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HOMER'S ODYSSEY
ΟΔΥΣΣΕΙΑ

Ν

"Ως ἐφαθ', οἱ δ' ἄρα πάντες ἀκῆν ἐγένοντο σιωπῆ, κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα. τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε· ""Ω' Ὀδυσσεῦ, ἔπελ ἤκευ ἐμὸν ποτὶ χαλκοβατές δῶ, ὑψερεφές, τῷ π' οὐ τι παλιμπλαγχθέντα ἕ' ὅ' ὅ' ἀψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας. ὑμέων δ' ἀνδρὶ ἐκάστῳ ἐφιέμενος τάδε εἰρω, ὡς σοι ἐνὶ μεγάροις ἑρωύσιον αἱθοπα οἶνον αἰεὶ πίνετ' ἔμοισιν, ἀκονάξεσθε δ' αοίδοι. εἴματα μὲν δὴ ἕξιν ἐὕξεστ' ἐνὶ χηλῆ ἱεταὶ καὶ χρυσὸς πολυβαδαλὸς ἀλλὰ τε πάντα ὅρ', ὅσα Φαϊήκων βουληφόροι ἐνθάδ' ἔνεικαν· ἂλλ' ἄγω οἱ δῶμεν τρίτοδα μέγαν ἦδὲ λέβητα ἀνδρακάς· ἡμεῖς δ' αὐτέ αγειρόμενοι κατὰ δῆμον τισόμεθ' ἀργαλέον γὰρ ἕνα προικὸς χαρίσασθαι." 15

"Ως ἐφατ' Ἀλκίνοος, τοῖς δ' ἐπηύνδανε μύθοις. οἱ μὲν κακκείόντες ἔβαν οἰκόνε ἐκαστός, ἡμοὶ δ' ἤργενεθα ϕάνῃ ῥοδινάκτυλος Ἡώς, νηάδ' ἐπεσεύντο, φέρου δ' εὐήνοιρα χαλκάν. καὶ τά μὲν εὐ κατέθηκ' ἱερὸν μένος Ἀλκινόο, 20
THE ODYSSEY

BOOK XIII

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

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

So spake Alcinous, and his word was pleasing to them. They then went, each man to his house, to take their rest; but as soon as early Dawn appeared, the rosy-fingered, they hastened to the ship and brought the bronze, that gives strength to men. And the strong and mighty Alcinous went himself
HOMER

αὐτὸς ἰδὼν διὰ νησῆ ὑπὸ ξυγά, μὴ τιν' ἔταραν βλάπτοι ἐλαυνόντων, ὅποτε σπερχοιατ' ἐρεμωθ. οἱ δ' εἰς 'Αλκινόοιο κλών καὶ δαίτ' ἀλέγμουν.

Τοίσι δὲ βοῦν ἴέρευς' ἴερὸν μένος 'Αλκινόοιο Ζηνὶ κελαινεφὲ Κρονίδη, ὃς πᾶσιν ἀνὰσσει. μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαίτα τερπόμενοι· μετὰ δὲ σφιν ἐμέλπετο θεῖος ἀοιδός, Δημόδοκος, λαοίς τετιμένος. αὐτὰρ Ὀδυσσεὺς πολλὰ πρὸς ἠλίουν κεφαλὴν τρέπε παμφανώντα, δῦναι ἐπευγόμενοι· δὲ γὰρ μενέαυν νέεσθαι.

ὁς δ' ὃτ' ἀνήρ δόρποιο λιλαίηται, ὁ τε πανήμαρ νείδων ἄν' ἔλκητον βοέ οἴνοπε πηκτὸν ἀροτρόν ἀσπασίως δ' ἀρα τῷ κατέδυ φάος ἥλιοι δόρπον ἐποίχεσθαι, βλάβεται δὲ τε γούνατ' ἱόντι· ὅς Ὀδυσῆ' ἀσπαστῶν ἐδυ φάος ἥλιοι.

ἀψα δὲ Φαυήκεσσι φιληρέτμουσι μετηύδα, Ἀλκινόορ δὲ μάλιστα πιφανσκόμενος φάτο μῦθον.

"Ἀλκινοῦ κρεῖον, πάντων ἀριδείκετε λαῶν, πέμπτε με σπείραντες ἀττήμονα, χαίρετε δ' αὐτοί· ἥδη γὰρ τετέλεσται ἃ μοι φίλος ἤθελε θυμός, πομπὴ καὶ φίλα δῶρα, τὰ μοι θεοὶ Οὐρανίωνς ὄλβια ποιήσειαν ἀμύμονα δ' οἶκοι ἄκοιτων νοστήσας εύροιμι σὺν ἀρτεμέεσσι φίλοισιν, ὡμές δ' ἀυθί μένουσε εὖφραίνοιτε γυναῖκας κουριδίας καὶ τέκνα· θεοὶ δ' ἄρετὴν ὀπάσειαν παντοίην, καὶ μὴ τι κακὸν μεταδήμιον εἶν."
throughout the ship, and carefully stowed the gifts beneath the benches, that they might not hinder any of the crew at their rowing, when they busily plied the oars. Then they went to the house of Alcinous, and prepared a feast.

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

"Lord Alcinous, renowned above all men, pour libations now, and send ye me on my way in peace; and yourselves too—Farewell! For now all that my heart desired has been brought to pass: a convoy, and gifts of friendship. May the gods of heaven bless them to me, and on my return may I find in my home my peerless wife with those I love unsheathed; and may you again, remaining here, make glad your wedded wives and children; and may the gods grant you prosperity of every sort, and may no evil come upon your people."
"Ὡς ἔφαθ', οἱ δ' ἀρὰ πάντες ἑπῆνεον Ἦδ' ἐκέλευνον πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν. καὶ τὸτε κήρυκα προσέφη μένος Ἀλκινόοιον. "Ποντόνες, κρητήρα κερασσάμενος μέθυ νείμων πᾶσιν ἀνὰ μέγαρον, ὃφ' εὐχάμενοι Διὸ πατρὶ τὸν ξεῖνον πέμπτομεν ἐν' ἐς πατρίδα γαῖαν."

"Ὡς φάτο, Ποντόνουσ δὲ μελίφρονα οἶνον ἐκύρα, νόμησεν δ' ἀρὰ πᾶσιν ἐπιστάδον· οἱ δὲ θεοῖσιν ἐσπειρασάν μακάρεσιν, τοι ὀυρανὸν εὐρύν ἔχουσίν, αὐτόθεν εξ' ἐδρέων. ἀνὰ δ' ἱστατο δῖος Ὄδυσσεύς, Ἀρήτῃ δ' ἐν χειρὶ τίθει δέπας ἕμφακυπελλόν, καὶ μιν φωνήσας ἐπεα πτερόντα προσήθα: "Χαῖρε μοι, ὁ βασίλεια, διαμπρές, εἰς δ' κε γῆρας ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται. αὐτάρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῶδ' ἐνι οἴκῳ παιςί τε καὶ λαοὶσι καὶ Ἀλκινόφ βασιλῆι."

"Ὡς εἰπὼν ὑπὲρ οὐδὸν ἔβησετο δῖος Ὅδυσσεύς, τῷ δ' ἀμα κήρυκα προτεῖ μένος Ἀλκινόου, ἤγεισθαι ἐπὶ νῆα θοὴν καὶ θύνα θαλάσσης. Ἀρήτῃ δ' ἀρὰ οἱ δμφάς ἁμ' ἐπεμπε γυναικας, τήν μὲν φάρον ἔχουσιν ἐυπλυνθές ἦδ' χωτώνα, τήν δ' ἐτέρην χηλόν πυκνήν ἁμ' ὅπασσε κομίζειν· ἡ δ' ἄλλη σιτών τ' ἔφερεν καὶ οἶνον ἐρυθρόν. Αὐτάρ ἐπεὶ β' ἐπὶ νῆα κατήλυθον ἢδ' θάλασσαν, αἴψα τά γ' ἐν νῆε γλαφυρῇ πομπῆς ἀγανολ ἐξάμενοι κατέθεντο, πόσιν καὶ βρόσωι ἀπασάν. καὶ δ' ἁρ' Ὅδυσσῆι στόρεσαν ῥηγός τε λίνον τε υπὸς ἐπ' ἱκριόφιν γλαφυρῆς, ἦν νῆγρετον εὐδοί, πρυμνῆς· ἄν δὲ καὶ αὐτὸς ἐβησετο καὶ κατέλεκτο
THE ODYSSEY, XIII. 47-75

So he spoke, and they all praised his words, and bade send the stranger on his way, since he had spoken fittingly. Then the mighty Alcinous spoke to the herald, saying: "Pontous, mix the bowl, and serve out wine to all in the hall, in order that, when we have made prayer to father Zeus, we may send forth the stranger to his own native land."

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

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

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

But when they had come down to the ship and to the sea, straightway the lordly youths that were his escort took these things, and stowed them in the hollow ship, even all the food and drink. Then for Odysseus they spread a rug and a linen sheet on the deck of the hollow ship at the stern, that he might sleep soundly; and he too went aboard,
τιγή· τοι δὲ καθίζον ἐπὶ κληίσιν ἐκαστοι
κόσμω, πείσμα δ' ἐλυσαν ἀπὸ τρητοῖο λάθους,
eὐθ' οἱ ἀνακλινθέντες ἀνερρίπτουν ἀλα πηδῶ, καὶ τῷ νήπιουν ὕπνου ἐπὶ βλεφάροισιν ἐπιπτε, νήγρετος, ἤδιστος, θανάτῳ ἀγχιστὰ ἐοικῶς.
ἡ δ', ὡς τ' ἐν πεδίῳ τετράοροι ἄρσενες ὕπποι, πάντες ἃμ' ὁρμηθέντες ὑπὸ πληγῆσαι ἰμάσθησι, ὕψος' ἀειρὸμενοι ρίμφα πρῆσουσι κέλευθον, ὡς ἄρα τῆς πρόμην μὲν ἀείρετο, κύμα δ' ὀπίσθεν πορφύρεον μέγα θύε πολυφλοισβοιο θαλάσσης. 80
ἡ δὲ μάλ' ἄσφαλέως θεῖεν ἐμπεδῶν· οὐδὲ κεν ἴρης κήρκος ὀμαρτήσειεν, ἐλαφρότατος πετεινῶν.
ὡς ἡ ρίμφα θέουσα θαλάσσης κύματ' ἔταμεν, ἀνδρα φέρουσα θεοῖς ἐναλήγκη θείας ἐξοντα· δς πρὶν μὲν μάλα πολλὰ πάθο ἄλγεα δν κατα θυμὸν 90 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων, δὴ τότε γ' ἀτρέμας εὐδε, λελασμένον δς' ἐπέπονθει.

Εὖτ' ἀστήρ ὑπερέσχε φαύντατος, ὃς τε μάλιστα ἐρχεται ἀγγέλλων φάος Ἡνὸς ἡρυγενείης, τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νῆσ. 95

Φόρκυνος δὲ τίς ἐστι λιμῆν, ἀλόιοι γέρωντος,
ἐν δήμῳ Ἰθάκης· δοῦ δὲ προβλήτες ἐν αὐτῷ ἀκταὶ ἀπορρόγης, λιμένος ποτηριτηνιαί, αἱ τ' ἀνέμων σκεπόωσι δυσαχῶν μέγα κύμα ἐκτοθεν· ἐντοσθεν δὲ τ' ἀνεν δεσμοῖο μένουσι νῆσες εὔσσελμοι, δτ' ἀν ὄρμον μέτρον ἦκονται. 100
αὐτὰρ ἐπὶ κρατὸς λιμένος ταυῦφυλλος ἐλαίη, ἀγχόθι ἀ' αὐτῆς ἀντρου ἐπήρατον ἰεροεἰδεῖς, ἠρᾶ ὑμφάων αἰ νηίάδες καλέονται.
and laid him down in silence. Then they sat down on the benches, each in order, and loosed the hawser from the pierced stone. And as soon as they leaned back, and tossed the brine with their oar-blades, sweet sleep fell upon his eyelids, an un-awakening sleep, most sweet, and most like to death. And as on a plain four yoked stallions spring forward all together beneath the strokes of the lash, and leaping on high swiftly accomplish their way, even so the stern of that ship leapt on high, and in her wake the dark wave of the loud-sounding sea foamed mightily, and she sped safely and surely on her way; not even the circling hawk, the swiftest of winged things, could have kept pace with her. Thus she sped on swiftly and clove the waves of the sea, bearing a man the peer of the gods in counsel, one who in time past had suffered many griefs at heart in passing through wars of men and the grievous waves; but now he slept in peace, forgetful of all that he had suffered.

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

There is in the land of Ithaca a certain harbour of Phorcys, the old man of the sea, and at its mouth two projecting headlands sheer to seaward, but sloping down on the side toward the harbour. These keep back the great waves raised by heavy winds without, but within the benched ships lie unmoored when they have reached the point of anchorage. At the head of the harbour is a long-leafed olive tree, and near it a pleasant, shadowy cave sacred to the nymphs that are called Naiads. Therein are mixing
HOMER

ἐν δὲ κρητηρίδος τε καὶ ἀμφιφορής ἔσων
λάινω. ἐνθὰ δ’ ἐπείτα τυθαίβασσοιζι μέλισσαι.
ἐν δ’ ἱστοι λίθειοι περιμήκες, ἐνθὰ τε νύμφαι
φάρε’ ὑφαίνουσιν ἀλπόρφυρα, θαῦμα ὑὸδεῖσθαι·
ἐν δ’ ύδατ’ ἀναίνοντα. δύω δὲ τε οἱ θύραι εἰσίν,
αἱ μὲν πρὸς Βορέαο καταβατητί ἄνθρωποιν,
αἱ δ’ αὖ πρὸς Νότον εἰσὶ θεώτεραι: οὐδὲ τι κελυφ
ἀνδρες ἑσέρχονται, ἀλλ’ ἀθανάτων ὁδὸς ἑστιν.

'Ἐνθ’ οἷ γ’ εἰσέλασαν, πρὶν εἴδότες: ἡ μὲν ἐπείτα
ἡπεῖρω ἐπέκελεσθεν, ὅσον τ’ ἐπὶ ἡμισὺν πάσης,
σπερχομένη· τοῖον γὰρ ἐπεύγετο χέρα’ ἐρετάων
οἱ δ’ ἐκ νηὸς βάντες ἐφίτῃ γούνῃ ἡπειρώνῳ
πρῶτον Ὀδυσσῆα γυλαφυρῆς ἐκ νηὸς ἀειραν
αὐτῷ σὺν τε λίνῳ καὶ ρήγεις συγαλόεντε,
καὶ δ’ ἀρ’ ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὑπνοί,
ἐκ δ’ κτήματ’ ἀειραν, ἀ οἱ Φαίηκες ἀγαυοὶ
ὀπάσαν οἰκαῖ διότι διὰ μεγάθυμον Ἀθήνην.
καὶ τὰ μὲν οὖν παρὰ πυθμέν’ ἐλαίης ἄθροά θήκαν
ἐκτός ὀδοῦ, μὴ πῶς τις ὀδιτάων ἄνθρωπων,
πρὶν γ’ Ὀδυσῆς ἐγρευθαι, ἐπελθὼν δηλήσαις:
αὐτοὶ δ’ αὐτ’ οἰκόνδε πάλιν κίον. οὐδ’ ἐνοσίθων
λήθετ’ ἀπειλάων, τὰς ἀντιθέω Ὀδυσῆα
πρῶτον ἐπηπείλησε, Δίος δ’ ἐξείρετο βουλής.

"Ζεῦ πάτερ, οὐκέτ’ ἔγω γε μετ’ ἀθανάτουςι θεοῖς
τιμής έσομαι, δημε βροτοι οὐ τι πίνουςιν,
Φαίηκες, τοῖ πέρ τοι ἐμῆς ἐξ εἰσὶ γενέθλης.
καὶ γὰρ νῦν Ὀδυσῆ’ ἑφάμην κακὰ πολλὰ παθόντα
οἰκαὶ ἐλεύσεσθαι: νόστον δὲ οἱ οὐ ποτ’ ἀπηύρων
πάγχου, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευςας. "
bowls and jars of stone, and there too the bees store honey. And in the cave are long looms of stone, at which the nymphs weave webs of purple dye, a wonder to behold; and therein are also ever-flowing springs. Two doors there are to the cave, one toward the North Wind, by which men go down, but that toward the South Wind is sacred, nor do men enter thereby; it is the way of the immortals.

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

"Father Zeus, no longer shall I, even I, be held in honour among the immortal gods, seeing that mortals honour me not a whit—even the Phaeacians, who, thou knowest, are of my own lineage. For I but now declared that Odysseus should suffer many woes ere he reached his home, though I did not wholly rob him of his return when once thou hadst promised it and confirmed it with thy nod; yet in
oî δ' εὐδοντ' ἐν νητ' θοῇ ἐπὶ πόντον ἄγοντες
cάθεσαν εἰν 'Ἰθάκῃ, ἔδοσαν δὲ οἱ ἀσπεταὶ δώρα, 135
χαλκὸν τε χρυσὸν τε ἅλις ἐσθητὰ θ' υφαντήν,
τόλλ', δο' ἂν οὐδὲ ποτε Τροίης ἐξήρατ' 'Οδυσσεύς,
eἰ περ' ἀπῆμον ἠλθε, λαχών ἀπὸ ληθὸς αἶσαν."
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγηρέτα Ζεὺς:
"'Ω πόποι, ἐννοοῖ γαί' εὐρυσθενὲς, οἶον ἔειτες. 140
οὐ τί σ' ἀτιμάζονυ θεοί· χαλέπον δὲ κεν εἰ'η
πρεσβύτατον καὶ ἀριστόν ἀτιμήσων λάλλειν.
ἀνδρῶν δ' εἰ πέρ τοίς σε βή καὶ κάρτει εἴκων
οὐ τι τίε, σοι δ' ἔστι καὶ ἐξοπίσω τίσις αἰεὶ.
ἐρξον ὅπως ἑθέλεις καὶ τοι φίλον ἐπλετο θυμῷ." 145
Τὸν δ' ἰμεῖβετ' ἔπειτα Ποσειδάων ἐνοσίχθων:
"Ἀλφα κ' ἔγων ἔρξαιμι, κελανεφές, ὡς ἄγορεύεις
ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζωμαι ἢ ἀλείνω.
νῦν αὐ Φαῖνκων ἑθέλω περικαλλέα νῆα,
ἐκ πομπῆς ἀνιοῦσαι, ἐν ἡροειδεῖ πόντῳ   150
ῥαῖσαι, ᾗ ἑδ' σχῶνται, ἀπολληξώσοι δὲ πομπῆς
ἀνθρώπων, μέγα δὲ σφιν ὅρος πόλει ἀμφικαλύψαι."
Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγηρέτα Ζεὺς:
"'Ω πέπον, ὡς μὲν ἐμὸ θυμὸ δοκεῖ εἶναι ἄριστα,
ὅπποτε κεν δὴ πάντες ἐλαυνομένη προῆδονται 155
λαοὶ ἀπὸ πτόλιοι, θεῖαν λίθον ἐγγύθθη γαῖς
νῆτ' θοῇ ἱκέλον, ἵνα θαυμάξωσιν ἀπαντες
ἀνθρώποι, μέγα δὲ σφιν ὅρος πόλει ἀμφικαλύψαι."
Αὐτάρ ἐπεί τὸ γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
βὴ ρ' ἓμεν ἐς Σχερίνης, ὅθε Φαίνκεσ γεγάσας.
160 ἐνθ' ἔμεν'· ἥ δὲ μάλα σχεδοῦ ἦλυθε ποντοπόρος νῆς

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

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

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

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

Now when Poseidon, the earth-shaker, heard this he went his way to Scheria, where the Phaeacians dwell, and there he waited. And she drew close to shore, the seafaring ship, speeding swiftly on her
ρίμφα διωκομένη· τής δὲ σχεδόν ἦλθ᾽ ἐνοσίχθων, ὃς μιν λάαν ἔθηκε καὶ ἐρρίξωσεν ἐνερθὲ 
χειρὶ καταπτρυνεὶ ἐλάσας· ὁ δὲ νόσφι βεβήκει.

Οἱ δὲ πρὸς ἀλλήλους ἐπεα πτερόευντ᾽ ἀγόρευον 
Φαίηκες δολιχήρετοι, ναυσίκαλτοι ἀνδρεῖς. 
ὧδε δὲ τις εἰπεσκε ἵδων ἐς πλησίου ἄλλουν·

"Ω μοι, τίς δὴ νηὰ θοῆν ἐπέδης' ἐνὶ πόντῳ 
οίκα ἐλανομένη; καὶ δὴ προύφανετο πᾶσα." 

"Ως ἄρα τις εἰπεσκε· τὰ δὲ οὐκ ἵσαι ὡς ἐτέτυκτο. 170 
τοῦσιν δ᾽ Ἄλκινοος ἀγορῆσατο καὶ μετέειπεν·

"Ω πόροι, ἡ μάλα δὴ με παλαίφατα θέσφαθ᾽ ἰκάνει 
πατρὸς ἐμοῦ, δς ἔφασκε Ποσειδάων' ἀγάσασθαι 
ἡμῶν, οὕνεκα πομποὶ ἀπήμονες εἰμεν ἀπάντων. 
φὴ ποτὲ Φαῖηκῶν ἀνδρῶν περικαλλέα νῆα, 
ἐκ πομπῆς ἰμισθαν, ἐν ἡροειδεὶ πόντῳ 
ραυσέμεναι, μέγα δ᾽ ἡμῖν ὅρος πόλει ἀμφικαλύψειν. 
δς ἀγόρευ' ὁ γέρων· τὰ δὲ δὴ νῦν πάντα τελεῖται. 
ἀλλ᾽ ἄγεθ', ὡς ἰν ἐγὼ εἴπω, πειθώμεθα πάντες· 
πομπῆς μὲν παύσασθε βροτῶν, ὡτε κέν τις ἤκηται 
ἡμέτερον προτὶ ἀστὶν. Ποσειδάωνι δὲ ταύρους 
δόδεκα κεκριμένους ἱερεύσομεν, αἱ κ᾽ ἐλεησῆ, 
μηδ᾽ ἡμῶν περίμηκες ὅρος πόλει ἀμφικαλύψη." 

"Ως ἔφαθ', οἱ δ᾽ ἐδεισαν, ἐτομάσσαντο δὲ ταύρους. 
δς οἱ μὲν ρ᾽ εὐχοντο Ποσειδάωνι ἀνακτὶ 
δὴμον Φαῖηκῶν ἡγήτορες ὥδε μέδοντες, 
ἐσταότες περὶ βωμὸν. ὁ δὲ ἐγρετο δῖος Ὄδυσσεας 
εὐδόων ἐν γαίῃ πατρωτῇ, οὐδὲ μιν ἔγνω, 
ἂν ἀπεὼν· περὶ γὰρ θεὸς ἥρα χεῦ
way. Then near her came the Earth-shaker and
turned her to stone, and rooted her fast beneath by
a blow of the flat of his hand, and then he was gone.
But they spoke winged words to one another, the
Phaeacians of the long oars, men famed for their
ships. And thus would one speak, with a glance at
his neighbour:

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

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

"Lo now, verily the oracles of my father, uttered
long ago, have come upon me. He was wont to say
that Poseidon was wroth with us because we give
safe convoy to all men. He said that some day, as
a beautiful ship of the Phaeacians was returning from
a convoy over the misty deep, Poseidon would smite
her, and would fling a great mountain about our town.
So that old man spoke, and lo, now all this is being
brought to pass. But now come, as I bid let us all
obey. Cease ye to give convoy to mortals, when
anyone comes to our city, and let us sacrifice to
Poseidon twelve choice bulls, if haply he may take
pity, and not fling a lofty mountain about our
town."

So he spoke, and they were seized with fear and
made ready the bulls. Thus they were praying to
the lord Poseidon, the leaders and counsellors of the
land of the Phaeacians, as they stood about the altar,
but Odysseus awoke out of his sleep in his native
land. Yet he knew it not after his long absence,
for about him the goddess had shed a mist, even
Παλλάς Ἀθηναίη, κούρη Διός, ὥφρα μων αὐτοῦ ἀγνωστοῦ τεῦξειν ἐκαστά τε μυθήσαιτο, μὴ μων πρὶν ἄλοχος γνῷη ἀστοί τε φίλοι τε, πρὶν πᾶσαν μνήσηρας ὑπερβαῖνη ἀποτίσαι. τοῦνεκ ἄρ τἄλλοιο δεῖ ται ἱεράσκετο πάντα ἀνακτή, ἀτραπτοὶ τε διηνεκέες λιμένες τε πάνορμοι πέτραι τ᾽ ἡλίβατοι καὶ δένδρα τηλεθῶντα. στὶ δ᾽ ἄρ ἀναίξες καὶ ὅ εἰσὶδε πατρίδα γαίαν ὅμωξεν τ᾽ ἄρ ἑπείτα καὶ ὃ πεπλήγγετο μηρὸ χερσὶ καταπρηνεός, ὁλοφυρόμενος δ᾽ ἐποὺς ἡνδα.

"Ὡς μω καὶ ἄγω, τέων αὐτε βροτῶν ἐς γαίαν ἰκάνω; ἡ β᾽ οὐ γ᾽ ὑβρισταὶ τε καὶ ἄγροι οὐδὲ δίκαιοι,

η ψιλόσεινοι, καὶ σφιν νόος ἐστὶ θεοῦδης;

πὴ δὴ χρῆματα πολλὰ φέρω τάδε; πὴ τε καὶ αὐτὸς πλάξεμαι; αἰθ᾽ ὀφελοῦν μεῖναι παρὰ Φαίηκεσσιν αὐτοῦ.

ἐγὼ δὲ κεν ἄλλον ὑπερμενέων βασιλῆων ἐξικόμην, ὃς κέν ὁ ἑφίλει καὶ ἔπεμπτε νέος

νῦν δ᾽ οὔτ᾽ ἄρ πη θέσθαι ἐπισταμαι, οὐδὲ μὲν αὐτοῦ καλλείψω, μὴ πῶς μοι ἐλωρ ἄλλουσι γένηται.

ὦ πότοι, οὐκ ἄρα πάντα νοῆμονες οὐδὲ δίκαιοι ἦσαν Φαίηκων ἡγήτορες ἢδὲ μέδουντες,

οὐ μ᾽ εἰς ἄλλην γαίαν ἀπῆγαγον, ἦ τέ μ᾽ ἑφαντο ἀξιῶν εἰς Ἰθάκην εὐδείελον, οὐδ᾽ ἐτέλεσαν.

Ζεὺς σφέας τῖσαίτο ἱκετησίος, ὃς τε καὶ ἄλλους ἀνθρώπους ἐφοράται καὶ τίνοτε ὅς τις ἀμάρτῃ.

ἀλλ᾽ ἄγε δὴ τὰ χρῆματ᾽ ἀριθμήσω καὶ ἱδωμαι,

μὴ τι μοι οἰχοῦναι κοίλης ἐπὶ νήσος ἄγοιντες."

"Ὡς εἰπὼν τρίποδας περικαλλέας ἢδὲ λέβητας ἤρίθμησε καὶ χρυσὸν ὃφαντα τε εἴματα καλά.
THE ODYSSEY, XIII. 190-218

Pallas Athene, daughter of Zeus, that she might render him unknown, and tell him all things, so that his wife might not know him, nor his townsfolk, nor his friends, until the wooers had paid the full price of all their transgressions. Therefore all things seemed strange to their lord, the long paths, the bays offering safe anchorage, the sheer cliffs, and the luxuriant trees. So he sprang up and stood and looked upon his native land, and then he groaned and smote both of his thighs with the flat of his hands, and mournfully spoke, and said:

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

So he spake, and set him to count the beautiful tripods, and the cauldrons, and the gold, and the
τῶν μὲν ἄρ’ οὐ τι πόθεν· ὃς δ’ ὀδύρετο πατρίδα γαῖαν ἐρπύξων παρὰ θύνα πολυφλοίοσβοιο θαλάσσης, 220 πόλλα ὀλοφυρόμενος. σχεδόθεν δὲ οἱ ἦλθεν Ἄθηνα, ἀνδρὶ δὲμας εἰκνία νέοι, ἐπιβώτορι μῆλων, παναπάλῳ, οἵοι τε ἀνάκτων παῖδες ἔσαι, διπτυχιοῦ ἀμφ’ ὀμοσιν ἔχουσα’ εὐεργέα λάστην· ποσὶ δ’ ὑπὸ λυπαροῦσι πεδίλ’ ἐχε, χεροὶ δ’ ἄκοντα. 225 τὴν δ’ Ὀδυσείδης γῆθησεν ἱδῶν καὶ ἐναντίος ἦλθε, καὶ μιν φωνήσας ἔπεα πτερόετα προσηύδαν·

"’Ω φίλ’, ἐπεὶ σε πρώτα κιχάνω τῷ θ’ εὺν χόρῳ, χαίρε τε καὶ μὴ μολ τι κακῷ νοοῦ ἀντιβολῆσαι, ἀλλὰ σῶ μὲν ταῦτα, σῶ δ’ ἐμέ· σοι γὰρ ἐγὼ γε 230 εὐχομαι ὡς τε θεῷ καὶ σεν φίλα γούναθ’ ἵκανοι, καὶ μοι τοῦτ’ ἀγόρευσον ἐπὶ μυμομοῖν, ὦφ’ ἐν εἰδῶ, τής γῆς, τῆς δήμου, τίνες ἄνερες ἐγγεγαίασιν; ἡ ποῦ τις νῆσων εὐδείεσιν, ἥς τις ἀκτῆς κεῖθ’ ἀλλ’ κεκλιμένη ἐρυθόλακος ἑπείροιο;"

Τὸν δ’ αὐτε προσεέεπε θεᾶ ἀλαυκώπις Ἡθήνη· 235 "Νῦνιος εἰς, ὥς καὶ, ἡ τηλῶθεν εἰλήλουθας, εἶ δὴ τῆ καὶ γαῖαν ἀνείρεαι. οὐδὲ τι λίθν ὑπὸ υάνυμος ἅστιν ἵσασι δὲ μιν μάλα πολλοὶ, ἦμεν ὅσοι ναίοντα πρὸς ἦδ’ τ’ ἥλιον τε, 240 ἦδ’ ὅσοι μετόπισθε ποτὶ ἵφων ἡρφέντα. ἡ τοι μὲν τρηξεία καὶ οὐχ ἅπτηλατός ἅστιν, οὐδὲ λίθν λυπῆ, ἀτὰρ οὐδ’ εὐφεία τέτυκται. ἐν μὲν γὰρ οἱ σύτως ἄθέσφατος, ἐν δὲ τε οἶνος ἄγγειεται· αἰεὶ δ’ ὄμβρος ἔχει τεθαληκία τ’ ἔρηση· αἰγίβοτος δ’ ἀγαθὴ καὶ βούβωτος· ἓστη μὲν ὀλη παντολη, ἐν δ’ ἄρδμοι ἐπηετανοι παρέσαι. 245 τῷ τοι, ἐξείν’ Ἡθάκης γε καὶ ἐς Τροίην ὄνομ’ ἴκει, τὴν περ τηλοῦ φασίν Ἀχαϊὸς ἕμεναι ἄγις."
THE ODYSSEY, XIII. 219-249

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

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

Then the goddess, flashing-eyed Athene, answered him: “A fool art thou, stranger, or art come from far, if indeed thou askest of this land. Surely it is no wise so nameless, but full many know it, both all those who dwell toward the dawn and the sun, and all those that are behind toward the murky darkness. It is a rugged isle, not fit for driving horses, yet it is not utterly poor, though it be but narrow. Therein grows corn beyond measure, and the wine-grape as well, and the rain never fails it, nor the rich dew. It is a good land for pasturing goats and kine; there are trees of every sort, and in it also pools for watering that fail not the year through. Therefore, stranger, the name of Ithaca has reached even to the land of Troy, which, they say, is far from this land of Achaea.”
"Ως φάτο, γήθησεν δὲ πολύτλας δίος Ὀδυσσεύς, χαίρων ἡ γαῖς πατρώθη, ὡς οἱ έστηεν Παλλᾶς Ἀθηναίη, κοῦρη Δίῶς αἰγιόχοιο· καὶ μεν φωνήσας ἔπεα πτερόεντα προσηύδα· οὐδ’ ὃ γ’ ἀληθεά εἶπε, πάλιν δ’ ὃ γε λάζετο μῦθον, αἰεὶ εὖ στήθεσσι νόον πολυκερδέα νωμῶν· 255

"Πυθανόμην Ἰθάκης γε καὶ ἐν Κρήτη εὐρείᾳ, τηλοῦ ὑπὲρ πόντου νῦν δ’ εἰληλουθα καὶ αὐτὸς χρήματι σὺν τοίχισθαί τοπεήθεις. Λυπῶν δ’ ἔτι παισί τοσαύτα φεύγω, ἐπεὶ φίλον ὑπ’ ἑατόπταν Ἰδωμενής, Ὀρσίλοχον πόδας ὁκῦν, ὃς ἐν Κρήτῃ εὐρείῃ ἀνέρας ἀλήσσας χικα ταχέος τόδεςι πόδεσσι, οὐνεκά με στερέσαι τῆς ληθὸς ἦθελε πάσης Ἱρώιάδος, τῆς εἰνεκ’ ἐγὼ πάθουν ἀλγεά θυμῷ, ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων, οὐνεκ’ ἄρ’ οὐν θ’ πατρὶ χαριζόμενος θεράπευον 260 δήμῳ ἐν Τρώων, ἀλλ’ ἄλλων ἠρχον ἔταιρων. τὸν μὲν ἐγὼ κατιόντα βάλον χαλκηρεί δουρὶ ἀγρόθεν, ἐγγὺς ὁδὸιο λοχησάμενος σὺν ἔταιρῳ νῦς δὲ μάλα δυοφερή κάτεχ’ συναντόν, οὐδὲ τις ἡμέας ἀνθρώπων εὐνόησε, λάθον δὲ ἐθυμὸν ἀπούρασ. 265 αὐτὰρ ἐπεὶ δὴ τὸν γε κατέκταν οξεί παρεῖν, αὐτίκ’ ἐγών ἐπὶ σαλίων Φοίνικας ἀγανοὺς ἐλλισάμην, καὶ σφιν μενοείκεα ληθὸς δόκας τούς οὐκέλευσα Πύλονδε καταστήσαι καὶ εὑρέσαι ἢ εἰς Ἡλίδα δίαν, θ’ κρατέουσιν Ἑπειοῖ. 270 ἀλλ’ η’ τοι σφέας κεῖθεν ἀπώσατο ἃς ἀνέμοιο πόλις ἀεκαζομένους, οὖδ’ ἦθελον ἐξαπατήσαι. κεῖθεν δὲ πλαγχθέντες ἰκάνομεν ἐνθάδε νυκτές.
So she spake, and the much-enduring, goodly Odysseus was glad, and rejoiced in his land, the land of his fathers, as he heard the word of Pallas Athene, daughter of Zeus, who bears the aegis; and he spoke, and addressed her with winged words; yet he spoke not the truth, but checked the word ere it was uttered, ever revolving in his breast thoughts of great cunning:

"I heard of Ithaca, even in broad Crete, far over the sea; and now have I myself come hither with these my goods. And I left as much more with my children, when I fled the land, after I had slain the dear son of Idomeneus, Orsilochus, swift of foot, who in broad Crete surpassed in fleetness all men that live by toil. Now he would have robbed me of all that booty of Troy, for which I had borne grief of heart, passing through wars of men and the grievous waves, for that I would not shew favour to his father, and serve as his squire in the land of the Trojans, but commanded other men of my own. So I smote him with my bronze-tipped spear as he came home from the field, lying in wait for him with one of my men by the roadside. A dark night covered the heavens, and no man was ware of us, but unseen I took away his life. Now when I had slain him with the sharp bronze, I went straightway to a ship, and made prayer to the lordly Phoenicians, giving them booty to satisfy their hearts. I bade them take me aboard and land me at Pylos, or at goodly Elis, where the Epeans hold sway. Yet verily the force of the wind thrust them away from thence, sore against their will, nor did they purpose to play me false; but driven wandering from thence we came hither by night. With eager
σπουδή δ' έσε λιμένα προερέσσαμεν, ουδὲ τις ἤμων δόρπον μυηστὶς ἔσει, μάλα περ χατέουσιν ἐλέσθαι, 280 ἀλλ' αὐτῶς ἀποβάντες ἐκείμεθα νήσος ἀπαντες. ἐνθ' ἐμὲ μὲν γλυκὺς ὑπνος ἐπήλυθε κεκμηστα, οἳ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ νῆσος ἐλύντες κάθεσαν, ἐνθα περ αὐτῶς ἐπὶ ψαμάθοισιν ἐκείμην. οἳ δ' ἐσε Σιδονίην εὔ ναιομένην ἀναβάντες 285 φάνου' αὐτὰρ ἔγω λιπόμην ἀκαχήμενος ἦτορ." Ὡς φάτο, μείδησεν δὲ θεὰ γλαυκώπης Ἀθηνή, χειρὶ τέ μιν κατέρεξε' δέμας δ' ἥκτο γυναικὶ καλῇ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυίη· καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 290 "Κερδαλέος κ' εἴη καὶ ἐπίκλοπος δὲ σε παρέλθαμεν πάντεσσι δόλους, καὶ εἰ θεῶς ἀντιάσειε. σχέτλε, ποικιλομῆτα, δόλων ἄτ', οὐκ ἀρ' ἔμελλες, 295 οὔδ' ἐν σῇ περ ἐὸν γαλη, λήξειν ἀπατῶν μύθων τε κλοπῶν, οἳ τοι πεδόθεν φίλοι εἰσών. ἀλλ' ἄγε, μηκέτι ταύτα λεγόμεθα, εἰδότες ἄμφω κέρδε', ἐπεὶ σὺ μὲν ἐσσὶ βροτῶν ὦχ' ἀριστος ἀπάντων βουλὴ καὶ μύθωσιν, ἐγὼ δ' ἐν πάσι θεοίσι μῆτι τε κλέομαι καὶ κέρδῃσιν. οὔδὲ σὺ γ' ἔγνως Παλλάδ', Ἀθηναίην, κοῦρρην Δίως, ἣ τε τοι αἰεῖ 300 ἐν πάντεσσι πόνοις παρίσταμαι ἓδε φυλάσσω, καὶ δέ σε Φαιήκες σε φίλον πάντεσσιν ἔθηκα. νῦν αὖ δεῦρ' ἰκόμην, ἵνα τοι σὺν μῆτιν υφήνω χρήματά τε κρύψω, δόσα τοι Φαἴηκες ἀγανοί ὑπασαν οὐκαδ' ἑντὶ ἐμὴ βουλὴ τε νόθῳ τε, εἴμωθ' τ' ὅσα τοι ἄισα δόμοις ἐνι ποιητοίσι κήδε' ἀνασχέσθαι· σὺ δὲ τετλάμεναι καὶ ἀνάγκη,
haste we rowed on into the harbour, nor had we any thought of supper, sore as was our need of it, but even as we were we went forth from the ship and lay down, one and all. Then upon me came sweet sleep in my weariness, but they took my goods out of the hollow ship and set them where I myself lay on the sands. And they went on board, and departed for the well-peopled land of Sidon; but I was left here, my heart sore troubled."

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

"Cunning must he be and knavish, who would go beyond thee in all manner of guile, aye, though it were a god that met thee. Bold man, crafty in counsel, insatiate in deceit, not even in thine own land, it seems, wast thou to cease from guile and deceitful tales, which thou lovest from the bottom of thine heart. But come, let us no longer talk of this, being both well versed in craft, since thou art far the best of all men in counsel and in speech, and I among all the gods am famed for wisdom and craft. Yet thou didst not know Pallas Athene, daughter of Zeus, even me, who ever stand by thy side, and guard thee in all toils. Aye, and I made thee beloved by all the Phaeacians. And now am I come hither to weave a plan with thee, and to hide all the treasure, which the lordly Phaeacians gave thee by my counsel and will, when thou didst set out for home; and to tell thee all the measure of woe it is thy fate to fulfil in thy well-built house. But do thou be strong, for bear it thou must, and
μηδὲ τῷ ἐκφάσθαι μὴτ' ἀνδρῶν μὴτε γυναικῶν, πάντων, οὖν τε ἠρ' ἦλθες ἀλώμενος, ἀλλὰ σιωπῇ πάσχειν ἀλγεα πολλά, βίας ὑποδέγμενος ἀνδρῶν." 310
Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς· "Ἀργαλέον σε, θεά, γυνώναι βροτῷ ἀντιάσαντι, καὶ μάλ' ἐπισταμένως σὲ γὰρ αὐτὴν παντὶ ἐίσκεις. τούτῳ δ' ἐγὼν εὐ οἶδ', ὅτι μοι πάρος ἢπὶ ἢσθα, ὥσ ἐνὶ Τροίῃ πολεμίζομεν ὑπὲ Ἀχαίων. 315
αὐτὰρ ἐπεὶ Πριάμωι πόλιν διεπέρσαμεν αἴπην, βῆμεν δ' ἐν νῆσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς, οὐ σὲ γ' ἐπείτα ἔδω, κοῦρῃ Διός, οὗδ' ἐνόησα νηὸς ἐμῆς ἐπιβάςαν, ὅπως τί μοι ἄλγος ἄλλος. 320
ἀλλ' αἰεὶ φρεσίν ἠσων ἔχων δεδαἰγμένου ἠτορ ἡλώμην, ἦδ' με θεοὶ κακότητος ἐλυσαν· πρὶν γ' ὅτε Φανῆκων ἀνδρῶν ἐν πιονί δήμῳ θάρσωνας τε ἐπέσι καὶ ἐς πόλιν ἤγαγες αὐτῆ. 1
νῦν δὲ σε πρὸς πατρὸς γοναξόμαι—οὐ γὰρ ὅιω ἥκειν εἰς Ἰθάκην εὐδείελον, ἀλλὰ τῷ ἄλλῃ γαίαι ἀναστρέφομαι· σε δὲ κερτομέουσαν δίω ταῦτ' ἀγορευέμεναι, ἢν ἐμὰς φρένας ἦπεροπεύσῃς—ἐπὶ ἐμοὶ εἶ ἐτεόν γε φίλην ἔσ πατρίδ' ἢκάνω." 325
Τὸν δ' ἤμείβετ' ἐπείτα θεᾶ γλαυκώτις Ἀθήνη.
"Αἰεὶ τοιοῦτον ἐνὶ στήθεσσι νόημα· τῷ σε καὶ οὐ δύναμαι προλιπεῖν δύστην ἐόντα, οὖν τε ἐπητής ἔσσι καὶ ἀγχύνος καὶ ἐχέφρων. ἀσπασίως γὰρ κ' ἄλλος ἀνὴρ ἀλαλήμενος ἠλθὼν ἵετ' ἐνὶ μεγάρους ἰδέεων παιδάς τ' ἀλοχόν τε· 330
1 Lines 320–3 were rejected by Aristarchus.
tell no man of them all nor any woman that thou hast come back from thy wanderings, but in silence endure thy many griefs, and submit to the violence of men.”

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

Then the goddess, flashing-eyed Athene, answered him: “Ever such is the thought in thy breast, and therefore it is that I cannot leave thee in thy sorrow, for thou art soft of speech, keen of wit, and prudent. Eagerly would another man on his return from wanderings have hastened to behold in his halls his children and his wife; but thou art not
σοι δ' οὖ πω φίλον ἐστὶ δαήμεναι οὐδὲ πυθέσθαι,
πρὶν γ' ἔτι σῆς ἀλόχου πειρήσει, ἡ τε τοι αὐτῶς
ystate εἰνὶ μεγάροις, διξυραί δὲ οἱ αἰεὶ
φθίνουσιν νῦκτες τε καὶ ἡματα δάκρυν χεύσῃ.
αὐτὰρ ἐγώ τὸ μὲν οὐ ποτ' ἀπίστευον, ἀλλ' ἑνὶ θυμῷ
ηδὲ, ὁ νοστήσεις ὀλέσας ἀπὸ πάντας ἐταῖρους
ἀλλὰ τοι οὐκ ἑθέλησα Ποσειδάων μάχεσθαι
πατροκασιγνήτωρ, ὅς τοι κότον ἐνθετο θυμῷ,
χωόμενος ὅτι οἱ νῦν φίλον ἐξαλάωσας.
ἀλλ' ἄγε τοι δείξω 'Ἰθάκης ἔδος, ὅφρα πεποίθης.
Φόρκυνος μὲν ὃ δ' ἐστὶ λιμὴν, ἀλίοιο γέροντος,
ηδὲ δ' ἐπὶ κρατός λιμένος ταυτύφυλλος ἑλαῖν
ἀγχόθι δ' αὐτῆς ἀντρον ἐπήρατον ἡρωείδες,
ἰρὸν νυμφάω, αὐ νηίδες καλέονται.
τοῦτο δὲ τοι σπέος ἐστὶ κατηρεφές, ἐνθα σοι πολλὰς
ἐρήμοικες νῦμφησι τεληέσσας ἐκατόμβας.
τοῦτο δὲ Νήριτῶν ἐστιν ὅρος καταειμένον ὑλη."
"Ὡς εἰποῦσα θεὰ σκέδασ' ἡρα, εἰσατο δὲ χθῶν!
γήθησέν τ' ἀρ' ἐπείτα πολύτλας δίος Ὀδυσσεύς,
χαῖρων ἡ γαῖη, κύσε δὲ ξείδωρον ἄρουραν.
αὐτίκα δὲ νῦμφης ἡρῆσατο, χεῖρας ἀνασχῶν.
"Νῦμφαι νηίδες, κοῦραι Διός, οὐ ποτ' ἐγώ γε
δῆσοθ' ὑμί' ἐφάμην· νῦν δ' εὐχολῆς ἄγανήσι
χαίρετ'· αὐτὰρ καὶ δῶρα διδώσομεν, ὡς τὸ πάρος περ,
αἱ κεν ἑδ πρόφρων με Διὸς θυγάτηρ ἂγελείη
αὐτῶν τε ξώειν καὶ μοι φίλον νῦν ἀέξη."
yet minded to know or learn of aught, till thou 
hast furthermore proved thy wife, who abides as of 
old in her halls, and ever sorrowfully for her the 
nights and days wane, as she weeps. But as for me, 
I never doubted of this, but in my heart knew it 
well, that thou wouldest come home after losing all 
thy comrades. Yet, thou must know, I was not 
minded to strive against Poseidon, my father's 
brother, who laid up wrath in his heart against 
thee, angered that thou didst blind his dear son. 
But come, I will shew thee the land of Ithaca, that 
thy mayest be sure. This is the harbour of 
Phorcys, the old man of the sea, and here at the 
head of the harbour is the long-leafed olive tree, 
and near it is the pleasant, shadowy cave, sacred to 
the nymphs that are called Naiads. This, thou 
must know, is the vaulted cave in which thou wast 
wont to offer to the nymphs many hecatombs that 
bring fulfilment; and yonder is Mount Neriton, 
clothed with its forests."

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

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

Then the goddess, flashing-eyed Athene, answered
“Θάρσει, μή τοι ταῦτα μετὰ φρεσκοφθήσετε μελόντων. ἀλλὰ χρήματα μὲν μυχῶν ἀντρον θεσπεσίοιο θείομεν αὐτίκα γίνω, ἵνα περ τάδε τοι σόλα μίμησις αὐτοῦ δὲ φραζόμεθ' ὑπὸς ὡς ὧς ἂριστα γένηται.” 365

“Ὡς εὐπούσα θεὰ δύνε σπείρας ἥροιεδέσ, μαθόμενη κενθμώνας ἀνὰ σπείρας· αὐτάρ 'Οδυσσεὺς ἁσσοῦν πάντ' ἐφόρει, χρυσὸν καὶ ἀτειρέα χαλκὸν εἵματά τ' εὐπολητα, τά οὐ Φαίηκες ἔδωκαν. καὶ τὰ μὲν εὐ κατέθηκε, λίθον δ' ἐπέθηκε θύρρησι Παλλᾶς Ἀθηνά, κούρῃ Δίως αἰγιόκοιο. τῶ δὲ καθεξομένω ἴερῆς παρὰ πυθμέν ἐλαίης φραζόθην μηστήροιν ὑπερφιάλοισιν ὀλθερον. τοῖς δὲ μύθων ἥρξε θεᾶ γλαυκῶπις Ἀθηνᾶ· 370

“Διογενὲς Δαερτιάδη, πολυμῆχαν Ὀδυσσεῦ, φραζέων ὑπὸς μνηστήρων ἀναιδέσει χείρας ἐφήσεις, οἷ δ' τοι τρίτες μέγαρον κατὰ κοιρανέουσι, μυκόμενοι αὐτιδέν άλοχον καὶ ἔνα διδόντες· ἡ δ' σον αἰεὶ νόστον ὀδυρομένη κατὰ θυμὸν πάντας μὲν ὃ ἐλπεὶ καὶ ὑπίσχεται ἄνδρι ἐκάστῳ, 380 ἀγγελίας προοίμασα, νόος δε οἱ ἀλλὰ μενοῖα." Ψην δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεὺς·

“Ὡς πότει, ἦ μάλα δὴ Ἀγαμέμνονος Ἀτρείδαο φθίσεσθαι κακῶν οἴτων ἐνὶ μεγάροισιν ἐμελλον, εἰ μή μοι σὺ ἔκαστα, θεά, κατὰ μοῖραν ἔειπε. 385 ἀλλ' ἄγε μὴ τίνων ὕφηνον, ὅπως ἀποτίσομαι αὐτοὺς· παρ δὲ μοι αὐτή στήθι, μένος πολυθαρσῆς ἐνείσα, ὅλον ὅτε Τροίης λύομεν λιπαρὰ κρήδεμα. αἰ κέ μοι ὃς μεμανία παρασταίης, γλαυκῶπι,
him again: "Be of good cheer, and let not these things distress thy heart. But let us now forthwith set thy goods in the innermost recess of the wondrous cave, where they may abide for thee in safety, and let us ourselves take thought how all may be far the best."

