most, and the dearest wish of thy heart, seeing that thou hast made this insatiate fellow to cease from begging in the land. For soon shall we take him to the mainland to King Echatus, the maimer of all men."

So they spoke, and goodly Odysseus was glad at the word of omen. And Antinous set before him the great paunch, filled with fat and blood, and Amphimnes took up two loaves from the basket and set them before him, and pledged him in a cup of gold, and said:

"Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows."
Τὸν δὲ ἀπαμειβόμενον προσέφη πολύμητις Ὁδυσσεύς: "Ἄμφινομ', ἦ μάλα μοι δοκεῖς πεπνυμένος εἶναι· toioi γὰρ καὶ πατρός, ἐπεὶ κλέος ἐσθλὸν ἄκονον, Ἡσίων Δούλεχημ αὖν τὲ ἐμεν ἀφνεῖον τε τοῦ σ᾽ ἐκ φασε γενέσθαι, ἔπητῇ δ᾽ ἂνδρι δοκεῖας. τοῦτο οἱ ἐρέω, οὐ δὲ σύνθεο καὶ μεν ἄκονουν οὔδὲν ἀκινδύνετο γαῖα τρέφει ἀνθρώποιο, πάνων ὁσα τε γαῖαι ἐπὶ πνεύει τε καὶ ἔρπει. οὐ μὲν γὰρ ποτὲ φησι κακῶν πείσεσθαι εἰπόσω, ὃφρ᾽ ἄρετην παρέχωσι θεοὶ καὶ γούνατ' ὁλορηγόκλον ἀλλ᾽ ὅτα δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσι, καὶ τὰ φέρει ἄεκαζόμενος τετληστε θυμῷ· toioi γὰρ νόοσ ἐστίν ἐπικηθοῦν ἄνθρωπῶν οἴον ἐπ᾽ ἡμαρ ἄγγει πατὴρ ἄνδρῶν τε θεῶν τε. καὶ γὰρ ἐγὼ ποτ᾽ ἐμελλον ἐν ἄνθρασιν ὅλικος εἶναι, πολλὰ δ᾽ ἀτάσθαλ᾽ ἐρέξα βίη καὶ κάρτει εἰκὸν, πατρὶ τ᾽ ἐμῷ πίσυνος καὶ ἐμὸς κασιγνήτοισι. τῷ μὴ τίς ποτε πάμπαν ἄνηρ ἀθεμόστους εἶν. ἅλλ᾽ ὁ γε συγγ ἄῳρα θεῶν ἔχου, ὅτε διδόειν. ὁὶ ὀρῶν μνηστήρας ἀτάσθαλα μηχανόωντας, κτήματα κείροντας καὶ ἀτεμάζοντας ἀκοπτος ἄνδρος, ὃν συκετέ φημὶ φίλον καὶ πατρίδος αῖης δὴν ἀπέσεσθαι. μάλα δὲ σχεδὸν. ἅλλα σε δαίμων οἰκαὶ ὑπεξαγόγοι, μηδ᾽ ἀντιέσειας ἑκεῖνος, ὃποτε νοστήσεις φίλον ἐς πατρίδα γαῖαιν. οὐ γὰρ ἀναιμοτὶ γε διακρίνεσθαι ὅπως μνηστήρας καὶ κείνου, ἐπεὶ κε μέλαθρον ὑπέλθη." "Ως φάτο, καὶ σπείρας ἐπιεν μελετῆα οἶνον, ἀψ δ᾽ ἐν χερσίν ἐθηκε δέπαισ κοσμήτορι λαὸν. 206
Then Odysseus of many wiles answered him, and said: "Amphinomus, verily thou seemest to me to be a man of prudence; and such a man, too, was thy father, for I have heard of his fair fame, that Nisus of Dulichium was a brave man and a wealthy. From him, they say, thou art sprang, and thou seemest a man soft of speech. Wherefore I will tell thee, and do thou give heed and hearken. Nothing feebler does earth nurture than man, of all things that on earth are breathing and moving. For he thinks that he will never suffer evil in time to come, so long as the gods give him prosperity and his knees are quick; but when again the blessed gods decree him sorrow, this too he bears in sore despite with steadfast heart; for the spirit of men upon the earth is even such as the day which the father of gods and men brings upon them. For I, too, was once like to be prosperous among men, but many deeds of wantonness I wrought, yielding to my might and my strength, and trusting in my father and my brethren. Wherefore let no man soever be lawless at any time, but let him keep in silence whatever gifts the gods give. Aye, for I see the wooers devising wantonness, wasting the wealth and dishonouring the wife of a man who, I tell thee, will not long be away from his friends and his native land; nay, he is very near. But may some god lead thee forth hence to thy home, and mayest thou not meet him when he comes home to his dear native land. For not without bloodshed, methinks, will the wooers and he part one from the other when once he comes beneath his roof."

So he spoke, and pouring a libation, drank of the honey-sweet wine, and then gave back the cup into the hands of the marshallier of the people. But
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αὐτὰρ ὁ βῆ διὰ δῶμα φίλον τετημένος ἦτορ, νευστάξων κεφαλῆς δὴ γὰρ κακὸν δοσετο θυμὸς. ἀλλ’ οὐδ’ ὃς φύγε κῆρα. πέδησε δὲ καὶ τὸν Ἀθῆνη 155 Τηλεμάχου ὑπὸ χερῶν καὶ ἔγχει ίφε δαμηναι. ἄψ δ’ αὐτὼς κατ’ ἄρ’ ἔξετ’ ἐπὶ θρόνου ἐνθεν ἀνέστη.

Τῇ δ’ ἄρ’ ἐπὶ φρεσκὶ θῆκε θεὰ γλαυκώπης Ἀθῆνη, κούρη Ἰκαρίωι, περίφροιν Πηνελόπειρ, μυθησθήσεσαι φανήναι, ὅπως πετάσειε μάλιστα θυμὸν μυθησθήρων ἢδὲ τιμῆσσα γένουτο μάλλον πρὸς πόσιος τε καὶ νῖεος ἢ πάρος ἦεν. ἄχρειον δ’ ἐγκλασσεν ἔπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαζεν.

"Εὐρυνόμη, θυμὸς μοι ἐξεδόται, οὐ τε πάρος γε, μυθησθήσεσαι φανήναι, ἀπεχθομενοει περ ἐμπτης 165 παιδὶ δὲ κεν εὔποιμε ἔπος, τὸ κε κέρδιον εἴη, μὴ πάντα μυθησθοῖν ύπερφιάλοιοιν ὤμλεϊν, οὐ τ’ εὐ μὲν βάξουσι, κακῶς δ’ ὀπιθεν φρονέουσιν."

Τῇν δ’ αὐτ’ Εὐρυνόμη ταμῆ πρὸς μῦθων ἦενεν.

"Ναὶ δὴ ταῦτα γε πάντα, τέκος, κατὰ μοῖραν ἐκεῖνος. 170 ἀλλ’ ίδι καὶ σφ παιδὶ ἔπος φάο μὴ δ’ ἐπίκευε, χρῶτ’ ἀπονεφαμένη καὶ ἐπεχρῖσασα παρειάς, μὴ δ’ οὕτω δακρύσει πεφυμένη ἁμφ’ πρόσωπα ἔρχειν, ἐπεὶ κάκιον πενθήμεραι ἄκριτον αἰεὶ. ἡδὲ μὲν γὰρ τοι ταῖσ τηλῆκος, δὴ παῖς μάλιστα ἡρῶ ἀδανάτους γενειήσαντα ἰδέσθαι."

Τῇν δ’ αὕτη προσέπει περίφροιν Πηνελόπεια: "Εὐρυνόμη, μὴ ταῦτα παραῦδα, κηδομένη περ., χρῶτ’ ἀπονίπτεσθαι καὶ ἐπεχρῖσθαι ἀλοιφὴν ἀγλαίῃν γὰρ ἐμοὶ γε θεόι, τοῦ Ολυμπὸν ἔχουσιν, 180 ὀλεθαν, ἐξ οὐ κείνος ἐβη κολῆς ἐν νησών.

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Amphinomus went through the hall with a heavy heart, bowing his head; for his spirit boded bane. Yet even so he did not escape his fate, but him, too, did Athene set in bonds so that he might be slain outright at the hands of Telemachus and by his spear. So he sat down again on the chair from which he had risen.

Then the goddess, flashing-eyed Athene, put it in the heart of the daughter of Icarius, wise Penelope, to show herself to the wooers, that she might set their hearts a-flutter and win greater honour from her husband and her son than heretofore. Then she laughed a meaningless laugh and spoke, and addressed the nurse:

"Eurynome, my heart longs, though it has never longed before, to show myself to the wooers, hateful though they are. Also I would say a word to my son that will be for his profit, namely, that he should not consort ever with the overweening wooers, who speak him fair but have evil plans thereafter."

Then the housewife, Eurynome, spoke to her and said: "Aye, verily, child, all this hast thou spoken aright. Go, then, reveal thy word to thy son and hide it not; but first wash thy body and anoint thy face, and go not as thou art with both cheeks stained with tears. Go, for it is ill to grieve ever without ceasing. For now, behold, thy son is of such an age, and it has been thy dearest prayer to the immortals to see him a bearded man."

Then wise Penelope answered her again: "Eurynome, beguile me not thus in thy love to wash my body and anoint me with oil. All beauty of mine have the gods, that hold Olympus, destroyed since the day when my lord departed in the hollow ships.
άλλα μοι Αυτούνήν τε καὶ Ἰπποδάμειαν ἀναγχθεὶ ἐλθέμεν, ὥστε κέ μοι παραστήσεις ἐν μεγάροισιν
οὐς δὲ οὐκ εἴσειμι μετὶ ἁνέρας· αἰδέομαι γάρ.

"Οι ἄρ' ἐφη, γηρός δὲ διέκ μεγάροι βεβήκει
ἀγγελέουσα γνυϊξὶ καὶ οὕτως οὕτως νεώςθαι.

"Εὐθ' αὐτ ἄλλα ἔνωσε θεὰ γλαυκώπες Ἀθηνὲς
κούρη Ἰκαρίου κατὰ γλυκῶν ὑπὸν ἔχενεν,
εὐδὲ δ' ἀνακλωθεῖσα, λύθεν δὲ οἱ ἄγεα πάντα
αὐτῶν ἐνὶ κλίνῃς· τέως δ' ἄρα δίὰ θεῶν
ἀμβροτα δώρα δίδου, ἵνα μιν θησαίατ' Ἀχαιοὶ.
κάλλει μὲν οἱ πρώτα προσάπτα παλὰ κάθηρεν
ἀμβροσίῳ, οἶον περ ἐὔστεφανος Κυθέρεια
χρίσται, εὖτ' ἐν ἦν Χαρίτων χορὸν ἱμερόεντα·
καὶ μιν μακροτήρην καὶ πᾶσανα θῆκεν ἑδοὺθαι,
λευκοτέρην δ' ἄρα μιν θῆκε πριστοῦ ἑλέφαντος.
ἡ μὲν ἄρ' ὅπ' ἐρξα' ἀπεβήσετο δία θεῶν,
ἡλθον δ' ἄμφιπολοι λευκόλεον ἐκ μεγάρου
φθόγγο ἐπερχόμεναι· τὴν δὲ γλυκόν ὑπὸν ἄνθε,καὶ ρ' ἀπομόρφητο χερσὶ παρείςας φώνησέν τε·

""Η με μᾶλ' αἰνοπαθῆ μαλακῶν περε κόμ' ἐκάλυψεν.
αἰθε μοι ὅς μαλακῶν θάνατον πόροι "Αρτέμις ἀγνὴ
αὐτίκα νῦν, ἵνα μηκέτ' ὀδυρομένη κατὰ θυμὸν
αιῶνα φθινόθω, πόσιος ποθέουσα φίλοιο
παρτοὶν ἄρετήν, ἐπεὶ ἔξοχος ἤτον 'Αχαιῶν·"

"Ος φαμένῃ κατέβαιν ὑπερώα θυμολόχεντα,
οὐκ οὖν· ἄμα τῇ γε καὶ ἄμφιπολοι δι' ἐποντο.
ἡ δ' ὅτε δὴ μιηστήρας ἀφίκετο δία γυναικῶν,
But bid Autonoë and Hippodameia come to me, that they may stand by my side in the hall. Alone I will not go among men, for I am ashamed."

So she spoke, and the old woman went forth through the chamber to bear tidings to the women, and bid them come.

Then again the goddess, flashing-eyed Athene, took other counsel. On the daughter of Icarius she shed sweet sleep, and she leaned back and slept there on her couch, and all her joints were relaxed. And meanwhile the fair goddess was giving her immortal gifts, that the Achaeans might marvel at her. With balm she first made fair her beautiful face, with balm ambrosial, such as that wherewith Cytherea, of the fair crown, anoints herself when she goes into the lovely dance of the Graces; and she made her taller, too, and statelier to behold, and made her whiter than new-sawn ivory. Now when she had done this the fair goddess departed, and the white-armed handmaids came forth from the chamber and drew near with sound of talking. Then sweet sleep released Penelope, and she rubbed her cheeks with her hands, and said:

"Ah, in my utter wretchedness soft slumber enfolded me. Would that pure Artemis would even now give so soft a death, that I might no more waste my life away with sorrow at heart, longing for the manifold excellence of my dear husband, for that he was pre-eminent among the Achaeans."

So saying, she went down from the bright upper chamber, not alone, for two handmaids attended her. Now when the fair lady reached the wooers she

\[\text{\textsuperscript{1}} \text{κάλαμος \dot{\alpha}μφορίον appears to be used in a concrete sense, for some kind of paint or ointment.} \] (Monro.)
στὴ ῥα παρὰ σταθήμων τέγεος πῦκα ποιητοῖο, ἀντα παρειάδων σχομένη λεπαρὰ κρῆδεμα: ἀμφίπολος δ' ἀρα οἱ κεδνὴ ἐκάτερθε παρέστη. τῶν δ' αὐτοῦ λύτο γοῦνατ' ἔρρθ' δ' ἀρα θυμὸν ἔθελχθεν, πάντες δ' ἡρήσαντο παραὶ λεχέεσσι κλιθῆναι. ἡ δ' αὐ Τηλέμαχον προσεφώνευ, ὃν φίλον νῦν:

"Τηλέμαχ', οὐκέτι τοι φρένες ἐμπεδοὶ οὐδὲ νόημα: παῖς ἐγὼ καὶ μᾶλλον ἐμὶ φρεσκότερο ἐνώμας· μῦν δ', ὅτε δὴ μέγας ἔσσει καὶ ἡβής μέτρον ἱκάνεις, καὶ κέν τις φαίη γόνων ἐμμενεὶ ὁβηθοῦ ἀνδρός, ἐς μέγεθος καὶ κάλλος ὀρώμενος, ἀλλότριος φῶς, οὐκέτι τοι φρένες εἰσὶν ἐναίσιμοι οὐδὲ νόημα. ὧν δὴ τότε ἐργον ἐμὶ μεγάρωσιν ἐτύχθη, δὲ τὸν ξείνον ἔσσει ἀεικυσθήμεναι οὕτως. πῶς νῦν, εἴ τι ξείνοις ἐν ἡμετέροις δόμοις ἡμενοὶ ὃδε πάθοι ρυστακτύοις εἴξ ἀλεγεινής; σοὶ κ' αἰσχος λάβῃ τε μετ' ἀνθρώπους πέλουτο."  

"Τὴν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίοιο ἦδα: "Μήτερ ἐμῆ, τὸ μὲν οὐ σε νεμεσοῦμαι κεχολώσῃς, ἀντὰρ ἐγὼ θυμὸν νοεῖ καὶ οἶδα ἐκαστα, ἐσθλά τε καὶ τὰ χέρεια πάρος δ' ἔτη νήπιος ἤ. ἀλλὰ τοι οὐ δύναμαι πεπνυμένα πάντα νοῆσαι: ἐκ γὰρ με πλήσουσι παρῆμενοι ἄλλοθεν ἀλλος οἴδε κακὰ φρονέοντες, ἐμοὶ δ' οὐκ εἰσὶν ἄρωγοι. οὐ μὲν τοι ξείνου γε καὶ "Ἰρον μᾶλλος ἐτύχθη μνηστήρων ιότητε, βίη δ' ὃ γε φέρτερος ἢ. πολὺς, Ζεὺς τε πάτερ καὶ Ἀθηναὶ καὶ Ἀπολλὸν," 225

1 Line 229 was rejected by Aristophanes and Aristarchus.
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. Straightway then the knees of the wooers were loosened and their hearts enchanted with love, and they all prayed, each that he might lie by her side. But she spoke to Telemachus, her dear son:

"Telemachus, thy mind and thy thoughts are no longer steadfast as heretofore. When thou wast but a child thou wast wont to revolve in thy mind thoughts more cunning; but now that thou art grown and hast reached the bounds of manhood, and wouldest be called a rich man's son by one who looked only to thy stature and thy comeliness, being himself a stranger from afar, thy mind and thy thoughts are no longer right as before. What a thing is this that has been done in these halls, that thou hast suffered yon stranger to be so maltreated? How now, if the stranger, while sitting thus in our house, should come to some harm through grievous mishandling? On thee, then, would fall shame and disgrace among men."

Then wise Telemachus answered her: "My mother, in this matter I take it not ill that thou art filled with anger. Yet of myself I know in my heart and understand each thing, the good and the evil, whereas heretofore I was but a child. But I am not able to plan all things wisely, for these men here thwart my will, keeping by me, one on this side and one on that, with evil purpose, and I have none to help me. Howbeit, I can tell thee, this battle between the stranger and Irus fell not out according to the mind of the wooers, but the stranger proved the better man. I would, O father Zeus, and Athene, and
οὕτω μνηστήρεσ ἐν ἡμετέροις δόμοιοι νεώνειν κεφαλᾶς δεδημένοι, οἱ μὲν ἐν αὐλῇ, οἱ δὲ ἐν τοῖς δόμοις, λείποι δὲ γυνὰ ἐκάστου, ὁς ὢν Ἰρος κείνος ἐπ᾽ αὐλέας θύρεων ἦσται νεοπτάξιον κεφαλῇ, μεθύνοντε οὐκόσι, οὐδὲ ὅρθος στῆναι δύναται ποσὶν οὐδὲ νέσθαι οἰκας′, ὅπε ροὶ νόστοι, ἐπεὶ φίλα γυνα ἀλεύνται."

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀφόρευον Ἐὔρυμαχος δ᾽ ἐπέδεισε προσηνίσθη Πηνελόπειαν·

"Κόρη Ἰκαρίου, περίφρον Πηνελόπεια, οἱ πάντες σε ἴδοιεν ἀν᾽ Ἰασον Ἀργος Ἀχαιοί, πλεονεκροὺς κε μνηστήρες ἐν ἡμετέροις δόμοισιν Ἰώδην δαίμων, ἐπεὶ περίςασε γυναικῶν εἰδός τε μέγεθος τε ἠδὲ φρένας ἐνδοὺ ἐλεύζοις."

Τὸν δ᾽ ἡμεῖς βεβεῖτα περίφρον Πηνελόπεια·

"Ἐὔρυμαχος", ἡ τοι ἐκήν ἄρετήν εἰδός τε δέμας τε ἀλέσαν ἀθάνατοι, ὅτε ἢλιον εἰσανέβαυον Ἀργείου, μετὰ τοίς δὲ ἐμὸς πόσης ἦν Ὀδυσσεύς. εἰ κείνος γ᾽ ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεύοι, μεῖζόν κε κλέος εἰσὶ ἐμὸν καὶ κάλλιον οὕτως.

οὐ δ᾽ ἄχομαί· τόσα γὰρ μοι ἐπέσευεν κακὰ δαίμων. ἢ μὲν δὴ ὅτε τ᾽ ἔγει λυπῶν κάτα πατρίδα γαῖαν, δεξιοτην ἐπεὶ καρπῷ ἐλὼν ἐμὲ χεῖρα προσηνίσθη·

"Ὄ γὰροι, οὐ γὰρ διό ἐκνημίδας Ἀχαιοὺς ἔκ Τροίῃς εὐ πάντας ἀπήμονας ἀπονεσθαῖ·

καὶ γὰρ Τρώας φασὶ μαχητὰς ἐμενεῖν ἄνδρας, ἢμὲν ἀκουστάς ἢ ὅτε ὢν ὀμφήρας οἵς τῶν ἐπποιὸν τ᾽ ἀκυπὸδων ἐπιβήτωρας, οἱ κε τάχιστα ἐκρίναν μέγα νείκος ὀμοίῳ πολέμοιῳ.

τῷ οὐκ οἷον ἢ κεν μ᾽ ἀνέσεις θεός, ἢ κεν ἄλων αὐτοῦ ἐμὶ Τροίῃ· σοὶ δ᾽ ἐνθάδε πάντα μελότων.
Apollo, that even now the wooers were thus subdued in our halls, and were hanging their heads, some in the court and some within the hall, and that each man’s limbs were loosened, even as Irus now sits yonder by the gate of the court, hanging his head like a drunken man, and cannot stand erect upon his feet, or go home to whatsoever place he is wont to go, because his limbs are loosened."

Thus they spoke to one another. But Eurymachus addressed Penelope, and said:

"Daughter of Icarius, wise Penelope, if all the Achaeans throughout Iasian Argos could see thee, even more wooers would be feasting in your halls from to-morrow on, for thou excellest all women in comeliness and stature, and in the wise heart within thee."

Then wise Penelope answered him: "Eurymachus, all excellence of mine, both of beauty and of form, the immortals destroyed on the day when the Argives embarked for Ílios, and with them went my husband Odysseus. If he might but come and watch over this life of mine, greater would be my fame and fairer. But now I am in sorrow, so many woes has some god brought upon me. Verily, when he went forth and left his native land, he clasped my right hand by the wrist, and said:

"Wife, I deem not that the well-greaved Achaeans will all return from Troy safe and unscathed, for the Trojans, men say, are men of war, hurlers of the spear, and drawers of the bow, and drivers of swift horses, such as most quickly decide the great strife of equal war. Therefore I know not whether the god will bring me back, or whether I shall be cut off there in the land of Troy: so have thou charge of
μεμνήσθαι πατρός καὶ μητέρος ἐν μεγάρουσιν ὡς νῦν, ἡ ἑτε μᾶλλον ἐμεῖς ἀπονόσφιω ἦντος· αὐτὸρ ἐπὶν δὴ παῖδα γενειόσαντα ἰδιαί, γῆμασθ᾽ ὁ κ᾽ έθέλησθα, τεῦν κατὰ δόμα λεπόσα. 270

"Κείνος τὸς ἁγόρευε τὰ δὴ νῦν πάντα τελείται. 

νῦξ δ᾽ ἐσται οτὲ δὴ στυγερὸς γάμος ἀντιβολήσει οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὄλβων ἀπηύρα. ἀλλὰ τὸ δ᾽ αὐτὸν ἄχος κραδίνη καὶ θυμὸν ἰκάνειν μυνηστήρων οὐχ ἢ δέκε τὸ πάροιχε τέτυκτο· οἶ τ᾽ ἀγαθὴν τε γυναίκα καὶ ἀφνειοίοι θύγατρα μυνηστεύειν ἔθελοσε καὶ ἀλλήλοις ἐρίσοσειν, αὐτοὶ τὸς γ᾽ ἀπάργουσί βδας καὶ ἕφια μῆλα, κοῦρης δαίτα φίλοις, καὶ ἀγαλαδὰ δῶρα διδοῦσιν· ἀλλ᾽ οὐκ ἀλλότριον βίοτον νήποιον ἔδουσιν." 275

"Ὡς φάτο, γῆθησεν δὲ πολύτλας δῖος 'Οδυσσεύς, οὐνεκα τῶν μὲν δῶρα παρέλκετο, θέληε δὲ θυμὸν μελεχίοις ἐπέεσσι, νόος δὲ οἳ ἀλλὰ μενοῖνα. 

Τὴν δ᾽ αὐτ᾽ 'Αντίνοος προσέφη, Εὐπείθεος νίός, "Καύρη 'Ικαρίοιο, περίφροι Πηνελόπεια, 280 δῶρα μὲν δς κ᾽ ἐθέλησιν 'Αχαιῶν ἐνθάδ᾿ ἐνεικι, δέξασθ᾽ οὐ γὰρ καλὸν ἄνήμασθαι δόσιν ἐστιν ἥμεις δ᾽ οὖτ᾽ ἐπὶ ἤργα πάρος γ᾽ ἰμενο οὑτε τη ἄλλη, πρὶν γε σε τῷ γῆμασθαι 'Αχαιῶν ὃς της άριστος." 285

"Ὡς ἐφατ᾽ 'Αντίνοος, τοῦτον δ᾽ ἐπεμέθανε μῦθος· δῶρα δ᾽ ἄρ᾽ οἰςέμεναι πρόεσαν κήρυκα ἐκαστος. 'Αντινόφρ μὲν ἔνεικε μέγαν περικαλλέα πέπλον, ποικίλοιον ἐν δ᾽ ἄρ᾽ ἔσαιν περόνια δυσκαίδεκα πᾶσαι χρύσεια, κληίενεν ἑυγνώμπτοις ἁραμνίαι. 290

δρμον δ᾽ Ἑὔρυμάχῳ πολυδαιδαλον αὖτικῆ ἔνεικε,
all things here. Be mindful of my father and my mother in the halls even as thou art now, or yet more, while I am far away. But when thou shalt see my son a bearded man, wed whom thou wilt, and leave thy house."

"So he spoke, and now all this is being brought to pass. The night shall come when a hateful marriage shall fall to the lot of me accursed, whose happiness Zeus has taken away. But herein has bitter grief come upon my heart and soul, for such as yours was never the way of wooers heretofore. They who are fain to woo a lady of worth and the daughter of a rich man and vie with one another, these bring of themselves cattle and goodly flocks, a banquet for the friends of the bride, and give to her glorious gifts; but they do not devour the livelihood of another without atonement."

So she spoke, and the much-enduring, goodly Odysseus was glad, because she drew from them gifts, and beguiled their souls with gentle words, but her mind was set on other things.

Then Antinous, son of Eupeithes, spoke to her again; and said: "Daughter of Icarius, wise Penelope, as for gifts, if any man of the Achaeans is minded to bring them hither, do thou take them; for it is not well to refuse a gift. But for us, we will go neither to our lands nor elsewhither, until thou weddest him whosoever is best of the Achaeans."

So spoke Antinous, and his word was pleasing to them, and each man sent forth a herald to bring his gifts. For Antinous he brought a large and beautiful robe, richly-broidered, and in it were golden brooches, twelve in all, fitted with curved clasps. And a chain did another straightway bring to
χρύσεων, ἡλέκτρωσιν ἐρεμένου ἦλιον ὄς, ἔρματα δὲ Ἐυρυδάμαντι δύω θεράποντες ἐνεικαν, τρίγυρνα μορφέα. χάρις δὲ ἀπελάμπετο πολλή. ἐκ δὲ ἀρα Πεισάνδροιο Πολυκτορίδαο ἀνακτός ἵσθμων ἦνεικεν θεράπων, περικαλλές ἄγαλμα. 300 ἄλλο δὲ ἄρ' ἄλλος δόρον Ἀχαιῶν καλῶν ἦνεικεν. ἡ μὲν ἐπευ' ἄνεβαιν ὑπερώια δία γυναικῶν, τῇ δὲ ἄρ' ἀμφίπολοι ἐφερον περικαλλέα δώρα.

Οἰ δὲ οἰς ὀρχηστῶν τε καὶ ἰμερόσσαν ἀοιδήν τρεψάμενοι τέρποντο, μένον δὲ ἐπὶ ἐσπερον ἠλθεῖν. 305 τοῖς δὲ τερπομένοις μέλας ἐπὶ ἐσπερος ἠλθεῖν. αὐτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροισιν, ὑφρα ψαλίκειν περὶ δὲ ξύλα κάγκανα θήκαν, ἀνὰ πάλαι, περικηλα, νέον κεκαισμένα χαλκῷ, καὶ δαίδας μετέμισγον ἀμοιβηδίς δὲ ἄνεβασιν διμαιρ' Ὀδυσσήος ταλασίφρονος. αὐτὰρ ὁ τῆς αὐτὸς διογενῆς μετέφη πολύμητες Ὀδυσσεύς.

"Διμαιρ' Ὀδυσσῆος, δὴν οἰχομένου τροματος, ἐρχεσθε πρὸς δάμαθ', ἵνα Αἴδοιχι βασίλεια· τῇ δὲ παρ' ἡλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν 315 ἴμεναι ἐν μεγάρῳ, ἡ εἰρία πείκετε χρειών αὐτὰρ ἐγὼ τούτοις φάος πάντεσσι παρέξω. ἤν περ γάρ κ' ἐθέλωσιν ἐσθρονον 'Ἡδώ μύμων, οὐ τί με νικήσουν τολυπήμων δὲ μάλ' εἰμί."

"Ὅς ἔφαθ', αἱ δ' ἐγέλοσαν, ὡς ἄλληλας δὲ ἠδοντο. 320 τὸν δ' αἰσχρῶς ἐνένειπε Μελανθῶ καλλιπάρρος,
Eurymachus, one cunningly wrought of gold, strung with amber beads, bright as the sun. A pair of earrings his squires brought to Eurydamas, with three clustering \(^1\) drops, and great grace shone therefrom. And out of the house of lord Peisander, son of Polycetes, his squire brought a necklace, a jewel exceeding fair. So of the Achaeans one brought one fair gift and one another. But she thereafter, the fair lady, went up to her upper chamber, and her handmaids bare for her the beautiful gifts.

But the wooers turned to dance and gladsome song, \(-\) and made them merry, and waited for evening to come on. And as they made merry dark evening came upon them. Presently they set up three braziers in the hall to give them light, and round about them placed dry faggots, long since seasoned and hard, and newly split with the axe; and in the spaces between they set torches \(^2\); and in turn the handmaids of Odysseus, of the steadfast heart, kindled the flame. Then Zeus-born Odysseus, of many wiles, himself spoke among the maids, and said:

"Maidens of Odysseus, that has long been gone, go to the chambers where your honoured queen abides, and twist the yarn by her side, and make glad her heart, as you sit in the chamber, or card the wool with your hands; but I will give light to all these men. For if they wish to wait for fair-throned Dawn, they shall in no wise outdo me. I am one that can endure much."

So he spoke, and the maids broke into a laugh, and glanced at one another. And fair-checked Melantho rated him shamefully, Melantho, whom Dolius

\(^*\) Or possibly "set among them (the faggots) burning pine-knots."
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τὴν Δολίος μὲν ἑτικτε, κόμισε δὲ Πηνελόπεια, παῖδα δὲ ὅς ἀτίταλλε, δίδον δὲ ἄρ' ἀθύρρατα θυμῷ· ἀλλ' οὖδ' ὅς ἔχε πένθος εἰς φρεσὶ Πηνελόπεις, ἀλλ' ἢ γ' Ἐνυρμάχω τις, μεγάς κεῖτο καὶ φίλεσκεν. 325 ἢ ὁ' 'Οδυσσῆ' ἐνέπιπτεν δυνατοῖς ἐπέσεσαν

"Εἷνε τάλαιν, σὺ γέ τις φρένας ἐκτεπαταγμένοις ἑσσί, οὔδ' ἐθέλες ὑδείης χαλκῆιον εἰς δόμων ἐλθών, ἥς ποι ἡ λέσχη, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις, βαρσαλέως πολλοίσι μετ' ἀνδράσιν, οὔδε τι θυμῷ ταρβεῖς· ἢ ρά σε οἶνος ἔχει φρένας, ἢ νῦ τοι αἰεὶ τοιοῦτος νόσος ἑστίν· ὃ καὶ μεταμόνια βάζεις. 330

ἡ αἰδώς, ὅτε Ἰρον ἐνίκησας τὸν ἀλήτην;

μή τίς τοι τάχα Ἰρον ἀμέλειον ἄλλος ἀναστῇ, δόσ τις σ' ἀμφὶ κάρη κεκοπὸς χερσὶ στεиβρῆσιν δόματος ἐκπέμψεις, φορύζας αἰματε πολλῷ.

Τῇν δ' ἄρ' ὑπόδρα ἱδὼν προσέβη πολύμητις Ὁδυσσέως·

"Ἡ τάχα Τηλεμάχῳ ἔρεω, κύον, οὐ' ἀγορεύεις, κεῖσ' ἐλθών, ἵνα σ' αὕτη διὰ μελειστὶ τάμησιν." 335

"Ὡς εἰπὼν ἐπέσεσε διεπτοιῆσε γυναῖκας.

βαν δ' ἐμεναι διὰ δώμα, λῦθεν δ' ὑπὸ γυία ἐκάστης ταρβούνη· φάν γάρ μεν ἀληθέα μυθήσασθαι. αὐτ' ὁ πάρ λαμπτήροι φαείων αἰθομένοισιν ἑστήκειν ἐς πάντας ὄραμένοις· ἀλλ' ὃς ὧρμανεν μερεῖν ὑψίων, ἢ ρ' οὐκ ἀτέλεστα γένοντο. 340

Μνηστήρας δ' οὗ πάμπαν ἀγήνωρας εἶα 'Αθήνη λάβης ἵσχεσθαι θυμαλγέος, ὦφρ' ἔτε μᾶλλον δύσ ἄχος κραδίην Λαερτιάδεω 'Οδυσσῆς.

1 Lines 330–2 were rejected by Aristarchus.
begot, but whom Penelope had reared and cherished as her own child, and gave her playthings to her heart's desire. Yet even so she had at heart no sorrow for Penelope, but she loved Eurymachus and was wont to lie with him. She then rated Odysseus with reviling words:

"Wretched stranger, thou art but a crack-brained fellow, unwilling to go to a smithy to sleep, or to a common lodge, but protest here continually, unabashed in the company of many lords, and hast no fear at heart. Surely wine has mastered thy wits, or else thy mind is ever thus, that thou dost babble idly. Art thou beside thyself because thou hast beaten that vagrant Irus? Beware, lest presently another better than Irus shall rise up against thee to beat thee about the head with heavy hands, and befoul thee with streams of blood, and send thee forth from the house."

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: "Presently shall I go yonder, thou shameless thing, and tell Telemachus, since thou speakest thus, that on the spot he may cut thee limb from limb."

So he spoke, and with his words scattered the women, who fled through the hall, and the limbs of each were loosened beneath her in terror, for they thought that he spoke truth. But Odysseus took his stand by the burning braziers to give light, and looked upon all the men. Yet other things was the heart within him pondering—things that were not to be unfulfilled.

But Athene would in no wise suffer the proud wooers to abstain from bitter outrage, that pain might, sink yet deeper into the heart of Odysseus,
τοῖς Ὑ. Εὐρύμαχος, Πολυβόν χαῖς, ἥρχ’ ἀγορεύειν,
κερτομέων Ὀδυσσῆα γέλω δ’ ἐτάροις κέτενχε.

"Κέκλυτε μεν, μυρστήρες ἀγακλείτης βασιλείης,
δόρφ’ εἶπο τὰ με θυμὸς ἠλι στήθεσσε κελεύει.
οὔκ ἀθελί δ’ ἀνήρ Ὀδυσσήιον ἐς δόμον ἰκεῖνεν,
ἐμπετοῖς μοι δοκεῖς δαίδαλον σέλας ἐμμενείν αὐτοῦ
κάκα κεφαλῆς, επει oὐ oἱ ἐν τρίχες oὐδ’ ἡθαλαί.”

"Ἡ ῥ’, ἀμα τε προσέειπεν Ὀδυσσήα πτολέμορδου
"Ελείν’, ἢ ὁ ἀρ’ ἔθελος θητεύεμεν, εἰ σ’ ἀνελοίμην,
ἀγροῦ ἐπ’ ἐσχατής—μεσθός δὲ τοῖς ἀρκίοις ἐσταί
αἰμασίας τε ἄλγων καὶ δένδρεα μακρὰ φυτεύων;
ἐνθα κ’ ἔγει σῖτον μὲν ἐπεταινόν παρέχομεπ,
ἐλιματα δ’ ἀμφίεσαμι ποσίν τ’ ὑποδήματα δοῖνη.
ἀλλ’ επει oὺν ὑδ’ ἔργα κακ’ ἐμμαθεῖς, ὅπερ ἐθελήσεις
ἐργον ἐποίχεσθαι, ἀλλὰ πτώσεις κατὰ δήμον
βούλεις, δόρφ’ ἀν ἔχῃς βόσκειν σὴν γαστέρ’ ἀναλτον.”

Τὸν δ’ ἀπαμειβόμενος προσεῖφη πολύμήτης Ὀδυσσεῖς
"Εὐρύμαχ’, εἰ γάρ νόιν ἔρις ἔργου γένοιτο
ὀρή ἐν εἰαρινᾷ, ὅτε τ’ ἢματα μακρὰ πέλονται,
ἐν ποίη, δρέπανον μὲν ἐγών εὐκαμπτεῖς ἔχομεν,
καὶ δὲ σὺ τοῖν ἔχοις, ἵνα πειρησαίμεθα ἔργον
νήστες ἄχρι μάλα κλέβασον, ποίη δὲ παρεῖπ.

εἰ δ’ αὐ καὶ βόες εἰεν ἐλαυνέμεν, οἱ περ ἀριστοῖ,
αἰθωνεῖς, μεγάλοι, ἀμφής κεκορηθὸς ποίης,
ηλικεῖς, ἰσοφόροι, τῶν τε σθένος ὅωκ ἀλαπαδνόν,

1 I interpret this difficult passage as meaning, “"There is something divine about this stranger, a radiance shines from him." This thought is, however, straightforward turned into
son of Laertes. So among them Eurymachus, son of Polybus, began to speak, jeering at Odysseus, and making mirth for his companions:

"Hear me, wooers of the glorious queen, that I may say what the heart in my breast bids me. Not without the will of the gods has this man come to the palace of Odysseus; in any case there is a glare of torches from him—from his head, for there is no hair on it, no, not a trace." 1

Therewith he called to Odysseus, sacker of cities: "Stranger, woudest thou have a mind to serve for hire, if I should take thee into service on an outlying farm—thy pay shall be assured thee—gathering stones for walls, and planting tall trees? There would I provide thee with food the year through, and clothe thee with raiment and give thee sandals for thy feet. But since thou hast learned only deeds of evil, thou wilt not care to busy thyself with work, but art minded rather to go skulking through the land, that thou mayest have wherewith to feed thy insatiate belly."

Then Odysseus of many wiles answered him, and said: "Eurymachus, I would that we two might have a match in working in the season of spring, when the long days come, at mowing the grass, I with a curved scythe in my hands and thou with another like it, and that the grass might be in plenty that so we might test our work, fasting till late evening. Or I would again that there were oxen to drive—the best there are, tawny and large, both well fed with grass, of like age and like power to bear the yoke, tireless in strength—and that there mockery, and the "radiance" becomes but the gleam of the torches from the stranger's bald head.

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tetragonon δ' εἰν, εἰκοι δ' ὑπὸ βῶλος ἀρότρων
τῷ κε μ' ἴδιοις, εἰ ἄλκα διηνεκέα προτάμοιμην. 375
εἰ δ' αὖ καὶ πόλεμον ποθὲν ὄρμῃσει Κρονίων
σήμερον, αὐτάρ ἐμοὶ σάκος εἰκα καὶ δῦο δοῦρε
καὶ κυνέη πάγχαλκος, ἐπὶ κροτάφοις ἀραρυία,
tῷ κε μ' ἴδιοις πρώτοις ἐνι προμάχοις μηγέντα,
οὔδ' ἂν μοι τὴν γαστὲρ ὀνειδίξαν ἄγορεοις. 280
ἀλλὰ μᾶλ' ὑβρίζεις, καὶ τοι νόος ἐστὶν ἀπηνής,
καὶ ποὺ τις δοκεές μέγας ἐμμεναὶ ἣδε κραταῖος,
σενεκα πάρ παύροις καὶ οὐκ ἀγαθοῦσιν ὠμιλεῖς.
eἰ δ' Ὅνυσεὺς ἐλθοὶ καὶ ἱκοι' ἐς πατρίδα γαῖαν,
αἰτά κέ τοι τὰ θύρετρα, καὶ εὐρέα περ μᾶλ' ἐόντα, 385
φεύγοντι στείνοιτο διέκ προθύρου ὠκόρεζε."

"Ὡς ἔφατ", Ἑὐρώμαχος δ' ἔχολόσατο κηρόθι μᾶλλον,
καὶ μιν ὑπόδρα ἰδὼν ἔπεα πτερόεντα προσηύδα:

"Α δεῖλ', ἢ τάχα τοι τελέω κακῶν, δ' ἄγορεον
θαρσαλέως πολλοῖς μετ' ἀνδράσιν, οὐδὲ τι θυμῷ 300
ταρβείς· ἢ ρά σε οἰνος ἔχει φρένας, ἢ νῦ τοι αἰεὶ
tοιοῦτοι νόος ἐστίν· δ' καὶ μεταμόνια βάζεις.
ἠ ἄλως, ὅτι Ἰρον ἐνίκησας τὸν ἀλήτην;" 1

"Ὡς ἀρὰ φωνήσας σφέλας ἔλλαβεν· αὐτάρ Ὅνυσεὺς
Ἀμφινόμοι πρὸς γοῦνα καθέξετο Δουλεχῆς, 395
Ἑὐρώμαχον δείσας· ὁ δ' ἄρ' οἰνοχῶν βάλε χεῖρα
dεξιτερῆς· πρόχος δὲ χαμαί βόμβησε πεσοῦσα,
αὐτάρ δ' ἄρ' οἰμώξας πέσεν ὑπτίος ἐν κοινής.
μενετῆρες δ' ὀμάδησαν ἀνα μέγαρα σκιῶντα,
ἀδε δὲ τις εἴπεσκεν ἰδὼν ἐσ πλησίον ἄλλῳν. 400

1 Line 303 is omitted in many MSS.
were a field of four acres, and the soil should yield
before the plough: then shouldest thou see me,
whether or no I could cut a straight furrow to the
end. Or I would again that this day the son of
Cronos might bring war upon us from whence he
would, and I had a shield and two spears and a
helmet all of bronze, that fitted well my temples:
then shouldest thou see me mingling amid the fore-
most fighters, and wouldest not prate, taunting me
with this belly of mine. But right insolent art thou,
and thy heart is cruel, and forsooth thou thinkest
thyself to be some great man and mighty, because
thou consortest with few men and weak. If but
Odysseus might return, and come to his native land,
soon would yonder doors, right wide though they are,
prove all too narrow for thee in thy flight out through
the doorway."

So he spoke, and Eurymachus waxed the more
wroth at heart, and with an angry glance from
beneath his brows spoke to him winged words:
"Wretch, presently will I work thee evil, that
thou pratest thus, unabashed in the presence of
many lords, and hast no fear at heart. Surely wine
has mastered thy wits, or else thy mind is ever thus,
that thou dost babble idly. Art thou beside thyself
because thou hast beaten that vagrant Irus?"

So saying, he seized a footstool, but Odysseus sat
down at the knees of Amphinomus of Dulichium, in
fear of Eurymachus. And so Eurymachus struck a
cup-bearer on the right hand, and the wine-jug fell
to the ground with a clang, and the bearer groaned,
and fell backwards in the dust. Then the wooers
broke into uproar throughout the shadowy halls, and
thus would one man speak with a glance at his
neighbour:

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"Αιθ' ὀφελλ' ὁ ξείνος ἀλώμενος ἀλλοθ' ὀλεσθαι πρὶν ἐλθεῖν· τῷ κὲ ὦ τὶ τόσον κέλαδον μετέθηκε.1 μὲν δὲ περὶ πτωχῶν ἐριδαίνομεν, οὐδὲ τὶ δαιτὸς ἐσθλῆς ἔσσεται ἵδος, ἐπεὶ τὰ χρείονα νικᾶ."  
Τοῖς δὲ καὶ μετέειφ' ἱερῆ ἔς Τηλεμάχοιο "Δαιμόνιοι, μαίνεσθε καὶ οὐκέτι κεύθετε θυμῷ βρωτῶν οὐδὲ ποτήρα· θεῶν νῦ τις θυμὸν ὀροθύνει. ἀλλ' εὖ δαισάμενοι κατακείμενοι οἴκαδ' ἴοντες, ὅπποτε θυμὸς ἀνογή· διάκοκα δ' ὦ τιν' ἐγὼ γε."  
"Ὅς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χεῖλεσι φύντες Τηλέμαχον θαύμαζον, ὁ θαρσάλεως ἀγόρευε. τοῖσιν δ' Ἀμφίνομος ἀγορίσατο καὶ μετέειπε Νίσου· φαλάδιμος υἱός, Ἀργητέαδος ἄνακτος. 2  
""Ὡς φίλοι, οὐκ ἀν δὴ τις ἐπὶ ῥηθέντες δικαίως ἀντιβιοῦς ἐπέεσσι καθαπτόμενος χαλεπαίνου· μήτη τε τὸν ξείνον στυφελάζετε μήτη τει' ἄλλον δμόων, οἱ κατὰ δῶματ' Ὁδυσσής θείοι. ἀλλ' ἀγεῖ', οἰνοχόους μὲν ἐπαρξάσθω δεσπάσσω, ὅφρα σπείσαντες κατακεῖμεν οἴκαδ' ἴοντες· τὸν ξείνον δὲ ἄραν ἐνι μεγάροις Ὁδυσσῆς Τηλέμαχον μελέμεν· τοῦ γὰρ φίλου ἴκετο δῶμα."  
"Ὡς φάτο, τοῖς δὲ πᾶσιν έαδότα μῦθον ἔξεπε. τοῖσιν δὲ κρητῆρα κεράσατο Μοῦλιος ἄρος, κῆρυξ Δουλεχιεύς· θεράπων δ' ἦν Ἀμφινόμοιο· νόμησεν δ' ἄρα πάσιν ἐπισταθῶν· οἱ δὲ θεοὶ σπείσαντες μακάρεσσι πλοῦν μελετήδεα οἰνον. αὐτὰρ ἔπει σπείσαν τ' ἐπιόν θ' ὅσον ἥθελε θυμός, βάν Ῥ ἢ μεναι κείοντες ἐὰ πρὸς δῶμαθ' ἐκαστος."  
1 μετέθηκε Aristarchus: μεθέθηκε.  
2 Line 413 (= xvi. 305) is omitted in most MSS.
"Would that yon stranger had perished elsewhere on his wanderings or ever he came hither; then should he never have brought among us all this tumult. But now we are brawling about beggars, nor shall there be any joy in our rich feast, since worse things prevail."

Then among them spoke the strong and mighty Telemachus: "Strange sirs, ye are mad, and no longer hide that ye have eaten and drunk; some god surely is moving you. Nay, now that you have well feasted, go to your homes and take your rest, when your spirits bid you. Yet do I drive no man forth."

So he spoke, and they all bit their lips, and marvelled at Telemachus, that he spoke boldly. But Amphinomus spoke, and addressed them—he was son of the noble prince Nisus, son of Aretias:

"Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more this stranger nor any one of the slaves that are in the house of divine Odysseus. Nay, come, let the beaker pour drops for libation in the cups, that we may pour libations, and go home to take our rest. As for this stranger, let us leave him in the halls of Odysseus to be cared for by Telemachus; for to his house has he come."

So said he, and the words that he spoke were pleasing to all. Then a bowl was mixed for them by the lord Mulius, a herald from Dulichium, who was squire to Amphinomus. And he served out to all, coming up to each in turn; and they made libations to the blessed gods, and drank the honey-sweet wine. Then when they had made libations and had drunk to their heart's content, they went their way, each man to his own house, to take their rest.
Αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπτετο δῖος Ὀδυσσεύς, 
μυστήρεσι φόνον σὺν Ἀθήνῃ μερμηρίζων
αὕτη δὲ Τηλέμαχος ἔπεα πτερόεντα προσηύδα·
"Τηλέμαχε, χρῆ τεύχε ἀρῆνα καταθέμεν εἰςω
πάντα μᾶλ; αὐτὰρ μυστήρας μαλακοῖς ἐπέεσσοι
παρφάσθαι, ὅτε κέν σε μεταλὼσιν ποθέοντες;
"Εκ καπνοῦ κατέθηκε, ἐπει σοὶ κέτοις εἴοκει
οἰά ποτέ Τροίηνδε κιὼν κατέλειπεν Ὀδυσσεύς,
ἀλλὰ κατήκισταί, δόσον πυρὸς ἵκετ' ἀὐτῷ·
πρὸς δὲ ὦς καὶ τὸ ἡμέρην ἐνί φρεσίν ἐμβάλε δαίμων
μή πως οἰρωθέντες, ἔριν στῆσαντες ἐν ὑμῖν,
ἀλλελοὺς τρώσιντε κατασχύννητε τε δαῖτα
καὶ μνηστών· αὐτῶς γὰρ ἐφέλκεται ἄνδρα σίδηρος."
"Ὡς φάτο, Τηλέμαχος δὲ φίλοι ἐπεπείθετο πατρί,
δὲ καλεσσάμενος προσέβη τροφὸν Ἐυρύκλειαν·
"Μαι', ἄγε δὴ μοι ἐρυθήν ἐπὶ μεγαρούσι γυναῖκας,
ἐφρά κεν ἐς θάλαμον καταθελομαι ἐντεα πατρὸς
καλά, τὰ μοι κατὰ οίκον ἀκηδέα καπνὸς ἀμέρδει
πατρὸς ἀποιχομένου· ἐκὼ δ' ἔτε νήπιον ἦι.

νῦν δ' ἐθέλω καταθέσθαι, ἵν' οὐ πυρὸς ἐξετ' ἀὐτῷ·"
BOOK XIX

So goodly Odysseus was left behind in the hall, planning with Athene's aid the slaying of the wooers, and he straightway spoke winged words to Telemachus:

"Telemachus, the weapons of war thou must needs lay away within one and all, and when the wooers miss them and question thee, thou must beguile them with gentle words, saying: 'Out of the smoke have I laid them, since they are no longer like those which of old Odysseus left behind him, when he went forth to Troy, but are all befouled, so far as the breath of fire has reached them. And furthermore this greater fear has a god put in my heart, lest haply, when heated with wine, you may set a quarrel afoot among you, and wound one another, and so bring shame on your feast and on your wooing. For of itself does the iron draw a man to it.'"

So he spoke, and Telemachus hearkened to his dear father, and calling forth the nurse Eurycleia, said to her:

"Nurse, come now, I bid thee, shut up the women in their rooms, while I lay away in the store-room the weapons of my father, the goodly weapons which all uncared-for the smoke bedims in the hall since my father went forth, and I was still a child. But now I am minded to lay them away, where the breath of the fire will not come upon them."
Τὸν δ’ αὐτὸ προσέειπε φίλη τροφὸς Εὐρύκλεια: "Αἱ γὰρ δὴ ποτε, τέκνον, ἐπιφροσύνας ἀνέλοιον οἰκον κήδεσθαι καὶ κτήματα πάντα φυλάσσειν. ἀλλ’ ἀγε, τίς τοι ἑπείτα μετοιχομένη φάος οἴσει; δομαὶ δ’ οὐκ εἶς αἰαὶς προβλεψὲμεν, αἶ κεν ἐφαίνων." 25

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδὰ: "Ἐεῖνος δ’ οὖ γὰρ ἀεργὸν ἀνέξομαι οὐ κεν ἐμῆς γε χοίνικος ἀπτηται, καὶ τηλόθεν εἶληπουθώς." 30

"Ος ἂρ’ ἐφώνησεν, τῇ δ’ ἀπτεροὶ ἐπλετο μῦθος. κληίσεν δὲ θύρας μεγάρων εὐ ναιστάντων. τῶ δ’ ἂρ’ ἀναίζαν" Ὀδυσσεύς καὶ φαίδιμος νῦὸς ἐσφόρεων κόρυθάς τε καὶ ἄσπίδας ὀμφαλοεσσας ἑγχεὰ τ’ ὑψόεντα: πάροιδε δὲ Παλλᾶς Ἀθηνῆ, χρύσεων λύχνων ἔχουσα, φάος περικαλλὲς ἐποίει. δὴ τότε Τηλέμαχος προσεφώνειν δὴ πατέρ’ αἴφα: 35

""Ω πάτερ, ἡ μέγα θαῦμα τὸδ’ ὀφθαλμοὶσεν ὀρῶμαι. ἐμπής μοι τοῖχοι μεγάρων καλαί τε μεσόδαι, εἰλατεῖμα τε δοκεῖ, καὶ κίονες ὕψος’ ἔχουσες φαίνουσι’ ὀφθαλμοὶς ὡς εἰ πυρὸς αἰθομένου. ἡ μάλα τε τῆς θεὸς ἔνδον, οἱ οὐρανὸν εὐρῖν ἔχουσι." 40

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμετρης Ὀδυσσεύς: "Σύγα καὶ κατὰ σὸν νόον ἐσχατε μηδ’ ἐρείων: αὐτῇ τοι δίκη ἐς τε θεῶν, οὐ "Ολυμπὸν ἔχουσιν. ἄλλα σὺ μὲν κατάλεβαι, ἢγὼ δ’ ὑπολείψωμαι αὐτοῦ, ὅφρα κ’ ἐς διμαρὰ καὶ μιγτέρα σὴν ἐρεθίζω: ἡ δὲ μ’ ὀδυρμενὴ εἰρήσεται ἄμφις ἔκαστα." 45

1 The χοίνικος, = about a quart, was the daily ration of corn or meal for a slave.
Then the dear nurse Eurycleia answered him: "Aye, child, I would thou mightest ever take thought to care for the house and guard all its wealth. But come, who then shall fetch a light and bear it for thee, since thou wouldest not suffer the maids, who might have given light, to go before thee?"

Then wise Telemachus answered her: "This stranger here; for I will suffer no man to be idle who touches my portion of meal, even though he has come from afar."

So he spoke, but her word remained unwinged, and she locked the doors of the stately hall. Then the two sprang up, Odysseus and his glorious son, and set about bearing within the helmets and the bossy shields and the sharp-pointed spears; and before them Pallas Athene, bearing a golden lamp, made a most beauteous light. Then Telemachus suddenly spoke to his father, and said:

"Father, verily this is a great marvel that my eyes behold; certainly the walls of the house and the fair beams and cross-beams of fir and the pillars that reach on high, glow in my eyes as with the light of blazing fire. Surely some god is within, one of those who hold broad heaven."

Then Odysseus of many wiles answered him, and said: "Hush, check thy thought, and ask no question; this, I tell thee, is the way of the gods that hold Olympus. But do thou go and take thy rest and I will remain behind here, that I may stir yet more the minds of the maids and of thy mother; and she with weeping shall ask me of each thing separately."

2 μεταδέσμαι is an obscure word which in i. 424 (in the sing.) denotes the socket in which the mast of a ship is set. Aristarchus took it to mean here "the spaces between the columns"; others "the spaces between the beams (panels)."
"Ως φάτο, Τηλέμαχος δὲ διέκ μεγάρου βεβήκει \kia\ν \δκο \θάλαμον, δαίδων \υπο \λαμπρομαζών, \ένθα πάρος κοιμάθη, δτε \μ\ν γλυκύς \ύπνος \ικάνον· \\έκθ' ἄρα καὶ τότ' ἔλεκτο καὶ Ἡώ δίαν ἐμμνεῖν. \αὐτάρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, \\μυηστῆρεσι φόνον σὺν Ἀθηνή μερμηρίζοι. \\

'Ἡ δ' ἐνε ἐκ θαλάμου περίφρων Πηνελόπεια, \\Ἀρτέμιδι ἴκλη ἦ ἄροι Ὀρυσίη. \\τῇ παρὰ μὲν κλαδήν πυρὶ κάτθεσαν, ἔνθ' ἄρ' ἐφίζε, \\διωτην ἐλέφαντε καὶ ἀργύρῳ· ἤν ποτὲ τέκτων \\ποίησε Ἰκράλιος, καὶ ὑπὸ θρήνων ποιόν ἔκε \\προσφυὲ ἐξ αὐτῆς, ὃ ἐπὶ μέγα βάλλετο κοια. \\ἐνθα καθὲξετ' ἐπείτα περίφρων Πηνελόπεια. \\ἡλθον δὲ δμὼι λευκὸλενοι ἐκ μεγάρου. \\αἱ δ' ἀπὸ μὲν σίτου πολὺν ἴτεον ἡδὲ τραπέζας \\καὶ δέπα, ἐνθεν ἄρ' ἀνδρες ὑπερμενέοντες ἐπεινουν \\πορ δ' ἀπὸ λαμπτῆρας χαμάδις βάλον, ἀλλα δ' ἐπ' αὐτῶν \\μήσαν ἄνυλα πολλά, φῶς ἐμεν ἡδὲ θέρεσθαι. \\

'Ἡ δ' Ὀδυσσὴ ἐνένιπε Μελαυθὼ δεύτερον αὐτῶς: \\"Εἰς', ἔτε καὶ νῦν ἔνθαδ' ἀνείσεις διὰ νύκτα \\δικεύων κατὰ οἶκον, ὑπεπευσεῖς δὲ γυναῖκας; \\ἀλλ' ἐξελθε θύραξε, τάλαν, καὶ δαιτὸς δυνσοῦ, \\ἡ τάχα καὶ δαλφ βεβλημένος εἰσθα θύραξε." \\

'Tὴν δ' ἀρ' ὑπόθρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς: \\"Δαμνοεῖ, τί μοι ὅδ' ἐπέχεις κεκοτητότε θυμῷ; \\ἡ δὲ ἰθρᾶτοι, κακὰ δὲ χροῖ ἔματα εἰμαι, \\

1 Ἰθρᾶτοι: ὁδ λατῶν.
So he spoke, and Telemachus went forth through the hall by the light of blazing torches to go to his chamber to lie down, where he had heretofore been wont to rest, when sweet sleep came upon him. There now too he lay down and waited for the bright Dawn. But goodly Odysseus was left behind in the hall, planning with Athene’s aid the slaying of the wooers.

Then wise Penelope came forth from her chamber like unto Artemis or golden Aphrodite, and for her they set by the fire, where she was wont to sit, a chair inlaid with spirals of ivory and silver, which of old the craftsman Iomalius had made, and had set beneath it a foot-stool for the feet, that was part of the chair, and upon it a great fleece was wont to be laid. On this then wise Penelope sat down, and the white-armed maids came forth from the women’s hall. These began to take away the abundant food, the tables, and the cups from which the lordly men had been drinking, and they cast the embers from the braziers on to the floor, and piled upon the braziers fresh logs in abundance, to give light and warmth.

But Melantho began again a second time to rate Odysseus, saying: “Stranger, wilt thou even now still be a plague to us through the night, roaming through the house, and wilt thou spy upon the women? Nay, get thee forth, thou wretch, and be content with thy supper, or straightway shalt thou even be smitten with a torch, and so go forth.”

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: “Good woman, why, pray, dost thou thus assail me with angry heart? Is it because I am foul and

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πτωχεύω δ' ἀνά δήμου, ἄναγκαιη γὰρ ἐπελεγεί. τουσύτοι πτωχοί καὶ ἀλήμονες ἄνδρες ἔσαι. καὶ γὰρ ἐγώ ποτε οἶκον ἐν ἀνθρώποισιν ἐναῖοι διλβίως ἀφνεὶον καὶ πολλάκει δόσκοι ἄλητη, τοῖς ὁποῖοις ἦσι καὶ ὅτεν κεχρημένοις ἠλθοῦσιν δὲ διόμεθα μᾶλα μυρίοι, ἄλλα τε πολλὰ ὁσίον τ' εὗ ζώουσι καὶ ἀφνεῖοι καλέονται.

ἄλλα Ζεὺς ἀλάπαζε Κρόνιον· ἤθελε γὰρ ποι- τὸν νῦν μῆποτε καὶ σύ, γ νως, ἀπὸ πᾶσαν ὁλέσσῃ ἄγλαιν, τῇ νῦν γε μετὰ διμήθης κέκασσαι· μὴ πῶς τοι δεσποτεινά κοτεσσαμένη χαλεπήν, ἢ 'Οδυσσεὺς ἠλθην· ἐτε γὰρ καὶ ἐπίθεας αἰσ. εἰ δ' ὁ μὲν δει ἀπόλωλε καὶ οὐκέτε νόστεμος ἔστιν, ἄλλ' ἤθη παῖς τοῖς Ἀπόλλωνοις γε ἐκεί, Τηλέμαχος· τὸν δ' οὗ τίς ἐνι μεγάροις γυναικῶν λέθει αὖτας ἀτασθάλουσ', ἐπεὶ οὐκέτε τηλίκος ἔστιν."

"Ως φάτο, τοῦ δ' ἠκουσε περίφρον Πηνελόπεια, ἀμφίπολον δ' ἐνεύπευν ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζε· "Πάντως, θαρσαλέω, κύον ἄδεες, οὐ τίς με λήθεις ἔρδουσα μέγα ἐργον, ὁ σῆ κεφαλῇ ἀναμάξεις· πάντα γὰρ εὖ ἡδοσθ', ἐπεὶ εὖ ἐμεῖ ἐκλυνες αὐτής ὡς τὸν ἔδων ἐμέλλουν ἐνι μεγάροισιν ἐμοίσιν ἀμφὶ πόσει εἴρεσθαι, ἐπεὶ πυκνώς ἀκάκημαι."

