TO
MY WIFE
HOMER.

BUST IN THE NATIONAL MUSEUM, NAPLES.
# CONTENTS

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>vii</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>xiii</td>
</tr>
<tr>
<td>BOOK I</td>
<td>1</td>
</tr>
<tr>
<td>BOOK II</td>
<td>36</td>
</tr>
<tr>
<td>BOOK III</td>
<td>68</td>
</tr>
<tr>
<td>BOOK IV</td>
<td>106</td>
</tr>
<tr>
<td>BOOK V</td>
<td>170</td>
</tr>
<tr>
<td>BOOK VI</td>
<td>206</td>
</tr>
<tr>
<td>BOOK VII</td>
<td>232</td>
</tr>
<tr>
<td>BOOK VIII</td>
<td>258</td>
</tr>
<tr>
<td>BOOK IX</td>
<td>302</td>
</tr>
<tr>
<td>BOOK X</td>
<td>344</td>
</tr>
<tr>
<td>BOOK XI</td>
<td>386</td>
</tr>
<tr>
<td>BOOK XII</td>
<td>432</td>
</tr>
</tbody>
</table>
INTRODUCTION

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

The ancient "lives" of Homer which have come down to us are all later than the beginning of the Christian era, and from them we can gather little that has any claim to attention except the two statements that Homer was an Ionian—Chios and Smyrna being the cities most uniformly given as his birthplace; and that in Chios there was a guild or clan of Homeridae—that is, "sons of Homer." The first mention of the Chian Homeridae occurs in the geographer Strabo (about 18 A.D.). Pindar
INTRODUCTION

uses the term apparently of those devoted to Homeric poetry without any reference to the Chian clan, and the word is similarly used by Plato.

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

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

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

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

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

From this evidence the conclusion has been drawn that in antiquity "Homer" meant the whole mass of epic poetry—for this there is definite evidence—and that our Iliad and Odyssey, both as regards text and content, were in a more or less fluid state until they gradually crystallized into the forms familiar to us. On this view it is impossible to speak of a poet, Homer, as the author either of Iliad or Odyssey. It should be stated, however, that while much of modern Homeric criticism has been analytic and destructive, in many important respects recent studies have shown that both the methods and the results of destructive criticism are misleading, and have given stronger and more convincing grounds for a belief in the essential integrity of both poems, each as the work of one supreme artist.
INTRODUCTION

The most notable Homeric critics of antiquity were Zenodotus of Ephesus, librarian of the great library at Alexandria under Ptolemy Philadelphus (who reigned 285–247 B.C.), Aristophanes of Byzantium, a pupil of Zenodotus, and like him, librarian at Alexandria (about 200 B.C.), and Aristarchus of Samothrace, pupil of Aristophanes and his successor as librarian (about 160 B.C.). Other scholars cited in the critical notes are Rhianus (about 225 B.C.), the poet, Onomacritus (about 550 B.C.), and Callistratus, a follower of Aristophanes.

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

The Greek text of this edition is in all essentials the modern vulgate. The notes under the text give occasionally the name of the ancient critic whose reading is adopted and note the lines rejected by the Alexandrians. Variants, if cited, are marked off by colons.
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The manuscripts of the Odyssey have been most carefully studied and classified by Mr. T. W. Allen, the results of whose studies are given in the Papers of the British School at Rome, vol. v., pp. 1–85, and briefly in his Oxford text of the Odyssey. Chief among the manuscripts are:—

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

Printed Editions


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

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ENGLISH TRANSLATIONS


BOOKS ABOUT HOMER

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

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

Works of a purely linguistic or grammatical character are omitted in the above list. Mention may, however, be made of the Homeric Lexicon of Ebeling (3 vols., Leipzig, 1885); Monro's Grammar of the Homeric Dialect (Oxford, second edition, 1891); and van Leeuwen's Enchiridium Dictionis Epirae (Leyden, 1894).
HOMER'S ODYSSEY
ὈΔΥΣΣΕΙΑ

Α

'Ἀνδρα μοι ἐννέπε, μοῦσα, πολύτροπον, δς μάλα πολλά πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολεθρον ἐπερσεν· πολλὰς δ' ἄνθρώπων ίδεν ἄστεα καὶ νόον ἵγνω, πολλὰ δ' ἄγεν πόντῳ πάθεν ἁλγεά δυ κατὰ θυμόν, ἀρνύμενος ἢν τε ψυχήν καὶ νόστον ἐταίρων. 5 ἀλλ' οὐδ' ὅς ἐτάρους ἐρρύσατο, ἰέμενος περ- αὐτῶν γὰρ σφετέρησιν ἀτασθαλίστων ὅλοντο, νήπιοι, οἳ κατὰ βοῦς 'Ὑπερίονος Ἡσίλιον ἡγοῦν· αὐτὰρ ὅ τοῖς ἀφείλετο νόστιμον ἡμαρ. τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10 Ἔνθ' ἄλλοι μὲν πάντες, δοσιν φύγον αἰτῶν ἔλεθρον, οἰκοὶ ἑσαν, πόλεμόν τε πεφυγότες ἦδε θάλασσαν· τῶν δ' ὅλον νόστου κεχρημένον ἦδε γυναικὸς νύμφη πότνι' ἔρυκε Καλυψώ διὰ θεῶν ἐν σπέσσι γαλαφυροῖς, λιλαιμένη πόσιν εἶναι. 15 ἀλλ' δεὶ ἐτοι ἰδία περιπλομένων ἐνιαυτῶν, τῷ οἱ ἐπεκλάσαντο θεοὶ οἰκοῦντε νέεσθαι εἰς Ἰδάκην, οὐδ' ἐνθα πεφυγμένους ἦν ἄθλων καὶ μετὰ οἷς φίλοισι. θεοὶ δ' ἐλέαιρου ἀπάντεσ

1 νόον: νόμον ZenoΣdotus.
THE ODYSSEY

BOOK I

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

Now all the rest, as many as had escaped sheer destruction, were at home, safe from both war and sea, but Odysseus alone, filled with longing for his return and for his wife, did the queenly nymph Calypso, that bright goddess, keep back in her hollow caves, yearning that he should be her husband. But when, as the seasons revolved, the year came in which the gods had ordained that he should return home to Ithaca, not even there was he free from toils, even among his own folk. And all the gods
νόσφι Ποσειδάνων· ὃ δ᾽ ἄσπερχὲς μενεαίνευν ἀντιθέω Ὕδυσηι πάρος ἢν γαίαν ἰκέσθαι.

'Αλλ᾽ ὃ μὲν Αἰθιοπας μετεκιάθε τηλόθ᾽ ἐόντας, Ἀἰθιοπας τολ διχθὰ δεδαίαται, ἔσχατοι ἄνδρῶν, ὡς μὲν δυσομένου Τετερίονος οἱ δ᾽ ἀνίόντος, ἄντιον ταῦρον τε καὶ ἄρνειδών ἐκατόμβης. ἐνθ᾽ ὃ η ἐτέρπετο δαίτι παρίμενος· οἱ δὲ δὴ ἄλλοι Ζηνὸς ἐνε μεγάροισιν Ὀλυμπίου ἄθροι ἤσαν. τοῦτο δὲ μύθων ἤρχε πατήρ ἄνδρων τε θεῶν τε· μυῆσατο γὰρ κατὰ θυμὸν ἀμύμωνος Ἀἰγίσθοιο, τὸν ὅ 'Αγαμεμνονίδης τηλεκλυτὸς ἐκτατ᾽ Ὅρεστης· τοῦ δ᾽ ἡ ἐπιμνηθεῖς ἐπε᾽ ἀθανάτοισι μετηύδα.

"ὢ πόποι, οἶνον δὴ νυ θεοὺς βροτοὶ αἰτιώνται· ἦμεν ἄρα φασὶ κἀκε ἐμεναι, οἱ δὲ καὶ αὐτοὶ σφησίν ἀτασθαλίσων ὑπὲρ μόρον ἀλγεῖ ἐξουσίων, ὡς καὶ νῦν Ἀἰγίσθος ὑπὲρ μόρον Ἀτρείδαο γῆι ἀλοχοὺ μνηστήμων, τὸν δ᾽ ἐκτατε νοστήσατα, εἰδὼς αὐτῶν ὀλεθροὺ, ἐπεὶ πρὸ οἶ ἐςπομεν ἥμεὶς, Ἐρμεῖαν πέμψαντες, ἐὔσκοπον ἁργεῖφοντιν, μῆτ᾽ αὐτῶν κτείνειν μῆτε μνάσασθαι ἀκοίτων· ἐκ γὰρ Ὅρεσταο τίσας ἐσσεται Ἀτρείδαο, ὅπποτ' ἀν ἱβήσῃ τε καὶ ἦς ἐμερεται αἶσις. δὲς ἔφαθ 'Ερμεῖας, ἂλλ'' οὐ φρένας Ἀἰγίσθοιο πεῖθ᾽ ἀγαθὰ φρονέων νῦν δ᾽ ἄθροα πάντ᾽ ἀπέτισεν."

1 ἐμερεται: ἐπιβησεται.
pitiéd him save Poseidon; but he continued to rage unceasingly against godlike Odysseus until at length he reached his own land.

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

"Look you now, how ready mortals are to blame the gods. It is from us, they say, that evils come, but they even of themselves, through their own blind folly, have sorrows beyond that which is ordained. Even as now Aegisthus, beyond that which was ordained, took to himself the wedded wife of the son of Atreus, and slew him on his return, though well he knew of sheer destruction, seeing that we spake to him before, sending Hermes, the keen-sighted Argeiphontes,¹ that he should neither slay the man nor woo his wife; for from Orestes shall come vengeance for the son of Atreus when once he has come to manhood and longs for his own land. So Hermes spoke, but for all his good intent he prevailed not upon the heart of Aegisthus; and now he has paid the full price of all."

¹"the swift appearer" (root φαιν). The rendering "slayer of Argus" (root φαιν) is inadmissible, as there is no trace of the Argus-myth in Homer.
Τὸν δ’ ἡμεῖς ἔπειτα θεά, γλαυκώπις Ἀθήνη.

"Ω πάτερ ἡμέτερε Κρονίδη, ὑπατε κρείοντων,
καὶ λήν κείνος γε ἔσκοτε κεῖται ὀλέθρῳ,
ἀς ἀπὸτελοτο καὶ ἄλλας, ὅτις τωιαύτα γε ἱέοιν,
ἀλλὰ μοι ἀμφ’ Ὄδυσση δαίφρου δαίεται ἦτορ,
δυσμόρῳ, δὲ δὴ δὴνα φίλων ἀπο πήματα πάσχει
νήσῳ ἐν ἀμφιρύπῃ, ὥπε τ’ ὀμφαλὸς ἐστι θαλάσσης.

νήσους δευδρῆσα, θεά δ’ ἐν δόματα ναλεῖ,
"Ατλαντὸς θυγάτηρ ὀλόφρονος, ὃς τε θαλάσσης
πάσης βέβεθα οἴδεν, ἔχει δὲ τε κίνων αὐτὸς
μακρας, αἰ γαλάν τε καὶ οὐρανὸν ἁμφίς ἔχουσιν.
τοῦ θυγάτηρ δύσεθνον ὅθρομενον κατερύκει,

αἰεὶ δὲ μαλακοῖς καὶ αἰμώλοις λόγοισιν
θέλειν, ὅπως Ἰθάκης ἐπιλήσεται αὐτὰρ Ὅδυσσεύς,
ἰέμενοι καὶ κατιοῦν ἀποθράκοντα νοῆσαι
ἡς γαϊῆς, θανεῖν ἰμελρεῖται. οὖδὲ νῦν σοὶ περ
ἐντρέπεται φίλον ἦτορ, Ὀλύμπια. οὐ νῦ τ’ Ὅδυσσεύς

Ἀργείων παρὰ νησὶ χαρίζετο ἱερὰ ἱέοιν
Τροή ἐν εὐρέη; τὶ νῦ οἱ τὸσον ἀδύναο, Ζεῦ;”

Τὴν δ’ ἀπαμειβομένος προσέφη νεφεληγερέτα Ζεὺς:
"Τέκνον ἐμὸν, ποίον σε ἔποιο φύγειν ἔρκος ὀδόντων.
πῶς ἀν ἐπείτῃ Ὅδυσσης ἐγὼ θείοις λαθοίμην,

δς περὶ μὲν νῦν ἐστὶ βροτῶν, περὶ δ’ ἱὲθσιν
ἀθανάτοισιν ἐδώκε, τοί οὐρανὸν εὐρίν ἔχουσιν;

ἀλλὰ Ποσειδῶν γαϊὸχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ἐν ὀφθαλμοῦ ἀλάωσεν,

1 Others, “grey-eyed”; but if colour is meant it is almost certainly blue. The meaning given above is strongly supported by II. xx. 172 and II. i. 200.
Then the goddess, flashing-eyed \(^1\) Athene, answered him: “Father of us all, thou son of Cronos, high above all lords, aye, verily that man lies low in a destruction that is his due; so, too, may any other also be destroyed who does such deeds. But my heart is torn for wise Odysseus, hapless man, who far from his friends has long been suffering woes in a sea-girt isle, where is the navel of the sea. 'Tis a wooded isle, and therein dwells a goddess, daughter of Atlas of baneful mind, who knows the depths of every sea, and himself holds the tall pillars which keep earth and heaven apart. His daughter it is that keeps back that wretched, sorrowing man; and ever with soft and wheedling words she beguiles him that he may forget Ithaca. But Odysseus, in his longing to see were it but the smoke leaping up from his own land, yearns to die. Yet thy heart doth not regard it, Olympian. Did not Odysseus beside the ships of the Argives offer thee sacrifice without stint in the broad land of Troy? Wherefore then didst thou conceive such wrath \(^2\) against him, O Zeus?”

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

\(^1\) In the Greek there is a play upon the verb ὀξόνεo and the name Ὀξόνες, the latter suggesting the meaning “man of wrath.” See xix. 409.
ἀντίθεον Πολύφημον, δου κράτος ἐστὶ μέγιστον
πάσιν Κυκλώπεσιν. Θάοσα δὲ μὴν τέκε νῦμφη,
Φόρκυνος θυγάτηρ ἄλος ἀτρυγέτοιο μέδουσος,
ἐν στέσσι γλαφυροῦς Ποσειδάωνι μιγείσα.
ἐκ τοῦ δὴ Ὁδυσσήν Ποσειδάων ἐνοσίχθων
οὐ τι κατακτέει, πλάξει δ᾿ ἀπὸ πατρίδος αἷς.
ἀλλ’ ἄγεθ’, ἤμεις οἴδε περιφραζόμεθα πάντες
νόστον, ὅπως ἔλθησιν. Ποσειδάων δὲ μεθήσει
δὴ χόλον ὦ μὲν γὰρ τὶ δινήσεται ἀντία πάντων
ἄθαντων ἀκέντη θεῶν ἐρειδαιμένειν οἷς.

Τὸν δ᾿ ἤμειβετ ἔπειτα θειά, γλαυκώτις Ἀθήνην
"Ὤ πάτερ ἡμέτερο Κροίδη, ὑπατε κρείστων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεόσιν,
νοστήσας Ὑδυσσήνα πολύφρωνα ὁνύδε δόμινδε,
Ἑρμεῖαν μὲν ἔπειτα διάκτορον ἀγριείστην
νήσον ἐς Οἰλυγχίν ότρύνομεν, ὥφρα τάχιστα
νῦμφη ἐνυπλοκάμῳ εἴπῃ νημερτέα βουλὴν,
νόστον Ὑδυσσήσιος ταλασσίφρωνος, ὃς κε νέπτασιν
αὐτὰρ ἑγὼν Ἰθικην ἐσελεύσομαι, ὥφρα οἱ νῦν
μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσί θεῶ,
εἰς ἀγορήν καλέσαντα κάρη κομῶντας Ἀχαιός
πᾶσι μυθήτρεσσι ἄπειτέμεν, οἳ τε οἱ αἰεὶ
μὴν ἄδινα σφάξοις καὶ εἰλιποδας ἐλϊκας βοῦς,
πέμψω δ᾿ ἐς Σπάρτην πεῖ καὶ ἐς Πύλων ἠμαθοῦνα
νόστον πευσόμενον πατρός φίλον, ἢν τοὺς ἀκούση,
ἢδ᾿ ὅποιον κλέος ἐσθλοῦ ἐν ἀνθρώποισιν ἐχθρεῖν."
his eye—even the godlike Polyphemus, whose might is greatest among all the Cyclopes; and the nymph Thoosa bore him, daughter of Phorcys who rules over the unresting sea; for in the hollow caves she lay with Poseidon. From that time forth Poseidon, the earth-shaker, does not indeed slay Odysseus, but makes him a wanderer from his native land. But come, let us who are here all take thought of his return, that he may come home; and Poseidon will let go his anger, for he will in no wise be able, against all the immortal gods and in their despite, to contend alone."

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

1 ἀλκας is a word of uncertain etymology. The rendering given above connects it with σέλας. Others understand it as referring to the "crumpled" horns of cattle, or treat it as virtually equivalent to ἀλποδας. The ancients took the word to mean "black."
HOMER

Ως εἰποῦσ᾽ ὑπὸ ποσαλν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τὰ μιν φέρον ἦμεν ἐφ᾽ ἴγρην ¹
ηδ᾽ ἐπ᾽ ἀπελρονα γαίαν ἀμα πνοής ἀνέμοιοι.  
eἰλετο δ᾽ ἄλκιμον ἐγχος, ἀκαχμέον ὄζει χαλκῷ,
βριθὺ μέγα στιβαρόν, τῷ δάμησι στίχας ἀνδρῶν ἢρων,
τοίσιν τε κοτέσσεται ὀβριμοπάτρη.  
βῆ δὲ κατ᾽ Οὐλύμπου καρήνων ἢξασα,
στῇ δ᾽ Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὄδυσῆος,
οὐδὸν ἐπ᾽ αὐλείον παλάμη δ᾽ ἔχε χάλκεων ἐγχος,
εἰδομένι ξείωφ, Ταφών ἤγιτωρι Μέντη.  
εὐρε δ᾽ ἄρα μνηστήρας ἀγήνωρας. οἱ μὲν ἔπειτα
πεσοῦσι προπάροιδε θυράων θυμὸν ἑτερπον
ἡμένοι ἐν ὑμνοῖς βοῶν, οὐς ἐκτανοῦν αὐτοὶ·
κῆρυκες δ᾽ αὐτοῖς καὶ ὅτρηρι βεράποντες
οἱ μὲν οἶνον ἐμισθον ἐνὶ κρετήριοι καὶ ὦδωρ,
οἱ δ᾽ αὐτὲ σπόγγοις πολυτρήτοισι τραπέζαις
νύξαν καὶ πρότιθεν, τοι δὲ κρέα πολλὰ δατεύντω.
Τὴν δὲ πολὺ πρῶτος ἓδε Τηλέμαχος θεοειδῆς,
ἐκτο γὰρ ἐν μνηστήρας φίλον τετυμένον ἵτορ,
ὅσομενος πατέρ᾽ ἑσθόλεν ἐνὶ φρεσίν, εἰ ποθεὶν ἐλθὼν
μνηστήρων τῶν μὲν σκέδασιν κατὰ δόματα θεία;
τιμὴν δ᾽ αὐτῶς ἔχοι καὶ δόμασιν ² οἰσιν ἀνάσσοι.
τὰ φρονέων, μνηστήριοι μεθήμενος, εἰσὶδ᾽ Ἀθηνὴν,
βῆ δ᾽ ἰδὺς προθύροισι, νεμεσσήθη δ᾽ ἐνὶ θυμῷ

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

¹ ἀμβρόσιος, like ἀμβροτος, ἀφθοτος, and even ἀθάνατος (iv. 79), may be used of inanimate things. Some assume that the word has properly no connection with βρότος, and means merely "fragrant" (see xviii. 193).
THE ODYSSEY, I. 96–119

So she spoke, and bound beneath her feet her beautiful sandals, immortal, golden, which were wont to bear her both over the waters of the sea and over the boundless land swift as the blasts of the wind. And she took her mighty spear, tipped with sharp bronze, heavy and huge and strong, wherewith she vanquishes the ranks of men—of warriors, with whom she is wroth, she, the daughter of the mighty sire. Then she went darting down from the heights of Olympus, and took her stand in the land of Ithaca at the outer gate of Odysseus, on the threshold of the court. In her hand she held the spear of bronze, and she was in the likeness of a stranger, Mentes, the leader of the Taphians. There she found the proud wooers. They were taking their pleasure at draughts in front of the doors, sitting on the hides of oxen which they themselves had slain; and of the heralds and busy squires, some were mixing wine and water for them in bowls, others again were washing the tables with porous sponges and setting them forth, while still others were portioning out meats in abundance.

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

* It has seemed better to render the word κηρυκείον uniformly by “herald,” although the meanings range from “herald” in battle scenes to “page” or “henchman” in scenes portraying life in the palace.
ξείνων δὴθα θύρησιν ἐφεστάμεν· ἐγνύθι δὲ στὰς
χεῖρ' ἔλε δεξιερὴν καὶ ἐδέξατο χάλκεον ἕγχος,
καὶ μεν φωνῆσας ἔπεα πτερόεντα προσήυδα·
"Χαῖρε, ξείνε, παρ' ἀμμὶ φιλήσεαι· αὐτὰρ ἐπείτα
dειπνού πασούμενος μυθήσεαι ὅτε ἔσεθο σε χρῆ."
"Ως εἰπὼν ἡγεῖθ', ἢ δ' ἐσπευτὸ Παλλᾶς Ἀθήνη.
οὶ δ' ὅτε δὴ ἦ' ἐντοσθεν ἔσαυν δόμου ὑψιλοῦ,
ἐγχος μὲν ἦ' ἐστησε φέρων πρὸς κίονα μακρῆν
δουροδόκης ἐντοσθεν ἐνξώου, ἐνθα περ ἀλλα
ἐγχε' Ὀδυσσῆος ταλασίφρονος ἱστατο πολλά,
αὐτὴν δ' ἐς θρόνον ἐδέχεν ἄγων, ὕπο λίτα πετάσσας,
καλὸν δαιδάλεων· ὑπὸ δὲ θρήνυς ποσὶν ἦν.
πάρ δ' αὐτὸς κλισμὸθ θέτο ποικίλον, ἐκτοθεν ἄλλων
μυστήριων, μὴ ξείνοις ἀνυηθέοις ὀρυμαγόδω
δείπνῳ ἐδήσειν, ὑπερφιάλοις μετελθών,
ἡ δ' ἴνα μιν περὶ πατρὸς ἀποιχομένου ἔροντο.
χέρνα β' ἀμφιπολος προχόρῳ ἐπέχεε εφεροῦσα
καλὴ χρυσείῃ, ὑπὲρ ἀργυρείῳ λέβητος,
νύφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτων δ' αἰδοίᾳ ταμίῃ παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθείαια, χαριζομένη παρεύντων·
δαιτρὸς δὲ κρειδῶν πίνακας παρέθηκεν ἀείρας
παντοῖον, παρὰ δὲ σφε τίθει χρύσεια κύπελλα·
κήρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.
Ἔσ δ' ἱλθουν μυστήριες ἀγήνορες. οἰ μὲν ἐπείτα
ἐξείς ἐξοῦτο κατὰ κλισμοῦς τε θρόνους τε,
τοίσι δὲ κήρυκες μὲν ἐδωρ ἐπὶ χείρας ἔχευαν,

1 The words are picturesquely thought of as winging their way from the speaker to the person addressed; cf. ἀντερος, of an unspoken word, in xvii. 57, and elsewhere.
should stand long at the gates. So, drawing near, he clasped her right hand, and took from her the spear of bronze; and he spoke, and addressed her with winged words:

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

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

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

* Perhaps "carven."
σίτον δὲ δμοφαί παρενήγευον ἐν κανέοισιν,
κοῦροι δὲ κρητήρας ἐπεστέφαντο ποτοῖσιν.
οἱ δὲ ἐπὶ οὐναῖθ' ἑτοίμα προκείμενα χείρας ἴαλλον,
αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητύσας ἑξέρων ἐντὸ
μυστηρεῖς, τούσιν μὲν ἐνὶ φρεσκῶ ἀλλα μεμήλει,
μολπή τ' ὀρχηστοὺς τε· τὰ γὰρ τ' ἀναθήματα δαιτὸς·
κήρυξ δ' ἐν χερῶν κιθαριν περικάλλεα θήκεν·
Φημῷ, ὦς ἦ ήειδε παρὰ μυστηρίσων ἀνάγκη.
ἡ τοι ὁ φορμίξων ἀνεβάλλετο καλὸν ἀείδειν.

Αὐτὰρ Τηλέμαχος προσέφη γλανκώπτων Ἱμηνια,
ἀγχὶ σχόν πεφαλῆν, ἓνα μην πενθοιάθ' οἱ ἀλλοί·
‘Ἐείνε φίλ', ἥ καὶ μοι νεμεσήσεις ὅτπι κεν εἰπώ;
τούτοις μὲν τάντα μέλει, κιθαρις καὶ ἄοιδή,
ὅτι ἐτεί ἀλλότριων βίοτον νῆποινον ἔδουσιν,
ἀνέρος, οὗ δὴ ποὺ λεώκ ὡστέα πῦθεται ὃμβρφ
κείμεν ἐπὶ ἑπείρου, ἥ εἰν ἀλὶ κῦμα κυλώδει.
εἰ κείνον γ' Ἰδακήνης ἰδοιατο νοστήσαντα,
πάντες κ' ἀρνθαίας ἐλαφρότεροι πόδας εἶναι
ἡ ἀρνειότεροι χρυσοῖ τε ἐσθήτος τε.

νῦν δ' ὦ μεν ὅς ἀπόλωλε κακὸν μόρου, ὦδἐ τις ἡμῖν
θαλπωρῇ, εἰ πέρ τις ἐπιβυθοῦν ἀνθρώπων
φήσειν ἐλεύσεσθαι· τοῦ δ' ὅλετο νόστιμον ἡμαρ.
ἀλλ' ἀγε μοι τόδε εἰπε καὶ ἀτρεκέως κατάλεξον·
tίς, πόθεν εἰς ἀνδρῶν; πόθε τοι πόλις ἢδὲ τοκῆς;
ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δὲ σε ναύται
ἡγαγον εἰς Ἰδακήν; τίνες ἔμμεναι εὐχετῶντο;
οὐ μὲν γὰρ τί σε πεζὸν οἴομαι ἐνθάδ' ἰκέσθαι.
καὶ μοι τοῦτ' ἀγόρευσον ἔτητυμον, ὡφ' ἐν εἰδῶ,
ἡ νέον μεθέπεις ἥ καὶ πατρών ἔσσει

1 θαλπωρῆ: ἐλπωρῆ.
servants heaped by them bread in baskets, and youths filled the bowls brim full of drink; and they put forth their hands to the good cheer lying ready before them. Now after the wooers had put from them the desire of food and drink, their hearts turned to other things, to song and to dance; for these things are the crown of a feast. And a herald put the beautiful lyre in the hands of Phemius, who sang perforce among the wooers; and he struck the chords in prelude¹ to his sweet lay.

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

¹ Or ἄνεβδάλλετο may be used of the voice: "so he struck the chords, and lifted up his voice in sweet song."
"ξέινος, ἐπεὶ πολλοὶ ἵσαν ἀνέρες ἡμέτερον δῶ
ἀλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων."

Τὸν δ’ αὐτὸ προσέειπε θεά, γλαυκῶπις Ἄθηνη
"Τοιγάρ ἐγὼ τοι ταῦτα μᾶλ’ ἀπεκεκόμη ἀγορεύσω.
Μέντης Ἀρχιάλοιο διάφρονος εὐχομαι εἶναι
νῦν δ’ ὅπειρος ἡ κατήλυθον ἤδ’ ὑπάρχειν
πλέων ἐπὶ οἰνοπετρὸν ἐπὶ ἀλλοθρώνοις ἀνθρώποις,
ἐς Τεμέσην μετὰ χαλκοῦ, ἀγω ὅδε ἄθωνα σίδηρον.

νῦν δ’ μοι ἢδ’ ἔστηκεν ἐπὶ ἀγροῦ νόσφι πόλης,
ἐν λυμένι Ἐρεθρῷ ὑπὸ Νηήρ υλήντει.

ζεῖνοι δ’ ἀλλήλων πατρώιοι εὐχόμεθ’ εἶναι
ἐξ ἄρχης, εἴ περ δέ γεροῦντ’ εἰρήναι ἐπελθῶν
Δαέρτην ἤρωα, τὸν οὐκέτι φασὶ πόλιν τινὸς
ἐρχομὴν, ἀλλ’ ἀπαίνευθεν ἐπὶ ἀγροῦ πῆματα πάσχειν

γρη σὺν ἀμφυτόλω, ἢ οἱ βρῶσιν τε πόσιν τε
παρτιδεῖ, εὔτ’ ἄν μιν κάρατος κατὰ γυῖα λάβῃσιν
ἔρπυον’ ἀνά γονυν ἀλωθῆς οἰνοπέδων.

νῦν δ’ Ἡλθον: δὴ γάρ μιν ἑφαντ’ ἐπιδήμου εἶναι,
σον πατέρ’ ἀλλὰ ἐν τὸν Ἐθέλ βλάπτουσι κελεύθου.

οὐ γάρ πω τέθυκεν ἐπὶ χθονὶ δῖος ὁδοὺς Ὀδυσσεύς,
ἀλλ’ ἔτι ποὺ ζώος κατερύκεται εὐρεί πόντῳ


νήσῳ ἐν ἀμφερύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχοισιν
ἀγροὶ, οὐ ποὺ κεῖνον ἐρυκανὸν’ ἀέκοντα.

αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐν θυμῷ
ἀθάνατοι βάλλουσι καὶ ὡς τελέσθαι δίω,
οὔτε τι μάντις ἐὼν οὔτ’ οἰωνῶν σάφα εἰδώς.

16
indeed a friend of my father's house. For many
were the men who came to our house as strangers,
since he, too, had gone to and fro among men."

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

1 Or ἐπιστροφος may mean, as the scholiast took it,
ἐπιστροφὴν καὶ ἐπιμέλειαν ποιοῦμεν τῶν ἄνθρωπων, "one that
shewed care and attention to men." Yet see xvii. 486.
HOMER

οὐ τοι ἐτὶ δηρόν γε φίλης ἀπὸ πατρίδος αἴης ἔσσεται, οὐδ ἐπέρ τε σιδήρεα δέσματ᾽ ἐξῆσιν φράσσεται ὡς κε νέηται, ἐπεὶ πολυμήχανος ἐστιν. 205 ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, εἰ δὴ ἐξ αὐτοῦ τόσος πάις εἰς Ὀδυσσῆος. αἰνών μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἐοικας κεῖνῳ, ἐπεὶ θαμὰ τοῖν ἐμισθόμεθ᾽ ἀλλήλους, πρὶν γε τὸν ἔς Τροίην ἀναβήμεναι, ἑνθα περ ἄλλοι 210 Ἀργεῖων οἱ ἀριστοὶ ἐβαν κοίλης ἐνὶ νησίῳ· ἐκ τοῦ δ᾿ οὕτ᾽ Ὀδυσσῆα ἕγων ἴδου οὕτ᾽ ἐμ᾽ ἐκεῖνος.

Τὴν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίλον νῦδα· "Τουγάρ ἐγώ τοι, ξεῖνε, μᾶλ᾽ ἀτρεκέως ἀγορεύσω. μὴ τέρπε μὲν τε μὲ φησι τοῦ ἐμμεναί, αὐτάρ ἐγώ γε οὐκ οἶδ᾽ οὐ γάρ πώ τει ἐδὼ γόνον αὐτῶς ἀνέγνω. ὡς δὴ ἐγὼ γ᾽ ὅθελον μάκαρος νῦ τεν ἐμμεναί νῖος ἀνέρος, δην κτεάτεσσιν νεῖσι ἐπὶ γῆρας ἔτετμε. νῦν δ᾽ ὡς ἀποτμότατος γένετο θυτῶν ἀνθρώπων, τοῦ μ᾽ ἐκ φασι γενέσθαι, ἐπεὶ σὺ με τοῦτ᾽ ἐρεείνεις." 220

Τὸν δ᾽ αὖτε προσέειπε θεά, γλαυκώπτης Ἀθήνη. "Οὐ μέν τοι γενεθή γε θεοὶ νόμιμων ὀπίσω θῆκαν, ἐπεὶ σὲ γε τοῖν ἐγείνατο Πηνελόπεια. ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον τῆς δαῖς, της δὲ ὄμλος ὄδ᾽ ἐπλετό; τίπτε δὲ σὲ χρεῶ; 225 εἰλατίνη ἡ γάμος; ἐπεὶ οὐκ ἤρανος τάδε γ᾽ ἐστίν· ὡς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι δαίμοναι κατὰ δῶμα. νεμεσόσχαιτο κεν ἀνήρ αἰσχα πόλλ᾽ ὀρῶν, ὡς τις πινυτὸς γε μετέλθοι." 230

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

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

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

Then wise Telemachus answered her: "Stranger,
“Ξείν’, ἐπεὶ ἄρ δὴ ταῦτα μ’ ἀνέλρεαι Ἰδὲ μεταλλᾶς, μέλλειν μὲν ποτε οἶκος ὅρ’ ἀφνεῖος καὶ ἀμύμων ἐμμεναι, ὅφρ’ ἐτι κεῖνος ἀνήρ ἐπεδήμοιο ἥεν· νῦν δ’ ἐτέρως ἐβολοῦντο θεοί κακὰ μητιόωντες, οἶ κεῖνον μὲν ἄιστον ἐποίησαν περὶ πάντων ἀνθρώπων, ἐπεὶ οὐκ ἦν τανόντι περὶ ὅδ’ ἀκαχοίμην, εἰ μετὰ οἷς ἐτάροισθι δάμης Τρώων ἐνὶ δήμῳ, ἥν φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύτευσεν, τῷ κέν οἱ τύμβων μὲν ἐποίησαν Παναχαιοὶ, ἥδε κε καὶ ὃ παιδὲ μέγα κλέως ἱρατ’ ὑπίσσω. νῦν δὲ μιν ἀκλειῶς ἄρτυιαι ἀνηρεῖϕαντο· οὐχετ’ ἄιστος ἀπυγος, ἐμοὶ δ’ ὅδυνας τε γόους τε κάλλυτεν. οὔδε τι κεῖνον ὃνυρόμενος στεναχῇ ὦν, ἐπεὶ νῦ μοι ἄλλα θεοί κακὰ κήδε’ ἐτευξαν. ὁδοῖο γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήντει Ζακύνθῳ, ἥδ’ ὁδοῖο κραναήν ἸΘάκην κάτα κοιρανέουσιν, τόσοι μητέρ’ ἐμὴν μνώνται, τρύχουσι δὲ οἴκον. ἡ δ’ οὐτ’ ἄρνεται στυγερῶν γάμων οὐτε τελευτὴν ποιῆσαι δύναται· τοι δὲ φθινύθουσιν ἐδοντες ὀικόν ἠμόν· τάχα δὴ με διαρράθουσι καὶ αὐτῶν.”

Τὸν δ’ ἐπαλαστήσασα προσηθέα Παλλᾶς Ἀθηνῆ.

"Ὡς πόποι, ἡ δὴ πολλὸν ἀποχομένου Ὀδυσσῆος δεύτη, δ’ κε μνηστήρως ἀναίδεσθι χείρας ἐφείτ. εἰ γὰρ νῦν ἔλθων δόμων εν πρώτησι θύρησι σταίθ, ἕχων πήληκα καὶ ἄπτίδα καὶ δύο δοῦρε,
since indeed thou dost ask and question me of this, our house once bade fair to be rich and honourable, so long as that man was still among his people. But now the gods have willed otherwise in their evil devising, seeing that they have caused him to pass from sight as they have no other man. For I should not so grieve for his death, if he had been slain among his comrades in the land of the Trojans, or had died in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son, too, he would have won great glory in days to come. But as it is, the spirits of the storm\(^1\) have swept him away and left no tidings: he is gone out of sight, out of hearing, and for me he has left anguish and weeping; nor do I in any wise mourn and wail for him alone, seeing that the gods have brought upon me other sore troubles. For all the princes who hold sway over the islands—Dulichium and Same and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance: ere long they will bring me, too, to ruin.”

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

\(^1\) The ἀρχωταί, or “snatchers,” are in Homer personified storm-winds; see xiv. 371; xx. 61-82; and Iliad, vi. 346. They have nothing in common with Virgil’s Harpies (Aen. iii. 211 ff.).
τοῖος ἔως οἷόν μιν ἐγὼ τὰ πρῶτʼ ἐνόησα
οἶκῳ ἐν ἡμετέρῳ πίνουτά τε τερπόμενον τε,
εἷς Ἐφύρης ἀνώνυμα παρ᾽ Ἰλιοῦ Μερερίδαο—
φύτευτο γὰρ καὶ κεῖσε θοῖς ἐπὶ νηός Ὀδυσσεὺς
φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἰς
ιοὺς χρίσθαι ξαλκῆρεας· ἀλλʼ ὁ μὲν οὐ ὦ
δῶκεν, ἐπεὶ ραθεοῦ νεμεσιζέτο αἰὲν εύντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέοις γὰρ αἰνῶς—
toῖος ἔως μηνητήριοι ὁμιλήσειν Ὀδυσσεῦς·
pάντες κ’ ἀκύμοροι τε γενόλατο πικρόγαμοι τε.
ἀλλʼ ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἡ κεν νοστήσας ἀποτίσεται, ἢ καὶ οὐκί,
οἴσων ἐνε μεγάρουσι σὲ δὲ φράζεσθαι ἄωγα,
ὅπποις κε μηνητήρας ἀπόσαται ἐκ μεγάρου.
εἰ δʼ ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξει μὺθων
αὔριον εἰς ἀγορὴν καλέσας ἠρως Ἀχαιός
μῦθον πέφραδε πᾶσι, θεοὶ δʼ ἐπὶ μάρτυροι ἔστων.
μηνητήρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθθι,
μητέρα δ’, εἰ οἱ θυμὸς ἐφορμάται γαμέοςθαι,
ἄν ἔτω ἐς μέγαρον πατρὸς μέγα δυναμένωι
οἱ δὲ γάμον τεῦξουσι καὶ ἀρτυνέουσιν ἔδινα
πολλὰ μάλ’, ὅσα ἔοικε φίλης ἐπὶ παιδός ἐπεσθαί.
σοι δ’ αὐτῷ πυκνώσω ὑποθήσωμαι, αὐτῷ πιθηκαὶ
νῆ ἄρσας ἐρήτησιν ἐξίκοσιν, ἥ τις ἀρίστη,
ἔρχετε πευσόμενος πατρός δὴν ὀρχομένῳ,
νὴ τοῦ εἰπῆσι βροτῶν, ὅ ὅσαν ἀκούσης

1 Line 278, rejected by Rhianus, is bracketed by many editors; cf. ii. 197.

1 The ἔδινα are regularly gifts brought by a woman’s wooers to her parents. In the present passage and in ii. 196 the context seems rather to suggest the meaning “dowry,”
such a man as he was when I first saw him in our house drinking and making merry, on his way back from Ephyre, from the house of Ilus, son of Mermerus. For thither, too, went Odysseus in his swift ship in search of a deadly drug, that he might have where- with to smear his bronze-tipped arrows; yet Ilus gave it not to him, for he stood in awe of the gods that are forever; but my father gave it, for he held him strangely dear. Would, I say, that in such strength Odysseus might come amongst the wooers; then should they all find swift destruction and bitterness in their wooing. Yet these things verily lie on the knees of the gods, whether he shall return and wreak vengeance in his halls, or whether he shall not; but for thyself, I bid thee take thought how thou mayest thrust forth the wooers from the hall. Come now, give ear, and hearken to my words. On the morrow call to an assembly the Achaean lords, and speak out thy word to all, and let the gods be thy witnesses. As for the wooers, bid them scatter, each to his own; and for thy mother, if her heart bids her marry, let her go back to the hall of her mighty father, and there they will prepare a wedding feast, and make ready the gifts full, many—a ye, all that should follow after a well-loved daughter. And to thyself will I give wise counsel, if thou wilt hearken. Man with twenty rowers the best ship thou hast, and go to seek tidings of thy father, that has long been gone, if haply any mortal may tell

but we must still think of the gifts as brought by the wooers, even though they were subsequently given to the bride by her parents. Owing to this difficulty many scholars reject line 278 (and ii. 197), and take of 52 of the wooers, not of the kinsfolk of Penelope.
ἐκ Διός, ἦ τε μάλιστα φέρει κλέος ἀνθρώπους.
πρῶτα μὲν ἐσὶ Πύλον ἐλθέ καὶ εἰρέο Νέστορα δίοιν,
κεῖθεν δὲ Σπάρτηνδε παρά ξαυθὸν Μενέλαον.1 285
ὅς γὰρ δεύτατος ἠλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης,
ἡ τ` ἀν τρυχόμενός περ ἐτὶ τλαίης ἐνιαυτῶν·
eἰ δὲ κε τεθυγώτος ἀκούσης μυδ` ἐτ` ἑντος,
νοστήσας δὴ ἐπείτα φίλην ἐς πατρίδα γαίαν
σῆμα τέ οἱ χεῖναι καὶ ἐπὶ κτέρεα κτερεῖξαι
πολλὰ μαλ`, ὅσσα ἕοικε, καὶ ἀνέρι μητέρα δοῦναι.
aὐτὰρ ἐπὶ ἔνας ἦ ταύτα τελευτήσης τε καὶ ἔρξης,
φράξεσθαι δὴ ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν
ὅπως κε μνηστήρας ἐν μεγάρωι τεοῦσι
κτείνως ἦ δόλῳ ἦ ἀμφαδόν· οὐδὲ τι σε χρῆ
νηπιάς ὕχεων, ἐπεὶ οὐκέτι τηλίκος ἐσσι.
ἡ οὐκ ἄλεις οὐλός κλέος ἐλλαβε δῖος Ὀρέστης
πάντας ἐπ` ἀνθρώπους, ἐπεὶ ἐκτανέ πατροφοιή,
Ἀγαθοῦν δολόμητων, ὁ οἱ πατέρα κλυτῶν ἐκτα;
καὶ σύ, φίλος, μᾶλα γάρ σ` ὀρόω καλὸν τε μέγαν τε,
ἀλκιμὸς ἐσσ`, ἦνα τίς σε καὶ ψυγώνων ἐν εἴπη.
aὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἡδὴ
ἡδ` ἑτάρους, οἱ ποῦ με μᾶλ` ἀσχαλόωσι μένοντες·
σοι δ` αὐτῷ μελέτω, καὶ ἐμὼν ἐμπάξει μῦθων."

Τὴν δ` αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡδα·
"Εὕη, ἦ τοι μὲν ταύτα φίλα φρονέων ἀγορεύεις,
ὅς τε πατήρ φ` παιδί, καὶ οὔ ποτε λήσομαι αὐτῶν.
ἀλλ` ἄγε νῦν ἐπίμεινον, ἐπενγόμενος περ ὁδοῖο,
ὅφρα λοεσάμενος τε τεταρτόμενος τε φίλον κήρ,
δῶρον ἄχων ἐπὶ νῆα κῆς, χαῖρων ἐν τιμώθης.

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

Then wise Telemachus answered her: “Stranger,
in truth thou speakest these things with kindly
thought, as a father to his son, and never will I
forget them. But come now, tarry, eager though
thou art to be gone, in order that when thou hast
bathed and satisfied thy heart to the full, thou mayest
go to thy ship glad in spirit, and bearing a gift costly
τιμήν, μάλα καλόν, δ' τοι κειμήλιον ἔσται ἐξ ἐμεύ, οἷα φίλοι ξείνουι ξείνουσι διδοῦσιν."  

Τὸν δ' ἡμείθετ' ἐπειτα θεά, γλαυκώπης Ἀθήνη· 315
"Μὴ μ' ἔτι νῦν κατέρμηκε, λυλαιομένων περ ὄδοιο. δῶρον δ' ὅτι κέ μοι δοῦναι φίλον ἣτορ ἀνώγη, αὐτὶς ἀνερχομένως δόμεναι οἰκόντες φέρεσθαι, καὶ μάλα καλὸν ἐλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."

'Η μὲν ἀρ' ὃς εἰποῦσ' ἀπέβη γλαυκώπης Ἀθήνη, ὅρνις δ' ὡς ἀνόπαια διέπτατο· τῷ δ' ἐν θυμῷ 320
θήκη μένος καὶ θάρσος, ὑπέμνησεν τέ ἐ πατρὸς μᾶλλον ἐτ' ἢ τὸ πάροιθεν. ὦ δὲ φρεσὶν ἡπὶ νοῆσας θάμβησεν κατὰ θυμὸν· ὡς τοίν παρὰ θεὸν εἶναι. ἀυτίκα δὲ μυστήρας ἐπὶ χέρι ἱερὸς φῶς.

Τοῖς δ' ἁοίδος ἀείδει περικλυτός, οἱ δὲ σιωπῆ ἦτα' ἀκούοντες· δ' Ἐχαίδων νόστον ἀείδει λυγρόν, ἄν εἰ Τροίης ἐπετειλατό Παλλᾶς Ἀθήνη. 325
τοῦ δ' ὑπερωίθεν φρεσὶν σύνθετο θέστιν ἁοίδην κούρη Ἰκαρίοιο, περὶφρον Πηνελόπειαν
cλίμακα δ' ἴππηλην κατεβήσετο οἷο δόμοιο, οὐκ οἶχ, ἀμα τῇ γε καὶ ἄμφιπολοι δῦ' ἔποντο. ἡ δ' ὅτε δῆ. μυστήρας ἀφίκετο διὰ γυναικῶν, στῆ ὑπάρ σταθμον τέγεος πῦκα ποιητοῦ, ἀντα παρειάων χωμένη λαπάρα κρήδεμαν. ἁμφὶπολος δ' ἀρα οἱ κεδνῇ ἐκάτερθε παρέστη. 330
dακρύσασα δ' ἐπειτα προσηύδα θείον ἁοίδον.

"Φήμη, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας, ἐργ' ἀνδρῶν τε θεῶν τε, τὰ τε κλείουσιν ἁοίδοι."

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

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

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

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

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

to be the name of a bird. Others give it the meaning “invisibly,” and still others render “through the openings (βραλ) in the roof.”
HOMER

τῶν ἐν γε σφιν ἄειδε παρήμενος, οί δὲ σωτῆρι ὀλον πινόντων' ταύτης δ' ἀποπαύε' ἀοιδῆς λυγρῆς, ἢ τέ μοι αἰεὶ ἐν στήθεσσι φίλον κήρ τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἀλαστον. τοιὴν γὰρ κεφαλὴν ποθέω μεμημένη αἰεί, ἀνδρὸς, τοῦ κλέος εὑρῆ καθ' Ἑλλάδα καὶ μέσον Ἀργος.”

Τὴν δ' αὐΤηλέμαχος πεπνυμένος ἀντίλον ἡμᾶς· "Μὴτερ ἐμῇ, τί τ' ἄρα φθονεῖς ἐρίηρον ἀοιδῶν τέρπευν ὅππη οἱ νόοι ὀρνυταί; οὐ νῦ τ' ἀοιδοὶ αἰτιοί, ἀλλὰ ποθὶ Ζεὺς αἰτίος, δό τε δίδωσιν ἀνδράσιν ἀλφηστήσιν, ὅπως ἐθέλησιν, ἐκάστῳ. τούτῳ δ' οὐ νέμεσις Δαναών κακῶν οἶτον ἀείδεων τὴν ἴαρ ἀοιδὴν μᾶλλον ἐπικλείουσι' ἀνθρωποί, ἢ τις ἄκουοντεσσι νεωτάτη ἀμφιπέληται. σοι δ' ἐπιτολμάτω κραδή καὶ θυμὸς ἀκούειν· οὐ γὰρ Ὁδυσσεὺς οἷος ἀπώλεσε νόστιμον ἡμαρ ἐν Τροϊᾷ, πολλοὶ δὲ καὶ άλλοι φῶτες ὄλουτο. ἀλλ' εἰς οἴκοιν ἱοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,2 ἱστον τ' ἱλακάτην τε, καὶ ἀμφιτόλουσι κέλευν ἔργον ἐποίχεσθαι μύθος δ' ἀνδρεσσι κελῆσθαι πάσι, μάλιστα δ' ἐμοὶ· τοῦ ἤαρ κράτος ἔστ', ἐνι οἴκω·”

"Ἡ μὲν θαμβήσασα πάλιν οἴκονδε βεβήκειν· παίδος γὰρ μύθον πεπνυμένον ἐνθετο θυμῷ. εἰς δ' ὑπερφ' ἀναβάσθα σὺν ἀμφιτόλουσι γυναιξί κλαίειν ἐπειτ' Ὅδυσσα φίλον πόσιν, ὅφειν οἱ ὑπνοὶ ἡδῶν ἐπὶ βλεφάροις βάλε γλαυκώπης Ἀθήνῃ.

1 Line 344 was rejected by Aristarchus; cf. iv. 726, 816, xv. 80.
2 Lines 356-9, rejected by Aristarchus, are bracketed by many editors.
THE ODYSSEY, I. 339-364

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

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

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

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1 The phrase probably means no more than “throughout the length and breadth of Greece.”

2 Others render “that live by bread,” and still others “gain-getting.”
Μνηστήρες δ’ ὁμάδησαν ἀνά μέγαρα σκιοεντα, πάντες δ’ ἠρήσαντο παραλ λεχέεσση κλιθήναι. τοῖς δὲ Τηλέμαχος πεπυμένος ἠρχετο μῦθων· "Μητρὸς ἐμῆς μνηστήρες ὑπέρβιον ὑβριν ἔχοντες, νῦν μὲν δαίνυμεν τερπόμεθα, μηδὲ βοητὺς ἔστω, ἐπεὶ τὸδε καλὸν ἀκούμεν ἔστιν ἀοίδοι τοιοῦτ’ οἷος ὅδ’ ἐστί, θεοῖς ἐναλύγκιοι αὐθήν. ἥδεν δ’ ἀγορήνδε καθεξύμεσθα κιόντες πάντες, ὥσ’ ὑμιν μῦθον ἀπηλεγέως ἀποεῖτω, ἐξεναι μεγάρων· ἀλλας δ’ ἀλεγύνετε δαίτας, ὧν κτήματ’ ἔδοντες, ἀμειβόμενοι κατὰ οἶκους, εἰ δ’ ὑμιν δοκεῖ τὸδε λαύτερον καὶ ἁμεινὸν ἐμμεναι, ἀνδρὸς ἐνὸς βίοτον νήπιων ὠλέσθαι, κελρέτ· ἐγὼ δὲ θεοῖς ἐπιβώσομαι αἰέν ἐόντας, αἱ κέ πολλ’ Ζεὺς δῷ σοι παλύντα δέργα γενέσθαι· νήπιων κεν ἐπειτα δόμων ἐντόσθεν ὀλοισθε."  "Ως ἐφαθ’, οἱ δ’ ἁρα πάντες ὀδὰξ ἐν χείλεσι φύντες Τηλέμαχον θαῦμαζον, δ’ θαρσαλέως ἀγόρευεν.

Τὸν δ’ αὐτ’ Ἀντίνοος προσέφη, Ἐνπέιθεσος νιῶς· "Τηλέμαχ’, ἦ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ υψαγόρην τ’ ἔμεναι, καὶ θαρσαλέως ἀγορεύειν μὴ σε γ’ ἐν ἀμφιάλῳ Ἰθάκη βασιλῆα Κρονίων ποιῆσειν, ὃ τοι γενεὴ πατρώιων ἔστιν."

Τὸν δ’ αὐτ’ Τηλέμαχος πεπυμένος ἀντίον ἦδα· "Ἀντίνο’, ἦ καὶ μοι νεμεσθήσει 1 ὅτι κεν εἴπο; καὶ κεν τοῦτ’ ἔθελοιμι Διὸς γε διδόντος ἀρέσθαι. ἦ φῆς τούτο κάκιστον ἐν ἀνθρώποις τετύχαι; οὐ μὲν γὰρ τι κακόν βασιλεύειμεν‘ αἰγά τε οὐ δῶ 1 ἦ καὶ μοι νεμεσθήσει: εἰ πέρ μοι καλ ἀγάσσει, "even though thou be angry."
THE ODYSSEY, I. 365-392

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

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

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

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

Then wise Telemachus answered him: "Antinous, wilt thou be wroth with me for the word that I shall say? Even this should I be glad to accept from the hand of Zeus. Thinkest thou indeed that this is the worst fate among men? Nay, it is no bad thing to be a king. Straightway one's house grows rich and
άφνειδαν πέλεται καὶ τιμηστέρος αὐτὸς. ἀλλ’ ἢ τοι βασιλῆς Ἁχαιῶν εἰσὶ καὶ ἄλλοι πολλοὶ ἐν ἀμφιάλῳ Ἰθάκη, νέοι ἢ δὲ παλαιοί, τῶν κέν τις τὸν ἔχησιν, ἐπει θάνε δῖος Ὠδυσσεύς αὐτὰρ ἐγὼν οἶκοι ἄναξ ἔσορ’ ἡμετέρῳ καὶ δμῶν, οὐς μοι λησσάτο δῖος Ὠδυσσεύς.”

Τὸν δ’ αὐτ’ Ἐυρύμαχος Πολύβου παῖς ἀντίον ἡδα: “Τηλέμαχ’, ἢ τοι ταῦτα θεῶν ἐν γούνασι κεῖται, ὃς τις ἐν ἀμφιάλῳ Ἰθάκη βασιλεύσει Ἁχαιῶν κτήματα δ’ αὐτὸς ἐχοι καὶ δώμασιν οἶς ἄναξσοις, μὴ γὰρ δ’ η’ ἔλθοι ἄνηρ ὃς τίς σ’ ἄεκοντα βίηφιν κτήματ’ ἀπορραίσει, Ἰθάκης ἐπ’ ναιστοῦσις. ἀλλ’ ἔθελοι σε, φέρστε, περὶ ξέινοι ἐρέσθαι, ὅππόθεν οὕτος ἄνηρ, πολὴς δ’ ἦς εὐχεται εἰναι γαϊς, ποῦ δὲ νῦ οἱ γενει καὶ πατρὸς ἄρουρα. ἢ τι’ ἀγγελὴν πατρὸς φέρει ἐρχομένῳ, ἢ ἐν αὐτοῦ χρεῖοι ἐδομένοις τὸδ’ ἵκανε; οἶον ἀναξιας ἄφαρ οὐχεται, οὐδ’ ὑπέμεινε γνώμεναι’ οὐ μέν γὰρ τι κακὸ εἰς ὅπα ἐφ’κει.”

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡδα: “Ἐυρύμαχ’, ἢ τοι νόστου ἀπόλετο πατρὸς ἐμοῖο, οὐτ’ οὖν ἀγγελὴν ἐτε πείδομαι, εἰ ποθὲν ἔλθοι, οὐτε θεοπροπῆς ἐμπάξομαι, ἢ τινα μῆτηρ ἐς μεγαρον καλέσασα θεοπρόπου εξερέθαι. ξείνος δ’ οὕτος ἐμὸς πατρῶν εκ Τάφου ἐστίν, Μέντης δ’ Ἀγκιάλου δαφρόνος εὐχεταὶ εἰναι νιός, ἀτὰρ Ταφίοις φιληρέτμοις ἀνάσσει.”

“Ὡς φάτο Τηλέμαχος, φρεσὶ δ’ ἀθανάτην θεῶν ἔγνω. Οἱ δ’ εἰς ὀρχηστὺν τε καὶ ἱμερόθεσσαν ἁώιδην.”
oneself is held in greater honour. However, there are other kings of the Achaeans full many in sea-girt Ithaca, both young and old. One of these haply may have this place, since goodly Odysseus is dead. But I will be lord of our own house and of the slaves that goodly Odysseus won for me."

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

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

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

Now the wooers turned to the dance and to glad-
 homer

τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἐσπερον ἐλθείν. τοῖς δὲ τερπομένοις μέλας ἐπὶ ἐσπερος ἦλθε· δὴ τὸτε κακκείοντες ἔβαν οἰκόνδε ἐκαστος.

Τηλέμαχος δ', ὃτι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο περισκέπτῳ ἐν ἱψίῳ, ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων. τῷ δ' ἀρ' ἀμ' αἰθομένας δαίδας φέρε κεδνὰ ἰδυῖα Ἐὐρύκλει', Ὠπος θυγάτηρ Πεισηνορίδαο, τὴν ποτὲ Δαέρθης πρίατο κτεάτεσσιν ἐῴσιν πρωθήβην ἔτ' ἐούσαν, ἑικοσάβοια δ' ἐδώκεν, ἵσα δὲ μιν κεδνῇ ἀλόχῳ τίνε ἐν μεγάροισιν, εὐνὴ δ' οὔ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικῶς· ἡ οἱ ἀμ' αἰθομένας δαίδας φέρε, καὶ ἐμάλιστα δημαρών φιλέεσκε, καὶ ἐτρεφε τυτθὸν ἑόντα. ὄιζεν δὲ θύρας θαλάμου πῦκα θοιητοίο, ἕξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδύνη χιτώνα· καὶ τὸν μὲν γραῖθας πυκμηδέος ἐμβαλε χερσίν. ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτώνα, πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖ τι λέχεσιν βῆ β' ἴμεν ἐκ θαλάμου, θύρην δ' ἐπέρυσσε κορώνῃ ἀργυρῇ, ἐπὶ δὲ κλυδ' ἐτάνυσσεν ἴμαντι. ἐνθ' δ' τοι παννύχιος, κεκαλυμμένος οἷς λάτω, βούλευε φρεσὶν ἧσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.
some song, and made them merry, and waited till evening should come; and as they made merry dark evening came upon them. Then they went, each man to his house, to take their rest. But Telemachus, where his chamber was built in the beautiful court, high, in a place of wide outlook, thither went to his bed, pondering many things in mind; and with him, bearing blazing torches, went true-hearted Eurycleia, daughter of Ops, son of Peisenor. Her long ago Laertes had bought with his wealth, when she was in her first youth, and gave for her the price of twenty oxen; and he honoured her even as he honoured his faithful wife in his halls, but he never lay with her in love, for he shunned the wrath of his wife. She it was who bore for Telemachus the blazing torches; for she of all the handmaids loved him most, and had nursed him when he was a child. He opened the doors of the well-built chamber, sat down on the bed, and took off his soft tunic and laid it in the wise old woman's hands. And she folded and smoothed the tunic and hung it on a peg beside the corded \(^1\) bedstead, and then went forth from the chamber, drawing the door to by its silver handle, and driving the bolt home with the thong. So there, the night through, wrapped in a fleece of wool, he pondered in his mind upon the journey which Athene had shewn him.

\(^1\) Possibly "mortised"; yet see xxiii. 201.
'Ημος δ' ἴργενεια φάνη ἱδοδάκτυλος Ἡώς, ὁμνυτ' ἄρ' εξ ἐννήφιν Ὀδυσσήος φίλος υἷς εἰματα ἐσσάμενος, περὶ δὲ ἕιφος ἐξ ἡ ὅμω, ποσσὶ δ' ὕπο λυπαροῖς ἐθήσατο καλὰ πέδιλα, βῇ δ' ἵμεν ἐκ θαλάμου θεῷ ἐναλληγκίου ἀντην. αἷς δὲ κηρύκεσσι λυγυφθόγγοισί κέλευσε κηρύσσειν ἀγορήνδε κάρη κομώντας Ἀχαιός. οἱ μὲν ἐκηρύσσον, τοι δ' ἡγείροντο μᾶλ' ὅκα. αὐτὰρ ἔτει π' ἤγερθεν ὁμηρεῖς γ' ἐγένοντο, βῇ π' ἵμεν εἰς ἀγορήν, παλάμη δ' ἔχει χάλκεων ἐγχος, οὐκ οἶος, ἀμα τῷ γε δῦω κῦνες ἅργοι ἐποντο. θεσπεσίην δ' ἀρα τῷ γε χάριν κατέχευεν Ἀθήνη. τὸν δ' ἀρα πᾶντες λαοὶ ἐπερχόμενον θησύντω· ἐκεῖτο δ' ἐν πατρὸς θώκῳ, ἐξαν δὲ ἡγέοντες. Τοῦτε δ' ἔπειθ' ἱρῶς Ἀγάμπτιος ἧρχ' ἀγορεύειν, ὅς δὲ γῆραί κυφώς ἐν καὶ μυρία ἱδη. καὶ γὰρ τοῦ φίλος υἷς ἀμ' ἀντιθέρω Ὀδυσσῆι Ἡλιος εἰς ἐντολῶν ἐβη κολής εὐλ νησίν, Ἀντιφος ἁρμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ ἐν στῇ γλαφυρῷ, πύματον δ' ὁπλίσατο δόρπον. πρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ δ' μὲν μνησιμοῖον ὀμίλει, Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἐργα.
BOOK II

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

Then among them the lord Aegyptius was the first to speak, a man bowed with age and wise with wisdom untold. Now he spoke, because his dear son had gone in the hollow ships to Ilius, famed for its horses, in the company of godlike Odysseus, even the warrior Antiphus. But him the savage Cyclops had slain in his hollow cave, and made of him his latest meal. Three others there were; one, Eurynomus, consorted with the wooers, and two ever kept
HOMER

άλλ' οὐδ' ὃς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων. 
τοὺ ʼο γε δάκρυ χέων ἀγορῆσατο καὶ μετέειπε·

"Κέκλυτε δὴ νῦν μεν, 'Ἰθακήσιοι, ὅτι κεν εἶπω· 25
οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος
ἐξ ʼο Ὀδυσσεὺς δῖος ἐβη κοίλης ἐνὶ νησί.

νῦν δὲ τίς ὅδε ἤγειρε; τίνα χρείω τὸσον ἵκει

ἡ νέων ἀνδρῶν ἢ οὐ προγενέστεροι εἰσίν;

ἡ δὲ τὼ ἀγγελίην στρατοῦ ἔκλεεν ἐρχομένοιο,

ἡν χ' ἡμῖν σάφα εἴποι, óτε πρῶτος γε πύθοιτο;

ἡ τι δήμιον ἄλλα πιφαύσκεται ἢδ' ἀγορεύει;

ἐσθλὸς μοι δοκεῖ εἶναι, ὅνημενος. εἴθε οἱ αὐτῶ 

Ζεὺς ἀγαθῶν τελέσειεν, ὁτι φρεσίν ᾧσι μενοινά." 30

"Ως φάτο, χαίρε δὲ φήμη 'Ὀδυσσῆος φίλος νῦός, 35
οὐδ' ἄρ' ἐτε δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,

στὴ δὲ μέσῃ ἀγορῇ· σκήπτρον δὲ οἱ ἐμβάλε χειρὶ 

κήρυξ Πειστήνωρ πεπνυμένα μῆδεα εἴδώς.

πρῶτον ἑπείτα γέροντα καθαπτόμενος προσέειπεν·

"Ω γέρων, οὐχ ἐκάς οὔτος ἀνήρ, τάχα δ' εἴσει αὐτῶς,
δὲ λαὸν ἤγειρα· μάλιστα δὲ μ' ἄλγος ἰκάνει. 41

οὔτε τιν' ἀγγελίην στρατοῦ ἔκλαν ἐρχομένοιο,

ἡν χ' ὑμῖν σάφα εἴπω, ὄτε πρῶτος γε πυθοὶμήν,

οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὔδ' ἀγορεύω,

ἀλλ' ἐμὸν αὐτῶν χρείος, δ' μοι κακὰ ἐμπτεσεν οἴκῳ

doia: τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, δ' ποτ' ἐν ὑμῖν
their father's farm. Yet, even so, he could not forget that other, mourning and sorrowing; and weeping for him he addressed the assembly, and spoke among them:

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

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

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

\(^1\) Or, possibly, "regarding an invading host."
HOMER

toίσδεσσιν βασίλευε, πατήρ δ’ ὅς ἦπιος ηεν
νύν δ’ αὖ καὶ πολὺ μείζον, δ’ ἄṷ τάχα οἶκον ἀπαντα
πάγχυ διαρράσει, βίοτον δ’ ἀπὸ πάμπαν ὀλέσσει.
μητέρι μοι μνηστήρες ἐπέχραον οὐκ ἐθελοῦση,
tῶν ἀνδρῶν φίλοι .Formatter.18.17
νύσ, οἱ ἐνθάδε γ’ εἰσίν ἄριστοι,
oἱ πατρὸς μὲν ἐς οἶκον ἀπερρήγασι νέεσθαι
Ἰκαρίου, ὃς κ’ αὐτὸς ἔδεινόσαιτο θύγατρα,
δοιῆ δ’ φ’ κ’ ἐθέλοι καὶ οἱ κεκαρισμένοι ἐλθοῦν:
oἱ δ’ εἰς ἡμέτερον πωλεύμενοι ἡματα πάντα,
βοῦς ἰερεύνετε καὶ δίς καὶ πίονας ἀγας
εἰλαπναύσκουσιν πίνουσι τε αἰθοπα οἰον
μαψιδίος τά δὲ πολλὰ κατάνεται. οὐ γὰρ ἐπ’ ἄνήρ,
οἶσσ Ὀδυσσεῦς ἐσκεν, ἀρῆν ἀπὸ οἶκον ἀμύναι.
ἡμεῖς δ’ οὐ νῦ τι τοῖοι ἀμυνόμεν. ἥ καὶ ἐπεῖτα
λευγαλέοι τ’ ἐσόμεσθα καὶ οὐ δεδακτός ἀλκίν.
ἥ τ’ ἀν ἀμύναμην, εἰ μοι δύναμις γε παραθ.
οὐ γὰρ ἐτ’ ἀναχετὰ ἔργα τετεύχατα, οὐδ’ ἐτὶ καλῶς
οἶκος ἐμὸς διόλοκε. νεμεσσῆθητε καὶ αὐτοὶ,
ἀλλοὺς τ’ αἰδέσθητε περικτίνας ἀνθρώπους,
oἱ περιναιετάουσιν θεῶν δ’ ὑποδείσατε μὴνιν,
μή τι μεταστρέψωσιν ἀγασάμενοι κακὰ ἔργα.
λίσσομαι ὁμίν Ζηνὸς Ὀλυμπίου ἣδ’ Θέμιστος,
ἡ’ τ’ ἀνδρῶν ἀγορᾶς ἡμὲν λῦε ἡδὲ καθίζει
σχέσθε, φίλοι, καὶ μ’ οἴον ἑάσατε πένθει λυγρὸ
tεῖρεσθ’, εἰ μὴ ποὺ τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεῦς
δυσμενέων κἀ’ ἐρεξεν ἑνκυήμαδας Ἀχαιός,
tῶν μ’ ἀποτιμύμενοι κακὰ βέετε δυσμενέοντες,
tούτους ὀτρύνοντες. ἐμοὶ δὲ κε κέρδιον εἶν
here, and was gentle as a father; and now there is come an evil yet greater far, which will presently altogether destroy my house and ruin all my livelihood. My mother have wooers beset against her will, the sons of those men who are here the noblest. They shrink from going to the house of her father, Icarius, that he may himself exact the bride-gifts for his daughter, and give her to whom he will, even to him who meets his favour, but thronging our house day after day they slay our oxen and sheep and fat goats, and keep revel, and drink the flaming wine recklessly; and havoc is made of all this wealth. For there is no man here, such as Odysseus was, to ward off ruin from the house. As for me, I am no wise such as he to ward it off. Nay verily, even if I try I shall be found a weakling and one knowing naught of valour. Yet truly I would defend myself, if I had but the power; for now deeds past all enduring have been wrought, and past all that is seemly has my house been destroyed. Take shame upon yourselves, and have regard to your neighbours who dwell round about, and fear the wrath of the gods, lest haply they turn against you in anger at your evil deeds.\(^1\) I pray you by Olympian Zeus, and by Themis who looses and gathers the assemblies of men, forbear, my friends,\(^2\) and leave me alone to pine in bitter grief—unless indeed my father, goodly Odysseus, despitefully wrought the well-greaved Achaeans woe, in requital whereof ye work me woe despitefully by urging these men on. For me it were better that

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

\(^2\) These words are addressed apparently to the whole body of the men of Ithaca, not to the wooers alone.
όμεας ἔσθεμεναι κειμήλια τε πρόβασιν τε. 75
eί δὲ ὑμεῖς γε φάγοιτε, τάχι ἂν ποτε καὶ τίσις εἰς
tόφρα γὰρ ἂν κατὰ ἀστυ ποτιπτυσσόμεθα μύθῳ
χρῆματ’ ἀπαιτίζοντες, ἐως κ’ ἀπ’ πάντα δοθεὶς
νῦν δὲ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.
“Ὡς φάτο χωόμενος, ποτὲ δὲ σκῆπτρον βάλε γαίη
δάκρυ ἀναπρῆσας’ ὦκτος δ’ ἔλει λαῶν ἀπαντα.
ἐνθ’ ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδὲ τες ἔτη
Τηλέμαχον μῦθοισιν ἀμείβασθαι χαλεποίςιν:
Ἀντίνοος δὲ μιν ὀλοι ἀμείβόμενος προσέειπε.
“Τηλέμαχ’ ὑψαγόρη, μένοις ἁσχετε, ποῖον ἔειπτε
ἡμέας αἰσχύνων’ ἑθέλοισ δὲ κε μῶμον ἀνάψαι.
σοὶ δ’ οὗ τι μνηστήρες Ἀχαιῶν αἰτιοὶ εἰσίν,
ἀλλὰ φίλη μήτηρ, ἡ τοι πέρι κέρδεα οἴδεν.
ἡδ’ γὰρ τρίτον ἔστιν ἔτος, τὰχα δ’ εἰσι τέταρτον,
ἐξ οὗ ἀτέμβει θυμόν ἐνι στήθεσιον Ὑμαίων. 85
πάντας μὲν ρ’ ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἐκάστῳ
ἀγγελίας προεἰςα, νὸς δὲ οἱ ἄλλῃ μενοῦν.
ἡ δὲ δόλων τὸν ἅλλον ἐνὶ φρεσὶ μερμῆριξε
στησαμένῃ μέγαν ἵστον ἐνὶ μεγάροισιν ὑφαίνε,
λεπτὸν καὶ περίμετρον’ ἄφαρ δ’ ἴμην μετέειπε: 90
“Καὶ οὗροι ἐμοὶ μνηστήρες, ἐπεὶ θάνει δίος Ὑδυσσεάς,
μίμητ’ ἐπειγόμενοι τοὺς ἐμὸν γάμον, εἰς δ’ κεφάρος
ἐκτελέσω, μὴ μοι μεταμοίρας ὑμητ’ ὀληταί,
Δαέρῃ ἡρώι ταφήμοι, εἰς ὅτε κέν μιν
μοῖρ’ ὀλοὴ καθέλησι ταυνήγεος βανάτοιο, 100

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

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

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

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

\[\text{Others render "that lays men at their length."} \]
μή τίς μοι κατὰ δήμον Ἀχαιῶν νεμεσίσῃ, 
αἰ κεν ἀτερ σπείρον κείται πολλὰ κτεατίσσας.

"Ὡς ἐφαθ’, ἢμῖν δ’ αὖτ’ ἐπετείθετο θυμὸς ἀγήνωρ. 
ἔνθα καὶ ἥματιν μὲν ὑφαίνεσκεν μέγαν ἱστόν, 
νῦκτας δ’ ἄλλυσκεν, ἐπεὶ δαίδας παραδείτο. 
ἂς τρίετες μὲν ἐληθε δόλῳ καὶ ἐπειθεὶς Ἀχαιῶις· 
ἄλλῳ οτε τέτρατον ἡλθεν ἐτος καὶ ἐπήλυθον ὅραι, 
καὶ τότε δή τις ἔειπε γυναικῶν, ἦ σάφα γῆδη, 
καὶ τὴν γ’ ἄλλυσαν ἐφεύρομεν ἀγλαῦν ἱστόν. 
ἂς τὸ μὲν ἐξετέλεσε καὶ οὔκ ἐθέλουσ’ ὑπ’ ἀνάγκης· 
σοὶ δ’ οὖδε μνηστήρες ὑποκρίνονται, ἵν’ εἴδης 
αὐτὸς σὺ θυμῶ, εἴδὼς δὲ πάντες Ἀχαιῶι· 
μητέρα σὴν ἀπόπεμψον, ἀνωχι δὲ μὲν γαμέσθαι 
τῷ οτεφ’ τε πατήρ κέλεται καὶ ἀνδάνει αὐτήν. 
εἰ δ’ ἔτ’ ἀνθάσει γε πολλὸν χρόνον υπὸ Ἀχαιῶν, 
τὰ φρονέουσ’ ἀνὰ θυμῶν, δ’ οἱ πέρι δῶκεν Ἀθηνήν 
ἔργα τ’ ἐπίστασαν περικαλλέα καὶ φρένας ἐσθλὰς 
kέρδεια θ’, οἱ’ οὔ πώ τιν’ ἀκούομεν οὐδὲ παλαιῶν, 
τάων αἰ πάρος ἦσαν ἐνπλοκαμίδες Ἀχαιαί. 
Τυρώ τ’ Ἀλκμήνη τε ἐνστέφαυος τε Μυκῆνης· 
τάων οὐ τίς ὅμοια νοήματα Πηνελοπεία 
ῆδ’ ἄταρ μὲν τοῦτό γ’ ἐναίσιμον οὔκ ἐνόησε. 
τόφρα γὰρ οὐν βιοτὸν τε τεῦν καὶ κτήματ’ ἔδονται, 
ὀφρα κε κεῖνη τοῦτον ἔχῃ νόον, ὃν τινά οἱ νῦν 
ἐν στήθεσιν τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῆ 
pοιεῖτ’, αὐτὰρ σοι γε ποθὴν πολέος βιότοιο. 
ημεῖς δ’ οὖτ’ ἔπι ἔργα πάρος γ’ ἤμεν οὔτε τήν ἄλλη, 
πρὶν γ’ αὐτὴν γήμασθαι Ἀχαιῶν ὁ κ’ ἐθέλησε.”
THE ODYSSEY, II. 101-128

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

"So she spoke, and our proud hearts consented. Then day by day she would weave at the great web, but by night would unravel it, when she had let place torches by her. Thus for three years she by her craft kept the Achaeans from knowing, and beguiled them; but when the fourth year came as the seasons rolled on, even then one of her women who knew all told us, and we caught her unravelling the splendid web. So she finished it against her will, perforce. Therefore to thee the wooers make answer thus, that thou mayest thyself know it in thine heart, and that all the Achaeans may know. Send away thy mother, and command her to wed whomsoever her father bids, and whoso is pleasing to her. But if she shall continue long time to vex the sons of the Achaeans, mindful in her heart of this, that Athene has endowed her above other women with knowledge of fair handiwork and an understanding heart, and wiles, such as we have never yet heard that any even of the women of old knew, of those who long ago were fair-tressed Achaean women—Tyro and Alcmene and Mycene of the fair crown—of whom not one was like Penelope in shrewd device; yet this at least she devised not aright. For so long shall men devour thy livelihood and thy possessions, even as long as she shall keep the counsel which the gods now put in her heart. Great fame she brings on herself, but on thee regret for thy much substance. For us, we will go neither to our lands nor elsewhere, until she marries that one of the Achaeans whom she will."
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα... "Ἀντίον', οὐ πως ἔστι δόμων ἀδέκουσιν ἀπώσαι
ἡ μ' ἐτέχ', ἡ μ' ἐθρέψε' πατήρ δ' ἐμὸς ἄλλοθι γαίης,
ζώει δ' ἡ ἡ τέθυνηκε' κακὸν ἕνα δὲ μὲ πόλλα' ἀποτίνειν
Ἰκαρίῳ, αἰ' κ' αὐτὸς ἐκὼν ἀπ' ἡμέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πεῖσομαι, ἀλλὰ δὲ δαίμων
dώσει, ἐπεὶ μήτηρ στυγερᾶς ἀρήσετ' ἐρινὺς
οἰκον ἀπερχομένη' νέμεσις δὲ μοι ἐξ ἀνθρώπων
ἐσσεται: ὡς οὖ τοῦτον ἐγώ ποτε μύθον ἐνίφω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἐξιτὲ μοι μεγάρων, ἀλλὰς δ' ἀλεγύνετε δαίτας
ὑμὰ κτήματ' ἰδοντες ἀμείβομενοι κατὰ οἴκους.
εἰ δ' ὑμῖν δοκεῖ εἰς λαότερον καὶ ἄμεινον
ἐμεναι, ἀνδρὸς ἐνὸς βίοτον νήποιον ὃλεσθαι,
κείρετ' ἐγὼ δὲ θεοῦς ἐπιβώσομαι αἰὲν ἐόντας,
αἰ' κ' ποθ' Ζεὺς δῆσει παλάντιτα ἐργα γενέσθαι,
νήποιοι κεν ἐπείτα δόμων ἐντοσθεν ὀλοίσθε."  

"Ως φάτο Τηλέμαχος, τῷ δ' αἰετῶ εὐρύσπα Ζεὺς
ὑψόθεν ἐκ κορυφῆς ὄρεος προῄκη πέτεσθαι.
τῷ δ' ἔως μέν ρ' ἔπετοντο μετὰ πνοῆς ἀνέμου
πλησίω ἀλλήλους τυταινωμένω πτερύγεσσιν·
ἀλλ' ὅτε δὴ μέσην ἀγορῆς πολύφημον ἱκέσθην,
ἐνθ' ἐπιδιωκηθεῖνε τιναξάσθην πτερὰ πυκνά,
ἐσ' ἰδέταν πάντων κεφαλάς, δοςοντο δ' ὀλεθροῦ
δρυμαμένον δ' ὄνυχεσσι παρείν' ἄμφι τε δειρὰς
ἀειώ ἦκεν διὰ τ' οἴκλα καὶ πόλιν αὐτῶν.

46
Then wise Telemachus answered him, and said:

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

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

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1 The adjective is sometimes rendered "far-seeing."
θάμβησαν δ' ὄρνιθας, ἐπεὶ ἵδον ὀφθαλμοῖς·
ἀρμήνας δ' ἀνὰ θυμόν ἀ περ τελεέσθαι ἐμελλον.
τοῖς δὲ καὶ μετέειπτε γέρων ἥρως Ἀλιθέρσης
Μαστορίδης· ὁ γὰρ οἷος ὀμηλικὴν ἐκέκαστο
ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθῆσασθαι·
ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπτε·

“Κέκλυτε δὴ νῦν μεν, Ἴθακησιοι, ὅτι κεν εἰπω
μνηστήριας δὲ μάλιστα πιστακόμενος τάδε εἰρω
τοίς γὰρ μέγα πῆμα κυλινδεῖται· οὐ γὰρ Ὀδυσσεὺς
δὴν ἀπάνευθε φίλων ὃν ἔσσεται, ἀλλὰ ποι ἔγγυς
ἐών τοίσδεσι φόνου καὶ κήρα φυτεύειν
πάντεσσιν· πολέσιν δὲ καὶ ἀλλοισιν κακὸν ἔσται,
οὶ νεμόμεσθ᾽ Ἰθάκην ἐυδείλον· ἀλλὰ πολὺ πρὶν
φραζὸμεσθ’, ὡς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
πανέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λώιν ἔστων.
οὐ γὰρ ἀπείρητος μαντεύομαι, ἃλλ’ ἐν εἰδώς·
καὶ γὰρ κεῖνοι φημὶ τελευτηθῆναι ἄπαντα,
ὡς οἱ ἐμυθεόμην, ἢτε Ἰλιον εἰσανέβαινον
Ἀργείωι, μετὰ δὲ σφιν ἔβη πολύμητις Ὀδυσσεὺς.
φὴν κακὰ πολλὰ παθόντ’, ὄλεσαν’ ἀπο πάντας
ἐταῖρους,
ἀγνωστὸν πάντεσσιν ἑικοστῷ ἐνιαυτῷ
οἰκαδ’ ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.”

Τὸν δ’ αὐτ’ Ἐνρύμαχος Πολύβου πάις ἀντίον ἤδα·
"Ω γέρων, εἰ δ’ ἄγε νῦν μαντεύεο σοῦι τέκεσσιν
οἰκαδ’ ἰὼν, μὴ πού τι κακὸν πάσχοσιν ὁπίσωσι
ταῦτα δ’ ἐγὼ σεό πολλὸν ἀμείων μαντεύεσθαι.
ἄρνιθες δὲ τε πολλοὶ ὑπ’ αὐγάς ἑλλοιο
φοιτῶσ’, οὐδὲ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
THE ODYSSEY, II. 155-182

But they were seized with wonder at the birds when their eyes beheld them, and pondered in their hearts on what was to come to pass. Then among them spoke the old lord Halitherses, son of Mastor, for he surpassed all men of his day in knowledge of birds and in uttering words of fate. He with good intent addressed their assembly, and spoke among them:

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

Then Eurymachus, son of Polybus, answered him, and said: "Old man, up now, get thee home and prophesy to thy children, lest haply in days to come they suffer ill. In this matter I am better far than thou to prophesy. Many birds there are that fare to and fro under the rays of the sun, and not all are fateful. As for Odysseus, he has perished far away,
ὁλετὸ τὴλ’, ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ ὥφελες. οὐκ ἂν τὸσσα θεοπροτέων ἀγόρευνες, οὐδὲ κε Τηλέμαχον κεχολομένον ὡδ’ ἀνιείς, σῷ οἰκῷ δῶρον ποτιδέγμενος, αἴ κε πόρησιν. ἀλλ’ ἐκ τοι ἔρεω, τὸ δὲ καὶ τετελεσμένον ἔσται: αἴ κε νεότερον ἄνδρα παλαιά τε πολλά τε εἰδὼς παρφάμενος ἐπέσεσιν ἐποτρύνης χαλεπαίνειν, αὐτῷ μὲν οἱ πρῶτοι ἀνινρέστερον ἔσται,


Τὸν δ’ αὐ Τηλέμαχος πεπυνμένος αὐτίον ἦδα: “Εὐρύμαχ’ ὑδε καὶ ἄλλοι, ὡσοι μνησηρῆς ἁγανοῖ, ταῦτα μὲν οὖν ὑμέας ἐτι λίσσομαι οὔτ’ ἁγορεύων’ ἥδη γὰρ τὰ ἵσασθ’ θεοὶ καὶ πάντες Ἁχαιοί.

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

Then wise Telemachus answered him: "Eurymachus and all ye other lordly wooers, in this matter I entreat you no longer nor speak thereof, for now the gods know it, and all the Achaeans. But come,
άλλ' άγε μοι δότε νήα θοήν καὶ εἰκοσ' ἐταῖρος, οἱ κέ μοι ἐνθα καὶ ἑνθα διαπρήσσωσι κέλευθον.
εἰμι γὰρ ἐς Σπάρτην¹ τε καὶ ἐς Πύλον ἡμαθέντα νόστον πενσόμενος πατρὸς δήν οἰχομένου, 215
ἡν τίς μοι εὑπηρεί βροτῶν ἡ ὦσσαν ἀκούσω ἐκ Δίως, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἡ τ' ἄν, τρυχόμενος περ, ἔτι τλαίην ἐνιαυτόν· 220
δέ κε τεθυνότοις ἀκούσω μηδ' ἐτ' ἐόντος,
νοστισάς δὴ ἐπειτὰ φίλην ἐς πατρίδα γαίαν
σήματε τέ οἱ χεῦν καὶ ἐπί κτέρεα κτερείξω
πολλὰ μάλ', δοσα ἐοικε, καὶ ἀνέρι μητέρα δώσω·

'Ἡ τοι δ' ἡγ' ὑπὸν κατ' ἅρ' ἕξοτο, τούτοι δ' ἄνεστη
Μέντωρ, ὅς ὑ' Ὅδυσσῆος ἀμύμονος ἦν ἐταῖρος, 225
καὶ οἱ ἰῶν ἐν νησίῳ ἐπέτρεπεν οἰκον ἀπαντά, νοστισάς δὴ γεροντε καὶ ἐμπέδα πάντα φυλάσσειν
ὅσιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν.

"Κέκλυτε δὴ νῦν μεν,' Ἰθακῆςιοι, ὅτι κεν εἰπωμήν τις ἔτι πρόφρων ἄγανδος καὶ ἤπιος ἐστῶ
σκηπτοῦχος βασιλεύς, μηδὲ φρεσίν αἰσίμα εἰδῶς, 230
ἄλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ἰέζων
ὡς οὐ τις μέμνηται Ὅδυσσῆος θείου
λαῶν οἰσιν ἀνασσε, πατὴρ δ' ὑπὸν ἦπιος ἦν.
ἄλλ' ἦ τοι μνηστήρας ἀγήνορας οὐ τι μεγαίρω
ἔρειν ἔργα βίας κακορραφίσει νόοιο
σφας γὰρ παρθένεσι κεφαλᾶς κατέδουσι βιαίως
οἰκον Ὅδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.

νῦν δ' ἄλλος δῆμῳ νεμεσίζομαι, οἴον ἄπαντες

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

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

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

ησθ' ἀνεψ, ἀτὰρ οὐ τί καθαπτόμενοι ἐπέέσσι
παύρους μυνητήρας καταπαύετε1 πολλοὶ ἔστες." 240
Τὸν δ' Ἑυνυρώπιδος Δειώκριτος ἀντίον ἦδα:
"Μέντορ ἀπαρτηρέ, φρένας ἥλεε, ποιον ἔειπε
ήμεα ὀτρύνων καταπαύεμεν. ἄργαλέον δὲ
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
εἰ περ γὰρ κ' Ὀδυσσεύς Ἰθακίσης αὐτὸς ἐπελθὼν
δαυνυμένως κατὰ δώμα ἕων μυνητήρας ἀγανοὺς
ἐξελάσαι μεγάροι μενοίνησε οὖν θυμῷ,
οὐ κέν οἱ κεχάροιτο γυνῆ, μάλα περ χατέουσα,
ἐλθὼν', ἀλλὰ κεν αὐτοῦ ἄεικεα πότμον ἐπίστοι,
εἰ πλεόνεσσι μάχοιτο2 σὺ δ' οὐ κατὰ μοίραιν ἔειπες.
ἀλλ' ἄγε, λαοὶ μὲν σκύδνασθ' ἐπὶ ἔργα ἐκαστος,
τούτῳ δ' ὀτρυνεί Μέντωρ ὄδον ἡ' Ἀλιθέρης,
οὐ τε οἱ ἐξ ἀρχῆς πατρώιοι εἰσὶν ἐταῖροι.
ἀλλ' ὅιω, καὶ δὴ θα δα καθήμενος ἀγανείῶν
πεύσεται εἰν Ἰθάκη, τελέει δ' ὅδον οὐ ποτε ταύτην.
" "Ως ἄρ' ἐφώνησεν, λύσει δ' ἄγορὴν αλφηρη.
οἱ μὲν ἄρ' ἐςκίδναντο ἐὰ πρὸς δώμαθ' ἐκαστος,
μυνητήρες δ' ἐς δώματ' ἅγαν θείου Ὀδυσσῆος.
Τηλέμαχος δ' ἀπάνευθε κιών ἐπὶ θίνα θαλάσσης, 255
χεῖρας νυσάμενος πολιής ἀλός εὐχετ' Ἀθηνη.
"Κλυθί μεν, ὁ χεῖζος θέος ἥλυθες ἡμέτερον δῶ
καὶ μ' ἐν νη κέλευσας ἐπ' ἥροειδέα ποῦτον
 νόστου πευσόμενον πατρὸς δὴν οἰχομένου
1 καταπαύετε Rhianus: κατεράκετε.
2 πλεόνεσσι μάχοιτο: πλεόνεις οἱ ἐποίοι το σχολία (Aristar- 260

1 So the word was understood in antiquity. Modern scholars connect it with τελρω, and make it mean "hard," "insolent."
2 So the text, as it stands, must be interpreted. The scholiast read in 251, εἰ πλεόνεις οἱ ἐποίοι, "even though he
54
that ye all sit thus in silence, and utter no word of rebuke to make the wooers cease, though ye are many and they but few." 

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

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

But Telemachus went apart to the shore of the sea, and having washed his hands in the grey seawater, prayed to Athene: "Hear me, thou who didst come yesterday as a god to our house, and didst bid me go in a ship over the misty deep to seek tidings of the return of my father, that has had the larger following." If this be adopted, the πλεόνεσσι in 245 may be construed with δραγαλέων, "Hard would it be for you, though you are more in number than we." As it is, Leocritus speaks defiantly, and denies that Mentor's party is the more numerous.
ἐρχεσθαί τὰ δὲ πάντα διατρίβουσιν Ἄχαιοι, μυθιστὲς δὲ μάλιστα κακῶς ὑπερηφανεῖτες."
"Ὡς ἐφατ' εὐχόμενος, σχεδόθεν δὲ οἱ ἠλθὲν Ἄθην, Μέντωρι εἰδομένη ἢμὲν δέμας ἥδε καὶ αὐὴν, καὶ μιν φωνῆσας ἐπεα πτερόεντα προσηύδα.
"Τηλέμαχ', οὐδ' ὀπιθεν κακὸς ἐσσεαι οὐδ' ἀνοίμων, εἰ δὴ τοι σοῦ πατρὸς ἐνεστακται μένος ἡ, οἶος κεῖνος ἐνε τελέσαι ἐργον τε ἐπος τε ὦ τοι ἐπειθ' ἀλὰ ὄδὸς ἐσσεται οὐδ' ἀτέλεστος.
εἰ δ' οὐ κεῖνον γ' ἐσσὶ γώνος καὶ Πηνελοπείης, οὐ σὲ γ' ἐπειτα ἐχόλπα τελευτήσειν, ἃ μενοίμας.
παῦροι γάρ τοι παΐδες ὀμοῖοι πατρὶ πέλονται, οἱ πλέουνες κακίους, παῦροι δὲ τε πατρὸς ἀρείους.
ἀλλ' ἐπεὶ οὐδ' ὀπιθεν κακὸς ἐσσεαι οὐδ' ἀνοίμων, οὐδὲ σὲ πάγχη γε μήτης Ὁδυσσής προλεοίπτεν,
ἐλπωρή τοι ἐπειτα τελευτήσαι τάδε ἐργα.
τὸ νῦν μυστήριων μὲν ἔα βουλὴν τε νόον τε ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιον. οὐδὲ τι ἴσασιν θάνατον καὶ κήρα μέλαιναν,
δὲ δὴ σφι σχεῦν ἐστιν, ἐπ' ἡματι πάντας ὀλέσθαι.
σοὶ δ' ὄδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σὺ μενοίμαις.
τοῖς γάρ τοι ἐταῖροι ἐγὼ πατρῴοις εἴμι, ὅς τοι νήθα θοὴν στελέω καὶ ἀμ' ἔφοροις αὐτός.
ἀλλὰ σὺ μὲν πρὸς δῶματ' ἰδὼν μυθιστήρων ὀμίλει, ὀπλισθόν τ' ἡμά καὶ ἀγγεσιν ἄρον ἄπασθα,
οἶνον ἐν ἀμφιφορεῖσι, καὶ ἄλφιτα, μουλον ἀνδρῶν,
δέρμασιν ἐν πυκνοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
ἀλλ' ἐθελούσης συλλέξομαι. εἰσὶ δὲ νῆςς
πολλαὶ ἐν ἀμφίαλῳ Ἰθάκη, νέαι ἢδὲ παλαιαν
τάον μὲν τοι ἐγὼν ἐπιδόψομαι ἢ τις ἁρίστη,
ὅκα δ' ἐφοπλίσσαντες εὐνόσομεν εὐρέι πόντῳ."
long been gone. Lo, all this the Achaeans hinder, but the wooers most of all in their evil insolence."

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

"Telemachus, neither hereafter shalt thou be a base man or a witless, if aught of thy father's goodly spirit has been instilled into thee, such a man was he to fulfil both deed and word. So then shall this journey of thine be neither vain nor unfulfilled. But if thou art not the son of him and of Penelope, then I have no hope that thou wilt accomplish thy desire. Few sons indeed are like their fathers; most are worse, few better than their fathers. But since neither hereafter shalt thou be a base man or a witless, nor has the wisdom of Odysseus wholly failed thee, there is therefore hope that thou wilt accomplish this work. Now then let be the will and counsel of the wooers—fools, for they are in no wise either prudent or just, nor do they know aught of death or black fate, which verily is near at hand for them, that they shall all perish in a day. But for thyself, the journey on which thy heart is set shall not be long delayed, so true a friend of thy father's house am I, who will equip for thee a swift ship, and myself go with thee. But go thou now to the house and join the company of the wooers; make ready stores, and bestow all in vessels—wine in jars, and barley meal, the marrow of men, in stout skins;—but I, going through the town, will quickly gather comrades that go willingly. And ships there are full many in sea-girt Ithaca, both new and old; of these will I choose out for thee the one that is best, and quickly will we make her ready and launch her on the broad deep."
'Ος φάτ' Ἀθηναίη κούρη Διός· οὖδ' ἀρ' ἔτι δὴν Τηλέμαχος παρέμμενεν, ἐπεὶ θεοῦ ἐκλυνεν αὐδῆν. 
βῆ δ' ἵναι πρὸς δῶμα, φίλον τετημένον ἦτορ, 
εὑρε δ' ἁρα μνηστήρας ἀγίνορας ἐν μεγάροισιν, 
ἀγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλή.

'Αντίνοος δ' ἰδὼς γελάσας κίες Τηλεμάχοιο, 
ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔποσ τ' ἐφατ' ἐκ τ' ὀνόμαζεν ἡ Τηλέμαχος ψυγγόρῃ, μένος ἀσχετε, μή τί τοι ἂλλο ἐν στήθεσιν κακὸν μελέτω ἔργον τε ἐπος τε, 
ἀλλὰ μοι ἐσθίεμεν καὶ πινέμεν, ὡς τὸ πάρος περ. 
ταῦτα δὲ τοι μάλα πάντα τελευθεῖσον Ἀχαίοι, 
νῆ καὶ ἔβαλτος ἐρέτας, ἵνα θᾶσσον ἱκναι ἐς Πύλων ἡγαθεῖν μετ' ἀγαυοῦ πατρὸς ἀκούν."

Τὸν δ' αὐ τῆς Ἄθημαχος πεπυμένος ἄντιον ἄλισα: 
"'Αντίνοοι, οὐ πως ἔστιν ὑπερφιάλωσι μεθ' ὑμῖν 
δαίμονθαι τ' ἀκέοντα ἐφραίνεσθαι ἔκηλον.

حقيقة ἀλλ' ὡς τὸ πάροιθεν ἐκεῖρετε πολλά καὶ ἐσθήλα κτήματ' ἐμά, μυνηστήρες, ἐγὼ δ' ἐπὶ νῆπιος ἦα; 
νῦν δ' στε δὴ μέγας εἰμὶ καὶ ἂλλων μύθον ἄκουον 
πυθάνομαι, καὶ δὴ μοι ἀδετεῖ εὐδοθι θυμός, 
πειρῆσω, ὡς κ' ὑμμὶν κακὰς ἐπὶ κήρας ἤθιλο, 
ἡ Πύλων' ἐλθὼν, ἡ αὐτοῦ τὰδ' ἐν ἄρη.

εἰμὶ μὲν, οὖδ' ἁλίθ' ὄδος ἔστεται ἡν ἀγορεύω, 
ἐμπορος· οὐ γὰρ νηὸς ἔποτεβολος οὐδ' ἐρετάων 
γύνομαι· ὡς νῦ πον ὑμμὶν ἐεἰσατο κέρδιον εἶναι." 

'Ἡ ρα, καὶ ἐκ χεῖρὸς χειρὰ σπάσατ' Ἀντινόοιο 
ῥεία· μυνηστήρες δὲ δόμον κάτα δαίτα πένοντο." 

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

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

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

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

He spoke, and snatched his hand from the hand of Antinous without more ado, and the wooers were busy with the feast throughout the hall. They equivalent to it. In a number of passages, however, the word is freely used, and it has seemed best to adopt a rendering which suits all, or nearly all, cases.
οὐ δὲ ἐπελώβευον καὶ ἐκερτόμευον ἑπέεσσίν.
όδε δέ τις εἶπεσκε νέοιν ὑπερηνορεόντων·
"Ἡ μάλα Τηλέμαχος φόνον ἦμων μερμηρίζει. 325
ἡ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος·
ἡ δὲ γε καὶ Σπάρτηθεν, ἐπεὶ νῦ περ ἵπται αἰνώς·
ηὲ καὶ εἰς Ἐφύρην ἐδέλει, πλείραν ἄρουραν,
ἐλθεῖν, ὅφη ἐνθὲν θυμοφόρα φάρμακα ἐνείκη,
ἐν δὲ βάλη κρητήρι καὶ ἡμέας πάντας ὀλέσσῃ." 330

"Αλλος δὲ αὐτή εἶπεσκε νέοιν ὑπερηνορεόντων·
"Τίς δὲ οἶδ', εἰ κε καὶ αὐτὸς ἰὼν κοίλης ἐπί νηὸς
tῆλε φίλων ἄπόληται ἀλώμενος ὡς περ Ἄδουσσεύς;
οὔτω κεν καὶ μᾶλλον ὄφελλειν πόνον ἁμμίνιν
κτῆματα γάρ καὶ πάντα δασαίμεθα, οἰκία δ' αὐτὲ 335
τούτων μητέρι δοίμεν ἔχειν ἥδ' ὡς τις ὄπτιον·

"Ὅς φάν, ὃ δ' ὑψόροφον θάλαμον κατεβήσετο πάτρος
εὐρύν, ὃθεν χρυσός καὶ χαλκὸς ἐκεῖτο
ἔσθης τ' ἐν χελούσιν ἀλις τ' ἐφώδες ἔλαιον·
ἐν δὲ πίθοι οὐνοί παλαιοῦ ἱδυπότοιο 340
ἔστασαν, ἀκρητικὸ θείον ποτόν ἐντὸς ἑχοντες,
ἐξείλη ποτὶ τοίχον ἀρηρότες, εἰ ποτὶ Ἄδουσσεύς
οἰκάδε νοστήσει καὶ ἄλγεα πολλὰ μογήσασ.
κληριται δὲ ἐπεσαν σαύδες πυκνῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνὴ ταμή νῦκτας τε καὶ ἡμαρ
ἐσχ', ἢ παντ' ἐφύλασσε νόου πολυβρέισσυν,
Ἐὔρυκλε’, Ὁποῖς θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θαλαμόνδιε καλέο σας·

"Μαῖ', ἀγε δὴ μοι οἶνον ἐν ἀμφιφορεύοσιν ἀφυσον
ἡδόν, ὅτες μετὰ τὸν λαρώτατος ὡς σὺ φυλάσσεις 350
κεῖνον ὁιμέμη τὸν κάμμορον, εἰ ποθεν ἐλθοι
60
mocked and jeered at him in their talk; and thus would one of the proud youths speak:

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

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

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

"Nurse, draw me off wine in jars, sweet wine that is the choicest next to that which thou guarded ever thinking upon that ill-fated one, if haply Zeus-born Odysseus may come I know not whence, having
HOMER

dιογενῆς Ὅδυσσεως θάνατον καὶ κῆρας ἄλυξας.
δώδεκα ὑπνύμη τοσοῦτι πάμασιν ἄρσου ἀπαντάς.
ἐν δὲ μοι ἄλφιτα χεῦν οὐρραφέεσσι δοροῦσιν
εἰκοσι δέ ἐστω μέτρα μυληφάτου ἄλφιτον ἀκτῆς.
αὐτὴ δ’ οὐκ ἴσθι. τὰ δ’ ἀθρόα πάντα τετύχω
ἐσπέριος γὰρ ἐγὼν αἱρήσομαι, ὅπποτε κεν δὴ
μήτηρ εἰς ὑπερῷ ἀναβῇ κοῖτον τε μέδηται.
ἐμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
νάστον πευσόμενον πατρὸς φίλου, ἢν που ἀκούσω.” 360

“Ως φάτο, κώκυσεν δέ φίλη τροφὸς Εὐρύκλεια,
καὶ ὅ ὀλοφυρομένη ἐπεα πτερόεντα προσηύδα
“Τίππε δέ τοι, φίλε τέκνων, ἐνί φρεισί τοῦτο νόμια ἐξελο; ποῦ δ’ ἐθέλεις ἱέναι πολλὴν ἐπὶ γαίᾳ
μοῦνος ἐδών ἀγαπητός; ὅ δ’ ὀλετο τηλόθι πάτρης
dιογενῆς Ὅδυσσεως ἀλλογνωτῷ ἐνὶ δήμῳ.
oi δέ τοι αὐτίκ’ ἱόντι κακὰ φράσοσοντα ὄπλος,
ὡς κε δόλω φήις, τάδε δ’ αὐτοὶ πάντα δᾶσονται.
ἀλλὰ μὲν αὐθ’ ἐπὶ σοισι καθήμενος: οὐδὲ τί σε χρη
πόντου ἐπ’ ἀτρύγετον κακὰ πᾶσχειν οὐδ’ ἀλάλησθαι.”

Τὴν δ’ αὖ Τηλέμαχος πεπυμμένος αὐτίλον ἤδα: 371
“Θάρσει, μαῖα, ἐπεὶ οὖ τοι ἄνευθεοῦ ἢδε γε βουλῆ.
ἀλλ’ ὄμοσον μὴ μητρὶ φίλῃ θάδε μυθήσασθαι,
πρὶν γ’ ὡτ’ ἀν ἐνδεκάτη τε δυσδεκάτη τε γένηται,
ἡ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,
ἀς ἂν μὴ κλαίουσα κατὰ χρόνα καλὸν ἱάτη.”

“Ὡς ἄρ’ ἐφή, γρῆς δὲ θεῶν μέγαν δρκον ἀπώμνυ.
αὐτάρ ἐπεὶ ρ’ ὄμοσεν τε τελεύτησέν τε τὸν δρκον,
αὐτίκ’ ἐπειτά οἱ οἴνον ἐν ἀμφιφορεύσιν ἀφύσσεν,
escaped from death and the fates. Fill twelve jars and fit them all with covers, and pour me barley meal into well-sewn skins, and let there be twenty measures of ground barley meal. But keep knowledge hereof to thyself, and have all these things brought together; for at evening I will fetch them, when my mother goes to her upper chamber and bethinks her of her rest. For I am going to Sparta and to sandy Pylos to seek tidings of the return of my dear father, if haply I may hear any."