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

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

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

Τὸν δ' ἥμισυcern ἐπείτα θεά γάλακτος Ἀθηνή.
"Καὶ λήν τοι ἐγὼ γε παρέσσομαι, οὐδὲ με λήσεις,
ὅπποτε κεν δὴ ταῦτα πενώμεθα: καὶ τιν' ὅψ
ἀιματὶ τ' ἐγκεφάλῳ τε παλαξέμεν ἀσπέτον οὖδας
ἀνδρῶν μνηστήρων, οἳ τοι βίοτον κατέδουσιν.
ἀλλ' ἀγε σ' ἀγνωστὸν τεῦξω πάντεσσι βροτοῖς,
κάρφῳ μὲν χρόα καλόν ἐνι γναπτοῖσι μέλεσσι,
ξανθάς δ' ἐκ κεφαλῆς ὀλέσω τρίχας, ἄμφι δὲ λαίφος
ἔσω  ὃ κε στυγήσεις ἱδον ἄνθρωπον ἕχοντα,
κυνίζωσο δ' ὃ τοι ὀσεῖ πάρος περικαλλὲ ἑόντες,
ὡς ἂν ἀεικέλιος πάσι μνηστήριοι φανής
ὦ τ' ἀλόχω καὶ παιδό, τὸν ἐν μεγάροις ἔλειπες.
αὐτὸς δὲ πρότιστα συβάτην εἰσαφικέσθαι,
ὡς τοι ὅτε ἐπίουρος, ὁμοίως δὲ τοι ἤπτια οἶδε,
παῖδα τε σὸν φίλει καὶ ἐχέφρονα Πηνελόπειαν.
δὴς τὸν γε σύσσο παρῆμενον: αἱ δὲ νέμοντι
πάρ Κόρακος πέτρη ἐπὶ τε κρήνῃ Ἀρεθοῦσῃ,
ἐσθουσίς βάλανυ και μενοεικέα καὶ μέλαν  ὕδωρ
πίνουσι, τὰ δ' ὑπεύοντι τρέφει τεθαλυκάν ἀλοιφῆν.
ἐνθα μένειν καὶ πάντα παρῆμενος ἐξερέεσθαι,
ὅτι ὡν ἐγὼν ἐλθὼν Σπάρτην ἐς καλλιγύναικα
Τηλέμαχον καλέουσα, τεν ἄρχον νῦν, 'Ονυςσεύ,
ὁς τοι ἐς εὐρύχορον Δακεδαίμονα πάρ Μενέλαον
ὧρτο νευτόμονος μετὰ σὸν κλέος, εἴ πον ἐτ' εἴης."

"Τὸν δ' ἀπαμεθόμενος προσέφη πολύμητις
'Ονυςσεύς:
"Τιπτε τ' ἄρ' οὐ οἱ ἔστειπες, ἐνὶ φρεσὶ πάντα ἱδνία;"
wast then, I would fight even against three hundred men, with thee, mighty goddess, if with a ready heart thou wouldest give me aid."

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

Then Odysseus of many wiles answered her: "Why then, I pray thee, didst thou not tell him, thou whose mind knows all things? Nay, was it
Η ἵνα ποιν καὶ κεῖνος ἀλώμενος ἀλγεα πάσχῃ
πόντον ἐπ᾽ ἀτρύγετον βίοτον δὲ οἱ ἄλλοι ἐδούσιν;"

Τὸν δ’ ἡμεῖς ἐπείτα θεᾶ γλαυκώπης Ἀθήνης 420
"Μή δὴ τοι κεῖνος γε λίην ἐνθύμιος ἔστω.
αὐτὴ μιν πόμπευον, ἵνα κλέος ἔσθλον ἄροιτο
κεῖσ᾽ ἐλθὼν ἀτὰρ οὐ τῳ ἔχει πόνον, ἀλλὰ ἐκηλος
ὡστει ἐν Ἀτρέιδαο δόμοις, παρὰ δ’ ἀσπετα κεῖται.
ἡ μὲν μιν λοχὼσι νέοι σὺν νη ἀρεαίην,
ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι
ἀλλὰ τὰ γ’ οὖν δῶ, πρὶν καὶ τίνα γαῖα καθέξει
ἀνδρῶν μνηστήρων, ο’ τοι βίοτον κατέδουσιν.”

"Ως ἀρα μιν φαμένη βάζθει ἐπεμάσσατ’ Ἀθήνης. 430
κάρφιν μὲν χρόα καλὸν ἐνὶ γναμπτοῖσι μέλεσσίμ,
ξανθᾶς δ’ ἐκ κεφαλῆς ὀλεσε τρίχας, ἀμφί δὲ δέρμα
πάντεσσι μελέσσι παλαιοῦ θῆκε γέρωντος,
κνύζωσεν δὲ οἱ δοσε πάρος περικαλλε’ ἐόντε,
ἀμφί δὲ μιν πάρος ἀλλο κακὸν βάλεσ ἕδε χιτῶνα,
ῥωγαλέα ῥυπόωντα, κακῷ μεμορυγμένα καπνῷ,
ἀμφί δὲ μιν μέγα δέρμα ταχείῃς ἐσο’ ἐλάφιοι,
ψιλῶν. δῶκε δὲ οἱ σκῆπτρον καὶ ἀεικέα πήρον,
πυκνὰ ῥωγαλέην ἐν δὲ στρόφος ἦν ἄροτρη.”

Τὸ γ’ ὄς βουλεύσαντε διέτμαγεν. ἦ μὲν ἐπείτα
ἐς Δακεδαίμονα διὰν ἐβή μετὰ παῖδ’ Ὀδυσσῆος. 440
haply that he too might suffer woes, wandering over the unresting sea, and that others might devour his substance?"

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

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

So when the two had thus taken counsel together, they parted; and thereupon the goddess went to goodly Lacedaemon to fetch the son of Odysseus.
Αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπῶν χῶρον ἀν' ύλήνετα δε' ἄκριος, ἥ οἱ Ἀθηναὶ πέφραδε δίον ύφορβόν, ὁ οἱ βιότοιο μάλιστα κηδεῖν οἰκήνων, οὐς κτήσατο δῖος Ὅδυσσεύς.

Τὸν δ' ἄρ' ἐνὶ προδόμῳ εὐρ' ἠμενον, ἐνθα οἱ αὐλῇ ύψηλῇ δέδημο, περισκέπτο το οἱ χώρῳ, καλῇ τε μεγάλῃ τε, περίδρομος ἡ συβώτης αὐτὸς δεῖμαθ' ἔθεσιν ἀποχομένου ἀνακτος, νόσφιν δεσποίνης καὶ Δαέρταο γέροντος, ῥυτοῖσιν λάεσσι καὶ ἔθρηγκωσεν ἀχέρδῳ. 5

σταυροὺς δ' ἐκτὸς ἐλασσε διαμπερές ἔνθα καὶ ἐνθα, πυκνοὺς καὶ θαμέας, τὸ μέλαν ὁρωσ ἀμφικεέσαις, ἔντοσεν δ' αὐλῆς συφευσ δυσκαίδεκα ποιεῖν πλησίον ἀλληλῶν, εὐμάς συνίν ἐν δὲ ἐκάστῳ πεντήκοντα σὺς χαμαιευνάδες ἐρχατώντο, 10

θῆλεαι τοικάδες τοι δ' ἄρσενες ἐκτὸς ἦανον, πολλῶν παυρότεροι τοὺς γὰρ μινύθεσκον ἔδοντες ἀντίθεοι μηστῆρες, ἐπεὶ προφαλλε συβώτης αἰεὶ ζατρεφέων σιάλων τὸν ἄριστον ἀπάντων οἱ δὲ τρικόσιοι τα καὶ ἐξήκοντα πέλοντο. 15

πάρ δὲ κύνες, θήρεσσιν εοικότες αἰεὶ ἦανον τέσσαρες, οὐς ἔθρεψε συβώτης, ὀρχαμοῖ ἀνδρῶν.

παρ' χόν' εὐμαίας: μεγάλους.
BOOK XIV

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

He found him sitting in the fore-hall of his house, where his court was built high in a place of wide outlook, a great and goodly court with an open space around it. This the swineherd had himself built for the swine of his master, that was gone, without the knowledge of his mistress and the old man Laertes. With huge stones had he built it, and set on it a coping of thorn. Without he had driven stakes the whole length, this way and that, huge stakes, set close together, which he had made by splitting an oak to the black core;\(^1\) and within the court he had made twelve sties close by one another, as beds for the swine, and in each one were penned fifty wallowing swine, females for breeding; but the boars slept without. These were far fewer in numbers, for on them the godlike wooers feasted, and lessened them, for the swineherd ever sent in the best of all the fatted hogs, which numbered three hundred and sixty. By these ever slept four dogs, savage as wild beasts, which the swineherd had

\(^1\) Others render, "splitting off the black bark."
HOMER

αὐτὸς δ᾽ ἀμφὶ πόδεσσιν ἐοῖς ἀράρισκε πέδιλα,
tάμμων δέρμα βόειον ἑυχροεῖ: οἱ δὲ δὴ ἄλλοι
φούντ᾽ ἀλλοδίς ἄλλος ἀμ᾽ ἀγρομένοις σύεσσιν,
oi τρεῖς: τῶν δὲ τέταρτον ἀποπτρεψέκε πόλυνε
σὺν ἀνέμεν μνηστήρισιν ὑπερφιάλουσιν ἀνάγκη,
οὐρὶ ιερεύσαντες κρείων κορεσάλατο θυμόν.

'Ἐξαπίνης δ᾽ Ὀδυσσῆα ἰδον κύνες ὑλακόμωροι.
oi μὲν κεκλήγοντες ἐπέδραμον πάρ᾽ Ὀδυσσεὺς
ἐξετο κερδοσύνη, σκήπτρον δὲ οἱ ἐκπεσε τειρός.
ἐνθα κεν ὁ πάρ ἁγαθόν ἀεικέλιον πάθεν ἄλγος
ἀλλὰ συβάστησι διὰ ποσὶ κραίπυνοι μετασπῶν
ἐσυντ᾽ ἀνὰ πρόδυρον, σκῦτος δὲ οἱ ἐκπεσε τειρός,
tοὺς μὲν ὄμοικήσας σειεν κύνας ἀλλοδίς ἀλλον
πυκνῆσιν θυάδεσσιν ὁ δὲ προσεειπεν ἀνακτα:

"Ὤ γέρον, ἥ ἄλγος σε κύνες διεδηλήσαντο
ἐξαπίνης, καὶ κέν μοι ἔλεγχείην κατέχενας.
καὶ δὲ μοι ἁλλα θεόν δόσαν ἄλγεα τε στοναχάς τε
ἀντίθεου γὰρ ἀνακτος ὁδυρόμενος καὶ ἀρχεύων
ἡμαί, ἄλλωσιν δὲ σῶς σιάλους ἀττάλλω
ἔδμενα: αὐτὰρ κείνος ἐλθόμενος που ἐδωδὴ
πλάξετ' ἐπ' ἀλλοθρών ἀνερῶν δήμον τε πάλιν τε,
εἰ που ἔτε ξόει καὶ ὅρᾳ φάος ἡλιοῦ.

ἀλλ᾽ ἐπεο, κλοισίνηδ᾽ ἵσσεν, γέρον, ὅφρα καὶ αὐτός,
κίτων καὶ οἶνοι πορεσάμενος κατὰ θυμόν,
εἴπης ὁππόθεν ἐστὶ καὶ ὅπποσα κήδε' ἀνέτλης."

"Ὡς εἰπὼν κλοισίνηδ᾽ ἡγήσατο δῖος υφορβός,
εἰσεν δ᾽ εἰςαγαγὼν, ῥώπας δ᾽ ὑπέχευε δασελας,
ἐστόρεσεν δ᾽ ἐπὶ δέρμα ιονθάδος ἀγρίου αἰγός,
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reared, a leader of men. But he himself was fitting
boots about his feet, cutting an ox-hide of good
colour, while the others had gone, three of them, one
here one there, with the droves of swine; and the
fourth he had sent to the city to drive perforce a boar
to the insolent wooers, that they might slay it and
satisfy their souls with meat.

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

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

So saying, the goodly swineherd led him to the
hut, and brought him in, and made him sit, strowing
beneath thick brushwood, and thereon spreading the
skin of a shaggy wild goat, large and hairy, on which
HOMER

αὐτοῦ ἐνεύματοι, μέγα καὶ δασύ. χαὶρε δ' Ὀδυσσεὺς ὡττῇ μιν ὃς υπέδεκτο, ἔπος τ' ἐφατ' ἐκ τ' ὄνομαξεν· "Ζεύς τοι δοιγ, ξείνε, καὶ ἀθάνατοι θεοὶ ἄλλοι ὡττὶ μᾶλιστ' ἐδήλως, ὅτι με πρόφρον ὑπέδεξο."

Τὸν δ' ἀπαμειβόμενος προσέφης, Ἐὔμαςε σὺβωτα· Ἱείν', οὐ μοι θέμι ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι, ξείνοι ἂτμιῆςαι· πρὸς γὰρ Δίος εἴσων ἀπαντεῖ· ξείνοι τε πτωχοὶ τε· δόσις δ' ὀλγή τε φίλη τε γίγνεται ἡμετέρη· ἡ γὰρ δημών δίκη ἐστίν αἰεὶ δειδιότων, ὅτ' ἐπικρατέωσιν ἁνακτεῖ·

οἱ νέοι. ἤ γὰρ τοῦ γε θεοὶ κατὰ νόστον ἔδησαν, ὡς κεν ἐμ' ἐνδυκέως ἐφίλησι καὶ κτήσιν ὅπασσέν, οἴκων τε κληρῶν τε πολυμνήστην τε γυναικά, ολά τε φ' οἰκῆ ταίς εὐθυμος ἔδωκεν,

ὡς οἱ πολλὰ κάμησι, θεοὶ δ' ἐπὶ ἐργον ἄεξη, ὡς καὶ ἐμοὶ τόδε ἐργον ἄεξεται, φ' ἐπιμίμων. τῷ κέ με πόλλα ὄνησεν ἄναξ, εἰ αὐτὸθ' ἐγήρα· ἀλλ' ὀλέθ'—ὡς ὄφελλ' Ἐλένης ἀπὸ φύλοιν ὅλεσθαι πρόχυν, ἐπεὶ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε· καὶ γὰρ κεῖνος ἠδη Ἀγαμέμνονος εἶνεκα τιμῆς "Ἰλιον εἰς ἐνπολον, ἵνα Ἰαῖος μάχοιτο."

"Ως εἰτῶν ξωστήρι θοῶς συνέεργε ἐκτόνα, βῇ δ' ἵμεν εἰς συφεούς, δῇ ἐθνεα ἐρχατο χοίρων. ἐνθὲν ἐλῶν δῇ ἐνεικε καὶ ἀμφοτέρους ἱέρευςεν, εὑσὲ τε μᾶστυλλεν τε καὶ ἀμφ' ὀβελοῖςιν ἐπειρεῖν. ὑπήγας δ' ἀρα πάντα φέρων παρέθηκ' Ὀδυσσῆι"
he was himself wont to sleep. And Odysseus was glad that he gave him such welcome, and spoke, and addressed him:

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

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

So saying, he quickly bound up his tunic with his belt, and went to the sties, where the tribes of swine were penned. Choosing two from thence, he brought them in and slew them both, and singed, and cut them up, and spitted them. Then, when he had roasted all, he brought and set it before Odysseus,
θέρμ' αὐτοῖς ὀβελοῖσιν· ὦ δ' ἀλφίτα λευκὰ πάλυνεν·
ἐν δ' ἄρα κισσυβίῳ κίρνη μεληδέα οὖνον,
αὐτὸς δ' ἀντίον ἤξεν, ἐποτρύνον δὲ προσηύδα·
"Εσθιε νῦν, ὦ ξείνε, τὰ τε ὅμωσσι πάρεστι,
χοίρε· ἀτὰρ σιάλους γε σὺνας μνηστήρας ἔδουσιν,
οὐκ ὅπιδα φρονέοντες ἐνὶ φρεσίν οὐδ' ἐλεητῶν.
οὐ μὲν σχέτλια ἔργα θεοί μάκαρες φιλέουσιν,
ἀλλὰ δίκην τίσον καὶ αὑσίμα ἔργ' ἀνθρώπων·
cαὶ μὲν δυσμενεῖς καὶ ἀνάρσιοι, οἳ τ' ἐπὶ γαίης
ἀλλοτρίης βώσιν καὶ σφι Ζεὺς ληθὰ δώῃ,
πλησάμενοι δὲ τε νῆας ἔβαν οἰκόνδε νέεσθαι,
καὶ μὲν τοῖς ὁπίδοις κρατερὸν δέος ἐν φρεσὶ πίπτει,
οἴδε δὲ καὶ τι ἱσασί, θεοῦ δὲ τιν' ἐκλινόν αὐδὴν,
κείνου λυγρὸν ὄλεθρον, ὃτ' οὐκ ἐθέλουσι δικαίως
μυάσθαι οὒδὲ νέεσθαι ἐπὶ σφέτερ', ἀλλὰ ἔκηλοι
κτήματα δαρδάπτουσιν ὑπέρβιον, οὔτ' ἐπὶ φειδώ.
ὁσαὶ γὰρ νύκτες τε καὶ ἡμέραι ἐκ Δίος εἰσίν,
οὐ ποῦ' ἐν ἱερόιν ιερήιον, οὐδὲ δύ' οἴων
ὁνὸν δὲ φθινούσουσιν ὑπέρβιον ἔξαφνοτε.
ἡ γὰρ οἰ ξωή γ' ὃν ἀσπετος· οὐ των τόση
ἀνδρῶν ἡρώων, οὔτ' ἕπειροιο μελαίνης
οὔτ' αὐτής Ἰθάκης· οὐδὲ ξυνεεἰκοσι φωτῶν
ἐστ' ἄφενος τοσσοῦτον· ἐγώ δὲ κε τοι καταλέξω.
δώδεκ' ἐν ἕπειρῳ ἀγέλαι· τόσα πώςα οἴων,
tόσα συνὶν συβόσια, τόσ' αἰτώλια πλατὲ αἰγῶν
βόσκουσι ξεινοι τε καὶ αὐτοὶ βωτορες ἀνδρες.
ἐνθάδε δ' αἰτώλια πλατὲ αἰγῶν ἐνδεκα πάντα
ἐσχατῇ βόσκουσ', ἐπὶ δ' ἀνέρες ἐσθηλοὶ ὅρονται.
tῶν αἰεὶ σφιν ἔκαστος ἐπὶ ἠματι μῆλιν ἄγινει,
not upon the spits, and sprinkled over it white barley meal. Then in a bowl of ivy wood he mixed honey-sweet wine, and himself sat down over against Odysseus, and bade him to his food, and said:

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

"Ὡς φάθ', ὦ δ' εὐδυκέως κρέα τ' ἥσθιε πινὲ τε οἴνον
ἀρπαλέως ἀκέων, κακὰ δὲ μυστηροι φύτευεν.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἡραρε θυμὸν ἐδώθη,
καὶ οἱ πλησάμενοι δῦκε σκύφον, ὃ περ ἐπινε, οἶνον ἐνύπλειον· ὦ δ' ἐδέξατο, χαίρε 
δὲ θυμὸ, καὶ μιν φωνῆσας ἐπεα πτερόεντα προσηύδα·

"Ὡς φίλε, τῖς γὰρ σε πρίατο κτεάτεσσιν ἐοίσων, ὅδε 
μᾶλ' ἀφείδος καὶ καρτερὸς ὡς ἀγορεύεις;
φῆς δ' αὐτὸν φθισθαί Ἀγαμέμνονος εἶνεκα τιμῆς.
ἐπέ μοι, αὐ κέ ποθι γνῶω τοιοῦτον ἐοῦνα.
Zeus γὰρ πον τὸ γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ἐι κέ μιν ἀγγείλαιμι ἱδών· ἐπὶ πολλὰ δ' ἀλήθην."

Τὸν δ' ἠμείβετ' ἐπειτα συβωτής, ὄρχαμος ἀνδρῶν.

"Ω γέρων, οὗ τις κείνου ἀνήρ ἀλαλήμενος ἔθων
ἀγγέλλων πείσει γυναικά τε καὶ φίλον νῦν,
ἀλλ' ἄλλως κομιδῆς κεχρημένοι ἄνδρες ἀλήται
ψεύδοντ', οὐδ' ἐθέλουσιν ἀληθέα μυθήσασθαι.

ὅς δὲ κ' ἀλητεύων Ἰθάκης ἐς δήμων ἰκηται,
ἐλθών ἐς δέσποιναν ἐμὴν ἀπατήλα βάζειν.
ἡ δ' εὖ δεξαμένη φιλεῖ εἰ κικαστα μεταλλά,
καὶ οἱ ὀδυρομένη Βλεφάρων ἀπὸ δάκρυνα πίπτει,
ἡ θεμίς ἐστὶ γυναικὸς, ἐπὶν πόσις ἄλλοθ' ἀληται.

αἰγά κε καὶ σῦ, γεραιέ, ἔπος παρατεκτήναιο.
eῖ τῆς τοι χλαῖναν τε χυτῶνι τε εἵματα δοίη.
the wooers, even that one of the fatted goats which seems to him the best. But as for me, I guard and keep these swine, and choose out with care and send them the best of the boars."

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

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

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

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\(^1\) ἰδουκέω appears everywhere else to bear the meaning, "with kindness." The etymology is uncertain.
τοῦ δ' ἢδη μέλλουσι κύνες ταχέες τ' οἴωνοι
ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι, ψυχῇ δὲ λέοιπεν
ἡ τοῦ γ' ἐν πόντῳ φάγον ἱχθύες, ὡστέα δ' αὐτοῦ
κεῖται ἐπ' ἥπειρον ψαμάθῳ εἰλιμένα πολλῇ.
ὡς ὁ μὲν ἐνθ' ἀπόλολε, φιλοισί δὲ κήδε' ὀπίσω
πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχαταί οὐ γὰρ ἐτ' ἄλλον
ἡπιον ὁδὲ ἀνακτα κεχήσομαι, ὁππὸσ ἑπέλθω,
οὐδ' εἰ κεν πατρὸς καὶ μητέρος αὐτίς ἵκομαι
οἶκον, οὐ πρῶτον γενόμην καὶ μ' ἔτρεφον αὐτῷ.
οὐδὲ νῦ τῶν ἐτὶ τόσον ὄντων ἔμενος περ
ὁφθαλμοῖσιν ἴδεθαι ἐὼν ἐν πατρίδι γαίῃ
ἀλλὰ μ' 'Ὀδυσσῆος πόθος αἰνύται οἰχομένου.
τὸν μὲν ἐγών, οὗ ξένε, καὶ οὐ παρεόντ' ὀνομάζειν
αἰδέομαι· πέρι γὰρ μ' ἐφίλει καὶ κῆδετο θυμῷ
ἀλλὰ μὲν ἥθειον καλεὼ καὶ νόσφιν ἑόντα.'
Τὸν δ' αὐτό προσέευσε πολύτλας δίος 'Ὀδυσσεύς·
"Ὑ φίλ', ἐπειδὴ πάμπαν ἀναίνει, οὐδ' ἔτι φήσθα
κεῖνον ἐλεύσεσθαι, θυμὸς δὲ τοι αἰεὶν ἀπιστος·
ἀλλ' ἐγὼ οὐκ αὐτῶς μυθήσομαι, ἀλλὰ σὺν ὁρκῷ,
ὡς νεῖται 'Ὀδυσσεύς· εὐαγγέλιον δὲ μοι ἕστω
αὐτίκ', ἐπεὶ κεν κεῖνος ἱδον τὰ ὅ δωμαθ' ἵκηται·
ἔσσαι με χλαϊνάν τε χυτῶνα τε, εἰματα καλά·
πρὶν δὲ κε, καὶ μάλα περ κεχρημένοι, οὐ τι δεχομένων. 155
ἔχθρος γὰρ μοι κεῖνος ὁμὸς 'Αἴδαο πύλησι
γίγνεται, δὲ πενίῃ εἰκών ἀπατήλια βάζει.
Ἰστῶ νῦν Ζεὺς πρῶτα θεῶν, ξενίῃ τε τράπεξα,
ἰστὶ τ' 'Ὀδυσσῆος ἀμύμονος, ἡν ἀφικάνω·
ἡ μὲν τοι τάδε πάντα τελείται ὅσ' ἀγορεύω.

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

Then the much-enduring, goodly Odysseus answered him: "Friend, since thou dost utterly make denial, and declarest that he will never come again, and thy heart is ever unbelieving, therefore will I tell thee, not at random but with an oath, that Odysseus shall return. And let me have a reward for bearing good tidings, as soon as he shall come, and reach his home; clothe me in a cloak and tunic, goodly raiment. But ere that, how sore soever my need, I will accept naught; for hateful in my eyes as the gates of Hades is that man, who, yielding to stress of poverty, tells a deceitful tale. Now be my witness Zeus, above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily all these things shall be brought to pass even as I tell thee. In
τούδ᾽ αυτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ᾽ Ὄδ. τσεύς.
toú méν φθίνοντος μηνός, toú δ᾽ ἱσταμένοιο,
οἴκαδε νοστήσει, καὶ τίσεται ὁς τις ἐκεῖνον
ἐνθάδ᾽ ἀτιμάζει ἀλοχον καὶ φαύδιμον νιῶν."

Τὸν δ᾽ ἀπαμειβόμενον προσέφης, Ἐὐμαιει συβῶτα. 165
"Ὡ γέρων, οὐτ᾽ ἄρ᾽ ἔγων ἐυαγγέλιον τὸδε πῖσω,!
οὔτ᾽ Ὀδυσσέας ἐτι οἰκον ἐλεύσεται: ἄλλα ἔκηλος
πᾶν, καὶ ἄλλα παρὲξ μεμνώμεθα, μηδὲ με τούτων
μίμησεν᾽ ἡ γὰρ θυμὸς εὔνι στήθεσιν ἐμοίσων
ἀχνύται, ὀπτῶτε τις μνήσῃ κεδυνοῖ ἄνακτος.

ἀλλʼ ἡ τοι ὄρκον μὲν ἐάσωμεν, αὐτάρ Ὀδυσσέας
ἐλθοὶ ὅπως μιν ἔγω γ' ἐθέλω καὶ Πηνελόπεια
Λαέρτης θ′ ὁ γέρων καὶ Τηλέμαχος θεοειδῆς.

νῦν αὖ παιδὸς ἀλαστον ὀδύμωμαι, ὑν τέκ᾽ Ὀδυσσέας,
Τηλέμαχον: τὸν ἐπεὶ θρέψαν θεοὶ ἔρνει ἰσον,
καὶ μιν ἐφιπ ἐσσεσθαι εἰν ἀνδράσιν οὐ τι χέρνα
πατρὸς ἑοῦ φίλοιο, δέμας καὶ εἰδος ἀγητῶν,
τὸν δὲ τις ἀθανάτων βλάψφε φρένας ἐνδον ἐίσας
ἡ τις ἀνθρώπων: ὃ δ᾽ ἐβη μετὰ πατρὸς ἄκουν ἐς
Πύλων ἡγαθέν: τὸν δὲ μνησθῆρες ἀγανοὶ
οἰκαδ᾽ ἱόντα λοχώσων, ὅπως ἀπὸ φύλων ὁληται
νόμυμον ἐξ Ἰθάκης Ἀρκεΐσιον ἀντιθείο.

ἀλλʼ ἡ τοι κείμων μὲν εάσωμεν, ἡ κεν ἄλωθ,
ἡ κε φύγῃ καὶ κεν οἱ ἑπέρσχη χείρα Κρονίων."

ἀλλʼ ἀγε μοι σύ, γεφαιε, τὰ σ᾽ αὐτοῦ κήδε ἐνύστες

1 The whole passage 158–64 (158–62 = xix. 303–7) is treated in widely different ways by different critics. Aristarchus appears to have rejected 159 and 162–4, and in an important MS. (U. Allen, M Ludwich) lines 160–4 are marked with the asterisk. Lines 161–2 are out of harmony with the context here and seem clearly to have been brought in from the parallel passage in Book XIX; see Monro.

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

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

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1 In rendering ἀνάβαρτος by "day," instead of by "year," and in the interpretation of the whole passage, I have followed Monro.
καὶ μοι τοῦτ’ ἀγόρευσον ἐτήτυμον, ὅφε’ ἐν εἰδώ·
tίς πόθεν εἰς ἄνδρῶν; πόθι τοι πόλει ἦδε τοκῆς;
ὀπποῖς τ’ ἔπι νηδός ἀφίκεσο· πῶς δὲ σε ναῦται
ήγαγον εἰς Ἰθάκην; τίνες ἐμμεναι εὐχετῶντο;
οὐ μὲν γὰρ τι σε πεζὸν ὀδόμαι εὐθάδ’ ἱκέσθαι.”

Τὸν δὲ ἀπαμείβομενος προσέφη πολύμητις Ὀδυσσεύς
“Τονγὰρ ἐγὼ τοι ταῦτα μάλ’ ἀτρεκέως ἀγορεύσω.
εἰδ’ μὲν νῦν νῶεν ἐπὶ χρόνου ἤμεν ἐδώδῃ
ἡδὲ μέθυ γυλικερὸν κλισίης ἐντοσθεν ἐούσι,
δαύνυσθαί ἀκέοντ’, ἀλλοι δὲ ἐπὶ ἔργον ἐποιεῖν
ῥηδίως κεν ἐπείτα καὶ εἰς ἐνιαυτὸν ἀπαντά
οὐ τι διαπτρήξαι μέγαν ἐμὰ κῆδεα θυμοῦ,
ὅσα γε δὴ ἐξύμπαντα θεῶν ἰστητί μόγησα.

“Εἰκ μὲν Κρητάων γένος εὐχομαι εὐρειών,
ἀνέρος ἀφυείον παῖς: πολλοὶ δὲ καὶ ἄλλοι
νιέσε νὺν μεγάρῳ ἤμεν τράφεν ἥδ’ ἐγένουτο
γνήσιοι εἰς ἄλοχον: ἐμὲ δ’ ἄνωτη τέκε μὴτηρ
παλλακίς, ἀλλὰ με ἵσον ἰδαυγενέεσσιν ἐτίμα
Κάστωρ Ἀλκάκης, τοῦ ἐγώ γένος εὐχομαι εἶναι
ὄς τὸτ’ ἐν Κρήτησι θεὸς ὑς πάντο ὅμαρ
ολθὼ τε πλοῦτος τε καὶ νιάσι κυδαλίμοισιν.
ἀλλ’ ἤ τοι τοῦτ’ ἐβας θανάτοιο φέρουσαι
eἰτ’ Ἀτιάο δόμους: τοι δὲ ἥων ἐδάσαντο
παῖδες ὑπέρθυμοι καὶ ἐπὶ κλήρους ἐβάλοντο,
ἄταρ ἐμοὶ μάλα παύρα δόσαν καὶ οἰκὶ ἐνείμαν.
ἡγαγόμην δὲ γυναῖκα πολυκλήρων ἄνθρωπων
εἶνεκ’ ἐμῆς ἀρετῆς, ἐπεὶ οὐκ ἀποφόλιος ἦν
οὔδε φυγοπτόλεμος: νῦν δ’ ἥδη πάντα λέλοιπεν
ἄλλ’ ἐμπεθ’ καλάμην γέ σ’ ὀδόμαι εἰσορόων
ta
sorrows, and declare me this truly, that I may know full well. Who art thou among men, and from whence? Where is thy city, and where thy parents? On what manner of ship didst thou come, and how did sailors bring thee to Ithaca? Who did they declare themselves to be? For nowise, methinks, didst thou come hither on foot."

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

"From broad Crete I declare that I am come by lineage, the son of a wealthy man. And many other sons too were born and bred in his halls, true sons of a lawful wife; but the mother that bore me was bought, a concubine. Yet Castor, son of Hylax, of whom I declare that I am sprung, honoured me even as his true-born sons. He was at that time honoured as a god among the Cretans in the land for his good estate, and his wealth, and his glorious sons. But the fates of death bore him away to the house of Hades, and his proud sons divided among them his substance, and cast lots therefor. To me they gave a very small portion, and allotted a dwelling. But I took unto me a wife from a house that had wide possessions, winning her by my valour; for I was no weakling, nor a coward in fight. Now all that strength is gone; yet even so, in seeing the stubble, methinks thou mayest judge
γυγνώσκειν· ἦ γάρ με δῦν ἔχει ἣλιθα πολλά. 215
η μὲν δή θάρσος μοι 'Ἀρης τ' ἔδοσαν καὶ Ἀθήνη
cal ῥηξινορίην· ὅποτε κρίνοιμι λόγον
dὲ ἀνδρᾶς ἀριστῆας, κακὰ δυσμενέσσαι φυτεύων,
oυ ποτὲ μοι θάνατον προτίσσετο θυμὸς ἀγήσω
=allá πολὺ πρῶτιστος ἐπάλμενος ἔγχει ἔλεσκον
ἀνδρῶν δυσμενέων ὃ τέ μοι εἴξειε πόδεσσιν.
toῖς ἐὰ ἐν πολέμῳ ἔργον δὲ μοι οὗ φίλον ἔσκεν
οὐδ' οἰκωφελία, ἦ τε τρέφει ἀγλαὰ τέκνα,
ἀλλὰ μοι αἰεὶ νῆες ἐπῆρετμοι φίλαι ἴσαν
καὶ πόλεμοι καὶ ἰκοντές ἐξεστοὶ καὶ διόστοι,
λυγρά, τά τ' ἄλλοισίν γε καταριγηλά πέλουται.
aὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τά που θεός ἐν φρεσί θήκεν
ἄλλος γάρ τ'. ἄλλοισίν ἄνηρ ἐπιτερπεται ἔργοις.
πρὶν μὲν γάρ Ἰρώνης ἐπιβήμεναι ϊσα 'Αχαιῶν
εἰνάκις ἀνδράσιν ἧξα καὶ ἀκυπόρουι νέεσιν
ἀνδρᾶς ἐς ἀλλοδαποὺς, καὶ μοι μᾶλα τύγχανε πολλά.
tῶν ἐξαιρεύμην μενοεικέα, πολλὰ δ' ὅπισσο
λάγχανον· ἀγνα δὲ οἴκος ὀφέλλετο, καὶ ὅ ἐπειτα
dεινός τ' αἴδοιός τε μετὰ Κρήτεσσι τετύγην.

''Ἀλλ' οὔτε δή τῆν γε στυγερὴν ὅδον εὐρύστα Ζεὺς 235
ἐφράσαθ', ἢ πολλῶν ἀνδρῶν ὑπὸ γούνατ' ἔλυσε,
δή τότ' ἐμ' ἤνωγον καὶ ἀγαλματόν 'Ἰδομενῆ
νήεσσ' ήγήσασθαι ἐς 'Ἰλιῶν· οὐδὲ τι μῆχος
ἡν ἀνύνασθαί, χαλεπὴ δ' ἔχε δήμον φήμης.
ἐνθα μὲν εἰνάετες πολεμίζομεν ϊσα 'Αχαιῶν,
tῷ δεκάτῳ δὲ πόλιν Πριάμου πέρσαντες ἐβημεν
οίκας τὸν νήεσσι, θεός δ' ἐκέδασθεν 'Αχαιοὺς.
aὐτὰρ ἐμοὶ δειλὸ κακὰ μήδετο μητίετα Ζεὐς'.
what the grain was; for verily troubles in full measure encompass me. But then Ares and Athene
gave me courage, and strength that breaks the ranks
of men; and whenever I picked the best warriors
for an ambush, sowing the seeds of evil for the foe,
never did my proud spirit forbode death, but ever
far the first did I leap forth, and slay with my spear
whosoever of the foe gave way in flight before me.\(^1\)
Such a man was I in war, but labour in the field was
never to my liking, nor the care of a household,
which rears goodly children, but oared ships were
ever dear to me, and wars, and polished spears, and
arrows,—grievous things, whereat others are wont
to shudder. But those things, I ween, were dear to
me, which a god put in my heart; for different men
take joy in different works. For before the sons of
the Achaeans set foot on the land of Troy, I had
nine times led warriors and swift-faring ships against
foreign folk, and great spoil had ever fallen to my
hands. Of this I would choose what pleased my
mind, and much I afterwards obtained by lot. Thus
my house straightway grew rich, and thereafter I
became one feared and honoured among the Cretans.

“But when Zeus, whose voice is borne afar, devised
that hateful journey which loosened the knees of
many a warrior, then they bade me and glorious
Idomeneus to lead the ships to Ilios, nor was there
any way to refuse, for the voice of the people
pressed hard upon us. There for nine years we sons
of the Achaeans warred, and in the tenth we sacked
the city of Priam, and set out for home in our ships,
and a god scattered the Achaeans. But for me,
wretched man that I was, Zeus, the counsellor,

\(^1\) Or possibly, “whoever was less fleet of foot than I.”
μήνα γὰρ ὅλων ἠμείνα τεταρπόμενος τεκέεσσιν κοινωδίη τ’ ἄλοχον καὶ κτήμασιν· αὐτὰρ ἐπείτα Ἀγνυπτοῦνδε μεθυμὸς ἀνώγει ναυτίλλεσθαι, νῆς ἐν στελλαντα σὺν ἀντιθέους ἐντάρουσιν. ἐννέα νῆς στείλα, θοῶς δ’ ἐσαγείρατο λαός. ἐξῆμαρ μὲν ἐπείτα ἐμοὶ ἔρημες ἐταῖροι δαίμοντ’· αὐτὰρ ἐγών ἱερήνια πολλὰ παρεῖχον θεοίς τε βέβειν αὐτοῖσι τε δαίμα τενέσθαι. ἐβδομάτη δ’ ἀναβάντες ἀπὸ Κρήτης εὐρείῃς ἐπελόεμεν Βορέῃ ἀνέμῳ ἄκρατε καλῷ ἰοῖδως, ὁς εἶ τε κατὰ βόον· οὐδὲ τις οὐν μοι νηών πημάνθη, ἀλλὰ ἀσκηθεῖς καὶ ἄνουσοι ἤμεθα, τὰς δ’ ἄνεμος τε κυβερνητὶ τ’ ἰθυνον. "Περπταῖοι δ’ Ἀγνυπτοῦν ἐφρέητην ἰκόμεσθα, στήσα δ’ ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελλέσσας. ἐνθ’ ἦ τοι μὲν ἐγὼ κελόμην ἐρήμας ἐταῖρους αὐτοῦ πάρ νήσοι μένειν καὶ νῆς ἐρυθοῖα, ὅπποράς δὲ κατὰ σκοπίας ὀτρυνα νέεσθαι· οἱ δ’ ὑβρεῖ εἰξαντες, ἐπιστόμενοι μενεὶ σφᾶς, αἶνα μᾶλ’ Ἀγνυπτιών ἀνδρῶν περικαλλέος ἄγροι πόρθευ, ἐκ δὲ γυναῖκας ἁγον καὶ νήπια τέκνα, αὐτοῦς τ’ ἐκτεινον’ τάχα δ’ ἐς πόλιν ἱκετ’ αὐτή. 265 οἱ δὲ βοῆσ αἰόντες αἱ’ ἄμ’ ἄρτοι φαινομένην ἠλθον· πλήθο δὲ πᾶν πεδίον πέζων τε καὶ ἵππων χαλκοῦ τε στεροπῆς· ἐν δὲ Ζεὺς τερπικέρανυς φύκαν ἐμοῖς ἐτάρουσι κακὴν βάλεν, οὐδὲ τις ἐτλη μεῖνα ἐναντίβιοι’ περὶ γὰρ κακὰ πάντοθεν ἔστη. 270 ἐνθ’ ἤμενον πολλοὺς μὲν ἀπέκτανον ὃξεί χαλκῷ, τοὺς δ’ ἀναγόν ἡμῶν, σφᾶς ἔργαζεσθαι ἀνάγκη.
devised evil. For a month only I remained, taking joy in my children, my wedded wife, and my wealth; and then to Egypt did my spirit bid me voyage with my godlike comrades, when I had fitted out my ships with care. Nine ships I fitted out, and the host gathered speedily. Then for six days my trusty comrades feasted, and I gave them many victims, that they might sacrifice to the gods, and prepare a feast for themselves; and on the seventh we embarked and set sail from broad Crete, with the North Wind blowing fresh and fair, and ran on easily as if down stream. No harm came to any of my ships, but free from scathe and from disease we sat, and the wind and the helmsman guided the ships.

"On the fifth day we came to fair-flowing Aegyptus, and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships, and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness, and led on by their own might, straightway set about wasting the fair fields of the men of Egypt; and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with footmen, and chariots and the flashing of bronze. But Zeus who hurls the thunderbolt cast an evil panic upon my comrades, and none had the courage to hold his ground and face the foe; for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But
αὐτάρ ἐμοὶ Ζεὺς αὐτὸς ἐνὶ φρεσίν ὡδε νόημα ποίησ— ὡς ὀφελοὺ θανεῖν καὶ πότμον ἐπισπεῖν αὐτοῦ ἐν Αἰγύπτῳ· ἐτε ἡ γὰρ νῦ με τῇ ἱππ' ὑπέδεκτο— 275 αὐτίκ' ἀπὸ κρατὸς κυνεῖν εὐτυκτὸν ἑθηκα καὶ σάκος ὁμοῖοι, δόρυ δ' ἐκβαλοὺ ἐκτοσε χειρός· αὐτάρ ἐγὼ βασιλῆς ἐναντίον ἡλύθων ἵππων καὶ κῦσα γούναθ' ἔλὼν· ὁ δ' ἐρύσατο καὶ μ' ἐλήσεν,1 ἐς δήφρον δὲ μ' ἔσας ἁγεν οἰκαδε δάκρυ χεῦτα. 280 ἦ μὲν μοι μάλα πολλωὶ ἐπτήισον μελίσσιν, ἵμενοι κτείναι— δὴ γὰρ κεχολώατο λίθυν— ἀλλ' ἀπὸ κείνος ἔρυκε, Διὸς δ' ὠπίζετο μὴν ἐξείνου, ὡς τε μάλιστα νεμεσσάται κακὰ ἔργα. " "Ενθα μὲν ἐπτάσετες μένου αὐτόθι, πολλὰ δ' ἁγειρα 285 χρήματ' ἄν' Αἰγυπτίους ἄνδρας· δίδοσαν γὰρ ἄπαντες· ἀλλ' ὅτε δὴ ὀγδόατον μοι ἐπιπλόμενον ἔτος ἤλθεν, δὴ τότε Φοίνιξ ἠθεῖν ἄνηρ ἀπατήλια εἶδως, τράκτης, δὲ δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει· ὡς μ' ἁγε παρπεπιθῶν ἵσι φρέσιν, δήφρ' ἱκόμεσθα 290 Φοίνικην, θέλον τοῦ γε δόμο καὶ κτήματ' ἐκεῖτο. ἐνθα παρ' αὐτῷ μείνα τελεσφόρον εἰς ἐνιαυτόν. ἀλλ' ὅτε δὴ μήνες τε καὶ ἡμέραι ἐξετελέντο ἂν περπελομένου ἔτεος καὶ ἐπῆλυθον ὄραι, ἐς Διβύθην μ' ἐπὶ νῆσος ἐέσατο πομποπόροι τεύδεα θουλεύσας, ἵνα οὶ σὺν φόρτον ἁγοιμή, κεῖθι δὲ μ' ὡς περάσει καὶ ἀσπετον ὕπνον ἔλοιπο, 295 τῷ ἐπόμην ἐπὶ νῆός, ὀἰόμενος περ, ἀνάγκη. ἦ δ' ἔθεεν Βορέη ἀνέμῳ ἀκραεῖ καλὸ, μέσον ὑπὲρ Κρήτης· Ζεὺς δ' σφισι μήδετ' ὀλέθρουν. 300 ἐλήσεν: ἤσασεν.
in my heart Zeus himself put this thought—I would that I had rather died and met my fate there in Egypt, for still was sorrow to give me welcome. Straightway I put off from my head my well-wrought helmet, and the shield from off my shoulders, and let the spear fall from my hand, and went toward the chariot horses of the king. I clasped, and kissed his knees, and he delivered me, and took pity on me, and, setting me in his chariot, took me weeping to his home. Verily full many rushed upon me with their ashen spears, eager to slay me, for they were exceeding angry. But he warded them off, and had regard for the wrath of Zeus, the stranger’s god, who above all others hath indignation at evil deeds.

"There then I stayed seven years, and much wealth did I gather among the Egyptians, for all men gave me gifts. But when the eighth circling year was come, then there came a man of Phoenicia, well versed in guile, a greedy knave, who had already wrought much evil among men. He prevailed upon me by his cunning, and took me with him, until we reached Phoenicia, where lay his house and his possessions. There I remained with him for a full year. But when at length the months and the days were being brought to fulfilment, as the year rolled round and the seasons came on, he set me on a seafaring ship bound for Libya, having given lying counsel to the end that I should convey a cargo with him, but in truth that, when there, he might sell me and get a vast price. So I went with him on board the ship, suspecting his guile, yet perforce. And she ran before the North Wind, blowing fresh and fair, on a mid-sea course to the windward of Crete, and Zeus
HOMER

ἀλλ’ ὤτε δὴ Κρήτην μὲν ἐλείπομεν, οὔτε τις ἀλλη φαίνετο γαιάων, ἀλλ’ οὕρανδος ἢδὲ θάλασσα,
δὴ τὸτε κυανεὶν νεφέλην ἐστῃσε Κρονίων
νηὸς ὑπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ’ αὐτῆς.
Ζεὺς δ’ ἄμυδες βρόντησε καὶ ἐμβάλε νηὶ κεραυνόν· 303
ἡ δ’ ἑλελίξχη πᾶσα Δίὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θεεῖον πλήτω· πέσον δ’ ἐκ νηὸς ἄπαντες.
οἶ δὲ κορόνησιν ῥκελοί περὶ νῆα μέλαιναιν
κύμασιν ἐμφορέοντο· τίθος δ’ ἀποαίνυτο νόστον.
αὐτὰρ ἐμοὶ Ζεὺς αὐτός, ἔχοντι περὶ ἀλγεὰ θυμῷ,
ἰστὸν ἀμαμάκετον νηὸς κυανοπρόφορο.
ἐν χείρεσσιν ἐθηκεν, ὅπως ἔτι πῆμα φύγοιμι.
τῷ δὲ περιπλήκεται φερόμην ὅλος ἀνέμοισιν.
ἐννήμαρ φερόμην, δεκάτη δὲ με νυκτὶ μελαῖνη
γαῖῃ Θεσπρωτῶν πέλασεν μέγα κύμα κυλίνδου.
315 ἐνθὰ με Θεσπρωτῶν βασιλεὺς ἐκομίσσατο Φείδων
ηρὸς ἀπριάτην· τοῦ γὰρ φίλος νῦς ἐπελθὼν
αἰθρῷ καὶ καμάτῳ δεδημημένῳ ἤγγει χείκοι,
χειρὸς ἀναστήσας, ὁφρ’ ἵκετο δώματα πατρὸς·
ἀμφὶ δὲ με χλαίναν τε χατοῦν τε εἰματα ἔσσεν.