"Ἡ ρα καὶ Εὐρυνόμη ταμὴν πρὸς μῦθον ἔειπεν· "Εὐρυνόμη, φέρε δὴ δίφροιν καὶ κόψας ἐπ' αὐτοῦ, ὡφρα καθεξόμενοις εἰπή ἐπος ἰδ' ἐπακούσῃ ὁ ἔδων ἐμέθεν· ἔθελω δὲ μιν ἐξερέεσθαι."
wear mean raiment on my body, and beg through the land? Aye, for necessity compels me. Of such sort are beggars and vagabond folk. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with whatsoever need he came. Slaves too I had past counting and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught; so, I ween, was his good pleasure. Wherefore, woman, beware lest thou too some day lose all the glory whereby thou now hast excellence among the handmaids; lest perchance thy mistress wax wroth and be angry with thee, or Odysseus come home; for there is yet room for hope. But if, even as it seems, he is dead, and is no more to return, yet now is his son by the favour of Apollo such as he was—even Telemachus. Him it escapes not if any of the women in the halls work wantonness; for he is no longer the child he was."

So he spoke, and wise Penelope heard him; and she rebuked the handmaid and spoke, and addressed her:

"Be sure, thou bold and shameless thing, that thy outrageous deed is in no wise hid from me, and with thine own head shalt thou wipe out its stain. Full well didst thou know, for thou hast heard it from my own lips, that I was minded to question the stranger in my halls concerning my husband; for I am sore distressed."

With this she spoke also to the housewife Eurynome, and said: "Eurynome, bring hither a chair and a fleece upon it, that the stranger may sit down and tell his tale, and listen to me; for I am fain to ask him of all things."
"Ως ἐφαθ', ἢ δὲ μᾶλ' ὀτραλέως κατέθηκε φέρονσα 100
dίφρον ἐξεστον καὶ ἐπ' αὐτῷ κάθα εἰβάλλειν·
ἐνθα καθέξετ' ἐπείτα πολύτλας δῖος Ὀδυσσεύς.
τοῖς δὲ μύθων ἥρχε περίφρων Πηνελόπεια·
"Ἐείνε, τὸ μὲν σε πρῶτον ἐγών εἰρήσομαι αὐτῇ·
tίς πόθεν εἰς ἀνδρῶν; πόθει τοι πώλις ἵδε τοκής;" 105
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητας Ὀδυσσεύς·
"Ω γάρ, οὐκ ἂν τὸ σε βροτῶν ἔπ' ἀπείρων γαῖαν
νεικέων; ἡ γάρ σει κλέος οὐρανοῦ εὐρύν ἰκάνει,
ὡς τὲ τεν ἡ βασιλῆς ἀμύλανος, ὡς τε θεοῦ
ἀνδράσιν ἐν πολλοῖς καὶ ἱθίμοιοις ἀνάσσον
εὐδικίας ἀνέχρισι, φέρροι δὲ γαία μέλαινα
πυρός καὶ κριθάς, βρύθηκε δὲ δεύδρα καρπῶν,
τίκτη δ' ἐμπεδὰ μῆλα, δαλαῖα δὲ πάρεχη ἱχθύων
ἐξ εὐγεσίας, ἁρετῶς δὲ λαλὶ ὑπ' αὐτοῦ. 110
τῷ ἐμὲ τὸν τὰ μὲν ἄλλα μετάλλα σὺ ἐν νόϊκῳ,
μηδ' ἐμὸν ἔξερέειν γένος καὶ πατρίδα γαῖαν,
μή μοι μάλλον θυμῶν ἐνεπλήσθης ὁδύναν
μενησαμένον: μάλα δ' εἰμι πολὺστον: οὐδὲ τι με χρῆ
οἴκῳ ἐν ἀλλοτρίῳ γοῦντα τε μυρόμενον το
ἔσθαι, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεὶ·
μή τίς μοι διραύνω νεμεσίσθηται, ἢ σύ γ' αὐτή,
φη δὲ διακρυπλάβων βεβαρητὰ με φρένας σώμαρ.” 115
Τὸν δ' ἡμείθετ' ἐπείτα περίφρων Πηνελόπεια·
"Ἔείνε, ἢ τοι μὲν ἐμὴν ἄρετὴν εἰδὸς τε δέμας τε
ἀλεσαν ἀθάνατοι, ὅτε Ἡλιον εἰσανέβαινον
Ἀργείοις, μετὰ τούτοις δ' ἐμὸς πόσες ἦσσον Ὀδυσσεύς.
eἰ κείνος γ' ἐλθὼν τὸν ἐμὸν βίον ἀμφιπολεοῦι,
μεῖξον κε κλέος εἰς ἐμὸν καὶ κάλλιον οὐτῶς.
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So she spoke, and Eurynome speedily brought a polished chair and set it in place, and on it cast a fleece. Then the much-enduring, goodly Odysseus sat down upon it, and the wise Penelope spoke first, and said:

"Stranger, this question will I myself ask thee first. Who art thou among men, and from whence? Where is thy city, and where thy parents?"

Then Odysseus of many wiles answered her, and said: "Lady, no one of mortals upon the boundless earth could find fault with thee, for thy fame goes up to the broad heaven, as does the fame of some blameless king, who with the fear of the gods in his heart, is lord over many mighty men, upholding justice; and the black earth bears wheat and barley, and the trees are laden with fruit, the flocks bring forth young unceasingly, and the sea yields fish, all from his good leading; and the people prosper under him. Wherefore question me now in thy house of all things else, but ask not concerning my race and my native land, lest thou fill my heart the more with pains, as I think thereon; for I am a man of many sorrows. Moreover it is not fitting that I should sit weeping and wailing in another's house, for it is ill to grieve ever without ceasing. I would not that one of thy maidens or thine own self be vexed with me, and say that I swim in tears because my mind is heavy with wine."

Then wise Penelope answered him: "Stranger, all excellence of mine, both of beauty and of form, the immortals destroyed on the day when the Argives embarked for Ilios, and with them went my husband, Odysseus. If he might but come, and watch over this life of mine, greater would be my fame and fairer.
νῦν δ' ἄχομαι: τόσα γάρ μοι ἔπεςθεν κακὰ δαίμων.
δόσσοι γάρ νήσουσιν ἐπικρατέοισιν ἄριστοι,
Δοῦλεγιῳ τε Σάμῳ τε καὶ ὑλέντε Ζακύνθῳ,
οἳ τ' αὐτὴν Ἰθάκην εὐδεῖελον ἀμφισέμονται,
οἳ μ' ἀδεκαομένην μυώνται, τρόχους δὲ οἶκον.ι
τῷ οὕτε ἐξεῖναν ἐμπάξομαι οὐθ' ἐκεῖαν
οὕτε τι κηρύκοιον, οἳ δήμωσεργολ ἐσιν·
ἀλλ' Ὅδυσση ποθέουσα φίλον κατατικόμαι ἢτορ.
οἳ δ' γάμον σπεύδουσιν ἐγὼ δὲ δόλους τολυπεύων.
φάρος μὲν μοι πρῶτον ἐνέπνευσε φρέσι δαίμων,
στηραμενή μέγαν ἵστον, ἢν μεγάροισιν ὕφαινεν,
λεπτὸν καὶ περίμετρον ἀφαρ δ' αὐτοῖς μετέειπον.1

"Κούρσι, ἐμοὶ μηνστήρες, ἐπεὶ θάνε δίος Ὅδυσ-
σεὺς,
μέμνητ' ἐπεναγόμενοι τὸν ἐμὸν γάμομον, εἰς δ' κεφάροις ἐκτελέσω—μή μοι μεταμόνα νήματ' ὀληται—
Λαέρτη ἦρας ταφήνου, εἰς ὅτε κεν μὲν
µοίρ' ὅλη καθέλησι τανηλεγέος θανάτου·
μή τις μοι κατὰ δήμου Ἀχαιάδων νεκρεσθῇ,
αἱ κεν ἄτερ σπείρου κήται πολλὰ κτετίσσας."

"Ως ἐφάμην, τοῖς δ' ἐπεπείθετο θυμὸς ἀγήσωρ.
ἐνθα καὶ ἡματίη μὲν ὑφαινεσκον μέγαν ἵστον,
νάκτας δ' ἀλλασκόν, ἐπεὶ δαίδας παρακεῖνην.
δος τρίες μὲν ἐληθῶν ἐγώ καὶ ἐπειδὸν Ἀχαιοὺς,
ἀλλ' ὅτε τέτατον ἠθεν ἢτος καὶ ἐπιθλυθον ὀραί,
μην ὁ νόμων, περί δ' ἡματα πόλλ' ἐτελέσθη,2
καὶ τὸτε δὴ με διὰ δημάς, κύνας οὐκ ἀλεγοῦσας,
εἶλον ἐπελθόντες καὶ ὁμόκλησαν ἐπέεσσον.
δος τὸ μὲν ἐξετέλεσσα, καὶ οὐκ ἐθέλουσ', ὕπ' ἀνάγκης.

1 Lines 130–3 (cf. i. 245–6 and xvi. 122–3) were rejected by Aristarchus.
2 Line 153 (= xxiv. 143 ; cf. x. 470) is omitted in many MSS.
But now I am in sorrow, so many woes has some god brought upon me. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who dwell around in clear-seen Ithaca itself, all these woo me against my will, and lay waste my house. Wherefore I pay no heed to strangers or to suppliants or in any wise to heralds, whose trade is a public one; but in longings for Odysseus I waste my heart away. So these men urge on my marriage, and I wind a skein of wiles. First some god breathed the thought in my heart to set up a great web in my halls and fall to weaving a robe—fine of thread was the web and very wide; and I straightway spoke among them:

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

"So I spoke, and their proud hearts consented. Then day by day I would weave at the great web, but by night would unravel it, when I had let place torches by me. Thus for three years I kept the Achaeans from knowing, and beguiled them; but when the fourth year came, as the seasons rolled on, as the months waned, and the many days were brought in their course, then verily by the help of my maidens, shameless creatures and reckless, they came upon me and caught me, and upbraided me loudly. So I finished the web against my will perforce. And now
νῦν δ' οὖτ' ἐκφυγέων δύναμαι γάμον οὔτε τιν' ἄλλην μὴτεν ἐδ' εὐρίσκω· μᾶλλα δ' ὀπτώνουσι τοκῆς γήμασθ' ἄσχαλάς δὲ πάις βιότον κατεδύντων, γυμνώσκων' ἥδη γὰρ ἀνήρ οἶξε τε μάλιστα οἰκου κήδεσθαι, τῷ τε Ζεὺς κύδος ὁπάξει.

ἀλλὰ καὶ ὅς μοι εἰπὲ τενὲ γένος, ὅποιον ἐσσὶ· οὖ γὰρ ἀπὸ δρυὸς ἐσσὶ παλαιφάτου οὐδ' ἀπὸ πέτρης."  

Τὴν δ' ἀπαμειβόμενος προσέβη πολύμητες Ὀδυσσεύς:  

"Ὡ γάρ, ἄιδος Λαέρτιάδεω Ὀδυσσής,  

οὐκετ' ἀπολλῆξες τὸν ἐμὸν γόνον ἐξερέουσα;  

ἀλλ' ἐκ τοι ἐρεώι· ὡ μὲν ἦς ἀγέεσσί· γε δώσεις πλεόσων, ἢ ἐγὼμαι· ἢ γὰρ δική, ὁπότε πάτρης ἢς ἀπέραμι ἀνήρ τόσου χρόνων ὅσσον ἐγὼ νῦν, πολλὰ βροτῶν ἐπὶ ἄστε ἀλόμενος, ἀλλαγα πάσχων  

ἀλλὰ καὶ ὅς ἐρέω δ' ὦ μ' ἀνέρεας ἢδε μεταλλάς.  

Κρήνη τις γαῖ έστι, μέσω υἱὲ οἰνοποι πόντοι,  

καλ' καὶ πίερα, περίρρευτος· ἐν δ' ἀνθρωποὶ  

πολλοῖ, ἀπειρέσιοι, καὶ ἐννήκοντα πόλεισ.  

ἀλλη δ' ἄλλων γλώσσα μεμυμένη· ἐν μὲν 'Ἀχαιοί,  

ἐν δ' Ἔπεδρητες μεγαλήτορες, ἐν δ' Κύδωνες,  

Δωρίες τε τριγάκιες διὸ τε Πελασγοῖ.  

τῇ τε δ' ἔνι Κυνοσός, μεγὰλη πόλες, ἐνθα τε Μίνως  

ἐννέωρος βασίλευς Δίδως μεγάλου ἀριστῆς,  

πατρός ἐμοί πατήρ, μεγαβύμοι Δευκαλίωνος  

Δευκαλίων δ' ἐμὲ τίκτε καὶ 'Ιδομένη ἄνακτα·  

ἀλλ' ὁ μὲν ἐν νήσοις κορωνάσειν 'Ἰλιον εἴσω  

φρέθ' ἀμ' Ἀτριέριστεν, ἐμοὶ δ' ὅνομα κλητὸν Λίθων,

1 The phrase appears to be a quotation from older folk-poetry. The meaning here is: "You have not a merely casual origin, as though you were sprung from an oak or a stone; you have human ancestors; tell me of them." The phrase recurs in II. xxii. 128; Hesiod, Theog. 35; and in Plato, Apol. 34 a, and Repub. 544 b.

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I can neither escape the marriage nor devise any counsel more, and my parents are pressing me to marry, and my son frets, while these men devour his livelihood, as he takes note of it all; for by now he is a man, and fully able to care for a household to which Zeus grants honour. Yet even so tell me of thy stock from whence thou art; for thou art not sprung from an oak of ancient story, or from a stone."  

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, wilt thou never cease to ask me of my lineage? Well, I will tell thee; though verily thou wilt give me over to pains yet more than those by which I am now held in thrall; for so it ever is, when a man has been far from his country as long as I have now, wandering through the many cities of men in sore distress. Yet even so will I tell thee what thou dost ask and enquire. There is a land called Crete, in the midst of the wine-dark sea, a fair, rich land, begirt with water, and therein are many men, past counting, and ninety cities. They have not all the same speech, but their tongues are mixed. There dwell Achaeans, there great-hearted native Cretans, there Cydonians, and Dorians of waving plumes, and goodly Pelasgians. Among their cities is the great city Cnosus, where Minos reigned when nine years old; he that held converse with great Zeus, and was father of my father, great-hearted Deucalion. Now Deucalion begat me and prince Idomeneus. Idomeneus had gone forth in his beaked ships to Ilios with the sons of Atreus; but

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2 Some render, less strictly, "for nine years" or "through periods of nine years"; others, taking ἐπηκτα in a round number, "when he was come to full maturity." See the note on x. 19.
ὁπλότερος γενεός. ὁ δ' ἄρα πρότερος καὶ ἀρείων. εἴνθ' Ὁδυσσήα ἐγὼν ἰδόμην καὶ ξείνια δῶκα. καὶ γὰρ τὸν Κρήτην δεικτήγαγεν ἵσ ἀνέμοιο, ἢμενον Τροίηνδε παραπλάγξασα Μαλεῖων στήσο ὡς ἐν Ἀμνισῶ, οθε τε σπέος Ἑλείνων, ἐν λεμέσιν χαλεποίσι, μόνοι δ' ὑπάλυβεν ἄελλας. αὐτίκα δ' Ἰδομένη μετάλλα ἄστυδ' ἀνελθών: ξείνων γὰρ οἱ ἐφασκε φίλοι τ' ἐμεν αἰδοίον τε. τῷ δ' ἥδη δεκάτη ἢ ἑνδεκάτη πέλεν ἡδος ὁμομένου σὺν νησίν κοροείσαι "Ὑπον εἴσω.

τὸν μὲν ἐγὼ πρὸς δόματ' ἄγων εἴ ἐξείνισα, ἐνδυκέως φελλών, πολλῶν κατὰ ὦκον ἔντων καὶ οἱ τοῖς ἄλλους ἡτόροις, οἱ ἂν αὐτῷ ἔποντο, δημόθεν ἄλφιτα δῶκα καὶ αἰθοπα σίσον ἄγειρας καὶ βοῦς ἰρεύσασθαι, ἵνα πλησίαστοι θυμόν, ἐνθ' δυοῦσικ μὲν μὲνον ἡμιτα δίοι Ἀχαιόι· εἴλει γὰρ Ἱορής ἂνεμος μέγας οὐδ' ἑτὶ γαῖῃ εἰς ἱστασθαι, χαλεπὸς δὲ τες ὄροι δαίμων. τῇ τρισκειδεκάτῃ δ' ἂνεμος πέσε, τοῦ δ' ἄναγοντο.

"Ἰσκε γαῖεῦδα πολλὰ λέγων ἐτυμοίσιν ὀμοια·
tῆς δ' ἄρ' ἀκοουούσης βέε δάκρυα, τήκετο δὲ χρώσ
tὸς δὲ χώδαν κατατῆκεν' ἐν ἀκρωπόλοισιν ὀρεσσιν, ἤν τ' Ἔνρος κατετήσει, ἐπὶ' Ζέφυρος καταχεύει
tημομένης δ' ἄρα τῆς ποταμοῖ πλῆσοντες βέωτες
tῆς τῆς τήκετο καλὰ παρήια δάκρυ χαούσης,

κλαιούσης ἐν ἄνδρα παρήμενον. αὐτάρκ' Ὁδυσσέας
θυμῷ μὲν γοώσαν ἐν ἑλέαρε γυναῖκα,
my famous name is Aethon; I was the younger by birth, while he was the elder and the better man. There it was that I saw Odysseus and gave him gifts of entertainment; for the force of the wind had brought him too to Crete, as he was making for the land of Troy, and drove him out of his course past Malea. So he anchored his ships at Amnisus, where is the cave of Eilithyia, in a difficult harbour, and hardly did he escape the storm. Then straightway he went up to the city and asked for Idomeneus; for he declared that he was his friend, beloved and honoured. But it was now the tenth or the eleventh dawn since Idomeneus had gone in his beaked ships to Ilios. So I took him to the house, and gave him entertainment with kindly welcome of the rich store that was in the house, and to the rest of his comrades who followed with him I gathered and gave out of the public store barley meal and flaming wine and bulls for sacrifice, that their hearts might be satisfied. There for twelve days the goodly Achaeans tarried, for the strong North Wind penned them there, and would not suffer them to stand upon their feet on the land, for some angry god had rouse it. But on the thirteenth day the wind fell and they put to sea."

He spoke, and made the many falsehoods of his tale seem like the truth, and as she listened her tears flowed and her face melted as the snow melts on the lofty mountains, the snow which the East Wind thaws when the West Wind has strewn it, and as it melts the streams of the rivers flow full: so her fair cheeks melted as she wept and mourned for her husband, who even then was sitting by her side. And Odysseus in his heart had pity for his

3 Many take to mean merely "said" or "uttered," not "made like." cf. xxii. 31.
όφθαλμοί δ' ὡς εἰ κέρα ἔστασαν ἥτις σίδηρος ἕτρεμαι ἐν βλεφάροις: δόλῳ δ' ὦ γε δάκρυα κεῦθεν. ἥ δ' ἐπει σὺν τάρβη πολυδακρύτου γόοιο, ἔχαυτίς μιν ἐπεσειν ἀμειβομένη προσέειπε·

"Νῦν μὲν δ' σε, ξείνε γ', δῆω πειρήσεσθαι, εἰ ἐπείν δὴ κεῦθε σὺν ἀπιθέοις ἑτάροις ξείνισας ἐν μεγάροις ἔμοι πόσιν, ὡς ἀγορεύεις. εἰπέ μοι ὅποιν ἅσσα περὶ χροὲ ἐἵματα ἐστο, αὐτός τ' οἴοι ἦν, καὶ ἑταῖροις, οἱ οἱ ἐποντο."  

Τῇ δ' ἀπαμειβόμενοι προσέβη πολύμενης Ὁδυσσεύς ὡς γύναι, ἀργαλέων τόσον χρόνων ἄμφις ἐόντα εἰπέμεν. ἤδη γὰρ οἱ ἐκείνοι ἐτοὺς ἔστιν ἐξ οὗ κεῦθεν ξιβα καὶ ἐμῆς ἀπελήλυθε πάτρης· αὐτάρ τοι ἐρέω ὡς μοι ἴδναλλεται ἢτορ. 

χλαίναν πορφυρέων οὐλήν ἔχε δίος Ὁδυσσεύς, διπλῆν· αὐτάρ οἱ περόνη χρυσοῦ τέτυκτο αὐλοῦσιν δηδύμοισι· πάροισθε δὲ δαίδαλον ἦν ἐν προτέροις πόδεσσε κύων ἔχε ποικίλου ἔλλον, ἀσπαίροντα λάων· τὸ δὲ θαυμάζεσκον ἀπαντεῖ, ὡς οἱ χρύσεωι ἐόντες ὁ μὲν λαῖε νεβρῶν ἀπάγχων, αὐτάρ ὁ ἐκφυγέειν μεμάδος ἔσπαιρε πόδεσσι. τὸν δὲ χετῶν ἐνόπησα περὶ χροὲ συγαλόεντα, οἶον τε κρομώτοι λοπὸν κάτα ἴσχαλέως· τῶς μὲν ἔναν μαλακόν, λαμπρός δ' ἦν ἥλιος ὡς· ἦ μὲν πολλαὶ γ' αὐτῶν ἐθησαντο γυναῖκες. ἄλλο δὲ τοι ἐρέω· σὺ δ' ἐνί φρεσι βάλλει σῶσιν"
weeping wife, but his eyes stood fixed between his lids as though they were horn or iron, and with guile he hid his tears. But she, when she had had her fill of tearful wailing, again answered him and spoke, saying:

"Now verily, stranger, am I minded to put thee to the test, whether or no thou didst in very truth entertain there in thy halls my husband with his godlike comrades, even as thou sayest. Tell me what manner of raiment he wore about his body, and what manner of man he was himself; and tell me of the comrades who followed him."

Then Odysseus of many wiles answered her, and said: "Lady, hard is it for one that has been so long afar to tell thee this, for it is now the twentieth year since he went thence and departed from my country. But I will tell thee as my mind pictures him. A fleecy cloak of purple did goodly Odysseus wear, a cloak of double fold, but the brooch upon it was fashioned of gold with double clasps, and on the front it was curiously wrought: a hound held in his fore paws a dappled fawn, and pinned it\(^1\) in his jaws as it writhed. And at this all men marvelled, how, though they were of gold, the hound was pinning the fawn and strangling it, and the fawn was writhing with its feet and striving to flee. And I noted the tunic about his body, all shining as is the sheen upon the skin of a dried onion, so soft it was; and it glistened like the sun. Verily many women gazed at him in wonder. And another thing will I tell thee, and do thou lay it to heart. I know not whether

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\(^1\) means "gazed at." The scholiast gives three meanings, ἀνελάθη, ἀλάθη, and ἀλάθη, attributed respectively to Aristarchus, Crates, and "others."
οὐκ οἶδ᾽ ἡ τάδε ἔστο περὶ χρο̣νο̣ῦ όικοθ᾽ Ὀδυσσεύς,
ἡ τις ἐταίρων δῶκε θοβὶ ἐπὶ νῆσος ῥόντε,
ἥ τις ποὺ καὶ ξείνος, ἔπει πολλοὶς Ὀδυσσεύς ἔσκε φίλος· παῦρος γὰρ Ἀχαϊῶν ἦσαν ὦμοίου.
καὶ οἱ ἐγὼ χάλκειον ἀορ καὶ δίπλακα δῶκα
καλὴν πορφυρὰν καὶ τερμίδεντα χειώνα,
αἴσθανα δ᾽ ἀπέπεμπον ἑυσσέλμου ἐπὶ νῆσος,
καὶ μὲν οἱ κήμυξ ὀλέγοι προγενέστερος αὐτοῦ ἐξηπτο· καὶ τὸν τοῖς μυθήσομαι, οἶνος ἦν περ.
γυρῶς ἐν ὀμοίσων, μελανόχροος, οὐλοκάρπηνος,
Εὐδρύβατῆς δ᾽ ὄνομ᾽ ἔσκε· τίεν δὲ μὲν ἔξοχον ἄλλων
ὁν ἐτάρων Ὀδυσσεύς, ὅτι οἱ φρεσκὰ ἄρτια ἤδη.

"Ὡς φάτο, τῇ δ᾽ ἔστι μάλλον ὑφ᾽ ἱμερον ὤρσε γόοιο,
σήματ᾽ ἀναγνωσθῇ τὰ οἱ ἐμπεδὰ πέφραζ᾽ Ὀδυσσεύς. 250
ἡ δ᾽ ἔπει οὖν τάρφη πολυδακρύτου γόοιο,
καὶ τότε μὲν μύθοις ἁμειβομένη προσέειπε·

"Νῦν μὲν δὴ μοι, ξείνε, πάρος περ ἐδών ἑλεεῖνός,
ἐν μεγάροισιν ἐμοίςι φίλος τ᾽ ἐση αἴαδοίος τε
αὐτῇ γὰρ τάδε εἰματ᾽ ἐγὼ πόρον, οἴ ἀγορεύεισι,
πτόεσσ᾽ ἐκ θαλάμου, περόμην τ᾽ ἐπέθηκα φαεινὴν
κείμεν ἀγαλμ᾽ ἐμεναὶ· τὸν δ᾽ οὐχ ὑποδέξομαι αὐτὸς
οὐκαθε νοστήσαντα φιλην ἐς πατρίδας γαίαν.
τῷ ρᾷ κακῇ αἴσῃ κολής ἐπὶ νῆσος Ὀδυσσεὺς
φήξετ᾽ ἐποψφόμενος Κακολίου οὐκ ὄνομαστήν."

"Τὴν δ᾽ ἀπαμειβόμενος προσέφη πολύμητς Ὀδυσσεῦς. 260

"Ὡς γὰρ οἰδοὶ Λαερτιάδεω Ὀδυσσῆος,
μηκέτε ὑμν χρῶν καὶ ἔρωτα ἐναίρεο, μηδὲ ἡ θυμὸν
τηκε, πᾶσιν γοάωσα. νεμεσσοῦμαι γε μὲν οὐδένι·

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Odysseus was thus clothed at home, or whether one of his comrades gave him the raiment when he went on board the swift ship, or haply even some stranger, since to many men was Odysseus dear, for few of the Achaeans were his peers. I, too, gave him a sword of bronze, and a fair purple cloak of double fold, and a fringed tunic, and with all honour sent him forth on his benched ship. Furthermore, a herald attended him, a little older than he, and I will tell thee of him too, what manner of man he was. He was round-shouldered, dark of skin, and curly-haired, and his name was Eurybates; and Odysseus honoured him above his other comrades, because he was like-minded with himself."

So he spoke, and in her heart aroused yet more the desire of weeping, as she recognized the sure tokens that Odysseus told her. But she, when she had had her fill of tearful wailing, made answer and said to him:

"Now verily, stranger, though before thou wast pitied, shalt thou be dear and honoured in my halls, for it was I that gave him this raiment, since thou describest it thus, and folded it, and brought it forth from the store-room, and added thereto the shining brooch to be a thing of joy to him. But my husband I shall never welcome back, returning home to his dear native land. Wherefore it was with an evil fate that Odysseus went forth in the hollow ship to see evil Ilion, that should never be named."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, mar not now thy fair face any more, nor waste thy heart at all in weeping for thy husband. I count it indeed no blame in thee; for any woman weeps
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καὶ γὰρ τὸς ἀλλοίου ὄντος δὲ νῦν ὠδέσασα κουρίδιον, τῷ τέκνῳ τέκνη φιλότητι μυγείσα, ἡ Ὄδυσσῃ, ὅν φασι βεοίον ἐναλάγκηον εἶναι. ἀλλὰ γὰρ μὲν παῦσαι, ἐμείο δὲ σύνθεο μῦθοι
νημερεῖοι γὰρ τοιοῦτοι μυθίσμαι οὐδὲ ἐπικεύσω ὡς ἢδη Ὄδυσσῃς ἐγὼ περὶ νόστου ἄκουσα ἄγχου, Θεσπρωτῶν ἀνδρῶν ἐν πλείον δήμῳ,
ξωθεῖν αὐτὰρ ἄγιοι κειμήλια πολλὰ καὶ ἐσθλὰ αἰτίζων ἀνὰ δῆμον. ἀτὰρ ἐρήμους ἐταῖρους ὀλεσε καὶ νῆα γλαφυρὴν ἢν οἴνον ὄντως πόντων,
Θρακαίς ἀπὸ νήσου ίον ὃδυσαντο γὰρ αὐτῷ Ζεὺς τε καὶ Ἡλίος. τοῦ γὰρ βοῶς ἔκταν ἐταῖροι. οἱ μὲν πάντες ὅλοντο πολυκλύστερ ἐνὶ πόντων. τῶν δὲ ἀρ' ἐπὶ τρόπιοι νῦς ἐκβαλε κύμα ἐπὶ χέρσου,
Φαρήκας ἐς γαῖαν, οὗ ἀγχίθεον γεγάσειν, οὗ δὴ μὴν περὶ κῆρι πολὺ ἔτη ἔνταστα
καὶ οὐ πολλὰ δόταις πέμπτεν τῇ μεν ἠθελον αὐτῷ" οἰκαδ' ἀπόμακτον. καὶ κεν πάλαι εὐθάδ' Ὅδυσσεύς ἢν. ἀλλ' ἢρα οἵ το γε κέρδου εἰσατο θυμῷ,
χρήματ' ἀγνυτάξειν πολλὴν ἐπὶ γαῖαν ὅντε. ὦ ἄνοιγες καὶ καταθυγτῶν ἀνθρώπων
οἱ Ὅδυσσεύς, οὐδ' ἂν τις ἐρίσσειε βροτὸς ἄλλος. ὥσ μοι Θεσπρωτῶν θαλάσσεις μυθήσατο Φείδων
ἀπὸ 
δὲ πρὸς ἐμ' αὐτοῖς, ἀποσπώνοις ἐνὶ οἴκῳ,
νῆ ἀπαιτοῦσαι καὶ ἐπαρτέας ἐμμέν ἐταῖροι,
οὶ δὴ μὴν πέμψουσι χίλιον ἐς πατρίδα γαῖαν.

285 ἀλλ' ἐμὲ πρὶν ἀπέπεμψε τύχῃσε γὰρ ἐρχομένη νῆς ἀνδρῶν Θεσπρωτῶν ἐς Δούλων τοὺπυρον. καὶ μοι κτήματ' ἔδειξεν, ὅσα ἐμνημονεύατ' Ὅδυσσεύς καὶ νῦ κεν ἐς δεκάτην γενεὴν ἐτερῶν ἥ' ἐς ὑὸ 

2 Lines 275-7 are omitted in some MSS.
3 Lines 291-2 (= xlv. 334-5) are omitted in some MSS.

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when she has lost her wedded husband, to whom she has borne children in her love, though he were far other than Odysseus, who, they say, is like unto the gods. Yet do thou cease from weeping, and hearken to my words; for I will tell thee with sure truth, and will hide nothing, how but lately I heard of the return of Odysseus, that he is near at hand in the rich land of the Thesprotians, and yet alive, and he is bringing with him many rich treasures, as he begs through the land. But he lost his trusty comrades and his hollow ship on the wine-dark sea, as he journeyed from the isle Thrinacia; for Zeus and Helios waxed wroth against him because his comrades had slain the kine of Helios. So they all perished in the surging sea, but he on the keel of his ship was cast forth by the wave on the shore, on the land of the Phaeacians, who are near of kin to the gods. These heartily showed him all honour, as if he were a god, and gave him many gifts, and were fain themselves to send him home unscathed. Yea, and Odysseus would long since have been here, only it seemed to his mind more profitable to gather wealth by roaming over the wide earth; so truly does Odysseus beyond all mortal men know many gainful ways, nor could any mortal beside vie with him. Thus Pheidon, king of the Thesprotians, told me the tale. Moreover he swore in my own presence, as he poured libations in his halls, that the ship was launched and the men ready who were to convey him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium, rich in wheat. And he showed me all the treasure that Odysseus had gathered; verily unto the tenth generation would it feed his children
ὅσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἀνακτος.
τὸν δ’ ἐς Διὸς θεοῦ φάτο βήμεναι, ὀφρα θεοῦ
ἐκ δρυὸς ὑψικόμου θειὸς βουλήν ἐπακοῦσαί,
ὅπως νοστήσειε φίλην ἐς πατρίδα γαίαν
ηδὴ δὴν ἀπεῶν, ἥ ἁμφαδὼν ἥν κρυφηδὼν.

“Ὀς ὁ μὲν οὖτος ἐστὶ σῶος καὶ ἐλεύσεται ἡδὴ
ἀρχὲ μάλ’, οὖδ’ ἐτε τύχε φίλων καὶ πατρίδος αἰχὴς
δηρῶν ἀπεσεῖται’ ἑμπής δὲ τοι ὀρκία δῶσω.
искὼ νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἀριστος,
ἰστή τ’ Ὄδυσσηος ἀμύμονος, ἢν ἄφικαν’
ἡ μὲν τοι τάδε πάντα τελείεται ὡς ἀγορεύω.

τουδ’ αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθαδ’ Ὅδυσσεύς,
τοῦ μὲν φθίνοντος μνής, τοῦ δ’ ἱσταμένοιο.

Τὸν δ’ αὐτὲ προσέειπε περίφρον Πηνελόπεια·

“Αἰ γὰρ τοῦτο, ξείνε, ἔπος τετελεσμένον εἶν’
τῷ κε τάχα γνώςθη πελώτητά τε πολλά τε δόρα
ἐξ ἐμεύ, ὡς ἂν τίς σε συναντόμενος μακαρίζοι.
ἀλλά μοι δ’ ἂν θυμὸν δίεται, ὡς ἐσεῖν περοµένῒν’ Ὅδυσσεύς ἐστε ὁικαν’ ἐλεύσεσθαι, ὡτε σὺ πορηθῇς
τεύξῃ, ἐπεὶ οὐ τοιοί σημαντορίᾳ εἰσ’ ἐνὶ οἰκῳ
ὅσο Ὅδυσσεύς ἐσκε μετ’ ἀνδρίσιαν, εἰ ποτ’ ἐγὼ γε,
ξείνους αἴδοιος ἀποπεμπέμεν ἰδὲ δέχεσθαι.
ἀλλά μεν, ἀμφίπολοι, ἀπονῆσατε, κάθητε δ’ εὐχήν,
δέμια καὶ χλαίναις καὶ βήγεα σιγαλοέντα,
ὡς κ’ εὐ βαλπίσων χρυσόθροιν Ἡνὸ ἱκηταί.

ὁδοῖσι δὲ μάλ’ ἦρε λοΐζοισα τε χρισῶι τε,
ὅσ κ’ ἐνδιὸν παρὰ Τηλεμάχῳ δεῖπνοιο μεθήται
ὁμοίοι ὡς μεγάροι τὸ δ’ ἄλγον ὅς κεν ἐκείνων
τοῦτον ἄνιαξθ’ θυμοφθόρος σοῦδε τῇ ἑργῇ

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after him, so great was the wealth that lay stored for him in the halls of the king. But Odysseus, he said, had gone to Dodona to hear the will of Zeus from the high-crested oak of the god, even how he might return to his dear native land after so long an absence, whether openly or in secret.

"Thus, as I tell thee, he is safe, and will presently come; he is very near, and not long will he now be far from his friends and his native land. Yet will I give thee an oath. Be Zeus my witness first, highest and best of gods, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In the course of this self-same day shall Odysseus come hither, as the old moon wanes and the new appears."

Then wise Penelope answered him: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldst thou straightway know of kindness and many a gift from me, so that one who met thee would call thee blessed. Yet in my heart I forebode it thus, even as it shall be. Neither shall Odysseus any more come home, nor shalt thou obtain a convoy hence, since there are not now in the house such masters as Odysseus was among men—as sure as ever such a man there was—to send reverend strangers on their way, and to welcome them. But still, my maidens, wash the stranger's feet and prepare his bed—bedstead and cloaks and bright coverlets—that in warmth and comfort he may come to the golden-throned Dawn. And right early in the morning bathe him and anoint him, that in our house at the side of Telemachus he may bethink him of food as he sits in the hall. And worse shall it be for any man among them who vexes this man's soul with
'Ενθάδε ἐπὶ πρήξει, μάλα περ κεχολωμένος αἰνῶς. 325
πῶς γὰρ ἐμέν σὺ, ξείνε, δαίσεας ἐι τε γυναικῶν
 ἀλλάων περίεμι νόθον καὶ ἐπέφρονα 1 μὴν,
ἐι κεν ἀυσταλέος, κακὰ εἰμένος ἐν μεγάροις
 δαιμόν; ἀνθρωποὶ δὲ μινυθάδιοι τελέσθωσιν,
ὅσ μὲν ἄπνης ἄυτὸς ἦ καὶ ἄπνεα εἰδή,
τῷ δὲ καταρώνται πάντες βροτοῖ ἄλγε
ἡπίσσω
ζωῆ, ἀτὰρ τεθνεώτε η ἐφεσιώταται ἄπαντες·
δό ἀν ἀμύμων αὐτὸς ἦ καὶ ἀμύμονα εἰδῆ,
τοῦ μὲν τε κλέος εὐρύ διὰ ξείνων φορέουσι
πάντας ἐπ’ ἀνθρώπους, πολλοὶ τε μὲν ἐσθιλὸν ἔστοι.
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Τὴν δ’ ἀπαρειβόμενος προσέφη πολύμητες Ὁδυσσείς,
"Ω γύναι ἀιδοῖ, Δαερτιάδεω Ὁδυσσήος,
ἡ τοι ἐμοὶ χλαίναι καὶ βήγεα συγαλοῦντα
ἡχθεθ’, ὅτε πρῶτον Κρήτης ὥρεα νυφέα
νοσφενάμην ἐπὶ νυφὸς ἰῶν δολεχηρέτμοιο,
κείο δ’ ὡς τὸ πάρος περ ἄπνους νύκτας ἰαυρο-
πολλᾶς γάρ δὴ νύκτας ἄεικελῶ ἐνι κοίτῃ
ἀδάσα καὶ τ’ ἀνέμεινα ἐδῃροῦν 340
Πώ δίαν.
οὐδὲ τι μοι ποδάσπυτρα ποδῶν ἐπιήρανα θυμῷ
γύρωταν; οὐδὲ γυνὴ ποδὸς ἀψυται ἡμετέρω
τὰς αἱ τοῖς δώμα κάτα δρήστειραι ἔσαριν,
ἐλ μὴ τις γυνῆς ἐστὶ παλαιή, κεδνὰ ἱδυία,
ἡ τις δὴ τέθηκε τόσα φρεσίν ὄσα τ’ ἐγὼ περ-
345
τῇ δ’ οὐκ ἂν φθονεύσι μοι ποδῶν ἀψυτοὶ ἐμεῖος." 2
Τὸν δ’ αὐτὲ προσέειπε περίφρον Πηνελόπεια:
"Ξείνε φίλ’, οὐ γὰρ πῶ τις ἀνήρ πεπνυμένος ὥδε
ζεινῶν τηλεδαπῶν φίλων ἐμὸν ἰκετο δώμα,
ἐς τὰ μὲλ’ εὐφραδέως πεπνυμένα πάντ’ ἀγορεύειν.
3
1 ἐπέφρονα: ἐχέρφονα.
2 Lines 346-8 were rejected by Aristarchus.
pain; naught thereafter shall he accomplish here, how fierce soever his wrath. For how shalt thou learn of me, stranger, whether I in any wise excel other women in wit and prudent counsel, if all unkempt and clad in poor raiment thou sittest at meat in my halls? Men are but short-lived. If one be himself hard, and have a hard heart, on him do all mortal men invoke woes for the time to come, while he still lives, and when he is dead all men mock at him. But if one be blameless and have a blameless heart, his fame do strangers bear far and wide among all men, and many call him a true man."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, verily cloaks and bright coverlets became hateful in my eyes on the day when first I left behind me the snowy mountains of Crete, as I fared on my long-oared ship. Nay, I will lie, as in time past I was wont to rest through sleepless nights; for many a night have I lain upon a foul bed and waited for the bright-throned Dawn. Aye, and baths for the feet give my heart no pleasure, nor shall any woman touch my foot of all those who are serving-women in thy hall, unless there is some old, true-hearted dame who has suffered in her heart as many woes as I; such an one I would not grudge to touch my feet."

Then wise Penelope answered him again: "Dear stranger, never yet has a man discreet as thou, of those who are strangers from afar, come to my house as a more welcome guest, so wise and prudent are all thy words. I have an old dame with a heart of
HOMER

ἔστι δὲ μοι γρηγὰς πυκνὰ ψηφεὶ μίας ἐχουσά, ἢ κεῖνον δύστηνον εὐ τρέφεν ἡ ὠτίταλλε, δεξαμενὴ χείρεσσ', ὡτε μιν πρῶτον τέκε μήτηρ, ἢ σε πόδας νύφει, ὀλυγηπελέουσά περ ἐμπηχ. ἄλλ' ἀγε νῦν ἀνστάσα, περίφροιν Εὐρύκλεια, ἔψον σοὶ ἄνακτος ὁμήλικα' καὶ ποὺ 'Οδυσσεὺς ἦδη τοιόσδ' ἐστὶ πόδας τοιόσδε τε χεῖρας:
αἶγα γὰρ ἐν κακότητι βροτοῖ καταγηράσκουσιν." 300

"Ὡς ἂρ' ἐφη, γρηγῆς δὲ κατέσχετο χερσὶ πρόσωπα,
δάκρυα δ' ἐκβάλε θερμά, ἔπος δ' ὀλοφυνὺν δειπνεν:
"'Ὡ μοι ὁγὼ σέο, τέκνου, ἀμήχανος· ἢ σε περὶ Ζεὺς ἀνθρώπων ἡχθηρε θεοῦδα θυμὸν ἔχοντα.
οὐ γὰρ πό τις πόσα βροτῶν Διὸ τερπικεραίνω
πίναι μηρ' ἐκη σοῦ ἔξαιτους ἐκατόμβας,
ὅσα σὺ τῷ ἐδίδους, ἀρώμενος ἢς ἱκου
γηρᾶς τε λιπαρὸν θρέψαι τε φαλείμον υἱόν
νῦν δὲ τοι ὁφ πάμπαν ἄφελετο νόστμον ἡμαρ.
οὕτω ποὺ καὶ κεῖνῳ ἐφεσιὼντο γυναῖκες
ξεῖνων τηλεδαπῶν, ὅτε τευ κλυτὰ δόμαθ' ἤκοιτο,
ἀς σέθεν αἰ κώνες αἴδε καθεφιόωνται ἀπασαι,
τάων νῦν λάβην τε καὶ αἰσχεα πόλλ' ἀλειφῶν
οὐκ ἔασα νῷξειν· ἐμὲ δ' οὐκ ἄκουσαν ἀνάγε
κοὐρὴ Ἰκαρίου, περίφροιν Πηνελόπεια.
τῷ σε πόδας νύφον ἄμα τ' αὐτῆς Πηνελοπείης
καὶ σέθεν εἰνεκ', ἐπεὶ μοι ὄρφεται ἐνδοθ' θυμὸς
κύδεσειν. ἄλλ' ἀγε νῦν Ἠμυεῖν ἔπος, ὦτε κεν εἴπο
πολλοὶ δὴ τεὺχοι ταλαπείροιο εὐθαδ' ἤκοιτο,
ἄλλ' οὐ πώ τινά φημε ἐοικότα ὄδε ἱδέοθαι
ὁς σὺ δέμας φωνῆν τε πόδας τ' 'Οδυσσήῃ ἤοικας."

1 The old nurse at first addresses the absent Odysseus, but in line 370 turns to the stranger present before her.
understanding in her breast, who lovingly nursed and cherished my hapless husband, and took him in her arms on the day when his mother bore him. She shall wash thy feet, weak with age though she be. Come now, wise Eurycleia, arise and wash the feet of one of like age with thy master. Even such as his are now haply the feet of Odysseus, and such his hands, for quickly do men grow old in evil fortune."

So she spoke, and the old woman hid her face in her hands and let fall hot tears, uttering words of lamentation:

"Ah, woe is me, child, because of thee, for that I can do naught. Surely Zeus hated thee above all men, though thou hadst a god-fearing heart. For never yet did any mortal burn to Zeus, who hurls the thunderbolt, so many fat thigh-pieces or so many choice hecatombs as thou gavest him, with prayers that thou mightest reach a sleek old age and rear thy glorious son. But lo, now, from thee alone has he wholly cut off the day of thy returning. Even thus, I ween, did women mock at him too, in a strange and distant land, when he came to some man's glorious house, as these shameless creatures here all mock at thee. It is to shun insult now from them and their many taunts that thou dost not suffer them to wash thy feet, but me, who am nothing loath, has the daughter of Icarius, wise Penelope, bidden to wash thee. Therefore will I wash thy feet, both for Penelope's own sake and for thine, for the heart within me is stirred with sorrow. But come now, hearken to the word that I shall speak. Many sore-tried strangers have come hither, but I declare that never yet have I seen any man so like another as thou in form, and in voice, and in feet art like Odysseus."
Τήν δ' ἀπαμείβημενος προσέφη πολύχρυσ' Ὄδυσσεύς·
"Ὡς γητῇ, οὕτω φασίν ὅσοι ἰδον ὀφθαλμοίς
ἡμέας ἁμφότέρους, μάλα εἰκέλω ἀλλήλων
ἐμμεναί, ὥς σὺ περ αὐτή ἐπιφρονέων' ἀγορεύεις." 385
"Ὡς ἄρ' ἔφη, γητῇς δὲ λέβηθ' ἔλε παμφανώντα,
τοῦ πόδας ἐξαπένευσ' ὦδωρ δ' ἐνεχείατο πουλῆ
ψυχρών, ἑπεῖτα δὲ θερμῶν ἐπήφυσεν. αὐτὰρ Ὅδυσσεύς
ἐξα ἐπ' ἐσχαρόφιν, ποτὲ δὲ σκότον ἐτράπετ' αἰγα-
αὐτίκα γὰρ κατὰ θυμὸν ὄσατο, μή ἑ λαβοῦσα
οὐλὴν ἁμφράσαστο καὶ ἁμφαδὰ ἐργα γένοιτο.


νῦξ δ' ἄρ' ἀσον ὅουσα ἁναχθ' ἐόν' αὐτίκα δ' ἐγὼ
οὐλὴν, τὴν ποτὲ μὲν σὺς ἁλασε λευκῷ ὄδόντι
Παρυκηνοῦν' ἐλθόντα μετ' Αὐτόλυκον τε καὶ νίας,
μητρὸς ἔτη πάτερ' ἐσθόλων, δς ἀνθρώπους ἐκέαστο
κλεπτοῦνθ' ὑ' ὄρκο εἰς' θεός δὲ οἱ αὐτὸς ἐδωκεν
Ἐρμελαίσ' τὸ γὰρ κεχαρισμένα μηρία καὶ
ἄρνῶν ἦδ' ἐρίφων' ὃ δὲ οἱ πρόφρων ἃμ' ὀπῆδει.
Αὐτόλυκος δ' ἐλθὼν Ἰθάκης ἐς πίονα δήμον
παίδα νέον γεγαώτα κεχύσατο θυγατέρος ἦς·
τὸν ρα' οἱ Εὐρύκλεια φίλοις ἐπὶ γούνασε θηκε
πανομένως ὀρποίο, ἔστος τ' ἐφατ' ἐκ τ' ὄνομαξεν:
"Αὐτόλυκ', αὐτὸς νῦν ὅνομ' εἴρει ὅτι δι θή
pαιδὸς παιδὶ φῶλο πολυάριτος δὲ τοῖς ἔστεν."

Τὴν δ' αὐτ' Αὐτόλυκος ἀπαμείβητο φώνησεν τε· 405
"Γαμβρος ἐμὸς θυγατὴρ τε, κεθεσθ' ὅνομ' ὅτι κεν εἰπω
πολλοίσιν γὰρ ἐγὼ τε ὀδυσσάμενος τὸδ' ἵκάς,
ἀνδράσιν ἦδ' γυναίκαν ἀνὰ χόνας πολυβότεροιν".

1 Πολυβότεροιν: Ἐμπάνερειν.
Then Odysseus of many wiles answered her, and said: "Old dame, so say all men whose eyes have beheld us two, that we are very like each other, even as thou thyself dost note and say."

So he spoke, and the old dame took the shining cauldron with water wherefrom she was about to wash his feet, and poured in cold water in plenty, and then added thereto the warm. But Odysseus sat him down away from the hearth and straightway turned himself toward the darkness, for he at once had a foreboding at heart that, as she touched him, she might note a scar, and the truth be made manifest. So she drew near and began to wash her lord, and straightway knew the scar of the wound which long ago a boar had dealt him with his white tusk, when Odysseus had gone to Parnassus to visit Autolycus and the sons of Autolycus, his mother's noble father, who excelled all men in thievery and in oaths. It was a god himself that had given him this skill, even Hermes, for to him he was wont to burn acceptable sacrifices of the thighs of lambs and kids; so Hermes befriended him with a ready heart. Now Autolycus, on coming once to the rich land of Ithaca, had found his daughter's son a babe new-born, and when he was finishing his supper, Eurycleia laid the child upon his knees and spoke, and addressed him:

"Autolycus, find now thyself a name to give to thy child's own child; be sure he has long been prayed for."

Then Autolycus answered her, and said: "My daughter's husband and my daughter, give him whatsoever name I say. Lo, inasmuch as I am come hither as one that has been angered with many, both men and women, over the fruitful earth,
τῷ δ’ Ὅδυσσεῖς ὤνομι ἐστῶ ἐπώνυμον· αὐτὰρ ἐγώ ἔχω γε, ὁππότ’ ἀν ἡβήσας μητρώοιν ἐς μέγα δῶμα ἔλθῃ Παρνησόν’, δὴ ποὺ μοι κτήματ’ ἐκαί, τῶν οἱ ἔγω δῶσοι καὶ μὲν χαίροντ’ ἀποπέμψω.”

Τῶν ἐνεκ’ ἥλθ’ Ὅδυσσεῖς, ἑνα οἱ πόροι ἀγαλά δῶρα. τῶν μὲν ἄρ’ Αὐτόλυκος τε καὶ νιήες Αὐτολύκου χερσίν τ’ ἠπάξωντο ἐπεσεί τε μειλιχίσει. μύτηρ δ’ Ἀμφιθέες μητρῶς περιφύος Ὅδυσσῆῒ κύσσ’ ἁγν’ ἂρα μὲν κεφάλὴν τε καὶ ἀμφῳ φάεα καλά. Αὐτόλυκος δ’ νιότειν ἐκεκλετο κυδαλίμεοις δεῖπνον ἐφοπλίσαι· τοῖ δ’ ὀτρύνοντος ἄκουσαν, αὐτίκα δ’ εἰςάγαγόν βοῦν ἄρσενα πενταέτηρον τὸν δέρον ἄμφὶ ὑπὸν, καὶ μὲν διέχειν ἀπαντά, μιστυλόν τ’ ἄρ’ ἐπισταμένως πειράν τ’ ἰδέλοσιν, ὀπτησάν τε περιφραδέως, δᾶσσαν το τε μοίρας. δος τότε μὲν πρόσαν ἡμαρ ἐς ἡελιον καταδύντα δαίμον’, οὐδὲ τε θυμος ἐθεύετο δαίτος ἐλνην. ἡμος δ’ ἠελιον κατέδυ καὶ ἐπὶ κνέφας ἠξθεν, δη τότε κοιμήσατο καὶ ὅπουν δῶρον ἐλοντο. ἦμος δ’ ἤργενεια φάρη ἄρδοδάκτυλος Ἕκας, βάν ρ’ ἤμεν ἐς θήρην, ἡμὲν κύνες ἦδε καὶ αὐτοὶ νιήες Αὐτολύκου· μετὰ τοῖς δὲ δίοις Ὅδυσσεΐς ἠειν’ αἰτύ δ’ ὄρος προσέβασαν κατειμένον ὀλῇ Παρνησοῦ, τάχα δ’ ίκανον πτύχας ἰερονέσας. Ἡελιος μὲν ἐπετα νέον προσέβαλλεν ἀροῦρας εξ ἀκαλαρρεῖας βαθυρρόου Ὅκενοῖ, οἱ δ’ ἐς βήσαν ίκανον ἐπακτήρες· πρὸ δ’ ἄρ’ αὐτῶν ἐκείν’ ἐρευνώντες κύνες ἠειαν, αὐτὰρ ὁπειθέν νιήες Αὐτολύκου· μετὰ τοῖς δὲ δίοις Ὅδυσσεΐς

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therefore let the name by which the child is named be Odysseus. And for my part, when he is a man grown and comes to the great house of his mother's kin at Parnassus, where are my possessions, I will give him thereof and send him back rejoicing."

It was for this reason that Odysseus had come, that Autolycus might give him the glorious gifts. And Autolycus and the sons of Autolycus clasped his hands in welcome and greeted him with gentle words, and Amphithea, his mother's mother, took Odysseus in her arms and kissed his head and both his beautiful eyes. But Autolycus called to his glorious sons to make ready the meal, and they hearkened to his call. At once they led in a bull, five years old, which they slayed and dressed, and cut up all the limbs. Then they sliced these cunningly and pierced them with spits, and roasted them skilfully and distributed the portions. So, then, all day long till set of sun they feasted, nor did their hearts lack aught of the equal feast. But when the sun set and darkness came on they lay down to rest and took the gift of sleep.

But as soon as early Dawn appeared, the rosy-fingered, they went forth to the hunt, the hounds and the sons of Autolycus too, and with them went goodly Odysseus. Up the steep mountain Parnassus, clothed with forests, they climbed, and presently reached its windy hollows. The sun was now just striking on the fields, as he rose from softly-gliding, deep-flowing Oceanus, when the beaters came to a glade. Before them went the hounds, tracking the scent, and behind them the sons of Autolycus, and among these the goodly Odysseus followed, close

1 Or "Child of Wrath"; see the note on i. 62.
Ηνεν ἄγχι κυνῶν, κραδίων δολιχότκιων ἤχος,
ἕως δ' ἄρ' ἐν λόγῳ πυκνῇ κατέκειτο μέγας σύς·
τὴν μὲν ἄρ' οὖτ' ἀνέμων διαδεῖ μένος ὕγρον ἄνετων,
οὖτ' ὃν Ἐξεῖσι φαέθων ἀκτίσειν ἐβάλλεν,
οὔτ' ὃμβρος περάσασκε διαμπερές· ὡς ἀρα πυκνὴ
ἡν, ἀτὰρ φύλαξ ἕνεκ' χόσις ἤλθα πολλῆ.
τὸν δ' ἄμαρόν τε κυνῶν τε περὶ κτύπος ἢλθε ποδοῖν,
ὡς ἐπάγωντες ἐπήσαι· ὁ δ' ἀντίος ἐκ ἦλιον
φρίξας εὐ λοφεῖν, πῦρ δ' ὀφθαλμόν δεδορκῶς,
στὴ θ' αὐτῶν σχεδόθεν· ὁ δ' ἀρα πρῶς τοσοῦ 'Οδυσσεὺς
ἀνασχέσεις δολιχῶν δόρυ χείρι παχείῃ,
οὔταμενε μεμαῶς· ὃ δ' μονοις ἐλάσεν σὺς
γονιῶν ὑπερ', πολλῶν δὲ διήφυσε σαρκὸς ὀδόντω
λικρόθε ἄλτας, οὐδ' ὀστέων ἔκετο φωτός.
τὸν δ' 'Οδυσσεὺς σύνησε τυχῶν κατὰ δέξιον ὄμοι,
ἀντικρύ δὲ διήλθε φαινοῦ δούρας ἀκυκή·
καὶ ὃ' ἐπεσ' εὐ κοιμῆσαι μακῶν, ἀπὸ δ' ἑπτατο θυμός.
τὸν μὲν ἄρ' Ἀυτολίκου παῖδες φίλου ἀμφεπόντω, ὁτελὴν
δ' 'Οδυσσῆς ἀμώμονος ἀντιθεοί
dήσεν ἐπισταμένοις, ἐπαιδήδ' δ' αἴρα κελαιγων
ἐσχεθον, αἴγα δ' ἱκουστο φίλου πρὸ δόματα πατρός.
τὸν μὲν ἄρ' Ἀυτολίκος τε καὶ νίκες Ἀυτολίκου
ἐβ' ἐγκαίμενοι ἦδ' ἀγλαὰ δώρα πορὸντες
καρπαλίμως χαίροντα φίλην ἐς πατρίδ' ἐπεμπούν
εἰς Ιδάκην. τῷ μὲν ρα πατήρ καὶ πότυνα μήτηρ
χαίρον ποστήσαντι καὶ ἐξερεύνειν ἐκάστα,
οὐλὴν ὅτε πάθους· ὃ δ' ἀρα σφίσεν εὐ κατέλεξεν
ὡς μὲν θηρεύτων ἐλάσεν σὺς λευκὴ ὀδόντη,
Παρνησόνδ' ἠλθόντα σὺν νικάς Ἀυτολίκου.
Τὴν γρήγορα χεῖρεσσει καταπρηνέσσει λαβοῦσα

1 φίλην ἐς πατρίδ': φίλοις χαίροντες.
upon the hounds, brandishing his long spear. Now thereby a great wild boar was lying in a thick lair, through which the strength of the wet winds could never blow nor the rays of the bright sun beat, nor could the rain pierce through it, so thick it was; and fallen leaves were there in plenty. Then about the boar there came the noise of the feet of men and dogs as they pressed on in the chase, and forth from his lair he came against them with bristling back and eyes flashing fire, and stood there at bay close before them. Then first of all Odysseus rushed on, holding his long spear on high in his stout hand, eager to smite him; but the boar was too quick for him and struck him above the knee, charging upon him sideways, and with his task tore a long gash in the flesh, but did not reach the bone of the man. But Odysseus with sure aim smote him on the right shoulder, and clear through went the point of the bright spear, and the boar fell in the dust with a cry, and his life flew from him. Then the dear sons of Autolycus busied themselves with the carcase, and the wound of noble, god-like Odysseus they bound up skilfully, and checked the black blood with a charm, and straightway returned to the house of their dear father. And when Autolycus and the sons of Autolycus had fully healed him, and had given him glorious gifts, they quickly sent him back with joy to his native land, to Ithaca. Then his father and his honoured mother rejoiced at his return, and asked him all the story, how he got his wound; and he told them all the truth, how, while he was hunting, a boar had struck him with his white task when he had gone to Parnassus with the sons of Autolycus. This scar the old dame, when she had taken the
γνωρ' ἔπιμασσαμένη, πόδα δὲ προῆκε φέρεσθαι
ἐν δὲ λέξῃ τις κυήμη, κανάχησε δὲ χαλκός,
ἀψ δ' ἐτέρωσ' ἐκλίθη. τὸ δ' ἐπὶ χθονὸς ἐξέχυθ' ὅδωρ. 470
τὴν δ' ἀμα χάρμα καὶ ἄλγος ἔλε φρένα, τῶν δὲ οἱ ὅσε
δικρυόφη πλήσθη, ταλερῇ δὲ οἱ ἕσχετο ψυκή.
ἀψαμένη δὲ γενελοῦ Ὄδυςσῆμα προσέειπεν.

"Ἡ μᾶλ' Ὅδυςσεύς ἐσσι, φίλου τέκος; οὐδὲ σ' ἐγὼ γε
πρὶν ἔγραψιν, πρὶν πάντα ἀνακτ' ἐμὸν ἀμφαφάσσαθαι." 475

Ἡ καὶ Πηνελόπειαν ἐσέδρακεν ὀφθαλμοῖς,
πεφραδεῖν ἐθέλουσα φίλου πόσιν ἔνδον ἐόντα.
ἡ δ' οὔτ' ἀθρήσαι δύνατ' ἀντί ὅπειρον
τῇ γὰρ Ἀθηναῖ' νόσον ἐτραπείν' αὐτὰρ Ὅδυςσεύς
χεῖρ' ἐπιμασσάμενος φάρυγγος λάβε, διετερῆφι,
τῇ δ' ἐτέρῃ ἔθειν ἄσσων ἐρύσσατο φώνησέν τε.