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

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

So he spoke, and the old woman swore a great oath by the gods to say naught. But when she had sworn and made an end of the oath, straightway she drew for him wine in jars, and poured barley meal
ἐν δὲ οἱ ἄλφιτα χεῦεν ἐνυραφέεσσι δοροίσι. 380
Τηλέμαχος δ’ ἐς δάματ’ ἦδον μυνστήρας ὁμίλει.
‘Ἐνθ’ αὐτ’ ἀλλ’ ἐνόησε θεά, γλαυκώπις Ἀθήνη.
Τηλέμαχῳ ἐκύια κατὰ πτόλιν ὕχετο πάντη, 385
καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθθν,
ἐσπερίους δ’ ἐπὶ νῆα θοῦν ἀγέρεσθαι ἀνώγει.
ἡ δ’ αὐτὲ Φρονίοιο Νόημονα φαίδημον νῦδ
ἥτε νῆα θοῦν· ὃ δὲ οἱ πρόφρων ὑπέδεκτο.
Δύσετο τ’ ἥλιος σκιώνυτο τε πᾶσαι ἀγνιαί, 390
καὶ τότε νῆα θοῦν ἀλαδ’ εὕρυσε, πάντα δ’ ἐν αὐτῇ
ὅτι ἐτίθει, τά τε νῆες ἐνύσσελμαι φορέουσι.
στήσε δ’ ἐπὶ ἐσχατή λιμένος, περὶ δ’ ἐσθολοὶ ἑταῖροι
ἄβροι ἤγερθοντο· θεὰ δ’ ὀτρυνεν ἐκαστον.
‘Ἐνθ’ αὐτ’ ἀλλ’ ἐνόησε θεά, γλαυκώπις Ἀθήνη.
βῆ ρ’ ἱέναι πρὸς δόματ’ ὁδυσσῆος θείοιο· 395
ἔνθα μυνστήρεσσιν ἐπὶ γλυκὸν ὑπνοῦν ἔχενε,
πλάζε δὲ πίνοντας, χειρῶν δ’ ἐκβάλλε κύτταλλα.
οἱ δ’ εὐδεῖν ὀρυνυντο κατὰ πτόλιν, οὐδ’ ἄρ’ ἐτὶ δὴν
.substr. ἐπεί σφισθὶ υπνοὺς ἐπὶ βλεφάροις ἐπεπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκώπις Ἀθήνη
ἐκπροκάλεσμένη μεγάρων ἐν ναυσαόντων,
Μέντορι εἰδομενὴ ἡμὲν δέμας ἢδὲ καὶ αὐθὴν.
“Τηλέμαχ’, ἥδη μὲν τοῖς ἐνυκήμιδες ἑταῖροι
ἡτ’ ἐπηρετοὶ τὴν σὴν ποτίδεμενοι ὀρμῆν· 400
ἀλλ’ ἵομεν, μὴ δὴ θὰ διατρίβωμεν ὁδόι.”
“Ὡς ἄρα φωνῆσας’ ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὃ δ’ ἐπείτα μετ’ ἰχνία βαῖνε θεοῖ.
αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλυθον ἦδὲ θάλασσαν,
64
into well-sewn skins; and Telemachus went to the hall and joined the company of the wooers.

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

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

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

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

So saying, Pallas Athene led the way quickly, and he followed in the footsteps of the goddess. Now when they had come down to the ship and to
HOMER

eυρον ἐπειτ' ἐπὶ θινὶ κάρη κομώντας ἑταίρους.
toῖσι δὲ καὶ μετέειψ' ἵερη ἐσ Tηλεμάχουι·

"Δεῦτε, φίλοι, ἥμα περὶμεθα· πάντα γὰρ ἢδη
ἄθρο' ἐνὶ μεγάρῳ. μὴτηρ δ' ἐμη οὕ τι πέπυσται,
οὐδ' ἄλλα ἄμωλ, μία δ' οἷη μῦθοι ἀκουσέν·

"Ὡς ἄρα φωνίσας ἡγήσατο, τοῖ δ' ἀμ' ἐποντο.
oi δ' ἄρα πάντα φέροντες ἐνσέλμω ἐπὶ νῆ
cάθεσαν, ὡς ἐκέλευσεν 'Οδυσσῆος φίλοι νῖος.

ἀν δ' ἄρα Tηλεμάχος νῦν βαίν', ἢρχε δ' ἀ' Ἀθήνη,
νη δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἐξετο. ἀγχε δ' ἀρ' αὐτῆς
ἐξετο Tηλεμάχος. τοῖ δὲ πρυμνίσι' ἐλύσαν,
ἀν δ' καὶ αὐτὸι βάντες ἐπὶ κλησὶ καθίζουν.

τοῖσιν δ' ἰκμενον οὐρὸν ζεὶ γλαυκώτης 'Αθήνη,
ἀκραί. Ζέφυρον, κελάδοντ' ἐπὶ οὖνοτα πόντον.

Τηλεμάχος δ' ἑτάροις ἐποτρύνας ἐκέλευσεν
ὅπλων ἀπεσθαν' τοῖ δ' ὀτρύνοντος ἀκουσαν.

ιστὸν δ' εἰλάτινον κοιλῆς ἐντοσθε μεσόδημης
στῆσαν ἀείπαντες, κατὰ δὲ προτόνοισιν ἐδησαν,

ἐλκον δ' ἱστία λευκᾶ ἐνστρέπτος βοεύσιν.
ἐπρησεν δ' ἀνεμος μέσον ἱστίου, ἀμφί δὲ κύμα
στείρη πορφύρεν μεγάλ' ἰαχε νῦν ιούσης·

ἡ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.

δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν
στῆσαντο κρητήρας ἐπιστεφέας σίνονο, 430
λείβον δ' ἀβανάτοις θεοῖς αἰεγενέτρησον,
ἐκ πάντων δὲ μάλιστα Δίδης γλαυκώπιδι κούρη.

πανυχίς μὲν ἰ' ἥ γε καὶ Ἡ' πειρε κέλευθον.

1 It is hard to determine with exactness to what extent
the original meaning "strong" survives in the uses of ἱερός.
66
the sea, they found on the shore their long-haired comrades, and the strong and mighty Telemachus spoke among them:

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

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

It may be that in ἑρῆ οἱ and ἑρῆ λεύκως (vii. 167) we should see a reference to the sanctity attaching to royal station.
Τ

Ἡλίος δὲ ἀνδροῦσε, λυπῶν περικαλλέα λίμνην, οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτωσε φαείνοι καὶ θυντοῦσι βροτοῖσιν ἐπὶ ξείδωρον ἄρουραν· οἳ δὲ Πύλον, Ὑηλῆς ἑυκτίμενον τολμήθρον, ἅξον· τοι δ' ἐπὶ θεία βαλάσσης ἱερὰ ἡέξον, ταύρους παμμέλανας, ἐνοσίγθωνυ κυνοχαίτη. ἐννέα δ' ἔδραί ἔσαν, πεντακόσιοι δ' ἐν ἐκάστη ἤτο καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους. εὖθ' οἵ σπλάγχνα πάσαντο, θεῷ δ' ἐπὶ μηρῷ ἔκαιον, οἵ δ' ἱδοὺς κατάγοντο ἰδ' ἱστία νησὶς ἐίσης στεῖλαν ἄελραντες, τὴν δ' ὁρμίσαν, ἐκ δ' ἔβαν αὐτῶι· ἐκ δ' ἀρα Τηλέμαχος νῆς βαίν', ἥρχε δ' Ἀθηνή. τὸν προτέρη προσέειπε θεά, γλαυκώπις Ἀθηνή.

“Τηλέμαχ’, οὐ μὲν σε χρῆ ἔτ’ αἰδοῦς, οὔδ’ ἡμαῖον τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὀφρα πύθηι πατρός, ὅπου κύθε γαία καὶ ὁν τίνα πότμον ἐπέσπεν. ἀλλ’ ἄγε νῦν ιδοὺς κις Νέστορος ἵπποδάμωι· εἴδομεν ἣν τίνα μῆτιν ἐνι στήθεσσι κέκευθε. λίσσεσθαι δὲ μν αὐτῶς, ὅπως νημερτέα εἰπη· ψεύδος δ' οὐκ ἔρεει· μάλα γὰρ πεπυμένος ἔστι.”

68
BOOK III

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

"Telemachus, no longer hast thou need to feel shame, no, not a whit. For to this end hast thou sailed over the sea, that thou mightest seek tidings of thy father,—where the earth covered him, and what fate he met. But come now, go straightway to Nestor, tamer of horses; let us learn what counsel he keepeth hid in his breast. And do thou beseech him thyself that he may tell thee the very truth. A lie will he not utter, for he is wise indeed."
Τῇν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡδα·
“Μέντορ, πώς τ’ ἄρ’ ἰώ; πώς τ’ ἄρ’ προσπτύζομαι
αὐτὸν;
οὔδε τί πω μύθοις πεπείρημαι πυκνωσίν
αἴδως δ’ αὖ νέον ἄνδρα γειραίτερον ἐξερέεσθαι.”
Τὸν δ’ αὐτὸ προσέειπε θεά, ὥλαυκῳτις Ἀθηνή· 25
“Τηλέμαχ’, ἀλλα μὲν αὐτὸς ἐνι φρεσὶ σήμι νοῆσεις,
ἀλλὰ δὲ δαίμων ὑποθήσεται· οὐ γὰρ ὅιων
οὐ σε θεῶν ἀέκητε γενέσθαι τε τραφέμεν τε.”
“Ὡς ἄρα φωνήσασ’ ἡγήσατο Παλλᾶς Ἀθηνὴ
cαρπαλίμος· ὃ δ’ ἐπείτα μετ’ ἱγια ἑαυτὶ θεοῦ. 30
ἐξον δ’ ἐς Πυλῶν ἄνδρῶν ἁγιρίν τε καὶ ἔδρας,
ἔνθ’ ἄρα Νέστωρ ἦστο σὺν νιάσιν, ἀμφὶ δ’ ἐταῖροι
daȋτ’ ἐντυνόμενοι κρέα τ’ ὥπτων ἄλλα τ’ ἐπειρον.
οἱ δ’ ὡς οὐν ξείνους ἰδον, ἅθροοι ἡλθον ἀπαντες,
χερσὶν τ’ ἵσπαξοντα καὶ ἐδριάζοντα ἀνώγων.
πρώτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἐλε χείρα καὶ ἱδρυσεν παρὰ δαιτὶ
kωσιν ἐν μαλακοίς ἐπὶ ψαμάθοις ἄλισσων
πάρ τε κασιγνήτω Θρασυμήδει καὶ πατέρι φ’
δῶκε δ’ ἄρα σπλάγχνων μοίρας, ἐν δ’ οὐν ἔχενεν
χρυσείῳ δεπαί· δειδισκόμενος δὲ προσηύδα 40
Παλλᾶς Ἑθναίην κούρην Δίος αὐγίχοιο.
“Ἐνχεο νῦν, ὃ ξείνε, Ποσειδάωνι ἀνακτή
tοῦ γὰρ καὶ δαῖτης ἡντήσατε δεύρο μολόντες.
αὐτὰρ ἐπὶ σπείρας τε καὶ εὔξεαι, ὡθέμις ἐστίν,
δὸς καὶ τοῦτο ἐπείτα δεπά σεληνίδεος οἶνον
σπεῖσαι, ἐπεὶ καὶ τοῦτον ὄιμαι ἄθανατοις
eὐχεθαίν· πάντες δὲ θεῶν χατέους3 ἄνθρωποι.
ἀλλὰ νεότερος ἦστιν, ὀμηλική δ’ ἐμοὶ αὐτῷ·
tούνεκα σοὶ προτέρῳ δῶσον χρύσειον ἀλεσου.” 50
Then wise Telemachus answered her: "Mentor, how shall I go, and how shall I greet him? I am as yet all unversed in subtle speech, and moreover a young man has shame to question an elder."

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

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

"Pray now, stranger, to the lord Poseidon, for his is the feast whereon you have chanced in coming hither. And when thou hast poured libations and hast prayed, as is fitting, then give thy friend also the cup of honey-sweet wine that he may pour, since he too, I ween, prays to the immortals; for all men have need of the gods. Howbeit he is the younger, of like age with myself, wherefore to thee first will I give the golden cup."
"Ως εἰπὼν ἐν χειρὶ τίθει δέπας ἢδεος οἴνον· καὶρε δ’ Ἀθηναίη πεπυμένη ἀνδρὶ δικαίῳ, οὖνεκα οἱ προτέρη δῶκε χρύσειον ἀλεισον· αὐτίκα δ’ εὐχετο πολλὰ Ποσειδᾶων ἀνακτή· ἔργα. Νέστωρὶ μὲν πρῶτιστα καὶ νεάσι κύδος ὅπαξε, αὐτὰρ ἔπειτ’ ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν σύμπασιν Πυλίοισιν ἀγακλεῖτις ἐκατόμβης. δὸς δ’ ἦτι Τηλέμαχον καὶ ἔμε πρήξαντα νέεσθαι, οὖνεκα δεύρ’ ἰκόμεσθα θοῇ σὺν υἱὶ μελαίῃ.”

"Ως ἄρ’ ἔπειτ’ ἥρατο καὶ αὐτὴ πάντα τελεύτα. δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον· δὸς δ’ αὐτῶς ἥρατο Ὀδυσσῆος φίλος νίος. οἱ δ’ ἔπει ὀπτησαν κρῆ’ ὑπέρτερα καὶ ἐρύσαντο, μοίρας δασσάμενοι δαύνυντ’ ἐρικυδέα δαῖτα. αὐτὰρ ἔπει πόσιος καὶ ἑδητύς ἐξ ἐρον ἐντο, τοῖς ἄρα μόθων ἠρχε Γερήνως ἰππότα Νέστωρ. "Νῦν δὴ κάλλιον ἐστὶ μεταλλῆσαι καὶ ἑρός ταῖς ξείνους, οἱ τινὲς εἰσιν, ἔπει τάρπησαν ἐδωδῆς. ὃ ξείνου, τὶνες ἐστε; πόθεν πλεῖθ’ ὑγρὰ κέλευθα; ᾧ ττα πρήξιν ἡ μαψίδισσα ἀλάλησθε οἶα τε ληστῆρες ὑπεῖρ ἀλα, τοῦ τ’ ἀλώνται ψυχας παρθένου κακὸν ἀλλοδαποῖς φέροντες;”

Τὸν δ’ αὐ Τηλέμαχος πεπυμένος αὐτίκα ἰῦδα θαρσῆςα. αὐτῇ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
THE ODYSSEY, III. 51-76

So he spake, and placed in her hand the cup of sweet wine. But Pallas Athene rejoiced at the man's wisdom and judgment, in that to her first he gave the golden cup; and straightway she prayed earnestly to the lord Poseidon:

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

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

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

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

1 Others, "double cup," i.e. shaped like an hour-glass.
2 The precise meaning of this epithet is quite unknown.
θῆχ', ἵνα μὲν περὶ πατρὸς ἀποιχομένου ἔρωτο ἦδ' ἵνα μὲν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἐχθρῶιν.·

"Ω Νέστορ Νηλημάδη, μέγα κύδος Ἀχαίων,

εἰρέαι ὅππόθεν εἰμὲν· ἐγὼ δὲ κέ τοι καταλέξω.

ήμεις εἴξ' Ἰθάκης ὑπονήσιον εἰλήλουθης

πρῆξις δ' ἦδ' ἵδη, οὐ δήμως, ἦν ἀγορεύω.

πατρὸς ἐμοὶ κλέος εὐφρονεί γετέρχομαι, ἦν ποῦ ἄκουσω,

δίον Ὄδυσσης ταλασίφρονος, ὅν ποτέ φασι,

σὺν σοί μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.

ἀλλοις μὲν γάρ πάντας, ὅσοι Τρώσιν πολέμιζον,

πευθόμεθ', ἥχι ἐκαστός ἀπόλευτο λυγρό ὀλέθρῳ,

κεῖνον δ' αὐ καὶ ὀλέθρον ἀπευθεῖα θῖκε Κρονίων.

οὐ γάρ τις δύναται σάφα εἰπέμεν ὅππόθ' ὄλωλεν,

εἰδ' δ' ἡ' ἐπ' ἡπείρου δάμη ἀνθρᾶς 

δυσμενέσσι, 

εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

τούνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, ἀεὶ κ' ἔθελησθα

κεῖνον λυγρὸν ὀλέθρον ἐνιστεῖν, εἰ ποὺ ὅπως παρα

ὀβεβάμεθε τεοῖσιν ἥ ἄλλου μύθων ἄκουσας

πλαζομένου· πέρι γάρ μὲν ὑδυρὸν τέκε μήτηρ.

μηδὲ τί μ' αἰδόμενος μειλίσσει μηδ' ἔλεαρων,

ἀλλ' εὖ μοι κατάλεξον ὅπως ἢπισιν ὅπωπῆς.

λέσσομαι, εἰ ποτὲ τοῖς πατήρ ἐμος, ἐσθλὸς Ὅδυσσεε, 

ἡ ἔπος ἥ' τι ἔργον ὑποστὰς ἐξετέλεσε

dήμῳ ἐνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί, 

tῶν νῦν μοι μῆται, καὶ μοι νημερτῆς ἐνίστες.

Τὸν δ' ἥμεισθε' ἐπείτα Γερῆνος ἑπτότα Νέστωρ,

"Ω φιλ', ἐπεί μ' ἐμυθισας οἰξύος, ἦν ἐν ἐκείνῳ

dήμῳ ἀνέτλημεν μένος ἀσχετοὶ νῦς Ἀχαιῶν,

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

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

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

¹ Or, "from some other wanderer."
 Homer

ημέν όσα ξύν νηυσίν ἐπ' ἡροειδέα πόντον
πλαξομενοι κατὰ ληνίδ', ὅτη ἄρξειν 'Αχιλλεὺς,
ἤδ' ὃσα καὶ περὶ ἃστα μέγα Πριάμου ἀνακτος
μαρνάμεθ'. ἔνθα δ' ἐπειτα κατεκταθεὶν ὄσσοι ἄριστοι.
ἔνθα μὲν Αἴας κεῖται ἄρησος, ἔνθα δ' 'Αχιλλεὺς,
ἔνθα δὲ Πάτροκλος, θεόφιν μῆστορ ἰτάλαντος,
ἔνθα δ' ἐμὸς φίλος νύσ, ἀμα κρατέρος καὶ ἀμήμων,
'Αντιλόχος, πέρι μὲν θείεν ταχὺς ἦδε μαχητής·
ἀλλα τε πόλλα ἐπὶ τοὺς πάθομεν κακά· τὸς κεῖν ἐκεῖνα
πάντα γε μυθήσατο καταθυτῶν ἀνθρώπων;
οὐδ' εἰ πεντάσες γε καὶ ἐξάτεσες παραπάνω
ἐξερέοίς ὃσα κείτι πάθον κακὰ δὶοι 'Αχαιοὶ·
πρὶν κεῖν ἀνίθας σὴν πατρίδα γαϊάν ἱκοιο.
eἰνάτεσ τὸν σφιν κακὰ ῥάπτομεν ἀμφιέσποντες
παντοίοις δόλοισι, μόνις δ' ἐτέλεσε Κρονίων.
ἔνθ' οὖ τὸς ποτὲ μῆτιν ὁμοιωθήμεναι ἄντιν
ἡθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος 'Οδυσσεύς
παντοίοις δόλοισι, πατὴρ τεός, εἰ ἐτεὸν γε
κείνου ἐγκυνόν ἤγον: σέβας μ' ἔχει εἰσορώνατα.
ἡ τοῦ γὰρ μύθοι γε ἐοικότες, οὐδ' κε φαίης
ἀνδρὰ νεώτερον ὥδε ἐοικότα μυθήσαται.
ἔνθ' ἢ τοῦ γε μὲν ἐγώ καὶ δῖος 'Οδυσσεύς
οὔτε ποτ' εἶν ἀγορὶ δίχ' ἐβάζομεν οὔτ' εἰν βουλῇ,
ἀλλ' ἕνα θυμόν ἔχοντε νῷ καὶ ἐπίφροι βουλῇ
φραζόμεθ' Ἀργείουσιν ὅπως ὅχ' ἄριστα γένοιτο.
ἀυτὰρ ἐπεὶ Πριάμου πόλιν διεπέρσαμεν αἰτής,
βημεν δ' ἐν νήσσοι, θεὸς δ' ἐκέδασσεν 'Αχαιόν,
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεάτι μὴδετο νόστον
'Αργείως, ἐπεὶ οὔ τι νοήμονες οὐδ' δίκαιοι

1 Line 131, though found in the MSS., is out of harmony with what follows. It may have been interpolated from xiii. 317, where it is in place.
sons of the Achaeans, unrestrained in daring,—all that we endured on shipboard, as we roamed after booty over the misty deep whithersoever Achilles led; and all our fightings around the great city of king Priam;—lo, there all our best were slain. There lies warlike Aias, there Achilles, there Patroclus, the peer of the gods in counsel; and there my own dear son, strong alike and peerless, Antilochus, pre-eminent in speed of foot and as a warrior. Aye, and many other ills we suffered besides these; who of mortal men could tell them all? Nay, if for five years' space or six years' space thou wert to abide here, and ask of all the woes which the goodly Achaeans endured there, thou wouldest grow weary ere the end and get thee back to thy native land. For nine years' space were we busied plotting their ruin with all manner of wiles; and hardly did the son of Cronos bring it to pass. There no man ventured to vie with him in counsel, since goodly Odysseus far excelled in all manner of wiles,—thy father, if indeed thou art his son. Amazement holds me as I look on thee, for verily thy speech is like his; nor would one think that a younger man would speak so like him. Now all the time that we were there goodly Odysseus and I never-spoke at variance either in the assembly or in the council, but being of one mind advised the Argives with wisdom and shrewd counsel how all might be for the best. But when we had sacked the lofty city of Priam, and had gone away in our ships, and a god had scattered the Achaeans, then, even then, Zeus planned in his heart a woeful return for the Argives, for in no wise prudent or just were all.
πάντες ἔσαν· τῷ σφεών πολέες κακῶν οἴτων ἐπέστον 
μήνιος ἐξ ὀλοής γυλακώπεδος ὄβριμοπάτρης,  
η τέριν ὁ Ἀτρείδης, μετ’ ἀμφοτέρους ἔθηκε.  
τῷ δὲ καλεσσαμένῳ ἀγορὴν ἐς πάντας Ἀχαιός,  
μάς, ἀταρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,  
οἱ δὲ ἴλθον οἰνῷ βεβαρητέοις νῖς Ἀχαίων,  
μῦθον μυθείςθην, τοῦ εἰνεκα λαόν ἄγειραν.  
ἐνθ’ ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιός  
νόστου μεμυγκέσθαι ἐπ’ εὐρέα νότα βαλάσσης,  
οὐδ’ Ἀγαμέμνονι πάμπαι ἐνδύδην. βούλετο γὰρ ῥὰ  
λαόν ἐρυκακέειν ἡμέρα θεράς ἐκατόμβας,  
ἂν τὸν Ἀθηναῖος δεινὸν χόλον ἐξακέφαστο,  
νήπιον, οὐδὲ τὸ ἄδη, ὅ οὐ πείσεσθαι ἐμελλέν  
οὐ ἡμῖν τὰ αὖσα θεῶν τρέπεται νόσος αἰὲν ἐντων.  
δὲς τῷ μὲν χαλέποισιν ἀμειβομένοι ἐπέεσθιν  
ἐστασαν. οἱ δὲ ἀνόρουσαν ἐνυφήμιδες Ἀχαῖοι  
ἡξῆ θεσπεσίῃ, δίχα δὲ σφισα ἠδίκαν βουλή.  
νῦκτα μὲν ἄεσαμεν χαλεπά φρέσοι ὀρμαῖνοντες  
ἀλλήλους. ἐπὶ γὰρ Ζεὺς ἠρτυε τῆμα κακοῦ.  
ἠώθεν δ’ οἱ μὲν νέαις ἐλκομεν εἰς ἀλα δίαν  
κτηματά τ’ ἐντιδέμεσθα βαδυζώνους τε γυναῖκας.  
ἡμίσεις δ’ ἀρα λαοὶ ἐρητύνοντο μένοντες  
αὐτὶ παρ’ Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν.  
ἡμίσεις δ’ ἄναβάντες ἐλαύνομεν αἰ ἐς μᾶλ’ ὅκα  
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντων.  
ἐς Τένεδον δέ ἔλθοντες ερέξαμεν ἢ ρὰ θεοῦσι,  
οἰκάδε ἰέμενοι. Ζεὺς δ’ οὗ πω μῆδετο νόστον,  
σχέτλιος, οὐ δ’ ἐρίν ὅρσε κακῆν ἐπὶ δεύτερον αὐτός.  
οἱ μὲν ἀποστρέφαντες ἔβαν νέας ἀμφιελίσσας

78
Wherefore many of them met an evil fate through the fell wrath of the flashing-eyed goddess, the daughter of the mighty sire, for she caused strife between the two sons of Atreus. Now these two called to an assembly all the Achaeans, recklessly and in no due order, at set of sun—and they came heavy with wine, the sons of the Achaeans,—and they spoke their word, and told wherefore they had gathered the host together. Then in truth Menelaus bade all the Achaeans think of their return over the broad back of the sea, but in no wise did he please Agamemnon, for he was fain to hold back the host and to offer holy hecatombs, that he might appease the dread wrath of Athene,—fool! nor knew he this, that with her was to be no hearkening; for the mind of the gods that are forever is not quickly turned. So these two stood bandying harsh words; but the well-greaved Achaeans sprang up with a wondrous din, and two-fold plans found favour with them. That night we rested, each side pondering hard thoughts against the other, for Zeus was bringing upon us an evil doom, but in the morning some of us launched our ships upon the bright sea, and put on board our goods and the low-girdled women. Half, indeed, of the host held back and remained there with Agamemnon, son of Atreus, shepherd of the host, but half of us embarked and rowed away; and swiftly the ships sailed, for a god made smooth the cavernous sea. But when we came to Tenedos, we offered sacrifice to the gods, being eager to reach our homes, howbeit Zeus did not yet purpose our return, stubborn god, who roused evil strife again a second time. Then some turned back their curved ships
HOMER

άμφ’ Ὄδυσσηα ἀνακτα δαίφρονα, ποικιλομήτην, αὐτὴς ἐπ’ Ἀτρείδη Ἀγαμέμνονοι ἦρα φέροντες. αὐτὰρ ἐγώ σὺν νησίσων ἀσσάσων, αἱ μοι ἔποιητο, φεύγον, ἐπεὶ γέγυνωσκον, ὃ δὴ κακὰ μήδετο δαίμων. φεύγε δὲ Τυδέως νίδος ἀρήμοις, ὡρσε δ’ ἐταῖροις. ὅψὲ δὲ δὴ μετὰ νοῦ κίε ξανθὸς Μενέλαος, ἐν Δέσβῳ δ’ ἐκίχει δολιχὸν πλόον ὀρμαίνοντας, ὢ τι καθόπερθε Χίοιο νεοίμεθα παυπαλοέσσης, νήσου ἐπὶ Ψυρίς, αὐτὴν ἐπ’ ἀριστέρ’ ἔχοντες, ἢ ὑπένερθε Χίοιο, παρ’ ἴχνεμόντα Μέμαντα. ἵθεοµεν δὲ θεοὺ φῆµαν τέρας: αὐτὰρ ὁ γ’ ἴµιν δείξε, καὶ ἴµωγει πέλαγος μέσον εἰς Ἱῆβοιαν τέµνειν, ὅφρα τάξιστα ὑπὲκ κακότητα φύγοιμεν. ὠρτο δ’ ἐπὶ λυγὺς οὐρος ἀόμεναι: αἱ δὲ μάλ’ ὅκα ἰχθυόντα κέλευθα διέδραµον, ὡς δὲ Γεραίστον ἐννύχια κατάγοντο. Ποσειδάων δὲ ταῦρων πόλλ’ ἐπὶ μὴρ’ ἐθεµεν, πέλαγος μέγα μετρήσαντες. τέτρατον ἴµαρ ἔην, ὃτ’ ἐν Ἁργεῖ νῆς έίσας Τυδείδεω ἐταροὶ Διομήδεος ἱπποδάµοιο ἱστασαν: αὐτὰρ ἐγώ γε Πύλουδ’ ἔχον, οὐδὲ ποτ’ ἔσβη οὐρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἁναι.

"Ὡς ἦλθον, φίλε τέκνοιν, ἀπευθής, οὐδὲ τι οἶδα κεῖνον, οἳ τ’ ἐσάωθεν Ἁχαιόν οἳ τ’ ἀπόλοντο. ὁσσα δ’ ἐν μεγάροις καθήμενος ἥμετεροις πεύσομαι, ἢ θέμις ἐστὶ, δαήσαςι, οὐδὲ σε κεύσω. εὖ μὲν Μυρμιδόνας φάσ’ ἐλθέμεν ἐγχεσιμώρους, οὓς ἄγ’ Ἀχιλλῆς μεγαθύμου φαιδόμου νῖος, εὖ δὲ Φιλοκτῆτην, Ποιάντιον ἀγλαδο νῖον. πάντας δ’ Ἐδομενεύς Κρήτην εἰσήγαγ’ ἐταῖροις.

80
and departed, even the lord Odysseus, the wise and crafty-minded, with his company, once more showing favour to Agamemnon, son of Atreus; but I with the full company of ships that followed me fled on, for I knew that the god was devising evil. And the warlike son of Tydeus fled and urged on his men; and late upon our track came fair-haired Menelaus, and overtook us in Lesbos, as we were debating the long voyage, whether we should sail to sea-ward of rugged Chios, toward the isle Psyria, keeping Chios itself\(^1\) on our left, or to land-ward of Chios past windy Mimas. So we asked the god to shew us a sign, and he shewed it us, and bade us cleave through the midst of the sea to Euboea, that we might the soonest escape from misery. And a shrill wind sprang up to blow, and the ships ran swiftly over the teeming ways, and at night put in to Geraestus. There on the altar of Poseidon we laid many thighs of bulls, thankful to have traversed the great sea. It was the fourth day when in Argos the company of Diomedes, son of Tydeus, tamer of horses, stayed their shapely ships; but I held on toward Pylos, and the wind was not once quenched from the time when the god first sent it forth to blow.

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

\(^1\) Possibly, "keeping the isle (Psyria) on our left."
οἱ φύγοι ἐκ πολέμου, πόντος δὲ οἱ οὗ τιν’ ἀπηύρᾳ. Ἁτρείδην δὲ καὶ αὐτὸι ἀκούετε, νόσθιν ἐόντες, ὡς τ’ ἡλθ’, ὡς τ’ Ἁγίσθος ἐμῆσατο ἅγιρον ὀλέθροιν. ἀλλ’ ἦ τοι κεῖνοι μὲν ἐπισμυγερῶς ἀπέτησεν ὡς ἀγαθὸν καὶ παῖδα καταφθιμένου λιπέσθαι ἀνδρός, ἐπεῖ καὶ κεῖνοι ἐτίσατο πατροφονία. Ἁγίσθον δολόμητιν, ὦ ὁ θεός ἐκτα, καὶ σὺ φίλος, μάλα γὰρ σ’ ὅροι καλόν τε μέγαν τε, ἀλκιμός ἔσσο’, ἵνα τίς σε καὶ ἄμωνον εὖ εἴπῃ.” 1

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένοις ἀντίοις ἤδιν νῦν Ἡνετοῦ Νήλημαίδη, μέγα κύδος Ἀχαιῶν, καὶ λίπνι κεῖνοι μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ οἴσουν κλέος εὐρί καὶ ἐσσομένωις πυθέσθαι. 2

αἱ γὰρ ἐμοὶ τοσσήμεθηθεὶς θεόλ δύναμιν περιθείειν, τίσασθαι μηστήρας ὑπερβασίνης ἀλεγεινή, οἱ τε μοι ὑβρίζοντες ἀτάσθαλα μηχανόνται, ἀλλ’ οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὀλβοι, πατρὶ τ’ ἐμῶ καὶ ἐμοὶ νῦν δἐ χρή τετλάμεν ἔμπης.”

Τὸν δ’ ἡμείσθεν ἐπείτα Γερήνιος ὑππότα Νέστωρ. 210

“Ω φίλ’, ἐπεί δὴ ταῦτα μ’ ἀνέμνησας καὶ ἔπιτος, φασὶ μηστήρας σῆς μητέρος εἰνεκά πολλοὺς ἐν μεγάροις ἄεκτι σέθεν κακὰ μηχανάσθαι εἰπέ μοι, ἥν ἐκὼν ὑποδύμνασαι, ἥ σε γε λαλ ἐχθαῖρον ων δήμον, ἐπιστῶμενοι θεοῦ ὀμφῇ. 215

τίς δ’ οἶδ’ εἰ κε ποτε σφι βίας ἀποτίσεται ἐλθῶν, ἥ ’ο γε μοῦνος ἐδών ἥ καὶ σύμπαντες Ἀχαιοί; εἰ γὰρ σ’ ὄδε ἔθελοι φιλείειν γλαυκώπης Ἀθήνη.”

1 Lines 199 f. (=i. 301 f.) were rejected by Aristophanes and Aristarchus. 2 πυθέσθαι: ἀοίδην.
THE ODYSSEY, III. 192–218

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

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

Then the horseman, Nestor of Gerenia, answered him: “Friend, since thou calledst this to my mind and didst speak of it, they say that many wooers for the hand of thy mother devise evils in thy halls in thy despite. Tell me, art thou willingly thus oppressed, or do the people throughout the land hate thee, following the voice of a god? Who knows but Odysseus may some day come and take vengeance on them for their violent deeds,—he alone, it may be, or even all the host of the Achaean? Ah, would that flashing-eyed Athene
HOMER

ός τότ’ Ὀδυσσής περικήδετο κυδαλίμου
δήμῳ ἐνι Τρώων, θεῖ πάσχομεν ἄλγε’ Ἀχαιοί—
οὐ γάρ πω ἱδον ὡδε θεοὺς ἀναφανδα φιλεύντας,
ὡς κείνῳ ἀναφανδα παρίστατο Παλλᾶς Ἀθήνη—
ei’ σ’ οὖτος έθέλοι φιλέειν κήδουτό τε θυμῷ,
tῶ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμουο.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηύδα:
“Ὅ γέρον, οὖ πτω τούτο ἐπος τελέεσθαι οἴω.
λὴν γάρ μέγα εἴπες: ἄγη μ’ ἔχει. οὐκ ᾧν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ’, οὐδ’ εἰ θεοι ὃς έθέλοιεν.”

Τὸν δ’ αὖτε προσέειπε θεά, γλαυκώπης Ἀθήνη:
“Τηλέμαχε, ποῖον σε ἐπος φύγεν ἔρκος ὀδόντων.
ῥεῖα θέος γ’ έθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
βουλοίμην δ’ ᾧν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οὐκαδὲ τ’ ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι,
ἡ ἐλθὼν ἀπολέσθαι ἐφέστοις, ὡς Ἀγαμέμνονος
ἀλεθ’ ὑπ’ Ἀιγίσθοιο δόλῳ καὶ ἦς ἀλόχοιο.
ἀλλ’ ἴ τοι θάνατον μὲν ὄμοιον οὐδὲ θεοὶ περ
καὶ φίλῳ ἄνδρι δύνανται ἀλακκέμεν, ὅπποτε κεν δὴ
μοῖρ’ ὀλοθ καθέλησι τανηλεγέος θανάτου.”

Τὴν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ηύδα:
“Μέντορ, μηκέτι ταύτα λεγόμεθα κηδόμενοι περ’
κείνῳ δ’ οὐκέτι νόστος ἔτητυμος, ἀλλὰ οἱ ἦδη
φράσκαντ’ ἄθανατοι θάνατον καὶ θνηρα μέλαιναν.

1 The word is a dubious one and connection with ὄμοιος is very uncertain. Save for this passage, ὄμοιος is only used of

84
might choose to love thee even as then she cared exceedingly for glorious Odysseus in the land of the Trojans, where we Achaeans suffered woes. For never yet have I seen the gods so manifestly shewing love, as Pallas Athene did to him, standing manifest by his side. If she would be pleased to love thee in such wise and would care for thee at heart, then would many an one of them utterly forget marriage."

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

Then the goddess, flashing-eyed Athene, spoke to him, and said: "Telemachus, what a word has escaped the barrier of thy teeth! Easily might a god who willed it bring a man safe home, even from afar. But for myself, I had rather endure many grievous toils ere I reached home and saw the day of my returning, than after my return be slain at my hearth, as Agamemnon was slain by the guile of Aegisthus and of his own wife. But of a truth death that is common to all 1 the gods themselves cannot ward from a man they love, when the fell fate of grievous death shall strike him down."

Then wise Telemachus answered her: "Mentor, no longer let us tell of these things despite our grief. For him no return can ever more be brought to pass; nay, ere this the immortals have devised for him death and black fate. But now I would make enquiry and ask Nestor regarding another matter, war or strife. Some would read δλοιος, "baneful, destructive."
HOMER

Néstor', ἐπεὶ περὶ οίδε δίκας ἢ δὲ φρόνιν ἄλλων τρὶς γὰρ δὴ μὲν φασίν ἀνάξασθαι γένε' ἄνδρῶν ὡς τὲ μοι ἀθάνατος ἱνδάλλεται εἰσοράσθαι. 245

ὁ Νέστορ Νηλημάδη, σὺ δ᾽ ἀληθὲς ἐνίστης: πῶς ἐδαν Ἀτρείδης εὐρῷ κρείων Ἀγαμέμνον; ποῦ Μενέλαος ἦν; τίνα δ᾽ αὐτῷ μῆσατ ὁλοθρον Ἀχιμήθος δολὸμητις, ἐπεὶ κτάνε πολλὰν ἄρειω; ἦν οὖν Ἀργεος ἦν Ἀχιμοῦ, ἄλλα πὴ ἄλλη πλάξετ' ἐπὶ ἀνθρώποις, ὁ δὲ θαρσήσας κατέπεφυε;"

Τὸν δ᾽ ἤμειβετ' ἔπειτα Περήνιος ἰππότα Νέστωρ: «Τουγὰρ ἐγὼ τοι, τέκνου, ἀληθέα πάντ' ἀγορεύωσ. ἦ τοι μὲν τάδε καύτος ὄειαι, ὅς κεν ἐτύχθη, 255

εἰ ξαῖρυ γ' Ἀχιμήθον εὖ μεγάροισιν ἔτετμεν Ἀτρείδης Τροίηθεν ἰῶν, ξανθὸς Μενέλαος: τὸ κὲ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἤχειν, ἂλλ᾽ ἀρα τὸν ἴππος τε καὶ οἷον οἶς κατέδαψαν κείμενον ἐν πεδίῳ ἑκάσας ἀστεος, 250

οὐδὲ κὲ τίς μιν κλαύσεν Ἀχιμάδων μᾶλα γὰρ μέγα μῆσατο ἔργων. ἠμεῖς μὲν γὰρ κεῖθι πολέας τελέοιτες ἄεθλους ἡμεθ᾽: ὃ δ᾽ εὐκήλος μυχὸ Ἀργεος ἰπποβότοι τόλλ᾽ Ἀγαμεμνονέν οὐχον θελγεσκ' ἐπέεσσιν.

ἡ δ᾽ ἢ τοῖς τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς 260

dia Κλυταιμνήστρῃ φρεολ γὰρ κέχρητ' ἀγαθὴν πάρ δ᾽ ἄρ' ἐν καὶ ἀοἰδὸς ἀνὴρ, φ' πόλλ᾽ ἐπέτελεν Ἀτρείδης Τροίηθε κιὼν εἰρυσθαί ἄκοιτιν.

ἀλλ᾽ ὅτε δὴ μὴν μοῖρα θεῶν ἐπέδησε δαμῆναι, δὴ τότε τὸν μὲν ἀοἰδὸν ἅγων ἐς νήσου ἐρήμην 270

1 ὁς κεν ἐτυχθή: ὁς περ ἐτύχθη, followed by a colon.

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

Then the horseman, Nestor of Gerenia, answered him: "Then verily, my child, will I tell thee all the truth. Lo, of thine own self thou dost guess how this matter would have fallen out, if the son of Atreus, fair-haired Menelaus, on his return from Troy had found Aegisthus in his halls alive. Then for him not even in death would they have piled the up-piled earth, but the dogs and birds would have torn him as he lay on the plain far from the city, nor would any of the Achaean women have bewailed him; for monstrous was the deed he devised. We on our part abode there in Troy fulfilling our many toils; but he, at ease in a nook of horse-pasturing Argos, ever sought to beguile with words the wife of Agamemnon. Now at the first she put from her the unseemly deed, the beautiful Clytemnestra, for she had an understanding heart; and with her was furthermore a minstrel whom the son of Atreus straitly charged, when he set forth for the land of Troy, to guard his wife. But when at length the doom of the gods bound her that she should be overcome, then verily Aegisthus took
κάλλιτευν οίωνοις ἠλωρ καὶ κύρμα γενέσθαι,
την δὲ έθέλων έθέλουσαν ἄνγαγεν ὅπεδε δόμουνε.
pολλὰ δὲ μηρὶ ἐκήθης θεῶν ιεροὶς ἐπὶ βωμοῖς,
pολλὰ δ’ ἀγάλματ’ ἀνήψεν, ὑφάσματα τε χρυσόν τε,
ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτὲ ἔλπετο θυμῷ.

"’Ημεῖς μὲν γὰρ ἀμα πλέομεν Τροῖτεν Ιόντες,
’Ατρείδης καὶ ἑγὼ, φίλα εἰδότες ἀλλήλους·
ἀλλ’ ὅτε Σοῦνιον ἵναν ἀφικόμεθ’, ἀκρον Ἄθηναν,
ἐνθα κυβερνήτην Μενελάον Φοῖβος Ἀπόλλων
οὶς ἄγανοίς βελέσσων ἐποιχόμενοι κατέπεφεν,
pηδαλιον μετὰ χερσὶ θεοῦσας νηὸς ἔχοντα,
Φρόντιν Ὀνητορίδην, δς ἐκαίνυτο φῦλ’ ἀνθρώπων
νῆα κυβερνήσαι, ὅποτε στέρχοιεν ἄελλαι.

δ’ ο μὲν ἐνθα κατεσχέτ’, ἐπευγομένοις περ ὅδοιο,
ὅφη ἐκατ’ ὅποιοι καὶ ἐπὶ κτέρεα κτερίσσειεν.

ἀλλ’ ὅτε δὴ καὶ κείνοις ἰδὼν ἐπὶ οἰμοπα πόντον
ἐν νηὺσὶ γλαφυρᾷς Μαλείαν ὅρος αἵτ’
ἐξε βάτων, τότε δὴ στυγερῆν ὁδὸν εὐρύσσα Ζεῦς
ἐφράζατο, λυγών δ’ ἀνέμοιν ἐπ’ ἀντιμένα χεῦε,
κύματα τε τροφέοντο[1] πελώρια, ἵσα ὀρεσσίων.

ἐνθα διατμῆξας τὰς μὲν Κρήτη ἐπελάσσεν,
ἤχι Κύδωνας ἐναίον Ἰαρδάνου ἅμφι βρέθρα.
ἐστὶ δὲ τις λισσή αἰπεῖα τε εἰς ἅλα πέτρη
ἐσχατῇ Γόρτυνος ἐν ἡροοείδει πόντῳ.
ἐνθα Νότος μέγα κύμα ποτὲ σκαίδων ὅλου ὧθει,
ἐς Φαιστὸν, μικρὸς δὲ λῆθος μέγα κύμ’ ἀποέργει.

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

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

1 A gentle, painless death was thought to be due to
Apollo's shafts.
άνδρες, ἀτὰρ νήσας γε ποτὲ σπιλάδεσσιν ἐξαν κύματ᾽ ἀτὰρ τὰς πέντε νέας κυανοπροφείους Ἀιγύπτῳ ἐπέλασσε φέρων ἄνεμος τε καὶ ὤδαρ. ὡς ὁ μὲν ἐνθα πολὺν βιοτὸν καὶ χρυσὸν ἀγείρων ἥλατο ξὺν νησί κατ᾽ ἀλλοθρόοις ἀνθρώπους· τόφρα δὲ ταῦτ᾽ Ἀέγισθος ἐμήσατο οὐκοθε λυγρά. ἐπτάετες δ᾽ ἤνασσε πολυχρόσιοι Μυκήνης, κτεῖνας Ἀτρείδην, δέδμητο δὲ λαὸς ὑπ᾽ αὐτῷ. τῷ δὲ οἱ ὄγδοάτῳ κακὸν ἠλιθε δίος Ὀρέστης ἀγ ἀπ᾽ Ἀθηναίων,1 κατὰ δ᾽ ἐκτανε πατροφιώτα, Ἀέγισθον δολόμητιν, δ οἱ πατέρα κλυτὸν ἐκτα. ἦ τοι ὁ τὸν κτεῖνας δαίμον τάφον Ἀργείωσιν μητρός τε στυγερὴς καὶ ἀνάλκηδος Ἀιγίσθοιο· αὐτήμαρ δὲ οἱ ἠλθε βοήν ἀγαθὸς Μενέλαος πολλὰ κτήματ᾽ ἄγων, ὅσα οἱ νέες ἄχθοι άειραν.

“Καὶ σὺ, φίλοι, μή δηθὰ δόμων ἀπὸ τῆλ᾽ ἀλάλησο, κτήματά τε προλιπὼν ἀνδρας τ᾽ ἐν σοι̇σι δόμοιςιν οὐτω ὑπερφιάλον, μή τοι κατὰ πάντα φάγωσιν κτήματα δασσάμενοι, σὺ δὲ τὴυσίν ὄδον ἐλθη. ἀλλ᾽ ἐς μὲν Μενέλαον ἔγω κέλομαι καὶ ἄνωγα ἐλθείνει· κείνοι γὰρ νέον ἀλλοθειν εἰλήλουθεν, ἐκ τῶν ἀνθρώπων, οθεν οὐκ ἐλποῦτο γε θυμῷ ἐλθέμεν, ἃν τινα πρῶτον ἀποσφήλωσιν ἂελλαι ὡς πέλαγος μέγα τοῦν, οθελε τε περ ὄυδ᾽ οἴωνοι αὐτὸτες οἰκυνέοισιν, ἐπελ μέγα τε δεινόν τε. ἀλλ᾽ ἰθι νῦν σὺν νη τε σῇ καὶ σοῖς ἐτάροισιν· εἰ δ᾽ ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ὕπποι, πάρ δε τοι υἱες ἐμοί, οἱ τοι πομπήες ἔσονται 325

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

“So do not thou, my friend, wander long far from home, leaving thy wealth behind thee and men in thy house so insolent, lest they divide and devour all thy wealth, and thou shalt have gone on a fruitless journey. But to Menelaus I bid and command thee to go, for he has but lately come from a strange land, from a folk whence no one would hope in his heart to return, whom the storms had once driven astray into a sea so great, whence the very birds do not fare in the space of a year, so great is it and terrible. But now go thy way with thy ship and thy comrades, or, if thou wilt go by land, here are chariot and horses at hand for thee, and here at thy service are my sons, who will be thy guides to goodly
HOMER

ἐς Δακεδαλίμονα διὰν, ὅθι ἕανθος Μενέλαος.
λύσεσθαι δὲ μιν αὐτὸς, ἵνα νημερτῆς ἐνίστη
ψεῦδος δ’ οὐκ ἔρειν, μάλα γὰρ πεπνυμένος ἔστιν.”

“Ὡς ἔφατ’, ἥλιος δ’ ἀρ’ ἔδυ καὶ ἐπὶ κνέφας ἠλθε. 330
τοῖσι δὲ καὶ μετέειπε θεά, γλαυκώπτις Ἀθηνή.
“Ὡς γέρον, ἣ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράσασθε δὲ οἶνον,
ὅφρα Ποσειδάων καὶ ἄλλως ἀθανάτοισιν
οπείσαντες κόσμοι μεδώμεθα. τοῦ γὰρ ὁρν.
ἡδὴ γὰρ φῶς οὐχεθ’ ὑπὸ ἱώου, οὐδὲ ἔοικεν
δὴ ἂν τοῖς ἐν δαίτι θασσὲμεν, ἀλλὰ νέεσθαι.”

Ἡ ρὰ Δίδως θυγάτηρ, οἱ δ’ ἐκλυον αὐρηγάσθης.
toῖσι δὲ κηρυκὲς μὲν ὑδῷρ ἐπὶ θείας ἐχειμα, 335
κοῦροι δὲ κρήτηρας ἑπεστέφαντο ποτοῖο,
νόμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν
γλώσσας δ’ ἐν πυρὶ βάλλουν, ἀνιστάμενοι δ’ ἐπέλειβουν.
αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπιον θ’, ὅσον ἦθελε θυμός,
δὴ τὸτ’ Ἀθηναίη καὶ Τηλέμαχος θεοείδης
ἀμφῶ ίέσθην κοῖλην ἐπὶ νῆα νέεσθαι.

Νέστωρ δ’ αὐτὶ κατέρυκε καθαπτόμενος ἔπεεσσιν* 340

“Ζεὺς τὸ γ’ ἄλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὡς ὑμεῖς παρ’ ἐμείῳ δοθήν ἐπὶ νῆα κίοντε
ὡς τε τευ ἡ παρὰ πάμπαν ἀνείμονος ἢδε πενιχροῦ,
ὁ οὐ τι χλαίναι καὶ ρήγεα πόλλ’ ἐνὶ οἶκῳ,
οὐτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
αὐτὰρ ἐμοὶ πάρα μὲν χλαίναι καὶ ρήγεα καλά.
οὐ θην δὴ τοῦτ’ ἀνδρὸς Ὀδυσσῆος φίλος νῦν
νηὸς ἐπ’ ἰκριόφιν καταλέξεται, ὅφρ’ ἀν ἐγὼ γε

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

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

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

"This may Zeus forbid, and the other immortal gods, that ye should go from my house to your swift ship as from one utterly without raiment and poor, who has not cloaks and blankets in plenty in his house, whereon both he and his guests may sleep softly. Nay, in my house there are cloaks and fair blankets. Never surely shall the dear son of this man Odysseus lie down upon the deck of a ship,
κώ, ἔπειτα δὲ παῖδες ἐνι μεγάρουσι λιπώνται, εἰκόνας ἐκεῖθεν, ὅς τίς κ’ ἐμὰ δόμαβ’ ἱκηταί.”  

Τὸν δ’ αὐτὲ προσέειπε θεά, γλαυκώπτις Ἀθηνῆ:  
"Εὖ δὴ ταύτα γ’ ἔφησα, γέρον φίλε· σοι δὲ ἐοίκεν Τηλέμαχον πείθεσθαι, ἔπει πολὺ κάλλιον οὕτως. ἄλλ’ οὕτως μὲν νῦν σοὶ ἀμ’ ἔψεται, ὅφρα κεν εὐδή σοὶσι ἐνι μεγάρουσιν ἐγὼ δ’ ἔπι νή πέλαιναν εἰμ’, ἵνα θαρσύνω θ’ ἑτάρους εἶπο τε ἐκαστα. ὁδος γὰρ μετὰ τοῖσι γεραιτέρος εὐχόμαι εἶναι· οἱ δ’ ἄλλοι φιλότητι νεώτεροι ἀνδρεῖς ἔπονται, πάντες ὁμήλικὴ μεγαθύμου Τηλεμάχοιο. ἐνθα κε λεξαίμην κοίλῃ παρὰ νῆι μελαίνῃ νῦν· ἀτὰρ ἠδὲν μετὰ Καύκωνας μεγαθύμους εἰμ’ ἐνθα χρείας μοι οφέλλεται, οὐ τι νέον γε οὐδ’ ὀλίγον. ςα δὲ τούτων, ἔπει τεῦν ἵκετο δῶμα, οὐ μυσθον σὺν δίφρῳ τε καὶ νίει· δὸς δὲ οἱ ἵππους, οὐ τοι ἐλαφτότατον θελεί καὶ κάρτος ἄριστοι.”  

"Ὤς ἄρα φωνήσαο ἀπέβη γλαυκώπτις Ἀθηνῆ φήμη εἰδομένη· θάμβος δ’ ἔλε πάντας ἱδόντας.  
θαύμαζεν δ’ ὁ γεραιός, ὅπως ἰδεῖν ὀφθαλμοῖς Τηλεμάχοι δ’ ἔλε χεῖρα, ἔπος τ’ ἔφατ’ ἐκ τ’ ὄνομαζεν·  
"Ὡ φίλοις, οὐ σε ἐξολπα κακὸν καὶ ἀνάλκευν ἐσεθαί,  
eὶ δὴ τοι νεφ’ ὄδεθεο πομπῆς ἐπονταί.  
οὐ μὲν γὰρ τις δ’ ἄλλοις Όλυμπια δόματ’ ἐχόντων, ἄλλα Δίδος θυγάτηρ, κυδίστη 1 τριτογένεια,

1 ἱδόντας: Ἀχαιοῦ.  2 κυδίστη Zenodotus: ἀγελεῖν.

1 The precise meaning of the word is uncertain, as is the case with so many epithets of the gods. It perhaps means
THE ODYSSEY, III. 354-378

while I yet live and children after me are left in my halls to entertain strangers, even whosoever shall come to my house."

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

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

"Friend, in no wise do I think that thou wilt prove a base man or a craven, if verily when thou art so young the gods follow thee to be thy guides. For truly this is none other of those that have their dwellings on Olympus but the daughter of Zeus, Tritogeneia,¹ the maid most glorious, she that "Triton-born," possibly with reference to an actual stream of that name (in Boeotia or Thessaly).
cité la vie de ses enfants à Athènes.

"Nous, en effet, sommes des enfants de Zeus, en effet, nous sommes des enfants de Zeus.

Les dieux, qui ont créé la vie, ont créé la vie, ont créé la vie, ont créé la vie.

Ainsi, les dieux, qui ont créé la vie, ont créé la vie, ont créé la vie, ont créé la vie.

Ainsi, les dieux, qui ont créé la vie, ont créé la vie, ont créé la vie, ont créé la vie.

Ainsi, les dieux, qui ont créé la vie, ont créé la vie, ont créé la vie, ont créé la vie.
honoured also thy noble father among the Argives. Nay, O Queen, be gracious, and grant to me fair renown, to me and to my sons and to my revered wife; and to thee in return will I sacrifice a sleek \(^1\) heifer, broad of brow, unbroken, which no man hath yet led beneath the yoke. Her will I sacrifice, and I will overlay her horns with gold.”

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

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

Soon as early Dawn appeared, the rosy-fingered,

\(^{1}\) Scholars generally follow the ancient commentators, and render \(\gamma\nu\) “one year old.” The meaning “sleek” was suggested by Goebel, whom Ameis follows.
όρνυτ' ἂρ' ἐξ εὐνήφι Γερήνιος ἔποτα Νέστωρ,
ἐκ δ' ἐλθὼν κατ' ἂρ' ἐξετ' ἐπὶ ξεστοίσι λίθοισιν,
οἳ οἱ ἐσαν προπάροιθε θυράων υψηλῶν
λευκοὶ, ἀποστίλβοντες ἀλείφατος· οῖς ἔπι μὲν πρὶν
Νηλεύς ἵσεσκεν, θεόφιν μηστῷρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἡδὴ κηρὶ δαμεὶς 'Αιδόσδε βεβήκειν,
Νέστωρ αὐ τότ' ἐφίξε Γερήνιος, οἴρος 'Αχαιῶν,
σκήπτρων ἔχων. περὶ δ' ὅλες αὐλλαές ἢγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίως τε
Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Ὀρασμήδης.
τοῖς δ' ἐπειδ' ἐκτὸς Πεισίστρατος ἠλυθεν ἄρως,
πάρ δ' ἄρα Τηλέμαχον θεοείκελον εἴσαν ἄγοντες.
τοῖσι δὲ μῦθον ὢρχε Γερήνιος ἔποτα Νέστωρ·
"Καρπαλίμως μοι, τέκνα φίλα, κρηνήνατ' ἕλδωρ,
ὅφρ' ἦ τοι πρωτίστα θεῶν ἰλάσσομ' Ἀθηνην,
ἡ μοι ἐναργής ἡλθε θεοῦ ἐς δαίτα θάλειαν.
ἀλλ' ἂν ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἱτω, ὁφρα τάχιστα
ἐλθησιν, ἐλάσῃ δὲ βοῦν ἐπιβουκόλος ἀνήρ·
eἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νήα μέλαιναν
πάντας ἰδὼν ἑτάρους ἀγέτων, λυπέτω δὲ δύ' οἴους·
eἰς δ' αὐχρυσχόν Δαέρκεα δεύρο κελέσθω
ἐλθείν, ὁφρα βοῦς χρυσὸν κέρασιν περιχεύῃ.
io δ'/ ἄλλοι μένετ' αὐτοῦ αὐλλαές, εἰπατε δ' εἴσω
δμορήσιν κατὰ δώματ' ἀγαλματ' ἀγαλματα δαῖτα πένεσθαι,
ἐδρας τε ξύλα τ' ἄμφι καὶ ἄγλαον οἰσέμεν ύδωρ."
up from his bed rose the horseman, Nestor of Gerenia, and went forth and sat down on the polished stones which were before his lofty doors, white and glistening as with oil. On these of old was wont to sit Neleus, the peer of the gods in counsel; but he ere this had been stricken by fate and had gone to the house of Hades, and now there sat upon them in his turn Nestor of Gerenia, the warder of the Achaeans, holding a sceptre in his hands. About him his sons gathered in a throng as they came forth from their chambers, Echephoron and Stratius and Perseus and Aretus and godlike Thrasymedes; and to these thereafter came as the sixth the lord Peisistratus. And they led godlike Telemachus and made him sit beside them; and the horseman, Nestor of Gerenia, was first to speak among them:

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

1 So Eustathius and the scholia. Others think of a wash or stucco, covering the stones.
"Ως ἔφαθ", οἱ δ' ἀρα πάντες ἐποίησαν. ἦλθε μὲν ἄρ ροῦς
ἐκ πεδίου, ἦλθον δὲ θοὶς παρὰ υἱὸς ἐλπὶς
Τηλεμάχον ἔταροι μεγαλήττορος, ἦλθε δὲ χαλκεῦς
ὅπλ᾽ ἐν χερσὶν ἔχον χαλκῆνα, πείρατα τέχνης,
ἀκμονά τε σφυράν τ᾽ ἐυποίητον τε πυράγρην,
οἰσὶν τε χρυσὸν εἰργάξετο. ἦλθε δ᾽ Ἀθήνη
ἱρῶν ἀντιόσσα. γέρων δ᾽ ἱππηλάτα Νέστωρ
χρυσὸν ἔδωκε· ὁ δ᾽ ἔπειτα βοῦς κέρασιν περίχευεν
ἀσκήσας, ἵππα ἀγαλμα θεᾶς κεχάροιτο ἱδοῦσα.
βοῦν δ᾽ ἀγέτην κεράων Στρατίος καὶ δῖος Ἑχέρων.
χέρυβα δὲ σφ᾽ Ἀρητὸς ἐν ἀνθεμίαντε λέβητι
ἠλθεν ἐκ θαλάμου φέρων, ἔτερη δ᾽ ἔχεν οὐλᾶς
ἐν κανέος· πέλεκυν δὲ μενεπτόλεμος Ὀρασυνῆδος
ἐξαν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.
Περσεὺς δ᾽ ἀμνίον εἶχε· γέρων δ᾽ ἱππηλάτα Νέστωρ
χέρυβα τ᾽ οὐλοχύτας τε κατήρχετο, πολλὰ δ᾽ Ἀθήνη
eὐχετ᾽ ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλ-
λων.

Αὐτὰρ ἔπει ἰ᾽ εὐξαντο καὶ οὐλοχύτας προβάλουτο,
αὐτίκα Νέστωρος υἱὸς ὑπέρθυμος Ὀρασυνῆδος
ἡλασεν ἄγχι στάς· πέλεκυς δ᾽ ἀπέκοψε τένοντας
ἀυχενίους, λύσεν δὲ βοῦς μένος. αἱ δ᾽ ὀλόλυσαν
θυγατέρες τε νυσὶ τε καὶ αἰδοῖν παράκοιτος
Νέστωρος, Εὐρυδίκη, πρέσβει Κλυμένου θυγατρῶν.
oi μὲν ἔπειτ᾽ ἀνελόντες ἀπὸ χθονὸς εὔρυμοδεῖς
ἐσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
So he spoke, and they all set busily to work. The heifer came from the plain, and from the swift, shapely ship came the comrades of great-hearted Telemachus; the smith came, bearing in his hands his tools of bronze, the implements of his craft, anvil and hammer and well-made tongs, wherewith he wrought the gold; and Athene came to accept the sacrifice. Then the old man, Nestor, the driver of chariots, gave gold, and the smith prepared it, and overlaid therewith the horns of the heifer, that the goddess might rejoice when she beheld the offering. And Stratius and goodly Echephron led the heifer by the horns, and Aretus came from the chamber, bringing them water for the hands in a basin embossed with flowers, and in the other hand he held barley grains in a basket; and Thrasymedes, steadfast in fight, stood by, holding in his hands a sharp axe, to fell the heifer; and Perseus held the bowl for the blood. Then the old man, Nestor, driver of chariots, began the opening rite of hand-washing and sprinkling with barley grains, and earnestly he prayed to Athene, cutting off as first offering the hair from the head, and casting it into the fire.

Now when they had prayed, and had strewn the barley grains, straightway the son of Nestor, Thrasymedes, high of heart, came near and dealt the blow; and the axe cut through the sinews of the neck, and loosened the strength of the heifer. Then the women raised the sacred cry, the daughters and the sons' wives and the revered wife of Nestor, Eurydice, the eldest of the daughters of Clymenus, and the men raised the heifer's head from the broad-wayed earth and held it, and Peisistratus,
τής δ' ἐπελ ἐκ μέλαν ἀίμα ῥύη, λυπε δ' ὀστέα θυμός, 455 αἰγ' ἀρα μν ἀδέχειαν, ἀφαρ δ' ἐκ μηρία τάμνον πάντα κατὰ μοίραν, κατὰ τε κνίσῃ ἐκάλυψαν διπτυχα ποιήσανtes, ἐπ' αὐτῶν δ' ὀμοθέτησαν. 460 καὶ δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἴθοπα οἴνων λείβετε νέοι δὲ παρ' αὐτῶν ἔχον πεμπόβολα χερσίν. 465 αὐτὰρ ἐπελ κατὰ μὴρ' ἐκάπη καὶ σπλαγχνα πάσαντο, μύστυλλον τ' ἀρα τάλλα καὶ ἄμφ' ὀθελοῖσιν ἐπειραν, ὡπτων δ' ἀκροποροὺς ὀβελοῦν ἐν χερσίν ἔχουντες.

Τόφρα δὲ Τηλέμαχον λούσεν καλὴ Πολυκάστη, 470 Νέστορος ὀπλοτάτη θυγάτηρ Νηλημάδαιο. αὐτὰρ ἐπελ λουσέν τε καὶ ἔχρισεν λίπ᾽ ἐλαιῷ, ἀμφὶ δὲ μιν φάρος καλὸν βάλεν ἦδὲ χιτῶνα, ἐκ ἡ νεκρομνθου βῆ δέμας ἀθανάτοις ὁμοίοις πάρ δ' ὕγε νέστορ ἱὸν κατ' ἄρ' ἔξετο, ποιμένα λαῶν.

Οἱ δ' ἐπελ ὡπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 475 δαίμουθ' ἐξόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο ὀλὸν οἰνοχεῦντες ἐνὶ χρυσέοις δεπάεσσιν. αὐτὰρ ἐπελ πόσιος καὶ ἔθητος ἐξ ἐρον ἐντο, τοῦτο δὲ μύθων ἢ ὁρχε Γερήμιος ἔποτα Νέστωρ· ἡ ἐφαθ', οἱ δ' ἀρα τοῦ μάλα μὲν κλύου ἦδ' ἐπίθυνοτο, καρπαλίμος δ' ἐξευθάν υφ' ἀρματ' ἀγοντες, ἵνα πρήσῃσιν ὡδοίοι· ὡς ἐφαθ', οἱ δ' ἀρα τοῦ μάλα μὲν κλύου ἦδ' ἐπίθυνοτο, καρπαλίμος δ' ἐξευθάν υφ' ἀρματ' ἀγοντες, ἵνα πρήσῃσιν ὡδοίοι· ἐν δὲ γυνή ταμή σίτον καὶ οἴνων ἐθήκεν ὅμων τε, οὐ ἔδουσι διοτρεφέες βασιλῆς.
leader of men, cut the throat. And when the black blood had flowed from her and the life had left the bones, at once they cut up the body and straightway cut out the thigh-pieces all in due order, and covered them with a double layer of fat, and laid raw flesh upon them. Then the old man burned them on billets of wood, and poured over them flaming wine, and beside him the young men held in their hands the five-pronged forks. But when the thigh-pieces were wholly burned, and they had tasted the inner parts, they cut up the rest and spitted and roasted it, holding the pointed spits in their hands.

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

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

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

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

1 Others simply "with olive oil."
2 Or possibly "uprose to pour them wine."
HOMER

ἀν δ’ ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
πάρ δ’ ἄρα Νεστορίδης Πεισίστρατος, ὀρχαμος ἀνδρῶν,
ἐς δίφρον τ’ ἀνέβαινε καὶ ἦνια λάζετο χερσί,
μάστιξεν δ’ ἐλάαν, τῶ δ’ οὐκ ἀέκοντε πετέσθην
ἐς πεδίον, λυπήτην δὲ Πύλου αἰτὺ πτολίεθρον.
οὶ δὲ πανημέριοι σείον ξυγόν ἀμφῖς ἔχοντες.

Δύσετό τ’ ἰέλιος σκιώωντό τε πᾶσαι ἀγνιαί,
ἐς Φηρᾶς δ’ ἱκοῦτο Διοκλής ποτὶ δῶμα,
νιέος Ὁρτιλόχοιο, τὸν Ἀλφεῖδος τέκε παίδα.
ἔνθα δὲ νύκτ’ ἄεσαν, ὁ δὲ τοῖς πάρ ξείνια θήκεν.

"Ημὸς δ’ ἠρυγέεια φάνη ῥοδοδάκτυλος Ὡώς,
ἔπποις τε ξεύγωντ’ ἀνά δ’ ἄρματα ποικίλ’ ἔβαινον·
ἐκ δ’ ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·
μάστιξεν δ’ ἐλάαν, τῶ δ’ οὐκ ἀέκοντε πετέσθην.
ἐξον δ’ ἐς πεδίον πυρηφόρον, ἔνθα δ’ ἐπείτα
ἡμον ὅδων· τοῖον γὰρ ὑπέκφερον ὧκεες ὑπποι.
δύσετό τ’ ἰέλιος σκιώωντό τε πᾶσαι ἀγνιαί.

1 Line 493 is omitted in most MSS.
fostered of Zeus, are wont to eat. Then Tele-
machus mounted the beautiful car, and Peisistratus,
son of Nestor, a leader of men, mounted beside him,
and took the reins in his hands. He touched the
horses with the whip to start them, and nothing
loath the pair sped on to the plain, and left the
steep citadel of Pylos. So all day long they shook
the yoke which they bore about their necks.

Now the sun set and all the ways grew dark.
And they came to Pherae, to the house of Diocles,
son of Ortilochus, whom Alpheus begot. There
they spent the night, and before them he set the
entertainment due to strangers.

So soon as early Dawn appeared, the rosy-fingered,
they yoked the horses and mounted the inlaid car,
and drove forth from the gateway and the echoing
portico. Then Peisistratus touched the horses with
the whip to start them, and nothing loath the pair
sped onward. So they came to the wheat-bearing
plain, and thereafter pressed on toward their
journey's end, so well did their swift horses bear
them on. And the sun set and all the ways grew
dark.
Δ

Οἱ δ’ ἵξον κοίλην Δακεδαλίμονα κητώσαν,
πρὸς δὲ ἄρα δῶματ’ ἐλων Μενελάον κυδαλίμοιο.
τὸν δὲ εὐρον δαινύντα γάμου πολλοῖσιν ἐπ’ ἴσιν
νιέοις ἣδε θυγατρὸς ἀμύμονος ὃ εἰν οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος νιεί πέμπεν
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖς δὲ θεοὶ γάμου ἔξετέλειον.
τὴν ἀρ’ ο’ γ’ ἐνθ’ ὑποτίσαι καὶ ἄρμασι πέμπε νέεσθαι
Μυρμιδώνων προτὲ ἄστυ περικλυτόν, οἰσιν ἄν τσεν.
νιεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἡγετὸ κούρην,
ὅς οἱ τηλυγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης. Ἐλευθ ἐὰν θεοὶ γόνον οὐκέτ’ ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ’ ἐρατεῖνῃ,
Ἐρμώνυν, ἡ εἰδὸς ἑχε χρυσής Ἁφροδίτης.
ὅς οἱ μὲν δαινυντο καθ’ ὑφερεφῆς μέγα δῶμα
γείτονες ἢδε ἔται Μενελάον κυδαλίμοιο,
τερπόμενον: μετὰ δὲ σφιν ἐμέλπητε θείος ἀοιδὸς
φορμίζως, δοιὼ δὲ κυβιστητήρε κατ’ αὐτοῦ,
μολὴς ξάρχοντος, ἐδίνευον κατὰ μέσουσ.

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

1 I follow Buttmann in the rendering of this doubtful word. Suggested etymologies are not convincing. Others take the word to mean "grown big."
Τώ δ’ αυτ’ ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ, 20
Τηλέμαχός θ’ ἤρως καὶ Νέστορος ἄγλαδος νίσος,
στήσαν’ ὁ δὲ προμολόγων ἰδετο κρείων Ἑτεωνύς,
ὅτρηρος θεράπων Μενελάου κυδαλίμοιο,
βή δ’ ἴμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
ἀγχοῦ δ’ ἱστάμενος ἔστεα πτερόεντα προσηύδα.

"Ἔσειν δή τινε τώδε, διοτρεφεῖ δ’ Μενέλαος,
ἀνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἐκτὸν.
ἀλλ’ εἴπ’, ἡ σφων καταλύσομεν ὡκέας ἵππους,
ἡ ἄλλον πέμπωμεν ἰκανέμεν, δς κε φιλήσῃ."

Τὸν δὲ μέγ’ ὁχθήσας προσεφή ξανθὸς Μειέλαος· 30
"Οὐ μὲν νῆπιος ἡσθα, Βοηθοίδη Ἐτεωνύς,
τὸ πρὶν’ ἀτὰρ μὲν νῦν γε πάις δς νῆπια βάζεις.
ἡ μὲν δὴ νῦν ξειθωμα πολλὰ φαγόντε
ἄλλων ἀνθρώπων δεύρ’ ἱκόμεθ’, αἳ κε ποθὶ Ζεὺς
ἐξοπίσω περ παύσῃ ὄιξυος. ἄλλα λῦ ἵππους
ξεινων, ἐς δ’ αὐτοὺς προτέρω ἄγε θοινθῆναι."

"Ὡς φάθ’, ο δὲ μεγάρῳ διέσαυτο, κέκλετο δ’ άλλους
ὄτρηρούς θεράτοντας ἀμα στέσθαι ἐοῖ αὐτῷ.
οὶ δ’ ἵππους μὲν λῦσαι ὕπο ξυγοῦ ἱδρώσατα,
καὶ τοὺς μὲν κατέδησαν ἐφ’ ἵππεισι κάπησε.
πάρ δ’ εὐμαθὸν ξειάς, ἀνὰ δὲ κρὶ λευκὸν ἐμξαν,
ἄρματα δ’ ἐκλυμαν πρὸς ἔνωτα παμφανώντα,
αὐτοὺς δ’ εἰςήγων θείον δόμον. οἱ δὲ ἰδόντες
θαύμαζον κατὰ δώμα διοτρεφέος βασιλῆς.
"ὡς τε γὰρ ἠλίου αὐγή πέλεν ἣ σελήνης
δώμα καθ’ ὑπερεφῆς Μενελάου κυδαλίμοιο.
ἀυτὰρ ἐπεὶ τάρπησαν ὀφρώμενοι ὀφθαλμοίσιν,
ἐς ρ’ ἀσαμίθους βάντες ἐνξέστας λούσαντο.
THE ODYSSEY, IV. 20-48

Then the two, the prince Telemachus and the glorious son of Nestor, halted at the gateway of the palace, they and their two horses. And the lord Eteoneus came forth and saw them, the busy squire of glorious Menelaus; and he went through the hall to bear the tidings to the shepherd of the people. So he came near and spoke to him winged words:

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

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

So he spoke, and the other hastened through the hall, and called to the other busy squires to follow along with him. They loosed the sweating horses from beneath the yoke and tied them at the stalls of the horses, and flung before them spelt, and mixed therewith white barley. Then they tilted the chariot against the bright entrance walls, and led the men into the divine palace. But at the sight they marvelled as they passed through the palace of the king, fostered of Zeus; for there was a gleam as of sun or moon over the high-roofed house of glorious Menelaus. But when they had satisfied their eyes with gazing they went into the polished baths and bathed.
τούς Ὡ ἐπεὶ οὖν δμφαλ λυσαν καὶ χρίσαν ἔλαιον, ἀμφί Ὡ ἄρα χαλάνας οὐλας βάλον ἢδε χιτώνας, ἔς ῥα βρόνους ἐξοντο παρ’ Ἀτρείδην Μενέλαον. χέρυμβα Ὡ ἀμφίπολος προχὼρ ἐπέχευε φέρουσα καλὴ χρυσεὶ περ ἀργυρόοι λέβητος, νύφασθαι: παρὰ δὲ ἕστην ἐτάνυσε τράπεζαν. σῖτον Ὡ αἰδοῖν ταμιὰ παρέθηκε φέρονος, εἴδατα πόλ’ ἐπιθείσα, χαρίζομεν παρεόντων. δαιτρὸς δὲ κρείων πίνακας παρέθηκεν ἀείρας παντολον, παρὰ δὲ σφι τίθει χρύσεια κύπελλα. 1 τὸ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος: "Σῖτον θ’ ἀπτεσθον καὶ χαίρετον. αὐτὰρ ἐπεὶτα δεῖπνον πασσαμένῳ εἰρησόμεθ’, ο’ τινὲς ἐστον ἀνδρῶν· ο’ γὰρ σφίν γε γένος ἀπόλωλε τοκῆν, ἀλλ’ ἀνδρῶν γένος ἐστὶ διοτρεφέων βασιλῆων σκηπτούχων, ἐπεὶ ο’ κε κακοὶ τοιοῦσδε τέκοιεν.” 2

"Ως φάτο, καὶ σφιν νῦτα βοδς παρὰ πίονα θήκεν ὅπτ’ ἐν χερσὶν ἐλόν, τὰ ρά ο’ γέρα πάρθεσαν αὐτῷ. ο’ Ὡ ἐπ’ ὅνειαθ’ ἐτοίμα προκείμενα χεῖρας ἱαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἐρον ἐντο, δὴ τὸτε Τηλέμαχος προσεφώθη Νέστορος νῦν, ἄγχε σχῶν κεφαλήν, ἵνα μὴ πευθολαθ’ ο’ ἀλλοι. 70 "Φράξεο, Νέστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ, χαλκοῦ τε στεροτῆν καὶ δώματα ἤχηεντα χρυσοῦ τ’ ἡλέκτρου τε καὶ ἀργύρου ἡδ’ ἐλέφαντος.

1 Lines 57 and 58 are omitted in many MSS.
2 Lines 62–4, rejected by Zenodotus, Aristophanes, and Aristarchus, are bracketed by many editors.
THE ODYSSEY, IV. 49-73

And when the maids had bathed them and anointed them with oil, and had cast about them fleecy cloaks and tunics, they sat down on chairs beside Menelaus, son of Atreus. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith dainties in abundance, giving freely of her store. And a carver lifted up and placed before them platters of all manner of meats, and set by them golden goblets. Then fair-haired Menelaus greeted the two and said:

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

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

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

¹ Probably here the metal is meant, an alloy of gold and silver. In xv. 460 and xviii. 296 the word, in the plural, means "amber beads."
Ζηνός ποι τοιχίδε γ' 'Ολυμπίον ἐνδοθεν αὐλη, 
ὅσα τάδ' ἀσπετα πολλά· σέβας μ' ἔχει εἰσορώνυτα." 75
Τοῦ δ' ἀγορεύοντος ἔνυετο ξανθὸς Μενέλαος, 
καὶ σφες φωνῆςας ἐπεα πτερούντα προσηύδα·
"Τέκνα φίλ', ἡ τοι Ζηνί βροτῶν οὐκ ἂν τις ἐρίζοι· ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν· 
ἀνδρῶν δ' ἡ κέν τις μοι ἑρίσσεται, ἴε καὶ οὐκι, 
κτήμασιν. ἡ γὰρ πολλὰ παθῶν καὶ πόλλῃ ἐπαληθείς 
ἥγαγόμην ἐν νυσι καὶ ὑγδώτῳ ἐτει ἦλθων, 
Κύπρον Φοινίκην τε καὶ Ἀλγυπτίους ἐπάληθεις, 
Ἀδιόπα ς' ἰκόμην καὶ Σιδονίους καὶ Ἐρεμβοῦς 
καὶ Διβύνη, ἵνα τ' ἀργες ἀφαρ κεραολ τελέθουσι. 85
τρισ γὰρ τίκτει μὴλα τελεσφόρον εἰς ἑυπατόν.
ἐνθα μὲν οὔτε ἀναξ ἐπιδενής οὔτε τι ποιμήν 
τυροῦ καὶ κρεὶῶν οὔθε γλυκεροῖο γάλακτος, 
ἀλλ' αἰεὶ παρέχουσιν ἐπηετανόν γάλα θήσθαι.
ὁς ἄγω περὶ κείνα πολῖν βίοσον συναγείρων 
ἡλόμην, τήσι μοι ἀδελφέων ἀλλος ἐπεφυν 
λάθρη, ἀνωστί, δόλῳ οὐλομένης ἀλόχοιο. 
διοὐ τού χαίρων τοϋσδε κτεάτεσσι σανάσσω.
καὶ πατέρω τάδε μέλλετ' ἂκουέμεν, ο' τινες ύμῖν 
eisín, ἐπει μάλα πολλα πάθουν, καὶ ἀπόλεσα οἴκον 
ἐν μάλα ναιτάοντα, κεχαυδότα πολλά καὶ ἐσθλά. 
δι' ὁφελοῦ τριτάτην περ ἔχων ἐν δόμασι μοῖραν 
ναίεων, ο' δ' ἄνδρεσ σοί ἐμμεναι, ο' τότ' ὁλοντο 
Τροίη ἐν εὐρείῃ ἐκάς 'Ἀργεος ἰπποβότοιο.
of ivory. Of such sort, methinks, is the court of Olympian Zeus within, such untold wealth is here; amazement holds me as I look."

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

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

1 So Aristotle understood the passage (H.A. viii. 28); Herodotus, on the contrary, took the meaning to be "begin at once to become horned" (iv. 29). Eustathius agrees with Herodotus.
όλλη ἐμπτης πάντας μὲν ὀδυρόμενος καὶ ἀχευὼν πολλάκις ἐν μεγαροῖς καθῆμεν ἥμετέροις ἀλλοτε μὲν τε γὰρ φρένα τέρπομαι, ἀλλοτε δ' αὐτὲ παῦομαι: αἰψηρὸς δὲ κόρος κρυεροῦ γόοιο.

τῶν πάντων οὐ τόσσον ὀδυρομαι, ἀχυρύμενός περ, ὡς ἐνός, ὃς τέ μοι ὑπνοῦν ἀπεχθαίρει καὶ ἐδωδὴν μυσομένῳ, ἐπει ὡς τις Ἀχαίων τόσον ἐμόγησεν, ὅσ' Ὅδυσεύς ἐμόγησε καὶ ἠρατο. τῷ δ' ἂρ' ἐμελλέν αὐτῷ κήδε' ἔσεσθαι, ἐμὸλ δ' ἄχος αἰέν ἀλαστον κεῖνον, ὅπως δὴ δηρὸν ἀποίχεται, οὐδὲ τι ἠδεν, ζῶει δ' ὡς ἡ τέθνηκεν. ὀδυρονταί νῦ ποιν αὐτὸν Διήρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια Τηλέμαχος θ', ὅν ἔλειπε νέον γεγαωτ' ἐνι οἶκῳ.

"Ὡς φάτο, τῷ δ' ἂρα πατρός ὑφ' ἱμερον ὄρσε γόοιο. δάκρυ ὁ' ἀπὸ βλεφάρων χαμάδις βάλε πατρός ἄκουσας, χλαίναν πορφυρένην ἄντ' ὀφθαλμοῖς ἀνασχόν ἀμφότεροις χερσί. νόησε δὲ μιν Μενέλαος, μερμήριζε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν, ἥμε μιν αὐτὸν πατρός ἐὰςεει μνησθήμαι ἥ πρῶτ' ἐξερέωτο ἑκαστὰ τε πειρῆσαιτο.

'Ἡσ δ' ταῦθ' ὀρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120 ἐκ δ' Ἐλένη ἃθαλάμοιο θυνάδεος ψυρόφοιο ἦλθεν Ἄρτεμιδι χρυσηλακάτῳ ἐκυίᾳ. τῇ δ' ἂρ' ἀμ' Ἀδρήστη κλισίην εὐτυκτον ἐθηκεν, Ἀλκιππη δ' τάπητα φέρειν μαλακοῦ ἔριοιο, Φυλώ δ' ἀργύρουν τάλαρον φέρε, τόν οἱ ἐδωκεν Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἐναί' ἐνι Θήβης.
THE ODYSSEY, IV. 100–126

And yet, though I often sit in my halls weeping and sorrowing for them all—one moment indeed I ease my heart with weeping, and then again I cease, for men soon have surfeit of chill lament—yet for them all I mourn not so much, despite my grief, as for one only, who makes me to loathe both sleep and food, when I think of him; for no one of the Achaeans toiled so much as Odysseus toiled and endured. But to himself, as it seems, his portion was to be but woe, and for me there is sorrow never to be forgotten for him, in that he is gone so long, nor do we know aught whether he be alive or dead. Mourned is he, I ween, by the old man Laertes, and by constant Penelope, and by Telemachus, whom he left a new-born child in his house."

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

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

¹ The common meaning of ἡλακτὴ is "distaff," but Hesychius glosses χρυσηλάκατος by καλλίτοξος: ἡλακτὴ γὰρ ὁ τοξικὸς κάλαμος.
Αἰγυπτίης, ὅτι πλείστα δόμοις ἐν κτήματα κεῖται·
ὡς Μενελάῳ δῶκε δὺ ἀργυρέας ἀσαμίθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ᾽ αὐτῷ Ἔλενη ἄλοχος πόρε κάλλιμα δόρα·
χρυσῆν τ᾽ ἡλακάτη τύλαρόν θ᾽ ὑπόκυκλον ὄπασσεν
ἀργυρέον, χρυσῷ δ᾽ ἐπὶ χεῖλα οὔκ γάρ εκεριάντω.
τὸν ρὰ οἱ ἀμφίπολοι Φιλὼ παρέθηκε φέρουσα
νήματος ἀσκητοῦ βεβυσμένον· αὐτὰρ ἐπ᾽ αὐτῷ
ἡλακάτη τετάνυστο ἱδνεφῆς εἰρος ἔχουσα.
ἐξετο δ᾽ ἐν κλισμῷ, ὑπὸ δὲ θρήνου ποσὶν ἦν.
αὐτίκα δ᾽ ἡ γʹ ἐπέέσσει πόσιν ἐρέευνεν ἐκαστα·
"""Ἰδμεν δὴ, Μενελάε θεοτρεφές, οἱ τινες οἴδε
ἀνδρῶν εὐχετόωνται ἰκανέων ἡμέτερον δῶ;
ψεύσομαι ἡ ἐτυμον ἑρῶ; κέλεται δὲ με θυμός.
οὐ γάρ πώ τινα φημι ἐοικότα. ὅδε ἱδέσθαι
οὐτ᾽ ἀνδρόθ᾽ οὐτε γυναῖκα, σέβας μ᾽ ἔχει εἰσορόωσαν,
ὡς ὅδ᾽ Ὁδυσσήθος μεγαλήτωρος υἱὶ ἐσικε,
Τηλεμάχῳ, τὸν ἐλευπτε νέον γεγαώτ' ἐνι οἰκῷ
κεῖνος ἁμήρ, ὅτ᾽ ἐμείῳ κυνώπιδος ἐίνεκ' Ἀχαιοὶ
ἡλθεθ' ὑπὸ Τροίῃν πόλεμον θρασύν ὀρμαίνουτες."
Τὴν δ᾽ ἀπαμειβόμενος προσέφη Ξανθὸς Μενελαος:
"Οὔτω νῦν καὶ ἐγὼ νοεώ, γοῦναι, ὡς σὺ ἐλείσκεις·
κεῖνον γὰρ τοιοῦτο πόδες τοιαιδὲ τε χεῖρας
ὀφθαλμῶν τε βολαὶ κεφαλῆς τ᾽ ἐφύπερδέ τε χαίται. 150
καὶ νῦν ἡ τοι ἐγὼ μεμνημένος ἀμφ᾽ Ὁδυσῆθο
μυθεόμην, ὅσα κεῖνοι οἰκύςας ἐμόσχησεν
ἀμφ᾽ ἔμοι, αὐτὰρ ὁ πικρὸν ὑπ᾽ ὀφρύσι δάκρυν τε, εἶδε,
χλαίναν πορφυρέην αὐτ᾽ ὀφθαλμοῖν ἀνασχών."

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

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

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

¹ Others render, "were finished."
"Τὸν δ’ αὖ Νεστορίδης Πεισιστράτος ἀντίλον ηὕδα. 155
"'Ατρείδη Μενέλαε διοιτρεφές, ὀρχαμε λαῶν,
κεῖνον μὲν τοι ὃδ' ὕδος ἐστίν θύμοι, ὡς ἀγορεύεις;
ἀλλὰ σαὺ ἰστί, νεμεσσάται δ' ἐνι θυμῷ
ἀδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
ἀντα σέθεν, τοῦ νῦν θεοῦ ὃς τερπόμεθ' αὐθή.
αὐτὰρ ἔμε προέκε Γερήνιος ἵππότα Νέστωρ
τῷ ἄμα πομπὸν ἐπέσθαν - ἐλεδετο γὰρ σε ἱδέσθαι,
ὄφρα οἳ ἦ τι ἔπος ὑποθήσεαι ἢ τι ἐργον.
πολλᾶ γὰρ ἀλγε' ἔχει πατρὸς πάις οἰχωμένου
ἐν μεγάροις, ὃ μὴ ἄλλοι ἀσοστήρες ἔσωσιν,
ὡς νῦν Τηλεμάχῳ ὁ μὲν οὐχέται, οὐδέ οἳ ἄλλοι
εἴσ' οἳ κεν κατὰ δήμων ἀλάκκοιεν κακότητα."
160
Τὸν δ' ἀπαμείβομενος προσέφη ξανθὸς Μενέλαος:
"'Ο πότοι, ἢ μάλα δὴ φίλου ἀνέρος νῦδο ἐμὸν δῶ
ἀκεθ', ὡς εἶνεκ' ἐμείδο πολέας ἐμόγγησεν ἄεθλους;
καὶ μιν ἔφην ἐλθόντα φιλησὲμεν ἐξοχον ἄλλων
'Αργείων, εἰ νῦν ὑπὲρ ἀλα νόστου ἐδώκε
νησι θόπη γενέσθαι 'Ολύμπιος εὐρύστα Ζεὺς,
καὶ κέ οἳ 'Αργεί νάσσα πόλιν καὶ δῶματ' ἔτευξα,
ἐξ 'Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τεκεὶ φ
καὶ πᾶσιν λαοῖς, μίαν πόλιν ἐξαλατάξας,
αὐτὸν περιναιτάουσιν, ἀνάσσονται δ' ἐμὸν αὐτῷ.
καὶ κε θὰ τὰ ἐνθάδ δέοντες ἐμισσόμεθ'. οὔτε κεν ἢμέας
ἄλλω διέκρινεν φιλέοντε τε τερπομένω τε,
πρὸν γὗ οτὲ δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 170
ἄλλα τὰ μὲν ποιο δέθος ἀγάσσεσθαί θεὸς αὐτὸς,
ὅς κεῖνον δύστημον ἀνόστιμον οἶλον ἐθηκεν."
180
Then Peisistratus, son of Nestor, answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, his son indeed this youth is, as thou sayest. But he is of prudent mind and feels shame at heart thus on his first coming to make a show of forward words in the presence of thee, in whose voice we both take delight as in a god's. But the horseman, Nestor of Gerenia, sent me forth to go with him as his guide, for he was eager to see thee, that thou mightest put in his heart some word or some deed. For many sorrows has a son in his halls when his father is gone, when there are none other to be his helpers, even as it is now with Telemachus; his father is gone, and there are no others among the people who might ward off ruin."

Then fair-haired Menelaus answered him and said: "Lo now, verily is there come to my house the son of a man well-beloved, who for my sake endured many toils. And I thought that if he came back I should give him welcome beyond all the other Argives, if Olympian Zeus, whose voice is borne afar, had granted to us two a return in our swift ships over the sea. And in Argos I would have given him a city to dwell in, and would have built him a house, when I had brought him from Ithaca with his goods and his son and all his people, driving out the dwellers of some one city among those that lie round about and obey me myself as their lord. Then, living here, should we oftentimes have met together, nor would aught have parted us, loving and joying in one another, until the black cloud of death enfolded us. Howbeit of this, methinks, the god himself must have been jealous, who to that hapless man alone vouchsafed no return."
"Ως φάτο, τοῖσι δὲ πᾶσιν ὑφ᾽ ἰμερον ὅρσε γόσιοι, κλαῖε μὲν Ἀργείη Ἐλένη, Δίος ἐκγεγαυλα, κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρείδης Μενέλαος, οὔτ' ἀρα Νέστορος νῖος ἀδακρύτω ἔχειν ὅσειν μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο, τὸν ἢ Ἡνὸς ἐκεῖνε φαείνης ἀγλαὸς νῖος· τοῦ δὲ γὰρ ἐπιμνησθέλει ἐπεα πτερόεντ' ἄγόρευεν· ἑτοὶ Ἐπαμεῖβομενος προσέφη ξανθὸς Μενέλαος· "Ο Γίλ', ἐπεὶ τόσα εἶπες, δοὺ ἂν πεπνυμένοις ἀνὴρ εἴποι καὶ ῥέξειε, καὶ δο προγενέστερος εἶπε· τοῖσιν γὰρ καὶ πατρός, δοὶ καὶ πεπνυμένα βάζεις, ἰδὼ ἀρίγωντος γόνον ἀνέρος ὡς τοῦ Κρονίων ὄλβον ἐπικλώσῃ γαμέσσι τε γεινομένῳ τε, ὡς νῦν Νέστορι δῶκε διαμπερὲς ἥματα πάντα·
So he spoke, and in them all aroused the desire of lament. Argive Helen wept, the daughter of Zeus, Telemachus wept, and Menelaus, son of Atreus, nor could the son of Nestor keep his eyes tearless. For he thought in his heart of peerless Antilochus, whom the glorious son of the bright Dawn has slain. Thinking of him, he spoke winged words:

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

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

1 i.e. Memnon, leader of the Ethiopians.
2 Others render. "after supper"; but see 213.
3 Possibly, "shall serve for that" (Merry), with which cf. 214; but see xv. 50.
αὐτὸν μὲν λιπαρὸς γηρασκέμεν ἐν μεγάροισιν, 210
νίέας αὐτὶ πινυτοῦς τε καὶ ἐγχεείν εἶναι ἀρίστους.
ημεῖς δὲ κλαυθμὸν μὲν ἔσσομεν, ὅσ πρὶν ἐτύχθη,
δόρποι δὲ ἐξαύτες μνησώμεθα, χεροί δὲ ἐφ' ὕδωρ
χειράντων. μῦθοι δὲ καὶ ἡοθέν περ ἐσονται
Τηλεμάχο καὶ ἐμοὶ διαειπέμεν ἀλλήλους.

"Ὡς ἐφατ', Ἀσφαλίων δ' ἀρ' ὕδωρ ἐπὶ χεῖρας ἔχενεν,
ἀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
οἱ δὲ ἔποι ὅνείαθ' ἐτοίμα προκείμενα χεῖρας ἰαλλοῦν.

"Εἰπ' αὐτ' ἄλλε ἐνόησ' 'Ελένη Δίως ἐκγεγαυῶν
αὐτὸν ἄρ' εἰς οἰνὸν βαλέ φάρμακον, ἔθεον ἐπινοῦν,
ηπενθές τ' ἀχολόν τε, κακῶν ἐπίληθον ἀπάντων.
δς τὸ καταβράζειεν, ἐπὶν κρητὴρ μυγείᾳ,
οὐ κεν ἐφημερίος γε βάλοι κατὰ δάκρυν παρείων,
οὖδ' εἰ οἱ κατατεθναῖς μῆτηρ τε πατήρ τε,
οὖδ' εἰ οἱ προπάροιθεν ἀδελφέων ἢ φίλοιν νιῶ
χαλκῷ δημόφεν, ὁ δ' ὀφθαλμοῦσιν ὁρῶτο.
τοῖς Δίως θυγατήρ ἔχε φάρμακα μητίσεντα,
ἐσθλά, τα τοι Πολύδαμμα πόρεν, Θώνος παράκοιτις
Ἀγνπτή, τῇ πλείστα φέρει ξείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμυγμένα πολλὰ δὲ
λυγρὰ.

ητρῶς δὲ ἐκαστὸς ἐπιστάμενος περὶ πάντων
ἀνθρώπων. ἦ γὰρ Παινόους εἰς γενέθλης.
αὐτὰρ ἐπείρ ἐνέκει κέλευσέ τε οἰνοχοήσαι,
ἐξαύτες μῦθοις ἀμείβομένη προσέειπεν.

"Ἀτρείδη Μενελαε διοστρεφὲς ἦδε καὶ οἶδε
ἀνδρῶν ἐσθλῶν παῖδες. ἀτὰρ θεὸς ἄλλοτε ἄλλω.
himself reach a sleek old age in his halls, and that
his sons in their turn should be wise and most
valiant with the spear. But we will cease the weep-
ing which but now was made, and let us once more
think of our supper, and let them pour water over
our hands. Tales there will be in the morning also
for Telemachus and me to tell to one another to the
full.”

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

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

“Menelaus, son of Atreus, fostered of Zeus, and
ye that are here, sons of noble men—though now to
Ζεὺς ἀγαθόν τε κακόν τε δίδοι· δύναται γὰρ ἀπαντά·
ἡ τοι νῦν δαίμονιε καθήμενοι ἐν μεγάροις
καὶ μῦθοι τέρπεσθε· ἐοικότα γὰρ καταλέξω.
πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὀνομήω,
δόσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι.
ἀλλ’ οἶον τὸδ’ ἔρεξε καὶ ἑτλη καρτερὸς ἀνήρ
δήμῳ ἐνὶ Τρώων, θὶ πάσχετε πήματ’ Ἀχαιοὶ.
αὐτὸν μὲν πληγῆσιν ἀεικέλεσι δαμάσσας,
στείρα κάκ’ ἀμφ’ ὁμοιει βαλών, οἰκῆ οἰοκῶς,
ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρύναγιν.
ἀλλῳ δ’ αὐτὸν φωτὶ κατακρύπτων ἔσκε,
δέκτη, δς οὖδὲν τοῖς ἐν ἐπὶ νησίων Ἀχαιῶν.
τῷ ἱκελος κατέδυ Τρώων πόλιν, οἱ δ’ ἀβάικησαν
πάντες· ἐγὼ δὲ μὲν οὐδ’ ἄνεγυνων τοῖον ἐόντα,
καὶ μὲν ἀνηρῶτων· δ’ δὲ κερδοσθήνη ἀλέεινεν.
ἀλλ’ ὅτε δὴ μὲν ἐγὼ λόεον καὶ χρίον ἐλαῖον,
ἀμφὶ δὲ εἴματα ἔσεσα καὶ ὁμοσα καρτερὸν ὀρκον
μὴ μὲν πρὶν Ὀδυσσῆα μετὰ Τρῶεσσ’ ἀναφῆναι,
πρὶν γε τὸν ἐς νῆας τὸς θὸς κλισίας τ’ ἀφικέσθαι,
καὶ τὸτε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
πολλοὺς δὲ Τρώων κτείνας ταναίκεις χαλκῷ
ήλθε μετ’ Ἄργείους, κατὰ δὲ φρονίν ἤγαγε πολλῆν.
ἐνθ’ ἀλλαὶ Τρωαὶ λίγ’ ἐκώκυν· αὐτὰρ ἐμὸν κὴρ
χαίρ’, ἐπεὶ ἦδη μοι κραδή τέτραπτο νέεσθαι
ἀψ’ οἰκόνδ’, ἀτὴν δὲ μετέστενον, ἢ μ’ Ἀφροδίτη
δῶχ’, ὅτε μ’ ἤγαγε κείσε φίλης ἀπὸ πατρίδος αἰθή.
one and now to another Zeus gives good and ill, for he can do all things,—now verily sit ye in the halls and feast, and take ye joy in telling tales, for I will tell what fitteth the time. All things I cannot tell or recount, even all the labours of Odysseus of the steadfast heart; but what a thing was this which that mighty man wrought and endured in the land of the Trojans, where you Achaians suffered woes! Marring his own body with cruel blows, and flinging a wretched garment about his shoulders, in the fashion of a slave he entered the broad-wayed city of the foe, and he hid himself under the likeness of another, a beggar, he who was in no wise such an one at the ships of the Achaians. In this likeness he entered the city of the Trojans, and all of them were but as babes.\(^1\) I alone recognised him in this disguise, and questioned him, but he in his cunning sought to avoid me. Howbeit when I was bathing him and anointing him with oil, and had put on him raiment, and sworn a mighty oath not to make him known among the Trojans as Odysseus before that he reached the swift ships and the huts, then at length he told me all the purpose of the Achaians. And when he had slain many of the Trojans with the long sword, he returned to the company of the Argives and brought back plentiful tidings. Then the other Trojan women wailed aloud, but my soul was glad, for already my heart was turned to go back to my home, and I groaned for the blindness that Aphrodite gave me, when she led me thither from my dear native land, forsaking my

\(^1\) The rare word ἄβαλησαν seems literally to mean "could say naught"; cf. ἀπίθανον.
παίδα τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὐ τευ δευόμενον, οὔτ' ἄρ φρένας οὔτε τι εἶδος.

Τήν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος. 265
"Ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοίραν ἔειπες.
ἡδ' μὲν πολέων ἐδάμην βουλὴν τὸν τοῦ τε
ἀνδρὸν ἥρων, πόλλην δ' ἐπελήλυθα γαίαν
ἀλλ' οὐ πο τοιοῦτον ἔγων ὑδωρ ὀρθαλμοῖσιν,
οἶον 'Οδυσσής ταλασίφρονος ἐσκε φίλον κήρ.
οἶον καὶ τόδ' ἐρέξε καὶ ἔτην καρτερὸς ἀνήρ
ἐπὶ τὸν ξεστῷ, ἵν' ἐνῆμεθα πάντες ἄριστοι
'Αργείων Τρόασι φόνον καὶ κῆρα φέροντες.
ἡλθες ἐπειτα σ' κείσας: κελευσέμεναι δὲ σ' ἐμελλέ
δαίμων, ὃς Τρόασιν ἔβουλετο κύδως ὅρεξαι:
καὶ τοι Θηρέβος θεοείκελος ἐσπετ' ἱόςς.
τρὶς δὲ περίστειξας κοίλον λόχου ἀμφαφώσα,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαξες ἀρίστους,
πάντων 'Αργείων φωνὴν ἱκοῦσαν ἀλόχοισιν.
αὐτὰρ ἔγὼ καὶ Τυδείδης καὶ δίος ὁ 'Οδυσσεύς
ἡμενοὶ ἐν μέσσουσιν ἀκούσαμεν ὡς ἑβόησας.
νῦν μὲν ἀμφοτέρω μενεήμαμεν ὅρμηθεντε
ἡ ἑκελθέμεναι, ἡ ἐνδοθευν ἀλής ὑπακούσας
ἀλλ' ὁ 'Οδυσσεὺς κατέρυκε καὶ ἐσχέθη ἵμένων περ.
ἐνθ' ἀλλ' μὲν πάντες ἀκῆν ἔσαν υἷς Ὀχαιῶν,
'Αντικλος δὲ σ' ἡ' οἶος ἀμειβάσθαι ἐπέσεοσιν
ἡθελεν. ἀλλ' ὁ 'Οδυσσεύς ἐπὶ μάστακα χεροὶ πίεζεν
νωιλεμέως κρατηρῆσι, σάωσε δὲ πάντας Ὀχαιώς.
τόφρα δ' ἔχ', ὅφρα σε νόσφιν ἀπῆγαγεν Παλλάς
Ἀθηνήν.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα. 290
"Ἀπείδη Μενέλαε διοτρήφεσ, ὀρχαμε λαῶν,
ἀλγού' οὐ γάρ οἱ τι τάδ' ἢκεσε λυγρόν ὀλέθρου,

126
child and my bridal chamber, and my husband, a man who lacked nothing, whether in wisdom or in comeliness."

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

Then wise Telemachus answered him: "Menelaus, son of Atreus, fostered of Zeus, leader of hosts, all the more grievous is it; for in no wise did this ward
οὐδ' εἰ οἱ κραδίη γε σιδηρή ἐνδοθεν ἦν.
ἀλλ' ἄγετ' εἰς εὐνήν τράπεθ' ἡμέας, ὁφρα καλ ἡδὴ
ὑπνό ὑπὸ γλυκερῶ ταρπόμεθα κοιμηθέντες." 295

'Ὡς ἐφατ', 'Ἀργείη δ' Ἐλένη διμήσι θέλενεν
démi' ὑπ' αἰθουσά θέμεναι καὶ ῥήγεα καλά
πορφύρη' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἐσασθαί,
αἱ δ' ἵσαν ἐκ μεγάρου δῶς μετὰ χερσῖν ἔχουσαι,
démiα δὲ στόρεσαν· ἐκ δὲ ἔξων ἄγε κῆρυκ.
oi μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμησαντο,
Τήλεμαχὸς θ' ἦρως καὶ Νέστορος ἀγαλῶς νῖος·
'Ατρείδης δὲ καθεύδη μυχῷ δόμου ὑψηλοίο,
πᾶρ δ' Ἐλένη τανύπτελος ἔλεξατο, διὰ γυναικῶν. 305

'Ἡμος δ' ἤργενεια φάσην ροδοδάκτυλος 'Ηώς,
ἀρνυτ' ἀρ' εἰς εὐνήφθ' βοὴν ἄγαθὸς Μενέλαος
eίματα ἐσσάμενος, περὶ δὲ κείφος ὑπ' θετ' ὁμφ,
ποσὶ δ' ὑπὸ λυπαροῖς ἐμίσατο καλὰ πέδιλα,
βῆ δ' ἵμεν ἐκ θαλάμου θεφ' ἐναλίγκιος ἄντη,
Τηλεμάχῳ δὲ παρίζειν, ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν·
"Τίππε δὲ σε χρειώ δεύρ' ἦγαγε, Τηλεμάχοι ἦρως,
ἐς Δακεδαίμονα δίαν, ἐπ' εὑρέα νώτα θαλάσσης;
δήμων ἦ ἵδιον; τόδε μοι νημερτῆς ἐνίσπες."