"Ἐνθ’ Ὅδυσσῆς ἐγώ πυθόμην· κείνος γὰρ ἔφασκε
ζεινοί σι' ἄδε φηλῆσαι λόντ' ἐσ πατρίδα γαίαν,
καὶ μοι κτήματ' ἐδείξεν δοχεὶς ἐσεῖν οὐκαλήσασεν,
χαλκὸν τε χρυσὸν τε πολύκητον τε σίδηρον.
καὶ νῦ κεν ἂν δεκάτην γενεήν ἔτερον γ’ ἔτι βόσκοι-
325 τόσα οἰ ἐν μεγάροις κειμήλια κεῖτο ἀνακτος.
τὸν δ’ ἐς Δωδώνην φάτο θήμεναι, ὅφρα θεοῖ
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devised destruction for the men. But when we had left Crete, and no other land appeared, but only sky and sea, then verily the son of Cronos set a black cloud above the hollow ship, and the sea grew dark beneath it. Therewith Zeus thundered, and hurled his bolt upon the ship, and she quivered from stem to stern, smitten by the bolt of Zeus, and was filled with sulphurous smoke, and all the crew fell from out the ship. Like sea-crows they were borne on the waves about the black ship, and the god took from them their returning. But as for me, Zeus himself when my heart was compassed with woe, put into my hands the tossing mast of the dark-prowed ship, that I might again escape destruction. Around this I clung, and was borne by the direful winds. For nine days I was borne, but on the tenth black night the great rolling wave brought me to the land of the Thesprotians. There the king of the Thesprotians, lord Pheidon, took me in, and asked no ransom, for his dear son came upon me, overcome as I was with cold and weariness, and raised me by the hand, and led me until he came to his father's palace; and he clothed me in a cloak and tunic, as raiment.

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

1 Lit. "raging." Others render "huge," "of great length."
HOMER

ἐκ δρυὸς ὑψικόμοιο Διὸς Βουλήν ἐπακούσαι,
ὀππόως νοστήσει Ἰθάκης ἐς πλοῖα δήμον
ἡδη δήν ἀπεών, ἥ ἀμφαδὸν ἰε κρυφηδόν.
ἀμοσε δὲ πρὸς ἐμ’ αὐτόν, ἀποσπένδων ἐνὶ οἴκῳ,
νὴα κατειρύσθαι καὶ ἐπαρτέας ἐμμεν ἑταίρους,
οὗ δὴ μιν πέμψουσι φίλην ἐς πατρίδα γαῖαν.
ἀλλ’ ἐμὲ πρὶν ἀπέπεμψε· τύχησε γὰρ ἐρχομένη νῆσ
ἀνδρῶν Θεσπρωτῶν ἐς Δουλίχιον πολύπυρον.

ἐνθ’ ὁ γε μ’ ἡνόγει πέμψαι βασιλῆι Ἀκάστῳ
ἐνδυκέως· τοῖσιν δὲ κακὴ φρεσὶν ἠνδανε βουλὴ
ἀμφ’ ἐμοί, ὅφο’ ἐτὶ πάγχυ δύση ἐπὶ πήμα γενοίμην.
ἀλλ’ ὅτε γαῖης πολλῶν ἀπέπλω ποντοπόρος νῆς,
αὐτίκα δούλιον ἦμαρ ἐμοὶ περιμηχανώντο.

ἐκ μὲν με χλαῖνάν τε χιτῶνα τε εἴματ’ ἔδυσαν,
ἀμφί δὲ μοι ράκος ἀλλὸ κακῶν βάλων ἠδὲ χιτῶνα,
ῥωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖς ὁρηαὶ
ἐσπέροι δ’ Ἰθάκης εὐδειέλου ἔργ’ ἀφίκαστο.

ἐνθ’ ἐμὲ μὲν κατέδησαν εὑσσέλμῳ ἐνὶ νῆᾳ
ὀπλῷ εὐστρεφεῖ στερεῶς, αὐτοὶ δὲ ἀποβάντες
ἐσομένως παρὰ θύνα θαλάσσης δόρπον ἔλθοντο.
αὐτὰρ ἐμοὶ δεσμὸν μὲν ἀνέγραψαν θεὸ αὐτοὶ
ῥηΐδίως· κεφαλῆ δὲ κατὰ ράκος ἀμφικαλύψας,
ξεστὸν ἑφόλκαιον καταβὰς ἐπέλασσα θαλάσσῃ
στῆθος, ἐπειτ’ ἐκεὶ κεφαλῆ διήρεσ’ ἀμφοτέρησι
νηχόμενος, μᾶλα δ’ ὅκα θύρηθ’ ἐα ἀμφὶς ἐκείνων.
ἐνθ’ ἀναβάς, ὅτι τε δρίος ἦν πολυανθέος ἁλῆς,
κείμην πεπτηώς. οἱ δὲ μεγάλα στενάχοντες

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gone to Dodona, to hear the will of Zeus from the high-crested oak of the god, even how he might return to the rich land of Ithaca after so long an absence, whether openly or in secret. And moreover he swore in my own presence, as he poured libations in his house, that the ship was launched, and the men ready, who were to convey him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium, rich in wheat. Thither he bade them to convey me with kindly care, to king Acastus. But an evil counsel regarding me found favour in their hearts, that I might even yet be brought into utter misery. When the sea-faring ship had sailed far from the land, they presently sought to bring about for me the day of slavery. They stripped me of my garments, my cloak and tunic, and clothed me in other raiment, a vile ragged cloak and tunic, even the tattered garments which thou seest before thine eyes; and at evening they reached the tilled fields of clear-seen Ithaca. Then with a twisted rope they bound me fast in the benched ship, and themselves went ashore, and made haste to take their supper by the shore of the sea. But as for me, the gods themselves undid my bonds full easily, and, wrapping the tattered cloak about my head, I slid down the smooth lading-plank,¹ and brought my breast to the sea, and then struck out with both hands, and swam, and very soon was out of the water, and away from them. Then I went up to a place where there was a thicket of leafy wood, and lay there crouching. And they went hither and thither with loud

¹ So Monro. The word is a doubtful one. Others, following Eustathius, render "steering-oar."
HOMER

φοίτων· ἀλλ' οὖ γάρ σφιν ἐφαίνετο κέρδιον εἶναι μαίεσθαι προτέρω, τοι μὲν πάλιν αὐτὶς ἐβαινόν νηὸς ἐπὶ γλαφυρῆς· ἐμὲ δ' ἐκρυψάν θεοὶ αὐτοὶ ῥηιδίως, καὶ με σταθμῷ ἐπέλασσαν ἄγοντες ἀνδρὸς ἐπισταμένου· ἐτὶ γάρ νῦ μοι αἷσα βιῶναι.”

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὐμαιε πυβώτα· Ἄ δειλὲ ξείνων, ἦ μοι μάλα θυμὸν ὄρινας ταύτα ἐκαστα λέγων, ὅσα δὴ πάθες ἥδ' ὅσ' ἀλήθης. ἀλλὰ τὰ γ' οὐ κατὰ κόσμον ὄδοιμαι, οὐδὲ με πείσεις εἰπὼν ἀμφ' Ὅδυσση· τί σε χρή τοίον ἐόντα μαψιδώς ψεύδεσθαι; ἐγὼ δ' εὖ οἶδα καὶ αὐτὸς νόστον ἐμοίο ἀνακτος, δ' τ' ἥχθετο πάσι θεοῖσι πάγχυ μάλ', ὅτι μιν οὖ τι μετὰ Τρῶεσσι δάμασσαν ἥ' φίλων ἐν χερσίν, ἐπ' οὖν τὸν ὄλυμπος· τῷ κέν οἱ τύμβοι μὲν ἑποίησαν Παναχαίοι, ἦδε κε καὶ δ' παϊδί μέγα κλέος ἡρατ' ὀπίσσω. νῦν δὲ μιν ἀκλεώς ἁρπναί αὐθεινάντο.

αὐτὰρ ἐγὼ παρ' ὑπερ' ἱπτρόπωσ· οὐδὲ πόλιν ἐρχομαι, εἰ μή ποὺ τι περίφροι Πηνελόπεια ἑλθέμεν ὁτρύγησιν, ὅτ' ἀγγελὴ ποθὲν ἔλθη· ἀλλ' οἱ μὲν τὰ ἐκαστὰ παρῆμενοι ἐξερέουσιν, ἥμεν οὖ ἀρχυνταὶ δὴν οἰχομένοι αὐτοῖς, ἦδ' οἳ χαλάσαν ψιτόν νῇποιον ἐδοντες· ἀλλ' ἐμοὶ οὖ φίλον ἐστὶ μεταλλήσαι καὶ ἐρέσθαι, εὖ οὖ δ' μ᾽ Αὐτωλὸς ἀνὴρ ἐξήπαφε μύθῳ, ὅς ρ' ἄνδρα κτένας, πολλὰν ἐπὶ γαῖαν ἄληθείς, ἢλθεν ἐμ' ἀνδρὸς δώματ'· ἐγὼ δὲ μιν ἀμφαγάπαζον. φή δὲ μιν ἐν Κρήτεσσι παρ' Ἰδομενῆ ἰδέσθαι

1 Lines 369-70 (= i. 239-40; cf. xxiv. 32-3 are omitted in many MSS.

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cries; but as there seemed to be no profit in going further in their search, they went back again on board their hollow ship. And the gods themselves hid me easily, and led me, and brought me to the farmstead of a wise man; for still haply it is my lot to live."

To him then, swineherd Eumaeus, didst thou make answer, and say: "Ah, wretched stranger, verily thou hast stirred my heart deeply in telling all the tale of thy sufferings and thy wanderings. But in this, methinks, thou hast not spoken aright, nor shalt thou persuade me with thy tale about Odysseus. Why shouldst thou, who art in such plight lie to no purpose? Nay, of myself I know well regarding the return of my master, that he was utterly hated of all the gods, in that they did not slay him among the Trojans, or in the arms of his friends, when he had wound up the skein of war. Then would the whole host of the Achaeans have made him a tomb, and for his son too he would have won great glory in days to come. But as it is the spirits of the storm have swept him away, and left no tidings. I, for my part, dwell aloof with the swine, nor do I go to the city, unless haply wise Penelope bids me thither, when tidings come to her from anywhere. Then men sit around him that comes, and question him closely, both those that grieve for their lord, that has long been gone, and those who rejoice, as they devour his substance without atonement. But I care not to ask or enquire, since the time when an Aetolian beguiled me with his story, one that had killed a man, and after wandering over the wide earth came to my house, and I gave him kindly welcome. He said that he had seen Odysseus among the Cretans at the house of
νήσις ἀκειμένου, τάς οἱ ἐνυέλαξαν ἀελλαὶ·
καὶ φάτ' ἐλεύθεραν ἦν ἡθέρος ἦ ἐς ὀπώρην,
pολλὰ χρήματ' ἄγοντα, σὺν ἀντιθέως ἐτάροισιν.
καὶ σύ, γέρον πολυπενθές, ἐπεὶ σὲ μοι ἤγαγε δαίμων,
μὴτε τί μοι ψεῦδοις χαρίζεις μὴτε τὶ θέλγεις
οὐ γὰρ τούνεκ' ἔγω σ' αἰνέσομαι οὐδὲ φίλήσω,
ἀλλὰ Δία ξένιον δείσας αὐτὸν τ' ἐλείσαρων· Ἡ μάλα τίς τοι θυμός ἐνι στήθεσιν ἀπιστός,
οἶλον σ' οὐδ' ὀμόσας περ ἐπήγαγον οὐδὲ σε πείλων,
ἀλλ' ἀγε νῦν ῥήτηριν ποιησόμεθ' ἀυτὰρ ὅπισθεν
μάρτυροι ἀμφοτέροις θεοί, τὸν Ὀλυμπὸν ἔχουσιν.
eἰ μὲν κεν νοστήσῃ ἀναξ τεὸς ἐς τόδε δώμα,
ἔσσας με χλαϊνάν τε χιτῶνα τε ἐματα πέμψαι
Δουλίχιονδ' ἰέναι, θ' μοι φίλον ἐπιλητο θυμός·
eἰ δὲ κε μὴ ἔλθησιν ἀναξ τεὸς ὡς ἀγοροῖς,
δμῶς ἐπισεπεσάς βαλέειν μεγάλης κατὰ πέτρης,
ὄφρα καὶ ἄλλος πτωχὸς ἀλεύεται ἰπτεροτευεῖν.
Τὸν δ' ἀπαμειβόμενος προσεφῆ πολύμητος Ὄδυσσεύς
"Εις', οὐτοχ' γάρ κέν μοι ἐνδιάσει τ' ἀρετή τε
εἰ ἐντ' ἀνθρώποις ἁμα τ' αὐτίκα καὶ μετέπειτα,
ὅσ σ' ἐπεὶ ἐς κλίσιν ἄγαγον καὶ ξείνια δόχα,
ἀυτὸς δὲ κτείναιμι φίλον τ' ἀπὸ θυμὸν ἔλοιμν·
πρόφορον κεν δὴ ἐπείτα Δία Κρονίωνα λυτόημν.
νῦν δ' ὕρη δόρποιον τάχιστα μοι ἐνδοῦν ἐταῖροι
eἰεν, ἰν ἐν κλίσιν λαρὸν τετυκοίμεθα δόρπον·
"Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἀγχίμολον δὲ σὺς τε καὶ ἀνέρες ἥλθον ὑφορβὼλ.
τάς μὲν ἄρα ἔρξαν κατὰ θέεα κοιμηθήναι,
κλαγῆ δ' ἀσπετος ὅρτο συών ἀφιλομενάνων.
ἀυτὰρ ὦ οἰς ἐτάροισιν ἐκέκλετο δῖος ὑφορβός·

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

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

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

Thus they spoke to one another, and the swine and the swineherds drew near. The sows they shut up to sleep in their wonted sties, and a wondrous noise arose from them, as they were penned. Then the goodly swineherd called to his comrades saying:
"'Αξεθ' ύδων τὸν άριστον, ἵνα ξείνω ἱερεύσω τηλεδαπφί. πρὸς δ' αὐτὸν ὄνησόμεθ', οἱ περ ὀίζουν δὴν ἔχομεν πάσχοντες ύδων ἐνεκ' ἀργιοδόντων· ἀλλοι δ' ἥμετέρον κάματον νηπιόνοιν ἔδουσιν.

'Ωσ ἁρα φωνῆσας κέαςε ξύλα νηλεί χαλκῷ, οἵ δ' ἦν εἰσῆγον μάλα πλονα πενταέτηρον.

τὸν μὲν ἐπειτ' ἐστησαν ἑπ' ἐσχάρη· οὗδὲ συβώτησ 420 λήθετ' ἀρ' ἄθανάτων· φρεσὶ γὰρ κέχρητ' ἀγαθάκιν· ἀλλ' ὅγ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλει ἀργιοδόντος ὑός, καὶ ἐπεύχετο πάσι θεοῖσιν νοστῆσαι Ἄδυσῆα πολύφρονα οὕδε δόμοινδε.

κόσμε δ' ἀνασχόμενος σχίζῃ δρυός, ἦν λίπε κελών' 425 τὸν δ' ἔλιπε ψυχή. τοῖ δ' ἔσφαξαν τε καὶ ἐσκον· αἶσα δὲ μιν διέχειν· ὁ δ' ᾽αμοβετεῖτο συβώτησι,

πάντων ἀρχόμενος μελέων, ἐς πλονα δημόν, καὶ τὰ μὲν ἐν πυρὶ βάλλε, παλῦνας ἀλφίτον ἀκτῇ,

μίστυλλον τ' άρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἐπειραν, ὠπτησάν τε περιφραδέως ἐρύσαντό τε πάντα, 431 βάλλον δ' εἰν ἐλεοίσιν ἀολλεά· ἃν δὲ συβώτησ ἵστατο δαιτρεύσων· περὶ γὰρ φρεσὶν αἴσιμα ἴδῃ.

καὶ τὰ μὲν ἐπταχα πάντα διεμοιράτο δαίζουν· τὴν μὲν ἔναν νύμφην καὶ Ἐρμη, Μάιάδος νεῖε,

θηκεν ἐπενεξάμενος, τὰς δ' ἄλλας νεῖμεν ἐκάστῳ· νώτοισιν δ' Ὀδυσῆα διηνεκέεσσι γέραιρεν ἀργιοδόντος ὑός, κύδαινε δὲ θυμὸν ἄνακτος· καὶ μιν φωνῆσας προσεθῇ πολύμητις Ὁδυσσεύς.

"Αἰθ' οὖτος, Ἐυμαε, φίλος Δι' πατρὶ γένοιο ὃς ἔμοι, ὅτσι τε τοιοῦ ἐόντ' ἀγαθοῖοι γεραίρεις." 440
“Bring forth the best of the boars, that I may slaughter him for the stranger who comes from afar, and we too shall have some profit therefrom, who have long borne toil and suffering for the sake of the white-tusked swine, while others devour our labour without atonement.”

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

“Eumaeus, mayest thou be as dear to father Zeus as thou art to me, since thou honourest me with a good portion, albeit I am in such plight.”
Τὸν δ’ ἀπαμειβόμενος προσέφης, Εὔμαςει συβώςτα:
"Εσθιε, δαιμόνιε ξείνων, καὶ τέρπεω τοῖσδε,
oia πάρεστι’ θεὸς δὲ τὸ μὲν δώσει, τὸ δ’ εάσει,
ὅττι κεν ὁ θυμῷ ἔθελῃ: δύναται γὰρ ἀπαντα." 445

Ἡ ῥά καὶ ἀργυματά θῦσε θεοὶς αἰειγενέτησι,
σπείρας δ’ αἰθοπα ὦνον Ὀδυσσήπ πτολυπόρθω
ἐν χείρεσσιν ἔθηκεν’ ὁ δ’ ἔξετο ἦ παρὰ μοῖρῃ.
σίτων δὲ σφιν ἐνειμε Μεσαύλιος, ὁν ᾧ συβώτης
αὐτὸς κτῆσατο οἷος ἀποιχομένου ἀνακτος,
νόσφιν δεσπολὺς καὶ Δαέρταο γέρους:
πάρ δ’ ἀρα μὴν Ταφίων πρίατο κτεάτεσσιν ἐοίσιν.
oi δ’ ἐπ’ ὄνειαθ’ ἐτοίμα προκελέμενα χείρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητύς ἐξ ἐρόν ἐντο,
σίτων μὲν σφιν ἄφειλε Μεσαύλιος, οἱ δ’ ἐπὶ κοίτῳν 455
σίτων καὶ κρείων κεκορημένοι ἐσσεύοντο.

Νῦξ δ’ ἄρ’ ἔπηλθε κακὴ σκοτομῆνιος, υὲ δ’ ἀρα Ζεὺς
πάνυνχος, αὐτὰρ ἂν Ζέφυρος μέγας αἰέν ἐφυδρος.
τοὺς δ’ Ὀδυσσεύς μετέειπε, συβώτεω πειρητίξων,
el πώς οἱ ἐκδύς χλαίναν πόροι, ἢ τιν’ ἐταῖρων 460
ἀλλον ἐποτρύνειεν, ἐπεὶ ἐς κῆδετο λίην.

"Κέκλυθι νῦν, Εὔμαςει καὶ ἀλλοι πάντες ἐταῖροι,
eὐξάμενός τι ἐπος ἐρέω: οἶνος γὰρ ἀνώγει
humidity, δι τ’ ἐφένηκε πολύφρονά περ μάλ’ ἀείσαι
καὶ θ’ ἀπαλὼν γελᾶσαι, καὶ τ’ ὄρχησασθαι ἀνήκηκε, 485
καὶ τι ἐπος προέκεκεν δ’ περ τ’ ἄρρητον ἀμείνον.
ἀλλ’ ἐπεὶ οὖν τὸ πρῶτον ἀνέκραγον, οὐκ ἐπικεύοσω.
eἰθ’ ὡς ἡβώοιμι βίη τέ μοι ἐμπεδος εἴη, 66
THE ODYSSEY, XIV. 442-468

To him then, swineherd Eumaeus, didst thou make answer, and say: “Eat, unhappy stranger, and have joy of such fare as is here. It is the god that will give one thing and withhold another, even as seems good to his heart; for he can do all things.”

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

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

“Hear me now, Eumaeus, and all the rest of you, his men, with a wish in my heart will I tell a tale; for the wine bids me, befooling wine, which sets one, even though he be right wise, to singing and laughing softly, and makes him stand up and dance, aye, and brings forth a word which were better unspoken. Still, since I have once spoken out, I will hide nothing. Would that I were young and my strength firm as
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ος ὤθ' ὕπο Τροήν λόχον ἣγομεν ἀρτύναντες.
ηγεῖσθην δ' Ὀδυσσεύς τε καὶ Ἄτρειδης Μενέλαος,
tοὺς δ' ἁμα τρίτος ἤρχον ἐγὼν· αὐτὸι γὰρ ἀνώγον.
ἀλλ' ὶτε δὴ ἑ' ἱκόμεσθα ποτὶ πτόλιν αἰτύ τε τείχος,
ἡμεῖς μὲν ἄντι ἀστυ κατὰ βοστῆν πυκνά,
ἄν δόνακας καὶ ἐλος, ὕπο τεύχεσι πεπτηώτες
κείμεθα. νῦξ δ' ἄρ' ἐπήλθε κακὴ Βορεάο πεσόντος,
πηγήλης· αὐτάρ ὑπερθε χιὼν γένετ· ἥντε πάχυν,
ψυχρή, καὶ σακέεσσι περιτρέφετο κρύσταλλος.
ἐνθ' ἄλλοι πάντες χαλαίνας ἔχον ἤδε χιτῶνας,
eὐδοὺ δ' εὐκηλοί, σάκεσιν εἰλυμένοι ὅμοιοι·
αὐτὰρ ἐγώ χαλαίναν μὲν ἰδον ἐτάροισιν ἐλειτον
ἀφραδῆς, ἐπεὶ οὐκ ἐφάμην ῥυγοσέμεν ἐμίτης,
ἀλλ' ἐπόμην σάκοι οἷον ἔχοντα καὶ ζώμα φαεινών.
ἀλλ' ὶτε δὴ τρίχα νυκτὸς ἔνν, μετὰ δ' ἀστρά βεβηκεί,
καὶ τὸτ' ἐγὼν Ὄδυσσηα προσηύδων ἐγγὺς ἕντα
ἀγκώνι νῦξας· ὥδ' ἄρ' ἐμματέως υπάκουσέ·

"'Διογενῆς Δαερτάδη, πολυμήχαν Ὀδυσσεῦ,
οῦ τοι ἥτι ξωοῦσι μετέσσομαι, ἀλλὰ με χείμα
δάμναται· οὺ γὰρ ἔχω χαλαίναν· παρὰ μ' ἡπαφε δαίμων
οἰκχύτων ἔμεναι· νῦν δ' οὐκέτι φυκτὰ πέλουται."

"Ἀς ἐφάμην, ὅ δ' ἐπειτα νῦν σχέθη τόνδ' ενὶ θυμῷ,
ὅσοι κείνοι ἦν βουλεύομεν ἦδε μάχεσθαι·
θευχάμενοι δ' ὀλίγη ὅπλι με πρὸς μῦθον ἔειπε·
'Σίγα νῦν, μὴ τίς σεν Ἀχαιῶν ἀλλος ἀκούσῃ·

"'Ἡ καὶ ἐπ' ἄγκώνοις κεφαλῆι σχέθην εἰπέ τε μῦθον·
'Κλῦτε, φίλοι· θείος μοι ἐνύπνιον ἤθεθεν ὅνερος."

1 Line 495 (= Iliad ii. 56) was rejected by Aristarchus.
when we made ready our ambush, and led it beneath the walls of Troy. The leaders were Odysseus and Menelaus, son of Atreus, and with them I was third in command; for so had they ordered it themselves. Now when we had come to the city and the steep wall, round about the town in the thick brushwood among the reeds and swamp-land we lay, crouching beneath our arms, and night came on, foul, when the North Wind had fallen, and frosty, and snow came down on us from above, covering us like rime, bitter cold, and ice formed upon our shields. Now all the rest had cloaks and tunics, and slept in peace, with their shields covering their shoulders, but I, when I set out, had left my cloak behind with my comrades in my folly, for I did not think that even so I should be cold, and had come with my shield alone and my bright kilt.\(^1\) But when it was the third watch of the night, and the stars had turned their course, then I spoke to Odysseus, who was near me, nudging him with my elbow; and he straightway gave ear:

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

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

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

\(^1\) Others regard the word κομα as here equivalent to χυτέν.
εἰπεῖν Ἀτρείδη Ἀγαμέμνονι, ποιμένι λαῶν,
eπλέονας παρὰ ναύφιν ἐπιτρύνει νέεσθαι.
“Ως ἐφατ’, ὥρτο δ’ ἐπετετα Θόας, Ἀνδραίμονος νῦς,
καρπαλίμως, ἀπὸ δὲ χλαίναν θέτο φοινικόεσσαν, 500
βῆ δὲ θέειν ἐπὶ νῆας· ἐγὼ δ’ ἐνὶ εἴματι κεῖνον
κείμην ἀσπασίως, φάε δὲ χρυσόθρονος Ἡώς.
ὡς νῦν ἡβώοιμι βῇ τέ μοι ἔμπεδοι εἰς· 505
δοίη κέν τις χλαίναν ἐνι σταθμοῖ οὐχ οὐροβῶν,
ἄμφοτερον, φιλότητι καὶ αἴδοι φωτὸς ἔηος·
νῦν δὲ μ’ ἀτιμάζουσι κακὰ χροῖ εἴματ’ ἔχοντα.”

Τῶν δ’ ἀπαμειβόμενοι προσέφης, Εὐμαίει συβῶτα· 510
“Ω γέρων, αἴνοις μὲν τοι ἀμύμων, ὑν κατέλεξας,
οὐδὲ τί ποι παρὰ μοῦραν ἔπος νηκρὲς ἑστίν εἰς
τῷ ὁυτ’ ἐσθῆτος δευσθεῖαι ὀυτε τευ ἄλλου,
ὅν ἐπέοιχ’ ἴκετην ταλαπείριον ἀντιάσαντα,
νῦν’ ἀτὰρ ἤθεν γε τὰ σὰ βάκεα δυσταλίεις.
οὐ γὰρ πολλάκι χλαίναι ἐπημοίβοι τε χιτώνας
ἐνθάδε ἐνυσθαί, μία δ’ οἰκ. φωτὶ ἐκάστῳ,
αὐτὸς τὸν χλαίναν τε χιτωνά τε εἴματα δώσει,
πέμψει δ’ ὀπτὴ σε κραδίς θυμός τε κελεύει.”

“Ως εἰπὼν ἀνόρονετε, τίθει δ’ ἄρα οἱ πυρὸς ἐγγὺς
ἐννύν, ἐν δ’ οἴων τε καὶ αἰγῶν δέρματ’ ἐβαλλεν.
ἐνθ’ Ὀδυσσεὺς κατέλεκτ· ἐπὶ δὲ χλαίναν βάλεν αὐτῷ 520
πυκνὴ καὶ μεγάλην, ἥ οὶ παρεκέσκετ’ ἀμοιβάς,
ἐνυσθαί ὅτε τις χειμὼν ἐκπαγγὺς ὀροῦτο.
“Ως ὁ μὲν ἐνθ’ Ὀδυσσεὺς κοιμήσατο, τολ δὲ παρ’ αὐτὸν
ἀνδρες κοιμήσαντο νεπνίαι· οὐδὲ συβότῃ
ἤμαθεν αὐτόθι κοίτος, ών ἄποι κοιμηθήναι,”

1 Lines 503–6 were rejected by Aristarchus.
2 Lines 515–7 are omitted in many MSS.
one to bear word to Agamemnon, son of Atreus, shepherd of the host, in the hope that he might bid more men to come from the ships.

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

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

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

So there Odysseus slept, and beside him slept the young men. But the swineherd liked not a bed in that place, that he should lay him down away from
Homeric Epic:

"ἀλλ' ὃ γ' ἄρ' ἔξω ἔων ὀπλίζετο· χαίρε δ' Ὀδυσσεύς,
ὅτι μά οἱ βιότοι περικῆδετο νόσφιν ἔόντος.
πρῶτον μὲν ξίφος ὥς ὐπερὶ στιβαροὶς βάλετ' ὁμοί,
ἀμφὶ δὲ χλαιίναν ἐσσατ' ἀλεξάνεμον, μᾶλα πυκνῆν,
ἂν δὲ νάκην ἔλετ' αἰγὸς ἐὔτρεφέος μεγάλουο,
ἐἶλετο δ' ὅξυν ἀκοῦτα, κυνῶν ἀλκτήρα καὶ ἀνδρῶν.
βῇ δ' ἔμεναι κείων οἴθι περὶ σὺς ἀργιόδοντες
πέτρη ὑπὸ γλαφυρῆ εὐδον, Βορέω ὑπ' ὦγῇ."
the boars; so he made ready to go outside. And Odysseus was glad that he took such care of his master's substance while he was afar. First Eumaeus flung his sharp sword over his strong shoulders, and then put about him a cloak, very thick, to keep off the wind; and he picked up the fleece of a large, well-fatted goat, took a sharp javelin to ward off dogs and men, and went forth to lie down to sleep where the white-tusked boars slept beneath a hollow rock, in a place sheltered from the North Wind.
'Η δ' εἰς ευρύχορον Δακεδαίμονα Παλλᾶς Ἀθήνη φῶς, Ὀδυσσής μεγαθύμων φαίδημον νῦν νόστον υπομνήσουσα καὶ ὀστρυνέουσα νέεσθαι. εὗρε δὲ Τηλέμαχον καὶ Νέστωρος ἀγλαδὸν νῦν εὐδοντ' ἐν προδόμῳ Μενελάου κυδαλίμοιο, ἢ τοι Νεστορίδην μαλακὸ δεδημένον ὑπνῷ. Τηλέμαχον δ' οὖν ὑπνὸς ἔχε γλυκύς, ἀλλ' ἐν θυμῷ νῦκτα δὲ ἀμβροσίην μελαδήματα πατρὸς ἔγειρεν. ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκώπις Ἀθήνη· ὡς 'Τηλέμαχ', οὐκέτι καλὰ δόμων ἀπὸ τῆλ' ἀλάλησαι, κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοισί δόμοισιν οὗτω ύπερφιάλουσιν, νήμα τοι κατὰ πάντα φάγωσι κτήματα δασσάμενοι, σὺ δὲ τηῦσίν όδον ἐλθήσι. ἀλλ' ὀστρυν τάχιστα βοήν ἀγαθὸν Μενέλαον πεμπέμεν, ὅφρ' ἐτο οἶκοι ἀμύμωνα μητέρα τέτμης. ἡδη γὰρ ὅρα πατήρ τε κασίγνητοι τε κέλονται Εὐρυμάχῳ γήμασθαι· ὁ γὰρ περιβάλλει ἀπαντᾶς μνηστήρας δώροις καὶ ἐξώφελλεν ἔδευ. μὴ νῦ τι σεῦ ἄεκκητι δόμων ἐκ κτήμα φέρηται. ὡς οἴσθα γὰρ οἶος θυμὸς ἐνι στῆθεσιν γυναικὸς· 
κεῖνον βούλεται οἶκον ὀφέλλειν ὃς κεῖν ὑπνή, παῖδων δὲ προτέρων καὶ κουριδίῳ φίλοιο

1 Line 19 was rejected by Aristarchus.
BOOK XV

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

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

αλλὰ σὺ γ' ἐλθὼν αὐτὸς ἐπιτρέψειας ἐκαστὰ

dμωάων ἢ τῖς τοι ἀριστη φαϊνεται εἶναι,

εἰς δ' κε τοι φήμωσι θεοὶ κυδρὴν παράκοιταν.

ἀλλο δὲ τοι ἐπὸς ἐρέω, σὺ δὲ σύνθεο δυμφ.

μηστήρων σ' ἐπιτηδεὺς ἀριστῆς λοχώσων

ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παπαλοέσσης,

ἰέμενοι κτείναι, πρίν πατρίδα γαῖαν ἰκέσθαι.

ἀλλὰ τὰ γ' οὐκ ὄϊων πρὶν καὶ τινα γαῖα καθέξει

ἀνδρῶν μηστήρων, οὐ τοι βίοτον κατέδουσιν.

ἀλλὰ ἐκάς νῆσοιν ἀπέχειν εὐεργεία νή,

νυκτὶ δ' ὄμως πλείειν σ' πέμψει δὲ τοι οὐρον ὅπισθεν

ἀθανάτων ὃς τὸς σε φυλάσσει τε ὢμεταὶ τε.

αὐτὰρ ἐπὴν πρώτην ἀκτὴν Ἰθάκης ἀφίκησαι,

νῆα μὲν ἐς πόλιν ὅτρυναι καὶ πάντας ἑταίρους,

αὐτὸς δὲ πρώτωτα συβιώτην εἰςαφικέσθαι,

ὡς τοι ὕζων ἐπίουρος, ὀμῶς δὲ τοι ἥπτια οἴδεν.

ἐνθὰ δὲ νῦκτ' ἄσαι τὸν δ' ὅτρυναι πόλιν εἰσῳ

ἀγγελίην ἑρέοντα περὶφρου Πηνελοπεία,

οὐνεκά οἶ σώς ἐσοὶ καὶ ἐκ Πύλου εἰλήλουθας).

'Ἡ μὲν ἄρ' ὅς εἶποι, ἀπέβη πρὸς μακρὸν Ὄλυμπον,

αὐτὰρ ὁ Νεστορίδης ἐξ ἡδέος ὑπνοῦ ἐγειρεῖν

λάξ ποδὶ κινῆσας, καὶ μνὶ πρὸς μῦθου ἔιεπεν.

"Ἐγρεο, Νεστορίδη Πεισίστρατος, μόνυχας ὑπνοσ ἐξείδον ὑφ' ἄρματ' ἀγνο, ὅφρα πρήσωσωμεν ὡδοίο.

Τὸν δ' αὐ Νεστορίδῆς Πεισίστρατος ἀντίλου νηῦδα.

"Τηλέμαχ', οὐ πως ἔστιν ἐπεγομένους περ ὡδοίο

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

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

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

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

1 The word is obscure but is now generally connected with the root μα, “be eager.” The old etymology (μόνος + ἐνει) is untenable, but the meaning “solid-hoofed” is still preferred by some.
νύκτα διὰ δυνοφερὴν ἔλαται τάχα δ’ ἐσσεται ἡώς. 50
ἀλλὰ μέν’ εἰς ὃ κε δώρα φέρων ἐπεδίφρα ὀῆρα Ἀτρείδης, δουρικλεῖτος Μενέλαος,
καὶ μύθως ἀγανοισὶ παραυδήσας ἀποτέμψῃ.
τοῦ γάρ τε ξείνως μυμήσκεται ἡματα πάντα ἄνδρος ξεινοδόκου, ὃς κεν φιλότητα παράσχῃ.” 55

“Ὡς ἐφατ’, αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς.
ἀγχίμολον δὲ σφ’ ἦλθε βοήν ἁγαθὸς Μενέλαος,
ἀνότας ἐξ εὐνῆς, Ἐλένης πάρα καλλικόμοιο.
τὸν δ’ ὄψιν ὁνόμασεν Ὀδυσσῆος φίλος υίός,
σπερχόμενος ρα κετῶνα περὶ χροὶ συγαλόεντα
δύνει, καὶ μέγα φάρος ἐπὶ στιβαροῖς βάλετ’ ὅμοις ἥρως, βῇ δὲ θύραξε, παριστάμενος δὲ προσηῦδα
Τηλέμαχος, φίλος υίός Ὀδυσσῆος θείου.1

“Ἀτρείδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἥδη νῦν μ’ ἀπόπεμπτε φίλην ἐς πατρίδα γαῖαιν, 65
ἥδη γάρ μοι θυμός ἑλθεῖται οὐκαδ’ ἱκέσθαι.”

Τὸν δ’ ἥμελθε’ ἐπειτα βοὴν ἁγαθὸς Μενέλαος·
“Τηλέμαχ’, οὖ τί σ’ ἐγὼ γε πολὺν χρόνον ἐνθαδ’ ἐρύξω
ἰέμενον νόστοιο νεμεσσῶμαι δὲ καὶ ἄλλῳ
ἀνδρὶ ξεινοδόκῳ, ὁς κ’ ἔξωχα μὲν φιλέσσιν,
ἔξωχα δ’ ἐχθαίρησιν ἀμείνῳ δ’ αἴσιμα πάντα.
Ἰὸν τοι κακῶν ἔσθ’, ὃς τ’ οὖκ ἑθέλοντα νέεσθαι
ξείνων ἐποτρύνει καὶ ὃς ἐσσύμενον κατερύκει.
χρὴ ξείνων παρεῶντα φιλεῖν, ἑθέλοντα δὲ πέμπειν.2
ἀλλὰ μὲν’ εἰς ὃ κε δώρα φέρων ἐπιδίφρα θείω
καλά, σὸ δ’ ὀφθαλμοὺσιν ὀῆς, εἰπὼ δὲ γυναιξὶ
δεῖπην ἐνι μεγάροις τετυκεῖν ἀλλ’ ἐνυδ’ ἔοντων.
ἀμφότερον, κῦδὸς τε καὶ ἀγάλη καὶ ὀνειαρ,
δειπνήσαντας ἴμεν πολλὴν ἐπ’ ἀπείρονα γαῖαιν.

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

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

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

Then Menelaus, good at the war-cry, answered him: "Telemachus, I verily shall not hold thee here a long time, when thou art eager to return. Nay, I should blame another, who, as host, loves overmuch or hates overmuch; better is due measure in all things. 'Tis equal wrong if a man speed on a guest who is loath to go, and if he keep back one that is eager to be gone. One should make welcome the present guest, and send forth him that would go. But stay, till I bring fair gifts and put them on thy car, and thine own eyes behold them, and till I bid the women make ready a meal in the halls of the abundant store that is within. It is a double boon—honour and glory it brings, and profit withal—that the traveller should dine before he goes forth over the wide and
ei δ' ἐθέλεις τραφθῆναι ἀν' Ἑλλάδα καὶ μέσον Ἀργος, 80 ὅφρα τοι αὐτὸς ἔσωμαι, ὑποζεύξω δέ τοι ἱπποὺς, ἀστεά δ' ἀνθρώπων ἄγησομαι. οὐδὲ τις ἤμειν
αὐτῶς ἀπτέμψις, δώσει δέ τι ἐν γε φέρεσθαι,
ἡ τινα τριπόδων εὐχάλκων ἢ λεβήτων,
ἡ δ' ἥμισον ἡς χρύσειον ἀλεισθεν ἑαυτῷ." 1

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντὶον ἦδα:
"Ἁτρείδη Μενέλαος διστρεφές, ὅρχαμε λαῶν,
βούλομαι ἥδη νείσθαι ἐφ' ἡμέτερ' οὐ γὰρ ὅπισθεν
οὐρον ἰδὼν κατέλειπον ἐπὶ κτεάτεσσιν ἐμοὶσιν
μὴ πατέρ' ἀντίθεον διζήμενος αὐτὸς ὁλωμαι,
ἡ τι μοι ἐκ μεγάρων κειμήλιον ἐσθλόν ὁλιται."

Αὐτὰρ ἐπεὶ τὸ γ' ἀκούσε βοὴν ἁγαθὸς Μενέλαος,
αὐτίκ' ἄρ' ἡ ἀλόχω φήδε δμωήσι κέλευσέ
δεῖπνον ἐνι μεγάρωι τετυκείν ἀλὶς ἐνδον ἑόντων,
ἀγχίμολον δ' οἱ ἡλθε θυσθεὶς Ἐτεονεύς,
ἀνστὰς εἰς εὐνής, ἐπεὶ οὗ πολυ ναιεῖν ἀπ' αὐτοῦ
τὸν πῦρ κῆαι ἄνωγε βοὴν ἁγαθὸς Μενέλαος
ὁπτήσαι τε κρεών' ὡ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
αὐτὸς δ' ἐς βάλαμον κατεβήσετο κηώεντα,
οὐκ οἶος, ἄμα τὸ γ' Ἑλένη κλὲ καὶ Μεγαπένθης.

Ἀλλ' ότε δὴ τὴν ἴκανον ὑπὲς κειμῆλια κεῖτο,
Ἁτρείδης μὲν ἐπετα δένας λάβεν ἀμφικύπελλον,
νίὸν δὲ κρητῆρα φέρειν Μεγαπένθε' ἂνωγεν
ἀργύρεον Ἑλένη δὲ παριστάτο φοριαμοίσιν,
ἐνθ' ἔσαι οἱ πέπλοι παμπολίκιοι, οὕς κάμες αὐτή.

τῶν ἐν' ἀειραμένη Ἑλένη φέρε, δία γυναικῶν,
ὅς κάλλιστος ἦν ποικίλμασιν ἡδὲ μέγιστος,

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

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

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

1 Possibly "fragrant."
HOMER

άστήρ δ' ὅς ἀπέλαμπεν· ἐκεῖτο δὲ νεῖατος ἄλλων.
βὰν δ' ἴναι προτέρῳ διὰ δόματος, ἤς ἴκοντο
Τηλέμαχον· τὸν δὲ προσέφη ξανθὸς Μενέλαος·

"Τηλέμαχ', ἦ τοι νόστον, ὅπως φρεσκὶ σήμι μενοινᾶς,
ὅς τοι Ζεὺς τελέσειεν, ἔργον δυσὶ πόσισ" Ἡρῆς,
δόρων δ', ὅσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,
δῶσω δ' κάλλιστον καὶ τιμήστατον ἐστί.
δῶσω τοι κρητήρα τετυγμένον· ἀργύρεος δὲ
ἐστίν ἄπασ, χρυσὸ δ' ἐπὶ χείλεα κεκράανται,
ἔργον δ' Ἡφαίστου· πόρεν δὲ ἐς Φαίδιμος ἠρώς,
Σιδωνίων βασίλευς, οὗ' ἐδοὺς δόμος ἀμφηκάλυψε
κεῖσέ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὀπίσσαι." ¹

"Ὡς εἰπὼν ἐν χειρὶ τίθει δέπασ ἀμφικύππελλον
ἡρώς Ἀτρείδης· ὃ δ' ἀρα κρητήρα φαινόν
θῆκ' αὐτοῦ προςπάρωθε φέρων κρατερὸς Μεγαπένθης,
ἀργύρεον· Ἐλένη δὲ παρίστατο καλλιτάρης
πέπλον ἔχουσ' ἐν χειρὶν, ἐπος τ' ἐφατ' ἐκ τ' ὁνόμαζε·

"Δῶρόν τοι καὶ ἐγώ, τέκνον φίλε, τοῦτο δίδωμι, ¹²⁵
μυῆ' Ἐλένης χειρῶν, πολυνατόν ἐς γάμου ὀρνη,
σῇ ἀλόχωφ φορεῖειν τῆς δὲ φίλης παρὰ μητρὶ
κείσθω ἐνι μεγάρφη, ο' δὲ μοι χαίρων ἀφίκοιο
οἰκον εὐκτίμενον καὶ σήν ἐς πατρίδα γαῖαν."

"Ὡς εἰποῦσ' ἐν χειρὶ τίθει, ὃ δ' ἐδέξατο χαίρων.
καὶ τὰ μὲν ἐς πελάνθα τίθει Πεισίστρατος ἦρως
δεξάμενος, καὶ πάντα ἔως θησάμενο θυμῷ
tοὺς δ' ἢνε πρὸς δῶμα κάρη ξανθὸς Μενέλαος.

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

"Telemachus, may Zeus, the loud-thundering lord of Here, verily bring to pass for thee thy return, even as thy heart desires. And of all the gifts that lie stored as treasures in my house, I will give thee that one which is fairest and costliest. I will give thee a well-wrought mixing-bowl. It is all of silver, and with gold are the rims thereof gilded, the work of Hephaestus; and the warrior Phaedimus, king of the Sidonians, gave it me, when his house sheltered me as I came thither; and now I am minded to give it to thee."