"Μαία, τῆς μ' ἔθελεις ὀλέσαι; σὺ δὲ μ' ἔτρεφες αὐτὴ
tῷ σῷ ἐπὶ μαζῷ, νῦν δ' ἄλγεα πολλὰ μογήσας
ἡλυθον ἐκκοστῷ ἐτεί ἐς πατρίδα γαῖαν.
ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι γειβαλε θυμῷ,
σύγα, μή τὸς τ' ἄλλος ἐν μεγάροις πύθηταί,
οὔτε γὰρ ἐξερῶ, καὶ μὴν 1 τετελεσμένον ἔστας
ἐξ ἑπ' ἐμοί γε θεὸς δαμάσῃ μνηστήρας ἀγανοῦς,
οὔτε τροφοῦ οὔσης σεῖ ἀφέξομαι, ὁποῖον ἂν ἄλλας
ἐμφας ἐν μεγάροις ἐμοῖς κτείνωμι γυμνάκας." 485

Τὸν δ' αὐτὸ προσέειπε περίφρων Ἐὐρύκλεια:
"Τέκνον ἐμὸν, ποιῶν σε ἐπος φύγετε ἕρκος ὀδόντων.
οίσθα μὲν οἷον ἐμὸν μένος ἐμπεδον οὐδ' ἐπιεικτὸν,
ἔξω δ' ὡς ὅτε τις στερεῇ λίθος ἥν σίδηρος.
ἀλλ' ὅτε τοι ἐρέω, σὺ δ' ἐνι φρεσὶ βάλλεο σῆσιν." 490

1 καὶ μὴν τὸ δὲ καλ.
limb in the flat of her hands, knew by the touch, and she let fall the foot. Into the basin the leg fell, and the brazen vessel rang. Over it tilted, and the water was spilled upon the ground. Then upon her soul came joy and grief in one moment, and both her eyes were filled with tears and the flow of her voice was checked. But she touched the chin of Odysseus, and said:

“Verily thou art Odysseus, dear child, and I knew thee not, till I had handled all the body of my lord.”

She spoke, and with her eyes looked toward Penelope, fain to show her that her dear husband was at home. But Penelope could not meet her glance nor understand, for Athene had turned her thoughts aside. But Odysseus, feeling for the woman’s throat, seized it with his right hand, and with the other drew her closer to him, and said:

“Mother, why wilt thou destroy me? Thou didst thyself nurse me at this thy breast, and now after many grievous toils I am come in the twentieth year to my native land. But since thou hast found me out, and a god has put this in thy heart, be silent lest any other in the halls learn hereof. For thus will I speak out to thee, and verily it shall be brought to pass: if a god shall subdue the lordly wooers unto me, I will not spare thee, my nurse though thou art, when I slay the other serving-women in my halls.”

Then wise Eurycleia answered him: “My child, what a word has escaped the barrier of thy teeth! Thou knowest how firm my spirit is and unyielding: I shall be as close as hard stone or iron. And another thing will I tell thee, and do thou lay it to
ei x' upo sou ge theoς damaše μυστήρας ἀγανοῦς,
dh tóte tòi kataléxein evi meγároi sou gynaika,
aí té s' atimáξουi kai aí uphleitidès elsi."

Thn ð' apameiβómenos prosoθf th Oδυσσεύς:
"Maía, tì dè su tòi muthései; ouddè ti se ἐχρή. 500
en ev kai aútpos ejìo frásoima kai ejísoi' ékásthnh
álle' éxe syng' múthon, épístrefou dè theósion."

"Ωs ar' eph, geýhws dé diek meγároio beβhèi
oisômênh podántrpeta: tà hár próteir' ékukto pánta,
aútâr ètei níxein te kai héleu'jên láp' élaírf,
505 aútpes ar' ássostéro puro' élekto dîfroin 'Oδυσσεύς
thetaômenos, oulhè dè kathò rakèssse kàlypse.
Toibi dé múthon èrche perîfroun Pherélòpia:
"'Exíne, tò mèn s' èti tutoiν ejgôwn ejrhísòmai aúti;
kal hár dh' koítoto tâχ' èssêi tîs déos órhy,
510 ón tinâ ò' úpnoi' éloj gýlukra, kal kîdômenon per.
aútâr èmol kai pènths amètrhthuon pórè dàlumou
hmatâ mèn hár têrrhnu' ðdumeménh, gýwòsa,
ei s' èmà éry' órhoia kai amfipóloiv èni oikie-
aútâr èpîn nûx èlth, èlhrei te koítos apántas,
515 keîmai èni léktro, vukinai dé mou ìmèf' èdènon khr
òxei aútop melèdôvnes ðdumeménhn èrèðousoi.
òs ð' òte Pándareou koúry, xhlarhîs òhdoi,
kalòn òdèðh de' aror hñoj èstaménou,
dèvdréwv èn petállosi kathèxoménh vukinosin,
520 òte thé aðròpwsa xheî polhkeía fswn,
pai'd' ðlôfuphòmênh 'Itulou fíloj, òn potef xalhì
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heart. If a god shall subdue the lordly wooers unto thee, then will I name over to thee the women in thy halls, which ones dishonour thee, and which are guiltless."
Then Odysseus of many wiles answered her, and said: "Mother, why, pray, wilt thou speak of them? Thou needest not at all. Of myself will I mark them well, and come to know each one. Nay, keep the matter to thyself, and leave the issue to the gods."
So he spoke, and the old woman went forth through the hall to bring water for his feet, for all the first was spilled. And when she had washed him, and anointed him richly with oil, Odysseus again drew his chair nearer to the fire to warm himself, and hid the scar with his rags.
Then wise Penelope was the first to speak, saying: "Stranger, this little thing further will I ask thee myself, for it will soon be the hour for pleasant rest, for him at least on whom sweet sleep may come despite his care. But to me has a god given sorrow that is beyond all measure, for day by day I find my joy in mourning and lamenting, while looking to my household tasks and those of my women in the house, but when night comes and sleep lays hold of all, I lie upon my bed, and sharp cares, crowding close about my throbbing heart, disquiet me, as I mourn. Even as when the daughter of Pandareus, the nightingale of the greenwood,\(^1\) sings sweetly, when spring is newly come, as she sits perched amid the thick leafage of the trees, and with many trilling notes pours forth her rich voice in wailing for her child, dear Itythus, whom she had one day slain with

\(^1\) So the scholiast, \(\ddot{\phi} \chi\lambda\rho\rho\epsilon\iota\varsigma \overline{\eta}\alpha\pi\zeta\beta\iota\omega\sigma\alpha\). Others understand the word of the colour of the bird itself.
κτείνε δ' ἄφραδίας, κοῦρον Ζήθοιο ἀνακτος,
ὅσι καὶ ἐμοὶ δίγα θυμὸς ὀφρέται ἐνθα καὶ ἐνθα,
ηὲ μένω παρὰ παιδὶ καὶ ἐμπεδὰ πάντα φυλάσσω, 523
κτῆσιν ἐμῆν, δμῶας τε καὶ ψηφεφής μέγα δῶρα,
εὐνὴν τ' αἰδομένη πόσιος δήμοι τε φῆμιν,
η λῃδη ἄμ' ἔπωμαι Ἀχαιῶν ὃς τις ἀριστος
μυᾶται ἔνι μεγάροισι, πορὸν ἀπερείσια ἐδνα.
παις δ' ἐμὸς ἵνα ἑνὶ ἔτε νῆπιος ἥδε χαλίφρων,
γῆμασθ' οὐ μ' εἰα πόσιος κατὰ δῶρα λεπόδουσαν
νῦν δ' ὅτε δὴ μέγας ἐστὶ καὶ ἡβης μέτρον ἱκάνει,
καὶ δὴ μ' ἀράται πάλιν ἐλθέμεν ἐκ μεγάρου,
κτῆσιος ἀσχαλόων, τὴν οἱ κατέδουσιν Ἀχαιῶν.
ἀλλ' ἄγε μοι τὸν ὄνειρον ὑπόκριναι καὶ ἄκουσον.
χήνας μοι κατὰ ὅλον ἐλικοσὶ πυρὸν ἔδουσιν
ἐξ ὠδατος, καὶ τε σφιν λαϊνομαι εἰσορώσα
ἐλθὼν δ' ἐξ ὀρεος μέγας αἰετὸς ἀγκυλοχείλης
πάσι κατ' αὐχένας ἥξε καὶ ἔκτανεν· οἱ δ' ἐκέχυντο
ἀθρόου ἐν μεγάροις, δ' ἐς αἰθέρα δίαιν ἀέρθη.
αὐτὰρ ἐγὼ κλαῖον καὶ ἐκάκουν ἐν περ ὄνειρο,
ἀμφι δ' ἐμ' ἤγερθοντο εὐπλοκάμιδες Ἀχαιαί,
οἰκτρ' ὀλοφυρμένην δ' μοι αἰετὸς ἔκτανε χήνας.
ἄψ' δ' ἐλθὼν κατ' ἄρ' ἔξετ' ἐπὶ προύχωτε μελάθρος,
φωνῇ δὲ βροτηθα κατερήτους φωνησέν τε· 515

"Θάρσει, Ἰκαρίων κούρῃ τηλεκλείτοιο·
οὐκ ὄναρ, ἀλλ' ὁπαρ ἔσθλον, ὃ τοι τετελεσμένον ἔσται.
χήνας μὲν μυηστῆρες, ἐγὼ δέ τοι αἰετὸς ὄρνες.
the sword unwittingly, Itylus, the son of king Zethus; even so my heart sways to and fro in doubt, whether to abide with my son and keep all things safe, my possessions, my slaves, and my great, high-roofed house, respecting the bed of my husband and the voice of the people, or to go now with him whosoever is best of the Achaeans, who woos me in the halls and offers bride-gifts past counting. Furthermore my son, so long as he was a child and slack of wit, would not suffer me to marry and leave the house of my husband; but now that he is grown and has reached the bounds of manhood, lo, he even prays me to go back again from these halls, being vexed for his substance that the Achaeans devour to his cost. But come now, hear this dream of mine, and interpret it for me. Twenty geese I have in the house that come forth from the water and eat wheat, and my heart warms with joy as I watch them. But forth from the mountain there came a great eagle with crooked beak and broke all their necks and killed them; and they lay strewn in a heap in the halls, while he was borne aloft to the bright sky. Now for my part I wept and wailed, in a dream though it was, and round me thronged the fair-tressed Achaean women, as I grieved piteously because the eagle had slain my geese. Then back he came and perched upon a projecting roof-beam, and with the voice of a mortal man checked my weeping, and said:

"Be of good cheer, daughter of far-famed Icarius; this is no dream, but a true vision of good which shall verily find fulfilment. The geese are the wooers, and I, that before was the eagle, am now

1 Others take ἵππος closely with ἑπέω, "eat wheat out of the water-trough."
HOMER

"Η αἴπαρος, νῦν αὕτη τεὸς πόσις εἰλήλουθα, δὲ πᾶσι μνηστήρεσι ἀεικέα πότιμον ἐφῆσον.

"Ως ἐφατ', αὐτὰρ ἐμε μελεθής ὑπνοις ἀνήκει
παπτήρασα δὲ χήρας ἐνὶ μεγάρουι νόησα
πυρὸν ἐρεπτομένους παρὰ πύελον, ἧcı πάρος περ."

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητες Ὀδυσσεύς·
"Ωμή γάρ, οὐ πως ἢστιν ὑποκρίνασθαι ὄνειρον
ἀλλη ἀποκλίναντι, ἐπεὶ ᾗ ρὰ τοῖς αὐτοῖς Ὀδυσσεύς
πέφραδ ὅπως τελέσῃ μνηστήρας δὲ φαίνετ' ἐλεθρός
πάσι μᾶλ', οὐδὲ κέ τις θάνατον καὶ κήρας ἀλύζει."

Τὸν δ' αὕτη προσέειπε περίφρων Πηνελόπεια·
"Εἰςι, ᾗ τοι μὲν ὄνειροι ἀμήχανοι ἀκριτόμυθοι
γύνοντι, οὐδὲ τε πάντα τελείetai ἀνθρώποις.
δοιαὶ γὰρ τε πῦλαι ἀμενηνων εἵσον ὄνειρον
αἱ μὲν γὰρ κερασεισ τετεῦχαται, αἱ δ' ἐλεφαντι
τῶν οἳ μὲν κ' ἐλθοῦσι διὰ πριστοῦ ἐλέφαντος,
oi' ἐλεφαροῦνται, ἐπε' ἀκράντα φέροντες
οἱ δὲ διὰ ἑστῶν κεράων ἐλθοῦσι χύραζε,
oi' ἐτύμμα κραίνουσι, βροτῶν ὅτε κέν τις ἑκταί.
ἀλλ' ἐμοὶ οὐκ ἐνετέθεν ὁλομεν αἰνὸν ὄνειρον
ἐλθέμεν ᾗ κ' ἀσπαστὸν ἐμοὶ καὶ παιδὶ γένοιτο.
ἄλλο δὲ τοῖς ἐρέαι, σὺ δ' ἐνὶ φρεσὶ βάλλει σήζω
ἡδε δὴ ἡ ἡς εἰς δυσώμυμος, ἢ μ' Ὀδυσσῆος
οἴκου ἀποσχίζει νῦν γὰρ καταθῆκα δέλθον,
tout τελέκες, tout keinon ene megaroi oin eisine
ἐστασί' ἐξείη, δρούχοις ὅς, δώδεκα πάντας·
again come back as thy husband, who will let loose
a cruel doom upon all the wooers.'

"So he spoke, and sweet sleep released me, and
looking about I saw the geese in the halls, feeding
on wheat beside the trough, where they had before
been wont to feed."

Then Odysseus of many wiles answered her and
said: "Lady, in no wise is it possible to wrest this
dream aside and give it another meaning, since verily
Odysseus himself has shewn thee how he will bring
it to pass. For the wooers' destruction is plain to see,
for one and all; not one of them shall escape death
and the fates."

Then wise Penelope answered him again: "Stranger,
dreams verily are baffling and unclear of meaning,
and in no wise do they find fulfilment in all things
for men. For two are the gates of shadowy dreams,
and one is fashioned of horn and one of ivory. Those
dreams that pass through the gate of sawn ivory de-
ceive men, bringing words that find no fulfilment.\(^1\)
But those that come forth through the gate of
polished horn bring true issues to pass, when any
mortal sees them. But in my case it was not from
thence, methinks, that my strange dream came. Ah,
truly it would then have been welcome to me and to
my son. But another thing will I tell thee, and do
thou lay it to heart. Even now is coming on this
morn of evil name which is to cut me off from the
house of Odysseus; for now I shall appoint for a con-
test those axes which he was wont to set up in line
in his halls, like props of a ship that is building,

\(^1\) The play upon the words \(\kappa\iota\rho\alpha\varsigma\), "horn," and \(\kappa\rho\alpha\iota\nu\nu\), "fulfil," and upon \(\epsilon\lambda\iota\phi\alpha\varsigma\), "ivory," and \(\epsilon\lambda\iota\phi\alpha\iota\rho\omicron\omicron\omicron\), "deceive," cannot be preserved in English.

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στας δ’ οι γε πολλον άνευθε διαρρίπτασθεν διστόν. 575
νῦν δὲ μενησθήσην αεθλον τούτον ἐφήσω-
δε δὲ κε ρητατ’ ενταυση βιον ἐν παλάμησι
και διοιστεύςη πελέκεων δυνοαίδεκα πάντων,
τῷ κεν ἀμ’ ἐσποίμην, νοσφησσαμένη τόδε δώμα
κουρίδιον, μάλα καλόν, ἐνίπτειον βιότοιο-
τού ποτὲ μεμνήσεσθαι άδομαι ἐν περ ἀνείρῳ.”

Τὴν δ’ ἄπαμεβόμενος προσέφη πολύμητες Ὀδυσσεούς:
“Ὡς γὰραι αἰδόλη Λαερτίαδε Ὀδυσσήος,
μηκέτε νῦν ἀναβαλλε δόμων ἐνι τούτον αεθλον
πρὶν γάρ τοι πολύμητις θεύσηται ἐνθάδ’ Ὀδυσσεοῦς, 585
πρὶν τούτους τόδε τόξον εὔξουν ἀμφαφώντας
νευρήν τ’ ενταυσάς διοιστεύςας τε σιδήρου.”

Τοῦ δ’ ἀδτε προσέειπε περίφροον Πηνελόπους,
“Εἰ κ’ ἐθέλοις μοι, ξεῖνε, παρήμενος ἐν μεγάροις
τέρπειν, οὐ κε μοι ὄπνους ἐπὶ βλεφάροις χυθείς. 590
ἄλλ’ οὐ γὰρ πως ἐστὶν ἀτύνην εἴμεναι αἰεὶ
ἀνθρώποις· ἐπὶ γὰρ τοι ἐκάστῳ μοιραν ἔθηκαν
ἀδάνατοι θυντωτίων ἐπὶ ξείδωρον ἄρουραν.
ἄλλ’ ἢ τοι μὲν ἐγὼν ὑπερῴον εὐσαναβύσσα
λέξομαι εἰς εἰνήν, ἢ μοι στονδεσσα τέτυκται,
αιεί δάκρυον’ εἴμοι πεφυρμένη, ἐξ οὐ Ὀδυσσεοῦ
φιχετ’ ἐποφόμενος Κακοθλεον οὐκ ὀνομαστήν.
ἐνθα κε λεξαίμην’ σὺ δὲ λέξει τῷ δἐν οἰκρ,
ἡ χαμάδες στορέσας ἢ τοι κατὰ δέμνια θέντων.”

1 We are to understand, first, that in a trench dug in the
earthen floor of the μέγαρος twelve axes were set up in a
row, their appearance suggesting the blocks or props on
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twelve in all, and he would stand afar off and shoot an arrow through them.\textsuperscript{1} Now then I shall set this contest before the wooers: whosoever shall most easily string the bow in his hands, and shoot an arrow through all twelve axes, with him will I go and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks, I shall ever remember even in my dreams."

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, no longer now do thou put off this contest in thy halls; for, I tell thee, Odysseus of many wiles will be here, ere these men, handling this polished bow, shall have strung it, and shot an arrow through the iron."

Then wise Penelope answered him: "If thou couldst but wish, stranger, to sit here in my halls and give me joy, sleep should never be shed over my eyelids. But it is in no wise possible that men should forever be sleepless, for the immortals have appointed a proper time for each thing upon the earth, the giver of grain. But I verily will go to my upper chamber and lay me on my bed, which has become for me a bed of wailings, ever bedewed with my tears, since the day when Odysseus went to see evil Ilios, that should never be named. There will I lay me down, but do thou lie down here in the hall, when thou hast strewn bedding on the floor; or let the maids set a bedstead for thee."

which the keel of a ship was laid in shipbuilding; further, that the metal heads of the axes were so shaped as to leave a hole of some sort (such axes have actually survived from Mycenæan days); and lastly, that an expert archer could shoot an arrow through all twelve holes, the axes being carefully placed in line, as through a sort of tube.
"Ως εἰποῦσ' ἀνέβαιν' ὑπερώια συγαλόευτα,
o˘κ οἰ˘ς, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι,
ἐς δ' ὑπερῷ ἀναβάσα σὺν ἀμφιπόλοιοι γυναιξὶ
κλαίεν ἐπεῖτ' Ὀδυσσῆα, φίλον πόσιν, ὅφρα οἴ ὑπνὸν
ηδον ἐπὶ βλεφάροις βάλε γλαυκῶτις Ἀθήνῃ.
So saying, she went up to her bright upper chamber, not alone, for with her went her handmaids as well. And when she had gone up to her upper chamber with her handmaids, she then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.
Αὐτὰρ ὦ ἐν προδόμῳ εὐνάξετο δίος ὁ Ἑὐστάτους·
καὶ μὲν ἀδέψητον βοήν στόρεσ', αὐτὰρ ὑπερθε 
κόσα πολλ’ ὅμως, τοὺς ἱερεύσκοιν Ἀχαιοῖν·
Εὐρυνύμη δ’ ἄρ’ ἐπὶ χλαίναν βάλε κομμικέντε.
ἐνθ’ ὁ Ἑὐστάτους μνηστήρω κακὰ φρονέων ἐνί θυμῷ 
κεῖτ’ ἐγκαγρούων· ταῖ δ’ ἐκ μεγάρῳ γυναῖκες 
νίσαι, αἱ μνηστήρων ἐμισγέσκοιν πάρος περ, 
ἀλλήσθην γέλω τε καὶ εὐφροσύνην παρέχουσαι.
τοῦ δ’ ἄριστον θυμὸς ἐνὶ στήθεσσι φίλοισιν· 
πολλὰ δὲ μερμήριζε κατὰ φρένα καὶ κατὰ θυμόν, 
ἡ μεταβίβας θάνατον τεύξειν ἐκάστη.
ἡ δ’ ὥστ’ ὥστε μνηστήρων ὑπερφιάλοισι μυχῆ 
νισσακαὶ καὶ πόματα, κραδίη δὲ οἱ ἐνδοῦν ὑλάκτει.
ὅς δ’ κόνων ἀμαλήσεις περὶ σκυλάκεσσι βεβώσαι 
ἀνδρ’ ἄγριοις αὐ’ υλάει μέμονεν τε μάχεσθαι, 
ὡς τοῦ ἐνδοῦν ὑλάκτει ἀναγομένον κακὰ ἐργα·
στής δὲ πλήξας κραδίνη ἢρπατε μῦθον·
"Τέτλαθε διή, κραδίη· καὶ κόντερον ἄλλο ποτ’ ἔτλης.
ἡματε τῷ δὴ μοί μένος ἄσχετος ἠσθιε Κύκλον ψ 
ἰθρίσεις ἐπάρους· σοῦ δ’ ἐτόλμας, ὄλοι σε μῆτις 
ἐξάγαγ’ ἐξ ἄντρου ὠδίμενον τανέσθαι.
"Ως ἡφαί, ἐν στήθεσσι καθαπτόμενος φίλοι ἤτορ·
τῷ δὲ μᾶλ’ ἐν πείσῃ κραδίη μένε τετλημύνε
BOOK XX

But the goodly Odysseus lay down to sleep in the fore-hall of the house. On the ground he spread an undressed ox-hide and above it many fleeces of sheep, which the Achaeans were wont to slay, and Eurynome threw over him a cloak, when he had laid him down. There Odysseus, pondering in his heart evil for the wooers, lay sleepless. And the women came forth from the hall, those that had before been wont to lie with the wooers, making laughter and merriment among themselves. But the heart was stirred in his breast, and much he debated in mind and heart, whether he should rush after them and deal death to each, or suffer them to lie with the insolent wooers for the last and latest time; and his heart growled within him. And as a bitch stands over her tender whelps growling, when she sees a man she does not know, and is eager to fight, so his heart growled within him in his wrath at their evil deeds; but he smote his breast, and rebuked his heart, saying:

"Endure, my heart; a worse thing even than this didst thou once endure on that day when the Cyclops, unrestrained in daring, devoured my mighty comrades; but thou didst endure until craft got thee forth from the cave where thou thoughtest to die."

So he spoke, chiding the heart in his breast, and his heart remained bound 1 within him to endure

1 So the scholiast, who renders by ἐν στόχαιοι. Others connect μέλεοι with μετάομαι, and render "in obedience."
νολεμέως· ἀτὰρ αὐτὸς ἐλέσσετο ἐνθα καὶ ἐνθα. ὡς δὲ ὅτε γαστέρ' ἀνήρ πολέος πυρὸς αἰθομένου, 25 ἐμπλείην κβίσης τε καὶ αἵματος, ἐνθα καὶ ἐνθα αἰόλλη, μίλα δ' ὁκα λελαίεται ὑπτηθήναι, ὥσ ἄρ' ὃ γ' ἐνθα καὶ ἐνθα ἐλέσσετο, μερμηρίζων ὁππος δὴ μνηστήρων ἀναιδέης χείρας ἐφήσει μοῦνας ἐὼν πολέοι. σχεδὸθεν δὲ οἱ ἤλθον Ἄθηνη 30 οὐρανόθεν καταβάςα· δέμας δ' ἥκιστο γυναικί· στὴ δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μύθον ἤειπε· "Τίπτ' αὖτ' ἐγρήσσεις, πάντων περὶ κάρμορε φωτῶν; οἶκος μὲν τοι δὴ ἐστι, γυνὴ δὲ τοι ἢδ' ἐνι οἰκῳ· καὶ πάις, ὅλων ποὺ τις ἐλέλεται ὑμεναι νία." 35 
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητες Ὕδυσσεύς· "Ναὶ δὴ ταῦτα γε πάντα, θεά, κατὰ μοῦραν ἤειπες· ἀλλὰ τί μοι τὸδε θυμὸς ἐνὶ φρεσί μερμηρίζει, ὁππος δὴ μνηστήρων ἀναιδέης χείρας ἐφήσω, μοῦνας ἐὼν. οἱ δ' αἰεν ἄολλες ἐνδον ἤστ. πρὸς δ' ἔτι καὶ τὸδε μεῖζον ἐνὶ φρεσί μερμηρίζω· εἶ περ γὰρ κτείναιμι Δίος τε σέθεν τε ἐκείτη, πὴ κεν ὑπεκπροφύγομε; τὰ σε φράξεσθαι ἀνομα."
Τὸν δ' αὐτὸ προσέειπε θεᾶ γαλακτόπως Ἄθηνη· "Σχέτλε, καὶ μὲν τίς τε χερέων πείθεθ' ἑταῖρῳ, 45 ὡς περ θυγός τ' ἐστι καὶ οὐ τόσα μήδεα οἴδειν· αὐτάρ ἐγὼ θεὸς εἰμί, διαμαρτές ή σε φυλάσσω ἐν πάντεσσι πόνοις. ἔρεω δὲ τοι ἐξαναφανδών εἶ περ πεντήκοντα λόχοι μερόπων ἀνθρώπων νῦτε περισταίει, κτείναι μεμάθητες Ἀρηί, καὶ κεν τὸν ἐλάσσιο θόας καὶ ἡφια μῆλα.
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steadfastly; but he himself lay tossing this way and that. And as when a man before a great blazing fire turns swiftly this way and that a paunch full of fat and blood, and is very eager to have it roasted quickly, so Odysseus tossed from side to side, pondering how he might put forth his hands upon the shameless wooers, one man as he was against so many. Then Athene came down from heaven and drew near to him in the likeness of a woman, and she stood above his head, and spoke to him, and said:

"Why now again art thou wakeful, ill-fated above all men? Lo, this is thy house, and here within is thy wife and thy child, such a man, methinks, as anyone might pray to have for his son."

And Odysseus of many wiles answered her, and said: "Yea, goddess, all this hast thou spoken aright. But the heart in my breast is pondering somewhat upon this, how I may put forth my hands upon the shameless wooers, all alone as I am, while they remain always in a body in the house. And furthermore this other and harder thing I ponder in my mind: even if I were to slay them by the will of Zeus and of thyself, where then should I find escape from bane? Of this I bid thee take thought."

Then the goddess, flashing-eyed Athene, answered him: "Obstinate one, many a man puts his trust even in a weaker friend than I am, one that is mortal, and knows not such wisdom as mine; but I am a god, that guard thee to the end in all thy toils. And I will tell thee openly; if fifty troops of mortal men should stand about us, eager to slay us in battle, even their cattle and goodly sheep shouldest thou drive off. Nay, let sleep now come over thee.
ἀλλ’ ἐλέτοι σε καὶ ὑπνοὶ· ἀνή καὶ τὸ φυλάσσειν πάνινχον ἐγρήγορον, κακῶν δ’ ὑποδύεσθαι ἦδη.”

“Ὡς φάτο, καὶ ρά οἱ ὑπνοὶ ἐπὶ βλεφάροις ἔχεσθεν, αὐτή δ’ ἄψ ἐς Ὁλυμπον ἀφίκετο δίᾳ θεάων. 55

Εὔτε τὸν ὑπνόν ἐμαρπτε, λύων μελεδήματα θυμῶν, λυσιμελῆς, ἄλοχος δ’ ἂρ’ ἑπέγρετο κεδνὰ ἱδυία· κλαίει δ’ ἂρ’ ἐν λέετροις καθεξομένη μαλακοῖς. αὐτάρ ἐπεί κλαίονσά κορέσσατο ὅν κατὰ θυμόν, Ἀρτέμιδι πρότιστον ἐπεύξατο δίᾳ γυναικῶν. 60

“Ἀρτέμι, πότνα θεά, θύγατερ Δίος, αἴθε μοι ἡδη ἱδὸν ἐνι στήθεσσι βαλοῦσ’ ἐκ θυμοῦ ἔλοιο αὐτίκα νῦν, ἢ ἐπειτα μ’ ἀναπάξασα θύελλα οἶχοιτο προφέρουσα κατ’ ἥροντα κέλευθα, ἐν προχόξῃ δὲ βάλοι ἄφορρόον Ὁκεανοῦ. 65

ὁς δ’ ὅτε Παυνδρέου κοῦρας ἀνέλοντο θύελλαι. τής τοκῆς μὲν φθίσαν θεοῖ, αἱ δ’ ἐλάπουτο ὄρφαιν ἐν μεγάροις, κόμισσε δὲ δὲ ’Ἀφροδίτῃ τυρα καὶ μέλεις γλυκερά καὶ ἡδέις οὐή.

“Ἡρη δ’ αὐτήσων περί πασέων δῶκε γυναικῶν εἴδος καὶ πινυτήν, μῆκος δ’ ἐπορ’ Ἀρτέμις ἀγνή, ἄργα δ’ Ἀθηναίη δέδακε κλυτὰ ἐργάζεσθαι. 70
eπ’ Ἀφροδίτῃ δίᾳ προσεστείχε μακρὸν Ὁλυμπον, κοῦρης αὐτήσουσα τέλος θαλεροῖο γάμμοιο — ἐς Δία τερπεκέραυνον, ὁ γὰρ τ’ εὖ οἴδεν ἄπαντα, μοῖραν τ’ ἀμμορίην τε καταθητῶν ἀνθρώπων — τόφρα δὲ τὰς κοῦρας ἀρπνιαί ἀνηπείπαντο καὶ ρ’ ἔδοσαν συνεχῶς ἐρινύσιν ἀμφιπολεύειν διὸς ἐμ’ αἰστάσειαν Ὁλυμπία δώματ’ ἔχοντες, 75

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There is weariness also in keeping wakeful watch the whole night through; and even now shalt thou come forth from out thy perils."

So she spoke, and shed sleep upon his eyelids, but herself, the fair goddess, went back to Olympus.

Now while sleep seized him, loosening the cares of his heart, sleep that loosens the limbs of men, his true-hearted wife awoke, and wept, as she sat upon her soft bed. But when her heart had had its fill of weeping, to Artemis first of all the fair lady made her prayer:

"Artemis, mighty goddess, daughter of Zeus, would that now thou wouldest fix thy arrow in my breast and take away my life even in this hour; or that a storm-wind might catch me up and bear me hence over the murky ways, and cast me forth at the mouth of backward-flowing Oceanus, even as on a time storm-winds bore away the daughters of Pandareus. Their parents the gods had slain, and they were left orphans in the halls, and fair Aphrodite tended them with cheese, and sweet honey, and pleasant wine, and Here gave them beauty and wisdom above all women, and chaste Artemis gave them stature, and Athene taught them skill in famous handiwork. But while beautiful Aphrodite was going to high Olympus to ask for the maidens the accomplishment of gladsome marriage—going to Zeus who hurls the thunderbolt, for well he knows all things, both the happiness and the haplessness of mortal men—meanwhile the spirits of the storm snatched away the maidens and gave them to the hateful Erinyes to deal with.1 Would that even so those who have dwellings on Olympus would blot me from sight, or that fair-tressed

1 Others render "‘to be their servants.'"
HOMER

η ἡ μ' ἐυπλόκαμος βάλοι Ἄρτεμις, ὁ δὲ Ὀδυσσῆα
δοσομένη καὶ γαῖαν ὑπὸ στυγηρῆν ἀφικομένη,
μηδὲ τέ χείρονος ἀνδρὸς ἐυφραίνοιμε τόμα.

ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακῶν, ὅπποτε κέν τις
ἡματα μὲν κλαίῃ, πυκνῶς ἀκαχήμενος ἤτορ,
νῦντας δ' ὑπνός ἔχον δὲ—ὁ γὰρ τ' ἐπέλθησεν ἀπάντων, ἐσθλῶν ἢ δὲ κακῶν, ἐπεῖ ἂρ βλέφαρ' ἀμφικαλύψῃ—
ἀυτὰρ ἐμοὶ καὶ ὀνειρατ' ἐπέσυνεν κακὰ δαίμον.

τῇδε γὰρ αὐ μοί νυκτὶ παρέδραθεν εἰκελος αὐτῷ,
τοῖς ἔως ὅσιος ἢ ἀμα στρατῷ. αὐτὰρ ἐμὸν κῆρ
χαίρ', ἐπεὶ οὐκ ἐφάμην δον ἐμεμναί, ἀλλ' ὑπαρ ἤθη.

"Ὡς ἐφατ', αὐτίκα δὲ χρυσόθρυον ἤλθεν ὉΝως,
τῆς δ' ἁρα κλαϊόνης δοτα σύνθετο διὸς Ὀδυσσεύς.
μεριμνᾶς δ' ἐπείτα, δόκησε δὲ ὁ κατὰ θυμὸν
ἡν γυνώσκοισα παρεστάμεναι κεφαλῆς.

χλαίναν μὲν συνελών καὶ κόαεα, τοῦσιν ἐνεύθεν,
ἐς μέγαρον κατέθηκεν ἐπὶ θρόνου, ἐκ δὲ βοεῖν
θῆκε θύραξι φέρων, Διὸ δ' εὔξατο χεῖρας ἀνασχών

"Ζεῦ πάτερ, εἰ μ' ἐθολοντες ἐπὶ τραφερήν τε καὶ ὑγρὴν
ἡφαῖτ' ἐμὴν ἐς γαῖαν, ἐπεὶ μ' ἐκάκωσατε λίθῳ,
φήμην τίς μοι φάσθω ἐγειρομένων ἄνθρώπων
ἐνδοθεν, ἐκτοσθεν δὲ Διὸς τέρας ἀλλο φανήτων."

"Ὡς ἐφατ' εὐχόμενος' τοῦ δ' ἐκλιψε μητέτας Ζεῦς,
αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγυλοτος Ὁλύμπου,
ὑφὺθεν εἴκ νεφέων γῆθησε δὲ δίος Ὀδυσσεύς.
φήμην δ' εἴξ οἰκεού γυνῆ προέκηκεν ἀλετρὶς
πλησίον, ἐνθ' ἄρα οἱ μῦλαι ἦτα ποιμένι λαῶν.
Artemis would smite me, so that with Odysseus before my mind I might even pass beneath the hateful earth, and never gladden in any wise the heart of a baser man. Yet when a man weeps by day with a heart sore distressed, but at night sleep holds him, this brings with it an evil that may well be borne—for sleep makes one forget all things, the good and the evil, when once it envelops the eyelids—but upon me a god sends evil dreams as well. For this night again there lay by my side one like him, even such as he was when he went forth with the host, and my heart was glad, for I deemed it was no dream, but the truth at last."

So she spoke, and straightway came golden-throned Dawn. But as she wept goodly Odysseus heard her voice, and thereupon he mused, and it seemed to his heart that she knew him and was standing by his head. Then he gathered up the cloak and the fleece on which he was lying and laid them on a chair in the hall, and carried the ox-hide out of doors and set it down; and he lifted up his hands and prayed to Zeus:

"Father Zeus, if of your good will ye gods have brought me over land and sea to my own country, when ye had afflicted me sore, let some one of those who are awaking utter a word of omen for me within, and without let a sign from Zeus be shown besides."

So he spoke in prayer, and Zeus the counsellor heard him. Straightway he thundered from gleaming Olympus, from on high from out the clouds; and goodly Odysseus was glad. And a woman, grinding at the mill, uttered a word of omen from within the house hard by, where the mills of the shepherd of
τήσειν δόθεκα πᾶσαι ἐπερρώντο γυναικεῖς ἀλφεία τεύχουσαι καὶ ἀλείατα, μνελὸν ἀνδρῶν. αἱ μὲν ἄρ' ἄλλας εὐδοκ.; ἔπει κατὰ πυρὸν ἀλέσσαν, ἢ δὲ μὲ οὕτω παύετ', ἀφαυροτάτη δ' ἐτέτυκτο: ἢ τε μῦλην στήσασα ἔπος φάτο, σῖμα ἄνακτιν· "Ζεὺς πάτερ, ὅς τε θεοῖς καὶ ἀνθρώποισιν ἀνώσεις, ἢ μεγάλ' ἔβροντησας ἄπ' οὐρανοὺ ἀστερόεντος, οὐδὲ ποθε νέφος ἐστί· τέρας νῦ τερῶ τόδε φαίνεται. κρήνον νῦν καὶ ἐμοὶ δειλὴ ἔπος, ὅτι κεν εἴπω· μυηστήρες πύριτον τοι καὶ ὕστατον ἤματε τόδε ἐν μεγάροις Ὁδυσσῆος ἐλοϊάτο δαίτ' ἐρατεινῇ, οἳ δ' ἦμοι καμάτῳ θυμαλγεῖ γούνατ' ἐλυσαν ἀλβατα τευχώσας· νῦν ὅστατα δευτερίεσσαιν."

'Ως ἄρ' ἐφή, χαῖρεν δὲ κλειδώνε δίος Ὁδυσσείς Ζηνός τε βροντή· φάτο γὰρ πίσασθαι ἀλείτας. Ἄλ δ' ἄλλαι δώρατα καὶ Ὁδυσσής ἀγρόμεναι ἁνέκαιον ἐπ' ἔσχαρη ἀκάματον πῦρ. Τηλέμαχος δ' εὐνήθεν ἀνίστατο, ἵσθεος φῶς, εἰματα ἐσσαύενοι· περί δὲ ἐξίφος ἀν ἠτ' ὄμοι ποσσί δ' ὑπὸ λεπαροῖς ἐδύσατο καλὰ πέδιλα, εἰλετο δ' ἂλκιμον ἐγχῶς, ἀκακιμένων ἀν ἐκ χαλκῷ στή δ' ἄρ' ἐπ' οὐδον ἱών, πρὸς δ' Εὐρύκλειαν ἔσιντε· "Μαῖα φίλη, τὸν ξείνου ἐτεμίσασθ' ἐνι οἰκῷ εὔνη καὶ σίτῳ, ἢ αὐτῶς κεῖται ἀκηδής; τοιαύτῃ γὰρ ἐμὴ μήτηρ, πεντύτ' περ ἐσοῦσα· ἐμπληγήδην ἔτερους γε ἔπει μερότων ἀνθρώπων χείρονα, τὸν δὲ τ' ἄρειον' ἀτεμίσασθ' ἀποπέμπει."
the people were set. At these mills twelve women in all were wont to ply their tasks, making meal of barley and of wheat, the marrow of men. Now the others were sleeping, for they had ground their wheat, but she alone had not yet ceased, for she was the weakest of all. She now stopped her mill and spoke a word, a sign for her master:

"Father Zeus, who art lord over gods and men, verily loud hast thou thundered from the starry sky, yet nowhere is there any cloud: surely this is a sign that thou art showing to some man. Fulfil now even for wretched me the word that I shall speak. May the wooers this day for the last and latest time hold their glad feast in the halls of Odysseus. They that have loosened my limbs with bitter labour, as I made them barley meal, may they now sup their last."

So she spoke, and goodly Odysseus was glad at the word of omen and at the thunder of Zeus, for he thought he had gotten vengeance on the guilty.

Now the other maidens in the fair palace of Odysseus had gathered together and were kindling on the hearth unwearied fire, and Telemachus rose from his bed, a godlike man, and put on his clothing. He slung his sharp sword about his shoulder, and beneath his shining feet he bound his fair sandals; and he took his mighty spear, tipped with sharp bronze, and went and stood upon the threshold, and spoke to Eurycleia:

"Dear nurse, have ye honoured the stranger in our house with bed and food, or does he lie all uncared for? For such is my mother's way, wise though she is: in wondrous fashion she honours one of mortal men, though he be the worse, while the better she sends unhonoured away."
Τὸν δὲ αὐτὲ προσέειπε περιφρονώ Εὔρυκλεα·
"Ὅκκαν μὲν υἱὸν τεκνὸν ἀναιτίον αὐτίκως.
οἰνὼν μὲν γὰρ πίνῃ καθήμενος, ὁπρεπὲς ἄλλος,
σετού δ' οὐκέτ' ἐφη πεινήμεναι· εἰρετο γὰρ μιν.
ἀλλ' ὁτε δὴ καῦσαι καὶ ὑπνοῦ μεμνημένοι;
ἡ μὲν δὲμιν ἀναγεν ὑποστορέσαι διμφῆς,
αὐτὰρ δ' ἡ, ὡς τις πάμπαν ὄξυρος καὶ ἄποτμος,
οὐκ ἔθελ' ἐν λέκτοιω καὶ ἐν βίγγεσε καθεύδεις,
ἀλλ' ἐν ἀδεψήτῳ βωή καὶ κώκοις ὀλῶν
ἐδραθ' ὑπὶ προδόμῳ· χλαίων δ' ἐπίστομεν ἧμεῖς·
"Ὄς φάτο, θηλεμαχος δε διεκ μεγάρονο βεβήκει
ἐγχος ἔχων, ἅμα τὸ γε δύο κόσω 1 ἄργολ ἔποντο.
βῆ δ' ἴμεν εἰς ἀγορὴν μετ' ἐνυκνήμεις 'Αχαιοὺς.
ἡ δ' αὐτὲ διμφῆσαν ἐκέκλετο δία γυναικῶν,
Εὔρυκλεα', Ὄπος θυγάτηρ Πεισηνορίδας·
"Ἀγρεθ' αἱ μὲν δώμα κορήσατε ποινύσασαι,
ῥάσατε τ', ἐν τε θρόνοις εὐπούστους τάπητας
βάλλετε πορφυρέοις' αἱ δὲ σπόργηοις τραπέζας
πάσας ἀμφιμάσασθε, καθήρατε δὲ κρήτηρας
καὶ δέπα ἀμφικύπελλα τετυγμένα· ταί δὲ μεθ' ὕδωρ
ἔρχεσθε κρήνηνδε, καὶ ὀφείλει θάσσον λοῦσαι.
οὐ γὰρ δὴν μυστηρίες ἀπέσονται μεγάροιο,
ἀλλὰ μάλ' ἰρὶ νέονται, ἑτεὶ καὶ πάσιν εὐρθή.
"Ὄς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλῦον ὑδ' ἐπίθοντο.
αἰ μὲν δείκοσι βῆσαν ἐπὶ κρήνην μελάνυδρον,
αἱ δ' αὐτοῦ κατὰ δῶματ' ἐπισταμένοις πονέοντο.
EOS δ' ἠλθὼν δρηστήρις 'Αχαιῶν. οἱ μὲν ἐπεῖτα
ἐν καὶ ἐπισταμένοις κέασαν ξύλα, ταῦτα γυναίκες
ἥλθον ἀπὸ κρήνης· ἐπὶ δὲ σφισίν ἠλθεὶν συβάτης
τρεῖς σιάλους κατάγων, οἳ ἔσαν μετὰ πάσιν ἀριστοὶ.

1 Δόν κόσων; κόσως πέδας; cf. ii. 11; xvii. 02.
Then wise Eurykleia answered him: "In this matter, child, thou shouldest not blame her, who is without blame. He sat here and drank wine as long as he would, but for food he said he had no more hunger, for she asked him. But when he be-thought him of rest and sleep, she bade the maidens strew his bed. But he, as one wholly wretched and hapless, would not sleep on a bed and under blankets, but on an undressed ox-hide and fleeces of sheep he slept in the fore-hall, and we flung over him a cloak."

So she spoke, and Telemachus went forth through the hall with his spear in his hand, and with him went two swift hounds. And he went his way to the place of assembly to join the company of the well-greaved Achaians, but Eurykleia, the goodly lady, daughter of Ops, son of Peisenor, called to her maidens, saying:

"Come, let some of you busily sweep the hall and sprinkle it, and throw on the shapely chairs coverlets of purple, and let others wipe all the tables with sponges and cleanse the mixing-bowls and the well-wrought double cups, and others still go to the spring for water and bring it quickly here. For the wooers will not long be absent from the hall, but will return right early; for it is a feast-day for all men."

So she spoke, and they readily hearkened and obeyed. Twenty of them went to the spring of dark water, and the others busied themselves there in the house in skilful fashion.

Then in came the serving-men of the Achaians, who thereafter split logs of wood well and skilfully; and the women came back from the spring. After them came the swineherd, driving three boars which were the best in all his herd. These he let be to
καὶ τοὺς μὲν ἑ̂ς εἰσε ἴπτε καθ' ἔρκεα καλὰ νέμεσθαι, 165
αὐτὸς δ' αὐτ' Ὀδυσσῆα προσηύδα μειλεκίοισιν.

"Εἰς', ἥ ἀρ τί σε μᾶλλον Ἀχαϊοι εἰσορόωσιν, 170
ἥ ἔστα τιμήσοι τι διὰ μέγαρ', ὡς τὸ πάρος περ;"

Τὸν δ' ἀπαμειβόμενος προσέθεσε ἔποιμής Ὀδυσσεύς:

"Αἰ γὰρ δή, Εὔμαις, θεοὶ τεσσάρας λόβην, 175
ἡν οὖν ὑβριζοῦσα ἀτάσθαλα μηχανώνται
οἴκος ἐν ἀλλοτρίῳ, οὐδ' ἀλλοιοῦμοι ἔχουσιν."

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 180
ἀγχίμολον δὲ σφ' ὠλθε τυλάνθισθαί, αἰτόλος αἰγών.
αιγὰς ἄγων αἰ τὰ πάσα μετέτρεπον αἰπολλοῦσιν,
δείπνουν μυνητήρεσι. δῶς δ' ἠμί ἐποντὸ νομῆς.

καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδοῦσφῳ, 185
αὐτὸς δ' αὐτ' Ὀδυσσῆα προσηύδα κερτομίους:

"Εἰς', ἔτει καὶ νῦν ἐνθαδ' ἀνιῆσεις κατὰ δῶμα
ἀνέρας αἰτίξων, ἄταρ οὐκ ἔξεισθα θύραζε;
πάντως οὐκέτε νοὶ διακρινεῖσθαι δῶ
πρὶν χειρὸν γεώσασθαι, ἐπεὶ σὺ περ οἷ 

καὶ κτᾶ κόσμον αἰτίξεις: εἰσὶν δὲ καὶ ἄλλαις ἀιτέ 
Ἄχαιῶν." 184

"Ως φάτο, τὸν δ' οὐ τι προσέφη πολύμητις Ὀδυσσεύς, 190
ἄλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων.

Τοῖς δ' ἐπὶ τρίτος ἦλθε Φιλούτεος, ὄρχαμος ἀνδρῶν, 195
βοῦν στείραν μυνητήρεσιν ἄγων καὶ πίνωνς αἰγάς.
πορθμημένος δ' ἄρα τοὺς γε διήγαγον, οἳ τε καὶ ἄλλους
ἀνθρόπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται.
καὶ τὰ μὲν εὖ κατέδησεν ὑπ' αἰθούσῃ ἐριδοῦσφῳ,
αὐτὸς δ' αὐτ' ἔρεεεν συβάτην ἄγχη παραστάς.
feed in the fair courts, but himself spoke to Odysseus with gentle words:

"Stranger, do the Achaians look on thee with any more regard, or do they dishonour thee in the halls as before?"

Then Odysseus of many wiles answered him, and said: "Ah, Eumaeus, I would that the gods might take vengeance on the outrage wherewith these men in wantonness devise wicked folly in another's house, and have no place for shame."

Thus they spoke to one another. And near to them came Melanthius the goatherd, leading she-goats that were the best in all the herds, to make a feast for the wooers, and two herdsmen followed with him. The goats he tethered beneath the echoing portico, and himself spoke to Odysseus with taunting words:

"Stranger, wilt thou even now still be a plague to us here in the hall, asking alms of men, and wilt thou not begone? 'Tis plain, methinks, that we two shall not part company till we taste one another's lists, for thy begging is in no wise decent. Also it is not here alone that there are feasts of the Achaians."

So he spoke, but Odysseus of many wiles made no answer, but he shook his head in silence, pondering evil in the deep of his heart.

Besides these a third man came, Philoetius, a leader of men, driving for the wooers a barren heifer and fat she-goats. These had been brought over from the mainland by ferrymen, who send other men, too, on their way, whosoever comes to them. The beasts he tethered carefully beneath the echoing portico, but himself came close to the swineherd and questioned him, saying:
“Τίς δὴ ὅδε ξείνος νέον εἰλήφλουθε, σύβωτα, ἢμέτερον πρὸς δώμα; τέων δ' ἐξ εὐχεται εἶναι ἀνδρῶν; ποῦ δὲ νῦ οἱ γενεὶ καὶ πατρὶς ἄρουρά; δύσμορος, ἢ τε δοικε δέμας βασιλῆς ἀνακτή ἄλλα θεοὶ δυνάσθι πολυπλάγκτους ἀνθρώπους, ὀππότε καὶ βασιλεύσειν ἐπικλάσσωμαι διζύν.”

"Ἡ καὶ ἐξετερὴ δειδίσκετο χειρὶ παραστάς, καὶ μιν φωνῆσας ἐπεα πετρόντα προσηύδα:

"Χαῖρε, πάτερ ὁ ξείνη γένοιτο τοι ἔς περ ὑπίσσω ἀλβος. ἀτὰρ μὲν νῦν γε κακοῖς ἔχεαι πολέεσσι. Ζεὺ πάτερ, οὐ τε σεῖο θεῶν ὀλοκτερος ἄλλος ὁὐκ ἔλεαιρεις ἄνδρας, ἐπὶ δὴ γείνεις αὐτός, μυσγεμενα κακότητι καὶ ἄλγεις λευγαλέουσιν. ἱδιον, ὡς ἐνόησα, δεδάκρυνται δὲ μοι ὅσε μνησαμένῳ 'Οδυσσῆος, ἐπει καὶ κεῖνον ἥν τοιάδε λαῖφε ἐχοντα κατ' ἀνθρώπους ἀλάληθαι, εἰ πον ἔτι χώει καὶ ὅρῳ φάος ἡμλίοι. εἰ δ' ἦδη τάβηκε καὶ εἰν 'Αίδαο δόμουσιν, ὁ μοι ἐπειτ 'Οδυσσῆος ἀμύμουνος, ὃς μ' ἐπὶ βουσίν εἰσ' ἐτι τυτηθον ἑοντα Κεφαλλήνων ἐνὶ δήμῳ. νῦν δ' αἱ μὲν γέγονται ἀθέσσατοι, οὐδὲ κεν ἄλλως ἄνδρει γ' ὑποστασχύοιτο βοῶν γένους εὐρυμετάπων τας δ' ἄλλοι με κέλουτε ἀγινέμεναι σφίσιν αὐτοῖς ἐδμενας, οὐδὲ τι παῖδος ἐνὶ μεγάροις ἀλέγουσιν, οὐδ' ὅπειδα τρομέουσι θεῶν, μεμάστε γὰρ ἦδη κτήματα διάσσασθαι δὴν οἰχομένου ἀνακτος, αὐτἀρ ἐμοὶ τὸδε θυμὸς ἐνὶ στήθεσσε φίλοισε.
THE ODYSSEY, XX. 191-217

"Who is this stranger, swineherd, who has newly come to our house? From what men does he declare himself to be sprung? Where are his kinsmen and his native fields? Hapless man! Yet truly in form he is like a royal prince; howbeit the gods bring to misery far-wandering men, whenever they spin for them the threads of trouble, even though they be kings."

Therewith he drew near to Odysseus, and stretching forth his right hand in greeting, spoke and addressed him with winged words:

"Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows! Father Zeus, no other god is more baneful than thou; thou hast no pity on men when thou hast thyself given them birth, but bringest them into misery and wretched pains. The sweat broke out on me when I marked the man, and my eyes are full of tears as I think of Odysseus; for he, too, I ween, is clothed in such rags and is a wanderer among men, if indeed he still lives and beholds the light of the sun. But if he is already dead and in the house of Hades, then woe is me for blameless Odysseus, who set me over his cattle, when I was yet a boy, in the land of the Cephalenians. And now these wax past counting; in no other wise could the breed of broad-browed cattle yield better increase¹ for a mortal man. But strangers bid me drive these now for themselves to eat, and they care nothing for the son in the house, nor do they tremble at the wrath of the gods, for they are eager now to divide among themselves the possessions of our lord that has long been gone. Now, as for myself, the

¹ The Greek word refers properly to ripening grain.
πόλλ' ἐπιδιώκεται: μάλα μὲν κακόν υἱὸς ἑόντος ἀλλῷς δήμῳ ἱκέσθαι λόγῳ αὐτῆς βὸσσιν,
ἀνδρας ἐς ἀλλοδαποὺς· τὸ δὲ βίγμον, ἀοίδε μένοντα βους ἐπὶ ἀλλοτρίησι καθήμενον ἄλγεα πάσχειν.
καὶ κεῖν ὰδὴ πάλαι ἄλλῳ ὑπερμενεὼς βασιλῆως ἐξεκόμυη σφεντόν, ἐπεὶ οὐκέτ᾿ ἀνέκτα πέλονται ἀλλ᾿ ἐπὶ τὸν ὑστηρὸν θάμαι, εἴ ποθεν ἐλθὼν ἀνδρῶν μονοτήρους σκέδαισιν κατὰ δόματα θεία."

Τὸν δ᾿ ἀπαρείβομενος προσέφη πολύμητις 'Ὀδυσσεύς·
"Βουκόλ', ἐπεὶ οὐτε κακῷ οὔτ᾿ ἀφροις φωτε ἔοικας,
γυγώσκω δὲ καὶ αὐτὸς ὁ τοι πινοῦτα φρένας ἰκεῖ,
τοῦτοι τοι ἀρεία καὶ ἐπὶ μέγαν ὄρκον ὤμοῦμαι·
ἐστιν νῦν Ζεὺς πρῶτα θεῶν ξενία στεὶ στὴν 'Ὀδυσσθεὸς
ἀμύς, ἢν ἀφικάς,
ἡ σέθειν ἐνθάδε ἑόντος ἐλεύσεται οἰκαὶ 'Ὀδυσσεὺς
σοῖς δ᾿ ὀφθαλμῶσιν ἐπόγεια, αἱ κ᾿ ἐθέλησα,
κτεινομένους μυρσήρας, οἰ ἐνθάδε κοιράνοναν."  

Τὸν δ᾿ αὐτὸς προσείπτευε βοῶν ἐπιβουκόλος ἀνήρ·
"Ἄν γὰρ τούτο, ξεινε, ἐποιεὶς τελέσεις Κρόνων
γυνείς χ᾿' οὐθ ἐμὴ δύναμις καὶ χεῖρες ἐσπουνται.

"Ὡς δ᾿ αὐτὸς Εὐμίας ἐπεύξατο πάσι θεοῖς

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
μυρσίτρες δ᾿ ἄρα Τηλεμάχῳ θανάτον τε μόρον τε
ἐρτουν· αὐτὰρ ὁ τοῖς ἀριστερὸς ἔλυθεν ὄρνις,
αἰτὸς ἑπιτήθη, ἐχε δὲ τρήρωνα πέλειαν.
τοῖς δ᾿ Ἀμφίνοομος ἀγορίσκατο καὶ μετέειπεν.
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heart in my breast keeps revolving this matter: a very evil thing it is, while the son lives, to depart along with my cattle and go to a land of strangers, even to an alien folk; but this is worse still, to remain here and suffer woe in charge of cattle that are given over to others. Aye, verily, long ago would I have fled and come to some other of the proud kings, for now things are no more to be borne; but still I think of that hapless one, if perchance he might come back I know not whence, and make a scattering of the wooers in his house.”

Then Odysseus of many wiles answered him, and said: “Neatherd, since thou seemest to be neither an evil man nor a witless, and I see for myself that thou hast gotten an understanding heart, therefore will I speak out and swear a great oath to confirm my words. Now be my witness Zeus above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily while thou art here Odysseus shall come home, and thou shalt see with thine eyes, if thou wilt, the slaying of the wooers, who lord it here.”

Then the herdsman of the cattle answered him: “Ah, stranger, I would that the son of Cronos might fulfil this word of thine! Then shouldst thou know what manner of might is mine, and how my hands obey.”

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

Thus they spoke to one another, but the wooers meanwhile were plotting death and fate for Telemachus; howbeit there came to them a bird on their left, an eagle of lofty flight, clutching a timid dove. Then Amphinomus spoke in their assembly, and said:
Τηλεμάχοι, οὐχ ἦμιν συνεδεύσεται ἢδε γε βουλή,
Τηλεμάχου φόνος· ἄλλα μησώμεθα δαίτος.”

“Ως ἔφατ’ Ἀμφίνομος, τοίς δὲ ἐπινύδανε μύθος.
ἀλβόντες δ’ ἐς δῶματ’ Ὀδυσσήος θελοι
χλαίνας μὲν κατέδευτο κατὰ κλημούς τε θρόνους τε,
οἳ δ’ ἵρευον δίς μεγάλους καὶ πλονας αἰγας,
ἵρευον δὲ σύς σιάλους καὶ βοῦν ἀγελὰν
σπλάγχνα δ’ ἀρ’ ὅπτησαντες ἐνόμων, ἐν δ’ τε οἶνων
κρητήρων κερόων, κύπελλα δὲ νείμε συρβότης.
σίτων δὲ σφ’ ἔπενειμε Φιλοίτιος, ὄρχαμος ἄνδρῶν,
καλοῖς ἐν κανέοις, ἐφνοχόει δὲ Μελανθεύς.
οἳ δ’ ἐπ’ οὐσελθ’ έτοίμα προκείμενα χεῖρας ἔλλοι.
Τηλέμαχος δ’ Ὀδυσσῆα καβδρεῖ, κέρδεα νομῶν,
ἐντὸς ἐυσταθεός μεγάρου, παρὰ λάινων οὐδόν,
δίφην ἀεικελίων καταθείς ὀλίγην τε τράπεζαν
πάρ δ’ ἔτιθει σπλάγχνων μοίρας, ἐν δ’ οἶνον ἔχενεν 260
ἐν δέπαι χρυσῆς, καὶ μιν πρὸς μύθον ἐκεῖνον.

"Ενταύθοι ὠνὶς ἢσυ χαίρει, ἀνδράσιν ὁλοτοῖσιν
κερτομίας δὲ τοι αὐτὸς ἑγὼ καὶ χεῖρας ἀφέξω
πάντων μυστήρων, ἔπει οὐ τοι δήμῳ ἐστιν
οίκος δ’, ἀλλ’ Ὀδυσσῆος, ἐμοὶ δ’ ἐκτήσατο κεῖνος.

"Ως ἔφαθ’, οἴ δ’ ἄρα πάντες ὀβὰς ἐν χελλεις φύντες
Τηλέμαχον θαύμαζον, ὦ θαρσαλέως ἀγάμενε.
τοίς δ’ Ἀρτίνος μετέφη, Εὐπείθεος τιός.

"Καὶ χαλεπὸν περ ἐντα’ δεχόμεθα μύθον, Ὁχαιοῖ,
Τηλεμάχου μάλα δ’ ἦμιν ἀπειλήσας ἀγορεύει.
"Friends, this plan of ours will not run to our liking, even the slaying of Telemachus; nay, let us bethink us of the feast."

So spoke Amphinomus, and his word was pleasing to them. Then, going into the house of godlike Odysseus, they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and the heifer of the herd. Then they roasted the entrails and served them out, and mixed wine in the bowls, and the swineherd handed out the cups. And Philocteus, a leader of men, handed them bread in a beautiful basket, and Melanthius poured them wine. So they put forth their hands to the good cheer lying ready before them.

But Telemachus, with crafty thought, made Odysseus sit within the well-built hall by the threshold of stone, and placed for him a mean stool and a little table. Beside him he set portions of the entrails and poured wine in a cup of gold, and said to him:

"Sit down here among the lords and drink thy wine, and the revilings and blows of all the wooers will I myself ward from thee; for this is no public resort, but the house of Odysseus, and it was for me that he won it. And for your part, ye wooers, refrain your minds from rebukes and blows, that no strife or quarrel may arise."