Τὸν δ' αὐ Τηλεμάχος πεπνυμένον ἀντίον ηῦδα· 315
"'Ατρείδη Μενέλαος διοτρεφές, ὄρχαμε λαῶν,
ἠλιθοῦν, εἰ τινὰ μοι κληθῶνα πατρὸς ἐνίσποις.
ἐσθίεται μοι οἶκος, ὀλοκλ. δὲ πίνων ἔργα,
δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οὐ τέ μοι αἰεί
128
THE ODYSSEY, IV. 293–319

off from him woeful destruction, nay, not though the heart within him had been of iron. But come, send us to bed, that lulled now by sweet sleep we may rest and take our joy."

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

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

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

Then wise Telemachus answered him: “Menelaus, son of Atreus, fostered of Zeus, leader of hosts, I came if haply thou mightest tell me some tidings of my father. My home is being devoured and my rich lands are ruined; with men that are foes my house is filled, who are ever slaying my thronging
μηλ' ἀδινά σφάξουσι καὶ εἰλίποδας ἐλικας βοῦς
μπτρὸς ἐμῆς μηνητῆρες υπέρβιον ύβριν ἔχοντες.
τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἰ κ' ἐθέλησθα
κεῖνον λυγρὸν ὀλέθρου ἐνυστεῖν, εἰ που ὀπωπας
ὀφθαλμοῦσι τεοῦσιν ἡ ἄλλον μύθου ἄκουσαι
πλαξομένου περὶ γάρ μιν ὁιξυρὸν τέκε μήτηρ.

μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεάρων,
ἀλλ' εἰ μοι κατάλεξον ὅτως ἤντησας ὁπωτῆς.
λίσσομαι, εἰ ποτὲ τοῖ πατὴρ ἐμὸς, ἐσθλὸς Ὁδυσσεύς
ἡ ἔτος ἥ τε ἔργον ὑποστᾶς ἔξετέλεσε
δῆμῳ ἐν Τρώων, ὃθε πάσχετε πήματ' Ἀχαιοί,
τῶν νῦν μοι μνήσαι, καὶ μοι νημερτές ἔνιστες."

Τὸν δὲ μὲγ' ὀχθῆσας προσέφη ξαυθῶς Μενέλαος·

"Ω πόποι, ἡ μάλα δὴ κρατερόφρονος ἄνδρος ἐν εὐνη
ἡθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
ὡς δ' ὅποτ' ἐν ξυλόχω ἔλαφος κρατερὸ ἄντος

νεβροῦσ κοιμήσασα νεγενέας γαλαθηνοὺς
κυνημαν ἐξερέσσι καὶ ἄγκεα ποιήντα
βοσκομένη, ὁ δ' ἐπείτα ἐνν εἰσηλθειν εὐνήν,
ἀμφοτέροισι δὲ τοῖσιν ἄεικεα πότμον ἐφήκεν,
ὡς Ὁδυσσεύς κεῖνοισιν ἄεικεα πότμον ἐφήσει.

αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναία καὶ Ἀπόλλων,
τοῖσι εῶν, οἶος ποτ' ἐνκτιμένῃ ἑνὶ Δέσβῳ

ἐξ ἔριδος Φιλομήλειδη ἑπαλαισεν ἀναστὰς,
καὶ δ' ἐβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
τοῖσι εῶν μνηστήραιν ὀμιλήσειεν Ὁδυσσεύς."
sheep and my sleek kine of shambling gait, even the wooers of my mother, overweening in their insolence. Therefore am I now come to thy knees, if perchance thou wilt be willing to tell me of his woeful death, whether thou sawest it haply with thine own eyes, or didst hear from some other the story of his wanderings; for beyond all men did his mother bear him to sorrow. And do thou no wise out of ruth or pity for me speak soothing words, but tell me truly how thou didst come to behold him. I beseech thee, if ever my father, noble Odysseus, promised aught to thee of word or deed and fulfilled it in the land of the Trojans, where you Achaeans suffered woes, be mindful of it now, I pray thee, and tell me the truth."

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

\(^1\) The Greek seems to denote a pair of fawns, the slaying taking place in the absence of the hind; cf. Iliad, xi. 113 ff. Others assume that the dual means "both hind and fawns."
πάντες κ' ὠκύμοροι τε γενοιατο πικρόγαμοι τε.
ταῦτα δ' ἀ μ' εἰρωτᾶς καὶ λισσεῖ, οὔκ ἂν ἐγώ γε
ἀλλὰ παρὲξ ἐποιμὶ παρακλίδον, ὦδ' ἀπατήσω,
ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νήμερτής,
τῶν οὔδεν τοι ἐγώ κρύφων ἔπος οὔδ' ἐπικεύσω.

"Αἰγύπτω μ' ἐτὶ δεύρο θεόι μεμαδω νέεσθαι
ἔσχου, ἔτελ οὐ σφιν ἔρεξα τελησάσας ἐκατομβας.
οί δ' αἰεὶ βουλόντο θεοὶ μεμνήσθαι ἐφετμέων."

ηήσος ἐπείτα τις ἐστὶ πολυκλύστῳ ἐν πόντῳ
Αἰγύπτων προπάροιθε, Φώρον δέ ἐ κικλῆσκουσί,
τόσσον ἀνευθ' ὅσσον τε πανημερή γλαφυρή νῆς
ἔνυσεν, ἢ λιγὺς οὐρος ἐπιπνεύροις ὀπίσθεν
ἐν δὲ λιμήν ἔσφορος, ὥθεν τ' ἀπὸ νῆσας ἔσσας
ἐς πόντον βάλλουσιν, ἀφύσαμενοι μέλαν ὕδωρ.
ἐνθα μ' ἐείκοσιν ἡματ' ἔχου θεοῖ, οὔδ' ἡπτ' οὐροι
πνεύσανες φαίνονθ' ἀλλαξος, οἳ ῥ' τε νῆων
πομπῆς γέγονται ἐπ' εὐρέα νώτα θαλάσσης.
καὶ νῦ κεν ἡμι πάντα κατέφθιότο καὶ μένε' ἀνδρῶν,
eἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἔσάωσε).
Πρωτέος ἱμβίωμ θυγάτηρ ἀλίσσο γέροντος,
Εἰδοθε' τῇ γάρ ῥα μάλιστα γε θυμῶν ὁρια.
ἡ μ' οἶνο ἐερρωτι συνήπτετο νόσσιν ἑταῖρων
αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἱχθυασκον
γναμπτης ἰγκύστρουσιν, ἔτειρε δὲ γαστέρα λιμός.
ἡ δὲ μεν ἀγχὶ στάσα ἔπος φάτο φῶνσεν τε'

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

1 Or possibly "the river Aegyptus" (cf. line 477). Homer has no other name for the Nile.
THE ODYSSEY, IV. 346–370

should they all find swift destruction and bitterness in their wooing. But in this matter of which thou dost ask and beseech me, verily I will not swerve aside to speak of other things, nor will I deceive thee; but of all that the unerring old man of the sea told me not one thing will I hide from thee or conceal.

“In Egypt,1 eager though I was to journey hither, the gods still held me back, because I offered not to them hecatombs that bring fulfilment, and the gods ever wished that men should be mindful of their commands. Now there is an island in the surging sea in front of Egypt, and men call it Pharos, distant as far as a hollow ship runs in a whole day when the shrill wind blows fair behind her. Therein is a harbour with good anchorage, whence men launch the shapely ships into the sea, when they have drawn supplies of black2 water. There for twenty days the gods kept me, nor ever did the winds that blow over the deep spring up, which speed men’s ships over the broad back of the sea. And now would all my stores have been spent and the strength of my men, had not one of the gods taken pity on me and saved me, even Eidothea, daughter of mighty Proteus, the old man of the sea; for her heart above all others had I moved. She met me as I wandered alone apart from my comrades, who were ever roaming about the island, fishing with bent hooks, for hunger pinched their bellies; and she came close to me, and spoke, and said:

2 The epithet “black” is applied to water in deep places, where the light cannot reach it, and to water trickling down the face of a rock covered with lichens (Iliad, xvi. 4 ff.).

133
“'Νηπίος εἰς, ὁ ξείνε, λίθν τόσον ἦδε χαλίφρων, ἢ ἑκὼν μεθέεις καὶ τέρπεις ἄλγεα πάσχων; ἡς δὴ δήθ' ἐνι νήσῳ ἑρύκεαι, οὐδὲ τι τέκμωρ εὐρέμεναι δύνασαι, μινύθει δὲ τοι ἡτορ ἐταίρων.'

"'Ὡς ἐφατ', αὐτάρ ἐγὼ μιν ἄμειβόμενος προσέειπον' Ἐκ μὲν τοι ἐρέω, ἢ τις σὺ πέρ ἐσσὶ θεαίων, ὡς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νῦ μέλλω ἀθανάτων ἀλιτέσθαι, οὐ οὐρανὸν εὐρὺν ἔχουσιν. ἀλλὰ σὺ πέρ μοι εἰπέ, θεοὶ δὲ τε πάντα ἵσασιν, ὃς τίς μ' ἀθανάτων πεδῶς καὶ ἔδησε κελεύθου, νόστον θ', ὡς ἐπὶ πόντον ἔλευσομαι ἵχθυόντα.

"'Ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο διὰ θεαίων' 'Τονγὰρ ἐγὼ τοι, ξείνε, μᾶλ' ἀτρεκέως ἀγορεύωσιν πωλεῖται τις δύσρο γέρων ἁλίος νημερτής ἀθανάτως Πρωτεύς Αἰγύπτιος, ὃς τε θαλάσσης πάσης βένθεα οἴδε, Ποσειδάωνος ὑποδηλός τὸν δὲ τ' ἐμὼν φασιν πατέρ' ἐμμεναι ἢδὲ τεκέσθαι. τὸν γ' εἰ πως σὺ δύναιο λοχησάμενος λελαβέσθαι, ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου νόστον θ', ὡς ἐπὶ πόντον ἔλευσεῖς ἵχθυόντα. καὶ δὲ κέ τοι εἴπησι, διοτρεφεῖς, αἰ κ' ἔθελησα, ὃτι τοι ἐν μεγάροις κακῶν τ' ἄγαθόν τε τέτυκται οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἄργαλεύν τε.'

"'Ὡς ἐφατ', αὐτάρ ἐγὼ μιν ἄμειβόμενος προσέειπον' 'Αὐτὴ νῦν φράξει σὺ λόχον θέλοι γέροντος, μὴ πῶς με προῖδον ἢ προδαις ἀλέηται ἄργαλεος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμήναι.' 134
"'Art thou so very foolish, stranger, and slack of wit, or art thou of thine own will remiss, and hast pleasure in suffering woes? So long art thou pent in the isle and canst find no sign of deliverance, and the heart of thy comrades grows faint.'

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

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

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

1 Lit. "'appointed end."
“Ως ἑφάμης, η δ' αὐτίκ' ἀμείβετο διὰ θεάων· τούγαρ ἐγὼ τοι, ξείνε, 1 μάλ' ἀτρεκέως ἀγορεύσω. ἰμος δ' ἡλίος μέσον οὐρανὸν ἀμφιβεβήκη, τύμον αρ' ἐξ ἀλὸς εἶσι γέρων ἀλὸς νημερτής πνοὴ λ' ὑπὸ Ζεφύροιο μελαίνη φρική καλυφθεῖσ, ἦκ δ' ἐλθὼν κοιμᾶται ὑπὸ στέσσι γλαφυρῶσιν; ἀμφὶ δὲ μιν φῶκαι νέποδες καλῆς ἀλοσύνης ἄβραοι εὐδοσίωσι, πολυῖς ἀλὸς ἐξαναδύσαι, πυκνὸν ἀποτυφείνοισαν ἀλὸς πολυβενθέος ὀδμήν. ἔθα κ' ἐγών ἀγαγοῦσα ἀμ' ἥδι φαινομένην εὐνάσω εὔξεις· σὺ δ' ἐν κρίνασθαι ἔταλρους τρεῖς, ο' τοι παρὰ νηνοῖν εὐσέλμουσιν ἁριστοῖ. πάντα δὲ τοι ἐρέω ὀλοφώπα τοιο γέροντος. φῶκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἐπεισών αὐτὰρ ἐπὶ πάσας πεμπάσσεται ἥδ' Ἂδηται, λέξεις ἐν μέσοψι νομεύς ὡς πώεσι μήλων. τὸν μὲν ἐπὶ δ' ἐπὶ πρῶτα κατευνηθέντα ἱδησθε, καὶ τὸτ' ἐπειθ' ύμιν μελέτω κάρτος τε βίης τε, αὐθί δ' ἐχεῖν μεμαὐτά καὶ ἐσσύμενον περ' ἀλύζαι. πάντα δὲ γεγονόμενοι πειρήσεις, ὁσο' ἐπὶ γαῖαν ἐρπετὰ γύγρονται, καὶ ὑδρα καὶ θεσπιδαῖς πῦρ· ὑμεῖς δ' ἀστεμφέως ἐχέμεν τῶν μᾶλλον τε πνεύμων. ἀλλ' ὅτε κεν δή σ' αὐτῶσ' ἀνείρηται ἐπέεσσι, τοῖος ἔων όλον κε κατευνηθέντα ἱδησθε, καὶ τοτε δή σχέσθαι τε βίης λύσαι τε γέροντα, ἦρως, εἴρεσθαι δέ, θεῶν ὡς τίς σε χαλέπτει, νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἱχθυόμενα.'

1 ξείνε: ταῦτα.
"So I spoke, and the beautiful goddess straightway made answer: 'Then verily, stranger, will I frankly tell thee all. When the sun hath reached mid heaven, the unerring old man of the sea is wont to come forth from the brine at the breath of the West Wind, hidden by the dark ripple. And when he is come forth, he lies down to sleep in the hollow caves; and around him the seals, the brood of the fair daughter of the sea, sleep in a herd, coming forth from the gray water, and bitter is the smell they breathe of the depths of the sea. Thither will I lead thee at break of day and lay you all in a row; for do thou choose carefully three of thy companions, who are the best thou hast in thy well-benched ships. And I will tell thee all the wizard wiles of that old man. First he will count the seals, and go over them; but when he has told them all off by fives, and beheld them, he will lay himself down in their midst, as a shepherd among his flocks of sheep. Now so soon as you see him laid to rest, thereafter let your hearts be filled with strength and courage, and do you hold him there despite his striving and struggling to escape. For try he will, and will assume all manner of shapes of all things that move upon the earth, and of water, and of wondrous blazing fire. Yet do ye hold him unflinchingly and grip him yet the more. But when at length of his own will he speaks and questions thee in that shape in which you saw him laid to rest, then, hero, stay thy might, and set the old man free, and ask him who of the gods is wroth with thee, and of thy return, how thou mayest go over the teeming deep.'"
HOMER

"Ως εἰποῦσ’ ὑπὸ πόντου ἑδύσετο κυμαίνοντα. αὐτὰρ ἐγὼν ἐπὶ νῆας, ὡς ἠστασαν ἐν ψαμάθοισιν, ήμα: πολλὰ δὲ μοι κραδίνο πόρφυρε κόντι, αὐτὰρ ἐπεὶ ὅ ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, δόρπον θ’ ὀπλισάμεσθ’, ἐπὶ τ’ ἦλυθεν ἀμβροσίη νῦξ. δὴ τὸτε κοιμήθηκεν ἐπὶ ῥηγμῖν θαλάσσης. ήμος δ’ ἠργάσεια φαίη ῥοδοδάκτυλος Ἡώς, καὶ τὸτε δὴ παρὰ θίνα θαλάσσης εὐρυπόροι ήμα πολλὰ θεοὺς γονούμενος: αὐτὰρ ἐταίροις τρεῖς ἁγὸν, οἰσι μᾶλλα πεποίθεα πᾶσαν ἔπ’ θῶν.

"Τόφρα δ’ ἄρ’ ἡ γ’ ὑποδῦσα θαλάσσης εὐρέα κόλπον τέσσαρα φωκάων ἐκ πόντου δέρματ’ ἐνεικεν 436 πάντα δ’ ἐσαν νεόδαρτα: δόλον δ’ ἐπεμηδέτεο πατρί. εὐνὰς δ’ ἐν ψαμάθοισι διαγιλῆσεις ἀλλήσιν ἥστο μένουσ’; ἡμεῖς δὲ μάλα σχεδὸν ἠλθομεν αὐτής: ἐξείδος δ’ εὐνῆσε, βάλε τ’ ὅπλη δέρμα ἐκάστῳ. 440 ἐνθα κεν’ αἰνότατος λόχος ἐπιλετο’ τείρε γὰρ αἶνὸς φωκάων ἀλιστρεφέων ὀλοκληρωτὸς ὀδημ’
τίς γὰρ κ’ εἰναλίφ παρὰ κίττει κοιμηθεῖν; ἀλλ’ αὐτή ἐσάωσε καὶ ἐφράσατο μέγ’ ὅνειροι ἀμβροσίην ὑπὸ ρίνα ἐκάστῳ θῆκε φέρουσα

ηδ’ μάλα πυξίουσαν, ὀλεσσε δὲ κῆτεος ὀδημ’.

πᾶσαν δ’ ήοίην μένομεν τετλητοὶ θυμῷ: φῶκαι δ’ εξ ἀλὸς ἠλθον ἄολλεις. αἰ μὲν ἐπειτα ἐξῆς εὐνάχουσο παρὰ ῥηγμῖν θαλάσσης: ἐνδοιος δ’ ὁ γέρων ἡλθ’ εξ ἀλὸς, εὑρε δὲ φῶκας 450 ζατρεφέας, πᾶσας δ’ ἄρ’ ἐπιφόχτεο, λέκτο δ’ ἀριθμοῦν.

ἐν δ’ ἡμέας πρῶτος λέγε κῆτεσιν, οὐδὲ τι θυμῷ

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

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

όσθη δόλου εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτὸς.
ἡμεῖς δὲ ἱάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χειρὰς
βάλλομεν· οὐδ' ὁ γέρων δολίς ἐπελήθετο τέχνης, 455
ἀλλ' ἦ τοι πρώτιστα λέων γένετ' ἱγγένειος,
ἀυτὰρ ἔπειτα δράκων καὶ πάρδαλις ἰδεὶ μέγας σὺς·
γίγνετο δ' ὑγρὸν ύδωρ καὶ δεύδοτον ὑψιπέττηλον·
ἡμεῖς δ' ἀστεμφέως ἔχομεν τετηλήτῳ θυμῷ·
ἀλλ' ὅτε δὴ ἦ' ἀνίας' ὁ γέρων ὀλοφώνα εἰδὼς,
καὶ τότε δὴ μ' ἐπέέσων ἀνειρόμενος προσέειπε· 460
"Τις νῦ τοι, Ἀτρέος νιὲ, θεῶν συμφράσσατο βουλάς,
ὸφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο se χρῆ;"
""Ὡς ἐφατ', αυτὰρ ἐγὼ μ'in ἀμειβόμενος προσέειπον:
Ὁλόθα, γέρων, τί με ταύτα παρατροπέων ἔρρειείνεις;" 465
ὡς δὴ δὴ' εἶν νήσῳ ἐρύκομαι, οὐδὲ τα τέκμωρ
εὑρέμεναι δύναμαι, μινύθει δὲ μοι ἐνδοθεν ἡτορ.
ἀλλὰ σὺ πέρ μοι εἰπέ, θεοὶ δὲ τα πάντα ἱσασίω,
ὅς τίς μ' ἄθανάτων πέδας καὶ ἔδησε κελεύθουν,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἱχθυόντα." 470
""Ὡς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέεειπεν·
'Αλλὰ μάλ' ὀφελλεῖς Δι' τ' ἀλλοισίν τε θεοῖς
ῥέξας ἱερὰ κάλ' ἄναβαινεμεν, ὀφρα τάχιστα
σὴν ἐς πατρίδ' ἱκοιο πλέων ἐπὶ οἶνοπα πόντον.
οὐ γὰρ τοι πρὶν μοίρα φίλους τ' ἱδέειν καὶ ἰκέσθαι 475
οἶκον ἐνεκίμενου καὶ σὴν ἐς πατρίδα γαῖαν,
πρὶν γ' ὅτ' ἰν Αἰγύπτου, δυσπέτος ποταμόιο,
αὕτες ὑδωρ ἐλθεις ῥέξης θ' ἱερὰς ἐκατόμβας
ἀθανάτους θεοίς, τοι οὐρανον εὑρὴν ἔχωσιν·
καὶ τότε τοι δώσουσιν ὅδον θεό, ἢ σὺ μενοιναῖς.' 480

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

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

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

"So I spoke, and he straightway made answer, and said: 'Nay, surely thou oughtest to have made fair offerings to Zeus and the other gods before embarking, that with greatest speed thou mightest have come to thy country, sailing over the wine-dark sea. For it is not thy fate to see thy friends, and reach thy well-built house and thy native land, before that thou hast once more gone to the waters of Aegyptus, the heaven-fed river, and hast offered holy hecatombs to the immortal gods who hold broad heaven. Then at length shall the gods grant thee the journey thou desirest.'
""Ως ἔφατ", αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ, ὦνεκα μ’ αὐτὶς ἀνωγεν ἐπ’ ἴραςειδέα πόντων Ἀργυπτών' έλαια, δολιχήν ὄδοι ἀργαλέην τε. ἀλλὰ καὶ ὃς μύθοισιν ἀμειβόμενος προσέειπον.

"Ταῦτα μὲν οὔτω δὴ τελέω, γέρον, ὡς σὺ κελεύῃς. ἀλλ’ ἂγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, ἢ πάντες σὺν νησοῖν ἀπῆμονες ἠλθον Ἀχαιοί, οὐς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ιόντες, ἦ τις ὀλέθρῳ ἀδελφεί ἢς ἐπὶ νησὸς ἦὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευεσθεν." 490

""Ως ἠφάμην, ὦ δὲ μ’ αὐτίκ’ ἀμειβόμενος προσέειπεν. Ἀτρείδη, τί με ταῦτα διείρει; οὔδ’ τί σε χρῆ ἴδιμεναι, οὔδε δαήναι ἐμοὶ νόον. οὔδε σε φημὶ δὴν ἄκλαυτον ἔσεσθαι, ἐπ’ οὖ πάντα πῦθῃ. πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. 495 ἂρχοι δ’ αὖ δὖο μοῦνοι Ἀχαιῶν χαλκοχιτῶν ἐν νόστῳ ἀπόλοντο. μάχη δὲ τε καὶ σὺ παρῆσθα. εἰς δ’ ἔτε ποιος κατερύκεται εὔρει πόντῳ.

""Αἰας μὲν μετὰ νησοὶ δάμη δολιχηρέτμοισι. Γυρηγίνω μιν πρῶτα Ποσειδάων ἐπέλασσεν 500 πέτρησιν μεγάλησι καὶ ἐξεσάωσε βαλάσσης. καὶ νῦ κεν ἔκφυγε κήρα καὶ ἐχθρόμενος περ’ Ἁθηνή, εἰ μὴ ὑπερφίλοις ἐποὺς ἔκβαλε καὶ μέγ’ ἄσθη. φη ρ’ ἀέκτι θεῶν φυγεῖν μέγα λαῖταβα βαλάσσης. τοῦ δὲ Ποσειδάων μεγάλ’ ἐκλυεν αὐθήσαντος. 505 αὐτίκ’ ἐπείτα τριαίναν ἐλὸν χερσί στιβαρῆσιν ἠλησε Γυραῖν πέτρην, ἀπὸ δ’ ἐσχίσεν αὐτὴν. καὶ τὸ μὲν αὐτὸθι μείνε, τὸ δὲ τρύφος ἐμπεσε πόντῳ.

1 μύθοισιν: μιν ἔπεσιν.
"So he spake, and my spirit was broken within me, for that he bade me go again over the misty deep to Aegyptus, a long and weary way. Yet even so I made answer, and said:

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

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

"'Ajax truly was lost amid his long-oared ships. Upon the great rocks of Gyrae Poseidon at first drove him, but saved him from the sea; and he would have escaped his doom, hated of Athene though he was, had he not uttered a boastful word in great blindness of heart. He declared that it was in spite of the gods that he had escaped the great gulf of the sea; and Poseidon heard his boastful speech, and straightway took his trident in his mighty hands, and smote the rock of Gyrae and clove it in sunder. And one part abode in its place, but the sundered part fell into the sea, even that on
τῷ Ῥ. Αἴας τὸ πρῶτον ἐφεξῆμενος μέγ' ἀάσθη
tὸν δ' ἐφόρει κατὰ πόντον ἀπείρωνα κυμαίνοντα. 510
ὡς ὁ μὲν ἐνθ' ἀπόλολεν, ἐπει πίεν ἀλμυρὸν ὕδωρ.
"'Σος δὲ ποι ἐκφυγε κήρας ἀδελφεῖς ἥδ' ὑπάλυξεν
ἐν νησὶ γλαφυρῆσιν' σάωσε δὲ πόντια" Ἡρη.
ἀλλ' ὅτε δὴ τὰχ' ἐμελλε Μαλειών ὄρος αἵτι
ἐξεθαλ, τότε δὴ μιν ἀναρπάξασα θύελλα
πόντον ἐπ' ἱχθυόεντα φέρεν βαρέα στενάχοντα,
ἀγροὺ ἐπ' ἐσχατιν', ὅθε δώματα ναὶς Θέστης
tὸ πρῶ, ἀτὰρ τότ' ἔναι Θεσπτίωδης Λἰγίσθος.
ἀλλ' ὅτε δὴ καὶ κείθεν ἐφαίνετο νόστος ἀπήμων,
ἀψ δὲ θεοὶ οὐροὺν στρέψαν, καὶ οἴκαδ' ἴκοντο,
ἡ τοίς ὁ μὲν χαιρών ἐπεβήσετο πατρίδοις αἴθη
καὶ κύνει ἀπτόμενος ἡν πατρίδα: πολλὰ δ' ἀπ' αὐτοῦ
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἰθε γαῖαν.
τὸν δ' ἄρ' ἀπὸ σκοπεῖς ἐίδε σκοπός, δὴν ρα καθεῖσεν
Λἰγίσθος δολόμητις ἄγων, ὑπὸ δ' ἐσχετο μισθὸν
χρυσοῦ δοιὰ τάλαντα: φύλασσε δ' ὁ γ' εἰς ἐνιαυτόν,
μη ἐ λάθοι παριῶν, μνήσαιτο δὲ θούριδος ἁλκῆς.
βῇ δ' ἵμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
αὐτίκα δ' Λἰγίσθος δολίην ἐφράσσατο τέχνην
κρυώμενοσ κατὰ δὴμον ἐείκοσι φῶτας ἁρίστους
ἐἰσε λόχων, ἐτέρωθε δ' ἀνώγη τα δαίτα πένεσθαι.
αὐτὰρ ὁ βῆ καλέων 'Αγαμέμνονα, ποιμένα λαῶν
Ἀποτοίσιν καὶ ὅχεσφιν, ἀεικά μερμηρίζομ.
which Aias sat at the first when his heart was greatly blinded, and it bore him down into the boundless surging deep. So there he perished, when he had drunk the salt water.

"But thy brother escaped, indeed, the fates and shunned them with his hollow ships, for queenly Hera saved him. But when he was now about to reach the steep height of Malea, then the storm-wind caught him up and bore him over the teeming deep, groaning heavily, to the border of the land, where aforetime Thyestes dwelt, but where now dwelt Thyestes' son Aegisthus. But when from hence too a safe return was shewed him, and the gods changed the course of the wind that it blew fair, and they reached home, then verily with rejoicing did Agamemnon set foot on his native land, and he clasped his land and kissed it, and many were the hot tears that streamed from his eyes, for welcome to him was the sight of his land. Now from his place of watch a watchman saw him, whom guileful Aegisthus took and set there, promising him as a reward two talents of gold; and he had been keeping guard for a year, lest Agamemnon should pass by him unseen, and be mindful of his furious might. So he went to the palace to bear the tidings to the shepherd of the people, and Aegisthus straightway planned a treacherous device. He chose out twenty men, the best in the land, and set them to lie in wait, but on the further side of the hall he bade prepare a feast. Then he went with chariot and horses to summon Agamemnon, shepherd of the people, his mind pondering a dastardly deed. So at this time in Mycenae), we must understand this phrase to mean the Argolic promontory.
τὸν δ’ οὖκ εἰδότ’ ὀλεθροῦν ἀνήγαγε καὶ κατέπεφνεν δειπνίσσας. ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ. 535
οὐδὲ τις Ἀτρεΐδεω ἔταρων λίπεθ’ οὐ οἳ ἔποντο, ὦδὲ τις Ἀιγύπτου, ἀλλ’ ἐκταθεν ἐν μεγάροισιν.’

“Ὡς ἔφατ’, αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἠτόρ, κλαῖον δ’ ἐν ψαμάθουσι καθήμενος, οὐδὲ νῦ μοι κηρ ἰθελ.’ ἔτι ξώειν καὶ ὀρᾶν φάος ἴηλίοιο. 540
αὐτὰρ ἔπει κλαῖων τε κυλινδόμενος τε κορέσθην, δὴ τότε με προσέειτε γέρων ἄλιος νημερτής.’

“‘Μηκέτι, Ἀτρέος νιέ, πολὺν χρόνον ἄσκελες οὐτω κλαι’, ἔπει οὖκ ἀνυσίν τινα δήμευν’ ἀλλὰ τάχιστα πεῖρα ὅπως κεῖν δὴ σὴν πατρίδα γαίαν ἵκην. 545
ἡ γὰρ μὲν ξώον γε κιχῆσεαι, ἢ κεῖν Ὀρέστης κτείνεν υποφθάμενος, σὺ δέ κεῖν τάφου ἀντιβολήσαις.’

“Ὡς ἔφατ’, αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ αὐτίς ἐνι στήθεσοι καὶ ἀχυμένῳ περ’ ἱάνθην, καὶ μὲν φωνήσας ἐπέα πτερόειτα προσηύδων. 550
“‘Τούτοις μὲν δὴ οἴδα: σὺ δὲ τρίτον ἄνδρ’ ὀνόμαζε, ὡς τέτι ἤξως κατερύκεται εὐρέι πόντῳ ἦν θανῶν: ἐθέλω δὲ καὶ ἀχυμένως περ’ ἀκούσαι.’

“Ὡς ἐφάμην, ὁ δὲ μ’ αὐτίκ’ ἀμείβομενος προσέειτεν: 555
‘Τίδος Δαέρτεω, Ἰθάκη ἐνι οἰκία ναῖων’
τὸν δ’ ἤδων ἐν νῆσῳ θαλερὸν κατὰ δάκρυ χέοντα, νύμφης εἴν μεγάροις Καλυψοῖς, ἢ μὲν ἄναγκῃ ἴσχει: ὁ δ’ οὐ δύναται ἵνα πατρίδα γαίαν ἰκέσθαι: οὐ γάρ οἱ πάρα νῆσες ἐπίρετοι καὶ ἐταῖροι, οἱ κέν μὲν πέμποιεν ἐπ’ εὐρέα νότα θαλάσσης. 560

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

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

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

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

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

"So I spoke, and he straightway made answer, and said: 'It is the son of Laertes, whose home is in Ithaca. Him I saw in an island, shedding big tears, in the halls of the nymph Calypso, who keeps him there perforce, and he cannot come to his native land, for he has at hand no ships with oars and no comrades to send him on his way over the broad
σοι δ' οὖ θέσφατόν ἐστιν, διοτρεφές ὦ Μενελαε, Ἀργεῖ οὖν ἵπποστρω θανέων καὶ πότμον ἐπισπεῖν, ἀλλά σ' ἐσ 'Ηλύσιον πελίον καὶ πεῖρατα γαίης ἀθάνατον πέμψουσιν, ὦ τε ξανθὸς 'Ραδάμανθυς, τῇ περ ῥήστη βιοτῇ πέλει ἀνθρώποισιν
οὐ νιφετός, οὔτ' ἄρ χειμών πολὺς οὔτε ποτ' ὀμβρος, ἀλλ' αἰεὶ Ζεφύρου οὔτ' ἰπτεύοντος ἀήτας Ὀκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώποις
οὖνεκ' ἔχεις Ἐλένην καὶ σφιν γαμβρός Διὸς ἐστι.
""'Ως εἴπον ἕπο πόντον ἑώσετο κυμαίνοντα.

αὐτάρ ἐγὼν ἔπει νήσασ άμ' ἀντιθεόσ ἐτάραυσιν ἡμα, πολλὰ δὲ μοι κραδίη πόρφυρε κιόντε,
αὐτάρ ἐπεί β' ἐπί νῆσα κατηλθόμεν ἥδε θάλασσαν,
δόρπον θ' ὀπλισάμεσθ', ἐπί τ' ἰλυθεν ἀμβροσίη νῦς,
δῇ τότε κομήθημεν ἐπὶ ῥηγμίνῃ θαλάσσης.

ἡμος δ' ἠργάρεναι φάνη ὅδουδάκτυλος Ἡώς,
νῆσας μὲν πάμπρωτον ἑρύσσαμεν εἰς ἀλα δίαν,
ἐν δ' ἰστούς τιθέμεσθα καὶ ἰστία νῆσον ἐστίς,
ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κλησί καθίζον
ἐξῆς δ' ἐξόμευσι πολιην ἄλα τύπτον ἔρεμοις.

ἀψ δ' εἰς Ἀἰγύπτου διαπέτεοσ ποταμοῖο
στῆσα νεας, καὶ ἔρεξα τελησσάς ἐκατόμβας.
αὐτάρ ἑπει κατέπαυσα θεῶν χόλον αἰεν ἑώντων,
χεῦ Ἀγαμέμνονι τύμβου, ὡς ἄσβεστον κλέος εἰς
ταῦτα τελευτήσας νεόμην, ἐδοσαν δὲ μοι ὑρον
ἀθάνατον, τοῖς µ' ὧκα φίλην ἐς πατριὸν ἐπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινουν εὖ μεγάροισιν ἐμοίσιν,
ὀφρα κεν ἐνδεκάτη τε δυωδεκάτη τε γένηται-
καὶ τότε σ' εὖ πέμψω, δῶσω δὲ τοι ἀγλαὰ δῶρα,

148
back of the sea. But for thyself, Menelaus, fostered of Zeus, it is not ordained that thou shouldst die and meet thy fate in horse-pasturing Argos, but to the Elysian plain and the bounds of the earth will the immortals convey thee, where dwells fair-haired Rhadamanthus, and where life is easiest for men. No snow is there, nor heavy storm, nor ever rain, but ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to men; for thou hast Helen to wife, and art in their eyes the husband of the daughter of Zeus.'

"So saying he plunged beneath the surging sea, but I went to my ships with my godlike comrades, and many things did my heart darkly ponder as I went. But when I had come down to the ship and to the sea, and we had made ready our supper, and immortal night had come on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, our ships first of all we drew down to the bright sea, and set the masts and the sails in the shapely ships, and the men, too, went on board and sat down upon the benches, and sitting well in order smote the grey sea with their oars. So back again to the waters of Aegyptus, the heaven-fed river, I sailed, and there moored my ships and offered hecatombs that bring fulfilment. But when I had stayed the wrath of the gods that are forever, I heaped up a mound to Agamemnon, that his fame might be unquenchable. Then, when I had made an end of this, I set out for home, and the immortals gave me a fair wind, and brought me swiftly to my dear native land. But come now, tarry in my halls until the eleventh or the twelfth day be come. Then will I send thee forth with honour and
HOMER

treis ἰπποὺς καὶ δῆφρον ἐὖξοιν· αὐτὰρ ἔπειτα
dῶσω καλὸν ἀλεισόν, ἵνα στένησθα θεοῖσιν
ἄθανάτους ἐρέθεθι μεμνημένος ἦματα πάντα.”

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡώδα:
"Ἤτρεῖδη, μὴ δὴ με πολὺν χρόνον ἐνθάδ’ ἔρυκε.
καὶ γὰρ κ’ εἰς ἐνιαυτὸν ἐγὼ παρὰ σοὶ γ’ ἀνεχοίμην
ἡμενὸς, οὐδὲ κέ μ’ οἶκον ἐλοί τόθοσ οὐδὲ τοκήνων·
αἰνῶς γὰρ μόνοισιν ἔπεσοί τε σοῖσιν ἄκοινων
tέρπομαι. ἀλλ’ ἥδι μοι ἀνιάξουσιν ἔταριοι
ἐν Πύλῳ ἡγαθέρ’ σὺ δέ με χρόνον ἐνθάδ’ ἔρυκεις.
δώρων δ’ ὅτι κέ μοι δοής, κειμήλιον ἐστώ.
ἰπποὺς δ’ εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
eυρέος, φ’ ἐνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρου
πυρὸι τε ξειαὶ τε ἵδ’ εὐρυφῦς κρᾶ λευκῶν.
ἐν δ’ Ἰθάκη οὔτ’ ἀρ δρόμοι εὔρες οὕτε τε λείμων·
αὐγάβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
οὐ γὰρ τεῖς νήσων ἰππήλατος οὐδ’ εὐλείμων,
αἱ θ’ ἀλλ’ κεκλίσαται· Ἰθάκη δὲ τε καὶ περὶ πασέων.”

"Ὡς φάτο, μελήσην δὲ βοὴν ἄγαθος Μενέλαος,
χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαζεν:"

"Ἀἱματός εἰς ἄγαθον, φίλοι τέκος, οὗ ἀγορεύεις·
touγάρ ἐγὼ τοι τάτα μεταστήσω. δύναμαι γάρ.
dώρων δ’ ὅσο’ ἐν ἐμῷ οἴκῳ κειμῆλια κεῖται,
dώσω δ’ κάλλιστοι καὶ τιμήστατοι ἐστίν·
dόσω τοι κρητήρα τετυγμένον ἀργύρεος δὲ
ἐστὶν ἄσις, χρυσῷ δ’ ἐπὶ χεῖλεα κεκράωνται,
ἐργον δ’ Ἡφαίστου. πόρεν δὲ ἔ Φαιδιμος ἦρως,
give thee splendid gifts, three horses and a well-polished car; and besides I will give thee a beautiful cup, that thou mayest pour libations to the immortal gods, and remember me all thy days."

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

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

"Thou art of noble blood, dear child, that thou speakest thus. Therefore will I change these gifts, for well I may. Of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing bowl. All of silver it is, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the
Σιδονιῶν βασιλεὺς, ὡς ἐός δόμος ἀμφεκάλυψε κεῖσε με νοστήσαντα· τειν ὁ ἐθέλω τόδε ὀπάσσαι." 620

"Ὡς οἵ μὲν τουαῦτα πρὸς ἀλλήλους ἀγόρευον, δαυτυμόνες ὁ ἐσ δώματ' ἦσαν θείον βασιλῆς. οἵ δὲ ἤγγον μὲν μῆλα, φέρον δὲ ἐνήμορα οἶνον· σίτον δὲ σφ' ἄλοχοι καλλικρίδεμοι ἐπεμπον.1 ὡς οἵ μὲν περὶ δεῦπνον ἐνὶ μεγάροις πένοντο.

Μνηστήρες δὲ πάροικεν Ὀδυσσήος μεγάροι δίσκοισιν τέρποντο καὶ άγανέρισιν ηντεῖς ἐν τυκτῷ δαπέδῳ, ὡθὶ περὶ πάρος, ὑβρίν ἔχοντες.2 'Αντίνου δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής, ἀρχοὶ μνηστήρων, ἀρετῇ ὁ ἐστα ἔξοχ' ἀριστοῖ. τοῖς δ' οἴδος Φρούοιο Νοήμων ἐγγύθεν ἐλθὼν 'Αντίνου μόθοισιν ἀνειρόμενος προσέειπεν· "'Αντίνο', ἢ ρά τι ἔδειμεν ἐνι φρεσίν, ἄει καὶ οὐκ, ὀππὸτε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος; νηὰ μοι οἶχετ' ἄγων· ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς Ὑλίδ' ἐσ εὐρύχορον διαβήμεναι, ἐνθα μοι ἐπ' οίνῳ δῶδεκα θύλειαι, ὑπὸ δ' ἡμίονοι ταλαργολ ἀδμητεῖ τῶν κέν τιν' ἐλασσάμενος δαμασάγιν." "Ὡς ἐφαθ', οἴ δ' ἀνὰ θυμῶν ἐθάμβευον· οὐ γὰρ ἐφαντὸ ἐς Πύλο οἴχεσθαι Νηλίον, ἀλλὰ που αὐτοῦ ἀγρὸν ἡ μῆλοισι παρέμμεναι ἥ συβωτῆ. 640

Τὸν δ' αὖτ' 'Αντίνους προσέεψη Ἐνπεῖθεος νιός· "Νημερτές μοι ἐνιώτε, πότ' φύκετο καὶ τίνες αὐτῷ κούροι ἐπούτ; Ἀθάκης ἐξαίρετοι, ἡ έσι αὐτοῦ θήτες τε δμώς τις; δύναιτό κε καὶ τὸ τελεσσαί. καὶ μοι τούτ' ἀγόρευσον ἑτήτυμον, ὅφρ' ἐν εἰδῶ, 645

1 ἑπεμπον: ἵνεικαν. 2 ἔχοντες Aristarchus: ἰχέσκον.
Sidonians, gave it me, when his house sheltered me as I came thither, and now I am minded to give it to thee."

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

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

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

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

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

η σε βήν αέκοντος ἀπηύρα νῆα μέλαιναν,
η' εκών οἱ δόκας, επει δροσπτύξατο μύθῳ.'

Τόν δ' ιῶδος Φρονίων Νοῦμων ἀντίων ηυδα:
"Αὐτὸς εκών οἱ δόκα· τί κεν ῥέξειε καὶ ἄλλος,
ὀππώτ' ἄνηρ τοιούτος ἔχων μελεδήματα θυμὸ
αἰτίζη; χαλεπόν κεν ἀνήβασθαι δόσιν εἰη.
κοδροὶ δ', οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
οἱ οἱ ἔποντ'. ἐν δ' ἄρχον ἐγὼ βαίνοντ' ἐνόησα
Μέντορα, ἥθεθεν, τῷ δ' αὐτῷ πάντα εἴκει.
ἀλλὰ τὸ θαυμάζω· ἵδον ἐνθάδε Μέντορα δίνω
χθιζόν ὑπηοίον, τότε δ' ἐμβη νη Πύλονδε.

"Ὡς ἀρα φωνήσας ἀπέβη πρὸς δόματα πατρός,
τοῖσιν δ' ἀμφοτέρουσιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστήρας δ' ἀμυδίς κάθισαν καὶ παύσαν ἀέθλων.
τοῖσιν δ' Ἀντίωος μετέφη 'Εὐπείθεως οὖς,
ἀχυρίμενοι: μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσοι δὲ οἱ πυρὶ λαμπτεύοντε ἐνεκὴν.1

"῾Ω πότοι, ἡ μέγα ἐργον ὑπερφιώλως ἐτελέσθη
Τηλεμάχῳ ὁδὸς ἤδε· φάμεν δὲ οἱ οὐ τελέσθαι.
ἐκ τοσσοῦν ἀέκητι νέος πάις οἴχεται αὐτῶς
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἀρξεῖ καὶ προτέρω κακὸν ἐμμεναι· ἀλλὰ οἱ αὐτῶ
Ζεὺς ὀλέσει πην, πρὶν ἡθης μέτρον ἰκέσθαι.2
ἀλλ' ἄγε μοί δότε νῆα θοὴν καὶ εἶκος' ἐταίρους,
ὁφρα μιν αὐτῶν ἰόντα λοχήσομαι ἤδε φυλάξω
ἐν πορθμῷ 'Ἰθάκῃς τε Σάμοιο τε παιπαλοέσσης,
ὡς ἄν ἐπισμυνγερῶς ναυτίλλεται εἴνεκα πατρός."

1 Lines 661 and 662 were rejected by Aristarchus, as
borrowed from Il. i. 103 f.
2 ἡθης μέτρον ἰκέσθαι Aristarchus: ἡμῖν πῆμα γενέσθαι.
perforce and against thy will that he took from thee the black ship? or didst thou give it him freely of thine own will, because he besought thee?"

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

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

"Out upon him, verily a proud deed has been insolently brought to pass by Telemachus, even this journey, and we deemed that he would never see it accomplished. Forth in despite of all of us here the lad is gone without more ado, launching a ship, and choosing the best men in the land. He will begin by and by to be our bane; but to his own undoing may Zeus destroy his might before ever he reaches the measure of manhood. But come, give me a swift ship and twenty men, that I may watch in ambush for him as he passes in the strait between Ithaca and rugged Samos. Thus shall his voyaging in search of his father come to a sorry end."
"Ως ἔφαθ', οἱ δ' ἀρα πάντες ἐπῆνεον ἥδ' ἐκέλευν. αὐτίκ' ἐπειτ' ἀνεστάντες ἔβαν δόμον εἰς 'Οδυσσῆος.
Οὔ' ἀρα Πηνελόπεια πολυν χρόνον ἦν ἀπυπτος 675 μύθων, οὐς μνηστήρες ἐνὶ φρεσὶ βυσσοδόμευον· κῆρυξ γὰρ οἱ ἔειπε Μέδων, δὲ ἐπεύθετο βουλὰς αὐλῆς ἐκτὸς ἑών· οἱ δ' ἐνδοθι μὴν ὕφαινων. βὴ δ' ἐμεν ἀγγελέων διὰ δώματα Πηνελοπείᾳ· τὸν δὲ κατ' οὐδόν βάντα προσηύδα Πηνελόπεια· 680 "Κηρύξ, τίπτε δὲ σε πρόσεαν μνηστήρες ἄγανοι; ἢ εἰπέμεναι δημήσιον Ὀδυσσῆος θείοιο ἔργων παύσασθαι, σφίοι δ' αὐτοῖς δαῖτα πένεσθαι; μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὀμιλήσαντες ὑστάτα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν· 685 οἱ θάμ' ἀγειρόμενοι βίιον κατακείρετε πολλῶν, ετήσιον Τηλεμάχου δαίφρονος· οὐδὲ τι πατρῶν ὑμετέρων τὸ πρόσθεν ἀκούστε, παῖδες ἑόντες, οἰος Ὀδυσσεύς ἔσκε μεθ' ὑμετέρους τοκεύσων, οὔτε τινὰ βέβας ἐξαίσιον οὔτε τι εἰπὼν ἐν δήμῳ, ἢ τ' ἐστὶ δίκη θείων βασιλῆων· ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φίλοις. κεῖνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἑώργει. ἄλλο' δ' μὲν ὑμετέρος θυμός καὶ ἀεικέα ἔργα φαίνεται, οὐδὲ τίς ἐστὶ χάρις μετόπισθ' ἐνεργεύων." 690 Τὴν δ' αὐτὴ προσέειπε Μέδων πεπυμένα εἰδώς· "Αἰ γὰρ δὴ, βασιλεία, τόδε πλεῖστον κακὸν εἶν· ἄλλα πολὺ μεῖξον τε καὶ ἀργαλεῶτερον ἄλλο μνηστήρες φράζουται, δ' μὴ τελέσειε Κρονίων· 156
THE ODYSSEY, IV. 673-699

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

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

"Herald, why have the lordly wooers sent thee forth? Was it to tell the handmaids of divine Odysseus to cease from their tasks, and make ready a feast for them? Never wooing\(^1\) any more, nor consort ing together elsewhere, may they now feast here their latest and their last—even ye who are ever thronging here and wasting much livelihood, the wealth of wise Telemachus. Surely ye hearkened not at all in olden days, when ye were children, when your fathers told what manner of man Odysseus was among them that begat you, in that he wrought no wrong in deed or word to any man in the land, as the wont is of divine kings—one man they hate and another they love. Yet he never wrought iniquity at all to any man. But your mind and your unseemly deeds are plain to see, nor is there in after days any gratitude for good deeds done."

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

\(^1\) In the interpretation of this vexed passage I follow Agar, *Homerica*, pp. 59 ff.
Τηλέμαχον μεμάσαι κατακτάμεν ὃξει χαλκῷ
ὁκαδε νισόμενον ὅ δ' ἐβη μετὰ πατρὸς ἀκούνην
ἐς Πύλον ἡγαθένη ἥδ' ἔσε Δακεδαῖμονα δίαν.

"Ὡς φάτο, τῆς δ' αυτοῦ λύτο γοῦνατα καὶ φίλον ἢτορ,
ὅν δὲ μιν ἀμφασίη ἐπέων λάβετο· τὸ δὲ οἱ ὁσεῖ
δακρυόφι πλήσθεν, θαλερή δὲ οἱ ἔσχετο φωνή.

ὁψε δὲ δὴ μιν ἔπεσσιν ἀμείβομένη προσέειπε·

"Κήρυξ, τίπτε δὲ μοι πάις οἰχεται; οὐδὲ τι μιν χρεῶ
την ἄκυπτορον ἐπιβαίνεμεν, αἱ θ' ἀλὸς ἔπποι
ἀνδράσι γίγνονται, περόσωτε δὲ πουλῦν ἐφ' ἤγηρν.

ἡ ἵνα μηδ' ὅνομα αὐτοῦ ἐν ἀνθρώποισι λήπηται;

Τὴν δ' ἡμείσατ' ἐπείτα Μέδων πεπνυμένα εἰδός·

"Οὐκ οἶδ' ἢ τίς μιν θεός ὤρομεν, ἢ καὶ αὐτοῦ
θυμὸς ἐφωρμὴθη ἰμεν ἐς Πύλον, ὃφρα πῦθηται
πατρὸς ἔοι ἡ νόστου ἢ ὃν τινὰ πότμον ἐπέσπεν.

"Ὡς ἁρα φωνήσας ἀπέβη κατὰ δῶμ' Ὄδυσῆος.

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρου, οὐδ' ἄρ' ἐτ' ἐτλη
δίφροι ἐφέξεσθαι πολλῶν κατὰ οἰκον ἕοτον,
ἀλλ' ἄρ' ἐπ' οὐδοῦ ἰξε πολυκμῆτον θαλάμου
οἰκτρ' ὀλοφυρομένῃ· περὶ δὲ διμυαλ μινύριξον
πᾶσαι, ὅσαι κατὰ δόματ' ἐσαν νέαι ἦδὲ παλαιαί.

τὴς δ' ἁδινὸν γούσας μετηύδα Πηνελόπεια.

"Κλῦτε, φίλαν· πέρι γὰρ μοι Ὀλυμπίους ἀλγε' ἐδωκεν
ἐκ πασέων, ὅσαι μοι ὁμοθυγάδει· ἡ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμόλεον,
παντοῖς ἀρετῆσι κεκασμένον ἐν Δαναόισιν,
ἐσθλὸν, τοῦ κλέος εὐρυ καθ' Ἑλλάδα καὶ μέσον Ἀργος. ¹

¹ Line 726 was rejected by Aristarchus; cf. i. 344 and,
below, 816.
may never bring to pass. They are minded to slay Telemachus with the sharp sword on his homeward way; for he went in quest of tidings of his father to sacred Pylos and to goodly Lacedaemon.”

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

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

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

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

“Hear me, my friends, for to me the Olympian has given sorrow above all the women who were bred and born with me. For long since I lost my noble husband of the lion heart, pre-eminent in all manner of worth among the Danaans, my noble husband, whose fame is wide through Hellas and
νῦν αὐ παῖδ’ ἀγαπητόν ἀνηρεῖψαντο θύελλαι ἀκλέα ἐκ μεγάρων, οὐδ’ ὀρμηθέντος ἄκουσα. σχέτλια, οὐδ’ ύμεῖς περ ἐνι φρέσει θέσθε ἐκάστη ἐκ λεχέων μ’ ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, ὅπποτ’ ἐκεῖνος ἑβη κούλην ἐπὶ νῆα μέλαιναν. εἰ γὰρ ἐγὼ πυθόμην ταῦτην ὀδὸν ὀρμαίνοντα, τῷ κε μᾶλ’ ἢ κεν ἐμείνε καὶ ἐσούμενος περ ὀδῷ, ἢ κέ με τεθηκοῦν ἐνὶ μεγάροισιν ἐλεύτειν. ἀλλά τις ὁτηρῶς Δολίου καλέσειε γέροντα, 735 δμὸ’ ἐμὸν, ὅν μοι δῶκε πατήρ ἔτι δεύρο κιοῦσῃ, καὶ μοι κήπουν ἐχει πολυδένδρου, ὁφρα τάχιστα Δαέρτη τάδε πάντα παρεξόμενος καταλέξῃ, εἰ δὴ ποὺ τινα κεῖνοι ἐνι φρέσει μῆτιν υφῆνας ἐξελθῶν λαοθῶν ὄδυρεται, οὗ μεμάσσων ὅν καὶ Ὀδυσσῆος φθίοσα γόνον ἀντιθείοι.”

Τὴν δ’ αὕτη προσέειπε φίλη τροφὸς Εὐρύκλεια: “Νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλείς χαλκῷ ἢ ἕα εἴν μεγάρῳ μῦθον δέ τοι οὐκ ἐπικεύσων. 740 ᾳδε’ ἐγὼ τάδε πάντα, πόρον δέ οἱ ὄσο’ ἐκέλευς, σύτων καὶ μέθυ ἢδ’ ἐμεῖν δ’ ἐλετο μέγαν ὀρκον μῆ πρὶν σοι ἔρεειν, πρὶν δωδεκάτην γε γενέσθαι ἢ γ’ αὕτην ποθέσαι καὶ ἄφορμηθέντος ἀκούσαι, ὡς ἄν μη κλαίουσα κατὰ χρόα καλὸν ἰάπτης. ἀλλ’ ὑδρηναμενή, καθαρὰ χροὶ ἐμαθ’ ἐλούσα, 745 εἰς ὑπερῴ’ ἀνάβασα σὺν ἀμφισβόλωσι γυναιξίν εὐχε ’Ἀθηναιή κούρη Δίδσ, ἀγιόχοιο’ ἢ γὰρ κέν μιν ἐπείτα καὶ ἐκ θανάτου σαύσαι. μηδὲ γέροντα κάκον κεκακωμένον’ οὐ γὰρ δ’ ὀν πάγχυ θεοὶς μακάρεσσι γονὴν Ἀρκεισίάδαο 750

160
mid-Argos. And now again my well-loved son have the storm-winds swept away from our halls without tidings, nor did I hear of his setting forth. Cruel, that ye are! Not even you took thought, any one of you, to rouse me from my couch, though in your hearts ye knew full well when he went on board the hollow black ship. For had I learned that he was pondering this journey, he should verily have stayed here, how eager soever to be gone, or he should have left me dead in the halls. But now let one hasten to call hither the aged Dolius, my servant, whom my father gave me or ever I came hither, and who keeps my garden of many trees, that he may straightway go and sit by Laertes, and tell him of all these things. So haply may Laertes weave some plan in his heart, and go forth and with weeping make his plea to the people, who are minded to destroy his race and that of godlike Odysseus."

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

"ὢς φάτο, τῆς δ' εὐνήσε γόουν, σχέδι δ' ὄσσε γόουν.
ἡ δ' ὕδρημαμένη, καθαρὰ χρόν' ἐμαθ' ἐλούσα 
εἰς ύπερφ' ἀνέβαινε σὺν ἅμφιπόλουσι γυναιξίν,
ἐν δ' ἔθετ' οὐλοχύτας κανέω, ἢρατο δ' Ἀθηνη

"Κλυθὶ μεν, αἰγυπτίῳ Διὸς τέκος, ἀτρυτώνη,
εἴ ποτὲ τοι τοι πολυμετίς ἐνε μεγάροισιν Ὁδυσσεῦς
ἡ βοὸς ἡ διὸς κατὰ πλοῦν μηρ' ἔκην,
τῶν νῦν μοι μνήσαι, καὶ μοι φίλον υπά σάωσον,

μυθητῆρας δ' ἀπαλαλκε κακῶς ύπερηνορέατας.

"ὢς εἰποῦσ' ἀλόνυξε, θεὰ δὲ οἱ ἐκλεγεν ἠρῆς,
μυθητῆρες δ' ὀμάδησαν ἀνὰ μεγάρα σκιόντα-

ὁδὲ δὲ τις εὐπεσκε νέων ύπερηνορεύοντων.

"Ἅ μάλα δὴ γάμον ἀμμε πολυμνῆσθη βασίλεια 770
ἀρτύει, οὐδὲ τι οἶδεν ὁ οἱ φόνος νῦ τέτυκται.

"ὢς ἄρα τις εὐπεσκε, τὰ δ' οὔκ ἵπαν ὡς ἐτέτυκτο.
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε

"Δαιμόνιοι, μῦθους μὲν ύπερφιάλους ἄλεοσθε 
πάντας ὀμῶς, μὴ ποὺ τις ἀπάγγελησι 1 καὶ εἴσω.

ἀλλ' ἄγε συγή τοῖον ἀναστάντες τελέωμεν 
μῦθον, δ' δὴ καὶ πάσιν ἐνε φρεσίν ἠρας ἡμῶν.

"ὢς εἰπών ἐκρίνατ' ἔεικοσι φῶτας ἄριστους,
βὰν δ' ἕνατι ἐπὶ νῆα θον καὶ θίνα θαλάσσης.

1 ἀπαγγελησι: ἐπαγγελησι.
THE ODYSSEY, IV. 756–779

but there shall still be one, I ween, to hold the high-roofed halls and the rich fields far away."

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

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

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

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

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

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

So he spoke, and chose twenty men that were best, and they went their way to the swift ship and the person addressed is acting in some unaccountable or ill-omened way. Hence the tone varies from angry remonstrance to gentle expostulation, or even pity.
νὴα μὲν οὖν πάμπρωτον ἀλὸς βένθοσε δέρυσαν, 780
ἐν δ’ ἱστον τ’ ἔτθεντο καὶ ἱστία νηὶ μελαῖνη,
ἡρτύαντο δ’ ἐρετμὰ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῦραν, ἀναὶ δ’ ἱστίᾳ λευκὰ πέτασαν·
tεῦχεα δὲ σφ’ ἤνεικαν ὑπέρθυμοι θεράτουντες.
ὕψοι δ’ ἐν νοτίῳ τῆν γ’ ὀρμίσαν, ἐκ δ’ ἔβαιν αὐτοῖ. 785
ἐνθα δὲ δόρπον ἠλούτοι, μένον δ’ ἐπὶ ἐσπεροῦ ἐλθεῖν.

‘Ἡ δ’ ὑπερώλω ἀνθ’ περίφρουν Πηνελόπεια
κεῖτ’ ἄρ’ ἄσιτος, ἀπαστὸς ἐδητύος ἡδὲ ποτήτος,
ὀρμαίνονυ’ ἡ οἱ θάνατον φύγοι νῦδος ἀμύμων,
艴’ γ’ ὑπὸ μενηστήριν ὑπερφιάλουσι δαμείη. 790
ὀσσα δὲ μερμηρίζε λέων ἀνδρῶν ἐν ὀμίλῳ
δείσας, ὀππότε μιν δόλιον περὶ κύκλων ἀγωσὶ,
tόσσα μιν ὀρμαίνονσιν ἐπήλυθε νῆδυμος ὑπνός:
εὔδε δ’ ἀνακλίνθεισα, λύθεν δὲ οἱ ἄφεια πάντα.

‘Ενθ’ αὐτ’ ἀλλ’ ἐνόησε θεά, γλαυκότης Ἀθήνη. 795
εἴδωλον πολέσε, δέμας δ’ ἤκτο γυναικὶ,
’Ιφθίμη, κούρη μεγαλήτερος Ἰκαρίου,
τὴν Ἐυμηλοῖς ὅπιες Φερῖς ἐνι οἰκία ναίων.
πέμπτε δὲ μιν πρὸς δώματ’ Ὀδυσσής θείοιο, ηῆσ Πηνελόπειαν ὀδυρομένην γοῦσαν
παῦσες κλαυθμοῖο γόοιο τε δακρύοιτος.
ἐς θάλαμον δ’ εἰσῆλθε παρὰ κληίδος ἵμάντα,
στῇ δ’ ἀρ’ ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἐειπεν’

“Εὔδεις, Πηνελόπεια, φίλου τετήμενη ἤτορ;
οὐ μὲν σ’ οὖδ’ ἐώσι θεοὶ βεῖα ξώοντες 805
κλαίειν οὖδ’ ἀκάχησθαι, ἔτει β’ ἦτο νόστιμος ἐστὶ
σὸς παῖς; οὐ μὲν γάρ τι θεοὶ ἀληθήμενος ἐστὶ.”

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

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

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

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

1 It seems certain that ἔθιμος has in all cases supplanted an original Θημος = ήγος. See Buttmann, Lexikon, i. p. 179, and Merry's note here.
Τὴν δ’ ἥμεισθε’ ἐπείτα περίφρων Πηνελόπεια, ἥδυ μάλα κυώσουσ’ ἐν οὐειρείγει πῦλοιν.

"Τίπτε, κασυνήτη, δεῦρ’ ἠλυθες; οὐ τι πάρος γε 810 πωλε’, ἐπεὶ μάλα πολλὸν ἀπόπροσθε δόματα ναίεις· καὶ μὲ κέλεαι παύσασθαι διεχόθε ηδ’ ὄδυνάν πολλῶν, αἱ μ’ ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμὸν, ἥ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα, παντοῖς ἀρετήσι κεκασμένον ἐν Δαναοῖς, 815 ἐσθλόν, τοῦ κλέος εὑρ’ καθ’ Ἐλλάδα καὶ μέσου Ἀργος." 1

νῦν αὖ παῖς ἄγαπητὸς ἔβη κοῖλης ἐπὶ νησός, νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ’ ἀγοράων. τοῖς δὲ ἔγω καὶ μᾶλλον ὀδύρομαι ἤ περ ἐκεῖνον· τοῦ δ’ ἀμφιτρομέω καὶ δείδηα, μὴ τί πάθησιν, 820 ἤ δ’ γε τῶν ἐνι δήμω, ἵν’ οἴχεται, ἢ ἐνι ποιντῷ· δυσμενέες γὰρ πολλοὶ ἐπ’ αὐτῷ μηχανώνται, ἕμενοι κτείναι πρὶν πατρίδα γαῖαν ἱκέσθαι.

Τὴν δ’ ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν· "Θάρσει, μηδὲ τι πάγχυ μετὰ φρεσὶ δείδεις κόιμη· 825 τοιὴ γὰρ οἱ πομπὸς αὐτ’ ἐρχεται, ἢν τε καὶ ἄλλοι ἀνέρες ἁρήσαντο παρεστάμεναι, δύναται γὰρ, Παλλᾶς Ἀθηναίη: σὲ δ’ ὀδυρομένην ἔλεαρει· ἢ νῦν με προέκυκα τευ τάδε μηθήσασθαι.

Τὴν δ’ αὑτὸ προσέειπτε περίφρων Πηνελόπεια· 830 "Εἰ μὲν δὴ θεὸς ἐσσι θεοῦ τε ἐκλυεις αὐθῆς, ει δ’ ἄγε μοι καὶ κεῖνον διώκριν κατάλεξον, ἡ ποὺ ἐτε ἐκεῖ καὶ ὅρα φάος ἡλίοιο, ἡ ἂθη τέθυνη καὶ εὖ Ἀίδαο δόμοισιν.”

Τὴν δ’ ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν· 835 "Οὐ μὲν τοι κεῖνον γε διηνεκέως ἀγορεύσω, ἐκεῖ δ’ ἢ τέθυνης κακῶν δ’ ἀνεμώλια βάζειν.”

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

166
Then wise Penelope answered her, as she slumbered very sweetly at the gates of dreams:

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

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

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

And the dim phantom answered her, and said: "Nay, of him I may not speak at length, whether he be alive or dead; it is an ill thing to speak words vain as wind."
ΗΜΕΡ

'Ως εἶπον σταθμοῖο παρὰ κληίδα λιάσθη
es πυοίας ἀνέμων. ἦ δ' ἐξ ὑπνοῦ ἀνόρουσε
κούρη Ἰκαρίοιο φίλον δὲ οἱ ήτορ ἱάνθη,
ὅς οἱ ἐναργεῖς ὄνειρον ἐπέσυντο νυκτὸς ἀμολγῆ.

Μνηστήρες δ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα
Τηλεμάχῳ φόνον αἰτῶν ἐνὶ φρεσίν ὀρμαίνοντες.
ἐστι δὲ τις νῆσος μέσοι ἀλλ' ἑτρῆσσα,
μεσσηγός Ἰθάκης τε Σάμοιο τε πατριλαγόσσης,
'Αστερίς, οὗ μεγάλη λιμένες δ' ἐνι ναύλοχοι αὐτῆ
ἀμφίδυμοι. τῇ τόν γε μένον λοχώντες Ἁχαιοί.
So saying the phantom glided away by the bolt of the door into the breath of the winds. And the daughter of Icarius started up from sleep, and her heart was warmed with comfort, that so clear a vision had sped to her in the darkness of night.

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

1 The word is of uncertain etymology, and its precise significance is doubtful.
'Ἡῶς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῦ ὀρνυθ', ἣν ἀθανάτοισι φῶς φέροι ἢδὲ βροτοῖς·
οὶ δὲ θεοὶ θῶκόνδε καθίζουν, ἐν δ' ἄρα τοιοῦ
Ζεὺς ὑψιβρεμέτης, οὐ τε κράτος ἐστὶ μέγιστον.
τοιοῦ δ' Ἀθηναίη λέγε κήδεα πόλις Ὀδυσσῆος
μνησαμένη· μέλε γάρ οἱ ἔως ἐν δῶμαςι νύμφης.

"Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰέν ἐόντες,
μή τις ἐτὶ πρόφρον ἀγανὸς καὶ ἦπιος ἔστω
σκηπτούχος βασιλεὺς, μηδὲ φρεσῖν αἵσιμα εἴδώς,
ἄλλ' αἰεὶ χαλεπός τ' εἰ̄η καὶ αἴσυλα ἰέζου
ὡς οὐ τις μέμνηται Ὀδυσσῆος θείου
λαῶν οἰςιν ἀνασσε, πατὴρ δ' ὡς ἦπιος ἦν.
ἄλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἀλγεα πᾶσχων
νύμφης ἐν μεγάροις Καλυψοῦς, ἡ μων ἀνάγκη
ἰσχε: ὃ δ' οὗ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι:
οὐ γάρ οἱ πάρα νῆς ἐπηρετμοὶ καὶ ἐταῖροι,
οἱ κέν μιν πέμποιεν ἐτ' εὐρέα νότα θαλάσσης.

νων αὐτ παῖδ' ἄγαπητὸν ἀποκτεῖναι μεμᾶσιν
οίκαδε νισόμενον· ὃ δ' ἔβη μετὰ πατρὸς ἀκούνη
ἔσ Πύλου ἡγαθένη ἡδ' ἐς Λακεδαίμονα δίαν."
BOOK V

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

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

Then Zeus, the cloud-gatherer, answered her, and said: "My child, what a word has escaped
οὐ γὰρ δὴ τούτου μὲν ἐβούλευσας νῦν αὐτή,
ὡς ἦ τοι κείνους Ὅδυσσεύς ἀποτίσεται ἐλθὼν;
Τηλέμαχον δὲ σὺ πέμψων ἐπισταμένως, δύνασαι γὰρ, 25
ὡς κε μάλ’ ἀσκηθής ἷν πατρίδα γαῖαν ἵκηται,
μυστήρες δ’ ἐν νηλ παλιμπετῆς ἀπονέωνται.”

“Ἡ ρα καὶ Ἐρμείαν, ιδίον φίλον, ἀντίον ηὔδα·
“Ἐρμεία, σὺ γὰρ αὐτή τά τ’ ἀλλα περ ἄγγελός ἐσσι,
υψίφη ἐνυπλοκάμῳ εἰπεὶν νημερτέα βουλήν,
νόστον Ὅδυσσήσος ταλασίφρουν, ὡς κε νέγηαι
οὔτε θεῶν πομπῇ οὔτε θυντῶν ἀνθρώπων
ἀλλ’ ὁ γ’ ἐπὶ σχεδῆς πολυδέσμου πήματα πάσχων
ἡματί κ’ εἰκοστῷ Σχερίην ἐρίβωλον ἴκοιτο,
Φαιήκων ἐς γαίαν, οἶ ἄγχιθεοι ἑγεάσασιν,
ο’ κέν μιν περὶ κήρι θεῶν ὡς τιμήσουσιν,
πέμψουσι δ’ ἐν νηλ φίλην ἐς πατρίδα γαῖαν,
χαλκόν τε χρυσόν τε ἀλλι ἐσθητά τε δόντες,
πόλλα’, ὡς ἀν οὐδὲ ποτε Τροίης ἐξῆρατ’ Ὅδυσσεύς,
εἰ περ ἀπήμων ἤλθε, λαχάνω ἀπὸ ληθός αἰσθαν.
ὡς γὰρ οἱ μοῖρ’ ἐστὶ φίλους τ’ ἱδεῖν καὶ ἰκέσθαι
οίκων ἐς υψώροφον καὶ ἐν ἔν χερίδα γαῖαν.”

“Ὡς ἐφατ’, οὐδ’ ἀπίθησε διάκτων ἀργεῖφόντης.
αὐτίκ’ ἐπειθ’ ὕπ’ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια χρύσεια, τά μιν φέρουν ἥμεν ἐφ’ ύγρήν
ὥ’ ἔπ’ ἀπείρονα γαίαν ἀμα πνοιής ἀνέμοιο.
εἰλετο δὲ ράβδου, τῷ τ’ ἀνδρῶν ὄμματα θέλγει,
διν ἐθέλει, τοὺς δ’ αὔτε καὶ ὑπνώοντας ἐγείρει.
τήν μετὰ χερσὶν ἐχων πέτετο κρατύς ἀργεῖφόντης.
172
the barrier of thy teeth! Didst thou not thyself devise this plan, that verily Odysseus might take vengeance on these men at his coming? But concerning Telemachus, do thou guide him in thy wisdom, for thou canst, that all unscathed he may reach his native land, and the wooers may come back in their ship baffled in their purpose."

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

So he spoke, and the messenger, Argeiphontes, failed not to hearken. Straightway he bound beneath his feet his beautiful sandals, immortal, golden, which were wont to bear him over the waters of the sea and over the boundless land swift as the blasts of the wind. And he took the wand wherewith he lulls to sleep the eyes of whom he will, while others again he awakens even out of slumber. With this in his hand the strong Argeiphontes flew. On to
Πιερίαν εὖ ἐπιβάς ἐξ αἰθέρος ἐμπεσε πόντῳ
σενατ' ἔπειτ' ἐπὶ κὺμα λάρῳ ὄρυμιθι ἐοικός,
abileceği κατὰ δεινούς κόλπους ἀλὸς ἄτρυγέτοιο
ἰγθὺς ἀγρώσοις πυκνὰ πτερὰ δεύται ἄλμη.
τῷ ἵκελος πολέεσσιν ὀχήσατο κύμασιν Ἂρμῆς.
ἀλλ' ὅτε δὴ τὴν νῆσουν ἀφίκετο τηλὸθ' ἐούσαν,
ἐνθ' ἐκ πόντου βάσι ιοεϊδέος ἦπειρόνδε
ήμεν, ὃφρα μέγα σπέος ἴκετο, τῷ ἐνι νῦμφῃ
ναϊεν ἐνπλόκαμος: τὴν δ' ἐνδοθί τέτμεν ἐούσαν.
πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καλέτο, τηλόσε δ' ὁδη
κέδρου τ' ἐφικεάτου θύου τ' ἀνὰ νῆσουν ὀδώδει
δαμιμένων. ἥ δ' ἐνδον ἀοιδιάους' ὧτι καλῇ
ἱστὸν ἐποιχομένη χρυσείῃ κερκίδ' ύφαινεν.
ἔλῃ δὲ σπέος ἀμφὶ πεφύκει τηλεθῶσα,
κλήρη τ' αὔγειρός τε καὶ εὐώδης κυπάρισσος.
ἐνθα δὲ τ' ὄρυμθες τανυσίπτεροι εὐνάζοντο,
σκώπτες τ' ἱρκές τε τανύγλωσσοί τε κορώναι
eὐνάλαι, τῆσιν τε θαλάσσια ἠργα μέμηλεν.
ἡ δ' αὐτοῦ τετάνυστο περὶ σπέους γλαφυροῦ
ήμερος ἤβωοςα, τεθήλει δὲ σταφυλῆσι.
κρήναι δ' ἐξείλης πίσυρες βέον ὕδατι λευκῷ,
πλησίαι ἄλληλων τετραμμέναι ἄλλυδις ἄλλη.
ἀμφὶ δὲ λειμώνες μαλακοὶ ίου ἢδὲ σελίνου
θῆλεον. ἐνθα κ' ἐπείτα καὶ ἀβάνατος περ ἐπελθὼν
θησάιτο ἵδων καὶ τερφθεὶς φρεσὶν ἦσιν.
ἐνθα στὰς θησίτο διάκτορος ἀργείφοντις.
αὐτάρ ἐπεί δὴ πάντα ἐφ' θησάτο θυμῷ,
αὐτίκ' ἀρ' εἰς εὐρὺ σπέος ἦλυθεν. οὐδὲ μιν ἄντι
ἡγούμενον ἵδουσα Καλυψώ, διὰ θεάων
οὐ γὰρ τ' ἁγνώτες θεοὶ ἄλληλουσι πέλονται
ἀβάνατοι, οὐδ' εἰ τις ἀπόπροθι δώματα ναίει.
Pieria he stepped from the upper air, and swooped down upon the sea, and then sped over the wave like a bird, the cormorant, which in quest of fish over the dread gulfs of the unresting sea wets its thick plumage in the brine. In such wise did Hermes ride upon the multitudinous waves. But when he had reached the island which lay afar, then forth from the violet sea he came to land, and went his way until he came to a great cave, wherein dwelt the fair-tressed nymph; and he found her within. A great fire was burning on the hearth, and from afar over the isle there was a fragrance of cleft cedar and juniper, as they burned; but she within was singing with a sweet voice as she went to and fro before the loom, weaving with a golden shuttle. Round about the cave grew a luxuriant wood, alder and poplar and sweet-smelling cypress, wherein birds long of wing were wont to nest, owls and falcons and sea-crows with chattering tongues, who ply their business on the sea. And right there about the hollow cave ran trailing a garden vine, in pride of its prime, richly laden with clusters. And fountains four in a row were flowing with bright water hard by one another, turned one this way, one that. And round about soft meadows of violets and parsley were blooming. There even an immortal, who chanced to come, might gaze and marvel, and delight his soul; and there the messenger Argeiphontes stood and marvelled. But when he had marvelled in his heart at all things, straightway he went into the wide cave; nor did Calypso, the beautiful goddess, fail to know him, when she saw him face to face; for not unknown are the immortal gods to one another, even though one dwells in a
HOMER

οὐδ’ ἀρ’ Ὄδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,
ἀλλ’ ὃ γ’ ἐπ’ ἄκτης κλαίε καθήμενος, ἔνθα πάρος περ,
δάκρυσι καὶ στοναχῆσι καὶ ἄλγεσι θυμὸν ἔρέχθων.
πόντον ἐπ’ ἀτρόγυτον δερκέσκετο δάκρυα λείβων.1
Ἐρμείαν δ’ ἐρέεινε Καλνψώ, δία θεάων,
ἐν θρόνῳ ἱδρύσασα φαεινῷ συγαλόειντι.

"Τίππε μοι, Ἐρμεία χρυσόρραπτι, εἰληλούθας
αἴδοιός τε φίλος τε; πάρος τε μὲν οὐ τιθάμιξεις.
αὐτὰ δ’ τι φρονεῖς· τελέσαι δὲ μὲν θυμὸς ἀνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἔστίν.
ἀλλ’ ἐπεο προτέρω, ἱνα τοι πάρ ξείνια θεώ." 2

"Ὡς ἄρα φωνήσασα θεά παρέθηκε τράπεζαν
ἀμβροσίας πλῆσασα, κέρασε δὲ νέκταρ ἀρδυρόν.
αὐτὰρ ὅ πίνε καὶ ἤσθε διάκτορος ἀργείφωντες.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδή,
καὶ τότε ὅ μιν ἐπεσθε ἀμειβόμενος προσεέιπεν.

"Εἰρωτάς μ’ ἐλθόντα θεά θεόν· αὐτὰρ ἐγὼ τοι
νημερτέως τὸν μῦθον ἐνίστῆσω· κέλει γάρ.

ζεῦς ἐμ’ ἄ’ ἠνόηει δεύρ’ ἔλθεμεν οὐκ ἔθελοντα τῖς δ’ ἀν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ ἀσπετον; οὐδὲ τις ἀγχ’ βροτῶν πόλις, οὐ τε θεοῖς
ιερά τε βέμουι καὶ ἕξαίτους ἑκατόμβας.

ἀλλὰ μάλ’ οὐ πως ἐστὶ Δίος νόου αὐγίχοιο
οὔτε παρέξελθείν ἀλλον θεόν οὐθ’ ἁλιώσαι.

φησὶ τοι ἀνδρά παρεῖναι οἰκωρώτατον ἄλλον,
τῶν ἀνδρῶν, οὐ ἀστυ πέρ εἰ Πριάμῳ μάχοντο εἰμίετε, δεκάτω δ’ πόλιν πέρσαντες ἐβησαν
οἰκαὶ ἀτάρ ἐν νόστῳ Ἀθηναίῳ ἀλάτοντο,
ἡ σφιν ἐπάρος ἀνεμὸν τε κακὸν καὶ κύματα μακρά." 3

1 Line 84 (=158) was rejected by Aristarchus.
2 Line 91 is omitted in the best MSS.
home far away. But the great-hearted Odysseus he found not within; for he sat weeping on the shore, as his wont had been, racking his soul with tears and groans and griefs, and he would look over the unresting sea, shedding tears. And Calypso, the beautiful goddess, questioned Hermes, when she had made him sit on a bright shining chair:

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

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

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

ἐνθ’ ἄλλοι μὲν πάντες ἀπεφθιθέν ἐσθλοὶ ἑταῖροι, 110
tὸν δὲ ἄρα δεῦρ’ ἀνεμός τε φέρων καὶ κῦμα πέλασσε. 1
τὸν νῦν σ’ ἴνωγειν ἀποπεμπέμεν ὅτι τάχιστα:
οὐ γὰρ οἱ τῇ δ’ αἰσα φίλων ἀπονόσθων ὀδέσθαι,
ἀλλ’ ἔτι οἱ μοῦρ’ ἑστὶ φίλους τ’ ἱδεῖν καὶ ἱκέσθαι
οἶκον ἐς υψόροφον καὶ ἐγὼ ἐς πατρίδα γαῖαν.” 115

“Ὡς φάτο, βλέψειν δὲ Καλυψώ, δίὰ θεῶν,
καὶ μιν φωνήσασ’ ἔπεα πτερύγεντα προσηύδα:
“Σχέτλιοι ἔστε, θεοί, ξηλήμονες ἔξοχον ἄλλων,
οἳ τε θεαῖς ἀγάπασθε παρ’ ἀνδρᾶσιν ἐννάζοσθαι
ἀμφαδόν, ἢ τις τε φίλον ποιήσετ’ ἀκοίτην.
ὡς μὲν οὔτ’ Ὀρλών’ ἐλεότο ροδοδάκτυλος Ἡώς,
tόφρα οἳ ἡγάσασθε θεοὶ βεία ξώοντες,
ὁς ἐν Ὄρτυγι χρυσόδρομος Ἀρτεμίς ἀγνη
οἷς ἀγανός βελέσσων ἐποιχομένη κατέπεφνεν.
ὡς δ’ ὁπότ’ Ἰασίων ἐπτπλόκαμος Δημήτηρ,
ὁ θυμὸ εἴξασα, μήν γιλότητε καὶ εὐνή
νεἰφ’ ἐν τριπόλω’ οὐδὲ δὴν ἤνε ἀπυστος
Zeús, ὃς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.
ὡς δ’ αὖ νῦν μοι ἀγασθε, θεοῖ, βροτῶν ἄνδρα παρεῖναι.
τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιον βεβαώτα
οἶον, ἔπει οἳ νῆα θοῦν ἀργῆτι κεραυνῷ
Zeús ἐλπας 2 ἐκέαση μέσῳ ἐνὶ ὀίνῳ πόντῳ.
ἐνθ’ ἄλλοι μὲν πάντες ἀπεφθιθέν ἐσθλοὶ ἑταῖροι,
tὸν δ’ ἄρα δεῦρ’ ἀνεμός τε φέρων καὶ κῦμα πέλασσε.
τὸν μὲν ἐγὼ φίλεον τε καὶ ἑτρεφον, ἦδε ἐφασκόν

1 Lines 110 f. (=133 f.) cannot be genuine in this place. Aristarchus rejected the whole passage 105 (107?)–111.
2 ἐλπας: ἐλπας Zenodotus; cf. vii. 250.

i78
all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him now Zeus bids thee to send on his way with all speed, for it is not his fate to perish here far from his friends, but it is still his lot to see his friends and reach his high-roofed house and his native land.”

So he spoke, and Calypso, the beautiful goddess, shuddered, and she spoke, and addressed him with winged words: “Cruel are ye, O ye gods, and quick to envy above all others, seeing that ye begrudge goddesses that they should mate with men openly, if any takes a mortal as her dear bed-fellow. Thus, when rosy-fingered Dawn took to herself Orion, ye gods that live at ease begrudged her, till in Ortygia chaste Artemis of the golden throne assailed him with her gentle\(^1\) shafts and slew him. Thus too, when fair-tressed Demeter, yielding to her passion, lay in love with Iasion in the thrice-ploughed fallow land, Zeus was not long without knowledge thereof, but smote him with his bright thunder-bolt and slew him. And even so again do ye now begrudge me, O ye gods, that a mortal man should abide with me. Him I saved when he was bestriding the keel and all alone, for Zeus had smitten his swift ship with his bright thunder-bolt, and had shattered\(^2\) it in the midst of the wine-dark sea. There all the rest of his goodly comrades perished, but as for him, the wind and the wave, as they bore him, brought him hither. Him I welcomed kindly and gave him food,

\(^1\) The phrase commonly denotes a painless death (so in iii. 280). It is only here used of death sent by a wrathful god or goddess.

\(^2\) Possibly “submerged”; cf. vii. 250.
θῆσειν ἃθάνατον καὶ ἀγήραυν ήματα πάντα.
ἀλλ’ ἐπεὶ οὗ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὐθ’ ἀλλιῶσαι,
ἐρρέτω, εἰ μιν κείνος ἐποτρύνει καὶ ἀνώγει,
πόντου ἐπ’ ἀπρόστρετοι πέμψα ὁ μὲν οὐ γε ἐγώ γε.
οὐ γάρ μοι πάρα νῆς ἐπηρετμοῖ καὶ ἑταῖροι,
οἷς ἐν μιν πέμποιεν ἐπ’ εὐρέα νῶτα θαλάσσης.
ἀυτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ’ ἐπικεύσω,
ὡς κε μαλ’ ἀσκηθής ἢν πατρίδα γαίαν ἴκηται.”

Τὴν δ’ αὕτε προσέειπε διάκτορος ἀργυρόφωντης·
"Οὐτοὶ νῦν ἀπόπεμπε, Διὸς δ’ ἐποτίζει μὴνιν,
μὴ πὼς τοι μετόπισθε κοτεσσάµενοι χαλεπὴν.”

"Ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἀργυρόφωντης:
ἡ δ’ ἐπ’ Ὀδυσσῆα μεγαλήτορα πότνια νύμφη
ἡ’, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.
τὸν δ’ ἄρ’ ἐπ’ ἀκτῆς εὑρε καθήμενον’ οὔδε ποτ’ ὀσσε
dακρυόθων τέρσοντο, κατείβετο δὲ γλυκὺς αἰών
νόστου ὀδυρομένω, ἐπεὶ οὐκέτι ἴδανε νύμφη.
ἀλλ’ ἂτοι νῦκτας μὲν ἱαύσακεν καὶ ἀνάγκη
ἐν σπέσσι γλαφυροῖς παρ’ οὐκ ἑθέλων ἐθελούσῃ.
ἡματα δ’ ἄμ πέτρησε καὶ ἱόνεσι καθίζων
dάκρυζε καὶ στοναχῆσι καὶ ἀλγεσὶ θυμὸν ἐρέκθων
πόντου ἐπ’ ἀπρόστρετον δερκόσκετο δάκρυα λείβων.
ἀγχοῦ δ’ ἰσταμένη προσεφώνει δία θεῶν·
"Κάμμορε, μή μοι ἔστ’ ἐνθάδ’ ὀδύρεο, μηδέ τοι αἰῶν

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

180
and said that I would make him immortal and age-
less all his days. But since it is in no wise possible
for any other god to evade or make void the will of
Zeus who bears the aegis, let him go his way, if Zeus
thus orders and commands, over the unresting sea.
But it is not I that shall give him convoy, for I have
at hand no ships with oars and no men to send him
on his way over the broad back of the sea. But with
a ready heart will I give him counsel, and will hide
naught, that all unscathed he may return to his
native land.”

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

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

“Unhappy man, sorrow no longer here, I pray
thee, nor let thy life pine away; for even now with
a ready heart will I send thee on thy way. Nay,
come, hew with the axe long beams, and make a
εὑρείαν σχεδίην· ἀτὰρ ἴκρια πῆξαί ἐπ’ αὐτῆς ὑψοῦ, ὡς σε φέργησιν ἐπ’ ἠρεοειδέα πόντον. αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρῶν ἐνθησο μενοεικῇ, ἀ κέν τοι λιμὸν ἐρύκοι, ἐματά τ’ ἀμφιέσω· πέμψω δέ τοι οὐρον ὀπισθον, ὡς κε μάλ’ ἄσκητος σὴν πατρίδα γαῖαν Ἰκναι, αἰ κε θεώ ἡ ἔθελωσι, τοι οὐρανὸν εὐρόν ἔχουσιν, ο’ μεν φέρτεροι εἰσὶ νοῆσαί τε κρηναί τε,” 170

"Ως φάτο, βάγησεν δὲ πολύτλας δῶξ Ὀδυσσέ α, καὶ μιν φωνῆσας ἐπεα περόεντα προσηύδα.

"Ἀλλ’ τι δὴ σὺ, θεά, τόδε μήδεις, οὔδε τι πομπὴν, ἢ με κέλεις σχεδίῃ περάν μέγα λαίτμα θαλάσσης, δεινόν τ’ ἀργαλέον τε, τὸ δ’ οὐδ’ ἐπὶ νῆς ἔσις ὁκύποροι περόσωσι, ἀγαλλόμεναι Δίὸς οὐρὸ. οὐδ’ ἂν ἐγὼν ἀέκτη σέθεν σχεδίης ἐπιβαίνῃ, εἰ μὴ μοι πλαίς ἥ, θεά, μέγαν ὄρκον ὁμόσαι μὴ τι μοι αὐτῷ πῆμα κακὸν θολευμένον ἄλλο.” 175

"Ως φάτο, μείδησεν δὲ Καλυψός δία θεάων,

χειρὶ τε μιν κατέρρεξεν ἐπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαξεν.

"Ἡ δὴ ἀληθὸς γ’ ἔσσι καὶ οὐκ ἀποφολίμα εἰδὼς,

οἶνον δὴ τὸν μύθου ἐπεφράσθης ἀγορεύσαι.

ἰστῶ νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπέρθε

καὶ τὸ κατεβόμενον Στυγός ὕδωρ, ὡς τε μέγιστος ὀρκος δεινότατος τε πέλει μακάρεσθι θεοῖσι,

μὴ τι τοι αὐτῷ πῆμα κακὸν θολευσεμένον ἄλλο.

ἀλλὰ τὰ μὲν νοεῖς καὶ φράσσομαι, ἄσσ’ ἂν ἐμοὶ περ

 αὐτὴ μηδοίμην, ὅτε με χρείω τόσον ἴκους

καὶ γὰρ ἐμοὶ νόσς ἐστὶν ἐναἵσιμος, οὖδε μοι αὐτῇ

θυμὸς εὖν στῆθεσθι σιδῆρεος, ἀλλ’ ἐλεήμων." 180

182
broad raft, and fasten upon it cross-planks for a deck well above it, that it may bear thee over the misty deep. And I will place therein bread and water and red wine to satisfy thy heart, to keep hunger from thee. And I will clothe thee with raiment, and will send a fair wind behind thee, that all unscathed thou mayest return to thy native land, if it be the will of the gods who hold broad heaven; for they are mightier than I both to purpose and to fulfil."

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

So he spoke, but Calypso, the beautiful goddess, smiled, and stroked him with her hand, and spoke, and addressed him: "Verily thou art a knave, and not stunted in wit, that thou hast bethought thee to utter such a word. Now therefore let earth be witness to this, and the broad heaven above, and the down-flowing water of the Styx, which is the greatest and most dread oath for the blessed gods, that I will not plot against thee any fresh mischief to thy hurt. Nay, I have such thoughts in mind, and will give such counsel, as I should devise for mine own self, if such need should come on me. For I too have a mind that is righteous, and the heart in this breast of mine is not of iron, but hath compassion."
“Ως ἄρα φωνήσασ' ἡγήσατο διὰ θεών καρπαλίμως: ὃ δ' ἔπειτα μετ' ἵχνια βαίνε θεοί. Ἰξον δὲ σπείσος γλαφυρῶν θεὸς ἥδε καὶ ἀνήρ, καὶ ρ' ὦ μὲν ἐνθα καθέξετ' ἐπὶ θρόνου ἐνθευ ἀνέστη 195 Ἐρμεάς, νύμφη δ' ἐτίθει πάρα πάσαν ἐδώδην, ἐσθειν καὶ πίνειν, οί δ' ἑβοταλ ἀνδρεῖς ἔδουσιν. αὐτή δ' ἄντιον Ἰξον Ὀδυσσῆος θείοι, τῇ δὲ παρ' ἀμβροσίαν δμοία καὶ νέκταρ ἔθηκαν. Οἱ δ' ἐπ' ὑπείαθ' ἑτοίμα προκείμενα χείρας ἦλλουν. 200 αὐτὰρ ἐπεὶ τάρπησαν ἐδητύς ἦδε ποτήτος, τοῖς ἁρὰ μῦθων ἥρχε Καλυψώ, διὰ θεάνων:

“Διογενῆς Λαερτίαδη, πολυμήχαν Ὀδυσσεῦ, οὗτο δὴ οἴκονδε φίλην ἐσ πατρίδα γαίαν αὐτίκα νῦν ἔθελεις ἰέναι; σὺ δὲ χαίρε καὶ ἔμπης. 205 εἰ γε μὲν εἰδείης σήμερον φρεσίν ὄσσα τοι αἰστά κῆδε ἀναπλήσαι, πρὶν πατρίδα γαίαν ἰκέσθαι, ἐνθάδε κ' αὕθι μὲν οὖν σὺν ἐμοὶ τόδε δῶμα φυλάσσοις ἀθάνατος τ' εἶνης, ἱμερόμενός περ ἰδέσθαι σήν ἀλοχον, τῆς τ' αἰεὶν ἐέλδει ἦματα πάντα. 210 οὐ μὲν θελεὶς γε χερεῖν εὑχομαι εἶναι, οὐ δέμας οὐδὲ φυήν, ἐπεὶ οὐ πώς οὐδὲ οὐικεν θυντας ἀθανάτησι δέμας καὶ εἴδος ἐρίζειν."

Την δ' ἀπαμειβόμενος προσέφη πολύμητος Ὀδυσσεὺς: "Πότνα θέα, μη μοι τόδε χώρο; οἴδα καὶ αὐτὸς πάντα μάλτ, οὔνεκα σείο περιφρον Πηνελόπεια εἶδος ἀκιδνοτέρη μέγεθος τ' εἰσάντα ἰδέσθαι; ἡ μὲν γὰρ βροτός ἔστι, σὺ δ' ἀθάνατος καὶ ἀγήρως. ἄλλα καὶ δις ἐθέλω καὶ ἐξδομαί ἦματα πάντα οἴκαδε τ' ἐλθέμεναι καὶ νάστιμον ἡμαρ ἰδέσθαι. 220 εἰ δ' αὖ τις ράγις θεὸν ἐνι οἰνοπι πόντω, τλήσομαι ἐν στήθεσιν ἐχὼν ταλατενθέα θυμόν."
So saying, the beautiful goddess led the way quickly, and he followed in the footsteps of the goddess. And they came to the hollow cave, the goddess and the man, and he sat down upon the chair from which Hermes had arisen, and the nymph set before him all manner of food to eat and drink, of such sort as mortal men eat. But she herself sat over against divine Odysseus, and before her the handmaids set ambrosia and nectar. So they put forth their hands to the good cheer lying ready before them. But when they had had their fill of food and drink, Calypso, the beautiful goddess, was the first to speak, and said:

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

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

"Ως ἐφατ', ἥμισος δ' ἀρ' ἔδω καὶ ἐπὶ κινέφας ἠλθεν·
ἐλθόντες δ' ἀρα τῷ γε μυχῶστε στείνους γλαφυροῖο
τερπέσθην φιλότητι, παρ' ἀλλήλοις μένοντες.

Ἡμος δ' ἡργενέεια φάνη ῥοδοδάκτυλος 'Ηώς,
αὐτή ὦ μὲν χαλαίναν τε χιτῶνά τε ἐνυντ' Ὄδυσσεύς,
αὐτῇ δ' ἄργυφεον φάρος μέγα ἐνυντο νύμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζωνὴν βάλετ· ἦξιν
calhn χρυσεῖν, κεφαλῆ ὦ ἐφύπερθε kalύπτρην.
καὶ τὸτ' Ὅδυσσῆι μεγαλήτορι μῆδετο πομπήν·
δῶκεν οἱ πέλεκυν μέγαν, ἀρμενον ἐν παλάμησι,
χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ
230 στείλειον περικαλλῆς ἐλάινον, εὐ ἐναρθρῶς·
dówke d' ἐπειτα σκέπαρον εὔξουν ἠρχε d' ὦδοι
νῆσου ἐπ' ἐσχατῆς, ὦθι δένδρα μακρὰ πεφύκει,
κλήθρη τ' αὐγειρός τ', ἐλάτῃ τ' ἦν οὐρανομήκης,
αὖα πάλαι, περίκηλα, τὰ ὡ i πλάωσεν ἔλαφρος.
240 αὐτὰρ ἐπει δὴ δείξ', ὦθι δένδρα μακρὰ πεφύκει,
ἡ μὲν ἔβη πρὸς δῶμα Καλυψώ, δία θεάων,
αὐτὰρ ὦ τάμνετο δοῦρα: θωός δὲ οἱ ἄνωτο ἑργον.
eikose δ' ἐκβαλε πάντα, πελέκκησεν δ' ἀρα χαλκῷ,
ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν.
245 τόφα ὦ ἐνεικε τέρετρα Καλυψώ, δία θεάων·
tétrhen δ' ἀρα πάντα καὶ ἠμοσὲν ἀλλήλοισιν,
γόμφοις δ' ἀρα τὴν γε καὶ ἄρμονήσει ἀρασσεν.
ὅσσον τίς τ' ἐδαφος νησὶς τορνώσεται ἀνὴρ
φοιτίδος εὐρείς, εὖ εἰδός τεκτοσυνῶν,
tóssoi ἐπ' εὐρείαι σχεδίην ποιήσατ' Ὅδυσσεύς.

1 ἐφύπερθε Aristarchus: ἐπέθηκε.
heart that endures affliction. For ere this I have suffered much and toiled much amid the waves and in war; let this also be added unto that."

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

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

ἐκρια δὲ στῆσας, ἀραρὼν θαμέσι σταμῆνεσσι, 255
ποίει· ἀτὰρ μακρῆσι ἐπηγκενίδεσσι τελεύτα.
ἐν δ' ἵστον ποίει καὶ ἐπίκριον ἁρμεναιν αὐτῷ.
πρὸς δ' ἁρα πηδάλιον ποιήσατο, ὄφρ' ἰδύνοι.
φράξε δὲ μιν ἄπεσσα διαμπερὲς οἰσνύμησι
κύματος ἐλλαρ ἐμεν· πολλὴν δ' ἐπεχεύσατο ὑλῆν.
τόφρα δὲ φάρε' ἐνεικε Καλυψόν, διὰ θεάων,
ἰστία ποιήσασθαι· ὃ δ' εὖ τεχνήσατο καὶ τά.
ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260
μοχλοῦσιν δ' ἁρα τήν γε κατείρυσεν εἰς ἀλα δίαν.

Τέτρατον ἦμαρ ἑν, καὶ τῷ τετέλεστο ἀπαντά·
τῷ δ' ἁρα πεμπτῷ πεμπτ' ἀπὸ νήσου διὰ Καλυψόν,
ἐμματά τ' ἀμφιεσάσα θυώδεα καὶ λούσασα.
ἐν δὲ οἱ ἄσκοιν ἄθηκε θεᾶ μέλανος οὐνοιο 265
τὸν ἐτερον, ἐτερον δ' ὑδατος μέγαν, ἐν δὲ καὶ ἦν
κωρύκω. ἐν δὲ οἱ ὁφα τίθει μενοεικέα πολλά·
οὐρον δὲ προσεκεν ἀπήμονα τε λιαρὸν τε.

γηθόσυνος δ' οὐρφ πέτασ' ἱστία δίος Ὀδυσσεύς.

αὐτὰρ ὁ πηδαλίῳ ιθύνετο τεχνηνέτους
ἡμενος, οὐδὲ οἱ ὑπνος ἐτη βλεφάροιςιν ἐπιπτεν
Πληώδας τ' ἐσορώτει καὶ ὀψε δύοντα Βοώην
"Ἀρκτον θ", ἡν καὶ "Ἀμαξαν ἐπίκλησιν καλέουσιν,
ἡ τ' αὐτόυ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,
οὐ̣ οἱ δ' ἀμμορός ἐστι λοετρῶν Ὅκεανοί
τὴν γαρ δὴ μιν ἄνωγε Καλυψόν, διὰ θεάων,
ποντοπορεύεμεναι ἐπὶ ἀριστερὰ χειρὸς ἔχουτα.
ἐπτὰ δὲ καὶ δέκα μὲν πλέεν ἣματα ποντοπορεύων,
raft. And he set up the deck-beams, bolting them to the close set ribs, and laboured on; and he finished the raft with long gunwales. In it he set a mast and a yard-arm, fitted to it, and furthermore made him a steering-oar, wherewith to steer. Then he fenced in the whole from stem to stern with willow withes to be a defence against the wave, and strewned much brush thereon. Meanwhile Calypso, the beautiful goddess, brought him cloth to make him a sail, and he fashioned that too with skill. And he made fast in the raft braces and halyards and sheets, and then with levers force it down into the bright sea.

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

1 The precise meaning of the phrase is uncertain. The scholiast assumed that it meant "threw in much ballast," but this seems impossible. Ameis thinks that the ἄλη was to afford Odysseus a comfortable bed. 2 Possibly "rollers."
δυτωκαίδεκατή δ’ ἐφάνη ὅρεα σκιόεντα
gαῖς Φαίηκων, οthè τ’ ἀγχιστὸν πέλεν αὐτῷ·
eἰσατο δ’ ὡς ὅτε ρινὸν¹ ἐν ἡροειδεῖ πόντῳ.
Τὸν δ’ ἐξ Αἰθιόπων ἀνίδων κρείων ἐνοσίχθων
tηλόθεν ἐκ Σολύμων ὅρεων ἵδεν· εἰσατο γὰρ οἱ
πόντοι ἐπιπλῶν. ὁ δ’ ἐχώσατο κηρόθι μᾶλλον,
kινήσας δὲ κάρη προτὶ δὲν μυθήσατο θυμὸν·

"’Ο ρόποι, ἡ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
ἀμφ’ Ὁδυσσῆι ἐμεῖο μετ’ Αἰθιόπεσσιν ἕντος,
καὶ δὴ Φαίηκων γαῖς σχεδόν, ἑνθὰ οἱ αἰστα
ἐκφυγέειν μέγα πεῖραρ διξός, ἡ μὲν ἴκανεν,
ἀλλ’ ἔτι μὲν μὴν φημι ἀδήν ἐλαίων κακότητος." 290

"’Ος εἰπὼν σύνεγεν νεφέλας, ἐτάραξε δὲ πόντον
χερσὶ τρίαιων ἐλών· πάσας δ’ ὄροθυνεν ἄελλας
παντοίων ἀνέμων, σὺν δὲ νεφέσσι κάλυψε
γαῖαν ὅμοι καὶ πόντον· ὄρῳ ῥεῖ δ’ οὐρανόθεν νῦξ.
σὺν δ’ Εὐρός τε Νότος τ’ ἑπέσσον Ζέφυρός τε δυσαῖς
καὶ Βορέης αἰθρηγενέτης, μέγα κύμα κυλίνδων.
καὶ τότ’ Ὅδυσσῆος λῦτο γούνατα καὶ φίλον ἢτορ,
ὀχθήσας δ’ ἄρα εἴπε πρὸς δὲν μεγαλήτορα θυμὸν·

"’Ο μοι ἐγὼ δείλος, τί νῦ μοι μήκιστα γένηται;
δείδω μὴ δὴ πάντα θεᾶ νημερτέα εἴπειν,
ἡ μ’ ἔφατ’ ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,
ἀλγε’ ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται.
οἶοισιν νεφέσσι περιστέφει οὐρανὸν εὐρῆν

¹ δὲν ρινὸν MSS.; δὲ ρινὸν Aristarchus.
sea, and on the eighteenth appeared the shadowy mountains of the land of the Phaeacians, where it lay nearest to him; and it shewed like unto a shield in the misty deep.

But the glorious Earth-shaker, as he came back from the Ethiopians,\(^1\) beheld him from afar, from the mountains of the Solymi: for Odysseus was seen of him sailing over the sea; and he waxed the more wrath in spirit, and shook his head, and thus he spoke to his own heart:

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

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

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

\(^{1}\) See i. 21 ff.
Ζεύς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι παντοῖον ἀνέμων. νῦν μοι σῶς αἰτῶς ὀλέθρος. 

τρὶς μάκαρες Δαναοὶ καὶ τετράκις, οὐ τότε ὀλοντο 

Τροίη ἐν εὐρείᾳ χάριν Ἀτρείδησι φέροντες. 

ἀς ὁ δὴ ἐγὼ γ' ὀφελοῦ θανείν καὶ πότμον ἐπισπείν ἥματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα 

Τρόας ἐπέρρυψαν τερὶ Πηλεών γαν τανόντε. 

τῷ κ' ἀλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοὶ· 

νῦν δὲ με λευγαλέφ θανάτῳ εἰμαρτῳ ἀλῶναι."

"Ως ἄρα μιν εἰπόντι ἐλασεν μέγα κῦμα κατ' ἀκρης 

dεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὶν ἐλέλιξε. 

τῆλε δ' ἀπὸ σχεδίας αὐτὸς πέσε, πηδάλων δὲ 

ἐκ χειρῶν προέπχε: μέσον δὲ οἱ ἱστόν ἔαξεν 

dεινὴ μισογομένων ἀνέμων ἠθούσα θύελλα, 

τηλοῦ δὲ σπείρον καὶ ἐπίκριον ἐμπεσε πόντῳ. 