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

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

So saying, she placed it in his hands, and he took it gladly. And the prince Peisistratus took the gifts, and laid them in the box of the chariot, and gazed at them all wondering in his heart. Then fair-haired Menelaus led them to the house, and the two sat down
έξέσθην δ' ἀρ' ἔπειτα κατὰ κλισμοῦς τε θρόνοις τε.
χέρνιβα δ' ἀμφίπολος προχώ ἐπέχευεν φέρουσαν
καλῇ χρυσείᾳ, ὑπὲρ ἀργυρέου λέβητος,
νίψαθαι παρὰ δὲ ξεστῇν ἑτάνυσσε τράπεζαν,
σῖτον δ' ἀιδοῖν ταμήν παρέθηκε φέρουσαν,
εἴδικα πόλλ᾽ ἐπιθείσα, χαρίζομεν παρεόντων.
πάρ δὲ Βοιθοῦδης κρέας δαίετο καὶ νέμε μοίρας
οἰνοχοῖς δ' νιὸς Μενελάοι κυδαλίμιοι.
οί δ' ἐπὶ ὅνειαθ' ἑτοίμα προκείμενα χείρας ἱαλλοῦν.
αὐτάρ ἐπεὶ πόσιοι καὶ ἐδήτιος εἶς ἔρον ἑντο.
δὴ τότε Τηλέμαχος καὶ Νέστορος ἀγλαὸς νῖός
ὑπον ζεύγνυστ' ἀνὰ ϑ' ἀρματα ποικίλ' ἔβαισον,
ἐκ δ' ἔλασαν προθύροι καὶ αἰθουσάς ἐριδοῦσιν.
τοὺς δὲ μετ᾽ Ἀτρείδης ἑκει ξαυθὸς Μενελαος,
οἶνον ἔχων ἐν χειρὶ μελίφρονα δεξιοτῆτι,
ἐν δεπαὶ χρυσείῳ, ὥφρα λείψαντε κιοίτην.
στῇ δ' ὑπὸν προπάροιδε, δεδισκόμενος δὲ προσηῦδα:
"Χαίρετον, ὁ κούρῳ, καὶ Νέστορι ποιμένι λαῶν
εἰπεῖν: ἡ γαρ ἑμοὶ γε πατὴρ ὅσ ἕπιος ἦν,
ἡς εὖν Τροή πολεμίζομεν υἰὸς ᾿Αχαιῶν."
Τὸν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίλον ἤθειν:
"Καὶ λήπη κεῖσθαι γε, διοτρέφεις, ὡς ἀγορεύεις,
πάντα τάδ' ἑλθόντες καταλέξομεν. αἰ γαρ ἐγὼν ὡς
νοςτήσας ᾿Ιθάκην, κιεὼν ᾿Οδυσῆ' εὖν οἰκοφ,
εἰπομένως δὲ παρὰ σεῖο τυχών φιλότητος ἁπάσης
ἐρχομαι, αὐτάρ ἄγω κειμῆλια πολλὰ καὶ ἐσθλά."
"Ὤς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιός ὁρνι,
ἀλετὸς ἀργην γῆνα φέρων ὄνυχεσι πέλωρον,

1 Line 139 is omitted in most MSS.
on chairs and high seats. And a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith meats in abundance, granting freely of her store. And hard by the son of Boethoüs carved the meat, and divided the portions, and the son of glorious Menelaus poured the wine. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, then Telemachus and the glorious son of Nestor yoked the horses and mounted the inlaid car, and drove forth from the gateway and the echoing portico. After them went the son of Atreus, fair-haired Menelaus, bearing in his right hand honey-hearted wine in a cup of gold, that they might pour libations ere they set out. And he took his stand before the horses, and pledged the youths, and said:

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

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

Even as he spoke a bird flew by on the right, an eagle, bearing in his talons a great, white goose, a
Ημέρον ἔξ συλής· οἱ δὲ ἱδίοντες ἔποντο 
ἀνέρες ἢδε γυναῖκες· ὁ δὲ σφισίν ἐγγύθεν ἐλθὼν 
δεξιῶς ἤξε πρόσθυ ὕππων· οἱ δὲ ἱδίοντες 
γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἱάνθη. 165 
τούτι δὲ Νεστορίδης Πεισίστρατος ἢρχετο μύθων· 
"Φράζεο δὴ, Μενέλαε διοτρεφές, ὀρχαμε λαῶν, 
ἡ νοῦν τὸν ἐφημε θεὸς τέρας ἑ σοι αὐτῇ." 170 
"Ὡς φάτο, μερμήριζε δ' ἀρηήφιλος Μενέλαος, 
ὅππως οἱ κατὰ μοῖραν ὑποκρίνατο νοήσας. 
τὸν δ' Ἐλένη ταυτύπης ὑποφθαμένη φάτο μύθον· 
"Κλῦτε μεν· αὐτὰρ ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ 
ἀθάνατοι βάλλουσι καὶ ὡς τελέσθαι ὅπως. 175 
ὡς οὐχ χάρι ἡρπαξ ἀτιταλλομένην ἐνὶ οἰκῷ 
ἐλθὼν ἐξ ὀρέους, ὅθε οἱ γενεή τε τόκος τε, 
ὡς Ὀδυσσεὺς κακὰ πολλὰ παθῶν καὶ πόλλες ἐπαληθεῖς 
οἰκᾶδε νοστήσει καὶ τίσεται· ἥξ καὶ ἦδη 
οἰκοι, αὐτὰρ μνηστήσει κακῶν πάντεσσι φυτεῦει." 
Τὴν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ἡμᾶς· 180 
"Οὕτω νῦν Ζεὺς θείν, ἐργίσοντος πόσις "Ἡρης· 
tὸ κέν τοῖ καὶ κεῖθι θεῷ ὡς εὐχετοφύμην." 
"Ἡ καὶ ἐφ' ὕπποιν μάστιν βάλεν· οἱ δὲ μάλ' ὅκα 
ἡξαν πεδίουδε διὰ πτόλιοις μεμαὐτὲς. 
ὁ δὲ παυμέριοι σεῖον ξυγδόν ἀμφίς ἔχοντες. 185 
δύσετό τ' ἥλιος σκιώντω τε πᾶσαι ἀγνίαι· 
ἐς Φηρᾶς δ' ἵκοντο Διοκλῆς ποτὶ δῶμα, 
νίεσ Ὀρτιλόχοιο, τὸν Ἀλφείδος τέκε παῖδα. 
ἐνθα δὲ νῦκτ' ἀεσαν· ὁ δὲ τοῖς πάρ ἔσινα θῆκεν.
tame fowl from the yard, and men and women followed shouting. But the eagle drew near to them, and darted off to the right in front of the horses; and they were glad as they saw it, and the hearts in the breasts of all were cheered. And among them Peisistratus, son of Nestor, was first to speak:

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

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

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

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

He spoke, and touched the two horses with the lash, and they sped swiftly toward the plain, coursing eagerly through the city. So all day long they shook the yoke they bore about their necks. And the sun set, and all the ways grew dark. And they came to 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."
"Ἡμος δ' ἤργενεια φάνη ῥοδόδακτυλος Ἡώς,
ἵπτως τε ξεύγνυντ' ἀνά θ' ἀρματα ποικίλ' ἔβαινον, 190
ἐκ δ' ἐλασαν προθύρου καὶ αἰθούσης ἐριδούπον·
mάστιξεν δ' ἔλασαν, τῷ δ' οὐκ ἀκοντε πετέσθην.
aἴγα δ' ἔπειθ' ἱκοντο Πύλου αἰτὶ πτολέμθρον·
kai τότε Τηλέμαχος προσεθώνει Νέστορος νιόν·
"Νεστορίδη, πῶς κέν μοι ὑποσχόμενος τελέσειας 195
μύθον ἔμοι; ξείνοι δὲ διαμπερὲς ἐυχόμεθ' εἶναι
ἐκ πατέρων φιλότητος, ἀτὰρ καὶ ὁμήλικες εἰμεν·
ὁδὲ δ' ὀδὸς καὶ μᾶλλον ὑμοφρούσησιν ἐνήσει.
μὴ με παρέξ ἄγνυ νήα, διοτρεφές, ἀλλὰ λἰπέ αὐτοῦ,
μὴ μ' ὁ γέρων ἀκοντα κατάσχη φ' ἐνὶ οἶκῳ
ἱέμενος φιλέιν· ἐμὲ δὲ χρεωθόν τίς θάσσων ἴκέσθαι.
"Ως φάτο, Νεστορίδης δ' ἄρ' ἐω συμφράσσατο θυμῷ,
ὅππος οἱ κατὰ μοῦραν ὑποσχόμενος τελέσειεν.
ἀδ' δὲ οἱ φρονέοντι δούσσατο κέρδιον εἶναι·
στρέγ' ἵπτοντο ἐπὶ νήα θοὴν καὶ θῆνα θαλάσσης,
νῆ δ' ἐνί προμήν ἐξαίνυτο κάλλιμα δόρα,
ἐσθήτα χρυσόν τε, τὰ οἱ Μενέλαος ἔδωκε·
καὶ μιν ἐποτρύνων ἐπεα πτερόντα προσηὔδα·
"Σπουδὴ νῦν ἀνάβασεν κελευτι τε πάντας ἑταῖρους,
πρὶν ἐμὲ οἰκιάδ' ἴκεσθαι ἀπαγγελιά τε γέροντι. 210
εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν·
οἶος κείνου θυμὸς ὑπέρβιος, οὐ σε μεθησει,
ἀλλ' αὐτὸς καλέων δεῦρ' εἰςεται, οὐδὲ ἐ φημὶ
ἀψ ἑναι κενεὼν μᾶλα γὰρ κεχολῶσεται ἐμπῆς."
As soon as early Dawn appeared, the rosy-fingered, they yoked the horses, and mounted the inlaid car, and drove forth from the gateway and the echoing portico. Then Peisistratus touched the horses with the whip to start them, and nothing loath the pair sped onward, and soon thereafter they reached the steep citadel of Pylos. Then Telemachus spoke to the son of Nestor, saying:

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

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

"Make haste now to go on board, and bid all thy comrades to do likewise, before I reach home and bring the old man word. For well I know this in mind and heart, so masterful is his spirit he will not let thee go, but will himself come hither to bid thee to his house; and, I tell thee, he will not go back without thee; for very wroth will he be, despite of all."
HOMER

"Ος ἄρα φωνήσας ἐλασεν καλλίτριχας ἵππους ἀψ Πυλών εἰς ἀστυ, θοῶς δ' ἄρα δώμαθ' ἰκανε. Τηλέμαχος δ' ἐτάροισιν ἐποτρύνων ἐκέλευσεν:

"Εγκοσμείτε τά τεύχε', ἐταίροι, νητ' μελαίνῃ, αὐτοὶ τ' ἀμβαίνωμεν, ἵνα πρήσωμεν ὄδοιο."  

"Ως ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλῦν ἥδ' ἐπίθοντο, αἶγα δ' ἄρ' εἰσβαίνων καὶ ἐπὶ κληίσι καθίζουν.

"Ἡ τοι ὃ μὲν τὰ πονεῖτο καὶ εὔχετο, θύε δ' Ἄθηνη νητ' πάρα πρυμνὴ' σχεδόθεν δὲ οἱ ἥλυθεν ἀνὴρ τηλεστός, φεύγων εὖ 'Αργεός ἄνδρα κατακτάς, μάντις: ἀτὰρ γενεήν γε Μελάμποδος ἐκγόνων ἰεν, ὃς πρὸν μὲν ποτ' ἐναιε Πῦλοι ἐνι, μητέρι μήλων, ἀφείος Πυλίσει μέγ' ἐξοχα δώματα ναϊων· δὴ τότε γ' ἄλλων δῆμον ἄφικετο, πατρίδα φεύγων Νηλέα τε μεγάθυμον, ἀγαύτωτον ζώντων, ὃς οἱ κρήματα πολλὰ τελεσφόρον εἰς ἐνιαυτὸν εἰχε βιή. ὥ δὲ τήσ' ἐνι μεγάροις Φυλάκῳ δεσμῷ ἐν ἀργαλέῳ δέδετο, κρατέρ' ἀλγεα πάσχων εἰνεκα Νηλῆος κούρης ἅγες τε βαρεῖς, τὴν οἱ ἐπὶ φρεαὶ θήκε θεᾶ δασπλήτης 'Ερινύς. ἄλλ' ὃ μὲν ἔκφυγε κῆρα καὶ ἠλασε βοῦς ἐρμύκους ἐς Πῦλον εκ Φυλάκης καὶ ἐτίσατο ἐργον ἀεικὲς ἀντίθεου Νηλῆα, κασεγυντό ὃ γυναῖκα

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

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

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

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

\(^1\) Others render “who smites heavily.”
Ηγάγετο πρὸς δῶμαθ'. ὁ δ' ἄλλων ἱκετὸ δήμου, Ἄργος ἐσ ἴπποβοτον' τὸ θεῖ γὰρ νῦ ὁι αἰσιμον ἦν ναλέμεναι πολλοίσιν ἀνάσσοντ' Ἄργειοισιν. 240 ἐνθα δ' ἐγχήμε γυναῖκα καὶ υψερέφες θέτο δῶμα, γείνατο δ' Ἀντιφάτη καὶ Μάντιον, νῦε κραταίω. Ἀντιφάτης μὲν ἐτικτεν Ὄικλησι μεγάθυμον, αὐτὰρ Ὄικλείης λαοσσόν Ἀμφίαραον, δυν περὶ κηρὶ ψίλει Ζεὺς τ' αἰγίσχος καὶ Ἀπόλλων 245 παντολην φιλότητ' οὔδ' ἱκετο γήραος οὐδόν, ἀλλ' ὅλετ' ἐν Θῆβησι γυναῖοι εἶνεκα δῶρων. τοῦ δ' υἱὲς ἐγένοντ' Ἀλκμαίων Ὀμφίλοχος τε. Μάντιος αὖ τέκετο Πολυφείδεα τε Κλείτων τε· ἀλλ' ἦ τοι Κλείτων χρυσόθρονος ἦσασεν Ἥδος 250 κάλλεος εἶνεκα οἷο, ἵν' ἀθανάτοις μετείη. 1 αὐτὰρ ὑπερθυμον Πολυφείδεα μάντιν Ἀπόλλων θηκε βροτῶν ὃ' ἀριστων, ἐπεὶ θάνεν Ἀμφίαραος· ὃς ὃ τε Ὑπερθησίμῳ ἀπενάσσατο πατρὶ χολωθείς, ἐνθ' ὃ γε ναιετάων μαντεύετο πᾶσι βροτοῖσιν. 255 Τοῦ μὲν ἄρ' υἱὸς ἐπήλθε, Θεοκλύμενος δ' ἄνομ' ἦν, ὅς τότε Τηλεμάχου πέλας ἵστατο· τὸν δ' εἴκαχανεν ἰσπένδουτ' εὐχώμενον τε θοῇ παρὰ νῆθ' μελαίη, καὶ μιν φωνήσας ἐπεα πτερόετα προσηύδα. 260 "Ὤ φίλ', ἐπεὶ σε θύνοντα κιχάνω τῷ ἐνι χώρῳ, λίσσομ' ὑπὲρ θυέων καὶ δαίμονος, αὐτὰρ ἐπείτα σῆς τ' αὐτοῦ κεφαλῆς καὶ ἐταίρων, οἳ τοι ἐπονταί, εἰπέ μοι εἰρομένον νυμερτέα μὴν ἐπικεύσης· τις πόθεν εἰς ἀνδρῶν; πόθει τοι πόλει ἥδε τοκίες;" 265 Τοῦ δ' αὖ Τηλεμάχος πεπυμένος ἀντίον ἡδα. 1 Line 251 was rejected by Aristarchus.
home to be his own brother’s wife. For himself, he went to the land of other men, to horse-pasturing Argos, for there it was appointed him to dwell, bearing sway over many Argives. There he wedded a wife and built him a high-roofed house, and begot Antiphates and Mantius, two stalwart sons. Now Antiphates begot great-hearted Oicles, and Oicles Amphiaraus, the rouser of the host, whom Zeus, who bears the aegis, and Apollo heartily loved with all manner of love. Yet he did not reach the threshold of old age, but died in Thebe, because of a woman’s gifts. To him were born sons, Alcmæon and Amphilochnus. And Mantius on his part begot Polypheides and Cleitus. Now Cleitus golden-throned Dawn snatched away by reason of his beauty, that he might dwell with the immortals; but of Polypheides, high of heart, Apollo made a seer, far the best of mortals, after that Amphiaraus was dead. He removed to Hyperesia, having waxed wroth with his father, and there he dwelt and prophesied to all men.

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

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

And wise Telemachus answered him: “Then
"Τούγαρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω. ἔξ' Ἡθάκης γένος εἰμί, πατήρ δὲ μοι ἐστὶν Ὀδυσσεύς, εἰ ποτ' ἔγνυν δ' ἦδη ἀπέφθινα λυγρῷ ὀλέθρῳ. τούνεκα νῦν ἐτάρους τε λαβὼν καὶ νή μέλαιναν ἤλθον πευσόμενος πατρὸς δὴν οἰχομένου." 270

Τὸν δ' αὐτὸ προσέειπε Θεοκλύμενος θεοειδής:
"Οὔτω τοι καὶ ἐγὼν ἐκ πατρίδος, ἀνδρα κατακτᾶς ἐμφύλουν πολλοὶ δὲ κασίγυντοι τε ἔται τε Ἀργος ἀν' ἱππόβοτον, μέγα δὲ κρατέουσιν Ἀχαιῶν.
τῶν ὑπαλευάμενος θάνατον καὶ κήρα μέλαιναν 275
φεύγω, ἐπεὶ νῦ μοι αἶσα κατ' ἀνθρώπους ἄλαλησθαί.
ἀλλὰ μὲ νηὸς ἐφεσθαί, ἐπεί σε φυγὼν ἰκέτευσα,
μὴ με κατακτείνωσι: διωκέμεναι γὰρ ὅτω."  

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡμᾶς:
"Οὐ μὲν δή σ' ἐθέλοντά γ' ἀπόφωσο νηὸς έύσης, 280
ἀλλ' ἐπεν' αὐτὰρ κεῖθι φιλήσεαι, οἶα κ' ἐχωμεν." 

"Ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἐγγος, καὶ τὸ γ' ἐπικριόφων τάνυσεν νεός ἀμφιελάσσης· ἂν δὲ καὶ αὐτὸς νηὸς ἐβήσετο ποντόποροι. ἐν πρύμνῃ δ' ἄρ' ἐπειτα καθέξετο, πάρ δὲ οἱ αὐτῶ 285
εἰσε Θεοκλύμενον τοι δὲ πρυμνῆσι' ἔλυσαν. Τηλέμαχος δ' ἑταροίς εἰποτρύνας ἑκέλευσεν ὁπλῶν ἀπετεσθαί τοι δ' ἐσσυμένως ἐπίθοντο. ἰστοῦν δ' εἰλάτινον κολλής ἐντοςθε μεσόδεμης στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἐδήσαν, 290
ἔλκον δ' ἰστιὰ λευκὰ εὐστρέπτουσι βοεῦσι.
verily, stranger, will I frankly tell thee all. Of Ithaca I am by birth, and my father is Odysseus, as sure as ever\textsuperscript{1} such a one there was; but now he has perished by a pitiful fate. Therefore have I now taken my comrades and a black ship, and am come to seek tidings of my father, that has long been gone."

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

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

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

\textsuperscript{1} Others render "if ever"; but \textit{if} is not here conditional; see Monro.
HOMER

toīsiv δ’ ἵκμενον οὐρὸν ἵπλι γλαυκῶτες Ἀθήνη,
λάβρον ἐπαυγόευτα δι’ αἰθέρος, ὄφρα τάχιστα
νήθας ἀνύσειε θέουσα θαλάσσης άλμυρῶν ὕδωρ.
βὰν δὲ παρὰ Κρονοῦς καὶ Χαλκίδα καλλιρέεθρον. 1 295

Δύσετό τ’ ἥλιος σκιώντο τε πᾶσαι ἄγνιαι:
ἡ δὲ Φεᾶς ἐπέβαλλεν ἐπενεγομένη Διὸς οὐρὸ
ἡδὲ παρ’ Ἡλίδα δίαν, ὅθι κρατέουσιν Ἐπειοὶ.
ἐνθὲν δ’ αὐ νήσουσιν ἐπιτροπέθε κηθήιν,
ὁρμαῖνων ἡ κεν θάνατον φύγοι ἡ κεν ἀλώη.

Τὸ δ’ αὐτ’ ἐν κλισίῃ Ἄδουσεὺς καὶ δίος ύφορβὸς
δορπεῖτην' παρὰ δὲ σφιν ἐδόρπεον ἄνερες ἄλλοι.
αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητύος ἐξ ἑρὸν ἐντο,
τοῖς δ’ Ἄδουσεὺς μετέειπτε, συνβάτων πειρητίζων,
ἡ μιν ἔτ’ ἐνυδεκέως φίλεοι μεῖναι τε κελεύοι
αὐτὸν ἔνι σταθμῷ, ἦ ὀτρύνειε πόλινδε.

“Κέκλυθι νῦν, Εὔμαιε, καὶ ἄλλοι πάντες ἑταῖροι
ἡῶθεν προτέ άστυ λιλαίομαι ἀπονέεσθαι
πτωχεύσων, ἑνα μὴ σε κατατρύχῳ καὶ ἑταῖρους. 309
ἀλλά μοι εὐθ’ ὑπάθεν καὶ ἃμ’ ἥγεμον’ ἐσθλὸν ὁπασσον
δς κε με κείσ’ ἀγάγῃ. κατὰ δε πτόλιν αὐτὸς ἀνάγκη
πλάγξαμαι, αἳ κεν της κοτύλην καὶ πύρινον ὅρεξη.
καὶ κ’ ἐλθὼν πρὸς δώματ’ Ὀδυσσῆος θείου
ἀγγελίην εἴπομι περίφρον Πηνελοπείη,
καὶ κε μυστήρεσσιν ὑπερφιάλοις μυγείν, 315

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

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

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

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

"Hearken now, Eumaeus, and all ye other men. In the morning I am minded to go forth to the city to beg, that I may not be the ruin of thee and of thy men. Now then, give me good counsel, and send with me a trusty guide to lead me thither; but through the city will I wander by myself perforce, in the hope that one haply will give me a cup of water and a loaf. Aye, and I would go to the house of godlike Odysseus and bear tidings to the wise Penelope, and join the company of the insolent wooers, if perchance they may give me a meal, since

the islands themselves; for this the use of "celerrimum" in Tacitus, *Annals*, iii. 1, is adduced as a parallel. Others follow Strabo in rendering ὑποξύμον by "pointed," connecting the word with the verb ὑδώ (cf. i. x. 327); this, however, is most uncertain. The line (except καλλιρέεθρον) is found in the Homeric *Hymn* to Apollo 425.
ὁμ. κεν εὐ δρῶσιμι μετὰ σφίσιν ἄσσ' ἔθελοιεν.

ἐκ γάρ τοι ἑρέω, σὺ δὲ σύνθεο καὶ μεν ἀκουσόν

'Ερμείαιο ἐκητὶ διακτόρου, ὃς βά τε πάντων

ἀνθρώπων ἐργοσὶ χάριν καὶ κῦδος ὅπάξει,

δρηστοεύνη οὐκ ἂν μοι ἐρίσσειε βροτὸς ἄλλος,

πῦρ τ' εὖ νησήσαι διά τε ξύλα δανά' 1 κεάσσαι,

δαιτρίσαι τε καὶ ὅπτήσαι καὶ οἰνοχόχοσαι,

οἶα τε τοῖς ἀγαθοῖς παραδόρωσι χήρησ." 320

Τὸν δὲ μέγ' ὄχθησας προσέφης, Ἐύμαιε συβῶτα: 325

"Ω μοι, ξείνε, τή τοι ἐν χρεὶ τούτο νόμα

ἐπλετο; ἢ σὺ γε πάγχυ λιλαίεαι αὐτόθ' ὄλεσθαι,

εἰ δὴ μνηστήρων ἑθέλεις καταδύναι ὁμιλοῦ,

τῶν ὦμρες τε βίη τε σιδήρεον οὐρανόν ἱκεί.

οὐ τοῦ τοιοῦτ' εἰσὶν ὑποδρηστῆρες ἐκείνων,

ἄλλα νέοι, χλαίνας εὐ εἰμένοι ἢδ' χιτώνας,

αἰεὶ δὲ λιπαρὸν κεφαλὰς καὶ καλὰ πρόσωπα,

οὗ σφιν ὑποδρώσωσι· εὖξεστοι δὲ τράπεζα

ἀντον καὶ κρείῶν ἢ' οἴνον βεβρῖθασι.

ἄλλα μέν· οὐ γάρ της τοι ἀνιᾶται παρεόντι,

οὐτ' ἐγὼ οὔτε της ἄλλος ἐταῖρων, οὐ μοι ἔσσιν.

αὐτάρ ἐπὶν ἔλθησιν ὁδυσσήσι φίλος νῦς,

κεῖνος σε χλαίνων τε χιτώνα τε εἴματα ἔσσει,

πέμψει δ' ὄππη σε κραδίη θυμὸς τε κελεύει." 330

Τὸν δ' ἡμεῖσθε' ἐπείτα πολύτλας δίος ὁδυσσεύσι· 335

"Αἰθ' οὔτως, Ἐύμαιε, φίλος Δι' πατρὶ γένοιο

ὡς ἐμοὶ, ὅτε μ' ἐπαυσάς ἄλης καὶ δίξως αἰνής.

πλαγκτοσύνης δ' οὐκ ἐστὶ κακώτερου ἄλλο βροτοίσιν

ἀλλ' ἕνεκ' οὐλομένης γαστρὸς κακὰ κήδε ἐχουσιν

ἀνέρες, ὃν τιν' ἵκηται ἄλη καὶ πῆμα καὶ ἄλγος. 340

1 δανά: πολλά.

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

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

Then the much-enduring, goodly Odysseus answered him: “Would, Eumaeus, that thou mightest be as dear to father Zeus as thou art to me, for that thou hast made me cease from wandering and from grievous hardships. Than roaming naught else is more evil for mortals; yet for their cursed belly’s sake men endure evil woes, when wandering and sorrow and
νῦν δ' ἐπεὶ ἴσχανάς μεῖναι τέ με κείνον ἄνωγας,
εἰτ' ἄγε μοι περὶ μητρὸς Ὀδυσσῆος θείου
πατρός θ', διν κατέλευτεν ὅων ἐπὶ γῆρας οὔδῇ,
ἡ ποὺ ἔτι ξώουσιν ὑπ' αὐγάς ἡλίου,
ἡ ἤδη τεθνάσι καὶ εἰν Ἀἴδαο δόμοισι.”

Τὸν δ' αὕτε προσέειπε συβώτης, ὄρχαμος ἀνδρῶν:
“Τούγαρ ἐγώ τοί, ξείνε, μᾶλ' ἀπρεκέως ἀγορεύσω.
Δαέρτης μὲν ἔτι ξώει, Διὶ δ' εὑχεται αἰεὶ
θυμὸν ἀπὸ μελέων φθίσσαι οἷς ἐν μεγάροισιν
ἐκπάγλως γὰρ παῖδος ὀδύρεται οἰχομένοιο
κουριδίης τ' ἀλόχοιο δαίφρονος, ἢ ἐ μάλιστα
ἐκαχ' ἀποφθιμένη καὶ ἐν ἁμῷ γῆραὶ θῆκεν.
ἡ δ' ἁχεῖ οὐ παιδὸς ἀπέπθιζο κυδαλίμοιο,
λευγαλέῳ θανάτῳ, ὡς μὴ θάνοι ὡς τοις ἔμοι γε
ἐνθάδε ναιετάων φίλος εἴη καὶ φίλα ἔρδου.

όφρα μὲν οὖν δὴ κείνη ἔην, ἀχέουσά περ ἔμπης,
τόφρα τί μοι φίλον ἔσκε μεταλλήσαι καὶ ἔρεσθαι,
οὐνεκά μ' αὐτῇ θέρφεν ἀμα Κτιμένῃ ταυτέπλωρ,
θυγατέρ' ἱφθίμη, τὴν ὀπλοτάτην τέκε παίδων
τῇ ὁμοίῃ ἐτρεφόμην, ὅλγον δὲ τί μ' ἤγουσν ἑτίμα.

αὐτὰρ ἔπει ὧν ἤβην πολυήρατον ἰκόμηθ' ἁμῷ,
τὴν μὲν ἐπειτὰ Σάμηνδ' ἔδοσαν καὶ μυρὶς ἐλουτο,
αὐτὰρ ἐμὲ χλαίναν τε χτῖτὼν τε εἰματ' ἵκειν
καλὰ μᾶλ' ἀμφιέσασα, ποσὶν δ' ὑποδῆματα δοῦσα
ἀγρόνες προσالة- φίλει δὲ με κηρόθε μᾶλλον.

νῦν δὲ ἤδη τούτων ἐπιδεύσομαι ἀλλὰ μοι αὐτῷ
ἐργον ἀεξουσι μάκαρες θεοὶ ἀ ἐπιμίμων
τῶν ἑφαγὼν τ' ἐπίον τε καὶ αἴδοιοισιν ἐδωκα.
ἐκ δ' ἀρα δεσπολῆς οὐ μελίχου ἔστιν ἀκούσας

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pain come upon them. But now, since thou keepest me here and biddest me await thy master, come, tell me of the mother of godlike Ódysseus, and of the father, whom, when he went forth, he left behind him on the threshold of old age. Are they haply still living beneath the rays of the sun? or are they now dead and in the house of Hades?"

Then the swineherd, a leader of men, answered him: "Then verily, stranger, will I frankly tell thee. Laertes still lives, but ever prays to Zeus that his life may waste away from his limbs within his halls. For wondrously does he grieve for his son that is gone, and for the wise lady, his wedded wife, whose death troubled him most of all, and brought him to untimely old age. But she died of grief for her glorious son by a miserable death, as I would that no man may die who dwells here as my friend and does me kindness. So long as she lived, though it was in sorrow, it was ever a pleasure to me to ask and enquire after her, for she herself had brought me up with long-robed Ctimene, her noble daughter, whom she bore as her youngest child. With her was I brought up, and the mother honoured me little less than her own children. But when we both reached the longed-for prime of youth they sent her to Same to wed, and got themselves countless bridal gifts; but as for me, my lady clad me in a cloak and tunic, right godly raiment, and gave me sandals for my feet and sent me forth to the field; but in her heart she loved me the more. But now I lack all this, though for my own part the blessed gods make to prosper the work to which I give heed. Therefrom have I eaten and drunk, and given to reverend strangers. But from my mistress I may hear naught
οὐτ' ἑπος οὔτε τι ἔργον, ἐπεὶ κακὸν ἔμπεσεν οἶκῳ, 375
ἀνδρὲς ὑπερφίλαλοι· μέγα δὲ δῶμες χατέουσιν
ἂντια δεσποτύνης φάσθαι καὶ ἐκαστα πυθέσθαι
καὶ φαγέμεν πιέμεν τε, ἐπείται δὲ καὶ τι βέρεσθαι
ἀγρονδ', οὐ κε θυμόν ἄει δμώσεσιν ἵ ἑινει·"

Τὸν δὲ ἀπαμειβόμενος προσέφη πολύμητις 'Οδυσσεύς·
"Ζω πόποι, ὦς ἄρα τυθός εἶν, Ἐμμαίει συβῶτα, 381
πολλὸν ἀπεπλάγχθης σής πατρίδος ἢδε τοκήνων.
ἀλλ' ἀγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἡ διεπράθετο πτόλεις ἀνδρῶν εὐρυάγυια,
ἡ ἑνι ναετάασκε πατήρ καὶ πότνια μήτηρ,
ἡ σὲ γε μουνωθέντα παρ' οίεσεν ἡ παρὰ βουσὶν
ἀνδρες δυσμενεῖς νυσαλν λάβον ἢ δ' ἐπέρασαν
τούδ' ἄνδρος πρὸς δώμαθ', ὁ δ' ἄξιον ὅνον ἐδώκε.

Τὸν δ' αὔτε προσέειπε συβάστης, ὄρχαμος ἀνδρῶν·
"Ζειον, ἐπεἰ δ' ὅ ταῦτα μ' ἀνείρεαι ἦδε μεταλλάς, 390
συγγ νῦν ξυνίει καὶ τέρπεο, πινέ τε οἶνον
ἡμενος. αἰδέ δ' νύκτες ἀθέσφατων· ἔστι μὲν εὐδεῖν,
ἔστι δὲ τερπομένοισιν ἀκούειν· οὔδε τι σε χρῆ,
πρὶν ὁρη, κατάλεχθαι· άνὴρ καὶ πολὺς ὑπνος.
τῶν δ' ἅλλων ὅτινα κραδία καὶ θυμὸς ἀνώγει,
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εὐδέτω ἔξελθον· ἀμα δ' ἦοι φαινομένηφ
δειπνήσας ἃμ' ὑπέσειν ἀνακτορίζουσιν ἔπεσθω.
νῶι δ' ἐνι κλαῖῃ πίνοντε τε δαιμονίων τε
κήδεσιν ἅλληλων τερπῶμεθα λευγαλέοις,
μνωμένω· μετὰ γάρ τε καὶ ἀλγεσι τέρπεται ἄνήρ, 400
ὁς τοι δὴ μάλα πολλά πάθη καὶ πόλλα ἐπαληθῇ.
τοῦτο δὲ τοι ἐρέω δ' μ' ἀνείρεαι ἦδε μεταλλάς.

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

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

Then the swineherd, a leader of men, answered him: "Stranger, since thou dost ask and question me of this, hearken now in silence, and take thy joy, and drink thy wine, as thou sittest here. These nights are wondrous long. There is time for sleep, and there is time to take joy in hearing tales; thou needest not lay thee down till it be time; there is weariness even in too much sleep. As for the rest, if any man's heart and spirit bid him, let him go forth and sleep, and at daybreak let him eat, and follow our master's swine. But we two will drink and feast in the hut, and will take delight each in the other's grievous woes, as we recall them to mind. For in after time a man finds joy even in woes, whosoever has suffered much, and wandered much. But this will I tell thee, of which thou dost ask and enquire.
"Νήσος τις Συρή κικλήσκεται, εἰ ποιν αἱκούεις,
Ὁρτυγίς καθύπερθεν, ὅθε τροπαὶ ἥελιοιο,
οὐ τι περιπληθὴς ληπ τόσου, ἀλλ’ ἀγαθὴ μὲν,
eὔβοτος, εὔμηλος, οἰνοπληθῆς, πολύπνυρος.
πείνῃ δ’ οὐ ποτε δῆμον ἐσέρχεται, οὐδὲ τις ἄλλη
νοῦσος ἐπὶ σπυγρή πέλεται δειλοῖς βροτοῖσιν·
ἀλλ’ ὅτε γηράσκωσι πόλιν κάτα φύλ’ ἀνθρώπων,
δῆθων ἀργυρότοξος Ἀπόλλων Ἀρτέμιδι ξὺν
οῖς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφε
ἐνθα δύω πόλεις, δίχα δε ἄφυσι πάντα δέδασται·
τῆς δ’ ἀμφοτέρησι πατήρ ἐμὸς ἐμβασίλευε,
Κτήσιος Ὀρμενίδης, ἐπιέκελος ἀθανάτουσιν.

"Ἐνθα δὲ Φοίνικες ναυσικλυτοὶ ἡλυθοῦν ἄνδρες,
τρῶκται, μυρὶ ἄγοντες ἀθύρματα νηθ μελαίνη.
ἔσκε δὲ πατρὸς ἐμοίῳ γυνὴ Φοίνισο’ ἐνὶ ὀίκῳ,
καθ’ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργα ἰδυῖα·
τὴν δ’ ἀρα Φοίνικες πολυπαίπταλοι ἥπερποτευοῦν.
πλυνοῦσῃ τις πρὸτα μῆνη κοίλῃ παρὰ νηθ
εὐνὴ καὶ φιλότητι, τά τε φρένας ἥπερποτεύει
θηλυτέρησι γυναιξί, καὶ ἤ’ κ’ εὐεργῶς ἔργαν.
εἰρώτα δὴ ἐπειτὰ τῆς εἰθ’ καὶ πόθεν ἔλθων
ἡ δὲ μάλ’ αὐτίκα πατρὸς ἐπέφραδεν ὑψερφῆς δῶ·

"Ἐκ μὲν Σιδώνων πολυχάλκου εὐχομαί εἶναι,
κούρη δ’ εἰμ’ Ἀρύβαντος ἐγώ ρυδόν ἀφνειοῖο·
ἀλλὰ μ’ ἀνήρπαξαν Τάφιοι ληκτόρες ἄνδρες
ἀγρόθεν ἐρχομένην, πέρασαν δὲ τε δεύρ’ ἀγαγόντες
tοῦ’ ἄνδρος πρὸς δώμαθ’. ὡ δ’ ἄξιον ὄνον ἔδωκε.

"Τὴν δ’ αὐτὲ προσέειπεν ἁνήρ, ὃς ἐμίσχυσε λάθη·
"Ἡ ρά κε νῦν πάλιν αὐτὶς ἀμ’ ἡμῖν οἶκαδ’ ἔποιο,

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"There is an isle called Syria, if haply thou hast heard thereof, above Ortygia, where are the turning-places of the sun. It is not so very thickly settled, but it is a good land, rich in herds, rich in flocks, full of wine, abounding in wheat. Famine never comes into the land, nor does any hateful sickness besides fall on wretched mortals; but when the tribes of men grow old throughout the city, Apollo, of the silver bow, comes with Artemis, and assails them with his gentle shafts, and slays them. In that isle are two cities, and all the land is divided between them, and over both ruled as king my father, Ctesius, son of Ormenus, a man like to the immortals.

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

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

"Then the man who had lain with her in secret answered her: 'Wouldest thou then return again with us to thy home, that thou mayest see the high-roofed
ὅφρα ἵδη πατρὸς καὶ μητέρος ὕψερεφες δῶ
αὐτοὺς τῷ; ἥ γὰρ ἐτή εἰσὶ καὶ ἀφνειοὶ καλέονται.

"Τὸν δ' αὐτὲ προσέειπε γυνὴ καὶ ἀμείβετο μῦθῳ,
Εἴη κεν καὶ τοῦτ', εἰ μοι ἐθέλοιτε γε, ναῦται,
ὁρκῶ πιστοθῆναι ἀπήμονα, μ' οἴκαδ' ἀπάξειν.'

"Ὡς ἔφαθ', οἱ δ' ἀρα πάντες ἐπώμυνον ὡς ἐκέλευεν,
αὐτὰρ ἔπει ὅ' ὁμοσάν τε τελεύτησάν τε τὸν ὦρκον,
tοῖς δ' αὐτὶς μετέειπε γυνὴ καὶ ἀμείβετο μῦθῳ.'

"Συγγ νύν, μὴ τίς με προσανδύτω ἐπέσσοιν
ὑμετέρων ἑτάρων, ξυμβλήμενος ἢ ἐν ἄγνιῃ,
ἡ ποὺ ἐπὶ κρήνῃ. μὴ τίς ποτὶ δῶμα γέροντι
ἔλθων ἔξειπη, ὃ δ' ὁισάμενος καταδίσῃ
δεσμῷ ἐν ἄργαλέω, ὡμὴν δ' ἐπιφράσσετ' ὀλθρον.
ἀλλ' ἔχετ' ἐν φρεαλι μύθοιν, ἐπείγετε δ' ὁποὺν ὀδαίων. 445
ἀλλ' ὅτε κεν δὴ νήσι πλείη βιότοις γένηται,
ἀγγελία μοι ἐπείτα θώδι ἐς δώμαθ' ἱκέσθων
οἰσω γὰρ καὶ χρυσῶν, ὅτις χ' ὑποχελρίως ἐλθῇ,
καὶ δὲ κεν ἀλλ' ἐπίβαθρον ἐγὼν ἐθέλουσά γε δοιήν.
παῖδα γὰρ ἄνδρος ἐής ἐν μεγάροις ἀτίτάλλῳ,
κερδαλεόν δὴ τοῖς, ἀμα προχώσας θύραζε,
tὸν κεν ἀγομ' ἐπὶ νήσος, ὃ δ' ὡμὴν μυρίον ὁποὺν
ἀλφοῖ, ὅπερ περάσητε κατ' ἀλλοθρώον ἁνθρώπους.'

"Ἡ μὲν ἂρ' ὦς εἴποσ' ἀπέβη πρὸς δώματα καλὰ,
οί δ' ἐνιαυτὸν ἀπαντὰ παρ' ἡμῖν αὐθί μένοντες
ἐν νηὔ ὡλαφυρῇ βιότον πολῶν ἐμπολοῦντο.
ἀλλ' οὗτ' δὴ κολὴ νηὔς ἥχθετο τοῖς νέποις,
καὶ τῶτ' ἂρ' ἀγγέλον ἡκαν, δι' ἀγγειεὶε γυναίκῃ.
ἦλθ' ἀνηρ πολύδρις ἐμοῦ πρὸς δώματα πατρὸς
χρύσεον ὄρμον ἐχων, μετ' δ' ἥλεκτρωσιν ἔεροτ.
house of thy father and mother, and see them too? For of a truth they yet live, and are accounted rich.'

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

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

"'Be silent now, and let no one of your company speak to me, if he meets me in the street or haply at the well, lest some one go to the palace and tell the old king, and he wax suspicious and bind me with grievous bonds, and devise death for you. Nay, keep my words in mind, and speed the barter of your wares. But, when your ship is laden with goods, let a message come quickly to me at the palace; for I will also bring whatever gold comes under my hand. Aye, and I would gladly give another thing for my passage. There is a child of my noble\textsuperscript{1} master, whose nurse I am in the palace, such a cunning child, who ever runs abroad with me. Him would I bring on board, and he would fetch you a vast price, wherever you might take him for sale among men of strange speech.'

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

\textsuperscript{1} Or, on another interpretation of ἴδωρ, simply "my."
τὸν μὲν ἄρ’ ἐν μεγάρῳ διώριζε καὶ πότνια μήτηρ χερσίν τ’ ἀμφαφόωντο καὶ ὤφθαλμοῖς όρόντα, ὥσον ὑπερχόμεναι οὔ δὲ τῇ κατένευσε σιωπῇ.

η τοι ὁ καννεύσας κοίλην ἐπὶ νῆα βεβήκει,
η δ’ ἐμὲ χειρὸς ἐλούσα δόμων ἔζηγε θύραξε.

εὐρε δ’ ἐν προδόμῳ ἠμῶν δέπα ἥδε τραπέζας ἀνδρῶν δαιτυμόνων, ο’ μεν πατέρ’ ἀμφετένυντο.
ο’ μὲν ἄρ’ ἐσ θάκου πρόμολων, δήμου τοι τηθμίων,
η δ’ αὐτρα τρ’ ἀλείσα κατακρύψας ὑπὸ κόλπῳ ἐκφερεν’ αὐτάρ ἔγων ἐπόμην ἀεσιφροσύνησι.

δύσετο τ’ ἥλιος, σκιόδωντο τε πᾶσαι ἀνγιαλικα ἡμεῖς δ’ ἐσ λιμένα κλυτοῦν ἡλθομεν ὡκα κίοντες,

ἐνθ’ ἄρα Φοινίκων ἀνδρῶν ἦν ὀκύαλος νηῦς.
ο’ μὲν ἐπειτ’ ἀναβάντες ἐπέπλευον ὑπαρ κέλευθα,

νῦ ἀναβησάμενοι ἐπὶ δὲ Ζεὺς οὐρον ἴαλευν.

ἔξημαρ μὲν ὁμός πλέομεν νύκτας τε καὶ ἧμαρ’ ἀλλ’ ὅτε δὴ ἔβδομον ἧμαρ ἐπὶ Ζεὺς θήκε Κρονίων,

τὴν μὲν ἐπειτα γυναικα βάλ’ Ἀρτεμίς λοχέαρα,

ἀντλὼ δ’ ἐνδούπησε πεσοῦσ’ ὡς εἰναλή κῆς.

καὶ τὴν μὲν φώκησι καὶ ἰχθύσι κύριμα γενέσθαι ἐκβαλον’ αὐτάρ ἐγώ λυπόμην ἀκαχήμενος ἦτορ’

τοὺς δ’ Ἡθάκη ἐπέλασε φέρων ἀνεμός τε καὶ ὕδωρ,

ἐνθα με Δαέρης πρίατο κτεάτεσσιν ἐοἰσιν.

οὕτω τὴν γειαν ἐγών ἵδον ὀφθαλμός.

Τὸν δ’ αὖ διογενῆς Ὀδυσσεύς ἠμείβετο μύθῳ:

“Ἐνμαί’, ἦ μάλα δὴ μοι ἐνὶ φρεσὶ θυμῶν ὄρων
tαύτα ἐκαστα λέγων, ὡσα δὴ πάθες ἀλγεὰ θυμῶ.

ἀλλ’ ἦ τοι σοι μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκε Ζεῦς, ἐπεὶ ἀνδρὸς δόματ’ ἀφίκεο πολλὰ μογῆσας.”

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

To him then Zeus-born Odysseus made answer, and said: "Eumaeus, of a truth thou hast deeply stirred the heart in my breast in telling all this tale of the sorrow thou hast borne at heart. Yet verily in thy case Zeus has given good side by side with the evil, since after all thy toil thou hast come to the house of a kindly man, who gives thee food and
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ἡπίου, δε δή τοι παρέχει βροσίν τε πόσιν τε ἐνδυκέως, ξωεὶς δ’ ἀγαθὸν βίον· αὐτάρ εγώ γε πολλὰ βροτῶν ἐπὶ ἁστε’ ἀλώμενος ἐνθάδ’ ἰκάνω.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἄλληλους ἀγόρευον, καθαραθήνην δ’ οὐ πολλὸν ἐπὶ χρόνου, ἄλλα μίνυνθα: ἀλίφα γὰρ Ἡδος ἠλθεν ἐυθρονος. οἱ δ’ ἐπὶ χέρσου ὈΠΙ Τηλεμάχου ἔταροι λύον ἰστία, καὶ δ’ ἐλον ἱστόν καρπαλίμως, τὴν δ’ εἰς ὀρμον πρεύρυσσαν ἐρετροῖς· ἐκ δ’ εὐνάς ἐβαλον, κατὰ δὲ πρυμνήσι ἐδησαν· ἐκ δὲ καὶ αὐτοῖ βαίνον ἐπὶ ῥηγμῖνι θαλάσσης, δεύπνον τ’ ἐντύνοντο κερώτο τε αἴθοπα οἶνον. αὐτάρ ἐπει πόσιος καὶ ἐδητύς εξ ἑρων ἐντο, τούσι δὲ Τηλέμαχος πεπτυμένος ἤρχετο μύθυν

“Τρεῖς μὲν νῦν ἀστυν ἐλαινετε νημα μέλαιναν, αὐτὰρ ἐγώον ἀγροὺς ἐπιεύησαι ἦδε βοτῆρας· ἐσπέριοι δ’ εἰς ἁστυ ιδὼν, εμα ἐργα κάτειμι. ἠθένεν δὲ κεν ὅμων ὀδοιπόροι ν παραθείμην, δαίτ’ ἀγαθὴν κρειῶν τε καὶ οἶνον ἡδυπότοιο.”

Τὸν δ’ αὐτὲ προσέειτε Θεοκλύμενος θεοεἰδής:

“Πὴ γὰρ ἐγώ, φίλε τέκνον, ἵο; τεῦ δόμαθ’ ἰκῶμαι ἀνδρῷν οἱ κραναθ’ Ἰθάκην κάτα κοιρανέοισιν; ἡ ἑθὺς σῆς μητρὶς ἵο καὶ σῶι δόμοιο;”

Τὸν δ’ αὖ Τηλέμαχος πεπτυμένος ἀντίλου ηὔδα:

“Ἀλλὰς μὲν σ’ ἀν ἐγώ γε καὶ ἡμέτερον δε κελοίμην ἐρχεσθ’; οὐ γὰρ τι ξενίων ποθή’ ἀλλὰ σοι αὐτῷ χεῖρον, ἐπεὶ τοι ἐγὼ μὲν ἀπέσσομαι, οὐδὲ σε μήτηρ 515 ὁφεται’ οὐ μὲν γὰρ τι θαμα μνηστήρο’ ἐνι οἶκῳ φαίνεται, ἀλλ’ ἀπὸ τῶν ὑπεροχίαν ἱστὸν υφαίνει. ἀλλὰ τοῖς ἀλλον φῶτα πιθαύνοκαι δι’ κεν ἴκοιοι,”

IIΟ
drink, and that with kindness, and thou livest well; while as for me, it is while wandering through the many cities of men that I am come hither."

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

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

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

Then wise Telemachus answered him: "Were things otherwise, I should bid thee go even to our house, for there is in no wise lack of entertainment for strangers, but it would be worse for thyself, since I shall be away, and my mother will not see thee. For she does not often appear before the wooers in the house, but apart from them weaves at her loom in an upper chamber. But I will tell thee of another man to whom thou mayest go, Eurymachus, glorious
Εὐρύμαχον, Πολύβοιο δαίφρονος ἄγλαδν ὑὸν, τὸν νῦν ἵσα βεθο Ἰθακήσου εἰσορόφωσιν 520
καὶ γὰρ πολλὰν ἀριστον ἀνὴρ μέμονέν τε μάλιστα
μητέρ' ἐμὴν γαμέειν καὶ Ὀδυσσῆος γέρας ἐξειν. ἀλλὰ τὰ γε Ζεὺς οἶδεν Ὀλύμπιος, αἰθέρι ναῖων,
εἴ κέ σφι πρὸ γάμου τελευτήσει κακὸν ἡμαρ.”

“Ὡς ἀρά οἱ εἰπόντες ἐπέτατο δεξιὸς ὅρνις, 525
κήρκος, Ἀπόλλωνος ταχὺς ἄγγελος· ἐν δὲ πόδεσσι
tίλλε πέλειαν ἔχων, κατὰ δὲ πτερὰ χεῦν ἔραξε
μεσσηγύς ὑῆς τε καὶ αὐτοῦ Τηλέμαχοι.
τὸν δὲ Θεοκλύμενος ἑτάρων ἀπονόσφυ καλέσσας
ἐν τ’ ἀρὰ οἱ φῦ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὅνομαζε” 530

“Τηλέμαχ’, οὐ τοι ἀνευθείαν ἐπέτατο δεξιὸς ὅρνις
ἔγων γὰρ μιν ἐσάντα ἱδόν οἰῳνὸν ἕοντα.
ὑμετέρου δ’ οὐκ ἔστι γένος βασίλευτερον ἄλλο
ἐν δήμῳ Ἰθάκης, ἀλλ’ ὑμείς καρτεροί αἰεί.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδά: 535

“Ajax τούτο, ξεῖνε, ἔπος τετελεσμένος εἰς
τὸ κε τάχα γνοῖς φιλότητά τε πολλά τε δῶρα
ἐξ ἐμεῦ, ὡς ἂν τίς σε συναντόμενος μακαρίζοι.”

Ἡ καὶ Πείραιον προσεφώνει, πιστὸν ἐταῖρον

“Πείραιε Κλυτίδη, σὺ δὲ μοι τὰ περ ἄλλα μάλιστα 540
πεῖθη ἐμῶν ἑτάρων, οἱ μοι Πύλοι εἰς ἀμ’ ἐποντο·
καὶ νῦν μοι τὸν ξεῖνον ἄγων ἐν δώμασι σοιόν
ἐνδυκέως φιλέειν καὶ τίμεμφι, εἰς δ’ κεν ἐλθῶ.”

Τὸν δ’ αὖ Πείραιοις δουρικλυτός ἀντίον ἡδά:

“Τηλέμαχ’, εἰ γὰρ κεν σὺ πολὺν χρόνον ἐνθάδε μήνοις,
tόνδε τ’ ἐγὼ κομιῶ, ξενίων δὲ οἱ οὐ ποθῇ ἔσται.” 545
son of wise Polybus, whom now the men of Ithaca look upon as on a god. For he is by far the best man, and is most eager to marry my mother and to have the honour of Odysseus. Nevertheless Olympian Zeus, who dwells in the sky, knows this, whether or not before marriage he will fulfil for them the evil day."

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

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

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

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

Then Peiraeus, the famous spearman, answered him: "Telemachus, though thou shouldest stay here long, I will entertain him, and he shall have no lack of what is due to strangers."
"Ως εἰπὼν ἐπὶ νησὶ ἔβη, ἐκέλευσε δ' ἑταίρους αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λύσαι.
οἱ δ' αἰχ' εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζουν.
Τηλεμαχὸς δ' ὑπὸ ποσσίν ἔδησατο καλὰ πέδιλα, ἐἵλετο δ' ἀλκιμον ἐγχος, ἀκαχμένον ὅζεῖ χαλκῷ,
νησὶ ἀπ' ἱεροφίν' τοι δὲ πρυμνήσι' ἐλυσαν.
οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, ὡς ἐκέλευσε Τηλεμαχὸς, φίλος νιὸς Ὀδυσσήος θελοιο:
τὸν δ' ὅκα προβιβάντα πόδες φέρου, ὄφρ' ἱκετ' αὐλήν,
ἐνθα οἱ ἴσαι ὑς μάλα μυρίαι, ἢσι συβότης
ἐσθλὸς ἐὼν ἐνίανεν, ἀνάκτεσιν ἦπια εἰδώς.
So saying, he went on board the ship, and bade his comrades themselves to embark and to loose the stern cables. So they went on board straightway, and sat down upon the benches. But Telemachus bound beneath his feet his fair sandals, and took his mighty spear, tipped with sharp bronze, from the deck of the ship. Then the men loosed the stern cables, and thrusting off, sailed to the city, as Telemachus bade, the dear son of divine Odysseus. But his feet bore him swiftly on, as he strode forward, until he reached the farmstead where were his countless swine, among whom slept the worthy swineherd with a heart loyal to his masters.
Π

Τὸ δ' αὖ τ' ἐν κλισίῃ Ὄδυσσεὺς καὶ δίος ύψορβὸς ἔντυσσαντο ἄριστον ἄμ' ἥοι, κηπαμένω πῦρ, ἔκτεμψαν τε νομήας ἄμ' ἀγροκέννεσαν σύνεσσιν. Θηλέμαχος δὲ περισσαῖνον κυνὴς ἤλακόμωροι, οὐδ' ἤλαον προσίντα. νόησε δὲ δίος Ὅδυσσεὺς σαίνοντας τε κύνας, περὶ τε κτύπος ἦλθε ποδοῖν. αἷψα δ' ἅρ' Εὐμαίον ἔπεα πτερόεντα προσήθεδα:

"Εὐμαί', ἦ μάλα τὸς τοι ἐλεύσεται ἐνθὰδ' ἑταῖρος ἦ καὶ γνώριμος ἅλλος, ἔπει κύνης οὐχ ἤλαον, ἀλλὰ περισσαῖνουσι' ποδῶν δ' ὑπὸ δοῦνον ἄκοι."  