So he spoke, and they all bit their lips and marvelled at Telemachus for that he spoke boldly; and Antinous, son of Eupeithes, spoke among them, saying:

"Hard though it be, Achaeans, let us accept the word of Telemachus, though boldly he threatens
οὐ γὰρ Ζεὺς ἔλασε Κρονίων· τῷ κέ μεν ἡ ἡδὴ
pαιδαμεν ἐν μεγάροις, λυγών. περ ὅντι' ἀγορητὴν·
"Ὡς ἑφατ' Ἀρτέμοος· ὃ δ' ἄρ' οὐκ ἐμπάξετο μῦθων. 275
kήρυκες δ' ἀνὰ ἀστυ θεῶν ἀερὴν ἐκατόμβην
ἥγων· τοὶ δ' ἀγέρωντο κάρη κομόωντες Ἀχαιοῖ
ἄλογος ὑπὸ σκιερὸν ἐκατηβάλου Ἀπόλλωνος.
Οἱ δ' ἔπει ἄπτησαν κρὲ ὑπέρτερα καὶ ἐρύσαντο,
μοῖρας δασσάμενοι δαίνυντ' ἐρυκυδέα δαίτα·
πάρ δ' ἄρ' Ὅδυσσῆι μοίραν θέσαν οὐ πονέοντο
ἴσην, ὡς αὐτοῖ περ ἐλάγχανον· ὃς γὰρ ἀνώγει
Τηλέμαχος, φίλος νῦς Ὅδυσσῆος θείοιο.
Μνηστήρας δ' οὐ πάμπαιν ἄγχωρας εἰς Ἀθήνη
λώβης ἵσχεσθαι θυμαλγέος, ὃφ' ὅτι μᾶλλον
δὴ ἄχος κραδήν Δαιρτιάδον Ὅδυσσῆα.
"Ὡς ταῦτα ἐν μνηστήρες ἄνηρ ἀθεμίστια εἰδώς,
Κτήσιππος δ' ὄνομ' ἐσκε, Σάμη δ' ἐνι oἰκία ναϊεν
ὅς δὴ τοι κτεάτεσσι πεποιθῶς θεσπεσίοις ¹
μνάσκετ' Ὅδυσσῆος δὴν οἰχομένου δίμαρτα.
"Ὡς ὅτε μνηστήρες ὑπερφιάλοις μετηύδα·
"Κέκλυτε μεν, μνηστήρες ἄγχωρες, ὃφρα τε εἰπὼν
μοίραν μὲν δὴ ξείνος ἔχει πάλαι, ὡς ἐπέοικεν,
ἰσην' οὐ γὰρ καλὸν ἀτέμβειν οὔδὲ δίκαιον
ξείνους Τηλέμαχου, δὲ κεν τάδε δώμαθ' ἱκταί.
"Ὡς ὅτε μοιραζόμενος ἄνηρ ἄγχωρας, ὃφρα καὶ αὐτὸς
ἡ λοστροχὼρ δνῆ γέρας ἤ τὰ ἄλλα
δμῶν, ο isNaN τὰ δόματ' Ὅδυσσῆος θείοιο·
"Ὡς εἰπὼν ἐφρεψε βοῦς πόδα χειρὶ παχείη,"
us in his speech. For Zeus, son of Cronos, did not suffer it, else would we ere now have silenced him in the halls, clear-voiced talker though he is."

So spoke Antinous, but Telemachus paid no heed to his words. Meanwhile the heralds were leading through the city the holy hecatomb of the gods, and the long-haired Achaeans gathered together beneath a shady grove of Apollo, the archer-god.

But when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. And by Odysseus those who served set a portion equal to that which they received themselves, for so Telemachus commanded, the dear son of divine Odysseus.

But the proud wooers Athene would in no wise suffer to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus, son of Laertes. There was among the wooers a man with his heart set on lawlessness—Ctesippus was his name, and in Samos was his dwelling—who, trusting forsooth in his boundless wealth, wooed the wife of Odysseus, that had long been gone. He it was who now spoke among the haughty wooers:

"Hear me, ye proud wooers, that I may say somewhat. A portion has the stranger long had, an equal portion, as is meet; for it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Nay, come, I too will give him a stranger's-gift, that he in turn may give a present either to the bath-woman or to some other of the slaves who are in the house of godlike Odysseus."

So saying, he hurled with strong hand the hoof of
κεῖμενον ἐκ κανέοιο λαβῶν· ὁ δὲ ἀλεύατ᾿ Ὀδυσσεὺς 300 ἡκα παρακλήνας κεφαλήν, μείδησε δὲ θυμῷ σαρδάνιον μᾶλα τοῖν· ὁ δ᾿ εὐδοκητὸν βάλε τοῖχον. Κτήσιππον δ᾿ ἀρὰ Τηλέμαχος ἤμπαπηε μῦθῳ.

"Κτήσιππ, ἦ μᾶλα τοι τάδε κέρδιον ἐπλετο θυμῷ· οὐκ ἔβαλες τὸν ξείνον ἀλεύατο γὰρ βέλος αὐτὸς. 305 ἦ γὰρ κέν σε μέσων βάλων ἐγχεὶ δίνοντε, καὶ κέ τοι ἄντι γάμοιο πατήρ τάφον ἀμφεπονεῖτο ἐνθάδε. τῷ μὴ τίς μοι ἀεικελας ἐιλ οἶκορ φαινέτω· ὑδὴ γὰρ νόεω καὶ οἴδα ἐκαστα, ἐσθλὰ τε καὶ τὰ χέρα· πάρος δ᾿ ἔτι νῆπιος ἤ. 310 ἀλλ᾿ ἐμπῆς τάδε μὲν καὶ τετλάμεν ἐισορόωντες, μῆλων σφαξομένων οἶνοι τε πιεομένῳ καὶ ιὸτον χαλεπῶν γὰρ ἐρυκακέειν ἑνὰ πολλοὺς. ἀλλ᾿ ἄγε μηκῆτι μοι κακὰ βέβετε δυσμενέοντες· εἰ δ᾿ ἤδη μ᾿ αὐτὸν κτείναι μενεάλυσε χαλκῷ, καὶ κε τὸ βουλομήν, καὶ κεν πολὺ κέρδιον εἴη τεθνάμεν ἢ τάδε ἢ αἰὲν ἀεικέα ἐργ᾿ ὀράσθαι, ξείνους τε στυφελεξομένους διμάσ τε γυναῖκας ῥυστάξοντας ἀεικέλως κατὰ δώματα καλὰ· ὁμιή ἐφαθ᾿, οἱ δ᾿ ἀρὰ πάντες ἀκὴν ἐγένοντο σιωπῆ· 320 όψε δὲ δὴ μετέειπε Δαμαστορίδης Ἀγέλαος· "Ως ὁμίθ᾿, οὐκ ἂν δὴ τες ἐπὶ ρηθέντε δικαίῳ ἀντιβίως ἐπέσεσὺ καθαπτόμενος χαλεπαίνων· μήτη τὲ τὸν ξείνον στυφελέξετε μῆτε τὶν ἄλλον δμῶν, οὐ κατὰ δώματ᾿ Ὀδυσσῆς θείοι. 325 Τηλεμάχῳ δὲ κε μοῦθον ὡγὸ καὶ μητέρι φαίην ἥπειν, εἴ σφων κραδίς ἄδοι ἀμφοτέροις.
an ox, taking it up from the basket where it lay. But Odysseus avoided it with a quick turn of his head, and in his heart he smiled a right grim and bitter smile; and the ox’s hoof struck the well-built wall. Then Telemachus rebuked Ctesippus, and said:

“Ctesippus, verily this thing fell out more to thy soul’s profit. Thou didst not smite the stranger, for he himself avoided thy missile, else surely would I have struck thee through the middle with my sharp spear, and instead of a wedding feast thy father would have been busied with a funeral feast in this land. Wherefore let no man, I warn you, make a show of frowardness in my house; for now I mark and understand all things, the good and the evil, whereas heretofore I was but a child. But none the less we still endure to see these deeds, while sheep are slaughtered, and wine drunk, and bread consumed, for hard it is for one man to restrain many. Yet come, no longer work me harm of your evil wills. But if you are minded even now to slay me myself with the sword, even that would I choose, and it would be better far to die than continually to behold these shameful deeds, strangers mishandled and men dragging the handmaidens in shameful fashion through the fair hall.”

So he spoke, and they were all hushed in silence, but at last there spoke among them Agelaus, son of Damastor:

“Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more the stranger nor any of the slaves that are in the house of divine Odysseus. But to Telemachus and his mother I would speak a gentle word, if perchance it may find
δόρα μὲν ὕμιν θυμὸς ἐνὶ στῆθεσίν εὐλπεῖ νοστήσειν Ὡδυσσέα πολύφρονα δῦδε δόμονδε, τόπρ' οὖ τε νέμεις μενέμεν τ' ἦν ἱσχέμεναι τε μυρστήρας κατὰ δόματι, ἐπει τὸδε κέρδιον ἦν, εἰ νόστησ' Ὡδυσσέας καὶ ὕπότροπος ἱκετο δώμα· νῦν δ' ἦδη τὸδε δήλου, δ' τ' οὐκέτι νόστημός ἦστιν. ἀλλ' ἄγε, σὺ τάδε μητρὶ παρεξομένος κατάλεξον, γήμασθ' δὲ τις ἀριστος ἀνήρ καὶ πλείστα πόρρησιν, 335 ὅφρα σὺ μὲν χαίρων πατρώια πάντα νέματι, ἔθην καὶ πίνων, ἡ δ' ἄλλον δῶμα κομίζῃ.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὐδά: "Οὐ μὰ Ζῆν, Ἀγέλαε, καὶ ἄλγεα πατρὸς ἐμοίο, ὅσ ποι τῇ Ἡθάκης· ἡ ἐφθηται ἢ ἀλάληται, 340 οὐ τὲ διατρῖβω μητρὸς γάμον, ἄλλα κέλευς γήμασθ' ἢ κ' ἐθέλη, ποτὲ δ' ἀσπετα δῶρα δίδωμι. αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάροιο διεσθαῖ μύθῳ ἀναγκαῖῳ· μὴ τοῦτο θεὸς τελέσειν."

"Ως φάτο Τηλέμαχος· μηστήρος δὲ Παλλᾶς Ἡθήνη ἀσβεστον γέλω δόρε, παρέπλαγξεν δὲ νόημα. 346 οἱ δ' ἦδη γναθοῦσι γελοῖων ἀλλοτρίοισιν, αἰμοφόρυκτα δὲ δὴ κρέα ἰσθιον· ὅσσε δ' ἄρα σφέων δακρυότερα πίμπλαντο, γόου δ' ὡντο τυμός. τούτο δὲ καὶ μετέευπε Θεοκλῦμενος θεοειδὴς· 350 "Α δειλοὶ, τὶ κακὸν τὸδε πᾶσχετε; ἱνωτὶ μὲν ὑμέων εἰλικράτει κεφαλαὶ τε πρόσωπα τε νέρθε τε γοῦνα.

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1 The portents here mentioned—both those narrated as caused by the intervention of Athena and those seen in the prophetic vision of Theoclymenus—are familiar from the
favour in the minds of both. So long as the hearts in your breasts had hope that wise Odysseus would return to his own house, so long there was no ground for blame that you waited, and restrained the wooers in your halls; for this was the better course, had Odysseus returned and come back to his house. But now this is plain, that he will return no more. Nay then, come, sit by thy mother and tell her this, namely that she must wed him whosoever is the best man, and who offers the most gifts; to the end that thou mayest enjoy in peace all the heritage of thy fathers, eating and drinking, and that she may keep the house of another."

Then wise Telemachus answered him: "Nay, by Zeus, Agelaus, and by the woes of my father, who somewhere far from Ithaca has perished or is wandering, in no wise do I delay my mother's marriage, but I bid her wed what man she will, and I offer besides gifts past counting. But I am ashamed to drive her forth from the hall against her will by a word of compulsion. May God never bring such a thing to pass."

So spoke Telemachus, but among the wooers Pallas Athene roused unquenchable laughter, and turned their wits awry. And now they laughed with alien lips, and all bedabbled with blood was the flesh they ate,¹ and their eyes were filled with tears and their spirits set on wailing. Then among them spoke godlike Theoclymenus:

"Ah, wretched men, what evil is this that you suffer? Shrouded in night are your heads and your faces and your knees beneath you; kindled is the

sagas and folk-poetry of various peoples as indicative of death and destruction.
ομωγή δὲ δέδη, δεδάκρυνται δὲ παρειαί, αἵματε δ' ἐφράδαται τοῖχοι καλαὶ τε μεσόδμαις εἰδῶλων δὲ πλέον πρόθυρον, πλείη δὲ καὶ αὐλῆ, ιερέων Ἔρεβόσδε ὑπὸ ζῷον ἡλίους δὲ οὐρανοῦ ἐξαπόλωλε, κακὴ δὲ ἐπιδέδρομεν ἀχλύς.

"Ὡς ἐφαθ', οἱ δ' ἀρὰ πάντες ἐπ' αὐτῷ ἡδὺ γέλασαν·

τοίσιν δ' Ἐνυρύμαχος, Πολύβου παῖς, ἤρξ' ἀγορεύειν·

"Ἀφραίνει ξείνου νέον ἄλλοθεν εἰληλουθώς.

ἀλλὰ μιν ἄρσα, νέοι, δόμου ἐκπέμψασθε θύραζε
eἰς ἀγορῇ ἔρχεσθαι, ἔπει τάδε νυκτὶ ἔσκειν."  

Τὸν δ' αὐτὸ προσέειπε Θεοκλύμενος θεοειδής·

"Ἐνυρύμαχ', οὖ τί σ' ἀνωγα ἐμοὶ πομπῆς ὑπάξειν
eἰσι μοι ὀφθαλμοὶ τε καὶ οὖσα καὶ πόδες ἄμφω

καὶ νόσος ἐν στήθοις τετυγμένος οὐδὲν ἀεικής.

τοῖς ἕξεμι θύραζε, ἔπει νοεῶ κακὸν υἱὸν ἐρχόμενον,

τὸ κεν οὐ τις ὑπεκφύγοι οὐδ' ἀλέατο 

μνηστήρων, οἱ δ' χωμα κατ' ἀντιθέου Ὁδυσῆος ἀνέρας ὑβρίζουντες ἀτάσθαλα μηχανάσθε."  

"Ὡς εἰπὸν ἔξηλθε δόμων εὖ ναετάοντων,

ἀκότο δ' ἐς Πειραιοὺν, δ' μιν πρόφρονω ὕπέδεκτο. 

μνηστήρες δ' ἀρὰ πάντες ἐς ἀλληλοὺς ὀρόσωντες 

Πηλέμαχον ἐρέθιζον, ἐπὶ ξείνους γελῶντες·

ὅδε δὲ τὶς εἰπεσκε νέων ὑπερηνορεῶντων·  

"Πηλέμαχ', οὖ τις σεῖο κακοξεινότερος ἄλλος;

οίον μὲν τίνα τοῦτον ἔχεις ἐπίμαστον ἁλῆτην,

σίτου καὶ οἴνου κεχρημένον, οὐδὲ τι έργων

ἐμπαιον οὐδὲ βίος, ἀλλ' αὐτῶσ ἄχθος ἄρουρης.

ἄλλος δ' αὐτὸ τις οὗτος ἀνέστη μαντεύεσθαι.  

300
sound of wailing, bathed in tears are your cheeks, and sprinkled with blood are the walls and the fair rafters. And full of ghosts is the porch and full the court, of ghosts that hasten down to Erebus beneath the darkness, and the sun has perished out of heaven and an evil mist hovers over all."

So he spoke, but they all laughed merrily at him. And among them Eurymachus, son of Polybus, was the first to speak:

"Mad is the stranger that has newly come from abroad. Quick, ye youths, convey him forth out of doors to go his way to the place of assembly, since here he finds it like night."

Then godlike Theoclymenus answered him: "Eurymachus, in no wise do I bid thee give me guides for my way. I have eyes and ears and my two feet, and a mind in my breast that is in no wise meanly fashioned. With these will I go forth out of doors, for I mark evil coming upon you which not one of the wooers may escape or avoid, of all you who in the house of godlike Odysseus insult men and devise wicked folly."

So saying, he went forth from the stately halls and came to Piraeus, who received him with a ready heart. But all the wooers, looking at one another, sought to provoke Telemachus by laughing at his guests. And thus would one of the proud youths speak:

"Telemachus, no man is more unlucky in his guests than thou, seeing that thou keepest such a filthy vagabond as this man here,—always wanting bread and wine, and skilled neither in the works of peace nor those of war, but a mere burden of the earth. And this other fellow again stood up to
HOMER

ἀλλ' εἰ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εὐρ-
τοὺς ξείνους ἐν νητὶ πολυκληνίδι βαλόντες
ἐς Σικελίους πέρψωμεν, δὴν κέ τοι ἄξιον ἄλφοιν."

"Ως ἔφασαν μυστῆρες· ὁ δ' οὖν ἐμπάξετο μύθων,
ἀλλ' ἀκέων πατέρα προσεδέρκετο, δέγμενος αἰεὶ,
ὀππότε δὴ μυστήριον ἀναίδεσθε χεῖρας ἐφήσει.

'Η δὲ κατ' ἀντηστιν θεμένη περικαλλέα δίφρον
κούρη Ἰκαρίου, περίφρου Πηνελόπεια,
ἀνθρώποι ἐν μεγάροισιν ἐκάστον μύθον ἄκουεν.

δεῖπνον μὲν γάρ τοι τοι πείραμαπτετυκνητο
ηδὺ τε καὶ μενοεκές, ἐπεὶ μάλα πάλι' ἐφευσαν
δόρποι δ' οὖν ἂν πως ἄχαριότερον ἄλλο γένοιτο,
οἶδι δὴ τὰς ἐμέλλει θεὰ καὶ καρτέρος ἄνηρ
θησέμεναι· πρὸτεροι γὰρ ἀεικέα μηχανόντο.

1 ἄλφοι Bekker: ἄλφοι MSS.
prophesy. Nay, if thou wouldst hearken to me it would be better far: let us fling these strangers on board a benched ship, and send them to the Sicilians, whence they would bring thee in a fitting price."

So spake the wooers, but he paid no heed to their words. Nay, in silence he watched his father, ever waiting until he should put forth his hands upon the shameless wooers.

But the daughter of Icarius, wise Penelope, had set her beautiful chair over against them, and heard the words of each man in the hall. For they had made ready their meal in the midst of their laughing, a sweet meal, and one to satisfy the heart, for they had slain many beasts. But never could meal have been more graceless than a supper such as a goddess and a mighty man were soon to set before them. For unprovoked they were contriving deeds of shame.

1 ἀλφεῖν (i.e. ἀλφοῖν) in a conjecture of Bekker's; the plural verb is demanded by the sense. Others change τὸν ἱπποὺς in line 382 to τὸν ἱππόν. It seems impossible to assume "the sale" as subject to ἀλφεῖ.
Τῇ δ' ἄρ' ἐπὶ φρεσὶ θήκε θεὰ γλαυκῶπες Ἀθηνῆ, κούρη Ἰκαρίας, περὶφρονὶ Πηνελόπεια, τόξον μενητήρεσσε θέμεν πολιόν τε σίδηρον ἐν μεγάροις Ὀδυσσῆς, ἀέθλια καὶ φόνων ἄρχην.

κλίμακα δ' ύψηλὴν προσεβίησεν οἴο δόμοιο,

εἰλετο δὲ κληῖδ' εὐκαμπέα χειρὶ παρέη καλὴν χαλκεῖνα" κόπὴ δ' ἐλέφαντος ἐπὶ ἐν.

βῆ δ' ἐμεῖναι θαλαμόνθε σὺν ἀμφεπόλιοις γυναιξίν ἑσχατῷ· ἐνθα δὲ οἱ κειμὴλια κεῖτο ἀνακτός,

χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος·

ἐνθα δὲ τόξον κεῖτο παλίντοιον ἤδε φαρέτρη

ἰοδόκοις, πολλοὶ δ' ἐνεσαν στουόεντες διήστοι,

δόρα τὰ οἱ ξείνοι Δακεδαιμοῖν ὀδὴ τυχίσας Ἰφιτοὶ Ἔυρυτίδης, ἑπιείκελος ἀθανάτοιοι.

τὸ δ' ἐν Μεσσήνῃ ξυμβλήστην ἄλληλοιῶν

οἴκῳ ἐν Ὀρτελάχῳ δαίφρονοι. ἡ τοῦ Ὀδυσσεῦς ἐλθε μετὰ χρείας, τὸ μὲν οἱ πᾶσι δήμοις ὀφελεῖ

μήλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἀειραν

νησὶ πολυπλήσει τρικόσις ἦδε νομῆς.

τῶν οὖν ἔνεκ' ἔξοσιν πολλὴν ὀδὴν ἔλθεν Ὀδυσσεῦς

παιδὸς ἐὼν· πρὸ γὰρ ἦκε πατὴρ ἀλλοι τε γέροντες.

"Ἰφίτῳ αὕτῳ ἐποιοῦν διξῆμενος, αἱ οἱ ὀλυντο

δώδεκα θήλειαι, ὑπὸ δ' ἡμέροι ταλαίργοι;


1 χαλκεῖνα: χρυσεῖν.
BOOK XXI

But the goddess, flashing-eyed Athene, put it into the heart of the daughter of Icarius, wise Penelope, to set before the wooers in the halls of Odysseus the bow and the gray iron, to be a contest and the beginning of death. She climbed the high stairway to her chamber, and took the bent key in her strong hand—a goodly key of bronze, and on it was a handle of ivory. And she went her way with her handmaidens to a store-room, far remote, where lay the treasures of her lord, bronze and gold and iron, wrought with toil. And there lay the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings—gifts which a friend of Odysseus had given him when he met him once in Lacedaemon, even Iphitus, son of Eurytus, a man like unto the immortals. They two had met one another in Messene in the house of wise Ortilochus. Odysseus verily had come to collect a debt which the whole people owed him, for the men of Messene had lifted from Ithaca in their benched ships three hundred sheep and the shepherds with them. It was on an embassy in quest of these that Odysseus had come a far journey, while he was but a youth; for his father and the other elders had sent him forth. And Iphitus, on his part, had come in search of twelve brood mares, which he had lost, with sturdy mules at the teat; but to him
HOMER

αὐτῇ οἱ καὶ ἔπειτα φῶνος καὶ μοῖρα γένοντο, ἐπεὶ δὴ Δίος υἱὸν ἀφίκετο καρπερόθυμον, φῶθ᾽ Ἡρακλῆ, μεγάλων ἐπιστορά ἐργῶν, ὥς μιν ξείνον δόντα κατέκτανεν ὑ ἐνι ὀικρ., σχέτλιος, οὐδὲ θεῶν ὅτιν ἡδέσατ' οὐδὲ τράπεζαν, τὴν ἣν οἱ παρέθηκεν· ἔπειτα δὲ πέφυν καὶ αὐτῶν, ἔπεισε δὲ αὐτῶς ἔχε κρατηρόνυχας ἐν μεγάροις.

τὰς ἑρέων Ὁδυσῆι συνήμπτε, δῶκε δὲ τόξον, τὸ πρὶν μὲν ᾗ ἐφορεῖ μέγας Εὐρυτος, αὐτὰρ ὁ παιδὶ κάλλιοπ' ἀποθηκὴκαν ἐν δόμασιν ὑψηλῳσ.

τὸ δ᾽ Ὁδυσσεὺς ἔβοικο δὲ καὶ ἀλκίμου ἕγχος ἔδωκεν, ἀρχὴν λειχασίας προσκήδεος· οὐδὲ τραπέζῃ γυνὴν ἀλλήλων· πρὶν γὰρ Δίος υἱὸς ἐεφευρεν Ἰφιτων Εὐρυτιδῆν, ἐπιείκελον ἀδικάτουςιν, ὅς οἱ τόξον ἔδωκε. τὸ δ᾽ οἱ ποτε δίος Ὁδυσσεὺς ἐρχόμενος πόλεμόνδε μελανάων ἐπὶ νηῶν ἤβειτ', ἀλλ' αὐτῶν μνῆμα ξείνοιο φίλοιο κέσκετ' ἐνι μεγάροις, φόρει δὲ μιν ἦς ἐπὶ γαίης.

Ἡ δ᾽ οτε δὴ θάλαμον τῶν ἀφίκετο δία γυναικῶν οὐδόν τε δρύινον προσβῆσετο, τῶν ποτὲ τέκτων ξέσαν ἐπισταμένως καὶ ἐπὶ στάθμην ἠθυνεν, ἐν δὲ στάθμους ἄρσε, θύρας δ᾽ ἐπέθηκεν φαινας, αὐτίκ᾽ ἄρ᾽ ἡ γ᾽ ἱμάντα θοῦς ἀπελύσε κορώνης, ἐν δὲ κληδ᾽ ἦκε, θυρέων δ᾽ ἀνέκοπτεν όχιας

1  κέσκετ': θήκατ'.

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1 Others render "was an accomplice in monstrous deeds."
2 On the inside of the door was a bar or bolt to which a thong was attached. This thong passed through a hole in
thereafter did they bring death and doom, when he came to the stout-hearted son of Zeus, the man Heracles, who well knew1 deeds of daring; for Heracles slew him, his guest though he was, in his own house, ruthlessly, and had regard neither for the wrath of the gods nor for the table which he had set before him, but slew the man thereafter, and himself kept the stout-hoofed mares in his halls. It was while asking for these that Iphitus met Odysseus, and gave him the bow, which of old great Eurytus had been wont to bear, and had left at his death to his son in his lofty house. And to Iphitus Odysseus gave a sharp sword and a mighty spear, as the beginning of loving friendship; yet they never knew one another at the table, for ere that might be the son of Zeus had slain Iphitus, son of Eurytus, a man like unto the immortals, who gave Odysseus the bow. This bow goodly Odysseus, when going forth to war, would never take with him on the black ships, but it lay in his halls at home as a memorial of a dear friend, and he carried it in his own land.

Now when the fair lady had come to the store-room, and had stepped upon the threshold of oak, which of old the carpenter had skilfully planed and made straight to the line—thereon had he also fitted door-posts, and set on them bright doors—straightway she quickly loosed the thong2 from the handle and thrust in the key, and with sure aim shot the door, and, when the door was closed from the outside, served as a means of drawing the bolt into its socket; the thong was then fastened to a hook. To open the door from without the thong was first unfastened, and then the bolt was forced back by the key, which presumably fitted the aperture with nicety; hence the phrase "with sure aim."
HOMER

ἀντα τιτυσκομένη· τὰ δὲ ἀνέβραχεν ἦτε ταῦτο
βοσκόμενος λεμώνι· τὸσ’ ἔβραχε καλὰ θύρετρα
πληγῶντα κληίδι, πετάσθησαν δὲ οἱ δῶκα.
ἡ δ’ ἀρ’ ἐφ’ ὑψηλὴς σανίδος βῆ ἐνθά δὲ χηλοὶ
ἐστασαν, ἐν δ’ ἄρα τῇσε θυώδεα εἴματ’ ἐκείτο.
ἐνθεὶ ὅρεξάμενη ἀπὸ πασσάλου αἴνυτο τὸξον
αὐτῷ γαριτῷ, ὅς οἱ περίκειτο φαινότα.
ἐξομένη δὲ κατ’ αὐτὶ, φίλοις ἐπὶ γούνασε θείσα,
κλαίε μάλα λυγέας, ἐκ δ’ ἀρεὶ τὸξον ἁνακτος.
ἡ δ’ ἐπεὶ οὖν τάρφηθ πολυδακρύτοιο γόόοι,
βῆ β’ ἱμεναι μέγαρούδε μετὰ μυηστήρας ἄναινος
τὸξον ἔχουσ’ ἐν χειρὶ παλίντονον ἤδε φάρέτρην
ιοδόκιν’ πολλοὶ δ’ ἐνεαντι στοινέτες οἰστοι.
τῇ δ’ ἄρ’ αμ’ ἀμφίπολοι φέρουν ὄγκιοι,
ἐνθά σίδηρος κεῖτο πολὺς καὶ χαλκός,
ScrollIndicator end

60

ἡ δ’ ὅτε δὴ μυηστήρας ἀφίκετο δία γυναικῶν,
στῇ βα παρὰ σταθμὸν τέγεος πύκα ποιητοίο,
ἀντα παρειάων σχομένη λεπαρά κρηδέμων.
ἀμφίπολοι δ’ ἄρα οἱ κεδνὴ ἐκατέρθε παρέστη.

65

αὐτικα δὲ μυηστηρεῖ συμπόδα καὶ φάτο μῦθον·

“Κέκλυτε μεν, μυηστήρες ἀγήνορεις, οἱ τὸδε δῶρα
ἐχραὶς’ ἐσθίεμεν καὶ πινέμεν ἐμμένεσι αἰεὶ

70

ἀνδρὸς ἀποχομένου πολῶν χρόνου’ σοῦδε τιν’ ἄλλην
μύθον ποιήσασθαι ἐπισχεσθην ἐδώνασθε,
ἀλλ’ ἐμὲ ἰέρειν γῆμαι δέσθαι τε γυναῖκα.
ἀλλ’ ἀγετε, μυηστήρες, ἐπεὶ τὸδε φαίνετ’ ἄθελον.

75

θήσοι γὰρ μέγα τὸξον Ὄδυσσης θείοιο·
ὅτε δὲ κε ῥητατ’ ἐνταυῦθη βιών ἐν παλάμῃσι
καὶ διοιστεύσῃ πελέκεων δυνοῖδεκα πάντων,
τῇ κεν ἃ’ ἐσποίμην, νοσφεροσμένη τὸδε δῶμα
κουρίδιον, μάλα καλὸν, ἐνίππελον βιότοιο,
τοῦ ποτὲ μεμνησεθαι διὸμαι ἐν ’περ ὀνείρον.”

3 Line 66 (=xviii. 211) is omitted in some MSS.
back the bolts. And as a bull bellows when grazing in a meadow, even so bellowed the fair doors, smitten by the key; and quickly they flew open before her. Then she stepped upon the high floor, where the chests stood in which fragrant raiment was stored, and stretched out her hand from thence and took from its peg the bow together with the bright case which surrounded it. And there she sat down and laid the case upon her knees and wept aloud, and took out the bow of her lord. But when she had had her fill of tearful wailing, she went her way to the hall, to the company of the lordly wooers, bearing in her hands the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings. And by her side her maidens bore a chest, wherein lay abundance of iron and bronze, the battle-gear of her lord. Now when the fair lady reached the wooers, she stood by the door-post of the well-built hall, holding before her face her shining veil; and a faithful handmaid stood on either side of her. Then straightway she spoke among the wooers, and said:

"Hear me, ye proud wooers, who have beset this house to eat and drink ever without end, since its master has long been gone, nor could you find any other plea to urge, save only as desiring to wed me and take me to wife. Nay, come now, ye wooers, since this is shewn to be your prize.¹ I will set before you the great bow of divine Odysseus, and whosoever shall most easily string the bow in his hands and shoot an arrow through all twelve axes, with him will I go, and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks I shall ever remember even in my dreams."

¹ She means herself, not the bow; cf. 106.
"Ος φάτο, καὶ δ' Εὔμαιον ἀνώγει, δίοις ὑφορβῶν, τὸξον μηπτήρεσσι θέμεν πολιών τε σίδηρον. δακρύσας δ' Εὔμαιος ἐδέξατο καὶ κατέθηκε· κλαίε δὲ Βουκόλος ἄλλος, ἐπεὶ ἰδὲ τὸξον ἀνακτος. 'Ἀντίνοος δ' ἐρένετεν ἐπος τ' ἐφατ' ἐκ τ' ἀνόμαζε·
"Νῆπιοι ἀγροιῶται, ἐφημέρια φρονέοντες, ἀ δειλό, τί νυ δάκρυ κατεϊσθεντ ἤδε γυναικι θυμὼν ἐνι στήθεσιν ὅρινετον; ἢ τε καὶ ἄλλως κεῖται ἐν ἄλγεις θυμὸς, ἐπεὶ φίλον ἄλεος ἀκοίην. ἀλλ' ἀκέων δαίμων σε καθήμενοι, ἢ θύραξε κλαίετον ἐξελθόντε, κατ' αὐτόθε τοξα λειπόντε, μνηστήρεσσιν ἄθλουν ἄλατον' οὐ γὰρ διὸν ὑφίδιον τὸδε τὸξον ἑύξοιν ἐντάνυσθαι. οὐ γὰρ της μέτα τούτος ἀνὴρ ἔν τοῖσδει πᾶσιν οίον 'Οδυσσεῦς ἐσκένων ἐγὼ δὲ μὴν αὐτὸς ὀπωσα, καὶ γάρ μνήμων εἰμί, πάις δ' ἔτε νῆπιος ἦν."
"Ὡς φάτο, τῷ δ' ἀρα θυμὼς ἐνι στήθεσιν ἐώλπει νευρὴν ἐντανύσειν δυοίςτεύσειν τε σίδηρον. ἢ τοι διστοῦν τε πρῶτοι γεύσεσθαι ἐμελλεν ἐκ χειρῶν 'Οδυσσήοις ἀμύμονοι, ὃν τὸν' ἀτίμα ἡμένον ἐν μεγάρος, ἔπτι δ' ὀρνυ χάνων πάντας ἐταῦρος. 100
Τοῖσι δὲ καὶ μετεειρ' ἱερή ἢς Τηλεμάχοιο· ""Ὡς πότοι, ἡ μάλα με Ζεῦς ἄφρονα θήκε Κρονίων μήτηρ μέν μοι φήσει φίλη, πινυτ' περ ἐνθα, ἀλλοι αἰμ' ἐψεθαν νοσφισαμένῃ τὸ ὁμπα· αὐτάρ ἐγὼ γηλόω καὶ τέρπομαι ἄφρονι θυμῷ. ἀλλ' ἀγετε, μηπτήρεσ, ἐπει τὸδε φαινετ' ἄθλουν, οἴη νῦν οὐκ ἐστε γυνὴ κατ' Ἀχαιάδα γαίαν, οὔτε Πύλον ἱερής οὗτ' Ἀργεόοις οὔτε Μυκῆνης· οὔτ' αὐτής Ἰθάκης οὔτ' ἤπειροιο μελαίνης· καὶ δ' αὐτοὶ τὸδε γ' ἤστε· τὶ μὲ χρῆ μητέρος αἶνοι; 110

1 Line 109 (cf. xiv. 97–8) is omitted in many MSS.
So she spoke, and bade Eumaeus, the goodly swineherd, set for the wooers the bow and the grey iron. And, bursting into tears, Eumaeus took them and laid them down, and in another place the swineherd wept, when he saw the bow of his lord. Then Antinous rebuked them, and spoke, and addressed them:

"Foolish boors, who mind only the things of the day! Wretched pair, why now do you shed tears, and trouble the soul in the breast of the lady, whose heart even as it is lies low in pain, seeing that she has lost her dear husband? Nay, sit and feast in silence, or else go forth and weep, and leave the bow here behind as a decisive\(^1\) contest for the wooers; for not easily, methinks, is this polished bow to be strung. For there is no man among all these here such as Odysseus was, and I myself saw him. For I remember him, though I was still but a child."

So he spoke, but the heart in his breast hoped that he would string the bow and shoot an arrow through the iron. Yet verily he was to be the first to taste of an arrow from the hands of noble Odysseus, whom then he, as he sat in the halls, was dishonouring, and urging on all his comrades.

Then among them spoke the strong and mighty Telemachus: "Lo now, of a truth Zeus, son of Cronos, has made me witless. My dear mother, for all that she is wise, declares that she will follow another lord, forsaking this house; yet I laugh, and am glad with a witless mind. Come then, ye wooers, since this is shewn to be your prize, a lady, the like of whom is not now in the Achaean land, neither in sacred Pylos, nor in Argos, nor in Mycene, nor yet in Ithaca itself, nor in the dark mainland. Nay, but of yourselves you know this—what need have I to praise my

\(^1\) Others render "deadly" or "terrible"; but see Monro.
HOMER

ἀλλ’ ἂνε μῆ μένηςι παρέλκετε μήδ’ ἔτε τὸξον
dηρὸν ἀποτρωπᾶσθε ταυτοτόος, ὤφρα ἰδωμεν.
καὶ δὲ κεν αὐτὸς ἐγὼ τοῦ τὸξου πειρησαίμην
ei δὲ κεν ἐντανύωσ διοἰστεύσω τε σιδήρου,
οὐ κέ μοι ἄχυμενο τάδε δώματα πότνια μήτηρ
λείποι ἀμ’ ἀλλ’ ἑοθο’, ὅτ’ ἐγὼ κατόπισθε λιποίμην
οῖος τ’ ἥδη πατρὸς ἀέθλια κάλ’ ἀνελέσθαι.’

’Η καὶ ἀπ’ ὠμοίων χαλάζαν θέτο φοινικόεσσαν
ὀρθός ἀνάξας, ἀπὸ δὲ ξίφος ὤξυ θέτ’ ὀμοιν.
πρῶτον μὲν πελέκεας στήσει, διὰ τάφρον ὅρυξας
πᾶσι μιᾶν μακρήν, καὶ ἐπὶ στάθμην ἰδυνεν,
ἀμφὶ δὲ γαϊαν ἐναξε’ τάφος δ’ ἔλε πάντας ἰδύντας,
ός εὐκόσμως στήσε’ πάρος δ’ οὐ πώ ποτ’ ὀπόπει.
στη δ’ ἀρ’ ἐπ’ οὐδὸν ἱδων καὶ τὸξον πειρήτεζ.’

τρὶς μὲν μιᾶν πελέμιζεν ἔρυσεσθαι μενεαίνων,
τρὶς δὲ μεθήκε βίης, ἑπειελπόμενος τὸ γε θυμῷ,
νευρὴν ἐντανύειν διοἰστεύσειν τε σιδήρου.
καὶ νῦ κε δὴ ἔτανυσσε βίη τὸ τέταρτον ἄνελκων,
ἀλλ’ ὴθυσεὺς ἀνέεκεν καὶ ἐσχεθεὶ ιέμενον περ.

τοῖς δ’ αὐτίς μετέειψ’ ἱερ’ ἢ Τηλεμάχου:

“Ὤ πότοι, ἦ καὶ ἐπείτα κακός τ’ ἔσομαι καὶ ἄκικος,
ἥ νεώτερος εἴμι καὶ οὐ πω χειρὶ πέποιθα
ἄνδρ’ ἀπαμύνασθαι, διε τις πρῶτος χαλεπῆνη.
ἀλλ’ ἄγεθ’ οἱ περ ἐμείο βίη προφερέστεροί ἔστε,
τὸξον πειρήσασθε, καὶ ἐκτελέσμεν ἄελθον.’

“Ὅς εἰπὼν τὸξον μὲν ἀπὸ ἐκ θῆκε χαμαζὲ,
mother? Come then, put not the matter aside with excuses, nor any more turn away too long from the drawing of the bow, that we may see the issue. Yea, and I would myself make trial of yon bow. If I shall string it and shoot an arrow through the iron, it will not vex me that my honoured mother should leave this house and go along with another, seeing that I should be left here able now to wield the goodly battle-gear of my father."

With this he flung the scarlet cloak from off his back, and sprang up erect; and he laid his sharp sword from off his shoulders. First then he set up the axes, when he had dug a trench, one long trench for all, and made it straight to the line, and about them he stamped in the earth. And amazement seized all who saw him, that he set them out so orderly, though before he had never seen them. Then he went and stood upon the threshold, and began to try the bow. Thrice he made it quiver in his eagerness to draw it, and thrice he relaxed his effort, though in his heart he hoped to string the bow and shoot an arrow through the iron. And now at the last he would haply have strung it in his might, as for the fourth time he sought to draw up the string, but Odysseus nodded in dissent, and checked him in his eagerness. Then the strong and mighty Telemachus spoke among them again:

"Out on it, even in days to come shall I be a coward and a weakling, or else I am too young, and have not yet trust in my might to defend me against a man, when one waxes wroth without a cause. But, come now, you that are mightier than I, make trial of the bow, and let us end the contest."

So saying, he set the bow from him on the ground,
κλίνας κολλητήσων ἐξέστης σανίδεσσιν, αὐτοῦ δὲ ὁκὺ βέλος καλῆ προσέκλινε κορώνη, ἂς δ' αὐτῷ κατ' ἄρ' ἐξεῖτ' ἔτι θρόνον ἔνθεν ἀνέστη.

Τοίσιν δ' Ἀντίνοος μετέφη, Εὐπειδῆς υιός· "Ορμυοθ' ἐξῆς ἐπιδέξαμεν πάντες ἑταῖροι, ἀρξάμενοι τοῦ χῶρου ὅθεν τε περ οἰνοχοεῖς."

"Ὡς εἶπεν Ἀντίνοος, τοίσιν δ' ἐπιήμανε μόθος. Λειώθης δὲ πρῶτος ἀνίστατο, Οἰνοπος υιός, ὁ σφι θυσικὸς ἔσκε, παρὰ κρητῆρα δὲ καλῶν ὦ μυχοίτατος αἰέν· ἀπασθαλίαι δὲ οἱ οἶνοι ἐχθραὶ ἔσαν, πᾶσιν δὲ νεμέσα μυστήρεσσιν ὃς ῥα τότε πρῶτος τὸξον λάβει καὶ βέλος ὠκύ. στῇ δ' ἄρ' ἐπὶ σύνδον ἵδων καὶ τόξου πειρήτευε, οὐδὲ μὲν ἐντάνυσε· πρὶν γὰρ κάμε χεῖρας ἀνέλκουν ἀτρίπτους ἀπαλάς· μετὰ δὲ μυστήρας ἔτµεν· ""Ὡς φίλοι, οὗ μὲν ἐγὼ ταῦτα, λαβέτω δὲ καὶ ἄλλος. πολλοὺς γὰρ τόδε τόξον ἀριστηγὰς κεκαθήσει θυμοῦ καὶ ψυχῆς, ἔπει ή πολὺ φέρτερον ἔστι τεθνάμεν ἡ χώντας ἀμαρτεῖν, οὕτ' ἐνεκ' αἰεὶ ἐνθάδ' ὁμιλέομεν, ποτιδέγιμοι ἤματα πάντα. μᾶς μὲν τει καὶ ἐλπίζω εὐν φρεσίν ήδὲ μενοικὰ γῆμαι Πηνελόπειας, Ὀδυσσῆος παράκοιτιν. αὐτὰρ ἐπὶ τόξου πειρήσεται ἡδὲ ἱδηται, ἄλλης δὲ τίν' ἐπείτα Ἀχαϊάδων εὐπέπλωρος μυᾶσθων ἐδυνοισίν διελήμμοι; ἡ δὲ κ' ἐπείτα γῆμαιθ' ὃς κε πλείστα πόροι καὶ μόρσιμος ἐλθοί.

"Ὡς ἄρ' ἐφώνησεν καὶ ἀπὸ ἐό τόξον ἔθηκε,
leaning it against the jointed, polished door, and hard
by he leaned the swift arrow against the fair bow-tip,
and then sat down again on, the seat from which he
had risen.

Then Antinous, son of Eupeithes, spoke among
them: "Rise up in order, all you of our company,
from left to right, beginning from the place where
the cupbearer pours the wine."

So spoke Antinous, and his word was pleasing to
them. Then first arose Leiodes, son of Oenops,
who was their soothsayer, and ever sat by the fair
mixing-bowl in the innermost part of the hall;
deeds of wanton folly were hateful to him alone,
and he was full of indignation at all the wooers.
He it was who now first took the bow and swift
arrow, and he went and stood upon the threshold,
and began to try the bow; but he could not string
it. Ere that might be his hands grew weary, as he
sought to draw up the string, his unworn delicate
hands; and he spoke among the wooers:

"Friends, it is not I that shall string it; let
another take it. For many princes shall this bow
rob of spirit and of life, since verily it is better far
to die than to live on and fail of that for the sake
of which we ever gather here, waiting expectantly
day after day. Now many a man even hopes in his
heart and desires to wed Penelope, the wife of
Odysseus; but when he shall have made trial of the
bow; and seen the outcome, thereafter let him woo
some other of the fair-robed Achaean women with
his gifts, and seek to win her; then should Penelope
wed him who offers most, and who comes as her
fated lord."

So he spoke, and set the bow from him, leaning it
κλίνας κολλητήσων ἑξέστης σανίδεσσιν, αὐτοῦ δ’ ὀκὺ βέλος καλῇ προσέκλινε κορώνῃ. ἂς δ’ αὕτις κατ’ ἄρ’ ἔξετ’ ἐπὶ θρόνου ἐνθεν ἀνέστη. Ἀντίφοις δ’ ἐνέπυπν ἔπος τ’ ἐφατ’ ἐκ τ’ ὄνυμαζε· "Λειώδεσι, ποιόν σε ἔπος φύγεν ἅρκος ὀδόντων, δεινὸν τ’ ἀργαλέον τε,—νεμεσσῶμαι δὲ τ’ ἀκοῦν— εἰ δὴ τούτῳ γε τόξον ἀριστής κεκαδήσει θυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σὺ ταυτόσαι. οὐ γάρ τοι σε γε τοῖον ἐγείνατο πότνια μήτηρ οἶνον τε ρυτῆρα βιοῦ τ’ ἑμέναι καὶ διστῶν· ἀλλ’ ἄλλω ὑπούσει τὰχα μυστήρες ἀγανοῦ."

"Ὡς φάτο, καὶ ῥ’ ἐκείλευσε Μελάνθιον, αἰποῦλον αἰγῶν· "Ἀγρεία δή, πῦρ κήφον ἐνὶ μεγάρωσε, Μελανθεῦ, πάρ δὲ τίθει δίφρον τε μέγαν καὶ κώας ἐπ’ αὐτοῦ, ἐκ δὲ στεάτος ἐνεικε μέγαν τροχὸν ἐνθοῦ ἐόντος, ὑφα νέοι θάλποντες, ὑπερχώσωσε ἀλοίφη, τόξον πειρώμεσθα καὶ ἐκτελέσωμεν ἀείθον." 180

"Ὡς φαθ’, ὁ δ’ ἀγ’ ἀνέκαιη Μελάνθιος ἀκάματον πῦρ, πάρ δὲ φέρων δίφρον θήκεν καὶ κώας ἐπ’ αὐτοῦ, ἐκ δὲ στεάτος ἐνεικε μέγαν τροχὸν ἐνθοῦ ἐόντος· τῷ ρά νέοι θάλποντες ἐπειρώντ’· οὐδ’ ἐθύματο ἐνταὐσάται, πολλάν δὲ βίθη ἐπιδεεύεις ῥήσαν."

'Ἀντίφοις δ’ ἔτ’ ἐπειξῆ καὶ Εὐρύμαχος θεοειδής, ἀρχοὶ μυστήρων· ἀρετῇ δ’ ἔσαν ἔξοχ’ ἀριστοὶ. τῷ δ’ ἐξ οἰκου βῆσαν ὀμαρτήσαντες ἀμ’ ἀμφότεροι Βουκόλοι ἢδε συνορβός 'Οδυσσῆος θείοιο· ἐκ δ’ αὐτῶς μετὰ τοὺς δόμου ἤλθε δῖος 'Οδυσσεύς. 100 ἀλλ’ ὥστε δὴ ῥ’ ἐκτὸς θυρέων ἔσαν ἢδε καὶ αὐλῆς, φθεγξάμενός σφε ἔπεσοι προσήδα μειλιχίοις·
against the jointed, polished, door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down on the seat from which he had risen. But Antinous rebuked him, and spoke, and addressed him: "Leiodes, what a word has escaped the barrier of thy teeth, a dread word and grievous! I am angered to hear it, if forsooth this bow is to rob princes of spirit and of life, because thou art not able to string it. For, I tell thee, thy honoured mother did not bear thee of such strength as to draw a bow and shoot arrows; but others of the lordly wooers will soon string it."

So he spoke, and called to Melanthius, the goatherd: "Come now, light a fire in the hall, Melanthius; and set by it a great seat with a fleece upon it, and bring forth a great cake of the fat that is within, that we youths may warm the bow, and anoint it with fat, and so make trial of it, and end the contest."

So he spoke, and Melanthius straightway rekindled the unwearied fire, and brought and placed by it a great seat with a fleece upon it, and he brought forth a great cake of the fat that was within. Therewith the youths warmed the bow, and made trial of it, but they could not string it, for they were far lacking in strength.

Now Antinous was still persisting and godlike Eurymachus, leaders of the wooers, who were far the best in valiance; but those other two had gone forth both together from the hall, the neatherd and the swineherd of divine Odysseus; and after them Odysseus himself went forth from the house. But when they were now outside the gates and the court, he spoke and addressed them with gentle words:
"Βούκολε καὶ σὺ, συνορβεῖ, ἔπος τί κε μυθησαίμης, ἢ αὐτὸς κεῦθος; φάσθαι δὲ με θυρὸς ἀνάγγει.
ποίει κ’ εἰτ’ Ὀδυσσῆι ἀμνὲς, εἰ ποθεν ἔλθοι ὡς μάλ’ ἐξαπέλυ ὡς τὸς θεὸς αὐτὸν ἐνεῖκαί; ἢ κε μνηστήρεσσιν ἀμένοις ἢ Ὀδυσσῆι; εἴπαθ’ ὅπως ὕμεας κραδίη θυρὸς τε κελεύει.”

Τὸν δ’ αὐτὲ προσέειπε βοῶν ἐπιβουκόλος ἀνήρ:
"Ζεῦ πάτερ, αἰ γὰρ τοῦτο τελευτήσειαν ἐέλθωρ, ὡς ἔλθοι μὲν κεῖνος ἀνήρ, ἀγάγοι δὲ ἐ δαίμονι
gνώσῃς χ’ οἵ ἐμ’ δύναμις καὶ κεῖρες ἐπονταί.”
"Ως δ’ αἰτῶς Εὔμαιος ἑπεύχητο πάσι θεοίς
 νοστήσαι Ὀδυσσὴμα πολύφρονα ὅπερ δόμανε.

Αὐτὰρ ἐπεὶ ἐὰν τόν γε νόου νημερτέ’ ἀνέγων,
ἐξαύτίες σφε ἐπεσείν ἀμειβόμενος προσέειπεν:
"’Ενδον μὲν δὴ ὅδ’ αὐτὸς ἐγὼ, κακὰ πολλὰ μονής
ηλθον εἰκοστῷ ἐτεὶ ἐς πατρίδα γαῖαν.

γυνώσκω δ’ ὡς σφαῖν ἐκδομένοις ἰκάνω
οἶοις δημῶν’ τῶν δ’ ἄλλων οὕ πειν άκουσα
ἐνεμένου ἡμὲ αὐτὶς ὑπότροπον οἴκαδ’ ἱκέσθαι.
σφαῖν δ’, ὡς ἔσεται περ, άληθείαν καταλέξω.
εἰ χ’ ὑπ’ ἤμοι γε θεὸς δαμάσῃ μνηστήρας ἀγανός,
ἄξομαι ἀμφοτέροις ἀλόχους καὶ κτήματ’ ὑπάσσῳ
οἰκία τ’ ἔργῳ ἐμείῳ τετυγμένα’ καὶ μοι ἐπείτα
Τηλεράκου ἐτάρω τε κασιγνήτῳ τε ἐσεθον,
εἰ δ’ ἄγε δὴ, καὶ σήμα ἀριφραδές ἀλλο τε δείξω,
δρα μ’ εὖ γυνῶν πιστωθήτων τ’ εὖ θυμῷ,
οὐλῆς, τὴν ποτὲ με σὺς ἦλασε λευκῷ ὅπως
Παρινιστοῦδ’ ἔλθοντα σὺν νιάσιν Αὐτολύκου.”
"Neatherd, and thou too swineherd, shall I tell you something or keep it to myself? Nay, my spirit bids me tell it. What manner of men would you be to defend Odysseus, if he should come from somewhere thus suddenly, and some god should bring him? Would you bear aid to the wooers or to Odysseus? Speak out as your heart and spirit bid you."

Then the herdsmen of the cattle answered him: "Father Zeus, oh that thou wouldest fulfil this wish! Grant that that man may come back, and that some god may guide him. Then shouldest thou know what manner of might is mine, and how my hands obey."

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

But when he knew with certainty the mind of these, he made answer, and spoke to them again, saying:

"At home now in truth am I here before you, my very self. After many grievous toils I am come in the twentieth year to my native land. And I know that by you two alone of all my thralls is my coming desired, but of the rest have I heard not one praying that I might come back again to my home. But to you two will I tell the truth, even as it shall be. If a god shall subdue the lordly wooers unto me, I will bring you each a wife, and will give you possessions and a house built near my own, and thereafter you two shall be in my eyes friends and brothers of Telemachus. Nay, come, more than this, I will shew you also a manifest sign, that you may know me well and be assured in heart, even the scar of the wound which long ago a boar dealt me with his white tusk, when I went to Parnassus with the sons of Autolycus."
"Ως εἰπὼν ῥάκεα μεγάλης ἀποέργασσον οὐλῆς. τῶ δ' ἐπεὶ εἰσιδέθην εὑρ' ἐφράσσαντο ἱκαστα, κλαίον ἄρ' ἄμφ' Ὀδυσσή δαίφρον χείρα βαλόντε, καὶ κόνεον ἀγαπαζόμενοι κεφαλῆς τε καὶ ὀμοὺς ὡς δ' αὖτος Ὀδυσσεῖς κεφαλᾶς καὶ χείρας ἔκυσε. 225 καὶ νῦ κ' ὀδυρομένοις εὖν φῶς ἡλίου, εἰ μὴ Ὀδυσσεῖς αὐτὸς ἐρύκακε φῶνησέν τε.

"Παύεσθον κλαυθμοί γόοιο τε, μὴ τις ἑδήτι τε ἐξελθὼν μεγάροιο, ἀτὰρ εἰπήσοι καὶ εἴσω.

ἀλλὰ προμνηστίνοι ἐσέλθετε, μηδ' ἀμα πάντες, 230 πρῶτος ἔγω, μετὰ δ' ὑμίμης· ἀτὰρ τόδε σήμα τετύχθων ἄλλοι μὲν γὰρ πάντες, δόσει μυστήριας ἀγανόλ, οὐκ ἐάσουσιν ἔμοι δόμεναι βιῶν ἡδὲ φαρέτρην ἄλλα σὺ, δὲ Ἐὔμαις, φέρων ἀνὰ δάματα τόξον ἐν χείραςιν ἔμοι θέμεναι, εἰπέ ν τε γυναιξὶν κλησάσαι μεγάροιο θύρας πυκνώς ἀραρυίς, ἢν δὲ τις ἡ στοναχῆς ἦ γετύπον ἐνδοὺ ἄκουσῃ ἄρδρων ἡμετέρους εἰν ἔρκεσι, μὴ τε θύρας προβλάσκειν, ἄλλῃ αὐτῶν ἠκῆ ἐμεναι παρὰ ἔργῳ· σοι δὲ, Φιλοτίμε διέ, θύρας ἐπιτέλλομαι αὐλῆς κλησάσαι κληίδει, θοῦς δ' ἐπὶ δεσμοῦ ἔρθαι.

"Ως εἰπὼν εἰσῆλθε δόμους εὑρ' ναιτάντος· ἐξεπ' ἐπειτ' ἐπὶ δάφρον ἑών, ἐνθὲν περ' ἀνέσθη· ἢς δ' ἄρα καὶ τῶ δμῶν ἐτήν θείον Ὀδυσσήοι.

Εὐρύμαχος δ' ἦδ' τόξον μετὰ χερόν ἐνώμα, 245 θάλπων ἐνθα καὶ ἐνθα σέλα πυρὸς· ἀλλὰ μὲν οὐδ' ὡς ἐνταῦθα δύνατο, μέγα δ' ἢπενε κυδάλλων κήρ' ὀχθῆςας δ' ἄρα εἰπεν ἐπος τ' ἐφατ' ἐκ τ' ὀμόραξεν·
The Odyssey, XXI. 221-248

So saying, he drew aside the rags from the great scar. And when the two had seen it, and had marked each thing well, they flung their arms about wise Odysseus, and wept; and they kissed his head and shoulders in loving welcome. And even in like manner Odysseus kissed their heads and hands. And now the light of the sun would have gone down upon their weeping, had not Odysseus himself checked them, and said:

"Cease now from weeping and wailing, lest some one come forth from the hall and see us, and make it known within as well. But go within one after another, not all together, I first and you thereafter, and let this be made a sign. All the rest, as many as are lordly wooers, will not suffer the bow and the quiver to be given to me; but do thou, goodly Eumaeus, as thou bearest the bow through the halls, place it in my hands, and bid the women bar the close-fitting doors of their hall. And if any one of them hears groanings or the din of men within our walls, let them not rush out, but remain where they are in silence at their work. But to thee, goodly Philoetius, do I give charge to fasten with a bar the gate of the court, and swiftly to cast a cord upon it."

So saying, he entered the stately house, and went and sat down on the seat from which he had risen. And the two slaves of divine Odysseus went in as well.

Eurymachus was now handling the bow, warming it on this side and on that in the light of the fire; but not even so was he able to string it; and in his noble heart he groaned, and with a burst of anger he spoke and addressed them:
""Ω πότοι, ἥ μοι ἄχος περί τ’ αὐτοῦ καὶ περὶ πάντων· οὐ τε γάμου τοσσοῦτον ὀδύρομαι, ἄχρυμενός περ’ εἰς καὶ ἄλλα πολλαὶ 'Αχαϊκὲς, αἱ μὲν ἐν αὐτῇ ἀμφιάλῳ 'Ἰθάκη, αἱ δ’ ἄλλῃς πολίεσσιν ἄλλα εἰ ὃ τοσσόνδε βίης ἐπιδεινέες εἰμὲν ἀντιθέου. Ὁδυσσής, δ’ τ’ οὐ δυνάμεσθα τανύσαι τοξοῦ ἑλεγχεῖν δὲ καὶ ἐσσομένοις πυθέσθαι."  

Τὸν δ’ αὐτὸ 'Ἀντίνοος προσέφη, Ἐὐπείθεος νιὸς· "Εὐρύμαχ’, οὐχ ὦτως ἔσται· νοεῖς δὲ καὶ αὐτὸς. νῦν μὲν γὰρ κατὰ δήμον ἕορτῃ τοῖο τεοῖο ἀγνῆς τίς δὲ κε τὸξα τεταίνοι; ἄλλα ἔκηλοι κάθετ’ ἀτὰρ πελέκειας γε καὶ εἰ κ’ εἰόμεν ἀπαντάς ἐστάμεν· οὐ μὲν γὰρ τοῖς ἀναρήσεσθαι δίω, ἐλθὼν εἰ μέγαρον Δαερτίάδεον 'Ὁδυσής. ἄλλ’ ἄγετ’, οἰνοχόος μὲν ἐπαρξάσθω δεπάσσων, ὡρα σπείσαντες καταθελομεν ἀγκύλα τόξα· ἤθεν δὲ κέλεσθε Μελάνθιον, αἰπόλοι αἰγῶν, αἰγας ἄγειν, αἰ πᾶσι μὲγ’ ἐξοχοι αἰππολλῶσις, ὡρ’ ἐπὶ μηρία θέντες 'Απόλλωνε κλυτοτόξῃ τόξου πειρόμεσθα καὶ ἔκτελεόμεν ἀεθλοῦν."

"Ως ἔφατ’ 'Ἀντίνοος, τοίσιν δ’ ἐπιτήδεαν μῦθος. τοὺς δὲ κηρυκεῖς μὲν ὦδωρ ἐπὶ χεῖρας ἔχειναι, κοῦροι δὲ κρητήρας ἐπεστέφαντο πτοκεῖο, νόμησαν δ’ ἀρα πᾶσιν ἐπαρξάμενοι δεπάσσεσιν. οἱ δ’ ἐπεὶ οὐν σπείσαν τ’ ἐπιόν θ’ ὄςον ἤθελε θυμός, τοῖς δὲ δολοφρονέοις μετέφη πολύμητες 'Ὁδυσσεύς: "Κέκλυτέ μεν, μυστήρες ἀγακλειτῆς βασιλείας: 270"
"Out on it! Verily I am grieved for myself and for you all. It is in no wise for the marriage that I mourn so greatly, grieved though I am; for there are many other Achaean women, some in sea-girt Ithaca itself, and some in other cities; but I mourn if in truth we fall so far short of godlike Odysseus in might, seeing that we cannot string his bow. This is a reproach for men that are yet to be to hear of."

Then Antinous, son of Eupeithes, answered him: "Eurymachus, this shall not be so, and thou of thyself too knowest it. For to-day throughout the land is the feast of the god—a holy feast. Who then would bend a bow? Nay, quietly set it by; and as for the axes—what if we should let them all stand as they are? No man, methinks, will come to the hall of Odysseus, son of Laertes, and carry them off. Nay, come, let the bearer pour drops for libation into the cups, that we may pour libations, and lay aside the curved bow. And in the morning bid Melanthius; the goatherd, to bring she-goats, far the best in all the herds, that we may lay thigh-pieces on the altar of Apollo, the famed archer; and so make trial of the bow, and end the contest."

So spoke Antinous, and his word was pleasing to them. Then the 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. But when they had poured libations, and had drunk to their heart's content, then with crafty mind Odysseus of many wiles spoke among them:

"Hear me, wooers of the glorious queen, that I

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1 i.e. of Apollo, the archer-god; cf. l. 267.
ὁφρ’ εἶπον τὰ μὲ θυμὸς ἐνι στήθεσις κελεύει· Ἐὐρόμαχον δὲ μάλιστα καὶ ’Ἀντίνοον θεοειδέα λόγου’, ἔπει καὶ τούτο ἔπος κατὰ μοίραν ἔειπε, ὡν μὲν παῦσαι τόξον, ἐπιτρέψαι δὲ θεούς· ἢδεθεν δὲ θεὸς δώσει κράτος ὃ κ’ ἐθέλησεν. ἀλλ’ ὅγ’ ἔμοι δότε τόξον εὔξουν, ὁφρὰ μεθ’ ὑμῶν χειρῶν καὶ σθένους πειρήσομαι, ὡ μοι ἐτ’ ἐστίν ἵσαι, οἷς πάροι ἐκεῖν ἐνὶ γναμπτοῦσι μέλεσις, ἦ ἦδη μοι δλεσσεν ἀλη τ’ ἀκομιστίτις τε.”