τὸν δ' ἀρ' ὑπὸ βρυχα θήκε πολὸν χρόνον, οὐδ' ἐδυνάσθη 

αἴα μᾶλ' ἀνοχεθεύειν μεγάλον ὑπὸ κύματος ὀρμής· 

eἰματα γάρ ρ' ἐθάρυνε, τά οἱ πόρε διὰ Καλυψό. 

οψὲ δὲ δὴ ρ' ἀνέδυ, στόματος δ' ἐξέπτυσεν ἀληθὲν 

πικρῆν, ἡ οἱ πολλὴ ἀπὸ κρατός κελάρυζεν. 

ἀλλ' οὐδ' ὃς σχεδίας ἐπελήθετο, τειρόμενος περ, 

ἀλλὰ μεθορμηθεῖς ἐνί κύμαιν ἔλλαβετ' αὐτής, 

ἐν μέσῃ δὲ καθίζε τέλος θανάτου ἀλείων. 

τὴν δ' ἐφορεῖ μέγα κῦμα κατὰ βρόν εἴνθα καὶ εἴνθα. 

ἀς δ' ὁτ' ὀπωρινὸς Βορέης φορέσειν ἀκάνθας 

ἀμ πεδίον, πυκναὶ δὲ πρὸς ἀλλήλησιν ἔχονται, 

ἀς τὴν ἀμ πέλαγος ἀνεμοι φέρον εἴνθα καὶ εἴνθα: 

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

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

Τὸν δὲ ἴδεν Κάλμου θυγάτηρ, καλλίσφυρος Ἰνώς,
Δευκόθη, ἢ πρὶν μὲν ἔην βροτὸς αὐθήσεσα,
νῦν δ’ ἀλὸς ἐν πελάγεσσι θεῶν ἢξ ἐμμορε τιμήσ.

ἡ ἢ Ὄδυσση ἥλεσεν ἀλώμενον, ἄλγε ἔχοντα,
ἀθυρίς δ’ ἐκυνία ποτὴ ἀνεδύσετο λίμνης,

335 ίζε δ’ ἐπὶ σχεδίης πολυδέσμου εἰπέ τε μῦθον.

"Κάμμορε, τίππε τοι ὧδε Ποσειδάων ἐνοσίχθων
οὐδύσατ’ ἐκπάγως, ὅτι τοι κακὰ πόλλα φυτεύει;

340 οὐ μὲν δὴ σε καταφθίσει μάλα περ μενεαίνων.

άλλα μᾶλ’ ὃ δ’ ἔρξαι, δεκέες δὲ μοι υὐκ ἀπινύσεσα

εἴματα ταύτ’ ἀποδόσι σχεδίην ἀνέμοιοι φέρεσθαι
κάλλυς’, ἀτάρ χείρεσσι νέων ἐπιμαιεό νόστου

345 γαῖς Φανήκων, οθ’ τοι μοῖρ’ ἐστίν ἀλύξαι.

τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοι ταύνύσαι

ἀμβροτον’ οὐδέ τί τοι παθεέων δέος οὐδ’ ἀπολέσθαι.

αὐτάρ ἐπὶ χείρεσσι ἐφάψεαι ἡτείροιο,

ἀψ ἀπολυσάμενος βαλέειν εἰς οἴνοπα πόντου

350 πολλὸν ἀπ’ ἡτείροι, αὐτὸς δ’ ἀπονόσφι τραπέσθαι.

"Ως ἀρα φωνῆσασα θεὰ κρήδεμνον ἐδώκειν,

αὐτὴ δ’ ἀψ εἰς πόντου ἐδύσετο κυμαίνοντα

αἰθυρίς ἐκυνία; μέλαν δὲ ἐκ κύμα κάλυψεν.

αὐτάρ δ’ ζεμμήρικε πολύταλας δῖος Ὅδυσσεύς,

355 ὀχθήσας δ’ ἀρα εἰπε πρὸς δυν μεγαλήτορα θυμόν.

"Ω μοι ἐγώ, μη τίς μοι υφαίνησιν δόλον αὐτὲ ἀθανάτων,

350 τὲ με σχεδίης ἀποβήναι ἀνώγει.

1 πολυδέσμου εἰπέ τε μῦθον: καὶ μὲν πρὸς μῦθον λέει.
way and that over the sea. Now the South Wind would fling it to the North Wind to be driven on, and now again the East Wind would yield it to the West Wind to drive.

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

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

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

"Woe is me! Let it not be that some one of the immortals is again weaving a snare for me, that she
HOMER

ἀλλὰ μάλ’ οὐ ποιεῖσθο, ἐπεὶ ἐκας ὀφθαλμοῖς γαῖαν ἐγὼν ἱδόμην, ὥθε μοι φάτο φύξιμον εἶναι.

ἀλλὰ μάλ’ ὥδ’ ἔρξω, δοκεῖς δὲ μοι εἶναι ἄριστον ὁφρ’ ἀν μὲν κεν δούρατ’ ἐν ἀρμονίῃσιν ἀρήγη,

τόφρ’ αὐτοῦ μενέω καὶ τλῆσομαι ἀλγεα πάσχων αὐτὰρ ἔπη δὴ μοι σχεδὴν διὰ κῦμα τινάξῃ,

νήξομ’, ἐπεὶ οὐ μὲν τι πάρα προνόησαι ἀμεινὸν.”

'Ἡος ο ταῦθ’ ὄρμαις κατὰ φρέαν καὶ κατὰ θυμόν,

ὡρσε δ’ ἐπὶ μέγα κῦμα Ποσείδάων ἐνοσίχθων,

δεινὸν τ’ ἄργαλεον τε, κατηρεφές, ἕλασε δ’ αὐτὸν.

ὡς δ’ ἄνεμος ξαῆς ἱὼν θημῶν τινάξῃ

καρφαλέων’ τὰ μὲν ἄρ τε διεσκέδασ’ ἀλλυδις ἀλλη’,

ὡς τῆς δούρατα μακρὰ διεσκέδασ’. αὐτάρ’ Ὄδυσσεὺς ἀμφ’ ἐνὶ δούρατι βαίνε, κέληθ’ ὡς ἵππου ἐλαύνων,

ἐλματα δ’ ἐξαπέδυνε, τὰ οἱ πόρε δία Καλυψώ.

αὐτίκα δὲ κρῆδεμνον ὑπὸ στέρνοι τάνυσσεν,

αὐτὸς δὲ πρηνῆς ἀλλ’ κάππεσε, χεῖρε πετάσσας,

νηχέμεναι μεμαώς. ἢ δὲ κρείων ἐνοσίχθων,

κινήσας δὲ κάρη προτὶ δὲν μυθήσατο θυμόν’

“Οὐτω νῦν κακὰ πολλὰ παθῶν ἄλων κατὰ πόντον,

εἰς δ’ κεν ἀνθρώποις διοτρεφέσσι μυγῆς.

ἀλλ’ οὐδ’ ὡς σε ἔσπε σφοδροσθαὶ κακότητος.”

“Ὡς ἂρα φωνῆσας ἤμασεν καλλιτρίχας ἵππους, ἱκετο δ’ εἰς Αἰγάς, ὥθε οἱ κλυτὰ δόματ’ ἔασιν.

Αὐτάρ’ Ἀθηναίη κούρη Δίδο ἀλλ’ ἐνόησεν.

ἡ τοῖ τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,

παύσασθαι δ’ ἐκέλευσε καὶ εὐνηθῆναι ἄπαντας.

ὅρσε δ’ ἐπὶ κρατὴν Βορέην, πρὸ δὲ κύματ’ ἐαξεν,
bids me leave my raft. Nay, but verily I will not yet obey, for afar off mine eyes beheld the land, where she said I was to escape. But this will I do, and meseems that this is best: as long as the timbers hold firm in their fastenings, so long will I remain here and endure to suffer affliction; but when the wave shall have shattered the raft to pieces, I will swim, seeing that there is naught better to devise.”

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

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

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

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

ήσος δι Φανήκεσσι φιληρέτμοισι μυγείς
dιογενής Ὀδυσσεὺς θάνατον καὶ κήρας ἀλύβας.

"Εὐθα δῶν νῦκτας δῦο τ’ ἕματα κύματι πηγῷ
πλάζετο, πολλὰ δὲ οἱ κραδίῃ προτίσσετ’ ὀλέθρον.
ἀλλ’ ὅτε δὴ τρίτον ἦμαρ ἐνπλόκαμοι τέλεσ’ Ἡώς, 390
καὶ τότ’ ἔπειτ’ ἀνεμος μὲν ἐπαύσατο ἢδὲ γαλήνη
ἐπλετο ὑψηλῆ. δ’ ἄρα σχέδου εἰςδεδε γαίαν
δέχ’ μᾶλα προϊόν, μεγάλου ὑπὸ κύματος ἄρθεις.
ὁς δ’ ἄτ’ ἀνασπασίας βίοτος παύσεσι πανή
πατρός, ὃς ἐν νοῦσῳ κήται κρατήρ’ ἄλγεα πάσχων, 395
ὅρθον τηκόμενος, στυγκέρός δὲ ὦ ἐξχαε δαίμονων,
ἀσπάσιον δ’ ἄρα τὸν γε θεοι κακότητος ἐξυσάν,
ὁς Ὀδυσσεῖ ἀσπαστὸν ἐείσατο γαία καὶ ἕλη,
νῆχε δ’ ἔπειγόμενος ποσὶν ἡπείρων ἐπιβηναι.
ἀλλ’ ὅτε τόσσον ἀπὴν ὄσσον τε γέγωνε βοήσας, 400
καὶ ὅτ’ ἰδοὺ ποτὶ σπιλάδεσσι ταλάσσης’
ῥόσθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἡπείρων
δεινὸν ἐρευγόμενον, εἶλυτο δὲ πάνθ’ ἄλος ἄχυρ’
οὐ γὰρ ἔσαν λεμένες νηῶν ὅχοι, οὔτε ἔπιωγαί,
ἀλλ’ ἀκτὰ προβλήτες ἔσαν σπιλάδεσ τε πάγοι τε’ 405
καὶ τὸτ’ Ὀδυσσῆος λύτο γούνατα καὶ φίλου ἤτορ,
ὀχθῆσας δ’ ἄρα ἐπε πρὸς ὑμεῖς καὶ μεγαλητορα θυμὸν’

"Ὤ μοι, ἐπεὶ δὴ γαίαν ἀελπεὰ δῶκεν ἱδέος τα
Ζεὺς, καὶ δὴ τὸδε λαῖτμα διαμήξας ἐπέρησα,1
ἐκβασίς οὐ πιν φαίνεθ’ ἄλος πολιοῦ θύραζε·
ἐκτοσθεν μὲν γὰρ πάγοι ὁξεῖς, ἀμφί δὲ κῦμα
βέβρυχεν ῥόδιον, λισσὴ δ’ ἀναδέρρομε πέτρῃ,
ἀγχιβαθής δὲ θάλασσα, καὶ οὐ πῶς ἔστι πόδεσσεν

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

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

“Ah me, when Zeus has at length granted me to see the land beyond my hopes, and lo, I have prevailed to cleave my way and to cross this gulf, nowhere doth there appear a way to come forth from the grey sea. For without are sharp crags, and around them the wave roars foaming, and the rock runs up sheer, and the water is deep close in shore, so that in no
στήμεναι ἀμφοτέροις καὶ ἐκφυγεῖν κακότητα:  
μή πώς μ’ ἐκβαίνοντα βάλη λίθαι ποτὶ πέτρῃ  
κῦμα μέγ’ ἀρτάξαν—μελέτη δὲ μοι ἔσσεται ὀρμή.  
ei δὲ κ’ ἐτι προτέρω παρανήξομαι, ἣν που ἐφεύρω  
ηώνας τε παραπλήγας λιμένας τε θαλάσσης,  
δείδω μή μ’ ἐξαύτις ἀναρπάξασα θύελλα  
pόντον ἐπ’ ἱχθυόντα φέρῃ βαρέα στενάχοντα,  
ἡτί μοι καὶ κήτος ἐπισυεύμη μέγα δαίμων  
ἐξ ἀλός, οἶα τε πολλὰ τρέφει κλυτός Ἀμφυτρίτης  
oίδα γάρ, ὡς μοι ὀδόνυσται κλυτὸς ἐνυσσίγαιος.“  

"Ἡσ ὁ ταῦθ’ ὀρμαίνε κατὰ φρένα καὶ κατὰ θυμόν,  
tόφρα δὲ μιν μέγα κῦμα φέρε τρηχείαν ἐπ’ ἀκτήν.  
ἐνθα κ’ ἄπτο ρινοὺς δρύφθη, συν δ’ ὅστε ἀράξθη,  
ei μή ἐπὶ φρεσὶ θήκε θεά, γλαυκόπτις Ἀθηνή—  
ἀμφοτέρησι δὲ χειρῶν ἐπεσοῦμενος λάβε πέτρης,  
τῆς ἐχετο στενάχων, ἡς μέγα κῦμα παρῆλθε.  
kαὶ τὸ μὲν δ’ ὑπάλυξε, παλιρράθιον δὲ μιν αὖτις  
πλῆξεν ἐπεσοῦμενον, τηλοῦ δὲ μιν ἐμβάλε πόντῳ.  
ὁς δ’ ὦτε πουλύποδος θαλάμης ἐξελκομένου  
πρὸς κοτυληδονόφων πυκνῶν λάγγες ἔχουται,  
ἐπὶ τοῦ πρὸς πέτρησι βρασειῶν ἀπὸ χειρῶν  
μινοῦ ἀπέδρυφθεν τὸν δὲ μέγα κῦμα κάλυψεν.  
ἐνθα κε δ’ ὅστηνος ὑπὲρ μόρου ὁλέτ’ Ὀδυσσεύς,  
ei μή ἐπιφροσύνην δῶκε γλαυκόπτις Ἀθηνή.  
κῦματος ἐξαναδύς, τά τ’ ἐρεύγεται ἡπειρόνδε,  
νῆρε παρέξ, ἐς γαϊαν ὅρῳμενος, εἰ ποὺ ἐφεύροι  
ἡώνας τε παραπλήγας λιμένας τε θαλάσσης.  
 ἀλλ’ ὦτε ἄπτο ποταμοῖο κατὰ στόμα καλλιρόοιο  
200
wise is it possible to plant both feet firmly and escape ruin. Haply were I to seek to land, a great wave may seize me and dash me against the jagged rock, and so shall my striving be in vain. But if I swim on yet further in hope to find shelving beaches and harbours of the sea, I fear me lest the storm-wind may catch me up again, and bear me, groaning heavily, over the teeming deep; or lest some god may even send forth upon me some great monster from out the sea—and many such does glorious Amphitrite breed. For I know that the glorious Earth-shaker is filled with wrath against me.”

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

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

ιξε νέων, τῇ δὴ οἱ ἐξίσατο χῶρος ἀριστος,
λείος πετράων, καὶ ἐπὶ σκέπασ ἦν ἀνέμου,
ἔγυν δὲ προπέρντα καὶ εὐξάτο δυν κατὰ θυμὸν·
"Κλῦθι, ἀναξ, ὅτις ἐσσι· πολύλλιστον δὲ στίκάνω, 445
φεύγων ἐκ πόντου Ποσειδάωνος ἐνιπάς.
αιδοῖος μὲν τ' ἐστὶ καὶ ἀθανάτουσι θεοῖσιν
ἀνδρῶν ὃς τις ἵκηται ἀλόμενος, ὡς καὶ ἐγὼ νῦν
σῶν τε ἁρῶν σὰ τε γοῦναθ' ἰκάνω πολλὰ μογήσας.
ἀλλ' ἐλέαρε, ἀναξ· ἰκέτης δὲ τοι εὔχομαι εἶναι." 450

"Ως φαῖ', ὅ δ' αὐτίκα πάυσεν ἐδύν ὅσιον, ἔσχε δὲ κῦμα,
πρόσθε δὲ οἱ ποιήσει γαλήνην, τὸν δ' ἐσάωσεν
ἐς ποταμὸν προχοάς. ὁ δ' ἄρ' ἄμφω γονατί ἐκαμψε
χειράς τε στιβαράς· ἀλλ' γὰρ δέδημετο φίλον κήρ.
ἀδεε δὲ χρῶν πάντα, θάλασσα δὲ κήκει πολλὴ 455
ἀν στόμα τε ῥίνας θ'· ὁ δ' ἀρ' ἀπνευστὼς καὶ ἀναυδός
κεῖτ' ὀλγηπελέων, κάματος δὲ μιν αἰνός ἰκανεν.
ἀλλ' ὅτε δὴ ἥ' ἄμπυντο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνων ἀπὸ ἐς λύσει θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἀλμυρῆντα μεθῆκεν, 460
ἀψ ὁ ἐφερεν μέγα κῦμα κατὰ ῥόνον, αἴγα δ' ἄρ' Ἰνώ
dέξατο χερσὶ φίλησιν· ὁ δ' ἐκ ποταμοῦ λιασθεὶς
σχοῖνον ὑπεκλίνθη, κύσε δὲ ξειδωρον ἀρουραν.
ὀχθήσας δ' ἄρα ἔπε πρὸς δυν μεγαλήτορα θυμόν·
"Ο μοι ἐγὼ, τὶ πάθω; τὶ νῦ μοι μῆκιστι γένηται; 465
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,

202
the best place, since it was smooth of stones, and besides there was shelter from the wind, he knew the river as he flowed forth, and prayed to him in his heart:

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

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

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

1 Or, "to whom many prayers are made."
μή μ' ἀμνίδις στίβη τε κακή καὶ θῆλυς ἔσσῃ 
ἐξ ὀλυγηπελίθης δαμάσῃ κεκαφήντα θυμὸν· 
αὔρη δ' ἐκ ποταμοῦ ψυχρῆ πνεεῖ ἠώθι πρό. 
εἰ δὲ κεν ἐς κλιτῶν ἀναβας καὶ δάσκιον ύλην 
θάμνοις ἐν πυκνοὶς καταδράθῳ, εἰ μὲ μεθείη 
ρύγοι καὶ κάματος, γλυκερὸς δὲ μοι ὑπνος ἐπέλθη, 
δείδω, μή θήρεσθιν ἐλωρ καὶ κύρια γένωμαι.

"Ὡς ἀρα οἱ φρονέοντι δοῦσατο κέρδιον εἶναι·
βῆ ἡ μὲν εἰς ύλην· τήν δὲ σχεδὸν ύδατος εὑρεν
ἐν περιφανωμένῳ· δοιοῦς δ' ἄρ' ὕπηλυθε θάμνοις,
ἐξ ὀμόθεν πεφυώτας· ὁ μὲν φυλής, ὁ δ' ἐλαιαίς.
τοὺς μὲν ἄρ' οὐτ' ἀνέμων διὰ μένος ὕγρον ἀέντων,
οὔτε ποτ' ἥλιος φαέθων ἀκτίσιν ἔβαλλεν,
οὔτ' ὄμβρος περάσακε διαμπερές· ὡς ἀρα πυκνοὶ
ἀλλήλους ἐφυν ἐπαμοιβαδίς· οὐς ὑπ' Ἄδουσεὺς
dύσεις. ἀφαρ δ' εὐθὺν ἐπαμίσσατο χερσὶ φίλησιν
eὐρέιαν· φύλλων γὰρ ἐκχύσε ἡλιθα πολλή,
ὅσουν τ' ἡ δύσω ἡ τρεῖς ἄνδρας ἐρνήθαι
ὡρη χειμερῇ, εἰ καὶ μάλα περ χαλεπαῖνοι.

τήν μὲν ἵδων γῆθη σελήνη πολύτλας δίος Ἄδουσεὺς,
ἐν δ' ἄρα μέσῃ λέκτῳ, χύσει δ' ἐπεχεύατο φύλλων.
ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνη
ἀγροῦ ἐπ' ἐσχατής, ὁ μῆ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σῶξον, ἵνα μὴ ποθεν ἄλλοθεν αὖοι,
δισ' Ἄδουσεὺς φύλλους καλύψατο· τῷ δ' ἄρ' Ἀθῆνη
ὑπνον ἐπ' ὁμμασι χεῦ, ἵνα μν πάντειε τάχιστα
dυσπονέοις καμάτου φίλα βλέφαρ' ἀμφικαλύψας.
that together the bitter frost and the fresh dew may overcome me, when from feebleness I have breathed forth my spirit; and the breeze from the river blows cold in the early morning. But if I climb up the slope to the shady wood and lie down to rest in the thick brushwood, in the hope that the cold and weariness might leave me, and if sweet sleep comes over me, I fear me lest I become a prey and spoil to wild beasts."

Then, as he pondered, this thing seemed to him the better: he went his way to the wood and found it near the water in a clear space; and he crept beneath two bushes that grew from the same spot, one of thorn and one of olive. Through these the strength of the wet winds could never blow, nor the rays of the bright sun beat, nor could the rain pierce through them, so closely did they grow, intertwining one with the other. Beneath these Odysseus crept and straightway gathered with his hands a broad bed, for fallen leaves were there in plenty, enough to shelter two men or three in winter time, however bitter the weather. And the much-enduring goodly Odysseus saw it, and was glad, and he lay down in the midst, and heaped over him the fallen leaves. And as a man hides a brand beneath the dark embers in an outlying farm, a man who has no neighbours, and so saves a seed of fire, that he may not have to kindle it from some other source, so Odysseus covered himself with leaves. And Athene shed sleep upon his eyes, that it might enfold his lids and speedily free him from toilsome weariness.
Ζ

"Ως ο μὲν ἐνθα καθεύθε πολύτλας δίος Ὅδυσσεύς ὑπνός καὶ καμάτω ἀρημένος· αὐτὰρ Ἄθηνῃ βῆ γά τις Παιήκων ἀνδρῶν δῆμον τε πόλιν τε, οὗ πρὶν μὲν ποτ’ ἔναιον ἐν εὐρυχόρῳ Ὀπερείῃ, ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεύτων, οὗ σφεας σινέκουστο, βηψι δὲ φέρτεροι ἦσαν. ἔνθεν ἀναστήσας ἄγε Ναυσίθους θεοειδῆς, εἰσεν δὲ Σχερίῃ, ἐκας ἀνδρῶν ἀλφηστάων, ἀμφι δὲ τείχος ἑλασσε πόλει, καὶ ἐδείματο οἴκους, καὶ νησίς ποίησε θεών, καὶ ἐδάσαστ’ ἀρούρας. ἀλλ’ ο μὲν ἦδη κηρὶ δαμείς Ὀδύσσεος βεβήκει, Ἀλκινοος δὲ τότ’ ἦρχε, θεῶν ἀπὸ μῆδα εἰδὼς. τού μὲν ἦθη πρὸς δῶμα θεά, γλαυκώπις Ἀθηνή, νόστου Ὅδυσσῆι μεγαλήτορι μητίώσα. βῆ δ’ ἢμεν ἐς θάλαμον πολυβαδιδαλον, ὃ ἐνι κόυρῃ κοίματ’ ἀθανάτησι φυῆ καὶ εἰδος ὁμοίη, Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο, πάρ δὲ δὺ ἀμφιπόλι, Χαρίτων ἀπὸ κάλλος ἔχουσαι, σταμμοῦ ἐκάτερθε· θύραι δ’ ἐπέκειντο φαειναί. Η δ’ ἄνεμου ὡς πνοὴ ἐπέσυντο δέμνια κούρης, στὴ δ’ ἀρ’ ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῆθον ἔειπεν, εἰδομενή κόυρη ναυσικλευτόθι Δύμαντος.
BOOK VI

So he lay there asleep, the much-enduring goodly Odysseus, overcome with sleep and weariness; but Athene went to the land and city of the Phaeacians. These dwelt of old in spacious Hypereia hard by the Cyclopes, men overweening in pride who plundered them continually and were mightier than they. From thence Nausithous, the godlike, had removed them, and led and settled them in Scheria far from men that live by toil. About the city he had drawn a wall, he had built houses and made temples for the gods, and divided the ploughlands; but he, ere now, had been stricken by fate and had gone to the house of Hades, and Alcinous was now king, made wise in counsel by the gods. To his house went the goddess, flashing-eyed Athene, to contrive the return of great-hearted Odysseus. She went to a chamber, richly wrought, wherein slept a maiden like the immortal goddesses in form and comeliness, Nausicaa, the daughter of great-hearted Alcinous; hard by slept two hand-maidsens, gifted with beauty by the Graces, one on either side of the door-posts, and the bright doors were shut.

But like a breath of air the goddess sped to the couch of the maiden, and stood above her head, and spoke to her, taking the form of the daughter of Dymas, famed for his ships, a girl who was of like
Η οἶ διμηλική μὲν ἐν, κεχάριστο δὲ θυμό. 
τῇ μὲν ἐεἰσαμένη προσέφη γλαυκώπις 'Αθήνη.
"Ναυσικάα, τί νῦ σ' ὀδε μεθήμονα γείνατο μήτηρ; 25
εἴματα μὲν τοι κείται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρῆ καλὰ μὲν αὐτὴν
ἐνυυθαί, τὰ δὲ τοῖς παρασχεῖν, οὔ κέ σ' ἀγωνταί.
ἐκ γὰρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλή, χαῖρορχουν δὲ πατήρ καὶ πότις μήτηρ.

ἀλλ' ἵομεν πλυνεοῦναί ἀμ' ἤσει φαινομενηφι
καὶ τοι ἑγὼ συνερθος ἀμ' ἐψομαί, ὡφρα εὔχιστα
ἐντύνεις, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἐσσεαι.

ἡδη γὰρ σε μνώνται ἁριστής κατὰ δήμην
πάντων Φαεήκων, οθι τοι γένος ἐστί καὶ αὐτή.

ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἡδοθε πρὸ
ἡμίωνους καὶ ἁμαξαν ἐφοπλίσαι, ἦ κεν ἀγγεί
ξωστρά τε καὶ πέπλους καὶ ρήγεα σιγαλόεντα.

καὶ δὲ σοι ὅδ' αὐτὴ πολύ κάλλιον ἱε πόδεςιν
ἐρχεσθαι πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόλησον."

'Η μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις 'Αθήνη
Οὐλμυπόνδ', οθὶ φαζεὶ θεῶν ἔδος ἀσφαλές αἰεὶ
ἐμμεναι. οὐτ' ἀνέμοισι τινάσσει τοῦτο ποτ' ὄμβρῳ
deύεται οὕτε χιῶν ἐπιπίληται, ἀλλὰ μᾶλ' ἀείρῃ
πέπταται ἀνέφελος, ἕνεκη δ' ἐπιεδρομεν αἴγλη.

τῷ ἐνι τέρπονται μάκαρες θεοὶ ἡματα πάντα.
ἐνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Αὐτίκα δ' Ἡδος ἠθεὶν ἑυθρονος, ή μιν ἐγείρε
Ναυσικάαν ἐυππεπλον ἀφαρ δ' ἀπεδαύμασ' ὅνειρον,
βῆ δ' ἱέναι διὰ δῶμαθ', ἐν' ἀγγείλειε τοκεύσων,
age with Nausicaa, and was dear to her heart. Likening herself to her, the flashing-eyed Athene spoke and said:

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

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

At once then came fair-throned Dawn and awakened Nausicaa of the beautiful robes, and straightway she marvelled at her dream, and went through the house
πατρὶ φίλῳ καὶ μητρὶ· κιχήσατο δὲ ἐνδον ἔοντας· ἢ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλουσι γυναιξιν ἡλάκατα στρωφὼς ἀλπόρφυρα· τῷ δὲ θυραξὶ ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆς ἐς βουλῆν, ἵνα μιν κάλεσον Φαῖνκες ἀγανοί. ἢ δὲ μάλ' ἄγχι στάσα φίλον πατέρα προσέειπε· "Πάππα φίλ', οὐκ ὁν δὴ μοι ἐφοπλίσθεις αἰτήσην υψηλήν ἐύκυκλον, ἵνα κλυτα εἰματ' ἄγομαι ἐς ποταμὸν πλυνέουσα, τὰ μοι βερυπώμενα κεῖται; καὶ δὲ σοι αὐτῷ ἐοῖκε μετὰ πρότουσιν ἐόντα βουλᾶς βουλεύειν καθαρὰ χροτ εἰματ' ἔχοντα. πέντε δὲ τοι φίλοι νῖνε ἐνι μεγάροις γεγάσιν, οἱ δ' ὀπίσωτες, τρεῖς δ' ἥθεοι θαλάθουντες· οἱ δ' αἰεὶ ἔθελοντε κενόπλυτα εἰματ' ἔχοντες ἐς χορὸν ἔφεσθαν; τὰ δ' ἐμῆ φρενὶ πάντα μέμηλεν." 65 "Ὡς ἐφατ'· αἰδετο γὰρ θαλερὸν γάμον ἐξονομῆναι πατρὶ φίλῳ. δὲ πάντα νῦει καὶ ἀμείβετο μύθοι· 'Οστε τοι ἡμῶν φθονέω, τέκοι, οὔτε τεν ἄλλου. ἔρχειν· ἀτάρ τοι δμῶς ἐφοπλίσουσιν ἀπήνην υψηλήν ἐύκυκλον, ὑπερτερή ἀραρυῖαν.' 70 "Ὡς εἴπαν δμώσωσιν ἐκέκλετο, τοι δ' ἐπίθοντο. οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐντροχούν ἡμονεῖν ὀξπλεον, ἡμῶνοις θ' ὑπαγον ξεῦξαν θ' ὑπ' ἀπήνην· κούρη δ' ἐκ θαλάμου θέρεν ἐσθῆτα φαενήν. καὶ τὴν μὲν κατέθηκεν ἐνξέστρῳ ἔτ' ἀπήνης, 75 μήτηρ δ' ἐν κίστη ἐτίθει μενοεικ' ἐδωδήν
to tell her parents, her father dear and her mother; and she found them both within. The mother sat at the hearth with her handmaidens, spinning the yarn of purple dye, and her father she met as he was going forth to join the glorious kings in the place of council, to which the lordly Phaeacians called him. But she came up close to her dear father, and said:

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

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

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

1 Possibly "fruitful"; cf. xx. 74; Il. ii. 53.
2 Presumably with a body above the running-gear, not a mere δίφρος. Others assume that ἐπερτερή δανότες an "awning."
παντοίην, ἐν δ' ὁμα τίθει, ἐν δ' οἶνον ἔχευεν ἀσκῷ ἐν αὐγείῳ. κούρη δ' ἐπεβήσετ' ἀπήνης. δῶκεν δὲ χρυσῆ ἐν ληκύθῳ υγρῶν ἐλαιοῦ, ἢς χυτλῶσαιε σὺν ἀμφιπόλοισι γυναιξῖν. ἡ δ' ἐλαβὲν μάστιγα καὶ ἤμα συγαλόεντα, μάστιζεν δ' ἑλάσαν καναχὶ δ' ἢν ἠμύονων. 

αἰ δ' ἀμοτον ταρύνω, φέρον δ' ἐσθήτα καὶ αὐτήν, οὐκ οἴην, ἀμα τῇ γε καὶ ἀμφίπολοι κλὸν ἄλλαι.

Αἱ δ' ὅτε δὴ ποταμοῖο ρόιν περικαλλὲς άκοντο, ἐνθ' ἦ τοι πλυνοὶ ἠσαν ἐπήτεναι, πολὺ δ' ὑδωρ καλὸν ὑπεκπρόρεεν 1 μάλα περ ῥυπόωντα καθήραι, ἐνθ' αἱ γ' ἠμύονως μὲν ὑπεκπρόλυσαν ἀπήνης. καὶ τὰς μὲν σεῦναν ποταμὸν πάρα δινήγατα τρόγυειν ἀγρωστὸν μελιθέα: ταῖ δ' ἀπ' ἀπήνης εἶματα χερσὶν ἐλοντο καὶ ἐσφόρεον μέλαιν ὑδώρ, στείβον δ' ἐν βόθροις θῶς ἔριδα προφέρουσαι. αὐτάρ ἐπεὶ πλυνῶν τε κἀθηρᾶν τε ὑπὰ πάντα, ἐξεις πέτασαν παρὰ θιν' ἄλος, ἥχε μάλιστα λάγγας ποτὶ χέρσον ἀποπλύνεσκε 2 θάλασσα. 

αἰ δὲ λοεσσάμεναι καὶ χρισάμεναι λαπ' ἠλαίω δεῖπνον ἐπειθ' εἶλοντο παρ' χθησίν ποταμῶι, εἶματα δ' ἥσσοι μένον τερπήμεναι αὐγή. αὐτάρ ἐπεὶ σίτου τάρφθεν διμοῖ τε καὶ αὐτῇ, σφαίρῃ ταῖ δ' ἀρ' ἐπαίζον, ἀπὸ κρίθεμενα βαλοῦσαι. 100 τῆς δὲ Ναυσικάα λευκάλενος ἤργητο μολῆς. οὐ δ' Ἄρτεμις ἐίσι κατ' οὐρεά 3 ἱδέαιρα, ἦ κατὰ Τηύγετον περιμήκετον ἦ' Ἐρύμανθον, τερπομενὴ κάπροισι καὶ ὁκεὶς ἐλιθοῖσιν.

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

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

1 They sing while tossing the ball to one another.
Η ΜΟΥ ΓΕΩ, ΤΕΩΝ ΑΥΤΕ ΒΡΟΤΩΝ ΕΣ ΓΑΙΑΝ ΙΚΑΝΩΝ;
<Entry...>
swift deer, and with her sport the wood-nymphs, the daughters of Zeus who bears the aegis, and Leto is glad at heart—high above them all Artemis holds her head and brows, and easily may she be known, though all are fair—so amid her handmaidens shone the maid unwed.

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

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

So saying the goodly Odysseus came forth from beneath the bushes, and with his stout hand he broke from the thick wood a leafy branch, that he might hold it about him and hide therewith his nakedness. Forth he came like a mountain-nurtured lion trusting in his might, who goes forth, beaten with rain and wind, but his two eyes are ablaze: into the midst of the kine he goes, or of the sheep, or on the track of the wild deer, and his belly bids
HOMER

μήλων πειρήσοντα καὶ ἐς πυκνὸν δόμον ἔλθεῖν· ὃς Ὅδυσσεὺς κούρης ἐπιπλοκάμοισιν ἐμέλλει μέξεσθαι, γυμνὸς περ ἑών· χρεία γὰρ ἤκανε. σμερδαλέος δ’ αὐτὴς φάνη κεκακωμένος ἀλμή, τρέσαν δ’ ἀλλωσὶς ἀλλη ἔπ’ ἑώνας προὔχουσας. οὐδ’ Ἄλκινὸν θυγάτηρ μένε· τῇ γὰρ Ἀθηνὴ
θάρσος ἐνὶ φρεσὶ ψήκε καὶ ἐκ δέος εἴλετο γυνών. στῇ δ’ ἀντὰ σχοιμένη· ὃ δὲ μερμηρίζεν Ὅδυσσεύς, ἡ γούνην λίσσοιτο λαβῶν ἐνόπιδα κούρην, ἡ αὐτὸς ἔπεσοι ἀποσταδὰ μειλίχιοις λίσσοιτ’, εἰ δεῖξει πόλιν καὶ εἴματα δοῦν. ὃς ἕρα ὦι φρονέοντι δοάσατο κέρδιον εἶναι, λίσσεσθαι ἔπεσοι ἀποσταδὰ μειλίχιοις, μὴ οἱ γούνα λαβόντι χολώσαυτο φρένα κούρη. αὐτίκα μειλίχιον καὶ κερδάλεον φάτο μύθον.

"Γουνοῦμαι σε, ἀνασσα· ὑπὸ τις, ἡ βροτός ἐσσι; εἰ μὲν τις θεὸς ἐσσι, τοὶ οὐρανὸν εὕρων ἔχουσιν, Ἄρτεμιδι σε ἐγὼ γε, Δίδος κούρη μεγάλου, εἰδὸς τε μέγεθος τε φυὴν τ’ ἀγχιστα ἔξσκω· εἰ δὲ τις ἐσσι βροτον, τοὶ ἐπὶ χθονι ναιετάουσιν, τρὶς μάκαρες μὲν σοι γε πατὴρ καὶ πότινα μήτηρ, τρὶς μάκαρες δὲ κασίγνητοι· μάλα ποὺ σφισι θυμὸς 155 αἴέν ἐνφροσύνησιν ιαίνεται εἴνεκα σείο, λευσόντων τοίνυν θάλος χορὸν εἰςοιχυνέοσαν. κεῖνος δ’ αὖ περὶ κηρὶ μακάρτατος ἐξοχὸν ἄλλων, ὃς κέ σ’ εἴδουσι βρίσας οἰκόνδ’ ἀγάγηται.

1 This metaphorical use of ἔθλος and, e.g., ἐρως is very common: see II. xxii. 87; xviii. 56, and cf. Psalms cxliv. 12.

216
him go even into the close-built fold, to make an attack upon the flocks. Even so Odysseus was about to enter the company of the fair-tressed maidens, naked though he was, for need had come upon him. But terrible did he seem to them, all befouled with brine, and they shrank in fear, one here, one there, along the jutting sand-spits. Alone the daughter of Alcinous kept her place, for in her heart Athene put courage, and took fear from her limbs. She fled not, but stood and faced him; and Odysseus pondered whether he should clasp the knees of the fair-faced maid, and make his prayer, or whether, standing apart as he was, he should beseech her with gentle words, in hope that she might show him the city and give him raiment. And, as he pondered, it seemed to him better to stand apart and beseech her with gentle words, lest the maiden’s heart should be wroth with him if he clasped her knees; so straightforward he spoke a gentle word and crafty:

"I beseech thee, O queen,—a goddess art thou, or art thou mortal? If thou art a goddess, one of those who hold broad heaven, to Artemis, the daughter of great Zeus, do I liken thee most nearly in comeliness and in stature and in form. But if thou art one of mortals who dwell upon the earth, thrice-blessed then are thy father and thy honoured mother, and thrice-blessed thy brethren. Full well, I ween, are their hearts ever warmed with joy because of thee, as they see thee entering the dance, a plant\(^1\) so fair. But he again is blessed in heart above all others, who shall prevail with his gifts of wooing and lead thee to his home. For "That our sons may be as plants"; and Isaiah v. 7, "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant."

\(217\)
HOMER

οὐ γάρ πω τοιούτων ἰδὼν βροτῶν ἰφθαλμοῖσιν, 160
οὐτ' ἀνδρ' οὐτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
Δῆλω δ' ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
φοῖνικος νέον ἔρνος ἀνερχόμενον ἔνόησα·
ἡλθον γάρ καὶ κεῖσε, πολὺς δέ μοι ἐσπετο λαὸς,
τὴν ὀδὸν δ' ἐλέμελλεν ἐμοι κακὰ κί'δε ἐσεθαί.
δῶς δ' αὐτῶς καὶ κεῖνο ἰδὼν ἔτεθησεα θυμῷ
δήμ., ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαῖς,
ὡς σὲ, γύναι, ἀγαμαί τε τέθητά τε, δείδα δ' αἰνῶς
γούνων ἀγαսθαί· καλεστο' δέ με πένθος ἰκάνει.
χθιός ἐκεκοστῷ φύγον ἦματι οἴνοπα πόντον·
tόφρα δέ μ' αιεί κύμ' ἐφορεῖ κρατιπναί τε θυέλλαι
νήσου ἀπ' Ὀγνηίς. νῦν δ' ἐνθάδε κάββαλε δαιμῶν,
ὀφρ' ἐτι που καὶ τήδε πάθω κακών· οὐ γὰρ ὅω
παύσεσθ', ἀλλ' ἐτι πολλὰ θεοι τελεύσει πάροιθεν.
ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γάρ κακὰ πολλὰ μονήσας
ἐς πρώτην ἐκόμην, τῶν δ' ἄλλων οὐ τινα οἴδα
ἀνθρώπων, οἱ τήνδε πόλιν καὶ γαῖαν ἐχουσιν.
ἀστν δέ μοι δείξον, δῶς δὲ ράκος ἁμφιβαλέσθαι,
e' τι που εἰλμά σπείρων ἔχεις ἐνθάδ' ἰούσα.
σοι δὲ θεοὶ τόσα δοῖεν οὐσα φρεσ' σήσι μενοινᾶς,
ἀνδρα τε καὶ οἶκον, καὶ ὀμοφροσύνην ὅπασειαν
ἐσθηλήν· οὐ μὲν γάρ τοῦ γε κρείσσον καὶ ἁρειον,
ἡ δ' ὀμοφρονεύοντε νοήμασιν οἶκον ἔχητον
ἀνὴρ ἤδε γυνὴ· πόλλ' ἀλγεῖα δυσμενέσσι,
χάρματα δ' εὐμενετήσι, μάλιστα δὲ τ' ἐκλυον αὐτόλ." 185

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

1 Lit. "they hear." This use of κλώ is quite without parallel.
Τὸν δ’ αὖ Ναυσικάα λευκώλενος ἀντίον ἦδα:
“Ξεῖν’, ἐπεὶ οὔτε κακῷ οὔτ’ ἄφροι φωτὶ ἑοικας.
Zeus δ’ αὐτὸς νέμει ὄλβοιν 'Ολύμπιος ἀνθρώποις,
ἔσθλοις ἦδὲ κακοῖς, ὅπως ἐθέλησιν, ἐκάστῳ
καὶ ποι σοι τάδ’ ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἐμπης. 190
νῦν δ’, ἐπεὶ ἡμετέρην τε πόλιν καὶ γαϊαν ἰκάνεις,
οὔτ’ οὖν ἐσθήτος δεινήσει αὖτε τευ ἄλλοι,
ὅλ’ ἐπεοίχ’ ἱκέτην ταλαπείριον ἀντιάσαντα.
ἀστυ δὲ τοι δεῖξω, ἔρεω δὲ τοι οὖνομα λαῶν.
Φαῖηκες μὲν τίμιε πόλιν καὶ γαϊαν ἤχουσιν,
eιμι δ’ ἐγώ θυγάτηρ μεγαλήτορος Ἀλκινόου,
tοῦ δ’ ἐκ Φαῖηκων ἐχεται κάρτος τε βίη τε.” 195

"Ἡ ῥὰ καὶ ἄμφιπόλοισιν ἐνυπλοκάμοισι κέλευσε:
“Στήτε μοι, ἄμφιπολοι. πόσε φεύγετε φῶτα ἰδούσαι;
ἡ μὴ πού τινα δυσμενέων φάσθ’ ἐμμεναι ἀνδρῶν; 200
οὐκ ἔσθ’ οὕτως ἀνὴρ διερδός βροτῶς οὐδὲ γένηται,
ὅς κεν Φαῖηκων ἄνδρῶν ἐς γαϊαν ἰκηταί
δημοτῆτα φέρων’ μάλα γὰρ φίλοι ἄθανάτοισιν.
οἰκέομεν δ’ ἀπάνευθε πολυκλύστρῳ ἐνι πόντῳ,
ἔσχατοι, οὐδὲ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
ἀλλ’ ὅδε ταῖς δύστηνοι ἀλώμενος ἐνθιάδ’ ἰκάνει,
τὸν νῦν χρῆ κομέειν. πρὸς γὰρ Δίος εἴσιν ἁπαντες
ξεινίοι τε πτωχοὶ τε, δόσις δ’ ὀλίγη τε φίλη τε.
ἀλλὰ δότ’, ἄμφιπολοι, ἡξίνω βρῶσιν τε πόσιν τε,
λουσατέ τ’ εν ποταμῷ, ὃθ’ ἐπὶ σκέπασ ἐστ’ ἀνέμοιο.” 210

"ὢς ἑφαθ’, αἱ δ’ ἑσταν τε καὶ ἀλλήλῃσι κέλευσαν,
κἀδ δ’ ἀρ’ Ὀδυσσῆ έίσαν ἐπὶ σκέπας, ὡς ἐκέλευσεν
220
Then white-armed Nausicaa answered him: "Stranger, since thou seemest to be neither an evil man nor a witless, and it is Zeus himself, the Olympian, that gives happy fortune to men, both to the good and the evil, to each man as he will; so to thee, I ween, he has given this lot, and thou must in any case endure it. But now, since thou hast come to our city and land, thou shalt not lack clothing or aught else of those things which befit a sore-tried suppliant when he cometh in the way. The city will I shew thee, and will tell thee the name of the people. The Phaecians possess this city and land, and I am the daughter of great-hearted Alcinous, upon whom depend the might and power of the Phaecians."

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

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

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1 The doubtful word διέφως is here taken to mean "living" (Aristarchus, δ ἕως). In ix. 43 διέφω must be a different word.
Ναυσικάα θυγάτηρ μεγαλήτερος Ἀλκινόοι.

πάρ δ’ ἄρα οἱ φάρος τε χιτῶι· ὑ τε εἴματ’ ἐθηκαν,

δῶκαν δὲ χρυσῆ ἐν κηκῦθρῳ ύγρὸν ἔλαιον,

ήνωγον δ’ ἄρα μν λουσθαί ποταμοῦ βρῶσιν.

δὴ ῥα τότ’ ἀμφίπολοις μετηύδα δῖος Ὀδυσσεύς·

‘‘Ἀμφίπολοι, στῇθ’ οὕτω ἀπόπροθεν, ὁφρ’ ἐγὼ αὐτὸς ἁλμην ὁμοῖαν ἀπολούσομαι, ἀμφὶ δ’ ἐλαίῳ χρύσομαι· ἥ γὰρ δηρόν ἀπὸ χροός ἐστὼν ἀλοιφή.

καὶ τὸν δ’ οὖκ ἄν ἐγὼ γε λοέσομαι· αἰδέομαι γὰρ γυμνοῦσθαι κοῦρρὴσιν ἐνπλοκάμοις μετελθὼν.’’

‘ὤς ἐφαθ’, αἰ δ’ ἀπάνευθεν ἵκαν, ἐίπον δ’ ἄρα κοῦργ.

αὐτὰρ δ’ ἐκ ποταμοῦ χρόα νίκητο δῖος Ὀδυσσεὺς ἁλμην, ἦ οἱ νότα καὶ εὐρέας ἀμπεχέν ὁμοῖα,

ἐκ κεφαλῆς δ’ ἐσμιχέν ἀλός χυόνων ἀρτουργέτου.

αὐτὰρ ἐπεὶ δὴ πάντα λοέσατο καὶ λίπ’ ἀλείψεν,

ἀμφὶ δὲ εἴματα ἐσσαθ’ ἀ οἱ πόρε παρθένος ἄδμης,

τὸν μὲν Ἀθηναίη θήκεν Δῖος ἐκγεγαγὼν

μεῖζονά τ’ εἰσιδεέναι καὶ πάσσονα, καὶ δὲ κάρητος

οὐλας ἦκε κόμας, ὅκινθινῳ ἄνθει ὁμολᾶς.

ὡς δ’ ὅτε τις χρυσὸν περίχευται ἀργύρῳ ἀνήρ ἱδρις, ὁν” Ἡφαίστος δέδαεν καὶ Παλλὰς Ἀθήνη τέχνην παντοτήν, χαρίστα κε δὲ ἔργα τελείει,

ὡς ἄρα τῷ κατέχενε χάριν κεφαλῆ τε καὶ ὁμοῖα.

ἐξει ἐπεὶ ἀπάνευθε κῶν ἐπὶ θῖνα θαλάσσης,

κάλλει καὶ χάρισι στέσθων θείτῳ δὲ κοῦργ.

δὴ ρὰ τότ’ ἀμφίπολοις ἐνπλοκάμοις μετηύδα·

‘‘Κλύτε μεν, ἀμφίπολοι λευκόλευνι, ὡφρα τε εἴπω,

οὐ πάντων ἄκητί θεῶν, οὐ’ Ὀλυμπον ἔχουσιν,”
place, as Nausicaa, the daughter of great-hearted Alcinous, bade, and beside him they put a cloak and a tunic for raiment, and gave him soft olive oil in the flask of gold, and bade him bathe in the streams of the river. Then among the maidens spoke goodly Odysseus: “Maidens, stand yonder apart, that by myself I may wash the brine from my shoulders, and anoint myself with olive oil; for of a truth it is long since oil came near my skin. But in your presence will I not bathe, for I am ashamed to make me naked in the midst of fair-tressed maidens.”

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

“Listen, white-armed maidens, that I may say somewhat. Not without the will of all the gods who hold Olympus does this man come among the
Φαιήκεσσ' ὃδ' ἀνὴρ ἐπιμήσηται ἀντιθέουσιν πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι, νῦν δὲ θεοίσιν ἔοικε, τοι οὐρανὸν εὐρὺν ἔχουσιν. αἰ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἶν ἔνθαδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μέμνειν. ἀλλὰ δῶτ', ἀμφίπολοι, ξείνηρ βρῶσιν τε πόσιν τε."

"Ὡς ἐφαθ', αἰ δ' ἀρα τῆς μᾶλα μὲν κλόνων ἤδ' ἐπίθεντο, πάρ δ' ἄρ' Ὁδυσσής ἔθεσαν βρῶσιν τε πόσιν τε. ἢ τοι ὁ πίνε καὶ ἰσθε πολύτλας δίος Ὁδυσσεὺς ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦν ἄπαστος."

Ἀυτὰρ Ναυσικάα λευκόλενος ἀλλ' ἐνόησεν εἴμαι· ἀρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης, ξεύξει δ' ἡμίονους κρατερώνυχας, ἃν δ' ἐβη αὐτή, ὀτρυνεν δ' Ὁδυσσή, ἔπος τ' ἐφατ' ἐκ τ' ὄνομαζεν. "Ορσεο δὴ νῦν, ξείνε, πόλινδ' ἴμεν, ὅφρα σε πέμψω πατρὸς ἐμοῦ πρός δῶμα δαῖφρονος, ἐνθὰ σε φημὶ πάντων Φαιήκων εἰδησέμεν ὄσοι ἄριστοι.

ἀλλὰ μάλ' ὃδ' ἔρθειν, δοκεῖσις δὲ μοι οὐκ ἀπινύσσειν ὁφρ' ἀν μὲν κ' ἄγρους ἱμεν καὶ ἐργ' ἀνθρώπων, τόφρα σὺν ἀμφιπόλοις μεθ' ἡμίονως καὶ ἁμαξιν 280 καρπαλίμως ἐρχεσθαι· ἔγω δ' ὀδὸν ἡγεμονεύως, αὐτὰρ ἐπὶν πόλιν ἐπιβήμεν, ἢν πέρι πύργος υψήλος, καλὸς δὲ λιμὴν ἐκάτερθε πόλης, λεπτὴ δ' εἰςίθημι· νῆες δ' ὀδὸν ἀμφιέλλουσαι εἰρύματα· πᾶσιν γὰρ ἐπίστοιον ἐστιν ἐκάστῳ. 265 ἐνθα δὲ τε σφ' ἀγορῇ καλὸν Ποσιδῆιον ἀμφίς, ῥυτοίσιν λάεσσι κατωρυχέεσσ' ἀραρυία. ἐνθα δὲ νηῶν ὀπλα μελαινάων ἀλέγουσι,
godlike Phaecians. Before he seemed to me uncouth, but now he is like the gods, who hold broad heaven. Would that a man such as he might be called my husband, dwelling here, and that it might please him here to remain. But come, my maidens; give to the stranger food and drink."

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

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

¹ Lit. "drawn thither," or, according to others, "quarried." cf. xiv. 10.
πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἔρετμά.
οὐ γὰρ Φαίηκεσσι μέλει βιὸς οὐδὲ φαρέτρη,
ἀλλ’ ἵστοι καὶ ἔρετμα νεῶν καὶ νῆς ἔσαι,
ἡσιν ἀγαλλόμενοι πολιῆν περῶσι θάλασσαν.
τῶν ἀλεείνω φήμην ὁδευκέα, μή τις ὁπίσω
μωμεύῃ μάλα δ’ εἰσὶν ύπερφιάλαι κατὰ δήμων
καὶ νῦ τις δ’ ἐπίσης κακώτερος ἀντιβολήσας·
‘Τὸς δ’ ὀδὲ Ναυσικά’ ἐπεται καλὸς τε μέγας τε
ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νῦ οἵ ἔσσεται αὐτῇ.
ἡ τινά που πλαγχθέντα κομίσκατο ἦς ἀπὸ νηὸς
ἀνδρῶν τηλεδατῶν, ἐπεὶ οὗ τινες ἐγγύθεν εἰσίν·
ἡ τῖς οἱ εὐξαμένη πολυάρητος θεὸς ἠλθεν
οὐρανὸθεν καταβᾶς, ἐξεὶ δέ μιν ἡματα πάντα.
βέλτερον, εἰ καυτῇ περ ἐποιχομένη πόσιν εὔρεν
ἀλλοθεν. ἦ γὰρ τοῦσδε γ’ ἀτεμάξει κατὰ δήμον
Φαίηκας, τοῖ μιν μνώνται πολέες τε καὶ ἐσθλοὶ.’
ὡς ἐρέουσιν, ἐμοὶ δὲ κ’ ὑνείδεα ταῦτα γένοιτο.
καὶ δ’ ἄλλη νεμεσῶ, ἡ τις τοιαύτα γε ἑξοι,
ἡ τ’ ἀέκητο φίλων πατρός καὶ μητρός ἐώτων,
ἀνδράσι μισοῦται, πρὸν γ’ ἀμφάδιον γάμον ἐλθεῖν.
ξεῖνε, σὺ δ’ ὥκ’ ἐμέθεν ξυνίει ἔπος, ὅφρα τάχιστα
πομπῆς καὶ νόστοιο τύχης παρὰ πατρός ἐμοῦ.
δησις ἀγλαδὸν ἄλσος ’Αθήνης ἄγχη κελεύθου
ἀγείρων’ ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών.
ἐνθα δὲ πατρός ἐμοῦ τέμενος τεθαλυτὰ τ’ ἅλωῃ,
τόσον ἀπὸ πτόλιος, ὅσον τε γέγοψε βοήσας.
ἐνθα καθεξόμενοι μεῖναι χρόνον, εἰς δ’ κεν ἡμεῖς

1 ὥκ’ Aristarchus: δ’ MSS.
with the tackle of their black ships, with cables and sails, and here they shape the thin oar-blades. For the Phaeacians care not for bow or quiver, but for masts and oars of ships, and for the shapely ships, rejoicing in which they cross over the grey sea. It is their ungentle speech that I shun, lest hereafter some man should taunt me, for indeed there are insolent folk in the land, and thus might some baser fellow say, should he meet us: 'Who is this that follows Nausicaa, a comely man and tall, a stranger? Where did she find him? He will doubtless be a husband for her. Haply she has brought from his ship some wanderer of a folk that dwell afar—for none are near us—or some god, long prayed-for, has come down from heaven in answer to her prayers, and she will have him as her husband all her days. Better so, even if she has herself gone forth and found a husband from another people; for of a truth she scorns the Phaeacians here in the land, where she has wooers many and noble!' So will they say, and this would become a reproach to me. Yea, I would myself blame another maiden who should do such thing, and in despite of her dear father and mother, while yet they live, should consort with men before the day of open marriage. Nay, stranger, do thou quickly hearken to my words, that with all speed thou mayest win from my father an escort and a return to thy land. Thou wilt find a goodly grove of Athene hard by the road, a grove of poplar trees. In it a spring wells up, and round about is a meadow. There is my father's park and fruitful vineyard, as far from the city as a man's voice carries when he shouts. Sit thou down there, and wait for a time, until we come to the city and
HOMER

άστυδε ἐλθωμεν καὶ ικώμεθα δώματα πατρός. 
αὐτὰρ ἐπὶ ἡμέας ἔλπη ποτὶ δώματʼ ἀφίχθαι, 
καὶ τότε Φαύηκοις ἵμεν ἐς πόλιν ἂν ἐρέσθαι 
δώματα πατρός ἐμοῦ μεγαλήτωρος Ἀλκινόου. 
ῥεῖα δ' ἀργύρων ἔστι, καὶ ἀν πῶς ἡγήσατο 
νήπιοι· οὐ μὲν γὰρ τι ἐοικότα τοῖς τέτυκται 
δώματα Φαύηκοι, οἰος δόμος Ἀλκινόου 
ἡρως. ἀλλ' ὅπτ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή, 
Dİκα μᾶλα μεγάροι διειλθέμεν, ὅφτ' ἂν ἐκ 
μητέρ' ἐμή. ἡ δ' ἡ στὰ ἐπ' ἐσχάρῃ ἐν πυρὸς 
305 
ἡλικατα στρωφώσ' ἀλπότρφυρα, ἑαιμα ἴδεσθαι, 
κίοις κεκλιμένη' δομαὶ δὲ οἱ εἶστ' ὅπσθεν. 
ἐνθα δὲ πατρός ἐμοῦ ἔρθον ποτικέλιται αὐτῇ, 
τῷ οὗ γε οἴνοποτάξας ἐφήμενοι ἀδύνατος ὅσ.
three
τὸν παραμενῆμον μητρὸς περὶ γιούσαν χεῖρας 
βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἱδη 
χαίρων καρπαλίμως, εἰ καὶ μᾶλα τηλόθεν ἐσοί. 
εἰ κέν τοι κείν γε φίλα φρονέρα' ἐνι θυμιμ, 
ἐλπωρ' τοι ἐπειτα φίλοις τ' ἰδεῖεν καὶ ἱκέσθαι 
οίκον ἐνκτέμονος καὶ σὴν ἐς πατρίδα γαῖαν." 1
310 
"Ὡς ἀρα φάνησασ' ἱμασεν μάστυγι φαινή 
ἡμίονους· αἰ δ' ὅκα λίπον ποταμοῖο ρέεθρα. 
αἰ δ' εὖ μὲν τρόχων, εὖ δὲ πλίσνοντο πόδεσσιν 
ἡ δὲ μᾶλ' ἤρισχεν, ὅποις ἂμ' ἐπολατό πεζοὶ 
ἀμφίπολοι τ' Ὠδυσσεύς τε, νόμῳ δ' ἐπέβαλλεν ἰμάσθην. 
δύσετό τ' ἥλιος καὶ τοι κλυτὸν ἄλος ίκοντο 
321 
ἱον Ἀθηναίης, ἰ'/ ἄρ' ἔσετο δῖος Ὠδυσσεύς. 
αὐτίκ' ἐπείτ' ἥρατο Δίος κούρη μεγάλοιο· 
"Κλῆθι με, αἰγοχοίοι Δίος τέκος, ἀτρυπώνη, 

1 Lines 313-5 are omitted in many MSS.; cf. vii. 75-7.

228
THE ODYSSEY, VI. 296–325

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

So saying, she smote the mules with the shining whip, and they quickly left the streams of the river. Well did they trot, well did they ply their ambling feet,1 and she drove with care that the maidens and Odysseus might follow on foot, and with judgment did she ply the lash. Then the sun set, and they came to the glorious grove, sacred to Athene. There Odysseus sat him down, and straightway prayed to the daughter of great Zeus: "Hear me, child of aegis-bearing Zeus, unwearied one. Hearken now to my prayer, since aforetime thou didst not hearken when

1 The word πλεσσοντο is doubtless connected with πλέκω, but the rendering should not be made too specific.
HOMER

ραιομένου, ὅτε μ' ἔρραε κλυτὸς ἐννοιῶναίος.
δός μ' ἐς Φαίηκας ϕίλον ἔλθειν ἣδ' ἐλεοῦν.

"Ὡς ἐφατ' εὐχόμενος, τοῦ δ' ἐκλυε Παλλᾶς Ἀθήνη.
αὐτῷ δ' οὐ πω φαίνετ' ἐναυτή: αἴδετο γὰρ ρα
πατροκασίγυνητον· ὃ δ' ἐπιξαφηλῶς μενέαινεν
ἀντιθέω Ὀδυσσῆι πάρος ἢν γαῖαν ἴκεσθαι.
I was smitten, what time the glorious Earth-shaker smote me. Grant that I may come to the Phaeacians as one to be welcomed and to be pitied."

So he spoke in prayer, and Pallas Athene heard him; but she did not yet appear to him face to face, for she feared her father’s brother; but he furiously raged against godlike Odysseus, until at length he reached his own land.
'Ως ο μὲν ένθ' ήρατο πολύτλας διὸς 'Οδυσσεύς, κούρην δὲ προτὶ ἀστυ φέρεν μένος ἥμιόνοιν. ἡ δ` οτὲ δὴ οὐ πατρὸς ἀγακλυτὰ δόμαθ᾿ ἦκανε, στήσεν ἄρ` ἐν προθύροισι, κασίγνητοι δὲ μὲν ἄμφις ἵσταντ' ἀθανάτους ἕναλλικιοι, οἳ ἁυ ἐπ᾿ ἀπήνης ἥμιόνους ἐλυσν ἑσθητά τε ἐσφερον εἰσώ. αὐτὴ δ` εἰς θάλαμον ἐδν ἴμε· δαίε δὲ διὸ πῦρ γρήγος Ἀπειραίη, θαλαμητόλος Εὐρυμέδουσα, τὴν ποτ` Ἀπελρηθεν νέες ἢγαγον ἄμφιλισσαι· Ἀλκινόφ δ` αὐτὴν γέρας ἐξελον, οὐνεκα πᾶσιν Φαιήκεσσιν ἀνασσε, θεοῦ δ` ὁς δήμος ἄκουεν· ἡ τρέφε Ναυσικάαν λευκόλευν ἐν μεγάροισιν. ἡ οἱ πῦρ ἀνέκαιε καὶ εἰσώ δόρτον ἐκόσμει.

Καὶ τὸτ` 'Οδυσσεὺς ὁρτῳ πόλυν ἰμεν· ἄμφι δ` Ἀθήνη πολλήν ἡρά χεῖε φίλα φρονέουσο` 'Οδυσσῆ, μῆ τις Φαιήκων μεγαθύμων ἀντιβολήσας κερτομέω τ᾿ ἐπέεσσα καὶ ἐξερέουθ᾿ ὅτις εἶν. ἄλλ` οτὲ δὴ ἠρ ἔμελλε πόλιν δύσεσθαι ἑραννήν, ἐνθα οἱ ἀντεβόλησθε θεά, γλαυκώπτις Ἀθήνη, παρθενικὴ ἐικυία νεήνιδι, κάλπιν ἑχοῦσθ. στή δὲ πρόσθ` αὐτοῦ, δ` ἀνείρετο δῖος ὁ ὁδυσσεύς.
BOOK VII

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

Then Odysseus roused himself to go to the city, and Athene, with kindly purpose, cast about him a thick mist, that no one of the great-hearted Phaeacians, meeting him, should speak mockingly to him, and ask him who he was. But when he was about to enter the lovely city, then the goddess, flashing-eyed Athene, met him in the guise of a young maiden carrying a pitcher, and she stood before him; and goodly Odysseus questioned her, saying:
""Ω τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο
Ἀλκινόου, ὃς τοσὶδε μετ᾽ ἀνθρώποις ἀνάσσει;
καὶ γὰρ ἐγὼ ξείνοις ταλαπείριοι ἐνθάδ᾽ ἰκάνω
τηλόθεν ἦς ἀπίης γαῖης· τῷ οὖν τινα οἶδα
ἀνθρώπων, οὐ τήνυδε πόλιν καὶ γαῖαν ἔχουσιν." 1

Τὸν δ᾽ αὕτε προσέειπε θεά, γλαυκόπας Ἀθήνη.
"Τουγὰρ ἐγὼ τοι, ξείνε πάτερ, δόμον, ὃν με κελεύεις,
δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθη ναίει.
ἀλλ᾽ ἵνα συγῇ τοῖν, ἐγὼ δ᾽ ὄδὸν ἡγεμονεύσω,
μηδὲ τιν᾽ ἀνθρώπων προτίσσεο μηδ᾽ ἔρεεινε.
οὐ γὰρ ξείνους οἴδε μάλι ἀνθρώπους ἀνέχονται,
οὐδ᾽ ἀγαπάζομενοι φίλεουσ᾽ ὃς κ᾽ ἄλλοθεν ἔλθῃ.
νυσὶ θῷς τοί γε πεποτθότες ὀκέίσχε
λαϊτμα μέγ᾽ ἐκπερόσωσιν, ἐπεὶ σφίσι δῶκ᾽ ἐνοσίχθων 35
τῶν νέας ὀκεῖαί ὡς εἰ πτερόν ἧ νόημα.

"Ὡς ἄρα φωνήσασι ἡγήσατο Παλλάς Ἀθήνη
cartalímos· ὃ δ᾽ ἐπειτα μετ᾽ ἣχια βαίνε θεοῖο.
τὸν δ᾽ ἄρα Φαῖκεσ ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη
eia ἐνπλόκαμος, δεινὴ θεώς, ἡ ρά οἱ ἀχλῶν
θεσπεσίην κατέχευε φίλα φρονέουσ᾽ ἐνι θυκῶ.
θαύμαξεν δ᾽ ὁ Ὀδυσσεύς λιμένας καὶ νῆας ἐίσας
αὐτῶν θ᾽ ἱρώων ἀγοράς καὶ τείχεα μακρὰ
ψηφιᾶ, σκολόπεσσιν ἀρηρτά, θαῦμα ἰδέοθαί.

ἀλλ᾽ ὅτε δὴ Ἐκδηλὸς ἀγακλυτὰ δώμαθ᾽ ἰκοντὸ,
τοῖσι δὲ μύθων ἥρχε θεά, γλαυκόπως Ἀθήνη.

"Οὕτως δὴ τοι, ξείνε πάτερ, δόμος, ὃν με κελεύεις
1 γαῖαν ἔχουσιν Ἡργα νέμονται.
"My child, couldst thou not guide me to the house of him they call Alcinous, who is lord among the people here? For I am come hither a stranger sore-tried from afar, from a distant country; wherefore I know no one of the people who possess this city and land."

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

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

"Here, Sir stranger, is the house which thou
πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆς
dαίτην δαινυμένους· σὺ δ' ἔσω κλε, μηδὲ τι θυμὸ
τάρβει· θαρσαλέος γὰρ ἀνήρ ἐν πᾶσιν ἀμείνων
ἔργοισιν τελέθει, εἰ καὶ ποθεν ἀλλοθεν ἔλθοι.
δέσποιναν μὲν πρότα κικήσεικ ἐν μεγάροισιν
'Αρήτη δ' οὖμ' ἐστὶν ἐπάνυμον, ἐκ δὲ τοκήων
τῶν αὐτῶν οἳ περ τέκον 'Αλκίνοον βασιλῆα.
Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
γείνατο καὶ Περίβοια, γυναικῶν εἴδος ἀρίστη,
οπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδουντος,
ὅς ποθ' ὑπερθύμωσε Γυγάντεσσιν βασίλευεν.
ἀλλ' ὁ μὲν ὠλεσε λαδν ἀτάσθαλοι, ὠλετο δ' αὐτὸς·
τῇ δὲ Ποσειδάων ἐμύγη καὶ ἐγείνατο παῖδα
Ναυσίθοον μεγάθμυον, ὡς ἐν Φαῖηξιν ἀνασσεν·
Ναυσίθοος δ' ἔτεκεν 'Ῥηξήνουρα τ' 'Αλκίνοον τε.
τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος 'Απόλλων
νυμφίον ἐν μεγάρῳ, μίαν οὐν παῖδα λιπόντα
'Αρήτην· τὴν δ' 'Αλκίνους ποιήσατ' ἀκοιτιν,
καὶ μῖν ἔτισ', ὡς οὐ τὶς ἐπὶ χθονί τίσται ἀλλή,
ὅσσαι νῦν γε γυναικεῖς υπ' ἀνδράσιν οἰκον ἔχουσιν.
ὡς κείνη περὶ κηρὶ τετίμηται τε καὶ ἐστὶν
ἐκ τὲ φίλων παίδων ἐκ τ' αὐτοῦ 'Αλκινώοιο
καὶ λαδν, οἳ μῖν ῥα θεοῦ δὲ εἰσορόντες
δειδέχαται μῦθουσιν, ὅτε στείχησ' ἀνὰ ἄστυ.
οὐ μὲν γὰρ τὶ νῦν γε καὶ αὐτὴ δεῦται ἑσθλοῦ·
ὁσὶ τ' ἐν φρονέσθαι καὶ ἀνδράσι νείκεα λύει.
εἰ κέν τοι κείνη γε φίλα φρονέσθη ἐνθ' θυμῷ,
ἐλπιστὶ τοῖς ἐπειτα φίλους τ' ἱδέειν καὶ ἱκέσθαι
οἶκον ἐπὶ ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.”

1 ὡσὶ τ'· οὐσί(ν) τ'. 236
didadst bid me shew to thee, and thou wilt find the
kings, fostered of Zeus, feasting at the banquet. Go
thou within, and let thy heart fear nothing; for a
bold man is better in all things, though he be a
stranger from another land. The queen shalt thou
approach first in the palace; Arete is the name by
which she is called, and she is sprung from the same
line as is the king Alcinous. Nausithous at the first
was born from the earth-shaker Poseidon and Peri-
boea, the comeliest of women, youngest daughter of
great-hearted Eurymedon, who once was king over
the insolent Giants. But he brought destruction
on his froward people, and was himself destroyed.
But with Periboea lay Poseidon and begat a son,
great-hearted Nausithous, who ruled over the Phae-
acians; and Nausithous begat Rhexenor and Alcinous.
Rhexenor, when as yet he had no son, Apollo of the
silver bow smote in his hall, a bridegroom though
he was, and he left only one daughter, Arete. Her
Alcinous made his wife, and honoured her as no
other woman on earth is honoured, of all those who
in these days direct their households in subjection
to their husbands; so heartily is she honoured, and
has ever been, by her children and by Alcinous
himself and by the people, who look upon her as upon
a goddess, and greet her as she goes through the
city. For she of herself is no wise lacking in good
understanding, and for the women\(^1\) to whom she
has good will she makes an end of strife even
among their husbands. If in her sight thou dost
win favour, then there is hope that thou wilt see thy
friends, and return to thy high-roofed house and unto
thy native land."

\(^1\) Or, reading \(\sigma\tau\), "settles the quarrels of those to whom
she has good will, even though they be men."

237
HOMER

"Ως ἀρα φωνήσας ἀπέβη γλαυκώπις Ἀθήνη
πόντον ἐπ' ἀτρύγετον, λιπὲ δὲ Σχερήν ἐρατεινήν,
ἰκετὸ δὲ μαραθώνα καὶ εὐφράγυνιαν Ἀθήνην,
δόνε δ'IΕρεχθηόµεν πυκνῶν δόµων. αὐτὰρ Ὀδυσσεὺς
'Αλκινόου πρὸς δώµατ' ἐκ κλυτά· πολλὰ δὲ οἱ κήρ
ἀρµαίν ἰσταµένῳ, πρὶν χάλκεον οὐδὸν ἱκέσθαι.
ὡς τε γὰρ ἥλιον αὐγῆ πέλεν ἡ σελήνης
dῶµα καὶ' ὑψηρεφές μεγαλήττορος Ἀλκινόοιο.
χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἐνθα καὶ ἐνθα,
ἐς μυχὸν ἐς οὐδόν, περὶ δὲ θρυγκὸς κυνῆνοι
χρύσεαι δὲ θύραι πυκνῶν δόµων ἐντὸς ἔργουν,
σταθμὸ δ' ἀργυρεῖν ἐν χαλκῷ ἐστασαν οὐδῷ,
ἀργυρεῖν δ' ἐφ' ὑπερθύριον, χρυσήν δὲ κορώνη.
χρύσειοὶ δ' ἐκάτερθε καὶ ἀργυρεῖοι κύνες ἱσαν,
οὐς Ἡφαιστος ἔτευξεν ἰδιότηται πραπλάσσει
dῶµα φυλασσόμεναι μεγαλήττορος Ἀλκινόοιο,
ἀθανάτους ὄντας καὶ ἀγήρας ἡματα πάντα.
ἐν δὲ θρόνοι περὶ τοίχων ἐρηµέθατ' ἐνθα καὶ ἐνθα,
ἐς μυχὸν ἐς οὐδόν διαμπερεῖς, ἐνθ' ἐν τέπλοι
λεπτοὶ ἐύωνητοι βεβλήσατο, ἔργα γυναικῶν.
ἐνθα δὲ Φαίηκων ἐργήττοις ἐδριῶντο
τίνοτε καὶ ἐδοντες· ἔπηθανδον γὰρ ἐχέσκον.
χρύσειοι δ' ἁρα κούραι ἐνδυμήτων ἐπὶ βαρμῶν
ἐστασαν αἰθόµενοις σαίδας μετὰ χερσίν ἐκοντες,
φαίνοντες νῦκτος κατὰ δῶµατα δαιτυμόνεσσοι.
πενθήκομα δὲ οἱ διµωα κατὰ δῶµα γυναικὲς
ἀι μὲν ἀλητρεύουσι οὐλης ἐπὶ μῆλοπα καρπῶν,
ἀι δ' ἱστούς υφόσσι καὶ ἱλάκατα στρωφώσιν

1 There stood upon the Acropolis of Athens in very ancient
days a temple dedicated jointly to Athene and Erechtheus.
2 A blue enamel, or glass paste, imitating lazulit.
Fragments of this have been found at Tiryns.

238
So saying, flashing-eyed Athene departed over the unresting sea, and left lovely Scheria. She came to Marathon and broad-wayed Athens, and entered the well-built house of Erectheus; but Odysseus went to the glorious palace of Alcinous. There he stood, and his heart pondered much before he reached the threshold of bronze; for there was a gleam as of sun or moon over the high-roofed house of great-hearted Alcinous. Of bronze were the walls that stretched this way and that from the threshold to the innermost chamber, and around was a cornice of cyanus. Golden were the doors that shut in the well-built house, and doorposts of silver were set in a threshold of bronze. Of silver was the lintel above, and of gold the handle. On either side of the door there stood gold and silver dogs, which Hephaestus had fashioned with cunning skill to guard the palace of great-hearted Alcinous; immortal were they and ageless all their days. Within, seats were fixed along the wall on either hand, from the threshold to the innermost chamber, and on them were thrown robes of soft fabric, cunningly woven, the handiwork of women. On these the leaders of the Phaeacians were wont to sit drinking and eating, for they had unfailing store. And golden youths stood on well-built pedestals, holding lighted torches in their hands to give light by night to the banqueters in the hall. And fifty slave-women he had in the house, of whom some grind the yellow grain on the mill-stone, and others weave webs, or, as they sit, twirl

*The dogs, though wrought of gold and silver, are thought of as alive. The Phaeacians dwell in fairy-land.*
Ημεναι, ολά τε φύλλα μακεδονώς αγνεῖροι καιρουσσεσών δ' θθονέων ἀπολείβεται ὑγρῶν ἐλαιον. ὡσον Φαίηκες περὶ πάντων ἱδρεῖς ἀνδρῶν νῦν θοην ενὶ πόντῳ ἐλαυνεμεν, δος δὲ γυναικες ἰστῶν τεχνησαι περὶ γάρ σφισὶ δόκειν Ἄθηνη ἔργα τ' ἐπιστασθαι περίκαλλα καὶ φρένας ἐσθλώς. ἐκτοσθεν δ' αὐλής μέγας ὀρχατος ἀγχι θυράων τετράγυνος· περὶ δ' ἔρκος ἐληλαται ἀμφοτέρωθεν. ἓνθα δὲ δένδρεα μακρά πεφύκασι τηλεθόωντα, ὁγχυαι καὶ ροιαι καὶ μηλέαι ἀγγλακαρποι συκέαι τε γυλκεραι καὶ ἔλαιαι τηλεθοσαι. τάων οὖ ποτε καρπος ἀπόλλυται ουδ' ἀπολείπει χεῖματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μᾶλ' αἰεὶ Ζευφρή πνεύουσα τὰ μὲν φύει, ἁλλὰ δὲ πέσσει. ὁγχυῆ ἐπ' ὁγχυὴ γηράσκει, μῆλον δ' ἐπὶ μῆλῳ, αὐτὰρ ἐπὶ σταφυλῆ σταφυλῆ, σῦκον δ' ἐπὶ σῦκῳ. ἓνθα δὲ οἱ πολύκαρπος ἀλων ἐρρίζωται, τής ἑτερον μὲν θειλόπεδον λευρῷ ενὶ χώρῳ τέρσεται ἥσις, ἑτερας δ' ἁρα τε τρυγώνων, ἁλλας δὲ τραπέζους· πάροιθε δέ τ' ὁμφακές εἰσιν ἀνθος ἀφίεσαι, ἑτεραι δ' ύποπερκάζουσιν. ἓνθα δὲ κοσμηται πρασια παρὰ νείατον ὄρχων παινοίας πεφύαςιν, ἐπηγειαν γανόωσαι· ἐν δὲ δόμω κρηναι ἡ μὲν τ' ἀνά κηπον ἀπαντα σκίναται, ἡ δ' ἐτέρωθεν ὑπ' αὐλής οὐδὸν ἵπτι πρὸς δόμον ψηλόν, ὅθεν ὑδρεύσοντο πολίται. τοῖς μὲν Ἄλκινόσι θεῶν ἔσαν ἀγγαλὰ δῶρα.  

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

gloss to the linen. Others assume the meaning to be that the linen is so closely woven that oil will not soak through it.

\textsuperscript{3} The word appears to mean a stretch of four days' (mornings') ploughing.
'Ενθά στὰς θηείτω πολύτλας δίος Ὁδυσσεύς,
αὐτάρ ἐπελ δὴ πάντα ἐφθησάτο θυμῷ,
καρπαλώμως ὑπὲρ σύδων ἔβησετο δῶματος εἰςω.
135 ἐφερ δὲ Φαϊήκων ἰγήτορας ηδὲ μέδοντας
στενοῦτας δεπάεσσιν ἐυσκόπῳ ἀργείφοντη,
ὅ πυμάτῳ στενδεσκον, ὅτε μυησαίατο κοίτον.
αὐτάρ ὁ βῆ διὰ δῶμα πολύτλας δίος Ὁδυσσεύς
πολλὴν ἕρ' ἔχων, ἢν οἱ περίχευεν Ἀθήνη,
140 ὁφ' ἵκετ' Ἀρήτην τε καὶ 'Αλκίνου βασιλῆα.
ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὅδυσσεύς,
καὶ τότε δὴ ὅ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
οἱ δ' ἀνεφ ἐγένοντο, δόμων κάτα φῶτα ἱδόντες·
θαύμαζον δ' ὀρόωντες. ὁ δὲ λυτάνευεν Ὅδυσσεύς. 145
"'Ἀρήτη, θύγατερ Ἄρης ινόρος ἀντιθέοιο,
σὸν τε πόσιν σὰ τε γούναθ' ἰκάνω πολλὰ μογήσας
tοῦσδε τε δαιτυμόνας· τοῖσιν θεόλ ὅλβια δοῖεν
ξωέμεναι, καὶ παισιν ἑπιτρέψειεν ἕκαστος
κτῆματ' ἐνὶ μεγάροις γέρας θ' ὅ τι δῆμος ἔδωκεν
αὐτάρ ἐμοὶ πομην ὅτρύνετε πατρίδ' ἱκέσθαι
θάσσουν, ἐπει δὴ δηθὰ φίλων ἄπο τῆματα πάσχω."
"'Ὡς εἰπὼν κατ' ἄρ' ἔξετ' ἐπ' ἐσχάρῃ ἐν κονίσσιν
πάρ πυρὶ· οἱ δ' ἄρα πάντες ἀκῆν ἐγένοντο σιωπῇ.
ὅψε ὅ δὴ μετεειπε γέρων ἥρως Ἐχένης,
150 δὲ δὴ Φαϊήκων ἀνδρῶν προγενέστερος ἦν
καὶ μύθοις κέκαστο, παλαιὰ τε πολλὰ τε εἰδώς·
ὁ σφιν εὖ φρονέων ἀγορήσατο καὶ μετεειπεν·
"'Ἀλκίνῳ', οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἐοίκε,
THE ODYSSEY, VII. 133-159

There the much-enduring goodly Odysseus stood and gazed. But when he had marvelled in his heart at all things, he passed quickly over the threshold into the house. There he found the leaders and counsellors of the Phaeacians pouring libations from their cups to the keen-sighted Argeiphontes, to whom they were wont to pour the wine last of all, when they were minded to go to their rest. But the much-enduring goodly Odysseus went through the hall, wrapped in the thick mist which Athene had shed about him, till he came to Arete and to Alcinous the king. About the knees of Arete Odysseus cast his hands, and straightway the wondrous mist melted from him, and a hush fell upon all that were in the room at sight of the man, and they marvelled as they looked upon him. But Odysseus made his prayer:

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

So saying he sat down on the hearth in the ashes by the fire, and they were all hushed in silence. But at length there spoke among them the old lord Echeneis, who was an elder among the Phaeacians, well skilled in speech, and understanding all the wisdom of old. He with good intent addressed the assembly, and said: "Alcinous, lo, this is not the
Ζεύγον μὲν χαμαί ἦσθαι ἐπὶ ἐσχάρη ἐν κονίμσων, 160
οἴδε δὲ σὸν μύθον ποτιδέγμενον ἵσχανοῦνται.
ἀλλ’ ἄγε δὴ ζεύγον μὲν ἐπὶ θρόνου ἀργυροῖλου
ἐίσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρήσας, ἵνα καὶ Διὸς τερπικεραύνῳ
σπείσομεν, ὅς θ’ ἱκέτησιν ἀμ’ αἰδοίοισιν ὀπηδέει:
dıkτον δὲ ζεύγῳ ταμίῇ δότω ἐνδοῦ έντων.”  

Αὐτὰρ ἔπει τὸ τ’ ἄκουσ’ ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἔλλον Ὅδυσσηα δαίφρονα ποικιλομίτην
ἄρσεν ἀπ’ ἐσχαρόφιν καὶ ἐπὶ θρόνου ἐισε φαεινοῦ,
νῦν ἀναστήσας ἀγαπήνορα λαοδάμαντα, 170
ὅς οἱ πλησίουν ἵπα, μάλιστα δὲ μιν φιλέσκειν.
χέρνιβα δ’ ἀμφίπολος προχόρῳ ἐπέχευεν φέρουσα
καλῇ χρυσίῃ ὑπὲρ ἀργυρέοιο λέβητος,
νύσσαθαι παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ’ αἰδοίᾳ ταμίῃ παρέθηκεν φέρουσα, 175
εἴδατα πόλλ’ ἐπιθεῖσά, χαριζομένη παρεύντων.
αὐτὰρ ὁ πίνε καὶ ἴσθηε πολύτλας δίος Ὅδυσσεύς.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο.

“Ποντόνοιε, κρητήρα κερασσάμενος μέθυ νείμον
πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὸς τερπικεραύνῳ
σπείσομεν, ὅς θ’ ἱκέτησιν ἀμ’ αἰδοίοισιν ὀπηδέει.”  

“Ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρυνα,
νώμησεν δ’ ἄρα πᾶσιν ἐπαρξάμενος δεπάσσεσιν.
αὐτὰρ ἔπει σπείσαν τ’ ἐπὶ θ’, ὅσον ἤθελε θυμός,
τοῖσιν δ’ Ὅλκινοος ἀγορήσατο καὶ μετέειπε’  185
better way, nor is it seemly, that a stranger should sit upon the ground on the hearth in the ashes; but these others hold back waiting for thy word. Come, make the stranger to arise, and set him upon a silver-studded chair, and bid the heralds mix wine, that we may pour libations also to Zeus, who hurlsthe thunderbolt; for he ever attends upon reverend suppliants. And let the housewife give supper to the stranger of the store that is in the house."

When the strong and mighty Alcinous heard this, he took by the hand Odysseus, the wise and craftyminded, and raised him from the hearth, and set him upon a bright chair from which he bade his son, the kindly\(^1\) Laodamas, to rise; for he sat next to him, and was his best beloved. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin, for him to wash, and beside him drew up a polished table. And the grave housewife brought and set before him bread, and therewith dainties in abundance, giving freely of her store. So the much-enduring goodly Odysseus drank and ate; and then the mighty Alcinous spoke to the herald, and said:

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

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

\(^1\) The word is commonly rendered "valiant."
"Κέκλυτε, Φαικήκων ἡγήτορες ἢδὲ μέδουτες, ὁφρ' εἴπω τά με θυμὸς ἐνι στήθεσσι κελεύει. νῦν μὲν δαισάμενοι κατακειέσθε οἴκαδ' ἱώτες· ἡδέν δὲ γέροντας ἐπὶ πλέονας καλέσαντες ξεϊνον ἐνι μεγαρόις ξεινίσσομεν ἢδὲ θεοὶσιν ῥέξομεν ίερὰ καλὰ, ἐπείτα δὲ καὶ περὶ πομπῆς μνησόμεθ', ὡς ἡ ἀμφιεν ἄνευθε πόνου καὶ ἀνίχνη σεμπή ύφ' ἰμετέρῃ ἤν πατρίδα γαῖαν ἰκηται χαῖρων καρπάλιμως, εἰ καὶ μάλα τηλόθεν ἐστι, μηδὲ τι μεσογήνς γε κακὸν καὶ πῆμα πάθησι, πρὰν γε τὸν ἴδιον γαῖας ἐπιβήμεναι· ἐνθα δ' ἐπείτα πείσται, ἀσσα οἰ αίσα κατὰ κλώθες τε βαρείαι γνυμομένω νήσαντο λίνῳ, ὅτε μυν τέκε μήτηρ.

εἰ δὲ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν, ἀλλὸ τί δὴ τόδ' ἐπείτα θεοὶ περιμηκανόωνται. οἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς ἢμῖν, εὐτ' ἐρδώμεν ἀγκλειπτὰς ἐκατόμβας, δαινμαται τε παρ' ἀμμὶ καθήμενοι ἐνθα περ ἡμεῖς.

εἰ δ' ἀρα τις καὶ μοῦνος ἰδὼν ξύμβληται ὁδῖτης, οὐ τις κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμέν, ὡς περ Κύκλωπες τε καὶ ἄγρια φύλα Γυγάντων."

Τὸν δ' ἀπαμειθόμενος προσέφη πολύμητος Ὀδυσσεύς· 

"Ἀλκίνε, ἀλλο τί τοι μελέτω φρεσίν· οὐ γὰρ ἐγὼ γε ἄθανάτωσιν ἔοικα, τοι τοι τοιν ευρῶν ἔχουσιν, οὐ δέμας οὔδέ φυνή, ἀλλὰ θητοῖς βροτοῖς. οὐς τινας ὑμᾶς ἱστε μάλιστ' ὀξέωνσιν ὀιξὺν ἀνθρώπων, τοισιν κεν ἐν ἀλγεσίν ἱσωσίην.

καὶ δ' ἐτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησάμην, ὅσα γε δὴ εὐμπαντα θεῶν ἠτητί μόνησα. ἀλλ' ἐμὲ μεν δορπῆσαι εάσατε κηδομενον περ' οὐ γὰρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἀλλο

\[1 \text{μᾶλλον: πλειον,} \]
"Hearken to me, leaders and counsellors of the Phaeacians, that I may say what the heart in my breast bids me. Now that ye have finished your feast, go each of you to his house to rest. But in the morning we will call more of the elders together, and will entertain the stranger in our halls and offer goodly victims to the gods. After that we will take thought also of his sending, that without toil or pain yon stranger may under our sending, come to his native land speedily and with rejoicing, though he come from never so far. Nor shall he meanwhile suffer any evil or harm, until he sets foot upon his own land; but thereafter he shall suffer whatever Fate and the dread Spinners spun with their thread for him at his birth, when his mother bore him. But if he is one of the immortals come down from heaven, then is this some new thing which the gods are planning; for ever heretofore have they been wont to appear to us in manifest form, when we sacrifice to them glorious hecatombs, and they feast among us, sitting even where we sit. Aye, and if one of us as a lone wayfarer meets them, they use no concealment, for we are of near kin to them, as are the Cyclopes and the wild tribes of the Giants."

Then Odysseus of many wiles answered him, and said: "Alcinous, far from thee be that thought; for I am not like the immortals, who hold broad heaven, either in stature or in form, but like mortal men. Whomsoever ye know among men who bear greatest burden of woe, to them might I liken myself in my sorrows. Yea, and I could tell a yet longer tale of all the evils which I have endured by the will of the gods. But as for me, suffer me now to eat, despite my grief; for there is nothing more
Επλετο, ἢ τ' ἐκέλευσεν ἑο μυήσασθαι ἀνάγκη
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἡ δὲ μάλ' αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δὲ με πάντων
ληθάνει ὅσσ' ἐπαθον, καὶ ἐνιπληθώναι ἀνώγει.
ὡς δ' ὀτρύνεσθαι ἀμ' ἧοὶ φαινομένην,
ὡς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης
καὶ περ πολλὰ παθόντα· ἱδόντα με καὶ λύτοι αἰών
κτῆσιν ἐμῆν, δμῶάς τε καὶ υψερεφές μέγα δώμα." 225

"Ὡς ἐφαθ', οἱ δ' ἄρα πάντες ἐπήμεων ήδ' ἐκέλευνον
πεμπέμεναι τὸν ξείνου, ἐπεὶ κατὰ μοῖραν ἔειπεν.
αὐτάρ ἐπεὶ σπεισάν τ' ἐπιον θ' ὅσον ἦθελε θυμός,
οἱ μὲν κακκείστες ἔβαν οἰκόνδε ἐκαστος,
αὐτάρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὅδυσσεύς,
πάρ δέ οἱ 'Αρήτη τε καὶ 'Αλκίνοος θεοειδῆς
ἤσθην' ἀμφίπολοι δ' ἀπεκόσμεον ἐντεα δαῖτος.
τοῖσι δ' 'Αρήτη λευκάλενος ἠρχετο μῦθων
ἔγνω γὰρ φάρος τε χιτωνά τε εἶματ' ἴδουσα
καλά, τά ἥ αὐτή τεῦξε σὺν ἀμφιπόλοις γυναιξί· 235
καὶ μιν φωνήσασ' ἐπεα πτερόεντα προσηύδα·

"Ἐξειν, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτής
τίς, πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἶματ' ἐδωκεν;
οὔ δ' φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἱκέσθαι;"

Τὴν δ' ἀπαμειβόμενος προσέφει πολύμητις Ὅδυσσεύς
"Ἀργαλέον, βασίλεια, δυνικέως ἀγορεύσαι
κήδε", ἐπεὶ μοι πολλὰ δόσαν θεοὶ Ὅδυσσεύς·
tούτο δὲ τοι ἐρέω ὡ μ' ἀνείρεας ἢδε μεταλλῆς. 241
248
shameless than a hateful belly, which bids a man perforce take thought thereof, be he never so sore distressed and laden with grief at heart, even as I, too, am laden with grief at heart, yet ever does my belly bid me eat and drink, and makes me forget all that I have suffered, and commands me to eat my fill. But do ye make haste at break of day, that ye may set me, hapless one, on the soil of my native land, even after my many woes. Yea, let life leave me, when I have seen once more my possessions, my slaves, and my great high-roofed house."

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

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

Then Odysseus of many wiles answered her, and said: "Hard were it, O queen, to tell to the end the tale of my woes, since full many have the heavenly gods given me. But this will I tell thee, of which thou dost ask and enquire. There is an
'Ωγυγίη τις νήσων ἀπόπροθεν εἰν ἀλλ' κεῖται·
ἐνθα μὲν' Ἀτλαντός θυγάτηρ, δολόεσσα Καλυψώ
ναίει ἐνυπλόκαμος, δεινή θεός· οὐδὲ τις αὐτῇ
μίσηται οὗτε θεῶν οὗτε θηνητῶν ἄνθρωπων.
ἀλλ' ἐμὲ τὸν δύστην ἐφέστιον ἤγαγε δαιμόνων
οἶνον, ἔπει μοι ϊῆα θοῖν ἀργίητι κερανύφι.
Ζεὺς ἔλασις ἑκέασσε μέσῳ ἐνὶ οὔνοπι ποντηρ.
ἐνθ' ἄλλοι μὲν πάντες ὑπέφθιθεν ἐσθολοὶ ἐταῖροι,
αὐτὰρ ἐγώ τρόπων ἀγκάς ἐλῶν νεὸς ἀμφιελίσης
ἐννυμαρ φερομην' δεκάτη δὲ με νυκτὶ μελαίνῃ
νήσου εἰς 'Ωγυγίην πέλασαν θεοῖ, ἐνθα Καλυψώ
ναίει ἐνυπλόκαμος, δεινή θεός, ἦ με λαβούσα
ἐνυδυκέος ἐφίλει τε καὶ ἐτρεφεν ἥδε ἐφασκε
θῆσεν ἀθάνατον καὶ ἀγήραον ἡματα πάντα·
ἀλλ' ἐμὸν οὕ ποτε θυμὸν ἐνι στήθεσιν ἐπειθεν.2
ἐνθα μὲν ἐπτάσεις μένον ἐμπεδοῦν, εἴματα δ' αἰεὶ
δάκρυσι δεινοσκον, τά μοι ἀμβροτα δώκε Καλυψώ·
ἀλλ' ὅτε δὴ υγείατὼν μοι ἐπιπλόμενον ἔτος ἤλθεν,
καὶ τότε δὴ μ' εκέλευσεν ἐποτρύνονσα νέεσθαι
Ζηνὸς ὑπ' ἀγγελίας, ἦ καὶ νόοι ἐτράπετ' αὐτῆς.
πέμπτε δ' ἐπὶ σχεδής πολυδέσμου, πολλὰ δ' ἐδωκε,
σῶτοι καὶ μέθεν ἤδυ, καὶ ἀμβροτα εἴματα ἐσσεν,
οὔρον δὲ προέκειν ἀπῆμονα τε λιαρὸν τε.
ἐπτα δὲ καὶ δέκα μὲν πλέον ἡματα πουτπορεύων,
ὀκτωκαῖδεκάτῃ δ' ἐφανή ὅρεα σκίϊεντα
γαῖς ὑμετέρης, γήθησε δὲ μοι φίλον ἦτορ
δυσμόρφω· ἦ γὰρ ἐμελλὼν ἐτί ξυνέσθεσαι οἶκι ν
πολλῆ, τὴν μοι ἐπώρει Ποσειδάων ἐνοσίχθων,
ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθον,
ὁρινεν δὲ θάλασσαν ἀβέσφατων, οὐδὲ τι κύμα

1 ἔλασις: ἐλάσις; cf. v. 132.
2 Lines 251–8 were rejected by Aristarchus.
isle, Ogygia, which lies far off in the sea. Therein
dwells the fair-tressed daughter of Atlas, guileful
Calypso, a dread goddess, and with her no one either
of gods or mortals hath aught to do; but me in my
wretchedness did fate bring to her hearth alone,
for Zeus had smitten my swift ship with his bright
thunderbolt, and had shattered it in the midst of
the wine-dark sea. There all the rest of my trusty
comrades perished, but I clasped in my arms the
keel of my curved ship and was borne drifting for
nine days, and on the tenth black night the gods
brought me to the isle, Ogygia, where the fair-
tressed Calypso dwells, a dread goddess. She took
me to her home with kindly welcome, and gave me
food, and said that she would make me immortal
and ageless all my days; but she could never per-
suade the heart in my breast. There for seven years'
space I remained continually, and ever with my tears
would I wet the immortal raiment which Calypso
gave me. But when the eighth year came in circling
course, then she roused me and bade me go, either be-
cause of some message from Zeus, or because her own
mind was turned. And she sent me on my way on
a raft, stoutly bound, and gave me abundant store of
bread and sweet wine, and clad me in immortal
raiment, and sent forth a gentle wind and warm.
So for seventeen days I sailed over the sea, and on
the eighteenth appeared the shadowy mountains of
your land; and my heart was glad, ill-starred that I
was; for verily I was yet to have fellowship with
great woe, which Poseidon, the earth-shaker, sent
upon me. For he stirred up the winds against me and
stayed my course, and wondrously roused the sea,
HOMER

εἰς ἑπὶ σχεδόν ἀδινὰ στενάχοντα φέρεσθαι.

τὴν μὲν ἔπειτα θύελλα διεσκέδασ' αὐτὰρ ἐγὼ γε

νηχόμενος τόδε λαίτμα διέτμαγον, ὀφρα μὲ γαίῃ

ὕμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.

ἔνθα κέ μ' ἐκβαινοντα βυίσατο κύμ' ἐπὶ χέρσου,

πέτρης πρὸς μεγάληςι βαλόν καὶ ἀτερπεῖ χώρῃ

ἀλλ' ἀναχασσάμενον νήχον πάλιν, ἦσος ἐπήλθον

ἐς ποταμὸν, τῇ δὴ μοι ἐείσατο χώρος ἀρίστος,

λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμου.

ἐκ δ' ἐπεσον θυμηγερέων, ἐπὶ δ' ἀμβροσίη νύς

ήλυθ'. ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο

ἐκβάς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα

ἡφυσάμην· ὑπνον δὲ θείος κατ' ἀπείρονα χεύεν.

ἔνθα μὲν ἐν φύλλοισι φίλον τετημένοις ἦτορ

ἐνδον παινύχιοι καὶ ἐπὶ ἥδω καὶ μέσον ἦμαρ.

δείλετο 1 τ' ἡέλιος καὶ με γλυκὰς ὑπνος ἀνήκεν.

ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόηηςα τυγατρός

παιξούσας, ἐν δ' αὐτὴ ἔην ἐκκυδια θείσοιν,

τὴν ἰκέτανον· ἦ δ' οὖ τι νοήματος ἡμβροτεν ἐσθόλου,

ὡς οὐκ ἂν ἔλπιον νεώτερον ἀντιάσαντα

ἐρξέμεν· αἰεὶ γὰρ τε νεώτεροι ἀφραδέουσιν.

ἡ μοι σῖτον ἐδώκες ἄλλης ἢδ' αἰθοπα οἶνον

καὶ λούσ' ἐν ποταμῷ καὶ μοι τάδε εἴματ' ἐδώκε,

ταῦτα τοι ἀχνύμενος περ ἀλήθειην κατέλεξα.''

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε

"Εἰς', ἦ τοι μὲν τούτῳ γ' ἐναίσιμον οὐκ ἐνόησε

1 δείλετο Aristarchus: δύσετο.
nor would the wave suffer me to be borne upon my raft, as I groaned ceaselessly. My raft indeed the storm shattered, but by swimming I clove my way through yon gulf of the sea, until the wind and the waves, as they bore me, brought me to your shores. There, had I sought to land, the waves would have hurled me upon the shore, and dashed me against the great crags and a cheerless place, but I gave way, and swam back until I came to a river, where seemed to me the best place, since it was smooth of rocks, and besides there was shelter from the wind. Forth then I staggered, and sank down, gasping for breath, and immortal night came on. Then I went forth from the heaven-fed river, and lay down to sleep in the bushes, gathering leaves about me; and a god shed over me infinite sleep. So there among the leaves I slept, my heart sore stricken, the whole night through, until the morning and until midday; and the sun turned to his setting¹ ere sweet sleep released me. Then I saw the handmaids of thy daughter on the shore at play, and amid them was she, fair as the goddesses. To her I made my prayer; and she in no wise failed in good understanding, to do as thou wouldst not deem that one of younger years would do on meeting thee; for younger folk are ever thoughtless. She gave bread in plenty and flaming wine, and bathed me in the river, and gave me this raiment. In this, for all my sorrows, have I told thee the truth.

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

¹ In thus rendering διστηρο I have attempted to meet the difficulty that most of the events recorded in Book VI. occur in the interval between the waking of Odysseus and the actual setting of the sun. Hence διστηρο is impossible.
παῖς ἔμη, οὖνεκά σ’ οὐ τι μετ’ ἀμφιπόλοισι γυναιξὶν 300 ἤγεν ἐς ἥμετερον, σὺ δ’ ἄρα πρώτην ἱκέτευσας.”

Τὸν δ’ ἀπαμείβομενος προσέφη πολύμητις Ὀδυσσεύς· "Ἡρως, μὴ τοι τούνεκ’ ἀμύμονα νείκεε κοῦρην· ἥ μὲν γάρ μ’ ἐκέλευε σὺν ἀμφιπόλοισι ἐπεσθαί, ἀλλ’ ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενος τε, 305 μὴ πως καὶ σοὶ θυμὸς ἐπισκύσασιτο ἰδόντι· δύσζηλοι γάρ τ’ εἰμὲν ἐπὶ χθονὶ φῦλ’ ἀνθρώπων.“

Τὸν δ’ αὐτ’ Ἀλκιώνος ἀπαμείβετο φώνησέν τε· "Εἰδ’ οὐ μοι τοιοῦτον ἐνι στήθεσι φίλον κήρ μαψίδιως κεχολώθασι· ἀμέλων δ’ αἰσιμα πάντα. 310 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, τοῖος ἐών ὄς ἔσσι, τά τε φρονέων α’ τ’ ἐγώ περ, παίδα τ’ ἐμῆν ἐχέμεν καὶ ἐμὸς γαμβρὸς κάλεσθαι αὐθ’ μένων· οἶκον δέ κ’ ἐγώ καὶ κτήματα δοθην, εἰ κ’ ἔθέλον γε μένοις· ἀέκοντα δέ σ’ οὐ τις ἔρυξει 315 Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.

πορμηνδ’ ὃς τόδ’ ἐγὼ τεκμαίρομαι, ὃφ’ ἐν εἰδῆς, αὔριον ἔσ’ τήμος δέ σοι μὲν δεδημένοις ὑπνω λέξεαι, οἱ δ’ ἐλώσι γαλήνης, ὃφ’ ἄν ἵκησι

πατρίδα σὴν καὶ δώμα, καὶ εἴ ποῦ τοι φίλον ἔστιν, 320 εἴ περ καὶ μάλα πολλῶν ἐκαστέρω ἐστ’ Ἐυβοῖς, τὴν περ τηλοτάτω φάος’ ἐμμεναι, οἱ’ μὲν ἵδοντο λαῶν ἡμετέρων, ὅτε τε ξανθῶν Ῥαδάμανθυν ἤγων ἐποψόμενον Τιτων Γαϊόμιν νιόν.

καὶ μὲν οἱ ἐνθ’ ἠλθον καὶ ἄτερ καμάτωοι τέλεσαν 325 ἡματι τῷ αὐτῷ καὶ ἀπήνυσαν οἰκαδ’ ὀπίσω.

εἶδήσεις δ’ καὶ αὐτός ἐνι φρεσίν ὅσουν ἀρισταῖ νήση ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἀλα πηδο.”

254
aright in this, that she did not bring thee to our house with her maidens. Yet it was to her first that thou didst make thy prayer."

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

And again Alcinous answered him, and said: "Stranger, not such is the heart in my breast, to be filled with wrath without a cause. Better is due measure in all things. I would, O father Zeus, and Athene and Apollo, that thou, so goodly a man, and like-minded with me, wouldst have my daughter to wife, and be called my son, and abide here; a house and possessions would I give thee, if thou shouldst choose to remain, but against thy will shall no one of the Phaeacians keep thee; let not that be the will of father Zeus. But as for thy sending, that thou mayest know it surely, I appoint a time thereto, even the morrow. Then shalt thou lie down, overcome by sleep, and they shall row thee over the calm sea until thou comest to thy country and thy house, or to whatsoever place thou wilt, aye though it be even far beyond Euboea, which those of our people who saw it, when they carried fair-haired Rhadamantus to visit Tityus, the son of Gaia, say is the furthest of lands. Thither they went, and without toil accomplished their journey, and on the selfsame day came back home. So shalt thou, too, know for thyself how far my ships are the best, and my youths at tossing the brine with the oar-blade."
"Ως φάτο, γηθήσεν δὲ πολύτλας δίος Ὀδυσσεύς, εὐχόμενος δ’ ἂρα εἶπεν, ἔπος τ’ ἐφατ’ ἐκ τ’ ὄνομαζεν. 330 Ζεῦ πάτερ, αἴθ’ ὡσα εἶπεν τελευτήσειν ἀπαντα Ἀλκίνων: τοῦ μὲν κεν ἐπὶ ξείδωρον ἄρουραν ἀςβεστον κλέος εὐη, ἐγὼ δὲ κε πατρίδ’ ἱκοίμην."

"Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον· κέκλετο δ’ Ἀρήτη λευκόλενος ἀμφιπόλασθιν 335 δέμνι ὑπ’ αἰθοῦσῃ θέμεναι καὶ ρήγμα καλὰ πορφύρᾳ ἐρμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας χλαίνας τ’ ἐνθέμεναι οὐλας καθύπερθεν ἐσασθαι. αἰ δ’ ἵσαν ἐκ μεγάρου δάος μετὰ χερσάν ἔχουσαι· αὐτάρ ἐπεὶ στορέσαι πυκνών λέχος ἐγκονέουσαι, 340 ὠτρυνον δ’ Ὀδυσσῆα παριστάμεναι ἐπέσεσιν.

"Ορσο κέων, ὡ ξείνε· πεποίηται δὲ τοι εὐνή."

"Ως φάν, τῷ δ’ ἄσπαστον ἐείσατο κοιμηθῆναι. ὃς ὁ μὲν ἐνθα καθεύδε πολύτλας δίος Ὀδυσσεὺς τρυτοῖς ἐν λεχέσσεσιν ὑπ’ αἰθοῦσῃ ἐριδοῦποι. 345 Ἀλκίνων δ’ ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο, πάρ δὲ γυνὴ δέσποινα λέχος πόρσουν καὶ εὐνήν.

¹ ἔπος... ὄνομαζεν: πρὸς ὑν μεγαλήτορα θυμόν.
So said he, and the much-enduring goodly Odysseus was glad; and he spoke in prayer, and said: "Father Zeus, grant that Alcinous may bring to pass all that he has said. So shall his fame be unquenchable over the earth, the giver of grain, and I shall reach my native land."

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

Thus they spoke, and welcome did it seem to him to lay him down to sleep. So there he slept, the much-enduring goodly Odysseus, on the corded bedstead under the echoing portico. But Alcinous lay down in the inmost chamber of the lofty house, and beside him lay the lady his wife, who had strewn the couch.
"'Ημος δ' ἦργενεία φάνη ροδοδάκτυλος 'Ἡώς, ὁρνυτ' ἄρ' εἷς εὔνης ἱερὸν μένος 'Αλκινόοιο, ἀν δ' άρα διογενῆς ὦρτο πτολίπορθος 'Οδυσσεύς, τοῖσιν δ' ἡγεμόνει' ἱερὸν μένος 'Αλκινόοιο Φαίηκων ἄγορην', ἢ σφιν παρὰ νησὶ τέτυκτο. ἐλθόντες δὲ καθίζουν ἐπὶ ἐστοίς λίθοις πλησίον. ἦ δ' ἀνὰ ἀστυ μετοχετο Πάλλας 'Αθῆνη εἰδομένη κήρυκι δαίφρονος 'Αλκινόοιο, νόστον 'Οδυσσῆη μεγαλήτορι μητιώσα, καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον. "Δεῦτ' ἄγε, Φαίηκων ἡγήτορες ὁδὲ μέδοντες, εἰς ἄγορην ῥεῖα, ὅφρα ξείνῳ πύθησατε, ὅς νέον 'Αλκινόοιο δαίφρονος ἱκετο δῶμα πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοις ὁμοίος."

"Ὡς εἴποιο' ὤτρυνε μένος καὶ θυμὸν ἐκάστου. καρπάλιμως δ' ἐμπληντο βροτῶν ἄγοραι τε καὶ ἐδραί ἄγρομένων· πολλοὶ δ' ἄρ' ἔθησαντο ἴδοντες νίνυ Δαέρταο δαίφρονα· τῷ δ' ἄρ' 'Αθήνης θεσπεσίην κατέχευσε χάριν κεφαλῆ τε καὶ ὁμοίως καὶ μιν μακρότερον καὶ πᾶσονα θῆκεν ἰδέσθαι, ὡς κεν Φαίηκεσσι φίλος πάντεσσι γένοιτο δεινὸς τ' αἰδοῖος τε καὶ ἐκτελέσειεν ἀέθλους πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' 'Οδυσσῆος.
BOOK VIII

As soon as early Dawn appeared, the rosy-fingered, the strong and mighty Alcinous rose from his couch, and up rose also Zeus-born Odysseus, the sacker of cities. And the strong and mighty Alcinous led the way to the place of assembly of the Phaeacians, which was built for them hard by their ships. Thither they came and sat down on the polished stones close by one another; and Pallas Athene went throughout the city, in the likeness of the herald of wise Alcinous, devising a return for great-hearted Odysseus. To each man's side she came, and spoke and said:

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

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

"Ķέκλυτε, Φανήκου ἡγήτορες ἡδὲ μέδοντες, ὁφ' εἰπὼ τά με θυμὸς ἐνὶ στῆθεσι κελεύει.

ξεϊνος δ', οὖκ οἶδ' ὦς τις, ἀλάμενος ἓκετ' ἐμὸν δῶ, ἥ' πρὸς ἕστων ἡ ἐσπερίον ἀνθρώπων

τομηὴν ὅτρυνει, καὶ λίσσεται ἐμπεδὸν εἶναι.

ἡμεῖς δ', ὡς τὸ πάρος περ, ἐποτρυνώμεθα πομπῆς.

ουδὲ γὰρ οὖδε τες ἄλλος, ὅτις κ' ἔμα δώμαθ' ἵκηται,

ἐνθαδ' ὀδύρομενος δηρὸν μένει εἴνεκα πομπῆς.

ἀλλ' ἄγε νηα μέλαιναν ἐρύσσουμεν εἰς ἀλα διαν

πρωτόπλουον, κούρω δὲ δύω καὶ πεντήκοντα

κρινάσθων κατὰ δὴμοι, ὅσοι πάρος εἰσίν ἀριστοί.

δησάμενοι δ' ἐν πάντες ἐπὶ κλησίων ἐρεμα

ἐκβητ'. αὐτὰρ ἐπείτα θοὴν ἀλεγύνετε δαίτα

ἡμετερόνδ' ἐλθόντες' ἐγώ δ' ἐν πᾶς παρέξω.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι' αὐτὰρ οἱ ἄλλοι

σκηπτοῦχοι βασιλῆς ἐμὰ πρὸς δώματα καλὰ

ἐρξαθ', ὅφρα ξεϊνον ἐνι μεγάρουσι φιλέωμεν,

μηδὲ τις ἄρνεισθω.

καλέσασθε δὲ θείου ἀοιδὸν

Δημόδοκον' τῷ γὰρ ρα θεός πέρι δῶκεν ἀοιδὴν

τέρπειν, ὅπερ θυμὸς ἐποτρυνώσιν αἰέδειν."

"Ὡς ἀρα φωνήσας ἡγήσατο, τοῖ δ' ἀμ' ἐποντὸ

σκηπτοῦχοι: κήρυξ δὲ μετώχεωθε θείου ἀοιδὸν.

κούρω δὲ κρυθέντε δῶν καὶ πεντήκοντα

βήτην, ὡς ἐκέλευσ', ἐπὶ θὼν ἄλος ἀτρυγέτοιο.

αὐτὰρ ἐπεὶ ἡ' ἐπὶ νῆα καθήλυθον ἥδε θάλασσαν,

νῆα μὲν οἱ γε μέλαιναν ἄλος βένθοςδε ἐρυσσαν,

ἐν δ' ἰστῶν τ' ἐτίθηντο καὶ ἰστία νη μελαίνῃ.
assembled and met together, Alcinous addressed their assembly and spoke among them:

"Hearken to me, leaders and counsellors of the Phaeacians, that I may speak what the heart in my breast bids me. This stranger—I know not who he is—has come to my house in his wanderings, whether from men of the east or of the west. He urges that he be sent on his way, and prays for assurance, and let us on our part, as of old we were wont, speed on his sending; for verily no man soever who comes to my house, abides here long in sorrow for lack of sending. Nay come, let us draw a black ship down to the bright sea for her first voyage, and let men choose two and fifty youths from out the people, even those that have heretofore been the best. And when you have all duly lashed the oars to the thole-pins,¹ go ashore, and then go your way to my house, and prepare a feast with speed; and I will provide bountifully for all. To the youths this is my command, but do you others, the sceptred kings, come to my fair palace, that we may entertain yon stranger in the halls; and let no man say me nay. And summon hither the divine minstrel, Demodocus; for to him above all others has the god granted skill in song, to give delight in whatever way his spirit prompts him to sing."

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

¹ Or "rowing-benches," as commonly.
Ἡρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνουσιν, πάντα κατὰ μοῖραν, ἀνά θ' ἱστία λευκὰ πέτασσαν.

υψὸν δ' ἐν νοτῶ τὴν γ' ὁρμισαν· αὐτὰρ ἐπείτα 55
βᾶν ρ' ἵμεν ὁ Ἀλκινόου δαίφρονος ἐς μέγα δῶμα.
πλήντο δ' ἄρ' αἰθούσαι τε καὶ ἔρκεα καὶ δόμοι ἄνδρῶν ἀγρομένων τολλοί δ' ἄρ' ἔσαν, νέοι ἤδε παλαιοὶ.

τοὺς δέρον ἀμφὶ θ' ἐπον, τετύκοντό τε δαίτ' ἐρατείνην.

Κήρυξ δ' ἐγγύθεν ἤλθεν ἄγων ἐρήμου ἀοιδόν,
τὸν πέρι μοῦ' ἐφίλησε, δίδου δ' ἁγαθὸν τε κακὸν τε ὀφθαλμῶν μὲν ἄμερες, δίδου δ' ἠδεῖαν ἀοιδήν.
τῷ δ' ἀρα Ποινόνοος θῆκε θρόνον ἀγυρόθλον
μέσῳ δαιτυμόνων, πρὸς κίνα μακρὸν ἐρείσας·
κάδ δ' ἐκ πασσαλόφι κρέμασεν φόρμειγα λύγειαν
ἀυτὸν ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἑλέσθαι
cήρυξ· παρ δ' ἐτίθει κάνεν καλήν τε τράπεζαν,
παρ δὲ δέπας οὐκοι, πιεῖν ὅτε θυμὸς ἀνώγοι.

οῖ δ' ἐπ' οὐνεάθ' ἐτοίμα προκειμενα χείρας ἦλλον.
ἀυτὰρ ἐπεὶ πάσιος καὶ ἐδητύος εξ ἔρον ἐντο,
μοῦσ' ἄρ' ἀοιδὸν ἀνήκεν ἀειδέμεναι κλέα ἄνδρῶν,
oιμης τῆς τότ' ἀρα κλέος οὐρανόν εὐρίν ἰκανε,
νείκος Ὁδυσσῆος καὶ Πηλείδεω Ἀχιλῆος,
ὡς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείᾳ
ekπάγλοις ἐπέεσσων, ἀνὰξ δ' ἄνδρῶν Ἀγαμέμνων
χαίρε νῷφ, ὃ τ' ἀριστοὶ Ἀχαιῶν δηρίσωντο.
ὡς γὰρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων
Πυθοὶ ἐν ἡγαθῇ, ὃθ' ὑπέρβη λάινον οὐδὸν

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

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

Ταῦτ’ ἄρ’ ἀοιδὸς ἀεὶδε περικλυτός· αὐτάρ’ Ὀδυσσεὺς
πορφύρεοι μέγα φάρος ἑλὼν χερσὶ στιβαρῆς
κάκ κεφαλῆς εἰρύσσε, κάλυψε δὲ καλὰ πρόσωπα·
αἰδετο γὰρ Φαῖηκας ὑπ’ ὀφρύσι δάκρυα λείβων.

ἡ τοι οὔτε λήξειν αἰείδων θείος ἀοιδὸς,
δάκρυ δομοῦ μενο κεφαλῆς ἀπὸ φάρος ἐλεσκε
καὶ δέπας ἀμφικύπελλον ἑλὼν σπείσαςκε θεοῖσιν·
αὐτάρ ὡς ἄρχοις τοι καὶ ὀτρύνειος αἰείδειν
Φαῖηκῶν οἱ ἀριστοῖ, ἔπει τέρποντ’ ἐπέεσσοι,
ἂψ ’Οδυσσεὺς κατὰ κράτα καλυψάμενος γοιάσκεν.
ἐνθ’ ἀλλος μὲν πάντας ἑλάνθανε δάκρυα λείβων, 
’Ἀλκίνωος δὲ μιν ὁλος ἐπεφράζατ’ ἥδ’ ἐνόησεν
ἡμενος ἤγχ’ αὐτοῦ, βαρὺ δὲ στενάχοντος ἀκούσεν. 
αἶψα δὲ Φαῖηκεσσι φιληρέτμοις μετηώδα·

“Κέκλυτε, Φαῖηκῶν ἡγήτορες ἥδ’ μέδοντες.

ἡδη μὲν δαιτὸς κεκορῆμεθα θυμὸν ἐίσης
φόρμυγγος θ’, ἧ δαιτι συνήρως ἐστι θαλείς·

νῦν δ’ ἔξελθομεν καὶ αέθλων περιθώμεν

πάντων, ὡς χ’ ὁ ξεῖνος ἐνίσητη ὀσι φίλοισιν

οἰκαί νοστήσασ, ὄσον περιγιγνόμεθ’ ἀλλῶν

πὺξ τε παλαιμοσύνη τε καὶ ἀλμασιν ἥδ’ πόδεσσιν.”

“Ὡς ἀρα φωνήσας ἡγήσατο, τοι δ’ ἁμ’ ἐποντο.

καδ δ’ ἐκ πασσάλοι κρέμασεν φόρμυγγα λύγειαν,

Δημοδόκου δ’ ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροις

κήρυξ· ἠρχε δὲ τῷ αὐτῆς ὀδὸν ἦν περ οἱ ἄλλοι

Φαῖηκῶν οἱ ἀριστοί, ἀέθλια θαυμανέοντες.

βὰν δ’ ἤμεν εἰς ἀγορήν, ὡμα δ’ ἔσπετο πουλὺς ὄμιλος,

264
For then the beginning of woe was rolling upon Trojans and Danaans through the will of great Zeus.

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

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

So saying, he led the way, and they followed him. From the peg the herald hung the clear-toned lyre, and took Demodocus by the hand, and led him forth from the hall, guiding him by the self-same road by which the others, the nobles of the Phaeacians, had gone to gaze upon the games. They went their way to the place of assembly, and with them went a
μυρλόν· δὲν δ’ ἱσταντο νέοι πολλοί τε καὶ ἐσθλοὶ.  

ὁρτο μὲν Ἀκρόνεώς τε καὶ Ὀκύαλος καὶ Ἐλαιτρεύς,  

Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρεμεύς,  

Ποντεύς τε Πρωρεύς τε, Ὀδὼν Ἀναβησινεώς τε  

Ἀμφιάλος θ’, νίδος Πολυνήν Τεκτονίδαο·  

ἀν δὲ καὶ Ἐνύραλος, βροτολογώ ἰσο σ’ Ἀρην,  

Ναυβολίδης, δς ἀριστὸς ἐν ἐιδὸς τε δέμας τε  

πάντων Φανίκων μετ’ ἀμύμωνα Δαοδάμαντα.  

ἀν δ’ ἔσται τρεῖς παίδες ἀμύμωνος Ἀλκινόου,  

Δαοδάμας θ’ Ἀλὸς τε καὶ ἀντίθεος Κλυτόνης.  

οι δ’ ἤ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι.  

τοῖς δ’ ἀπὸ νύσσης τέτατο δρόμος· οί δ’ ἁμα πάντες  

καρπαλίμων ἐπέτοιον κοινοτης πεδίοιο·  

τῶν δὲ θείων ὑ’ ἀριστὸς ἐν Κλυτόνης ἀμύμων·  

ὁςον τ’ ἐν νειφ’ οὐρον πέλει ἡμώνοι,  

τόσον ὑπεκποθέον λαοὺς ικεθ’, οί δ’ ἐλίποντο.  

οι δὲ παλαιμοσύνης ἀλεγεινής πειρήσαντο·  

τῇ δ’ αὐτ’ Ἐνύραλος ἀπεκαίνυτο πάντας ἀρίστους.  

ἀλματὶ δ’ Ἀμφιάλος πάντων προφερέσσατο ἦν·  

δίσκω δ’ αὐ πάντων πολυ φέρτατος ἦν Ἐλαιτρεύς,  

πῦξ’ δ’ αὐ Δαοδάμας, ἀγάθος παῖς Ἀλκινόου.  

αὐτὰρ ἐπεὶ δὴ πάντες ἐτέρφθησαν φρέν’ ἀέθλοις,  

τοῖς ἄρα Δαοδάμας μετέφη παῖς Ἀλκινόου.  

“Δεύτε, φίλοι, τὸν ξείνον ἐρώμεθα εἰ τιν’ ἄεθλον  

οἴδε τε καὶ δεδάντε.  

φυνὴ γε μὲν οὐ κακὸς ἐστι,  

μηρός τε κνήμας τε καὶ ἄμφω χεῖρας ὑπέρθεν  

ἀυχένα τε στιβαρόν μέγα τε σθένος· οὐδὲ τι ἡβης  

δεύτε, ἀλλὰ κακοὶς συνέρρηκται πολέσσων.”

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1 This rendering of νόσσα is given by Agar (Homerica, pp. 115 ff.). The word is generally taken to denote the “scratch,” not the turning-point, and the line is then rendered: “The course was stretched (laid out) from the
great throng, past counting; and up rose many noble youths. There rose Acroneius, and Ocyalus, and Elatreus, and Nauteus, and Prymneus, and Anchialus, and Eretmeus, and Ponteus, and Proreus, Thoon and Anabesineus, and Amphialus, son of Polyneius, son of Tecton; and up rose also Euryalus, the peer of man-
destroying Ares, the son of Naubolus, who in come-
liness and form was the best of all the Phaeacians
after peerless Laodamas; and up rose the three sons
of noble Alcinous, Laodamas, and Halius, and god-
like Clytoneius. These then first made trial in the
foot-race: a course was marked out for them from
the turning point, and they all sped swiftly, raising
the dust of the plain; but among them noble Clyto-
zeius was far the best at running, and by as far as is
the range of a team of mules in fallow land, by so
far he shot to the front and reached the host, and
the others were left behind. Then they made trial
of toilsome wrestling, and here in turn Euryalus
excelled all the princes. And in leaping Amphialus
was best of all, and with the discus again far the
best of all was Elatreus, and in boxing Laodamas,
the good son of Alcinous. But when the hearts of
all had taken pleasure in the contests, Laodamas,
the son of Alcinous, spoke among them:

"Come, friends, let us ask yon stranger whether
he knows and has learned any contests. In build,
surely, he is no mean man, in thighs and calves, and
in his two arms above, his stout neck, and his great
might. In no wise does he lack aught of the
strength of youth, but he has been broken by many
starting-point," or "From the start their running was
strained to the utmost."

2 The word probably denotes the length of the furrow cut
before a turn was made.
οὐ γὰρ ἐγὼ γέ τι φημὶ κακώτερον ἄλλο θαλάσσης ἀνδρὰ γε συγχεῖναι, εἰ καὶ μάλα καρτερὸς εἴη.”

Τὸν δ’ αὐτ’ Εὐρύαλος ἀπαμείβετο φώνησέν τε· 140
“Δαοδάμα, μάλα τοῦτο ἔπος κατὰ μοὶραν ἔειπες. αὐτὸς νῦν προκάλεσσαι ἰδὼν καὶ πέφραδε μῦθον.”

Αὐτὰρ ἔπει τὸ γ’ ἀκοῦσ’ ἀγαθὸς πάις ‘Ἀλκινόοιο, στῇ β’ ἐς μέσσον ἰδὼν καὶ Ὄδυσσή᾽ προσέειπε·
“Δεῦρ’ ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἄεθλον, 145
εἰ τινὰ πον δεδάκηκας· ἐοικε δὲ σ’ ἰδέμεν ἄεθλους·
oῦ μὲν γὰρ μεῖξον κλέος ἄνέρος δόρα κ’ ἐχίσων,
ἡ δ’ τι ποσσίν τε ἰέξῃ καὶ χερσον ἤχίσων. 150
ἀλλ’ ἄγε πείρησαι, σκέδασον δ’ ἀπὸ κήδεα θυμοῦ,
σοὶ δ’ ὅδες οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἦδη
νῦν τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἐταῦροι.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς·
“Δαοδάμα, τί με τάντα κελεύετε κερτομέοντες;
κήδεα μοι καὶ μᾶλλον ἐνὶ φρεσίν ἢ περ ἄεθλοι,
ὅς πρὶν μὲν μᾶλα πολλὰ πάθον καὶ πολλὰ μόγησα, 155
νῦν δὲ μεθ’ ὑμετέρῃ ἀγορᾷ νόστοιο χατίζων ἢμαι,
λισσόμενος βασιλῆι τε πάντα τε δήμον.”

Τὸν δ’ αὐτ’ Εὐρύαλος ἀπαμείβετο νείκεσε τ’ ἀντήν·
“Οὐ γὰρ σ’ οὔδὲ, ξεῖνε, δαιμονὶ φωτὶ ἐίσκῳ ἄθλων, οἶα τε πολλὰ μετ’ ἀνθρώποις πέλουται, 160
ἀλλὰ τῷ, ὃς θ’ ἀμα νῇ πολυκλήδι θαμίζων,
ἀρχός ναυτῶν οὐ τε πρηκτήρες ἔσιν,
φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὀδαὶων κερδέων θ’ ἀρπαλέων· οὕδ’ ἀθλητῆρι ἐοικας.”

1 Line 142 was unknown to Alexandrian critics.
troubles. For to my mind there is naught worse than the sea to confound a man, be he never so strong."

And Euryalus in turn answered him, and said: "Laodamas, this word of thine is right fitly spoken. Go now thyself and challenge him, and make known thy word."

Now when the good son of Alcinous heard this he came and took his stand in the midst and spoke to Odysseus: "Come, Sir stranger, do thou, too, make trial of the contests, if thou knowest any; and it must be that thou knowest contests, for there is no greater glory for a man so long as he lives than that which he achieves by his own hands and his feet. Nay, come, make trial, and cast away care from thy heart. Thy journey shall no more be long delayed, nay, even now thy ship is launched and the crew is ready."

Then Odysseus of many wiles answered him, and said: "Laodamas, why do ye mock me with this challenge? Sorrow is in my mind far more than contests, seeing that in time past I have suffered much and toiled much, and now I sit in the midst of your assembly, longing for my return home, and making my prayer to the king and to all the people."

Then again Euryalus made answer and taunted him to his face: "Nay verily, stranger, for I do not liken thee to a man that is skilled in contests, such as abound among men, but to one who, faring to and fro with his benched ship, is a captain of sailors who are merchantmen, one who is mindful of his freight, and has charge of a home-born cargo, and the gains of his greed. Thou dost not look like an athlete."
Τὸν δ’ ἄρ’ ὑπόδρα ἰδῶν προσέφη πολύμητις Ὀδυσσεύς· "Εἰς, οὐ καλὸν ἔστεπο· ἀτασθάλῳ ἄνδρὶ ἔσικας. 166
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν ἄνδράσιν, οὔτε φυὴν οὔτ’ ἄρ φρένας οὔτ’ ἀγορητύν. ἄλλος μὲν γὰρ τ’ εἴδος ἀκινδύνερος πέλει ἄνήρ,
ἄλλα θεοὶ μορφὴν ἔπεσι στέφει, οὐ δὲ τ’ ἐς αὐτὸν 170
tερπόμενοι λεύσοσον· δ’ ἀσφαλέως ἀγορεύει
ἄιδοῖ μειλιχίη, μετὰ δὲ πρέπει ἀγρομένοις,
ἐρχόμενον δ’ ἀνὰ ἀστυ θεῶν ὃς εἰσορόωσιν.
ἄλλος δ’ αὖ εἴδος μὲν ἀλγυκίος ἀθανάτωσιν,
ἀλλ’ οὐ οὐι χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175
ὡς καὶ σοὶ εἴδος μὲν ἀριστοπέτες, οὐδὲ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νῦν δ’ ἀποφώλιος ἔσσι.
ὡρινάς μοι θυμὸν ἐνι στήθεσιν φίλοισιν
εἰπὼν οὐ κατὰ κόσμον. ἡγὼ δ’ οὐ νής ἀέθλων,
ὡς σύ οὖ γε μνθεῖαι, ἄλλ’ εν πρότοισιν διό
ἐμμεναι, ὅφρ’ ἦβη τε πεποίθεα χερώ τ’ ἐμῆσιν. 180
νῦν δ’ ἔχομαι κακότητι καὶ ἄλγεσιν· πολλά γὰρ ἔτην
ἀνδρῶν τε πτολέμους ἄλγεινά τε κύματα πείρων.
ἀλλ’ ἄλλος δ’, κακά πολλά παθῶν, πειρῆσομ’ ἀέθλων
θυμοδακής γὰρ μῦθος, ἐπάτρυνας δὲ με εἰπών.” 185

Ἡ ρὰ καὶ αὐτῷ φάρει ἀναίξας λάβε δίσκον
μείζωνα καὶ πάχετον, στιβαρώτερον οὐκ ὀλύγον περ
ἡ οὐρ Φαίνηκς ἔδισκεσον ἀλλήλοισιν. 190
τὸν ῥὰ περιστρέψας ἤκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ’ ἐπτῆξαν ποτὶ γαître
Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "Stranger, thou hast not spoken well; thou art as one blind with folly. So true is it that the gods do not give gracious gifts to all alike, not form nor mind nor eloquence. For one man is inferior in comeliness, but the god sets a crown\(^1\) of beauty upon his words, and men look upon him with delight, and he speaks on unfalteringly with sweet modesty, and is conspicuous among the gathered people, and as he goes through the city men gaze upon him as upon a god. Another again is in comeliness like the immortals, but no crown of grace is set about his words. So, in thy case, thy comeliness is preëminent, nor could a god himself mend it, but in mind thou art stunted. Thou hast stirred the spirit in my breast by speaking thus unmannerly. I am not unskilled in sports as thou pratest, nay, methinks I was among the first so long as I trusted in my youth and in my hands. But now I am bound by suffering and pains; for much have I endured in passing through wars of men and the grievous waves. But even so, though I have suffered much, I will make trial of the contests, for thy word has stung me to the heart, and thou hast provoked me with thy speech."

He spoke, and, leaping up with his cloak about him as it was, seized a discus larger than the rest and thick, no little heavier than those with which the Phaeacians were wont to contend one with another. This with a whirl he sent from his stout hand, and the stone hummed as it flew; and down they crouched to the earth, the Phaeacians of the

\(^1\) \textit{στίφω} does not of itself mean "crown," but the meaning here is fixed by vs. 175.
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,
λάος ὑπὸ ριπῆς: ὁ δὲ ὑπέρπτατο σήματα πάντων
ῥύμφα θέων ἀπὸ χείρος. ἔθηκε δὲ τέρματ’ Ἀθήνην
ἄνδρι δέμας ἐικνία, ἔγος τ’ ἐφατ’ ἐκ τ’ ὀνόμαξεν.

“Καὶ κ’ ἀλαὸς τοι, ξείνε, διακρίνει τὸ σήμα
ἀμφαφόνων, ἑπεὶ οὐ τι μεμιγμένων ἑστὶν ὀμίλω,
ἀλλὰ πολὺ πρῶτον. σὺ δὲ θάρσει τόνδε γ’ ἀεθλοῦν
οὐ τίς Φαίηκων τόδε γ’ ἔξεται, οὔδ’ ὑπερίσει.”

“Ὡς φάτο, γηθησεν δὲ πολύτλας δῖος Ἤδυσέως,
χαίρων, οὐνεξι’ ἔταφεν ἐνέα λεύσο’ ἐν ἀγωνι. 200
καὶ τότε κουφότερον μετεφώνει Φαίηκεσσιν.

“Τούτων νῦν ἄφικεσθε, νέοι. τάχα δ’ ὑστερον ἄλλον
ήσειν ἢ τοσσοῦτον οἴσαι ή ἔτι μᾶσσον.
τῶν δ’ ἄλλων οτινα κραδίη θυμὸς τε κελεύει,
δεύρ’ ἄγε πειρηθήτω, ἑπεὶ μ’ ἐχολώσατε λήν,
ἡ πυξὶ πάλη ἢ καὶ ποσὶν, σὺ τι μεγαίρω,
πάντων Φαίηκων, πλὴν γ’ αὐτοῦ Δαιδάμαντος.
ξείνος γάρ μοι δδ’ ἐστί· τίς ἂν φιλέοντι μάχοιτο;
ἀφρων δὴ κείνος γε καὶ οὐτιδανδὸς πέλει ἀνήρ,
ὅς τις ξεινοδόκω ἔριδα προφέρηται ἀέθλων
δήμῳ ἐν ἅλλοδαπῇ· ἤδ’ αὐτοῦ πάντα κολούει.
τῶν δ’ ἄλλων οὐ πέρ των ἀναινομαι οὔδ’ ἄθερίζω,
ἄλλ’ ἐθέλω ἵδμεν καὶ πειρηθῆμεναι ἀντην.
πάντα γὰρ οὐ κακὸς εἰμι, μετ’ ἀνδράσιν ὄσσοι ἀεθλοῦε
μὲν τόξον οἴδα δύξουν ἀμφαφάσθαι
πρῶτος κ’ ἀνδρα βάλοιμι ὀυστεύσασ εν ὀμίλῳ
ἀνδρῶν δυσμενέων, εἰ καὶ μᾶλα πολλοὶ ἐταῖροι
ἀγχι παρασταῖεν καὶ τοξαζοίατο φωτῶν.

272
long oars, men famed for their ships, beneath the rush of the stone. Past the marks of all it flew, speeding lightly from his hand, and Athene, in the likeness of a man, set the mark, and she spoke and addressed him:

"Even a blind man, stranger, could distinguish this mark, groping for it with his hands, for it is in no wise confused with the throng of the others, but is far the first. Be thou of good cheer for this bout at least: no one of the Phaeacians will reach this, or cast beyond it."

So she spoke, and the much-enduring goodly Odysseus was glad, rejoicing that he saw a true friend in the lists. Then with a lighter heart he spoke among the Phaeacians:

"Reach this now, young men; and presently, methinks, I will send another after it, as far or even further. Of the rest, if any man's heart and spirit bid him, let him come hither and make trial—for ye have greatly angered me—be it in boxing or in wrestling, aye, or in running, I care not; let any one come of all the Phaeacians, save Laodamas alone. For he is my host, and who would quarrel with one that entertains him? Foolish is that man and worthless, who challenges to a contest the host who receives him in a strange land; he does but mar his own fortunes. But of all the rest I refuse none, and make light of none, but am fain to know them, and make trial of them man to man. For in all things I am no weakling, even in all the contests that are practised among men. Well do I know how to handle the polished bow, and ever would I be the first to shoot and smite my man in the throng of the foe, even though many comrades stood by me and
ὅλος δὴ με Φιλοκτήτης ἀπεκαίνυτο τὸξφ
dήμω ἔνι Τρῶω, ὡτε τοξαζόμεθ' 'Αχαίοι.
tῶν δ' ἀλλων ἐμὲ φημὶ πολὺ προφερέστερον εἶναι,
ὅσοιν νῦν βρότοι εἰσὶν ἐπὶ χθονὶ σύτων ἔδουτες.
ἀνδράσι δὲ προτέρουσιν ἔριξέμεν οὐκ ἐθέλησον,
οὐθ' 'Ἡρακλῆι οὐτ' Ἐυρύτω Οἰχαλμῆ,
οὶ ῥα καὶ ἀθανάτοισιν ἔριξεσκον περὶ τῶξων.
tῷ δ' ῥα καὶ αἰχ' ἔθανεν μέγας Ἐυρυτός, οὔτ' ἐπὶ γῆρας
τεκτένων, οὐκεκά μιν προκαλίζετο τοξάζεσθαι.
δουβί δ' ἀκοντίζω δοσον οὐκ ἄλλος τις ὄςτῳ.
οἰονεν δεδοικα ποςίν μὴ τίς με παρέλθη
Φακῆκων: λίνη γὰρ ἀεικελίως ἐδαμάσθην
κύμασιν ἐν πόλλοις, ἐπει οὐ κομπῳ κατὰ νήμα
ἥν ἐπητενάνος: τῷ μοι φίλα γυῖα λέλυνται.

"Ὡς ἐφαθ', ὦδ' ἄρα πάντες ἂκην ἐγένοντο σιωπή.
'Αλκίνους δὲ μιν οἷος ἀμείβομεν ἐπορευετεν'

"Εἰεὶ', ἐπει οὐκ ἄχαριστα μεθ' ἡμῖν ταύτ' ἀγορεύεις,
ἀλλ' ἐθέλεις ἁρτῆν σὴν φαινόμεν, ἦ τοι ὄστηδεῖ,
χωόμενος ὅτι σ' οὕτος ἄνηρ ἐν ἄγωνι παραστὰς
νείκεσεν, ὡς ἀν σὴν ἁρτην βροτός οὐ τις ὄνοιο,
ὅς τις ἐπίστατο ὅσι φρεσίν ἁρτία βάζειν.
ἀλλ' ἀγε νῦν ἔμεθεν ἐξυνεῖ ἔπος, ὅφρα καὶ ἄλλῳ
ἐπης ἡρώων, ὅτε κευ σοὶς ἐν μεγάροισι
δαμινὴ παρά σῇ τ' ἀλόχῳ καὶ σοίσι τέκεσσιν,
ἡμετέρης ἁρτῆς μεμνημένος, οία καὶ ἡμῖν
Zeus ἐπὶ ἐργα τιθησι διαμπερές εξ' ἐτὶ πατρῶν.
οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,
ἀλλὰ ποσὶ κραυπνὸσ θέομεν καὶ νησυν ἁριστοι,
αἰεὶ δ' ἡμῖν δαίς τε φίλη κιθαρίς τε χοροί τε
ἐματά τ' ἐξημοιβὰ λοετρὰ τε θερμὰ καὶ εὐναὶ.
were shooting at the men. Only Philoctetes excelled me with the bow in the land of the Trojans, when we Achaean shot. But of all others I declare that I am best by far, of all mortals that are now upon the earth and eat bread. Yet with men of former days I will not seek to vie, with Heracles or with Eurytus of Oechalia, who strove even with the immortals in archery. Wherefore great Eurytus died soon, nor did old age come upon him in his halls, for Apollo waxed wroth and slew him, because he had challenged him to a contest with the bow. And with the spear I throw farther than any other man can shoot with an arrow. In the foot race alone I fear that someone of the Phaeacians may outstrip me, for cruelly have I been broken amid the many waves, since there was in my ship no lasting store of provisions; therefore my limbs are loosened."

So he spoke and they were all hushed in silence; but Alcinous alone answered him and said:

"Stranger, since not ungraciously dost thou speak thus in our midst, but art minded to shew forth the prowess which waits upon thee, in anger that yonder man came up to thee in the lists and taunted thee in a way in which no mortal would make light of thy prowess, who knew in his heart how to speak fitly; come, now, hearken to my words, that thou mayest tell to another hero, when in thy halls thou art feasting with thy wife and children, and rememberest our skill, what feats Zeus has vouchsafed to us from our fathers' days even until now. For we are not faultless boxers or wrestlers, but in the foot race we run swiftly, and we are the best seamen; and ever to us is the banquet dear, and the lyre, and the dance, and changes of raiment, and warm baths, and the couch.
HOMER

ἀλλ' ἂγε, Φαιήκων ἴταρμονες ὅσοι ἀριστοί,
παῖσατε, ὡς ἡ Ἰείνος ἐνίστη ὅσιοι φίλοισιν
οἴκαδε νοστήσας, ὅσον περιγνώμεθ' ἀλλον
ναυτίλια καὶ ποσεῖ καὶ ὄρχηστυ καὶ ἄοιδη.
Δημοδόκω δὲ τις αἱρὰ κιὸν φόρμυγγα λίγειαν
οἰσέτω, ἢ που κεῖται ἐν ἡμετέροισι δόμοισιν."

'Ως ἔφατ' Ἀλκίνοος θεοεἶκελος, ὠρτο δὲ κῆρυξ
οἴσων φόρμυγγα γλαφυρὴν δόμου ἐκ βασιλῆς,
αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν
δήμιοι, οἱ κατ' ἀγώνας ἐν πρήσσεσκον ἐκαστα,
λείψαναν δὲ χορόν, καλὸν δ' εὐρύναν ἄγώνα.

κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμυγγα λίγειαν
Δημοδόκω. δ' ὃ ἐπείτα κἄν ἐς μέσον' ἄμφι δὲ κοῦροι
πρωθήκαν ἰσταντο, δαήμονες ὄρχησμοι,
πέπληγον δὲ χορὸν θείον ποσόν. αὐτὰρ Ὀδυσσεὺς
μαρμαρυγάς θηέτο ποδών, θαύμαζε δὲ θυμῶ.

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἅδειν
ἀμφ' Ἀρεος φιλότητος εὐστεφάνου τ' Ἀφροδίτης,
ὡς τὰ πρῶτα μέγησαν ἐν Ἡφαιστοίο δόμοισι
λάθη, πολλὰ δ' ἑδωκε, λέχος δ' ἰππυκυνε καὶ εὐνὴν
'Ἡφαιστοίο ἄνακτος. ἀφαρ δὲ οἱ ἄγγελος ἦλθεν

"Ἡλιος, ὁ σφ' ἐνόθε συγαξομένους βελτοτητι.

"Ἡφαιστος δ' ὡς οὐν θυμαλγεία μύθον ἄκουσε,
βῆ ῖμὲν ἐς χαλκεῦνα κακὰ φρεσὶ βιοσῳδημεύων,
ἐν δ' ἐθέτ' ἄκμομος μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἀρρήκτους ἀλύτους, ὅφρ' ἐμπεδόν αἴθι μένοιεν.

αὐτὰρ ἑπεὶ δν' τεύξ φόλον κεκολομένος Ἀρεί,

1 The whole passage 266–369 (or 267–366) was on moral grounds rejected by some ancient critics.

276
But come now, all ye that are the best dancers of the Phaeacians, make sport, that the stranger may tell his friends on reaching home how far we surpass others in seamanship and in fleetness of foot, and in the dance and in song. And let one go straightway and fetch for Demodocus the clear-toned lyre which lies somewhere in our halls."

So spoke Alcinous the godlike, and the herald rose to fetch the hollow lyre from the palace of the king. Then stood up masters of the lists, nine in all, men chosen from out the people, who in their gatherings were wont to order all things aright. They levelled a place for the dance, and marked out a fair wide ring, and the herald came near, bearing the clear-toned lyre for Demodocus. He then moved into the midst, and around him stood boys in the first bloom of youth, well skilled in the dance, and they smote the goodly dancing floor with their feet. And Odysseus gazed at the twinklings of their feet and marvelled in spirit.

But the minstrel struck the chords in prelude to his sweet lay and sang of the love of Ares and Aphrodite of the fair crown, how first they lay together in the house of Hephaestus secretly; and Ares gave her many gifts, and shamed the bed of the lord Hephaestus. But straightway one came to him with tidings, even Helius, who had marked them as they lay together in love. And when Hephaestus heard the grievous tale, he went his way to his smithy, pondering evil in the deep of his heart, and set on the anvil block the great anvil and forged bonds which might not be broken or loosed, that the lovers\textsuperscript{1} might bide fast where they were. But when he had fashioned the snare in his wrath against Ares, he

\textsuperscript{1} Or the subject of μένουσα may be the bonds.
βὴ ὁ ἤμεν ὡς θάλαμον, ὁθὶ οἱ φίλα δέμνι ἅκειτο, ἀμφὶ δὲ ἄρ ἐρμίσιν χεὶ δέσματα κύκλῳ ἀπάντῃ πολλὰ δὲ καὶ καθύπερθε μελαθρόφων ἐξεκέχυντο, ἤμτ’ ἀράχνη κατά, τὰ γ’ οὗ κέ τις οὐδὲ ἱδοῖτο, οὐδὲ θεών μακάρων. πέρι γὰρ δολόεντα τέτυκτο. αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῖν, εἰσατ’ ἤμεν ἐς Δήμουν, ἐνκτίμενον πτολεθροῦ, ἦ οἱ γαῖαῖ πολὺ φιλτάτῃ ἐστὶν ἀπασέων.

οὐδ’ ἀλαοσκοπὴν εἰχὲ χρυσήμοις Ἀρης, ὡς ἦδεν Ἡφαιστον κλωτότεχνην νόσφι κιόντα: βὴ δ’ ἤναὶ πρὸς δῶμα περικλυτὸν Ἡφαιστοιο ἵσχανών φιλότητος ἐνστεφάνον Κυθηρεῖς. 

ἡ δὲ νέον παρὰ πατρὸς ἐρισθενός Κρονίωνος ἑρχομένῃ κατ’ ἄρ’ ἐξῆθ’· οὐ δ’ εἰσώ δῶμασ ἤμει, ἐν τ’ ἁρα οἱ φῦ χειρὶ, ἐπος τ’ ἐφατ’ ἐκ τ’ ὀνόμαζε.

“Δεῦρο, φίλη, λέκτρονδε τραπεῖομεν εὐνηθέντες: οὐ γὰρ ἔθ’ Ὡς Ἡφαιστος μεταδήμιοσ, ἄλλα ποῦ ἡ ὦχι οὐχεταί ἐς Δήμον μετὰ Σάμτιοις ἀγριοφώνους.”

“Ὡς φάτο, τῇ δ’ ἀσπαστον εἴσιστο κοιμηθήναι. τῶ δ’ ἐς δέμνια βάντε κατέδρασθον: ἀμφὶ δὲ δεσμοὶ τεχνήν πρὸς ἐχυντο πολύφρονοι Ἡφαιστοίοι, οὐδὲ τι κινήσαι μελέων ᾿ην οὐδ’ ἀναείραι.

καὶ τὸτε δὴ γάγυνωσκον, ὅ τ’ οὐκέτι φυκτὰ πέλουτο. ἄγχιμολον δὲ σφ’ ἠλθε περικλυτὸς ἀμφιγνῆεις, αὕτες ὑποστρέψας πρὸν Δήμουν γαῖαν ἱκέσθαι Ἡέλιος γὰρ οἱ σκοπην ἥχειν εἰσπε τ’ μῦθον.

βὴ δ’ ἤμεναι πρὸς δῶμα φίλον τετιμένος ἤτορ. 1

1 Line 303 is omitted in most MSS.; cf. ii. 298.
THE ODYSSEY, VIII. 277–303

gent to his chamber where lay his bed, and every-where round about the bed-posts he spread the bonds, and many too were hung from above, from the roof-beams, fine as spiders' webs, so that no one even of the blessed gods could see them, so exceeding craftily were they fashioned. But when he had spread all his snare about the couch, he made as though he would go to Lemnos, that well-built citadel, which is in his eyes far the dearest of all lands. And no blind watch did Ares of the golden rein keep, when he saw Hephaestus, famed for his handicraft, departing, but he went his way to the house of famous Hephaestus, eager for the love of Cytherea of the fair crown. Now she had but newly come from the presence of her father, the mighty son of Cronos, and had sat her down. And Ares came into the house and clasped her hand and spoke and addressed her:

"Come, love, let us to bed and take our joy, couched together. For Hephaestus is no longer here in the land, but has now gone, I ween, to Lemnos, to visit the Sintians of savage speech."

So he spoke, and a welcome thing it seemed to her to lie with him. So they two went to the couch, and lay them down to sleep, and about them clung the cunning bonds of the wise Hephaestus, nor could they in any wise stir their limbs or raise them up. Then at length they learned that there was no more escaping. And near to them came the famous god of the two strong arms,\(^1\) having turned back before he reached the land of Lemnos; for Helius had kept watch for him and had brought him word. So he went to his house with a heavy heart, and stood at

\(^1\) Others render "lame in both limbs."
HOMER

"Εστή δ’ ἐν προθύρωι, χόλος δὲ μιν ἄγριος ἤρει·
σμερδαλέων δ’ ἐβόησε, γέγανε τε πάσι θεοῖσιν.
"Ζεῦ πάτερ ἦδ’ ἀλλοι μάκαρες θεοὶ αἰεν ἔόντες,
δεῦθ’, ἵνα ἔργα γελαστὰ καὶ οὐκ ἑπιεικτὰ ἴδησθε,
ὡς ἐμὲ χωλὸν ἔόντα Διὸς θυγάτηρ Ἀφροδίτη
αἰεν ἀτιμάζει, φιλεῖς δ’ ἀίδηλον Ἀρηα,
οὗνεχ’ ὦ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε
ἡπεδανὸς γενόμην. ἀτάρ οὐ τί μοι αἴτιοι ἄλλοι,
ἅλλα τοκῆ δύω, τὸ μὴ γείνασθαι ὀφελλον.
ἅλλ’ ὄψεσθ’, ἵνα τῷ γε καθεύδετον ἐν φιλότητι
εἰς ἐμὰ δέμνα βάντες, ἐγὼ δ’ ὀρῶν ἀκάχημαι.
οὐ μὲν σφεας ἐτ’ ἐσολπα μύνυθα γε κείεμεν οὐτῶς
καὶ μᾶλα περὶ φιλέοντε· τάχ’ οὐκ ἑθελήσετον ἄμφο
εὐδειν’ ἀλλὰ σφε νῦν καὶ δεσμὸς ἐρύξει,
εἰς δ’ κέ μοι μᾶλα πάντα πατὴρ ἀποδῆσων ἔσων,
ὅσα οἱ ἐγγανάλξεα κυνῶπιδος εἶνεκα κούρης,
oὔνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἑχέθυμος.”
"Ὡς ἔφαθ’, οἱ δ’ ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ.
ἥλθε Ποσειδάων γανήχως, ξῆθ’ ἐριοῦνης
'Ερμείας, ἥλθον δὲ ἄναξ ἐκάρειγος 'Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένον αἰδοὶ οὐκ ἐκάστη.
ἔσταν δ’ ἐν προθύρῳι θεοὶ, δωτῆρες ἐάων
ἀσβεστος δ’ ἄρ’ ἐνώρτο γέλως μακάρεσσι θεοῖσι
tέχνας εἰσορῶσι πολύφρονος Ἡφαιστοῦ.
ὁδὲ δὲ τις εἴπεσκεν ἱδὼν ἐς πλησίον ἄλλον:
"Οὐκ ἄρτεν κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκὺν,
ὡς καὶ νῦν Ἡφαιστος ἐῶν βραδὺς εἶλεν Ἀρηα

280"
the gateway, and fierce anger seized him. And terribly he cried out and called to all the gods:

"Father Zeus, and ye other blessed gods that are forever, come hither that ye may see a laughable matter and a monstrous,¹ even how Aphrodite, daughter of Zeus, scorns me for that I am lame and loves destructive Ares because he is comely and strong of limb, whereas I was born misshapen. Yet for this is none other to blame but my two parents—would they had never begotten me! But ye shall see where these two have gone up into my bed and sleep together in love; and I am troubled at the sight. Yet, methinks, they will not wish to lie longer thus, no, not for a moment, how loving soever they are. Soon shall both lose their desire to sleep; but the snare and the bonds shall hold them until her father pays back to me all the gifts of wooing that I gave him for the sake of his shameless girl; for his daughter is fair but brildes not her passion."²

So he spoke and the gods gathered to the house of the brazen floor.³ Poseidon came, the earth-enfolder, and the helper Hermes came, and the lord Apollo, the archer god.⁴ Now the goddesses abode for shame each in her own house, but the gods, the givers of good things, stood in the gateway; and unquenchable laughter arose among the blessed gods as they saw the craft of wise Hephaestus. And thus would one speak, with a glance at his neighbour:

"Ill deeds thrive not. The slow catches the swift; even as now Hephaestus, slow though he is, has out-

¹ Lit. "hard," "unyielding."
² Others render simply, "lacking in discretion."
³ Or, "with threshold of brass."
⁴ Or, possibly, "the averter of illa." The word means literally, "he who works afar."
HOMER

οκύτατον περ ἐόντα θεῶν οἳ "Ολυμποῦν ἔχουσιν, χωλὸς ἐδὼ τέχνησι· τὸ καὶ μοιχάγρι' ὀφέλλει." „Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλῆλους ἀγόρευον· Ἐρμῆν δὲ προσέειπεν ἀναξ Δίως νῦσ 'Ἀπόλλων·

"Ἐρμελά, Δίως νῦε, διάκτορε, δῶτορ ἐάων, ἥ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς εὐδεῖν ἐν λέκτροισι παρὰ χρυσῆ 'Αφροδίτη;"

Τὸν δ' ἠμείβετ' ἐπειτὰ διάκτορος ἀργείφοντης:

"Ἀδι γὰρ τοῦτο γένοιτο, ἀναξ ἑκατηβόλ' Ἀπόλλων
dεσμοὶ μὲν τρὶς τόσοι άπείρονες ἀμφὶς ἔχοιεν,

⌀μεῖς δ' εἰσορόφτε θεοὶ πᾶσαι τε θεάναι,

αὐτὰρ ἐγὼν εὐδομοὶ παρὰ χρυσῆ 'Αφροδίτη."

"Ὡς ἔφατ', ἐν δὲ γέλως ὀρτ' ἀθανάτουις θεοῖσιν.

οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ' αἰεὶ

"Ἡφαιστον κλυτοεργὸν ὅπως λύσειν "Ἀρηα.

καὶ μὲν φωνῆς ἐπεα πτερόεντα προσηύδα:

"Δύσων ἔγω δὲ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις,

τίσειν αὔσιμα πάντα μετ' ἄθανάτουις θεοῖσιν."

Τὸν δ' αὐτὲ προσέειπε περικλυτὸς ἀμφιγνῆεις:

"Μὴ με, Ποσείδαον γαιηχε, ταύτα κέλευς·

dειλιά τοι δεῖλον γε καὶ ἐγγύαι ἐγγύαιςθαι.

πῶς ἂν ἐγὼ σε δέομι μετ' ἄθανάτουις θεοῖσιν,

εἰ κεν "Ἀρης οὗχοτο χρέος καὶ δεσμὸν ἄλυβας;"

Τὸν δ' αὐτὲ προσέειπε Ποσειδάων ἐνοσίκθων:

""Ἡφαιστ', εἰ περ γὰρ κεν "Ἀρης χρείοις υπαλύξαι 355

οίχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω."

Τὸν δ' ἠμείβετ' ἐπειτὰ περικλυτὸς ἀμφιγνήεις:

"Οὐκ ἔστ' οὔδε ἐοίκε τεῦρ ἔπος ἀρνήσασθαι."
THE ODYSSEY, VIII. 331–358

stripped Ares for all that he is the swiftest of the gods who hold Olympus. Lame though he is, he has caught him by craft, wherefore Ares owes the fine of the adulterer."

Thus they spoke to one another. But to Hermes the lord Apollo, son of Zeus, said:

"Hermes, son of Zeus, messenger, giver of good things, wouldst thou in sooth be willing, even though ensnared with strong bonds, to lie on a couch by the side of golden Aphrodite?"

Then the messenger, Argeiphontes, answered him: "Would that this might befall, lord Apollo, thou archer god—that thrice as many bonds inextricable might clasp me about and ye gods, aye, and all the goddesses too might be looking on, but that I might sleep by the side of golden Aphrodite."

So he spoke and laughter arose among the immortal gods. Yet Poseidon laughed not, but ever besought Hephaestus, the famous craftsman, to set Ares free; and he spoke, and addressed him with winged words:

"Loose him, and I promise, as thou biddest me, that he shall himself pay thee all that is right in the presence of the immortal gods."

Then the famous god of the two strong arms answered him: "Ask not this of me, Poseidon, thou earth-enfolder. A sorry thing to be sure of is the surety for a sorry knave. How could I put thee in bonds among the immortal gods, if Ares should avoid both the debt and the bonds and depart?"

Then again Poseidon, the earth-shaker, answered him: "Hephaestus, even if Ares shall avoid the debt and flee away, I will myself pay thee this."

Then the famous god of the two strong arms answered him: "It may not be that I should say thee nay, nor were it seemly."
"Ως εἶπὼν δεσμὸν ἀνίει μένος Ἡφαίστου. τῶ δ᾽ ἐπεὶ ἐκ δεσμοῦ εὐθεῖα, κρατεροῦ περ ἐόντος, αὐτόκεν ἀναίζαντε ὁ μὲν Ὀρήκηνδε βεβήκει, ἦ δ᾽ ἄρα Κύπρον ἱκανε φιλομμειδῆς Ἀφροδίτη, ἐς Πάφον ἐνθα δὲ οἱ τέμενος βωμός τε θυνείς. ἐνθα δὲ μν Ἀρίτες λούσαν καὶ χρύσαν ἐλαίῳ ἀμβρότῳ, οἰα θεοῦ ἐπενήνυθεν αἰεν ἐόντας, ἀμφὶ δὲ εἴματα ἔσαν ἐπήρατα, θαῦμα ἰδέσθαι. Ταῦτ᾽ ἄρ᾽ ἀοίδος ἀείδει περικλυτός· αὐτάρ' Ὅδυσσεὺς τέρπετ' ἐνὶ φρέσιν ὑσιν ἀκούων ἥδε καὶ ἄλλοι Φαϊήκες δολιχήρετοι, ναυσίκλυτοι ἀνδρεῖς.

'Αλκίνους δ᾽ Ἄλιον καὶ Δαοδάμαντα κέλευσεν ἀνωνὰρ ὧρχησασθαι, ἔπει σφίσαν οὗ τις ἔριζεν. οἱ δ᾽ ἐπεὶ οὖν σφαίραν καλὴν μετὰ χερσὶν ἐλούτο, πορφυρέν, τὴν σφιν Πόλυβος πολὴσε δαίφρων, τὴν ἄτερος βίππασκε ποτὲ νέφεα σκιόντα ἰδυωθεῖς ὁσίωσ, δ᾽ ἀπὸ χθόνος υψόσ' ἀερθείς ῥηϊδῶσ μεθέλεσκε, πάρος ποσὶν συδὰς ἵκεσθαι. αὐτάρ ἐπεὶ δὴ σφαίρῃ ἂν ἰδὼν πειρῆσαντο, ὠρχείσθην δὴ ἐπείσατο ποτὶ χθοῦν πουλυβοτείρη ταρφὲ ἀμείβομένῳ κοῦροι δ᾽ ἐπελήκεσον ἄλλοι ἐστεώτες κατ᾽ ἄγωνα, πολὺς δ᾽ ὑπὸ κόμπος ὁρώρει. 380

Δὴ τὸτ᾽ ἄρ᾽ Ἀλκίνουν προσεφώνεε δίως Ὅδυσσεῦς· "'Αλκίνους κρείουν, πάντων ἀριδείκετε λαῶν, ἢμὲν ἀπείλησας βητάρμονας εἰναι ἀρίστους, ἦδ᾽ ἄρ᾽ ἑτοὶμα τέτυκτο· σέβας μ᾽ ἔχει εἰσορώντα." "Ως φάτο, γῆθησεν δ᾽ ἱερὸν μένος Ἀλκινόου, 385 αἰγα δὲ Φαίηκεσσι φιληρέτμοις μετηύδα· 284
So saying the mighty Hephaestus loosed the bonds and the two, when they were freed from that bond so strong, sprang up straightway. And Ares departed to Thrace, but she, the laughter-loving Aphrodite, went to Cyprus, to Paphos, where is her desmesne and fragrant altar. There the Graces bathed her and anointed her with immortal oil, such as gleams\(^1\) upon the gods that are forever. And they clothed her in lovely raiment, a wonder to behold.

This song the famous minstrel sang; and Odysseus was glad at heart as he listened, and so too were the Phaeacians of the long oars, men famed for their ships.

Then Alcinous bade Halius and Laodamas dance alone, for no one could vie with them. And when they had taken in their hands the beautiful ball of purple, which wise Polybus had made for them, the one would lean backward and toss it toward the shadowy clouds, and the other would leap up from the earth and skilfully catch it before his feet touched the ground again. But when they had tried their skill in throwing the ball straight up, the two fell to dancing on the bounteous earth, ever tossing the ball to and fro, and the other youths stood in the lists and beat time, and thereat a great din arose.

Then to Alcinous spoke goodly Odysseus: "Lord Alcinous, renowned above all men,\(^2\) thou didst boast that thy dancers were the best, and lo, thy words are made good; amazement holds me as I look on them."

So he spoke, and the strong and mighty Alcinous was glad; and straightway he spoke among the Phaeacians, lovers of the oar:

\(^1\) Or, simply, "decks," "covers."
\(^2\) Or, "above all the people."
"Κέκλυτε, Φαιήκων ἡγήτορες ἥδε μέδουτες.
ό ξείνοις μάλα μοι δοκεῖι πεπνυμένοις εἶναι.
ἀλλ’ ἄγε οἱ δῶμεν ξεινήουν, ὡς ἐπιεικές.
δώδεκα γὰρ κατὰ δῆμον ἀριστερεῖς βασιλῆις
ἄρχοι κραίνουσι, τρισκαίδεκατος δ’ ἐγὼ αὐτὸς
τῶν οἱ ἐκαστος φάρος ἐνυπλυνε ήδη χιτῶνα
καὶ χρυσὸν τάλαντον ἐνείκατε τιμήντος.
αἰστα δὲ πάντα φέρομεν ἀολλέα, ὃφρ’ εἰν χερσὶν
ξείνοις ἔχων ἐπὶ δόρπον ἐν χαίρων εἰν θυμῷ.
Εὐρύαλος δὲ ἐ ε αὐτὸν ἀρεσσάσθω ἐπέέσσι
καὶ δῶρῳ ἐπελ οὐ τι ἔπος κατὰ μοῖραν ἐειπεν."

"ὢς ἔφαβ’ οἱ δ’ ἄρα πάντες ἐπήνευοι ἴδ’ ἐκέλευνον,
δῶρα δ’ ἄρ’ οἰσεμενα πρόεσαν κήρυκα ἐκαστος.
τὸν δ’ αὐτ’ Εὐρύαλος ἀπαμείβετο φῶνησέν τε:

"Αλκίνοε κρείνον, πάντων ἀριστείκετε λαῶν,
τουγὰρ ἐγὼ τὸν ξείνον ἀρέσομαι, ὡς σὺ κελεύεις.
δῶσοι οἰ τόδ’ ἄρο παγχάλκεον, ὥ ἐπι κώτῃ
ἀργυρέῃ, κολεον δὲ νεοπρίστου ἐλέφαντος
ἀμφιδεδίνηται πολέος δὲ οἱ ἀξίων ἑσταί."

"ὢς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόπλον
καὶ μιν φωνήσας ἐπεα πτερόειτα προσηύδα:
"Χαῖρε, πάτερ ὁ ξείνε. ἐπος δ’ εἰ πέρ ςι βεβακται
δεινόν, ἄφρο τὸ φέροιεν ἀναρπάξασαι αἴελλαι.
σοι δ’ θεοὶ ἄλοχον τ’ ἱδείειν καὶ πατρίδ’ ἴκεσθαι
δοῖεν, ἐπει δὴ δηθὰ φίλων ἀπο πήματα πάσχειν."

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσεύς:
"Καὶ σὺ φίλος μάλα χαῖρε, θεοὶ δὲ τοι ἀλβία δωίεν.
"Hear me, leaders and counsellors of the Phaeacians. This stranger verily seems to me a man of understanding. Come then, let us give him a gift of friendship, as is fitting; for twelve glorious kings bear sway in our land as rulers, and I myself am the thirteenth. Now do you, each of the twelve, bring a newly washed cloak and tunic, and a talent of precious gold, and let us straightway bring all together, that the stranger with our gifts in his hands may go to his supper glad at heart. And let Euryalus make amends to the stranger himself with words and with a gift, for the word that he spoke was in no wise seemly."

So he spoke, and they all praised his words and bade that so it should be, and sent forth every man a herald to fetch the gifts. And Euryalus in turn made answer, and said:

"Lord Alcinous, renowned above all men, I will indeed make amends to the stranger, as thou biddest me. I will give him this sword, all of bronze, whereon is a hilt of silver, and a scabbard of new-sawn ivory is wrought about it; and it shall be to him a thing of great worth."

So saying, he put into his hands the silver-studded sword, and spoke, and addressed him with winged words: "Hail, Sir stranger; but if any word has been spoken that was harsh, may the storm-winds straightway snatch it and bear it away. And for thyself, may the gods grant thee to see thy wife, and to come to thy native land, for long time hast thou been suffering woes far from thy friends."

And Odysseus of many wiles answered him: "All hail to thee, too, friend; and may the gods grant
μηδὲ τι τοι ξίφεος γε ποθῇ μετόπισθε γένοιτο
tούτου, δὲ δὴ μοι δῶκας ἀρεσσάμενος ἐπέεσσιν."  415

"Η ρα καὶ ἀμφ᾽ ὤμοισι θέτο ξίφος ἀργυρόηλον.
δύσετό τ᾽ ἥλιος, καὶ τῷ κλυτὰ δῶρα παρῆνεν.
καὶ τὰ γ᾽ εἰς Ἀλκινῶοιο φέρων κήρυκες ἄγανοι·
dεξάμενοι δ᾽ ἀρὰ παῖδες ἀμύμονος Ἀλκινῶοι
μητρὶ παρ᾽ αἰδοῖη ἐθέσαν περικαλλέα δῶρα.
τοίσιν δ᾽ ἤγεμόμενε ἱερὸν μένος Ἀλκινῶοι,
ἐλθόντες δὲ καθίζουν ἐν ψηλοῖσιν θρόνοισι.
δὴ Ῥα τὸτ᾽ Ἀρήτην προσέφη μένος Ἀλκινῶοι·

"Δεῦρο, γύναι, φέρε χηλὼν ἀριτρεπέ, ἢ τις ἀρίστῃ
ἐν δ᾽ αὐτῇ θές φάρος ἐνυπλυνές ἢδὲ χιτώνα.
ἀμφὶ δὲ οἱ πυρὶ χαλκῶν ἴνατε, θέρμετε δ᾽ ὕδωρ,
ὀφρα λοεσσάμενος τε ἴδων τ᾽ ἐν κείμενα πάντα
dῶρα, ταῦτα Φαιήκες ἀμύμονες ἐνθάδ᾽ ἐνεικαν,
δαστὶ τε τέρπηται καὶ ἀοιδῆς ὕμνοιν ἄκουον.
καὶ οἱ ἑγὼ τὸδ᾽ ἄλεισον ἐμὸν περικαλλέος ὅπάσαω,
χρύσεοι, ὃφρ᾽ ἐμέθεν μεμυμημένος ἦματα πάντα
σπένδῃ ἐνι μεγάρῳ Διὶ τ᾽ ἀλλοισίν τε θεόσων."

"Ως ἐφατ᾽, Ἀρήτη δὲ μετὰ δμωήσιν ἐκινεν
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅτι τάχιστα.
αἱ δὲ λοετροχῖοι τρίποδ᾽ ὠσασαν ἐν πυρὶ κηλέφῳ,
ἐν δ᾽ ἄρ᾽ ὕδωρ ἔχεαν, ὅπο δὲ ἕφιλα δαῖον ἐλούσαι.
γάστρην μὲν τρίποδος πῦρ ἀμφετε, θέρμετο δ᾽ ὕδωρ.
τόφρα δ᾽ ἄρ᾽ Ἀρήτη ξέινῳ περικαλλέα χηλὼν
ἐξέφερεν θαλάμου, τίθει δ᾽ ἐνι κάλλιμα δῶρα,
εσθήτα χρυσὸν τε, τά οἱ Φαιήκες ἐδωκαν."  440

288
thee happiness, and mayest thou never hereafter miss this sword which thou hast given me, making amends with gentle speech."

He spoke, and about his shoulders hung the silver-studded sword. And the sun set, and the glorious gifts were brought him. These the lordly heralds bore to the palace of Alcinous, and the sons of peerless Alcinous took the beautiful gifts and set them before their honoured mother. And the strong and mighty Alcinous led the way, and they came in and sat down on the high seats. Then to Arete spoke the mighty Alcinous:

"Bring hither, wife, a goodly chest, the best thou hast, and thyself place in it a newly-washed cloak and tunic; and do ye heat for the stranger a cauldron on the fire, and warm water, that when he has bathed and has seen well bestowed all the gifts which the noble Phaeacians have brought hither, he may take pleasure in the feast, and in hearing the strains of the song. And I will give him this beautiful cup of mine, wrought of gold, that he may remember me all his days as he pours libations in his halls to Zeus and to the other gods."

So he spoke, and Arete bade her handmaids to set a great cauldron on the fire with all speed. And they set on the blazing fire the cauldron for filling the bath, and poured in water, and took billets of wood and kindled them beneath it. Then the fire played about the belly of the cauldron, and the water grew warm; but meanwhile Arete brought forth for the stranger a beautiful chest from the treasure chamber, and placed in it the goodly gifts, the raiment and the gold, which the Phaeacians
ἐν δ᾿ αὐτῇ φάρος θήκεν καλὸν τε χιτώνα,
καὶ μιν φωνῆσαο ἔπεα πτερόεντα προσηύδα·
“Αὐτὸς νῦν ἰδε πῶμα, θοῶς δ᾿ ἔπι δεσμὸν ἦλθον,
μὴ τίς τοι καθ’ ὀδὸν δηλήσεται, ὅπποτ᾿ ἂν αὐτὲ
eὐδησθά τα γλυκὰν ὑπνον ἰδὼν ἐν νηθ μελαῖνη.” 445
Αὐτὰρ ἐπεὶ τὸ γ᾿ ἀκουσε πολύτλας δῖος ὁ Ὄδυσσεύς,
αὐτίκ᾿ ἐπήρτυε πῶμα, θοῶς δ᾿ ἔπι δεσμὸν ἦλθεν
pοικίλον, ὅν ποτὲ μιν δέδαι φρεσκίν νότινα Κέρκη.
αὐτόδιον δ᾿ ἀρα μιν ταμίᾳ λούσασθαι ἀνάγει
ἐσ ρ᾿ ἀσάμινθον βάνθ᾿· ὃ δ᾿ ἄρα ἀσπασίως ἰδε θυμῷ 450
θερμὰ λοέτρο, ἐπεὶ οὐ τι κομικόμενος γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψόος ήμικόμου.
tόφρα δὲ οἱ κομικῆ γε θεῷ ὃς ἐμπεδός ἦν.
Τὸν δ᾿ ἐπεὶ οὐν δμωθαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
ἀμφὶ δὲ μιν χλαίναν καλὴν βάλον ἦδε χιτώνα, 455
ἐκ ρ᾿ ἀσαμίνθον βᾶς ἀνδρας μέτα οἰνοπότηρας ἦνε. Ναυσικάα δὲ θεῶν ἀπο κάλλος ἔχουσα
στὴ ῥα παρὰ σταθμὸν τέγεος πῦκα ποιητοῦ,
θαύμαξεν δ᾿ ὁ Ὅδυσσῆς ἐν ὀθραλμοῖσιν ὄρῳσα,
καὶ μιν φωνῆσαο ἔπεα πτερόεντα προσηύδα· 460
“Χαῖρε, ξεῖν, ἵνα καὶ ποτ’ ἐδών ἐν πατρίδι γαϊ
μνήσῃ ἐμεύ, ὅτι μοι πρώτη ἐπέγρας ὀφέλλεις.”
Τὴν δ᾿ ἀπαμειβόμενος προσέφη πολύμενης ὁ Ὅδυσσεύς.
“Ναυσικάα θύγατερ μεγαλήτορος Ἀλκινώοιο,
οὐτω νῦν Ζεὺς θεῖα, ἐργάδουπος πόσις Ἡρης,
τίκαδε τ᾿ ἐλθέμεναι καὶ νόστιμον ήμαρ ἰδέσθαι·

290
THE ODYSSEY, VIII. 441-466

gave. And therein she herself placed a cloak and a fair tunic; and she spoke and addressed Odysseus with winged words:

"Look now thyself to the lid, and quickly cast a cord upon it, lest some one despoil thee of thy goods on the way, when later on thou art lying in sweet sleep, as thou farest in the black ship."

Now when the much-enduring goodly Odysseus heard these words, he straightway fitted on the lid, and quickly cast a cord upon it—a cunning knot, which queenly Circe once had taught him. Then forthwith the housewife bade him go to the bath and bathe; and his heart was glad when he saw the warm bath, for he had not been wont to have such tendance from the time that he left the house of fair-haired Calypso, but until then he had tendance continually as a god.

Now when the handmaids had bathed him and anointed him with oil, and had cast about him a fair cloak and a tunic, he came forth from the bath, and went to join the men at their wine. And Nausicaa, gifted with beauty by the gods, stood by the door-post of the well-built hall, and she marvelled at Odysseus, as her eyes beheld him, and she spoke, and addressed him with winged words:

"Farewell, stranger, and hereafter even in thy own native land mayest thou remember me, for to me first thou owest the price of thy life."

Then Odysseus of many wiles answered her: "Nausicaa, daughter of great-hearted Alcinous, so may Zeus grant, the loud-thundering lord of Here, that I may reach my home and see the day of

1 See Merry and Riddell ad loc.
τῷ κέν τοι καὶ κείθι θεΐ ὅς εὐχετοφύνη
αἰεὶ ἦματα πάντα: σὺ γάρ μ’ ἐβιώσαο, κούρη.”

"Η Ῥα καὶ ἐς θρόνον ἤζε παρ’ Ἀλκίνοον βασίλην:
oἱ δ’ ἦδη μοῖρας τ’ ἔνεμον κερῶντό τε οἶνον.
κήρυξ δ’ ἐγγύθεν ἦλθεν ἄγων ἕρηπρον ἄοιδόν,
Δημόδοκον λαοίσι τετιμένον’ εἰσε δ’ ἄρ’ αὐτὸν
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,
νῶτον ἀποπροταμών, ἐπὶ δὲ πλείον ἐξέλειπτο,
ἀργιόδοντος ὅς, θαλερὴ δ’ ἦν ἀμφὶς ἀλοιφὴ·

"Κήρυξ, τῇ δή, τοῦτο πόρε κρέας, ὀφρα φάγησιν,
Δημόδοκοι καὶ μιν προσπτύξομαι ἄχνυμενὸς περ’
pάσι γὰρ ἀνθρώποις ἐπιχθονίοισιν ἄοιδοι
tιμῆς ἔμμοροί εἰσι καὶ αἴδους, οὐνεκ’ ἀρα σφέας
οἴμας μοῦ’ ἐδίδαξε, φίλησε δὲ φύλον ἄοιδῶν.”

"Ως ἄρ’ ἐφη, κήρυξ δὲ φέρων ἐν χερσίν ἐθηκεν
ἠρῳ Δημόδοκος· ὁ δ’ ἐδέξατο, χαῖρε δὲ θυμῷ.
oὶ δ’ ἐπ’ ὅνειαθ’ ἐτοίμα προκείμενα χείρας ἱάλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἐντο,
δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς·

"Δημόδοκ’, ἔξοχα δή σε βροτῶν αἰνίζομ’ ἀπάντων.
ἡ σὲ γε μοῦσ’ ἐδίδαξε, Διὸς πάις, ἢ σὲ γ’ Ἀπόλλων’
λίνη γὰρ κατὰ κόσμον Ἁχαιῶν οἶτον ἀείδεις,
ὁσ’ ἔρξαν τ’ ἐπαθόν τε καὶ ὅσ’ ἐμόγησαν Ἁχαιοὶ, 490
ἀς τέ ποι ἡ αὐτὸς παρεῦν ἢ ἄλλον ἄκουσας.
ἀλλ’ ἄγε δὴ μετάβηθι καὶ ἵππον κόσμον ἄεισον

292
my returning. Then will I even there pray to thee as to a god all my days, for thou, maiden, hast given me life."

He spoke, and sat down on a chair beside king Alcinous. And now they were serving out portions and mixing the wine. Then the herald came near, leading the good minstrel, Demodocus, held in honour by the people, and seated him in the midst of the banqueters, leaning his chair against a high pillar. Then to the herald said Odysseus of many wiles, cutting off a portion of the chine of a white-tusked boar, whereof yet more was left, and there was rich fat on either side:

"Herald, take and give this portion to Demodocus, that he may eat, and I will greet him, despite my grief. For among all men that are upon the earth minstrels win honour and reverence, for that the Muse has taught them the paths of song, and loves the tribe of minstrels."

So he spoke, and the herald bore the portion and placed it in the hands of the lord Demodocus, and he took it and was glad at heart. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then to Demodocus said Odysseus of many wiles:

"Demodocus, verily above all mortal men do I praise thee, whether it was the Muse, the daughter of Zeus, that taught thee, or Apollo; for well and truly dost thou sing of the fate of the Achaeans, all that they wrought and suffered, and all the toils they endured, as though haply thou hadst thyself been present, or hadst heard the tale from another. But come now, change thy theme, and
δουρατέου, τὸν Ἑπείδης ἐποίησεν σὺν Ἀθήνην, 
ὅν ποτέ ἐσι ἀκρόπολιν δόλον ἦγαγε δίος Ὀδυσσεὺς 
ἀνδρῶν ἐμπλήσας οἳ ἢ Ἰλιὸν ἐξαλάταξαν. 495 
αἱ κεν δὴ μοί ταῦτα κατὰ μοίραν καταλέξεις, 
αὐτικὸν εὐγά πᾶσιν μυθῆσομαι ἀνθρώποισιν, 
ὡς ἄρα τοι πρόφρον θεὸς ὁπατεῖ τέσσεριν ἀοιδήν.

"Ὡς φάθ", ὁ δ’ ὀρμηθεὶς θεοῦ ἠρχετο, φαίνει δ’ ἄοιδήν, 
ἐνθει ἐλὼν ὡς οἱ μὲν ἐνσέλμων ἐπὶ νηῶν 
βάντες ἀπέπλειον, πῦρ ἐν κλείσθη βαλόντες, 
"Ἀργεῖοι, τοι δ’ ἡ θυῖα ἀγακλυτοῦ ἀμφ’ Ὀδυσσῆα 
ἡτ’ ἐν Τρώων ἀγορῆ κεκαλυμμένου ἑπταρχών 
αὐτοὶ γὰρ μὲν Τρῶες ἐσὶ ἀκρόπολιν ἔρυσαντο. 
ὅς οἱ μὲν ἐστικεῖ, τοι δ’ ἀκριτα πόλλ’ ἀγόρευον 
ἐμενοὶ ἀμφ’ αὐτῶν τρίχα δὲ σφισών ἦν θυεῖ βουλή, 
ἡ διαπλῆξαι κοιλοῦ δόρυ νηλεὶ χαλκῷ, 
ἡ κατὰ πετράων βαλέειν ἔρυσαντος ἐπὶ ἀκρῆς, 
ἡ ἑὰν μὲν ἀγαλμα θεῶν θελκτηρίῳ εἶναι, 
τῇ περὶ δὴ καὶ ἑπεῖτα τελευτήσεσθαι ἐμπλήνει 
αἰσα γὰρ ἦν ἀπόλεσθαι, ἐπὶ δὸς ἄμφικαλύψῃ 
δουράτεου μέγαν ἑπταρχόν, δὴ θ’ ἦτο πάντες ἄριστοι 
Ἀργεῖοι Τρώεσσι φόνον καὶ κήρα φέροντες. 

"Ειδον δ’ ὡς ἄστυ διεπράθεν ὑπὸ Ἀχαίων 
ἰππόθεν ἐκχύμενοι, κοιλοῦ λόχου ἐκπροληπτῶντες. 515 
ἄλλον δ’ ἄλλη δειδε πόλιν κεραίζεμεν αὐτῆν, 
αὐτάρ Ὀδυσσῆα πρὸ τὶ δῶματα Δηφόβοιο 
βήμεναι, ἦτ’ Ἀρης σὺν ἀντιθέω Μενελάῳ. 
κεῖθε δὴ αἰνότατον πόλεμον φάτο τολμήσαντα 
νικῆσαι καὶ ἑπεῖτα διὰ μεγάθυμον Ἀθήνην. 520

1 διαπλῆξα Aristarchus : διαμῆξα MSS.
THE ODYSSEY, VIII. 493-520

sing of the building of the horse of wood, which Epeius made with Athene's help, the horse which once Odysseus led up into the citadel as a thing of guile, when he had filled it with the men who sacked Ilios. If thou dost indeed tell me this tale aright, I will declare to all mankind that the god has of a ready heart granted thee the gift of divine song."

So he spoke, and the minstrel, moved by the god, began, and let his song be heard, taking up the tale where the Argives had embarked on their benched ships and were sailing away, after casting fire on their huts, while those others led by glorious Odysseus were now sitting in the place of assembly of the Trojans, hidden in the horse; for the Trojans had themselves dragged it to the citadel. So there it stood, while the people talked long as they sat about it, and could form no resolve. Nay, in three ways did counsel find favour in their minds: either to cleave the hollow timber with the pitiless bronze, or to drag it to the height and cast it down the rocks, or to let it stand as a great offering to propitiate the gods, even as in the end it was to be brought to pass; for it was their fate to perish when their city should enclose the great horse of wood, wherein were sitting all the best of the Argives, bearing to the Trojans death and fate. And he sang how the sons of the Achaeans poured forth from the horse and, leaving their hollow ambush, sacked the city. Of the others he sang how in divers ways they wasted the lofty city, but of Odysseus, how he went like Ares to the house of Deiphobus together with godlike Menelaus. There it was, he said, that Odysseus braved the most terrible fight and in the end conquered by the aid of great-hearted Athene.
Ταῦτ᾽ ἄρ᾽ ἀοιδὸς άείδε περικλυτός· αὐτὰρ Ὄδυσσεύς τήκετο, δάκρυ δ᾽ ἐδεευν ὑπὸ βλεφάροις παρείας. ὡς δὲ γυνὴ κλαίησι φίλοιν πόσιν ἀμφίπεσοῦσα, ὅς τε ἔης πρόσθεν πόλιοι λαῶν τε πέσησιν, ἀστεί καὶ τεκέσσιν ἀμύνων νηλεῖς ἢμαρ. 525
ἡ μὲν τῶν θυσίας κοντα καὶ ἀσταῖροντα Ἰδώσα ἄμφ᾽ αὐτῷ χυμενή λίγα κοκύει· οῖ δὲ τ᾽ ὀπισθε κόπτοντες δούρεσι μετάφρενον ἦδε καὶ ὄμους εἰρεμον εἰσανάγουσι, πόνον τ᾽ ἐχέμεν καὶ διζύν τῆς δ᾽ ἐλεεινότατῳ ἄχει φθινόθουσι παρεία. 530
ὡς Ὅδυσσεύς ἐλεεινόν ὑπ᾽ ὀφρύσι δάκρυον εἶβεν. ἐνθ᾽ ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων, Ἀλκινοοὶ δὲ μιν οἰος ἐπεφράσατ᾽ ἢδ᾽ ἐνόησεν, ἥμενος ἀγχ᾽ αὐτοῦ, βαρὺ δὲ στενάχοντος ἁκοῦσεν. αἱρεὰ δὲ Φαῖκησι φιληρέτμοις μετηύδα. 535
“Κέκλυτε, Φαῖκηκων ἡγήτορες ἢδὲ μέδοντες, Δημόδοκος δ᾽ ἦδη σχεθέτω φόρμωνα λύγειαν
οὐ γάρ πως πάντεσσι χαριζόμενος τάδ᾽ ἁείδει.
ἐξ οὗ δορπέομεν τε καὶ ἄφορε θείος ἀοιδός,
ἐκ τοῦ δ᾽ οὗ πω παῦσατ᾽ ύιὺροιο γόοιο 540
ὁ ξείνος· μάλα ποῦ μιν ἄχος φρένας ἀμφιβεβήκεν.
ἀλλ᾽ ἄγ᾽ ὁ μὲν σχεθέτω, ἦν ὄμως τερπάμεθα πάντες,
ξεινοδόκοι καὶ ξείνοι, ἐπεὶ πολὺ κάλλιον οὕτως;
ἐγέκα γάρ ξείνοι τάδ᾽ αἰδοίοιο τέτυκται,
πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέουσι. 545
ἀντὶ κασιμιήτου ξείνος θ᾽ ἢκέτης τε τέτυκται ἀνέρι, ὁς τ᾽ ὀλύγον περ ἐπιψαύῃ πραπίδεσσι.
τῷ νῦν μηδὲ σὺ κεῦθε νοήμας κερδαλέοισιν
ὅττι κέ σ᾽ εἴρωμαι· φάσθαι δὲ σε κάλλιον ἐστιν.
This song the famous minstrel sang. But the heart of Odysseus was melted and tears wet his cheeks beneath his eyelids. And as a woman wails and flings herself about her dear husband, who has fallen in front of his city and his people, seeking to ward off from his city and his children the pitiless day; and as she beholds him dying and gasping for breath, she clings to him and shrieks aloud, while the foe behind her smite her back and shoulders with their spears, and lead her away to captivity to bear toil and woe, while with most pitiful grief her cheeks are wasted: even so did Odysseus let fall pitiful tears from beneath his brows. Now from all the rest he concealed the tears that he shed, but Alcinous alone marked him and took heed, for he sat by him and heard him groaning heavily. And straightway he spoke among the Phaeacians, lovers of the oar:

"Hear me, leaders and counsellors of the Phaeacians, and let Demodocus now check his clear-toned lyre, for in no wise to all alike does he give pleasure with this song. Ever since we began to sup and the divine minstrel was moved to sing, from that time yon stranger has never ceased from sorrowful lamentation; surely, methinks, grief has encompassed his heart. Nay, let the minstrel cease, that we may all make merry, hosts and guest alike, since it is better thus. Lo, for the sake of the honoured stranger all these things have been made ready, his sending and the gifts of friendship which we give him of our love. Dear as a brother is the stranger and the suppliant to a man whose wits have never so short a range. Therefore do not thou longer hide with crafty thought whatever I shall ask thee; to speak out plainly is
HOMER

εἶπ' ὄνομ' ὅτι σε κεῖθι κάλεον μήτηρ τε πατήρ τε ἄλλοι θ' οἴ κατὰ ἄστυ καὶ οὐ περιναιετάνουσιν. οὐ μὲν γάρ τις πάμπαν ἀνώνυμος ἔστ' ἀνθρώπων, οὐ κακὸς οὐδὲ μὲν ἐσθήλος, ἔτην τὰ πρῶτα γένηται, ἄλλ' ἐπὶ πάσι τίθενται, ἐπεῖ κε τέκωσι, τοκῆς.

εἰπὲ δὲ μοι γαῖάν τε τεῦν δῆμον τε πόλιν τε,

δὴρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσκ νήσος.

οὐ γάρ Φαίηκεσσι κυβερνητήρες ἔσαιν,

οὐδὲ τι πηδάλι' ἔστι, τὰ τ' ἄλλαι νῆσε ἔχουσιν,

ἄλλ' αὐταὶ ἵσασι νοῆματα καὶ φρένας ἀνδρῶν,

καὶ πάντων ἵσασι πόλιας καὶ πίονας ἄγροις

ἀνθρώπων, καὶ λαίτμα τάχισθ' ἄλος ἐκπερόσων

ἡρί καὶ νεφέλη κεκαλυμμέναι: οὐδὲ ποτὲ σφιν

οὐτε τι πημανθήναι ἐπὶ δέος οὐτ' ἀπολέσθαι.

ἄλλα τόδ' ὡς ποτε πατρὸς ἐγών εἴποντος άκουσα

Ναυσιθόου, ὁς ἔφασκε Ποσειδάων' ἀγάσασθαι

ημῖν, οὐνεκα πομποί ἀπήμονές εἰμεν ἀπάντων.

φη ποτε Φαίηκων ἀνδρῶν ἐνεργεά νῆα

ἐκ πομπῆς ἀνισοῦσαν ἐν ἑρωειδεί ποντῳ

ραισέμεναι, μέγα δ' ήμιν ὅρος πόλει ἀμφικαλύψεω.

ὁς ἀγόρευ' ὅ γέρων' τὰ δὲ κεν θεος ἥ τελέσειν

ἡ κ' ἀτέλεστ' εἰη, ὡς οἱ φίλοι ἔπλετο θυμῷ.

ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέος κατάλεξον,

ὁπη ἀπεπλάγχθης τε καὶ ἂς τινα ἱκεο χώρας

ἀνθρώπων, αὐτοὺς τε πόλιας τ' ἐν ναιετοῦσας,

ἡμεν οὐχι χαλεποι τε καὶ ἄγριοι οὐδὲ δίκαιοι,

ὁ τε φιλόξεινοι, καὶ σφιν νόσος ἄστι θεουδής.

εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἐνοδοι θυμῷ

'Αργείων Δαναῶν ἦδ' Ἰλίου οἴτων ἄκούων.

298
the better course. Tell me the name by which they were wont to call thee in thy home, even thy mother and thy father and other folk besides, thy townsmen and the dwellers round about. For there is no one of all mankind who is nameless, be he base man or noble, when once he has been born, but parents bestow names on all when they give them birth. And tell me thy country, thy people, and thy city, that our ships may convey thee thither, discerning the course by their wits. For the Phaeacians have no pilots, nor steering-oars such as other ships have, but their ships of themselves understand the thoughts and minds of men, and they know the cities and rich fields of all peoples, and most swiftly do they cross over the gulf of the sea, hidden in mist and cloud, nor ever have they fear of harm or ruin. Yet this story I once heard thus told by my father Nausithous, who was wont to say that Poseidon was wroth with us because we give safe convoy to all men. He said that some day, as a well-built ship of the Phaeacians was returning from a convoy over the misty deep, Poseidon would smite her and would fling a great mountain about our city.¹ So that old man spoke, and these things the god will haply bring to pass, or will leave unfulfilled, as may be his good pleasure. But come, now, tell me this and declare it truly: whither thou hast wandered and to what countries of men thou hast come; tell me of the people and of their well-built cities, both of those who are cruel and wild and unjust, and of those who love strangers and fear the gods in their thoughts. And tell me why thou dost weep and wail in spirit as thou hearest the doom of the Argive Danaans—and of Ilios. This the gods

¹ That is, so as to cut them off from the sea.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ᾽ ἀλεθρον ἀνθρώποις, ἢν ἦσι καὶ ἐσσομένοισιν ἀοιδή. ἤ τίς τοι καὶ πηδὸς ἀπέφθιο Ἡλιὸθι πρὸ ἐσθλὸς ἔων, γαμβρὸς ἡ πενθερός, οὔ τε μάλιστα κήδιστοι τελέσανε μεθ' αἰμα τε καὶ γένος αὐτῶν; ἤ τίς ποι καὶ ἐταῖρος ἀνήρ κεχαρισμένα εἰδώς, ἐσθλός; ἐπεὶ οὖ μὲν τι κασυγνητοῖσι χερεῖων γίγνεται, ὦς κεν ἐταῖρος ἔων πεπυμένα εἰδῆ."
wrought, and spun the skein of ruin for men, that there might be a song for those yet to be born. Did some kinsman of thine fall before Ilios, some good, true man, thy daughter's husband or thy wife's father, such as are nearest to one after one's own kin and blood? Or was it haply some comrade dear to thy heart, some good, true man? For no whit worse than a brother is a comrade who has an understanding heart."
Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητες Ὅδυσσεύς::

"Αλκινόε κρεινος, πάντων ἁριδείκτετε λαῶν,
ἡ τοι μὲν τόδε καλὸν ἄκουέμεν ἐστὶν ἁοῖδον
tοιούτοις οἶος ὅδ’ ἐστὶ, θεοὶ ἐναλήγκιος αὐὴν.
oὐ γὰρ ἐγὼ γε τί φημι τέλος χαριέστερον εἶναι
ἡ ὁτ’ ἐνφροσύνη μὲν ἔχῃ κάτα δήμου ἄπαντα,
δαιμόνιος δ’ ἀνὰ δῶματ’ ἀκονὰζονται ἁοῖδον
ἡμενοὶ ἔξειν, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δ’ ἐκ κρητῆρος ἄφυσσων
οἷνοχὸς φορέσοι καὶ ἐγχείη̑ δεπάσοιν;
τούτῳ τί μοι κάλλιστον ἐνι φρεσίν εἰδέται εἶναι.
σοι δ’ ἐμά κῆδεα θυμὸς ἑπετράπετο στονόεντα
ἐφεσθ’ ὅφ’ ἐτι μᾶλλον ὁδυρόμενος στεναχίζω
τι πρῶτον τοι ἐπετα, τι δ’ ἕστατον καταλέξω;
kῆδε’ ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες.

νῦν δ’ ὄνομα πρῶτον μυθήσομαι, ὀφρα καὶ ὑμεῖς
εἰδέτ’, ἐγὼ δ’ ἀν ἐπετα ἕφυγον ὑπὸ νηλεῖς ἡμαρ
ὑμῶν ἔξειν ἐω καὶ ἀπόπροθι δῶματα ναίων.

εἰμ’ Ὅδυσσεύς Δαερτίάδης, δ’ πάσι δόλοις
ἀνθρώποις μέλω, καὶ μεν κλέος οὐρανόν ἤκει.

ναιετάω δ’ Ἐθάκην ἐνδείελεν’ ἐν δ’ ὄρος αὐὴ
Νήριτον εἰνοσύφυλλον, ἀριστρεπές· ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλης,
Δουλῆχιον τε τῇ Σάμῃ τε καὶ ὑλήςσα Ζάκυνθος.
BOOK IX

Then Odysseus, of many wiles, answered him, and said: "Lord Alcinous, renowned above all men, verily this is a good thing, to listen to a minstrel such as this man is, like unto the gods in voice. For myself I declare that there is no greater fulfilment of delight than when joy possesses a whole people, and banqueters in the halls listen to a minstrel as they sit in order due, and by them tables are laden with bread and meat, and the cup-bearer draws wine from the bowl and bears it round and pours it into the cups. This seems to my mind the fairest thing there is. But thy heart is turned to ask of my grievous woes, that I may weep and groan the more. What, then, shall I tell thee first, what last? for woes full many have the heavenly gods given me. First now will I tell my name, that ye, too, may know it, and that I hereafter, when I have escaped from the pitiless day of doom, may be your host, though I dwell in a home that is afar. I am Odysseus, son of Laertes, who am known among men for all manner of wiles,¹ and my fame reaches unto heaven. But I dwell in clear-seen Ithaca, wherein is a mountain, Neriton, covered with waving forests, conspicuous from afar; and round it lie many isles hard by one another, Dulichium, and Same, and wooded Zacynthus.

¹ Or, "who am known among all men for my wiles."
αυτῇ δὲ χθαμαλῇ πανυπερτάτῃ εἰν ἀλλὶ κεῖται
πρὸς ξόφον, αἱ δὲ τ' ἀνευθεῖ πρὸς ἥδω τ' ἱέλιον τε,
τρηχεῖ, ἀλλ' ἀγαθὴ κοινοτρόφος, οὕτω τοι ἐγὼ γε
ναῖς δίναμαι γλυκερώτερον ἄλλο ιδέσθαι.
ἡ μὲν μ' αὐτὸθ' ἔρυκε Καλυψό, διὰ θεάων,
ἐν σπέσαι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. ¹
ὡς δ' αὐτοὶς Κύκνη κατερήτουν ἐν μεγάροισιν
Αἰαίῃ διολόσσα, λιλαιομένη πόσιν εἶναι.
ἀλλ' ἐμὸν οὖ ποτε θυμὸν ἐνι στήθεσσιν ἔπειθον,
ὡς οὐδὲν γλύκιον ἢς πατρίδος οὐδὲ τοκῆων
γίγνεται, εἴ περ καὶ τις ἀπόσπα κιννόν
γαῖῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
εἴ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκυδῇ ἐνίσπω,
ὅν μοι Ζεὺς ἐφείκεν ἀπὸ Τροίηθεν ἱόντι.

"᾿Ιλιόθεν μὲ φέρων ἀνέμοις Κικόνεσσι πέλασσεν,
Ἰσμάρφ. ἐνθα δ' ἐγὼ πόλιν ἐπραθων, ὠλεσα δ' αὐτοὺς. ⁴⁰
ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
dασσάμεθ', ὡς μὴ τίς μοι ἀτεμβόμενος κίοι ἵσης.
ἐνθ' ἦ τοι μὲν ἐγὼ διερῆ ποδὶ φευγέμεν ἧμέας
ἡμώγεα, τοι δὲ μέγα νυπιοί οὐκ ἐπίθοντο.
ἐνθα δὲ πολλὼν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἐσφαξόν παρὰ δίνα καὶ εἰλίποδας ἔλικας βοῦς
τόφρα δ' ἤρ' οἰχόμενοι Κικόνες Κικόνεσσι γεγώνευν,

¹ Line 30 is omitted in most MSS.

¹ This rendering of χθαμαλῇ is justified by Strabo x. ii. 12
and by modern Greek usage. The ordinary meaning "low"
cannot be right here. The translation given of this whole
passage brings Homer's description into agreement with the
Ithaca itself lies close in to the mainland\(^1\) the furthest toward the gloom,\(^2\) but the others lie apart toward the Dawn and the sun—a rugged isle, but a good nurse of young men; and for myself no other thing can I see sweeter than one’s own land. Of a truth Calypso, the beautiful goddess, sought to keep me by her in her hollow caves, yearning that I should be her husband; and in like manner Circe would fain have held me back in her halls, the guileful lady of Aea, yearning that I should be her husband; but they could never persuade the heart within my breast. So true is it that naught is sweeter than a man’s own land and his parents, even though it be in a rich house that he dwells afar in a foreign land away from his parents. But come, let me tell thee also of my woeful home-coming, which Zeus laid upon me as I came from Troy.

"From Ilios the wind bore me and brought me to the Cicones, to Ismarus. There I sacked the city and slew the men; and from the city we took their wives and great store of treasure, and divided them among us, that so far as lay in me no man might go defrauded of an equal share. Then verily I gave command that we should flee with swift foot, but the others in their great folly did not hearken. But there much wine was drunk, and many sheep they slew by the shore, and sleek kine of shambling gait. Meanwhile the Cicones went and called to other actual facts. It accepts the view that Homer’s Ithaca is to be identified, not with Thiaki, but with Leucas. As commonly rendered, the lines convict the poet of an utter ignorance of the geography of western Greece.

\(^1\) That is, from the standpoint of a sailor making his way up the coast toward the dark and unknown region of the north and west.
ο οι σφιν γείτονες ήσαν, άμα πλέονες καὶ ἄρείους, ἢπειρον ναϊόντες, ἐπιστάμενοι μὲν ἄφ' ἵππων ἀνδράσι μάρνασθαι καὶ θεὶς χρῆ πεζὸν ἐόντα.

ήλθον ἐπειθ' ὅσα φύλλα καὶ ἀνθεὰ γίγνεται ὀρη, ἱέριοι τότε δὴ ἢ ῥᾳ κακὴ Διὸς ἄσα παρέστη ἡμῖν αἰνομόροισιν, ἵν' ἀλγεὰ πολλὰ πάθοιμεν.

στησάμενοι δ' ἐμάχοντο μάχην παρὰ νησὶ θοήσι, βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρησιν.

ὁφρα μὲν ἡδ' ἢ καὶ ἀέξετο ἵερὸν ἦμαρ,

τὸφρα δ' ἀλεξόμενοι μένομεν πλέονας περ ἐόντας.

ἡμοσ δ' ἴδειος μετενίσσετο βουλυτόνδε,

καὶ τότε δὴ Κίκονες κλίναν δαμάσαντες 'Αχαιοὺς.

ἐξ δ' ἄφ' ἐκάστης ἡδ' ἐνυκνήμιδες ἑταῖροι

ὁλοθ' οί δ' ἀλλοι φύγομεν θάνατον τε μόροιν τε.

"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,

ἀσμενοὶ ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταῖρους.

οὐδ' ἂρα μοι προτέρῳ νήσες κίον ἀμφελίσται,

πρὶν τινα τῶν δειλῶν ἑτάρων τρίς ἔκαστον ἄυσαι,

οὗ θάνον ἐν πεδίῳ Κικόνων ὑπὸ δηρατίνες.

νησοὶ δ' ἐπώρος ἀνεμον Βορέην νεφεληγερέτα Ζεὺς

λαῖλατι θεσπεσίη, σὺν δ' νεφέσσι κάλυψε 

γαίαιν ὁμοῦ καὶ πόντον ὀρώρει δ' οὐρανοθέν νῦς.

αἰ μὲν ἐπειτ' ἐφέροντ' ἐπικάρσια, ἵστα δὲ σφιν

τριχθά τε καὶ τετραχθὰ διέχυσεν ἵν' ἀνέμοιο.

καὶ τὰ μὲν ἢδ' νῆς καθεμεν, δεῖσαντες ὀλέθρον,

αὐτὰς δ' ἐσυμμένος προερέσσαμεν ἢπειρόνδε.

ἐνθα δῶν νύκτας δύο τ' ἡματα συνεχές αἰεὶ

κελθ' ὁμοὶ καμάτω τε καὶ ἀλγεσὶ θυμοῦ ἐδοντες.
Cicones who were their neighbours, at once more numerous and braver than they—men that dwelt inland and were skilled at fighting with their foes from chariots, and, if need were, on foot. So they came in the morning, as thick as leaves or flowers spring up in their season; and then it was that an evil fate from Zeus beset us luckless men, that we might suffer woes full many. They set their battle in array and fought by the swift ships, and each side hurled at the other with bronze-tipped spears. Now as long as it was morn and the sacred day was waxing, so long we held our ground and beat them off, though they were more than we. But when the sun turned to the time for the unyoking of oxen, then the Cicones prevailed and routed the Achaeans, and six of my well-greaved comrades perished from each ship; but the rest of us escaped death and fate.

"Thence we sailed on, grieved at heart, glad to have escaped from death, though we had lost our dear comrades; nor did I let my curved ships pass on till we had called thrice on each of those hapless comrades of ours who died on the plain, cut down by the Cicones. But against our ships Zeus, the cloud-gatherer, roused the North Wind with a wondrous tempest, and hid with clouds the land and the sea alike, and night rushed down from heaven. Then the ships were driven headlong, and their sails were torn to shreds by the violence of the wind. So we lowered the sails and stowed them aboard, in fear of death, and rowed the ships hurriedly toward the land. There for two nights and two days continuously we lay, eating our hearts for weariness and sorrow. But
HOMER

ἀλλ’ ὁτὲ δὴ τρίτον ἣμαρ ἐνπλόκαμος τέλεσ’. Ἡώς, ἵστοις στῆσάμενοι ἀνά θ’ ἰστία λεύκ’ ἐρύσαντες ἰμέθα, τὰς δ’ ἀνεμός τε κυβερνήται τ’ ἵνανν. καὶ νῦ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν ἀλλὰ μὲ κύμα ῥόος τε περιγράμπτοντα Μάλειαν καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθηρών.

"Ενθεν δ’ ἐννήμαρ φερόμην ὅλοις ἀνέμοισιν πόντον ἐπ’ ἱχθυόεντα. ὑπάρ δεκάτη ἐπέβημεν γαῖς Δωτοφάγων, οἳ τ’ ἀνθίνου εἴδαρ ἐδούσιν. ἐνθα δ’ ἐπ’ ἱππείρου βήμεν καὶ ἀφυσάμεθ’ ὕδωρ, αἴγα δὲ δείπνου ἔλοντο θοῇς παρὰ νυσίν ἐταῖροι. αὐτάρ ἐπει στοῖο τ’ ἐπασσάμεθ’ ἣδε ποτήτος, δὴ τὸτ’ ἐγὼν ἐτάρους προδεῖν πεῦθεσθαι ἑνταῖς, οἱ τυών ἀνέρες ἐιεν ἐπὶ χθοῦν σῖτον ἐδούτες ἀνδρε δύω κρίνας, τρίτατον κήρυχ’ ἀμ’ ὀπάσσας.1 οἱ δ’ ἀλη’ οἰχόμενοι μάγεν ἀνδράσι Δωτοφάγουσιν οὐδ’ ἀρα Δωτοφάγοι μήδονθ’ ἐτάροισιν ὀλθηρον ἠμέτέροις, ἀλλὰ σφὶ δόσαν λωτοῖ πάσασθαι. τῶν δ’ ὅς τις λωτοῖ φάγοι μεληθέα καρπόν, οὐκέτ’ ἄπαγγελαι πάλιν ἥθελεν οὐδὲ νέεσθαι, ἀλλ’ αὐτὸν βουλόντο μετ’ ἄνδρας Δωτοφάγουσι λωτοὺ ἔρεπτομενοι μενέμεν νοστοῦ τε λαθέσθαι. τοὺς μὲν ἐγόν ἐπὶ νῆς ἀγχον κλαίοντας ἀνάγκη, νυσί δ’ ἐνὶ γλαφυρήσων ὑπὸ ξυγὰ δῆσα ἐρύσας. αὐτὰρ τοὺς ἀλλοὺς κελόμην ἐρίηρας ἐταῖρους σπερχομένους νηθὸν ἐπιβαϊνέμεν ὀκειάων, μὴ πῶς τοῖς λωτοῖ φαγῶν νοστοῖ λάθηται. οἱ δ’ ἀλη’ εἰσβαϊνον καὶ ἐπὶ κλητὶ καθίζουν, ἐξῆν’ δ’ ἐξόμενοι πολιήν ἀλα τύπτον ἐρετμοῖς.

1 Line 90 (= x. 102) is placed before 89 in most MSS. It seems inconsistent with 94.
when now fair-tressed Dawn brought to its birth the
third day, we set up the masts and hoisted the white
sails, and took our seats, and the wind and the
helmsmen steered the ships. And now all unscathed
should I have reached my native land, but the wave
and the current and the North Wind beat me back
as I was rounding Malea, and drove me from my
course past Cythera.