Οὐ πω πάν εἴρητο ἐπος, οτε οἱ φίλοις ὑῖος ἔστη ἐνὶ προθύρωι. ταφνὸν δ' ἀνόρουσε συβώτης, ἐκ δ' ἄρα οἱ χειρῶν πέσουν ἰγγεα, τοῖς ἐπονεῖτο, κιρνᾶς αἰθοπα ὅλον. ὁ δ' ἀντίος ἠλθεν ἀνακτος, κύσε δὲ μιν κεφαλὴν τε καὶ ἀμφω φάσα καλὰ χειρᾶς τ' ἀμφοτέρας. θαλερὸν δὲ οἱ ἐκπέσει δάκρυ. ὡς δὲ πατήρ δυν παῖδα φίλα φρονεῖν ἀγαπάζῃ ἐθλοῦν' ἐξ ἀπίης γαλης δεκάτρι ἐνιαυτῷ, μοὐνον τηλύγετον, τῷ ἔπτ' ἀλγεα πολλὰ μογήσῃ, ὡς τότε Θηλέμαχος θεοειδέα δίος ύψορβὸς πάντα κύσεν περιφύς, ὡς ἐκ θανάτοιο φυγόντα· καὶ δ' ὀλοφυρόμενος ἔπεισα πτερόεντα προσήθεδα.
MEANWHILE the two in the hut, Odysseus and the
goodly swineherd, had kindled a fire, and were making
ready their breakfast at dawn, and had sent forth
the herdsmen with the droves of swine; but around
Telemachus the baying hounds fawned, and barked
not as he drew near. And goodly Odysseus noted
the fawning of the hounds, and the sound of foot-
steps fell upon his ears; and straightway he spoke
to Eumaeus winged words:

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

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

ἀλλ’ ἄγε νῦν εἰσελθε, φίλοι τέκος, ὁφρα σε θυμῷ τέρψομαι εἰσορῶν νέον ἄλλοθεν ἐνδον ἐόντα.

οὐ μὲν γὰρ τι θάμ’ ἄγρον ἐπέρχεας οὐδὲ νομῆς, ἀλλ’ ἐπιδημεύεις· ὅς γὰρ νῦ τοι εὐδαε θυμῷ, ἀνδρῶν μνηστήρων ἐσορᾶν ἄδηλον ὀμιλοῦν.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα·

"Εσσεται οὐτώς, ἄττα· σέθεν δ’ ἕνεκ’ ἐνθάδ’ ἰκάνω, ὁφρα σὲ τ’ ὀφθαλμοῖσιν ἵδω καὶ μῦθον ἀκούσω, ἡ μοι ἐτ’ ἐν μεγάροις μήτηρ μένει, ἥ τις ἥδη ἄνδρῶν ἄλλος ἔγημεν, Ὀδυσσῆος δὲ ποιν εὐνή χίτει ἐνευναῖον κάκ’ ἀράχνια κεῖται ἔχουσα.”

Τὸν δ’ αὖτε προσέειπε συβώτης, ὄρχαμος ἄνδρῶν·

"Καλ λίνη κείνη γε μένει τετληχτε θυμῷ σοῖσιν ενὶ μεγάροισιν· διίζωραι δέ οἱ αἰεὶ φήνουσιν νύκτες τε καὶ ἡματα δάκρυ χεοῦς.”

"Ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος· αὐτάρ δ’ ἡ ἐσσι έν καὶ ὑπέρβη λαίνου οὐδόν.

τῷ δ’ ἐδρῆς ἐπιστῆνε παθήρ ὑπόειξεν Ὀδυσσεύς·

Τηλέμαχος δ’ ἐτέρωθεν ἐρήτυε φώνησέν τε·

"Ἡσ’, ὃ ξέιν’ ἡμεῖς δὲ καὶ ἄλλοθεν ἅρμοιν ἑδρην σταθμῷ ἐν ἡμετέρῳ πάρα δ’ ἀνὴρ δς καταθήσει.”

"Ὡς φάθ’, ὃ δ’ αὐτοὺς ἱὼν κατ’ ἄρ’ ἐξετο· τῷ δ’ συβώτης χεῦεν ὑπὸ χλωρᾶς ῥώτας καὶ κώδις ὑπέρθεν· ἐνθα καθέζετ’ ἐπειτα Ὀδυσσῆος φίλος νῦς.

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

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

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

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

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

So he spoke, and Odysseus went back and sat down again, and for Telemachus the swineherd strewed green brushwood beneath and a fleece above it, and there the dear son of Odysseus sat down. Then the swineherd set before them platters of roast
ὀπταλέων, ᾧ ῥα τῇ προτέρη ὑπέλειπον ἐδοντες, 50
σῖτον δὲ ἐσσυμένως παρενήγεεν ἐν κανεοισιν,
ἐν δ᾽ ἅρα κισσυβίῳ κίρηῳ μεληθέα οἶνον:
αὐτὸς δ᾽ ἄντιον Ἰζέν Ὀδυσσῆος θείοιο.
οἱ δ᾽ ἐπ᾽ ὑνειαθ᾽ ἑτοῖμα προκείμενα χείρας ἰαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ὑρὼν ἐντο,
δὴ τότε Τηλέμαχος προσεφώνεε δίον υφορβόν
"Αττα, πόθεν τοι ξείνος ὃδ᾽ ἰκετο; πῶς δὲ ἐ ναῦται
ηγαγόν εἰς Ἰδάκην; τίνες ἐμμεναι εὐχετώντο;
οὐ μὲν γάρ τι ἐ πεξον ὤ φο μαι ἐνθάδ᾽ ἰκέσθαι."
Τὸν δ᾽ ἀπαμεϊβόμενος προσέφης, Εὔμαιε συβῶτα: 60
"Τονγάρ ἐγώ τοι, τέκνων, ἀληθέα πάντ᾽ ἀγορεύσω.
εκ μὲν Κρητῶν γένος εὐχεται εὐρειάων,
φης δὲ πολλὰ βροτῶν ἐπὶ ἁστεα δινηθῆναι
πλαζόμενος; δῶ γάρ οἱ ἐπέκλωσεν τὰ γε δαίμων.
νῦν αὐ Θεσπρωτῶν ἀνδρῶν ἐκ υἱὸς ἀποδρᾶς
ἡλθ᾽ ἐμὸν πρὸς σταθμὸν, ἔγω δὲ τοι ἐγγυαλίξω.
ἐρξον ὅπως ἐθέλεις· ἰκέτης δὲ τοι εὐχεται εἶναι."
Τὸν δ᾽ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἦδα:
"Εὔμαι", ἥ μάλα τοῦτο ἐπος θυμαλγεῖς ἐειπης.
πῶς γάρ δὴ τὸν ξείνον ἐγών ὕποδέξομαι οὐκρ;
αὐτὸς μὲν νέος εἰμὶ καὶ οὗ πω χερσὶ πέποιθα
ἀνδρ᾽ ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνη
μητρὶ δ᾽ ἐμὴ δίχα θυμὸς ἐνὶ φρεσὶ μερμῃρεῖς,
ἡ αὐτοῖ παρ᾽ ἐμοὶ τε μένη καὶ δῶμα κομίζῃ,
εὐνὴν τ᾽ αἰδομένη πόσιος δήμοιο τε φῆμιν. 70
ἡ ἡδὴ ἀμί ἐπηται Ἀχαιῶν ὅς τις ἀριστος
μνᾶται ἐνὶ μεγάροις ἀνήρ καὶ πλεῖστα πόρησιν.

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meats, which they had left at their meal the day before, and quickly heaped up bread in baskets, and mixed in a bowl of ivy wood honey-sweet wine, and himself sat down over against divine Odysseus. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, Telemachus spoke to the goodly swineherd, and said:

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

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

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

άλλ' ἡ τοι τὸν ξείνον, ἐπεὶ τεῦν ἵκετο δῶμα,
ἔσσω μιν χαλαίναν τε χιτώνα τε, εἵματα καλά,
δῶσο δὲ ἕξιφος ἄμφικαι καὶ ποσαὶ πέδιλα,
pέμψω δ' ὅππη μιν κραδίη θυμός τε κελευεῖ.
eὶ δ' ἐθέλεις, σὺ κόμμασον ἐνί σταθμοῖσιν ἐρύξας;
eἵματα δ' ἐνθάδ' ἐγὼ πέμψω καὶ σύτον ἀπαντά
ἐδμεναι, ὡς ἄν μή σε κατατρύχη καὶ έταίρους.
κεῖσε δ' ἄν ὦ μιν ἐγὼ γε μετὰ μνηστήρας ἐφιμ
ἐρχεσθαί. λίθν γὰρ ἀτάσθαλον ὑβριν ἔχουσινμή μιν κερτομέωσιν, ἕμοι δ' ἀχος ἐσσεται αἰνόν.
πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἑόντα
ἀνδρα καὶ ἐθείμων, ἐπεὶ ἡ πολὺ φέρτεροι εἰσὶ."  

Τὸν δ' αὐτῆς προσέειπε πολύτλας δίος Ἰδσονσεύς. 90
"'Ὡ ϕίλ', ἐπεὶ θὴν μοι καὶ ἀμείβασθαι θέμις ἐστίν,
ἡ μάλα μεν καταδάπτετ' ἀκούοντος φίλον ἦτορ,
οἵα φατε μνηστήρας ἀτάσθαλα μηχανάσθαι
ἐν μεγάροις, ἄκηκτι σέθεν τοιούτου ἑόντος.
ἐιπέ μοι ἡ ἐκὼν ὑποδάμνασαι, ἢ σὲ γε λαὸ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπιστόμενοι θεοῦ ὀμφῆ,
ἡ τι κασγνήτως ἐπιμέμφεαι, οὐσί περ ἀνὴρ
μαραμένουσι πέποιθε, καὶ εἰ μέγα νεῖκος ὀρηται.
αἱ γὰρ ἐγὼν οὕτω νέος εἰσὶν τὸδ' ἐπὶ θυμῆ,
ἡ πᾶς ἐξ 'Οδυσσῆος ἀμύμονος ἥ καὶ αὐτός;
ἀυτίκ' ἐπετ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριοι φώς, 100
εἰ μὴ ἐγὼ κείνοις κακὸν πάντες σε γενοῖμην,
ἐλθὼν ὡς μέγαρον Δαερτίάδεω 'Οδυσσῆος.1
εἰ δ' αὖ με πληθὺ δαμασάιατο μοῦνον ἑόντα,
βουλοῖμη κ' ἐν ἐμοίσει κατακτάμενος μεγάροις

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

Then the much-enduring, goodly Odysseus answered him: “Friend, since surely it is right for me to make answer—verily ye rend my heart, as I hear your words, such wantonness you say the wooers devise in the halls in despite of thee, so goodly a man. Tell me, art thou willingly thus oppressed? Or do the people throughout the land hate thee, following the voice of a god? Or hast thou cause to blame thy brothers, in whose fighting a man trusts even if a great strife arise. Would that with my present temper I were as young as thou, either the son of blameless Odysseus, or Odysseus himself; 1 straightway then might some stranger cut my head from off my neck, if I did not prove myself the bane of them all when I had come to the halls of Odysseus, son of Laertes. But if they should overwhelm me by their numbers, alone as I was, far rather would I die, slain in

1 Line 101 (εἰ δὲ χαίρεις ἀνθρώπων ἃ μὴ γραφεῖ καὶ ἐγώ, ὡς, “might come from his wanderings; for there is still room for hope”) has been omitted in translating as ruinous to the sense.
HOMER

technónh μὴ τάδε ὑ' αἰὲν ἀεικέα ἔργ' ὀράσθαι,
ξείνους τε στυφελζομένους δημάς τε γυναικας
ῥυστάξοντας ἀεικελίως κατὰ δώματα καλά,
καὶ οἶνον διαφυσόμενον, καὶ σῖτον ἔδοντας
μᾶς αὐτῶς, ἀτέλεστον, ἀνηνύστῳ ἐπὶ ἔργῳ."

Τῶν δ' αὐ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
"Τοιγάρ ἔγω τοι, ξείνε, μάλ' ἀτρεκέως ἀγορεύσω.
οὔτε τί μοι πᾶς δῆμος ἀπεχθόμενος χαλεπαίνει,
οὔτε κασιγνήτως ἐπιμεμφομαι, οὐσὶ περ ἀνήρ
μαρναμένοις πέποιθε, καὶ εἰ μέγα νεῖκος ὀρηταί.
όδε γὰρ ἡμετέρην γενεῆν μούνωσε Κρονίων·
μοῦνον Δαέρθην Ἀρκείσιος νῦν ἔτικτε,
μοῦνον δ' αὐτ' Ὀδυσσήα πατὴρ τέκεν· αὐτὰρ Ὀδυςεὺς
μοῦνον ἐμ' ἐν μεγάροις τεκὼν λίπεν οὐδ' ἀπόνητο. 120
τῷ νῦν δυσμενεῖς μάλα μυρλοί εἴσ' ἐνι οἶκῳ.
ὅσσοι γὰρ νήσουσιν ἐπικρατέουσιν ἀριστοί,
Δουλιχώ τε Σάμη τε καὶ ὑλῆντι Ζακύνθω,
ἡδ' ὅσσοι κραναθ' Ίθάκην κάτα κοιρανέουσι,
τόσσοι μητέρ' ἐμὴν μυστάσα, τρύχουσι δὲ οἶκοι.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμου οὔτε τελευτὴν
ποιησά δύναται· τοι δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμὸν' τάχα δὴ με διαρραίουσι καὶ αὐτόν.
ἀλλ' ἦ τοι μὲν τάντα θεῶν ἐν γούνασι κεῖται·
ἀττα, σὺ δ' ἔρχεος θάςσον, ἔχεφροι Πηνελοπέη
εἴη ὅτι οἱ σῶς εἰμὶ καὶ ἐκ Πύλου εἰλήπτουθα.
αὐτὰρ ἔγων ἀυτοῦ μενέω, σὺ δὲ δεῦρο νέεσθαι,
οῃ ἀπαγγείλας· τῶν δ' ἄλλων μὴ τις Ἀχαιόν
πενθέσθω· πολλοὶ γὰρ ἐμὸι κακὰ μηχανώνται."

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

And wise Telemachus answered him: “Then verily, stranger, I will frankly tell thee all. Neither do the people at large bear me any grudge or hatred, nor have I cause to blame brothers, in whose fighting a man trusts, even if a great strife arise. For in this wise has the son of Cronos made our house to run in but a single line. As his only son did Arceisius beget Laertes, as his only son again did his father beget Odysseus, and Odysseus begot me as his only son, and left me in his halls, and had no joy of me. Therefore it is that foes past counting are now in the house; for all the princes who hold sway over the islands—Dulichium, and Same, and wooded Zacynthus—and those who lord it over rocky Ithaca, all these woo my mother and lay waste my house. And she neither refuses the hateful marriage, nor is she able to make an end; but they with feasting consume my substance, and will ere long bring me, too, to ruin. Yet these things verily lie on the knees of the gods. But, father, do thou go with speed, and tell constant Penelope that she has me safe, and I am come from Pylos. But I will abide here, and do thou come back hither, when thou hast told thy tale to her alone; but of the rest of the Achaeans let no one learn it, for many there are who contrive evil against me.”

To him then, swineherd Eumaeus, didst thou make
"Γυμνόσκω, φρονέω, τά γε δή νοεόντι κελεύεις.  
άλλ' άγε μου τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον,  
ἡ καὶ Δαέρτη αὐτήν ὄδον ἄγγελος ἔλθω  
δυσμόροι, δς τής μὲν Ὅδυσσής μέγ' ἀχεύων  
ἐργα τ' ἐποπτεύεσκε μετά δμώων τ' ἐνι οἴκο  
pίνε καὶ ἦσθ', ὅτε θυμός ἐνι στῖθεσθαι ἀνάγοι  
αὐτάρ νῦν, εξ' οὖ σὺ γε φίλε ηδὲ Πολυνδε,  
οὐ πω μὴν φασίν φαγέμεν καὶ πιέμεν αὐτὸς,  
οὐδ' ἐπὶ ἐργα ιδεῖν, ἀλλὰ στοναχὴ τε γόρῳ τε  
ἡσται ὁδυρόμενος, φθινύθει δ' ἀμφ' οἴστεόφι χρῶς."  

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδὰ:  
"Ἀλγιον, ἀλλ' ἐμπὶς μιν εὔσομεν, ἀχυμυμενον περ'  
eι γάρ πως εἰνα αὐτάγρετα πάντα βροτοῖς,  
πρῶτον κεν τοῦ πατρὸς ἐλοίμεθα νόστιμον ἕμαρ.  
ἀλλὰ σὺ γ' ἄγγειλας ὅπλισι κίε, μηδὲ κατ' ἀγροῦς  
πλάξεσθαι μετ' ἐκεῖνον· ἀτάρ πρὸς μητέρα εἰπεῖν  
ἀμφίπολον ταμίην ὀτρυνέμεν ὅτι τάχιστα  
κρύβοίνη· κείνη γάρ κεν ἀπαγγείλεις γέροντι." ¹  

"Η ρὰ καὶ ὅρσε συφορβὸν· ὃ δ' εἴλετο χερσὶ πέδιλα,  
dησάμενος δ' ὑπὸ ποσόλ οἰλινὸ ἱεν. οὐδ' ἀρ' Ἁθήνην  
λῆθεν ἀπὸ σταθμοῦ κων Εὔμαιος υφορβὸς,  
ἀλλ' ἴ γε σχεδὸν ἤλθε· δεμας δ' ἵκτο γυναικὶ  
καλῆ τε μεγάλη τε καὶ ἀγαλὰ ἐργα ἱδυίῃ.  
στῇ δὲ κατ' ἀντίθυρόν κλισῆς Ὅδυσσῆ φανείσα·  
οὐδ' ἀρα Τηλέμαχος ἤδεν ἀντίον οὐδ' ἐνόησεν,  
oὐ γάρ πω πάντεσσί θεοὶ φαίνονται ἐναργεῖς,  
ἀλλ' Ὅδυσσεύς τε κῶνες τε ἱδον, καὶ ἰ' οὖχ ὕλαοντο  

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

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

With this he roused the swineherd, and he took his sandals in his hands and bound them beneath his feet and went forth to the city. Nor was Athene unaware that the swineherd Eumaeus was gone from the farmstead, but she drew near in the likeness of a woman, comely and tall, and skilled in glorious handiwork. And she stood over against the door of the hut, shewing herself to Odysseus, but Telemachus did not see her before him, or notice her; for in no wise do the gods appear in manifest presence to all. But Odysseus saw her, and the hounds, and they
κνυξηθμω δ᾽ ἔτερωσε διὰ σταθμοῦ φόβηθεν. 
ἡ δ᾽ ἄρ᾽ ἔπ᾽ ὄφρυσι νεῦσε· νόησε δὲ δῖος Ὀδυσσεύς, 
ἐκ δ᾽ ἤλθεν μεγάροιο παρὲκ μέγα τειχίων αὐλῆς, 
στῇ δὲ πάροιθ᾽ αὐτῆς· τὸν δὲ προσέειπεν Ἀθήνη. 

“Διογενῆς Δαερτιάδη, πολυμήχαν᾽ Ὀδυσσεύ. 
ἡδη νῦν σῷ παιδὶ ἔπος φάο μηδ᾽ ἐπίκευθε, 
ὼς ἀν μνηστήρως θάνατον καὶ κήρ᾽ ἀραρότε 
ἐρχθσον προτὶ ἄστν περικλυτόν· οὐδ᾽ ἐγὼ αὐτή 
δηρὸν ἀπὸ σφῶν ἔσομαι μεμανία μάχεσθαι.”

"Ἡ καὶ χρυσείη ῥάβδῳ ἐπεμάσσατ᾽ Ἀθήνη. 
φάρος μὲν οἱ πρῶτοι εὑπλοῦνες ἢδε χιτώνα 
θήκε ἀμφὶ στήθεσι, δέμας δ᾽ ὠφελλε καὶ ἡθην. 
ἀψ δὲ μελαγχροῖς γένετο, γναθμοὶ δὲ τά νυσθεν, 
kυάνεαι δ᾽ ἐγένοντο γενειάδες ἀμφὶ γένειον. 
ἡ μὲν ἄρ᾽ ὃς ἐρξασα πάλιν κίεν· αὐτὰρ Ὀδυσσεύς 
ἡνεὶ ἐς κλισίν· θάμβησε δὲ μίν φίλος νίος, 
tαρβησας δ᾽ ἔτερωσε βαλ᾽ ὄμματα, μὴ θεὸς εἰῃ, 
καὶ μίν φωνῆσας ἔπεα πτερόεντα προσηύδα·" 

"Ἔλλοιος μοι, ξεῖνε, φάνης νέον ἥ πάροιδεν, 
ἄλλα δὲ εἴματ᾽ ἔχεις, καὶ τοι χρῶς οὐκέθ᾽ ὀμοῖος. 
ἡ μάλα τοῖς θεὸς ἔσσε, τοῖς οὐρανοῖς εὐρῶν ἔχουσιν· 
ἄλλ᾽ ἵληθ', ἵνα τοι κεχαρισμένα δώομεν ἱρὰ 
ἡδε χρύσαε δῶρα, τετυγμένα· φείδεο δ᾽ ἡμέων." 

Τὸν δ᾽ ἡμείμετ᾽ ἔπειτα πολύτλας δῖος Ὀδυσσεύς· 
"Οὐ τίς τοι θεὸς εἴμι· τί μ᾽ ἀθανάτουσιν ἔσκεις; 
ἄλλα πατὴρ τεὸς εἴμι, τοῦ εἴνεκα σὺ στεναχίζων 
πάσχεις ἄλγεα πολλά, βίας ὑποδέγμενος ἄνδρῶν."
barked not, but with whining slunk in fear to the further side of the farmstead. Then she made a sign with her brows, and goodly Odysseus perceived it, and went forth from the hall, past the great wall of the court, and stood before her, and Athene spoke to him, saying:

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

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

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

Then the much-enduring, goodly Odysseus answered him: "Be sure I am no god; why dost thou liken me to the immortals? Nay, I am thy father, for whose sake thou dost with groaning endure many grieves, and submittest to the violence of men."
Ος ἄρα φωνήσας νῦν κύσε, καδ δὲ παρειδὼν
dάκρυν ἦκε χαμάζει πάρος δ' ἔχε νωλεμές αἰεί.
Τηλέμαχος δ'. οὐ γὰρ πω εἴποιετο δι' πατέρ' εἶναι,
ἐξαιτίς μιν ἔπεσθιν ἁμειβόμενος προσέειπεν:
"Οὐ σύ γ' Ὀδυσσεύς ἔσσι, πατὴρ ἔμως, ἀλλὰ μὲ δαίμον
θέλγει, ὦφρ' ἔτι μᾶλλον ὀδύρομενος στεναχίζω.
οὐ γὰρ πως ἀν θυτοὶς ἀνήρ τάδε μηχανόφτω
ὁ αὐτοῦ γε νόφ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν
μηδίως θέλων θείη νέον ἥ γέροντα.
ἡ γάρ τοι νέον ἦσα γέρων καὶ ἀμεκέα ἐσσο-
νῦν δὲ θεοίσων έοικας, οὔ οὐρανον εὐρύν ἔχουσι." 200
Τὸν δ' ἀπαμειβόμενος προσέφη πολύμμητος Ὀδυσσεύς
"Τηλέμαχ', οὐ σε ἑοίκε φίλου πατέρ' ἐνδὸν ἔοντα
οὔτε τι θαυμάζειν περισσοίνοι σκυφ' ἀγάσθαι
οὐ μὲν γὰρ τοι τῇ ἀλλος ἐλέεσται ἐνθάδ'. Ὀδυσσεύς,
ἀλλ' ὅδ' ἐγὼ τοιόσοδε, παθῶν κακά, πολλά δ' ἀληθεῖς, 205
ἡλθον εἰκοστἴ ἔτει ἐς πατρίδα γαίαν.
αὐτὰς τοι τῷ ἐργον Ἀθηναίης ἁγελείης,
ἡ τέ με τοῖον ἔθηκεν, ὅπως ἔθελε, δύναται γάρ,
ἀλλοτε μὲν πτωξῆς ἑναλίγκιοι, ἀλλοτε δ' αὐτὸ
ἀνδρὶ νέο καὶ καλὰ περὶ χρόνον εἴματ' ἔχουτι.
ῥηθέναν δὲ θεοίσι, τοι οὐρανον εὐρυν ἔχουσιν,
ἡμὲν κυδὴναι θυτον βροτον ἡδ' κακώσαι.
"elps ἄρα φωνήσεις κατ' ἄρ έξετο, Τηλέμαχος δ' ἀμφιχυθεὶς πατέρ' ἐσθλὸν ὀδύρετο, δάκρυα λείβων,
ἀμφιτέρους δ' τοῖσιν ὑφ' ἴμεροι ὄρτο γόοιο.
κλαίον δὲ λυγέως, ἀδιώντερον τ' οἰνον,
φηναι ἡ αἰγυπτιοι γαμψώνυχε, οἰσι τε τέκνα
ἀγρόται ἐξείλοντο πάρος πετεχνα γενέσθαι
ὡς ἄρα τοι τῇ ἐλεευνὸν ὑφ' ὄφρυσι δάκρυον εἴθον.

1 ἀληθεῖς: ἀνατλάς.
So saying, he kissed his son, and from his cheeks let fall a tear to earth, but before he ever steadfastly held them back. Howbeit Telemachus—for he did not yet believe that it was his father—again answered, and spoke to him, saying:

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

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

So saying, he sat down, and Telemachus, flinging his arms about his noble father, wept and shed tears, and in the hearts of both arose a longing for lamentation. And they wailed aloud more vehemently than birds, sea-eagles, or vultures with crooked talons, whose young the country-folk have taken from their nest before they were fledged; even so piteously did they let tears fall from beneath their brows. And
καὶ νῦ κ’ ὀδυρομένοις ἔδυ φάος ἥλιοιο,
εἰ μὴ Τηλέμαχος προσεφώνεεν δὲν πατέρ’ αἰγὰ.
"Ποίη γὰρ νῦν δεύρο, πάτερ φίλε, νηὺ σε ναῦται
ἥγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετῶντο;
οὐ μὲν γὰρ τι σε πεξὼν ὁδοίμαι ἐνθάδ’ ἱκέσθαι."
Τὸν δ’ αὕτε προσέευπε πολύτλας δίοις ὶδυσσεύς· 225
"Τουγὰρ ἐγὼ τοι, τέκνον, ἀληθείην καταλέξω.
φαίηκεσ μ’ ἅγαγον ναυσίκλυτοι, ο’ τε καὶ ἄλλοις
ἀνθρώποις πέμπουσιν, ὅτις σφέας εἰσαφίκηται;
καὶ μ’ εὔδοντ’ ἐν νηὺ θοῇ ἐπὶ πόντον ἄγοντες
κάθθεσαν εἰς Ἰθάκην, ἔπορον δὲ μοι ἀγλάδ’ δῶρα, 230
χαλκὸν τε χρυσὸν τε ἅλις ἕσθητα θ’ υφαντήν.
καὶ τὰ μὲν ἐν σπῆσει θεῶν ἱστήπτη κέουται
νῦν αὐ δεύρ’ ἱκόμην ἕποθησυσίκηθεν Ἀθηνῆς,
ὅφρα κε δυσμενέσσοι φόνον πέρι βουλεύσωμεν.
ἄλλ’ ἀγε μοι μενηστήρας ἀριθμήσας κατάλεξον, 235
ὅφρ’ εἰδέω δοσοῖ τε καὶ ο’ τινες ἄνερες εἰσὶ.
καὶ κεν ἔμοι κατὰ θυμὸν ἀμύμονα μερμηρίξας
φράσσομαι, ἢ κεν νωὶ δυνησόμεθ’ ἀντιφέρεσθαι
μοῦνω ἀνευθ’ ἄλλοιν, ἢ καὶ δεξισόμεθ’ ἄλλοις."
Τὸν δ’ αὐ Τηλέμαχος πεπνυμένοις ἀντίοις ἠδια· 240
"ἵ Omega πάτερ, ἢ τοι σεῖο μέγα κλέος αἰέν ἄκονον,
χειράς τ’ αἰχμητήν ἔμεναι καὶ ἐπίφρονα βουλὴν
ἀλλὰ λίθῳ μέγα εἴπες. ἅγη μ’ ἔχειν’ οὐδὲ κεν εἰη
ἄνδρε δῦν πολλοῖς καὶ ἱθίμοις μάχεσθαι.
μνηστήρων δ’ οὔτ’ ἄρ δεκας ἀτρεκές οὕτε δὖ ὁλαι, 245
ἀλλὰ πολὺ πλέονες. τάχα δ’ εἴσεαι ἐνθάδ’ ἄρισμον.
ἐκ μὲν Δουλιχίῳ δῦν καὶ πεντήκοντα
1 ἐνθάδ’: αὐτὸς.
now would the light of the sun have gone down upon their weeping, had not Telemachus spoken to his father suddenly:

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

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

Then wise Telemachus answered him: "Father, of a truth I have ever heard of thy great fame, that thou wast a warrior in strength of hand and in wise counsel, but this thou sayest is too great; amazement holds me. It could not be that two men should fight against many men and mighty. For of the wooers there are not ten alone, or twice ten, but full many more. Here as we are shalt thou straightway learn their number. From Dulichium there are two and
κόροι κεκριμένοι, ἐξ δὲ δρηστήρες ἐπονταί·
ἐκ δὲ Ἐκήθας πῦρτας τε καὶ εἰκοσὶ φῶτες ἔσων,
ἐκ δὲ Ζάκυνθου ἔσων εἰκοσὶ κόροι Ἀχαιῶν,
ἐκ δ’ αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι,
καὶ σφιν ἀμ’ ἐστὶ Μέδων κήρυξ καὶ θείοις ἄοιδοις
καὶ δοῦλως θεράποντε, δαήμονε δαίτροσυνάων.
τών εἰ κεν πάντων ἀντήσομεν ἐνδον ἔοντων,
μὴ πολύπικρα καὶ αἰνᾶ βίας ἀποτίσαει ἐλθών.
ἀλλὰ σὺ γ’, εἰ δύνασαι τιν’ ἀμύντορα μερμηρίζαι,
φράξεν, ὅ κέν τις νόιν ἄμυνοι πρόφροιν θυμῷ·

Τὸν δ’ αὐτὲ προσέειπε πολύτλας δίος Ὁδύσσειός:
“Τοπογράφητο γαῶ σιν πορήσω καὶ μεν ἄκουσον νου
καὶ φράσαι ἢ κεν νοῦν Ἀθηνὴ σιν Δίω πατρὶ
ἀρκέσει, ἡ τιν’ ἄλλον ἀμύντορα μερμηρίζω.”

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίοι νῦε:
“‘Εσθλός τοι τοῦτο γ’ ἐπαμύντορε, τοῦς ἀγορεύεις,
ὑψιπερ ἐν νεφεέσσι καθημένω; ὡ τε καὶ ἄλλοις
ἀνδράσι τε κρατέουσι καὶ ἀθανάτοις θεοῖς.”

Τὸν δ’ αὐτὲ προσέειπε πολύτλας δίος Ὁδύσσειός:
“Οὐ μὲν τοι κεῖνο γε πολῶν χρόνον ἄμφις ἔσσεβον
φυλόπιδος κρατηρῆς, ὅποτε μυντῆρες καὶ ἡμῖν
ἐν μεγάροις ἐμοῦσι μένοις κρίνηται Ἀρηος.
ἀλλὰ σὺ μὲν νῦν ἔρχεμεν ἀμ’ ἢ νοὶ φαινομένην
οἰκάδε, καὶ μυντήρειν ὑπερφιάλοσιν ὀβλίγεν,
αὐτάρ ἐμὲ προτὰ ἅπτεν πυβότης σύστερον ἄξιον,
πτωχοὶ λευγαλέρῳ ἐναλύκιοι ἥδε γέροντι.
εἰ δὲ μ’ ἀτιμήσουσι δόμον κάτα, σῷν δὲ φίλον κήρ
τετλάτω ἐν στήθεσσι κακῶς πάσχοντος ἐμεῖο,
ἢν περ καὶ διὰ δῶμα ποδῶν ἐλκωσι θύραζε.
fifty chosen youths, and six serving men attend them; from Same came four and twenty men; from Zacynthus there are twenty youths of the Achaeans; and from Ithaca itself twelve men, all of them the noblest, and with them is Medon, the herald, and the divine minstrel, and two squires skilled in carving meats. If we shall meet all these within the halls, bitter, I fear, and with bane will be thy coming to avenge violence. Nay, do thou consider, if thou canst be-think thee of any helper—one that would aid us two with a ready heart.”

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

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

Then the much-enduring, goodly Odysseus answered: “Not long of a surety will those two hold aloof from the mighty fray, when between the wooers and us in my halls the might of Ares is put to the test. But for the present, do thou go at daybreak to thy house and join the company of the haughty wooers. As for me, the swineherd will lead me later on to the city in the likeness of a woeful and aged beggar. And if they shall put despite on me in the house, let the heart in thy breast endure while I am evil entreated, even if they drag me by the feet through the house to the door, or hurl at me and smite me;
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ἡ βέλεσιν βάλλωσιν· σὺ δ’ εἰσορῶν ἀνέχεσθαι. 280
ἀλλ’ ἢ τοι παύεσθαι ἀνωγέμεν ἄφροσυνάων,
μειλιχίους ἐπέέσσι παραυδῶν· οἱ δὲ τοι ὅ τι
πείσονται· δὴ γὰρ σφί παρίσταται αἰσιμον ἦμαρ.
ἀλλο δέ τοι ἐρέω, σὺ δ’ ἐνί φρεσὶ βάλλει σήσιν·
ὀπτότε κεν πολύβουλος ἐνί φρεσὶ θήσιν Ἀθήνη,
νεύσω μὲν τοι ἐγώ κεφαλῆ, σὺ δ’ ἐπείτα νοήσας
ὁσσα τοι ἐν μεγάροισιν Ἄρης τεῦχεα κεῖται
ἐς μυχὸν ύψηλον θαλάμου καταθεῖναι ἀείρας
πάντα μᾶλ’· αὐτάρ μυστήρας μαλακοὶς ἐπέέσσι
παρφάσθαι, ὅτε κὼν κεν μεταλλώσιν ποθέοντες.

"'Εκ καπνοῦ κατέθηκ’, ἐπεὶ οὐκέτι τοίς εἴρκει
οἷς ποτὲ Τροίνυδε κων κατέλειπεν 'Οδυσσεύς,
ἀλλὰ κατήκισταί, ὅσον πυρὸς ἵκετ' ἀυτή.
πρὸς δ’ ἔτι καὶ τόδε μεῖζον ἐνί φρεσὶ θήκε Κρονίων,
μῆ πως οἴνωθεντες, ἐρῶν στήσαντες ἐν υμῖν,
ἀλλήλους τρώσατε κατασκύνητε τε δαίτα
καὶ μνηστών· αὐτὸς γὰρ ἐφέλκεται ἀνδρα σίδηρος.'

"Νώϊν δ’ οἶοσιν δύο φάσγανα καὶ δύο δούρε
καλλιπέειν καὶ δοιά βοϊν ξεροῖν ἐλέσθαι,
ὡς ἀν ἐπιθύμαστε ἐλοίμεθα· τοὺς δὲ κ’ ἐπείτα
Παλλᾶς Ἀθηναίην θέλξει καὶ μητίτα Ζεὺς.1
ἀλλο δέ τοι ἐρέω, σὺ δ’ ἐνί φρεσὶ βάλλει σήσιν·
ἐὶ ἐτεόν γ’ ἐμὸς ἐσσί καὶ αἰματος ἡμετέροιο,
μῆ τις ἐπείτε 'Οδυσσῆος ἀκονσάτῳ ἐνδον ἐόντος,

1 Lines 281–98 (283–94 virtually = xix. 7–13) were rejected
by Zenodotus and Aristarchus.

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

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

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

1 The Homeric house had no chimney, and the walls with the weapons hanging on them naturally became grimy with soot from the fire which burned in the centre of the hall.
μήτ' οὖν Δαέρτης ἱστοῦ τὸ γε μήτε συβῶτης
μήτε τις οἰκήσων μήτ' αὐτῇ Πηνελόπεια,
ἀλλ' οἷοι σὺ π' ἐγὼ τε γυναῖκῶν γνώμονεν ἵθ'ν
καὶ κέ τεο δμώων ἀνδρῶν ἔτε πειρήθειμεν,
ἡμὲν ὅποι τις νυὲ τίει καὶ δείδιε θυμῷ,
ἡ' δ' ὅτις οὐκ ἀλέγει, σὲ δ' ἀτιμᾷ τοῖον ἔοντα." 305
Τὸν δ' ἀπαμειβόμενος προσεφώνεε φαιδίμος νῦς:
"Ὡ πάτερ, ἦ τοι ἐμὸν θυμὸν καὶ ἐπειτὰ γ', ὅω,
γνώσεαι: οὐ μὲν γὰρ τι χαλιφροσύναι γε μ' ἔχουσιν·
ἀλλ' οὐ τοι τόδε κέρδος ἐγὼν ἐσσεσθαι ὅτω
ἡμὶν ἀμφιτέρουι: σὲ δ' φράζεσθαι ἀνώγα,
ἡθὰ γὰρ αὐτῶς εἴση ἐκάστον πειρητίζουν,
ἔργα μετεχόμενος: τοῖ δ' ἐν μεγάρουιν ἐκηλοι
χρήματα δαρδάπτουσιν ὑπέρβιοιν οὐδ' ἐπὶ φειδώ.
ἀλλ' ἦ τοι σε γυναῖκας ἐγὼ δεδάσσαθαι ἀνώγα,
α' τέ σ' ἀτιμάζουσι καὶ α' νηλείτιδ' εἰσίν·
ἀνδρῶν δ' οὐκ ἀν ἐγὼ γε κατὰ σταθμοὺς ἐθέλοιμι
ἡμέας πειράζεις, ἀλλ' ὑστερα ταῦτα πένεσθαι,
εἰ ἐτεον γε τι οἶσθα Δίος τέρας αἰγιόχου." 315
"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
ἡ δ' ἃρ' ἐπειτ' Ἰδακηνδε κατήγετο νηὺς ἐνεργῆς,
ἡ φέρε Τηλέμαχον Πυλόθεν καὶ πάντας ἐταῖρους.
οὶ δ' ο'field λημένος πολυβενθέος ἐντὸς ἵκοντο,
νὴ μὲν οἱ γε μελαίναν ἐπ' ἰπείρου ἐρυσσαν,
τεύχεα δ' σφ' ἀπενεικάν ὑπέρθυμοι θεράποντες,
αὐτικα δ' ἐσ' Κλυτίοιο φέρον περικαλλέα δώρα.
αὐτὰρ κήρυκα πρόεσαν δόμων εἰς Ὀδυσσῆος,
ἀγγελίην ἔροντα περιφρον Πηνελοπείη,
οὖνεκ Τηλέμαχος μὲν ἐπ' ἀγροῦ, νῃ δ' ἀνώγει
ἀστυδ' ἀποπλείειν, ἵνα μὴ δείσασ' ἐνι θυμῷ
ιθβίμη βασίλεια τέρεν κατὰ δάκρυνον εἰβολ. 320

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

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

Thus they spoke to one another, but meanwhile into Ithaca put the well-built ship that brought Telemachus and all his comrades from Pylos; and they, when they had come into the deep harbour, drew the black ship up on the shore, while proud squires bore forth their armour and straightway carried the beauteous gifts to the house of Clytius. But they sent a herald forth to the house of Odysseus to bear word to wise Penelope that Telemachus was at the farm, and had bidden the ship to sail on to the city, lest the noble queen might grow anxious and let
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tώ δὲ συναντήθην κήρυξ καὶ δίος ὕφορβῶς
τῆς αὐτῆς ἕνεκ' ἀγγελίας, ἐρέοντε γυναίκι.
ἀλλ' ὅτε δὴ ρ' ἰκοντο δόμον θείου βασιλῆος,
κήρυξ μὲν ῥα μέσημ μετὰ δυμηῶς ἔσπεν
"Ἡδη τοι, βασίλεια, φίλοις παῖς εἰλήφθουσθε."

Πηνελοπεία δ' εἶπε συβάτης ἄγχι παραστάς
πάνθ' ὅσα οἱ φίλοι νῦν ἀνώγει μυθήσασθαί.
αὐτὰρ ἐπεὶ δὴ πᾶσαν ἐφημοσύνην ἅπεστιν,
βής ρ' ἵμεναι μεθ' ἅς, λίπε δ' ἔρκεα τε μέγαρόν τε.

Μνηστήρες δ' ἀκάχωτο κατήφησαν τ' ἐνὶ θυμῷ,
ἐκ δ' ἡλθον μεγάρου παρὲκ μέγα τειχίου αὐλῆς,
αὐτοῦ δὲ προπάροιθε θυράων ἐδριῶντο.
τοῖσιν δ' Ἐυρύμαχος, Πολύβου παῖς, ἥρχ' ἀγορεύειν. 345

"Ω φίλοι, ἡ μέγα ἐργον ὑπερφιάλωσ τετέλεσται
Τηλεμάχῳ ὁδὸς ἣδ' φάμεν δὲ οἱ οὐ τελέσθαι.
ἀλλ' ἀγε νῆα μέλαιναν ἐρύσομεν ἡ τις ἀρίστη,
ἐς δ' ἔρετας ἀλὴς ἀγείρομεν, οἱ κε τάχιστα
κεῖνοις ἀγγείλοις θοῶς οἰκόνυ νέεσθαι."

Οὐ πω πάν εἰρήθ', ὅτ' ἀρ' Ἀμφίνομος ἢδε νῆα,
στρεφθεὶς ἐκ όρθης, λιμένος πολυβεθέος ἐντός,
ἰστία τε στέλλοντας ἐρεμᾶ τε χερσὶν ἐχοντας.
ἡδ' δ' ἀρ' ἐκγελᾶσας μετεφώνειν οἷς ἐτάροιςι.

"Μὴ τιν' ἔτ' ἀγγελῆν οὐτρύνομεν' οἴδε γὰρ ἐνδον. 355
ἡ τις σφιν τὸδ' ἐειπε θεῶν, ἡ εἴσιδον αὐτοὶ
νῆα παρερχομένην, τῆν δ' οὔκ ἐδύναντο κιηῦναι."

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

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

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

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

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

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

So he spoke, and they rose up and went to the
αἰσχρὰ δὲ νῆα μέλαιναν ἐπὶ ἑπείρου ἔρυσαν,
teúχεα δὲ σφ’ ἀπένεικαν ὑπέρθυμοι θεράποντες. 360
αὐτὸς δὲ εἰς ἀγορὴν κίον ἀθρόοι, οὐδὲ τιν’ ἄλλον
εἶχον οὔτε νέων μεταίχεον οὔτε γερόντων.
tοῖς δ’ Ἀντίνοος μετέφη, Εὐπείθεος ὦν·
"Ὤ πότοι, ὡς τόνδ’ ἄνδρα θεοί κακότητος ἔλυσαν.
ἡματα μὲν σκοπολ ἦσθον ἐπὶ ἀκριας ἡμερέσσας
αἰεν ἐπασοῦτεροι· ἀμα δ’ ἡμέρα καταδόντι
οὐ ποτ’ ἐπὶ ἑπείρου νῦκτ’ ἄσαμεν, ἀλλ’ ἐνι πόντῳ
νηθ’ θοῇ πλεόντες ἑμίμονεμι· Ἡδ’ διὰν,
Τηλέμαχον λοχώντες, ἵνα φθίσωμεν ἐλόντες
αὐτόν’ τὸν δ’ ἄρα τῆσ’ ἀπήγαγεν οὐκαδε δαίμον,
ἡμεῖς δ’ ἐνθάδε οἱ φραζόμεθα λυγρὸν ὀλέθρον
Τηλεμάχῳ, μηδ’ ἤμας ὑπεκφύγοι· οὐ γὰρ ὦν
tούτον γε ξώοντος ἀνύσσεσθαι τάδε ἔργα.
αὐτὸς μὲν γὰρ ἐπιστῆμοι βουλῆ θε νῦ θε, 370
λαοὶ δ’ οὐκέτι πάμπαν ἐφ’ ἡμῖν ἦρα φέρουσιν.
ἀλλ’ ἄγετε, πρὶν κεῖνον ὀμηγυρίσσασθαι Ἀχαίοις
eis ἀγορὴν—οὐ γὰρ τι μεθησέμεναι μιν ὥς,
ἀλλ’ ἀπομηνύετε, ἐρέει δ’ ἐν πᾶσιν ἀναστάς
οὐνεκά οἱ φόνοι αἰτῶν ἐράπτομεν οὐδ’ ἐκίχημεν· 375
οἱ δ’ οὐκ αἰνήσουσιν ἀκούσοντες κακὰ ἔργα·
μή τι κακὸν ἰέτωσθε καὶ ἴμεας ἔξελάσσωσι
γαλης ἡμετέρης, ἀλλῶν δ’ ἀφικόμεθα δήμον·
ἀλλὰ φθέωμεν ἐλόντες ἑπ’ ἀγροῦ νόσφι πόλης
ἡ ἐν ὀδὸ· βίοτον δ’ αὐτοῖ καὶ κτήματ’ ἔχομεν,
δασσάμενοι κατὰ μοῖραν ἐφ’ ἴμεας, οἰκία δ’ αὐτὲ 380
κεῖνον μητέρι δοῦμεν ἐχειν Ἡδ’ ὄστις ὅπυρνος.

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

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

"Ως ἐφαθ', οἱ δ' ἀρα πάντες ἀκήν ἐγένοντο σιωπῆ. τοίσιν δ' Ἀμφινόμος ἀγορήσατο καὶ μετέειπε, Νίσσου φαίδιμος νίς, Ἀρητιάδαο ἀνακτος, 395 ὅς β' ἐκ Δουλιχίου πολυπόρου, ποιητος, ἦγεῖτο μνηστήρι, μάλιστα δὲ Πηνελοπείρ ἑνδαμένοις· φρεσὶ γὰρ κέχρητ' ἀγαθῆσιν ὅ σφιν ἐὑφρονεύν ἀγορήσατο καὶ μετέειπεν·

""Ω φίλοι, οὐκ ἂν ἐγὼ γε κατακτεῖνειν ἔθελοιμι 400 Τηλέμαχοι· δεινών δὲ γένος βασιλῆιν ἔστιν κτείνειν· ἀλλὰ πρῶτα θεῶν εἰρώμεθα βουλᾶς. εἰ μὲν κ' αἰνήσωσι Δίδας μεγάλουσ θέμιστες, αὐτὸς τε κτενέω τοὺς τ' ἄλλους πάντας ἀνώξω. εἰ δὲ κ' ἀποτρωπώσι θεοὶ, παύσασθαι ἄνωγα."

"Ως ἐφατ' Ἀμφινόμος, τοίσιν δ' ἐπιήνυδαν μύθος. αὐτικ' ἐπειτ' ἀνστάντες ἔβαν δόμοιν εἰς Ὅδυςῆος, ἐλθόντες δὲ καθίζουν ἐπὶ ἔστοισι θρόνοισιν.

'Η δ' αὐτ' ἀλλ' ἐνόησε περίφρων Πηνελόπεια, μνηστήρεσι φανήναι υπέρβιον ὑβριν ἔχουσι. πεύθετο γὰρ ὁ παιδὸς ἐν μεγάροισιν ὀλέθρον κήρυξ γὰρ οἱ έξιπτε Μέδων, ὅσ ἐπεύθετο βουλᾶς. βῆ δ' έναι μεγαρόνδε σῦν ἀμφιπόλουσι γυναῖξίν. ἀλλ' ὅτε δὴ μνηστήρας αἵκετο διὰ γυναικῶν,
him who weds her. "Howbeit if this plan does not please you, but you choose rather that he should live and keep all the wealth of his fathers, let us not continue to devour his store of pleasant things as we gather together here, but let each man from his own hall woo her with his gifts and seek to win her; and she then would wed him who offers most, and who comes as her fated lord."