"Ως ἐφαθ’, οἱ δ’ ἥρα πάντες ὑπερφιάλως γεμέσησαν, δείσαντες μὴ τόξον εὔξουν ἐντανύσειεν.

’Ἀντίνοος δ’ ἐνενίπειν ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζεν’

"’Α δείλῃ ξείνων, δεὶ τοι φρένες οὐδ’ ἡμαλαίσιν ἄγαπάζῃ δ’ ἐκηλοῦσ’ ὑπερφιάλουσ’ μεθ’ ἧμῖν δαινυσάοι, οὐδὲ τ’ δαιτόσ ἀμέρδεαι, αὐτὰρ ἄκουες μὐθῶν ἡμετέρων καὶ ρησίων; οὐδὲ τ’ ἄλλους ἡμετέρων μὐθῶν ξείνως καὶ πτωχὸς ἄκουει. οἶνος σε τρώει μεληδής, οὐ’ τα καὶ ἄλλους βλάπτει, ὡς αὖν μιν χαινὸν ἔλη μη’ αἰσιμα πίνῃ. οἶνος καὶ Κένταυροι, ἀγακλυτὸν Ἐὐρυτόνων, ἄασι’ ἐνι μεγάρῳ μεγαθύμου Πειριθοίοι, ἐς Δαπίθας ἐλθόνθο’ ὃ δ’ ἐπεί φρένας ἀσεῖν οἴνῳ, μανώμενος καὶ’ ἔρεξε δόμον κατὰ Πειριθόιοι- ἡρωᾶς δ’ ἄχος εἶλη, διεκ προθύρου δὲ θύρας ἐλκον ἀναλαλης, ἀπ’ οὐτα νηλεὶ καλκῷ μινᾶς τ’ ἀμήσαντες· ὃ δ’ φρεσὶν ἔσσων ἀσθεῖς ἦσιν ἦν ἄτην ὅχεων ἀεσιφρόνων θυμῷ.

1 Line 276 (=xvii. 469; xviii. 352), lacking in the MSS., is found in the oldest editions.
may say what the heart in my breast bids me. To Eurymachus most of all do I make my prayer, and to godlike Antinous, since this word also of his was spoken aright, namely that for the present you cease to try the bow, and leave the issue with the gods; and in the morning the god will give the victory to whomsoever he will. But come, give me the polished bow, that in your midst I may prove my hands and strength, whether I have yet might such as was of old in my supple limbs, or whether by now my wanderings and lack of food have destroyed it."

So he spoke, and they all waxed exceeding wroth, fearing lest he might string the polished bow. And Antinous rebuked him, and spoke and addressed him:

"Ah, wretched stranger, thou hast no wit, no, not a trace. Art thou not content that thou feasteast undisturbed in our proud company, and lackest naught of the banquet, but hearest our words and our speech, while no other that is a stranger and beggar hears our words? It is wine that wounds thee, honey-sweet wine, which works harm to others too, if one takes it in great gulps, and drinks beyond measure. It was wine that made foolish even the centaur, glorious Eurytion, in the hall of great-hearted Peirithous, when he went to the Lapithae; and when his heart had been made foolish with wine, in his madness he wrought evil in the house of Peirithous. Then grief seized the heroes, and they leapt up and dragged him forth through the gateway, when they had shorn off his ears and his nostrils with the pitiless bronze, and he, made foolish in heart, went his way, bearing with him the curse of his sin in the folly of his heart. From hence the feud arose.
HOMER

εἴ δ' οὐ κενταύροις καὶ ἀνδράσι νεῖκος ἑτύχθη, 
οἶ δ' αὐτῷ πρότορ κακῶν εὐρετο οἰνοβαρείων. 
ὅς καὶ σοὶ μέγα πῆμα πιφαύσκομαι, αὖ κε τὸ τόξον 303 
ἐνταύρυσθη. οὐ γὰρ τεν ἐπητύος ἀντιβολήσεις 
ἡμετέρῳ ἐνὶ ὁμίῳ, ἄφαρ δὲ σε νηὶ μελαίνῃ 
εἰς Ἐχετον βασιλῆα, βροτῶν δηλήμανα πάντων,1 
πέμψομεν ἐνθὲν δ' οὐ τι σαώσεις. ἄλλα ἐκῆλος 
πινέ τε, μηδ' ἐρίδαιε μετ' ἀνδράσι κοιροτέροισιν." 310

Τὸν δ' αὐτὲ προσέεισε περίφρον Πηνελόπεια: 
"Ἀντίνω, οὔ μεν καλὸν ἀτέμβεων οὐδὲ δίκαιον 
ξείνους Τηλεμάχου, οἵ κεν τάδε δώμαθ' ἤκηται. 
ἐλπεια, αὖ χ' ὁ ξείνος Ὀδυσσής μέγα τόξον 
ἐνταύρυσθη χερσίν τε βηγὴ τε ὤφι πυθήσας, 
οἶκαδε μ' ἄξεσθαι καὶ ἐνὶ θήσεθαι ἄκοιτιν; 
οὔτ' αὐτός ποι τοῦτό γ' ἐνι στηθεσθεν ἐολπεν 
μηδ' τις ὑμελὼν τοῦ γ' εἰνεκα θυμὸν ἀχεύων 
ἐνδάδε δαιμύσθω, ὅπει οὐδὲ μὲν οὐδὲ ἐοίκεν."

Τὴν δ' αὖτ' Εὐρύμαχος, Πολύβου πάϊς, ἀντίον ἡδα: 
"Κούρη Ἰκαρλοῦ, περίφρον Πηνελόπεια, 
οὐ τὶ σε τὸν δ' ἄξεσθαι οἰόμεθ' οὐδὲ ἐοίκεν 
ἀλλ' αἰσχυνόμενοι φάτιν ἄνδρῶν ἡδὲ γυναικῶν, 
μη ποτὲ τις ἐπηρει κακότερος ἄλλος Ἀχαιῶν 
"Η πολὺ χελώνες ἄνδρες ἀμύμονος ἄνδρος ἀκοιτω 325 
μωνται, οὐδὲ τὶ τόξον ἐξερο γαλανύσουσιν 
ἀλλ' ἄλλος τις πτωχὸς ἅμηρ ἀλαλήμενος ἐλθὼν 
ῥηδίως ἑτάνυσσε βιών, διὰ δ' ἦκε σιδήρου. 
ἀς ἐρέους,' ἡμῖν δ' ἀν ἐλέγχεα ταῦτα γένοιτο." 

Τὸν δ' αὐτὲ προσέεισε περίφρον Πηνελόπεια: 330
"Εὐρύμαχ', οὐ πως ἔστιν ἐφικλείας κατὰ δήμων 
ἐμμεναι οἶ κῇ οἰκον ἀτεμάξουτες ἐδουσιν 

1 Line 308 is omitted in some MSS.
between the centaurs and mankind; but it was for himself first that he found evil, being heavy with wine. Even so do I declare great harm for thee, if thou shalt string the bow, for thou shalt meet with no kindness at the hands of anyone in our land, but we will send thee straightway in a black ship to king Echétus, the maimer of all men, from whose hands thou shalt in no wise escape alive. Nay, then, be still, and drink thy wine, and do not strive with men younger than thou."

Then wise Penelope answered him: "Antinous, it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Dost thou think that, if thou stranger strings the great bow of Odysseus, trusting in his strength and his might, he will lead me to his home, and make me his wife? Nay, he himself, I ween, has not this hope in his breast; so let no one of you on this account sit at meat here in sorrow of heart; nay, that were indeed unseemly."

Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, it is not that we think the man will lead thee to his home—that were indeed unseemly—but that we dread the talk of men and women, lest hereafter some base fellow among the Achaéans should say: 'Truly men weaker far are wooing the wife of a noble man, and cannot string his polished bow. But another, a beggar, that came on his wanderings, easily strung the bow, and shot through the iron.' Thus will men speak, but to us this would become a reproach."

Then wise Penelope answered him again: "Eurymachus, in no wise can there be good report in the land for men who dishonour and consume the house
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άνδρος ἀριστῆς· τί δ’ ἐλέγχεα ταῦτα τίθεσθε; οὗτος δὲ ξείνως μᾶλα μὲν μέγας ἦδ’ εὐπηγής,
πατρὸς δ’ ἐξ ἀγαθοῦ γένους εὐχεταὶ ἐμμεναι νίος. 335
ἀλλ’ ἄγε οἱ δότε τόξον ἐξέχουν, ὁφρα ἰδωμεν.
διὸ γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἰ κέ μιν ἐντανύσῃ, δόῃ δὲ οἱ εὐχοὶ Ἀπόλλων,
ἐσσυ μὲν χαλάναν τε χειπώνα τε, εἴματα καλά,
δῶσω δ’ ὅξυν ἄκουτα, κυνῶν ἀληθῆρα καὶ ἄνδρῶν,
καὶ ξίφους ἀμφήκες· δῶσω δ’ ὑπὸ ποσόν πέδιλα,
πέμψῳ δ’ ὑπὶ μιν κραδής θυμός τε κελεύει.”

Τὴν δ’ αὖ Τηλέμαχος πεπυμένος ἀντίλον ἡδὰ·
“Μῆτερ ἐμή, τόξον μὲν Ἄχαιῶν οὐ τις ἐμεῖον
κρέασιν, ὃ κ’ ἐθέλω, δόμεναι τε καὶ ἀρνησασθαι, 345
οὖθ’ ὀσσι κραναίν Ἰθάκην κάτα κοιρανέουσιν,
οὖθ’ ὀσσι χὼνσι πρὸς Ἡλίδος ἵπποβότοιο·
τον οὐ τίς οὐκ ἄκουτα βειπεται, αἰ τ’ ἐθέλωμι
καὶ καβάπαξ ξείνῳ δόμεναι τάδε τόξα φέρεσθαι.
ἀλλ’ εἰς ὅικον ἱοῦσα τα τ’ αὐτῆς ἐργα κόμιζε,
ἰστον τ’ ἡλακάτην τε, καὶ ἀμβιπόλοις κέλευν
ἐργον ἐποίχεσθαι τόξον δ’ ἀνδρεσσι μελησει
πάσι, μάλιστα δ’ ἐμοὶ τοῦ γὰρ κράτος ἐστ’ ἐνι οἴκῳ.”

‘Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβηκεν
παιδὸς γὰρ μίθων πεπυμένον ἐνθετοθενθυμὸν.
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ἐς δ’ ὑπερφ’ ἀναβήσα σὺν ἀμβιπόλοις γυναιξὶ
κλαίεσθε ἐπειτ’ Ὀδυσσῆα, φίλον πόσιν, ὁφρα οἱ ὑπνον
ἡδῶν ἐπὶ βλέφαροις βαλε γλαυκώπις Ἀθηνῆ.

Αὐτὰρ ὁ τόξα λαβὼν φέρε καπτύλα δίος ὑφορβός·

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of a prince. Why then do you make this matter a reproach? This stranger is right tall and well-built, and declares himself to be born the son of a good father. Nay, come, give him the polished bow and let us see. For thus will I speak out to thee, and this word shall verily be brought to pass; if he shall string the bow, and Apollo grant him glory, I will clothe him with a cloak and tunic, fair raiment, and will give him a sharp javelin to ward off dogs and men, and a two-edged sword; and I will give him sandals to bind beneath his feet, and will send him whithersoever his heart and spirit bid him go."

Then wise Telemachus answered her: "My mother, as for the bow, no man of the Achaeans has a better right than I to give or to deny it to whomsoever I will—no, not all those who lord it in rocky Ithaca, or in the islands towards horse-pasturing Elis. No man among these shall thwart me against my will, even though I should wish to give this bow outright to the stranger to bear away with him. But do thou go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff; and bid thy handmaids ply their tasks. The bow 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.

Now the goodly swineherd had taken the curved

1 i.e. that the stranger should handle the bow.
μνηστήρες δ' ἀρα πάντες ὁμόκλεον ἐν μεγάροισιν

δόδε δὲ τις εἶπεσκε νέων ὑπερηψορεύοντων:

“Πή δὴ καμπύλα τόξα φέρεις, ἀμέγαρτε συβώτα, πλαγκτέ; τάχ’ αὐς’ ἐφ’ δέσσι κύνες ταχέες κατέδουνται
οἶον ἀπ’ ἀνθρώπων, ὅπε ἔτρεφες, εἰ κεν Ἀπόλλων
ἡμῶν ἤλήκησι καὶ ἄβανατοι θεοὶ ἄλλοι.”

“Ως φάσαν, αὐτὰρ ὁ θήκε φέρων αὐτῇ ἐνὶ χώρῃ,
δείσας, οὐνέκα πολλοὶ ὁμόκλεον ἐν μεγάροισιν.
Τηλεμάχος δ’ ἐτέραθεν ἀπειλήσας ἑγεγόνει·

“Αττα, πρόσω φέρέ τόξα· τάχ’ οὖν εὐ πάσι πιθήσεις
μή σε καὶ ὀπλότερός περ ἐδών ἀγρόνδε δίωμαι,
βάλλων χερωδίους· βίβηι δὲ φέρτερός εἰμι.
αἰ γὰρ πάντων τόσον, ὅσοι κατὰ δώματ’ ἔσσι,
μνηστήρων χερσίν τε βίβηι τε φέρτερος εἰμι
τῷ κε τάχα στυγερώς τιν’ ἐγὼ πέμψαμι νέεσθαι
ἡμετέρον ἐξ οἴκου, ἐπεὶ κακὰ μηχανώμεναι.”

“Ως ἐφαθ’, οἱ δ’ ἀρα πάντες ἐπ’ αὐτῷ ἂνδυ γέλασσαν
μνηστήρες, καὶ δὴ μέθειν χαλεπότο χόλοιο
Τηλεμάχοι τα δὲ τόξα φέρων ἀνα δώμα συβώτης
ἐν χείρεσσ’ Ὀδυσσῆι δαἰφροῦ τῇκε παραστὰς.
ἐκ δὲ καλεσάμενος προσέφη τροφὸν Ῥώπυκλειαν

“Τηλεμάχος κέλεται σε, περίφροιν Ῥώπυκλεια, κληῖσας μεγάροιο θύρας πυκνῶς ἄραρυλας.
ἂν δὲ τις ἢ στοναχῆς ἢ κτύποι ένδον ἄκουσῃ
ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μὴ τε θύρας
προβλῶσκειν, ἀλλ’ αὐτοῦ ἂκην ἐμεναι παρὰ ἐργῷ.”

“Ως ἂρ’ ἐφώνησεν, τῇ δ’ ἄπτερος ἐπλετοῦ μύθοις,
κλήσειν δὲ θύρας μεγάρων εὐ ναιεταὐτῶν.

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bow and was bearing it, but the wooers all cried out in the halls. And thus would one of the proud youths speak:

"Whither, pray, art thou bearing the curved bow, miserable swineherd, thou man distraught? Soon by thy swine, alone and apart from men, shall the swift hounds devour thee—hounds thyself didst rear—if but Apollo be gracious to us, and the other immortal gods."

So they spoke, and he set down the bow, as he bore it, in that very place, seized with fear because many men were crying out aloud in the halls. But Telemachus on the other side called out threateningly:

"Father, bear on the bow—soon shalt thou rue giving heed to all—lest, younger though I am, I drive thee to the field, and pelt thee with stones; for in strength I am the better. I would that I were even so much better in strength and might than all the wooers that are in the house; then would I soon send many a one forth from our house to go his way in evil case; for they devise wickedness."

So he spoke, but all the wooers laughed merrily at him, and relaxed the bitterness of their anger against Telemachus. Howbeit the swineherd bore the bow through the hall, and came up to wise Odysseus, and put it in his hands. Then he called forth the nurse Eurycleia, and said to her:

"Telemachus bids thee, wise Eurycleia, to bar the close-fitting doors of the hall, and if any of the women hear within groanings or the din of men in our halls, let them not rush out, but remain where they are in silence at their work."

So he spoke, but her word remained unwinged; and she barred the doors of the stately halls.
Συγγίδε, δ' ἐξ οἴκου Φιλούτιος ἄλτο θύραζε,
κλήσεν δ' ἁρ' ἐπείτα θύρας εὐερκέος αὐλής.
κεῖτο δ' ὑπ' αἰθουσὴ δύπλον νεὸς ἀμφιελάνθης
βύβλινον, ὃ' ἔπεδησε θύρας, ἐς δ' ἦλεν αὐτὸς·
ἐξετ' ἐπείτ' ἐπὶ δίφρον ἰῶν, ἐνθεν περ ἀνέστη,
εἰσορῶν Τόδην. ὁ δ' ἦδη τόξον ἐνόμα
πάντη ἀναστρωφῶν, πειράμενος ἑνθα καὶ ἑνθα,
μὴ κέρα ἵππες ἑδοεῖν ἀποχρομένου ἀνακτοσ.
395 ὅπε δέ τις εἴπεσειν ἱδών ὡς πλησίον ἀλλον·
"Ἡ τις θητήρ; καὶ ἐπίκλοσος ἐπλετο τόξων·
ἡ ὅριν ποια τοιαῦτα καὶ αὐτῷ οἰκοθεί κεῖται
ἡ δ' ἰφ' ἐφορμᾶται ποιησάμεν, ὡς ἐνὶ χερσὶ
νωμῇ ἑνθα καὶ ἑνθα κακῶν ἐμπαῖος ἀλήτης."
400 Ἀλλος δ' αὖ εἴπεσκε νέων ὑπερηφορέοντων·
"Ἄξ γὰρ δὴ τοσσοῦτον ἀνήσιος αὐτιάσειν
ὡς αὐτός ποτε τούτο δυνησθαι ἐνταυσάσθαι."
"Ὡς ἂρ' ἐφανει μνηστήρας· ἀτὰρ πολύμητος Ἀδωνεῖος,
αὐτίκ' ἐπει μέγα τόξον ἐβάστασε καὶ ἢδε πάντη,
405 ὡς δτ' ἀνήρ φόρμωγος ἐπιστάμενος καὶ αὐνήδες
ῥηχίδοις ἐσάνυσε νεφ' περὶ κόλλωσε χορδίν,
ἀγας ἀμφιτέρωθεν ἐὐστρεφθ' ἐντερὸν οἶος,
ὡς ἂρ' ἄτερ σπουδῆς τάνυσεν μέγα τόξῳ Ἀδωνεῖος.
δεξιερῇ δ' ἀρα χειρὶ λαβὼν πειρήσατο νευρῆς·
ἡ δ' ὑπὸ καλῶν ἁεις, χειλιδών εἰκέλη αὐθήν.
μνηστήρας δ' ἂρ' ἄχος γένετο μέγα, πάσι δ' ἀρα χρῶς
ἐπάπτεστο· Ζεὺς δὲ μεγάλ' ἐκτυπε σήματα φαινών
γῆθησέν τ' ἂρ' ἐπείτα πολύτλας δῖος Ἀδωνεῖος,
But in silence Philoctetus hastened forth from the house, and barred the gates of the well-fenced court. Now there lay beneath the portico the cable of a carved ship, made of byblus plant, where with he made fast the gates, and then himself went within. Thereafter he came and sat down on the seat from which he had risen, and gazed upon Odysseus; now he was already handling the bow, turning it round and round, and trying it this way and that, lest worms might have eaten the horns, while its lord was afar. And thus would one speak with a glance at his neighbour:

"Verily he has a shrewd eye, and is a cunning knave with a bow. It may be haply that he has himself such bows stored away at home, or else he is minded to make one, that he thus turns it this way and that in his hands, the rascally vagabond."

And again another of the proud youths would say:

"Would that the fellow might find profit in just such measure as he shall prove able ever to string this bow."

So spoke the wooers, but Odysseus of many wiles, as soon as he had lifted the great bow and scanned it on every side—even as when a man well-skilled in the lyre and in song easily stretches the string about a new peg, making fast at either end the twisted sheep-gut—so without effort did Odysseus string the great bow. And he held it in his right hand, and tried the string, which sang sweetly beneath his touch, like to a swallow in tone. But upon the wooers came great grief, and the faces of them changed colour, and Zeus thundered loud, shewing forth his signs. Then glad at heart was the much-enduring, goodly Odysseus that the son of crooked-
ὅτι ὅ τά ἒκε ἦκε Κρόνου παῖς ἄγκυλομήτειον·
ἐλευθέρω ἀκόνῳ διστόν, ὃ οἱ παρέκτειν τραπέζη
γυμνός· τοι ἀλλοι κοίλης ἐντοσθε φαρέτρης
κείατο, τῶν τάχ’ ἐμελλον Ἀχαῖοι πειρήσεσθαι.
τῶν ὑπ’ ἑκεί χοιρὸν ἐλκεν νευρήν γλυφίδας τε,
ἀυτόθεν ἐκ δίφροοι καθήμενος, ἦκε δ’ διός
ἀυτὰ τετυσκόμενος, πελέκεων ὅ νῦκ ἠμβρότε 
πάντων πρώτης στειλεύης, δειά δ’ ἀμπερές ἥλθεν 
θάραξ ἴδαις χάλκοβαρής· ὁ δὲ Τηλέμαχον προσέειπε·

"Τηλέμαχο, ὁ δ’ ὃς ἔστιν ἀληθώς ἐκ τοῦ ἐν
μεγάροις ἐργασίας ἠκολούθησε, ταύτα τε τοῦ σκοποῦ ἠμβροτόν
ουθε τοῦ τόξου ὁ δ’ ἐκαμον ταὐνων· ἔτε μοι μένους ἐμπεδῶν ἔστεν,
οὐχ οἷς με μηστῆρες ἀτημαίας ὑπονοοῖσαν·

μνή μ’ ὧν ᾠρή καὶ ἄρμον Ἄχαιοίσιν τετυκέσθαι
ἐν φαίει, αὐτάρ ἑπείτα καὶ ἄλλος ἐγκαίωσθαι
μολύτῃ καὶ φόρμως· τὰ γὰρ τ’ ἀναθήματα δαιτόν."

"Ἡ καὶ ἐπ’ ὀφρύς νεόσειν· ὁ δ’ ἄμφεθετο ξίφος ὁ Ἰθ
Τηλέμαχος, φίλοις υἱός Ὅδυσσῆος τελεοῦν,
ἀμφὲ δὲ χεῖρα φίλην βάλεν ἐγχεῖ, ἄγχι τ’ ἄρ’ αὐτοῦ
πάρ θρόνον ἔστηκε κεκορυθμένος αἱθοτε χαλκῷ.

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counselling Cronos sent him an omen, and he took up a swift arrow, which lay by him on the table, bare, but the others were stored within the hollow quiver, even those of which the Achaeans were soon to taste. This he took, and laid upon the bridge of the bow, and drew the bow-string and the notched arrow even from the chair where he sat, and let fly the shaft with sure aim, and did not miss the end of the handle of one of the axes, but clean through and out at the end passed the arrow weighted with bronze. But he spoke to Telemachus, saying:

"Telemachus, the stranger that sits in thy halls brings no shame upon thee, nor in any wise did I miss the mark, or labour long in stringing the bow; still is my strength unbroken—not as the wooers scornfully taunt me. But now it is time that supper too be made ready for the Achaeans, while yet there is light, and thereafter must yet other sport be made with song and with the lyre; for these things are the accompaniments of a feast."

He spoke, and made a sign with his brows, and Telemachus, the dear son of divine Odysseus, girt about him his sharp sword, and took his spear in his grasp, and stood by the chair at his father's side, armed with gleaming bronze.
Χ

Αὐτὰρ ὁ γυμνώθη ῥακέων πολύμητις Ὀδυσσεύς, ἀλτὸ δ᾿ ἐπὶ μέγαν οὐδόν, ἔχων βιον ἥδε φαρέτρην ἰδὼν ἐμπλείην, ταχέας δ᾿ ἐκχεύατ᾿ ὥστοις αὐτὸν πρόσθε ποδῶν, μετὰ δὲ μυητῆριν ἔσευν:

"Οὗτος μὲν δὴ ἄεθλος ἀκατός ἐκτετέλεσται· 
νῦν αὕτε σκοτόν ἄλλον, ὅπειρά χάριν, 
εἴσομαι, αἴ σε τύχωμι, πόρρη δὲ μοι εὖχος Ἀπόλλων."  

"Ἡ καὶ ἐπ’ Ἀντιοφὸς ἠθύνετο πικρὸν διστόν, 
ἡ τοῖς καλὸν ἀλεισθον ἀναιρήσεσθαι ἐμελλε, 
χρύσεων ἀμφωτοῦν, καὶ δὴ μετὰ χερσίν ἐνώμα, 
ὅφρα πιοὶ οἴνοιοι φόνος δὲ ὁι οὐκ ἐνὶ θυμῷ 
μέμβλετο· τίς κ᾿ οἴνοι τίς ἀνδράς ἐλατυμόνεσθαι 
μοῦ ἐνὶ πλεόνεσθαι, καὶ εἰ μᾶλα καρτερὸς εἶ, 
οἱ τεῦξες θάνατον τε κακῶν καὶ κῆρα μέλαναν; 
τὸν δ᾿ Ὀδυσσεὺς κατὰ λαιμὸν ἔπισχόμενος βάλεν ἵπ, 15 
ἀντικρὺ δ᾿ ἀπαλοίῳ δι᾿ αὐχένου ἠλυθ᾿ ἀκωκή· 
ἐκλίνθη δ᾿ ἐτέρωσε, δέπας δὲ οἱ ἐκπεσε χειρὸς 
βλημένου, αὐτίκα δ᾿ αὐλὸς ἄνα ρῖνας παχὺς ἤλθεν 
ἀἵματος ἀνδρομέοιο· θῶς δ᾿ ἀπὸ εἰο τράπεζαν 
ὡς πολὺ πλήξας, ἀπὸ δ᾿ εἰδατα χεῖν ἐραζέ· 
σιτός τε κρέα τ’ ὅπτα φορύνετο. 
τοι δ᾿ ὁμάδητος 

μυητῆρις κατὰ δώμαθ᾿, ὅπως ἴδων ἀνδρὰ πεσόντα, 
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BOOK XXII

Bur Odysseus of many wiles stripped off his rags and sprang to the great threshold with the bow and the quiver full of arrows, and poured forth the swift arrows right there before his feet, and spoke among the wooers:

"Lo, now at last is this decisive contest ended; and now as for another mark, which till now no man has ever smitten, I will know if haply I may strike it, and Apollo grant me glory."

He spoke, and aimed a bitter arrow at Antinous. Now he was on the point of raising to his lips a fair goblet, a two-cared cup of gold, and was even now handling it, that he might drink of the wine, and death was not in his thoughts. For who among men that sat at meat could think that one man among many, how strong soever he were, would bring upon himself evil death and black fate? But Odysseus took aim, and smote him with an arrow in the throat, and clean out through the tender neck passed the point; he sank to one side, and the cup fell from his hand as he was smitten, and straightway up through his nostrils there came a thick jet of the blood of man; and quickly he thrust the table from him with a kick of his foot, and spilled all the food on the floor, and the bread and roast flesh were befouled. Then into uproar broke the wooers through the halls, as they saw the man fallen, and from their high seats

\footnotetext[1]{Or, taking ἐσομαι as fut. of ἔμω, "I will make for another mark."}

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ἐκ δὲ θρόνων ἀνάρογοιν ὀμιθέντες κατὰ δῶμα, πάντοτε παπταίνουσι εὑρίσκοντος ποτὶ τοῖχους. οὐδὲ πὴ ἄσπις ἐν νυ τοῦ ἄλκειμον ἔχχοις ἔλεσθαι. νεῖκειον δ’ Ὁδυσσήα χολωτοίσιν ἐπέεσσαν.

"Εἰςε, κακῶς ἀνδρῶν τοξάζειαν οὐκέτ’ ἀέθλων ἀλλῶν αντιάσεις’ νῦν τοι σῶς αἰτής ὀλέθρος, καὶ γὰρ δὴ νῦν φῶτα κατέκταινες ὃς μέγ’ ἀριστος κούρων εἰς Ἰθάκη τῷ σ’ ἐνθάδε γύπες ἐδονται.”

"Ἰσκεν ἐκαστος ἀνήρ, ἐπεῖ δὴ φᾶσαν οὐκ ἐθέλουτα ἄρδα κατακτείναι’ τὸ δὲ νῆπιον οὐκ ἐνόησαν, ὡς δὴ σφιν καὶ πᾶσιν ὀλέθρου πείρατ’ ἐφήπτο.”

τοὺς δ’ ἄρ’ υπόδρα ἱδὼν προσέφη πολύμητις Ὁδυσσεύς.

"Ὡς κύνες, οὗ μ’ ἐτ’ ἐφάσκεθ’ ὑπότροπον οἰκαὶ

ἰκέσθαι

dήμου ἀπὸ Τρώων, δι’ μοι κατεκέρτετε οἰκον, διμόχθησι δὲ γυναιξι παρευνάζεσθε βιαίως, αὐτοῦ τε ξώοντος ὑπεμάσσεσθε γυναίκα, οὔτε θεοῦ δεῖσαντε, οὐκ οὐρανῶν εὐρῶν ἔχουσιν, οὔτε τῶν ἀνθρώπων νέμεσιν κατοπισθεὶς ἔσθε σβαί. νῦν ύμῖν καὶ πᾶσιν ὀλέθρου πείρατ’ ἐφῆπται.”

"Ὡς φάτο, τοὺς δ’ ἄρα πάντας ὑπὸ χλωρῶν δέος εἰλεν πάπτηρεν δὲ ἐκαστος δὴν φῶνοι αἰτής ὀλέθρον.”

Εὐρύμαχος δὲ μην ὁδ’ ἁμαιβόμενος προσέεινεν.

"Εἰ μὲν δὴ Ὁδυσσεύ’ Ἰθακῆς ἀηληλουθνα, ταῦτα μὲν αἴσιμα εἶπας, ὡσα βέβαιον. Ἀχαίοι,

1 Lines 31–3 were rejected by Aristarchus.
2 Line 37 follows 38 in many MSS.
3 ἔσθεθαι: ἔσθεθε.
4 Line 43 is omitted in many MSS.
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they sprang, driven in fear through the hall, gazing everywhere along the well-built walls; but nowhere was there a shield or mighty spear to seize. But they railed at Odysseus with angry words:

"Stranger, to thy cost dost thou shoot at men; never again shalt thou take part in other contests; now is thy utter destruction sure. Aye, for thou hast now slain a man who was far the best of the youths in Ithaca; therefore shall vultures devour thee here."

So spoke 1 each man, for verily they thought that he had not slain the man wilfully; and in their folly they knew not this, that over themselves one and all the cords of destruction had been made fast. Then with an angry glance from beneath his brows Odysseus of many wiles answered them:

"Ye dogs, ye thought that I should never more come home from the land of the Trojans, seeing that ye wasted my house, and lay with the maidservants by force, and while yet I lived covertly wooed my wife, having no fear of the gods, who hold broad heaven, nor of the indignation of men, that is to be hereafter. Now over you one and all have the cords of destruction been made fast."

So he spoke, and thereat 2 pale fear seized them all, and each man gazed about to see how he might escape utter destruction; Eurymachus alone answered him, and said:

"If thou art indeed Odysseus of Ithaca, come home again, this that thou sayest is just regarding all that the Achaeans have wrought—many deeds of

1 Or, "so guessed"; see the note on xix. 203.
2 Or the preposition may be local, "seized the limbs of all beneath them." The same ambiguity occurs in other passages.
πολλά μὲν ἐν μεγάροιςιν ἀτάσθαλα, πολλὰ δὲ ἐπʼ ἄγροι, ἀλλὰ ὁ μὲν ἥδη κεῖται ὡς αὐτοῖς ἐπιτε τῶν, Ἀντίνοος δὲ οὗτος γὰρ ἐπίθηκεν τάδε ἔργα,
οὐ τε γάμου τόσσον κεχρημένος οὐδὲ χατέζων,
ἀλλὰ ἄλλα φρονέων, τά οὐκ ἐτέλεσε Κρονίων,
ὅφρ᾽ Ἰθάκης κατὰ δήμου ἐῳκτεμένης βασιλεύοι
αὐτός, ἀτὰρ σὸν παῖδα κατακτεῖνει λοχήσας.

νῦν δ’ ὁ μὲν ἐν μοίρῃ πέφαται, σοὶ δὲ φείδεο λαδὸν
σῶν ἀτὰρ ἁμμές ὀπισθεὶν ἀρεσσάμενοι κατὰ δήμοι,
διὰ τοι ἐκπέπτοται καὶ ἔθιδοται ἐν μεγάροις,
τιμὴν ἀμφις ἁγούτες ἐκικοσάβηοι έκκαστος,
χαλκὸν τε χρυσὸν τ’ ἀποδώσομεν, εἰς δ’ οὐ περὶ

‘Τὸν δ’ ἄρ’ ὑπόδρα ἵδων προσέφη πολύμητις Ὀδυσσέως
‘Εὐρύμαχ’, οὐδ’ εἰ μοι πατρότια πάντ’ ἀπόδοιτε,
διὰ τε νῦν ὑμῖν ἔστι καὶ εἰ ποθεὶν ἄλλ’ ἐπιθεῖτε,
οὐδὲ κεν ὡς ἐτε χεῖρας ἐμὰς λῆξαιμε φόνοιο
πρὸν πᾶσαν μνηστήρας ὑπερβασίν ἀποτίσαι,
νῦν ὑμῖν παράκειται ἐναντίον ἡ μάχεσθαι

ἡ φεύγειν, ὡς κεν θάνατον καὶ κῆρας ἀλυξῆ,

‘’Ως φάτο, τῶν δ’ αὐτοῦ λύτο γούνατα καὶ φίλον ἤτορν
τοῖς δ’ Εὐρύμαχος προσεφώνει δεύτερον αὐτίς.

‘’Ω φίλε, οὐ γὰρ σχίσθηκε ἀνὴρ ὡδε χεῖρας ἀπτοῦσιν,
ἀλλ’ ἐπεὶ ἔλλαβε τόξον ἔβδομον ἤδε φαρέτρην,
οὐδοῦ ἀπὸ ξεστοῦ τοξόσσησαι, εἰς δ’ κε πάντας

ἀμμε κατακτεῖνῃ ἀλλὰ μηνεὼμεθα χάρμης.

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wanton folly in thy halls and many in the field. But he now lies dead, who was to blame for all, even Antinous; for it was he who set on foot these deeds, not so much through desire or need of the marriage, but with another purpose, which the son of Cronos did not bring to pass for him, that in the land of settled Ithaca he might himself be king, and might lie in wait for thy son and slay him. But now he lies slain, as was his due, but do thou spare the people that are thine own; and we will hereafter go about the land and get thee recompense for all that has been drunk and eaten in thy halls, and will bring each man for himself in requital the worth of twenty oxen, and pay thee back in bronze and gold until thy heart be warmed; but till then no one could blame thee that thou art wroth."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Eurymachus, not even if you should give me in requital all that your fathers left you, even all that you now have, and should add other wealth thereto from whence ye might, not even so would I henceforth stay my hands from slaying until the wooers had paid the full price of all their transgression. Now it lies before you to fight in open fight, or to flee, if any man may avoid death and the fates; but many a one, methinks, shall not escape from utter destruction."

So he spoke, and their knees were loosened where they stood, and their hearts melted; and Eurymachus spoke among them again a second time:

"Friends, for you see that this man will not stay his invincible hands, but now that he has got the polished bow and the quiver, will shoot from the smooth threshold until he slays us all, come, let us take
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φάσγανα τε σπάσσασθε καὶ ἀντίσχεσθε τραπέζας
ιῶν ὀκυμόρων· ἐπὶ δ' αὐτῷ πάντες ἔχωμεν
ἀθρόοι, εἰ κέ μιν οὖδοι ἀπώσομεν ἡδὲ θυράων,
ἐξθωμεν δ' ἀνά ἄστυ, βοὴ δ' ἀκιστα γένοιτο:
τῷ κε τάχ', οὗτος ἀνήρ ψῆν οὐστα τοξάσσατο." 75

"Ως ἄρα φωνήσας εἰσύσσατο φάσγανον ὡξὶ
χάλκεων, ἀμφιτέρωθεν ἀκαχμέων, ἀλτὸ δ' ἐπ' αὐτῷ 80
σμερδαλία λάχων· ὁ δ' ἀμαρτῇ δίοι Ὀδυσσεύς.
λόν ἀποπροεί, βάλε δὲ στῆθος παρὰ μαζών,
ἐν δὲ οἱ ἡπατὶ πῆξε θοῦν βέλος· ἐκ δ' ἄρα χειρὸς
φάσγανον ἥκε χαμάζε, περιρρήθης δὲ τραπέζῃ
κάππεσεν ἱδωθείς, ἀπὸ δ' εἰδατα χεῦν ἔφαξε
καὶ δέπας ἀμφικύππελλον· ὁ δὲ χθόνα τύπτε μετῶπο
θυμῷ ἀναίξων, ποτὶ δὲ θρόνον ἀμφιτέρουσι
λακτήξου ἐκνασσε· κατ' όφθαλμῶν δ' ἤχυτ' ἄχλως.

'Αμφύνομος δ' Ὀδυσσῆος εἰσάσατο κυδάλλῳ οὐκ 85
ἀντίος ἄδιας, εἰρυτὸ δὲ φάσγανον ὡξὺ,
εἰ πῶς οἱ εἰξείτε θυράων. ἀλλ' ἄρα μιν φῇ
Τηλέμαχος κατοπτεθε βαλὼν χαλκύριε δουρὶ
ἀμών μεσσηγός, διὰ δὲ στῆθος φιν' ἐλασσεν
δούπησεν δὲ πεσών, χθόνα δ' ἤλασε παντὶ μετώπῳ.
Τηλέμαχος δ' ἀπόρουσε, λεπῶν δολιχόσκειον ἔγχος
ἀυτοῦ ἐν Λυμυνόμωρ' περὶ γὰρ δεὶ μή τις Ἀχαιῶν
ἔγχος ἀνελκόμενον δολιχόσκειον ἥ ἐλάσσει
φασγάνῳ άδίας ἢ προσηρήνα ² τύψας.
Βῇ δὲ θεεῖν, μάλα δ' ἀκα φίλου πατέρ' εἰςαφίκανεν,
ἀγγοῦ δ' ἰστάμενος ἐπεα πτερόεντα προσηῦδα· 95

1 ἱδωθείς: ἱδωθείς. ² προσηρήνα: προσηρήναι.
thought of battle. Draw your swords, and hold the tables before you against the arrows that bring swift death, and let us all have at him in a body, in the hope that we may thrust him from the threshold and the doorway, and go throughout the city, and so the alarm be swiftly raised; then should this fellow soon have shot his last."

So saying, he drew his sharp sword of bronze, two-edged, and sprang upon Odysseus with a terrible cry, but at the same instant goodly Odysseus let fly an arrow, and struck him upon the breast beside the nipple, and fixed the swift shaft in his liver. And Eurymachus let the sword fall from his hand to the ground, and writhing over the table he bowed and fell, and spilt upon the floor the food and the two-handled cup. With his brow he beat the earth in agony of soul, and with both his feet he spurned and shook the chair, and a mist was shed over his eyes.

Then Amphinomus made at glorious Odysseus, rushing straight upon him, and had drawn his sharp sword, in hope that Odysseus might give way before him from the door. But Telemachus was too quick for him, and cast, and smote him from behind with his bronze-tipped spear between the shoulders, and drove it through his breast; and he fell with a thud, and struck the ground full with his forehead. But Telemachus sprang back, leaving the long spear where it was, fixed in Amphinomus, for he greatly feared lest, as he sought to draw forth the long spear, one of the Achaean's might rush upon him and stab him with his sword, or deal him a blow as he stooped over the corpse. So he started to run, and came quickly to his dear father, and standing by his side spoke to him winged words:
"Ὁ πάτερ, ἥδη τοι σάκος οἶσω καὶ δύο δούρε καὶ κυνήν πάγχαλκον, ἀπὶ κροτάφους ἀραρυίαν αὐτὸς τῷ ἀμφιβαλεῦμαι λόγῳ, δόσω δὲ συβὸτη καὶ τῷ βουκόλῳ ἄλλας τετευχήσθαι γὰρ ἄμεινον."

Τὸν δὲ ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς: "Οἰσε θέων, ὡς μοι ἁμύνεσθαι πάρ᾽ ὅστοι, μη μὲ ἀποκινήσωσι θυράων μοῦν ὑόντα." 106

"Ὡς φάτο, Τηλέμαχος δὲ φίλοι ἐπεπείθετο πατρί, βὴ δὲ ιμεροί βάλαμονδ' ὅπει οἱ κλυτὰ τεύχεα κεῖτο. ἐνθεὶ τέσσαρα μὲν σάκε ἔξελε, δούρατα δὲ ὅκτω καὶ πίσυρας κυνέας χαλκήρεας ἱπποδασείας: βὴ δὲ φέρων, μάλα δὲ ἄκα φίλοι πατέρ' εἰςαφίκανεν, αὐτὸς δὲ πρώτιστα περὶ χροὶ δύσετο χαλκόν· διὸ δὲ αὐτῶς τῷ δmüδε δυέσπῃ τεύχεα καλά, ἐσται δ' ἀμφ᾽ Ὀδυσσῆα δαίφρονα ποικιλομήτην. 110

Αὐτὰρ δὲ γ', ὁφρα μὲν αὐτῷ ἁμύνεσθαι ἔσαι λοί, τόφρα μυστήρων ἔνα γ' αἰεὶ φ' ἐνὶ οἴκῳ βᾶλλε πτυςκόμενος· τοι δὲ ἀγχιστῶι έπιπτον. αὐτὰρ ἐπεὶ λόπον λοί διστεύόντα ἀνάκτα, τόξον μὲν πρὸς σταθμὸν εὐσταθέως μεγάροι ἐκλαυ' ἐστάμεναι, πρὸς ένώπια παμφανώντα, αὐτὸς δ' ἀμφ' ὀμοις σάκος θέτο τετραβέλυμον, κρατὶ δ' ἐπὶ ήφθιμῳ κυνήν εὐτυκτὸν έθήκεν, ἱππουρίν, δεινὸν δὲ λόφος καθόπτερθεν ἐνευεν· εἴλετο δ' ἄλκειμα δούρε δώο κεκορυθμένα χαλκῷ. 115

"Ὁρνινήδ' δὲ τες ἐσκεὶν εὐδημήτω ἐνὶ τοίχῳ, 120

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“Father, now will I bring thee a shield and two spears and a helmet all of bronze, well fitted to the temples, and when I come back I will arm myself, and will give armour likewise to the swineherd andyon neatherd; for it is better to be clothed in armour.”

Then Odysseus of many wiles answered him and said: “Run, and bring them, while yet I have arrows to defend me, lest they thrust me from the door, alone as I am.”

So he spoke, and Telemachus hearkened to his dear father, and went his way to the store-chamber where the glorious arms were stored. Thence he took four shields and eight spears and four helmets of bronze, with thick plumes of horse-hair; and he bore them forth, and quickly came to his dear father. Then first of all he himself girded the bronze about his body, and even in like manner the two slaves put on them the beautiful armour, and took their stand on either side of Odysseus, the wise and crafty-minded.

But he, so long as he had arrows to defend him, would ever aim, and smite the wooers one by one in his house, and they fell thick and fast. But when the arrows failed the prince, as he shot, he leaned the bow against the door-post of the well-built hall, and let it stand against the bright entrance wall. For himself, he put about his shoulders a four-fold shield, and set on his mighty head a well-wrought helmet with horse-hair plume, and terribly did the plume wave above him; and he took two mighty spears, tipped with bronze.

Now there was in the well-built wall a certain
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άκροτατον δὲ παρ’ οὐδόν ένσταθέος μεγάρου ἢν ὄδος ἐς λαύρην, σανίδες δὲ ἔχον εὖ ἄραρναίαν. τὴν δὲ Ὀδυσσεῖς φραζέσσαι ἀνώγει δίον υφορβῶν ἐστατ᾽ ἄγχι αὐτῆς: μία δὲ οὐ ηγέτερ᾽ ἐφορμῆ.

τοῖς δ᾽ Ἀγέλαις μετέχειν, ἔπος πάντεσσι πιθανούς

""Ὥ φίλοι, οὐκ ἂν δὴ τες ἄν όρσοιρὴν ἀναβαίνῃ καὶ εἴποι λαοίς, βοή δ᾽ ὀκιστα γένοιτο; τῷ θεῷ τάχ᾽ ὦμοι τών ἄνηρ νῦν ὅστατα τοξάσσαιτο."

Τὸν δ᾽ αὐτὸ προσέειπε Μελάνθιος, αἰτόλος αἰγών

"Οὐ πως ἐστ᾽ Ἀγέλαις διοτρεφὲς ἄγχि γὰρ αἴνως αὐλῆς καλὰ θύρετρα καὶ ἄργαλεόν στόμα λαύρης· καὶ χ' εἰς πάντας ἐρύκοι ἄνηρ, δος τ᾽ ἄλκιμος εἰς. ἀλλ᾽ ἀγεθ', ὡμῶν τεύχε ἐνέκω θερηχθήματε ἐκ βαλάμου· ἐνδον γὰρ, δύομαι, οὔδὲ πη ἀλλη τέυχεα κατθέσθην Ὀδυσσεῖς καὶ φαίδιμοι νίος."

"Ὡς εἴπον ἀνέβαινε Μελάνθιος, αἰτόλος αἰγών, ἐς βαλάμους Ὀδυσσῆος ἀνὰ βώγας μεγάρου. ἐνθεν δώδεκα μὲν σάκε 'ξέλε, τόσσα δὲ δούρα

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1 The ὀρσόρη appears to have been a door, in the innermost part of the hall, higher in level than the floor of the great hall itself (hence the name "raised-door"), and approached by a flight of steps (the βώγας of line 143). This door may well have been invisible from where Odysseus stood, and it opened upon a "way" leading into a passage (λαύρη). This last need not be further defined. The palace embraced many smaller buildings besides the main hall, and there may have been many such passages between them. The obscure phrase ἀκροτατον δὲ παρ’ οὐδόν I understand thus: assuming that the ground rose slightly from the front of the palace to the rear, I assume further that the floor of the hall itself was levelled, so that the oδός (by which I understand the whole foundation upon which the walls rested),
postern door, and along the topmost level of the threshold of the well-built hall was a way into a passage, and well-fitting folding doors closed it. This postern Odysseus bade the goodly swineherd watch, taking his stand close by, for there was but a single way to reach it. Then Agelaus spoke among the wooers, and declared his word to all:

"Friends, will not one mount up by the postern door, and tell the people, that so an alarm may be raised straightway? Then should this fellow soon have shot his last."

Then Melanthius, the goatherd, answered him: "It may not be, Agelaus, fostered of Zeus, for terribly near is the fair door of the court, and the mouth of the passage is hard. One man could bar the way for all, so he were valiant. But come, let me bring you from the store-room arms to don, for it is within, methinks, and nowhere else that Odysseus and his glorious son have laid the arms."

So saying, Melanthius, the goatherd, mounted up by the steps of the hall to the store-rooms of Odysseus. Thence he took twelve shields, as many spears, and which was level with the threshold in front, was elevated to the ground level in the rear. Hence the fact that the ἄσοθρος, opening upon a "way" outside, was itself above the floor of the hall, and had to be reached by steps. That the ὠρθός, or foundation wall, was not itself level, but followed the slope of the ground, seems to me to offer no difficulty.

2 See the preceding note. Others understand the ἄγγει to have been openings in the wall (one of which was the ἄσοθρος itself) whereby one could climb up. But it is certain that the store-room was on the ground floor. The word ἄγγει is, I take it, to be connected with ἄγγελος, and to call the steps "breaks" in an ascent is surely natural enough; see Monro.
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καὶ τόσσας κυνέας χαλκόκρεας ἵπποδασελάς. 1
βή δ’ ἵμεναι, μάλα δ’ ἀλκα φέρων μυστήρισιν ἐξοκεν.
καὶ τὸτ’ Ὀδυσσῆος λύτο γούνατα καὶ φίλου ἤτορ,
ὅς περιβαλλομένους ἴδε τεῦχεα χερσὶ τε δοῦρα
μακρὰ τινάσσοντας: μέγα δ’ αὐτῷ φαίνετο ἔργον.
αἰσχυ δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα.

"Τηλέμαχ', ἢ μάλα δή τις ἐνι μεγάροις γυναικῶν
νωίν ἐποτρύνει πόλεμον κακῶν ἢ Μελάνθεος."
Τὸν δ’ αὖ Τηλέμαχος πεπυμένοις ἀντίον ἠδώα:
"Ὡς πάτερ, αὐτὸς ἐγὼ τόδε γε’ ἡμβροτον—οὐδὲ τις ἄλλος
αἰτιός—ὡς θαλάμωι θύρην πυκνῶς ἀραμών
καλλιποτ’ ἀγκλίνας: τῶν δὲ σκοπῶς ἤν ἁμείνων.
ἀλλ’ ἠδ’, δ’ Ἔδματε, θύρην ἐπίθες θαλάμωι
καὶ φράσαι ἢ τις ἄρ’ ἐστὶ γυναικῶν ἢ τάδε ῥέξει,
ὡς Δολίοιο, Μελάνθεος, τὸν περ ὄλω.

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἄγορευον,
βή δ’ αὐτὶς θαλαμώνδε Μελάνθεος, αἵπόδος αἰγών,
οἰσων τεῦχεα καλά. νόησε δὲ δίος ύφορβός,
αἰσχυ δ’ Ὀδυσσῆα προσφέωνεν ἐγγὺς ἐόντα:
"Διογένες Δαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ, κεῖνος δ’ αὐτ’ ἀδήλους ἀνήρ, δυν διόμεθ’ αὐτοί,
ἐρχεται ἐς θαλαμόν’ σὺ δὲ μοι νυμφεῖς ἐνίσσες,
ἡ μὲν ἀποκτεῖναι, αἱ κε κρείσσον γε γένομαι,
ἦ σοι ἔνθαδ’ ἄγα, ἢν ὑπερβασίας ἀποσπή
πολλάς, ὅσας οὕτως ἐμψάσατο σφ’ ἐνὶ οἶκῳ.

Τὸν δ’ ἀπαμεβόμενος προσέφη πολύμητις Ὀδυσσεῦς:
"Ἡ τοι ἐγὼ καὶ Τηλέμαχος μυστήριος ἄγανος
σχημαμέν ἐντοσθεν μεγάρων, μάλα περ μεμαῦτας.

1 Lines 144-5 were rejected by Aristarchus.
as many helmets of bronze with thick plumes of horse-hair, and went his way, and quickly brought and gave them to the wooers. Then the knees of Odysseus were loosened and his heart melted, when he saw them donning armour and brandishing long spears in their hands, and great did his task seem to him; but quickly he spoke to Telemachus winged words:

"Telemachus, verily some one of the women in the halls is rousing against us an evil battle, or haply it is Melanthius."

Then wise Telemachus answered him: "Father, it is I myself that am at fault in this, and no other is to blame, for I left the close-fitting door of the store-room open: their watcher was better than I. But go now, goodly Eumaeus, close the door of the store-room, and see whether it is one of the women who does this, or Melanthius, son of Dolius, as I suspect."

Thus they spoke to one another. But Melanthius, the goatherd, went again to the store-room to bring beautiful armour; howbeit the goodly swineherd marked him, and straightway said to Odysseus who was near:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, yonder again is the pestilent fellow, whom we ourselves suspect, going to the store-room. But do thou tell me truly, shall I slay him, if I prove the better man, or shall I bring him hither to thee, that the fellow may pay for the many crimes that he has planned in thy house?"

Then Odysseus of many wiles answered him and said: "Verily I and Telemachus will keep the lordly wooers within the hall, how fierce soever they be.
σφώτε ὁ ἀποστρέφαντε’ πόδας καὶ χεῖρας ὑπερθεν ἐς θάλαμον βαλέειν, σανίδας ὁ ἐκδῆσαι ὅπισθε, σειρὴν δὲ πλεκτὴν ἔξι αὐτοῦ πειρήμαντε κλὸν’ ἀν’ υψηλὴν ἔρουσαι πελάσατε τε δοκοῖσιν, ὡς κεν δὴ ἰδέα ἵνα ἔων χαλέπ’ ἀλγεία πάσχῃ.

"Ὡς ἔφαθ’, οἱ δ’ ἀρᾳ τὸ μάλα μὲν κλὸν ἢδ’ ἐπίθουντο, βὰν δ’ ἰμεν ἐς θαλάμου, λαθήτην δὲ μὴν ἔνδουν ἕντα.

η τοι ὁ μὲν θαλάμου μυχὰν κατὰ τεύχε’ ἐρεύνα,
τὸ δ’ ἐσταν ἐκατέρθε παρὰ σταθμοῖς μένοντε.

εὐθ’ ὑπὲρ οὐδὸν ἐβαίνει Μελάνθιος, αἰπόλος αἰγῶν,
τῇ ἐτέρῃ μὲν χειρὶ φέρων καλὴν τρυφάλειαν,
τῇ δ’ ἐτέρῃ σάκος εὐρὸν γέρον, πεπαλαγμένον ἄζη,
Δαέρτεω ἤρωσι, ὁ κουρίξων φορέσκει’

δὴ τὸτε γ’ ἤδη κεῖτο, ὅρατι δὲ λέλυντο ἰμάντων.

τὸ δ’ ἀρ’ ἐπαίξανθ’ ἐλείνῃ ἐρυσάν τε μὴν εἰσο κουρίξ, ἐν διαπέδω δέ χαμαλ βάλον ἀχνύμενον κήρ,

σὺν δὲ πόδας χεῖρας τε δέον θυμαλγεί δεσμὸ

εὐ μάλ’ ἀποστρέφαντε διαμπερές, ὡς ἐκελευσν

νῖός Δαέρταο, πολύτλας δῖος 'Οδυσσεύς’

σειρῆν δὲ πλεκτὴν ἐξ αὐτοῦ πειρήμαντε κλὸν’ ἀν’ υψηλὴν ἔρουσαν πέλασάν τε δοκοῖσι.

τὸν δ’ ἐπικερτομένων προσέφης, Βαύμαι συβύταν:

"Νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νῦκτα φυλάξεις, εὐρῆ ἐνι μαλακῇ καταλέγμενος, ὡς σε ἔοικεν:

οὔδὲ σὲ γ’ ἤριγενεια παρ’ 'Οκεανίῳ βραῶν

λήσει ἐπερχομένη χρυσόθρονος, ἥνὶ κ’ ἄγινεις

ἀγας μυστήρεσι δόμον κάτα δαίτα πένεσθαι.

1 Line 191 is omitted in many MSS.
but do you two bend behind him his feet and his arms above, and cast him into the store-room, and tie boards behind his back; then make fast to his body a twisted rope, and hoist him up the tall pillar, till you bring him near the roof-beams, that he may keep alive long, and suffer grievous torment."

So he spoke, and they readily hearkened and obeyed. Forth they went to the store-room, unseen of him who was within. He truly was seeking for armour in the innermost part of the store-room, and the two lay in wait, standing on either side of the door-posts. And when Melanthius, the goatherd, was about to pass over the threshold, bearing in one hand a goodly helm, and in the other a broad old shield, flecked with rust—the shield of lord Laertes, which he was wont to bear in his youth, but now it was laid by, and the seams of its straps were loosened—then the two sprang upon him and seized him. They dragged him in by the hair, and flung him down on the ground in sore terror, and bound his feet and hands with galling bonds, binding them firmly behind his back, as the son of Laertes bade them, the much-enduring, goodly Odysseus; and they made fast to his body a twisted rope, and hoisted him up the tall pillar, till they brought him near the roof-beams. Then didst thou mock him, swineherd Eumaeus, and say:

"Now verily, Melanthius, shalt thou watch the whole night through, lying on a soft bed, as befits thee, nor shalt thou fail to mark the early Dawn, golden-throned, as she comes forth from the streams of Oceanus, at the hour when thou art wont to drive thy she-goats for the wooers, to prepare a feast in the hails."
"Ως ο μὲν αὖθι λέειπτο, ταδείς ὅλος ἐνὶ δεσμῷ· τῶ δ' ἐς τευχέα δύντε, θύρην ἐπιθέντε φαινήν, βῆτην εἰς 'Οδυσσῆα δαιφρονία, ποικιλομήτην. ἐνθα μένος πνεύμονες ἐφέστασαν, οἱ μὲν ἐπὶ οὐδοῦ τέσσαρες, οἱ δ' ἐντολή δόμων πολέες τε καὶ ἑσθλοῖ. τοῖς δ' ἐπὶ ἀγχίμωλον θυγάτηρ Δίως ἦλθεν 'Αθηνή, 205 Μέντορι εἰδομένη ἱμέν δέμας ἢδε καὶ αὐτήν. τὴν δ' 'Οδυσσείς γηθήσεν ἱδὼν καὶ μάθουν ἔστει:

"Μέντορ, ἀμυνόν ἵππον, μηθείς δ' ἐτάροιο φίλοιο, ὃς σ' ἀγαθὰ βέβαιον ὀμηλικη ν' ἐμεῖ ἐστι." 210

"Ὡς φάτ', διόμενος λαοστόαν ἔμμεν Ἀθηνή. μνησίμενοι δ' ἐπερσόθην ὀμόκλητον ἐν μεγάροις: πρῶτος τὴν γ' ἐνέτει Δαμαστορίδης Ἀγέλαος:

"Μέντορ, μή σ' ἐπέσσε σαραυπέπιθρησεν Ὀδυσσείας μνησίμενοι μάχεσθαι, ἀμνώμεναι δὲ οἱ αὐτῷ. ὦδε γὰρ ἠμέταρον γι' ὅσου τελέεσθαι οἷον· ὀπωστέ καὶ τούτοις κτέμεν, πατέρ' ἡδὲ καὶ νιόν, ἐν δὲ σὺ τοίσιν ἐπεῖτα πεφήσεις, ὅλα μενοειδες ἤρθειν ἐν μεγάροις: σόφο δ' αὐτὸν κράστη τίσεις. αὐτὺ ποτὶ ύμῶν γι' ἔλας ἀφελάμεθα χαλκῷ, κτῆμαθ' ὁπόσα τοί έστι, τὰ τ' ἐνδοθε καὶ τὰ θύρηβε, τοίσιν Ὀδυσσῆος μεταμέξομεν· οὔδέ τοι νιώς 215 ζώειν ἐν μεγάροις εάσομεν, οὔδε θύγατρας οὐδ' ἀλοχὸν κεδεχὴν Ἰθάκης κατὰ ὁστον πολεύειν."
So he was left there, stretched in the direful bond, but the two put on their armour, and closed the bright door, and went to Odysseus, the wise and crafty-minded. There they stood, breathing fury, those on the threshold but four, while those within the hall were many and brave. Then Athene, daughter of Zeus, drew near them, like unto Mentor in form and voice, and Odysseus saw her, and was glad; and he spoke, saying:

“Mentor, ward off rain, and remember me, thy dear comrade, who often befriended thee. Thou art of like age with myself.”

So he spoke, deeming that it was Athene, the rouser of hosts. But the wooers on the other side shouted aloud in the hall, and first Agelans, son of Damastor, rebuked Athene, saying:

“Mentor, let not Odysseus beguile thee with his words to fight against the wooers and bear aid to himself. For in this wise, methinks, shall our will be brought to pass: when we have killed these men, father and son, thereafter shalt thou too be slain with them, such deeds art thou minded to do in these halls: with thine own head shalt thou pay the price. But when with the sword we have stripped you of your might, all the possessions that thou hast within doors and in the fields we will mingle with those of Odysseus, and will not suffer thy sons or thy daughters to dwell in thy halls, nor thy faithful wife to fare at large in the city of Ithaca.”