"Thence for nine days' space I was borne by dire-
ful winds over the teeming deep; but on the tenth
we set foot on the land of the Lotus-eaters, who eat
a flowery food. There we went on shore and drew
water, and straightway my comrades took their meal
by the swift ships. But when we had tasted food
and drink, I sent forth some of my comrades to
go and learn who the men were, who here ate bread
upon the earth; two men I chose, sending with them
a third as a herald. So they went straightway and
mingled with the Lotus-eaters, and the Lotus-eaters
did not plan death for my comrades, but gave them
of the lotus to taste. And whosoever of them ate
of the honey-sweet fruit of the lotus, had no longer
any wish to bring back word or to return, but there
they were fain to abide among the Lotus-eaters, feed-
ing on the lotus, and forgetful of their homeward
way. These men, therefore, I brought back perforce
to the ships, weeping, and dragged them beneath
the benches and bound them fast in the hollow
ships; and I bade the rest of my trusty comrades to
embark with speed on the swift ships, lest perchance
anyone should eat of the lotus and forget his home-
ward way. So they went on board straightway and
sat down upon the benches, and sitting well in order
smote the grey sea with their oars.
"Ενθεν δὲ πρωτέρω πλέομεν ἀκαχήμενοι ἦτορ.
Κυκλώπων δ’ ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
ικόμεθ’, οἶ ἐπὶ θεοῖς πεποιθότες ἀθανάτοισιν
οὐτε φυτεύονσιν χερσὶν φυτὸν οὔτ’ ἀρόωσιν,
ἀλλ’ τά γ’ ἀσπαρτα καὶ ἀνήροτα πάντα φύονται,
πυρὸι καὶ κριθαὶ ἢ’ ἀμπελοί, αἰ’ τε φέρουσιν
οἶνον ἑριστάφυλον, καὶ σφῶν Δίδος ὁμβρὸς ἅξει.
τοῖσιν δ’ οὔτ’ ἀγοραὶ βουληθόροι οὔτε θέμιστες,
ἀλλ’ οἳ γ’ ὑφηλῶν ὀρέων ναὸν ναὶσσιν κάρηνα
ἐν σπέσσι γλαφυροῖς, θεμιστεύει δὲ ἐκαστος
πάλιν ἡ’ ἀλόχων, οὔδ’ ἀλλήλων ἀλέγουσιν.

"Νῆσος ἔπευτα λάχεια 1 παρὲκ λαμένοις τετάνυσται,
γαῖς Κυκλώπων οὔτε σχεδὸν οὔτ’ ἀποτηλοῦ,
ὑλῆσσα’· ἐν δ’ ἀλγεὶς ἀπειρέσιαν γεγάσιν
ἀγριαν οὗ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὔδ’ μὲν εἰσοιχεύσι κυνηγεῖται, οἳ τε καθ’ Ἴλην
ἀλγεὰ πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
οὔτ’ ἁρα πολύνησιν καταίχεται οὔτ’ ἀρότοισιν,
ἀλλ’ η’ ἀσπαρτός καὶ ἀνήροτος ἥματα πάντα
ἀνδρῶν χρηεύει, βόσκει δὲ τε μηκάδας ἄλγας.
οὐ γὰρ Κυκλώπησσι νέες πάρα μιλτοπάρροι,
οὔδ’ ἀνδρεῖς νηῦν ἐνι τέκτονες, οἳ κε κάμοιεν
νῆας ἐνυσσέλμους, αἳ κεν τελέοιεν ἐκαστα
ἀστε’ ἐπ’ ἀνθρῶπων ἑκνεύμεναι, οἷα τε πολλὰ
ἀνδρεῖς ἐπ’ ἀλλήλους νηῦσιν περὸσοι θάλασσαν
οἳ κε σφῶν καὶ νῆσον ἐνυκτιμένην ἐκάμοντο.
οὐ μὲν γὰρ τε κακῆ γε, φέροι δὲ κεν ὀρια πάντα:

1 ἔπευτα λάχεια: ἔπειτ’ ἐλάχεια Ζονοδότος; cf. x. 509.
"Thence we sailed on, grieved at heart, and we came to the land of the Cyclopes, an overweening and lawless folk, who, trusting in the immortal gods, plant nothing with their hands nor plough; but all these things spring up for them without sowing or ploughing, wheat, and barley, and vines, which bear the rich clusters of wine, and the rain of Zeus gives them increase. Neither assemblies for council have they, nor appointed laws, but they dwell on the peaks of lofty mountains in hollow caves, and each one is lawgiver to his children and his wives, and they reckon nothing one of another.

"Now there is a level isle that stretches aslant outside the harbour, neither close to the shore of the land of the Cyclopes, nor yet far off, a wooded isle. Therein live wild goats innumerable, for the tread of men scares them not away, nor are hunters wont to come thither, men who endure toils in the woodland as they course over the peaks of the mountains. Neither with flocks is it held, nor with ploughed lands, but unsown and untilled all the days it knows naught of men, but feeds the bleating goats. For the Cyclopes have at hand no ships with vermilion cheeks, nor are there shipwrights in their land who might build them well-benched ships, which should perform all their wants, passing to the cities of other folk, as men often cross the sea in ships to visit one another—craftsmen, who would have made of this isle also a fair settlement. For the isle is nowise poor, but would bear

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1 The word is a doubtful one. Others render, "deep-soiled," and still others, "overgrown with brush," i.e. "waste."
2 That is, with bows painted red.
ἐν μὲν γὰρ λειμῶνες ἀλὸς πολυοί παρ' ὅχθας
υδρηλοί μαλακοί· μάλα κ' ἀφθιτοί ἁμπελοὶ εἶνεν.
ἐν δ' ἀροσίς λείψ· μάλα κεν βαθὺ λήμου αἰεὶ
eἰς ὅρας ἀμφεῖν, ἐπεὶ μᾶλα πῖαρ ὑπ' οὐδᾶς.
ἐν δὲ λιμὴν ἐὕρομος, ὦν οὗ χρεῶ πείσματος ἔστω,
οὐτ' εὐώρως βαλεῖν οὔτε προμνήσθη αὐξάναι,
ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς ὁ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπυγίσσωσιν ἁηταῖ.
αὐτάρ ἐπὶ κρατός λιμένος βέει ἄγλαδον ὕδαρ,
κρήνη ὑπὸ στείλους· περὶ δ' αὖγεροι πεφύσιν.
ἐνθα κατεπλέομεν, καὶ τις θεός ἡγεμόνευεν
νῦκτα δι' ὅρφαλην, οὐδὲ προουφαλωτ' ἐδέσθαι·
ἀὴρ γὰρ περὶ νῆσοι βαθεῖ' ἤν, οὐδὲ σελήνη
ουρανόθεν προουφαίνε, κατεῖχετο δὲ νεφέεσσιν.
ἐνθ' οὔ τις τὴν νῆσον ἐσέδρακεν ὑφθαλμοῖσιν,
οὐτ' οὖν κύματα μακρὰ κυλινδόμενα πρὸ τὶ χέρσον
εἰσίδομεν, πρὸν νῆσας ἐνυστέλμους ἐπικέλσαι.
κελσάσησι δὲ νῆσοι καθείλομεν ἵστια πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι βαλάσσῃς·
ἐνθα δ' ἀποβρίζαντες ἐμείναμεν ᾿Ηῶ διὰν.

"Ἦμος δ' ἡργίγεια φάνη ῥοδοδάκτυλος ῾Ηῶς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
ἄρσαν δὲ νύμφαι, κοῦραι Δίως αἰγιόχοι,
αἰγας ὀρεσκίους, ἵνα δειπνήσειαν ἔταιροι.
αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηών, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶγα δ' ἐδωκε θέος μενοεικέα θῆρην.
νῆσας μὲν μοι ἔποντο δυόδεκα, ἐς δὲ ἐκώστην
ἐννέα λάγχανον αἰγας· ἐμοὶ δὲ δὲκ' ἐξελον οὐφ.
all things in season. In it are meadows by the shores of the grey sea, well-watered meadows and soft, where vines would never fail, and in it level plough-land, whence they might reap from season to season harvests exceeding deep, so rich is the soil beneath; and in it, too, is a harbour giving safe anchorage, where there is no need of moorings, either to throw out anchor-stones or to make fast stern cables, but one may beach one's ship and wait until the sailors' minds bid them put out, and the breezes blow fair. Now at the head of the harbour a spring of bright water flows forth from beneath a cave, and round about it poplars grow. Thither we sailed in, and some god guided us through the murky night; for there was no light to see, but a mist lay deep about the ships and the moon showed no light from heaven, but was shut in by clouds. Then no man's eyes beheld that island, nor did we see the long waves rolling on the beach, until we ran our well-bench'd ships on shore. And when we had beached the ships we lowered all the sails and ourselves went forth on the shore of the sea, and there we fell asleep and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, we roamed throughout the isle marvelling at it; and the nymphs, the daughters of Zeus who bears the aegis, roused the mountain goats, that my comrades might have whereof to make their meal. Straight-way we took from the ships our curved bows and long javelins, and arrayed in three bands we fell to smiting; and the god soon gave us game to satisfy our hearts. The ships that followed me were twelve, and to each nine goats fell by lot, but for me alone they chose out ten.
“Ως τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα ἴμεθα δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἥδυ
οὐ γάρ πω νηῶν ἐξῆπθον οἶνος ἐρυθρός,
ἀλλ' ἐνέχα πολλὸν γὰρ ἐν ἀμφιφορέσιν ἐκαστοὶ
ἥφυσαιμεν Κικόνων ἰερὸν πτολέμεθρον ἑλόντες.

Κυκλώτων δ' ἐς γαίαν ἐλεύσομεν ἑγγὺς ἑόντων,
κατοικὸν τι ἀυτὸν τε φθογγήν οἴων τε καὶ αἰγών.

ὁμοί δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἡλθε,
ὁτὸ τοῖς κουμήθημεν ἐπὶ ῥημάζων θαλάσσης.

ὁμοί δ' ἠρυγεῖνα φάνη ροδοδάκτυλος Ἡώς,
καὶ τότ' ἐγών ἀγορὴν θέμενος μετὰ πᾶσιν ἔσκοπον.

""Ἀλλοι μὲν νῦν μίμνετ", ἐμοὶ ἐρήμης ἐταῖροι
ἀυτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοὶς ἐτάροισιν
ἐλθὼν τῶν ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
ἡ ῥ' οἳ ἡ ὑβρισταί τε καὶ ἀγροὶ οὐδὲ δίκαιοι,
ἡ φιλόξεινοι, καὶ σφίν νόσος ἐστὶ θεοῦ ἡμῶν.""
“So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. For not yet was the red wine spent from out our ships, but some was still left; for abundant store had we drawn in jars for each crew when we took the sacred citadel of the Cicones. And we looked across to the land of the Cyclopes, who dwelt close at hand, and marked the smoke, and the voice of men, and of the sheep, and of the goats. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together and spoke among them all:

“‘Remain here now, all the rest of you, my trusty comrades, but I with my own ship and my own company will go and make trial of yonder men, to learn who they are, whether they are cruel, and wild, and unjust, or whether they love strangers and fear the gods in their thoughts.’

“So saying, I went on board the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when we had reached the place, which lay close at hand, there on the land’s edge hard by the sea we saw a high cave, roofed over with laurels, and there many flocks, sheep and goats alike, were wont to sleep. Round about it a high court was built with stones set deep in the earth, and with tall pines and high-crested oaks. There a monstrous man was wont to sleep, who shepherded his flocks alone and afar, and mingled not with others, but lived apart, with his
καὶ γὰρ θαύμα ἔτετυκτο πελώριον, οὐδὲ ἔφκει ἄνδρι γε σιτοφάγῳ, ἀλλὰ ῥῆφ ὑλήνετι ὑψηλῶν ὄρεων, ὦ τε φαίνεται οἴνον ὡτ' ἄλλων.

"Δὴ τότε τοὺς ἄλλους κελόμην ἐρήμας ἐταῖροις αὐτοῦ πάρ νη τε μένειν καὶ νῆᾳ ἔρυσθαι, αὐτάρ ἐγὼ κρίνας ἐτάρων δυσκαίδεκ' ἀρίστους βῆν· ἄταρ αἶγεον ἄσκον ἔχον μέλανος οἴνου ἴδεος, δὲν μοι ἐδοκε Μάρων, Ἔνανθεος νῖθα, Ἰρεύς Ἀττόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει, οὕνεκα μιν σὺν παιδὶ περισχύμεθ' ἥδε γυναικὶ ἀξόμενον' ὅκει γὰρ ἐν ἄλσει δευδρήεντι

Φοίβου Ἀττόλλωνος. ὃ δὲ μοι πόρευ ἄγιλαὶ ὅρα.

χρυσοῖς μὲν μοι ἐδώκα' ἐνεργεῖος ἐπτὰ τάλαντα, δῶκε δὲ μοι κρητήρα πανάργυρου, αὐτάρ ἐπείτα οἶνον ἐν ἀμφιφορεύσι δυωδέκα πᾶσιν ἀφότας ἱδυν ἀκηράσιον, θείον ποτὸν· οὐδὲ τις αὐτὸν ἱείδη δμῶν οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ, ἄλλ' αὐτὸς ἄλοχος τε φίλη ταμή τε μὲ οἴη. τὸν δ' ὅτε πίνοιεν μελημέα οἴνου ἐρυθρόν, ἐν δέπας ἐμπλήσας ὑδατὸς ἀνὰ εἴκοσι μέτρα χεῦ', ὁμὴ δ' ἥδεια ἀπὸ κρητήρος ὀδύδει θεσπεσία· τότ' ἄν οὐ τοι ἀποσχέσθαι φίλον ἦν. τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἵα κκωρύκῳ αὐτίκα γὰρ μοι ὡσατο θυμὸς ἀγήνωρ ἄνδρ' ἐπελεύσθεοι μεγάλην ἐπιειμένου ἄλκην, ἀγριον, οὕτε δίκας ἐν εἰδότα οὕτε θέμοστας.

"Καρπαλίμως δ' εἰς ἀντρον ἀφικόμεθ', οὐδὲ μιν ἐνδον
heart set on lawlessness. For he was fashioned a wondrous monster, and was not like a man that lives by bread, but like a wooded peak of lofty mountains, which stands out to view alone, apart from the rest.

"Then I bade the rest of my trusty comrades to remain there by the ship and to guard the ship, but I chose twelve of the best of my comrades and went my way. With me I had a goat-skin of the dark, sweet wine, which Maro, son of Euanthes, had given me, the priest of Apollo, the god who used to watch over Ismarus. And he had given it me because we had protected him with his child and wife out of reverence; for he dwelt in a wooded grove of Phoebus Apollo. And he gave me splendid gifts: of well-wrought gold he gave me seven talents, and he gave me a mixing-bowl all of silver; and besides these, wine, wherewith he filled twelve jars in all, wine sweet and unmixed, a drink divine. Not one of his slaves nor of the maids in his halls knew thereof, but himself and his dear wife, and one house-dame only. And as often as they drank that honey-sweet red wine he would fill one cup and pour it into twenty measures of water, and a smell would rise from the mixing-bowl marvellously sweet; then verily would one not choose to hold back. With this wine I filled and took with me a great skin, and also provision in a scrip; for my proud spirit had a foreboding that presently a man would come to me clothed in great might, a savage man that knew naught of justice or of law."

"Spedily we came to the cave, nor did we find

1 In the Greek both words are plural. The idea is therefore not abstract, but concrete, and suggests that "law" was to the speaker a body of traditional decrees, or dooms.
ευρομεν, ἀλλ' ἐνόμενε νομὸν κατὰ πίονα μήλα.
ἐλθόντες δ' εἰς ἀντρον ἔθησεμεθα ἐκαστα.
tαρσοὶ μὲν τυρῶν βρίθοι, στείνοντο δὴ σηκοὶ
ἀρνῶν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἐκασται
ἐρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μετάσαι,
χωρὶς δ' αὐθ' ἔρσαι. ναὶον δ' ὅρφι ἁγγεα πάντα,
γαυλοὶ τε σκαφίδε τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἐνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λύσοντ' ἐπέεσοιν
tυρῶν αἰνυμένους λέναι πάλιν, αὐτάρ ἐπειτα
cαρπαλίμως ἐπὶ νῆα θοιν ἐρίφους τε καὶ ἅρνας
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
ἀλλ' ἐγὼ οὐ πεθόμην, ἡ τ' ἀν πολὺ κέρδιον ἦν,
ὅφρ' αὐτὸν τε ἱδομί, καὶ εἴ μοι ἤλθεν δοῦλ.
οὐδ' ἄρ' ἐμελλ' ἔταροιοι φανεὶς ἐρατεινὸς ἐσεσθαι. 230

"Ενθα δὲ πῦρ κήντες ἔθυσαμεν ἥδε καὶ αὐτὸι
tυρῶν αἰνυμένοι φάγομεν, μένομεν τε μιν ἐνδον
ἡμενοι, ἥσοι ἐπήλθε νέμων. θέρε δ' ὄβριμον ἄχθος
ὕλης ἀζαλέης, ἑνα οἱ ποτιδόρτιοι εἴη,
ἐντοσθεν1 δ' ἀντροιο βαλὼν ὄρμαγδου ἔθηκεν· 235
ἡμεῖς δὲ δείλαντες ἀπεσόμεθ' εἰς μυχὸν ἄντρον.
αὐτάρ δ' η' εἰς εὐρύ σπέος ἡλασε πίονα μῆλα
πάντα μάλ' ὅσο' ἤμελυγε, τα δ' ἡρκενα λειπέ θύρηφιν,
ἀρνειοὺς τε τράγους τε, βαθείης ἐκτοθέν2 αὐλῆς.
αὐτάρ ἐπειτ' ἐπέθηκε θυρεον μέγαν ὑψὸς' αἰώρας, 240
δέρμιον οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξι
ἔσθλαι τετράκυκλοι ἀπ' οὐδεσ ὀχλίσσειν·

1 ἐντοσθεν : ἐκτοθέν.
2 ἐκτοθέν : ἐντοθέν most editors; cf. 338.
him within, but he was pasturing his fat flocks in the fields. So we entered the cave and gazed in wonder at all things there. The crates were laden with cheeses, and the pens were crowded with lambs and kids. Each kind was penned separately: by themselves the firstlings, by themselves the later lambs, and by themselves again the newly yeaned. And with whey were swimming all the well-wrought vessels, the milk-pails and the bowls into which he milked. Then my comrades spoke and besought me first of all to take of the cheeses and depart, and thereafter speedily to drive to the swift ship the kids and lambs from out the pens, and to sail over the salt water. But I did not listen to them—verily it would have been better far—to the end that I might see the man himself, and whether he would give me gifts of entertainment. Yet, as it fell, his appearing was not to prove a joy to my comrades.

Then we kindled a fire and offered sacrifice, and ourselves, too, took of the cheeses and ate, and thus we sat in the cave and waited for him until he came back, herding his flocks. He bore a mighty weight of dry wood to serve him at supper time, and flung it down with a crash inside the cave, but we, seized with terror, shrank back into a recess of the cave. But he drove his fat flocks into the wide cavern—all those that he milked; but the males—the rams and the goats—he left without in the deep court. Then he lifted on high and set in place the great door-stone, a mighty rock; two and twenty stout four-wheeled waggons could not lift it from the ground,

1 This rendering takes ἐκτοθεν as an adverb, and βασιλεύς αὐλῆς as a local genitive (see Monro, Homeric Grammar, §149). Otherwise we must change the text here and in 338.
HOMER

tósosin ἥλιβατον πέτρην ἔπεθηκε θύρησιν.
ἐξομενος δ' ἤμελγεν όις καὶ μηκάδας αἰγας,
πάντα κατὰ μοῖραν, καὶ ύπ' ἐμβρυον ἤκεν ἐκάστη. 245
αὐτίκα δ' ἤμυσι μὲν θρέψας λευκοῦ γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενοι κατέθηκεν,
ἡμισι δ' αὐτ' ἐστησεν ἐν ἄγγεσιν, ὥφρα οἱ εἰὴ
πίνειν αἰνυμένην καὶ οἱ ποτιδόρπιον εἰη.
αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄργα,
καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἰρετο δ' ἢμέας:

"'Ω ξείνου, τίνες ἑστέ; πόθεν πλείθ' ὕγρα κέλευθα;
ἤ τι κατὰ πρῆξιν ἡ μαψιδίως ἀλάλησθε,
οἰα τε λυστηρές, ὑπεῖρ ἀλα, τοι τ' ἀλώνυται
ψυχᾶς παρθέμενοι κακῶν ἀλλοδαποίςι φέροντες,' 255

"'Ος ἐφαθ', ἤμιν δ' αὐτε κατεκλάσθη φίλον ἦτορ,
δεισάντων φθόγγον τε βαρνων αὐτόν τε πέλωρον,
ἀλλὰ καὶ ὄς μιν ἐπεσοιν ἁμειβόμενος προσέσχον

"'Ημεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαίοι
παντοίουσ ανέμοισιν ύπερ μεγά λαίτμα θαλάσσης, 260
οἴκαδε ἱέμενοι, ἄλλην ὅδον ἀλλα κέλευθα
ἡλθομεν' οὕτω που Ζεὺς ἢθελε μητίσασθαι.
λαδι δ' Ἀτρείδεω 'Αγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστὶ
tόσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
πολλοὺς. ἡμεῖς δ' αὐτε κιχανόμενοι τὰ σὰ γοῦνα
ἰκόμεθ', εἰ τι πόροις ξεινηίον ἢ καὶ ἄλλως
dοῖς δωτῖνῃ, ἢ τε ξείνου τέμις ἐστίν.
ἀλλ' αἴδειο, φέριστε, θεούς. ἢκέται δ' τοι εἴμεν,
Ζεὺς δ' ἐπιτιμήτωρ ἰκετάων τε ξείνων τε,
ξείνιοις, ὅς ξείνιοις ἃμ' αἴδοιοισιν ὀπηδεῖ.' 270

320
such a towering mass of rock he set in the doorway. Thereafter he sat down and milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. Then presently he curdled half the white milk, and gathered it in wicker baskets and laid it away, and the other half he set in vessels that he might have it to take and drink, and that it might serve him for supper. But when he had busily performed his tasks, then he rekindled the fire, and caught sight of us, and asked:

"'Strangers, who are ye? Whence do ye sail over the watery ways? Is it on some business, or do ye wander at random over the sea, even as pirates, who wander, hazarding their lives and bringing evil to men of other lands?'

"So he spoke, and in our breasts our spirit was broken for terror of his deep voice and monstrous self; yet even so I made answer and spoke to him, saying:

"'We, thou must know, are from Troy, Achaeans, driven wandering by all manner of winds over the great gulf of the sea. Seeking our home, we have come by another way, by other paths; so, I ween, Zeus was pleased to devise. And we declare that we are the men of Agamemnon, son of Atreus, whose fame is now mightiest under heaven, so great a city did he sack, and slew many people; but we on our part, thus visiting thee, have come as suppliants to thy knees, in the hope that thou wilt give us entertainment, or in other wise make some present, as is the due of strangers. Nay, mightiest one, reverence the gods; we are thy suppliants; and Zeus is the avenger of suppliants and strangers—Zeus, the strangers' god—who ever attends upon reverend strangers."
"Ως ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ.
'Νηπίος εἰς, ὦ ξεῖν', ἡ τηλώθεν εἰλήλουθας,
ὁμεῖς με θεοὺς κέλεας ἢ δειδίμεν ἢ ἀλέασθαν
οὐ με θεοῦς μακάρων, ἐπεὶ ἦ πολὺ φέρτεροι εἴμεν·
oὐδ' ἂν ἔγω Δίδος ἔχθος ἀλευμένος πεφιδόιμην
οὔτε σεῦ οὐθ' ἔταρων, εἰ μὴ θυμός με κελεύοι.
ἀλλά μοι εἴφ' ὅπη ἔσχες ἰδών ἐνεργεῖα νῆα,
ἡ ποὺ ἐπ' ἐσχατής, ἢ καὶ σχεδόν, ᾧρα δαείων.
" "Ως φάτο πειράζων, ἐμε' δ' οὐ λάθεν εἰδότα πολλά,
ἀλλά μιν ἄψορρον προσέφην δολίοις ἐπέεσσι.
"Νέα μὲν μοι κατέξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρησι βαλῶν υμῆς ἐπὶ πείρασι γαίης,
ἀκρη προσπελάσας· ἄνεμος δ' ἐκ πόντου ἐνεικεν.
αὐτάρ ἐγώ σὺν τοίς ὑπέκφυγον αὐτὸν ὀλεθρον.
" "Ως ἐφάμην, ὁ δὲ μ' οὔδεν ἀμείβετο νηλέι θυμῷ,
ἀλλ' ἐγώ ἀναίξας ἔταροι ἐπὶ χειράς ἰαλλε,
σὺν δὲ δύω μάρψας ὡς τε σκύλακας ποτὶ γαίη
cόπτ', ἐκ δ' ἐγκέφαλος χαμάδις βέε, δεῦν δὲ γαίαν.
τοὺς δὲ διὰ μελείστι ταμών ὑπλίσαστο δόρπον·
ἡσθιε δ' ὡς τε λέων ὀρεστροφός, οὐδ' ἀπέλευπεν,
ἐγκατά τε σάρκας τε καὶ ὀστέα μυκλέντα.
ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διῷ χείρας,
σχέτλια ἔργ' ὀρόωντες, ἀμηχανίη δ' ἔχε θυμῶν.
αὐτάρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδῶν
ἀνδρόμεα κρέ ἐδων καὶ ἐπ' ἀκρητόν γάλα πίνων,
κεῖτ' ἑντοσθ' ἀντροιο ταυνυςάμενος διὰ μῆλων.
τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμῶν.
"So I spoke, and he straightway made answer with pitiless heart: 'A fool art thou, stranger, or art come from afar, seeing that thou biddest me either to fear or to shun the gods. For the Cyclopes reck not of Zeus, who bears the aegis, nor of the blessed gods, since verily we are better far than they. Nor would I, to shun the wrath of Zeus, spare either thee or thy comrades, unless my own heart should bid me. But tell me where thou didst moor thy well-wrought ship on thy coming. Was it haply at a remote part of the land, or close by? I fain would know.'

"So he spoke, tempting me, but he trapped me not because of my great cunning; and I made answer again in crafty words:

"'My ship Poseidon, the earth-shaker, dashed to pieces, casting her upon the rocks at the border of your land; for he brought her close to the headland, and the wind drove her in from the sea. But I, with these men here, escaped utter destruction.'

"So I spoke, but from his pitiless heart he made no answer, but sprang up and put forth his hands upon my comrades. Two of them at once he seized and dashed to the earth like puppies, and the brain flowed forth upon the ground and wetted the earth. Then he cut them limb from limb and made ready his supper, and ate them as a mountain-nurtured lion, leaving naught—ate the entrails, and the flesh, and the marrowy bones. And we with wailing held up our hands to Zeus, beholding his cruel deeds; and helplessness possessed our souls. But when the Cyclops had filled his huge maw by eating human flesh and thereafter drinking pure milk, he lay down within the cave, stretched out among the sheep. And I formed a plan in my great heart to steal near
άσσον λῶν, ξίφος δὲν ἐρυσσάμενος παρὰ μηροῦ, οὐτάμεναι πρὸς στῆθος, θὰ φρένες ἦπαρ ἔχουσι, χελ' ἐπιμασσάμενος· ἐτερος δὲ με θυμὸς ἔρυκεν. αὐτὸς γὰρ κει κἄμμες ἀπωλόμεθ' αἰτᾶν ὀλεθροῦ· οὐ γὰρ κεν δυνάμεσθα θυράων ὑψηλῶν χερσὶν ἀπώσασθαι λῦθον ὀβριμοῦν, ὅπερ προσέθηκεν. ὅς τὸτε μὲν στενάχοντες ἐμείναμεν Ἡδω δἰαν.

"’Ημος δ’ ἤργυγεναι φάνη ῥοδοδίκητας Ἡμῶς, καὶ τὸτε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτά μῆλα, πάντα κατὰ μοῖραι, καὶ ὑπ’ ἐμβρυον ἤκεν ἕκαστη. αὐτὰρ ἔπει δὴ σπεύσε πονησάμενος τὰ δ’ ἔργα, σὺν δ’ ὅ γε δὴ αὐτὲ δῦν μάρφας ὁπλίσσατο δείπνων. δειπνήσας δ’ ἀντρου ἔξηλασε πίονα μῆλα, ὑπείδως ἀφελῶν θυρεόν μέγαν. αὐτάρ ἔπειτα ἄψ ἐπέθηκ’, ὥσ εἰ τε φαρέτρη πῶμ’ ἐπιθείη. πολλὴ δὲ ῥοῖς πρὸς ὦρος τρέπε πίονα μήλα 315
Κύκλωψ· αὐτάρ εἳ ὁ λυπόμην κακά βιοσοδομεύων, εἰ πως τισαίμην, δοῖη δὲ μοι εὐχος Ἀθηνή.

"’Ηδε δὲ μοι κατὰ θυμὸν ἀρίστη φαύνετο βουλῆ. Κύκλωπος γὰρ ἐκεῖτο μέγα βόσκαλα παρὰ σηκῷ, χλωρὸν ἐλαίνον· τὸ μὲν ἐκταμεν, ὅφρα φοροῖ. αὐθανθέν. τὸ μὲν ἄμμες ἐίσκομεν εἰσορώντες ὀσὸν θ’ ἱστὸν νηὸς ἐεικοσόροιο μελαίνης, φορτίδος εὐρείας, ὦ τ’ ἐκπεράσα μέγα λαύτιμα· τόσσον ἦν μῆκος, τὸσσον πάχος εἰσοράσασθαι. τοῦ μὲν ὀσὸν τ’ ὄργυιαν ἐγὼν ἀπέκοψα παραστάς 320 καὶ παρέθηκ’ ἐτάροισιν, ἀποξύναι δ’ ἐκέλευσα· οἱ δ’ ὑμαλὸν ποίησαν· ἐγὼ δ’ ἐθόωσα παραστάς

324
him, and draw my sharp sword from beside my thigh and smite him in the breast, where the midriph holds the liver, feelling for the place with my hand. But a second thought checked me, for right there should we, too, have perished in utter ruin. For we should not have been able to thrust back with our hands from the high door the mighty stone which he had set there. So then, with wailing, we waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, he rekindled the fire and milked his goodly flocks all in turn, and beneath each dam placed her young. Then, when he had busily performed his tasks, again he seized two men at once and made ready his meal. And when he had made his meal he drove his fat flocks forth from the cave, easily moving away the great door-stone; and then he put it in place again, as one might set the lid upon a quiver. Then with loud whistling the Cyclops turned his fat flocks toward the mountain, and I was left there, devising evil in the deep of my heart, if in any way I might take vengeance on him, and Athene grant me glory.

"Now this seemed to my mind the best plan. There lay beside a sheep-pen a great club of the Cyclops, a staff of green olive-wood, which he had cut to carry with him when dry; and as we looked at it we thought it as large as is the mast of a black ship of twenty oars, a merchantman, broad of beam, which crosses over the great gulf; so huge it was in length and in breadth to look upon. To this I came, and cut off therefrom about a fathom's length and handed it to my comrades, bidding them dress it down; and they made it smooth, and I, standing by, sharpened it at the point, and then straightway took
άκρον, ἄφαρ δὲ λαβῶν ἐπυράκτεον ἐν πυρὶ κηλέφ. καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὕπὸ κόπρῳ, ἢ ῳ δὲ κατὰ σπειοὺς κέχυτο μεγάλ' ἦλθα πολλή; αὐτὰρ τοὺς ἄλλους κλήροι πεπαλάσθαι ἂν ἦσσον, ὁς τις τομήσειες ἐμοὶ σὺν μοχλὸν ἄειρας τρίψαι εὖ ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὑπὸς ἰκάνοι. οἱ δ' ἔλαχον τοὺς ἃν κε καὶ ἦθελον αὐτὸς ἐλέσθαι, τέσσαρες, αὐτὰρ ἐγὼ πέμπτοις μετὰ τοῖς ἐλέγχων. 335 ἐσπέριοι δ' ἦλθεν καλλιτριχα μῆλα νομεύων. αὐτίκα δ' εἰς εὐρὸ σπέος ἦλασε πίονα μῆλα πάντα μᾶλ', ουδὲ τί λειτε βαθείης ἐκτοθεν 2 αὐλῆς, ἦ τι δισάμενος, ἦ καὶ θεὸς ὃς ἐκέλευσεν. αὐτὰρ ἐπειτ' ἐπέθηκε θυρεόν μέγαν ὕψος ' ἄειρας, 340 ἐξόμενος δ' ἤμελγεν διὸς καὶ μηκάδας ἀλγας, πάντα κατὰ μῶραν, καὶ ὑπ' ἐμβρυον ἦκεν ἐκάστη. αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἀ ἐργα, σὺν δ' ὃ γε δὴ αὐτῇ δῶ μάρψας ὁπλίσσατο δόρπον. καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345 κισσύβιον μετὰ χερσῖν ὄχθων μέλανοι οὖνοι. "' Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα, ὁφ' εἰδῆς οἶνον τι ποτὸν τόδε νῆς ἐκεκεύθη ἡμετέρη. σοι δ' αὖ λοιβὴν φέρον, εἰ μ' ἐλεήσας οἰκάδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτός. 350 σχέτλε, πῶς κἐν τίς σε καὶ ὑστερον ἄλλος ἱκοῖτο ἀνθρώπων πολέων, ἐπεὶ οὗ κατὰ μῶραν ἐρεξας;" "'Ως ἐφάμην, ὁ δ' ἐδεκτό καὶ ἐκπιεῖν ἄαστο δ' αἰὼς ἦδ' ποτὸν πίνων καὶ μ' ἦτεε δεύτερον αὐτίς.

1 πεπαλάσθαι: Aristarchus, πεπαλάχθαι. 2 ἐκτοθεν: ἐκτοθεν most editors; cf. 239.
it and hardened it in the blazing fire. Then I laid it carefully away, hiding it beneath the dung, which lay in great heaps throughout the cave. And I bade my comrades cast lots among them, which of them should have the hardihood with me to lift the stake and grind it into his eye when sweet sleep should come upon him. And the lot fell upon those whom I myself would fain have chosen; four they were, and I was numbered with them as the fifth. At even then he came, herding his flocks of goodly fleece, and straightway drove into the wide cave his fat flocks one and all, and left not one without in the deep court, either from some foreboding or because a god so bade him. Then he lifted on high and set in place the great door-stone, and sitting down he milked the ewes and bleating goats all in turn, and beneath each dam he placed her young. But when he had busily performed his tasks, again he seized two men at once and made ready his supper. Then I drew near and spoke to the Cyclops, holding in my hands an ivy 1 bowl of the dark wine:

"Cyclops, take and drink wine after thy meal of human flesh, that thou mayest know what manner of drink this is which our ship contained. It was to thee that I was bringing it as a drink offering, in the hope that, touched with pity, thou mightest send me on my way home; but thou rages in a way that is past all bearing. Cruel man, how shall any one of all the multitudes of men ever come to thee again hereafter, seeing that thou hast wrought lawlessness?"

"So I spoke, and he took the cup and drained it, and was wondrously pleased as he drank the sweet draught, and asked me for it again a second time:

1 That is, made of ivy wood.
"Δός μοι ἔτι πρόφρων, καὶ μοι τεδὼ ὀνόμα ἐπέτε
αὐτικά νῦν, ἵνα τοι δῶ ἄεινιον, ἄ κε σὺ χαίρῃς.
καὶ γὰρ Κυκλώπεσσι φέρει ἄείδωρος ἄρουρα
ointment ἐριστάφυλον, καὶ σφυν Δίδω ὄμβρος ἀέξει
ἀλλα τὸδ’ ἀμβροσίης καὶ νέκταρός ἔστιν ἀπορρόξ.

"Ὡς φάτ’, ἀτάρ οἱ αὐτὶς ἐγὼ πόρον αἰθοπα ὀνον. 360
τρίς μὲν ἐδωκα φέρων, τρίς δ’ ἐκπιέν ἀφραδήσιν.
αὐτὰρ ἐπελ Κύκλωπα περὶ φρένας ἠλυθὲν όνος,
kai τότε δὴ μιν ἐπεσοὶ προσηύδων μειλεχίοις:

"Κύκλωψ, εἰρωτᾶς μ’ ὀνόμα κλυτόν, αὐτὰρ ἐγὼ τοι
ἐξερέω· σὺ δὲ μοι δῶ ἄεινιον, ὡς περ ὑπέστης. 365
Οὐτις ἐμοὶ γ’ ὀνομα· Οὔτιν δὲ με κυκλήσκουσι
μήτηρ ἢδε πατήρ ἢδ’ ἀλλοι πάντες ἑταῖροι.

"Ὡς ἐφάμην, ὃ δὲ μ’ αὐτίκ’ ἀμείβετο νηλέω θυμφ.
Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οίς ἐτάροις,
τοὺς δ’ ἄλλους πρόσθεν· τὸ δὲ τοι ξεινήγιον ἔσται. 370

"Ἡ καὶ ἀνακλινθεῖς πέσεν ὕπτιος, αὐτὰρ ἐπείτα
κεῖτ’ ἀποδοχυμάσσας παχῦν αὐχένα, καὶ δὲ μιν ὑπνὸς
ἵρει πανδαμάτωρ· φάρυγος δ’ ἐξέσοντο όνος
ψωμὸι τ’ ἀνδρόμεου· ὁ δ’ ἐρεύγετο οὐνοβαρείων.
καὶ τότ’ ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἡλασά πολλῆς, 375
ὁσθερμαίνοιτο· ἐπεσοὶ δὲ πάντας ἑταῖρους
θάρσουν, μὴ τίς μοι ὑποδείξας ἀναδύη.

ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν
ἀψεθαί, χλωρός περ ἔων, διεφαίνετο δ’ αἰνῶς,
καὶ τότ’ ἐγὼν ἄσσον φέρον ἔκ πυρὸς, ἀμφὶ δ’ ἑταῖροι 380
ἴσταντι· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.

328
"Give it me again with a ready heart, and tell me thy name straightway, that I may give thee a stranger's gift whereat thou mayest be glad. For among the Cyclopes the earth, the giver of grain, bears the rich clusters of wine, and the rain of Zeus gives them increase; but this is a streamlet of ambrosia and nectar."

"So he spoke, and again I handed him the flaming wine. Thrice I brought and gave it him, and thrice he drained it in his folly. But when the wine had stolen about the wits of the Cyclops, then I spoke to him with gentle words:

"'Cyclops, thou askest me of my glorious name, and I will tell it thee; and do thou give me a stranger's gift, even as thou didst promise. Noman is my name, Noman do they call me—my mother and my father, and all my comrades as well.'

"So I spoke, and he straightway answered me with pitiless heart: 'Noman will I eat last among his comrades, and the others before him; this shall be thy gift.'

"He spoke, and reeling fell upon his back, and lay there with his thick neck bent aslant, and sleep, that conquers all, laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then verily I thrust in the stake under the deep ashes until it should grow hot, and heartened all my comrades with cheering words, that I might see no man flinch through fear. But when presently that stake of olive-wood was about to catch fire, green though it was, and began to glow terribly, then verily I drew nigh, bringing the stake from the fire, and my comrades stood round me and a god breathed into us
οἱ μὲν μοχλῶν ἐλόντες ἐλάιων, ὃς ἐπ’ ἄκρῳ, ὀφθαλμῷ ἐνέρεισαν· ἔγω δ’ ἐφύπερθεν ἑρεισθεὶς ἔδινεν, ὡς ὅτε τις τρυπῇ δόρῳ νήσου ἄνηρ τρυπᾶνῷ, οἱ δὲ τ’ ἐνερβὸν ὑποσσελύσων ἵμαντι ἀφαμενοὶ ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί. ὡς τοῦ ἐν ὀφθαλμῷ πυρικεῖα μοχλῶν ἐλόντες δινόμεν, τὸν δ’ αἴμα περίρρησε θερμὸν ἐστά. 385

πάντα δὲ οἱ βλέφαρ’ ἀμφὶ καὶ ὀφρύας εὔσεβες ἀντὶ θηλής καιμένης, σφαραγεύντο δὲ οἱ πυρὶ ρίζαι. 390 ὡς δ’ ὅτ’ ἄνηρ χαλκεὺς πέλεκυν μέγαν ἥκε σκέπαρνον εἰν υδατί ψυχρῷ βάπτῃ μεγάλα ἱάχοντα φαρμάσασαν· τὸ γὰρ αὐτὲ εὐδήρου γε κράτος ἐστίν· ὡς τοῦ σίς ὀφθαλμὸς ἑλαίνετο περὶ μοχλῶν.

σμερδάλεον δὲ μεγ’ ὦμοξεν, περὶ δ’ ἵαχε πέτρη, ἥμεις δὲ δείσαντες ἀπεσόμεθ’· αὐτὰρ ὁ μοχλὸν ἐξέρνυ’ ὀφθαλμοῖο πεφυρμένου αἵματι πολλῷ. 395 τὸν μὲν ἐπειτ’ ἔρριψεν ἀπὸ ὅσ χερσὶν ἀλῶν, αὐτὰρ ὁ Κῦκλωτας μεγάλ’ ἠτενεν, οἱ ρὰ μιν ἀμφὶς ωκεον ἐν σπῆσασι δὲ ἄκριας ἱμεροέσσας. 400

οἱ δὲ βοῆς ἁίντεσε ἑφοῖτον ἀλλοθεν ἀλλος, ἵσταμενοι δ’ εἴροντο περὶ σπέος ὅτι τε καθοι: “‘Τόπτε τόσον, Πολύφημ’, ἀρημένος ὄδ’ ἐβόησας νῦκτα δ’ ἀμβροσίην καὶ ἀντύνους ἁμμε τίθεσθα; ἥ μή τις σεν μῆλα βροτῶν ἄεκοντος ἐλαύνει; 405 ἥ μή τις σ’ αὐτὸν κτείνει δόλῳ ἥ’ βιήνων;’

“Τοὺς δ’ αὐτ’ ἐξ ἀντρον προσέφη κρατερὸς Πολύ-φημος.

“Ὡ φίλοι, Οὐτίς κε κτείνει δόλῳ οὐδὲ βιήνων.’

“Οἱ δ’ ἀπαμειβόμενοι ἐπεα ππερόεντ’ ἀγόρευον ἐμὲ μὲν δὴ μή τις σε βιάζεται οἴον ἐστα, 410

1 ἑρεισθεὶς Aristarchus: ἑρθεῖς.
great courage. They took the stake of olive-wood, sharp at the point, and thrust it into his eye, while I, throwing my weight upon it from above, whirled it round, as when a man bores a ship's timber with a drill, while those below keep it spinning with the thong, which they lay hold of by either end, and the drill runs around unceasingly. Even so we took the fiery-pointed stake and whirled it around in his eye, and the blood flowed around the heated thing. And his eyelids wholly and his brows round about did the flame singe as the eyeball burned, and its roots crackled in the fire. And as when a smith dips a great axe or an adze in cold water amid loud hissing to temper it—for therefrom comes the strength of iron—even so did his eye hiss round the stake of olive-wood. Terribly then did he cry aloud, and the rock rang around; and we, seized with terror, shrank back, while he wrenched from his eye the stake, all befouled with blood, and flung it from him, wildly waving his arms. Then he called aloud to the Cyclopes, who dwelt round about him in caves among the windy heights, and they heard his cry and came thronging from every side, and standing around the cave asked him what ailed him:

"'What so sore distress is thine, Polyphemus, that thou criest out thus through the immortal night, and makest us sleepless? Can it be that some mortal man is driving off thy flocks against thy will, or slaying thee thyself by guile or by might?'

"Then from out the cave the mighty Polyphemus answered them: 'My friends, it is Noman that is slaying me by guile and not by force.'

"And they made answer and addressed him with winged words: 'If, then, no man does violence to
νοῦσον γ' οὖ πῶς ἐστι Δίὸς μεγάλου ἀλέασθαι, ἀλλὰ σὺ γ' εὗχεο πατρὶ Ποσειδάωνι ἀνακτὶ.

"Ως ἀρ' ἐφαν ἀπίωντες, ἐμὸν δ' ἐγέλασε φίλον κήρ, ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων. Κύκλωψ δὲ στενάξων τε καὶ ὀδίνων ὀδύνης χερσὶ ψηλαφῶν ἀπὸ μὲν λίθον εἶλε θυράων, αὐτὸς δ' εἰνὶ θύρησι καθέξετο χεῖρε πετάσσας, εἰ τινὰ ποὺ μετ' ὤσσι λάβοι στείχοντα θύραξ'. οὕτω γὰρ ποὺ μ' ἠλπετ' ἐνὶ φρεσὶ νύπτων εἶναι. αὐτὰρ ἐγὼ βούλειν, ὅπως ὁχ' ἀριστα γένοιτο, εἰ τιν' ἐταίρωσιν θανάτον λύσιν ἦδ' ἐμὸι αἰτῷ εὐροίμην' πάντας δὲ δόλους καὶ μῆτιν ὑφαίνον ὃς τε περὶ ψυχῆς' μέγα γὰρ κακὸν ἐγγύθεν ἦν. ἦδε δὲ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή. ἀρσενες διες ἦσαν ἐντρέφεσις, δασύμαλλοι, καλοὶ τε μεγάλοι τε, ἰδινεφὲς εἰρος ἐχοντες τοὺς ἀκέων συνέεργον ἐντρέφεσις λύγωισιν, τῆς ἐπὶ Κύκλωψ εὐδέ πέλωρ, ἀθεμίστια εἰδὼς, σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε, τῶ δ' ἐτέρῳ ἐκάτερθεν ὕτην σώστες ἐταίρους.

τρεῖς δὲ ἐκαστὸν φῶτ' ὅιες φέρον· αὐτὰρ ἐγὼ γε — ἀρνείδος γὰρ ἦν μῆλων ὁχ' ἀριστος ἀπάντων, τοῦ κατὰ νῦτα λαβῶν, λασίην ὑπὸ γαστὲρ' ἐλυσθεὶς κείμην· αὐτὰρ χερσὶν ἀτὸν θεσπεσίον νωλεμέως στρεφθεὶς ἐχόμην τετλητόθι θυμῷ. ὅσ τότε μὲν στενάχουσες ἐμείναμεν Ὡ ἦν διόν.

"'Ημοι δ' ἥργαλεια φάνη ροδοδάκτυλος 'Ἰώς, καὶ τότ' ἐπείτα νομόν' ἐξέσυντο ἀρσενα μῆλα, θῆλεαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκοῦς.
thee in thy loneliness, sickness which comes from
great Zeus thou mayest in no wise escape. Nay, do
thou pray to our father, the lord Poseidon.'

"So they spoke and went their way; and my heart
laughed within me that my name and cunning device
had so beguiled. But the Cyclops, groaning and
travailing in anguish, groped with his hands and
took away the stone from the door, and himself sat
in the doorway with arms outstretched in the hope
of catching anyone who sought to go forth with the
sheep—so witless, forsooth, he thought in his heart
to find me. But I took counsel how all might be the
very best, if I might haply find some way of escape
from death for my comrades and for myself. And
I wove all manner of wiles and counsel, as a man
will in a matter of life and death; for great was the
evil that was nigh us. And this seemed to my mind
the best plan. Rams there were, well-fed and thick
of fleece, fine beasts and large, with wool dark as
the violet. These I silently bound together with
twisted withes on which the Cyclops, that monster
with his heart set on lawlessness, was wont to sleep.
Three at a time I took. The one in the middle in
each case bore a man, and the other two went, one
on either side, saving my comrades. Thus every
three sheep bore a man. But as for me—there was
a ram, far the best of all the flock; him I grasped
by the back, and curled beneath his shaggy belly,
lay there face upwards with steadfast heart, clinging
fast with my hands to his wondrous fleece. So then,
with wailing, we waited for the bright dawn.

"As soon as early Dawn appeared, the rosy-fingered,
then the males of the flock hastened forth to pasture
and the females bleated unmilked about the pens,
οὖθατα γὰρ σφαραγεύντο. ἀναξ δ' ὀδύνησε κακῆσι 440
tειρόμενος πάντων οἶων ἐπεμαίετο νῦτα
ἀρθῶν ἐσταότων· τὸ δὲ νῆπιος οὐκ ἐνόησεν,
ὡς οἱ υπ' εἰροπόκων οἶων στέρνοισι δέδεντο.
ὕστατος ἅρνειδος μῆλων ἑστείχε θύραξ
λάχνυρ στεινόμενος καὶ ἐμὸι πυκνὰ φρονέομενυ.
445
tὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·
"Κριὲ πέπον, τί μοι ὀδε διὰ σπέος ἔσσυν μῆλων
ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεας οἶδων,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἀνθρεα ποίης
μακρὰ βιβάς, πρῶτος δὲ ροὰς ποταμῶν ἀφικάνεις, 450
πρῶτος δὲ σταθμόνδε λιλαει άπονέεσθαι
ἐσπέριος· νῦν αὐτὲ πανύστατος. ἦ σὺ γ' ἀνακτος
ὀθῆλαμόν ποθεεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
σὺν λυγροῖς ἐτάροισι δαμασσάμενος φρένας οἴνῳ,
Οὔτις, ὅσ οὐ πώ φημι πεφυγμένον εἶναι ὀλεθρον. 455
eἴ δὴ ὀμοφρονείς ποτιφωνήεις τε γένοιο
εἴπειν ὅππη κεῖνος ἐμὸν μένος ἡλασκάζει
tῷ κέ οἱ ἐγκέφαλος γε διὰ σπέος ἀλλῳδὶς ἀλλη
θεινομένου ράλοιτο πρὸς οὖδεί, καὶ δὲ κ' ἐμὸν κηρ
λωφήσειε κακῶν, τά μοι οὔτιδαιός πόρεν Οὔτις."
460
"Ομὲς εἰπὼν τὸν κρίνων ἀπὸ έξο πέμπτε θύραξ.
ἐλθόντες δ' ἡβαιοῦ ἀπὸ σπείους τε καὶ αὐλῆς
πρῶτος ὑπ' ἅρνειδος λυόμην, ὑπέλυσα δ' ἐταῖρους.
καρπαλίμων δὲ τὰ μῆλα ταναύποδα, πλονα δημιῷ,
pολλὰ περιτριπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νῆα
465
334
for their udders were bursting. And their master, distressed with grievous pains, felt along the backs of all the sheep as they stood up before him, but in his folly he marked not this, that my men were bound beneath the breasts of his fleecy sheep. Last of all the flock the ram went forth, burdened with the weight of his fleece and my cunning self. And mighty Polyphemus, as he felt along his back, spoke to him, saying:

"'Good ram, why pray is it that thou goest forth thus through the cave the last of the flock? Thou hast not heretofore been wont to lag behind the sheep, but wast ever far the first to feed on the tender bloom of the grass, moving with long strides, and ever the first didst reach the streams of the river, and the first didst long to return to the fold at evening. But now thou art last of all. Surely thou art sorrowing for the eye of thy master, which an evil man blinded along with his miserable fellows, when he had overpowered my wits with wine, even Noman, who, I tell thee, has not yet escaped destruction. If only thou couldst feel as I do, and couldst get thee power of speech to tell me where he skulks away from my wrath, then should his brains be dashed on the ground here and there throughout the cave, when I had smitten him, and my heart should be lightened of the woes which good-for-naught Noman has brought me.'

"So saying, he sent the ram forth from him. And when we had gone a little way from the cave and the court, I first loosed myself from under the ram and set my comrades free. Speedily then we drove off those long-shanked sheep, rich with fat, turning full often to look about until we came to the ship.
ɪκομεθ'. ἀσπάσιοι δὲ φίλοις ἑτάροις φάνημεν,
oi φύγομεν θάνατον, τοὺς δὲ στενάγοντο γοώντες.
ἀλλ' ἐγὼ οὐκ εἰών, ἀνὰ δ' ὡφρύσι νεῶν ἐκάστῳ κλαίειν, ἀλλ' ἐκέλευσα θοῶς καλλιτρίχα μῆλα πόλλ' ἐν νηθ βαλόντας ἐπιπλεύν ἁλμυρὸν ὕδωρ.
oi δ' αἰσθαίνον καὶ ἑπὶ κληίσι καθίζον, ἐξῆς δ' ἐξόμενοι τα. 'ἰην ἀλα τύπτων ἑρεμοῖς, ἀλλ' ὅτε τόσον ἁπήν, ὀσον τε γέγωνε βοήσας, καὶ τὸτ' ἐγὼ Κύκλωπα προσηύδων κερτομίοιοι:

'Ος ἐφάμην, οὐκ ἄρ' ἐμέλλες ἀνάλκιδος ἀνδρὸς ἑταίρους
ἐδμεναι ἐν σπῆὶ γλαφυρῷ κρατερήφι βίηφι.
καὶ λήνυ σὲ γ' ἐμέλλε κιχήςεσθαι κακὰ ἔργα, σχέτλι', ἐπεὶ ξείνους οὐχ ἄξεο σῷ ἐνι οἰκῳ ἐσθέμεναι τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἀλλοι.'

'Ως ἐφάμην, οὐκ ἐπειτὰ χολώσατο κηρόθι μᾶλλον,

ηκε δ' ᾧπορρίξας κορυφήν ὄρεος μεγάλοιο,
καὶ δ' ἐβαλε προπάροιθε νεῶς κυανοπρώροιο.¹
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης τίνι δ' αἰὸς ἤτειρύνθη παλιρρόθιον φέρε κῦμα, πλημυρῖς ἐκ πόντου, θέμωσε δὲ χέρσον ἱκέσθαι. αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοινὸν ὄσα παρέξε, ἑτάροις δ' ἐποτρύνας ἐκέλευσά ἐμβαλέειν κόπτης, ἵν' ὑπὲκ κακότητα φύγομεν, κρατὶ κατανεύον· οἱ δὲ προπεσόντες ἑρεσσόν.

ἀλλ' ὅτε δὴ διὰ τόσον ἀλα πρῆσσοντες ἀπῆμεν,

¹ Line 483 (=540), τυτθῶν, ἐδεύσεν δ' οἴησον ἅκρον ἱκέσθαι, was rejected by Aristarchus.
And welcome to our dear comrades was the sight of us who had escaped death, but for the others they wept and wailed; yet I would not suffer them to weep, but with a frown forbade each man. Rather I bade them to fling on board with speed the many sheep of goodly fleece, and sail over the salt water. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. But when I was as far away as a man’s voice carries when he shouts, then I spoke to the Cyclops with mocking words:

"Cyclops, that man, it seems, was no weakling, whose comrades thou wast minded to devour by brutal strength in thy hollow cave. Full surely were thy evil deeds to fall on thine own head, thou cruel wretch, who didst not shrink from eating thy guests in thine own house. Therefore has Zeus taken vengeance on thee, and the other gods."

"So I spoke, and he waxed the more wroth at heart, and broke off the peak of a high mountain and hurled it at us, and cast it in front of the dark-prowed ship. And the sea surged beneath the stone as it fell, and the backward flow, like a flood from the deep, bore the ship swiftly landwards and drove it upon the shore. But I seized a long pole in my hands and shoved the ship off and along the shore, and with a nod of my head I roused my comrades, and bade them fall to their oars that we might escape out of our evil plight. And they bent to their oars and rowed. But when, as we fared over the sea, we were twice as far distant, then was I fain to call

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1 The spurious verse 483 has been omitted in the translation as ruinous to the sense. It has made its way into the text from 540, where it is in place.
καὶ τότε δὴ Κύκλωπα προσήγουν· ἀμφὶ δὲ ἔταῖροι
μειλιχίοις ἐπέέσσων ἐρήτυνον ἄλλοθεν ἄλλος·
"Σχέτλε, τίπτ᾽ ἐθέλεις ἐρεβιζέμεν ἄγριον ἄνδρα;
ὅς καὶ νῦν πόντονδε βαλῶν βέλος ἤγαγε νῆα
αὑτῖς ἐς ἄτειρον, καὶ δὴ φάμεν αὐτόθ᾽ ὀλέσθαι.
εἰ δὲ φθεγξαμένου τεν ἡ αὐδήσαντος ἄκουσε,
σὺν κεν ἄραξ᾽ ἡμέων κεφαλάς καὶ νῆα δοῦρα
μαρμάρῳ ὄκριεντι βαλῶν· τόσσον γὰρ ἴσσιν·
"Ως φάσαν, ἄλλ᾽ οὐ πεἴθουν ἐμὸν μεγαλήτορα
θυμὸν,
ἄλλα μων ἄφορον προσέφην κεκοτητὸν θυμὸν·
"Κύκλωψ, αἱ κέν τις σε καταθυτῶν ἀνθρώπων
ὁθαλμοῦ εἰρηταὶ αἰκελίθην ἀλαώτυν,
φάσθαι Ὀδύσεϊα πτολιπόρθιον ἤξαλαῳσαι,
νίδων Δαέρτεω, Ἰθάκη ἔνι οἰκὶ ἔχοντα·
"Ως ἐφάμην, ὦ δὲ μ᾽ οἰμώξας ἥμείβετο μύθῳ
"Ο θόποι, ἡ μάλα δὴ με παλαίφατα θέσαθ᾽ ἰκάνει.
ἐσκε τις ἐνθάδε μάντις ἄνὴρ ἡς τε μέγας τε,
Τῆλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
καὶ μαντεύμενον κατεγήρα Κυκλώπεσσιν·
ὁς μοι ἐφὶ τάδε πάντα τελευτῆσεθαι ὄπισσω,
χειρὸς ἐξ Ὀδυσσῆος ἀμαρτήσεσθαι ὄπωτῆς.
ἄλλ᾽ αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ᾽ ἐλεύσεθαι, μεγάλην ἐπτειμένον ἀλκῆν.
νῦν δὲ μ᾽ ἐων ὀλίγος τε καὶ ὀυτίδανδος καὶ ἁκίκους
ὁθαλμοῦ ἀλάωσεν, ἐπεὶ μ᾽ ἐδαμάσσατο ὀυνῷ.
ἀλλ᾽ ἄγε δεῦρ᾽ Ὅδυσσεῦ, ἦν τοι πάρ ἕξενα θεῖν
πομπὴν τ᾽ ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
τοῦ γὰρ ἐγὼ πάλις εἰμί, πατὴρ δ᾽ ἐμὸς εὐχεται εἰναί.

338
to the Cyclops, though round about me my comrades, one after another, sought to check me with gentle words:

"Reckless one, why wilt thou provoke to wrath a savage man, who but now hurled his missile into the deep and drove our ship back to the land, and verily we thought that we had perished there? And had he heard one of us uttering a sound or speaking, he would have hurled a jagged rock and crushed our heads and the timbers of our ship, so mightily does he throw."

"So they spoke, but they could not persuade my great-hearted spirit; and I answered him again with angry heart:

"Cyclops, if any one of mortal men shall ask thee about the shameful blinding of thine eye, say that Odysseus, the sacker of cities, blinded it, even the son of Laërtes, whose home is in Ithaca."

"So I spoke, and he groaned and said in answer: 'Lo now, verily a prophecy uttered long ago is come upon me. There lived here a soothsayer, a good man and tall, Telemus, son of Eurymus, who excelled all men in soothsaying, and grew old as a seer among the Cyclopes. He told me that all these things should be brought to pass in days to come, that by the hands of Odysseus I should lose my sight. But I ever looked for some tall and comely man to come hither, clothed in great might, but now one that is puny, a man of naught and a weakling, has blinded me of my eye when he had overpowered me with wine. Yet come hither, Odysseus, that I may set before thee gifts of entertainment, and may speed thy sending hence, that the glorious Earth-shaker may grant it thee. For I am his son, and he declares him-
αὐτὸς δ’, αἱ κ’ ἔθελησ’, Ἰήσεται, οὐδὲ τις ἄλλος
οὔτε θεῶν μακάρων οὔτε θυητῶν ἀνθρώπων.’

"Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον’
Αἱ γὰρ δὴ θυρήσεις τε καὶ αἰῶνος σε δυναίμην
εὐνίν ποιήσας πέμψα εἴμοι δόμον."Λίδος εἴσω,
οὐκ ὀφθαλμόν γ’ ἦσεται οὐδ’ ἐνοσίχθων.’

"Ὡς ἔφαμην, ὁ δ’ ἔπειτα Ποσειδάωνι ἀνακτὶ
eὔχετο χειρ’ ὁρέγων εἰς οὐρανὸν ἀστερόεντα;
’Κλῦθι, Ποσειδάων γαῖοχοι κυανοχαῦτα,
eἰ ἐτεόν γε σὸς εἰμι, πατὴρ δ’ ἐμὸς εὐχεαί εἰναι,
δὸς μὴ Ὅδυσση ἐπολιτήρθουν οὐκάδ’ ἵκεσθαι
νῦν Δάερτεω, Ἡθάκη ἐν οἰκί’ ἔχουτα.¹

ἀλλ’ εἰ οἱ μοῦρ’ ἐστὶ φίλους τ’ ἰδέειν καὶ ἱκέσθαι
οικῶν οὐκτίμενον καὶ ἔναν ἐς πατρίδα γαίαν,
ὅψε κακῶς ἔλθοι, ὀλέσας ἀπὸ πάντας ἑταῖρους,
νηὸς ἐπ’ ἀλλοτρίης, εὐροὶ δ’ ἐν πῆματα οἰκῖω.

"Ὡς ἔφατ’ εὐχόμενος, τοῦ δ’ ἐκλυει κυανοχαίτης.
αὐτὰρ ὃ γ’ ἔξαυτις πολὺ μεῖξονα λᾶν ἀείρας
ἡκ’ ἐπιδιώκοις, ἐπέρεισε δὲ ἦν ἀπέλεθροι,
καὶ δ’ ἐβαλεὶ μετόπισθε νεὸς κυανοπράρωο
τυτόθον, ἐδεύσθεν δ’ οἴησιν ἄκρον ἰκέσθαι.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης:
τὴν δὲ πρόσω φέρει κύμα, θέμωσε δὲ χέρσου ἰκέσθαι.

"Ἀλλ’ ὅτε δὴ τὴν νῆσον ἄφικόμεθ’, ἔνθα περ ἀλλὰς
νῆς ἐὑσσελμοὶ μένον ἄθροιαὶ, ἀμφὶ δ’ ἑταῖροι
ἡτ’ ὀδυρόμενοι, ἦμεας ποτιδέγεμενοι αἰεῖ,
νῆα μὲν ἐνθ’ ἐλθόντες ἐκέλσαμεν ἐν ψαμαθοῖσιν,
ἐκ δὲ καὶ αὐτοί βῆμεν ἐπὶ ῥημινθ’ θαλάσσης.

¹ Line 531 is omitted in most MSS.
self my father; and he himself will heal me, if it be his good pleasure, but none other either of the blessed gods or of mortal men.'

"So he spoke, and I answered him and said: 'Would that I were able to rob thee of soul and life, and to send thee to the house of Hades, as surely as not even the Earth-shaker shall heal thine eye.'

"So I spoke, and he then prayed to the lord Poseidon, stretching out both his hands to the starry heaven: 'Hear me, Poseidon, earth-enfolder, thou dark-haired god, if indeed I am thy son and thou declarest thyself my father; grant that Odysseus, the sacker of cities, may never reach his home, even the son of Laertes, whose home is in Ithaca; but if it is his fate to see his friends and to reach his well-built house and his native land, late may he come and in evil case, after losing all his comrades, in a ship that is another's; and may he find woes in his house.'

"So he spoke in prayer, and the dark-haired god heard him. But the Cyclops lifted on high again a far greater stone, and swung and hurled it, putting into the throw measureless strength. He cast it a little behind the dark-prowed ship, and barely missed the end of the steering-oar. And the sea surged beneath the stone as it fell, and the wave bore the ship onward and drove it to the shore.

"Now when we had come to the island, where our other well-benched ships lay all together, and round about them our comrades, ever expecting us, sat weeping, then, on coming thither, we beached our ship on the sands, and ourselves went forth upon the shore
μήλα δὲ Κύκλωτος γλαφυρῆς ἐκ νηὸς ἐλόντες
dασσάμεθ', ὡς μὴ τίς μοι ἀτεμβόμενος κύοι ἑσης.
ἀρνείον δ' ἐμοι οὖφ ἐυκυνήμδες ἑταῖροι
μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θυν
Ζηνὶ κελαινεφεῖ Κρονίδη, ὅς πᾶσιν ἀνάσσει,
ῥέξας μηρ' ἐκαίον· ὅ δ' οὖκ ἐμπάξετο ἱρῶν,
ἀλλ' ὁ γε μερμηρίζεν ὁπως ἀπολοίατο πᾶσαι
νήσες εὐσεβήμοι καὶ ἐμοὶ ἔρημες ἑταῖροι.

"Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡλιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ' ἁσπετα καὶ μέθυ ἡδύ·
ἡμος δ' ἡλιος κατέδυ καὶ ἐπὶ κνέφας ἠλθε,
ὁ τότε κοιμήθημεν ἐπὶ ῥηγμῖν θαλάσσης.
ἡμος δ' ἡρυγένεια φάνη ῥοδοδάκτυλος "Ἡῶς,
ὅ τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λύσαν
οἱ δ' αἰγ' εἴσβαινον καὶ ἐπὶ κλησι καθίζον,
ἐξής δ' ἐξόμενοι πολιην ἀλα τύπτον ἐρετμοῖς.

"Ἐνθεν δὲ προτέρω πλέομεν ἀκακήμενοι ἦτορ,
ἀσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταῖρους.
of the sea. Then we took from out the hollow ship the flocks of the Cyclops, and divided them, that so far as in me lay no man might go defrauded of an equal share. But the ram my well-greaved comrades gave to me alone, when the flocks were divided, as a gift apart; and on the shore I sacrificed him to Zeus, son of Cronos, god of the dark clouds, who is lord of all, and burned the thigh-pieces. Howbeit he heeded not my sacrifice, but was planning how all my well-benched ships might perish and my trusty comrades.

"So, then, all day long till set of sun we sat feasting on abundant flesh and sweet wine; but when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I roused my comrades, and bade them themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades.
Αιολίην δ’ ἐς νήσου ἀφικόμεθ’· ἐνθα δ’ ἐναιεν Αίολος Ἰπποτάδης, φίλος ἄθανάτου σι θεοῦν, πλωτῇ ἐν νήσῳ· πᾶσαν δὲ τε μν πέρι τεῖχος χάλκεον ἄρρηκτον, λισσή δ’ ἀναδέρμε μέτρη.

τοῦ καὶ δωδέκα παιδεῖς ἐνι μεγάροις γεγάσσων, ἐξ μὲν θυγατέρες, ἐξ δ’ νιέες ἡβαύντες. ἐνθ’ ἐν θυγατέρας πόρεν νιάσιν εἶναι ἀκοῖτις. οὐ δ’ αἰεὶ παρὰ πατρὶ φίλω καὶ μητέρι κεδυὴ δαίμοντα, παρὰ δὲ σφίν ουείατα μυρίᾳ κεῖται, κυσίνην δὲ τε δῶμα περιστεραξίζεται αὐλῇ ἦματα. νῦκτας δ’ αὐτε παρ’ αἰδοΐς ἀλόχοισιν εὔδους’ ἐν τε τάπησι καὶ ἐν τρητοῖς λέχεσιν. καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δῶματα καλά. μήνα δὲ πάντα φίλει με καὶ ἐξερεύνειν ἐκαστα.

Ἅπιον Ἀργείων τε νέας καὶ νόστου Ἀχαιῶν· καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα. ἀλλ’ ὅτε δὴ καὶ ἐγὼν ὄδων ᾦτεον ἡδ’ ἐκέλευον πεμπέμεν, οὔδε τε κεῖνος ἀνήματο, τεῦξε δὲ πομπήν. δῶκε δὲ μ’ ἐκδείρας ἄσκον βοῶς ἐννεώριοι, ἐνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα· κεῖνον γὰρ ταμίλην ἀνέμων ποίησε Κρονίων.

1 The meaning is that the savour and the sound of feasting may be noticed even before one enters the house proper.

2 The word is a doubtful one. The rendering here given seems demanded by xi. 311, and fits all passages, though it
BOOK X

"Then to the Aeolian isle we came, where dwelt Aeolus, son of Hippotas, dear to the immortal gods, in a floating island, and all around it is a wall of unbreakable bronze, and the cliff runs up sheer. Twelve children of his, too, there are in the halls, six daughters and six sturdy sons, and he gave his daughters to his sons to wife. These, then, feast continually by their dear father and good mother, and before them lies boundless good cheer. And the house, filled with the savour of feasting, resounds all about even in the outer court by day, and by night again they sleep beside their chaste wives on blankets and on corded bedsteads. To their city, then, and fair palace did we come, and for a full month he made me welcome and questioned me about each thing, about Ilios, and the ships of the Argives, and the return of the Achaians. And I told him all the tale in due order. But when I, on my part, asked him that I might depart and bade him send me on my way, he, too, denied me nothing, but furthered my sending. He gave me a wallet, made of the hide of an ox—nine years old, which he flayed, and therein he bound the paths of the blustering winds; for the son of Cronos had made him cannot be said to be appropriate in x. 390. Possibly nine was felt merely as a round number, or the age of nine taken merely to denote full maturity.

345
Homéros

ημέν πανέμεναι ἑδ' ὀρνύμεν, δὴν κ' ἑβέλησιν.
νηλ δ' ἐν χαλαφυρῇ κατέδει μέρμιθα φαεινῇ
ἀργυρῷ, ἵνα μὴ τι παραπνεύσῃ ὅλγουν περι
αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀ公开发行,
ὅφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἐμελλέν
ἐκτελέειν· αὐτῶν ἦταν ἀπωλόμεθ' ἀφριδήσιν.

"Εννήμαρ μὲν ὁμός πλεόμεν νῦκτας τε καὶ ἡμαρ,
τῇ δεκάτῃ δ' ἡδὴ ἀνεφαίνετο πατρὶς ἀρουρα,
καὶ δὴ πυρπολέοντας ἐλεύσομεν ἐγγύς ἑόντες·
ἐνθ' ἐμὲ μὲν γλυκὺς ὑπνος ἐπῆλυθε κεκμήωτα,
ἀίεὶ γὰρ πόδα νηὸς ἐνόμων, οὐδὲ τῷ ἄλλῳ
δῶχ' ἑτάρων, ἵνα θάσσον ἰκοίμεθα-πατρίδα γαῖαν
οὶ δ' ἑταροί ἐπέεσσοι πρὸς ἀλλήλους ἄγορεν
καὶ μ' ἐφάσαν χρυσὸν τε καὶ ἄργυρον οἴκαθ' ἀγεσθαι
dώρα παρ' Ἁϊόλου μεγαλήττορος Ἰπποτάδαν.
όδε δε τις ἐπίπεσκεν ἵδων ἐς πλησίον ἄλλουν·

""Ω πότοι, ὡς οὖν πᾶσι φίλος καὶ τίμιος ἐστιν
ἀνθρώπως, ὅτεών τε πόλιν καὶ γαῖαν ἱκηται.
πολλὰ μὲν ἐκ Τροίης ἀγεταί κειμήλια καλά
ληίδος, ἡμεῖς δ' αὐτὲ ὁμὴν ὅδον ἐκτελέσαντες
οἰκαθ' νισόμεθα κενεάς σὺν χείρας ἑχοντες·
καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι
Αίόλος. ἄλλ' ἄγε θάσσον ἰδώμεθα ὅττι τάδ' ἐστὶν,
ὄσος τοις χρυσὸς τε καὶ ἄργυρος ἄσκος ἑνεστίν.'

""Ως ἐφάσαν, βουλή δ' κακὴ νύκησεν ἑταίρων·
ἀσκὸν μὲν λύσαν, ἀνεμοί δ' ἐκ πάντες ὀρούσαν.
τοὺς δ' ἄλπ' ἀρπάξασα φέρεν πόντονδε θύελλα

1 ἑόντες: ἑόνται.
keeper of the winds, both to still and to rouse whatever one he will. And in my hollow ship he bound it fast with a bright cord of silver, that not a breath might escape, were it never so slight. But for my furtherance he sent forth the breath of the West Wind to blow, that it might bear on their way both ships and men. Yet this he was not to bring to pass, for we were lost through our own folly.

"For nine days we sailed, night and day alike, and now on the tenth our native land came in sight, and lo, we were so near that we saw men tending the beacon fires. Then upon me came sweet sleep in my weariness, for I had ever kept in hand the sheet of the ship, and had yielded it to none other of my comrades, that we might the sooner come to our native land. But my comrades meanwhile began to speak one to another, and said that I was bringing home for myself gold and silver as gifts from Aeolus, the great-hearted son of Hippotas. And thus would one speak, with a glance at his neighbour:

"'Out on it, how beloved and honoured this man is by all men, to whose city and land soever he comes! Much goodly treasure is he carrying with him from the land of Troy from out the spoil, while we, who have accomplished the same journey as he, are returning, bearing with us empty hands. And now Aeolus has given him these gifts, granting them freely of his love. Nay, come, let us quickly see what is here, what store of gold and silver is in the wallet.'

"So they spoke, and the evil counsel of my comrades prevailed. They loosed the wallet, and all the winds leapt forth, and swiftly the storm-wind seized them

1 Or the allusion may be to the fires of the herdsmen.
κλαίοντας, γαῖης ἀπὸ πατρίδος. αὐτὰρ ἔγω γε ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα, ἢ πεσὼν ἐκ νηῶς ἀποφθίμην ἐνὶ πόντῳ, ἢ ἀκέων τλαίην καὶ ἐτὶ ξωοίσε μετείην. ἀλλ' ἔτλην καὶ ἐμεινα, καλυψάμενος δ' ἐνὶ νηθι κείμην. αἰ δ' ἐφέροντο κακὴ ἀνέμῳ ϑυέλλῃ αὐτίς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

"Ἐνθα δ' ἐπ' ἥπειρον βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, ἀλφαὶ δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσίν ἑταῖροι. αὐτὰρ ἐπεὶ σῖτοι τ' ἐπασσάμεθ' ἥδε ποτήτος, δὴ τὸτ' ἐγὼ κήρυκα τ' ὄπασσάμενος καὶ ἑταῖρον βῆν εἰς Αἴδολον κλυτὰ δώματα· τὸν δ' ἐκίχανον δαινύμενον παρὰ ἦ τ' ἄλοχῳ καὶ ὅσι τέκεσσιν. ἐλθόντες δ' ἐς δώμα παρὰ σταθμοῖς ἐπ' οὐδοῦ ἐξόμεθ'. οἴ δ' ἀνὰ ϑυμὸν ἐθάμβεον ἐκ τ' ἔρεοντο. 60

"Πῶς ἤλθες, Ὅνυσεῦ; τὶς τοι κακὸς ἔχρας δαίμων; ἡ μὲν σ' ἐνυμίσεος ἀπετέμπορεν, ὅφρ' ἀφίκοιο πατρίδα σὴν καὶ δώμα καὶ εἰ ποὺ τοῦ φίλου ἐστίν. 65

"Ως φάσαν, αὐτὰρ ἔγω μετεφώνεων ἀχυρύμενος κήρ. "Ασσάν μ' ἑταροί τε κακοὶ πρὸς τοῖς τε ὑπνὸς σχέτλιος. ἀλλ' ἀκέσασθε, φίλου. δύναμις γὰρ ἐν ὑμῖν. 70

"Ως ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέέσσιν, ὅπι οἱ δ' ἀνεφ' ἐγένοντο· πατὴρ δ' ἦμεῖβετο μῦθῳ.

"Εἴρρ' ἐκ νῆσου θάσσον, ἔλεγχοι ἐν ζωόντων' οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τὸν, ὡς κέθεσιν ἀπέχθηται μακάρεσσιν ἐρρ. ἐπεὶ ἀρα θροίσιν ἀπεχθόμενος τὸδ' ἱκάνεις. 75

348
and bore them weeping out to sea away from their native land; but as for me, I awoke, and pondered in my goodly heart whether I should sling myself from the ship and perish in the sea, or endure in silence and still remain among the living. However, I endured and abode, and covering my head lay down in the ship. But the ships were borne by an evil blast of wind back to the Aeolian isle; and my comrades groaned.

"There we went ashore and drew water, and straightway my comrades took their meal by the swift ships. But when we had tasted of food and drink, I took with me a herald and one companion and went to the glorious palace of Aeolus, and I found him feasting beside his wife and his children. So we entered the house and sat down by the door-posts on the threshold, and they were amazed at heart, and questioned us:

"'How hast thou come hither, Odysseus? What cruel god assailed thee? Surely we sent thee forth with kindly care, that thou mightest reach thy native land and thy home, and whatever place thou wouldest.'

"So said they, but I with a sorrowing heart spoke among them and said: 'Bane did my evil comrades work me, and therewith sleep accursed; but bring ye healing, my friends, for with you is the power.'

"So I spoke and addressed them with gentle words, but they were silent. Then their father answered and said:

"'Begone from our island with speed, thou vilest of all that live. In no wise may I help or send upon his way that man who is hated of the blessed gods. Begone, for thou comest hither as one hated of the immortals.'

349
“Ως εἴπὼν ἀπέτεμπε δόμων βαρέα στενάχοντα. ἐνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ. τείρετο δ’ ἄνδρῶν θυμὸς ὑπ’ εἰρεσίης ἀλεγεινής ἡμετέρη ματίς, ἐπεὶ οὐκέτι φαίνετο πομπή. ἐξήμαρ μὲν ὁμός πλέομεν νῦκτας τε καὶ ᾿Ημαρ, ἐβδομάτη δ’ ἱκόμεσθα Δάμον αἵτω πτολεεθρον, Τηλέπυλον Δαιστρυγοῦν, ὧθε ποιμένα ποιμήν ἠπόει εἰσελάων, ὃ δὲ τ’ ἔξελάων ὑπακοῦει. ἑνθα κ’ ἀντιος ἀνήρ δοιοῦς ἐξήρατο μυσθούς, τὸν μὲν βουκολεῶν, τὸν δ’ ἄργυρα μῆλα νομεύων ἕγγυς γὰρ νυκτὸς τε καὶ ἦματὸς εἰσὶ κέλευθοι. ἑνθ’ ἐπεὶ ἐς λυμένα κλυτῶν ἠλθομεν, δι’ πέρι πέτρη ἠλιβατος τετύχηκε διαμπερές ἀμφότερων, ἀκταὶ δὲ προβλῆτες ἐναντίαι ἀλλήλησιν ἐν στόματι προύχουσιν, ἀραιὴ δ’ εἴσοδός ἐστιν, ἑνθ’ ο’ γ’ εἰσῳ πάντες ἔχουν νέας ἀμφιελίσσας. αἱ μὲν ἀρ’ ἐντοσθεν λιμένος κοίλου ἄδειντο πλησίαι οὔ μὲν γὰρ ποτ’ ἀέξετο κυμα γ’ ἐν αὐτῷ, οὔτε μέγ’ οὔτ’ ὀλίγον, λευκῇ δ’ ἦν ἀμφὶ γαληνῆ αὐτὰρ ἔγον οἶος σχῆθον ἔξοι νῆα μελαιναν, αὐτοῦ ἐπ’ ἐσχατὶ, πέτρης ἐκ πείσματα δῆσας ἐστὶν δὲ σκοπήν ἐς παιπαλόσσαν ἀνελθών. ἑνθα μὲν οὔτε βοῶν οὔτ’ ἄνδρῶν φαίνετο ἐργα, καπνὸν δ’ οἶον ὀρὼμεν ἀπὸ χθονὶς ἀλόσσουν. δὴ τὸτ’ ἔγον ἑτάρους προτείνων πεύθεσθαι ἱόντας, οἱ τινες ἀνέρεσ εἰς ἐπὶ χθοῦν σῖτον ἔδουν.
"So saying, he sent me forth from the house, groaning heavily. Thence we sailed on, grieved at heart. And worn was the spirit of the men by the grievous rowing, because of our own folly, for no longer appeared any breeze to bear us on our way. So for six days we sailed, night and day alike, and on the seventh we came to the lofty citadel of Lamus, even to Telepylus of the Laestrygonians, where herdsman calls to herdsman as he drives in his flock, and the other answers as he drives his forth. There a man who never slept could have earned a double wage, one by herding cattle, and one by pasturing white sheep; for the outgoings of the night and of the day are close together. When we had come thither into the goodly harbour, about which on both sides a sheer cliff runs continuously, and projecting headlands opposite to one another stretch out at the mouth, and the entrance is narrow, then all the rest steered their curved ships in, and the ships were moored within the hollow harbour close together; for therein no wave ever swelled, great or small, but all about was a bright calm. But I alone moored my black ship outside, there on the border of the land, making the cables fast to the rock. Then I climbed to a rugged height, a point of outlook, and there took my stand; from thence no works of oxen or of men appeared; smoke alone we saw springing up from the land. So then I sent forth some of my comrades to go and learn who the men were, who here ate bread upon flock forth for the following day. Thus a man who could do without sleep could earn a double wage. The passage is plainly due to some vague knowledge of the land of the midnight sun.
HOMER

άνδρε δύω κρίνασ, τρίτατον κήρυχ' ἀμ' ὀπάσσας.
oi δ' ἵσαν ἐκβάντες λείψαν ὀδόν, ἡ περ ἄμαξαι
ἀστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὑλήν,
κούρη δὲ ξύμβληντο πρὸ ἄστεος ὑδρευόση, 105
θυγατέρ' ἱθήμη Δαιστρυγόνος 'Αντιφάταο.
ἡ μὲν ἄρ' ἐσ κρήμνη κατεβήσετο καλλιρέεθρον
'Αρτακίνη' ἐνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον.
oi δὲ παριστάμενον προσεφώνεον ἐκ τ' ἑρευντὸ
ὅς τις τῶν' ἐις βασίλευς καὶ οἶςν ἀνάσσον:
ἡ δὲ μᾶλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφές δῶ.
oi δ' ἐπεὶ εἰσήλθον κλυτὰ δώματα, τὴν δὲ γυναίκα
ἐφιον, ὅσην τ' ὅρεος κορυφήν, κατὰ δ' ἑστυγον αὐτήν.
ἡ δ' αἶσ' ἐξ ἀγορῆς ἐκάλει κλυτὸν 'Ἀντιφατῆ,
ὅν πόσιν, δὴ δὴ τοῖς ἐμήσατο λυγρὸν ὀλέθρον. 110
αὐτίχ' ἐνα μάρτφας ἔταρων ὑπλίσσατο δεῖπνον
τῶ δὲ δὴ ἄλξαντε φυγῇ ἐπὶ νῆας ἱκέσθην.
αὐτὰρ ὁ τεῦχε βοήν διὰ ἄστεος· οἱ δ' ἱόντες
φοῖτων ἱφθιμοὶ Δαιστρυγόνες ἄλλοθεν ἄλλος,
μυρίοι, οὔκ ἄνδρεσσίν ἐοικότες, ἄλλα Γύγασιν.
oi ἢ ἀπὸ πετράων ἄνδραχθείς χερμαδίοισιν
βάλλων· ἀφαρ δὲ κακὸς κόναβος κατὰ νῆας ὄρασε
ἄνδρῶν τ' ὁλυμπέων νῆαν θ' ἀμα ἀγνυμενών
ἐχθὺς δ' ὃς πεῖροντες ἀτερπέα δᾶιτα φέροντο.1 115
ὁφρ' οἱ τοὺς ὀλεκον λιμένοις πολυβεβθέος ἐντός,

1 φέροντο Zenodotus, Aristarchus: πένοντο.

1 The word ἵσαμ' might in this context naturally be taken to mean "stalwart," or even "huge" (cf. 113), but as
the earth—two men I chose, and sent with them a third as a herald. Now when they had gone ashore, they went along a smooth road by which waggons were wont to bring wood down to the city from the high mountains. And before the city they met a maiden drawing water, the goodly 1 daughter of Laestrygonian Antiphates, who had come down to the fair-flowing spring Artacia, from whence they were wont to bear water to the town. So they came up to her and spoke to her, and asked her who was king of this folk, and who they were of whom he was lord. And she showed them forthwith the high-roofed house of her father. Now when they had entered the glorious house, they found there his wife, huge as the peak of a mountain, and they were aghast at her. At once she called from the place of assembly the glorious Antiphates, her husband, and he devised for them woeful destruction. Straightway he seized one of my comrades and made ready his meal, but the other two sprang up and came in flight to the ships. Then he raised a cry throughout the city, and as they heard it the mighty Laestrygonians came thronging from all sides, a host past counting, not like men but like the Giants. They hurled at us from the cliffs with rocks huge as a man could lift, and at once there rose throughout the ships a dreadful din, alike from men that were dying and from ships that were being crushed. And spearing them like fishes they bore them home, a loathly meal. Now while they were slaying those within the deep harbour, I mean-

it is used twice of Penelope, and more than once of other women, in which cases no such connotation is to be thought of, I have preferred to give a more general rendering.
τόφρα δ' ἐγὼ ξίφος ὁξὺ ἐρυσσάμενος παρὰ μηροῦ τῷ ἀπὸ πείσματ' ἐκοψά νεὸς κυανοπρόροιο. 
αἴσχα δ' ἐμοῖς ἐτάροισιν ἑπτρύνας ἐκέλευσα ἐμβαλλέειν κόπης, ἵν' ὑπὲκ κακότητα φύγοιμεν· 
οὶ δ' ἀλή πάντες ἀνέρριψαν, δείσαντες ὀλέθρον. 130 
ἀσπάσιως δ' ἐς πύοντον ἐπηρεφέας φύγε πέτρας 
νῆς ἐμῇ· αὐτὰρ αἱ ἀλλαὶ ἀολλέες αὐτὸθ' ὀλοντο. 
""Ἐνθὲν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ, 
ἀσμενοὶ ἐκ θανάτου, φίλους ὀλέσαντες ἑταῖρους. 
Ἀιαῖν δ' ἐς νήσουν ἀφίκομεθ'. ἐνθα δ' ἐναι 
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐðήσσα, 
αὐτοκαταγνήτη ὀλοφρονὸς Αἴῃς: 
ἀμφῶ δ' ἐκγυγάτην φαεσιμβρότον Ἡελίῳ 
μυτρὸς τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖδα: 
ἐνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ 135 
ναύλοχον ἐς λυμένα, καὶ τὸς θεὸς ἰγεμόνευεν. 
ἐνθα τότ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας 
κείμεθ' ὀμοί καμάτῳ τε καὶ ἀλγείςι θυμὸν ἑδοντες. 
ἀλλ' ὅτε δὴ τρίτου ἡμαρ ἐνπλόκαμος τέλεσ' Ἡώς, 
καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἔλων καὶ φάσγαγον ὃξὺ 
καρπαλίμως παρὰ νῆς ἀνήιον ἐς περιστήν, 
εἷ πῶς ἔργα ἰδοίμι βροτῶν ἐνοπήν τε πυθοίμην. 
ἐστὴν δὲ σκοπήν ἐς παπαλόδεσσαν ἀνελθόν, 140 
καὶ μοι ἐξεσάτο καπνὸς ἀπὸ χθονὸς εὐρυοδεῖς, 
Κίρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνὰ καὶ ἀλήν. 
μερμήριξα δ' ἐπείτα κατὰ φρένα καὶ κατὰ θυμὸν 
ἐλθεῖν ἢδε πυθεῖσθαι, ἐπεὶ ἰδον αἰθοπα καπνόν. 
ὅδε δὲ μοι φρονεύοντι δοάσσατο κέρδιον εἶναι, 145 
1 ἀλα Rhianus, Callistratus : ἀμα Aristarchus : ἀφα.
while drew my sharp sword from beside my thigh, and cut therewith the cables of my dark-proved ship; and quickly calling to my comrades bade them fall to their oars, that we might escape from out our evil plight. And they all tossed the sea with their oar-blades in fear of death, and joyfully seaward, away from the beetling cliffs, my ship sped on; but all those other ships were lost together there.

"Thence we sailed on, grieved at heart, glad to have escaped death, though we had lost our dear comrades; and we came to the isle of Aeaea, where dwelt fair-tressed Circe, a dread goddess of human speech, own sister to Aeetes of baneful mind; and both are sprung from Helius, who gives light to mortals, and from Perse, their mother, whom Oceanus begot. Here we put in to shore with our ship in silence, into a harbour where ships may lie, and some god guided us. Then we disembarked, and lay there for two days and two nights, eating our hearts for weariness and sorrow. But when fair-tressed Dawn, brought to its birth the third day, then I took my spear and my sharp sword, and quickly went up from the ship to a place of wide prospect, in the hope that I might see the works of men, and hear their voice. So I climbed to a rugged height, a place of outlook, and there took my stand, and I saw smoke rising from the broadwayed earth in the halls of Circe, through the thick brush and the wood. And I debated in mind and heart, whether I should go and make search, when I had seen the flaming smoke. And as I pondered, this seemed to me to be the better way, to go first
πρῶτ' ἐλθόντ' ἐπὶ νῆα θοῦν καὶ θῆνα θαλάσσης
deιπνον ἐταῖροισιν δόμεναι προέμεν τε πυθέσθαι. 155
ἀλλ' ὦτε ὧ ἱχθεῖν ἦν κιῶν νεὸς ἀμφιελώσης,
καὶ τότε τίς με θεών ὀλοφύρατο μοῦνον ἑόντα,
ὅς ρά μοι ὑψίκερων ἑλαφον μέγαν εἰς ὁδὸν αὐτὴν
ἡκεν. ὦ μὲν ποταμόνδε κατῆμεν ἐκ νομοῦ ὕλης
πιόμενος· δὴ γὰρ μίν ἔχειν μένους ἑκλίοιο. 160
τὸν δὲ ἐγὼ ἐκβαίνοντα κατ' ἀκυνήστιν μέσα νῶτα
πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,
καὶ δ' ἐπεσ' ἐν κοιλήσι μακών, ἀπὸ δ' ἐπτατο θυμός.
τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἔξ ὀτειλῆς
εἰρυσάμην· τὸ μὲν αὐθι κατακλίνας ἐπὶ γαή
εἰσ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,
πείσμα δ', ὁσον τ' ὀργιαν, ἐνστρεφές ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῦ πελώρου,
βὴν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν
ἔγχει ἐρειδόμενος, ἐπεὶ οὔ πως ἦν ἐπ' ὀμο
χειρὶ φέρειν ἐτέργη· μάλα γὰρ μέγα θηρίον ἦν. 170
καὶ δ' ἐβαλὼν προπάροιθε νεός, ἀνέγειρα δ' ἐταῖρον
μελικίοις ἐπέεσσι παραστάδον ἄνδρα ἐκαστον·
"""Ω φίλοι, ὡς γὰρ πω καταδυσόμεθ' ἀχυνύμενοι περ
εἰς Ἀλδαι δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ· 175
ἀλλ' ἄγετ', ὠφρ' ἐν νηθ' θοῇ βρώσῃσι τις πόσις τε,
μυησύμεθα βρώμης, μηδὲ τρυχῶμεθα λιμῷ.
"""Ως ἐφάμη, οἴ δ' ὅκαι ἐμοῖς ἐπέεσσι πιθοντο,
ἐκ δὲ καλυψάμενοι παρὰ θιν' ἀλὸς ἀτρυγέτου
θηρίαντ' ἑλαφον· μάλα γὰρ μέγα θηρίον ἦν. 180
to the swift ship and the shore of the sea, and give my comrades their meal, and send them forth to make search. But when, as I went, I was near to the curved ship, then some god took pity on me in my loneliness, and sent a great, high-horned stag into my very path. He was coming down to the river from his pasture in the wood to drink, for the might of the sun oppressed him; and as he came out I struck him on the spine in the middle of the back, and the bronze spear passed right through him, and down he fell in the dust with a moan, and his spirit flew from him. Then I planted my foot upon him, and drew the bronze spear forth from the wound, and left it there to lie on the ground. But for myself, I plucked twigs and osiers, and weaving a rope as it were a fathom in length, well twisted from end to end, I bound together the feet of the monstrous beast, and went my way to the black ship, bearing him across my back and leaning on my spear, since in no wise could I hold him on my shoulder with one hand, for he was a very mighty beast. Down I flung him before the ship, and heartened my comrades with gentle words, coming up to each man in turn:

"'Friends, not yet shall we go down to the house of Hades, despite our sorrows, before the day of fate comes upon us. Nay, come, while there is yet food and drink in our swift ship, let us bethink us of food, that we pine not with hunger.'

"So I spoke, and they quickly hearkened to my words. From their faces they drew their cloaks, and marvelled at the stag on the shore of the unresting sea, for he was a very mighty beast. But

1 The Greek veiled his face under stress of despairing sorrow.
αὐτὰρ ἐπεὶ τάρπησαν ὁρῶμενοι ὀφθαλμοῖς, χεῖρας νυσάμενοι τεῦχοντ' ἔρικυδέα δαίτα. 
δὲς τὸτε μὲν πρόσπαν ἦμαρ ἐς ἥλιον καταδύντα ἤμεθα δανύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδὺ. ἦμος δ' ἥλιον κατέδυ καὶ ἐπὶ κνέφας ἠλθε, δὴ τὸτε κοιμήθημεν ἐπὶ ῥηγμώμενθαλάσσης. ἦμος δ' ἠργένειας φάνη ροδοδάκτυλος Ἡώς, καὶ τὸτ' ἐγὼν ἀγορῆν θέμενος μετὰ πάσιν ἔειπον

"Κέκλυτε μεν μύθων, κακά περ πάσχοντες ἑταίρουν ὁ φίλοι, οὐ γάρ τ' ἰδοὺν, ὅπη ἔσορος ὀὐδ' ὅπη ἥως, οὖν ὅπη ἥλιος φαεσίμβροτος εἰσ' ὑπὸ γαῖαν, οὖν ὅπη ἀνεύται: ἀλλὰ φραζόμεθα θάσσου εὐ τις ἐτ' ἑσται μήτης. ἔγω δ' οὖν οἰομαι εἶναι. εἶδον γὰρ σκοπὴν ἐς παπαλδέσσαν ἀνέλθων νῆσον, τὴν πέρι πόντον ἀπείροις ἑστεφάνωται· αὐτὴ δὲ χθαμαλὴ κεῖται· κατευδὼν δ' ἐνι μέσῃ ἐξακοῦ ὕθαλμοὶ διὰ δρυμὰ πυκνὰ καὶ ὕλην."

"Ως ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλοι ήτορ μυησσαμένοι ἐργῶν Ἀιστρυγόνος Ἀντιφάταο 
Κύκλωτος τε βίος μεγαλήττορος, ἀνδροφάγου. κλαῖον δὲ λυγέωσ θαλερὸν κατὰ δάκρυ χέοντες· ἀλλ' οὐ γὰρ τις πρήξεις ἐγνύνετο μυρομένοις.

"Αὐτὰρ ἐγὼ δίχα πάντας ἐνυκημίδας ἑταίρους ἠρήθησον, ἀρχὸν δὲ μετ' ἀμφιτέροις ὑπάσσα· τῶν μὲν ἐγὼν ἡρξον, τῶν δ' Εὐρύλοχος θεοειδῆς. κλῆροις δ' ἐν κυνῆς χαλκήρει πάλλομεν ὅκα· ἐκ δ' ἐθορε κλῆρος μεγαλήττορος Εὐρυλόχοι. βὴ δ' ἵκει, ἀμα τῷ γε δύο καὶ ἐκοσ' ἑταίροι κλαῖοντες· κατὰ δ' ἅμμε λῦτον νοῦντας ὅπισθεν. εὐρον δ' ἐν βῆσοςι τετυγμένα δώματα Κλρκης"
when they had satisfied their eyes with gazing, they washed their hands, and made ready a glorious feast. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, then we lay down to rest on the shore of the sea. And as soon as early Dawn appeared, the rosy-fingered, I called my men together, and spoke among them all:

"Hearken to my words, comrades, for all your evil plight. My friends, we know not where the darkness is or where the dawn, neither where the sun, who gives light to mortals, goes beneath the earth, nor where he rises; but let us straightway take thought if any device be still left us. As for me I think not that there is. For I climbed to a rugged point of outlook, and beheld the island, about which is set as a crown the boundless deep. The isle itself lies low, and in the midst of it my eyes saw smoke through the thick brush and the wood."

"So I spoke, and their spirit was broken within them, as they remembered the deeds of the Laestrygonian, Antiphates, and the violence of the great-hearted Cyclops, the man-eater. And they wailed aloud, and shed big tears. But no good came of their mourning.

"Then I told off in two bands all my well-greaved comrades, and appointed a leader for each band. Of the one I took command, and of the other godlike Eurylochus. Quickly then we shook lots in a brazen helmet, and out leapt the lot of great-hearted Eurylochus. So he set out, and with him went two-and-twenty comrades, all weeping; and they left us behind, lamenting. Within the forest glades they found the house of Circe, built.
ξεστοίσιν λάεσσι, περισσέπτω ἐνὶ χώρῃ
ἀμφὶ δὲ μν ὄλκοι ᾦσαν ὀρέστεροι ἦδὲ λέοντες,
tοὺς αὐτὴ κατέβελζεν, ἐπει κακὰ φάρμακ’ ἔδωκεν.
οὐδ’ οἳ γ’ ὀρμῆθησαν ἐπ’ ἀνδράσιν, ἀλλ’ ἄρα τοῖ γε
οὐρῆσιν μακρῆσε περισμαίνουσας ἀνέσταν.
ὡς δ’ ὁτ’ ἄν ἀμφὶ ἀνακτὰ κύνες δαίτηθεν ἱόντα
σαίνως’, αἰεὶ γὰρ τε φέρει μειλῆματα θυμοῦ,
ὡς τοὺς ἀμφὶ λύκοι κρατερῶνυχες ἦδὲ λέοντες
σαίνου· τοι δ’ ἔδεισαν, ἐπει ἵδον αἰνὰ πέλωρα.
ἔσταν δ’ ἐν προθύρωσι θεάς καλλιτλοκάμωσο,
Κήρης δ’ ἔνδουν ἄκοουν ἀειδούσης ὁπ’ καλῇ,
ἰστὸν ἐποιχομένης μέγαν ἄμβροτον, οια θεάν
λεπτά τε καὶ χαριέντα καὶ ἄγλαδ ἔργα πέλονται.
τοῖς δὲ μύθοις ἠρχε Πολύτης ὀρχαμεῖς ἀνδρῶν,
ὅσ μοι κῆδιστος ἔταρων ἦν κεδυντάτος τε.

"'Ὡ φίλοι, ἔνδουν γὰρ τοὺς ἐποιχομένης μέγαν ἱστὸν
καλὸν ἀουδιαῖε, δάπεδον δ’ ἀπαν ἀμφιμέμμεν,
ἡ θεὸς ἦ γυνή· ἄλλα φθεγγόμεθα θάσσων.'

"'Ὡς ἂρ’ ἐφώνησεν, τοι δ’ φθέγγουτο καλεύντες.
ἡ δ’ αἰν’ ἐξελθοῦσα θύρας οὐξέ φαεινᾶς
καὶ κάλει· οἱ δ’ ἀμα πάντες ἀνδρεῖσιν ἐποντο.
Εὐρύλοχος δ’ ὑπέμεινεν, οἰσάμενος δόλων εἶναι.
εἰσεν δ’ εἰσαγαγοῦσα κατὰ κλίσμοις τε θρόνους τε,
ἐν δὲ σφιν τυρόν τε καὶ ἀλφιτα καὶ μέλι χλωρὸν
ὁιν Πραμνείον ἐκύκα· ἀνέμισγε δὲ σίτῳ
φάρμακα λύγρ’, Ἰνα πάγχυ λαθοιατο πατρίδος αἰης.

1 The phrase, used in line 426 and in xiv. 6 of high ground,
need here mean no more than that the palace of Circe was
of polished stone in a place of wide outlook,¹ and round about it were mountain wolves and lions, whom Circe herself had bewitched; for she gave them evil drugs. Yet these beasts did not rush upon my men, but pranced about them fawningly, wagging their long tails. And as when hounds fawn around their master as he comes from a feast, for he ever brings them bits to soothe their temper, so about them fawned the stout-clawed wolves and lions; but they were seized with fear, as they saw the dread monsters. So they stood in the gateway of the fair-tressed goddess, and within they heard Circe singing with sweet voice, as she went to and fro before a great imperishable web, such as is the handiwork of goddesses, finely-woven and beautiful, and glorious. Then among them spoke Polites, a leader of men, dearest to me of my comrades, and trustiest:

'Friends, within someone goes to and fro before a great web, singing sweetly, so that all the floor echoes; some goddess it is, or some woman. Come, let us quickly call to her.'

'So he spoke, and they cried aloud, and called to her. And she straightway came forth and opened the bright doors, and bade them in; and all went with her in their folly. Only Eurylochus remained behind, for he suspected that there was a snare. She brought them in and made them sit on chairs and seats, and made for them a potion of cheese and barley meal and yellow honey with Pramnian wine; but in the food she mixed baneful drugs, that they might utterly forget their native land. Now situated in an open glade or clearing. The isle itself was low (line 196).
αὐτὰρ ἐπεὶ δῶκεν τε καὶ ἐκπιοῦν, αὐτίκ’ ἐπειτα ῥάβδῳ πεπληγνιὰ κατὰ συφεοίσιν ἔργυν.
oi δὲ συών μὲν ἔχον κεφαλάς φωνῆν τε τρίχας τε καὶ δέμας, αὐτὰρ νοῦς ἢν ἐμπέδος, ὥς τὸ πάρος περ.
ὡς οἱ μὲν κλαίοντες ἔρχατο, τοῖσι δὲ Κίρκη
πάρ ᾧ ἀκυλον βάλανον τε βάλεν καρπόν τε κρανείης ἐδεμναί, οίᾳ σὺς χαμαειννάδες αἶεν ἔδουσιν.

"Ἐυρύλοχος δ’ αἰρ’ ἥλθε θοῦν ἐπὶ νῆα μέλαιναι ἀγγελιήν ἔταρων ἔρεων καὶ ἀδευκέα πότμον.
οὐδὲ τι ἐκφάσθαι δύνατο ἐπος ἴεμενός περ,
κήρ ἁχείς μεγάλῃς βεβολημένος’ εν δὲ οἱ ὀσσε
dακρυόφιν πίμπλαντο, γόνι δ’ ὤλετο θυμὸς.
ἀλλ’ ὤτε δὴ μιν πάντες ἀγασσάμεθ’ ἐξερέουτες,
καὶ τότε τῶν ἀλλῶν ἔταρων κατέλεξεν ὀλθρον.

"‘Ηνομεν, ὡς ἐκέλευες, ἀνὰ δρυμά, φαίδιμ’ Ὄδυσσει
ἐυρομεν εν βήσησι τετυγκένα δώματα καλὰ
ξεστοῖσιν λάεσιν, περισκέπτω ἐνὶ χώρῳ.
ἐνθα δὲ τις μέγαν ἰστὸν ἐποιχομένη λίγ’ ἀείδειν,
ἡ θεὸς ἢ γυνὴ’ τοι δὲ θέγγυον καλεύτες.
ἡ δ’ αἰρ’ ἐξελθοῦσα θύρας οἰκε φαινᾶς
καὶ κάλει: οἱ δ’ ἁμα πάντες ἀλτρίησιν ἐποντὸ
αὐτάρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.
oi δ’ ἁμ’ ἀιστόθησαν ἀολλίες, οὐδὲ τις αὐτῶν
ἐξεφάνη: άηρον δὲ καθήμενος ἐσκοπίαξ’.

"‘Ὡς ἐφατ’, αὐτάρ ἐγὼ περὶ μὲν ξίφος ἀργυρότηλον
ἀμοιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα
τὸν δ’ ἁρ’ ἤπωγε αὐτὴν ὀδὸν ἡγήσασθαι.

1 Line 253 is omitted in most MSS.
when she had given them the potion, and they had drunk it off; then she presently smote them with her wand, and penned them in the sties. And they had the heads, and voice, and bristles, and shape of swine, but their minds remained unchanged even as before. So they were penned there weeping, and before them Circe, flung mast and acorns, and the fruit of the cornel tree, to eat, such things as wallowing swine are wont to feed upon.