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

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

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

Then the wise Penelope took other counsel, to show herself to the wooers, overweening in their insolence. For she had learned of the threatened death of her son in her halls, for the herald Medon told her, who had heard their counsel. So she went her way toward the hall with her handmaids. But when the fair lady reached the wooers, she stood by the
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο, ἄντα παρειάων σχομένη λιπαρὰ κρύιδεμα, 'Ἀντίνου δ' ἐνεύιτεν ἔπος τ' ἐφατ' ἔκ τ' ὀνύμαζεν'.

"Ἀντίνο', ὑβριν ἔχων, κακομῆχανε, καὶ δὲ σὲ φασὶν ἐν δήμῳ Ἰθάκης μεθ' ὀμήλικας ἔμευεν ἀριστον βουλή καὶ μύθοις; σὺ δ' ὦκ ἄρα τοῖος ἔσσεθα. μάργη, τή δὲ σὺ Τηλεμάχῳ θάνατόν τε μόρον τε ῥάπτεις, οὐδ' ἱκέτας ἐμπάζεις, οἶσιν ἄρα Ζεὺς μάρτυρος; οὐδ' ὀσίν κακὰ ῥάπτειν ἀλλήλοισιν. η' οὖκ οἷσθ' ὅτε δεύρῳ πατήρ τεὸς ἱκετο φεύγων, δήμου ὑποδείσας; δὴ γὰρ κεχολάωτο λίθν,  ὀνυκακα ληστήρισιν ἐπιστόμενος Ταφίοισιν ἤκακε Θεσπρωτοῦς: οἱ δ' ἡμῖν ἁρμοι ἔσαν· τὸν ρ' ἐθελον φθίσαι καὶ ἀπορραίσαι φίλον ἦτορ ἣδε κατὰ ζωὴν φαγέων μενοεικέα πολλήν· ἀλλ' Ὅδυσσεὺς κατέρυκε καὶ ἑσχέθην ἰεμένους περ. 430 τοῦ νῦν οἰκον ἅτιον ἔδεις, μνάδ' δὲ γυναῖκα παιδά τ' ἀποκτείνεις, ἐμὲ δὲ μεγάλως ἀκαχίζεις· ἀλλὰ σε παύσασθαι κέλομαι καὶ ἰανωγέμεν αἰλλοῦς."

Τὴν δ' αὐτ' Εὐρύμαχος, Πολύβουν πάις, ἀντίον ἡδα: "Κοῦρη Ἰκαρίου, περίφρον Πηνελόπεια, 435
θάρσει: μὴ τοι ταῦτα μετὰ φρέσι σὴς μελόντων. οὐκ ἐσθ' οὗτος ἄνηρ οὖδ' ἔσσεται οὐδὲ γένηται, ὦς κεν Τηλεμάχῳ σῷ νιεὶ χεῖρας ἐποίεις ἥπωντος γ' ἐμέθεν καὶ ἐπὶ χθοὺν δερκομένοιο. ἀδὲ γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· αὐξάναι οἱ αἷμα κελαινὸν ἔρωςει περὶ δουρὶ Ἦμετέρῳ, ἐπεὶ ἢ καὶ ἐμὲ πτολυπόρθος Ὅδυσσεὺς πολλάκι ποινάσιν οἰσιν ἐφεσσάμενος κρέας ὑπὶ τὸν

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doorpost of the well-built hall, holding before her face her shining veil; and she rebuked Antinous, and spoke, and addressed him:

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

Then Eurymachus, son of Polybus, answered her: "Daughter of Icarius, wise Penelope, be of good cheer, and let not these things distress thy heart. That man lives not, nor shall live, nor shall ever be born, who shall lay hands upon thy son Telemachus while I live and behold the light upon the earth. For thus will I speak out to thee, and verily it shall be brought to pass. Quickly shall that man's black blood flow forth about my spear; for of a truth me, too, did Odysseus the sacker of cities often set upon his
ἐν χείρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν. τῷ μοι Τηλέμαχος πάντων πολὺ φίλτατός ἦστιν ἀνδρῶν, οὐδὲ τί μιν θάνατον τρομεέσθαι ἀνώγα ἐκ γε μνηστήρων θεόθεν δ’ οὐκ ἦστ’ ἀλέασθαι.”

"Ὡς φάτο θαρσύνων, τῷ δ’ ἦρτουεν αὐτὸς ὀλεθροῦν. ἦ μὲν ἄρ’ εἰσαναβᾶσ’ ὑπερώια συγαλόεντα κλαίεν ἐπειτ’ Ὅδυσση, φίλον πόσιν, ὡφρα οἱ ὑπνον ἦδυν ἐπὶ βλεφάροις βάλε γλαυκῶπις Ἀθήνη.

Ἐσπέριος δ’ Ὅδυσση καὶ νεῖε διὸς υφορβὸς ἠλυθεν’ οἱ δ’ ἄρα δόρπον εὐπισταδὸν ὁπλίζοντο, σὺν ἱερεύσαντες ἐναισιον. αὐτὰρ Ἀθήνη, ἄγχι παρισταμένη, Δαερτιάδην Ὅδυσση 455 ῥάβδῳ πεπληγυνία πάλιν ποιῆσε γέροντα, λυγρά δὲ εἶματα ἔσσε περὶ χροὶ, μὴ ἐ συβώτης γνοίη ἐσάντα ἰδὼν καὶ ἐχέφρον Πηνελοπή ξέθοι ἀπαγγέλλων μηδὲ φρεσίν εἰρύσσατο.

Τὸν καὶ Τηλέμαχος πρότερος πρὸς μῦθον ἔειπεν: 460 “Ἡλθες, δι’ Εὖμαιε. τί δὴ κλέος ἦστ’ ἀνὰ ἄστυ; ἦ ρ’ ἦδη μυστήρες ἀγνύορες ἐνδον ἔασιν ἐκ λόχου, ἦ ἐτί μ’ αὐτ’ εἰρύται αἰκάδ’ ἵοντα;”

Τὸν δ’ ἀπαμειβόμενος προσέφης, Εὖμαιε συβώτα: "Οὐκ ἐμελέν μοι ταῦτα μεταλλήσαι καὶ ἔρεσθαι 465 ἀστυ καταβλάσκοντα: τάχιστα με θυμὸς ἀνώγει ἀγγελήνη εἰπόντα πάλιν δεῦρ’ ἀπονέεσθαι. ὁμὴρησε δὲ μοι παρ’ ἐταῖρων ἀγγελός ὅκυς, κήρυξ, δὲ δὴ πρῶτος ἔπος σὺ μητρὶ ἐείπεν. ἀλλο δέ τοι τὸ γε οἶδα: τὸ γὰρ ἰδον ὀφθαλμοῖς. 470 ἦδη ὑπὲρ πόλιος, ὃθι θ’ Ἐρμαίος λόφος ἦστιν,

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knees, and put roast meat in my hands, and hold to my lips red wine. Therefore Telemachus is far the dearest of all men to me, and I bid him have no fear of death, at least from the wooers; but from the gods can no man avoid it."

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

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

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

To him, then, swineherd Eumaeus, didst thou make answer and say: "I was not minded to go about the city, asking and enquiring of this; my heart bade me with all speed to come back hither when I had given my message. But there joined me a swift messenger from thy companions, a herald, who was the first to tell the news to thy mother. And this further thing I know, for I saw it with my eyes. I was now above the city, as I went on my way, where
HOMER

"Να κιόν, δετε νηα θοην ιδόμην κατιούσαιν
ες λιμέν ημέτερον πολλοι δ’ έσαι ανδρες έν αυτή,
βεβριθει δε σάκεσαι και έγχεσιν άμφιγιοιςιν
και σφεας οίσθην τους έμμεναι, ούδε τι οίδα."

"Ως φάτο, μείδησεν δ’ ιερή ίση Τηλεμάχου
ες πατέρ όφθαλμοίσων ιδών, άλεεινε δ’ ύφορβόν.
Ολ δ’ έπει ουν παύσαντο πόνου τετύκουντό τε δαίται,
δαίννυτ’, ούδε τι θυμός έδεύετο δαιτός είσης.
αύτάρ έπει πόσιος καλ έδητύος εξ έρον έντο,
κοίτου τε μνήσαντο και έπνου δώρον έλοιτο."
the hill of Hermes is, when I saw a swift ship putting into our harbour, and there were many men in her, and she was laden with shields and double-pointed spears. And I thought it was they, but I have no knowledge."

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

And when they had ceased from their labour and had made ready the meal, they fell to feasting, nor did their hearts lack aught of the equal feast. But when they had put from them the desire of food and drink, they bethought them of rest, and took the gift of sleep.
'Ἡμὸς δ' ἠρυγένεια φάνη ῥοδοδάκτυλος Ἡώς,
δὴ τὸν ἐπειθ' ὑπὸ ποσσίν ἐδήσατο καλὰ πέδιλα
Τηλέμαχος, φίλος υίὸς Ὄδυσσης θείου,
εἰλετο δ' ἀλκιμον ἔγχος, δ' οἱ παλάμηφιν ἄρητει,
άστυδε ἰέμενος, καὶ ἔδω προσεύπει συβώτην·

""Ἄττ', ἣ τοι μὲν ἐγών εἰμ' ἐς πόλιν, ὄφρα με μήτηρ
δύτεται: οὐ γὰρ μιν πρόσθεν παύσεσθαι ὅτω
κλαυθμον τε στυγχεροῖο γόοιο τε δακρυόεντος,
πρὶν γ' αὐτὸν με ἱδηταί: ἄταρ σοὶ γ' ὃδ' ἐπιτέλω.
τὸν ἕξεινον δύστηνον ἃγ' ἐς πόλιν, ὀφρ' ἀν ἐκεῖθε
δαίται πτωχεύη: δώσει δὲ οἰ δ' κ' ἑθέλησι
πύρνου καὶ κοτύλην· ἐμὲ δ' οὐ πως ἔστιν ἀπάντας
ἀνθρώπους ἀνέχεσθαι, ἔχοντά περ ἄλγεα θυμῷ.
ὁ ξείνοις δ' εἰ περ μάλα μηνείς, ἄλγοιν αὐτῷ
ἔσσεται: ἣ γὰρ ἐμοί φίλ' ἀληθεὰ μυθησασθαί·"

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσεύς·

""Ω φίλος, οὐδὲ τοι αὐτὸς ἐρύκεσθαι μενεάινων
πτωχῷ βέλτερον ἐστὶ κατὰ πτόλιν ἢ κατ' ἀγροὺς
δαίτα πτωχεύειν: δώσει δὲ μοι ὃς κ' ἑθέλησιν.
οὐ γὰρ ἔπι σταθμοῖσι μένειν ἐτι τηλίκος εἰμί,
δῶτ' ἐπιτειλαμένῳ σημάντορι πάντα πιθέσθαι.
ἀλλ' ἔρχεσθ' ἐμὲ δ' ἄξει ἀνήρ ὅδε, τὸν σὺ κελεύεσθ'ι,
αὐτίκ' ἐπεὶ κε πυρὸς θερέω ἀλὲν τε γένηται.
ἀινὼς γὰρ τάδε εἴματ' ἔχω κακὰ: μὴ με δαμάσοῃ
στίβη ὑπηοίη· ἔκαθεν δὲ τε ἀστυ φάτ' εἰναι."
BOOK XVII

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

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

Then Odysseus of many wiles answered him, and said: "Friend, be sure I am not myself fain to be left here. For a beggar it is better to beg his food in the town than in the fields, and whoso will shall give it me. For I am no more of an age to remain at the farmstead, so as to obey in all things the command of an overseer. Nay, go thy way; this man that thou biddest will lead me as soon as I have warmed myself at the fire, and the sun has grown hot. For miserably poor are these garments which I wear, and I fear lest the morning frost may overcome me; and ye say it is far to the city."
“Ως φάτο, Τηλέμαχος δὲ διὰ σταθμοῦ βεβήκει, κρατυνά ποσὶ προβιβάς, κακὰ δὲ μνηστήρισ φύτευεν. αὐτὰρ ἐπεὶ ὅ ἱκανε δόμους εὖ ναετάντος, ἔγχοσ μὲν ὅ ἔστησε φέρον πρὸς κίονα μακρὴν, αὐτὸς δὴ εἴσω ἦν καὶ ὑπέρβη λάινον οὐδόν.

Τὸν δὲ πολὺ πρώτη εἴδε τροφὸς Εὐρύκλεια, κῶσα καστορνύσα θρόνοις ἐνε δαίδαλέοις, δακρύσασα δὲ ἔπειτ ἰδύς κεῖν ἀμφὶ δὲ ἄρ’ ἀλλαὶ δμψαλ Ὀδυσσής ταλασίφρονος ἤγερέθοντο, καὶ κύνεον ἀγαπαζόμεναι κεφαλὴν τε καὶ ὀμοὺς.

'Ἡ δὲ ἦν ἐκ θαλαμοῦ περίφρων Πηνελόπεια, Ὄρτεμοδι ἴκλη ἢ χρυσὴ Ἀφρόδιτη, ἀμφὶ δὲ παιδί φίλῳ βάλε πῆχες δακρύσασα, κύσσε δὲ μιν κεφαλὴν τε καὶ ἀμφῶ φάεα καλὰ, καὶ ρ’ ὀλοφυρομένη ἐπεα πτερόντα προσήυδα.

"Ἡλθες, Τηλέμαχε, γλυκερὸν φάος. οὐ σ’ ἐτ’ ἐγὼ γε ὀψεσθαι ἐφάμην, ἐπεὶ όχεο νητ Πύλονδε λάθρη, ἐμεῦ ἀκῆτι, φίλου μετὰ πατρός ἄκουν. ἀλλ’ ἄγη μοι κατάλεξον ὅπως ἤτησας ὀπωτῆς."

Τὸν δὲ αὐ Τηλέμαχος πετυμένος ἀντίον ηὔδα.

"Μήτερ ἔμη, μὴ μοι γόνων ὀρνυθι μηδὲ μοι ἤτορ ἐν στῆθεσιν ὄριων φυγόντι περ αἰτῶν ὀλεθροῦν. ἀλλ’ ὕδρημαμένη, καθαρὰ χροὶ εἰμαθ’ ἐλοῦσα, εἰς ὑπερο’ ἀναβᾶσα σὺν ἀμφιπόλοις γυναιξιὶ εὐχεο πασὶ θεοίσι τελέσσας ἐκατόμβας βέξειν, αἱ κέ ποθε Ζεὺς ἄντιτα ἐργα τελέσῃ. αὐτάρ ἔγων ἀγορῆ σεκελεύσομαι, ὧφρα καλέσιῳ ξεῖνον, ὅτις μοι κείθεν ἄμ’ ἔσπετο δεύρο κλώντι.

τὸν μὲν ἔγω προὔπεμψα σὺν ἀντιθέοις ἔταροισι,

1 Line 49 is omitted in some MSS., and in others is placed after line 51.
So he spoke, and Telemachus passed out through the farmstead with rapid strides, and was sowing the seeds of evil for the wooers. But when he came to the stately house he set his spear in place, leaning it against a tall pillar, and himself went in and crossed the threshold of stone.

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

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

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

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

"Ως ἀρ' ἐφόνησεν, τῇ δ' ἀπτερὸς ἐπλετοῦσιν, ἥ δ' ύδρημαμίνη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα, εὐχετὸ πάσι θεοῖσι τελησσάσι ἐκατόμβας ἰέσειν, αἳ κέ ποθι Ζεὺς ἀντίτα ἐργα τελέσσῃ.

Τηλέμαχος δ' ἀρ' ἔπειτα διέκε μεγάροι βεβίκειν ἐγχος ἔχων· ἀμα τῷ γε δῶο κώνες 1 ἀργοὶ ἑπόντο. θεσπεσίην δ' ἀρα τῷ γε χάριν κατέχευεν ᾿Αθηνή· τὸν δ' ἁρα πάντες λαοὶ ἐπερχόμενον θηέντο. ἀμφὶ δὲ μω μηνητῆρες ἀγήνορες ἠγερέθωντο ἐσθοι' ἀγορέυοντες, κακὰ δὲ φρεσὶ βυσσοδόμενον. αὐτὰρ ὁ τῶν μὲν ἔπειτα ἀλεύατο πουλὺν ὄμιλον, ἀλλ' ἦνα Μέντωρ ἡτο καὶ Ἀντίφος ἢ' Ἀλιθέρσης, οἳ τε οἳ ἐξ ἀρχής πατρώιοι ἦσαν ἑταῖροι, ἐνθα καθέξετ' ἱῶν ἄφιε τὸν ε' ἐξερεύνων ἕκαστα.

τοῖσι δὲ Πείραιοι δουρικλυτὸς ἐγγύθεν ἠλθεν ἐγεῖνον ἀγὼν ἀγορήσατε διὰ πτόχιν· οὐδ' ἀρ' ἔτι δὴν Τηλέμαχος ξείνοιο ἐκας τράπετ', ἀλλὰ παρέστη. τὸν καὶ Πείραιοι πρότερος πρὸς μῦθον ἔειπε.

"Τηλέμαχ', αλγ' ὅτρυνον ἐμὸν ποτὶ δῶμα γυναῖκας, ὃς τοι δῶρ' ἀποτεύρω, ἃ τοι Μενέλαος ἐδωκε." 76

Τὸν δ' αὗ Τηλέμαχος πεπνυμένος ἀντίον ἕδα.

"Πείραι', οὔ γὰρ τ' ἵδμεν ὅπως ἔσται τάδε ἐργα. εἰ κεν ἐμὲ μηνητῆρες ἀγήνορες ἐν μεγάροισι λάθρῃ κτεῖντες πατρὼια πάντα δάσωνται, αὐτὸν ἔχοντά σε βούλομ' ἐπαυρέμεν, ἡ τινα τῶνδε·

1 δῶο κώνες: κώνες πόδας; cf. ii. 11.
Peiraeus take him home and give him kindly welcome, and show him honour until I should come."

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

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

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

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

1 That is, she made no reply.
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dε κ' ἐγὼ τούτους φόνον καὶ ἑρὰ φυτεύσω,
δὴ τότε μοι χαίροντι φέρειν πρὸς δόματα χαίρων."

"Ὡς εἰπὼν ξείνον ταλαπείρον ἤγεν ἐς οἶκον.
αὐτάρ ἐπεῖ δ' ἵκοντο δόμους εὑ ναιετάοντας,
χλαίνας μὲν κατέθετο κατὰ κλισμοὺς τε θρόνους τε,
ἐς δ' ἀσαμίθων βάντες εὐξέστας λουσαντο.
τοὺς δ' ἐπεὶ οὖν δμφαί λουσαν καὶ χρίσαν ἐλαῖοφ,
ἀμφὶ δ' ἁρὰ χλαίνας οὐλας βάλων ἡδὲ χιτώνας,
ἐκ δ' ἀσαμίθων βάντες ἐπὶ κλισμοίς καθίζον.
χέρνιβα δ' ἀμφίπολος προχῶν ἐπέχευεν φέρουσα
καλῇ χρυσείᾳ, ὑπὲρ ἀργυρίου λέβητος,
νύσαιαν παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοὶς ταμῆς παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
μὴτρ δ' ἀντίον ίηε παρὰ σταθμὸν μεγάροιο
κλισμό κεκλιμένη, λέπτ' ἡλάκατα στρωφῶσα.
οἱ δ' ἐπ' ονειαθ' ἠτοίμα προκέλεμενα χείρας ἱαλλον,
αὐτάρ ἐπεὶ πόσιος καὶ ἐδητύος εξ' ἐρον ἐντο,
τοῖς δὲ μύθων ἠρχε περίφροιν Πηνελόπεια.

"Τηλέμαχ', ἢ τοι ἐγὼν ὑπερώιον εἰσαναβάσα
λέξομαι εἰς εὐνή, ἢ μοι στονόεσσα τέτυκται,
αἰεὶ δάκρυσ' ἐμοῖς πέφυρμεν, ἐξ οὗ 'Οδυσσεύς
μέχρι' ἀμ' Ἀτρείδησιν ἐς 'Ἰλιον' οὐδὲ μοι ἐτλης,
πρὶν ἐλθεῖν μηντήρας ἅγνωρας ἐς τόδε δόμα,
νόστον σοῦ πατρὸς σάφα εἰπέμεν, εἰ που ἄκουσας."

Τὴν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ἦδα:
"Τουγάρ ἐγὼ τοι, μῆτερ, ἀληθείην καταλέξω.
φήμεθ' ἐς τε Πύλον καὶ Νέστορα, ποιμένα λαῶν
δεξάμενος δὲ με κείνος ἐν ψηλοῖς δόμοισιν
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for them the seeds of death and fate, then do thou bring all to my house gladly, as I shall be glad."

So saying, he led the sore-tried stranger to the house. Now when they had come to the stately house they laid their cloaks on the chairs and high seats, and went into the polished baths and bathed. And when the maids had bathed them and anointed them with oil, and had cast about them fleecy cloaks and tunics, they came forth from the baths and sat down upon the chairs. Then a handmaid brought water for the hands in a fair pitcher of gold, and poured it over a silver basin for them to wash, and beside them drew up a polished table. And the grave housewife brought and set before them bread, and therewith meats in abundance, granting freely of her store. And his mother sat over against Telemachus by the door-post of the hall, leaning against a chair and spinning fine threads of yarn. So they put forth their hands to the good cheer lying ready before them. But when they had put from them the desire of food and drink, the wise Penelope spoke first among them:

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

And wise Telemachus answered her: "Then verily, mother, I will tell thee all the truth. We went to Pylos and to Nestor, the shepherd of the people, and he received me in his lofty house and
Ενδυκέως ἐφίλει, ὡς εἴ τε πατήρ ἐδυν ἐλθόντα χρόνιον νέον ἀλλοθεν ὡς ἐμὲ κεῖνος ἐνδυκέως ἐκόμιζε σὺν νιάσι κυδαλίμοισιν. 

αὐτὰρ ὦ Ὑδυσσής τολασίφρωνος οὗ ποτ᾽ ἔφασκεν, ἡμοῦ οὐδὲ θανόντως, ἐπειδήθων τευ ἀκοῦσαι· ἀλλὰ μ᾽ ἐσ᾽ Ἀτρείδην, δουρικλείτων Μενέλαον, ἵπποισι προὔπεμψε καὶ ἄρμασι κολλητοῖσιν. 

ἐνθ᾽ ἵδον Ἀργείην Ἐλένην, ἦς εἶνεκα πολλὰ Ἀργείοι Τρόνες τε θεῶν ἱότητι μόγησαν. 

ἐξετε ὅ αὐτίκ᾽ ἐπείτα βοήν ἀγαθὸς Μενέλαος 

ὁτευν χρῆτικον ἱκόμην Δακεδαίμονα διὰν αὐτὰρ ἐγὼ τῷ πᾶσαν ἄλθεθείην κατέλεξα· καὶ τότε δὴ με ἐπέσωσιν ἀμειβόμενοι προσέειπεν· ὁς ὄ πότοι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνή ἦθελον εὐνηθῆναι, ἀνάλκειδες αὐτοὶ ἐόντες. 

ὁς δ᾽ ὅποτ᾽ ἐν εὐλόχῳ ἐλαφος κρατεροῦ λέοντος νεβροῦς κοιμήσασα νεγγενέας γαλαθηνοὺς κυνηοὺς ἐξέρεται καὶ ἄγκεα ποιήντα βοσκομένη, οδ᾽ ἐπείτα ἐὴν εἰσῆλθεν εὐνή, ἀμφοτέροις δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν, ὡς ὦ Ὑδυσσεύς κεῖνοισιν αἰεικέα πότμον ἐφήσει. 

αἱ γαρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, τοῖος ἐὼν οἷος ποτ᾽ ἐυκτιμένη ἐνὶ Δέσβῳ ἐξ ἐρίδος Φιλομηλείδη ἐπάλασεν ἀναστάς, καὶ δ᾽ ἐβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαῖοι, τοῖος ἐὼν μνηστήρισιν ὀμιλήσειν ὦ Ὑδυσσεύς πάντες κ᾽ ὡκύμοροι τε γενοίατο πικρόγαμοι τε. 

ταῦτα δ᾽ αὐτὰ εἰρωτᾶς καὶ λίσσει, οὐκ ἂν ἐγὼ γε ἀλλὰ παρέξε εἴποιμι παρακλησῶν οὐδ᾽ ἀπατήσω, ἀλλὰ τὰ μέν μοι ἐπεὶ γέρων ἄλιος νημερτῆς, τῶν οὐδέν τοι ἐγὼ κρύψω ἐποσ οὐδ᾽ ἐπικεύσω.

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

"Out upon them! for verily in the bed of a man of valiant heart were they fain to lie, who are themselves cravens. Even as when in the thicket-lair of a mighty lion a hind has laid to sleep her new-born suckling fawns, and roams over the mountain slopes and grassy vales seeking pasture, and then the lion comes to his lair and upon the two lets loose a cruel doom, so will Odysseus let loose a cruel doom upon these men. I would, O father Zeus, and Athene, and Apollo, that in such strength, as when once in fair-stablished Lesbos he rose up and wrestled a match with Philomeleides and threw him mightily, and all the Achacans rejoiced, even in such strength Odysseus might come among the wooers; then should they all find swift destruction and bitterness in their wooing. But in this matter of which thou dost ask and entreat me, verily I will not swerve aside to speak of other things, nor will I deceive thee; but of all that the unerring old man of the sea told me, not one thing
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φή μιν ὁ γ' ἐν νήσῳ ἰδέων κρατέρ’ ἀλγε’ ἔχοντα,
νύμφης ἐν μεγάροις Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἰσχεῖν ὃ δ’ οὐ δύναται ἢν πατρίδα γαῖαν ἰκέσθαι.
οὐ γὰρ οἱ πάρα νῆς ἐπήρεται καὶ ἑταῖροι,
ο’ κέν μιν πέμπτοιεν ἐπ’ εὐρέα νότα θαλάσσης.’

"Ὡς ἔφατ’ Ἀτρείδης, δουρικλείτος Μενέλαος.
ταῦτα τελευτήσας νεόμην’ ἔδοσαν δὲ μοι οὐρον
ἀθάνατοι, τοι μ’ ὄκα φίλην ἐς πατρίδ’ ἐπεμψαν."

"Ὡς φάτο, τῇ δ’ ἄρα θυμὸν ἐνι στήθεσσιν ὄρινε.
τοῖς δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής.

"Ὡ γὰρ αἰδοίλα Δαερτιάδεο Ὀδυσῆος,
η τοι ὃ γ’ οὐ σάφα οἴδει, ἔμειο δὲ σύνθεο μῦθον
ἀτρεκέως γάρ σοι μαντεύσομαι οὐδ’ ἐπικεύσω.
ἰστή τ’ Ὀδυσῆος ἀμύμονος, ἢν ἀφικάνω,
ὡς η τοι Ὀδυσεὺς ἡδ’ ἐν πατρίδι γαίῃ,
ἡμενὸς ἢ ἔρπων, τάδε πενθόμενος κακὰ ἔργα,
ἐστιν, ἀτὰρ μνηστήριοι κακὸν πάντεσσι φυτεύει.
τοῖον ἐγὼν οἰωνὸν ἐüsüσελμον ἐπὶ νηὸς
ἡμενὸς ἑφρασάμην καὶ Τηλεμάχῳ ἑγεγόνευν."

Τὸν δ’ αὐτὸ προσέειπε περίφροις Πηνελόπεια:
"Ἄη γὰρ τούτο, ξεῖνε, ἔπος τετελεσμένον εἰη’
τῷ κε τάχα γνῶις φιλότητά τε πολλά τε δώρα
ἐξ ἐμεῦ, ὡς ἂν τίς σε συναντόμενος μακαρίζοι." 1

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἄλληλους ἀγόρευον,
μνηστήρες δὲ πάροιθεν Ὀδυσσῆος μεγάρων
δισκοίσων τέρποντο καὶ αἰγανέγειον ἰέντες,

1 Lines 150-65 were rejected in antiquity.
will I hide from thee or conceal. He said that he had seen Odysseus in an island in grievous distress, in the halls of the nymph Calypso, who keeps him there perforce. And he cannot come to his own native land, for he has at hand no ships with oars, and no comrades, to send him on his way over the broad back of the sea.'

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

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

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

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

Thus they spoke to one another. And the wooers meanwhile in front of the palace of Odysseus were making merry, throwing the discus and the javelin
έν τυκτῷ δαπέδῳ, οὗ περ πάρος ύβριν ἔχουτες.  
ἀλλ’ ὁτε δὴ δειπνηστος ἐν και ἐπήλυθε μήλα  
πάντοθεν ἐξ ἀγρῶν, οἱ δ’ ἡγαγον οὗ τὸ πάρος περ,  
καὶ τότε δὴ σφιν ἐειπε Μέδων’ δς γάρ βα μάλιστα  
ἵπανεν κηρύκων, καὶ σφιν παρεγίγνετο δαιτί.

"Κοῦροι, ἔπει δὴ πάντες ἐτέρρηθητε φρέν’ ἀέθλοις,  
ἐρχεοθε πρὸς δόμαθ’, ἣν ἐντυνόμεθα δαίτα:  
οὐ μὲν γάρ τι χέρειον ἐν ὀρῇ δεῖπνον ἐλέσθαι.”

"Ως ἐφαθ’, οἱ δ’ ἀκόστάντες ἕβαν πείδοντό τε μῦθῳ.  
αὐτάρ ἔπει β’ ἱκοντο δόμους εὐ ναιετάντας,  
χλαίνας μὲν κατέθεντο κατὰ κλισμοῦς τε θρόνους τε,  
οἱ δ’ ἱέρευν οίς μεγάλοις καὶ πίνας αἴγας,  
ἱέρευν δὲ σύς σιάλους καὶ βοών ἄγελαίν,1  
δαίτ’ ἐντυνόμενοι. τοὶ δ’ ἐξ ἀγροῖο τοιλυδε  
ἀτρύνουτ’ Ὀδυσσεύς τ’ ἰέναι καὶ δίος υφορβός.  
τοῖσι δὲ μύθων ἧρχε συβάτης, ὄρχαμος ἀνδρῶν.

"Εἰς’, ἔπει ἅτ’ ἐπειτα πολυνδ’ ἰέναι μενεαἶνεις  
σήμερον, ὁς ἐπέτελλεν ἀναξ ἐμός— ἦ σ’ ἄν ἐγὼ γε  
αὐτοῦ βουλοίμην σταθμῶν ρυθῆρα λιτέσθαι:  
ἀλλὰ τὸν αἰλέομαι καὶ δεῖδα, μὴ μοι ὀπίσω  
νεικείης χαλεπαὶ δὲ τ’ ἀνάκτων εἰςὶν ὀμοκλαὶ—  
ἀλλ’ ἄγε νῦν ἵσμεν: δὴ γὰρ μέμβλωκε μάλιστα  
鄗αρ, ἀτὰρ τάχα τοι ποτὶ ἐσπερὰ ῥίγου ἐσταί.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:  
“Γυνάωσκω, φρονέω: τὰ γε δὴ νοέοντι κελεύεις.  
ἀλλ’ ἵσμεν, σὺ δ’ ἐπειτα διαμπερὲς ἤγεμόνευε.  
δὸς δὲ μοι, εἰ ποθί τοι ῥόπαλον τετμημένον ἔστιν,  
sκηρίπτεσθ’, ἔπει ἡ φατ’ ἀρισφαλὲ ἐμμεναι σουδόν.”

1 Line 181 was rejected by Aristophanes and Aristarchus.
in a levelled place, as their wont was, in insolence of heart. But when it was the hour for dinner, and the flocks came in from all sides from the fields, and the men led them who were wont to lead, then Medon, who of all the heralds was most to their liking and was ever present at their feasts, spoke to them, saying:

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

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

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

Then Odysseus of many wiles answered him, and said: "I see, I give heed; this thou biddest one with understanding. Come, let us go, and be thou my guide all the way. But give me a staff to lean upon, if thou hast one cut anywhere, for verily ye said that the way was treacherous."
'Ἡ ρά καὶ ἀμφ' ὅμοιων ἀεικέα βάλλετο πῆρην, πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦν ἀορτήριον. Εὐμαίος δὲ ἄρα οἱ σκηπτρον θυμαρές ἐδόκει. τῷ βήτηνι, σταθμὸν δὲ κύνες καὶ βώτορες ἄνδρες ῥύσις ὅπισθει κένοντες· ὥ ὅ ἐσ πόλιν ἤγεν ἀνακτὰ πτωχὸ λευγαλέον ἐναλήγκιον ἦδὲ γέρουτι, σκηπτόμενον· τα δὲ λυγρὰ περὶ χρόνον εἴματα ἐστο. 'Αλλ' ὅτε δὴ στείχοντες ὅδων κάτα παιπαλάσσαν ἀστεοὺς ἑγγὺς ἔσαν καὶ ἐπὶ κρήνην ἄφικοντο τυκτὴν καλλίροσον, οὗθεν ὑδρεύοντο πολῇται, τῷ πόλῃ τ' Ἰδακος καὶ Νήριτος ἢδὲ Πολύκτωρι ἀμφὶ δ' ἅρ' αἰγείρων ὑδατοτρεφέων ἤν ἅλωσον, πάντοσε κυκλοτέρες, κατὰ δὲ ψυχρῶν ρέεν ὑδωρ ὑψόθεν ἐκ πέτρης· βομβὸς δ' ἐφύπερθε τέτυκτο νυμφῶν, ὃθε πάντες ἐπιρρέεσσον ὅδιται· ἐνθὰ σφέας ἐκίχαν' υἱὸς Δολλίων Μελανθεύς αἰγας ἀγων, αἰ πᾶσι μετέπρεπον αἰπολλοίσι, δείσινον μυστήρεσσι· δῶν δ' ἅμ' ἐποντο νομῇς, τοὺς δὲ ιδῶν νείκεσσεν ἔτος τ' ἐφατ' ἐκ τ' ὑνόμαζεν, ἐκπαγλοι καὶ ἀεικές· ὅρινε δὲ κῆρ Ὁδυσσήος. ἂν μὲν δὴ μάλα πάγχυν κακὸς κακὸν ἡγηλάξει, ὥς αἰεὶ τοῦ ὁμοίου ἄγει θεός ὅς τοῦ ὁμοίου. τῇ δὲ τόνδε μολοβρῶν ἄγεις, ἀμέγαρτε συβῶτα, πτωχῶν ἀνιηρῶν, δαιτῶν ἀπολυμαντῆρα; δς πολλῆς φλῆσι παραστᾶς θλῖψεσαι ὦμοις, αἰτίζουν ἀκόλους, οὐκ ἀδρας οὐδὲ λέβηται τον κεί μοι δοῖς σταθμῶν ῥυτῆρα γενέσθαι.
He spoke, and flung about his shoulders his miserable wallet, full of holes, slung by a twisted cord, and Eumaeus gave him a staff to his liking. So they two set forth, and the dogs and the herdsmen stayed behind to guard the farmstead; but the swineherd led his master to the city in the likeness of a woeful and aged beggar, leaning on a staff; and miserable was the raiment that he wore about his body.

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

"Lo, now, in very truth the vile leads the yile. As ever, the god is bringing like and like together. Whither, pray, art thou leading this filthy wretch,\(^1\) thou miserable swineherd, this nuisance of a beggar to mar our feasts? He is a man to stand and rub his shoulders on many doorposts, begging for scraps, not for swords or cauldrons.\(^2\) If thou wouldest give me this fellow to keep my farmstead, to sweep out

\(^1\) The meaning of the word is uncertain. It is often rendered "gluttonous."

\(^2\) i.e. for such gifts as were ordinarily given to princely guests.
σηκοκόρον τ' ἐμεναι θαλλὼν τ' ἐρίφοισι φορήναι, καὶ κεν ὄρον πίνων μεγάλην ἐπιγουνίδα θείτο.

ἀλλ' ἐπεί οὖν δὴ ἔργα κάκ' ἐμμαθεν, οὐκ ἐθελῆσει ἐργὸν ἐποίχεσθαι, ἀλλὰ πτώσσων κατὰ δήμουν βούλεται αἰτίζων βόσκειν ἣν γαστέρ' ἀναλτον. ἀλλ' ἐκ τοι ἐρέω, τοῦ δὲ καὶ τετελεσμένων ἔσται αἱ κ' ἐλθῃ πρὸς δώματ' Ὀδυσσήος θέιοιο, πολλά οἱ ἀμφι κάρη σφέλα ἀνδρῶν ἐκ παλαμάων πλευραλ ἀποτρήψονι δόμον κάτα βαλλομένῳ.

"Ὄς φάτο, καὶ παριῶν λαξ ἐνθορεν ἀφραδίσσων ἱσχίων: οὖδὲ μιν ἕκτος ἀπαρπιτοῦ ἐστυφέλεξεν, ἀλλ' ἔμεν' ἀσφαλέως: ὁ δὲ μερμήριζεν Ὀδυσσεὺς ἥε μεταίξας ῥοπάλῳ ἐκ θυμὸν ἑλοιτο, ἣ πρὸς γῆν ἐλάσειε κάρη ἀμφοῦνὶς άείρας.

ἀλλ' ἐπετόλμησε, φρεσί δ' ἐσχετο: τὸν δὲ συβώτης νείκεσ' ἐσάντα ίδὼν, μέγα δ' εὐξατο χείρας ἀνασχόν.

"Νύμφαι κρηναῖαι, κοῦραι Δίος, εἴ ποτ' Ὀδυσσεὺς ὕμμη ἐπὶ μηρί ἐκεῖ, καλύψας πίονι δημῷ, ἀρνῶν ἥδ' ἐρίφων, τόδε μοι κρηήνατ' ἐέλδωρ, ὡς ἐλθοὶ μὲν κεῖνος ἀνήρ, ἀγάγοι δὲ ἐ δαίμον· τῷ κέ τοι ἀγαλαίας γε διασκεδάσεις ἀπάσας, τὰς νῦν ύβρίζων φορέεις, ἀλαλήμενος αἰεὶ ἀστυ κάτ': αὐτάρ μῆλα κακοὶ φθεύρουσι νομῆς."

Τὸν δ' αὔτε προσέειπε Μελάνθιος, αἰπόλος αἰγῶν· "Ὡς πόποι, οἰον ἔσεστε κύων ὀλοφοία εἰδῶς, τὸν ποτ' ἐγὼν ἐπὶ νηδς ἐὑσσέλμοιο μελαίνης"
the pens and to carry young shoots to the kids, then by drinking whey he might get himself a sturdy thigh. But since he has learned only deeds of evil, he will not care to busy himself with work, but is minded rather to go skulking through the land, that by begging he may feed his insatiate belly. But I will speak out to thee, and this word shall verily be brought to pass. If he comes to the palace of divine Odysseus, many a footstool, hurled about his head by the hands of those that are men, shall be broken on his ribs\(^1\) as he is pelted through the house."

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

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

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

\(^1\) Or, reading \(\varsigma\lambda\epsilon\upsilon\rho\delta\,\tau\), "shall bang about his head and on his ribs."

\(^2\) The only thing certain about this obscure word seems to be the preposition.
άξω τήλ᾽ Ίθάκης, ἵνα μοι βίοτον πολύν ἀλφοι.
αἰ γὰρ Τηλέμαχον βάλοι ἀργυρότοξος Ἀπόλλων
σήμερον ἐν μεγάροις, ἢ ὑπὸ μυστήριοι δαμεῖν,
ὡς Ὅδυσσῆς τῆς τηλοῦ ἀπώλετο νόστιμον ἡμαρ.
"Ὄς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ ἡμας κιόντας,
αὐτὰρ ὁ βῆ, μάλα δ᾽ ὁκα δόμους ἰκανεῖν ἀνακτος.
αὐτίκα δ᾽ εἰσόν ἔνεν, μετὰ δὲ μυστήριοι καθίζεν,
ἀντίον Εὐρυμάχου τὸν γὰρ φιλέσπεκε μάλιστα.
τῷ πάρα μὲν κρείδων μοίραν θέσαν οἱ πονέοντο,
σῶτον δ᾽ αἰδοῆς ταμῆν παρέξθηκε φέρουσα
ἐδμεναι. ἀγχίμολον δ᾽ Ὅδυσσείς καὶ δίος ὕφορβος
στήτην ἐρχομένῳ, περὶ δὲ σφεας ἥλυθ' ἰωὴ
φόρμιγγος γλαφυρῆς: ἀνά γὰρ σφισὶ βάλλετ' ἀείδειν
Φήμιος: αὐτὰρ ὁ χειρὸς ἐλὸν προσέειπε συβώτην.
"Εὕμαι', ἥ μάλα δὴ τάδε δώματα καλ Ὅδυσσῆς,
ῥεῖν δ᾽ ἄργυρωτ' ἐστὶ καὶ ἐν πολλοῖς ἱδέσθαι.
εἰ ἐτέρων ἐτερ' ἐστίν, ἐπήσκηται δὲ οἱ αὐλή
tοίχῳ καὶ θρυγκοῖς, θύραι δὲ εὐερκεῖς εἰσὶ
dικλίδες: οὐκ ἂν τῖς μιν ἀνήρ ὑπερπλιῦσαιτο.
γυνώσκοι δ᾽ ὅτι πολλοὶ ἐν αὐτῷ δαίτα τίθενται
ἀνδρεῖς, ἐπεὶ κυνῆ μὲν ἀνήνοθεν, ἐν δὲ τε φόρμιγξ
ἡπύει, ἤν ἄρα δαιτὶ θεοί ποίησαν ἐταιρίην."
Τὸν δ᾽ ἀπαμειβόμενος προσέφης, Εὔμαιε συβῶτα:
"Ῥεῖ ἔγνως, ἐπεὶ οὐδὲ τά τ᾽ ἄλλα πέρ ἑσσ᾽ ἀνοῆσιν.
ἄλλας ἀγε δὴ φραγώμεθ' ὅπως ἐσται τάδε ἔργα.
ἤ σὺ πρῶτος ἐσεῖλθε δόμους εὑ ναιετάοντας,
δύσεο δὲ μυστήριας, ἐγὼ δ᾽ ὑπολειψομαι αὐτοῦ
εἰ δ᾽ ἐθέλεις, ἐπιμείνον, ἐγὼ δ᾽ εἰμι προπάρουθε.
far from Ithaca, that he may bring me in much wealth. Would that Apollo, of the silver bow, might smite Telemachus to-day in the halls, or that he might be slain by the wooers, as surely as for Odysseus in a far land the day of return has been lost."

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

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

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

Τὸν δ’ ἠμείβετ’ ἕπειτα πολύτλας διὸς Ὁδυσσεὺς. 280
‘Γιγνώσκω, φρονέω τά γε δὴ νοέοιτε κελεύεις.
ἄλλ’ ἔρχειν προπάροιθεν, ἕγω δ’ ὑπολείψομαι αὐτοῦ.
οὐ γὰρ τι πληγέων ἀδαήμων οὐδὲ βολάων
tολμήεις μοι θυμός, ἐπεί κακὰ πολλὰ πέπονθα
κύμασι καὶ πολέμῳ μετὰ καὶ τόδε τοῖς γενέσθω.
285 γαστέρα δ’ οὐ πῶς ἔστων ἀποκρύψαι μεμανίαν,
ὑπολομένην, ᾿ἡ πολλὰ κακ’ ἀνθρώποις δίδωσι,
τῆς ἐνεκεν καὶ νῆς ἐὑξυγοι ὀπλίζονται
πόντον ἐπ’ ἀτρύγετον, κακὰ δυσμενέσσι φέρουσαι.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον
ἀν δὲ κύων κεφαλῆν τε καὶ οὕτα πείραμεν ἔσχεν,
‘Ἀργος,’ Ὁδυσσῆος ταλασίφρονος, ὥν Ῥά ποτ’ αὐτὸς
θρέψε μὲν, οὐδ’ ἀπόνητο, πάρος δ’ εἰς Ῥιέν ἴρην
ἀχέτο. τὸν δὲ πάροιθεν ἀγίνεσκον νέοι ἄνδρες
ἀγας ἐπ’ ἀγροτέρας ἦδε πρόκας ἦδε λαγωῦς.
290 δὴ τότε κεῖτ’ ἀπὸδεστὸς ἀποιχομένοις ἄνακτος,
ἐν πολλῇ κόπρῳ, ἥ οἱ προπάροιθες θυράων
ἡμῶν τοῦ βοῶν τε ἅλλα κέχυτ’, ὧφρ’ ἀν ἄγοιεν
διώδε Ὁδυσσήος τέμενος μέγα κοπρήσουτες.
ἐύθα κύων κεῖτ’ ᾿Ἀργος, ἐνίπτειος κυνομαστέων.
295 δὴ τότε γ’, ὅς ἐνόησεν Ὁδυσσέα ἐγγύς ἔόντα,
οὐρῆ μὲν Ῥ’ δ’ ἓ ἐσημείαι καὶ οὕτα κάββαλεν ἂμφω,
ἀσσον δ’ οὐκέτ’ ἕπετα δυνήσατο οὖ ἄνακτος
ἐλθέμεν. αὐτὰρ ὁ νόσφιν ἵδων ἀπομόρφατο δάκρυ,
ῥέια λαθῶν Εὔμαιοιν, ᾿ἀφάρ δ’ ἐρεείνετο μύθῳ.
300 “Εὔμαι’, ἥ μάλα θαύμα, κύων οὐδε κεῖτ’ ἐνι κόπρῳ.
go before thee. But do not thou linger long, lest some man see thee without and pelt thee or smite thee. Of this I bid thee take thought."

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

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

"Eumaeus, verily it is strange that this hound lies
καλὸς μὲν δέμας ἔστιν, ἀτὰρ τόδε γ' οὗ σάφα οἶδα,
εἰ δὴ καὶ ταχὺς ἔσκε θέειν ἐπὶ εἰδεὶ τὼδε,
ἡ αὕτως οἷοί τε τραπεζῆς κύνες ἄνδρῶν
γύγνοντ'. ἀγαλάθος δ' ἔνεκεν κομέουσιν ἄνακτες."

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὐμαία συβῆτα:
"Καὶ λήφη ἄνδρός γε κύων ὥδε τῇλε θανόντος.
εἰ τοιὸδ' εἶχ ἦμεν δέμας ἤδε καὶ ἔργα,
οἷον μὲν Τροιήνδε κιὼν κατέλειπεν 'Ὀδυσσεύς,
αὐτά κε θηγήσαο ὅδων ταχυτῆτα καὶ ἀλκῆν.
οὐ μὲν γάρ τι φύγεσκε βαθεῖς βένθεσιν ὑλῆς
κνώδαλον, ὅτι δίοιτο 1 καὶ ἵνεστι γὰρ περιήδη

νῦν δ' ἔχεται κακότητι, ἀναξ δὲ οἱ ἄλλοθι πάτρης

ваться, τὸν δὲ γυναῖκες ἀκηδέες οὐ κομέουσι.

dμώες δ', εὖτ' ἄν μηκὲτ' ἐπικρατέωσιν ἄνακτες,
οὐκέτ' ἐπεκτ' ἐθέλουσιν ἐναίσιμα ἐργάζεσθαι

ἡμᾶν γάρ τ' ἀρετῆς ἀπολύννατι εὐρύστα Ζεὺς

ἀνέρος, εὖτ' ἄν μιν κατὰ δούλιον ἦμαρ ἐλησιν."

"Ὡς εἶπῶν εἰσῆλθε δόμους εὐ ναιετάοντας,
βῆ δ' ἵδος μεγάρῳ μετὰ μνηστῆρας ἀγανοῦς.

'Ἀργον δ' αὐ κατὰ μοῖρ' ἐλαβέν μέλανος θανάτοιο,

αὐτίκ' ἱδώντ' 'Ὀδυσσ' ἔεικοστῷ ἐνιαυτῷ.