So he spoke, and Athene waxed the more wroth at heart, and she rebuked Odysseus with angry words:

“Odysseus, no longer hast thou steadfast might nor any valour, such as was thine when for high-born Helen of the white arms thou didst for nine years
εἰμι μέτοικος Τρώας ο Μινιδάος αίτε, πολλούς δ’ ἄνδρας ἐπεφνες ἐν αὐτῇ δησίτγε, σή δ’ ἦλω Βουλη Πριμάμον πολές εὐρύάγια. 230
πῶς δὴ μῦν, ὅτε σὸν τε δόμον καὶ κτήμαθ’ ἰκάνεις, ἀντα μνηστήρων ὀλοφύρωσε ἄλκημος εἶναι; ἀλλ’ ἄγε δεύρο, πέπον, παρ’ ἔμ’ ἅστασο καὶ ἱδὲ ἑργαν, ὁφ’ εἰδῆς οἶός τοι ἐν ἀνδράσι δυσμενέσσων Μέντωρ Ἀλκιμίδης οὐνεργείας ἀποτίνεων.” 235
“Ἡ ρύ, καὶ οὐ πῶ πάγχι χένιν ἔτερακεα νίκην, ἀλλ’ ἐτ’ ἀρὰ σθενῶσ τε καὶ ἀλκῆς περιήτιξεν ἥμεν Ὁδυσσῆος ἦ’ νῦν κυδαλίμοιο. αὐτῇ δ’ αἴδηλοντο ἀνα μεγάροι μέλαθρον ἔτε’ ἀναίζασα, χελιδοῦι εἰκῆλη ἀντῆ.” 240
Μνηστήρας δ’ ὁπρονε Δαμαστορίδης Ἀγέλαος, Εὐρύνομος τε καὶ Ἀμφιμέδων Ημισπτόλεμος τε, Πεισανδρός τε Πολυκτορίδης Πολυβός τε δαίφρων οἱ γὰρ μνηστήρων ἰρετὴ ἕσαν ἐξοχ’ ἀριστοί, ὅσοι ἔτ’ ἔζων πέρι τε φυχέων ἐμάχοντο· τούς δ’ ἦδη ἐδάμασσε βιοὶ καὶ ταρφέες λοί. τοῖς δ’ Ἀγέλαιος μετέειπεν, ἐποὺ πάντεσσι πεφαύσκων· “Ἡ φίλοι, ἢδη σχῆσει ἀνήρ ὄδε χειρας ἀπότους καὶ δὴ οἱ Μέντωρ μὲν ἐβη κενα ἐγκυματα ἐπῶν, οἱ δ’ οἱοί λειτονται ἐπὶ πράττεις θύρης. 245 τῷ νῦν μῆ ἀμα πάντες ἐφίετε δούρατα μακρά, ἀλλ’ ἄγεθ’ οἱ ἐξ πρώτον ἀκοντισατ’, αἱ κέ ποθί Ζεύς δών Ὁδυσσῆα βλήσσαι και κύδους ἀρέσθαι. τῶν δ’ ἄπλων οὐ κύδος, ἐπὶν οὐτὸς γε πέσησιν.” “Ὡς ἔφαθ”, οἱ δ’ ἄρα πάντες ἀκοντισαν ὡς ἐκέλευεν,
battle with the Trojans unceasingly, and many men thou slewest in dread conflict, and by thy counsel was the broad-wayed city of Priam taken. How is it that now, when thou hast come to thy house and thine own possessions, thou shrinkest with wailing from playing the man, and that against the wooers? Nay, friend, come hither and take thy stand by my side, and see my deeds, that thou mayest know what manner of man Mentor, son of Alcimus, is to repay kindness in the midst of the foe."

She spoke, but did not give him strength utterly to turn the course of the battle, but still made trial of the might and valour of Odysseus and his glorious son; and for herself, she flew up to the roof-beam of the smoky hall, and sat there in the guise of a swallow to look upon.

Now the wooers were urged on by Agelaus, son of Damastor, by Eurynomus, and Amphimedon and Demoptolemus and Peisander, son of Polyctor, and wise Polybus, for these were in valiance far the best of all the wooers who still lived and fought for their lives; but the rest the bow and the swiftly-falling arrows had by now laid low. But Agelaus spoke among them, and declared his word to all:

"Friends, now at length will this man stay his invincible hands. Lo, Mentor has gone from him, and has but uttered empty boasts, and they are left alone there at the outer doors. Therefore hurl not now upon them your long spears all at once, but come, do you six throw first in the hope that Zeus may grant that Odysseus be struck, and that we win glory. Of the rest there is no care, once he shall have fallen."

So he spoke, and they all hurled their spears, as
ιέμενοι: τά δὲ πάντα ἠτόσια θήκεν Ἀθηνῆ.
τῶν ἄλλων μὲν σταθμῶν ἐσταθέος μεγάροιο
βεβλήκει, ἄλλος δὲ θύρην πυκνῶς ἀραρυίαν
ἀλλού δ’ ἐν τοίχῳ μελη πέσε χαλκοβάρεια. 1
αὐτὸρ ἐπεὶ δὴ δούρατ’ ἀλευατο μυητῆρον,
τοῖς δ’ ἄρα μυθων ἠρχε πολύτλας δίος Ὄδυσσεύς.
"Ω θόλοι, ἤδη μὲν κεν ἄγιον εἰποιμὶ καὶ ἄμμι
μυητῆρον ἐς δραμὸν ἀκοντίσαι, οἰ μεμάκησιν
ἡμέας ἐξεναρίζαι ἐπὶ προτέρους κακοῖς."
"Ὡς ἐφαθ’, οἱ δ’ ἄρα πάντες ἀκοντίσαν ὀξέα δοῦρα 2
ἀντα τιτυσκόμενοι: Δημοπτόλεμον μὲν Ὅδυσσεύς, 260
Εὐρυάνδην δ’ ἄρα Τηλέμαχος, Ἑλατον δὲ συβώτης,
Παύσανδρον δ’ ἀρ’ ἐπεφυε βοῶν ἐπεβουκόλος ἀνήρ.
οἱ μὲν ἐπειθ’ ἁμα πάντες ὀδαξ ἐλον ἀσπετον οὐδας,
μυητῆρες δ’ ἀνεχάρησαν μεγάροιο μυχόνδε
τοι δ’ ἀρ’ ἐπηθέαν, νεκών δ’ εξ ἐγχε’ ἐλοντο.
Ἄντες δὲ μυητήρες ἀκοντίσαν ὀξέα δοῦρα
ἴμενοι: τὰ δὲ πολλὰ ἠτόσια θήκεν Ἀθηνῆ.
τῶν ἄλλων μὲν σταθμῶν ἐσταθέος μεγάροιο
βεβλήκειν, ἄλλος δὲ θύρην πυκνῶς ἀραρυίαν
ἀλλού δ’ ἐν τοίχῳ μελη πέσε χαλκοβάρεια.
’Αμφιμέδων δ’ ἄρα Τηλέμαχον βαλε χεῖρ’ ἐπὶ καρπὸ
λύχνην, ἀκρον δὲ μινὸν δηλίσσατο χαλκός.
Κτήσιππος δ’ Εὐμαῖον ὑπὲρ σάκος ἐγχεῖ μακρὸ
ὡμον ἐπεγραψεν’ τὸ δ’ ὑπερπτατο, πίπτε δ’ ἐραξε. 280
τοι δ’ αὐτ’ ἀμφ’ Ἄδυσσῃ δαίφρων ποικιλομήτην,
μυητῆρον ὥς δραμὸν ἀκοντίσαν ὀξέα δοῦρα.
ἐνθ’ αὐτ’ Εὐρυδάμαντα βαλε πτωλύπορθος Ὅδυσσεύς,
’Αμφιμέδωνα δὲ Τηλέμαχος, Πόλυβον δὲ συβώτης.

1 Lines 257-9 (=274-6) were rejected by some of the ancients.
2 ὀξέα δοῦρα: ὀξέα ἐκλέπεν; cf. 255.
he bade, eagerly; but Athene made all vain. One man smote the door-post of the well-built hall, another the close-fitting door, another’s ashen spear, heavy with bronze, struck upon the wall. But when they had avoided the spears of the wooers, first among them spoke the much-enduring goodly Odysseus:

“Friends, now I give the word that we too cast our spears into the throng of the wooers, who are minded to slay us in addition to their former wrongs.”

So he spoke, and they all hurled their sharp spears with sure aim. Odysseus smote Demoptolemus, Telemachus Euryades, the swineherd Elatus, and the herdsmen of the cattle slew Peisander. So these all at the same moment hit the vast floor with their teeth, and the wooers drew back to the innermost part of the hall. But the others sprang forward and drew forth their spears from the dead bodies.

Then again the wooers hurled their sharp spears eagerly, but Athene made them vain, many as they were. One man smote the door-post of the well-built hall, another the close-fitting door, another’s ashen spear, heavy with bronze, struck upon the wall. But Amphimedon smote Telemachus on the hand by the wrist, a grazing blow, and the bronze tore the surface of the skin. And Ctesippus with his long spear grazed the shoulder of Eumaeus above his shield, but the spear flew over and fell upon the ground. Then once more Odysseus, the wise and crafty-minded, and his company hurled their sharp spears into the throng of the wooers, and again Odysseus, the sacker of cities, smote Eurydamas, and Telemachus Amphimedon, the swineherd Polybus,
Κτήσιππον δ' ἄρ' ἔπειτα βοῶν ἐπίβουκόλος ἀνήρ 285
βεβλήκει πρὸς στήθος, ἔπευχόμενος δὲ προσηύδα:
"Ὅ Πολυθερσεῖδη φιλοκέρτομη, μή ποτὲ πάρπαν
ἐλκων ἀφραδῆς μέγα εἰπεῖν, ἀλλὰ θεοίσει
μῦθον ἐπιτρέψας, ὡπεὶ ἡ πολύ φέρτεροι εἰσὶ.
τούτῳ τοι ἀντὶ ποδὸς ξεινίον, ὃν ποτ' ἔδωκας
αὐτιθέρ 'Οδυσσήδο δόμον κάτ' ἀλητέουντι."

"Ἡ ὁρᾶ βοῶν ἐλίκων ἐπίβουκόλος" αὐτὰρ 'Οδυσσεύς
οὐτα Δαμαστορίδην ἀυτοσχεδ' ἔγχει μακρῷ.
Τηλέμαχος δ' Ἐὐνορίδην Λειώκριτόν οὖντα
δουρὶ μέσον κενεών, διαπρὸ δὲ χαλκὸν ἔλασσεν
ἣπε δὲ πρηνῆς, χθόνα δ' ἠλασε παντὶ μετὰ προ.
δὴ τότ' 'Αθηναίῃ φθισίμβρωτον αὐγίδ' ἀνέσχεν
ὑψόθεν ἐξ ὀροφῆς τῶν δὲ φρένες ἐπτολήθην.
οῖ δ' ἐφέβους κατὰ μέγαρον βόες ὃς ἀγελαίαι
τὰς μὲν τ' αἰόλος οἰστρὸς ἐφορμηθεὶς ἐδόνησεν
ὡρη ἐν εἰαρινῇ, οὗτ' ἡ μακρὰ πέλονται.
οἶ δ' ὡς τ' αἰγυπτικὸς γαμφιώνυχης ἀγκυλοχείλαι,
ἐξ ὀρέων ἐλθόντες ἐπ' ὀρνίθεσι θόρωσιν:
τάλ μὲν τ' ἐν πεδίῳ νέφεα πτώσονται ἑνταλ,
οῖ δὲ τὰς ὀλέκουσιν ἐπάλμενοι, σοῦ δὲ τις ἀλκῆ
 γέγρεται ὡμὲν ὀφυγῆ χαίρουσι δὲ τ' ἀνέρες ἄγρη.
δὸς ἄρα τοι τοῖς μιθητῆρας ἔπεσομένοι κατὰ δώμα
τύπτων ἐπιστροφάδην τῶν δὲ στόνος ὄρνυντ' ἀεικῆς
κράτων τυπτομένων, δάπεδου δ' ἅπαν αἴματι θύε.

Λειώδης δ' 'Οδυσσήδο ἐπεσομένος λάβε γούνων, 310
καὶ μὲν λεισσόμενος ἔπεα πτερόεντα προσηύδα:
358
and thereafter the herdsman of the cattle smote Ctesippus in the breast, and boasted over him, saying:

"Son of Polytherses, thou lover of revilings, never more at all do thou speak big, yielding to folly, but leave the matter to the gods, since verily they are mightier far. This is thy gift of welcome to match the hoof which of late thou gavest to godlike Odysseus, when he went begging through the house."

So spoke the herdsman of the sleek cattle. But Odysseus wounded the son of Damastor in close fight with a thrust of his long spear, and Telemachus wounded Leiocritus, son of Evenor, with a spear-thrust full upon the groin, and drove the bronze clean through, and he fell headlong and struck the ground full with his forehead. Then Athene held up her aegis, the bane of mortals, on high from the roof, and the minds of the wooers were panic-stricken, and they fled through the halls like a herd of kine that the darting gad-fly falls upon and drives along in the season of spring, when the long days come. And even as vultures of crooked talons and curved beaks come forth from the mountains and dart upon smaller birds, which scour the plain, flying low beneath the clouds, and the vultures pounce upon them and slay them, and they have no defence or way of escape, and men rejoice at the chase; even so did those others set upon the wooers and smite them left and right through the hall. And therefrom rose hideous groaning as heads were smitten, and all the floor swam with blood.

But Leiodes rushed forward and clasped the knees of Odysseus, and made entreaty to him, and spoke winged words:
“Γεννώμαι σ’, Ὅδυσσεῦ· σὺ δὲ μ’ αἴδεο καὶ μ’ ἐλέησον· ὦ γὰρ πώ τινα φήμε γυναικών ἐν μεγάροισιν εἰπέων οὐδὲ τε βέβαια ἀτάσθαλων· ἀλλὰ καὶ ἄλλους παῖςκους μυστήρας, οὕτως τοιαύτα γε βέβαιοι.

ἀλλὰ μοι οὐ πεθανοῦτο κακῶν ἀπὸ χείρας ἐχεσθαι· τῷ καὶ ἀτασθαλίσθην ἀεικέα πότμου ἐπέστοιν.

αὐτάρ ἐγὼ μετὰ τοις θυσκόσ σοφὸν ἔφρως
κείσομαι, ὡς οὐκ ἔστι χάρις μετόπισθ᾽ εὐεργείων.”

Τὸν δ’ ἄρ’ ὑπόδρα ἑών προσέφη πολύμητις Ὅδυσσεῦς·

“Εἶ μὲν δὴ μετὰ τοις θυσκόσ εὐχεῖας εἶναι,

πολλάκι ποιὸς μέλλεις ἀρίθμειν εἰν μεγάροις

τηλοῦ ἄμοι νόστοι τέλος γλυκερόο γενέσθαι,

σοὶ δ’ ἀλοχόν τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι·

τῷ οὐκ ἂν θάνατον γε δυσηλέγεα προφύγοιοσθα.”

“Ὡς ἄρα φωνήσας ξίφος εἰλετο χειρὶ παχείρ

κείμενοι, δ’ Ἄγελαος ἀποπροερήκε χαμάξε

κτεινόμενος· τῷ τὸν γε κατ’ αὐχένα μέσουν ἐλασσε.

φθεγμένου δ’ ἄρα τοῦ γε κάρη κοινῆσιν ἐμίχθη.

Τεχνιάδης δ’ ἐτ’ οὐδὸς ἅλυσκαι νέμα μέλαιναν,

Φήμος, δ’ ἣνδε μετὰ μυστήρισιν ἅναγκη.

ἔστι δ’ ἐν χείρεσσιν ἔχων φόρμηνα λίγειναν

ἀγκὴ παρ’ ὀροσθάρην· δίᾳ δὲ φρεσὶ μερμήρεσον,

ἡ ἐκδοὺς μεγάροιο Δίὸς μεγάλοι βομόντων

ἔρκειον ἄνω τετυγμένον, ἐνθ’ ἄρα πολλὰ

Δαιρτῆς Ὅδυσσεύς τε βοῶν ἐπὶ μηρὶ ἐκπαίνα,

ἡ γούνων λέοντο τροσαίξας Ὅδυσσα.”

360
"I beseech thee by thy knees, Odysseus, and do thou respect me and have pity. For I declare to thee that never yet have I wronged one of the women in thy halls by wanton word or deed; nay, I sought to check the other wooers, when any would do such deeds. But they would not hearken to me to withhold their hands from evil, wherefore through their wanton folly they have met a cruel doom. Yet I, the soothsayer among them, that have done no wrong, shall be laid low even as they; so true is it that there is no gratitude in aftertime for good deeds done."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "If verily thou dost declare thyself the soothsayer among these men, often, I ween, must thou have prayed in the halls that far from me the issue of a joyous return might be removed, and that it might be with thee that my dear wife should go and bear thee children; wherefore thou shalt not escape grievous death."

So saying, he seized in his strong hand a sword that lay near, which Agelaus had let fall to the ground when he was slain, and with this he smote him full upon the neck. And even while he was yet speaking his head was mingled with the dust.

Now the son of Terpes, the minstrel, was still seeking to escape black fate, even Phemius, who sang perforce among the wooers. He stood with the clear-toned lyre in his hands near the postern door, and he was divided in mind whether he should slip out from the hall and sit down by the well-built altar of great Zeus, the God of the court, whereon Laertes and Odysseus had burned many thighs of oxen, or whether he should rush forward and clasp
ὅδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
γούνων ἀψαθεὶς Δαερτιάδεω Ὀδυσσῆος.
ἡ τοι ὁ φόρμωγγα γλαφυρὴν κατέθηκε χαμάζε
μεσσηγῆς κρητῆρος ἵδε θρόνου ἀργυρόθουλον,
αὐτὸς δ’ αὐτ’ Ὀδυσσ withhold προσαξὰς λάβε γούνων,
καὶ μιν λισσόμενος ἐπεα πτερόεντα προσήνῃα:

"Γοννοῦμαι σ’, Ὀδυσεύ συ δὲ μ’ αἰδεο καὶ μ’ ἐλέγησον·
αὐτῷ τοι μετόπισθ’ ἀχος ἔσσεται, εἰ κεν ἄροιδὸν
πέφυρης, ὡς τε θεοὶ καὶ ἀνθρώποις ἀείδων.
αὐτοδιδακτός δ’ εἰμί, θεός δὲ μοι ἐν φρεσίν οἷς
παντολὰς ἐνέφυσεν ἔσσεκα δἐ τοι παραεἴδων
ὡς τε θεον τῷ μῷ με λιλαίεο δειροτομήσαι.
καὶ κεν Τηλέμαχος τάδε γ’ εἶποι, σὸς φίλος νίος,
ὡς ἐγὼ δὲ τὶ ἐκὼν ἐς σὸν δόμον ὕβδ’ χατίζων
πολεύμην μνηστήρων ἀεισόμενος μετὰ δαίτας,
ἀλλὰ πολὺ πλέονες καὶ κρείσσονες ἤγον ἀνάγκην."

"Ὡς φάντα, τοῦ δ’ ἡκούσεν ἑρῆ ἐς Τηλεμάχοιο,
αἵα δ’ ἐν πατέρα προσεφώνειν ἐγγὺς ἑόντα.

"Ἰσχεο μηδε τί τούτων ἀναιτίου ὦντας χαλκῷ
καὶ κήρυκα Μέδουντα σαώσομεν, ὥς τε μεν αἰεὶ
οἴκον ἐν ἑμετέρω κηδέσκετο παιδὸς ἑόντος,
εἰ δὴ μὴ μὲν ἐπεφίε Φελούτιος ἢ συβῶτης,
ἡ σοι ἄντεβόλησεν ὅρινομένῳ κατὰ δῦμα."

"Ὡς φάντα, τοῦ δ’ ἡκούσε Μέδων πεπνυμένα εἰδὼς
πεπτηνὸς γὰρ ἐκεῖτο ὕπ’ θρόνου, ἀμφὶ δὲ δέρμα
ἐστο βοῦς νεόδαρτον, ἀλύσικων κήρα μελαιναν.
αἵα δ’ ἀπὸ θρόνου ὁρτο, θοῦς δ’ ἀπέδυεν Βολῆν
Τηλέμαχον δ’ ἃρ’ ἐπειτά προσαξὰς λάβε γούνων,
καὶ μιν λισσόμενος ἐπεα πτερόεντα προσήνῃα."
the knees of Odysseus in prayer. And as he pondered this seemed to him the better course, to clasp the knees of Odysseus, son of Laertes. So he laid the hollow lyre on the ground between the mixing-bowl and the silver-studded chair, and himself rushed forward and clasped Odysseus by the knees, and made entreaty to him, and spoke winged words:

"By thy knees I beseech thee, Odysseus, and do thou respect me and have pity; on thine own self shall sorrow come hereafter, if thou slayest the minstrel, even me, who sing to gods and men. Self-taught am I, and the god has planted in my heart all manner of lays, and worthy am I to sing to thee as to a god; wherefore be not eager to cut my throat. Aye, and Telemachus too will bear witness to this, thy dear son, how that through no will or desire of mine I was wont to resort to thy house to sing to the wooers at their feasts, but they, being far more and stronger, led me hither perforce."

So he spoke, and the strong and mighty Telemachus heard him, and quickly spoke to his father, who was near:

"Stay thy hand, and do not wound this guiltless man with the sword. Aye, and let us save also the herald, Medon, who ever cared for me in our house, when I was a child—unless perchance Philocteus has already slain him, or the swineherd, or he met thee as thou didst rage through the house."

So he spoke, and Medon, wise of heart, heard him, for he lay crouching beneath a chair, and had clothed himself in the skin of an ox, newly flayed, seeking to avoid black fate. Straightway he rose from beneath the chair and stripped off the ox-hide, and then rushed forward and clasped Telemachus by the knees, and made entreaty to him, and spoke winged words:
"Ω Φίλ', ἐγώ μὲν ὃδ' εἰμί, σὺ δ' ἵσχεο· εἰπέ δὲ πατρὶ
μὴ με περισθενόν δηλήσεται ὃτει χαλκῷ,
ἀνδρῶν μην στῆροι κεχωλωμένοι, οἱ οἱ ἑκεῖρον
κτῆματ ἐν μεγάροις, σὲ δὲ νῆπιοι οὔδὲν ἔτιον." 370

Τὸν δ' ἐπιμειθήσας προσέφη πολύμητις 'Οδυσσεύς:
"Θάρσει, ἐπεὶ δὴ σ' οὕτως ἔρυσατο καὶ ἐσώμεν,
ὅφρα γνώς κατὰ θυμὸν, ἀτὰρ ἐπηρώθα καὶ ἄλλω,
ὡς κακοσχῆνς εὐρυγείνη μέγ' ἀμείων.
ἀλλ' ἐξελθόντες μεγάρων ἐξεσθε θύραξ
ἐκ φόνου εἰς αὐλήν, σὺ τε καὶ πολυφήμος ἀιοίδος,
ὅφρ' ἀν ἐγὼ κατὰ δῶρα ποιήσομαι οὕτως με χρή." 375

"Ως φάτο, τῶ δ' ἔξω βήτην μεγάρου κοίμητε,
ἐξεσθείς δ' ἁρα τῶ γε Διὸς μεγάλοι ποτὶ βωμῶν,
πάντοσε παπταίνοντε, φόνον ποτιδευμένοι αἰεὶ.
πάντιπρεπεν δ' 'Οδυσσεὺς καθ' ἐδώμον, εἰ τις δ' ἀνδρῶν
ζωος ύποκλοπείτο, ἀλύσκων κήρα μελανω.
τοὺς δὲ ἰδεῖν μᾶλα πάντας ἐν αἵματε καὶ κοινής
πεπείωτας πολλοὺς, ὡσ' ἵχθυας, οὐς θ' ἀλήθεις
κοῖλον ἐς αὐγαλὸν πολιῆς ἐκτοσθε θαλάσσης
δικτύρῳ ἐξέρυσαν πολυσση' οἱ δὲ τε πάντες
κύμαθ' ἀλος ποθέντες ἐπὶ γαμάθουσι κέχυνται
τῶν μὲν τ' 'Πέλιος φαέθων ἐξείλετο θυμὸν
ὡς τότ' ἁρα μηνστήρεσ ἐπ' ἀλλήλοις κέχυντο.
δὴ τότε Τηλέμαχον προσέφη πολύμητις 'Οδυσσεύς: 380
"Τηλέμαχ', εἰ δ' ἀγε μοι κάλεσον τροφὸν Ἐυρύκλειαν,
ὅφρα ἐποιῷ τοίς χαλκῷ ἡστιν." 385

"Ως φάτο, Τηλέμαχος δὲ φίλος ἐπεπείθετο πατρί,
κυνήσας δὲ θύρην προσέφη τροφὸν Ἐυρύκλειαν
"Δέαρο δὴ ὁρσο, γρηγορά φαλάγγεια, ὡς τε γυναικῶν 390
ὅμοιοι σκοπός ἔστιν κατὰ μέγαρ' ἡμετέρων
ἐρχετ' κικλήσκει σε πατήρ ἐμός, ὅφρα τε εἰπη."
"Friend, here I am; stay thou thy hand and bid thy father stay his, lest in the greatness of his might he harm me with the sharp bronze in his wrath against the wooers, who wasted his possessions in the halls, and in their folly honoured thee not at all."

But Odysseus of many wiles smiled, and said to him: "Be of good cheer, for he has delivered thee and saved thee, that thou mayest know in thy heart and tell also to another, how far better is the doing of good deeds than of evil. But go forth from the halls and sit down outside in the court away from the slaughter, thou and the minstrel of many songs, till I shall have finished all that I must needs do in the house."

So he spoke, and the two went their way forth from the hall and sat down by the altar of great Zeus, gazing about on every side, ever-expecting death. And Odysseus too gazed about all through his house to see if any man yet lived, and was hiding there, seeking to avoid black fate. But he found them one and all fallen in the blood and dust—all the host of them, like fishes that fishermen have drawn forth in the meshes of their net from the grey sea upon the curving beach, and they all lie heaped upon the sand, longing for the waves of the sea, and the bright sun takes away their life; even so now the wooers lay heaped upon each other. Then Odysseus of many wiles spoke to Telemachus:

"Telemachus, go call me the nurse Eurycleia, that I may tell her the word that is in my mind."

So he spoke, and Telemachus hearkened to his dear father, and shaking the door said to Eurycleia:

"Up and hither, aged wife, that hast charge of all our woman servants in the halls. Come, my father calls thee, that he may tell thee somewhat."
"Ως ἔρε ἐφώνησεν, τῇ δ' ἀπτερός ἔπλετο μύθος, ὁίξεν δὲ θύρας μεγάρων εὐ ναιεταόντων, βῆ δ' ἰμέν αὐτάρ Τηλέμαχος πρόσθ' ἤγεμόνευεν. εὕρεν ἔπειτ 'Οδυσσήα μετὰ κταμένοις νέκυσεν, αἴματι καὶ λύθρῳ πεπαλαγμένον ὅστε λέοντα, ὡς ρά τε βεβρώκεις βοῖς ἐρχεται ἀγραύλοιο, πᾶν δ' ἀρα οἱ στῆθος τε παρηδι τ' ἀμφοτέρως καὶ ματόεντα πέλει, δεινός δ' εἰς ὁπα ἰδέσθαι. 400 ὡς 'Οδυσσεύς πεπάλακτο πόδας καὶ χειρὰς ὑπέρθεν, ἦ δ' ως οὖν νέκυα τε καὶ ἀσπετον εἰσίδεν αἵμα, ἰδυσέν τρ' ὀλολύξαι, ἐπέλ μέγα εἰσίδεν ἐργον. ἄλλα 'Οδυσσεύς κατέρυκε καὶ ἔσχεθεν λεμένην περ., καὶ μιν φωνήσας ὕπερα περόεντα προσηύδα: 410 "Ἐν θυμῷ, γρηγ. χαϊρε καὶ ἵσχεο μηδ' ὀλολύζε· οὐχ ὡς ἱκατετέρωσιν ἐπ' ἀνδρώσιν εὐχετάσσητα. τούσδε δὲ μοῦ ὅφαι ἐδάμασσε θεῶν καὶ σχέτλως ἐργα· οὐ τινα γὰρ πέχον ἐπικοθίων ἀνθρώπων, οὐ κακῶν οὐδὲ μὲν ἔσθλον, ὅτις σφέας ἐσαφίκοιτο· τῷ καὶ ἀπαθαλίσσει ἀεικεά πότιμον ἐπέστων. ἄλλα ἁγε μοι οὐ γυναῖκας ἐνι μεγάροις καταλέξον, αἰ τέ μ' ἀτεμίζους καὶ αἰ ἥλειτίδες εἰςιν." 415 Τὸν δ' αὐτὸ προσέευπτε φίλη τροφὸς Εὐρύκλεως: "τοιγάρ ὅγῳ τοι, τέκνου, ἀληθείην καταλέξω. πεντήκοντα τοι εἰσίν ἐνι μεγάροις γυναῖκες δωταῖ, τὰς μὲν τ' ἐργα διδάξαμεν ἐργάζεσθαι, εἰρμὲ τε ἕασιν καὶ δουλοποίην ἀνέχεσθαι· τῶν δώδεκα πᾶσαι ἀναιδείης ἐπέβησαν, οὐτ' ἐμὲ τίονεσαι οὐτ' αὐτήν Πηνελόπειαν. 420 Τηλέμαχος δὲ νέον μὲν ἁέξετο, οὐδὲ ἐ μήτηρ.
So he spoke, but her word remained unwinged; she opened the doors of the stately hall, and came forth, and Telemachus led the way before her. There she found Odysseus amid the bodies of the slain, all befouled with blood and filth, like a lion that comes from feeding on an ox of the farmstead, and all his breast and his cheeks on either side are stained with blood, and he is terrible to look upon; even so was Odysseus befouled, his feet and his hands above. But she, when she beheld the corpses and the great welter of blood, made ready to utter loud cries of joy, seeing what a deed had been wrought. But Odysseus stayed and checked her in her eagerness, and spoke and addressed her with winged words:

"In thine own heart rejoice, old dame, but refrain thyself and cry not out aloud: an unholy thing is it to boast over slain men. These men here has the fate of the gods destroyed and their own reckless deeds, for they honoured no one of men upon the earth, were he evil or good, whosoever came among them; wherefore by their wanton folly they brought on themselves a shameful death. But come, name thou over to me the women in the halls, which ones dishonour me and which are guiltless."

Then the dear nurse Eurycleia answered him: "Then verily, my child, will I tell thee all the truth. Fifty women servants hast thou in the halls, women that we have taught to do their work, to card the wool and bear the lot of slaves. Of these twelve in all have set their feet in the way of shamelessness, and regard not me nor Penelope herself. And Telemachus is but newly grown to manhood, and his
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σημαίνειν εἶλακεν ἐπὶ διμφής γυναῖξιν.
ἀλλ’ ἄγ’ ἐγὼν ἀναβασ’ ὑπερώια συγαλίεντα
εἰπώ σῇ ἀλόχρῳ, τῇ τες θεὸς ὑπνοῦ ἐπώρσε.”

Τῇ δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:
“Μή πω τινὰ ἐπέγειρε’ σὺ δ’ ἐνθάδε εἰπὲ γυναῖξιν 431
ἐλθόμεν, αἰ’ περ πρόσθεν ἄεικέα μηχανώντο.”

“Ὄς ἄρ’ ἐφή, γρηγός δὲ διέκ μεγάρου βεβήκει
ἀγγελέουσα γυναῖξι καὶ ὅσηνεούσα νέεσθαι.
αὐτάρ ὁ Τηλέμαχον καὶ Βουκόλον ἥδε συβώτην
εἰς δ’ καλεσάμενος ἐσπεν πτερόνεντα προσηύδα;

“Ἀρχετε νῦν νέκνας φορέειν καὶ ἀνωχθε γυναῖκας:
αὐτάρ ἐπειτα θρόνους περικάλλεασ ἥδε τραπέζας
θάτι καὶ ἑπάγγειοι πολυτρήτοις καθαίρειν.
αὐτάρ ἐπὶ δ’ πάντα δόμιν κατακοσμήσοσθε,
διμφάς ἔξαγαγόντες ἐὐσταθέους μεγάροιν,
μεσοιός τε θόλον καὶ ἁμύμονος ἐρκεος αὐλῆς,
θεινέμεναι ξέφεσι τανυήκεσιν, εἰς δ’ κε πασέων
ψυχᾶς ἐξαφέλησθε καὶ ἐκλελάθωντ’ Ἀφροδίτης,
τῇ ἄρ’ ὑπὸ μυστήριων ἔχον μίσγοντο τὸ λάβρη.”

“Ὡς ἔβαθ’, αἰ’ δὲ γυναικὲς ἀλλὰς ἠλθον ὑπᾶσαι,
αἰ’ ὅλοφυρόμεναι, βαλερὸν κατὰ δάκρυ χέουσαι.
πρώτα μὲν ὅσι νέκνας φόρεων καταεθνηώτας,
καὶ δ’ ἄρ’ ὑπ’ αἰθούσῃ τίδεσαν εὐερκέως αὐλῆς,
ἀλλήλουσιν ἐρείδουσαι σήμαινε δ’ Ὀδυσσεῦς
αὐτὸς ἐπιστέρχων ταῖ δ’ ἐκφόρουν καὶ ἀνάγκη.
αὐτάρ ἐπειτα θρόνους περικαλλεάς ἥδε τραπέζας
θάτι καὶ ἑπάγγειοι πολυτρήτοις κάθαιρον.

1 ἐπώρει: ἐκείν. 2 ἐπιστέρχων: ἐπιστέλχων.
mother would not suffer him to rule over the women servants. But come, let me go up to the bright upper chamber and bear word to thy wife, on whom some god has sent sleep."

Then Odysseus of many wiles answered her, and said: "Wake her not yet, but do thou bid come hither the women, who in time past have contrived shameful deeds."

So he spoke, and the old dame went forth through the hall to bear tidings to the women, and bid them come; but Odysseus called to him Telemachus and the shepherds and the swineherd, and spoke to them winged words:

"Begin now to bear forth the dead bodies and bid the women help you, and thereafter cleanse the beautiful chairs and the tables with water and porous sponges. But when you have set all the house in order, lead the women forth from the well-built hall to a place between the dome and the godly fence of the court, and there strike them down with your long swords, until you take away the life from them all, and they forget the love which they had at the bidding of the wooers, when they lay with them in secret."

So he spoke, and the women came all in a throng, wailing terribly and shedding big tears. First they bore forth the bodies of the slain and set them down beneath the portico of the well-fenced court, propping them one against the other; and Odysseus himself gave them orders and hastened on the work, and they bore the bodies forth perforce. Then they cleansed the beautiful high seats and the tables with

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1 It is impossible to determine precisely what the ἀξόμενος was, save that it must have been some dome-like structure within the αἴλατος.
αὐτάρ Τηλεμαχός καὶ Βουκόλος ἦδὲ συβότης
λίστροιςεν δάπεδον πύκα ποιητοῦ δόμοιο
ξύον ταῖ δὲ ἐφόρεον ὅμφαὶ, τίθεσαν δὲ θύραξε.
αὐτάρ ἐπειδὴ πᾶν μέγαρον διεκοσμήσαντο,
διμφάς δὲ ἐξαγαγόντες ἑυσταθέος μεγάρου,
μεσσηγός τε θόλου καὶ ἀμύρονος ἔρκεος αὐλῆς,
ἐκεῖον ἐν στείνε, ἰδεῖν οὐ πως ἦν ἀλώξαι.
τοῖς δὲ Τηλεμαχός πεπνυμένος ἤρχ᾿ ἀγορεύειν

"Μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμῶν ἔλεομην
τάων, αὐτὴν ἐμὴ κεφαλή καὶ ὁνείδω χεῖται
μητέρι θεῷ ἡμετέρη παρά τε μητροτηροῦν θεῶν."

"Ομοὶ ἔφη, καὶ πεῖσμα νεὺς κυναπρόφοροι
κῖνων ἐξάγεις μεγάλης περιβαλλείς θόλοιο,
ὕψος ἐπεταινῦσας, μή τες ποσὶν οὐδας ἱκοτο.
ὡς δὴ δεῖ ἢ κίχλαι ταυνοῖστεροι ἦ πεῖλειν
ἔρκει ἐνιπλῆξας, τὸ θεῖ ἐστήκη ἐν τῇ θάμνῳ,
ἀδίνα ἐσιμεναῖ, στυγερὸς δὲ ὑπεδέξατο κοῖτος,
ὅτοι νὲ αἱ ἐξεῖσις κεφαλᾶς ἔχουν, ἀμφὶ δὲ πάσαις
δειρηθεὶς βρόχοι ἔσαν, ὅπως οὐκετίστα θάνοιεν.
ὁσπαίρον δὲ πόδεσιν μινυθα περ οὐ τε μάλα δῆν.

"Εκ δὲ Μελάνθιοι ἦγον ἀνὰ πρόθυρον τε καὶ αὐλῆν
τοῦ δὲ ἀπὸ μὲν ρίνας τε καὶ οὐσα νηλείς χαλκῷ
τάμνων, μίθεα τ᾿ ἐξερυσαν, κυσίν ὄρα δάσασθαι,
χεῖρας τ᾿ ἦδὲ πόδας κόπτων κεκομητότε θυμῷ.
Οἱ μὲν ἐπειτ᾿ ἀπογραφόμενοι χεῖρας τε πόδας τε
eἰς ὶδον ἄδομον κιόν, τετέλεστο δὲ ἐργον
αὐτὰ τὸ γε προσέειπε φίλην τροφὸν Ἐυρύκλειαν·
water and porous sponges. But Telemachus and the neatherd and the swineherd scraped with hoes the floor of the well-built house, and the women bore the scrapings forth and threw them out of doors. But when they had set in order all the hall, they led the women forth from the well-built hall to a place between the dome and the goodly fence of the court, and shut them up in a narrow space, whence it was in no wise possible to escape. Then wise Telemachus was the first to speak to the others, saying:

"Let it be by no clean death that I take the lives of these women, who on my own head have poured reproaches and on my mother, and were wont to lie with the wooers."

So he spoke, and tied the cable of a dark-prowed ship to a great pillar and flung it round the dome, stretching it on high that none might reach the ground with her feet. And as when long-winged thrushes or doves fall into a snare that is set in a thicket, as they seek to reach their resting-place, and hateful is the bed that gives them welcome, even so the women held their heads in a row, and round the necks of all nooses were laid, that they might die most piteously. And they writhed a little while with their feet, but not long.

Then forth they led Melanthius through the doorway and the court, and cut off his nostrils and his ears with the pitiless bronze, and drew out his vitals for the dogs to eat raw, and cut off his hands and his feet in their furious wrath.

Thereafter they washed their hands and feet, and went into the house to Odysseus, and the work was done. But Odysseus said to the dear nurse
"Οὐσε θέειον, γηῆ, κακῶν ἄκος, οὐσε δὲ μοι πῦρ, ὁφρα θεειῶσον μέγαρον· σὺ δὲ Πηνελόπειαν ἑλθείν ἔθαδ' ἀνωθεὶ σὺν ἀμφιπόλοισι γυναιξὶ· πάσας δ' οὐρνον δμας κατὰ δώμα νέεσθαι."

Τὴν δ' αὐτῇ προσέειπε φίλη τροφὸς Εὐρύκλεια. 485 "Ναὶ δὴ ταῦτα γε, τέκνων ἐμῶν, κατὰ μοίραν ξειπες. ἂλλ' ἄγε τοι χλαϊνάν τε χυτῶν τε εἶμιτ' ἐνείκω, µηδ' οὔτω ράκεσιν πεπυκασμένος εὐρέας ὄμοις ἐστάθ' εὐλ μεγάροις· νεμεσσητὸν δὲ κεν εἴη." 491

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς "Πῦρ τῶν μοι πρῶτοιστον εἰλ μεγάροις γενέσθω." 498 'Ως ἤφατ', σὺν' ἀπέθησε φίλη τροφὸς Εὐρύκλεια, ἣνείκεν δ' ἄρα πῦρ καὶ θῆιον αὐτὰρ 'Οδυσσεὺς εὐδιεθέοσεν μέγαρον καὶ δώμα καὶ αὐλήν.

Γρηγὸς δ' αὐτ' ἀπέβη διὰ δόματα καλ' 'Οδυσσῆς 495 ἀγγελέουσα γυναῖξι καὶ οὕτως υς οὐσθαι· αἰ δ' ἵσαν ἐκ μεγάρων δάος μετὰ χεροὶν ἔχουσαι. αἰ μὲν ἀρ' ἀμφεχέοντο καὶ ἡσπάζοντ 'Οδυςῆς, καὶ κάνεις ἀγαπαζόμεναι κεφαλῆν τε καὶ ὄμοις χεῖρας τ' αἰνύμεναι· τὸν δὲ ὑλικὸς ἔμερος ἤρει 500 κλαυθμοῦ καὶ στοναχῆς, ἁγγυσκε δ' ἄρα φρεσκι πάσας.
Eurycleia: “Bring sulphur, old dame, to cleanse from pollution, and bring me fire, that I may purge the hall; and do thou bid Penelope come hither with her handmaidens, and order all the women in the house to come.”

Then the dear nurse Eurycleia answered him: “Yea, all this, my child, hast thou spoken aright. But come, let me bring thee a cloak and a tunic for raiment, and do not thou stand thus in the halls with thy broad shoulders wrapped in rags; that were a cause for blame.”

Then Odysseus of many wiles answered her: “First of all let a fire now be made me in the hall.”

So he spoke, and the dear nurse Eurycleia did not disobey, but brought fire and sulphur; but Odysseus thoroughly purged the hall and the house and the court.

Then the old dame went back through the fair house of Odysseus to bear tidings to the women and bid them come; and they came forth from their hall with torches in their hands. They thronged about Odysseus and embraced him, and clasped and kissed his head and shoulders and his hands in loving welcome; and a sweet longing seized him to weep and wail, for in his heart he knew them all.
Γρηγός δ’ εἰς ύπερφ’ ἀνεβάστετο καγχαλώσα, δεσποινή ἐρέουσα φίλοιν πόσιν ἔνδον ἡόνταν γούνατα δ’ ἐρρόσαντο, πόδες δ’ ὑπερικταίνοντο. στη δ’ ἀρ’ ὑπὲρ κεφαλῆς καὶ μᾶν πρὸς μῦθον ἔειπεν:

“Ἐγρεο, Πηνελόπεια, φίλοιν τέκος, ὅφρα ἔδησι ὀφθαλμοῖς τεοίς τά τ’ ἐλδεί εἴματα πάντα. ἥλθε’ Ὁδυσσεύς καὶ οἶκον ἰκάνεται, ὅψε περ’ ἐλθόν. μνηστήρας δ’ ἐκτείνειν ἀγήνορας, οὗ θ’ ἐδ’ οἶκον κήδεσκον καὶ κτήματ’ ἔδον βιώσων τε παῖδα.”

Τὴν δ’ αὐτῇ προσέειπε περίφρων Πηνελόπεια:

“Μαῖια φίλη, μάργην σε θεοί θέσαν, οὗ τε δύνανται ἄφρονα ποιήσαι καὶ ἐπίφρονα περ’ ὑπ’ ἡόντα, καὶ τε χαλιφρούνοντα σαφροσύνης ἐπέβησαν οἷς σὲ περ’ ἔβλαψαν πριν δὲ φρένας αἰσίμην ἡσθα. τίπτε με λαβεύεις πολυπενθέα θυμόν ἔχουσαν ταῦτα παρίξ ἐρέουσα καὶ εὐ υπνο μ’ ἀνεγείρεις ἱδέος, δ’ θ’ ἐπέδοσε φίλα βλέφαρ’ ἀμφικαλύφας; οὐ γάρ πω τοίονδε κατέδραθον, εὖ οὗ Ὁδυσσεύς φίχε’ ἐποφύμενος Κακοίλιον οὐκ ὀνομαστήν. ἀλλ’ ἂγε νῦν κατάβησθι καὶ ἄγ ἐρχεῖ μέγαρώδε. εἰ γάρ τίς μ’ ἄλλη γε γυναικῶν, αἱ μοι ἐστι,"
BOOK XXIII

Then the old dame went up to the upper chamber, laughing aloud, to tell her mistress that her dear husband was in the house. Her knees moved nimbly, but her feet stumbled beneath her;\(^1\) and she stood above her lady’s head, and spoke to her, and said:

“Awake, Penelope, dear child, that with thine own eyes thou mayest see what thou desirest all thy days. Odysseus is here, and has come home, late though his coming has been, and has slain the proud wooers who vexed his house, and devoured his substance, and oppressed his son.”

Then wise Penelope answered her: “Dear nurse, the gods have made thee mad, they who can make foolish even one who is full wise, and set the simple-minded in the paths of understanding; it is they that have marred thy wits, though heretofore thou wast sound of mind. Why dost thou mock me, who have a heart full of sorrow, to tell me this wild tale, and dost rouse me out of slumber, the sweet slumber that bound me and enfolded my eyelids? For never yet have I slept so sound since the day when Odysseus went forth to see evil Ilios that should not be named. Nay come now, go down and back to the women’s hall, for if any other of the women that are

\(^1\) The meaning of \(συπαυταίθεαι\) has to be inferred from the context. The poet means apparently to mark at once the eager impulse of the old woman and the feebleness of age. I assume that the first element in the word is \(συν\), not \(συρ\).
ταύτ’ ἐλθοῦσ’ ἠγγείλε καὶ ἐξ ὑπνοῦ ἄνηγείρειν, τῷ κε τάχα στυγερῶς μιὰν ἄγων ἀπέπεμψα νέεσθαι αὐτὶς ἔσω μέγαρον· σὲ δὲ τούτῳ γε γήρας οὐνήσει.”

Τὴν δ’ αὐτὲ προσέειπε φίλη τροφὸς Εὐρύκλεια· "Οὔ τί σε λωβεύω, τέκνων φίλοι, ἀλλ’ ἐτυμῶν τοι ἡλθ’ Ὀδυσσέας καὶ οἰκου ἰκάνεται, ὡς ἁγορεύω, ὁ ξείνος, τὸν πάντες ἀτέμων ἐν μεγάροις.

Τηλέμαχος δ’ ἀρα μιὰν πάλαι ὤθες ἐνδον ἔοντα, ἀλλὰ σαφοφοσυνήνυν νοήματα πατρὸς ἐκευθεν, ὅφρ’ ἀνδρῶν τίσατο βήν ὑπερηνορεύντων.”

"Ὄς ἔφαθ’, ἡ δ’ ἐχάρη καὶ ἀπὸ λέκτρῳ όθοῦσα γρήγερε -περιπλέχθη, Βλεφάρων δ’ ἀπὸ δάκρυν ἤκεν

καὶ μιὰν φωνήσας ἔπεα πτοεύντα προσηῦδα):

"Εἰ δ’ ἀγε ἰὴ μοι, μαῖα φίλη, νημερτῆς ἐνίσπες, εἰ ἐτέον δὴ οἰκου ἰκάνεται, ὡς ἁγορεύεις, ὅπως δὴ μηντήσας ἀναιδέσθι χεῖρας ἐφίρκε μοῦνος ἐὼν, οἱ δ’ αἰὲν ἀσλλίες ἐνδον ἐμμυνον.”

Τὴν δ’ αὐτὲ προσέειπε φίλη τροφὸς Εὐρύκλεια· "Οὔκ ἵδων, οὐ πυθόμην, ἀλλὰ στόρον οἰον ἄκουσα κτεινομένων · Ἦμεις δὲ μνῆροι θαλάμων εὐπήκτων ἥμεθ’ ἀτυχόμεναι, σακίδες δ’ ἔχον εὗ ἀραρυίαι, πρὶν γ’ ὅτε δὴ με σὸς νῦν ἀπὸ μεγάροιο κάλεσσε Τηλέμαχος· τὸν γὰρ ὥποτε πρόελθη καλέσσαι, εὗρον ἔπειτ’ Ὀδυσσῆα μετὰ κταμένους νέκυσσιν ἐσταθ’· οἱ δὲ μιὰν ἀμφὶ, κραταίπεδον οὐδὰς ἔχοντες, κείατ’ ἐπ’ ἀλληλογίους· ἰδοῦσά κε θυμὸν ἰάνθης.
mine had come and told me this, and had roused me out of sleep, straightway would I have sent her back in sorry wise to return again to the hall, but to thee old age shall bring this profit."

Then the dear nurse Eurycleia answered her: "I mock thee not, dear child, but in very truth Odysseus is here, and has come home, even as I tell thee. He is that stranger to whom all men did dishonour in the halls. But Telemachus long ago knew that he was here, yet in his prudence he hid the purpose of his father, till he should take vengeance on the violence of overweening men."

So she spoke, and Penelope was glad, and she leapt from her bed and flung her arms about the old woman and let the tears fall from her eyelids; and she spoke, and addressed her with winged words:

"Come now, dear nurse, I pray thee tell me truly, if verily he has come home, as thou sayest, how he put forth his hands upon the shameless wooers, all alone as he was, while they remained always in a body in the house."

Then the dear nurse Eurycleia answered her: "I saw not, I asked not; only I heard the groaning of men that were being slain. As for us women, we sat terror-stricken in the innermost part of our well-built chambers, and the close-fitting doors shut us in, until the hour when thy son Telemachus called me from the hall, for his father had sent him forth to call me. Then I found Odysseus standing among the bodies of the slain, and they, stretched all around him on the hard floor, lay one upon the other; the sight would have warmed thy heart with cheer."

1 The spurious line 48, σιματι καὶ λόφρι τεπαλαγμένον οι τε λέωτα (=xxii. 402), has been omitted in translating.
μὺν δ’ οἱ μὲν δὴ πάντες ἐπ’ αὐλείγατο θύρρουν ἀθρόι, αὐτὰρ ὁ δόμα θεοεύται περικαλλὲς, πῦρ μέγα κηήμενος· σὲ δὲ μὲ προέθη καλέσατο. ἀλλ’ ἐπευ, ὅφρα σφῶν ἐὔφροσύνης ἐπιβήτων ἀμφοτέρῳ φίλον ἦτορ, ἔπεις κακὰ πολλὰ πέποσθε. νῦν δ’ ἤδη τόδε μακρὸν ἔλθωρ ἐκτελέσσατο· ἐλθε μὲν αὐτὸς ξωδὸς ἐφέστως, εὕρε δὲ καὶ σὲ καὶ παῖδ’ ἐν μεγάροις· κακῶς δ’ οἴ πέρ μιν ἔρεξον μνησθῆρες, τοὺς πάντας ἑτάσατο δ’ ἐνὶ ὀίκῳ.”

Τὴν δ’ αὐτὴ προσέειπε περίφρον Πηνελόπεια·

“Μαία φίλη, μή πω μέγ’ ἐπεύχεο καγχαλόσσα. οἴσθα γὰρ ὡς κ’ ἀσπαστὸς ἔνι μεγάροις φανεῖν πάσι, μάλιστα δ’ ἐμοὶ τε καὶ νἰέ, τὸν τεκόμεσθα· ἀλλ’ οὐκ έσθ’ ὡδ’ μύθος ἐτήτιμος, ὡς ἀγορεύεις, ἀλλ’ τὶς ἀνανατολὲς κτεῖνε μνησθῆρας ἀγαφοῖς, ὦβριν ἀγασσάμενος θυμαλγά γα κακὰ ἐργὰ. οὗ τίνα γὰρ τίσκον ἐπικουίαν ἀνθρώπων,

οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ὥσ γείες εἰσαφίκοιτο· τῷ δ’ ἀσαθαλίας ἐπαθον κακὸν· αὐτὰρ ’Οὐσσεν ὁλέα σε τηλοῦ νόστον ’Αχαίδου, ὀλετο δ’ αὐτὸς.”

Τὴν δ’ ἤμελβετ’ ἐπείτα φίλη τροφὸς Εὐρυκλεία·

“Τέκνων ἐμῶν, ποίον σε ἔπος φύγει ἐρκος ὀδόντων, ἢ πόσειν ἔνδον ἔντα παρ’ ἐσχάρῃ οὐ ποτ’ ἐφησθα σκακ’ ἐλεύσεσθαι· τιμὸς δὲ τοι ἄπιστος. ἀλλ’ ἄγε τοι καὶ σήμα ἀριφράδες ἄλλο τε εἶπος, οὐλήν, τὴν ποτὲ μιν σὺς ἐλασε λεύκῳ ὀδόντι. τὴν ἀπονείζουσα φρασάμην, ἔθελον δὲ σοι αὐτῇ εἰπέμεν· ἀλλὰ με κεῖνος ἔλων ἐπὶ μάστακα χερσίν

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And now the bodies are all gathered together at the gates of the court, but he is purging the fair house with sulphur, and has kindled a great fire, and sent me forth to call thee. Nay, come with me, that the hearts of you two may enter into joy, for you have suffered many woes. But now at length has this thy long desire been fulfilled: he has come himself, alive to his own hearth, and he has found both thee and his son in the halls; while as for those, even the wooers, who wrought him evil, on them has he taken vengeance one and all in his house."

Then wise Penelope answered her: "Dear nurse, boast not yet loudly over them with laughter. Thou knowest how welcome the sight of him in the halls would be to all, but above all to me and to his son, born of us two. But this is no true tale, as thou telllest it; nay, some one of the immortals has slain the lordly wooers in wrath at their grievous insolence and their evil deeds. For they honoured no one among men upon the earth, were he evil or good, whosoever came among them; therefore it is through their own wanton folly that they have suffered evil. But Odysseus far away has lost his return to the land of Achaea, and is lost himself."

Then the dear nurse Eurycleia answered her: "My child, what a word has escaped the barrier of thy teeth, in that thou saidst that thy husband, who even now is here, at his own hearth, would never more return! Thy heart is ever unbelieving. Nay come, I will tell thee a manifest sign besides, even the scar of the wound which long ago the boar dealt him with his white tusk. This I marked while I washed his feet, and was fain to tell it to thee as well, but he laid his hand upon my mouth, and in
οὐκ ἔα εἰπέμεναι πολυίδρειμοι τὸ νόοι. ἀλλ' ἔπειν αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς, ἀλ' κέν ο' ἔξαπάφω, κτεώι μ' οἰκτίστηρ ὀλέθρων. "

Τήν ὤ ήμείβετ ἐπειτα περίφρων Πηνελόπεια:

"Μαία φίλη, χαλεπόν σε θεῶν αἰεγεγεντάων δήνεα εἰρυκαίν, μάλα περ πολυίδρων ἐσύσων. ἀλλ' ἐμπις ὅμεν μετά παῖδ' ἐμὸν, ὅφρα ἰδωρμαί ἀνδρας μυηστήρας τεθυνότας, ὡς ὃς ἐπέφενη."

"Ὡς φαμένη κατέβαιν ὑπερῴια. πολλὰ δὲ οἱ κήρ ὀρμαῖν, ἥ ἀπάνευθε φίλον πόσιν ἔξερεινοι, ἡ παρστάσα κύουε κάρη καὶ χείρα λαβοῦσα. ἡ ὤ ἔπει εἰςηλθεν καὶ ὑπέρθη λαίνον οὐδόν, ἔστ' ἔπει 'Οδυσσῆος ἐναυτῆ, ἐν πυρὸς αὐγῆ, τοίχου τοῦ ἔτερου' ὦ ὤ ἄρα πρὸς κίονα μακρὴν ἥστο κάτω ὅροιν, ποτὶδέγγεμος ἐξ τὶ μεν εἴποι ἱβίμη παράκοιτος, ἔπει ἰδεν ὄθαλμοισιν. ἡ ὤ ἀνεω δὴν ἥστο, τάφος δὲ οἱ ἢτορ ἱκανέν ὅψει ὦ ὤ ἄλλοτε μὲν μὲν ἐντοπιῶν ἐοῖδεσκεῖν, ἅλλοτε ὦ ἀγνώσσασκε κακὰ χροὶ εἴματ' ἱχώτα. Τηλέμαχος ὤ ἐνένιπτεν ἑπος τ' ἐφατ' ἔκ τ' ὀνομαζε."

"Μὴτερ ἐμή, ἀδύμητερ, ἀπηνέα θυμόν ἱχούσα, τίφθ' οὕτω πατρὸς νοσφίζεαι, οὐδὲ παρ' αὐτὸν ἐξομένη μύθοισιν ἀνείρεαι οὐδὲ μεταλλάζ; οὐ μὲν κ' ἄλλη γ' ὅδε γυνὴ τετλητὸς θυμὸν ἀνδρὸς ἀφεστάθη, δι' οἱ κακὰ πολλὰ μογήσας ἔλθοι ἰεικοστῷ ἐτεῖ ἐς πατρίδα γαῖαν σοι ὦ αἰεὶ κραδής στερεωτέρη ἐστὶ λίθου."

1 πολυίδρειμοι: πολυκρῆλεσι.
the great wisdom of his heart would not suffer me to speak. So come with me; but I will set my very life at stake that, if I deceive thee, thou shouldst slay me by a most pitiful death."

Then wise Penelope answered her: "Dear nurse, it is hard for thee to comprehend the counsels of the gods that are forever, how wise soever thou art. Nevertheless let us go to my son, that I may see the wooers dead and him that slew them."

So saying, she went down from the upper chamber, and much her heart pondered whether she should stand aloof and question her dear husband, or whether she should go up to him, and clasp and kiss his head and hands. But when she had come in and had passed over the stone threshold, she sat down opposite Odysseus in the light of the fire beside the further wall; but he was sitting by a tall pillar, looking down, and waiting to see whether his noble wife would say aught to him, when her eyes beheld him. Howbeit she sat long in silence, and amazement came upon her soul; and now with her eyes she would look full upon his face, and now again she would fail to know him, for that he had upon him mean raiment. But Telemachus rebuked her, and spoke, and addressed her:

"My mother, cruel mother, that hast an unyielding heart, why dost thou thus hold aloof from my father, and dost not sit by his side and ask and question him? No other woman would harden her heart as thou dost, and stand aloof from her husband, who after many grievous toils had come back to her in the twentieth year to his native land: but thy heart is ever harder than stone."
Τὸν δ’ αὐτὲ προσέειπε περίφροιν Πηνελόπεια.

“Τέκνον ἔμοι, θυμός μοι ἔνι στῆθεσα τεθητεν, οὐδὲ τι προσφάσθαι δύναμαι ἐπος οὐδ’ ἐρέεσθαι οὐδ’ εἰς Ὀμαία ἑδονὰ ἐναντίον. εἰ δ’ ἐτεν δῇ ἔρτ’ Ὅδυσσεῦς καὶ οἶκον ἰκάνεται, ἢ μάλα νῦν ἡμῶς ἀλλήλων καὶ λόιπον ἐστε γὰρ ἡμῶν σήμαθ, ἢ δ’ καὶ νῦν κεκρυμμένα ἴδεμεν ἀπ’ ἀλλῶν.”

“Ὡς φάτο, μείδησεν δὲ πολύτλας δίος Ὅδυσσεῦς, αὕτη δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα.

“Τηλέμαχ’, ἢ τοι μητέρ’ ἐνι μεγάροις ἐναιν ἐπεράξεων ἐμέθεν τάχα δὲ φράσεται καὶ ἀρειον.  

νῦν δ’ ὅτι ρυτών, κακά δὲ χροι εἴματα εἴραι, τοῦτον ἀντιμαξε με καὶ οὐ πω φησὶ τὸν εἶναι.

ἡμεῖς δὲ φραξώμεθ’ ὅπως ὁ δι’ ἀριστά γένηται.  

καὶ γὰρ τὸς δ’ ἐνα φῶτα κατακτείνας ἐνὶ δήμῳ,  

φ’ μὴ πολλὸν ἔωσιν ἀοσσοξτῆρας ὄπλοισιν, 

φεύγει πηνὸς τε προλιπὼν καὶ πατρίδα γαῖαν.  

ἡμεῖς δ’ ἔρμα πόλης ἀπέκταμεν, οἱ μέγερι ἀριστοι 

κούρων εἰν Θάκη τὰ δὲ σε φράξεσθαι ἄνωγα.”

Τὸν δ’ αὐτ’ Τηλέμαχοις πεπυμένοις ἀντίον ἠδαίρει.

“Αὐτὸς ταύτα γε λεύσσε, πάτερ φίλε, σὴν γὰρ ἁρίστην μήτην εὖν ἀνθρώπους φάσ’ ἐμενεῖαι, οὐδὲ κέ τὸς τοι 125 ἄλλος ἀνήρ ἐρίσει καταβουτῶν ἀνθρώπων.

ἡμεῖς δ’ ἐμμεμαρταίς ἀμ’ ἐφόμεθ’, οὐδὲ τὶ φημὶ ἀληθῆς δεινῆσεσθαι, ὡσ δύναμις γε πάρεστιν.”

Τὸν δ’ ἀπαμειβομένον προσέβη πολύμητος Ὅδυσσεύς.

“Τούγαρ ἐγὼν ἔρεω ὃς μοι δοκεῖ εἶναι ἁρίστα.  

πρῶτα μὲν ἄρ λούσασθε καὶ ἀμφιέσασθε χυτῶνας, 

δημοῖς δ’ εὖν μεγάροις ἀνώγετε εἴμαθ’ ελέεσθαι 

αὐτὰρ θείος ἀοίδος ἔχων φόρμηγα λέγειν.”

1 Lines 127-8 are omitted in many MSS.
Then wise Penelope answered him: "My child, the heart in my breast is lost in wonder, and I have no power to speak at all, nor to ask a question, nor to look him in the face. But if in very truth he is Odysseus, and has come home, we two shall surely know one another more certainly; for we have signs which we two alone know, signs hidden from others."

So she spoke, and the much-enduring, goodly Odysseus smiled, and straightway spoke to Telemachus winged words:

"Telemachus, suffer now thy mother to test me in the halls; presently shall she win more certain knowledge. But now because I am foul, and am clad about my body in mean clothing, she scorns me, and will not yet admit that I am he. But for us, let us take thought how all may be the very best. For whoso has slain but one man in a land, even though it be a man that leaves not many behind to avenge him, he goes into exile, and leaves his kindred and his native land; but we have slain those who were the very stay of the city, far the noblest of the youths of Ithaca. Of this I bid thee take thought."