"But Eurylochus came back straightway to the swift, black ship, to bring tidings of his comrades and their shameful doom. Not a word could he utter, for all his desire, so stricken to the heart was he with great distress, and his eyes were filled with tears, and his spirit was set on lamentation. But when we questioned him in amazement, then he told the fate of the others, his comrades.

"'We went through the thickets, as thou badest; noble Odysseus. We found in the forest glades a fair palace, built of polished stones, in a place of wide outlook. There someone was going to and fro before a great web, and singing with clear voice, some goddess or some woman, and they cried aloud, and called to her. And she came forth straightway, and opened the bright doors, and bade them in; and they all went with her in their folly. But I remained behind, for I suspected that there was a snare. Then they all vanished together, nor did one of them appear again, though I sat long and watched.'

"So he spoke, and I cast my silver-studded sword about my shoulders, a great sword of bronze, and slung my bow about me, and bade him lead me
αὐτάρ ὁ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γοῦνων 
καὶ μ' ὀλοφυρόμενος ἐπέσα πτερόσεντα προσήνυνα. 1 265
"Μή μ' ἄγη κείσ' ἀέκοντα, διστρεφέσ, ἀλλὰ λίτ' 
αὐτοῦ.
οἶδα γάρ, ὡς οὖτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλουν 
ἀξεις σῶν ἐτάρων. ἀλλὰ ξὺν τοῖς διδοὺς θάσσον 
φεύγωμεν ἐτὶ γάρ κεν ἀλέξαιμεν κακὸν ἥμαρ.
""Ὡς ἑφατ', αὐτάρ ἐγὼ μὲν ἀμειβόμενος προσέειπον.
'Ἐὐρύλοχ', ἢ τοι μὲν σὺ μέν' αὐτοῦ τῶδ' ἐνι χώρῳ 271
ἐσθών καὶ πῖνον κοίλη παρὰ νηθ μελαῖνην. 
αὐτάρ ἐγὼν εἰμι, κρατερὴ δὲ μοι ἔπλετ' ἀνάγκη.
""Ὡς εἰτῶν παρὰ υἱὸς ἀνήμων ἤδε θαλάσσης. 
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἱδών ιερὰς ἀνά βήσσας 275
Κύρκης ἤεσθαι πολυφαρμάκον ἐς μέγα δῶμα, 
ἐνθα μοι Ἐρμεῖας χρυσόρρατις αὐτεβόλησεν 
ἐρχομένων πρὸς δῶμα, νευρὴ ἀνδρὶ ἑοῖκώς, 
πρῶτον ὑπηνήτῃ, τοῦ περ χαριστάτῃ ἡ βη.
ἐν τῇ ἀρα μοι φῦ χειρί, ἔπος τ' ἑφατ' ἐκ τ' ὁνόμαξε. 280
"'Πῇ δὴ αὐτ', δ'o δύστηνε, δ' ἄκριας ἔρχεαι οἴος, 
χώρου ἀδρια ἐώς; ἔταροι δὲ τοι οἴδ' ἐνι Κύρκης 
ἐρχαίαι ὥς τε σὺς πυκνοὺς κευμάδονας ἑχοντες. 
ἡ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὕτε σὲ φημι 
αὐτόν νυστήσειν, μενείς δὲ σὺ γ', ἐνθα περ ἄλλων. 285
ἀλλ' ἄγη δὴ σε κακῶν ἐκλύσωμαι ἤδε σαῦσω.
τῇ, τόδε φάρμακον ἐσθόλον ἐχὼν ἐς δώματα Κύρκης 
ἔρχεον, ὁ κέν τοι κρατός ἀλάλκησιν κακὸν ἥμαρ. 
πάντα δὲ τοι ἐρέω ὀλοφώτια δὴνεα Κύρκης. 
teὔει τοι κυκέω, βαλλεί δ' εν φάρμακα σίτηρ. 290

1 Line 265 is omitted in most MSS.
back by the self-same road. But he clasped me
with both hands, and besought me by my knees,
and with wailing he spoke to me winged words:

"Lead me not thither against my will, O thou
fostered of Zeus, but leave me here. For I know
that thou wilt neither come back thyself, nor bring
anyone of thy comrades. Nay, with these that
are here let us flee with all speed, for still we
may haply escape the evil day."

"So he spoke, but I answered him, and said:
'Eurylochus, do thou stay here in this place, eating
and drinking by the hollow, black ship; but I will
go, for strong necessity is laid upon me."

"So saying, I went up from the ship and the sea.
But when, as I went through the sacred glades,
I was about to come to the great house of the
sorceress, Circe, then Hermes, of the golden wand,
met me as I went toward the house, in the likeness
of a young man with the first down upon his lip,
in whom the charm of youth is fairest. He clasped
my hand, and spoke, and addressed me:

"Whither now again, hapless man, dost thou go
alone through the hills, knowing naught of the
country? Lo, thy comrades yonder in the house of
Circe are penned like swine in close-barred sties.
And art thou come to release them? Nay, I tell
thee, thou shalt not thyself return, but shalt remain
there with the others. But come, I will free thee
from harm, and save thee. Here, take this potent
herb, and go to the house of Circe, and it shall ward
off from thy head the evil day. And I will tell
thee all the baneful wiles of Circe. She will mix
thee a potion, and cast drugs into the food; but
HOMER

ἀλλ’ οὐδ’ ὃς θέλξαι σε δυνήσεται· οὐ γὰρ εάσει φάρμακον ἐσθλόν, ὁ τοι δώσω, ἔρεω δὲ ἐκαστα. ὀππότε κεν Κίρκης σ’ ἐλάση περιμήκει ῥάβδω, δῇ τότε σὺ ξίφος δὲν ἐρυυσάμενος παρὰ μηροῦ Κίρκη ἑπαίξας, ὡς τε κτάμεναι μενεαίνων. ἡ δὲ σ’ ὑποδείσασα κελήσεται εὐνηθήναι· ἐνθα σὺ μηκέτ’ ἔπειτ’ ἀπανήνασθαι θεοῦ εὐνήν, ὁφρα κέ τοι λύσῃ θ’ ἑτάρους αὐτόν τε κομίσῃ: ἀλλὰ κέλεσθαι μιν μακάρων μέγαν ὄρκον ὀμόσσαι, μὴ τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἀλλο, μὴ σ’ ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήρ. 295

"Ὡς ἀρα φωνήσας πόρε φάρμακον ἀργείφοντς ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε. ἰρὴν μὲν μέλαν ἔσκε, γάλακτι δὲ εἰκελον ἀνθός· μὸλυ δὲ μιν καλέουσι θεοί· χαλεπῶν δὲ τ’ ὄρυσεν 305 ἀνάρασι γε θηντοῖς, θεοὶ δὲ τε πάντα δύνανται. Ἐρμελαὶ μὲν ἔπειτ’ ἀπέβη πρὸς μακρὸν "Ολυμπον νῆσον ἀν’ ἔλησαν, ἐγὼ δ’ ἐς δόματα Κίρκης ἢμα, πολλὰ δὲ μοι κραδίν πόρφυρε κίοντι. ἐστὴν δ’ εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμου. 310 ἐνθα στὰς ἐβάσησα, θεὰ δὲ μεν ἀκλυνε αὐθῆς. ἢ δ’ αἰχ’ ἐξελθοῦσα θύρας ὀδίξε φαεινᾶς καὶ κάλει· αὐτὰρ ἐγὼν ἑπόμην ἀκαχήμενος ἴσαρ. εἰσε δὲ μ’ εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῖλου καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνους ποσίν ἰεν· τεῦχε δὲ μοι κυκεῖ χρυσέῳ δέπαι, ὁφρα πλοιμι, ἐν δὲ τε φάρμακον ἢκε, κακὰ φρονέουσ’ εἰνί θυμῶ. 315

1 δύνανται: Ισασιν; cf. iv. 379.
even so she shall not be able to bewitch thee, for
the potent herb that I shall give thee will not suffer
it. And I will tell thee all. When Circe shall
smite thee with her long wand, then do thou
draw thy sharp sword from beside thy thigh, and
rush upon Circe, as though thou wouldst slay her.
And she will be seized with fear, and will bid
thee lie with her. Then do not thou thereafter
refuse the couch of the goddess, that she may set
free thy comrades, and give entertainment to thee.
But bid her swear a great oath by the blessed gods,
that she will not plot against thee any fresh mis-
chief to thy hurt, lest when she has thee stripped
she may render thee a weakling and unmanned.'

"So saying, Argeiphontes gave me the herb, draw-
ing it from the ground, and showed me its nature.
At the root it was black, but its flower was like
milk. Moly the gods call it, and it is hard for
mortal men to dig; but with the gods all things
are possible. Hermes then departed to high
Olympus through the wooded isle, and I went
my way to the house of Circe, and many things
did my heart darkly ponder as I went. So I
stood at the gates of the fair-tressed goddess.
There I stood and called, and the goddess heard
my voice. Straightway then she came forth, and
opened the bright doors, and bade me in; and
I went with her, my heart sore troubled. She
brought me in and made me sit on a silver-studded
chair, a beautiful chair, richly wrought, and beneath
was a foot-stool for the feet. And she prepared me
a potion in a golden cup, that I might drink, and
put therein a drug, with evil purpose in her heart.
αὐτὰρ ἐπελ δῶκεν τε καὶ ἐκπιον, οὔδὲ μ' ἔθελξε, ῥάβδῳ πεπληγμοῖα ἔπος τ' ἐφατ' ἐκ τ' ὄνομαξεν.

"Έρχεο νῦν συφεόνδε, μετ' ἀλλῶν λέξοι ἔταύρων."

""Ὡς φάτ', ἐγώ δ' ἄορ δ' ἐρυσσάμενος παρὰ μηροῦ Κήρκη ἐπῆξα ὡς τε κτάμεναι μενεαῖνοι.

ἡ δὲ μέγα ἱάχουσα ὑπέδραμε καὶ λάβε γούνων,

καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα.

""Τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἢδὲ τοκῆς;

θαύμα μ' ἔχει ὡς οὗ τὶ πλων τάδε φάρμακας ἐθέλχυζης.

οὔδε γὰρ οὔδε τις ἀλλὸς ἀνήρ τάδε φάρμακας ἀνέτλη,

ὅς κε πή καὶ πρῶτον ἀμείβεται ἔρκος ὀδόντων.

σοὶ δὲ τις ἐν στήθεσιν ἀκήλητος νόος ἐστίν.

ἡ σύ γ' ὸδυσσεύς ἔσσι πολύτροπος, ὃν τε μοι αἰεὶ 330

φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργεἴφοντης,

ἐκ Τροίς ἀνίόντα θοῦ σὺν νημ μελαίνῃ.

ἀλλ' ἁγε δὴ κολεῦ μὲν ἄορ θέο, νοί δ' ἐπείτα

εὐνής ἡμετέρης ἐπιβεβομεν, ὅφρα μυγέντε

εὐνή καὶ φιλότητε πεποίθομεν ἀλλήλοισιν.

""Ὡς ἐφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον.

"'Ὡς Κήρκη, πῶς γὰρ με κέλεαι σοι ἦπιον εἶναι,

ἡ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,

αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις

ἐς θάλαμον τ' ἱέναι καὶ σῆς ἐπιβήγεναι εὐνής,

ὅφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θῆς.

οὔδ' ἄν ἐγὼ γ' ἐθέλοιμι τεῖς ἐπιβήγεναι εὐνής,

εἰ μὴ μοι πλαίς γε, θεά, μέγαν ὄρκον ὁμόσσαι

μὴ τί μοι αὐτῷ πήμα κακὸν βουλευσέμεν ἄλλον."
But when she had given it me, and I had drunk it off, yet was not bewitched, she smote me with her wand, and spoke, and addressed me: 'Begone now to the sty, and lie with the rest of thy comrades.'

"So she spoke, but I, drawing my sharp sword from beside my thigh, rushed upon Circe, as though I would slay her. But she, with a loud cry, ran beneath, and clasped my knees, and with wailing she spoke to me winged words:

"'Who art thou among men, and from whence? Where is thy city, and where thy parents? Amazement holds me that thou hast drunk this charm and wast in no wise bewitched. For no man else soever hath withstood this charm, when once he has drunk it, and it has passed the barrier of his teeth. Nay, but the mind in thy breast is one not to be beguiled. Surely thou art Odysseus, the man of ready device, who Argeiphontes of the golden wand ever said to me would come hither on his way home from Troy with his swift, black ship. Nay, come, put up thy sword in its sheath, and let us two then go up into my bed, that couched together in love we may put trust in each other.'

"So she spoke, but I answered her, and said: 'Circe, how canst thou bid me be gentle to thee, who hast turned my comrades into swine in thy halls, and now keepest me here, and with guileful purpose biddest me go to thy chamber, and go up into thy bed, that when thou hast me stripped thou mayest render me a weakling and unmanned? Nay, verily, it is not I that shall be fain to go up into thy bed, unless thou, goddess, wilt consent to swear a mighty oath that thou wilt not plot against me any fresh mischief to my hurt.'
“Ως ἔφαμην, ἦ δ’ αὐτίκ’ ἀπώμυνεν, ὡς ἐκέλευνον. 345 ἀυτάρ ἐπεὶ ἐμοσέν τε τελευτησέν τε τὸν ὄρκον, καὶ τὸν ἔγω Κύρης ἐπέβην περικαλλεός εὐνής.

“Ἀμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάρουι πένων τέσσαρες, αἱ οἱ δῶμα κάτα δρήστειραι ἔσοι
γιγνονται δ’ ἄρα ταῖ γ’ ἐκ τε κρηνέων ἀπὸ τ’ ἀλσέων 350 ἐκ θ’ ιερῶν ποταμῶν, οἱ τ’ εἰς ἀλαδε προφέουσιν. τάων ἡ μὲν ἐβάλλει θρόνοις ἐνὶ βήγεα καλὰ
πορφύρα Καθύπερθ’, ὑπένερθε δὲ λίθ’ ὑπέβαλλεν
ἡ δ’ ἐτέρη προτάροιθε θρόνων ἐπίτανε τραπέζας
ἀργυρέας, ἐπὶ δὲ σφι τίθη χρύσεια κάνεια:

ἡ δὲ τρίτη κρητήρι μελλόρον οἶνον ἐκίρνα
ἡδὺν ἐν ἀργυρέω, νέμει δὲ χρύσεια κύπελλα:
ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαι
πολλὸν ὑπὸ τρίποδι μεγάλων. λαίνετο δ’ ὕδωρ.

αὐτάρ ἐπεὶ δὴ ξέσσεν ὕδωρ ἐνὶ ἣμνοι χαλκῷ,
ἐς τ’ ἀσάμινθον ἐσάσα λῷ ἐκ τρίποδος μεγάλου,
θυμήρες κεράσασα, κατὰ κρατός τε καὶ ὄμων,
ὁφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυνών.
αὐτάρ ἐπεὶ λούσεν τε καὶ ἐχρισεν λίπ’ ἐλαίῳ,
ἀμφὶ δὲ με χλαίναν καλὴν βάλεν ἦδὲ χυτώνα,
ἐίσε δὲ μ’ εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυρωθῆν
καλοῦ δαιδαλέου, ὑπὸ δὲ θρήνοις ποσὶν ἦν.
χέριβα δ’ ἀμφίπολος προχόρῳ ἐπέχευεν φέρουσα
καλῆ χρυσεία, ὑπὲρ ἀργυρεύοις λέβητος,

ὡς εἴσασθαι: παρὰ δὲ ξέσσην ἐτάνυσσε τράπεζαν.

σῶτοι δ’ αἰδοῖς ταμῆ παρέθηκε φέρουσα,
ἐἰδάτα πόλλ’ ἐπιθείσα, χαριζομένῃ παρεόντων. 1
ἐσθέμεναι δ’ ἐκέλευνεν: ἐμῷ δ’ οὐχ ἤσβανε θυμῷ,
ἀλλ’ ἥμην ἀλλοφρονέων, κακὰ δ’ ὅσετο θυμὸς.

1 Lines 368–72 are omitted in most MSS.
"So I spoke, and she straightway swore the oath to do me no harm, as I bade her. But when she had sworn, and made an end of the oath, then I went up to the beautiful bed of Circe.

"But her handmaids meanwhile were busied in the halls, four maidens who are her serving-women in the house. Children are they of the springs and groves, and of the sacred rivers that flow forth to the sea, and of them one threw upon chairs fair rugs of purple above, and spread beneath them a linen cloth; another drew up before the chairs tables of silver, and set upon them golden baskets; and the third mixed sweet, honey-hearted wine in a bowl of silver, and served out golden cups; and the fourth brought water, and kindled a great fire beneath a large cauldron, and the water grew warm. But when the water boiled in the bright bronze, she set me in a bath, and bathed me with water from out the great cauldron, mixing it to my liking, and pouring it over my head and shoulders, till she took from my limbs soul-consuming weariness. But when she had bathed me, and anointed me richly with oil, and had cast about me a fair cloak and a tunic, she brought me into the hall, and made me sit upon a silver-studded chair—a beautiful chair, richly wrought, and beneath was a foot-stool for the feet. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for me to wash, and beside me drew up a polished table. And the grave housewife brought and set before me bread, and therewith meats in abundance, granting freely of her store. Then she bade me eat, but my heart inclined not thereto. Rather, I sat with other thoughts, and my spirit boded ill.
"Κήρη δ' ὡς ἐνόησεν ἐμ' ἢμενον οὐδ' ἐπὶ σῖτῳ χεῖρας ιάλλοντα, κρατερὸν1 δὲ με πένθος ἔχοντα, ἄγχι παρισταμένη ἐπεα πτερόεντα προσηύδα:

"Τήθ' οὖτως, Ἄδωνεῖ, κατ' ἄρ' ἔξει εἰςος ἀναιόδω, θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαν οὐδὲ ποτήτος; ἢ τινὰ πον δόλον ἅλλον ὄιεαν. οὐδὲ τι σε χρῆ δειδίμεν' ἢδη γάρ τοι ἀπώμοσα καρτερὸν ὀρκον.'

"'Ως ἔφατ', αὐτάρ ἐγὼ μιν ἀμειβόμενος προσέειμον.

"Ω Κήρη, τῆς γάρ κεν ἀνήρ, ὃς ἐναίσιμος εἶη, πρὶν τλαίη πᾶσασθαι ἔντυος ἢδὲ ροτήτος, πρὶν λύσασθ' ἐτάρους καὶ ἐν ὄφθαλμοίς ἰδέσθαι; ἀλλ' εἶ δὴ πρόφρασσα πιείν φαγέμεν τε κελεύεις, λύσον, ἤν τῆς ἄνθρωπος ἢδω ἐρήμης ἐτάρους.'

"'Ως ἐφάμην, Κήρη δὲ διεκ μεγάρῳ βεβήκει ράβδον ἔχουσ' ἐν χειρί, θύρας δ' ἀνέφεξε συφείου, ἦ δ' ἑλάσεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390

οἱ μὲν ἔπειτ' ἐστησαν ἐναντίοι, ἢ δὲ δὴ αὐτῶν ἐρχομένη προσάλειτεν ἐκάστῳ φάρμακον ἄλλο. τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἂς πρὶν ἐφοσφάρμακον οὐλόμενον, τὸ σφεῖν πόρε πότνια Κήρην ἄνδρες δ' ἀπ' ἐγένοντο νεότεροι ἥ πάρος ἦσαν, καὶ πολὺ καλλίοντες καὶ μείζονες εἰςοράςςθαι. 395

ἐγυνωσαν δὲ μ' ἐκείνοι ἐφυμ' τ' ἐν χεραλν ἐκαστος. πάσιν δ' ἰμερέεις ὑπέδυ γόσος, ἀμφὶ δὲ δώμα σμερδαλέου κονάβιζε: θεᾶ δ' ἐλέαρε καλ' αὐτή.

"'Η δὲ μεν ἄγχι στᾶσα προσηύδα διὰ θεάων. 400

'Διογενῆς Δαερτιάδη, πολυμήχαν' Ὅδυσσεῦ,
“Now when Circe noted that I sat thus, and did not put forth my hands to the food, but was burdened with sore grief, she came close to me, and spoke winged words:

‘“Why, Odysseus, dost thou sit thus like one that is dumb, eating thy heart, and dost not touch food or drink? Dost thou haply forbode some other guile? Nay, thou needest in no wise fear, for already have I sworn a mighty oath to do thee no harm.’

“So she spoke, but I answered her, and said: ‘Circe, what man that is right-minded could bring himself to taste of food or drink, ere yet he had won freedom for his comrades, and beheld them before his face? But if thou of a ready heart dost bid me eat and drink, set them free, that mine eyes may behold my trusty comrades.’

“So I spoke, and Circe went forth through the hall holding her wand in her hand, and opened the doors of the sty, and drove them out in the form of swine of nine years old. So they stood there before her, and she went through the midst of them, and anointed each man with another charm. Then from their limbs the bristles fell away which the baneful drug that queenly Circe gave them had before made to grow, and they became men again, younger than they were before, and far comelier and taller to look upon. They knew me, and clung to my hands, each man of them, and upon them all came a passionate sobbing, and the house about them rang wondrously, and the goddess herself was moved to pity.

“Then the beautiful goddess drew near me, and said: ‘Son of Laertes, sprung from Zeus, Odysseus
HOMER

ἀρχεῖον ὑπὸν ἐπὶ τῆς θοίης καὶ θίνα θαλάσσης.

νὴα μὲν ἂρ πάμπρωτον ἐρύσσατε ἵππερόνδε,
κτήματα δ’ ἐν σπῆσσι πελάσσατε ὅπλα τε πάντα:
αὐτὸς δ’ ἂν οἴναι καὶ ἄγειν ἐρίηρας ἑταίρους.’

“Ὡς ἐφαί, αὐτὰρ ἐμοὶ γ’ ἐπετείθετο θυμὸς ἀγίνωρ,
βὴν δ’ οἴναι ἐπὶ νῆα θοίη καὶ θίνα θαλάσσης.

ἐδρον ἐπειτ’ ἐπὶ νῆα τῷ θοίῃ ἐρίηρας ἑταίρους
οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυν χειντας.

δ’ ὅτ’ ἄν ἀγραυλοὶ πόρισε τερί βοῦς ἀγελαίας,

ἐλθοῦσας ἐς κοπροῦν, ἐπὶ τὴν θετάνης κορέσωνται,

πᾶσαι ἀμα σκαίρουσιν ἐναντία· οὐδ’ ἐτ’ σηκοὶ

ἰσχύον, ἄλλ’ ἄδινον μυκώμεναι ἀμφιθέουνι

μετέρας· δ’ ἐμ’ ἐκείνοι ἐπεὶ ἰδὸν ὀφθαλμοῖς,

δικρυόνεντες ἐχυντο· δόκησε δ’ ἀρα σφίςι θυμὸς

δ’ ἐνεν, ὡς εἰ πατρίδ’ ἰκολατό καὶ πόλιν αὐτὴν

τρηχείς Ἰθάκης, ἵνα τ’ ἐτραφεὶ ἥδ’ ἐγένοντο.

καὶ μ’ ὀλοφυρἐμοι ἐπεα πτερόντα προσηύδων:

“Σοὶ μὲν νοστῆσαντι, διστρέφεις, ὡς ἐχάρημεν,

ὡς εἰ τ’ εἰς Ἰθάκην ἀφικοὶ μεθα πατρίδα γαῖαν.

ἀλλ’ ἄγε, τὸν ἄλλων ἑτάρων κατάλεξον ὀλεθρον.’

“Ὡς ἐφαί, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσο:

’Νηᾶ μὲν ἂρ πάμπρωτον ἐρύσσομεν ἢπειρόνδε,

κτήματα δ’ ἐν σπῆσσι πελάσσομεν ὅπλα τε πάντα·

αὐτὸς δ’ ὀτρύνεσθε ἐμοὶ ἀμα πάντες ἐπεσθαί,

ὁφρα ἰδὴθ’ ἑτάρους ἔροις ἐν δώμαις Κύρκης

πινοῦσας καὶ ἐδοντας· ἐπιθεταίνον γὰρ ἐχοῦσιν.’

“Ὡς ἐφάμην, οἱ δ’ ὅκα ἐμοῖς ἐπέεσσο πιθοντο.

Εὐφρόσυνος δ’ ὁ μοι οἶος ἐρύκανε πάντας ἑταίρους·

καὶ σφεας φωνήσας ἐπεα πτερόντα προσηύδα.’

1 Line 430 is omitted in many MSS.
of many devices, go now to thy swift ship and to
the shore of the sea. First of all do ye draw the
ship up on the land, and store your goods and
all the tackling in caves. Then come back thyself,
and bring thy trusty comrades.'

"So she spoke, and my proud heart consented.
I went my way to the swift ship and the shore
of the sea, and there I found my trusty comrades
by the swift ship, wailing piteously, shedding big
tears. And as when calves in a farmstead sport
about the droves of cows returning to the yard,
when they have had their fill of grazing—all
together they frisk before them, and the pens no
longer hold them, but with constant lowing they
run about their mothers—so those men, when their
eyes beheld me, thronged about me weeping, and
it seemed to their hearts as though they had got
to their native land, and the very city of rugged
Ithaca, where they were bred and born. And with
wailing they spoke to me winged words:

"'At thy return, O thou fostered of Zeus, we
are as glad as though we had returned to Ithaca, our
native land. But come, tell the fate of the others,
our comrades.'

"So they spoke, and I answered them with gentle
words: 'First of all let us draw the ship up on the
land, and store our goods and all the tackling in caves.
Then haste you, one and all, to go with me that you
may see your comrades in the sacred halls of Circe,
drinking and eating, for they have unfailing store.'

"So I spoke, and they quickly hearkened to my
words. Eurylochus alone sought to hold back all
my comrades, and he spoke, and addressed them
with winged words:
"Α δειλὼν, πόσ' ἰμεν; τι κακῶν ἰμείρετε τούτων;
Κύρης ἐς μέγαρον καταβῆμεναι, ἢ κεν ἀπάντας
ἡ σὺς ἢ ἡ λύκους ποιήσεται ἢ λέωντας,
obὲ κεν οἱ μέγα δῶμα φυλάσσομεν καὶ ἀνάγκη,
ὁς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο
ἡμέτεροι ἑταροί, σὺν δ' ὁ θρασύς εἶπετ' Ὅδυσσεύς
τούτου γὰρ καὶ κείνοι ἀτασθάλησθιν ὅλοντο.

"Ὡς ἔφατ', αὐτὰρ ἐγώ γε μετὰ φρέσι μερμήριξα,
σπασάμενοι τανύκκες ἄορ παχέος παρὰ μηροῦ,
tὸ οἱ ἀποπλήξασας1 κεφαλὴν οὐδόσδε πελάσσαι,
kαὶ πηθὸ περ ἑότι μάλα σχεδόν. ἀλλὰ μ' ἑταίροι
μειλιχίοις ἐπέεσσειν ἔρητον ἀλλοθεν ἄλλος.

"Διογενῆς, τούτου μὲν ἐάσαμεν, εἰ σὺ κελεύεις,
αὐτοῦ πάρ νητὶ τε μένειν καὶ νῆτα ἔρυσθαι
ἡμῖν δ' ἤγεμόνευ' ἰερὰ πρὸς δῶματα Κύρης.

"Ὡς φάμενοι παρὰ νητὸς ἀνήτοι ἤδε θαλάσσης.
οὖδ' μὲν Εὐρύπολοχὸς κοίλη παρὰ νῆτα λέειπτο,
ἀλλ' ἐπετ'. ἐδεισεν γὰρ ἐμὴν ἐκπαγγον ἑνὶπτῄν.

"Τόφρα δὲ τοὺς ἄλλους ἑταροὺς ἐν δῶμασι Κύρη
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λιπ' ἑλαίῳ,
ἀμφὶ δ' ἁρα χλαίνας οὐλας βάλεν ἤδε χυτῶνας
δαινυμένος δ' ἐν πάντας ἐφεύρομεν ἐν μεγάροισιν.
oὶ δ' ἐπεὶ ἀλλήλους εἰδον φράσσαντο τ' ἐσάντα,
κλαίον δυνρόμενοι, περὶ δὲ στεναχίζετο δῶμα.
ἡ δὲ μεν ἄγχε στάσα προσηύδα διὰ θεῶν. 2

"Μηκότε ύν ϑαλερὸν γόου ὄρνυτε. οἶδα καὶ αὐτὴ
ἡμὲν δ' ἐν πόντῳ πἀθετ' ἄλγεα ἰχθυόνει.
ἡδ' ὅσ' ἀνάρσιοι ἀνδρεῖς ἐδηλήσαντ' ἐπὶ χέρσου.

1 ἀποπλήξας Aristarchus (?): ἀποτμήξας.
2 After 455 the line Διογενῆς Λαερτίας, πολυμήχαν Ὅδυσσεῦ, occurs in some MSS.
"'Ah, wretched men, whither are we going? Why are you so enamoured of these woes, as to go down to the house of Circe, who will change us all to swine, or wolves, or lions, that so we may guard her great house perforce? Even so did the Cyclops, when our comrades went to his fold, and with them went this reckless Odysseus. For it was through this man's folly that they too perished.'

"So he spoke, and I pondered in heart, whether to draw my long sword from beside my stout thigh, and therewith strike off his head, and bring it to the ground, near kinsman of mine by marriage though he was; but my comrades one after another sought to check me with gentle words:

"'O thou sprung from Zeus, as for this man, we will leave him, if thou so biddest, to abide here by the ship, and to guard the ship, but as for us, do thou lead us to the sacred house of Circe.'

"So saying, they went up from the ship and the sea. Nor was Eurylochus left beside the hollow ship, but he went with us, for he feared my dread reproof.

"Meanwhile in her halls Circe bathed the rest of my comrades with kindly care, and anointed them richly with oil, and cast about them fleecy cloaks and tunics; and we found them all feasting bountifully in the halls. But when they saw and recognized one another, face to face, they wept and wailed, and the house rang around. Then the beautiful goddess drew near me, and said:

"'No longer now do ye rouse this plenteous lamenting. Of myself I know both all the woes you have suffered on the teeming deep, and all the wrong that cruel men have done you on the


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HOMER

ἀλλ' ἀγετ' ἐσθλετε βρώμην καὶ πίνετε οἶνον,
εἰς ὃ κεν αὐτὲς θυμὸν ἐνι στήθεσι λάβητε,
οἶνον ὅτε πρώτῳ τού ἐλείπετε πατρίδα γαίαν
τρηχείς Ἰθάκης. νῦν δ' ἄσκελες καὶ ἄθυμοι,
αἰὲν ἄλης χαλεπῆς μεμυμένου, οὔτε ποθ' ὑμῖν
θυμὸς ἐν εὐφροσύνῃ, ἓπει ἡ μάλα πολλὰ πέποσθε.'
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"Ὡς ἐφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἐνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἡμεθά δαινύμενοι κρέα ἃ ἀσπετα καὶ μέθυ ἡδὺ
ἀλλ' ὅτε δὴ ἕναυτὸς ἔην, περὶ δ' ἔτραπον ὅραι
μηνών φθειῶντων, περὶ δ' ἡματα μακρὰ τελέσθη,¹
καὶ τότε μ' ἐκκαλέσαντες ἐφαν ἐρήμης ἑταῖροι.
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"'Δαιμόνι, ἡδη νῦν μιμνήσκεο πατρίδος αἰνής,
εἰ τοῦ θέσφατόν ἐστι σαθῆκαί καὶ ἱκέσθαι
οἶκου ἐν ψύφορφον ἕκαστο καὶ σήν ὡς πατρίδα γαίαν.'
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"Ὡς ἐφαν, αὐτὰρ ἔμοι γ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
ἡμεθά, δαινύμενοι κρέα τ' ἀσπετα καὶ μέθυ ἡδὺ
ἡμὸς δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἤλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιῶντα.
αὐτὰρ ἔγω Κήρης ἐπιβᾶς περικαλλέος εὐνής
γούνων ἐλλυτάνενσα, θεά δὲ μεν ἐκλυνεν αἴδης
καὶ μιν φωνήσας ἐπεα πτερόεντα προσηύδαν.
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"'Ὡ Κήρη, τελεσον μοι ὑπόσχεσιν ἦν περ ὑπέστης,
οἰκάδε πεμψεναι θυμὸς δὲ μοι ἐσσουται ἡδη,
ἡδ' ἄλλων ἑτάρων, οἱ μεν φθειῶνοι φίλοι κήρ
ἀμφ' ἔμ' ὄδυρομενοι, οτε που σὺ γε νόσφι γένηται.'
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"Ὡς ἐφάμην, ἡ δ' αὐτίκ ἀμείβετο δία θεάων
'Dιογενέσ Δαερτιάδη, πολυμήχαν' Ὅδυσσεῦ,
μηκέτι νῦν ἄκοντες ἐμῷ ἐνι μίμυετε οἶκῳ.
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¹ Line 470 is omitted in many MSS.
² ἐς ψύφορφον: ἄνακτιμενον.
land. Nay, come, eat food and drink wine, until you once more get spirit in your breasts such as when at the first you left your native land of rugged Ithaca; but now ye are withered and spiritless, ever thinking of your weary wanderings, nor are your hearts ever joyful, for verily ye have suffered much."

"So she spoke, and our proud hearts consented. So there day after day for a full year we abode, feasting on abundant flesh and sweet wine. But when a year was gone and the seasons turned, as the months waned and the long days were brought in their course, then my trusty comrades called me forth, and said:

"'Strange man, bethink thee now at last of thy native land, if it is fated for thee to be saved, and to reach thy high-roofed house and thy native land.'

"So they spoke, and my proud heart consented. So then all day long till set of sun we sat feasting on abundant flesh and sweet wine. But when the sun set and darkness came on, they lay down to sleep throughout the shadowy halls, but I went up to the beautiful bed of Circe, and besought her by her knees; and the goddess heard my voice, and I spoke, and addressed her with winged words:

"'Circe, fulfil for me the promise which thou gavest to send me home; for my spirit is now eager to be gone, and the spirit of my comrades, who make my heart to pine, as they sit about me mourning, whenssoever thou haply art not at hand.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, abide ye now no longer
HOMER

ἀλλ’ ἄλλην χρή πρῶτον ὁδὸν τελέσαι καὶ ἱκέσθαι εἰς ’Αἴδαο δόμους καὶ ἐπαινής Περσεφονείας, ψυχῇ χρησομένους Θηβαίον Τειρεσίαο, μάντης ἀλαοῦ, τοῦ τε φρένες ἐμπεδοὶ εἰσ’ τῷ καὶ τεθυνότι νόον πόρε Περσεφόνεια, οἴῳ πεπνύσθαι, τοὶ δὲ σκιαν ἀίσθουσιν.

“Ὡς ἐφατ’, αὐτάρ ἐμοὶ γε κατεκλάσθη φίλον ἔτορ’ κλαίον δ’ ἐν λεχέεσσι καθήμενος, οὔδε νῦ μοι κήρ

ἡθὲν ὥσιν καὶ ὅραν φάος ἠλλοιο. αὐτάρ ἐπει κλαίων τε κυλινδόμενος τ’ ἐκορέσθην, καὶ τότε δὴ μὴν ἔπεσων ἀμειβόμενος προσείετον.

“Ὡς Κίρη, τὸς γὰρ ταύτην ὁδὸν ἕγεμουνεύει; εἰς ’Αιδος δ’ οὗ πώ τις ἄφικετο νηλι μελαίνη.’

“Ὡς ἐφάμην, ἢ δ’ αὐτίκ’ ἀμείβετο διὰ θεάων’ Διογενῆς Δαερτιάδη, πολυμήχαν’ Ὄδυσσεύ, μή τι τοι ἕγεμόνος γε ποθή παρὰ νηλι μελέσθω, ἱστον δὲ στήσας ἀνά θ’ ἱστία λευκὰ πετάσσας ἤπαθαι τὴν δὲ κέ τοι πυντῆ Βορέαο φέρησιν. ἄλλῳ ὅποτ’ ἄν δὴ νηλι δι’ Ὁκεανοῖο περήσης, ἐνθ’ ἀκτῇ τε λάξεια καὶ ἄλσεα Περσεφονεῖς, μακρὰ τ’ αὐγεροὶ καὶ ἀτέα ωλεσίκαρποι, νῆα μὲν αὐτοῦ κέλσαι ἐπ’ Ὁκεανῷ βαθυδίνῃ, αὐτὸς δ’ εἰς ’Αίδεω λέναι δόμον εὑρόεντα. ἐνθα μὲν εἰς ’Αχέροντα Πυρμφλεγέθων τε βέονσιν Κῶκτός θ’, δεὶ δὴ Στυγὸς ὕδατός ἐστίν ἀπόρροξ, πέτρη τε ἐξύνεσίς τε δύο ποταμῶν ἐριδοῦσσών. ἐνθα δ’ ἐπειθ’, ἦρως, χριμφθεὶς πέλας, ὅς σε κελεύω, βόθρων ὀρύξαι, ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα,

1 οὔδε νῦ μοι κήρ: οὔδε τε θυμαὶ.
2 τε λέξεια: τ’ ἐλάξεια: τ’ ἐλαξεία; cf. ix. 118.
in my house against your will; but you must first complete another journey, and come to the house of Hades and dread Persephone, to seek soothsaying of the spirit of Theban Teiresias, the blind seer, whose mind abides steadfast. To him even in death Persephone has granted reason, that he alone should have understanding; but the others flit about as shadows.'

"So she spoke, and my spirit was broken within me, and I wept as I sat on the bed, nor had my heart any longer desire to live and behold the light of the sun. But when I had had my fill of weeping and writhing, then I made answer, and addressed her, saying:

"'O Circe, who will guide us on this journey? To Hades no man ever yet went in a black ship.'

"So I spoke, and the beautiful goddess straightway made answer: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, let there be in thy mind no concern for a pilot to guide thy ship, but set up thy mast, and spread the white sail, and sit thee down; and the breath of the North Wind will bear her onward. But when in thy ship thou hast now crossed the stream of Oceanus, where is a level shore and the groves of Persephone—tall poplars, and willows that shed their fruit—there do thou beach thy ship by the deep eddying Oceanus, but go thyself to the dank house of Hades. There into Acheron flow Periphlegethon and Cocytus, which is a branch of the water of the Styx; and there is a rock, and the meeting place of the two roaring rivers. Thither, prince, do thou draw nigh, as I bid thee, and dig a pit of a cubit's length this way and that, and around

1 Or, "as thou tarriest by thy ship."
άμφι αὐτῷ δὲ χοίην χείσθαι πᾶσιν νεκύεσσιν, πρῶτα μελικρήτῳ, μετέπειτα δὲ ἥδει οὖνω, τὸ τρῆτον αὖθ’ ὕδατι· ἐπὶ δ’ ἀλφίτα λευκά παλύνειν. 520 πολλά δὲ γουνοῦσθαι νεκύων ἀμενηνά κάρηνα, ἔλθῶν εἰς Ἰθάκην στείραν βοῦν, ἡ τις ἀρίστην, βέβειν ἐν μεγαροίς πυρῆν τ’ ἐμπλησέμεν ἐσθλῶν, Τειρεσία δ’ ἀπάνευθεν οἷν ἰερευσέμεν οἷφ παμμέλαν’, ὃς μηλοσὶ μεταπρέπει ύμετέρουσιν. 525 αὐτάρ ἐπὶν εὐχησίν λίση κλετὰ ἔθνεα νεκρῶν, ἐνθ’ ὃν ἄρνειν βέβειν θῆλιν τε μέλαιναν εἰς "Ερέβους στρέψας, αὐτὸς δ’ ἀπονόσφι τραπέζαις ἱέμενος ποταμοὶ ῥοὰρων· ἐνθα δὲ πολλαὶ ψυχαὶ ἐλεύσονται νεκύων κατατεθηνώτων. 530 δὴ τὸτ’ ἐπειθ’ ἐτάροισιν ἐποτρύναι καὶ ἀνώξαι μῆλα, τὰ δὴ κατακεῖτ’ ἐσφαγμένα νηλεί χαλκῷ, δείραντας κατακῆι, ἐπεύξασθαι δὲ θεότισιν, ἱφθίμῳ τ’ Ἀίδῃ καὶ ἐπαινῇ Περσεφονεῖ. 535 αὐτὸς δὲ ξίφος δὲν ἐρυσσαμένος παρὰ μηροῦ ήσθαί, μηδὲ ἔαν νεκύων ἀμενηνά κάρηνα αἴματος ἁσσοῦ ἕμεν, πρὶν Τειρεσίαο πυθέσθαι. ἐνθα τοι αὐτίκα μάντις ἐλεύσεται, ὀρχαμε λαῶν, ὃς κὲν τοι εἴπησιν ὅδον καὶ μέτρα κελεύθου νόστον θ’, ὡς ἔπι πόντον ἐλεύσεαι ἰχθύοντα.

"'Ως ἐφατ’, αὐτίκα δὲ χρυσόθρωνος ἦλθεν Ἡώς. ἀμφὶ δὲ με χλαίναν τε χιτώνα τε εἵματα ἐσσεν’ αὐτὴ δ’ ἀργύφεον φάρος μέγα ἐνυπτο νύμφῃ, λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ’ ἢν ἰξυὶ καλῆν χρυσείην, κεφάλῆ δ’ ἐπέθηκε καλύπτρην. 540

382
it pour a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and sprinkle thereon white barley meal. And do thou earnestly entreat the powerless heads of the dead, vowing that when thou comest to Ithaca thou wilt sacrifice in thy halls a barren heifer, the best thou hast, and wilt fill the altar with rich gifts; and that to Teiresias alone thou wilt sacrifice separately a ram, wholly black, the goodliest of thy flock. But when with prayers thou hast made supplication to the glorious tribes of the dead, then sacrifice a ram and a black ewe, turning their heads toward Erebus but thyself turning backward, and setting thy face towards the streams of the river. Then many ghosts of men that are dead will come forth. But do thou thereafter call to thy comrades, and bid them slay and burn the sheep that lie there, slain by the pitiless bronze, and make prayer to the gods, to mighty Hades and to dread Persephone. And do thou thyself draw thy sharp sword from beside thy thigh, and sit there, not suffering the powerless heads of the dead to draw near to the blood, till thou hast enquired of Teiresias. Then the seer will presently come to thee, leader of men, and he will tell thee thy way and the measures of thy path, and of thy return, how thou mayest go over the teeming deep."

"So she spoke, and straightway came golden-throned Dawn. Round about me then she cast a cloak and tunic as raiment, and the nymph clothed herself in a long white robe, finely-woven and beautiful, and about her waist she cast a fair girdle of gold, and upon her head she put a veil.

383
αὐτὰρ ἐγὼ διὰ δώματ’ ἰδὼν ὀφθαλνου ἑταίρους
μειλίχιος ἐπέέσσι παραστάδον ἄνδρα ἐκαστον.
‘‘Μηκέτι νῦν εὐδοντες ἀωτεῖτε γλυκῶν ὑπνου,
ἀλλ’ ἵομεν’ δὴ γὰρ μοι ἐπένεφαδε πότιμα Κίρκη.’
‘‘Ὄς ἐφάμην, τοῖσιν δ’ ἐπεπεῖθετο θυμὸς ἀγήνωρ. 550
οὐδὲ μὲν οὐδ’ ἐνθὲν περ ἀπήμονας ἦγον ἑταίρους.
Ἔλπηνωρ δὲ τις ἐσκε νεώτατος, οὔτε τι λίθν
ἀλκιμος ἐν πολέμω οὔτε φρεσὶν ἦσιν ἄρηρως.
ὁς μοι ἁνευθ’ ἑτάρων ιεροῖς ἐν δώμασι Κίρκης,
ψύχεος ἰμείρων, καταλέξατο οἰνοβαρεῖών.
κινυμένων δ’ ἑτάρων ὀμαδὸν καὶ δοῦτον ἀκούσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἦσιν
ἄψωρρον καταβήναι ἵδων ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρ’ τέγεος πέσεν’ ἐκ δὲ οἱ αὐχὴν
ἀστραγάλων ἵππη, ψυχὴ δ’ ὠλόσοι κατήλθεν. 555
‘‘Ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον
‘Φάσθε νῦ ποι οὐκόνδε χίλην ἐς πατρίδα γαίαν
ἐρχεσθ’. ἀλλ’ ἡμιν ὄδοι τεκμήρατο Κίρκη,
εἰς Ἀίδαο δόμους καὶ ἑπανής Περσεφονεῖς
ψυχὴ χρησμένους Ἁθηνάοι Τειρεσίαο.’
‘‘Ὄς ἐφάμην, τοῖσι ποι κατεκλάσθη χίλιων ἦτορ,
ἐξόμενοι δὲ κατ’ αὐθὶ γόων τῆλουν τε χαίτας.
ἀλλ’ οῦ γάρ τις πρήξεις ἐγκυμονετο μυρομένοισιν.
‘‘Ἀλλ’ ὅτε δὴ ἢ’ ἐπὶ νήθα θοῦν καὶ δῦνα θαλάσσης
ὁμοῦν ἀκχύμενοι θαλερούς κατὰ δάκρυ χέωντες,
τόφρα δ’ ἀρ’ οἰχομένη Κίρκη παρὰ νη μελαίνη
ἀρνείου κατέδησεν διὸν θηλῶν τε μέλαιναι,
ὅπερ παρεξελθοῦσα τις ἂν θεὸν οὐκ ἐθέλονται
οὕραλμοίσιν ἰδοὺ ἑνθ’ ἡ ἐνθα κιόνα; 570
384
But I went through the halls, and roused my men with gentle words, coming up to each man in turn·

"'No longer now sleep ye, and drowse in sweet slumber, but let us go; lo! queenly Circe has told me all.'

"So I spoke, and their proud hearts consented. But not even from thence could I lead my men unscathed. There was one, Elpenor, the youngest of all, not over valiant in war nor sound of understanding, who had laid him down apart from his comrades in the sacred house of Circe, seeking the cool air, for he was heavy with wine. He heard the noise and the bustle of his comrades as they moved about, and suddenly sprang up, and forgot to go to the long ladder that he might come down again, but fell headlong from the roof, and his neck was broken away from the spine, and his spirit went down to the house of Hades.

"But as my men were going on their way I spoke among them, saying: 'Ye think, forsooth, that ye are going to your dear native land; but Circe has pointed out for us another journey, even to the house of Hades and dread Persephone, to consult the spirit of Theban Teiresias.'

"So I spoke, and their spirit was broken within them, and sitting down right where they were, they wept and tore their hair. But no good came of their lamenting.

"But when we were on our way to the swift ship and the shore of the sea, sorrowing and shedding big tears, meanwhile Circe had gone forth and made fast beside the black ship a ram and a black ewe, for easily had she passed us by. Who with his eyes could behold a god against his will, whether going to or fro?"
Α

"Αὐτὰρ ἐπεὶ ὃ ἐπὶ νῆα κατήλθομεν ἥδε θάλασσαν, νῆα μὲν ἅρ πάμπρωτον ἐρυύσαμεν εἰς ἅλα δικνα, ἐν δὲ ἵστον τιθέμεθα καὶ ἰστία νηῇ μελαίνῃ, ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἀν δὲ καὶ αὐτοὶ βαίνομεν ἀχυνύμενοι θαλερὸν κατὰ δάκρυ χέοντες. 5 ἡμῶν δ' αὐτόπτισθε νεὸς κυανοπρόφορο ἱκμενον ὦρον ἕις πλησίον, ἐσθλὸν ἐταῖρον, Κύρης εὐπλάκαμος, δεινὴ θεὸς ἀυδήσσα. ἡμεῖς δ' ὅπλα ἐκαστα πονησάμενοι κατὰ νῆα ἡμεθα: τὴν δ' ἀνεμός τε κυβερνήτης τ' ἔθυνε. 10 τῆς δὲ πανημερίης τέταθ' ἵστια πουτερούσης: δύσετὸ τ' ἡλίος σκιώσωντο τε πᾶσαι ἀγιαί. "'Ἡ δ' ἐσ πείραθ' ἵκανε βαθυρρόον Ὡκεανοῖο. ἐνθα δὲ Κύμμεριῶν ἀνδρῶν δήμος τε πόλις τε, ἱέρι καὶ νεφέλη κεκαλυμμένοι: οὐδὲ ποτ' αὐτοὺς ἡλίους φαέθον καταδέρκεται ἀκτίνεσσιν, οὐθ' ὅποτ' ἄν στείχῃσι πρὸς οὐρανόν ἀστερόεντα, οὐθ' ὅτ' ἄν ἄψ ἐπὶ γαίαν ἀπ' οὐρανόθεν προτράπηται, ἀλλ' ἐπὶ νυφ' ὅλην τήτατα δειλοίσι βροτοῖς. νῆα μὲν ἐνθ' ἐλθόντες ἐκέλεσαμεν, ἐκ δὲ τὰ μῆλα 15 εἰλόμεθ': αὐτοὶ δ' αὐτε παρὰ ῥόον Ὡκεανοῖο ἱκομεν, ὅφρ' ἐς χόρων ἀφικόμεθ', ὥν φράσε Κύρης. "'Ενθ' ἱερήμα μὲν Περιμήδης Εὐρύλοχος τε ἔσχον: ἐγὼ δ' ἄρ ὅζυ ἐρυσάμενος παρὰ μηροῦ 20

386
BOOK XI

"But when we had come down to the ship and to the sea, first of all we drew the ship down to the bright sea, and set the mast and sail in the black ship, and took the sheep and put them aboard, and ourselves embarked, sorrowing, and shedding big tears. And for our aid in the wake of our dark-proved ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had made fast all the tackling throughout the ship, we sat down, and the wind and the helmsman made straight her course. All the day long her sail was stretched as she sped over the sea; and the sun set and all the ways grew dark.

"She came to deep-flowing Oceanus, that bounds the Earth,\(^1\) where is the land and city of the Cimmerians, wrapped in mist and cloud. Never does the bright sun look down on them with his rays either when he mounts the starry heaven or when he turns again to earth from heaven, but baneful night is spread over wretched mortals. Thither we came and beached our ship, and took out the sheep, and ourselves went beside the stream of Oceanus until we came to the place of which Circe had told us.

"Here Perimedes and Eurylochus held the victims, while I drew my sharp sword from beside my thigh,

\(^1\) Or, possibly, "to Ocean's further marge."
Βόθρον ὄρυξ· ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα, 25
ἀμφ' αὐτῷ ἐὰν χοῦν χεόμην πᾶσιν νεκύσσι,
πρώτα μελικρήτῳ, μετέπειτα δὲ ἦδει οὖν,
τὸ τρίτον αὐθ' ὕδατι· ἐπὶ δ' ἀλφίτα λευκὰ πάλμυνον.
πολλὰ δὲ γουνοῦμην νεκύων ἁμενήν κάρηνα,
ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἢ τις ἀρίστη,
ῥέξειν ἐν μεγάροις πυρῆν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσί' δ' ἀπάνενθεν διὶ ἱερευσάμεν οἶῳ
παμμέλαι', ὃς μήλοις μεταπρέπει ἡμετέροισιν.
τοὺς δ' ἐπεὶ εὐχωλῆσι λιτῆς τε, ἐθνεα νεκρῶν,
ἐλλισάμην, τὰ δὲ μήλα λαβὼν ἀπεδειροτόμησα
ἐς βόθρον, ῥεεὶ δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο
ψυχαὶ ύπὲξ Ἐρέθειν νεκύων κατατεθηνότων.
νῦμφαι τ' ἱδεοί τε πολύτλητοι τε γέραντες
παρθενικαὶ τ' ἀταλαί νεοπεθέθεα θυμὸν ἔχουσαι,
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείσων,
ἀνδρεὶς ἀρηφατοὶ βεθροτωμένα τεῦχε' ἐχοντες·
οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἀλλοθεν ἄλλος
θεσπεσία ἰαχῆ· ἐμὲ δὲ χλωρὸν δέος ἦρει. 1
ἀλατι' ἐπεὶ θ' ἐτάροισιν ἐποτρύνας ἐκέλευσα
μήλα, τὰ δ' ἑκτείνει' ἐσφαγμένα νηλεὶ χαλκῷ,
δείραντας κατακῆαι, ἐπευξάσθαι δὲ θεοῖσιν,
ἰφθίμω τ' Ἀιδή καὶ ἑπαύῃ Περσεφονείᾳ.
αὐτὸς δὲ ξίφος ὅξυ ἐρυσσάμενος παρὰ μηροῦ
ἡμῶν, οὐδ' ἑων νεκύων ἁμενήν κάρνα
ἀματος ἄσσον ίμεν, πρὶν Τειρεσίαο πυθέσθαι. 50

"Πρώτῃ δὲ θυσιᾷ Ἐλπίνωρος ἦλθεν ἐταίρον·
οὐ γὰρ πώς ἐτέθηστο ὑπὸ χθόνος εὐροδολεῖς·
σῶμα γὰρ ἐν Κήρης μεγάρῳ κατελείπομεν ἤμεις
ἀκλαυτον καὶ ἀθαπτον, ἐπεὶ πόνος ἄλλος ἐπενεγε·

1 Lines 38–43 were rejected by Zenodotus, Aristophanes, Aristarchus.
and dug a pit of a cubit’s length this way and that, and around it poured a libation to all the dead, first with milk and honey, thereafter with sweet wine, and in the third place with water, and I sprinkled thereon white barley meal. And I earnestly entreated the powerless heads of the dead, vowing that when I came to Ithaca I would sacrifice in my halls a barren heifer, the best I had, and pile the altar with goodly gifts, and to Teiresias alone would sacrifice separately a ram, wholly black, the goodliest of my flocks. But when with vows and prayers I had made supplication to the tribes of the dead, I took the sheep and cut their throats over the pit, and the dark blood ran forth. Then there gathered from out of Erebus the spirits of those that are dead, brides, and unwedded youths, and toil-worn old men, and tender maidens with hearts yet new to sorrow, and many, too, that had been wounded with bronze-tipped spears, men slain in fight, wearing their blood-stained armour. These came thronging in crowds about the pit from every side, with a wondrous cry; and pale fear seized me. Then I called to my comrades and bade them flay and burn the sheep that lay there slain with the pitiless bronze, and to make prayer to the gods, to mighty Hades and dread Persephone. And I myself drew my sharp sword from beside my thigh and sat there, and would not suffer the powerless heads of the dead to draw near to the blood until I had enquired of Teiresias.

"The first to come was the spirit of my comrade Elpenor. Not yet had he been buried beneath the broad-wayed earth, for we had left his corpse behind us in the hall of Circe, unwept and unburied, since another task was then urging us on. When I saw him
'HOME:

ton men egow dakrysa idow eleusata te thumfo, kal mun phvnesas epeia pterononta prosynoudon.

"'Elasthnor, poes xlyhes upo zhofo horeonta; efthys pezoi idon the ego svin vpi melainh.'

"'Oz efamyn, o de mu oiromaz heimeibeto mou 'Diegenes Aeartiadhi, polymhcan' 'Odusseu, 2
as me daimonos alsa kakh kai thesefatos olvou. Kirkes de en megarof katalugmenous ouk evwosa
aphorron katafhnai idon es klrmaka makrhn, alla kataniktrw tgeos peseu. ek de moi avxh
asthargalwv eagn, psakh 3'Aidose kathlthe.

Vwn de se ton opidev younazomyai, ou paroventon, prois t' aloxou kai patro, o s' ethrefe tunodv eonta,
Tylamwh y, dun mouvon ein megairoin eleipes: olda gar ws enethide kiod domou ez 'Aidose
ynson es Aiai nthsies enerygea vha:

etha s' epeita, anaex, kelomai mhnasathai emeio.
m' aklaunon adapton idon opidev kataliepein
vosiphiseis, m' toei ti theo moumima genwmai,
alla me kakhai svin teuhesin, astsa moi estin,
sima te moi xevdia poleihs epi thw thelalwsis,
andros dusthnoi kal essomenoisi tuledoiai.
tauta te moi telosei thekalvai t' epi tymboh eretmon,
to kal xwos isreson idon met' emois etarosin.'

"'Oz efat', autar egw mun ameiizomenos proseseipon:
'Tauta toin, o duxthne, televthsw te kai erev.'

"Nadi men dws epesosin ameiizomeno stugeroisw

1 idon Aristarchus: idin.
2 Line 60 is omitted in most MSS.
I wept, and my heart had compassion on him; and I spoke and addressed him with winged words:

"Elpenor, how didst thou come beneath the murky darkness? Thou coming on foot hast outstripped me in my black ship."

"So I spoke, and with a groan he answered me and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, an evil doom of some god was my undoing, and measureless wine. When I had lain down to sleep in the house of Circe I did not think to go to the long ladder that I might come down again, but fell headlong from the roof, and my neck was broken away from the spine and my spirit went down to the house of Hades. Now I beseech thee by those whom we left behind, who are not present with us, by thy wife and thy father who reared thee when a babe, and by Telemachus whom thou didst leave an only son in thy halls; for I know that as thou goest hence from the house of Hades thou wilt touch at the Aeacian isle with thy well-built ship. There, then, O prince, I bid thee remember me. Leave me not behind thee unwept and unburied as thou goest thence, and turn not away from me, lest haply I bring the wrath of the gods upon thee. Nay, burn me with my armour, all that is mine, and heap up a mound for me on the shore of the grey sea, in memory of an unhappy man, that men yet to be may learn of me. Fulfil this my prayer, and fix upon the mound my oar wherewith I rowed in life when I was among my comrades.'"

"So he spoke, and I made answer and said: 'All this, unhappy man, will I perform and do.'"

"Thus we two sat and held sad converse one with
HOMER

ημεθ', ἔγω μὲν ἀνεψεθεν ἐφ' αἷματι φάσγανον ἵσχων, εἰδώλων δ' ἐτέρωθεν ἐταῖρον πόλλ' ἀγόρευεν.

"Ἡλθε δ' ἐπὶ ψυχῇ μητρὸς κατατεθηκής, Αὐτολίκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, τὴν ξωὴν κατέλειπον ἰδὼν εἰς Ἰλιον ἱρήν.

τὴν μὲν ἐγώ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ· ἀλλ' οὕδ' ὃς εἰὼν προτέρην, πυκνῶν περ ἄχεων, αἷματος ἀσσον ἢμεν, πρὶν Τειρεσίαο πυθέσθαι.

"Ἡλθε δ' ἐπὶ ψυχῇ ὸθῆδαι Τειρεσίαιο

χρύσεον σκῆτρον ἔχων, ἐμὲ δ' ἐγνω καὶ προσέειπεν· 'Διογενές Δαερτίάδη, πολυμήχαν' Ὀδυσσεῦ, τίπτ' αὐτ', ὁ δύστηνε, λυπῶν φάος ἡλίου ἠλυθε, ὅφρα ἵδη νέκυαι καὶ ἄνερπεα χῶρον;

ἀλλ' ἀποχάζεο βόθρον, ἀπίσχε δὲ φάσγανον ὅξυ, αἷματος ὅφρα πλω καὶ τοι ὑμερτέα εἴπω.

"'Ὡς φάτ', ἔγω δ' ἀναχασσάμενος ξίφος ἀργυρόπλοιον κουλεῖ ἐγκατέπηξ. ὁ δ' ἑπελ πλευν αἷμα κελαίνον, καὶ τότε δὴ μ' ἐπέεσσι προσηῦδα μάντις ἀμύμων·

"'Νόστον δίξησε κελευνία, φαίδιμ' Ὀδυσσεῦ

τὸν δὲ τοῖς ἀργαλέων θῆσει θεός· οὐ γὰρ ὅλω λήσειν ἐννοόγαιον, ὁ τοὺς κότον ἐνθετο θυμῷ χωόμενος ὅτι οἱ νίπποι φίλοιν ἔξαλάωσαν.

ἀλλ' ἐτὶ μέν κε καὶ ὃς κακὰ περ πάσχοντες ἱκοισθε, αἱ κ' ἄθελοι σὸν θυμόν ἐρυκακέειν καὶ ἐταῖρον,

ὀππότε κε πρῶτον πελάσης ἐνεργεά νῆ Ἐρινακλῆς νῆσῳ, προφυγὼν ἱσειδέα πόντων, βοσκομένας δ' ἐὑρητε βόας καὶ ἱφια μῆλα

1 Line 92 is omitted in most MSS.
the other, I on one side holding my sword over the blood, while on the other side the phantom of my comrade spoke at large.

"Then there came up the spirit of my dead mother, Anticleia, the daughter of great-hearted Autolycus, whom I had left alive when I departed for sacred Ilios. At sight of her I wept, and my heart had compassion on her, but even so I would not suffer her to come near the blood, for all my great sorrow, until I had enquired of Teiresias.

"Then there came up the spirit of the Theban Teiresias, bearing his golden staff in his hand, and he knew me and spoke to me: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, what now, hapless man? Why hast thou left the light of the sun and come hither to behold the dead and a region where is no joy? Nay, give place from the pit and draw back thy sharp sword, that I may drink of the blood and tell thee sooth.'

"So he spoke, and I gave place and thrust my silver-studded sword into its sheath, and when he had drunk the dark blood, then the blameless seer spoke to me and said:

"'Thou askest of thy honey-sweet return, glorious Odysseus, but this shall a god make grievous unto thee; for I think not that thou shalt elude the Earth-shaker, seeing that he has laid up wrath in his heart against thee, angered that thou didst blind his dear son. Yet even so ye may reach home, though in evil plight, if thou wilt curb thine own spirit and that of thy comrades, as soon as thou shalt bring thy well-built ship to the island Thrinacia, escaping from the violet sea, and ye find grazing there the kine and goodly flocks of Helios, who
'Ηελίου, δς πάντ' ἐφορά καὶ πάντ' ἑπακούει.

τὰς εἰ μὲν κ' ἀσινέας ἐὰς νόστου τε μέδηαι,
καὶ κεν ἄτ᾽ εἰς Ἰδάκην κακά περ πάσχοντες ἵκοιοθεί·
εἰ δὲ κε σίνηαι, τότε τοι τεκμαῖρομ' ὀλθροῦν,
νηὶ τε καὶ ἐτάροις. αὐτὸς δ᾽ εἰ πέρ κεν ἀλύξης,
ὅψε κακῶς νείαι, ὀλέσας ἀπο πάντας ἑταῖρους,
νηὸς ἐπ᾽ ἀλλοτρίης· δὴεὶς δ᾽ ἐν πῆματα ὑκόφ,
ἀνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσι
μνώμενοι ἀντιθέν ἀλοχον καὶ ἔδω διδόντες.

ἀλλ᾽ ἦ τοι κεῖνῳ γε βίας ἀποτίσεαι ἐλθὼν
αὐτάρ ἐπὶ μνηστήρας εὐι μεγάροις τεοίσι
κτείνης ἦ δόλῳ ἡ ἀμυδὸν ὄζεὶ χαλκῷ,
ἐρχεσθαι δὴ ἐπείτα λαβὼν ἐνήρες ἐρετῶν,
εἰς δ᾽ κε τοὺς ἀφίκηαι οἳ οὐκ ἱσασὶ θάλασσαν
ἀνέρες, οὐδὲ θ᾽ ἀλεσσὶ μεμυγμένοι εἰδαρ ἐδουσιν
οὐδ᾽ ἁρα τοῖ γ᾽ ἱσασὶ νέας φωικοπαρήσους
οὐδ᾽ ἐνήρε' ἐρετμα, τά τε πτερὰ νηυτὶ πέλουναι.

σῆμα δὲ τοι ἐρέω μάλ᾽ ἀριφράδες, οὐδὲ σε λήσει
ὅπποτε κεν δὴ τοι συμβλήμενος ἀλλος ὁδιτής
φή ἀθηρηλουγόν ἔχειν ἀνά φαιδίmor ὁμρ,
καὶ τότε δὴ γαίη πήξας ἐνήρες ἐρετῶν,
ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἁνακτή,
ἀρνεῶν ταῦρον τε σύνων τ᾽ ἐπιβήτορα κάτρον,
οἴκαδ᾽ ἀποστείχειν ἐρδείν τ᾽ ἱερᾶς ἕκατόμβας
ἀθανάτωσι θεοῖσι, τοῖ σύρανδον εὐρίν ἐχουσι,
πάσι μάλ᾽ ἔξεινς. θάνατος δὲ τοι ἐξ ἀλὸς αὐτῶ
ἀβληχρὸς μάλα τοῖος ἑλεύστεα, ὡς κε σε πέφηρ

1 Or, more naturally, “from out the sea.” The latter rendering assumes, however, a reference to the story of the Tele-
oversees and overhears all things. If thou leavest these unharmed and heedest thy homeward way, verily ye may yet reach Ithaca, though in evil plight. But if thou harvest them, then I foresee ruin for thy ship and thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades, in a ship that is another's, and thou shalt find woes in thy house—proud men that devour thy livelihood, wooing thy godlike wife, and offering wooers' gifts. Yet verily on their violent deeds shalt thou take vengeance when thou comest. But when thou hast slain the wooers in thy halls, whether by guile or openly with the sharp sword, then do thou go forth, taking a shapely oar, until thou comest to men that know naught of the sea and eat not of food mingled with salt, aye, and they know naught of ships with purple cheeks, or of shapely oars that are as wings unto ships. And I will tell thee a sign right manifest, which will not escape thee. When another wayfarer, on meeting thee, shall say that thou hast a winnowing-fan on thy stout shoulder, then do thou fix in the earth thy shapely oar and make goodly offerings to lord Poseidon—a ram, and a bull, and a boar that mates with sows—and depart for thy home and offer sacred hecatombs to the immortal gods who hold broad heaven, to each one in due order. And death shall come to thee thyself far from the sea, a death so gentle, that shall lay thee low when thou art over-gony, a “cyclic” poem, attributed to Eugammon of Cyrene, in which Odysseus was killed by Telegonus, his son by Circe, with a spear tipped with the bone of a sea-fish. This story has no foundation in the Odyssey, and those who adopt the rendering “from out the sea” assume that these lines are a late interpolation.
γηραί ὑπὸ λεπαρὸν ἀρημένον· ἀμφὶ δὲ λαὸ

όλβιοι ἔσσονται. τὰ δὲ τοι νημερτέα εἶρω.

""Ὡς ἔφαι', αὐτὰρ ἐγώ μιν ἀμείβομενος προσέειπον

Τειρεσίη, τὰ μὲν ἄρ ποι ἐπέκλωσαν θεοὶ αὐτοὶ.

ἀλλ' ἄγιοι μοι τὸ δὲ εἰπὲ καὶ ἄτρεκέως κατάλεξων

μητρὸς τῆνδ' ὀρῶ ψυχὴν κατατεθνηνὰς·

ἡ δ' ἀκέουσι' ἕσται σχέδου αἴματος, οὐδ' ἐδον

ἔτηλ ἔσάντα ἰδεῖν οὐδὲ προτυμνησάσθαι.

εἰπὲ, ἀναξ, πῶς κέν με ἀναγυνοὶ τὸν ἐόντα;

""Ὡς ἐφάμην, ὦ δὲ μ', αὕτη ἀμείβομενος προσέειπεν

Ῥηίδιον τοι ἔποτε ἐρέω καὶ ἐπὶ φρεσὶ θήσω.

ὅν τινα μὲν κεν ἢς νεκύων κατατεθνηνῶτοι

αἴματος ἄσσον ἴμεν, ὦ δὲ τοι νημερτές ἐνίψειν

φι δὲ κ' ἐπιφθονὴς, ὦ δὲ τοι πάλιν ἐσον ὁπίσσω.

""Ὡς φαμένη ψυχὴ μὲν ἔβη δόμον Ἀίδος εἴσω

Τειρεσίαιο ἀνάκτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν

αὐτὰρ ἐγών αὐτοῦ μένον ἐμπέδουν, ὅφη' ἐπὶ μῆτηρ

ἡλυθε καὶ πίεν αἴμα κελαινεφής· αὕτη δ' ἐγνω,

καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα;

""Τέκνον ἐμόν, πῶς ἡλθες υπὸ ξόφον ἡρόεντα

ξώδε ἐών; χαλεπὸν δὲ τάδε ξωοῖσιν ὀράσθαι.

μέσσῳ γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέθρα,

Ἠκεανὸς μὲν πρῶτα, τὸν οὐ πῶς ἐστὶ περίσσαι

πεζὸν ἐόντι', ἢν μὴ τίς ἔχη ἐνεργεία νη."

ἡ νῦν δὴ Τροίηθεν ἀλώμενος εἰνθά'd' ἰκάνεις

νη τε καὶ ἐτάροισι πολὺν χρόνου; οὖδε πῶς ἡλθες

eis Ἰθάκην, οὖδ' εἴδες ἐνὶ μεγάροις γυναικά;

1 Lines 157-9 were rejected by Aristarchus.
come with sleek\(^1\) old age, and thy people shall dwell in prosperity around thee. In this have I told thee sooth.'

"So he spoke, and I made answer and said: 'Teiresias, of all this, I ween, the gods themselves have spun the thread. But come, tell me this, and declare it truly. I see here the spirit of my dead mother; she sits in silence near the blood, and deigns not to look upon the face of her own son or to speak to him. Tell me, prince, how she may recognize that I am he?'

"So I spoke, and he straightway made answer, and said: 'Easy is the word that I shall say and put in thy mind. Whomsoever of those that are dead and gone thou shalt suffer to draw near the blood, he will tell thee sooth; but whomsoever thou refusest, he surely will go back again.'

"So saying the spirit of the prince, Teiresias, went back into the house of Hades, when he had declared his prophecies; but I remained there steadfastly until my mother came up and drank the dark blood. At once then she knew me, and with wailing she spoke to me winged words:

"'My child, how didst thou come beneath the murky darkness, being still alive? Hard is it for those that live to behold these realms, for between are great rivers and dread streams; Oceanus first, which one may in no wise cross on foot, but only if one have a well-built ship. Art thou but now come hither from Troy after long wanderings with thy ship and thy companions? and hast thou not yet reached Ithaca, nor seen thy wife in thy halls?'

\(^1\) That is, "in the midst of wealth and comfort."
"Ως ἐφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειτον·
Μήτερ ἐμή, χρειῶ με κατήγαγεν εἰς Ἄλδαιον
ψυχῆς χρησόμενον Θηβαίου Τειρεσίαοι·
οῦ γὰρ πω σχεδοῦ ἦλθον Ἁχαίδος, οὔδὲ πω ἀμής
γῆς ἐπέβην, ἀλλ’ αἰεν ἔχουν ἀλάλημαί ἰδίων,
ἐξ οὗ τὰ πρώτισθ’ ἐπόμην Ἀγαμέμνονοι δίῳ
Ἰλιον εἰς ἐὑπωλον, ἵνα Τρώεσσι μαχομην.
ἀλλ’ ἀγε μοι τὸδε εἰπὲ καὶ ἀτρικέως κατάλεξον
tίς νῦ σε κήρ ἐδάμασσε τανηλεγέος θανάτου;
ἡ δολιχὴ νοῦσος, ἡ Ἀρτεμίς ἱοχέαιρα
οἰς ἀγανοῖς βελέσσεσίν ἐποιχομένη κατέπεφνεν;
eἰπτε δὲ μοι πατρός τε καὶ νιέος, δυν κατέλειπον,
ἡ ἐτι πάρ κελνοισίν ἐμῶν γέρας, ἥ τις ἡδή
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ’ οὐκέτι φασι νέεσθαι.
eἰπτε δὲ μοι μνηστής ἀλόχου βουλήν τε νόν τε,
ἡ μένει παρὰ παιδὶ καὶ ἐμπεδα πάντα φυλάσσει
ἡ ἡδή μιν ἐγήμεν Ἁχαίων δὲ τις ἄριστος.
"Ως ἐφάμην, ἡ δ’ αὐτίκ’ ἀμεἰβετο πότνια μήτηρ·
'Καὶ λίθην κείνη γε μένει τετηλοτί θυμὸς
σοίσιν εὖν μεγάροιςιν. διξυραὶ δε οἱ αἰεὶ
φθίνουσιν νῦκτες τε καὶ ἡματα δάκρυ χεύσιν.
σοῦ δ’ οὐ πῶ τις ἐχει καλὸν γέρας, ἄλλα ἐκήλος
Τηλέμαχος τεμένεα νέμεται καὶ δαίτας εἶσας
δαίνυται, ἃς ἐπέοικε δικαστόλον ἄνδρ’ ἀλεγύνειν
πάντες γὰρ καλέουσιν. πατὴρ δὲ σὸς αὐτὸθε μίμνει
ἄγροι, οὔδ’ πολινδε κατέρχεται. οὐδὲ οἱ εὖναι
dέμνα καὶ χαλάναι καὶ ρήγας συγαλόσετα,
ἀλλ’ ὃ γε χείμα μὲν εὐδεὶ θ’ διμῶνε ἐνι οἰκῷ,
ἐν κων ἀγχί πυρός, κακὰ δὲ χροὶ εἴματα εἶται.
"So she spoke, and I made answer and said: 'My mother, necessity brought me down to the house of Hades, to seek soothsaying of the spirit of Theban Teiresias. For not yet have I come near to the shore of Achaea, nor have I as yet set foot on my own land, but have ever been wandering, laden with woe, from the day when first I went with goodly Agamemnon to Ilios, famed for its horses, to fight with the Trojans. But come, tell me this, and declare it truly. What fate of grievous death overcame thee? Was it long disease, or did the archer, Artemis, assail thee with her gentle shafts, and slay thee? And tell me of my father and my son, whom I left behind me. Does the honour that was mine still abide with them, or does some other man now possess it, and do they say that I shall no more return? And tell me of my wedded wife, of her purpose and of her mind. Does she abide with her son, and keep all things safe? or has one already wedded her, whosoever is best of the Achaeans?'

"So I spoke, and my honoured mother straightway answered: 'Aye verily she abides with steadfast heart in thy halls, and ever sorrowfully for her do the nights and the days wane, as she weeps. But the fair honour that was thine no man yet possesses, but Telemachus holds thy demesne unharassed, and feasts at equal banquets, such as it is fitting that one who deals judgment should share, for all men invite him. But thy father abides there in the tilled land, and comes not to the city, nor has he, for bedding, bed and cloaks and bright coverlets, but through the winter he sleeps in the house, where the slaves sleep, in the ashes by the fire, and wears upon his body mean
αὐτὰρ ἐπὶν ἐλθοῦτε θέρος τεθαλυταὶ τ’ ὀπόρη, πάντῃ οἱ κατὰ γονιδίαν ἀλωὴς σινοπέδου φύλλων κεκλιμένων χθαμαλαὶ βεβλήμαται εὐναὶ. ἐνθ’ ὂ γε κεῖτ’ ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει σὸν νόστον ποθέων, χαλεπῶν δ’ ἐπὶ γῆρας ἰκάνει. οὖτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἑπτέσπον· οὔτ’ ἐμὲ γ’ ἐν μεγάροις εὐσκοποῖο ἀβέαρα ὁ ἀγανός βελέσσων ἐποιχομένη κατέπεφευν, οὔτε τὶς οὖν μοι νοῦσος ἐπῆλυθεν, ἢ τε μάλιστα τηκεδόνι στυγερὴ μελέων ἐξείλετο θυμῶν· ἀλλά με σὸς τε πόθος σά τε μῆδεα, φαίδημ’ θοῦσσεν, σὴ τ’ ἀγανοφροσύνη μεληύδεα θυμῶν ἀπηύρα.

"Ως ἑφαί, αὐτὰρ ἐγὼ γ’ ἔθελον φρεσὶ μερμηρίξας μυτρὸς ἐμῆς ψυχῆς ἐλέειν κατατεθενής. τρὶς μὲν ἐφορμηθῆν, ἐλέειν τε μὲ θυμὸς ἀνώγει, τρὶς δὲ μοι ἐκ χειρῶν σκιῇ εἰκελον ἢ καὶ ὀνείρῳ ἑπτατ’. ἔμοι δ’ ἄχος δὲν γενέσκετο κηρόθι μᾶλλον, καὶ μιν φονήσας ἑπεα πτερόεντα προσηύδων.

"Μῆτερ ἐμῇ, τί νῦ μ’ οὗ μίμονεis ἐλέειν μεμαῦτα, ὀφρὰ καὶ εἰν Ἄλωα φίλας περὶ χειρὲ βαλόντε ἀμφοτέρω κρυεροῖ τεταρπώμεσθα γότοι; ἢ τί μοι εἰδωλον τὸν ἀγανῆ Περσεφόνεια ὄτρυν’, ὀφρ’ ἐτε μᾶλλον ὀδυρόμενος στεναχίζω;

"Ως ἑφάμην, ἢ δ’ αὐτικ’ ἀμεβείτο πότνια μήτηρ. Μ’ ομοὶ, τέκνων ἔμοι, περὶ πάντων κάμμορε φωτῶν, οὐ τε σε Περσεφόνεια Διὸς θυγάτηρ ἀπαφίσκει, ἀλλ’ αὐτὴ δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν οὐ γὰρ ἐτε σάρκας τε καὶ ὀστέα ινες ἔχουσιν,

1 νόστον ποθέων: πότμον γοδῶν.
rayment. But when summer comes and rich autumn, then all about the slope of his vineyard plot are strewn his lowly beds of fallen leaves. There he lies sorrowing, and nurses his great grief in his heart, in longing for thy return, and heavy old age has come upon him. Even so did I too perish and meet my fate. Neither did the keen-sighted archer goddess assail me in my halls with her gentle shafts, and slay me, nor did any disease come upon me, such as oftenest through grievous wasting takes the spirit from the limbs; nay, it was longing for thee, and for thy counsels, glorious Odysseus, and for thy tender-heartedness, that robbed me of honey-sweet life.’

“So she spoke, and I pondered in heart, and was fain to clasp the spirit of my dead mother. Thrice I sprang towards her, and my heart bade me clasp her, and thrice she flitted from my arms like a shadow or a dream, and pain grew ever sharper at my heart. And I spoke and addressed her with winged words:

“My mother, why dost thou not stay for me, who am eager to clasp thee, that even in the house of Hades we two may cast our arms each about the other, and take our fill of chill lamenting. Is this but a phantom that august Persephone has sent me, that I may lament and groan the more?’

“So I spoke, and my honoured mother straightway answered: ‘Ah me, my child, ill-fated above all men, in no wise does Persephone, the daughter of Zeus, deceive thee, but this is the appointed way with mortals when one dies. For the sinews no longer hold the flesh and the bones together, but
Ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένου ὀρνατού ἐπέει κε πρῶτα λίπη λεύκ' ὁστέα θυμός, ψυχή δ' ἦπτ' οὐνειρὸς ἀποπταμένη πεπότηταί.

Ἀλλὰ φῶστε τάχιστα λαλαίεσ· ταῦτα δὲ πάντα ἵσθι, ἵνα καὶ μετόπισθε τεῇ εἰπησθα γυναικί.

"Νῦν μὲν δς ἐπέεεσιν ἀμείβομεθ', αἱ δὲ γυναῖκες ἡλιθοῦν, ὠτρυνεῖν γὰρ ἄγανῃ Περσεφόνεια,

ὡςαι ἀριστήνων ἀλοχοὶ ἔσαν ἣδε θύγατρες.

αἱ δ' ἀμα' αἶμα κελαινὸν ἀολλεῖες ἠγερέθοντο,

αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.

ηδὲ δὲ μοι κατὰ θυμὸν ἀρίστην φαίνετο βουλή.

σπασάμενος τανύκκαι ἄορ παχέος παρὰ μηροῦ

οὐκ εἰ δων πίειν αἰμα πᾶσας αἶμα κελαινὸν.

αἱ δὲ προμυνηστίναν ἐπῆσαν, ἡδὲ ἐκάστη

ἐν γόνον ἤξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

"Ἐνθ' ἦ τοι πρώτην Τυρώ Ἰδον εὐπατέρειαν,

ἡ φάτο Σαλμωνίδος ἀμύμουνος ἔκγονος εἶναι,

φη δὲ Κρηθῆς γυνῆ ἐμεναι Λειόλαδο·

ἡ ποταμοῦ ἠράσσατ' Ἐνιπῆς θείοιο,

ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἤσι,

καὶ ὅ' ἐπ' Ἐνιπῆς πωλέοκτεν καλὰ βέβαια.

τῷ δ' ἄρα εἰσάμενοι γαῖηχος ἐννοσύγαιος

ἐν προχοῆς ποταμοῦ παρελέξατο δινήντωσ' πορφύρεον δ' ἄρα κύμα περιστάθη, οὔρει ἵσον,

κυρτωθέν, κρυφέν δὲ θεὸν βυτητην τε γυναίκα.

λῦσε δὲ παρθενὶν ζώνην, κατὰ δ' ὑπον έχευεν.1

αὐτὰρ ἐπεί ὅ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,

ἐν τῷ ἄρα οἱ φῦ χειρὶ, ἐπος τ' ἔφατ' ἐκ τ' ὄνομαζε.

"Χαὶρε, γύναι, φιλότητι· περιπλομένου δ' ἐναιτοῦ

τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφόλιοι εὑναι.

1 Line 245, unknown to Zenodotus, was rejected by Aristarchus.
the strong might of blazing fire destroys these, as soon as the life leaves the white bones, and the spirit, like a dream, slits away, and hovers to and fro. But haste thee to the light with what speed thou mayest, and bear all these things in mind, that thou mayest hereafter tell them to thy wife.'

"Thus we two talked with one another; and the women came, for august Persephone sent them forth, even all those that had been the wives and the daughters of chieftains. These flocked in throngs about the dark blood, and I considered how I might question each; and this seemed to my mind the best counsel. I drew my long sword from beside my stout thigh, and would not suffer them to drink of the dark blood all at one time. So they drew near, one after the other, and each declared her birth, and I questioned them all.

"Then verily the first that I saw was high-born Tyro, who said that she was the daughter of noble Salomeus, and declared herself to be the wife of Cretheus, son of Aeolus. She became enamoured of the river, divine Enipeus, who is far the fairest of rivers that send forth their streams upon the earth, and she was wont to resort to the fair waters of Enipeus. But the Enfolder and Shaker of the earth took his form, and lay with her at the mouths of the eddying river. And the dark wave stood about them like a mountain, vaulted-over, and hid the god and the mortal woman. And he loosed her maiden girdle, and shed sleep upon her. But when the god had ended his work of love, he clasped her hand, and spoke, and addressed her:

"'Be glad, woman, in our love, and as the year goes on its course thou shalt bear glorious children,
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναι τε. 250
νῦν δ' ἔρχειν πρὸς δῶμα, καὶ ἵσχεο μὴν ὄνομήνης·
ἀυτὰρ ἐγώ τοί εἰμι Ποσειδάων ἐνοσίχθων.

"Ὄς εἰπὼν ὑπὸ πόντου ἐδύσετο κυμαίνοντα.
ἡ δ' ὑποκυσμαμένη Πελίνη τέκε καὶ Νηλῆα,
τὸ κρατέρῳ θεράποντε Δίος μεγάλοιο γενέσθην
ἀμφοτέρω· Πελίνης μὲν ἐν εὐρυχάρῳ Ἰαωλκῷ
ναῖε πολύρρηνοι, ὃ δ' ἄρ' ἐν Πύλη ἡμαθόεντι.
τοὺς δ' ἐτέρους Κρηθῆ τέκεν βασίλεια γυναικῶν,
Ἀισονᾶ τ' ἣδε Φέρητ 'Ἀμυθάονα ἢ ἱπποχάρμην.

"Τὴν δὲ μετ' 'Αντίόπῃν ἰδον, 'Ασωποῖο θύγατρα, 260
ἡ δ' καὶ Δίος εὐχετ' ἐν ἀγκοίνησιν ιαύσαι,
καὶ π' ἐτεκεν δύο παιδ', 'Ἀμφίονα τε Ζηθόν τε,
οὗ πρωτοὶ Ἁθήνης ἔδος ἐκτεσαν ἐπταπύλοιο,
πῦργωσάν τ', ἐπει ὡς μὲν ἀπύργωτον γ' ἐδύναντο
ναίλεμεν εὐρύχορον Ἁθήνη, κρατέρῳ περ ἔοντε. 265

"Τὴν δὲ μετ' 'Αλκμήνῃν ἰδον, 'Ἀμφίτρυώνοις ἄκοιτιν,
ἡ π' 'Ἡρακλῆα δρασυμέμνου δυμολέοντα
γείνατ' ἐν ἀγκοίνησι Δίος μεγάλοιο μυγεῖσα:
καὶ Μεγάρην, Κρείοντος ύπερθύμου θύγατρα,
τὴν ἔχεν Ἀμφίτρυώνοι νίδος μένος ἀλὲν ἀτείρης.' 270

"Μητέρα τ' Ὅιδυτόδαι ἰδον, καλὴν Ἐπικάστην,
ἡ μέγα ἔργον ἔρεξεν ἀιδρέητι νόοι
γημαμένη φ' υπ' ὃ δ' ἐν πατέρ' ἐξεναρίξας
γῆμεν· ἀφαρ δ' ἀνάπυστα θεῖο βέσαν ἀνθρώποισιν.
ἀλλ' ὃ μὲν ἐν Ἡθήνη πολυχράτῳ ἄλγεα πάσχων
275
Καδμεῖων ἡμασθε θεῶν ὅλοις διὰ βουλάς.
for not weak are the embraces of a god. These do thou tend and rear. But now go to thy house; and hold thy peace, and tell no man; but know that I am Poseidon, the shaker of the earth.'

"So saying, he plunged beneath the surging sea. But she conceived and bore Pelias and Neleus, who both became strong servants of great Zeus; and Pelias dwelt in spacious Iolcus, and was rich in flocks, and the other dwelt in sandy Pylos. But her other children she, the queenly among women, bore to Cretheus, even Aeson, and Pheres, and Amythaon, who fought from chariots.¹

"And after her I saw Antiope, daughter of Asopus, who boasted that she had slept even in the arms of Zeus, and she bore two sons, Amphion and Zethus, who first established the seat of seven-gated Thebe, and fenced it in with walls, for they could not dwell in spacious Thebe unfenced, how mighty soever they were.

"And after her I saw Alcmene, wife of Amphitrion, who lay in the arms of great Zeus, and bore Heracles, staunch in fight, the lion-hearted. And Megara I saw, daughter of Creon, high of heart, whom the son of Amphitrion, ever stubborn in might, had to wife.

"And I saw the mother of Oedipodes, fair Epicaste, who wrought a monstrous deed in ignorance of mind, in that she wedded her own son, and he, when he had slain his own father, wedded her, and straightway the gods made these things known among men. Howbeit he abode as lord of the Cadmeans in lovely Thebe, suffering woes through the baneful counsels of the gods, but she

¹ Others render, "whose joy was in chariots." but it is not certain that χαρποι is connected with χαρπω.
HOMER

η δ' ἐβη εἰς 'Αἴδαο πυλάρταο κρατεροῖο,
ἀψαμένη βρόχον αἰτῶν ἀφ' ύψηλοίο μελάθρου,
φ' ἄχει σχομένη· τῷ δ' ἀλγεα κάλλιπ' ὁπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς Ἑρωνίες ἐκτελέουσιν. 280

"Καὶ Χλώριν εἶδον περικαλλέα, τὴν ποτὲ Νηλεὺς
gῆμεν ἐκ διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
ὄπλοτάτην κούρην 'Αμφίδοον 'Ιασίδαο,
ὅς ποτ' ἐν 'Ορχομενῷ Μυννεῖῳ ἤφι ἄνασσεν·
ἡ δὲ Πύλου βασίλευ, τέκεν δὲ οἱ ἄγιαλα τέκνα,
Νέστορά τε Χρυμίων τε Περικλύμενον τ' ἄγερώχον.
τοῦτι δ' ἐπ' ἱβίμην Πηρώ τέκε, θαύμα βροτοῖς,
τὴν πάντες μνόνοντο περικτίται· οὐδ' ἄρα Νηλεὺς
τῷ εἴδοι δοὺ μὴ ἐλικας βοᾶς εὐρυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης 'Ιφικληεῖς
ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμυμῶν
ἐξελάαν· χαλεπῇ δὲ θεοῦ κατὰ μοῖρα πέδησε,
δεσμῷ τ' ἀργαλέιοι καὶ βουκόλοι ἀγροϊται.
ἀλλ' ὅτε δὴ μηνὲς τε καὶ ἡμέραι ἐξετελεύντο
ἀψ' περιτελλομένου ἐτεος καὶ ἐπῆλυθον ὄραι,
καὶ τότε δὴ μὲν ἔλυσε βίη 'Ιφικληείς,
θέσφατα πάντ' εἴποντα. Διὸς δ' ἐτελείετο βουλή.

"Καὶ Δήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
ἡ ἰ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παίδε,
Κάστορά θ' ἰππόδαμον καὶ πῦξ άγαθὸν Πολυδεύκεα, 300
τοὺς ἀμφῷ ζωοὺς κατέχει φυσίξεις αἷα.
οὐ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
ἀλλοτε μὲν ζώουσ' ἐτερήμεροι, ἀλλοτε δ' αὐτὲ
τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἵσα θεοῖς.

406
went down to the house of Hades, the strong warder. She made fast a noose on high from a lofty beam, overpowered by her sorrow, but for him she left behind woes full many, even all that the Avengers of a mother bring to pass.

"And I saw beauteous Chloris, whom once Neleus wedded because of her beauty, when he had brought countless gifts of wooing. Youngest daughter was she of Amphion, son of Iasus, who once ruled mightily in Orchomenus of the Minyae. And she was queen of Pylos, and bore to her husband glorious children, Nestor, and Chromius, and lordly Periclymenus, and besides these she bore noble Pero, a wonder to men. Her all that dwelt about sought in marriage, but Neleus would give her to no man, save to him who should drive from Phylace the kine of mighty Iphicles, sleek and broad of brow; and hard they were to drive. These the blameless seer alone undertook to drive off; but a grievous fate of the gods ensnared him, even hard bonds and the herdsmen of the field. Howbeit when at length the months and the days were being brought to fulfilment, as the year rolled round, and the seasons came on, then verily mighty Iphicles released him, when he had told all the oracles; and the will of Zeus was fulfilled.

"And I saw Lede, the wife of Tyndareus, who bore to Tyndareus two sons, stout of heart, Castor the tamer of horses, and the boxer Polydeuces. These two the earth, the giver of life, covers, albeit alive, and even in the world below they have honour from Zeus. One day they live in turn, and one day they are dead; and they have won honour like unto that of the gods.
“Τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωῆς παράκοιτων εἰσιδον, ἢ δὴ φάσκε Ποσειδάωνι μυγήναι, καὶ ῥ' ἐτεκεν δύο παῖδε, μινυθαδὸς δ' ἐγενέσθην, Ὡτὸν τ' ἀντίθεοι τηλεκλείτον τ' Ἐφίαλτην, οὐδ' δὴ μηκίστους θρέψε ξείδωροι ἀρουρα καὶ πολὺ καλλίστους μετά γε κλύτων Ὡρίωνα. ἐννέωροι γὰρ τοῦ γε καὶ ἐννεαπήχεις ἤσαν εὔρος, ἀτὰρ μῆκος γε γενέσθην ἐννεόργυιοι. οἳ βαι καὶ ἀθανάτους ἀπειλήτην ἐν Ὀλύμπῳ φυλόπιδα στῆσει πολυάκος πολέμου. Ὁσσαν ἐπ' Ὀλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὁσσῇ Πήλιον εὐσώφυλλον, ἐν' ὦραινὸς ἀμβατός εἰη. καὶ νῦ κεν ἐξετέλεσαν, εἰ ἤβης μέτρον ἴκοντο: ἅλα ὀλεθείν Δίον νίος, δὴ ἦκομος τέκε Δητώ, ἀμφοτέρω, πρὶν σφαῖρ ὑπὸ κροτάφουσιν οὐλοὺς ἀνθήσαι πυκάσαι τε γένος ἐναυθεὶ λάχη. "Φαίδρην τε Πρόκριν τε ἱδον καλὴν τ' Ἀριάδνην, κούρην Μίνωος ὀλοφρονος, ἦν ποτε Θησευς ἐκ Κρήτης ἐς γουνὸν Ἀθηναῖων ιερῶν ἣγε μέν, οὐδ' ἀπόνυτο: πάρος δὲ μιν Ἄρτεμις ἐκτα. 1 Δὴ ἐν ἀμφιρύτη Διονύσου μαρτυρίσων. “Μαῖραν τε Κλυμένην τε ἱδον στυγερήν τ' Ἐριφύλην, ἡ χρυσὸν φίλου ἄνδρος ἐδέξατο τιμήντα. πάσας δ' οὐκ ἄν εγὼ μυθήσομαι οὖδ' ὅνομήνω, ὀσσα ἥρως ἀλόχους ἱδον ἆδη θύγατρας: πρὶν γὰρ κεν καὶ νῦξ φθίν' ἀμβροτος, ἅλα καὶ ὁρη 330 εὔδειν, ἢ ἐπὶ νῆα θοὴν ἐλθὼν' ἐς ἐτάρους ἢ αὐτοῦ: πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.” "Ὡς ἐφάθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ, κηληθμὸ δ' ἔσχοντο κατὰ μέγαρα σκιέντα. τοῖσιν δ' Ἀρήτη λευκάλενος ἠρχετο μῦθων.  

1 ἐκτα: ἰσχευ.
“And after her I saw Iphimedéia, wife of Aloeus, who declared that she had lain with Poseidón. She bore two sons, but short of life were they, godlike Otus, and far-famed Ephialtes—men whom the earth, the giver of grain, reared as the tallest, and far the comeliest, after the famous Orion. For at nine years they were nine cubits in breadth and in height nine fathoms. Yea, and they threatened to raise the din of furious war against the immortals in Olympus. They were fain to pile Ossa on Olympus, and Pelion, with its waving forests, on Ossa, that so heaven might be scaled. And this they would have accomplished, if they had reached the measure of manhood; but the son of Zeus, whom fair-haired Leto bore, slew them both before the down blossomed beneath their temples and covered their chins with a full growth of beard.

“And Phaëdra and Procris I saw, and fair Ariadne, the daughter of Minos of baneful mind, whom once Theseus was fain to bear from Crete to the hill of sacred Athens; but he had no joy of her, for ere that Artemis slew her in sea-girt Dia because of the witness of Dionysus.

“And Maera and Clymene I saw, and hateful Eriphyle, who took precious gold as the price of the life of her own lord. But I cannot tell or name all the wives and daughters of heroes that I saw; ere that immortal night would wane. Nay, it is now time to sleep, either when I have gone to the swift ship and the crew, or here. My sending shall rest with the gods, and with you.”

So he spoke, and they were all hushed in silence, and were held spell-bound throughout the shadowy halls. Then among them white-armed Arete was the first to speak:
"Φαίνκες, πώς ύμμιν ἀνήρ ὁδε φαίνεται εἶναι
ἕδος τε μέγεθός τε ἰδε φρένας ἕυδον ἐλσας;
ζείνος δ’ αὐτ’ ἔμος ἑστιν, ἑκαστος δ’ ἐμμορε τιμῆς:
τῷ μὴ ἐπευγόμενοι ἀποτέμπτετε, μηδὲ τὰ δῶρα
οὕτω χρηίζοντι κολούετε. πολλὰ γὰρ ύμῖν
κτῆματ’ ἐνι μεγάροισι θεῶν ἱστητι κέονται."

Τοῦτο δὲ καὶ μετέειπε γέρων ἢρως Ἐχέννως,
δι’ ὅν Φαϊήκων ἀνδρῶν προγενέστερος ἦν. 340
"'Ὡ φίλοι, οὐ μᾶν ἡμῖν ἀπὸ σκοποῦ οὐδ’ ἀπὸ δόξης
μυθεῖται βασίλεια περίφρων. ἀλλὰ πέθεσθε.
'Αλκινόου δ’ ἐκ τούτ’ ἔχεται ἔργον τε ἔπος τε."

Τὸν δ’ αὐτ’ Ἀλκινόου ἀπαμείβετο φώνησέν τε.
"Τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, ἀλ’ κεν ἐγὼ γε
ζωδιός Φαϊήκεσσι φιληρέτμοισιν ἀνάσσω.
ζείνος δὲ τλήτω μάλα περ νόστοιο χατίζων
ἐμπῆς οὖν ἐπιμείναι ἐσ αὔριον, εἰς δ’ κε πᾶσαν
δωτίνην τελέσω. πομπῇ δ’ ἀνδρεσθει μελήσει
πᾶσι, μάλιστα δ’ ἐμοί’ τοῦ γὰρ κράτος ἔστ’ ἐνι δήμῳ."

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύµητος Ὀδυσσεύς.
"Ἀλκινοε κρείον, πάντων ἀριδείκετε λαὸν,
εἰ μὲ καὶ εἰς ἐνιαυτὸν ἀνώγοιτ’ αὐτόθι μίμνειν,
πομπῇ δ’ ὀτρύνοιτε καὶ ἀγλαὰ δῶρα δίδοιτε,
καὶ κε τὸ βουλοῖμην, καὶ κεν πολὺ κέρδιον εἰῆ,
πλειστέρῃ σῦν χειρὶ φίλην ἐς πατρίδ’ ἱκέσθαι:
καὶ κ’ αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἰῆ
πᾶσιν, ὅσοι μ’ Ἰθάκηνδε ἱδοιατο νοστήσαντα."

Τὸν δ’ αὐτ’ Ἀλκινοος ἀπαμείβετο φώνησέν τε.
"'Ὡ Ὀδυσσεύ, τὸ μὲν οὐ τί σ’ εἴσκομεν εἰσορόωντες,

1 Line 343 is omitted in many MSS.
"Phaeacians, how seems this man to you for comeliness and stature, and for the balanced spirit within him? And moreover he is my guest, though each of you has a share in this honour. Wherefore be not in haste to send him away, nor stint your gifts to one in such need; for many are the treasures which lie stored in your halls by the favour of the gods."

Then among them spoke also the old lord Echeneus, who was an elder among the Phaeacians: "Friends, verily not wide of the mark or of our own thought are the words of our wise queen. Nay, do you give heed to them. Yet it is on Alcinous here that deed and word depend."

Then again Alcinous answered him and said: "This word of hers shall verily hold, as surely as I live and am lord over the Phaeacians, lovers of the oar. But let our guest, for all his great longing to return, nevertheless endure to remain until tomorrow, till I shall make all our gift complete. His sending shall rest with the men, with all, but most of all with me; for mine is the control in the land."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, if you should bid me abide here even for a year, and should further my sending, and give glorious gifts, even that would I choose; and it would be better far to come with a fuller hand to my dear native land. Aye, and I should win more respect and love from all men who should see me when I had returned to Ithaca."

Then again Alcinous made answer and said: "Odysseus, in no wise as we look on thee do we
Ηπεροπηγά τ’ ἐμεν καὶ ἐπίκλοτον, οἷά τε πολλοὺς
βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους, 365
ψεύδεα τ’ ἀρτύνοντας ὃθεν κε τις οὔδε ἴδοιτο·
σοι δ’ ἔπι μὲν μορφή ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί·
μῦθον δ’ ὡς οτ’ ἀοιδὸς ἐπισταμένως κατέλεξας,
πάντων τ’ Ἀργείων σέο τ’ αὐτοῦ κήδεα λυγρά. 370
ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
eἰ τινὰς αὐτιδέων ἑτάρων ἰδες, ο’ τοι ἀμ’ αὐτῷ
‘Ἰλιον εἰς ἀμ’ ἐποντὸ καὶ αὐτοῦ πότμον ἐπέστην.
νῦξ δ’ ἦδε μάλα μακρή, ἄθέσφατος· οὔδε τω ὄρη
εὐδείων ἐν μεγάρῳ, σὺ δὲ μοι λέγε τῆςκελα ἐργα.
καὶ κεν ἐς ἦδο διὰν ἀνασχόμην, ὅτε μοι σὺ
τλαῖης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.” 375
Τὸν δ’ ἀπαμεμβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“Ἀλκινοε κρείνον, πάντων ἀριδείκετε λαῶν,
ὁρη μὲν πολέων μύθων, ὀρη δὲ καὶ ὑπνοῦν·
eἰ δ’ ἐτ’ ἄκουέμεναι γε λιλαεῖαι, οὐκ ἂν ἐγώ γε 380
τούτον σοι φθονέοιμι καὶ οἰκτρότερ’ ἀλλ’ ἄγορεύειν,
κῆδε’ ἐμῶν ἑτάρων, ο’ δ’ ἐπὶ τοῦποισθεν ὀλοῦτο,
ο’ Τρώων μὲν ὑπεξέφυγον στουόεσσαν ἀντῆν,
ἐν νόστῳ δ’ ἀπόλοντο κακῆς ἱότητι γυναικὸς.
“Αὐτὰρ ἐπελ ψυχάς μὲν ἀπεσκέδασ’ ἀλλιδίς ἀλλῇ 385
ἀγνῆ Περσεφόνεια γυναικῶν θηλυτεράων,
ℏθε δ’ ἐπὶ ψυχή ’Ἀγαμέμνονος Ἀτρείδαο
ἀχνυμένη’ περὶ δ’ ἀλλαί ἀγγεγέρθ’, ὃσοι ἀμ’ αὐτῷ
οίκῳ ἐν Αίγισθοιο θάνου καὶ πότμον ἐπέστην.
ἐγνὼ δ’ αἰσ’ ἐμ’ ἐκεῖνος, ἐπελ πλευν ἁμα κελαινόν· 390
κλαῖε δ’ ὁ γε λυγέως, θαλερόν κατὰ δάκρυον εἰβων,

1 ἐγώ γε : ἕπειτα.
deem this of thee, that thou art a cheat and a dissembler, such as are many whom the dark earth breeds scattered far and wide, men that fashion lies out of what no man can even see. But upon thee is grace of words, and within thee is a heart of wisdom, and thy tale thou hast told with skill, as doth a minstrel, even the grievous woes of all the Argives and of thine own self. But come, tell me this, and declare it truly, whether thou sawest any of thy godlike comrades, who went to Ilios together with thee, and there met their fate. The night is before us, long, aye, wondrous long, and it is not yet the time for sleep in the hall. Tell on, I pray thee, the tale of these wondrous deeds. Verily I could abide until bright dawn, so thou wouldest be willing to tell in the hall of these woes of thine."

Then Odysseus of many wiles answered him and said: "Lord Alcinous, renowned above all men, there is a time for many words and there is a time also for sleep. But if thou art fain still to listen, I would not begrudge to tell thee of other things more pitiful still than these, even the woes of my comrades, who perished afterward, who escaped from the dread battle-cry of the Trojans, but perished on their return through the will of an evil woman.

"When then holy Persephone had scattered this way and that the spirits of the women, there came up the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, spirits of all those who were slain with him in the house of Aegisthus, and met their fate. He knew me straightway, when he had drunk the dark blood, and he wept aloud, and shed big tears, and stretched
πυνδας εις εμε χειρασ, δρεξασθαι μενεανων
αλλ' ου γαρ οι ετ' ην εις εμπεδος ουδε τι κικυς,
ουτε περ παρος εσκεν ενι γναμπτοσι μελεσσι.