Τὸν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδῆς

ἐρχόμενον κατὰ δώμα συβώτην, δῶκα δ' ἐπειτὰ

νεῦσ' ἐπὶ οἱ καλέσαο. δ' ἐδὲ παπτήνας ἔλε δύφον

κείμενον, ἐνθα τε δαιτρὸς ἐφίζεσκε κρέας πολλὰ

dαιόμενος μνηστήριο δόμοι κατὰ δαινυμένοιοι

τὸν κατέθηκε φέρων πρὸς Τηλεμάχου τράπεζαν

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

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

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

Now as the swineherd came through the hall god-like Telemachus was far the first to see him, and quickly with a nod he called him to his side. And Eumaeus looked about him and took a stool that lay near, on which the carver was wont to sit when carving for the wooers the many joints of meat, as they feasted in the hall. This he took and placed at the table of Telemachus, over against him, and there
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ἀντίον, ἕνθα δ' ἄρ' αὐτὸς ἐφέξετο· τῷ δ' ἄρα κήρυξ
μοῖραν ἔλλον ἔτιθει κανέον τ' ἐκ σίτον ἀείρας. 335
'Αγχίμολον δὲ μετ' αὐτὸν ἐδύσετο δώματ' 'Οδυσσεύς,
πτωχὸς λευγαλέως ἐναλήγκιος ἥδε γέροντι,
σκηπτόμενος· τὰ δὲ λυγρὰ περὶ χροὶ εἴματα ἔστο.
ἀ' ἐπὶ μελίνων οὐδοῦ ἐντοσθε θυράων,
κλινάμενος σταθμῷ κυπαρισσίων, ὃν ποτε τέκτων
340
ξέσσεν ἐπισταμένως καὶ ἔπλε στάθμην ἰθυνεν.
Τηλέμαχος δ' ἐπὶ οἱ καλέσας προσεύχεισε συβώτην,
ἄρτον τ' οὐλον ἔλλον περικαλλέος ἐκ κανέοιο
καὶ κρέας, ὡς οἱ χεῖρες ἐχάνδανον ἀμφίβλαστον.

"Δὸς τῷ ξείνῳ ταύτα φέρων αὐτόν τε κέλευς
αἰτίζειν μᾶλα πάντας ἐποιχόμενον μνηστήρας·
αἰδώς δ' οὐκ ἀγαθῇ κεχρημένῳ ἄνδρὶ παρεῖναι."

"Ὡς φατο, βῆ δὲ συφορφός, ἐπεὶ τὸν μύθον ἄκουσεν,
ἀγχοῦ δ' ἵσταμενος ἔπεα πτέροντ' ἀγόρευε.

"Τηλέμαχος τοι, ξείνε, διδοὶ τάδε, καὶ σε κελεύει
αἰτίζειν μᾶλα πάντας ἐποιχόμενον μνηστήρας·
αἰδώς δ' οὐκ ἀγαθὴν φης' ἐμεναι ἄνδρὶ προιτή.

Τὸν δ' ἀπαμείβομενος προσέφη πολύμητις 'Οδυσσεύς
"Ζεῦ ἀνὰ, Τηλέμαχον μοι ἐν ἀνδράσιν ὅλβιοι εἶναι,
καὶ οἱ πάντα γένοθα ὅσα φρεσίν ἥσι μενούνα." 355

"Ἡ ρὰ καὶ ἀμφότεροι νεν ἐδέξατο καὶ κατέθηκεν
ἀνθὶ ποδῶν προτάροθεν, ἄεικελίης ἐπὶ πήρης,
ησθεὶ δ' ἦς ἀοίδος ἐν μεγάροισιν ἀείδειν·
εὖθ' ὁ δεδειπνήκεν, ὁ δ' ἐπαύετο θεῖος ἀοίδος, 1
μνηστήρες δ' ὀμάδησαν ἀνὰ μέγαρ', αὐτὰρ 'Αθήνη, 360

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

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

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

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

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

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

He spoke, and took the mess in both his hands and set it down there before his feet on his miserable wallet. Then he ate so long as the minstrel sang in the halls. But when he had dined and the divine minstrel was ceasing to sing, the wooers broke into uproar throughout the halls; but Athene drew close
ἀγχι παρισταμένη Δαερτιάδην Ὀδυσσὴν ὀτρυν', ὡς ἂν πύρνα κατὰ μνηστήρας ἁγείροι, γνοὶ θ' οὐ τινες εἰσιν ἐναίσιμοι οὐ τ' ἕθεμιστον· ἀλλ' οὐδ' ὡς τιν' ἐμελλ' ἀπαλέξησειν κακότητος. β' ή' ἰμεν αἰτήσων ἐνδέξια φῶτα ἔκαστον, πάντοσε χεῖρ' ὀρέγων, ὡς εἴ πτωχὸς πάλαι εἰν. οὐ δ' ἐλειφροτες δίδοσαν, καὶ ἑθάμβεον αὐτόν, ἀλλήλους τ' εἰροντο τίς εἴη καὶ πόθεν ἔλθοι.

Τόσι δὲ καὶ μετεστεπε Μελάνθιος, αἰτόλος αὐγῶν· "Κέκλυτέ μεν, μνηστήρας ἀγακλειτής βασιλείας, τοῦτο δὲ περὶ ξείνου· ή γάρ μιν πρόσθεν ὅπωστα. ή τοι μέν οἱ δεύρο συβώτης ἡγεμόνευν, αὐτόν δ' οὐ σάφα οἶδα, πόθεν γένος εὐχεταί εἶναι."

"Ὄς ἔφατ', 'Ἀντίνοος δ' ἐπεσίν νείκεσσε συβώτην· "Ὤ ἀρίγνωτε συβώτα, τή δὲ σὺ τόνδε πόλινδε ἡγαγες; ή οὖχ ἄλις ήμιν ἀλήμονες εἰοι καὶ ἄλλοι, πτωχοὶ ἀνηροί, δαιτῶν ἀπολυμαντήρες; ή δυσοι κτοι βιοτον κατέδουσιν ἀνακτός ἐνθάδ' ἁγειρόμενοι, σὺ δὲ καὶ προτὶ τόνδ' ἐκάλεσσας;"

Τὸν δ' ἀπαμειβόμενος προσέφης, Εὐμαιε συβώτα· "Ἀντίνο', οὐ μὲν καλὰ καὶ ἐσθλὸς ἐὼν ἁγορεύεις· τίς γὰρ δὴ ξείνου καλεῖ ἄλλους αὐτὸς ἐπελθῶν ἄλλος γ', εἰ μὴ τῶν οὐ δημοσοργον ἐστί, μάντων ή ἱπτηρα κακῶν ή τέκτων δούρων, ή καὶ θέσπιν ἄοιδων, δ' κεν τέρπῃς ἄείδων; οὕτω γὰρ κλητοί γε βροτῶν ἐπ' ἀπείρονα γαίαν· πτωχὸν δ' οὐκ ἂν τις καλέοι τρύξοντα δ' αὐτόν. ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστήρων"
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to the side of Odysseus, son of Laertes, and roused
him to go among the wooers and gather bits of bread,
and learn which of them were righteous and which
lawless. Yet even so she was not minded to save
one of them from ruin. So he set out to beg of
every man, beginning on the right, stretching out
his hand on every side, as though he had been long
a beggar. And they pitied him and gave, and mar-
velled at him, asking one another who he was and
whence he came.

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

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

To him then, swineherd Eumaeus, didst thou
make answer, and say: "Antinous, no fair words are
these thou speakest, noble though thou art. Who,
pray, of himself ever seeks out and bids a stranger
from abroad, unless it be one of those that are
masters of some public craft, a prophet, or a healer
of ills, or a builder, aye, or a divine minstrel, who
gives delight with his song? For these men are
bidden all over the boundless earth. Yet a beggar
would no man bid to be burden to himself. But
thou art ever harsh above all the wooers to the
διμωσίν Ὄδυσσης, πέρι δ' αὐτ' ἐμοί· αὐτὰρ ἐγώ γε οὐκ ἀλέγω, ἦσό μοι ἐχέφρων Πηνελόπεια 396
ζωεί ἐνι μεγάροις καὶ Τηλέμαχος θεόειδής.

Τὸν δ' αὖ Τηλέμαχος πεπυμένοις ἀντίον ἡώδη:
"Σίγα, ἡ μὴ μοι τούτον ἀμείβεο πολλὰ ἐπεσεῖν·
'Αντίοος δ' εἶσθε κακῶς ἐρθεῖσεμεν αἰεὶ
μύθοισιν χαλεποῖσιν, ἐποτρύνει δὲ καὶ ἄλλους."

"Ἡ ρα καὶ 'Αντίοον ἔπεα πτερὸντα προσηύδα:
"'Αντίο', ἡ μεν καλὰ πατήρ δως κήδειαν νήσος,
δι' τὸν ξείνον ἀνώγας ἀπὸ μεγάροις διέσθαι
μύθῳ ἀναγκαίῳ· μή τούτο θεός τελέσειε.
δός οἰ ἐλών· οὐ τοι φθονέω· κέλομαι γὰρ ἐγώ γε·
μὴ τ' οὖν μητέρ' ἐμήν ἄξεν τό γε μήτε τιν' ἄλλον
δμώνων, οἰ κατὰ δόματ' Ὅδυσσῆς θείοιο.
"ἀλλ' οὔ τοι τοιοῦτον ἐνι στήθεσιν νόημα·
αὐτὸς γὰρ φαγέμεν πολὺ βούλεια ἡ δόμεν ἄλλων."

Τὸν δ' αὖτ' 'Αντίοος ἀπαρεξιβόμενος προσέειπε· 405
"Τηλέμαχ' υψαγόρη, μένοσ ἄσχετε, ποιον ἔειπες.
εἰ οἱ τόσον ἀπαντες ὀρέξειαν μυστήρες,
καὶ κέν μιν τρεῖς μῆνας ἀπόπροθεν οἶκοι ἐρύκοι.
"Ως ἄρ' ἐφῆ, καὶ θρήνων ἐλών ὑπέφηνε τραπέζης
κείμενον, ὁ ὁ ἐπεχεῖν λαπαροὺς πόδας εἰλαπιμύζων·
οἱ δ' ἄλλοι πάντες δίδοσαν, πλήσαν δ' ἀρα πήρην
σῖτου καὶ κρείων· τάχα δὴ καὶ ἐμελλεν Ὀδυσσεὺς
αὕτως ἐπ' οὐδὸν ἵδων προικὸς γεύσεσθαι Ἀχαιῶν·
στῆ δὲ παρ' 'Αντίοοιν, καὶ μιν πρὸς μύθον ἔειπε·

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

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

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

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

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

1 i.e. to have tested their generosity with impunity. Others render, less in accordance with Homeric usage, "was about to taste of the bounty of the Achaeans."
"Δός, φίλος, οὐ μὲν μοι δοκεῖς ὁ κάκιστος Ἀχαίων ἔμμεναι, ἀλλ' ὃριστος, ἔπει βασιλῆι ἔοικας. τῷ σε χρῆ δόμεναι καὶ λῶιν ἃ περ ἄλλοι σίτου· ἔγω δὲ κε σε κλείω κατ' ἀπέλρονα γαῖαν. καὶ γὰρ ἐγὼ ποτὲ ὅικον ἐν ἀνθρώποισιν ἔναιν δίβιος ἄφνιοι καὶ πολλάκις δόσκοι ἀλήτη, τοῖς ὁποίοις ἔοι καὶ ὅτεν κεχρημένοις ἔλθοι· ἦσαν δὲ διώκεσ μᾶλα μυρλοὶ ἀλλα τε πολλὰ ὀίσιν τ' εὐ ἔωντοι καὶ ἄφνεοι καλέονται.

ἀλλὰ Ζεὺς ἀλάπαξε Κρονίων—ἡθελε γὰρ ποι—ὅσ μ' ἀμα θεστήρου πολυπλάγκτου ἀνήκεν Ἀἰγυπτόνδ' ἴναι, δολιχὴν ὄδον, ὄφρ' ἀπολοίμην. στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἄμφιελίσσας. ἔνθ' ἦ τοι μὲν ἔγω κελόμην ἐρήμας ἐταίρους αὐτοῦ πάρ νήσσοι μένειν καὶ νῆας ἔρυσθαι, ὑπῆρας δὲ κατὰ σκοπίας ὧτρυνα νέεσθαι. 430 425

οί δ' ὠβρει εἴξαντες, ἐπισπόμενοι μένει σφό, αἰγα μᾶλ' Αἰγυπτίων ἀνδρῶν περικαλλέας ἀγροὺς πόρθεο, ἐκ δὲ γυναῖκας ἄγον καὶ νήπια τέκνα, αὐτοὺς τ' ἐκτεινοῦν τάχα δ' ἐς πόλιν ἱκετ' αὐτή. οί δὲ βοής ἀτοντες ἴμ' ὡνι φαινομένην

ἡλθον πλῆτο δὲ πᾶν πεδίον πεζῶν τε καὶ ἵππων χαλκοῦ τε στεροτῆς· ἐν δὲ Ζεὺς τερτικέραυνοις φύκαν ἐμοῖς ἐτάροισι κακὴν βάλεν, σὺδ' τις ἐτής στῆσαι ἐναντίβιοι· περὶ γὰρ κακὰ πάντεθεν ἔστη. ἔνθ' ἡμέων πολλούς μὲν ἀπέκτανον ὄξεί χαλκῷ, τοὺς δ' ἀναγον ξωοῖς, σφίσιν ἐργάζεσθαι ἀνάγικη. αὐτὰρ ἐμ' ἐς Κύπρον ξεῖνῳ δόσαν ἀντιάσαντι,
"Friend, give me some gift; thou seemest not in my eyes to be the basest of the Achaeans, but rather the noblest, for thou art like a king. Therefore it is meet that thou shouldst give even a better portion of bread than the rest; so would I make thy fame known all over the boundless earth. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with whatsoever need he came. Slaves too I had past counting, and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught—so, I ween, was his good pleasure—who sent me forth with roaming pirates to go to Egypt, a far voyage, that I might meet my ruin; and in the river Aegyptus I moored my curved ships. Then verily I bade my trusty comrades to remain there by the ships and to guard the ships, and I sent out scouts to go to places of outlook. But my comrades, yielding to wantonness and led on by their own might, straightway set about wasting the fair fields of the men of Egypt; and they carried off the women and little children, and slew the men; and the cry came quickly to the city. Then, hearing the shouting, the people came forth at break of day, and the whole plain was filled with footmen and chariots and the flashing of bronze. And Zeus, who hurls the thunderbolt, cast an evil panic upon my comrades, and none had courage to take his stand and face the foe; for evil surrounded us on every side. So then they slew many of us with the sharp bronze, and others they led up to their city alive, to work for them perforce. But they gave me to a friend who met them to take to Cyprus, even to
Δμήτορι Ἰασίθη, δς Κύπρου Ἰφι ἀνασσεν ἐνθεν δὴ νῦν δεύρο τόδ’ ἵκω πήματα πάσχων.”

Τὸν δ’ αὐτ’ Ἀντίνοος ἀπαμείβετο φώνησέν τε· ἰος τις δαίμων τόδε πῆμα προσήγαγε, δαιτὸς ἀνίην; στῇ’ οὔτως ἐς μέσουν, ἐμῆς ἀπάνευθε τραπέζης, μὴ τάχα πικρὴν Ἀὐγουπτον καὶ Κύπρου ἵκης· ἀδικής ἐς τις θαρσάλεος καὶ ἀναιδῆς ἐς τις προάρστης. ἐξεῖν’ πάντεσσι παρίστασαν οί δὲ διδοῦσι μαγιέδιος, ἐπεὶ οὐ τις ἐπίσχεσις οὐδ’ ἐλεητὸς ἀλλοτρίων χαρίσασθαι, ἐπεὶ πάρα πολλὰ ἐκάστῃ.”

Τὸν δ’ ἀναχωρήσας προσέφη πολύμητις Ὅδυσσεύς· “Ὁ πόσοι, οὐκ ἄρα σοί γ’ ἐπ’ εἴδει καὶ φρένες ἤφαν; οὐ σύ γ’ ἂν ἐξ οἰκού σφ’ ἐπιστάτη οὐδ’ ἀλα δοίης, ὅσ’ ἐν ἀλλοτρίοισι παρήμενος οὐ τί μοι ἐτής σιτοῦ ἁπανερωθὼν δόμεναι; τὰ δὲ πολλὰ πάρεστιν.”

“Ὡς ἐφατ’, Ἀντίνοος δ’ ἐχολώσατο κηρόθι μᾶλλον, καὶ μιν ὑπόδρα ἱδὼν ἔπεα πτερόεντα προσηῦδα: “Νῦν δὴ σ’ οὐκέτι καλὰ διέκ μεγάροι γ’ ὁτ’ ἄψ’ ἀναχωρήσειν, ὅτε δὴ καὶ ὅνειδε βάξεις.”

“Ὡς ἄρ’ ἐφη, καὶ θρήνων ἐλῶν βάλε δεξίῳ δόμοι, πρυμνότατον κατὰ νότον· ὁ δ’ ἐστάθη ἦπετε πέτρη ἐμπεδον, οὐδ’ ἄρα μιν σφῆλεν βέλος Ἀντινόοιο, ἀλλ’ ἁκέων κίνησε κάρη, κακὰ βυσσοδομεὺων. ἄψ’ ὁ γ’ ἐπ’ οὐδον ἰὸν κατ’ ἄρ’ ἐξετο, καὶ δ’ ἄρα πήρην θῆκεν ἐυπλείην, μετὰ δὲ μυηστήσειν ἔειπε: ἰηα: ἰηα.

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

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

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

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

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

So saying, he seized the footstool and flung it, and struck Odysseus on the base of the right shoulder, where it joins the back. But he stood firm as a rock, nor did the missile of Antinous make him reel; but he shook his head in silence, pondering evil in the deep of his heart. Then back to the threshold he went and sat down, and down he laid his well-filled wallet; and he spoke among the wooers:
"Κέκλυτέ μεν, μυηστήρες ἀγακλείης βασιλείης, ὁφρ' εἴπω τά με τʰυμὸς ἐνι στήθεσσι κελεύει. οὐ μᾶν οὐτ' ἄχος ἐστὶ μετὰ φρεσὶν οὔτε τι πένθος, ὁππότ' ἀνήρ περὶ οἴσι μαχείσθενος κτεάτεσσι βλήσας, ἓ περὶ βουσίν ἢ ἅργεννης δέσοσιν· αὐτάρ ἐμ' Ἀντίνου βάλε γαστέρος εἶνεκα λυγρῆς, οὐλομένης, ἢ πολλά κάκ' ἀνθρώποις δίδωσιν. ἀλλ' εἰ ποιν πτωχῶν γε θεοὶ καὶ Ἐρινύες εἰσίν, Ἀντίνου πρὸ γάμῳ τελὸς θανάτου κυρεῖν."  

Τὸν δ' αὐτ' Ἀντίνους προσέφη, Εὐπείθεος ὁ ἱός· "Ἑσθεὶ ἐκκλος, ξέων, καθήμενος, ἢ ἄπιθ' ἄλλη, μὴ σε νέοι διὰ δώματ' ἐρύσσον, οἳ ἀγορεύεις, ἢ ποδὸς ἢ καὶ χείρος, ἀποδρύψιν δὲ πάντα."  

"Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ὑπερφιάλως νεμέσθησαν· ὥδε δὲ τις εὑπεσκε νέων ὑπερηνορέοντος· "Ἀντίνοι, οὐ μὲν καὶ ἔβαλες δύστην ἀλήτην, οὐλόμεν', εἰ δ' ποὺ τις ἐπουράνιος θεὸς ἐστίν. καὶ τε θεοὶ ξείνοις ἐοικότες ἄλλοδαποίοι, παντοῖοι τελέθοντες, ἐπιστρωφόσι πόλης, ἀνθρώπων ὑβριν τε καὶ εὐνομίῃ ἐφορῶντες."  

"Ὡς ἂρ' ἔφαυν μυηστήρες, ὁ δ' οὐκ ἐμπάξετο μύθων. Τηλέμαχος δ' ἐν μὲν κραδίῃ μέγα πένθος ἄεξε βλημένου, οὐδ' ἄρα δάκρυ χαμαλ βάλεν ἐκ βλεφάροιν, ἀλλ' ἀκέων κίνηςε κάρη, κακὰ βυσσοδομεύων.  

Τοὺ δ' ὡς οὖν ἠκούσε περίφρων Πηνελόπεια βλημένου ἐν μεγάρῳ, μετ' ἄρα δμρῆσιν ἔστιν· "Αἴθ' οὖτος αὐτὸν σε βάλοι κλυτότοξοι Ἀπόλλων."  

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

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

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

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

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

Howbeit when wise Penelope heard of the man’s being smitten in the hall, she spoke among her handmaids, and said: "Even so may thine own self be smitten by the famed archer Apollo."
Τὴν δ’ αὐτ’ Ἑὐρυνόμη ταμίη πρὸς μῦθον ἐξίπεν’ ᾧ ἢ ποτ’ ἄριστων τέλος ἡμετέρησι γένοιτο: ὅνικ ἀν τις τούτων γε ἐνθρονον Ἡ ὅ ἵκοιτο. Ὁ ποτ’ ἀντίοις δὲ μάλιστα μελαίνη κηρὶ ἔοικε.

Την δ’ αύτε προσέευσεν περίφρασι Πηνελόπεια; "Μαί, ἐξ θρόοι μὲν πάντες, ἐπεὶ κακὰ μιχανώνται Ἀντίοος δὲ μάλιστα μελαίνη κηρὶ ἔοικε. Χεῖνος τις δύστηνος ἀλητεύει κατὰ δώμα ἀνέρας αἰτίζων· ἀθρομοσύνη γὰρ ἄνωξεν· ἀνθ’ ἄλλοι μὲν πάντες ἐνέπλησάν τ’ ἐδοσιάν τε, οὕτος δὲ θρήνιν προμοῦν βάλε δεξίων ὁμὸν."

'Ἡ μὲν ἄρ’ ὑπὸ γοργίσει γυναιξίν, ἥμεν ἐν θαλάμῳ. ὁ δ’ ἐδείπνεε δίος Ὥνυσσεύς· ἡ δ’ ἐπὶ οἱ καλέσασα προσηύδα δίοιν ὑφορβύνυν ἑρχομα, δ’ Εὔμαη, κιόν τὸν ξείων ἀνακθεὶ ἐθέμενον, ὁφρα τ’ μιν προσπτύξομαι ἤδ’ ἔρομας εἰ ποῦ Ὡνυσσής ταλασίφρους ἢ πέπνυται ἡ ἵδεν ὀφθαλμοῖς: πολυπλάγκτο γὰρ ἔεικε."

Την δ’ ἀπαμειβόμενος προσέφης, Εὐμαῖε συβδώτα· "Εἰ γὰρ τοι, βασίλεια, σωτήρειαν Ἀχαιοί· οἶ δ’ ὦ μυθεῖται, θελγοῖτο κέ τοι φίλον ἦτορ, τρεῖς γὰρ ὑπὸ μιν νῦκτις ἔχουν, τρία δ’ ἡματ’ ἐρυξα ἐν κλισίῃ. πρῶτον γὰρ ἔμ’ ἱκετο νηὸς ἀποδράς· ἀλλ’ οὐ ποι κακότητα διήνυσεν ἦν ἀγορεὺς. ὡς δ’ ὧ τ’ ἄουδον ἀνὴρ ποτιδηρκέται, ὃς τε θεῶν ἔξ ἀειδεῖ δεδαῖον ἐπε’ ἱμερόεντα βροτοῖς, τοῦ δ’ ἁμοτον μεμάσων ἀκονέμεν, όπποτ’ ἀείδη· ὡς ἔμ’ κεῖνος ἔθελγε παρῆμενος ἐν μεγάρουσι· φησὶ δ’ Ὡνυσσής ξείων πατραῖος εἶναι, Κρήτη ναυταῖς, ὅθι Μίνωος γένος ἐστίν. ἐνθεν δὴ νῦν δεύρο τὸδ’ ἱκετο πῆματα πάσχων,

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

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

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

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

To her, then, swineherd Eumaeus, didst thou make answer, and say: "I would, O queen, that the Achaeans would keep silence, for he speaks such words as would charm thy very soul. Three nights I had him by me, and three days I kept him in my hut, for to me first he came when he fled by stealth from a ship, but he had not yet ended the tale of his sufferings. Even as when a man gazes upon a minstrel who sings to mortals songs of longing that the gods have taught him, and their desire to hear him has no end, whenever he sings, even so he charmed me as he sat in my hall. He says that he is an ancestral friend of Odysseus, and that he dwells in Crete, where is the race of Minos. From thence has he now come on this journey hither, ever suffering woes as he
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προπροκυλινδόμενος· στείρται δ’ Ὅδυσσης ἀκοίσαι, 525 ἀγχοῦ, Θεσπρωτῶν ἀνδρῶν ἐν πλοῖ ν δῆμον, ξωού· πολλὰ δ’ ἀγεὶ κειμήλια ὅπεδε δόμοντε.”

Τὸν δ’ αὐτὸ προσείπτε περίφρον Πηνελόπεια: Ἔρχεο, δεύρο κάλεσον, ἵν’ ἀντίον αὐτὸς ἐνίς πη.
οὐτοί δ’ ἥ θύρησε καθήμενοι ἐφιαλθὼν
ἡ αὐτοῦ κατὰ δώματ’, ἐπεὶ σφίσει θυμὸς ἐθηρὼν.
αὐτῶν μὲν γὰρ κτήματ’ ἀκήρατα κεῖτ’ ἐνί οἴκῳ,
σῖτος καὶ μέθυ ἥδυ’ τὰ μὲν οἰκῆς ἐδουσίν,
οἱ δ’ εἰς ἡμέτερον πωλεύμενοι ἡμέτα πάντα,
βοῦς ἱερεύντες καὶ δις καὶ πίονας αἴγας,
εἰλαπινάζουσιν πίνουσι τε αἴθοπα οἴνον,
μαγιδίως· τὰ δὲ πολλὰ κατάνεται. σὲ γὰρ ἔπ’ ἀνήρ,
οἰ Ὅδυσσευς ἐσκεν, ἀρὴν ἀπὸ οἰκὸν ἀμύναι.
εἰ δ’ Ὅδυσσευς ἔλθοι καὶ ἠκοίτ’ ἐς πατρίδα γαίαν,
αἰσά λεα σὺν ὃ παιδὶ βίας ἀποτίθεται ἀνδρῶν.”

“Ως φάτο, Τηλεμαχος δὲ μέγ’ ἐπταρεν, ἀμβλὶ δὲ δῶμα
σμερδαλέου κονάβησε· γέλασε δὲ Πηνελόπεια,
αἴσα δ’ ἄρ’ Εὐμαιον ἐπεα πτερόεντα προσημίδα:

“ʼΕρχεό μοι, τὸν ξείων ἑναντίον ὅδε κάλεσσον.
οὐχ ὅρας δ’ μοι νῦδ’ ἐπτεπταρε πᾶσιν ἐπέσοι;
τῷ κε καὶ οὐκ ἀτελὴς θάνατος μυστήριοι γένοιτο
πᾶσι μᾶλ’, οὐδὲ κε τις θάνατον καὶ κηρὰς ἀλύζει.1
ἀλλο δὲ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σήσιν
αἰ’ κ’ αὐτὸν γνῶν νημερτέα πάντ’ ἐνέποντα,
ἐσσώ μιν χλαίναν τε χυτῶνα τε, ἐματα καλά.”

“Ως φάτο, βῆ δὲ συφορβός, ἐπεὶ τὸν μύθον ἀκούσαν
ἀγχοῦ δ’ ἵσταμενος ὅπεα πτερόεντα προσημίδα:1

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

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

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

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

So she spoke, and the swineherd went when he had heard this saying; and coming up to Odysseus he spoke to him winged words:
“Εἰς τὸν πατέρα, καλέει σε περὶ Πηνελόπηα, μήτηρ Τηλεμάχου: μεταλλήσατι τί ε ὁμός ἄμφι πόσει κέλεται, καὶ κῆδεά περὶ πεπαθυνή. εἰ δὲ κε σε γνώση νημερτέαι πάντ’ ἐνέποντα, ἔσσει σε χλαίναν τε χιτῶνα τε, τῶν συ μάλιστα χρηίζεις· σῶτον δὲ καὶ αὐτίξων κατὰ δήμων γαστέρα βοσκήσεις· δώσει δὲ τοι οὐ κέ ἐθέλησι." 

Τὸν δ’ αὐτέ προσέειτε πολύτλας δῖος Ὀδυσσεύς· ἔμμαι’, αὐτά π’ ἐγὼ νημερτέαι πάντ’ ἐνέποιμι κούρη Ἰκαρίου, περὶ Πηνελόπης· οἴδα γὰρ εὐ περὶ κείνου, ὡμὴν δ’ ἀνεδέγμεθ’ ὀίζών. ἀλλὰ μνηστήρων χαλεπῶν ὑποδείδ’ ὀμιλοῦν, τῶν ὑβρις τε βίη τε σιδήρεοι οὐρανὸν ἴκει.1 καὶ γὰρ νῦν, ὅτε μ’ οὕτως ἀνήρ κατὰ δώμα κιόντα ὁ τι κακῶν ῥέσαντα βαλῶν οὐδύψουν ἔδωκεν, οὔτε τί Τηλέμαχος τὸ γ’ ἐπήρκεσεν οὔτε τις ἄλλος. τῷ νῦν Πηνελόπειαν ἐνὶ μεγάροις ἄνω χθεὶ μεῖναι, ἐπευγομένην περ, ἐς ἡλίου καταδύντα· καὶ τότε μ’ εἰρέσθω πόσιος περὶ νόστιμον ἱμαρ, ἀσσοτέρω καθίσασα παραλ πυρί· εἶματα γὰρ τοι λύχρ’ ἔχων· οἴσθα καὶ αὐτὸς, ἔτει σε πρῶθ’ ἱκέτευσα.”

“Ὡς φάτο, βῆ δὲ συφορβὸς, ἐπεὶ τῶν μύθων ἄκουσέ· τὸν δ’ ὑπὲρ οὐδοῦ βάντα προσηύδα Πηνελόπεια. 575 “Οὐ σὺ γ’ ἀγείς, Εὐμαῖε· τί τοῦτ’ ἐνόησεν ἀλήτης; ἢ τινὰ ποὺ δεῖσας ἐξαίσιον ἥν καὶ ἄλλος αἰθέται κατὰ δῶμα; κακὸς δ’ αἰδοίος ἀλήτης.”

Τὴν δ’ ἀπαμειβόμενος προσέφης, Εὐμαῖε συβῶτα: “Μυθεῖται κατὰ μοῦραν, ἀ πέρ κ’ οἴοντο καὶ ἄλλος, 580

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

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

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

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

To her, then, swineherd Eumaeus, didst thou make answer and say: "He speaks rightly, even as any other man would deem, in seeking to shun
Βριαν ἂλυσκάξων ἄνδρῶν ὑπερηνοεόντων.
ἀλλά σε μεῖναι ἀνωγεν ἐς ἥλιον καταδύντα.
καὶ δὲ σοι ὃδ᾽ αὐτῆ πολὺ κάλλιον, ὦ βασίλεια,
οἷν πρὸς ξείνων φάσθαι ἐπος ἦδ᾽ ἐπακοῦσαι.

Τὸν δ᾽ αὐτὲ προσέειπε περίφρων Πηνέλοπεια:
"Οὐκ ἄφρων ὁ ξείνως ὑπήρεται, ὅς περ ἄν εἰρ.
οὐ γάρ ποὺ τινε ὁδι καταθνητῶν ἄνθρωπων
ἀνέρες ὑβρίζοντες ἀτάσθαλα μηχανώνται."

"Ἡ μὲν ἂρ ὁ θαρόνευς, ὁ δ᾽ ὕχετο δίος ὑφορβὸς
μηστήρων ἐς ὃμιλον, ἐπεὶ διεπέφραδε πάντα.
ἀψα δὲ Τηλέμαχον ἐπεα πτερόεντα προσηῦδα,
ἀγχὶ σχῶν κεφαλῆς, ἵνα μὴ πευθοίαθ᾽ οἱ ἄλλοι:

"Ω φίλ', ἔγω μὲν ἀπεμι, σύς καὶ κείνα φυλαξών,
σόν καὶ ἐμὸν βίοτον σοι δ᾽ ἐνθάδε πάντα μελόντων.
αὐτὸν μὲν σε πρότα σάω, καὶ φράζεο θυμῶ
μὴ τι πάθῃς πολλοὶ δὲ κακὰ φρουέουσιν Ἀχαίῶν,
τοὺς Ζεὺς ἐξολόσειε πρὶν ἡμῖν πῆμα γενέσθαι."

Τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον θυδα:
"Εσσεταὶ οὐτως, ἀττα: σοῦ δ᾽ ἐρχεο δειελήπος:
هةθεν δ᾽ λέναι καὶ ἄγεν ἱερὴια καλα:
αὐτὰρ ἐμοί τάδε πάντα καὶ ἄθανατοισι μελῆσει."

"Ως φάθ', ὁ δ᾽ αὐτὸς ἂρ ἐξετ᾽ ἐγείζεστου ἐπὶ δίφρου,
πλησάμενος δ᾽ ἀρα θυμὸν ἐδητύος ἤδεποτῆτος.
βῆρ᾽ ἵμεναι μεθ᾽ ὑς, λίπε δ᾽ ἐρκεὰ τε μέγαρον τε,
πλείου δαισμών οἱ δ᾽ ὀρχηστυὶ καὶ ἁοιδῆ
τέρπουτ᾽ ἦδη γὰρ καὶ ἐπήλυθε δείελον ἦμαρ.

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the insolence of overweening men. But he bids thee to wait till set of sun. And for thyself, too, it is far more seemly, O queen, to speak to the stranger alone, and to hear his words."

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

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

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

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

So he spoke, and the swineherd sat down again on the polished chair. But when he had satisfied his heart with meat and drink, he went his way to the swine, and left the courts and the hall full of banqueters. And they were making merry with dance and song, for evening had now come on.
Σ

'Ηλθε δ' ἐπὶ πτωχὸς πανδήμος, ὡς κατὰ ἄστυ πτωχεύεσθε Ἱθάκης, μετὰ δ' ἔπρεπε γαστέρι μάργη ἀξιχείς φαγέμεν καὶ πιέμεν· οὐδὲ οἴ ὦν ἢς οὔδε βὴ, εἰδὸς δὲ μάλα μέγας ἢν ὁράσθαι.

'Αρναῖος δ' ὅνομ' ἔσκε· τὸ γὰρ θέτο πότνια μῆτηρ ἐκ γενετῆς· Ἰρον δὲ νέοι κύκλησκον ἀπαντεῖς, οὖνκ' ἀπαγγέλλεσθε κιών, ὅτε ποῦ τις ἀνώγοι· ὅς ἐς ἔλθων Ὁδυσσῆα διόκετο οἴο δόμοιο, καὶ μν νεικείων ἐπεξα πτερόεντα προσήυδα·

"Εἰκε, γέρον, προθύρου, μῆ δὴ τάχα καὶ ποδὸς ἔλκη. 10 οὐκ ἄτεις ὅτι δὴ μοι ἐπιλλίζουσιν ἀπαντεῖς, ἐλκέμεναι δὲ κέλουται; ἐγὼ δ' αἱσχύνομαι ἔμπησ. ἅλλ' ἄνα, μὴ τάχα νῦϊν ἔρις καὶ χερσὶ γένηται."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὁδυσσεύς·

"Δαιμόνι, οὔτε τὶ σέ ῥέξῳ κακὸν οὔτ' ἄγορεύω, 15 οὔτε τινὰ φθονέω δόμεναι καὶ πὸλλ' ἀνελόντα. οὐδὸς δ' ἀμφοτέρους οὔτε χείστεται, οὔτε τὶ σε χρὴ ἀλλοτρίων φθονέων· δοκεῖς δὲ μοι εἶναι ἀλήτης ὦς περ ἐγών, ὅλθον δὲ θεοὶ μέλλουσιν οπάξειν.
BOOK XVIII

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

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

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

1 And is therefore compared to Iris, the messenger of Olympus.
χερσὶ δὲ μὴ τι λίνη προκαλίζειο, μὴ με χολώσης, μὴ σε γέρων περ ἑδών στῆθος καὶ χείλεα φύρσω αἷματος· ἥσυχὴ δὲ ἀν ἔμοι καὶ μᾶλλον ἐτέ εἰη ἄφροιν· οὐ μὲν γὰρ τι σὴ ὑποστρέψεσθαι ὅτω δεύτερον ἐς μέγαρον Δαβίτιάδεω Οὐδεσθος.

Τὸν δὲ χολωσάμενος προσεφώνειν Ἰρων ἀληθῆς· Ω πόποι, ὡς ὁ μολοβρὸς ἑπιτροχάδην ἀγορεύει, γρητὴ καμινὸ ἱσος· οὐ ἄν κακὰ μητίσασθι κόπτων ἀμφοτέρῃς, χαμαλ δὲ κε πάντας ὁδόντας γναθμῶν ἐξελάσαμι συνὸς δὲ ληβότείρης. ξῶσαι νῦν, ἵνα πάντες ἐπιγνώσω καὶ οἴδε μαρμαρεύονς· πῶς δὲ ἂν σὺ νεωτέρῳ ἀνδρὶ μάχοιο;

"Ως οἵ μὲν προπάροιθε θυράων ύψηλῶν οὐδὸν ἐπὶ ξεστοῦ πανθυμαδὸν ὁκρίωντο. τοῖς δὲ ξυνέχει ἱερὸν μένος Ἀρτιόνοιο, ἥδυ δ' ἄρ' ἐκγελίσας μετεφώνει μυθετήρεσσιν· ὁ φίλοι, οὐ μὲν πῶ τι πάρος τοιοῦτον ἐτύχθη, οἵν τερπωλὴς θεὸς ἥγαγεν ἐς τόδε δώμα. ὁ ξεινὸς τε καὶ Ἰρων ἐρίζετον ἀλλήλοιιν χερσὶ μαχεῖσσαθαί· ἀλλὰ ξυνελάσσομεν ὅκα.

"Ως ἐφαθ', οἵ δ' ἀρα πάντες ἀνήιξαν γηλώντες, ἀμφὶ δ' ἀρα πτωχὸς κακοεἴμονας ἥγερέθουντο. τοῖς δ' Ἀρτιώνοις μετέφη, Εὐπείθεος νῦϊς· Ἐκεῖθερες ἁγίοι τις ἐπὶ κατάμεθα κύσις τε καὶ αἷματος ἐμπλήσαντες. ἄπποτερος δὲ κε μικήθη κρείσσων τε γεννήται,
are like to give us that. But with thy fists do not provoke me overmuch, lest thou anger me, and, old man though I am, I befoul thy breast and lips with blood. So should I have the greater peace tomorrow, for I deem not that thou shalt return a second time to the hall of Odysseus, son of Laertes."

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

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

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

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

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

\[\text{1 The thought is: we are both vagrants; whether either of us ever attains to a happier station in life, rests with the gods, who arbitrarily allot \textit{\varepsilon\alpha\beta\omicron\varepsilon\omicron}; cf. vi. 188 f.} \]
HOMER

táwn ἦν κ’ ἑθέλησιν ἀναστὰς αὐτὸς ἐλέεσθω·
αἰεὶ δ’ αὖθ’ ἡμῖν μεταδαισεται, οὐδὲ τιν’ ἄλλον
πτοχον ἔσω μίσγεσθαι ἐάσωμεν αἰτήσοντα.”
“Ὅς ἐφαθ’ Ἀυτίνοος, τοῖς δ’ ἐπινῦδαν μῦθος.
τοῖς δὲ δολοφρονέων μετέφη πολύμητις Ὀδυσσεύς.
“Τὰ φίλοι, οὔ πως ἐστὶ γεωτέρω ἄνδρι μάχεσθαι
ἀνδρα γέροντα, δύη ἀρμένου· ἄλλᾳ μὲ γαστὴρ
ὀτρύνει κακοεργός, ἵνα πληγῇς δαμείω.
ἀλλ’ ἄγε νῦν μοι πάντες ὁμόσσατε καρτερὸν ὅρκουν,
μὴ τίς ἐπ’ Ἰρφ ἡρα φέρων ἐμὲ χειρὶ βαρεῖῃ
πλέξῃ ἀτασθάλλων, τούτῳ δὲ με ἵφι δαμάσσῃ.”
“Ὅς ἐφαθ’, οἱ δ’ ἄρα πάντες ἀπώμυνον ὡς ἐκέλευεν.
αὐτὰρ ἐπεῖ β’ ὤμοσάν τε τελευτησάν τε τὸν ὅρκουν,¹
τοῖς δ’ αὐτίς μετέειφ’ ἵερ’ ἢς Τηλεμάχοιο.
“Ἐεἴν’, εἰ ο’ ὀτρύνει κραδίῃ καὶ θυμὸς ἀγήνωρ
τούτων ἀλέξασθαι, τῶν δ’ ἄλλων μὴ τίν’ Ἀχαιῶν
δείδθ’, ἐπεὶ πλεονεσσι μαχήσεται ὡς κε σε θείην
ξενοδόκος μὲν ἑγόν, ἐπὶ δ’ αἰνεῖτον βασιλῆς,
Ἀυτίνοος τε καὶ Εὐρύμαχος, πεπνυμένῳ ἄμφῳ.”
“Ὅς ἐφαθ’, οἱ δ’ ἄρα πάντες ἐπήνευον· αὐτὰρ Ὀδυσσεύς
ζώσατο μὲν ράκεσιν περὶ μῆδεα, φαίνε δὲ μηροῦς
καλοὺς τε μεγάλους τε, φάνεν δὲ οἱ εὐρέες ὡμοὶ
στήθεα τε στιβαροὶ τε βραχίονες· αὐτὰρ Ἀθήνη
ἀγχῖ παρισταμένη μέλε’ ἢλδανε ποιμένι λαῶν.
μνηστήρες δ’ ἄρα πάντες ὑπερφιάλως ἀγάσαντο·
 öde δέ τις εἰνεσκεν ἴδοιν ἐς πλησίον ἄλλον.

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

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

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

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

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

So he spoke, and they all praised his words. But Odysseus girded his rags about his loins and showed his thighs, comely and great, and his broad shoulders came to view, and his chest and mighty arms. And Athene drew nigh and made greater the limbs of the shepherd of the people. Then a’l the wooers marvelled exceedingely, and thus would one speak with a glance at his neighbour:
"Η τάχα Ἰρος Ἀῖρος ἐπίσπαστον κακῶν ἔξει, οὕτω ἐκ βακέων ὁ γέρων ἐπιγουνίδα φαίνει.

"Ως ἄρ' ἔφαν, Ἰρο δὲ κακῶς ἀρίνετο θυμός. ἀλλὰ καὶ ὃς δρηστήρες ἄγων ξώσαντες ἀνάγκη δειδίστα: σάρκες δὲ περιτρομέοντο μέλεσσιν.

'Αντίνοος δ' ἐνένυτεν ἔπος τ' ἔφατ' ἐκ τ' ὅνομαξεν.

"Νῦν μὲν μὴτ' εἶης, θουγαίε, μήτε γένοιο, εἴ δὴ τοῦτον ἐν τρομεῖς καὶ δείδιας αἰῶνως, ἀνδρα γέροντα, δὴ ἄρημένον, ἢ μιν ἰκάνει. ἀλλ' ἐκ τοι̉ ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσταιν αἰ κέν σ' οὕτος νικήσῃ κρείσσων τε γένηται, πέμψω σ' ἥπειρόνδε, βαλῶν ἐν νηλ μελαίνη, εἰς Ἔχετον βασιλῆ, βροτῶν δηλήμονα πάντων, ὃς κ' ἀπό ρίνα τάμησι καὶ οὕτα νηλεῖ χαλκῷ, μήδεα τ' ἐξερύσας δῶῃ κυσίν ὁμα δάσασθαι.

"Ως φάτο, τῷ δ' ἐτι μᾶλλον ὑπὸ τρόμος ἠλλαβε γυῖα. ἐς μέσσον δ' ἀναγων. τῷ δ' ἀμφω χείρας ἀνέσχον. δὴ τὸτε μερμήριξε πολύτλας δίδος Ὅδυσσεις ἢ ἑλάσει ὃς μιν ψυχή λίποι αὐθι πεσόντα, ἤ μιν ἦ' ἑλάσεις ταυύσσειν τ' ἐπι γαῖ. ὅδε δὲ οἱ φρονεόντι δοάσσατο κέρδιον εἶναι, ἦκ' ἑλάσαι, ἵνα μὴ μιν ἐπιφρασσαῖτ' Ἀχαιοί.

δὴ τότ' ἀνασχομένω ὁ μὲν ἦλασε δεξιῶν ἄμων Ἰρος, ὁ δ' αὐχέν' ἑλάσσειν ὑπ' οὐατος, ὡστέα δ' εἶσω ἑθλασεν' αὐτικα δ' ἦλθε κατὰ στόμα φοίνων αἶμα.
"Right soon shall Irus, un-Irused, have a bane of his own bringing, such a thigh does yon old man show from beneath his rags."

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

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

So he spoke, and thereat yet greater trembling seized the other's limbs, and they led him into the ring and both men put up their hands. Then the much-enduring, goodly Odysseus was divided in mind whether he should strike him so that life should leave him even there as he fell, or whether he should deal him a light blow and stretch him on the earth. And, as he pondered, this seemed to him the better course, to deal him a light blow, that the Achaeans might not take note of him. Then verily, when they had put up their hands, Irus let drive at the right shoulder, but Odysseus smote him on the neck beneath the ear and crushed in the bones, and straightway the red blood ran forth from his mouth, and down he fell in
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καὶ δ’ ἐπεσ’ ἐν κοινῆσι μακῶν, σὺν δ’ ἡλασ’ ὀδύντας λακτίζουν ποσὶ γαϊῶν· ἀπάρ μνηστήρες ἀγαυὸ
χειρὰς ἀνασχόμενοι γέλῳ ἐκθανοῦν. αὐτάρ’ Ὀδυσσεὺς 100
ἐλκε διέκ προθύροιο λαβῶν ποδὸς, ὅφ’ ἱκετ’ αὐλήν,
αἰθοῦσης τε θύρας· καὶ μιν ποτὶ ἐρκίων αὐλής
εἰσεν ἀνακλίνας· σκῆττρον δὲ οἱ ἐμβαλὲ χειρὶ,
καὶ μιν φωνῆσας ἐπεα πτερόεντα προσηνᾶ·

"Ενταῦθοι νῦν ἦσο σύας τ’ ἀπερύκων, 105
μηδὲ σὺ γε ξείνων καὶ πτωχῶν κοίρανος εἶναι
λυγρὸς ἕων, μὴ ποὺ τι κακὸν καὶ μεῖξον ἐπαύρη." 

"Η ῥα καὶ ἀμφ’ ὀμοισιν ἀεικέα βάλλετο πέρην,
πυκνὰ ῥωγαλένην· ἐν δὲ στρόφος ἦν ἀορτήρ.
ἀγ’ δ’ ὅ γ’ ἐπ’ οὐδὸν ἱδον κατ’ ἄρ’ ἐξετο· τοι δ’ ἵσαν εἰςω
ἡδο γελῶντες καὶ δεικανῶντε ἐπέεσσον." 1

"Ζεὺς τοι δοῖ, ξείνη, καὶ ἄθανατοι θεοὶ ἄλλοι,
ὅτι μάλιστ’ ἑθελεῖς καὶ τοι φύον ἐπλετο θυμῷ,
ὅς τούτων τὸν ἀναλτὸν ἀλητεὐεῖν ἀπέπαυσας
ἐν δήμῳ· τάχα γὰρ μιν ἀνάξομεν ἦπειρονδὲ
eis Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων." 2

"Ως ἄρ’ ἐφαν, χαίρειν δὲ κλεισθοῦν δίοις Ὀδυσσεύς.
’Αντίνοος δ’ ἀρα οἱ μεγάλην παρὰ γαστέρα θῆκεν,
ἐμπλεῖν κυνῆς τε καὶ αἰματος; ’Αμφίνοομος δὲ
ἀρτους ἐκ κανέοιῳ δύω παρέθηκε καλείρας
καὶ δεπαὶ χρυσὲω δειδίσκετο, φώνησεν τε;

"Χαίρε, πάτερ ὃ ξείνη, γένουτό τοι ἐς περ ὀπίσῳ
δλβοι· ἀτὰρ μὲν νῦν γε κακοῖς ἔχεαι πολέεσσο." 

1 After line 111 some MSS. insert the line δὲ δὲ τις ἐπεσχε νεῶν ὑπερηνορεοῦσιων (= ii. 324), “And thus would one of the proud youths speak.”

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

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

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

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

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

“Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows.”
Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς.

"Ἀμφίνομ’, ἦ μάλα μοι δοκεῖ εἰς πετυμένος εἶναι τοῦ σικτὸς καὶ πατρός, ἐπεῖ θλός ἔσθλον ἂκουν, Νίσον Δουλικηὴ ἐὼν ὑπὸ ἀφφείην τετοῦ σ’ ἐκ φασι γενέσθαι, ἐπητη’ δ’ ἄνδρὶ ἐοικας. τοῦνεκά τοι ἔρω, σὴ δὲ σύνθεο καὶ μεν ἂκουσον’ ουδὲν ἀκιδινότερον γαῖα τρέφει ἄνθρωποιο,

πάντων ὤσα τε γαῖαν ἐπὶ πυελεί τε καὶ ἔρπει. οὐ μὲν γὰρ ποτὲ φησι κακὸν πείσθαι ὑπίσσω, ὅφερ’ ἄρετην παρέχωσι θεοὶ καὶ γούνατ’ ὀρώρ’ ἀλλ’ ὅτε δὴ καὶ λυγρὰ θεοὶ μάκαρες τελέσωσι, καὶ τὰ φέρει ἀεκαζόμενος τετλητόθι θυμὸ.