Then wise Telemachus answered him: "Do thou thyself look to this, dear father; for thy counsel, they say, is the best among men, nor could any other of mortal men vie with thee. As for us, we will follow with thee eagerly, nor methinks shall we be wanting in valour, so far as we have strength."

Then Odysseus of many wiles answered him and said: "Then will I tell thee what seems to me to be the best way. First bathe yourselves, and put on your tunics, and bid the handmaids in the halls to take their raiment. But let the divine minstrel with his clear-toned lyre in hand be our leader in
"Ἡμῶν ἤγείσθω φιλοπαλίμμονος ὁρχηθμοῖο,
ὅς κέν τις φαλη-γάμον ἐμμεναῖ ἐκτὸς ἀκοῦσιν,
ἥ ἂν ὅδον στείχων, ἢ οἴ τερωκετάουσιν
μὴ πρόσθε κλέος εὐρί φόνου κατὰ ἀστυ γένηται
ἀνδρῶν μνηστήρωι, πρὸν γ' ἡμέας ἐλθέμεν ἔξω
ἀγρόν ἐς ἡμέτερον πολυδένδρεον· ἐνθα δ' ἐπείτα
φρασομέθ' ὀπὶ κε κέρδος 'Ολύμπιος ἐγγυαλίζῃ." 140
'Ὡς ἔφαθ', οἴ δ' ἁρα τοῦ μάλα μὲν κλύνω ἡδ' ἐπίθνοτο.
πρώτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνας,
ὀπλισθεν δὲ γυναῖκες· ὅ δ' εἴλετο θείοις άοιδός
φόρμηγα γλαφυρῆν, ἐν δὲ σφίσσει άμερον ἀρσε
μολπῆς τε γυλκερῆς καὶ ἀμύμονος ὁρχηθμοῖο. 145
τοίσιν δὲ μέγα δόμα περιστεναχίζετο πόσιλν
ἀνδρῶν παῖζοντων καλλιξάνων τε γυναικῶν.
ἀδε δὲ τεις εἴπεσκε δόμων ἐκτοσθεν ἀκούσων·
"'Η μάλα δὴ τις ἐγίμε πολυμνήστην βασίλειανς
σχετλῆ, οὐδ' ἔτλη πόσιος οὐ κουριδίου
εἰρυσθαι μέγα δόμα διαμπερές, ἡδι ἱκεῖτο." 150
'Ὡς ἁρα τεις εἴπεσκε, τὰ δ' οὐκ ἤσαν ὡς ἐτέτυκτο.
αὐτὰρ Ὦδυσοχὴ μεγαλίττορα δ' ἐνι οἴκῃ
Εὐρυνόμῃ ταμῆλ λούσεν καὶ χρυσὲν ἀλάρι
ἀμφὶ δὲ μιν φάρως καλὸν βάλεν ἢδὲ χιτῶνα·
αὐτὰρ κάκις κεφαλῆς κάλλος πολὺ χεῦθεν Ἀθηνὴ
μείζονα τ' εἰσιδεῖν καὶ πάσσονα· καὶ δὲ κάρητος
οὐλας ἢκε κόμας, ὕκακωθεν ἄνθει ὀμοίας.
ὡς δ' ὅτε τις χρυσὸν περικεύεται ἀργύρῳ ἀνήρ
ἴδρις, δι' 'Ηφαιστος δέδαεν καὶ Παλλᾶς Ἀθηνὴ
tέχνην πάντοκρατ, χαρίετα δὲ ἔργα τελεῖει·
δς μὲν τῷ περίχεε χάριν κεφαλῆ τε καὶ ὀμοῖοι.
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the gladsome dance, that any man who hears the sound from without, whether a passer-by or one of those who dwell around, may say that it is a wedding feast; and so the rumour of the slaying of the wooers shall not be spread abroad throughout the city before we go forth to our well-wooded farm. There shall we afterwards devise whatever advantage the Olympian may vouchsafe us."

So he spoke, and they all readily hearkened and obeyed. First they bathed and put on their tunics, and the women arrayed themselves, and the divine minstrel took the hollow lyre and aroused in them the desire of sweet song and goodly dance. So the great hall resounded all about with the tread of dancing men and of fair-girdled women; and thus would one speak who heard the noise from without the house:

"Ayé, verily some one has wedded the queen wooed of many. Cruel she was, nor had she the heart to keep the great house of her wedded husband to the end, even till he should come."

So they would say, but they knew not how these things were. Meanwhile the house-wife Eurynome bathed the great-hearted Odysseus in his house, and anointed him with oil, and cast about him a fair cloak and a tunic; and over his head Athene shed abundant beauty, making him taller to look upon and mightier, and from his head she made locks to flow in curls like 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 on his head and shoulders, and forth from the bath he
ἐκ δ’ ἀσαμένθου βῆ δέμας ἀθανάτοισιν ὀμοίως:
ἀψ δ’ αὐτὶς κατ’ ἀρ’ ἐξετ’ ἐπὶ θρόνου ἐνθὲν ἀνέστη,
ἀντίον ἦς ἁλόχου, καὶ μιν πρὸς μᾶθον ἔειπε·

“Δαμονή, περὶ σοὶ γε γυναικῶν θηλυτέραν
κήρ ἀτέραμον ἔθηκαν Ἐλυμπρια δώματ’ ἐχοντες·
οὐ μὲν κ’ ἀλλή γ’ ὁδε γυνὴ τετλήτη θυμῷ
ἀνδρός ἀφεσταίη, δου’ οἱ κακὰ πολλὰ μογήσας
έκθος ἐκκοστῷ ἔτει ἐς πατρίδα γαῖαν.

ἀλλ’ ἄγε μοι, μαία, στόρεσον λέχος, ὄφρα καὶ αὐτὸς
λέξομαι· ἢ γὰρ τῇ γε σειδήρει ἐν φρεσί ἐτορ.”

Τὸν δ’ αὐτὸ προσέειπε περίφροιν Πηνελόπεια:

“Δαμον’, οὔτ’ ἀρ’ τι μεγαλόξομαι οὔτ’ ἀθερίξω
οὔτ’ λην’ ἀγαμαι, μάλα δ’ εὖ οἶδ’ οἶος ἔησα
ἐξ’ Ἰόδης ἐπὶ νῆς ιδων δολεχηρέτμου.

ἀλλ’ ἄγε οἱ στόρεσον πυκνῶν λέχος, Εὐρώκλεια,
ἐκτὸς ἐὐσταθέος θαλάμου, τὸν ρ’ αὐτὸς ἐποίεν
ἐνθα οἱ ἐκθέεσιν πυκνῶν λέχος ἐμβάλετ’ εὔνην,
kόσα καὶ χαλάνας καὶ ρήγας συγκάλωντας.”

“Ὡς ἀρ’ ἐφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεῦς
ἀγθῆσας ἁλόχου προσφώνει κεδάλα ἱδών.

“Ω νῦναι, ἢ μάλα τοῦτο ἑπος θυμαλγῆς ἐειπες·
tίς δ’ οἱ ἄλλοσε θήκε λέχος; χαλέπων δ’ κεν εἰς
καὶ μᾶλ’ ἐπισταμένη, ὅτε μι’ θεὸς αὐτὸς ἐπελθὼν
Ῥηδίων θελαν θείη ἄλη ἐνι χάρῃ.

ἀνδρῶν δ’ οὐ κεν τις ξώδες βροτός, οὐδ’ μᾶλ’ ἱβόων,
ῥεία μετοχλίσσειν, ἐπεὶ μέγα σῆμα τετυκται
ἐν λέχει ἀσκητῷ· τὸ δ’ ἐγὼ κάμον οὐδ’ τες ἄλλος.

θάμνος ἐφι ταυρόπουλοι ἑλαίης ἔρκεος ἑντός,
ἀκμήνος ταλέθων’ πάχετος δ’ ἢν ἠτε κέων.

1 οὐδ’ μᾶλ’ ἱβόων: οὐδ’ γυναικῶν.
came, in form like unto the immortals. Then he sat down again on the chair from which he had risen, opposite his wife; and he spoke to her and said:

"Strange lady! to thee beyond all women have the dwellers on Olympus given a heart that cannot be softened. No other woman would harden her heart as thou dost, and stand aloof from her husband who after many grievous toils had come to her in the twentieth year to his native land. Nay come, nurse, strew me a couch, that all alone I may lay me down, for verily the heart in her breast is of iron."

Then wise Penelope answered him: "Strange sir, I am neither in any wise proud, nor do I scorn thee, nor yet am I too greatly amazed, but right well do I know what manner of man thou wast, when thou wentest forth from Ithaca on thy long-oared ship. Yet come, Eury克莱, strew for him the stout bedstead outside the well-built bridal chamber which he made himself. Thither do ye bring for him the stout bedstead, and cast upon it bedding, fleeces and cloaks and bright coverlets."

So she spoke, and made trial of her husband. But Odysseus, in a burst of anger, spoke to his true-hearted wife, and said: "Woman, truly this is a bitter word that thou hast spoken. Who has set my bed elsewhere? Hard would it be for one, though never so skilled, unless a god himself should come and easily by his will set it in another place. But of men there is no mortal that lives, be he never so young and strong, who could easily pry it from its place, for a great token is wrought in the fashioned bed, and it was I that built it and none other. A bush of long-leafed olive was growing within the court, strong and vigorous, and in girth it was
τὸ δ' ἔγω ἀμφίβαλτων θάλαμον δέμον, ὃφρ' ἐτέλεσσα, πυκνήσει λιθάδεσσι, καὶ εὑ καθύπερθεν ἔρεπα, κολλητάς δ' ἐπέθηκα θύρας, πυκνῶς ἄραρισα. καὶ τὸτ' ἔπειτ' ἀπέκοψα κόμην ταυροφύλλου ἐλαίης, 195 κορμὸν δ' ἐκ βίζης πρωταμῶν ἀμφέξεσα χαλκῷ εὗ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἰθνα, ἠρμίν' ἀσκήσας, τέτρηνα δὲ πάντα τερέτρῳ. ἐκ δὲ τοῦ ἄρχομενος λέχος ἐξεῳ, ὃφρ' ἐτέλεσσα, δαιδάλλων χρυσῷ τε καὶ ἀργύρῳ ἦδ' ἐλέφαντε. 200 ἐκ δ' ἐτάνυσσα ἰμάντα βοὸς φοίνικε φαινόν. 1 οὕτω τοι τόδε σήμα πιφανῦκομαι: οὐδὲ τι οἶδα, ἡ μοι ἐτ' ἐμπεδόν ἐστι, γύναι, λέχος, ἦτι τις ἤδη ἀνθρώπων ἄλλοσσε θῆκε, ταμῦν ὑπὸ πυθμέν' ἐλαιῆς." 204
d' ἰδοὺ, τής δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἤτορ, σήματ' ἀναγροῦντ' τὰ οἱ ἐμπεδὰ πέφραδ' Ὁδυσσεῦς: δακρύσασα δ' ἔπειτ' ἰδοὺ δράμειν, ἀμφὶ δὲ χεῖρας δειρῇ βάλλῃ Ὅδυσσῆ, κάρη δ' ἐκυο' ἐδε προσηύδα:

"Μὴ μοι, Ὅδυσσεῦ, σκύμεν, ἐπει τὰ περ ἀλλα μάλιστα ἀνθρώπων πέπνυσο: θεοὶ δ' ὅπαξον οἰκίων, οἱ νόϊν ἀγάσαπτο παρ' ἀλλήλοις μένοντε ἦδῆς ταρπῆναι καὶ γῆρας οὐδόν ἰκέσθαι. αὐτὰρ μὴ νῦν μοι τὸδε χώοε μηδὲ νεμέσα, οὐκεκά σ' οὐ τὸ πρώτον, ἔπει ἰδον, ὃδ' ἀγάπηςα. αἰεὶ γὰρ μοι θυμὸς ἐνι στίθεσος φίλοισιν ἤρριγει μὴ τίς με βροτῶν ἀπάφωτο ἐπεσειν ἐλθῶν· πολλοὶ γὰρ κακὰ κέρδεα βουλεύουσιν. οὐδὲ κεν Ἄργελη Ἐλένη, Δίδ' ἐγγεγανία, 215

1 φοίνικε φαινόν: Ἰφι κταμένῳ.
like a pillar. Round about this I built my chamber, till I had finished it, with close-set stones, and I roofed it over well, and added to it jointed doors, close-fitting. Thereafter I cut away the leafy branches of the long-leaved olive, and, trimming the trunk from the root, I smoothed it around with the adze well and cunningly, and made it straight to the line, thus fashioning the bed-post; and I bored it all with the augur. Beginning with this I hewed out my bed, till I had finished it, inlaying it with gold and silver and ivory, and I stretched on it a thong of ox-hide, bright with purple. Thus do I declare to thee this token; but I know not, woman, whether my bedstead is still fast in its place, or whether by now some man has cut from beneath the olive stump, and set the bedstead elsewhere.”

So he spoke, and her knees were loosened where she sat, and her heart melted, as she knew the sure tokens which Odysseus told her. Then with a burst of tears she ran straight toward him, and flung her arms about the neck of Odysseus, and kissed his head, and spoke, saying:

“Be not vexed with me, Odysseus, for in all else thou wast ever the wisest of men. It is the gods that gave us sorrow, the gods who begrudged that we two should remain with each other and enjoy our youth, and come to the threshold of old age. But be not now wroth with me for this, nor full of indignation, because at the first, when I saw thee, I did not thus give thee welcome. For always the heart in my breast was full of dread, lest some man should come and beguile me with his words; for there are many that plan devices of evil. Nay, even Argive Helen, daughter of Zeus, would not have lain in love
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άνδρι παρ’ ἄλλοδαπή ἐμήγη φιλότητη καὶ εὐνῆ, ἐὰν ῥάξῃ ὅ μεν αὐτῆς ἀρήιοι μελεῖ Ἀχαῖοιν ἀξέμεναι οἰκόνδε φίλην ἐς πατρίδ’ ἐμέλλον. τὴν δ’ ἦ τοι ἰθεῖς ὀροφεῖν ἐργον ἀεικές’ τὴν δ’ ἀτην οὐ πρόσθεν ἐφ’ ἐγκάτθετο θυμῷ λυγρῖν, ἐξ ἔς πρῶτα καὶ ἡμέας ἱκέτο πένθος. 1


νῦν δ’, ἐπελ ἦδη σήματ’ ἀριφράδεα κατέλεξας εὐνῆς ἡμετέρης, ἦν οὐ βροτὸς ἄλλοσ ὅπωσι, ἀλλ’ οἷοι σύ τ’ ἤρω τε καὶ ἀμφίπολος μία μούνῃ, Ἀκτορίς, ἦν μοι δῶκε πατὴρ ἔτε δεύρο κιούσῃ, ἡ νοῦν εἰρυτὸ θύρας πυκνῶν θαλάμου, πείθεις δὴ μεν θυμόν, ἀπηνέα περ μὰλ’ ἐόντα.”

"Ως φάτο, τῷ δ’ ἔτε μάλλον ὑφ’ ἔμερον ὁρσε γόοιον κλαῖε δ’ ἤχουν ἄλοχον θυμαρέα, κεδνὰ ἰδυῖαν. ὡς δ’ ὅτ’ ἂν ἀσπάσιος γῆ νηχμόνουσι φανή, ὅτι τε Ποσειδάων εὐεργεία νῆ ἐν πόντῳ ῥαίσῃ, ἔπενγομένην ἁνέμο καὶ κύματι πηγῇ παῦροι δ’ ἐξέφυγον πολῆς ἄλος ἡπειρόνδε νηχμένων, πολλῇ δὲ περὶ χροὶ τέτροφεν ἄλμη, ἀσπάσιοι δ’ ἐπέβαν γαῖς, κακότητα φυγῶντες’ ὁς ἀρα τῇ ἀσπαστὸς ἐν πόσεις εἰσορώσῃ, δειρῆς δ’ οὐ παὶ πάμπαν ἀφίετο πῆχεε λευκῶ. καὶ νῦ κ’ ὀδυρομένους φάνη ροδόδακτλοις Ἡώς, εἰ μὴ ἄρ’ ἄλλ’ ἐνόησε θεᾶ γλαυκώπτις Ἀθηνή. νῦκτα μὲν ἐν περάτῃ δολεχήν σχέθεν, Ἡώ δ’ αὐτε ῥύσατ’ ἐπ’ Ὡκεανῷ χρυσόθρονοι, οὐδ’ ἐκ ἑπταος ἀεαν χρυσοθρονος, δάφνος ἀνθρώπωσι φέροντας, Λάμπον καὶ Φαέθονθ’, οἴ τ’ Ἡώ πῶλοι ἄγονσι." 230

"Ως φάτο, τῷ δ’ ἔτε μάλλον ὑφ’ ἔμερον ὁρο" κλαῖε δ’ ἤχουν ἄλοχον θυμαρέα, κεδνὰ ἰδυῖαν.

1 Lines 218–24 were rejected by Aristarchus, and can hardly be defended in this context.
with a man of another folk, had she known that the warlike sons of the Achaeans were to bring her home again to her dear native land. Yet verily in her case a god prompted her to work a shameful deed; nor until then did she lay up in her mind the thought of that folly, the grievous folly from which at the first sorrow came upon us too. But now, since thou hast told the clear tokens of our bed, which no mortal beside has ever seen save thee and me alone and one single handmaid, the daughter of Actor, whom my father gave me or ever I came hither, even her who kept the doors of our strong bridal chamber, lo, thou dost convince my heart, unbending as it is."

So she spoke, and in his heart aroused yet more the desire for lamentation; and he wept, holding in his arms his dear and true-hearted wife. And welcome as is the sight of land to men that swim, whose well-built ship Poseidon has smitten on the sea as it was driven on by the wind and the swollen wave, and but few have made their escape from the gray sea to the shore by swimming, and thickly are their bodies crusted with brine, and gladly have they set foot on the land and escaped from their evil case; even so welcome to her was her husband, as she gazed upon him, and from his neck she could in no wise let her white arms go. And now would the rosy-fingered Dawn have arisen upon their weeping, had not the goddess, flashing-eyed Athene, taken other counsel. The long night she held back at the end of its course, and likewise stayed the golden-throned Dawn at the streams of Oceanus, and would not suffer her to yoke her swift-footed horses that bring light to men, Lampus and Phaethon, who are the colts that bear the Dawn.
Καὶ τὸ τ’ ἂρ’ ἤν ἄλλον προσέφη πολύμητος Ὁδυσσεύς:
"Ὄ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρας ἄειθλων ἠθρομεν, ἀλλ’ ἐπὶ ὅπεσθεν ἀμέτρητος πόνος ἔσται, πολλὸς καὶ χαλεπός, τὸν ἔμε χρή πάντα τελέσαι. 250
ὦ γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαο
ἡματι τῷ ὅτε δὴ κατέβην δόμον "Ἀίδος εἴσω,
νόστον ἐταῖροισιν διζήμενοι ἦδ’ ἐμοὶ αὐτῷ.
ἀλλ’ ἔρχεν, λέκτρονδ’ ἱμεν, γύναι, ὕφρα καὶ ἤδη
ὅπερ ὅπο λυκερὸν ταρπόμεθα κομηθέντε." 255
Τὸν δ’ αὐτὸ προσέπειπε περίφροιν Πηνελόπεια:
"Εὖρη μὲν δὴ σοὶ γε τὸτ’ ἔσσεται ὅπποτε θυμῷ
σφ’ ἔθλης, ἐπεὶ ἄρ’ σε θεοὶ πολίσαν ἱκέσθαι
οἰκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαίαν:
ἀλλ’ ἐπεὶ ἐφάρσης καὶ τοῖ τεὸς ἐμβάλει θυμῷ,
εἶπ’ ἄγε μοι τὸν ἄθλουν, ἐπεὶ καὶ ὅπισθεν, δόλῳ,
πεῦσομαι, αὐτίκα δ’ έστι δαήμοναι οὐ τι χέρειον."

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητος Ὁδυσσεύς:
"Δαιμονίῃ, τί τ’ ἄρ’ αὐτώ με μᾶλ’ ὠτρύνουσα κελεύεις
εἰπέμεν; αὐτάρ ἐγὼ μιθήσομαι οὐδ’ ἐπικεύσω.
οὐ μὲν τοι θυμὸς κεχαρήσεται οὐδὲ γάρ αὐτὸς
χαίρων, ἐπεὶ μᾶλα πολλὰ βροτῶν ἐπὶ ἀστεὶ ἄνωθεν
ἔλθειν, ἐν χειρεσιν ἤχουτ’ εὐήρες ἐρετῶν,
ἐλ’ ἰδί οὐ τοῖς ἀφίκομαι οὐκ ἴσασι βάλασαν
ἀνέρες, οὐδὲ θ’ ἄλεσι μεμυγμένοι εἰδαρ ἐδουσιν
οὐδ’ ἄρα τοῖ τ’ ἱσασι νέας φοινικοπαρήσις,
οὐδ’ εὐήρε’ ἐρετικά, τά τε πτερὰ νησιὶ πέλουται.
σήμα δὲ μοι τὸν ἔεπεν ἀριφραδεῖς, οὐδέ σε κεύσω
ὅπποτε κεν δὴ καὶ ξυμβλήμενος ἄλλος ὁδής
φήρ’ ἀθηρηλογούν ἔχειν ἀνὰ φαιδόμορ ὅμοι,
καὶ τὸ τ’ ἐν γαῖῃ πήξαντ’ ἐκελεύειν ἐρετῶν,
ἐρξανθ’ ἱερὰ καλὰ Ποσειδάων ἀνακτῇ,
ἀρνεῖον ταῦρον τε συν’ τ’ ἐπιβήτορα κάπρον,
392
Then to his wife said Odysseus of many wiles:

"Wife, we have not yet come to the end of all our trials, but still hereafter there is to be measureless toil, long and hard, which I must fulfil to the end; for so did the spirit of Teiresias foretell to me on the day when I went down into the house of Hades to enquire concerning the return of my comrades and myself. But come, wife, let us to bed, that lulled now by sweet slumber we may take our joy of rest."

Then wise Penelope answered him: "Thy bed shall be ready for thee whenever thy heart shall desire it, since the gods have indeed caused thee to come back to thy well-built house and thy native land. But since thou hast bethought thee of this, and a god has put it into thy heart, come, tell me of this trial, for in time to come, methinks, I shall learn of it, and to know it at once is no whit worse."

And Odysseus of many wiles answered her, and said: "Strange lady! why dost thou now so urgently bid me tell thee? Yet I will declare it, and will hide nothing. Verily thy heart shall have no joy of it, even as I myself have none; for Teiresias bade me go forth to full many cities of men, bearing a shapely oar in my hands, till I should come 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 serve as wings to ships. And he told me this sign, right manifest; nor will I hide it from thee. When another wayfarer, on meeting me, should say that I had a winnowing fan on my stout shoulder, then he bade me fix my oar in the earth, and make goodly offerings to lord Poseidon—a ram and a bull and a boar, that
οίκαδ’ ἀποστείχειν, ἔρειν ς᾽ ιερὰς ἐκατόμβας
ἀθανάτοις θεοῖς, τοι οὐρανῷ εὐρύν ἔχουσι,
πάσι μᾶλ’ ἐξείλης· θάνατος δὲ μοι ἐξ ἄλος αὐτῷ
ἀβληθῆς μάλα τοῖς ἐλεύσεται, ὡς κέ με πέφηγ
γῆρα’ ὑπὸ λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοῖ
ὁλβιοὶ ἐσουται· τὰ δὲ μοι φάτο πάντα τελεῖσθαι.”

Τὸν δ’ αὐτὲ προσέειπε περίφροιν Πηνελόπεια:

“Εἰ μὲν δὴ γῆρας γε θεοῖ τελέσουσιν ἀρειον,
ἐλπιστὶ τοι ἐπειτὰ κακῶν ὑπάλυξιν ἐσεθαί.”

“Ως οἱ μὲν τοιαῦτα πρὸς ἄλληλος ἀγόρευον
τόφρα δ’ ἀρ’ Ἑυρυνόμη τε ἱδὲ τροφὸς ἔντυνεν εὐνήν
ἐσθήτος μαλακῆς, δαίδων ὑπὸ λαμπρομενῶν.

αὐτὰρ ἔπει στόρεσαν πυκνῶν λέχος ἐγκονέουσαι,
γρηθὲς μὲν κέουσα πάλιν οἰκὸνδε βεβήξει,
τοῖσιν δ’ Ἑυρυνόμη θαλαμηπόλος ἡγεμόνευν
ἐρχομένουισι λέχοσδε, δάος μετὰ χερσίν ἐχουσά
ἐς θάλαμον δ’ ἐγαγοῦσα πάλιν κίεν. οἱ μὲν ἐπειτὰ

αὐτὰρ Τηλέμαχος καὶ Βουκόλος ἦδὲ συβώτῃ
παῦσαν ἀρ’ ὀρχηθμοῦ πόδας, παῦσαν δὲ γυναίκας,
αὐτὸι δ’ εὐφάξοντο κατὰ μέγαρα σκίδεντα.

Τὸ δ’ ἔπει οὖν φιλότητος ἐταρπήτην ἐρατείνης,

τερπέσθην μύθοις, πρὸς ἄλληλοὺς ἐνέποντε,
ἡ μὲν δ’ ἐν μεγάροισιν ανέσχετο διὰ γυναικῶν,
ἀνδρῶν μουστήρων ἐσοφῶν’ ἀδηλον ὄμιλον,
οἱ θεοὶ οὖν πολλά, βόας καὶ ἱφαι μῆλα,

1 This line, we are told in the scholia, was regarded by Aristophanes and Aristarchus as the end of the Odyssey.
mates with sows—and depart for my home, and offer sacred hecatombs to the immortal gods, who hold broad heaven, to each one in due order. And death shall come to me myself far from the sea, a death so gentle, that shall lay me low, when I am overcome with sleek old age, and my people shall dwell in prosperity around me. All this, he said, should I see fulfilled."

Then wise Penelope answered him: "If verily the gods are to bring about for thee a happier old age, there is hope then that thou wilt find an escape from evil."

Thus they spoke to one another; and meanwhile Eurynome and the nurse made ready the bed of soft coverlets by the light of blazing torches. But when they had busily spread the stout-built bedstead, the old nurse went back to her chamber to lie down, and Eurynome, the maiden of the bed-chamber, led them on their way to the couch with a torch in her hands; and when she had led them to the bridal chamber, she went back. And they then gladly came to the place of the couch that was theirs of old. But Telemachus and the herdsman and the swineherd stayed their feet from dancing, and stayed the women, and themselves lay down to sleep throughout the shadowy halls.

But when the two had had their fill of the joy of love, they took delight in tales, speaking each to the other. She, the fair lady, told of all that she had endured in the halls, looking upon the destructive throng of the wooers, who for her sake slew many beasts, cattle and goodly sheep; and

1 Others render "rites," but this seems un-Homeric.
ἐσφαζοῦν, πολλοὶ δὲ πλῆθον ἤφύσκετο οἶνος·
αὐτὰρ ὁ διογενής Ὁδυσσεύς ὡσα κηδεῖ ἠθηκεν
ἀνθρώποις ὡσα τ’ αὐτὸς διξύσας ἐμόγησεν,
πάντ’ ἔλεγ. ὡς ὁ ἄρ’ ἐτέρπετ’ ἄκουονος’, οὐδὲ οἱ ὑπνοῖς
πίπτεν ἐπὶ βλεφάροις πάρος καταλέξαξεν ἀπαντά.

Ἡρξατο δ’ ὁς πρῶτον Κίκωνας δάμας’, αὐτὰρ ἐπείτα
ἡλθ’ ἐς Λιστοφάγων ἀνδρῶν πλειραν ἄρουραν.

ἡδ’ ὡσα Κύκλων ἔρξα, καὶ ὡς ἀπετίσατο ποινήν
ἰφθιμών ἤταρων, οὐδὲ ἠκολεῖν οὐδ’ ἐλέαρεν.

ὁ δ’ ὁ Ἀλλοῦ ἤκεθ’ ὃ μεν πρόφρον υπέδεκτο
καὶ πέμπ’, οὐδὲ πω ἀλλα φίλην ἐς πατρίδ’ ἤκέσθαι

ἡν, ἀλλὰ μιν αὐτῖς ἀναρπάξασα θυέλλα
πόντον ἐπ’ ἱμθεόντα φέρεν θαρεά 1 στενάχοντα

ὁδ’ ὡς Τηλέπυννον Δαστρυγονίνην ἀφίκανεν,
οὶ νῆας τ’ ἔδεαν καὶ ἐκκυκνείδας ἐταίρους

πάντας’ Ὁδυσσεύς δ’ οἰος υπέκφυγε υη’ μελάνην. 2

καὶ Κήρκης κατέλεξε δόλον πολυμηχανίν τε,

ὁδ’ ὡς εἰς Ἀλθεώ δόμον ἤλθεν εὐρωώντα,

ψυχὴ χρησόμενος Θηβαῖον Τειρέσιον,

μην πολυκλήδι, καὶ εἴσεδε πάντας ἐταίρους

μικτέρα θ’, ὡς μεν ἄτικτε καὶ ἄτρεφε τυτθόν ἐόντα.

ὁδ’ ὡς Σειριμένων ἄδιστοις φθόγγοι ἀκουσαν,

ὡς θ’ ἤκετο Πλαγκτάς πέτρας δεινήν τε Χάρμιδω

Σκύλλην θ’, ἤν οὐ πάντω κηρίριοι ἄνδρες ἄλυξαν·

ὁδ’ ὡς Ἡλίου βόδας κατέστεφον ἐταίροι·

ὁδ’ ὡς νῆα δοῦν ἐβάλε ψολόντες κεραυνό.

Λεὺς υψιβρεμέτης, ἀπὸ δ’ ἐφθείθεν ἑσθρόλ έταίροι

πάντες ὁμός, αὐτὸς δὲ κακάς ὑπὸ κήρας ἄλυξαν·

ὁδ’ ἤκετ’ Ὀμυγήν νῆσου νῦμφην τε Καλυψών.

1 θαρεά: μεγάλα.
2 Line 320 is omitted in most MSS.
great store of wine was drawn from the jars. But Zeus-born Odysseus recounted all the woes that he had brought on men, and all the toil that in his sorrow he had himself endured, and she was glad to listen, nor did sweet sleep fall upon her eyelids, till he had told all the tale.

He began by telling how at the first he overcame the Cicones, and then came to the rich land of the Lotus-eaters, and all that the Cyclopes wrought, and how he made him pay the price for his mighty comrades, whom the Cyclopes had eaten, and had shown no pity. Then how he came to Aeolus, who received him with a ready heart, and sent him on his way; but it was not yet his fate to come to his dear native land, nay, the storm-wind caught him up again, and bore him over the teeming deep, groaning heavily. Next how he came to Telepylus of the Laestrygonians, who destroyed his ships and his well-greaved comrades one and all, and Odysseus alone escaped in his black ship. Then he told of all the wiles and craftiness of Circe, and how in his benched ship he had gone to the dank house of Hades to consult the spirit of Theban Teiresias, and had seen all his comrades and the mother who bore him and nursed him, when a child. And how he heard the voice of the Sirens, who sing unceasingly, and had come to the Wandering Rocks, and to dread Charybdis, and to Scylla, from whom never yet had men escaped unscathed. Then how his comrades slew the kine of Helios, and how Zeus, who thunders on high, smote his swift ship with a flaming thunder-bolt, and his goodly comrades perished all together, while he alone escaped the evil fates. And how he came to the isle Ogygia and to the nymph Calypso,
Η δή μιν κατέρυκε, λιλαιομένη πόσιν εἶναι ἐν σπέσσει γλαφυροῖς, καὶ ἔτρεφεν ἵδε ἔφασκε θήσειν ἄθανατον καὶ ἀγήραν ἡμάτα πάντα· ἀλλὰ τοῦ οὐ ποτε θυμόν ἐν στήθεσιν ἐπειθεὶν ἦδ’ ὡς ἐσ Φαίηκες ἁβίκετο πολλὰ μογήσας, οὐ δὴ μεν περὶ κῆρε θεόν ὡς τιμήσαντο καὶ πέμψαν σὺν νητό φίλην ἐς πατρίδα γαῖαν, χαλκόν τε χρυσόν τε ἄλλος ἐσθῆτα τε δόντες. τοῦτ’ ἅρα δεύτατον ἐπῄεν ἐποσ, ὅτε οἱ γλυκοὺς ὕπνους λυσιμελής ἐπόρουσε, λύων μελεθήματα θυμοῦ.1

'Ἡ δ’ αὖ’ ἄλλ’ ἑνόρος θεὰ γλαυκώπης 'Ἄθηνης ὑπόπτο τε δὴ Ὁδυσσῆα δέλπητο ὅν κατὰ θυμόν εὐνής ἂς ἄλοχῳ ταρτῆμεναι ἵδε καὶ ὕπνοι, αὐτῆς ἀπ’ Οκεανοῦ χρυσόθροιν ἀργύρειαν ἱστειν, ἲ’ ἀνθρώπωσι φόσος φέρον ὁρτο δ’ Ὁδυσσεὺς εὐνής ἔκ μαλακῆς, ἄλοχω δ’ ἐπὶ μῦθον ἐτελεῖν.

"’Ω γάρ, ἢδη μὲν πολέων κεκορήμεθ’ ἀέθλων ἀμφοτέρω, σὺ μὲν ἐνθάδ’ ἐμὸν πολυκηδέα νόστοι κλαίον’· αὐτὰρ ἐμὲ Ζεὺς ἀλέγεσθαι καὶ θεοὶ ἄλλοι ἱέμενον πεδάασκον ἐμῖς ἀπὸ πατρίδος αὐς· υἱὸν δ’ ἐπεὶ ἀμφοτέρω πολυηρατὸν ἰκόμεθ’ εὐνήν, κτῆματα μὲν τὰ μοὶ ἐστὶ, κομίζεμεν ἐν μεγάροις, μὴλα δ’ ἀ μὴν πυκνής ὑπερφίαλοι κατέκειαν, πολλὰ μὲν αὐτὸς ἐγὼ λύσοσοι, ἄλλα δ’ Ἀχαιοὶ διόσοι, εἰς δ’ κε πάντας ἐνυπόλησοιν ἐπαύλους. ἄλλ’ ὡς τοι μὲν ἐγὼ πολυδένδρεον ἄγρον ἔπειμι, ὕψόμενος πατέρ’ ἑσθόν, δ’ μοι πυκνῶς ἀκάχηται· σοὶ δέ, γύναι, τάδ’ ἐπετέλεω, πινυτῇ περ ἐνύσῃ·"

1 Lines 310–43 were rejected by Aristarchus.
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who kept him there in her hollow caves, yearning that he should be her, husband, and tended him, and said that she would make him immortal and ageless all his days; yet she could never persuade the heart in his breast. Then how he came after many toils to the Phaeacians, who heartily showed him all honour, as if he were a god, and sent him in a ship to his dear native land, after giving him stores of bronze and gold and raiment. This was the end of the tale he told, when sweet sleep, that loosens the limbs of men, leapt upon him, loosening the cares of his heart.

Then again the goddess, flashing-eyed Athene, took other counsel. When she judged that the heart of Odysseus had had its fill of dalliance with his wife and of sleep, straightway she roused from Oceanus golden-throned Dawn to bring light to men; and Odysseus rose from his soft couch, and gave charge to his wife, saying:

"Wife, by now have we had our fill of many trials, thou and I, thou here, mourning over my troublous journey home, while as for me, Zeus and the other gods bound me fast in sorrows far from my native land, all eager as I was to return. But now that we have both come to the couch of our desire, do thou care for the wealth that I have within the halls; as for the flocks which the insolent wooers have wasted, I shall myself get me many as booty, and others will the Achaians give, until they fill all my folds; but I verily will go to my well-wooded farm to see my noble father, who for my sake is sore distressed, and on thee, wife, do I lay this charge, wise though thou art. Straightway at
αὐτίκα γὰρ φάτις εἶσον ἂμ' ἥλιῳ ἀνιόντι ἀνδρῶν μνηστήρων, οἷς ἔκτανον ἐν μεγάροισιν εἰς ὑπηρφ' ἀναβάσασθαί σὺν ἀμφιπόλοισι γυναιξίν ἤσθαί, μηδὲ τινὰ προτιόσσεο μηδ' ἐρέειν.

"Ἡ δὲ καὶ ἀμφ' ὀμοιοισιν ἐδύσετο τεῦχεα καλά, ὅρος δὲ Τηλέμαχον καὶ Βουκόλον ἧδε συβώτην, πάντας δ' ἐντε' ἤνωτεν ἀρχὴν χερσίν ἐλέσθαι. οἱ δὲ οἱ οὐκ ἀπίθησαν, ἔθωρησόντο δὲ χαλκῷ, ὀίζαν δὲ θύρας, ἐκ δ' ἡδίον ἥρχε δ' ᾽Οδυσσεύς. ἦδη μὲν φῶς ἦν ἐπὶ χθόνα, τοὺς δὲ ᾽Αθηνην νυκτὶ κατακρύψασα θῶς ἑξῆγε πόλης.
the rising of the sun will report go abroad concerning the wooers whom I slew in the halls. Therefore go thou up to thy upper chamber with thy handmaids, and abide there. Look thou on no man, nor ask a question."

He spoke, and girt about his shoulders his beautiful armour, and roused Telemachus and the neatherd and the swineherd, and bade them all take weapons of war in their hands. They did not disobey, but clad themselves in bronze, and opened the doors, and went forth, and Odysseus led the way. By now there was light over the earth, but Athene hid them in night, and swiftly led them forth from the city.
'Ερμής δὲ ψυχᾷς Κυλλήνιος ἐξεκαλείτο ἀνδρῶν μυστήρων· ἔχε δὲ ράβδον μετὰ χερσιν καλὴν χρυσεῦν, τῇ τ' ἀνδρῶν ὄμματα θέλγει ὅπως ἐθέλη, τοὺς δὲ αὐτὲ καὶ ὑπνώσωσας ἔγειρει τῇ ῥ' ἀγα κινήσας, ταῖ δὲ τρίζουσαι ἐποντο. ἀλλ' ὅτε νυκτερίδες μιχαὶ ἄντρον θεσπεσίῳ τρίζουσαν ποτέονται, ἐπεὶ κε τες ἀποπέσην ὀρμαθοῦ ἐκ πέτρης, ἀνά τ' ἀλλήλησιν ἔχουσι, ὅτι αἱ τετραγωνὶς ἁμ' ἑσσαν' ἡρχε δ' ἁρα σφιν Ἐρμείας ἀκάκητα· κατ' εὐρόσεντα κέλευθα. πάρ δ' ἵσαν Ὀκεανοῦ τε Ῥοᾶς καὶ Δευκάδα πέτρην, ἥδε πάρ' Ἡλίοιο πῦλας καὶ δήμου ὁνεῶν ἑσσαν· αἶσα δ' ἐκοντο κατ' ἀσφόδελον λειμώνα, ἐνθα τε ναύσουσι ψυχαί, εἶδολα καμόντων. εὐρὸν δὲ ψυχῆν Πηληῖάδεω Ἀχιλῆος καὶ Πατροκλῆος καὶ ἀμύμους Ἀρτελύχου Λεοντός δ', ὥς ἀριστός ἔχειν εἰδός τε δέμας τε τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 'Οδγ οἱ μὲν περὶ κεῖναν ὄμως ἀγχίμολον δὲ ἡλιοῦ ἐπὶ ψυχῆ Ἀγαμέμνονον Ἀτρείδαο ἀρχυμένῃ περὶ δ' ἄλλαι ἄγγειραθ', ὡςα αἱ αὐτὴν ὀικύ ἐν Αἰγίφωνο θάνου καὶ πότοιν ἐπέσπουν. τὸν προτέρης ψυχὴ προσεφώνει Πηλείωνος.
BOOK XXIV

Meanwhile Cyllenian Hermes called forth the spirits of the wooers. He held in his hands his wand, a fair wand of gold, wherewith he lulls to sleep the eyes of whom he will, while others again he wakens even out of slumber; with this he roused and led the spirits, and they followed gibbering. And as in the innermost recess of a wondrous cave bats flit about gibbering, when one has fallen from off the rock from the chain in which they cling to one another, so these went with him gibbering, and Hermes, the Helper, led them down the dank ways. Past the streams of Oceanus they went, past the rock Leucas, past the gates of the sun and the land of dreams, and quickly came to the mead of asphodel, where the spirits dwell, phantoms of men who have done with toils. Here they found the spirit of Achilles, son of Peleus, and those of Patroclus, of peerless Antilochus, and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus.

So these were thronging about Achilles, and near to them drew the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, the spirits of all those who were slain with him in the house of Aegisthus, and met their fate. And the spirit of the son of Peleus was first to address him, saying:
"'Ατρείδης, περὶ μὲν σ’ ἐφαμεν Διὶ τερπικεραύνῳ ἀνδρῶν ἥρων φίλον ἔμμεναι ἡματα πάντα,
oυνεκα πολλοῖσιν τε καὶ ἱψίμοισιν ἁνασσες δῆμῳ ἐν Τρώων, οθεὶ πᾶσχομεν ἀλλεί' Ἀχαιοι.
η τ' ἁρα καὶ σοι πρῳ ἑπαραστῆσεσθαί ἐμελλεν 
μοιρ' ὁλη, τὴν οὐ τις ἀλεῦται ὃς κε γένηται.
ὡς οἰχελες τιμῆς ἀπονήμενοι, ἃς περ ἁνασσες, 
δῆμῳ ἐν Τρώων θάνατον καὶ πότμων ἐπισπεῖν 
τῷ κὲν τοι τύμβοι μὲν ἐποίησαν Παναχαιοί, 
ηδὲ κε καὶ σφ παιδὶ μέγα κλέος ἡρα' ὁπίσω: 
νῦν δ' ἁρα σ' οἰκτίστορ θανάτῳ εἴμαρτο ἀλλώναι."
Τὸν δ' αὐτὴ ψυχὴ προσεβώνεεν Ἀτρείδαιον:
"Ολβιε Πηλέος ὑιὲ, θεοὶς ἐπιελκεῖ Ἀρχελεύ, 
ὅς θάνος ἐν Τροίᾳ ἕκας Ἀργείος: ἀμφὶ δὲ σ' ἀλλοι 
κτεῖνοντο Τρώων καὶ Ἀχαιῶν ὑἷς ἀριστοι, 
μαρνάμενοι-περὶ σεῖο: σὺ δ' ἐν στοφάλαγη κοινής 
κείσο μέγας μεγαλωστί, λελασμένος ἤπποσυνάων.
ἡμεῖς δὲ πρόπαν ἡμαρ ἐμαρνάμεθ': 
οὐδὲ κε πάμπαν 
πανσάμεθα πτολέμου, 
ει μη Ζεὺς λαίλαπι παῦσεν. 
αὐτὰρ ἐπεί σ' ἐπὶ 
νῆς 
ἐνείκαμεν ἐκ 
πολέμου, 
κάτθεμεν ἐν λεχέσσι, 
καθήλοις 
χρόα 
καλὸν 
διατί 
ἱερ 
καὶ 
ἀφεῖ 
πολλὰ 
δὲ σ' 
ἀμφὶ 
δάκρυα 
θερμὰ 
χέων 
Δαναοὶ 
κελροῦν 
τε 
χαῖτας. 
μῆτηρ 
ἐξ ἀλὸς 
ἡλθε 
σὺν 
ἀθανάτῃς 
ἀλῖσσα 
ἀγγελῖς 
ἀλοσα: 
βοή 
ἐπὶ 
πότου 
δρόμει 
θεσπεσία, 
ὑπὸ 
τρόμος 
ἐλλαβὲ 
πάντας 
Ἀχαιοὶς 
καὶ 
νῷ 
ἀναίξαντες 
ἐβαν 
κολας 
ἐπὶ 
νῆς,
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"Son of Atreus, we deemed that thou above all other heroes wast all thy days dear to Zeus, who hurled the thunderbolt, because thou wast lord over many mighty men in the land of the Trojans, where we Achaeans suffered woes. But verily on thee too was deadly doom to come all too early, the doom that not one avoids of those who are born. Ah, would that in the pride of that honour of which thou wast master thou hadst met death and fate in the land of the Trojans. Then would the whole host of the Achaeans have made thee a tomb, and for thy son too wouldst thou have won great glory in days to come; but now, as it seems, it has been decreed that thou shouldst be cut off by a most piteous death."

Then the spirit of the son of Atreus answered him: "Fortunate son of Peleus, godlike Achilles, that wast slain in the land of Troy far from Argos, and about thee others fell, the best of the sons of the Trojans and Achaeans, fighting for thy body; and thou in the whirl of dust didst lie mighty in thy mightiness, forgetful of thy horsemanship. We on our part strove the whole day long, no should we ever have stayed from the fight, had not Zeus stayed us with a storm. But after we had borne thee to the ships from out the fight, we laid thee on a bier, and cleansed thy fair flesh with warm water and with ointment, and many hot tears did the Danaans shed around thee, and they shore their hair. And thy mother came forth from the sea with the immortal sea-nymphs, when she heard the tidings, and a wondrous cry arose over the deep, and thereat trembling laid hold of all the Achaeans. Then would they all have sprung up and rushed to
ei μὴ ἀνήρ κατέρυκε παλαιά τε πολλά τε εἶδώς, Ἡνώτωρ, οὐ καὶ πρόσθεν ἄριστη φαίνετο βουλή· δ’ σφιν ἑυφρονεών ἀγορήσατο καὶ μετέειπεν·

"'Ἰσχεσθ', 'Ἀργείωι, μὴ φεύγετε, κούροι 'Ἀχαίων' μήτηρ ἐξ ἄλος ἦδε σὺν ἀθανάτης ἀλήσειν ἔρχεται, οὐ παιδὸς τεθυρίως ἀντιώσα·'

"'Ὡς ἐφαθ’, οἱ δ’ ἐσχοντο φόβον μεγάθυμοι 'Ἀχαιοι' ἀμφί δὲ σ’ ἐστησαν κούραι ἀλίων γέροντος ὀκτρ’ ὁλοφυρόμεναι, πέρι δ’ ἄμβροτα εἴματα ἐσσαν. Μούσας δ’ ἐνεάδ’ πᾶσαν ἀμειβόμεναι ὅπ’ καλῆ θρήνει, ἐνθα κεν οὐ τιν’ ἀδάκρυτον γ’ ἐνόησας 'Ἀργείωι' τοῖον ἡμάρ ὑπόροιρο Μούσα λύγει.1

ἔπτα δὲ καὶ δέκα μένε σε ὅμων νύκτας τε καὶ ἡμαρ κλαίομεν ἀθάνατοι τε θεοὶ βυντοὶ τ’ ἀνθρωποι ὁκτωκαιδεκάτη δ’ ὀδομεν πυρί, πολλὰ δὲ σ’ ἀμφί μῆλα κατεκτᾶμεν μάλα πίονα καὶ ἐλικας βούς, καλεο δ’ ἐν τ’ ἐσθητε θεῶν καὶ ἀλείφατε πολλῷ καὶ μέλετι γλυκηρῷ, πολλοῖ δ’ ἠρων 'Ἀχαιοί' τεύχεσιν ἐρρόσαντο πυρὶ πέρι καιομένοιο, πεζοὶ θ’ ῥυθήσε τε· πολλὸς δ’ ὄρμανδος ὀρόρει, αὐτάρ ἐπει δ’ σε φλοξ ἤμουσιν 'Ἡφαίστοιο, ἠδὴν δ’ τοι λέγομεν λεύκ’ ὅστε’, 'Ἀχιλλεύ, οὐν ἐν ἀκρίτωρ καὶ ἀλείφατε· δώκε δ’ μῆτηρ χρύσειν ἀμφιφορή· Διωνύσιος δ’ δῶρον φάσκε’ ἔμενα, ἔργον δ’ περικλυτοῦ 'Ἡφαίστοιο· ἐν τῷ τοι κεῖται λεύκ’ ὅστεα, ψαλίμ’ 'Ἀχιλλεύ, μίγδα δ’ Πατρόκλοιο Μενοιτιάδαο θανότος,

1 Lines 60-2 were suspected in antiquity.
the hollow ships, had not a man, wise in the wisdom of old, stayed them, even Nestor, whose counsel had before appeared the best. He with good intent addressed their assembly, and said:

"Hold, ye Argives; flee not, Achaean youths. 'Tis his mother who comes here forth from the sea with the immortal sea-nymphs to look upon the face of her dead son."

"So he spoke, and the great-hearted Achaeanse ceased from their flight. Then around thee stood the daughters of the old man of the sea wailing piteously, and they clothed thee about with immortal raiment. And the Muses, nine in all, replying to one another with sweet voices, led the dirge. There couldst thou not have seen an Argive but was in tears, so deeply did the clear-toned Muse move their hearts. Thus for seventeen days alike by night and day did we bewail thee, immortal gods and mortal men, and on the eighteenth we gave thee to the fire, and many well-fatted sheep we slew around thee and sleek kine. So thou wast burned in the raiment of the gods and in abundance of unguents and sweet honey; and many Achaean warriors moved in their armour about the pyre, when thou wast burning, both footmen and charioteers, and a great din arose. But when the flame of Hephaestus had made an end of thee, in the morning we gathered thy white bones, Achilles, and laid them in unmixed wine and unguents. Thy mother had given a two-handled, golden urn, and said that it was the gift of Dionysus, and the handiwork of famed Hephaestus. In this lie thy white bones, glorious Achilles, and mingled with them the bones of the dead Patroclus, son of Menoetius, but apart lie those
χωρὶς δ’ Ἄντιλόχου, τὸν ἔξοχα τίς ἀπάντων τῶν ἄλλων ἐτάρων, μετὰ Πάτροκλόν γε θανόντα. 80
ἀμφ’ αὐτοῖς δ’ ἐπειτὰ μέγαν καὶ ἀμώμονα τύμβον χείσωμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν ἀκτῆς ἔπι προύχουση, ἐπὶ πλατεῖ Ἑλλησσόντων, ὡς κεν τηλεφανής ἐκ ποντόφιν ἄνδράσιν εἴη τοῖς οὐ νῦν γεγάμασι καὶ οὐ μετόπισθεν ἐσονται. 85
μῆτηρ δ’ αἰτήσασα θεοὺς περικαλλῆ ἄεθλα θήκε μέσῳ ἐν ἄγωνι ἀριστήσεσιν Ἁχαιῶν.
ἥδη μὲν πολέων τάφῳ ἄνδρῶν ἀντεβόλησας ἱρώων, ὅτε κέν ποτ’ ἀποθυμέμου βασιλῆς ξώνυνται τε νέοι καὶ ἐπευτύνονται ἄεθλα:
ἀλλὰ κε κεῖνα μάλιστα ἱδὼν θησάσαν ϑυμῷ, 90
οὐ’ ἐπὶ σοι κατέθηκε θεὰ περικαλλῆ ἄεθλα,
ἀργυρόπεζα Θησεῖς· μάλα γὰρ φίλος ἱσθα θεοῖσιν,
ἀδ’ σύ μὲν οὐδὲ θανών ὄνομ’ ἀλέσας, ἀλλὰ τοι αἰεὶ πάντας ἐπ’ ἄνθρωπους κλέος ἔσοτες ἐσθλόν, Ἀχιλλεῦ, 95
ἀυτὰρ ἐμοὶ τί τὸδ’ ἤδος, ἐπεὶ πόλεμον τολύπευσα; ἐν νόστῳ γὰρ μοι Ζεὺς μέσατο λυγρὸν ὀλέθρον Ἀγίσθου ὑπὸ χερῶ καὶ οὐλομένης ἄλοχοι.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευος, ἀγχίμολον δὲ σφ’ ἤλθε διάκτορος ἀγρειφόντης, 100
ψυχὰς μοιστήρων κατάγων Ὁδυσσῆι δαμένων, τῷ δ’ ἀρα θαμβήσαντ’ ἰδὺς κλῶν, ὡς ἐσιδέσθην.
ἐγὼ δὲ ψυχὴ Ἀγαμέμνονος Ἀτρέδαο παῖδα φίλου Μελανήσος, ἀγακλυτὸν Ἀμφιμέδουτα· 105
ξεῖνος γὰρ οἱ ἐν Ἰθάκῃ ἕν οἰκία ναῶν.
τὸν πρωτήρη ψυχὴ προσεφώνεεν Ἀτρέδαον.
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of Antilochus, whom thou didst honour above all
the rest of thy comrades after the dead Patroclus.
And over them we heaped up a great and goodly
tomb, we the mighty host of Argive spearmen, on a
projecting headland by the broad Hellespont, that
it might be seen from far over the sea both by men
that now are and that shall be born hereafter. But
thy mother asked of the gods beautiful prizes, and
set them in the midst of the lists for the chiefs of
the Achaeans. Ere now hast thou been present at
the funeral games of many men that were warriors,
when at the death of a king the young men gird
themselves and make ready the contests,1 but hadst
thou seen that sight thou wouldst most have mar-
velled at heart, such beautiful prizes did the goddess,
silver-footed Thetis, set there in thy honour; for
very dear wast thou to the gods. Thus not even in
death didst thou lose thy name, but ever shalt thou
have fair renown among all men, Achilles. But, as
for me, what pleasure have I now in this, that I
wound up the skein of war? For on my return
Zeus devised for me a woeful doom at the hands of
Aegisthus and my accursed wife."

Thus they spoke to one another, but the mes-
senger, Argeiphontes, drew near, leading down the
spirits of the wooers slain by Odysseus; and the two,
seized with wonder, went straight toward them when
they beheld them. And the spirit of Agamemnon,
son of Atreus, recognized the dear son of Melaneus,
glorious Amphimedon, who had been his host,
dwelling in Ithaca. Then the spirit of the son of
Atreus spoke first to him and said

1 I have given to ἔτατε the meaning proper to ἐσται; cf. viii. 108. Otherwise we must render "make them ready
to win the prizes," i.e. "contend for the prizes."
"Ἄμφιμέδου, τι παθόντες ἐφημὴν γαίαν ἔδυτε πάντες κεκριμένοι καὶ ὁμήλικες; οὐδὲ κεν ἄλλοις κρινόμενοι λέξαιτο κατὰ πτόλειν ἄνδρας ἄριστους. ἦ ὑμεῖς ἐν νήσοις Ποσειδάων ἔδαιμοσεν, ὀρᾶσας ἀργαλείας ἀνέμους καὶ κύματα μακρά; ἦ ποι ἀνάρσιοι ἄνδρες ἐθηλῆσαν ἐπὶ χέρσου βοῦς περιταμνομένους ἦδ' οἷον πῶς καλά, ἦν περὶ πτόλειος μαχεόμενοι ἦδ' γυναικῶν; 1
εἰπὲ μοι εἰρομένως. ξείνον δέ τοι εὐχόμαι εἶναι. ἦ οὐ μέμην ὅτε κεῖσε κατηλυθὼς ὑμέτερον δό, ὀρνύειν 'Οδυσσῆα σὺν ἀντιδέρ Μενελάῳ "Πλην εἰς ἁμ' ἔπεσθαι εὐσῆλμον ἐπὶ νηῦν; μὴν δ' ἄρ' οὔλος πάντα περίσσαμεν εὐρέα πόντου, σπουδὴ παραπευθύντες 'Οδυσσῆα πτολίπορθον." Ἁ οὗ "
Τὸν δ' αὐτὴ ψυχὴ προσεφώνεον Ἄμφιμέδαντος: "Ἄπρειδὴ κύδιστε, ἀναξ ἄνδρον Ἀγάμεμνον, 2
μεριμνήσατε τάδε πάντα, διοτρεφές, ὡς ἀγορεύεις; σοι δ' ἠγώ εὐ μάλα πάντα καὶ ἀπρεκέας καταλέξω, ἡμέτερον θανάτου κακῶν τέλος, οἷον ἑτύχθη. μνώμεθ' 'Οδυσσῆος δὴν οἰχομένοιο δάματα;
ἡ δ' οὖτ' ἤραντο στυγερῶν γάμον οὖτ' ἐτελεύτα, ἡμῶν φραξομένη βάνατον καὶ κῆρα μέλαιναν, ἀλλὰ δόλων τοῦτ' ἄλλου ἐνὶ φρεσὶ μεριμνᾷς; στηρεκένη μέγαν ἱστον ἐνὶ μεγάροις υφαίνε, λεπτον καὶ περίμετρου' ἂφαρ δ' ἡμῖν μετέειπεν. ""Κούροι ἐμοὶ μνηστήρες, ἐπεὶ θάνει δίος 'Οδυσσεύς, μέμνετ' ἐπενίκαμεν τὸν ἐμὸν γάμον, εἰς δ' ἐκ φάρος ἐκτελέσω, μὴ μοι μεταμόνων νήματ' ὄληται, Λαέρτη ἢρωι ταφήνιον, εἰς ὅτε κεῖν μην

1 Line 113 is omitted in many Mss.
2 Line 121 is omitted in many Mss.
"Amphimedon, what has befallen you that ye have come down beneath the dark earth, all of you picked men and of like age? One would make no other choice, were one to pick the best men in a city. Did Poseidon smite you on board your ships, when he had roused cruel winds and long waves? Or did foemen work you harm on the land, while you were cutting off their cattle and fair flocks of sheep, or while they fought in defence of their city and their women? Tell me what I ask; for I declare that I am a friend of thy house. Dost thou not remember when I came thither to your house with godlike Menelaus to urge Odysseus to go with us to Ilios on the benched ships? A full mouth it took us to cross all the wide sea, for hardly could we win to our will Odysseus, the sacker of cities."

Then the spirit of Amphimedon answered him, and said: "Most glorious son of Atreus, king of men, Agamemnon, I remember all these things, O thou fostered of Zeus, even as thou dost tell them; and on my part I will frankly tell thee all the truth, how for us an evil end of death was wrought. We wooed the wife of Odysseus, that had long been gone, and she neither refused the hateful marriage, nor would she ever make an end, devising for us death and black fate. Nay, she contrived 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
μοῖρ’ ὀλοherence ταυτελεγέος θανάτου,
μη τίς μοι κατὰ δήμου 'Αχαιώδους νεμεσήσῃ,
αἰ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'

"Ως ἔφαθ’, ἡμῶν δ’ αὐτ’ ἐπεπείθετο θυμὸς ἀγήνωρ.
ἐνθα καὶ ἡματία μὲν ὕψανεσκεν μέγαν ἵστον,
νῦντα δ’ ἀλλάσσεσθε, ἐπεὶ δαίδας παραδεῖτο.

δως τρίτες μὲν ἐλήθε δόλῳ καὶ ἐπείθειν 'Αχαιῶσι,
ἀλλ’ ὅτε τέτρατον ἦλθεν ἔστο καὶ ἐπῆλθον ὄραι,
μηνῶν φθινότων, περὶ δ’ ἡματα πόλλα ἐτελέσθη,1
καὶ τότε δὴ τὰς ἐξεπε γυναικῶν, ἢ σάφα ἰδῇ,
καὶ τὴν γ’ ἀλλοσαν ἐφεύρομεν ἀγλαῖν ἵστον.

δως τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἑθέλουσ’, ὡς’ ἀνάγκης.

"Εδ’ ἡ φάρος ἐδειξεν, ὕψανα μέγας ἵστον,
πλώσας’, ἥλιον ἐναλλήκυιον ἦ σελήνη,
καὶ τότε δὴ ὅ’ Ὀδυσσῆα κακὸς ποθεν ἤγαγε δαίμων
ἀγροῦ ἐπ’ ἐσχάτην, δὴ δώματα ναὸς συβότης.

ἐνθ’ ἦλθεν φίλος ύιὸς Ὀδυσσῆος θείου,
ἐκ Πύλου ἡμαθέοντος ἵδ’ σὺν νη’ μελάνη
τὸ δὲ μνηστήριον θανάτον κακῶν ἀρτύναυτε
ικοντο προτι ἀστιν περικλυτών, ἢ τοι Ὀδυσσεῖς
ὑπερεος, αὐτὰρ Τηθλέμαχος πρώσθ’ ἱγμοένες.

τὸν δὲ συβότης ἦγε κακὰ χροῆ εἴματ’ ἔχοντα,
πτωχὸς ἱεράλεος ἐναλλήκυιον ἤδε γέροντε
σκηπτόμενον τὰ δὲ λυγρά περὶ χροῆ εἴματα ἐστο.

οὐδὲ τις ἠμελεῖν δύνατο γρώμα τὸν ἐστα
ἐξαπένθ’ προφανέντι, οὐδ’ οἱ προγενέστεροι ἠγαν,
ἀλλ’ ἐπείσων τι κακὸσιν ἐνεῖσαμεν ἤδε βολῆσει.
αὐτὰρ οὗ τῆς ἐτὸλμα ἐνε μεγάροις ἐνοίσε

1 Λέον 143 (κ. χ. 470) is omitted in most MSS.
grievous death shall strike him down; lest any of
the Achaean women in the land should be wroth at
me, if he were to lie without a shroud, who had won
great possessions."