"Τον μεν έγω δακρυσα ιδων ελεγςα τε θυμοφ,
και μην φωνησας έσεαι πτεροντα προσηνων
'Ατρείδην κυδιστε, αναξ άνδρων Αγάμεμνον,
τις νυ σε κηρ εδάμασσε τανηλεγέος θανάτοιο;
ης σε γ' εν υσεσι Ποσειδάων εδάμασσεν
ορσας αργαλέων ανέμων αμέγαρτον αυτημην;
ησα σ' ανάρσιοι άνδρες ενθηςαντ' επι χερσου
βοος περιταμνόμενον ηδ' οιων πώεια κάλα,
ησε περι ττολοις μαχενύμενον ηδε γυναικων;" 395

"Ως εφάμην, ο δε μ' αντικ' αμείβομενος προσέειπε:
'Διογενές Λαερτίαδη, πολυμήχαν' 'Οδυσσεύ,
ουτ' εμε γ' εν υσεσι Ποσειδάων εδάμασσεν
ορσας αργαλέων ανέμων αμέγαρτον αυτημην,1
ουτε μ' ανάρσιοι άνδρες ενθηςαντ' επι χερσου,
αλλα μοι Αίγισθος τεύξας θανάτον τε μορον τε
έκτα σων όυλομενη αλοχω, οικόνε καλέσσας,
δειπνίσσας, ος τις τε κατέκτανε βοον επι φάτνη.
δος θανον οικτίστωθα θανάτω. περι δ' αλλοι έταιροι
νολεμέως κτείνουτο σως δος αργιόδουτες,
οι ρα τ' εν αφνειον άνδρος μεγα δυναμένοιο
η γάμω η έρανοι ειλαπίνη τεθαληνή.
ηδη μεν πολεων φόνωρ άνδρων αντεβθηςας,
μουναξ κτεινομενων και ενι κρατερη υσμίνην
αλλα κε κεινα μαλιστα ιδων ολοφύραο θυμωφ,
ος' αμφι κροηρα τραπέζας τε πληθούσας
κείμηθ1 ενι μεγάρω, δάπεδον δ' απαιν αύματι θυεν.
οικτροτάτην δ' ήκουσα όπα Πριάμου ςυγατρος,

1 Line 407 is omitted in most MSS.
forth his hands toward me eager to reach me. But no longer had he aught of strength or might remaining such as of old was in his supple limbs.

"When I saw him I wept, and my heart had compassion on him, and I spoke, and addressed him with winged words: 'Most glorious son of Atreus, king of men, Agamemnon, what fate of grievous death overcame thee? Did Poseidon smite thee on board thy ships, when he had roused a furious blast of cruel winds? Or did foemen work thee harm on the land, while thou wast cutting off their cattle and fair flocks of sheep, or wast fighting to win their city and their women?'

"So I spoke, and he straightway made answer and said: 'Son of Laertes, sprung from Zeus, Odysseus of many devices, neither did Poseidon smite me on board my ships, when he had roused a furious blast of cruel winds, nor did foemen work me harm on the land, but Aegisthus wrought for me death and fate, and slew me with the aid of my accursed wife, when he had bidden me to his house and made me a feast, even as one slays an ox at the stall. So I died by a most pitiful death, and round about me the rest of my comrades were slain unceasingly like white-tusked swine, which are slaughtered in the house of a rich man of great might at a marriage feast, or a joint meal, or a rich drinking-bout. Ere now thou hast been present at the slaying of many men, killed in single combat or in the press of the fight, but in heart thou wouldst have felt most pity hadst thou seen that sight, how about the mixing bowl and the laden tables we lay in the hall, and the floor all swam with blood. But the most piteous cry that I heard was
Κασσάνδρης, τήν κτείνε Κλυταμνήστρη δολόμητις ἀμφί ἕμοι, αὐτάρ ἐγὼ ποτί γαίῃ χεῖρας ἁείρων βάλλων ἀποθνήσκων περὶ φασγάμφο· ἢ δὲ κυνώτις νοσφίσσατ’, οὐδὲ μοι ἐτλη ἱόντες περ εἰς Ἀἴδαο 425 χερσὶ κατ’ ὀφθαλμοὺς ἐλέειν σὺν τε στόμῳ ἔρεισαι. δις οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται· οἷον δὴ καὶ κείνη ἐμῆσατο ἔργον ἄεικές, Κουριδίῳ τεῦξασα πόσει φόνον. ἡ τοι ἐφη γε 430 ἀσπάσιος πάϊςσιν ἴδε δμόεσσιν ἐμοῖςιν οἴκαδ’ ἐλεύσεσθαι· ἡ δ’ ἔξοχα λυγρὰ ἱδία ὁ τε κατ’ αἰσχὸς ἐχεῦε καὶ ἐσσομένηςιν ὀπίσσω θηλυτέρῃςι γυναίξιν, καὶ ἡ κ’ ἐνεργὸς ἐγαίν.’

1 Ὀς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον.
2 Ὅ πόποι, ἡ μᾶλα δὴ γόνον Ἀτρέως εὐρύοπτα Ζεὺς 436 ἐκπάγλωσ ἡχθηρε γυναικείας διὰ βουλὰς ἐξ ἀρχῆς. Ἐλένης μὲν ἀπωλόμεθ’ εἶνεκα πολλοί, σοὶ δὲ Κλυταμνήστρῃ δόλον ἤρτυε τηλόθ’ ἐόντι.’
3 Ὀς ἐφάμην, ο δὲ μ’ αὐτίκ’ ἀμειβόμενος προσέειπε·
4 Τῷ νῦν μὴ ποτὲ καὶ σὺ γυναικί περ ἢπιος εἶναι: 441 μὴ οἱ μῦθον ἀπαντά πιθανοκέμεν, ὅν κ’ ἐν εἴδής, ἄλλα τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι. ἄλλ’ οὐ σοὶ γ’, Ὅδυσεῦ, φόνος ἐσσεται ἐκ γε γυναικός· λὶν γὰρ πινυτῇ τε καὶ εὐ φρεσὶ μήδεα οἶδε κούρη Ἰκαρίοιο, περίφροιν Πηνελόπεια.

1 Or, “as she clung to me.” The whole passage is one of very doubtful interpretation. I have, in the main, followed 416
that of the daughter of Priam, Cassandra, whom guileful Clytemnestra slew by my side. And I sought to raise my hands and smite down the murderess, dying though I was, pierced through with the sword. But she, the shameless one, turned her back upon me, and even though I was going to the house of Hades deigned neither to draw down my eyelids with her fingers nor to close my mouth. So true is it that there is nothing more dread or more shameless than a woman who puts into her heart such deeds, even as she too devised a monstrous thing, contriving death for her wedded husband. Verily I thought that I should come home welcome to my children and to my slaves; but she, with her heart set on utter wickedness, has shed shame on herself and on women yet to be, even upon her that doeth uprightly.

"So he spoke, and I made answer and said: 'Ah, verily has Zeus, whose voice is borne afar, visited wondrous hatred on the race of Atreus from the first because of the counsels of women. For Helen's sake many of us perished, and against thee Clytemnestra spread a snare whilst thou wast afar.'

"So I spoke, and he straightway made answer and said: 'Wherefore in thine own case be thou never gentle even to thy wife. Declare not to her all the thoughts of thy heart, but tell her somewhat, and let somewhat also be hidden. Yet not upon thee, Odysseus, shall death come from thy wife, for very prudent and of an understanding heart is the daughter of

Agar, _Homerica_, 189 f. Others take χειρας δείρων as indicating a gesture of supplication, and render βάλλων "let them fall to the ground." But this is highly unsatisfactory.
ὁ μὲν μιν νύμφην γε νέην κατελείπομεν ἦμεις ἐρχόμενοι πόλεμονδε' πάις δὲ οἱ ἦν ἐπὶ μαξὺν νύμφως, ὃς ποιν γε μετ' ἀνδρῶν ἰζεὶ ἀριθμῷ, ὅλβιος· ἡ γὰρ τὸν γε πατήρ φίλος ὄψεται ἐλθὼν, καὶ κείνος πατέρα προσπτύζεται, ἣθέμεσ ἐστίν. ἡ δ' ἐμὴ οὐδὲ περ ὅς ἐνυπλησθῆναι ἄκοιτς ὀφθαλμοίσιν ἔασε· πάρος δὲ με πέφυνε καὶ αὐτὸν. ἀλλο δὲ τοι ἐρέω, σὺ δ' ἐνι φρεσὶ βάλλεο σήσιν κρύβδην, μηδ' ἀναφαυδά, φίλην ἐς πατρίδα γαίαν νύμμα κατισχέμεναι· ἐπει οὐκέτι πιστὰ γυναιξίν. ἂλλ' ἀγε μοι τόδε εἴπῃ καὶ ἀτρεκέως κατάλεξων, εἰ που ἐτι ζωοῦντος ἄκοιτες παιδὸς ἐμοῦ, ἡ που ἐν Ὀρχομενῷ ἡ ἐν Πύλῳ ἡμαθόντε, ἡ ποὺ πάρ Μενελάφ ἐνι Σπάρτῃ εὐρείῃ· οὐ γὰρ πω τέθυκεν ἐπὶ χθονὶ διὸς Ὀρέστης.

"ὅσ εἴφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον. Ἀτρείδη, τὶ με ταύτα διεἰρεῖ; οὐδὲ τι ὅδα, ζῶει ἡ γ' ἡ τέθυκε· κακὸν δ' ἀνεμώλια βαζείν."

"Νῶι μὲν δος ἐπέεσσιν ἀμειβομένω στυγεροίσιν ἐσταμεν ἀχυμύνεοι θαλερόν κατὰ δάκρυ χεόντες· ἦλθε δ' ἐπὶ ψυχῇ Πηληνάδεω Ἀχιλῆος καὶ Πατροκλῆος καὶ ἀμύμωνος Ἀντιλόχιοι Αἰαντός θ', ὃς ἀριστος ἐγὼ εἰδός τε δέμας τε τῶν ἀλλῶν Δαναῶν μετ' ἀμύμωνα Πηλείωνα.

ἐγὼ δὲ ψυχῇ με ποδώκεος Λιακίδαο καὶ τ' ὀλυμφομείνῃ ἔτεα πτερόεντα προσηῦδα· "Διογενεὶς Δαερτίαδη, πολυμήχαν' Ὀδυσσεῦ, ἡχεῖς, τίπτ' ἐτι μείζον ἐνι φρεσὶ μὴσεάι ἐργον; πῶς ἔτης "Αἰδοίσδε κατελθέμεν, ἐνθα τε νεκροὶ ἀφραδεῖες ναιοῦσι, βροτῶν εἰδώλα καμόντων;"

1 Lines 454–6 were lacking in most ancient editions.
Icarius, wise Penelope. Verily we left her a bride newly wed, when we went to the war, and a boy was at her breast, a babe, who now, I ween, sits in the ranks of men, happy in that his dear father will behold him when he comes, and he will greet his father as is meet. But my wife did not let me sate my eyes even with sight of my own son. Nay, ere that she slew even me, her husband. And another thing will I tell thee, and do thou lay it to heart: in secret and not openly do thou bring thy ship to the shore of thy dear native land; for no longer is there faith in women. But, come, tell me this, and declare it truly, whether haply ye hear of my son as yet alive in Orchomenus it may be, or in sandy Pylos, or yet with Menelaus in wide Sparta; for not yet has goodly Orestes perished on the earth.'

"So he spoke, and I made answer and said: 'Son of Atreus, wherefore dost thou question me of this? I know not at all whether he be alive or dead, and it is an ill thing to speak words vain as wind.'

"Thus we two stood and held sad converse with one another, sorrowing and shedding big tears; and there came up the spirit of Achilles, son of Peleus, and those of Patroclus and of peerless Antilochus and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus. And the spirit of the swift-footed son of Aeacus recognized me, and weeping, spoke to me winged words:

"'Son of Laertes, sprung from Zeus, Odysseus of many devices, rash man, what deed yet greater than this wilt thou devise in thy heart? How didst thou dare to come down to Hades, where dwell the unheeding dead, the phantoms of men outworn.'"

1 Or, perhaps, "who have done with (life's) toils."
"Ως ἔφατ', αὐτὰρ ἐγὼ μν ἀμειβόμενος προσέειπον' 480
"Ο' Ἀχιλλεύ Πηλής νιέ, μέγα φέρτατ' Ἀχαϊῶν,
ἥλθον Τειρεσίαο κατὰ χρέος, εἰ τινα βουλὴν
eἴποι, ὅπως 'Ἰθάκην ἐς παιπαλὸσσαν ἴκοιμῆν'
οὐ γάρ πω σχεδὸν ἥλθον Ἀχαϊῶν, οὐδὲ πω ἀμή
γῆς ἐπέβην, ἀλλ' αἰεὶν ἐχω κακά. σεῖο δ', 'Ἀχιλλεύ,
οὐ τις ἀνήρ προσπάροιθε μακάρτατος οὐτ' ἀρ' ὀπίσσω.
πρὶν μὲν γάρ σε ξών ςεῖοιμεν ἵσα θεοίσιν
"Ἀργείων, νῦν αὐτὲ μέγα κρατέες νεκύεσσιν
ἐνθάδ' ἐών· τῷ μὴ τι θανῶν ἀκαχίζεν, 'Ἀχιλλεύ'.
485
"Ως ἔφαμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε:
"Μῆ δὴ μοι θάνατόν γε παραῦδα, φαίδμι' Ὀδυσσεύ.
βουλοίμην κ' ἐπάρουρος ἐὼν θετεῦμεν ἀλλ' ἄνδρι παρ', ἀκλήρω, ὃ μὴ βιότοσ πολὺς εἰη,
ἡ πάσιν νεκύεσσι καταφθιμένουσιν ἀνάσσεν.
ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μήθων ἐνύσπαιρ,
ἡ ἐπετ' ἐσ πόλεμον πρόμοι ἐζουμενα, ἢ καὶ οὐκ.
εἰπὲ δὲ μοι Πηλῆς ἀμύμονος, εἰ τι πέπυσαί,
ἡ ἐτ' ἔχει τιμῆν πολέσιν μετὰ Μυρμιδόνεσσιν
490
ἡ μν ἀτημάζουσιν ἀν' Ἐλλάδα τε Φθίην τε,
οὐνεκά μν κατὰ γῆρας ἐχει χεῖρας τε πόδας τε.
οὐ γάρ 1 ἐγὼν ἐπαρῳγὸς ὑπ' αὐγὰς ἥδειοιο,
τοῖος ἐών, οἷος ποτ' ἐνι Τροῖη εὐρείη
πέφυον λαδὺ ἀριστον, ἀμύνων 'Ἀργείοισιν
ἐι τοιόσοδ' ἐλθοιμι μίνυνθά περ ἐς πατέρος δῶ·
τῷ κε τεφ στύχαιμι μένος καὶ χειρὰς ἀπτοῦσιν,
οἴ κείνων βιόωνται ἕργουσιν τ' ἀπὸ τιμῆς.

1 οὐ γάρ: τι γάρ Ζενοδοτος.
"So he spoke, and I made answer and said: Achilles, son of Peleus, far the mightiest of the Achaeans, I came through need of Teiresias, if haply he would tell me some plan whereby I might reach rugged Ithaca. For not yet have I come near to the land of Achaca, nor have I as yet set foot on my own country, but am ever suffering woes; whereas than thou, Achilles, no man aforetime was more blessed nor shall ever be hereafter. For of old, when thou wast alive, we Argives honoured thee even as the gods, and now that thou art here, thou rulest mightily among the dead. Wherefore grieve not at all that thou art dead, Achilles.'

"So I spoke, and he straightway made answer and said: 'Nay, seek not to speak soothingly to me of death, glorious Odysseus. I should choose, so I might live on earth, to serve as the hireling of another, of some portionless man whose livelihood was but small, rather than to be lord over all the dead that have perished. But come, tell me tidings of my son, that lordly youth, whether or not he followed to the war to be a leader. And tell me of noble Peleus, if thou hast heard aught, whether he still has honour among the host of the Myrmidons, or whether men do him dishonour throughout Hellas and Phthia, because old age binds him hand and foot. For I am not there to bear him aid beneath the rays of the sun in such strength as once was mine in wide Troy, when I slew the best of the host in defence of the Argives. If but in such strength I could come, were it but for an hour, to my father's house, I would give many a one of those who do him violence and keep him from his honour, cause to rue my strength and my invincible hands.'

Some take ἄροφος as "attached to the soil," "a serf."
"Ως ἔφατ', αὐτάρ ἐγώ μιν ἄμειβόμενος προσέειπον
Ἡ τοι μέν Πηλής ἀμύμονος οὐ τι πέπνυσμαι,
αὐτάρ τοι παιδός γε Νεοπτολέμου φίλοιο
πᾶσαν ἀλθείνα μυθήσομαι, ὃς με κελεύεις:
αὐτός γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἔισης
ἠγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιόν.
ἡ τοι ὅτε ἀμφὶ πόλιν Τροίην φραζόμεθα Βουλᾶς,
αἰεὶ πρώτος ἐβαζὲ καὶ οὖχ ἥμαρτανε μύθων:
Νέστωρ ἀντίθεος καὶ ἐγὼ ἱκάσκομεν οἶω.
αὐτάρ ὅτε ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,
οὐ ποτ' ἐνὶ πληθυῖ κέμεν ἄνδρῶν οὐδ' ἐν ὁμίλῳ,
ἀλλὰ πολὺ προθέσεκε τὸ δὴ μένος οὐδενὶ εἰκὼν,
pολλοὺς δ' ἄνδρας ἐπεφνεν ἐν αἰνῇ δημοτῆτι.
πάντας δ' οὐκ ἀν ἐγὼ μυθήσομαι οὐδ' ὄνομήνω,
ὁσσον λαδόν ἐπεφνεν ἁμύνων Ἀργείοισιν,
ἀλλ' οἶον τὸν Τηλεφίδην κατευήρατο χαλκῷ,
ἡρ' Εὐρυτύλον, πολλοὶ δ' ἀμφ' αὐτὸν ἔταιροι
Κηθεῖοι κτείνοντο γυναίκων εἶνεκα δόρων.
κεῖνον δὴ κάλλιστον ἠδον μετὰ Μέμνονα διόν.
αὐτάρ ὅτ' εἰς ἵππον κατεβαίνομεν, δὴν κάμ' Ἐπείος,
Ἀργείων οἱ ἀριστοί, ἔμοι δ' ἐπὶ πάντα τέταλτο,
ἡμέν ἀνακλώναι πυκνῷν λόχον ἥδ' ἐπιθεῖναι; 2
ἐνθ' ἄλλοι Δαναῶν ἔγχοτοις ἦδ' μέδουτες
dákroνα τ' ὁμόργυντο τρέμον θ' ὑπὸ γυῖα ἑκάστου
κεῖνον δ' οὐ ποτε πάμπαν ἐγών ἠδον ὀφθαλμοίουν
οὔτ' ὀχρήσαντα χρόνα κάλλιμον οὔτε παρείδων
dákro ὀμορφάμενον τ' ὅ δέ με μάλα πόλλ' ἴκετεν
ἐπιπόθεν ἐξεμέναι, ἔφεσι δ' ἐπεμαίευτο κώπην
καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.

1 μαρναίμεθα χαλκῷ: μαρναίμεθ' Ἀχαιόν.
2 Line 525 was unknown to Aristarchus.
“So he spoke, and I made answer and said:

‘Verily of noble Peleus have I heard naught, but as touching thy dear son, Neoptolemus, I will tell thee all the truth, as thou biddest me. I it was, myself, who brought him from Scyros in my shapely, hollow ship to join the host of the well-greaved Achaeans. And verily, as often as we took counsel around the city of Troy, he was ever the first to speak, and made no miss of words; godlike Nestor and I alone surpassed him. But as often as we fought with the bronze on the Trojan plain, he would never remain behind in the throng or press of men, but would ever run forth far to the front, yielding to none in his might; and many men he slew in dread combat. All of them I could not tell or name, all the host that he slew in defence of the Argives; but what a warrior was that son of Telephus whom he slew with the sword, the prince Eurypylus! Aye, and many of his comrades, the Ceteians, were slain about him, because of gifts a woman craved.\(^1\) He verily was the comeliest man I saw, next to goodly Memnon. And again, when we, the best of the Argives, were about to go down into the horse which Epeus made, and the command of all was laid upon me, both to open and to close the door of our stout-built ambush, then the other leaders and counsellors of the Danaans would wipe away tears from their eyes, and each man’s limbs shook beneath him, but never did my eyes see his fair face grow pale at all, nor see him wiping tears from his cheeks; but he earnestly besought me to let him go forth from the horse, and kept handling his sword-hilt and his spear heavy with bronze, and

\(^1\) The reference is to the golden vine, given by Priam to Astyoche, wife of Telephus, which gift led her to send her son Eurypylus to the aid of the Trojans.
HELLC

άλλ’ ὅτε δὴ Πριάμοιο πόλειν διεπέρσαμεν αἴπην,
µοίραν καὶ γέρας ἕσθολον ἔχων ἐπὶ νηὸς ἔβαινεν
ἀσκηθῆς, οὔτ’ ἄρ ἐβεβηµένος ὁ Χαλκόδο
οὔτ’ αὐτοσχεδίην οὔτασµένος, οἷά τε πολλὰ
γνωµείν ἐν πολέµῳ ἐπιµέλει δέ τε µαίνεται Ἀρης.’

"Ὡς ἐφάµην, ψυχὴ δὲ ποδῶκεος Αἰακίδαο
φολτα µακρὰ βεβάσα κατ’ ἀσφοδελὸν λειµῶνα,
γηθοσύνη ὤ τοί νῦν ἔφην ἀριδείκετον εἶναι.

"Αἱ δ’ ἄλλαι ψυχαὶ νεκύων κατατεθηµῶτων
ἐστασαν ἀχύµεναι, εἴροντο δὲ κηδε’ ἐκάστη.
οὕτ’ ὃ Αἴαντος ψυχὴ Τελαµωνιάδαο
νόσφων ἀφεστήκει, κεχωλοµένη εἶνεκα νίκης,
τὴν µὲν ἔγιν ἐνίκησα διακάζοµενος παρὰ νησὶ
teύχεσιν ἀµὴρ Ὄµηλος· ἔθηκε δὲ πότνια µήτηρ,
pαίδεσ δὲ Τρώων δίκασαν καὶ Παλλὰς Ἄθήνη.

óst ὃ µὴ ὀφελον νικᾶν τοιῷ ἐπὶ ἀέθλων
τοῖς γὰρ κεφαλῆν ἐνεκ’ αὐτῶν γαῖα κατέσχεν,
Αἰανθ’, δὲ πέρι µὲν εἶδος, πέρι δ’ ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν µετ’ ἀµύµονα Πηλεώνα.
τὸν µὲν ἐγὼν ἐπέεισι προσηµίδων µειλιχίοισιν

"‘Αλαν, παῖς Τελαµώνως ἀµύµονος, ὡσ ὃ ἐµελλεῖ

ουῤθ θανῶν ληστεύαὶ ἐµοὶ χόλον εἶνεκα τευχέων
οὐλοµένων; τὰ δὲ πήµα θεοὶ θέσαν Ἀρχείον,
τοῖς γὰρ σφινν πῦργος ἀπόλεος· σεῖο δ’ Ἀχαιόι
ἰσον Ἀχιλῆς κεφαλῆς Πηλείαδαο
ἀχυµέθα φθιµένῳ διαµπερῆς· οὔδὲ τοῖς ἄλλοις
αἰτίοις, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἥχηρε, τεῦν δ’ ἐπὶ µοίραν ἐθηκεν.

560

424
was eager to work harm to the Trojans. But after we had sacked the lofty city of Priam, he went on board his ship with his share of the spoil and a goodly prize—all unscathed he was, neither smitten with the sharp spear nor wounded in close fight, as often befalls in war; for Ares rages confusedly.'

"So I spoke, and the spirit of the son of Aeacus departed with long strides over the field of asphodel, joyful in that I said that his son was preeminent.

"And other spirits of those dead and gone stood sorrowing, and each asked of those dear to him. Alone of them all the spirit of Aias, son of Telamon, stood apart, still full of wrath for the victory that I had won over him in the contest by the ships for the arms of Achilles, whose honoured mother had set them for a prize; and the judges were the sons of the Trojans and Pallas Athene. I would that I had never won in the contest for such a prize, over so noble a head did the earth close because of those arms, even over Aias, who in comeliness and in deeds of war was above all the other Danaans, next to the peerless son of Peleus. To him I spoke with soothing words:

"'Aias, son of peerless Telamon, wast thou then not even in death to forget thy wrath against me because of those accursed arms? Surely the gods set them to be a bane to the Argives: such a tower of strength was lost to them in thee; and for thee in death we Achaeeans sorrow unceasingly, even as for the life of Achilles, son of Peleus. Yet no other is to blame but Zeus, who bore terrible hatred against the host of Danaan spearmen, and brought
HOMER

άλλ' ἂγε δεύρο, ἀναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς ἦμετερον δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.

"Ὡς ἔφαμην, ὁ δὲ μ' οὐδὲν ἀμείβετο, βὴ δὲ μετ' ἄλλας ψυχὰς εἰς Ἐρέβος νεκύων κατατεθυνήτων.

ἐνθα χ' ὅμως προσέφη κεχολωμένος, ἦ κεν ἐγὼ τόν. 565 ἀλλά μοι ἤθελε τυμὸς ἐνι στήθεσοι φίλοισι τῶν ἀλλών ψυχὰς ἱδέειν κατατεθυνήτων.

"Ἐνθ' ἦ τοι Μίνωα ἵδου, Δίος ἀγγαλῶν νιόν, χρύσεον σκῆτπτρον ἔχοντα, θεμιστεύοντα νέκυσιν, ἦμενον, οἱ δὲ μιν ἀμφὶ δίκας εἰροντο ἄνακτα, ἦμενοι ἔστασές τε κατ' εὐρυπυλὲς Ἀιδὸς δώ.

"Τὸν δὲ μετ' Ὠμόνων πελώριον εἰσενόησα θήρας ὁμοὶ εἰλεύντα κατ' ἀσφοδελὸν λειμώνα, τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὅρρησι χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰεὶ ἄγαγες. 576

"Καὶ Τιτυνὸν εἶδον, Γαίης ἐρικυδέος νιόν, κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα, γυμνεῖ δὲ μιν ἐκάτερθε παρημένω ἦπαρ ἐκείρων, δέστρον ἐσω δύνοντες, ὁ δ' οὐκ ἀπαμώνετο χερσι· Δητῶ γὰρ ἡλκησε, Δίος κυδρὴν παράκοιτων, 580 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

"Καὶ μὴν Τάνταλον εἰσεΐδουν κρατέρ' ἂγε' ἔχοντα ἑστειῶτ' ἐν λίμνῃ· ἦ δὲ προσέπλαξε γενείῳ ὀστείτο δὲ δυσάων, πιέειν δ' οὐκ εἴχεν ἐλέσθαι· ὁσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεάων, 585 τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναβροχέν, ἀμφὶ δὲ ποσὶ

1 κρατέρ': χαλέπ'; cf. 593.
on thee thy doom. Nay, come hither, prince, that thou mayest hear my word and my speech; and subdue thy wrath and thy proud spirit.'

"So I spoke, but he answered me not a word, but went his way to Erebus to join the other spirits of those dead and gone. Then would he nevertheless have spoken to me for all his wrath, or I to him, but the heart in my breast was fain to see the spirits of those others that are dead.

"There then I saw Minos, the glorious son of Zeus, golden sceptre in hand, giving judgment to the dead from his seat, while they sat and stood about the king through the wide-gated house of Hades, and asked of him judgment.

"And after him I marked huge Orion driving together over the field of asphodel wild beasts which himself had slain on the lonely hills, and in his hands he held a club all of bronze, ever unbroken.

"And I saw Tityos, son of glorious Gaea, lying on the ground. Over nine roods\(^1\) he stretched, and two vultures sat, one on either side, and tore his liver, plunging their beaks into his bowels, nor could he beat them off with his hands. For he had offered violence to Leto, the glorious wife of Zeus, as she went toward Pytho through Panopeus with its lovely lawns.

"Aye, and I saw Tantalus in violent torment, standing in a pool, and the water came nigh unto his chin. He seemed as one athirst, but could not take and drink; for as often as that old man stooped down, eager to drink, so often would the water be swallowed up and vanish away, and at

\(^1\) Renderings of \(\pi\aleph\beta\alpha\) can only be tentative.
γαία μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων. 590
dένδρεα δ' ὑψιτέτηλα κατὰ κρῆθεν χέε καρπόν, δένσαι καὶ ῥοιαί καὶ μηλέαι ἀγλαύκαρποι
συκέας τε γλυκεραῖα καὶ ἐλαίας τηλεθώσασιν.

"Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἀλγε' ἔχοντα
λαῖαν βαστάζοντα πελώριον ἀμφότερησιν.

ἡ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσίν τε
λαῖαν ἄνω ὀδεσκε ποτὶ λόφον ἀλλ' ὅτε μέλλοι
ἀκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταιοῖς
αὐτίς ἐπειτα πέδουν κυλύνετο λάας ἀναιδής.

αὐτὰρ ὁ γ' ἂν σασκε τυταινόμενος, κατὰ δ' ἱδρῶς
ἐρρεεν ἐκ μελέων, κονή ὅ' ἐκ κρατός ὁρώει.

"Τὸν δὲ μετ' εἰσεύνοσα βίην Ἡρακληιήν,
εἰδώλων αὐτὸς δὲ μετ' ἀθανάτοις θεοῖς
tέρπεται ἐν θάλης καὶ ἔχει καλλίσφυρον Ἡβην,
παῖδα Δίως μεγάλου καὶ Ἡρῆς χρυσοπεδίλου.

ἄμφι δὲ μιν κλαγῃ φεκύνων ἣν οἴωνὸν ὡς,
πάντοσ' ἀτυχομένων' ὅ δ' ἐρεμὴν νυκτὶ ἐοικός,
γυμνὸν τὸξον ἔχων καὶ ἐπὶ νευρῆφιν ὄστον,
δεινοὶ παπταίνων, αἰεὶ βαλέοντι ἐοικός.

σμερδαλέος δὲ οἱ ἄμφι περὶ στήθεσιν ἀορτήρ
χρύσεως ἔν τελαμούν, ἵνα θέσκελα ἔργα τέτυκτο,
ἀρκτοι τ' ἀγρότεροι τε σὺν χαρόποι τε λέοντες,
ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.

μὴ τεχνησάμενοι μὴ' ἀλλο τι τεχνήσαιτο,

1 κρατέρ': χαλέπ'; cf. 582.
2 Lines 602-4 were rejected by some ancient critics as having been inserted in the text by Onomacritus.
his feet the black earth would appear, for some god made all dry. And trees, high and leafy, let stream their fruits above his head, pears, and pomegranates, and apple trees with their bright fruit, and sweet figs, and luxuriant olives. But as often as that old man would reach out toward these, to clutch them with his hands, the wind would toss them to the shadowy clouds.

"Aye, and I saw Sisyphus in violent torment, seeking to raise a monstrous stone with both his hands. Verily he would brace himself with hands and feet, and thrust the stone toward the crest of a hill, but as often as he was about to heave it over the top, the weight would turn it back, and then down again to the plain would come rolling the ruthless stone. But he would strain again and thrust it back, and the sweat flowed down from his limbs, and dust rose up from his head.

"And after him I marked the mighty Heracles—his phantom; for he himself among the immortal gods takes his joy in the feast, and has to wife Hebe, of the fair ankles, daughter of great Zeus and of Here, of the golden sandals. About him rose a clamour from the dead, as of birds flying everywhere in terror; and he like dark night, with his bow bare and with arrow on the string, glared about him terribly, like one in act to shoot. Awful was the belt about his breast, a baldric of gold, whereon wondrous things were fashioned, bears and wild boars, and lions with flashing eyes, and conflicts, and battles, and murders, and slayings of men. May he never have designed,¹ or hereafter

¹ Again, as in the similar passage, iv. 684, I follow Agar (Homerica, p. 199).
δς κεινον τελαμώνα ἥ ἐγκάτθετο τέχνη.
ἐγνώ δ' αὐτ' ἐμ' ἐκείνος, ἐπεὶ ἰδεν ὀφθαλμοὶσι,
καὶ μ' ὀλοφυρόμενος ἔπεα πτερόντα προσηκύδα·

""Διογενῆς Δαερτιάδη, πολυμήχαν' Οδυσσεῦ,
ἀ δεῖλ', ἥ τινα καὶ σὺ κακὸν μόρον ἕγγισθείς,
ὅν περ ἐγὼν ὀχέσκον ὑπ' αὐγὰς ἥλιοιο.
Ζηνός μὲν πάϊς ἢ Κρονίων, αὐτάρ ὀξὺν
ἐἴχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρον φωτι
δεξιόμην, ὃ δὲ μοι χαλεποὺς ἔπετέλλετ' ἀέθλους.
καὶ ποτὲ μ' ἑυθαδ' ἐπεμψε κὺν' ἄξοντι· ὃ γὰρ ἐτ' ἄλλον
φράζετο τούδε γε μοι κρατερότερον ¹ εἶναί ἀέθλουν·
τὸν μὲν ἐγών ἀνένεικα καὶ ἔγαγον ἔξε' Ἀίδαο·
'Ερμείας δὲ μ' ἐπέμψειν ἵδ' γλαυκόπτις Ἀθηνη.

""ὢς εἰπὼν ὁ μὲν αὐτὶς ἔβη δόμον Ἀιδος εἴσω,
αὐτὰρ ἔγων αὐτοῦ μένον ἐμπέδουν, εἰ τὶς ἐτ' ἐλθοὶ
ἀνδρῶν ἡρώων, οἵ δὴ τὸ πρόσθεν ὄλοντο.
καὶ νῦ κ' ἔτι προτέρους ἰδον ἄνερας, οὗς ἔθελόν περ, 630
Θησέα Πειρίθοον τε, θεῶν ἐρικυδέα τέκνα·
ἀλλὰ πρὶν ἔπτ' ἐθνε' ἀγείρετο μυρία νεκρῶν
ἡχὴ θεσπεσίη· ἐμὲ δὲ χλωρόν δέος ἤρει,
μὴ μοι Γορηγείην κεφαλὴν δεινὸν πελάρου
ἐξ' Ἀίδεω πέμψειν ἀγανὴ Περσεφόνεια.

"Αὐτίκ' ἐπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἐταίρους
αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε προμνῆσια λύσαι.
οἱ δ' αἴστ' εἰσβαινον καὶ ἐπὶ κληίσι καθίζουν.
τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῦμα ρόοιο,
πρώτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὖρος. 640

¹ κρατερότερον: χαλεπότερον; cf. 582, 593.
² Line 631 was attributed to Pisistratus by Hereas of Megara (Plut. Thes. 20).
THE ODYSSEY, XI. 614–640

design such another, even he who stored up in his craft the device of that belt. He in turn knew me when his eyes beheld me, and weeping spoke to me winged words:
"'Son of Laertes, sprung from Zeus, Odysseus of many devices, ah, wretched man, dost thou, too, drag out an evil lot such as I once bore beneath the rays of the sun? I was the son of Zeus, son of Cronos, but I had woe beyond measure; for to a man far worse than I was I made subject, and he laid on me hard labours. Yea, he once sent me hither to fetch the hound of Hades, for he could devise for me no other task mightier than this. The hound I carried off and led forth from the house of Hades; and Hermes was my guide, and flashing-eyed Athene.'

"So saying, he went his way again into the house of Hades, but I abode there steadfastly, in the hope that some other haply might still come forth of the warrior heroes who died in the days of old. And I should have seen yet others of the men of former time, whom I was fain to behold, even Theseus and Peirithous, glorious children of the gods, but ere that the myriad tribes of the dead came thronging up with a wondrous cry, and pale fear seized me, lest august Persephone might send forth upon me from out the house of Hades the head of the Gorgon, that awful monster.

"Straightway then I went to the ship and bade my comrades themselves to embark, and to loose the stern cables. So they went on board quickly and sat down upon the benches. And the ship was borne down the stream Oceanus by the swelling flood, first with our rowing, and afterwards the wind was fair.
Μ

"Αὐτὰρ ἐπεὶ ποταμῷο λύπειν ῥόνον 'Ωκεανοῖο νηθεῖς, ἀπὸ δ’ ἱκετο κύμα θαλάσσης εὐρυπόροιο νῆσον τ’ Ἀλιάην, ὅθι τ’ Ἡρώι ηρυγενείς οἰκία καὶ χοροὶ εἰςι καὶ ἀντολαὶ Ἡνίοιο, νῆα μὲν ἐνθ’ ἐλθόντες ἐκέλεσαμεν ἐν ψαμάθοισιν, ἐκ δὲ καὶ αὐτοὶ βήμεν ἐπὶ ῥηγμῖν θαλάσσης. 1 ἔνθα δ’ ἀποβριέσαντες ἐμείναμεν Ἡ网站地图.

"Ἡμοὶ δ’ ἡρυγέεια φάινῃ ῥοδόδακτυλος Ἡ网站地图, δὴ τὸτ’ ἐγὼν ἐτάρους προειν ἐς δώματα Κύκνης οἰσέμεναι νεκρόν, Ἕλπίνορα τεθυματα.

10 φιτροῦς δ’ αἰγάς ταμόντες, ὅθ’ ἀκροτάτη προεχ’ ἀκτῆ, θάπτομεν ἀχυμόνοι θαλερὸν κατὰ δάκρυ χέωντες. αὐτὰρ ἐπεὶ νεκρός τ’ ἐκάθ’ καὶ τεῦχεα νεκροῦ, τῦμβον χεύοντες καὶ ἐπὶ στήλην ἐρύσαντες πῆξαμεν ἀκροτάτῳ τῦμβῳ ἐνήρες ἐρετμόν.

15 "Ἡμεῖς μὲν τὰ ἐκαστὰ διεῖπομεν ὁυδ’ ἄρα Κύκνην ἐξ Ἁλίδων ἐλθόντες ἐλήθομεν, ἀλλὰ μᾶλ’ ὥκα ἡλθ’ ἐντυναμένη· ἀμα δ’ ἀμφίπολοι φέρον αὐτῇ σῖτον καὶ κρέα πολλὰ καὶ αἰθοτα οἶνον ἐρυθρόν.

20 ἡ δ’ ἐν μέσῳ στάσα μετηύδα διὰ θεᾶν.

"Σχέτλιοι, οἱ χώνετε ὑπῆλθετε δῶμ’ Ἁλίδων, δισθανεῖς, ὅτε τ’ ἄλλου ἀπάξ θυμίσκουσ’ ἀνθρώποι.

1 Line 6 is omitted in many MSS.
BOOK XII

"Now after our ship had left the stream of the river Oceanus and had come to the wave of the broad sea, and the Aeaean isle, where is the dwelling of early Dawn and her dancing-lawns, and the risings of the sun, there on our coming we beached our ship on the sands, and ourselves went forth upon the shore of the sea, and there we fell asleep, and waited for the bright Dawn.

"As soon as early Dawn appeared, the rosy-fingered, then I sent forth my comrades to the house of Circe to fetch the body of the dead Elpenor. Straightway then we cut billets of wood and gave him burial where the headland runs furthest out to sea, sorrowing and shedding big tears. But when the dead man was burned, and the armour of the dead, we heaped up a mound and dragged on to it a pillar, and on the top of the mound we planted his shapely oar.

"We then were busied with these several tasks, howbeit Circe was not unaware of our coming forth from the house of Hades, but speedily she arrayed herself and came, and her handmaids brought with her bread and meat in abundance and flaming red wine. And the beautiful goddess stood in our midst, and spoke among us, saying:

"'Rash men, who have gone down alive to the house of Hades to meet death twice, while other
"Ως ἐφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ.

ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα ἡμέθα δαίμονει κρέα τ' ἁσπετα καὶ μέθυ ἡδὺ· ἡμος δ' ἡλιος κατέδυ καὶ ἐπὶ κνέφας ἤλθεν, οἱ μὲν κοιμήσαντο παρὰ πρυμνήσα ηθὸς, ἡ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἑταῖρων εἰς τε καὶ προσέλεκτο καὶ ἐξερεύνειν ἔκαστα· αὐτάρ ἐγὼ τῇ πάντῃ κατὰ μοδραν κατέλεξα.

καὶ τότε δὴ μ' ἐπέέσσει προσηύδα πότνια Κήρη'

"Ταῦτα μὲν οὔτω πάντα πεπείρανται, σοὶ δ' ἀκοῦουν, ὡς τοι ἐγὼν ἐρέω, μνήσει δὲ σε καὶ θεοὶ αὐτὸς.

Σειρήνας μὲν πρῶτον ἀφίξει, αἱρέτα τε πάντας ἀνθρώπους θέλγουσιν, ὅτις σφεδραμεν ἐπικινηται. ὅς τις ἀνδρείς πελάσῃ καὶ φθόγγον ἀκοῦσῃ Σειρήνων, τῷ δ' οὖ τι γυνὴ καὶ νήπια τέκνα οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυται, ἀλλὰ τε Σειρήνων λυγρὴ θέλγουσιν ἀοίδὴ ἦμεναι ἐν λειμώνι, πολὺς δ' ἀμφ' ὀστεόφιν θις ἀνδρῶν πυθομένων, περὶ δὲ ρίμοι μνημοσύνη.

ἀλλὰ παρεξελάγω, ἐπὶ δ' οὐατ' ἀλείψαι ἑταῖρων κηρὸν δέψησας μελιηδέα, μὴ τις ἀκούσῃ τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκονέμεν αἰ κ' ἐθέλησθα, δησάντων σὲ ἐν υἱὰ θοῇ χείράς τε πόδας τε ὀρθῶν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
men die but once. Nay, come, eat food and drink
wine here this whole day through; but at the
coming of Dawn ye shall set sail, and I will point
out the way and declare to you each thing, in
order that ye may not suffer pain and woes through
wretched ill-contriving either by sea or on land.'

"So she spoke, and our proud hearts consented.
So then all day long till set of sun we sat feasting
on abundant flesh and sweet wine. But when
the sun set and darkness came on, they lay down
to rest beside the stern cables of the ship; but Circe
took me by the hand, and leading me apart from
my dear comrades, made me to sit, and herself
lay down close at hand and asked me all the tale.
And I told her all in due order. Then queenly
Circe spoke to me and said:

"'All these things have thus found an end;
but do thou hearken as I shall tell thee, and a god
shall himself bring it to thy mind. To the Sirens
first shalt thou come, who beguile all men whoso-
ever comes to them. Whoso in ignorance draws
near to them and hears the Sirens' voice, he never-
more returns, that his wife and little children may
stand at his side rejoicing, but the Sirens beguile
him with their clear-toned song, as they sit in a
meadow, and about them is a great heap of bones
of mouldering men, and round the bones the skin
is shrivelling. But do thou row past them, and
anoint the ears of thy comrades with sweet wax,
which thou hast kneaded, lest any of the rest
may hear. But if thou thyself hast a will to listen,
let them bind thee in the swift ship hand and
foot upright in the step of the mast, and let the
ropes be made fast at the ends to the mast itself,
οφρα κε τερπόμενος ὅπ’ ἄκούσης Σειρῆνουν.
εἰ δὲ κε λίσσηι ἑτάρους λῡσαὶ τε κελεύῃς,
oi δὲ σ’ ἔτι πλεόνεσσι τὸτ’ ἐν δεσμοῖς διδέντων.
aὐτὰρ ἔπην δὴ τὰς γε παρέξ ἐλάσσωσιν ἑταῖροι,
ἐνθὰ τοι οὐκέτ’ ἔπειτα διηνεκέως ἀγορεύσω,
ὁπποτέρῃ δὴ τοι ὀδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμὸν βουλεύειν’ ἐρέω δὲ τοι ἀμφότεροθέν.
ἐνθὲν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ’ αὐτὰς
κὺμα μέγα ῥοχθεὶ κυνάωπιδος ’Ἀμφιτρίτης’
Πλαγκτᾶς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσι.
τῇ μὲν τ’ οὐδὲ ποτητὰ παρέρχεται οὐδὲ πελείαι
τρήρωνες, ταὶ τ’ ἀμβροσίην Δὶ πατρὶ φέρουσιν,
ἀλλὰ τε καὶ τῶν αἰεν ἄφαιρεῖται λίς πέτρῃ.
ἀλλ’ ἄλλην ἐνίσχῃ πατήρ ἐναρίθμων εὐναί.
τῇ δ’ οὐ πώ τις νῆδος φύγειν ἀνδρῶν, ἥ τις ἱκεται,
ἀλλὰ θ’ ὅμοι πῖνακάς τε νεῶν καὶ σῶματα φωτῶν
κύμαθ’ ἄλοις φορέουσι πυχὸς τ’ ὀλοοῖο θυελλαί.
οὐ̄ὴ δὴ κείνη γε παρέπλω ποντοπόρος νῆδος,
Ἀργῷ πάσι μέλουσα, παρ’ Αἰήταον πλέουσα.
καὶ νῦ κε τὴν ἐνθ’ ὅκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ’ Ἡρη παρέπεμψεν, ἐπεὶ φίλος ἦν Ἰῆσον.
 "Οι δὲ δῶν σκόπελοι ὃ μὲν οὐρανὸν εὐρύν ικάνει
δῆειν κορυφῆ, νεφέλη δὲ μιν ἀμφιβεθηκε
κυνάνη’ τὸ μὲν οὐ ποτ’ ἐρωτεῖ, οὐδὲ ποτ’ αἴθρῃ
κείνον ἧχει κορυφῆν οὔτ’ ἐν θέρει οὔτ’ ἐν ὀπώρῃ.
οὐδὲ κεν ἀμβαίνῃ βροτὸς ἀνὴρ οὐδ’ ἐπιβαίη,
οὐδ’ εἰ οἱ χεῖρες τε ἑκίκοσι καὶ πόδες εἰνὲν
πέτρῃ γὰρ λίς ἔστιν, περιξῆστη ἐκυκλα.

436
that with delight thou mayest listen to the voice of the two Sirens. And if thou shalt implore and bid thy comrades to loose thee, then let them bind thee with yet more bonds. But when thy comrades shall have rowed past these, thereafter I shall not fully say on which side thy course is to lie, but do thou thyself ponder it in mind, and I will tell thee of both ways. For on the one hand are beetling crags, and against them roars the great wave of dark-eyed Amphitrite; the Planctae\(^1\) do the blessed gods call these. Thereby not even winged things may pass, no, not the timorous doves that bear ambrosia to father Zeus, but the smooth rock ever snatches away one even of these, and the father sends in another to make up the tale. And thereby has no ship of men ever yet escaped that has come thither, but the planks of ships and bodies of men are whirled confusedly by the waves of the sea and the blasts of baneful fire. One seafaring ship alone has passed thereby, that Argo famed of all, on her voyage from Aeetes, and even her the wave would speedily have dashed there against the great crags, had not Here sent her through, for that Jason was dear to her.

``Now on the other path are two cliffs, one of which reaches with its sharp peak to the broad heaven, and a dark cloud surrounds it. This never melts away, nor does clear sky ever surround that peak in summer or in harvest time. No mortal man could scale it or set foot upon the top, not though he had twenty hands and feet; for the rock is smooth, as if it were polished. And in

\(^1\) i.e. "the wandering," or, perhaps, "the clashing, rocks."
μέσῳ δ' ἐν σκοπέλῳ ἦστι σπέος ἱερουείδες,
πρὸς ξύφον εἰς Ἐρεβὸς τετραμμένον, ἦ περ ἃν ὑμεῖς
νῆα παρὰ γλαφυρῆν ἰδυνεῖτε, φαίδιμ', Ὀδυσσεῦ.
οὐδὲ κεν ἐκ νησὸς γλαφυρῆς αἰξίην άνήρ
τόξῳ ὀστεύσας κοίλον σπέος εἰσαφίκωτο.
ἐνθα δ' ἐνὶ Σκύλλη πόλει δεινὸν λελακυία.

τῆς ἦ τοι φωνὴ μὲν ὅση σκύλακος νεογηλῆς
γίγνεται, αὐτή δ' αὐτῷ πέλαρ γκακόν· οὐδὲ κεῖ τίς μν
γηθήσευεν ἲδὼν, οὖδ' εἰ θεὸς ἄντισειεν.

τῆς ἦ τοι πόδες εἰσὶ δυόδεκα πάντες ἀωροί,
ἐξ δὲ τε οἱ δειράλ περιμήκες, ἐν δὲ ἐκάστη
σμερδαλεία κεφαλή, ἐν δὲ τρίστοιοι οἶδότε
πυκνὸ καὶ θαμέες, πλείοι μέλανος θανάτων.

μέση μὲν τε κατὰ σπέον κοίλον δέδυκεν,
ἐξω δ' ἐξίσχει κεφαλᾶς δεινῶν βερέθρου,
αὐτοῦ δ' ἱχθυά, σκόπελον περιμαμώσασα,
δελφίνας τε κύνας τε, καὶ εἰ ποτὲ μείζον ἔλησι
κῆτος, ἄ μυρία βόσκει αγάστονος Ἀμφιτρίτη.

τῇ δ' οὐ πώ ποτέ ναῦται ἀκήριοι εὐχετῶνται
παρψυγέως σὺν νηλ. φέρει δὲ τε κρατὶ ἐκάστῳ
φῶτ' ἐξαρπάξασα νεὸς κυνοπρόφοροι.

Τόν δ' ἐτερον σκόπελον χαμαλώτερον ὄψει,

"Οδυσσεῦ.

πληγέων ἀλληλον καὶ κεν διοίστευσειας.

τῷ δ' ἐν ἐρυμεὸς ἦστι μέγας, φύλλοισι τεθηλῶς.
τῷ δ' ὑπὸ δὶα Χάρυβδος ἀναφορθεῖ μέλαν ὑδωρ.

τρίς μὲν γὰρ τ' ἀνήσιον ἐπ' ἧματι, τρίς δ' ἀναφορθεῖ 105
δεινῶν· μὴ σὺ γε κεῖθε τύχοις, ὅτε ὀμοιδήσειεν
οὐ γὰρ κεν ρύσαιτο σ' ὑπὲκ κακοῦ οὐδ' ἐνοσίχθων.

ὦλα μᾶλα Σκύλλης σκοπέλωρ πεπλημένοις ὀδα
the midst of the cliff is a dim cave, turned to the West, toward Erebus, even where you shall steer your hollow ship, glorious Odysseus. Not even a man of might could shoot an arrow from the hollow ship so as to reach into that vaulted cave. Therein dwells Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen, and six necks, exceeding long, and on each one an awful head, and therein three rows of teeth, thick and close, and full of black death. Up to her middle she is hidden in the hollow cave, but she holds her head out beyond the dread chasm, and fishes there, eagerly searching around the rock for dolphins and sea-dogs and whatever greater beast she may haply catch, such creatures as deep-moaning Amphitrite rears in multitudes past counting. By her no sailors yet may boast that they have fled unscathed in their ship, for with each head she carries off a man, snatching him from the dark-prowed ship.

"But the other cliff, thou wilt note, Odysseus, is lower—they are close to each other; thou couldst even shoot an arrow across—and on it is a great fig tree with rich foliage, but beneath this divine Charybdis sucks down the black water. Thrice a day she belches it forth, and thrice she sucks it down terribly. Mayest thou not be there when she sucks it down, for no one could save thee from ruin, no, not the Earth-shaker. Nay, draw

1 The word is a doubtful one. Others render, "dangling down."
νηα παρεξ ελάαν, ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἦ ἄμα πάντας.

""Ως ἐφατ', αὐτὰρ ἐγὼ μὴν ἀμειβόμενος ἱ προσέειπον.
Εἴ δ' ἁγε δῇ μοι τοῦτο, θεά, νημερτὲς ἐνίστατε, εἴ πως τὴν ὀλοήν μὲν ὑπεκπροφύγομι Χάρυβδιν, τὴν δὲ κ' ἀμυναίμην, ὅτε μοι σίνυτο γ' ἔταιρον.

""Ως ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο δία θεάων.
Σχέσιε, καὶ δῇ αὐτῷ πολεμήμα ἐργα μέμηλε καὶ πόνος: οὔδὲ θεοῖσιν ὑπείξει αἶθανάτοισιν; ἦ δὲ τοῖς θυντι, ἀλλ' ἀθάνατον κακὸν ἔστι, δεινόν τ' ἀργαλέων τε καὶ ἄγριον οὔδὲ μαχητόν; οὔδὲ τες ἔστ' ἄλκη: φυγέεις κάρτιστον ἀπ' αὐτῆς.

ἡν γὰρ δηθύνησα κορυσσόμενος παρὰ πέτρῃ, δείδω, μὴ σ' ἔξαιτις ἐφορμηθεῖσα κίχρι τὸσσφον κεφαλῆς, τόσους δ' ἐκ φῶτας ἔλῃται. ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταίων, μητέρα τῆς Σκύλλης, ἦ μίν τέκε πήμα βροτοῦσιν. 125 ἡ μίν ἐπειτ' ἀποπαύσεις ἐς ύπερευν ὀρμήθηναι. ""Θρυμακήν δ' ἐς νῆσον ἀφίξεαι: ἑνθα δὲ πολλαὶ βόσκοιτ' Ἡλίουο βόες καὶ ἱφαί μῆλα, ἐπτὰ βοῶν ἀγέλαι, τόσα δ' οἶον πόσα καλά, πεντήκοντα δ' ἔκαστα. ἥνος δ' οὔ γλυγεται αὐτῶν, 130 οὔδὲ ποτε φθινὸυσαν. θεαὶ δ' ἐπιταίμενας εἰσίν, νῦμφαι ἐνυπλόκαμοι, Φαέθουσα τε Δαμπετίνη τε, ἄς τέκευν Ἡλίου Τυπερίου δία Νέαιρα.

τας μὲν ἄρα βρέγασα τεκοῦσα τε πότνια μήτηρ Θρυμακήν ἐς νῆσον ἀπώκισε τηλόθι ναίειν, μῆλα φυλασσόμεναι πατρώια καὶ ἔλικας βοῦς.
τας εἰ μὲν κ' ἄσινεας ἐδίς νόστου τε μέδηι, ἦ τ' ἀν ἔτ' εἰς Ἰθάκην κακὰ περ πᾶσχοντες ἵκοισθεν.

1 ἀμειβόμενος: ἀτυχόμενος.
very close to Scylla's cliff, and drive thy ship past
quickly; for it is better far to mourn six comrades
in thy ship than all together.'

"So she spoke, but I made answer and said:
'Come, I pray thee, goddess, tell me this thing
truly, if in any wise I might escape from fell
Charybdis, and ward off that other, when she works
harm to my comrades.'

"So I spoke, and the beautiful goddess answered
and said: 'Rash man, lo, now again thy heart is
set on the deeds of war and on toil. Wilt thou
not yield even to the immortal gods? She is not
mortal, but an immortal bane, dread, and dire,
and fierce, and not to be fought with; there is no
defence; to flee from her is bravest. For if thou
tarriest to arm thyself by the cliff, I fear lest she
may again dart forth and attack thee with as many
heads and seize as many men as before. Nay, row
past with all thy might, and call upon Crataeis, the
mother of Scylla, who bore her for a bane to mortals.
Then will she keep her from darting forth again.

"'And thou wilt come to the isle Thrinacia
There in great numbers feed the kine of Helios
and his goodly flocks, seven herds of kine and as
many fair flocks of sheep, and fifty in each. These
bear no young, nor do they ever die, and goddesses
are their shepherds, fair-tressed nymphs, Phaethusa
and Lampetie, whom beautiful Neaera bore to
Helios Hyperion. These their honoured mother,
when she had borne and reared them, sent to the
isle Thrinacia to dwell afar, and keep the flocks
of their father and his sleek kine. If thou leavest
these unharmed and heedest thy homeward way,
verily ye may yet reach Ithaca, though in evil
ei dé ke σίναι, τότε τοι τεκμαίρομ' ὀλεθρον, νη τε καὶ ἐτάροις· αὐτὸς δ' εἰ πέρ κεν ἀλύξης, ὤψ' κακῶς νειαὶ, ὀλέσας ἀπὸ πάντας ἐταίρους.'

"Ὅς ἐφατ', αὐτίκα δὲ χρυσόθρονος ἦλθεν Ἱωσ. ἢ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεϊών· αὐτάρ ἔγων ἐπὶ νηα κιών ὄτρυνον ἐταίρους αὐτοὺς τ' ἀμβαίνειν ἀνὰ τε προμνήσια λύσαι· οἶ δ' αἰή' εἰσβαίον καὶ ἐπὶ κλησίς καθίζουν. ἔξης δ' ἐξόμενοι πολιήν ἄλα τύπτων ἔρετμοις. 1 ἡμῖν δ' αὖ κατόπισθε νεὸς κυνοπρόροι ἱκμενον ὦρον λεο πλησίστου, ἔσθλον ἐταίρου, Κήρκη ἑυπλόκαμος, δεινή θεὸς αὐδήσεσα. αὐτίκα δ' ὅπλα ἐκαστα πονησάμενοι κατὰ νηα ἰμεθα' τὴν δ' ἀνεμός τε κυβερνήτης τ' ἴθυνε. "Δη τὸτ' ἐγὼν ἐτάροισι μετηύδων ἀχυμένους κηρ'

"ὢ φίλοι, οὐ γὰρ χρὴ ἐνα ἰδμεναι οὔδε δῦ οίους θέσφαθ' ἀ μοι Κήρκη μυθήσατο, διὰ θεάων' ἀλλ' ἔρεω μὲν ἐγών, ἦνα εἰδότες ἢ κε θάνωμεν ἢ κεν ἀλενάμενοι θάνατον καὶ κήρα φυγομεν. Σειρήνων μὲν πρῶτον ἀνώγει θεσπεστάων φθόγγον ἀλεύασθαι καὶ λεμὼν ἄνθρωπεντα. οἶον ἐμ' ἕνωγεν ὅπ' ἀκούμεν. ἀλλά με δεσμῷ δήσατ' ἐν ἀργαλέω, ὢφερ' ἐμπεδον αὐτὸθι μίμῳ, ὥρθουν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω. εἰ dé κε λίσσωμαι ύμεας λύσαι τε κελεύω, ύμεῖς dé πλεόνεσσι τὸτ' ἐν δεσμοῖσι πείξειν.'

1 Line 147 is omitted in most MSS.
plight. But if thou harvest them, then I foretell ruin for thy ship and for thy comrades, and even if thou shalt thyself escape, late shalt thou come home and in evil case, after losing all thy comrades.'

"So she spoke, and presently came golden-throned Dawn. Then the beautiful goddess departed up the island, but I went to the ship and roused my comrades themselves to embark and to loose the stern cables. So they went on board straightway and sat down upon the benches, and sitting well in order smote the grey sea with their oars. And for our aid in the wake of our dark-prowed ship a fair wind that filled the sail, a goodly comrade, was sent by fair-tressed Circe, dread goddess of human speech. So when we had straightway made fast all the tackling throughout the ship we sat down, but the wind and the helmsman guided the ship.

"Then verily I spoke among my comrades, grieved at heart: 'Friends, since it is not right that one or two alone should know the oracles that Circe, the beautiful goddess, told me, therefore will I tell them, in order that knowing them we may either die or, shunning death and fate, escape. First she bade us avoid the voice of the wondrous Sirens, and their flowery meadow. Me alone she bade to listen to their voice; but do ye bind me with grievous bonds, that I may abide fast where I am, upright in the step of the mast, and let the ropes be made fast at the ends to the mast itself; and if I implore and bid you to loose me, then do ye tie me fast with yet more bonds.'

443
"Ἡ τοι ἐγὼ τά ἑκαστα λέγων ἐτάρωσιν πίφαυσκον·
tόφρα δὲ καρπαλίμως ἐξίκετο νῆσις ἐνεργής
νῆσον Σειρήνου· ἑπειγε γὰρ οὖρος ἀπήμων.
ἀυτὸς ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἣδε γαλήνη
ἐπλετο νυμμή, κοίμησε δὲ κύματα δαίμων.
ἀντάντες δ' ἔταροι νεός ἱστία μηρύσαντο
καὶ τὰ μὲν ἐν νη γλαφυρὴ θέσαν, οἱ δ' ἐπ' ἐρετμὰ
ἐξόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάτησαν.
αὐτὰρ ἔγω κηροῦ μέγαν τροχὸν ὀξεὶ χαλκῷ
τυτθὰ διατμῆξας χερσὶ στιβαρῆσι πλέον·
αἰαὶ δ' ἱανέτο κηρός, ἐπεὶ κέλετο μεγάλη ἵς
'Ἡλίου τ' αὐγή 'Τπεριονίδαο ἄνακτος·
ἐξείης δ' ἐτάρωσιν ἐπ' οὐδα τάσιν ἀλειψα.
οἱ δ' ἐν νηὶ μ' ἐδησαν ὀμοὶ χειρᾶς τε πόδας τε
ὅρθων ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτον·
αὐτοὶ δ' ἐξόμενοι πολιην ἀλα τύπτον ἐρετμοῖς.
Ἀλλ' ὅτε τόσσον ἀπήμεν ὅσον 2 τε γέγωνε βοήσας,
βίμφα διάκοντες, τὰς δ' οὐ λάθεν ἄκυαλος νῆσις
ἐγγύθεν ὄρνυμένη, λυγυρῆν δ' ἐνυνυν ἀοίδην·
"'Δεῦρ' ἄγ' ἰῶν, πολύαιν' Ὀδυσσεῦ, μέγα κύδος Ἀχαιῶν,
νῆμα κατάστησον, ἵνα νοιτέρην ὅπ' ἀκούσας.
οὖ γάρ πώ τις τὴδε παρῆλας νηὶ μελαίνη,
πρὶν γ' ἥμεν μελίγηρν ἀπ' στομάτων ὅπ' ἀκούσαι,
Ἀλλ' ὅ γε τερψάμενοι νεῖται καὶ πλείονα εἰδώς.
ἵδμεν γάρ τοι πάνθον ὅς' ἐνὶ Τροίῃ εὐρείῃ

1 θέσαν: βάλον.
2 ἀπήμεν ὅσον: ἀπὴν ὅσον.
"Thus I rehearsed all these things and told them to my comrades. Meanwhile the well-built ship speedily came to the isle of the two Sirens, for a fair and gentle wind bore her on. Then presently the wind ceased and there was a windless calm, and a god lulled the waves to sleep. But my comrades rose up and furled the sail and stowed it in the hollow ship, and thereafter sat at the oars and made the water white with their polished oars of fir. But I with my sharp sword cut into small bits a great round cake of wax, and kneaded it with my strong hands, and soon the wax grew warm, forced by the strong pressure and the rays of the lord Helios Hyperion.\footnote{This rendering takes \textit{τηρονίδης} to be an equivalent of \textit{τηριάω}. If it be regarded as a patronymic, this passage is out of harmony with others.} Then I anointed with this the ears of all my comrades in turn; and they bound me in the ship hand and foot, upright in the step of the mast, and made the ropes fast at the ends to the mast itself; and themselves sitting down smote the grey sea with their oars. But when we were as far distant as a man can make himself heard when he shouts, driving swiftly on our way, the Sirens failed not to note the swift ship as it drew near, and they raised their clear-toned song:

"Come hither, as thou fairest, renowned Odysseus, great glory of the Achaeans; stay thy ship that thou mayest listen to the voice of us two. For never yet has any man rowed past this isle in his black ship until he has heard the sweet voice from our lips. Nay, he has joy of it, and goes his way a wiser man. For we know all the toils that in wide Troy the\footnote{This rendering takes \textit{τηρονίδης} to be an equivalent of \textit{τηριάω}. If it be regarded as a patronymic, this passage is out of harmony with others.}
"Αργείωι Τρώες τε θεῶν ἱότητι μόγησαν, ἵμεν δ', ὅσα γένεται ἐπὶ χθονὶ πουλυβοτείρῃ.

""Ως φάσαν ιείσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κήρ ἥθελ' ἀκούμεναι, λύσαὶ τ' ἐκέλευον ἑταῖρους οὐφρύσι νευστάξωσι· οἱ δὲ προπεσώντες ἔρεσον. αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε πλείστι 

μ' ἐν δεσμοῖς δέον μᾶλλον τε πιέζον. αὐτάρ ἐπεί δὴ τὰς γε παρῆλασαν, οὐδ' ἐτ' ἐπείτα φθοργῆς Σειρήνων ἥκομεν οὐδὲ τ' ἀοιδής, αἰτ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρώτερες ἑταῖροι, ὅν σφίν ἐπ' ὅσιν ἄλεψι', ἐμὲ τ' ἐκ δεσμῶν ἀνέλυσαν. 200 Ἄλλ' ὅτε δὴ τὴν νήσου ἄλειψομεν, αὐτίκ' ἐπείτα καπνῷ καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα. τῶν δ' ἀρα δεισάντων ἐκ χειρῶν ἐπτατ' ἐρετμά, βόμβησαν δ' ἀρα πάντα κατὰ ρόου· ἔσχετο δ' αὐτὸν 

νῆσος, ἐπεί οὐκέτ' ἐρετμά προῆκεα χεραῖν ἔπειγον. 205 αὐτάρ ἐγὼ διὰ νῆσος ἰὸν ὅτρυνον ἑταῖρος μειλιχίοις ἐπέσσοι παραστάδον ἀνδρὰ ἐκάστου:

""Ω φίλοι, οὐ γὰρ τῶ τε κακῶν ἀδαήμονές εἴμεν' ὦ μεν δὴ τόδε μείζων ἐπει 1 κακῶν, ἡ οὔτε Κύκλωψ ἐξει ἐνι σπῆι γλαφυρῷ κρατηρήφι βληθείν. ἀλλὰ καὶ ἐνθεὶ ἐμὴ ἀρετῆ, βουλὴ τε νοῦ τε, ἐκφύγομεν, καὶ ποὺ τῶνδε μνῆσεσθαι ὅλω. νῦν δ' ἄγεθ', ὡς ἂν ἐγώ ἐπτὼ, πειθόμεθα πάντες. ὑμεῖς μὲν κώπησιν ἄλος ῥηγμώνα βαθεῖαν τύπτετε κλινίσσων ἐφήμενοι, αἰ κέ ποθι Ζεὺς δώῃ τῶνδε γ' ὀλέθρον ἐπεκφυγεῖν καὶ ἀλίξαι· σοι δὲ, κυβερνήθ', ὅδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ.

1 ἐπει: ἐπε: ἐχε: Ζənodotus.
Argives and Trojans endured through the will of the gods, and we know all things that come to pass upon the fruitful earth.'

"So they spoke, sending forth their beautiful voice, and my heart was fain to listen, and I bade my comrades loose me, nodding to them with my brows; but they fell to their oars and rowed on. And presently Perimedes and Eurylochus arose and bound me with yet more bonds and drew them tighter. But when they had rowed past the Sirens, and we could no more hear their voice or their song, then straightway my trusty comrades took away the wax with which I had anointed their ears and loosed me from my bonds.

"But when we had left the island, I presently saw smoke and a great billow, and heard a booming. Then from the hands of my men in their terror the oars flew, and splashed one and all in the swirl, and the ship stood still where it was, when they no longer plied with their hands the tapering oars. But I went through the ship and cheered my men with gentle words, coming up to each man in turn:

"'Friends, hitherto we have been in no wise ignorant of sorrow; surely this evil that besets us now is no greater than when the Cyclops penned us in his hollow cave by brutal strength; yet even thence we made our escape through my valour and counsel and wit; these dangers, too, methinks we shall some day remember. But now come, as I bid, let us all obey. Do you keep your seats on the benches and smite with your oars the deep surf of the sea, in the hope that Zeus may grant us to escape and avoid this death. And to thee, steersman, I give this command, and do thou lay it to
HOMER

βάλλειν, ἔπει νῦν γλαφυρῆς οἰήμα νωμᾶς.  
tούτου μὲν καπνῷ καὶ κύματος ἐκτὸς ἔρρε 
νή, σὺ δὲ σκοτέλου ἐπιμαίεο, μὴ σὲ λάθῃσι 
κεῖσ’ ἐξορμήσασα καὶ ἐς κακὸν ἀμμὲ βάλησθα.

“Ὡς ἐφάμην, οἱ δ’ ὅκα ἐμοῖς ἐπέέσσοι πίθοντο.  
Σκύλλην δ’ οὐκέτ’ ἐμυθεόμην, ἀπρηκτον ἀνίνη,  
mὴ πῶς μοι δεῖσαντες ἀπολλήξειαν ἐταῖροι 
eἰρεσίας, ἐντὸς δὲ πυκάζους σφέας αὐτοὺς.  
καὶ τότε δὴ Κύρκης μὲν ἐφημοσύνης ἀλεγεινῆς 
λανθανόμην, ἐπεὶ οὐ τί μ’ ἀνώγει θαρήσσεσθαι 
αὐτὰρ ἐγώ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε 
μάκρ’ ἐν χεραῖν ἐλῶν εἰς ἵκρα νῦν ἔβαινον 
πρόφης’. ἐνθεν γάρ μν ἐδέγηην πρῶτα φανεῖσθαι  
Σκύλλην πετραίνῃ, ἢ μοι φέρε πῆμ’ ἐτάρωσιν.  
οὐδὲ πη ἄθρησαι δυνάμην, ἐκαμον δὲ μοι ὀσσε 
pάντῃ παπταίνοντι πρὸς ἱεροειδεὰ πέτρην.

“Ἡμεῖς μὲν στεινωπὸν ἀνεπλέομεν γρόωντες’ 
ἔνθεν μὲν Σκύλλῃ, ἐτέρωθι δὲ δία Χάρυβδος  
δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.  
ἡ τοι ὅτ’ ἐξεμέσειε, λέβης ὡς ἐν πυρὶ πολλῷ 
πᾶς’ ἀναμορμύρεσκε κυκώμενη, ὑψόσε δ’ ἄχυν 
ἀκροὶ οἰκοπέλοισιν ἐπ’ ἀμφότεροισιν ἐπιπτεν’ 
ἀλλ’ ὅτ’ ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ,  
pᾶσ’ ἐντοσθε φάνεσκε κυκώμενη, ἀμφὶ δὲ πέτρῃ 
δεινὸν ἐβεβρύχει, ὑπενερθε δὲ γαῖα φάνεσκε 
ψάμμῳ κυανε’ τοὺς δὲ χλωρὸν δεός ἦρει.  
ἡμεῖς μὲν πρὸς τὴν ἱδομὲν δεῖσαντες ὀλέθρου 
τόφρα δὲ μοι Σκύλλη γλαφυρῆς ἐκ νῦν ἐταῖρους 
ἐς ἔλεθ’, οἱ χερσῖν τε βιῆφι τε φέρτατοι ἦσαν.
heart, since thou wieldest the steering oar of the hollow ship. From this smoke and surf keep the ship well away and hug the cliff, lest, ere thou know it, the ship swerve off to the other side and thou cast us into destruction.'

"So I spoke, and they quickly hearkened to my words. But of Scylla I went not on to speak, a careless bane, lest haply my comrades, seized with fear, should cease from rowing and huddle together in the hold. Then verily I forgot the hard command of Circe, whereas she bade me in no wise to arm myself; but when I had put on my glorious armour and grasped in my hand two long spears, I went to the fore-deck of the ship, whence I deemed that Scylla of the rock would first be seen, who was to bring ruin upon my comrades. But nowhere could I descry her, and my eyes grew weary as I gazed everywhere toward the misty rock.

"We then sailed on up the narrow strait with wailing. For on one side lay Scylla and on the other divine Charybdis terribly sucked down the salt water of the sea. Verily whenever she belched it forth, like a cauldron on a great fire she would seethe and bubble in utter turmoil, and high over head the spray would fall on the tops of both the cliffs. But as often as she sucked down the salt water of the sea, within she could all be seen in utter turmoil, and round about the rock roared terribly, while beneath the earth appeared black with sand; and pale fear seized my men. So we looked toward her and feared destruction; but meanwhile Scylla seized from out the hollow ship six of my comrades who were the best in strength and in might. Turning my eyes to
σκεψάμενος δ' ἐσ νήα θοῦν ἀμα καὶ μεθ' ἐταίρους ἡδη τῶν ἐνόχσα πόδας καὶ χείρας ὑπερθεν ύψό' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεύντες ἔξονομακλήδην, τότε γ' ὑστατον, ἀχνύμενοι κήρ. ὡς δ' ὅτ' ἔπι προβόλῳ ἄλειψ περιμήκει βάσβορ ἵθευσι τοῖς ὀλύοις ὄλον κατὰ ἐιδάτα βάλλων ἐς πόντον προῆσι βόδις κέρας ἀγραύλου, ἀσπαίροντα δ' ἐπιείτα λαβῶν ἔρρυψε θύραζε, ὡς οἳ' ἀσπαίροντες ἀειρούντο προτ' πέτρας· αὐτοὺ δ' ἐκλήθησι κατήσθει κεκληγότας χείρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηιοτήτω ὀίκτιστών δὴ κείνο ἐμοὶ ἐδον ὀφθαλμοῖς πάντων, ὢσ' ἐμόγγησα πόρους ἀλὸς ἐξερεείνων.

• "Ἀυτὰρ ἐπεὶ πέτρας φύγομεν δεινήν τε Χάρυβδιν 260 ἴκνυλὴν τ', αὐτίκ' ἐπείτα θεοὺ ἐς ἀμύμωνα νῆσον ἱκόμεθ'. ἐνθα δ' ἔσαν καλαὶ βόδες εὐρυμέτωποι, πόλλα δὲ ἢφα ἀλῆ 'Τπερίνους Ἡλίου. δὴ τὸτ' ἐγὼν ἔτι πόντῳ ἐδώ ἐν νηλι μελαίνη μυκηθμοῦ τ' ἦκουσα βοῦν αὐλιξομενάνων οἶδ' τε βλεψάν. καὶ μοι ἔπος ἐμπεσε θυμῷ μάντης ἀλαοῦ, Θηβαίου Τειρεσίαο, Κύρκης τ' Ἀιαῖς, ἦ μοι μάλα πόλλ' ἐπέτελλε νῆσον ἀλεύασθαι τερψιμβρότου Ἡλίου. δὴ τὸτ' ἐγὼν ἐτάροισι μετηύδων ἀχνύμενος κήρ. 270 "‘Κέκλυτε μεν μῦθων κακὰ περ πάσχουντες ἐταίροι, ὅφρ' ὑμῖν εἰπὼ μαντήια Τειρεσίαο Κύρκης τ' Ἀιαῖς, ἦ μοι μάλα πόλλ' ἐπέτελλε νῆσον ἀλεύασθαι τερψιμβρότου Ἡλίουο.'

1 Or, possibly, “to find my men.”
2 Three views are held regarding this obscure passage: (1) that the poet refers to spearing, or “hooking,” fish with
the swift ship and to the company of my men,\(^1\) even then I noted above me their feet and hands as they were raised aloft. To me they cried aloud, calling upon me by name for that last time in anguish of heart. And as a fisher on a jutting rock, when he casts in his baits as a snare to the little fishes, with his long pole lets down into the sea the horn of an ox of the steading,\(^2\) and then as he catches a fish flings it writhing ashore, even so were they drawn writhing up towards the cliffs. Then at her doors she devoured them shrieking and stretching out their hands toward me in their awful death-struggle. Most piteous did mine eyes behold that thing of all that I bore while I explored the paths of the sea.

"Now when we had escaped the rocks, and dread Charybdis and Scylla, presently then we came to the goodly island of the god, where were the fair kine, broad of brow, and the many goodly flocks of Helios Hyperion. Then while I was still out at sea in my black ship, I heard the lowing of the cattle that were being stalled and the bleating of the sheep, and upon my mind fell the words of the blind seer, Theban Teiresias, and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to mortals. Then verily I spoke among my comrades, grieved at heart:

"Hear my words, comrades, for all your evil plight, that I may tell you the oracles of Teiresias and of Aeaean Circe, who very straitly charged me to shun the island of Helios, who gives joy to a pole tipped with bone (it will be noticed that there is no mention of a line); (2) that a bit of hollow, tube-like bone was slipped over the line just above the hook to prevent its being bitten through; and (3) that the bone was really an artificial bait (see Haskins in Journ. Philol. xix. 238 ff.)."
ἐνθα γὰρ αἰνύτατον κακὸν ἐμμεναι ἄμμιν ἐφασκεν. 275 ἀλλὰ παρέξ τὴν νήσον ἐλαύνετε νῆα μέλαιναν.'

"Ὡς ἐφὰμην, τοῖς δὲ κατεκλάσθη φίλον ἦτορ. αὐτίκα ἐ' Εὐρύλακος στυγερῷ μ' ἰμεῖβετο μύθῳ. 280

"Σχέτλιος οἰς, Ὀδυσσεὺς, περὶ τοι μένος, οὐδὲ τι γυνα κάμνεις; ἡ ρᾶ νυ σοὶ γε σιδῆρεα πάντα τέτυκται, οὐς ἐτάρονσ καμάτων ἀδηκτας ἢ δὲ καὶ ὑπνῷ

οὐκ ἡώς γαῖας ἐπιβήμεναι, ἐνθά κεν αὐτὲ

νήσῳ ἐν ἀμφυρύτῃ λαρὸν τετυκοίμεθα δόρποιν, ἀλλ' αὐτῶς διὰ νύκτα θοίν ἀλάλησθαι ἀνωγας

νῆσον ἀποπλαγχθέντας ἐν ἡροειδεὶ πόντῳ.

ἐκ νυκτῶν δ' ἀνεμοὶ χαλεποὶ, δηλήματα νηὼν,

γλυγνονται, πῇ κέν τις ὑπεκφύγοι αἵτων ὀλέθρον,

ἣν πως ἐξαιτίας ἐλθη ἀνέμιοι θόκελα,

ἡ Νότος ἡ Ζεφύροι δυσαέσ, οἳ τε μάλιστα

νῆα διαρραλοῦσι θεῶν ἀέκητι ἀνάκτων. 290

ἀλλ' ἡ τοι νῦν μὲν πειθόμεθα νυκτί μελαίνη
dόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες,

ἥοθεν δ' ἀναβάντες ἐνύσσωμεν εὐρέι πόντῳ.'

"Ὡς ἐφατ' Εὐρύλακος, ἐπὶ δ' ἤνεον ἀλλοὶ ἐταῖροι.

καὶ τότε δὴ γλυγνωσκον ὃ δὴ κακὰ μήδετο δαίμων, 295

καὶ μνφ σήσες ἐπ'εα πτερόεντα προσηύδων.

" 'Εὐρύλακ', ὡ μάλα δὴ με βιαζέτε μοῦνον ἔντα.

ἀλλ' ἄγε νῦν μοι πάντες ὅμοσσατε καρτερὸν ὅρκον'

ei ke τιν' ἢ βοῶν ἀγέλην ἢ πῶν μὲγ' οἶδον

ἐδρωμεν, μὴ ποῦ τις ἀτασθαλίης κακῆςιν

ἡ βοῦν ἢ τε μῆλον ἀποκτάνης. ἀλλὰ ἐκηλο

ἐσθίετε βρῶμην, την ἀθανάτη πόρε Κίρκη.
mortals; for there, she said, was our most terrible bane. Nay, row the black ship out past the island.'

"So I spoke, but their spirit was broken within them, and straightway Eurylochus answered me with hateful words:

"'Hardy art thou, Odysseus; thou hast strength beyond that of other men and thy limbs never grow weary. Verily thou art wholly wrought of iron, seeing that thou sufferest not thy comrades, worn out with toil and drowsiness, to set foot on shore, where on this sea-girt isle we might once more make ready a savoury supper; but thou biddest us even as we are to wander on through the swift night, driven away from the island over the misty deep. It is from the night that fierce winds are born, wreckers of ships. How could one escape utter destruction, if hapily there should suddenly come a blast of the South Wind or the blustering West Wind, which oftenest wreck ships in despite of the sovereign gods? Nay, verily for this time let us yield to black night and make ready our supper, remaining by the swift ship, and in the morning we will go aboard, and put out into the broad sea.'

"So spoke Eurylochus, and the rest of my comrades gave assent. Then verily I knew that some god was assuredly devising ill, and I spoke and addressed him with winged words:

"'Eurylochus, verily ye constrain me, who stand alone. But come now, do ye all swear to me a mighty oath, to the end that, if we hapily find a herd of kine or a great flock of sheep, no man may slay either cow or sheep in the blind folly of his mind; but be content to eat the food which immortal Circe gave.'

453
"Ως ἐφάμην, οἱ δ’ αὐτίκ’ ἀπόμυνυν, ὡς ἐκέλευν. αὐτὰρ ἐπείρ᾽ ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον, στήσαμεν ἐν λυμένι γλαφυρῷ ἐνεργεά νῆα ἅγχ’ ὑδατός γλυκεροῖο, καὶ έξαπέβησαν ἑταῖροι νηός, ἐπείτα δὲ δόρπον ἐπισταμένως τετύκουτο. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, μυησάμενοι δὴ ἐπείτα φίλους ἐκλαίον ἑταῖρους, οὐς ἐφαγε Σκύλλη γλαφυρῆς ἐκ νηός ἐλούσα. κλαίοντες δὲ τοίσιν ἐπήλυθε νῆδυμος ὅπνος. ἦμος δὲ τρίχα νυκτὸς ἐπν, μετὰ δ’ ἀστρα βεβήκει, θρευν ἐπὶ ζαὴν ἀνεμον νεφεληγερέτα Ζεὺς λαῖλατι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυπτε γαῖαν ὦμοὶ καὶ πόντων’ ὄρῳρε δ’ οὐράνοθεν νῦξ. 315 ἦμος δ’ ἠριγένεια φάνη ῥοδόδακτυλος Ἴδες, νῆα μὲν ὀρμίσαμεν κοίλον σπέος εἰσερύσαντες, ἐνθα δ’ ἐσαν νυμφέαν καλοὶ χοροὶ ἦδε βόωκον καὶ τότ’ ἐγὼν ἀγορῆν θέμενος μετὰ μῦθον 1 ἐξεπον.

""Ωφίλοι, ἐν γὰρ νῆι θοῇ βρῶσις τε πόσις τε ἐστιν, τῶν δὲ βωῶν ἀπεχώμεθα, μῆ τι πάθωμεν’ δεινοῦ γὰρ θεοῦ αἴδε βοῖς καὶ ἱδὶα μῆλα, Ἡελίου, ὃς πάντ’ ἐφορᾶ καὶ πάντ’ ἐπακούει.’

""Ως ἐφάμην, τοίσιν δ’ ἐπεπείθετο θυμὸς ἀγήνωρ. μῆνα δὲ πάντ’ ἀλληκτος ἄη Νότος, οὐδὲ τῆς ἄλλος 325 γίγνετ’ ἐπευ’ ἀνέμων εἰ μῆ Εὐρός τε Νότος τε.

"Οι δ’ ἡς μὲν σύτοιν ἔχουν καὶ οἶνον ἐρυθρὸν, τόφρα βωῶν ἀπέχουτο λαλαίομενοι βιότοιο. ἀλλ’ ὅτε δὴ νηὸς ἐξέφθιτο ἦμα πάντα,

1 μῦθον: τάσιν
"So I spoke, and they straightway swore that they would not, even as I bade them. But when they had sworn and made an end of the oath, we moored our well-built ship in the hollow harbour near a spring of sweet water, and my comrades went forth from the ship and skilfully made ready their supper. But when they had put from them the desire of food and drink, then they fell to weeping, as they remembered their dear comrades whom Scylla had snatched from out the hollow ship and devoured; and sweet sleep came upon them as they wept. But when it was the third watch of the night, and the stars had turned their course, Zeus, the cloud-gatherer, roused against us a fierce wind with a wondrous tempest, and hid with clouds the land and sea alike, and night rushed down from heaven. And as soon as early Dawn appeared, the rosy-fingered, we dragged our ship, and made her fast in a hollow cave, where were the fair dancing-floors and seats of the nymphs. Then I called my men together and spoke among them:

"'Friends, in our swift ship is meat and drink; let us therefore keep our hands from those kine lest we come to harm, for these are the cows and goodly sheep of a dread god, even of Helios, who oversees all things and overhears all things.'

"So I spoke, and their proud hearts consented. Then for a full month the South Wind blew unceasingly, nor did any other wind arise except the East and the South.

"Now so long as my men had grain and red wine they kept their hands from the kine, for they were eager to save their lives.¹ But when all the stores

¹ Some prefer to render "though pining for livelihood"; but the meaning seems fixed by xxiv. 534 f.
καὶ δὴ ἀγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, ἰχθὺς ὄρνιθάς τε, φίλας ὦ τι χεῖρας ἱκοῖτο, γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός·
dὴ τότ' ἐγών ἀνά νήσου ἀπέστιχον, ὃφρα θεοίσιν
eὐξαίμην, εἰ τίς μοι ὅδον φήμει νέεσθαι.

ἀλλ' ὅτε δὴ διὰ νήσου ἰδὸν ἡλύξα ἑταῖροι,
χεῖρας νυψάμενος, δὴ ἐπὶ σκέπας ἥν ἀνέμοιο,
ἡρώμην πάντεσσι θεοῖς οἷον 'Ολυμποῦ ἔχουσιν·
oi δ' ἄρα μοι γλυκών ύπνουν ἐπὶ βλεφάροισιν ἔχεναν.
Εὐρύλοχος δ' ἑταίροις κακής ἔξηρχετο βουλής·

"'Κέκλυτε μεν μύθων κακά περ πάσχοντες ἑταῖροι.
pάντες μὲν στυγεροί θάνατοι δειλοῖσι βροτοῖσι,
λιμφ' δ' οὐκίστων θανεῖν καὶ πότμων ἐπισπεῖν.
ἀλλ' ἀγετ', 'Ἡλίοιο βοῶν ἐλάσαντες ἁρίστας
ρέξομεν ἀθανάτους, τολ οὐρανὸν εὐρίν ἔχουσιν.
εἰ δὲ κεν εἰς Ἰθάκην ἀφικοὶμεθα, πατρίδα γαῖαν,

αὐτά κεν 'Ἡλίῳ Ἱππίου πίονα νηθον
τεῦξομεν, ἐν δὲ κε θείμων ἁγάλματα πολλά καὶ ἐσθλά.
εἰ δὲ χολωσάμενος τι βοῶν ὀρθοκραίραν
νὴ' ἐθέλη ὀδέσαι, ἐπὶ δ' ἐσπωνται θεοὶ ἄλλοι,
βοῦλομ' ἀπαξ πρὸς κυμα χανὼν ἀπὸ θυμὸν ὀδέσαι, 350
ἡ δῆθα στρεύγεσθαι ἐὼν ἐν νήσῳ ἑρήμῳ.'

"'Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦμεν οὖν ἄλλοι ἑταῖροι.
αὐτίκα δ' 'Ἡλίοιο βοῶν ἐλάσαντες ἁρίστας
ἐγγύθευ, οὐ γὰρ τῆλε νεὸς κυανοπρῶροι
βοσκέσκουθ' ἠλίκες καλαί βόες εὐρυμετωποί,
τὰς δὲ περιστησάν τε 1 καὶ εὔχετόωντο θεοίσιν,
φύλλα δρεψάμενοι τέρενα δρυὸς υψικόμοιο·

1 περιστησάν τε Bekker: περιστήσαντο MSS.
had been consumed from out the ship, and now they must needs roam about in search of game, fishes, and fowl, and whatever might come to their hands—fishing with bent hooks, for hunger pinched their bellies—then I went apart up the island that I might pray to the gods in the hope that one of them might show me a way to go. And when, as I went through the island, I had got away from my comrades, I washed my hands in a place where there was shelter from the wind, and prayed to all the gods that hold Olympus; but they shed sweet sleep upon my eyelids. And meanwhile Eurylochus began to give evil counsel to my comrades:

"'Hear my words, comrades, for all your evil plight. All forms of death are hateful to wretched mortals, but to die of hunger, and so meet one's doom, is the most pitiful. Nay, come, let us drive off the best of the kine of Helios and offer sacrifice to the immortals who hold broad heaven. And if we ever reach Ithaca, our native land, we will straightway build a rich temple to Helios Hyperion and put therein many goodly offerings. And if haply he be wroth at all because of his straight-horned kine, and be minded to destroy our ship, and the other gods consent, rather would I lose my life once for all with a gulp at the wave, than pine slowly away in a desert isle.'

"So spoke Eurylochus, and the rest of my comrades gave assent. Straightway they drove off the best of the kine of Helios from near at hand, for not far from the dark-prowed ship were grazing the fair, sleek kine, broad of brow. Around these, then, they stood and made prayer to the gods, plucking the tender leaves from off a high-crested oak; 1 for

1 The green leaves were to serve as a substitute for the barley grains ordinarily used in sacrifice.
Ο Ηομέρος

οὐ γὰρ ἔχον κρι λευκῶν ἐνσέλμου ἐπὶ ὑής.
αὐτὰρ ἐπείρ᾽ εὐξαντο καὶ ἑσφαξαν καὶ ἑδειραν,
μηροῦς τ᾽ ἐξέταμον κατὰ τε κνίση ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ᾽ αὐτῶν δ᾽ ἁμοδέτησαν.
οὐδ᾽ εἰχόν μὲν λείψαν εἰπ᾽ αἰθομένου ἱεροῦς,
ἀλλ᾽ ὦδα τοπειδοῦτοι ἐπώπτων ἐγκατά πάντα.
αὐτὰρ ἐπεί κατὰ μὴρ ἐκάπη καὶ σπλάγχνα πάσαντο,
μύστιλλον τ᾽ ἀρὰ τὰλλα καὶ ἀμφ᾽ ἀβελοῖσιν ἐπειραν. 365
καὶ τότε μοι βλεφάρων ἐξέσυντο νήπιομοι ὑπνοσ,
βὴν δ᾽ ἴδα τὸ ὦλλα τὸ θοὴ καὶ θῶν θαλάσσῃς.
ἀλλ᾽ ὦδε δὴ σχεδὸν ἦν κιόν νεὸς ἀμφιελίσῃς,
καὶ τότε με κύνης ἀμφιήλθεν ἡδὸς ἀντιμή.
οἰμόξας δὲ θεοῖς μέγ᾽ ἅθανάτοισι γεγόνεν.

"Ζεῦ πάτερ ἡδ᾽ ἄλλοι μάκαρες θεοὶ αἰὲν ἕόντες,
ἡ μὲν μάλ᾽ εἰς ἄτην κοιμήσατε νηλέω ὑπνοσ.
οὶ δ᾽ ἔταροί μέγα ἐργον ἐμπτύσαντο μένοντες:'

"'Οκεά δ᾽ Ἑλλῷς Ἰπερίουν ἀγγελὸς ἠλθε
Λαμπτῆν ταὐτεπτὸς, δ οἱ βῶς ἐκταμεν ἠμεῖς.

αὐτίκα δ᾽ ἅθανάτοισι μετηνὸ καχόμενος κήρ.'

"Ζεῦ πάτερ ἡδ᾽ ἄλλοι μάκαρες θεοὶ αἰὲν ἕόντες,
τίσκει δὴ ἔταρος Ἀαρταίδεω Ὅδυσῆος,
οἱ μεν βοῦς ἐκτεινὰν ὑπέρβιον, ἥσιν ἐγὼ γε
χάρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόντα,
ἡδ᾽ ὀπὸ τ᾽ ἄψ ἐπὶ γαῖαν ἀπ᾽ οὐρανόθεν προτραποίμην.
εἰ δὲ μοι οὐ τίσοντι βοῶν ἐπεικεί ἀμοβήν,
δύσομαι εἰς 'Αἴδαο καὶ ἐν νεκύεσι φαείνον.'

"Τὸν δ᾽ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
'Ηέλλ', ἣ τοὶ μὲν ὄν μετ᾽ ἅθανάτοισι φάεινε

1 μέγ. Bekker; met' MSS.
they had no white barley on board the well-bench'd ship. Now when they had prayed and had cut the throats of the kine and flayed them, they cut out the thigh-pieces and covered them with a double layer of fat and laid raw flesh upon them. They had no wine to pour over the blazing sacrifice, but they made libations with water, and roasted all the entrails over the fire. Now when the thighs were wholly burned and they had tasted the inner parts, they cut up the rest and spitted it. Then it was that sweet sleep fled from my eyelids, and I went my way to the swift ship and the shore of the sea. But when, as I went, I drew near to the curved ship, then verily the hot savour of the fat was wafted about me, and I groaned and cried aloud to the immortal gods:

"'Father Zeus and ye other blessed gods that are for ever, verily it was for my ruin that ye lulled me in pitiless sleep, while my comrades remaining behind have contrived a monstrous deed.'

"Swiftly then to Helios Hyperion came Lampetie of the long robes, bearing tidings that we had slain his kine; and straightway he spoke among the immortals, wroth at heart:

"'Father Zeus and ye other blessed gods that are for ever, take vengeance now on the comrades of Odysseus, son of Laertes, who have insolently slain my kine, in which I ever took delight, when I went toward the starry heaven and when I turned back again to earth from heaven. If they do not pay me fit atonement for the kine I will go down to Hades and shine among the dead.'

"Then Zeus, the cloud-gatherer, answered him and said: 'Helios, do thou verily shine on among the
καὶ θυτοῖσι βροτοῖσιν ἐπὶ ξείδωρον ἀρουραν
tῶν δὲ κ’ai ἐγὼ τάχα νῦν θοὴν ἀργυτῆς κεραυνὸς τυπῆλθ’ βαλὼν κεάσαιμι μέσῳ εὐλ οὖνωπ τὸντρ.

“Ταῦτα δ’ ἐγὼν ἰκουσάς Καλνὺς οὐ ζυκόμοιοι· ᾧ δ’ ἠφή Ἐρμέιαο διακτόροιν αὐτῇ ἠκούσαι.”

“Αὐτάρ ἐπεὶ ρ’ ἐπὶ νῦν κατῆλυθον ἥδε θάλασσάν,
νείκεον ἀλλοθεν ἄλλον ἐπιστάδον, οὐδὲ τι μῆχος εὐρέμεναι δυνάμεσθα, βόες δ’ ἀποτέθνασαν ἤδη.
τοῖσιν δ’ αὐτίκ’ ἐπείτα θεοὶ τέρα προύφαινον
εἰρπον μὲν ῥυόν, κρέα δ’ ἀμφ’ ὀβελοῖνι μεμόκει,
ὅπταλεα τε καὶ ὀμά, βοῦν δ’ ὑπὸ γλυκετο φωνή.”

“Ἐξῆμαρ μὲν ἐπείτα ἐμοὶ ἔριπης ἐταίροι
dανυντ’ Ἥλλοιο βοῦν ἐλάσαντες ἀρίστας;
ἀλλ’ ὅτε δὴ ἐβδομον ἦμαρ ἐπὶ Ζεὺς θύκε Κρούινων,
καὶ τὸν ἐπείτ’ ἄνεµος μὲν ἐπαύσατο λαίλατι θύων,
ἡμεῖς δ’ αὐς’ ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἰστὸν στησάμενοι ἀνά θ’ ἰστία λευκ’ ἐρύσαντες.

“Αλλ’ ὅτε δὴ τὴν νῆσον ἔλειπομεν, οὐδὲ τις ἄλλη
φαίνετο γαϊάν, ἄλλ’ οὐρανός ἡδὲ θάλασσα,
ὅτ’ ὅτε κυνεῖν νεφέλην ἐστησε Κρούινων
νήσος ὑπὲρ γλαφυρῆς, ἡχύσε δὲ πόντος ὑπ’ αὐτής.
ἡ δ’ ἐθεὶ οὐ μάλα πολλὰν ἔπι χρόνου, ἀλὰ γαρ ἣλθε
κεκληγώς Ζέφυρος μεγάλη σὺν λαίλατι θύων,
ἰστοῦ δὲ προτόνους ἐρρής’ ἀνέμοιο θύελλα
ἀμφοτέρους’ ἵστος δ’ ὅπισώ πέσεν, ὑπὰ τα πάντα
ἐῖς ἄντλουν κατέχων’. ὁ δ’ ἄρα προμνῆ ἐνι νηὴ
πλήξε κυβερνήτεω κεφαλῆ, σὺν δ’ ὅστε’ ἀραξε
πάντ’ ἀμυδίς κεφαλῆς’ ὁ δ’ ἄρ’ ἀρνεντήρι ἔοικὼς.”

1 Lines 374-90 were rejected by Aristarchus.
immortals and among mortal men upon the earth, the giver of grain. As for these men I will soon smite their swift ship with my bright thunder-bolt, and shatter it to pieces in the midst of the wine-dark sea.'

"This I heard from fair-haired Calypso, and she said that she herself had heard it from the messenger Hermes.

"But when I had come down to the ship and to the sea I upbraided my men, coming up to each in turn, but we could find no remedy—the kine were already dead. For my men, then, the gods straightway shewed forth portents. The hides crawled, the flesh, both roast and raw, bellowed upon the spits, and there was a lowing as of kine.

"For six days, then, my trusty comrades feasted on the best of the kine of Helios which they had driven off. But when Zeus, the son of Cronos, brought upon us the seventh day, then the wind ceased to blow tempestuously, and we straightway went on board, and put out into the broad sea when we had set up the mast and hoisted the white sail.

"But when we had left that island and no other land appeared, but only sky and sea, then verily the son of Cronos set a black cloud above the hollow ship, and the sea grew dark beneath it. She ran on for no long time, for straightway came the shrieking West Wind, blowing with a furious tempest, and the blast of the wind snapped both the fore-stays of the mast, so that the mast fell backward and all its tackling was strewn in the bilge. On the stern of the ship the mast struck the head of the pilot and crushed all the bones of his skull together, and like
κάπτεσ' ἀπ' ἱκριόφιν, λίπε δ' ὀστέα θυμὸς ἀγὴνωρ. Ζεὺς δ' ἀμυνίς βρόντησε καὶ ἐμβαλε νη ἱεραυνόν. 415 ἢ δ' ἐλελύχθη πᾶσα Δίως πληγεῖσα κεραυνὸς, ἐν δὲ θεοῦν πλήττο, πέσον δ' ἐκ νῆσος ἐταῖροι. οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν κύμαισιν ἐμφορέοντο, θεὸς δ' ἀποίνυντο νάστον. αὐτὰρ ἐγὼ διὰ νῆσος ἐφοίτων, ὅφρ' ἄπο τοίχους λῦσιν κλύδων τρόπιος, τὴν δὲ ψυλῆς φέρε κύμα, ἐκ δὲ οἱ ἱστόν ἀράξε ποτὶ τρόπιν. αὐτὰρ ἐπ' ἀυτῷ ἐπίτονος βέβλητο, βοῦς ῥινοῦ τετευχός· τῷ β' ἂμφω συνέργουν, ὡμοὶ τρόπιν ἢδε καὶ ἱστόν, ἐξόμενος δ' ἐπὶ τοῖς φερόμην ὅλοις ἀνέμοισιν. 420 ἐνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύουν, ἤλθε δ' ἐπὶ Νότος ὅκα, φέρον ἐμφρ ἀλγεα θυμῷ, ὅφρ' ἐπὶ τὴν ὀλοκν ἀναμετρήσαμι Χάρυβδιν. παυνύχιας φερόμην, ᾠμα δ' ἰελίφ αἰνίατι ἦλθον ἐπὶ Σκύλλης σκόπελοι δεινὴν τε Χάρυβδιν. 430 ἢ μὲν ἀνερροίβησε θαλάσσης ἀλμυρὸν ὑδρὸν· αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεῖν ὕψός' ἀερθέας, τῷ προσφύς ἐχόμην ὡς νυκτέρις. οὐδὲ πὴ ἐἶχον ὡς τηρήξει ποτὶ ἐμπεδον ὡς' ἐπιβήνατι· ῥίζαι γὰρ ἔκας ἐϊχον,1 ἀπήφοροι δ' ἔσαν ὅζοι, μακροὶ τε μεγάλοι τε, κατεσκίασον δὲ Χάρυβδιν. 435 νωλεμέως δ' ἐχόμην, ὅφρ' ἐξεμέσειεν ὀτίσσω ἱστόν καὶ τρόπιν αὐτίς· ἐκλομένῳ δὲ μοι ἥλθον ὧς· ἢμος δ' ἐπὶ δόρπον ἀνήρ ἀγορίθησεν ἀνέστη κρίνων νείκεα πολλὰ δικαζομένων αἰξηῶν, τήμος δ' ἦ τα' γε δοῦρα Χαρύβδιος ἐξεφαάνθη. 440

1 ἐϊχον: ἦσαν.
a diver he fell from the deck and his proud spirit left his bones. Therewith Zeus thundered and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and my comrades fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But I kept pacing up and down the ship till the surge tore the sides from the keel, and the wave bore her on dismantled and snapped the mast off at the keel; but over the mast had been flung the back-stay fashioned of ox-hide; with this I lashed the two together, both keel and mast, and sitting on these was borne by the direful winds.

"Then verily the West Wind ceased to blow tempestuously, and swiftly the South Wind came, bringing sorrow to my heart, that I might traverse again the way to baneful Charybdis. All night long was I borne, and at the rising of the sun I came to the cliff of Scylla and to dread Charybdis. She verily sucked down the salt water of the sea, but I, springing up to the tall fig-tree, laid hold of it, and clung to it like a bat. Yet I could in no wise plant my feet firmly or climb upon the tree, for its roots spread far below and its branches hung out of reach above, long and great, and overshadowed Charybdis. There I clung steadfastly until she should vomit forth mast and keel again, and to my joy they came at length. At the hour when a man rises from the assembly for his supper, one that decides the many quarrels of young men that seek judgment, even at that hour those spars appeared from out Charybdis. And I let
ίκα δ' ἐγὼ καθύπερθε πόδας καὶ χείρε φέρεσθαι, μέσσω δ' ἐνδούπτησα παρεξ περιμήκεα δούρα, ἐξόμενος δ' ἐπὶ τοὺς διήρεσα χερσὶν ἐμήσι. Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἄνδρῶν τε θεῶν τε εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰτῶν ὀλεθροῦν.  

"Ενδεικτικὸ δ' ἐννήμαρ φερομὴν, δεκάτη δὲ με νυκτὶ νύσσον ἐς Ὥμηρόν πέλασαν θεοὶ, ἐνθα Καλνύψω ναιεὶ ἐνπλοκαμος, δεινὴ θέδα αὔθεσσα, ἢ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; ἤδη γὰρ τοις χθεῖσι ἐμυθέσσῃ ἐνι οἴκῳ σοί τε καὶ ἱφθίμη ἀλόχως. ἐχθρον δὲ μοι ἔστιν αὐτὸς ἀριζήλως εἰρημένα μυθολογεύειν."  

1 Lines 445 f. were rejected in antiquity
go hands and feet from above and plunged down into the waters out beyond the long spars, and sitting on these I rowed onward with my hands. But as for Scylla, the father of gods and men did not suffer her again to catch sight of me, else should I never have escaped utter destruction.

"Thence for nine days was I borne, and on the tenth night the gods brought me to Ogygia, where the fair-tressed Calypso dwells, dread goddess of human speech, who gave me welcome and tendance. But why should I tell thee this tale? For it was but yesterday that I told it in thy hall to thyself and to thy noble wife. It is an irksome thing, meseems, to tell again a plain-told tale."
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