"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 Achaean from knowing, and
beguiled them; but when the fourth year came, as
the seasons rolled on, as the months waned and many
days were brought in their course, 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.

"Now when she had shown us the robe, after
weaving the great web and washing it, and it shone
like the sun or the moon, then it was that some
cruel god brought Odysseus from somewhere
to the border of the land, where the swineherd
dwelt. Thither too came the dear son of divine
Odysseus on his return from sandy Pylos in his
black ship, and these two, when they had planned an
ever death for the wooers, came to the famous city,
Odysseus verily later, but Telemachus led the
way before him. Now the swineherd brought his
master, clad in mean raiment, in the likeness of
a woeful and aged beggar, leaning on a staff, and
miserable was the raiment that he wore about his
body; and not one of us could know that it was he,
when he appeared so suddenly, no, not even those
that were older men, but we assailed him with evil
words and with missiles. Howbeit he with steadfast
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βαλλόμενος καὶ ἐνισσόμενος τετληότε θυμόθη
ἀλλ' ὅτε δὴ μὴν ἤγειρε Διὸς νοὸς ἀνγιόχοιο,
suspend. Τηλεμάχῳ περικαλλά ἀείρᾳ ἄειρᾳ
ἐς θάλαμον κατέβηκε καὶ ἐκλήσεν δόχησ,
αὐτὰρ ὁ ἢν ἄλοχον πολυκερδεῖσθεν ἄνων
τόξον μηστήρεσι τόμεν πολλόν τε σίδηρον,
ημὲν αἰνομόροισιν ἄθλια καὶ φόνου ἁρχὴν.
οὔδὲ τις ἥμεις δύνατο κρατερῶι βιοῖο
νευρὴν ἐνταύσα, πολλὸν δ' ἐπιδεινεῖς ἥμεν.
ἀλλ' ὅτε χείρας ἦκανεν 'Οδυσσῆος μέγα τόξον,
ἔνθ' ἥμεις μὲν πάντες ὀρεκλέομεν ἐπέέσσι
τόξον μὴ δόμεναι, μηδ' εἰ μάλα πολλ' ἀγορέοντι·
Τηλεμάχος δὲ μὲν οἰοὺς ἐποτρύνων ἐκέλευσεν.

αὐτὰρ ὁ δὲξατο χειρὶ πολύτπιας δῖος 'Οδυσσεύς,
ῥηῖδιοις δ' ἐτάννυσσε βιόν, διὰ δ' ἦκε σιδήρου,
στὶ δ' ἄρ' ἐπ' οὐδὸν ἰῶν, ταχέας δ' ἐκχευομ' διστοῦν
δευτὸν παπταίνων, βάλε δ' 'Ἀντίνοοο βασίληα.
αὐτὰρ ἐπειτ' ἄλλοις ἐφίει βέλεα στονάεντα,

ἀντα τιτυσκόμενοι· τολ δ' ἀγχιστῶι ἐπιπτοῦν.

γνωστὸν δ' ἢν ὁ ῥά τις σφιθεὼν ἐπιτάρροθος ἤν·
αὐτίκα γὰρ κατὰ δῶρατ' ἐπιστόμενοι μὲνεὶ σφᾶ
κτεῖνον ἐπιστροφάδην, τῶν δὲ στόνοις ὅριντ' ἀεικῆς
κράτων τυπτομένων, δάπεδον δ' ἀπαν αἴματι θένεν.

ὅς ἦμεις, 'Αγάμεμμον, ἀπωλόμεθ', ἃν ἐτι καὶ τῶν
δῶρατ' ἀκριβεῖα κεῖται ἐνι μεγάροις 'Οδυσσῆος·
οὐ γὰρ πώ ἑσει φίλοι κατὰ δῶραθ' ἐκάστουν,
οἱ κ' ἀπονύνθατες μέλανα βρότον ἔξωτελέων
κατθέμενοι γοάοιεν· ὃ γὰρ γέρας ἐστὶ θανάτων.
heart endured for a time to be pelted and taunted in his own halls; but when at last the will of Zeus, who bears the aegis, roused him, with the help of Telemachus he took all the beautiful arms and laid them away in the store-room and made fast the bolts. Then in his great cunning he bade his wife set before the wooers his bow and the grey iron to be a contest for us ill-fated men and the beginning of death. And no man of us was able to stretch the string of the mighty bow; nay, we fell far short of that strength. But when the great bow came to the hands of Odysseus, then we all cried out aloud not to give him the bow, how much soever he might speak; but Telemachus alone urged him on, and bade him take it. Then he took the bow in his hand, the much-enduring, goodly Odysseus, and with ease did he string it and send an arrow through the iron. Then he went and stood on the threshold, and poured out the swift arrows, glaring about him terribly, and smote king Antinous. And thereafter upon the others he with sure aim let fly his shafts, fraught with groanings, and the men fell thick and fast. Then was it known that some god was their helper; for straightway rushing on through the halls in their fury they slew men left and right, and therefrom rose hideous groaning, as heads were smitten, and all the floor swam with blood. Thus we perished, Agamemnon, and even now our bodies still lie uncared-for in the halls of Odysseus; for our friends in each man's home know naught as yet—our friends who might wash the black blood from our wounds and lay our bodies out with wailing; for that is the due of the dead."
Τὸν δ’ αὐτὲ ψυχὴ προσεφώνειν Ἀτρείδαος·
"Ολβιε Δαέρταο πἀϊ, πολυμῆχαν" Ὅδυσσεῦ, ἡ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτῆσθω ἄκοιτεν.
ἀφ’ ἀγαθαὶ φρένες ἦσαν ἀμύμοι Πηνελοπεῦ, κόρη Ἰκάριοι· ἡς εὐ μέμνητ Ὄδυσσεῦς,
ἀνδρὸς κουρίδιον τῷ οἱ κλέος οὐ ποτ’ ὀλεῖται ἡ ἀρετής, τεύξουσι δ’ ἐπεχθοῦνλεσιν ἄοιδὴν ἄθάνατοι χαρίσσαν ἔχεφροι Πηνελοπεῦ, οὐχ ἡς Ἡνδηβρεύον κούρη κακὰ μῆσατο ἔργα,
κουρίδιον κτείνασα πόσιν, στυγερὴ δὲ τ’ ἄοιδὴ ἔσσετ’ ἐπ’ ἀνθρώπους, χαλεπὴν δὲ τε φήμαν ὑπάσσει θηλυτέρησι γυναιξί, καὶ ἡ κ’ εὐεργὸς ἔργους.

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἄγρευεν,
ἐσταῖτ’ εἰν Ἁίδαο δόμοις, ὑπὸ κεῦθεσθε γαῖῃς."

Οἱ δ’ ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ’ ἀγρὸν ἴκοντο καλῶν Δαέρταο τετυγμένου, δὲν ρά ποτ’ αὐτὸς Δαέρτης κτείτισσεν, ἐπεὶ μᾶλα πόλλ’ ἐμόγησεν.
ἐνθα οἱ οἶκοι ἔην, περὶ δὲ κλίσιον θεῖε πάντῃ, ἐν τῷ σιτέσκοντο καὶ ἱζανόν ἡδὲ ἵανον.
δμῶς ἀναγκαῖοι, τοῖ οἱ φίλα ἐργάζοντο. ἐν δὲ γυνὴ Σικέλη γηθὸς πέλεν, ἡ μὲ γέροντα ἐνυκίσεως κομέσκειν ἐπ’ ἀγροῦ, νόσφι πόλησο. ἐνθ’ Ὅδυσσεῦς διώκεσσε καὶ νικέι μοῦθον ἔειπεν·

"Τιμεῖς μὲν νῦν ἔλθετ’ ἐκτίμεμον δόμον εἶτε, δεῦπνον δ’ αἴψα συόν ἅρεύσατε ὡς τῖς ἄριστος ἀυτὰρ ἐγὼ πατρὸς πειρήσομαι ἥμετέροιο,
Then the spirit of the son of Atreus answered him: "Happy son of Laertes, Odysseus of many devices, of a truth full of all excellence was the wife thou didst win, so good of understanding was peerless Penelope, daughter of Icarius, in that she was loyally mindful of Odysseus, her wedded husband. Therefore the fame of her virtue shall never perish, but the immortals shall make among men on earth a pleasant song in honour of constant Penelope. Not on this wise did the daughter of Tyndareus devise evil deeds and slay her wedded husband, and hateful shall the song regarding her be among men, and evil repute doth she bring upon all womankind, even upon her that doeth uprightly."

Thus the two spoke to one another, as they stood in the house of Hades beneath the depths of the earth.

But Odysseus and his men, when they had gone down from the city, quickly came to the fair and well-ordered farm of Laertes, which he had won for himself in days past, and much had he toiled therefor. There was his house, and all about it ran the sheds in which ate, and sat, and slept the servants that were bondsmen, that did his pleasure; but within it was an old Sicilian woman, who tended the old man with kindly care there at the farm, far from the city. Then Odysseus spoke to the servants and to his son, saying:

"Do you now go within the well-built house, and straightway slay for dinner the best of the swine; but I will make trial of my father, and

1 The reference may be to the labour of reclaiming the land, but we may also think of the property as having been given to Laertes as a γέρας; in which case the toil of war is meant.
αἱ κὲ μ’ ἐπιγνῶν καὶ φράσσεται ὡθαλμοῖσιν, 
ἡ κεν ἄγνοιῆς, πολλοῦ χρόνου ἀμφὶς ἔοντα.“

"Ὡς εἰπὼν διώκεσθαι ἄρρητα τευχέ, ἔδωκεν.
οἱ μὲν ἔπειτα δόμον ἰδὼν κλὸν, αὐτὰρ Ὄδυσσεύς ἀσσόν ἕω τινα διώκατον ἄλωθς πειρήτιξον.
οὖν εὐθρὸν Δολίων, μέγαν δράχατον ἐσκαταβαίνων, 
οὖν τινα διώκατον οὖν ἑών· ἅλλω ἄρα τοῖς γε 
αἰμασίας λέξοντες ἄλωθης ἔμμεναι ὦρκος 
ὤντ’, αὐτὰρ ὁ τούτοι γέρων οὖν ἤγερενείνε. 
τὸν δ’ οἶνον πατέρ’ εὐθρὸν εὐκτίμενον ἐν ἀλαθῇ, 
λιστρεύοντα φυτῶν ῥυπόωντα δὲ ἐστο χιτώνα 
ῥαπτὸν ἀεικέλλων, περὶ δὲ κυμάθη θεοὺς 
κυμήμας ῥαπτὰς δέδετο, γραπτῶς ἀλεείων, 
χειριδάς τ’ ἐπὶ χερσὶ βατῶν ἐνεκ’ αὐτὰρ ὑπερθε 
ἀγνὴν κυνήν κεφάλῆς ἔχε, πένθος ἁγέεν.

τὸν δ’ ὡς οὖν ἔσχόμεσκε πολύτλας δῖος Ὅδυσσεύς 
γηραὶ τειρόμενοι, μέγα δὲ φρεσκὶ πένθος ἔχοντα, 
στὰς ἄρ’ ὑπὸ βλαθρὴν ὄγχος κατὰ δάκρυνον ἤντις.

μερεμήρει π’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν 
κυσκοῖ καὶ περιφύναι ἐνο πατέρ’, ἤδε ἐκαστα 
ἐπείγω, ὡς ἄλθοι καὶ ἵκοιτ’ ἐς πατρίδα γαῖαν, 
ἡ προτ’ ἐξερέωτο ἐκαστα τὴ πειρήσται.

ὅδε δὲ οἱ φρονέοντες δοῦσατο κέρδον εἶναι, 
πρότων κερτομίως ἐπέσσεσιν πειρηθήμει.

τὰ φρονέων ἰδίως κιέν αὐτοῦ δῖος Ὅδυσσεύς.

ἡ τοῦ μὲν κατέχων κεφαλῆς φυτῶν ἄμφελάχανεν 
τὸν δὲ παριστάμενος προσέφωνε φαίδιμος νύσιος.

""Ὡς γέρων, οὐκ ἀδαιμονίης σ’ ἔχει ἄμφιπολεύειν 
δραχατῶν, ἅλλ’ εὖ τοι κομιδῆς ἔχει, οὖδε τὸ πάμπησιν, 
οὐ φυτῶν, οὐ συκῆς, οὐκ ἄμπελος, οὐ μὲν ἐλαίη, 
οὐκ ὄγχος, οὐ πρασίνῃ τοι ἁνεν κομιδῆς κατὰ κῆπων.
see whether he will recognize me and know me by sight, or whether he will fail to know me, since I have been gone so long a time."

So saying, he gave to the slaves his battle-gear. They thereafter went quickly to the house; but Odysseus drew near to the fruitful vineyard in his quest. Now he did not find Dolius as he went down into the great orchard, nor any of his slaves or of his sons, but as it chanced they had gone to gather stones for the vineyard wall, and the old man was their leader. But he found his father alone in the well-ordered vineyard, digging about a plant; and he was clothed in a foul tunic, patched and wretched, and about his shins he had bound stitched greaves of ox-hide to guard against scratches, and he wore gloves upon his hands because of the thorns, and on his head a goatskin cap; and he nursed his sorrow. Now when the much-enduring, goodly Odysseus saw him, worn with old age and laden with great grief at heart, he stood still beneath a tall pear tree, and shed tears. Then he debated in mind and heart whether to kiss and embrace his father, and tell him all, how he had returned and come to his native land, or whether he should first question him, and prove him in each thing. And, as he pondered, this seemed to him the better course, to prove him first with mocking words. So with this in mind the goodly Odysseus went straight toward him. He verily was holding his head down, digging about a plant, and his glorious son came up to him, and addressed him, saying:

"Old man, no lack of skill hast thou to tend a garden; nay, thy care is good, and there is naught whatsoever, either plant or fig tree, or vine, nay, or olive, or pear, or garden-plot in all the field that
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ἀλλὰ δὲ τοι ἔρεω, σὺ δὲ μὴ χόλον ἐνθεο θυμῷ· 
ἀυτὸν σ’ οὐκ ἀγαθῇ κομιδῇ έχει, ἀλλ’ ἀμα γῆς 
λυγρὸν ἔχεις αὐχμεῖς τε κακῶς καὶ ἀεικέα ἔσσαι. 
οὔ μὲν ἀεργίς γε ἀναξ ἐνεκ’ οὔ σε κομὶζει, 
οὐδὲ τί τοι δοῦλεον ἐπιπρέπει εἰροράσασθαι 
αιδος καὶ μέγεθος. βασιλῆι γὰρ ἀνδρὶ ἔοικας. 
τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσατο φάγοι τε, 
εὐδέμεναι μαλακὸς· ἡ γὰρ δίκη ἐστὶ γερόντων. 
ἀλλ’ ἀγει μοι τόδε εἰπὲ καὶ ἀτρέκεως κατάλεξον, 
τεῦ δρῶς εἰς ἀνδρῶν; τεῦ δ’ ὁρχατὸν ἀμφιτολεύεις; 
καὶ μοι τοῦτ’ ἄγορευσον ἐτήτυμον, ὁφρ’ εὐ εἰδώ, 
eι ἐτεὸν η' Ἰθάκην τήρδ’ ἱκόμεθ', ὡς μοι ἔσθε 
οὕτως ἄνηρ οὐν δὴ ἀμβλήμενος ἐνθαδ’ ἰόντε, 
οὐ τί μάλ’ ἀρτίφρων, ἐπεὶ οὐ τόλμησεν ἐκαστὰ 
eπείν ἢ’ ἐπακούσαι ἐμὸν ἐπος, ὡς ἐρέεινον 
ἀμφὶ ἐξίμη ἔμφ, ἡ που ζώει τε καὶ ἐστίν 
ἡ δὴ τέθυκε καὶ εἰν Ἐλδαο δόμοις. 
ἐκ γὰρ τοι ἔρεω, σὺ δὲ σώθεο καὶ μεν ἀκουσον· 
ἀνδρα ποτ’ ἐξέσσεσα φίλη εὐ παρὰδε ηαῖρ 
ἡμέτερον’ ἐλθόντα, καὶ οὐ πω τις βροτος ἄλλο 
ζεῖσσας τῆλεπατόν φίλων ἐμὸν ἕκετο δῶρα 
εὐχέτο δ’ ἐξ Ἰθάκης γένος ἐμμεναι, αὐτὰρ ἐφασκε 
Δαέτην Ἀρκεισάδην πατέρ’ ἐμμεναι αὐτῷ. 
τὸν μὲν ἐγὼ πρὸς δῶματ’ ἀγον εὖ ἐξέσσεσα, 
ἐνδυκέως φίλων, πολλῶν κατὰ οἶκον ἑόντων, 
καὶ οἱ δῶρα πόρον ξεινῆία, οἰα ἑόκε. 
χρυσοῦ μὲν οἱ δῶκ’ ἑυρηγέος ἐπτά τάλαντα, 
δῶκα δέ οἱ κρητῆρα πανάργυρον ἀνθευόμενα, 
δῶδεκα δ’ ἀπλοίδας χλαίνας, τόσον τε τάπητας,
lacks care. But another thing will I tell thee, and do thou not lay up wrath thereat in thy heart: thou thyself enjoyest no good care, but thou bearest woeful old age, and therewith art foul and unkempt, and clad in mean raiment. Surely it is not because of sloth on thy part that thy master cares not for thee, nor dost thou seem in any wise like a slave to look upon either in form or in stature; for thou art like a king, even like one who, when he has bathed and eaten, should sleep soft; for this is the way of old men. But come, tell me this, and declare it truly. Whose slave art thou, and whose orchard dost thou tend? And tell me this also truly, that I may know full well, whether this is indeed Ithaca, to which we are now come, as a man yonder told me, who met me but now on my way hither. In no wise over sound of wit was he, for he deigned not to tell me of each thing, nor to listen to my word, when I questioned him about a friend of mine, whether haply he still lives, or is now dead and in the house of Hades. For I will tell thee, and do thou give heed and hearken. I once entertained in my dear native land a man that came to our house, and never did any man beside of strangers that dwell afar come to my house a more welcome guest. He declared that by lineage he came from Ithaca, and said that his own father was Laertes, son of Arceisius. So I took him to the house and gave him entertainment with kindly welcome of the rich store that was within, and I gave him gifts of friendship, such as are meet. Of well-wrought gold I gave him seven talents, and a mixing-bowl all of silver, embossed with flowers, and twelve cloaks of single fold, and as many coverlets, and as
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tόσσα δὲ φάρεα καλὰ, τόσους δὲ ἐπὶ τοῖς χειτῶνας,
χωρὶς δὲ αὐτὲ γυναῖκας, ἀμύμονα ἔργα ἱδυίας,
tέσσαρας εἰδαλλίμας, ἃς ἤδελεν αὐτὸς ἔλεσθαι."

Τὸν δ’ ἠμελῆτε ἑπείτα πατήρ κατὰ δάκρυνον ἐβρων'
"Εἰεῖν, ἢ τοι μὲν γαῖαν ἱκάνεις, ἢν ἔρεεινεις,
ὑβρισταί δ’ αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἐγκοσμών' θάρα δ’ ἐτόσια ταῦτα χαρίζει, μυρί’ ὀπάξων'
eὶ γὰρ μιν ζώον γ’ ἐκλέψεις 'Ἰθάκης εὖν δήμῳ,
tῆς κέν σ’ εὐ δάροισιν ἀμειψάμενος ἀπέπεμψε
καὶ Ξεινῆ ἄγαθῇ ἡ γὰρ θέμις, ὡς τις ὑπάρξῃ,
ἀλλ’ ἄγη μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον,
πόστον δὴ ἔτοσ ἑστίν, ὅτε Ξεινίσσας ἐκείνων
σὸν Ξεινῶν δύστην, ἐμὸν παῖδ’, εἰ ποτ’ ἔμν γε,
δύσμορον; δὲν ποι πῆλε φίλων καὶ πατρίδος αὕς
η’ ποι ἐν.πόντω φάγου ἰχθύες, ἢ ἐπὶ χέρσου
ϑηροί καὶ οἰωνοῖσιν ἔλαιο γένετ’ οὐδὲ ἐς μήτηρ
κλαύσε περιστεῖλασα πατήρ θ’, οἱ μιν τεκόμεσθαι
οὐδ’ ἄλοχοι πολύδωροι, ἐχέφρων Πηνελόπεια,
κῶνο’ ἐν λεχέσσου ἐδῶ πόσιν, ὡς ἐπεφίκει,
ὄθημον καθελοῦσα τὸ γὰρ γέρας ἐςτί θανῶτων.
καὶ μοι τοῦτ’ ἀγόρευσον ἐτήσιμον, ὁφ’ εὐδ’ ὀπαξ
τίς πόθεν εἰς ἄνδρῶν; πόθε τοι πόλις ἢδ’ τοκῆς;
ποῦ δὲ νῆσος ἐστὴκε θοὴ, ἢ σ’ ἤγαγε δεύρο
ἀντιθέους θ’ ἐτάρους; ἢ ἐμπορος εἰλήλουθας
μῆς ἐπ’ ἀλλοτρίας, οἱ δ’ ἐκβηθόντες ἔβησαν;"
many fair mantles, and as many tunics besides, and furthermore women, skilled in godly handiwork, four comely women, whom he himself was minded to choose."

Then his father answered him, weeping: "Stranger, verily thou art come to the country of which thou dost ask, but wanton and reckless men now possess it. And all in vain didst thou bestow those gifts, the countless gifts thou gavest. For if thou hadst found him yet alive in the land of Ithaca, then would he have sent thee on thy way with ample requital of gifts and good entertainment; for that is the due of him who begins the kindness. But come, tell me this, and declare it truly. How many years have passed since thou didst entertain that guest, that hapless guest, my son—as sure as ever such a man there was—my ill-starred son, whom far from his friends and his native land haply the fishes have devoured in the deep, or on the shore he has become the spoil of beasts and birds? Nor did his mother deck him for burial and weep over him, nor his father, we who gave him birth, no, nor did his wife, wooed with many gifts, constant Penelope, bewail her own husband upon the bier, as was meet, when she had closed his eyes in death; though that is the due of the dead. And tell me this also truly, that I may know full well. Who art thou among men, and from whence? Where is thy city, and where thy parents? Where is the swift ship moored that brought thee hither with thy godlike comrades? Or didst thou come as a passenger on another's ship, and did they depart when they had set thee on shore?"

1 Possibly "richly-dowered." Others render simply "bountiful." ρολεδώρος occurs only in this phrase.
Τόν δ' ἄπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:
"Τουγάρ εγώ τοι πάντα μάλι ἀτρεκέως καταλέξω,
eἰμὶ μὲν ἐξ Ἀλύβαντος, θεί κλυτὰ δόματα ναῦω,
νῦὸς Ἀφείδαντος Πολυτημονίδαιο ἀνακτος·
αὐτὰρ ἐμοὶ γὰ' ὅνωμ' ἔστιν Ἐπῆρητος· ἀλλὰ με δαίμων
πλάγις' ἀπὸ Σικανινής δευρ' ἐλθέμεν οὐκ ἔθελοντα
νῆσι δὲ μοι ἦδ' ἔστηκεν ἐπ' ἀγρῷ νόσφει πόλησ.
αὐτὰρ Ὀδυσσῆι τόδε δὴ πέμπτον ἔτος ἔστιν,
ἐξ οὗ κεῖθεν ἐβη καὶ ἐμῆς ἀπελήλυθε πάτρης,
δύσμορος· ἰ τε οἱ ἐσθλοὶ ἔσαν δρυδεῖς ἄντι,
δεξιῶ, οἱς χαίραν μὲν ἐγών ἀπέπεμπτον ἐκεῖνον,
χαίρε δὲ κεῖνος ἱών· θυμὸς δ' ἐτε νοῦν ἐώλτει
μέξεσθαι εἰνήν ὡδ' ἔγλαν δώρα διδάσειν."

"Ὡς φάτο, τὸν δ' ἄχεος νεφέλῃ ἐκάλυψε μελανα·
ἀμφοτέρρῃ δὲ χερσίν ἐλών κόνιν αἰθαλάσσαν
χεύατο καὶ κεφαλῆς πολιῆς, ἀδικὰ στεναχίζων.
τοῦ δ' ὁρινετο θυμός, ἀνὰ βίναις δὲ οἴ Ἠδη
δρυμὸν μένος προύτυψε φίλον πατέρ' εἰσορῶντι
κύμες δὲ μὴν περιφψ ἐπιάλμενος, ὡδ' προσηύδα·
"Κεῖνος μὲν τοι ὃ δ' αὐτὸς ἐγώ, πάτερ, ὃν σὺ
μεταλλάζως,
ἡλιθον εἰκοστῇ ἔτει ἐς πατρίδα γαῖαν.
ἀλλ' ἱσχεο κλαυθμοῦ ἀοί δό βε δακρυόντος.
Then Odysseus of many wiles answered him, and said: "Then verily will I frankly tell thee all. I come from Alybas, where I have a glorious house, and I am the son of Apheidas, son of lord Polypemnon, and my own name is Eperitus. But a god drove me wandering from Sicelna to come hither against my will and my ship lies yonder off the tilled land away from the city. But as for Odysseus, it is now the fifth year since he went thence, and departed from my country. Hapless man! Yet he had birds of good omen, when he set out, birds upon the right. So I was glad of them, as I sent him on his way, and he went gladly forth, and our hearts hoped that we should yet meet as host and guest and give one another glorious gifts."

So he spoke, and a dark cloud of grief unwrapped Laertes, and with both his hands he took the dark dust and streewed it over his grey head with ceaseless groaning. Then the heart of Odysseus was stirred, and up through his nostrils shot a keen pang, as he beheld his dear father. And he sprang toward him, and clasped him in his arms, and kissed him, saying:

"Lo, father, I here before thee, my very self, am that man of whom thou dost ask; I am come in the twentieth year to my native land. But cease from strife," seems clearly to refer to the meaning of the name Odysseus, "man of wrath" (cf. xix. 407-9, and the note on i. 62).

It is commonly assumed that the reference is to the physical feeling immediately preceding a burst of tears, but I am inclined rather to take the phrase as indicative of passion in a more general sense. The dilated nostrils of an angry horse or bull may have given rise to such usage; see the imagery frequent in the Old Testament, and cf. Theocritus i. 18 and Herodas vi. 37 f.
Τόν δ’ αὐτόν Άρτης ἀπαμείβετο φώνησέν τε·
“Εἰ μὲν δὴ ἶδι Ὀδυσσεύς γε ἔμοι πάϊς ἐνθάδ’ ἵκανείς,
οὕμα τί μοι νῦν εἰπέ ἀριθμάς, ὁφρα πεποίθω.”
Τόν δ’ ἀπαμείβομενος προσέφη πολύμητες Ὀδυσσεύς·
“Οὐλήν μὲν πρῶτον τήνδε φράσαι ὄφθαλμοῖς,
τὴν ἐν Παρνησίῳ μ’ ἔλασεν σὺς λευκὸς ὀδώτη
οἰχομένου· σὺ δὲ με προίης καὶ πότνα μήτηρ
ἐς πατέρ’ Αὐτόλυκον μητρὸς φίλον, ὁφρ’ ἄν ἐλοίμην
δῶρα, τὰ δεύρο μολὼν μοι ὑπῆρξετο καὶ κατένευσεν.
eἰ δ’ ἁγε τοι καὶ δεύδρε ἐκτείνετην κατ’ ἄλωθιν’
ἐἰπο, ἃ μοι ποτ’ ἔδωκας, ἐγὼ δ’ ἤτεον σε ἐκαστα
παιδινὸς ἔων, κατὰ κήπων ὑποπτομένων· διὰ δ’ αὐτῶν
ἰκνεύμεσθα, σὺ δ’ ἀνώματος καὶ ἐείπες ἐκαστα.
ἀγχαις μοι δῶκας τρισκαίδεκα καὶ δέκα μῆλέας,
συκέας τεσσαράκοντ’· ὁρχοῦς δὲ μοι δδ’ ὀνόμηνς
δόσειν πεντήκοντα, διατρύγιος δὲ ἐκαστος
ἡμν—ἐνθα δ’ ἀνὰ σταφυλά παντοῖαι ἔασιν—
ὁπότε δὴ Διὸς ὀραὶ ἐπιβρίσειαν ὑπερθεν.”
“Ὡς φάτο, τοῦ δ’ αὐτοῦ λύτο γούνατα καὶ φίλον
ἡτορ,
σήματ’ ἀναγόμοντος τὰ οἱ ἐμπέδα πέφραδ’ Ὀδυσσεύς.
ἀμφὶ δὲ παιδὶ φίλῳ βάλε πῆχες· τῶν δὲ ποτὶ οἱ
εἴλεν ἀποψύχοντα πολύτλας δίος Ὀδυσσεύς.
THE ODYSSEY, XXIV. 324-348

grief and tearful lamenting, for I will tell thee all, though great is the need of haste. The wooers have I slain in our halls, and have taken vengeance on their grievous insolence and their evil deeds."

Then Laertes answered him again, and said: "If it is indeed as Odysseus, my son, that thou art come hither, tell me now some clear sign, that I may be sure."

And Odysseus of many wiles answered him and said: "This scar first do thou mark with thine eyes, the scar of the wound which a boar dealt me with his white tusk on Parnassus, when I had gone thither. It was thou that didst send me forth, thou and my honoured mother, to Autolycus, my mother's father, that I might get the gifts which, when he came hither, he promised and agreed to give me. And come, I will tell thee also the trees in the well-ordered garden which once thou gavest me, and I, who was but a child, was following thee through the garden, and asking thee for this and that. It was through these very trees that we passed, and thou didst name them, and tell me of each one. Pear-trees thirteen thou gavest me, and ten apple-trees, and forty fig-trees. And rows of vines too didst thou promise to give me, even as I say, fifty of them, which ripened severally at different times—and upon them are clusters of all sorts—whenever the seasons of Zeus weighed them down from above." 1

So he spoke, and his father's knees were loosened where he stood, and his heart melted, as he knew the sure tokens which Odysseus told him. About his dear son he flung both his arms, and the much-enduring, goodly Odysseus caught him unto him

1 i.e. made them heavy with fruitage.
αὐτὰρ ἐπεί ὅ ἀμπνυτο καὶ ἐς φρένα θυμὸς ἁγέρθη, ἐξαίτις μέθοισιν ἀμειβόμενος προσέειπε· 350

“Ζεῦ πάτερ, ἥ ῥα ἐτ’ ἔστε θεός κατὰ μακρὸν Ὄλυμπον, ἐὰν ἐπεδούλιϊς ἀτάσθαλον ὑβρίς ἔτυσαν.

μὴ δ’ αἰνῶσ δείδοικα κατὰ φρένα μὴ τάχα πάντες ἐνθα’ ἐπέλθωσι Ἰθακῆσιοι, ἄγγελίας δὲ πάντη ἐποτρύνωσε Κεφαλλήνων πολίεσσι.” 355

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητες Ὀδυσσεύς·

“Θάρσει, μή τοι ταῦτα μετὰ φρέσι σῆσι μελόντων.

ἄλλ’ ὅμεν προτὶ οἶκον, δς ὁρχάτου ὀγγυθί κεῖται· ἐνθα δὲ Τήλεμαχον καὶ Βουκόλον ἦδὲ συβῶτῃ προὐπεμψ’, ὅς ἀν δεῖπνον ἐφοπλίσσοσαι τάχιστα.” 360

“Ὡς ἀρα φωνήσαντε βάτην πρὸς δῶματα καλά.

οἱ δ’ στε δὴ β’ ἐκοινοῦ δόμους εὐ ναιετάντας, ἐδροῦν Τήλεμαχον καὶ Βουκόλον ἦδὲ συβῶτῃ ταμνομένους κρέα πολλὰ κερώντας τ’ αἰθοπα οἶνον.

Τόφρα δὲ Δαέρτην μεγαλήτορα φ’ ἐνὶ οἶκῳ ἀμφύπολος Σικελίη λοῦσεν καὶ χρύσεν ἐλαῖο, ἀμφὶ δ’ ἀρα χλαῖων καλὴν βάλειν· αὐτὰρ Ἄθηνη ἄγχι παριστάμενη μέλε’ ἠλδαν ποιμέν λαῶν,

μεῖζον δ’ ἢ πάρος καὶ πάσσονα θῆκεν ἱδέσθαι.

ἐκ δ’ ἀσαρίνθου βῆ’ θαύμαζε δὲ μιν φίλος νίος, ὅσ ἢδεν ἀθανάτους θεὸς ἐναλήγκιοις ἀντίνι

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα: 370

“Ὡς πάτερ, ἡ μᾶλα τὸς σε θεόν αἰενεγενετῶν εἶδος τε μέγεθος τε ἀμείνονα θῆκεν ἱδέσθαι.”

Τὸν δ’ αὐ Δαέρτης πεπυμμένοις ἀντίοιν ἥδα· 375

3 ὅσ: ἓν.
THE ODYSSEY, XXIV. 349-375

fainting. But when he revived, and his spirit returned again into his breast, once more he made answer, and spoke, saying:

"Father Zeus, verily ye gods ye hold sway on high Olympus, if indeed the wooers have paid the price of their wanton insolence. But now I have wondrous dread at heart, lest straightway all the men of Ithaca come hither against us, and send messengers everywhere to the cities of the Cephallenians."

Then Odysseus, of many wiles answered him, and said: "Be of good cheer, and let not these things distress thy heart. But let us go to the house, which lies near the orchard, for thither I sent forward Telemachus and the neatherd and the swineherd, that with all speed they might prepare our meal."

So spoke the two, and went their way to the goodly house. And when they had come to the stately house, they found Telemachus, and the neatherd, and the swineherd carving flesh in abundance, and mixing the flaming wine.

Meanwhile the Sicilian handmaid bathed great-hearted Laertes in his house, and anointed him with oil, and about him cast a fair cloak. But Athene drew near, and made greater the limbs of the shepherd of the people, and made him taller than before and mightier to behold. Then he came forth from the bath, and his dear son marvelled at him, seeing him in presence like unto the immortal gods. And he spoke, and addressed him with winged words:

"Father, surely some one of the gods that are forever has made thee goodlier to behold in comeliness and in stature."

Then wise Laertes answered him: "I would, O
"Δί γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, ὁλος Ἡρίκου εἶλος, ἐκτέμενοι πτολέμηρον, ἀκτήν ἤπεροιο, Κεφαλλήνηςειν ἀνάσσων, τοῖς δόν τοι χθιδῶς εἰ ἡμετέρωσι δόμωσιν, τεῦχε ἔχων ὄμοιοιν, ἐφεστάμεναι καὶ ἀμένειν ἀνδρὰς μενῆττας τῷ κε σφέων γούνατ' ἐλυσα πολλῶν εἰν μεγάροιςι, σὺ δὲ φρένας ἐνδον ἄγιτεις."  

"Ὤς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγώρευοιν. οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τετύκοντὸ τε δαίτα, ἐξεῖς ἔξοντο κατὰ κλισμοὺς τε βρόνους τε· ἐνθ' οἱ μὲν δεῖσαι ἐπεχείρουν, ἀγχίμολον δὲ ἦλθ' ὁ γέρων Δολίος, σὺν δ' υἱῖς τοῦ γέροντος, ἔς ἐργῶν μοχέντας, ἐπεὶ προμολογόσα κάλεσσεν μήτηρ γηῆς Σικελή, ἢ σφεας τρέφε καὶ ὅ γέροντα ἐνδυκέως κομέσσειν, ἐπεὶ κατὰ γῆρας ἐμαρψεν.  

οἱ δ' ὀς οὖν Ὁδυσῆα ἤδον φράσσαντό τε θυμῷ, ἔσταν ἔως μεγάροιςι τεθητότες· αὐτὰρ Ὁδυσσεὺς μελεχίος ἐπέσσεσκαθαπτόμενος προσέειπεν· ""Ὤ γέρων, Ἰξ' ἐπὶ δεῖσαιν, ἀπεκλελάθεσθε δὲ τάμβηενεν· 

δηρὸν γὰρ σίτφρ ἐπεχειρήσεως μεμαυτῆς μένωμεν ἐν μεγάροις, ὑμέας ποτιδέγγεμεν αἰεί." "Ὤς ἄρ' ἐφη, Δολίος δ' ἱδὼς κίλα κεῖρε πετάσσας ἀμφοτέρας, Ὁδυσσεὺς δὲ λαβὼν κύσε κεῖρ' ἐπὶ καρπῷ, καὶ μὲν φωνῆςα ἐπαὶ περῆσαντα προσηθήδα· ""Ὤ φιλ', ἐπεὶ νόστησας ἑλδομένους μᾶλ' ἧμῖν 400 οὐδ' ἐτ' ὀιομένους, θεοὶ δὲ σ' ἀνήγαγον αὐτοῖ.
father Zeus, and Athene, and Apollo, that in such strength as when I took Nericus, the well-built citadel on the shore of the mainland, when I was lord of the Cephallenians, even in such strength I had stood by thy side yesterday in our house with my armour about my shoulders, and had beaten back the wooers. So should I have loosened the knees of many of them in the halls, and thy heart would have been made glad within thee."

So they spoke to one another. But when the others had ceased from their labour, and had made ready the meal, they sat down in order on the chairs and high seats. Then they were about to set hands to their food, when the old man Dolius drew near, and with him the old man’s sons, wearied from their work in the fields, for their mother, the old Sicilian woman, had gone forth and called them, she who saw to their food, and tended the old man with kindly care, now that old age had laid hold of him. And they, when they saw Odysseus, and marked him in their minds, stood in the halls lost in wonder. But Odysseus addressed them with gentle words, and said:

"Old man, sit down to dinner, and do ye wholly forget your wonder, for long have we waited in the halls, though eager to set hands to the food, ever expecting your coming."

So he spoke, and Dolius ran straight toward him with both hands outstretched, and he clasped the hand of Odysseus and kissed it on the wrist, and spoke, and addressed him with winged words:

"Dear master, since thou hast come back to us, who sorely longed for thee, but had no more thought to see thee, and the gods themselves have brought
οὐλὲ τε καὶ μάλα χαίρε, θεοί δέ τοι ὀλβία δοάνεν.
καὶ μοι τοῦτ' ἀγόρευσον ἔτητυμον, ὅφρ᾽ ἐν εἰδώ,
ἡ ἥδη σάφα οἴδε περέφρων Πηνελόπεια
νοστῆσαντά σε δεῦρ', ἢ ἄγγελοι ὄτρώσαμεν."  405

Τὸν δ' ἀπαρεξβόμενον προσέφη πολύμητος 'Οδυσσεύς:
"Ὤ γέρον, ἢδη οἴδε· τί σε χρῆ ταῦτα πένεσθαί;
ὡς φάθ', ὃ δ' αὐτές ἄρ' ἐξεὗρεν ἐπὶ δέφρου.
ὁς δ' αὐτῶς παίδες Δολίου κλυτὸν ἅμφ᾽ 'Οδυσσῆα
διεκαρόωντ' ἐπέέσσε καὶ ἐν χείρεσσι φύοντο,
ἐξεῖς δ' ἤκουστο παραλ Δολίου, πατέρα σφόν.
<Color>Ως οί μὲν περὶ δείπνον ἐνὶ μεγάροις πένοντο·</Color>
"Οσσα δ' ἄρ' ἄγγελος δίκα κατὰ πτόλεω χείτι πάντη,
μηστήρων στυγερὼν βάνατον καὶ κηρ' ἐνέψουσά
οί δ' ἄρ' ὄροις ἀντες ἐφοίτον ἄλλοθεν ἄλλος
μυκηναῖοι τε στοναχῇ τε δόμων προπάροιβ᾽ 'Οδυσσῆας,
ἐκ δὲ νέκου οἰκον φόρεον καὶ θάπτων ἐκαστοί,
τοὺς δ' ἐξ ἀλλάζων πολίων οἰκόνυδε ἐκαστὸν
πέμπον ἄγεις ἀλλοίσι ὅθες ἐπὶ νυσί τιθέντες·
αὐτῶν δ' εἰς ἀγορὴν κίον ἄθροι, ἀχυρόμενοι κηρ.
αὐτὰρ ἐπεὶ β' ἵγερθεν ὄμμερεῖς τ᾽ ἐγένοντο,
τοῖς δ' Εὐπείθης ἀνά θ' ἱστάτο καὶ μετέειπε·
παιδὸς γὰρ οἱ ἀλαστοί ἐνὶ φρεσὶ πένθος ἐκείτο,
'Ἀντιόου, τὸν πρῶτον ἐνήρατο διός 'Οδυσσεύς·
τοῦ δ' γε ἀκρα χέων ἀγορήσατο καὶ μετέειπεν·
":"Ὤ φίλοι, ἢ μεγά ἐργον ἀνήρ δ' ἐμῆσατ 'Ἀχαιοῦς·
tοὺς μὲν σὺν νήσεσιν ἄγων πολέας τε καὶ ἑσθλών
ἀλέσα μὲν νῆς γλαφυρᾶς, ἀπὸ δ' ἀλέσε τελώς·
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thee—hail to thee, and all welcome, and may the gods grant thee happiness. And tell me this also truly, that I may know full well. Does wise Penelope yet know surely that thou hast come back hither, or shall we send her a messenger?"

Then Odysseus of many wiles answered him, and said: "Old man, she knows already; why shouldst thou be busied with this?"

So he spoke, and the other sat down again on the polished chair. And even in like manner the sons of Dolius gathered around glorious Odysseus and greeted him in speech, and clasped his hands. Then they sat down in order beside Dolius, their father.

So they were busied with their meal in the halls; but meanwhile Rumour, the messenger, went swiftly throughout all the city, telling of the terrible death and fate of the wooers. And the people heard it all at once, and gathered from every side with moanings and wailings before the palace of Odysseus. Forth from the halls they brought each his dead, and buried them; and those from other cities they sent each to his own home, placing them on swift ships for seamen to bear them, but they themselves went together to the place of assembly, sad at heart. Now when they were assembled and met together Epeithes arose and spoke among them, for comfortless grief for his son lay heavy on his heart, even for Antinous, the first man whom goodly Odysseus had slain. Weeping for him he addressed their assembly and said:

"Friends, a monstrous deed has this man of a truth devised against the Achaeans. Some he led forth in his ships, many men and goodly, and he has lost his hollow ships and utterly lost his men; and
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tous δὲ ἐλθὼν ἔκτεινε Κεφαλλήνων δχ' ἄριστους, ἀλλ' ἄγετε, πρὶν τοῦτον ἢ ἐς Πύλον ὅκα ἱκέσθαι. 430 ἦ καὶ ἐς Ἡλίδα δίαν, ὁδι κρατέουσιν Ἐπειοῖ, ἱομεν' ἦ καὶ ἐπειτα κατηφέες ἐσσόμεθ' αἰεὶ. λάβη γὰρ τάδε γ' ἐστὶ καὶ ἐσσομένοις πυθέσθαι, εἰ δὴ μὴ παίδων τε κασιγνήτων τε φονῆς τισόμεθ'. οὖκ ἂν ἔμοι γε μετὰ φρεσὶν ἣδ' γένοιτο 435 ξωέμεν, ἀλλὰ τάχιστα θανῶν φθιμένοις μετέλην. ἀλλ' ἱομεν, μὴ φθέσωσι περαιωθέντες ἐκείνοι."  "Ὡς φάτο δάκρυ χέων, οἰκτος δ' ἔλε πάντας 'Ἀχαίοις, ἀγχίμολον δὲ σφ' ἦλθε Μέδων καὶ θείοις αὐείδες ἐκ μεγάρων Ὀδυσσήος, ἐπεὶ σφεας ὤπρος αὐθήκεν, 440 ἔσταν δ' ἐν μέσοισιν· τάφος δ' ἐκεῖν ἄνδρα ἐκαστον. τούτοι δὲ καὶ μετέεπε Μέδων πεπυμένα εἰδῶς· "Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι· οὐ γὰρ Ὀδυσσείς ἀδανάτων ἄκητῃ θεῶν τάδ' ἐμήσατο ἑργα· αὐτὸς ἐγών εἰδὼν θεῶν ἄμβροτον, ὃς ὁ Ὀδυσσήι 445 ἐργύθεν ἐστήκει καὶ Μέντορο πάντα ἑφκει. ἀδάνατος δὲ θέες τοτὲ μὲν προπάροιθ' Ὀδυσσήος φαίνετο θαρσύνων, τοτὲ δὲ μυριστήρας όρινον θύει κατὰ μέγαρον· τοῖ δ' ἀγχιστίνῳ ἐπιπτον."  "Ὡς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ χλωρὸν δέος ἦρει· τοῖς δὲ καὶ μετέεπε γέρων ἥρως Ἀλεθέρσης 451 Μαστορίδης· ὁ γὰρ οίς βρα ἄρα πρόσω καὶ ὑπίσσων· ὁ σφιν ἑὐφρονεύων ἀγορήσατο καὶ μετέεπε· "Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, δττὶ κεν εἶπω· ὑμετέρρη κακότητι, φίλοι, τάδε ἑργα γένοντο· 455 434
others-again has he slain on his return, and these by far the best of the Cephalenians. Nay then, come, before the fellow goes swiftly to Pylos or to goodly Elis, where the Epeans hold sway, let us go forth; verily even in days to come shall we be disgraced forever. For a shame is this even for men that are yet to be to hear of, if we shall not take vengeance on the slayers of our sons and our brothers. To me surely life would then no more be sweet; rather would I die at once and be among the dead. Nay, let us forth, lest they be too quick for us, and cross over the sea."

So he spoke, weeping, and pity laid hold of all the Achaeans. Then near them came Medon and the divine minstrel from the halls of Odysseus, for sleep had released them; and they took their stand in the midst, and wonder seized every man. Then Medon, wise of heart, spoke among them:

"Hearken now to me, men of Ithaca, for verily not without the will of the immortal gods has Odysseus devised these deeds. Nay, I myself saw an immortal god, who stood close beside Odysseus, and seemed in all things like unto Mentor. Yet as an immortal god now in front of Odysseus would he appear, heartening him, and now again would rage through the hall, scaring the wooers; and they fell thick and fast."

So he spoke, and thereat pale fear seized them all. Then among them spoke the old lord Halitherses, son of Mastor, for he alone saw before and after: he with good intent addressed their assembly, and said:

"Hearken now to me, men of Ithaca, to the word that I shall say. Through your own cowardice, friends, have these deeds been brought to pass,
οὐ γὰρ ἐμὸ πείθεσθε, οὐ Μέντορι ποιμένι λαῶν,
ὑμετέρους παιδας καταπαυέμεν ἀφροσυνάων,
οἱ μέγα ἐργον ἔρεμαν ἀτασθαλίσθη κακής,
κτήματα κείροντες καὶ ἀτιμάζοντες άκοιτεν
ἀνδρός ἀριστής: τὸν δ’ οὐκέτε φάντο νέεσθαι.
καὶ νῦν ἄθε πέποστο. πείθεσθε μοι ὁς ἀγορεύως,
μη ἱσοε, μη ποῦ τις ἐπίσταστον κακὸν εὑρῃ.”

"Ως ἔφαθ’, οἱ δ’ ἄρ’ ἀνάμειζαν μεγάλης ἀλαλητῆς
ἡμέσεων πλείους: τοι δ’ ἀθρόοι αὐτόθι μέμνον
οὐ γάρ σφεν ἄθε μύθος ἐνί φρεσίν, ἀλλ’ Ἐὔπειθεὶς
πείθοντ’ ἀλφ’ ἔπειτ’ ἐπὶ τεύχεα ἐσσεύοντο.
ἀυτὰρ ἐπεὶ ἡ ἐσσαυτῷ περὶ χρῶν νόροπα χαλκὸν,
ἀθρόοι ἡγερέθοντο πρὸ ἁστεοὶ εὐρυχόροι.
τοῖσιν δ’ Ἐὔπειθης ἡγήσατο τιμῆσαι:
φῇ δ’ δ’ γε τίσεονται παιδὸς φόνον, οὐδ’ ἄρ’ ἔμελλεν
ἄψ ἀπονοστῆσειν, ἀλλ’ αὐτοῦ πάτμον ἐφέσειν.

Αὐτὰρ Ἀθηναίη Ζήμα Κρονίωνα προσηύδα:

"Ω πάτερ ἡμέτερε, Κρονίδη, ὡπατε κρειόντων,
εἰπὲ μοι εἰρομένη, τι νῦ τοι νόος ἐνδοθε κεῦθει;
ἡ προτέρω πόλεμον τε κακὸν καὶ φύλοπιν αἰγὴ
tεύξεις, ἡ φιλότητα μετ’ ἀμφοτέροις τίθησα;"

Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς:

"Τέκνου ἐμὸν, τι με ταύτα διείρεις ἢ δὲ μεταλλάζας;
οὐ γὰρ δὴ τούτον μὲν ἐβούλευσας νόον αὐτή,
ὡς ἡ τοι κείνους Ὁδυσσεὺς ἀποτίθεται ἐλθὼν;
ἐξέλει ὁποῖος ἐθέλεις· ἐρέω τε τοι ὃς ἐπέοικεν,
ἐπεὶ δὴ μνηστήρας ὑπέστητο δίὸς Ὁδυσσεὺς.”

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for you would not obey me, nor Mentor, shepherd of the people, to make your sons cease from their folly. They wrought a monstrous deed in their blind and wanton wickedness, wasting the wealth and dishonouring the wife of a prince, who, they said, would never more return. Now then be it thus; and do you hearken to me, as I bid. Let us not go forth, lest haply many a one shall find a bane which he has brought upon himself."

So he spoke, but they sprang up with loud cries, more than half of them, but the rest remained together in their seats; for his speech was not to their mind, but they hearkened to Eupeithes, and quickly thereafter they rushed for their arms. Then when they had clothed their bodies in gleaming bronze, they gathered together in front of the spacious city. And Eupeithes led them in his folly, for he thought to avenge the slaying of his son; yet he was himself never more to come back, but was there to meet his doom.

But Athene spoke to Zeus, son of Cronos, saying: "Father of us all, thou son of Cronos, high above all lords, tell to me that ask thee what purpose thy mind now hides within thee. Wilt thou yet further bring to pass evil war and the dread din of battle, or wilt thou establish friendship betwixt the twain?"

Then Zeus, the cloud-gatherer, answered her, and said: "My child, why dost thou ask and question me of this? Didst thou not thyself devise this plan, that verily Odysseus should take vengeance on these men at his coming? Do as thou wilt, but I will tell thee what is fitting. Now that goodly Odysseus has taken vengeance on the wooers, let them swear
δρκια πιστα ταμόντες δ μέν βασιλευότω αιεί, ἡμέις δ' αὖ παῖδων τε κασυγνήτων τε φόνοιον ἐκληρον θέωμεν, τοι δ' ἀλλήλους φιλεύοντων ὡς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἅλλες ἑστω." 

"Ὡς εἰπὼν ὡτερων πάρος μεμανίαν 'Αθήνην, βῆ δὲ κατ' Οὐλύμποιο καρῆναν ἀξίασα.

Οἱ δ' ἐπεὶ σὺν σίτοις μελλόντος ἐξ ἔρον ἔφτασι, τοῖς δ' ἄρα μυθῶν ἥρκε πολύτλας δῖνος 'Ὀδυσσεύς. 490 "Εξελθὼν τοις ἰδιοί μὴ δὴ σχεδὸν ὡς κιόντες.

"Ὡς ἔφατ' ἐκ δ' υῖος Δολίου κλείν, ὡς ἐκέλευν' στή δ' ἀρ' ἐν' οὐδόν λάρν, τοὺς δὲ σχεδὸν εἰσίδε πάντασιν ἀιὼν αὐταὶ δ' Ὁδυσσέα ἐπεα πτερόεντα προσῆκαν.

"Οὐδὲ δὴ ἐγγὺς δασοῦτε ἀλλ' ὅπλον ὁμεθήμεθα θάσσον." 495

"Ὡς ἔφαθ', οἱ δ' ὀρυννοὶ καὶ ἐν τεύχεσι δύνατο, τέσσαρες ἀμφὶ 'Ὀδυσῆ', ὅτι δ' υἱῶν οἱ Δολίων ἐν δ' ἄρα Δαέρτης Δολίοις τ' ἐν τεύχε' ἐδυναύν, καὶ πολλοὶ περ ἐόντες, ἀναγκαῖοι πολεμησταί. αὐτάρκειον ἐπεὶ ἐσσάντο περὶ χρόνοι νώροτα χαλκῶν, 500 ἀδελφοὺς μαθόν τίμας, ἐκ δ' ἡμίον, ἥρκε δ' Ὁδυσσέας.

Τοῖοι δ' ἐπὶ ἄγχυμοιν θυγάτηρ Διὸς ἦλθεν 'Αθήνη. Μέντορε εἰδομένη ἡμὲν δέμας ἦδοι καὶ αὐθένη.

τὴν μὲν ἴδιων γῆθεσθε πολύτλας δῖους 'Ὀδυσσέους' αἶμα δὲ Τηλέμαχον προσεφώνεσθαι δυν ὁλον μίσοι. 505 "Τῃλέμαχ', ἢδη μὲν τόδε τῇ εἴσεσθαι αὐτὸς ἐπελθών, ἄνδρὸν μαρναμένων ἑν τε κρίνονται ἀριστοῖ.
a solemn oath, and let him be king all his days, and let us on our part bring about a forgetting of the slaying of their sons and brothers; and let them love one another as before, and let wealth and peace abound."

So saying, he roused Athene, who was already eager, and she went darting down from the heights of Olympus.

But when they had put from them the desire of honey-hearted food, the much-enduring, goodly Odysseus was the first to speak among his company, saying: "Let one go forth and see whether they be not now drawing near."

So he spoke, and a son of Dolius went forth, as he bade; he went and stood upon the threshold, and saw them all close at hand, and straightway he spoke to Odysseus winged words: "Here they are close at hand. Quick, let us arm."

So he spoke, and they rose up and arrayed themselves in armour: Odysseus and his men were four, and six the sons of Dolius, and among them Laertes and Dolius donned their armour, grey-headed though they were, warriors perforce. But when they had clothed their bodies in gleaming bronze, they opened the doors and went forth, and Odysseus led them.

Then Athene, daughter of Zeus, drew near them in the likeness of Mentor both in form and in voice, and the much-enduring, goodly Odysseus was glad at sight of her, and straightway spoke to Telemachus, his dear son:

"Telemachus, now shalt thou learn this—having thyself come to the place of battle, where the best warriors are put to the trial—to bring no disgrace
μὴ τι καταισχύνειν πατέρων γένος, οὗ τὸ πάροσ περ ἀλκη τ’ ἤνωτε τε κεκάσμεθα πᾶσαν ἐπ’ αἶαν.

Τὸν δ’ αὖ Τηλέμαχος πεπυμένοις ἀντίον ἦδα: "Οψει, αἱ κ’ θέλησθα, πάτερ ἐμέ, τῷ ἐπὶ θυμῷ οὖ τι καταισχύνοντα τεῦν γένος, ὡς ἀγορεύεις."

"Ὡς φάτο, Δαέρτης δ’ ἐχάρη καὶ μῦθον ἔσεσπε: "Τός νῦ μοι ἡμέρῃ ἣδε, θεοί φίλοι; ἥ μᾶλα χαίρων ὅιος; θ’ νῦν ὅσ τ’ ἀρέτης πέρι δήμων ἐχουσίν." 516

Τὸν δὲ παρισταμένη προσέφη γλαυκώπης Ἀθηνῆ. "Ὡς Ἀρκεισίάδη, πάντων πολὺ φίλταθ’ ἐταῖρων, εὐξάμενος κούρη γλαυκώπητι καὶ Διὸ πατρί, αἶψα μᾶλ’ ἀμπεπαλῶν προτεὶ δολεχόσκιον ἑγχος." 

"Ὡς φάτο, καὶ β’ ἔμπυνευσε μένος μέγα Παλλὰς Ἀθηνῆ. εὐξάμενος δ’ ἀρ’ ἔπειτα Δεῖς κούρη μεγάλοιο, αἶψα μᾶλ’ ἀμπεπαλῶν προτεὶ δολεχόσκιον ἑγχος, καὶ βάλειν θυπείθηκε κόρυθος διὰ χαλκοπαρῆν. ἢ δ’ οὖκ ἑγχος ἐρυτο, διαπρο δὲ εἰσατο χαλκός, δούπησεν δὲ πεσόν, ἀράβησε δὲ τεῦχῃ ἐπ’ αὐτῷ. 521

ἐν δ’ ἔπεσον προμάχους Ὀδυσσεύς καὶ φαίδιμος νίς, τύπτον δὲ ἐξίφεσεν τε καὶ ἑγχεσιν ἀμφυγόις. καὶ νῦ κε δὴ πάντας ὄλεσαν καὶ ἑθηκαν ἀνώστους, εἰ μὴ Ἀθηνᾶ, κούρη Δείς αἰγινόχοι, ἡμεν φωνῇ, κατὰ δ’ ἐσχέσθη λαδὸν ἄπαντα. 

"Ἰσχεσθε πτολέμου, Ἰθακῆσω, ἀργαλέω, ὡς κεν ἀναματε γε διακρινθήτης τάχιστα." 525

"Ὡς φατ’ Ἀθηνᾶ, τοὺς δὲ χλωρίων δεός εἴλεν τῶν δ’ ἀρα δεισάντων ἐκ χειρῶν ἐπτατο τεῦχα, 440
upon the house of thy fathers, for we have ever excelled in strength and in valour over all the earth."

And wise Telemachus answered him: "Thou shalt see me, if thou wilt, dear father, in my present temper, bringing no disgrace upon thy house, even as thou sayest."

So said he, and Laertes was glad, and spoke, saying: "What a day is this for me, kind gods! Verily right glad am I: my son and my son's son are vying with one another in valour."

Then flashing-eyed Athene came near him and said: "Son of Arceisius, far the dearest of all my friends, make a prayer to the flashing-eyed maiden and to father Zeus, and then straightway raise aloft thy long spear, and hurl it."

So spoke Pallas Athene, and breathed into him great might. Then he prayed to the daughter of great Zeus, and straightway raised aloft his long spear, and hurled it, and smote Eupeithes through the helmet with cheek-piece of bronze. This stayed not the spear, but the bronze passed through, and he fell with a thud, and his armour clanged about him. Then on the foremost fighters fell Odysseus and his glorious son, and thrust at them with swords and double-pointed spears. And now would they have slain them all, and cut them off from returning, had not Athene, daughter of Zeus, who bears the aegis, shouted aloud, and checked all the host, saying:

"Refrain, men of Ithaca, from grievous war, that with all speed you may part, and that without bloodshed."

So spoke Athene, and pale fear seized them. Then in their terror the arms flew from their hands and
πάντα δ' ἐπὶ χθονὶ πίπτε, θεῖς ὅπα φωνησάσης· 535
πρὸς δὲ πόλειν τρωπώντο λαλιόμενοι βιότοιο.
σμερδαλέον δ' ἐβόησε πολύτλας δῖος Ὥδυσσεύς,
οἰμησεν δὲ ἀλείσ ὅς τ' αἰετὸς ὑψιπτήεις.
καὶ τότε ὅτι Κρονίδης ἀφίει ψολόεντα κεραυνόν,
καὶ δ' ἔπεσε πρὸσθε γλαυκώπιδος ὀβριμοπάτρης. 540
ὅτι τὸν Ὅδυσσήα προσέφη γλαυκώπις Ἄθηνή
"Διογενῆς Δαερτιάδη, πολυμήχαν' Ὅδυσσεύ,
ἰσχεο, πάντε ὅε νείκος ὀμοίου πολέμοιο,
μὴ πως τοι Κρονίδης κεχολώσεται εὐρύσπα Ζεὺς."
"Ὡς φάτ' Ἀθηναίη, ὅ δ' ἐπείθετο, χαῖρε δὲ θυμῳδ. 545
ὀρκια δ' αὐτοκτόνοις μετ' ἀμφοτέροισιν ἔθηκεν
Παλλᾶς Ἀθηναίη, κοῦρῃ Δίος αἰγιόχοιο,
Μέντορι εἰδομένη ἤμεν δέμας ἣδε καὶ αὐδὴν.
fell one and all to the ground, as the goddess uttered her voice, and they turned toward the city, eager to save their lives. Terribly then shouted the much-enduring, goodly Odysseus, and gathering himself together he swooped upon them like an eagle of lofty flight, and at that moment the son of Cronos cast a flaming thunderbolt, and down it fell before the flashing-eyed daughter of the mighty sire. Then flashing-eyed Athene spoke to Odysseus saying:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, stay thy hand, and make the strife of equal war to cease, lest haply the son of Cronos be wroth with thee, even Zeus, whose voice is borne afar."

So spoke Athene, and he obeyed, and was glad at heart. Then for all time to come a solemn covenant betwixt the twain was made by Pallas Athene, daughter of Zeus, who bears the aegis, in the likeness of Mentor both in form and in voice.

1 Possibly "baneeful"; see the note on iii. 236.
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