τοῖος γὰρ νόοις ἐστίν ἐπιχοθούνων ἄνθρωπων οἴον ἐπὶ ἠμαρ ἄγγει πατήρ ἄνδρῶν τε θεῶν τε.

καὶ γὰρ ἐγὼ ποτ’ ἐμελλὼν ἐν ἄνδρᾶσιν ὀλβίοις εἶναι, πολλὰ δ’ ἀτάσθαλ’ ἐρέξα βίη καὶ κάρτητ εἴκων, πατρὶ τ’ ἐμῷ πίσυνος καὶ ἐμοῖς κασυγνήτοις.

τῷ μὴ τίς ποτὲ πάμπαν ἄνηρ ἀθεμίστιος εἴη, ἀλλ’, ὅ γε συγγ ὅλα ραθ θεῶν ἔχου, ὅττι διδοίειν.

οἶ δ’ ὅρῳ μνηστήρας ἀτάσθαλα μηχανώντας, κτήματα κείροντας καὶ αἰτωμάζουντας ἁκοίτιν ἄνδρος, ὅν οὐκέτι φημὶ φίλων καὶ πατρίδος αὐτῆς δηρὸν ἀπεσσεσθαι’ μάλα δὲ σχεδὸν. ἀλλ’ σε δαίμων οἰκαδ’ ὑπεξαγόγοι, μη’ ἀντιάσεις ἐκεῖνο, ὅπποτε νοστήσειε φίλην ἐς πατρίδα γαῖαν’ οὐ γὰρ ἀναιμωτί γε διακρίνεσθαι ὁτο μνηστήρας καὶ κείνου, ἐπεὶ κε μελαθρον ὑπέλθῃ."
Then Odysseus of many wiles answered him, and said: "Amphinomus, verily thou seemest to me to be a man of prudence; and such a man, too, was thy father, for I have heard of his fair fame, that Nisus of Dulichium was a brave man and a wealthy. From him, they say, thou art sprung, and thou seemest a man soft of speech. Wherefore I will tell thee, and do thou give heed and hearken. Nothing feeblener does earth nurture than man, of all things that on earth are breathing and moving. For he thinks that he will never suffer evil in time to come, so long as the gods give him prosperity and his knees are quick; but when again the blessed gods decree him sorrow, this too he bears in sore despite with steadfast heart; for the spirit of men upon the earth is even such as the day which the father of gods and men brings upon them. For I, too, was once like to be prosperous among men, but many deeds of wantonness I wrought, yielding to my might and my strength, and trusting in my father and my brethren. Wherefore let no man soever be lawless at any time, but let him keep in silence whatever gifts the gods give. Aye, for I see the wooers devising wantonness, wasting the wealth and dishonouring the wife of a man who, I tell thee, will not long be away from his friends and his native land; nay, he is very near. But may some god lead thee forth hence to thy home, and mayest thou not meet him when he comes home to his dear native land. For not without bloodshed, methinks, will the wooers and he part one from the other when once he comes beneath his roof."

So he spoke, and pouring a libation, drank of the honey-sweet wine, and then gave back the cup into the hands of the marshaller of the people. But
αὐτὰρ ὁ βῆ διὰ δῶμα φίλον τετημένος ἦτορ,
νευστάξων κεφαλῇ· δὴ γὰρ κακὸν ὀσσετο θυμός.
ἀλλ' οὔδ' ὃς φύγε κῆρα· πέδησε δὲ καὶ τὸν Ἀθήνη 155
Τηλεμάχου ὑπὸ χερσὶ καὶ ἐγχεῖ ἵππο δαμήναι.
ἀψ' δ' αὐτὸς κατ' ἅρ' ἐξετ' ἐπὶ θρόνου ἐνθεν ἀνέστη.
Τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε θεὰ γλαυκώπης Ἀθήνη, 160
κοῦρη Ἰκαρίου, περίφρονι Πηνελόπει, 
μυνηστῆρεσι φανήναι, ὅπως πετάσειε μάλιστα ἐνθαμάσων θυμόν μηνῆρων ἢδε τιμήσεσα γένοιτο 
μᾶλλον πρὸς πόσιος τε καὶ νιέος ἡ πάρος ἦν. 
ἀχρείου δ' ἐγελάσασεν ἔπος τ' ἐφατ' ἐκ τ' ὁνόμαζεν 
"Εὐρυνόμη, θυμός μοι ἐέλδεται, οὐ τί πάρος γε, 165 
μυνηστῆρεσι φανήναι, ἀπεχθομένοιοι περ ἐμπης 
παιδὶ δὲ κεν εἴπομεν ἔπος, τὸ κε κέρδιον εἶν, 
μὴ πάντα μυνηστήρων ύπερφιάλοισιν ὁμλεῖν, 
οἵ τ' εὖ μὲν βᾶζοναι, κακῶς δ' ὁπλίθεν φρονεοῦσιν."
Τῇ δ' αὐτ' Εὐρυνόμη ταμή πρὸς μῦθον ἔειπεν: 170 
"Ναὶ δὴ ταῦτα γε πάντα, τέκος, κατὰ μοῖραν ἔειπες. 
ἀλλ' ἶθι καὶ σφ' παιδὶ ἔπος φάο μηδ' ἐπίκευεθε, 
χρῶτ' ἀπονυμάμεθ καὶ ἐπιχρόσασα παρειάς 
μηδ' οὔτω δακρύοις πεφυμένη ἀμφὶ πρόσωπα ἔρχεο, ἐπεὶ κάκιον πενθήμεναι ἄκριτων αἰεί. 
ἡδι μὲν γὰρ τοῦ παῖς τηλίκος, δὴ σὺ μάλιστα 
ἥρω ἄθανάτους γενειώσαντα ἱδέσθαι." 175 
Τῇ δ' αὐτὲ προσέευπε περίφρον Πηνελόπεια: 
"Εὐρυνόμη, μὴ ταῦτα παραύδα, κηδομένη περ, 
χρῶτ' ἀπονυπτεσθαι καὶ ἐπιχρίσεσθαι ἀλοιφῆ 
ἀγκαθήν γὰρ ἔμοι γε θεοῖ, τοῖς Ὀλυμπῶν ἔχουσιν, 180 
ὁλεσαν, εὖ οὖ κεῖνος ἐβη κοίλης ἐνι̅ νησίν."
Amphinomus went through the hall with a heavy heart, bowing his head; for his spirit boded bane. Yet even so he did not escape his fate, but him, too, did Athene set in bonds so that he might be slain outright at the hands of Telemachus and by his spear. So he sat down again on the chair from which he had risen.

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

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

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

Then wise Penelope answered her again: "Eurynome, beguile me not thus in thy love to wash my body and anoint me with oil. All beauty of mine have the gods, that hold Olympus, destroyed since the day when my lord departed in the hollow ships.
άλλα μοι Αὐτονόμην τε καὶ Ἰπποδάμειαν ἀνωξθεί ἐλθέμεν, ὢφρα κέ μοι παραστῆτον ἐν μεγάροιςιν·
οῇ δ’ οὐκ εὑσεμι μετ’ ἀνέρας· αἰδέομαι γάρ.

"Ὡς ἄρ’ ἐφη, γρηγὺς δὲ δίεκ μεγάρῳ βεβήκει
ἀγγελέουσα γυναῖξι καὶ ὀτρυνέουσα νέεσθαι.

"Ενθ’ αὐτ’ ἄλλ’ ἐνόησε θεὰ γλαυκώπτες Ἀθήνη/
κούρη Ἰκαρίου κατὰ γλυκῶν ὑπνοῦ ἔχευεν,
εὐδε δ’ ἀνακλινθεῖσα, λύθεν δὲ οἱ ἀψεα πάντα
αὐτοῦ ἐνὶ κλαντὴρι· τέως δ’ ἄρα δία θεάων
ἀμβροτα δώρα δίδου, ἵνα μιν θησαίατ’ Ἀχαιοι.
κάλλει μέν οἱ πρώτα προσώπατα καλὰ κάθηρεν
ἀμβροσίῳ, οἶῳ περ ἑυστέφανος Κυθέρεια
χρίεται, ἐντ’ ἀν ἵν Χαρίτων χορὸν ἰμερόεντα·
καὶ μιν μακροτήρην καὶ πάσσονα θήκεν ἱδέθαι,
λευκότηρην δ’ ἄρα μιν θήκε πριστοῦ ἑλέφαντος.
ἡ μὲν ἄρ’ δος ἐρῄσας’ ἀπεβήσετο δία θεάων,
ὁθὸν δ’ ἀμφίπολοι λευκάλεινοι ἐκ μεγάροιο
φθόγγοι ἐπερχόμεναι· τὴν δὲ γλυκὺς ὑπνοῦ ἅρικε,
καὶ ρ’ ἀπομόρβατο χερσὶ παρείλας φώνησεν τε·

"’Η με μάλ’ αἰνοπαθῆ μαλακὸν περὶ κόμ’ ἐκάλυψεν.
αἴθε μοι δος μαλακὸν θάνατον πόροι Αρτεμίς ἀγνὴ
aυτίκα νῦν, ἵνα μηκέτ’ ὄδυρομένη κατὰ θυρὸν
αἰώνα φθινὺθω, πόσιος ποθέουσα φίλοιο
παντολήν ἀρετήν, ἐπεὶ ἔξοχος ἦν Ἀχαιῶν.

"Ὡς φαμένη κατέβαιν’ ὑπερώια συγαλδέεντα,
οὐκ οὖν’ ἀμα τῇ γε καὶ ἀμφίπολοι δῦ’ ἔποντο.
ἡ δ’ οτε δὴ μηστῆρας ἀφίκετο δία γυναικῶν,
But bid Autonoe and Hippodameia come to me, that they may stand by my side in the hall. Alone I will not go among men, for I am ashamed."

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

Then again the goddess, flashing-eyed Athene, took other counsel. On the daughter of Icarius she shed sweet sleep, and she leaned back and slept there on her couch, and all her joints were relaxed. And meanwhile the fair goddess was giving her immortal gifts, that the Achaeans might marvel at her. With balm\(^1\) she first made fair her beautiful face, with balm ambrosial, such as that wherewith Cytherea, of the fair crown, anointts herself when she goes into the lovely dance of the Graces; and she made her taller, too, and statelier to behold, and made her whiter than new-sawn ivory. Now when she had done this the fair goddess departed, and the white-armed handmaids came forth from the chamber and drew near with sound of talking. Then sweet sleep released Penelope, and she rubbed her cheeks with her hands, and said:

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

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

\(^1\) "κάλλει ἄμβροσία appears to be used in a concrete sense, for some kind of paint or ointment." (Monro.)
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στὴ ρα παρὰ σταθμὸν τέγεος πῦκα ποιητοῖο, ἀντα παρειάων σχομένη λιπαρὰ κρήδεμα· 210
ἀμφίπολος δ᾽ ἄρα οἱ κεδυὴ ἐκάτερθε παρέστη.
tῶν δ᾽ αὐτοῦ λύτο γούνατ᾽, ἔρφ δ᾽ ἄρα ϑυμὸν ἔθελχθεν,
pάντες δ᾽ ἥρῆσαντο παραὶ λεχέσσι κλιθῆναι.
η δ᾽ αὐ Τηλέμαχον προσεφώνεεν, ὅν φίλου νιῶν·

"Τηλέμαχ', οὐκέτι τοι φρένεσ ἐμπεδαί οὐδὲ νόημα· 215
παῖς ὑτ᾽ ἐδώ καὶ μᾶλλον ἐνὶ φρέσι κέρδε ἐνώμας·
nῦν δ', ὅτε δὴ μέγας ἔσσι καὶ ἱβῆς μέτρων ἱκάνεις,
καὶ κέν τις φαῖν γόνον ἐμμεναι ὀλβίων ἀνδρός,
ἐς μέγεθος καὶ κάλλους ὀρῶμενος, ἀλλότριος φῶς,
οὐκέτι τοι φρένες εἰσὶν ἐναίσιμοι οὐδὲ νόημα.
220
οἶον δὴ τόδε ἔργον ἐνὶ μεγάρωσιν ἐτύχθη,
ὅς τὸν ξεῖνον ἐὰςας ἀεικισθήμεναι οὕτως.
pῶς νῦν, εἴ τι ξεῖνος ἐν ἡμετέροις δόμοις
ἡμενος ὡδε πάθων ρυστακτύος ἐξ ἀλεγεινής;
σοὶ κ᾽ αἰλαχος λάβη τε μετ᾽ ἀνθρώπους πέλουτο." 225
Τὴν δ᾽ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡδὰ:

"Μήτερ ἐμῆ, τὸ μὲν ὅν σε νεμεσσῶμαι κεχολόσθαι·
αὐτὰρ ἐγὼ θυμὸ νοεω καὶ οἴδα ἐκαστα,
ἐσθλά τε καὶ τὰ χέρεια· πάρος δ᾽ ἐτι νήπιος ἡা.1
230
ἀλλά τοι ὅν δύναμαι πεπνυμένα πάντα νοῆσαι·
ἐκ γὰρ με πλήσουσι παρήμενοι ἄλλοθεν ἄλλος
οἶδε κακὰ φρονέοντες, ἐμοὶ δ᾽ οὐκ εἰςλον ἀρώγολ.
οῦ μὲν τοι ξείνων γε καὶ Ἰρον μῶλος ἐτύχθη
μυκητήρων ἱότητι, βιὴ δ᾽ ὅ γε φέρτερος ἦν.
αὶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον, 235

1 Line 229 was rejected by Aristophanes and Aristarchus.
stood by the doorpost of the well-built hall, holding before her face her shining veil; and a faithful hand-maid stood on either side of her. Straightway then the knees of the wooers were loosened and their hearts enchanted with love, and they all prayed, each that he might lie by her side. But she spoke to Telemachus, her dear son:

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

Then wise Telemachus answered her: "My mother, in this matter I take it not ill that thou art filled with anger. Yet of myself I know in my heart and understand each thing, the good and the evil, whereas heretofore I was but a child. But I am not able to plan all things wisely, for these men here thwart my will, keeping by me, one on this side and one on that, with evil purpose, and I have none to help me. Howbeit, I can tell thee, this battle between the stranger and Irus fell not out according to the mind of the wooers, but the stranger proved the better man. I would, O father Zeus, and Athene, and
οὔτω νῦν μνηστήρες ἐν ἡμετέροις δόμοισι νεότητας δεδημιμένοι, οι μέν ἐν αὐλῇ, οἱ δ' ἐπτοσθε δόμοιο, λεῖτο δὲ γυῖα ἐκάστου, ὥς νῦν Ἰρος κεῖνος ἐπ' αὐλείσθη σύρησιν ἢσται νευστάξων κεφαλῆς, μεθύοντι ἑοικός, οὐδ' ὄρθος στήμαι δύναται ποσὶν οὐδὲ νέεσθαι οἴκαδ', ὅπη οἱ νόστοι, ἐπεὶ φίλα γυῖα λέλυνται."  

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἄλληλους ἄγόρευον: 

Εὐρύμαχος δ' ἐπέσης προσήθα Ἡρελόπειαν: 

"Κοῦρ Ἰκαρίοιο, περίφρον Ἡρελόπεια, 

ἐκ πάντες σε ἱδοιεν ἀλ' Ιασον Ἀργος Ἀχαιοι, 

πλέονες κε μνηστήρες ἐν ἡμετέροις δόμοισιν ἥθεν δαιέταν', ἐπεὶ περίεσει γυναικῶν εἰδός τε μέγεθος τε ἰδεί φρένας ἐνδον ἐίσας." 

Τοῦ δ' ἡμείβετ' ἐπειτα περίφρον Ἡρελόπεια: 

"Εὐρύμαχ', ἡ τοι ἐμὴν ἀρετὴν εἰδός τε δέμας τε ὀλέσαν ἰδάναιτο, ὅτε Ἰλιὸν εἶσανἐβαινον Ἀργείοι, μετὰ τοῦτο δ' ἐμὸς πόσις ἦν 'Οδυσσεύς. 

εἰ κεῖνος γ' ἐλθὼν τὸν ἐμὸν βλον ἀμφιπολεύοι, 

μεῖζον κε κλέος εὐν ἐμὸν καὶ κάλλιον οὖτως. 


νῦν δ' ἄχομαι: τόσα γάρ μοι ἐπέσεσεν κακὰ δαίμων. 

ἡ μὲν δὴ ὅτε τ' ἦν λυπῶν κάτα πατρίδα γαῖαν, 

dεξιτερῆν ἐπὶ καρπῷ ἐλὼν ψε χεὶρα προσήθα: 

"'Ο γάρ, οὗ γάρ ὄνω ἑὐκνήμιδας Ἀχαιοὺς 

ἐκ Τροίης ευ πάντας ἀπῆμονας ἀπονέεσθαι: 

καὶ γάρ Τρώας ψαί μαχητὰς ἐμεναι ἄνδρας, 

ἡμὲν ἀκούσατας ἢδὲ βυτῆρας ὄιστῶν ἱππῶν τ' ὀκυπόδων ἐπιβήττορας, οἴ κε τάχιστα ἔκριναν μέγα νείκος ὠμοίου πολέμου. 

τῷ οὐκ οἴδ' ἡ κεν μ' ἀνέσει θεός, ἡ κεν ἄλων 

ἀυτοῦ ἐνὶ Τροίῃ: σοι δ' ἐνθάδε πάντα μελόντων.
Apollo, that even now the wooers were thus subdued in our halls, and were hanging their heads, some in the court and some within the hall, and that each man’s limbs were loosened, even as Irus now sits yonder by the gate of the court, hanging his head like a drunken man, and cannot stand erect upon his feet, or go home to whatsoever place he is wont to go, because his limbs are loosened."

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

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

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

"'Wife, I deem not that the well-greaved Achaeans will all return from Troy safe and unscathed, for the Trojans, men say, are men of war, hurlers of the spear, and drawers of the bow, and drivers of swift horses, such as most quickly decide the great strife of equal war. Therefore I know not whether the god will bring me back, or whether I shall be cut off there in the land of Troy: so have thou charge of
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μεμνήσθαι πατρὸς καὶ μητέρος ἐν μεγάρουσιν ὡς νῦν, ἢ ἔτι μᾶλλον ἐμεὶ ἀπονόσφιν ἐόντος· 
αὐτὰρ ἐπὶ δὴ παίδα γενειῆσαι ἑδαι, 
γῆμασθ' ὡς κ' ἐθέλησα, τεῦν κατὰ δῶμα λαποῦσα.' 270

"Κείνος τὸς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 
νῦξ δ' ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολήσει 
οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὀλίβου ἀπηύρα. 
ἀλλὰ τὸδ' αὐνὸν ἄχος, κραδήν καὶ θυμὸν ἰκάνει· 
μνηστήρων οὐχ ἢδε δίκη τὸ πάροιδε τέτυκτο· 
ο' τ' ἀγαθὴν τε γυναίκα καὶ ἀφνειόοι θύγατρα 
μνηστεύει εἴθελωσι καὶ ἄλληλοις εἰρίσοσιν, 
ἀυτὸ τοῖ γ' ἀπάγουσι βόας καὶ ἱφα μῆλα, 
κούρης δαίτα φίλοις, καὶ ἀγναλα δώρα διδοῦσιν· 
ἀλλ' οὐκ ἄλλοτριον βίοτον νήποιν ζώος."

"Ὡς φάτο, γηθήσεν δὲ πολύτλας δῖος Ὀδυσσεύς, 
οὖνεκα τῶν μὲν δώρα παρέλκετο, θέλγε δὲ θυμὸν 
μειλιχίους ἐπέεσσι, νόος δὲ οἱ ἄλλα μενοῦνα. 
Τὴν δ' αὐτ' 'Αντίνοος προσέφη, Εὐπείθεος νῖος, 
"Κοῦρ' Ἰκαρίου, περίφρον Πηνελόπεια, 
δώρα μὲν δς κ' ἐθέλησιν Ἀχαιῶν ἐνθάδ' ἐνείκαι, 
ἐξασθ'. οὐ γάρ καλὸν ἀνήμασθαι δόσων ἐστὶν 
ἡμεῖς δ' οὔτ' ἐπὶ ἑργα πῶρος γ' ἵμεν οὔτε πη ἄλλη, 
πρὸν γέ σε τῷ γῆμασθαι Ἀχαιῶν δς τις ἄριστος."

"Ὡς ἐφάτ' 'Αντίνοος, τοῖς δ' ἐπιδύδανε μῦθος· 
δώρα δ' ἄρ' οἰσίμεναι πρόσεαν κήρυκα ἐκαστος. 
'Αντινόω μὲν ἐνεικέ μέγαν περικαλλέα πέπλου, 
ποικίλον· ἐν δ' ἄρ' ἔσαν περόνας δυοκαίδεκα πᾶσαι 
χρύσειαν, κληίσιν ἐνυγαμμῖτοις ἀραρυίαν. 
δρμον δ' Εὐρυμάχῳ πολυδαίδαλον αὐτίκ' ἐνεικέ,
all things here. Be mindful of my father and my mother in the halls even as thou art now, or yet more, while I am far away. But when thou shalt see my son a bearded man, wed whom thou wilt, and leave thy house.'

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

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

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

So spoke Antinous, and his word was pleasing to them, and each man sent forth a herald to bring his gifts. For Antinous he brought a large and beautiful robe, richly broidered, and in it were golden brooches, twelve in all, fitted with curved clasps. And a chain did another straightway bring to
χρύσεων, ἥλεκτροισιν ἔρρεμένοι ἥλιον ὡς.
ἔρματα δ' Ἐὐρυδάμαντι δύω θεράποντες ἔνεικαν,
τρύγληνα μορέντα: χάρις δ' ἀπελάμπτετο πολλή.
ἐκ δ' ἄρα Πεισάνδροι Πολυκτορίδαο ἀνακτὸς
ἐσθμιον ἕνεικεν θεράπων, περικαλλὲς ἄγαλμα.
ἀλλο δ' ἄρ' ἄλλοις δῶρον Ἀχαιῶν καλὸν ἕνεικεν.
ἡ μὲν ἐπευτ' ἀνέβαιν' ὑπερώια δία γυναικῶν,
τῇ δ' ἄρ' ἀμφόπολοι ἐφερον περικαλλέα δῶρα.

Oi δ' εἰς ὀρχηστὺν τε καὶ ἰμερόσσαν ἀοιδὴν
τρεφάμενοι τέρποντο, μένον δ' ἐπὶ ἐσπερον ἐλθεῖν.
τοῖς δὲ τερπομένουσι μέλας ἐπὶ ἐσπερος ἦλθεν.
ἀυτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάρουσιν,
ὅφρα φαεῖνοιεν' περὶ δὲ ξύλα κάγκανα θήκαν,
ἀυα πάλαι, περίκηλα, νέον κεκεασμένα χαλκῷ,
καὶ δαίδας μετέμισον' ἀμοιβηδις δ' ἀνέφαινον
 ámbαλ  Ὀδυσσῆος ταλασίφρονος. αὐτὰρ δ' ἦσιν
αὐτὸς διογενῆς μετέφη πολύμητις Ὀδυσσεύς.

"Δμφαλ  Ὀδυσσῆος, δὴν οὐχομένου ἀνακτός,
ἐρχεσθε πρὸς δῶμαθ', ἵν' αἰδοίη βασίλεια:
τῇ δὲ παρ' ἡλάκατα στροφαλίζετε, τέρπετε δ' αὐτὴν
ἡμεναι ἐν μεγάρῳ, ἢ εἰρια πείκετε χερσὶν,
αὐτὰρ ἐγὼ τούτῳ φῶς πάντεσσι παρέξω.
ἂν περ γάρ κ' ἐθέλωσιν ἐνθρονον 'Ἡδω μίμενιν,
οὔ τι με νικήσουι' πολυτλήμων δὲ μάλ' εἰμί.

"Ὡς ἐφαθ', αἱ δ' ἐγέλασαν, ἐς ἀλλήλας δὲ ἴδοντο.
τὸν δ' αἰσχρός ἐνένιπε Μελανθῶ καλλιτάρρος,

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1 The word μορέντα is of wholly unknown significance. Various etymologies are given by Leaf on Π. xiv. 183; see also Agar, Homerica, pp. 320 f. The rendering given above assumes a connection with μύρον, mulberry.

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Eurymachus, one cunningly wrought of gold, strung with amber beads, bright as the sun. A pair of earrings his squires brought to Eurydamas, with three clustering\(^1\) drops, and great grace shone therefrom. And out of the house of lord Peisander, son of Polyctor, his squire brought a necklace, a jewel exceeding fair. So of the Achaeans one brought one fair gift and one another. But she thereafter, the fair lady, went up to her upper chamber, and her handmaids bare for her the beautiful gifts.

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

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

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

\(^1\) Or possibly "set among them (the faggots) burning pine-knots."


HO

ΜΕΡ

τὴν Δολίως μὲν ἑτικτε, κόμωσε δὲ Πηνελόπεια, παῖδα δὲ ὃς ἄτιταλλε, δίδου δὲ ἀρ' ἀδύρματα θυμῷ· ἀλλ' οὐδ' ὃς ἔχει πένθος ἐνὶ φρεσὶ Πηνελόπειν, ἀλλ' ἥ γ' Ἐὐρυμάχῳ μυσγέσκετο καὶ φιλέσκεν. 325 ἥ' ὦ' Ὀδυσσῆ' ἑνεπιτεν ὑνειδεῖοις ἐπέεσσιν·

“Εἰσε ὁ ἀλλαγας σὺ ἐν τῇ φρένας ἐκπεπταγμένοις ἐσσί, οὐδ' ἔθελεις εὐθεῖον χαλκήν ἐσ δόμον ἐλθών, ἥ' ποὺ ἐς λέσχην ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις, βαρσαλέως πολλοὶ μετ' ἀνδράσιν, οὐδὲ τι θυμῖν 330 ταρβεῖς· ἥ' ᴊ σε ὅνος ἔχει φρένας, ἢ νῦ τοι αἰεὶ τοιούτων νόος ἐστὶν ὅ καὶ μεταμόρφων βάζεις. 1 ἥ' αὐλεῖς, ὅτι Ἰρόν ἐνίκησας τὸν ἀλήτην;

μὴ τίς τοι τάχα Ἰρόν ἄμελον ἄλλος ἀναστή, ὃς τίς σ' ἀμφι κάρῃ κεκοπῶς χερσὶ στιβαρῆσι 335 δώματος ἐκπέμψῃς, φορύζας αἵματι πολλῷ.”

Τὴν δ' ἀρ' ὑπόδρα ἰδὼν προσέφη πολύμμητος Ὀδυσσεύς· 340

"Ἡ τάχα Τηλεμάχῳ ἔρεω, κύνον, οἴ' ἀγορεύεις, κεῖσ' ἐλθὼν, ἱνα σ' αὖθι διὰ μελεῖστι τάμησιν."

"Ὡς εἰπὼν ἐπέεσσι διεπτοίησε γυναίκας.

βὰν δ' ἵμαντι διὰ δῶμα, λύθεν δ' ὑπὸ γυνα ἐκάστης
tαρβεσύνη· φῶν γὰρ μὲν ἄληθεα μυθήσαται.

αὐτὰρ ὁ πᾶρ λαμπτήριν φαεῖνοιν αἰθομένοιν
estήκειν ἐς πάντας ὀρόμενοις· ἀλλα δὲ οἱ κήρ

ὀρμαίνε φρέσῳ ᾧςιν, ἥ' ὦ' ὁικ ἀτέλεστα γένοντο. 345

Μνηστῆρας δ' οὐ πάμπαν ἀγήνορας εἶν 'Αθήνη

λώβης ἰσχεσθαι θυμαλγεός, ὅφρ' ἐτι πάλλων
dὴ ἄχος κραδίην Λαερτίαδεω  'Οδυσσῆος.

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

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

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

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

But Athene would in no wise suffer the proud wooers to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus,
τοίςιν δ’ Ἐυρύμαχος, Πολύβου παῖς, ἥρξ’ ἀγορεύειν, κερτομέον Ὀδυσσῆα γέλω δ’ ἔταραισιν ἔτευχε. 350

“Κέκλυτε μεν, μνηστήρης ἄγακλειτής βασιλείας, ὃφ’ εἴπω τά με θυμός ἐνι στήθεσσι κελεύει. οὐκ ἀθεεῖ δ’ ἀνὴρ Ὀδυσσῆον ἐς δόμον ἴκειν’ ἐμπεθ’ μοι δοκεῖι δαίδων σέλας ἐμμεναι αὐτοῦ κάκ’ κεφαλῆς, ἐτελ’ οὐὶ ὦν τρίχες οὐδ’ ἡβαιαὶ.” 355

Ἡ ρ’, ἀμα τε προσέειπεν Ὀδυσσῆα πτολύπορθον “Εἰεῖν, ἥ ἄρ κ’ ἑθέλοις θητεύεμεν, εἰ σ’ ἀνελοίμην, ἀγροῦ ἐπ’ ἐσχατίας—μισθός δὲ τοι ἄρκιος ἔσται—ἀιμασίας τε λέγων καὶ δένδρα μακρὰ φυτεύων; ἑνθα κ’ ἐγὼ σίτον μὲν ἐπηετανοῦν παρέχομι, εἴματα δ’ ἀμφιέσαιμι ποσίν θ’ ὑποδήματα δοῖν. ἀλλ’ ἐπει σῷν δὴ ἔργα κάκ’ ἐμμαθὲς, οὐκ ἐθελῆσεις ἔργον ἐποίησεθαί, ἀλλὰ πτῶσειν κατὰ δήμου βούλεια, ὁφ’ ἂν ἔχας βόσκειν σῷν γαστέραν ἀναλτὸν.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· “Εὐρύμαχ’, εἰ γὰρ νῦιν ἔρις ἔργοιο γένοιτο 366 ὅρη ἐν εἰαρινῇ, ὅτε τ’ ἡματα μακρὰ πέλονται, ἐν ποίη, δρέπανον μὲν ἐγὼν εὐκαμπτες ἔχοιμι, καὶ δὲ σὺ τοῖον ἔχοις, ἵνα πειρησαλμέθα ἐργον νήστες ἄχρι μάλα κνέφαος, ποίη δὲ παρείη. εἰ δ’ αὐ καὶ βόες εἶεν ἐλαυνέμεν, ο’ περ ἄριστοι, αἴθωνες, μεγάλοι, ἀμφω κεκορητε ποίης, ἰλικες, ἴσοφοροι, τῶν τε σθένος οὐκ ἀλαπαδνόν,

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

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

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

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

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tetrángunon δ' εἶνη, εἰκοὶ δ' ὑπὸ βῶλος ἀρότρῳ
tῷ κέ μ' ἵδοις, εἰ ὅλκα διηνεκέα προταμοῖμην
εἰ δ' αὖ καὶ πόλεμόν ποθεν ὀρμήσει εἰρικίων
σήμερον, αὐτὰρ ἐμοὶ σάκος εἶνη καὶ δύο δοῦρε
καὶ κυνέῃ πάγχαλκος, ἑπὶ κροτάφοις ἀραρυία,
tῷ κέ μ' ἵδοις πρῶτοισιν εἰνὶ προμάχοισι μυγέντα,
οὖδ' ἂν μοι τὴν γαστερ' ὀνειδίζων ἀγορεύοις.

ἀλλὰ μάλ' ύβρίζεις, καὶ τοι τὸν ἔστιν ἀπενήσις.
καὶ ποὺ τις δοκεῖς μέγας ἐμμεναι ἢδὲ κραταιός,
οὔνεκα πάρ παῦροις καὶ οὐκ ἀγαθοῖς ὀμίλεις.
εἰ δ' Ὁδυσσεύς ἔλθοι καὶ ἱκου' ἐς πατρίδα γαῖαν,
αὐγά κέ τοι τὰ θύρετρα, καὶ εὐρέα περί μάλ' ἔόντα,

"Ως ἐφατ", Εὐρύμαχος δ' ἔχολώσατο κηρόθι μᾶλλον,
καὶ μιν ὑπὸδρα ἠδὼν ἔπεα πτερόεντα προσηῦδα:

"Α δεῖλ', τῇ τάχα τοι τελέω κακόν, οἰ ἀγορεύεις
θαρσαλέως πολλοίσι μετ' ἀνδράσιν, οὔδέ τι θυμῷ
tαρβείς; ἦ ρά σε οἶνος ἔχει φρένας, ἦ νῦ τοι αἰεὶ
tοιοῦτοι νόσος ἐστίν; δ' καὶ μεταμόνεια βάζεις.

"Αλλεῖς, ὅτι Ἰρών οἰνίκησας τὸν ἀλήτην;" 1

"Ως ἀρα φωνῆσας σφέλας ἐλλαβεῖν αὐτὰρ Ὁδυσσεὺς
Ἀμφινόμου πρὸς γοῦνα καθέξετο Δουλιχήσος.
Εὐρύμαχον δείσας; ὃ δ' ἄρ' οἶνοχόν βάλε χεῖρα
dεξιτερῆν' πρόχοοι δὲ χαμαλ βόμβησε πεσοῦσα,


1 Line 393 is omitted in many MSS.
were a field of four acres, and the soil should yield before the plough: then shouldest thou see me, whether or no I could cut a straight furrow to the end. Or I would again that this day the son of Cronos might bring war upon us from whence he would, and I had a shield and two spears and a helmet all of bronze, that fitted well my temples: then shouldest thou see me mingling amid the foremost fighters, and wouldest not prate, taunting me with this belly of mine. But right insolent art thou, and thy heart is cruel, and forsooth thou thinkest thyself to be some great man and mighty, because thou consortest with few men and weak. If but Odysseus might return, and come to his native land, soon would yonder doors, right wide though they are, prove all too narrow for thee in thy flight out through the doorway."

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

"Wretch, presently will I work thee evil, that thou pratest thus, unabashed in the presence of many lords, and hast no fear at heart. Surely wine has mastered thy wits, or else thy mind is ever thus, that thou dost babble idly. Art thou beside thyself because thou hast beaten that vagrant Irus?"

So saying, he seized a footstool, but Odysseus sat down at the knees of Amphinomus of Dulichium, in fear of Eurymachus. And so Eurymachus struck a cup-bearer on the right hand, and the wine-jug fell to the ground with a clang, and the bearer groaned, and fell backwards in the dust. Then the wooers broke into uproar throughout the shadowy halls, and thus would one man speak with a glance at his neighbour:
“Αἰθ’ ὁφελλ’ ὁ ξείνος ἀλώμενος ἄλλοθ’ ὀλέσθαι πρὶν ἐλθεῖν τῷ κ’ οὐ τῷ τόσου κέλαδον μετέθηκε.1 νῦν δὲ περὶ πτωχῶν ἐριδαίνομεν, οὐδὲ τι δαιτὸς ἐσθλής ἐσσεται ἤδος, ἐπεὶ τὰ χερέιονα νικᾶ.”

Τοῖσι δὲ καὶ μετέειφ’ ἱερή ἢς Τηλεμάχου 405 “Δαιμόνιοι, μαίνεσθε καὶ οὐκέτι κεύθετε θυμῷ βρωτῶν οὐδὲ ποτήτα. θεῶν νῦ τις ὑμώ ὀροθύνει. ἄλλ’ εὖ δαισάμενοι κατακεῖτε οἶκαὶ’ ἱόντες, ὀππότε θυμός ἄνωγε. διώκω δ’ οὐ τιν’ ἐγὼ γε.”

“Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ὀδαξ ἐν χείλεσι φύντες Τηλέμαχον θάυμαζον, δ θαρσαλέως ἀγόρευε. 411 τοῖσιν δ’ Ἀμφίνομος ἀγορήσατο καὶ μετέειπε Νίσον φαίδιμος νίός, Ἀρητιάδαο ἀνακτος. 2

“"Ὡς φίλοι, οὐκ ἂν δὴ τις ἐπὶ βηθέντι δικάλῳ ἀντιβίοις ἐπέκεσοι καθαπτόμενος χαλεπάλιον· μὴτε τι τὸν ξείων στυβελῆσετε μὴτε τίν’ ἄλλον δμώων, οἱ κατὰ δῶματ’ Ὅδυσσηος θείοι. ἄλλ’ ἄγετ’, οἰνοχόος μὲν ἐπαρξάσθω δεπάσσων, ὅφρα σπείσαστε κατακείμεν οἰκαὶ’ ἱόντες· τὸν ξείων δὲ ἐόμεν ἐν μεγάροις Ὅδυσσηος 415 Τηλεμάχῳ μελέμεν· τού γὰρ φίλον ἱκετο δώμα.”

“Ὡς φάτο, τοῖσι δὲ πᾶσιν εἀδότα μῦθον ἔειπε. 420 τοῖσιν δὲ κρητῆρα κεράσσατο Μούλιος ἤρως, κηρυξ Ὁυλικεύς· θεράπων δ’ ἢν Ἀμφίνομοι· νόμησεν δ’ ἄρα πᾶσιν ἐπισταδόν’ οἱ δὲ θεοῖς σπείσαστε μακάρεσσι πίον μελιθέα οἶνον. αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπιών θ’ ὅσον ἤθελε θυμός, βάν ρ’ ἤμεναι κείοντες ἐὰν πρὸς δῶμαθ’ ἐκαστος. 3

1 μετέθηκε Aristarchus: μεθέθηκε.
2 Line 413 ( = xvi. 395) is omitted in most MSS.
"Would that yon stranger had perished elsewhere on his wanderings or ever he came hither; then should he never have brought among us all this tumult. But now we are brawling about beggars, nor shall there be any joy in our rich feast, since worse things prevail."

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

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

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

So said he, and the words that he spoke were pleasing to all. Then a bowl was mixed for them by the lord Mulius, a herald from Dulichium, who was squire to Amphinomus. And he served out to all, coming up to each in turn; and they made libations to the blessed gods, and drank the honey-sweet wine. Then when they had made libations and had drunk to their heart's content, they went their way, each man to his own house, to take their rest.
Αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπτετο δίος Ὄδυσσεὺς, μνηστήρεσσι φόνου σὺν Ἀθήνῃ μερμηρίζων· αἶσα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα· ὡς τηλέμαχε, χρή τεύχε ἀρχία κατήμεν εἶσω πάντα μᾶλις, αὐτὰρ μνηστήρας μαλακοῖς ἐπέεσσι παρφάσθαι, ὅτε κέν σε μεταλλῶσι ποθεύντες· ἡς κατημον κατέθηκε, ἐπεὶ οὐκέτι τοῖσιν ἐφίκει οἷά ποτε Τροίηνδε κιὼν κατέλευπεν Ὅδυσσεύς, ἀλλὰ κατήκισται, ὅσοιν πυρὸς ἤκετ' αὐτήμη. πρὸς δ' ἐτε καὶ τόδε μεῖξον ἐνὶ φρεσίν ἐμβάλε δαίμων, μὴ πως οἰνωθέντες, ἔριν στήσαντες ἐν ἔριν, ἀλλήλους τρώσατε κατασχύνητε τε δαὶτα καὶ μνηστύν, αὐτὸς γὰρ ἐφέλλεται ἄλθρα σίδηρος· ὡς φάτο, Τηλέμαχος δὲ φίλω ἐπεπείθετο πατρί, ἐκ δὲ καλεσσάμενος προσέφη τροφὸν Εὐρύκλειαν· ἂν, ἀγε δὴ μοι ἑρυθεν ἐνὶ μεγάροις γυναῖκας, ὀφρα κεν ἐς θάλαμον καταβείομαι ἐντεα πατρὸς καλά, τὰ μοι κατὰ οἶκον ἀκηδεά καπνὸς ἀμέρδει πατρὸς ἀποιχομένου· ἡγὼ δ' ἐτε νήπιος ἤα. νῦν δ' ἐθέλω καταθέσαμι, ὥστοι πυρὸς ἤξετ' αὐτήμη.
BOOK XIX

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

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

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

"Nurse, come now, I bid thee, shut up the women in their rooms, while I lay away in the store-room the weapons of my father, the goodly weapons which all uncared-for the smoke bedims in the hall since my father went forth, and I was still a child. But now I am minded to lay them away, where the breath of the fire will not come upon them."
Τὸν δ’ αὐτὲ προσέειπτε φίλη τροφὸς Εὐρύκλεια:
"Αἱ γὰρ δὴ ποτε, τέκνου, ἐπιφροσύνας ἀνέλοιο
οἴκων κηδεσθαί καὶ κτήματα πάντα φυλάσσειν.
ἀλλ’ ἀγε, τίς τοι ἐπειτα μετοιχομένη φάος οἶσει;
διϊφὰς δ’ οὐκ εἶας προβλωσκέμεν, αἰ’ κεν ἔφαινον." 25
Τὴν δ’ αὖ Τηλέμαχος πεπυμένοις ἀντίον ἦδα:
"Ξεῖνος δ’· οὖ γὰρ ἀεργὸν ἀνέξομαι ὡς κεν ἐμὴς γε
χολικος ἀπτηταί, καὶ τηλόθεν εἰληλουθῶς."
"Ὡς ἄρ’ ἐφώνησεν, τῇ δ’ ἀπτερος ἐπλετο μῦθος.
κλήσεσε δ’ θύρας μεγάρων εὖ ναιεταόντων.
τῷ δ’ ἄρ’ ἀναίζαντ’ Ὀδυσσεὺς καὶ φαίδιμος νῦς
ἐσφόρεοι κόρυθας τε καὶ ἀσπίδας ὁμφαλοεσσας
ἐγχεά τ’ ὁξυφεντα· πάροιθε δὲ Παλλὰς Ἀθήνη,
χρύσεον λύχνων ἔχουσα, φάος περικαλλὲς ἐποιει.
δὴ τὸτε Τηλέμαχος προσεφώνεεν δι’ πατέρ’ αἰγα: 35
"Ὡ Πάτερ, ἡ μέγα θαύμα τὸδ’ ὀφθαλμοῖσιν ὄρῳμαι.
ἐμπθής μοι τοῖχοι μεγάρων καλαὶ τε μεσόδμαι,
εἰλάτινα τε δοκοί, καὶ κίονες ὕψος ἔχοντες
φαίνοντ’ ὀφθαλμοῖς ὡς εἰ πυρὸς αἰθομένοιο.
ἡ μάλα τις θεὸς ἐνδον, οὐ οὐρανὸν εὐρων ἔχουσι." 40
Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:
"Σύγα καὶ κατὰ σοῦ νόου ἵσχανε μηδ’ ἐρείειν:
αὐτὴ τοι δίκη ἐστὶ θεῶν, οἴ Ὀλυμπὸν ἔχουσιν.
ἀλλὰ σὺ μὲν κατάλεξαί, ἐγὼ δ’ ὑπολείψομαι αὐτοῦ,
ὁφρα κ’ ἐτὶ διφὰς καὶ μητέρα σὴν ἐρεβίζω.
ἡ δὲ μ’ ὀδυρομένη εἰρήσεται ἄμφις ἐκαστα.” 45

1 The χοίνξ, = about a quart, was the daily ration of corn or meal for a slave.

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Then the dear nurse Eurycleia answered him: “Aye, child, I would thou mightest ever take thought to care for the house and guard all its wealth. But come, who then shall fetch a light and bear it for thee, since thou wouldest not suffer the maids, who might have given light, to go before thee?”

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

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

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

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

2 μεσόμαι is an obscure word which in ii. 424 (in the sing.) denotes the socket in which the mast of a ship is set. Aristarchus took it to mean here “the spaces between the columns”; others “the spaces between the beams (panels).”

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"Ως φάτο, Τηλέμαχος δὲ διήκ μεγάροιο βεβήκει κείων ἐς θάλαμον, δαίδων ὑπὸ λαμπρομενάον, ἐνθα πάρος κοιμάθ', ὅτε μεν γλυκὺς ὑπνος ἴκανοι ἐνθ' ἀρα καὶ τότ' ἔλεκτο καὶ Ἡ ὤδιαν ἐμμυνεν. αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὁδυσσεύς, μυστήρεσσι φόνου σὺν Ἀθηνή μερμηρίζον.

'Ἡ δ' ἦν ἐκ θαλάμου περίφρων Πηνελόπεια, Ἀρτέμιδι ικέλῃ ἣ ἡ χρυσῆ Ἀφροδίτη.

τῇ παρὰ μὲν κλισίν πυρὶ κάθεσαν, ἐνθ' ἄρ' ἐφιξε, διωτὴν ἐλέφαντι καὶ ἀργύρῳ· ἤν ποτε τεκτών πολέσ' Ἰκμάλλος, καὶ ὑπὸ θρήνον ποσίν ἦκε προσφυε' ἐξ αὐτῆς, ὅθ' ἐπὶ μέγα βάλλετο κῶς. ἐνθ' καθέξετ' ἐπείτα περίφρων Πηνελόπεια. ἣλθον δὲ δμαλ λευκώλειοι ἐκ μεγαροῦ.

αἱ δ' ἀπὸ μὲν σῖτον πολὺν ἥρεον ἦδε τραπέζας καὶ δέπα, ἐνθευ ἄρ' ἄνδρες υπερμενέοντες ἐπινυον πῦρ δ' ἀπὸ λαμπτήρων χαμάδις βάλον, ἀλλὰ δ' ἐπ' αὐτῶν νήσαν ξύλα πολλά, φῶς ἐμεν ἦδε θέρεσθαι.

'Ἡ δ' Ὁδυσσή' ἐνένυπε Μελανθὼ δεύτερον αὐτεῖς· "Εἷν', ἔτι καὶ νῦν ἐνθάδ' ἀνιήσεις διὰ νύκτα δινεύων κατὰ οἶκον, ὑπενεύσεις δὲ γυναῖκας; ἀλλ' ἐξελθε θύραζε, τάλαν, καὶ δαίτος ὄνησο' ἡ τάχα καὶ δαλφ βεβλημένος ἐσθὰ θύραζε."

'Tὴν δ' ἄρ' ὑπόδρα ἱδὼν προσέφη πολύμητις Ὁδυσσεύς· "Δαιμονίη, τι μοι ἄρ' ἐπέχεις κεκοτκητὶ θυμῷ; ἣ ὣτι δὲ ὄντων, κακὰ δὲ χροὴ ἐλμαται εἴμαι, 1 δὴ ῥυτῶν: οὗ λιπῶν.
So he spoke, and Telemachus went forth through the hall by the light of blazing torches to go to his chamber to lie down, where he had heretofore been wont to rest, when sweet sleep came upon him. There now too he lay down and waited for the bright Dawn. But goodly Odysseus was left behind in the hall, planning with Athene’s aid the slaying of the wooers.

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

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

Then with an angry glance from beneath his brows Odysseus of many wiles answered her: “Good woman, why, pray, dost thou thus assail me with angry heart? Is it because I am foul and
πτωχεύω δ’ ἀνὰ δήμου; ἀναγκαῖη γὰρ ἐπείγει. 75
tοιοῦτοι πτωχοὶ καὶ ἀλήμονες ἄνδρες έστιν. καὶ γὰρ ἔγιν ποτὲ οἶκον ἐν ἀνθρώποισιν ἐναυὸν
Ὀλβίος ἄφεινοι καὶ πολλάκις δόσκοι ἄλητη, 80
tοῦ ὁποῖος ἔοι καὶ ὅτεν κεχρημένος ἔλθεις
ἥσαν δὲ δμόδες μάλα μυρίοι, ἀλλα τε πολλὰ
ὀίσιν τ’ εὖ ξώσουι καὶ ἄφνειοι καλέονται.
85 ἀλλὰ Ζεῦς ἀλάπαξε Κρονίων· ἦθελε γὰρ πον’
tῷ νῦν μήποτε καὶ σὺ, γύναι, ἀπὸ πᾶσαν ὀλέσσῃς
ἀγλαίην, τῇ νῦν γε μετὰ δμφησι κέκασσαι
μὴ πώς τοι δέσποινα κοτεσσαμένη χαλεπῆνη,
ἡ Ὄδυσσεως ἔλθη· ἐτε γὰρ καὶ ἐλπίδος ἀλσα.
eὶ δ’ ὅ μὲν ὅς ἀπόλωλε καὶ οὐκέτει νόστιμος ἔστιν,
88 ἀλλ’ ἢδη παῖς τοῖς Ἀπόλλωνοις γε ἔκητι,
Τηλέμαχος· τὸν δ’ οὐ τις ἐνὶ μεγάροις γεναικῶν
λήθει ἀτασθάλλουσα’, ἐπεὶ οὐκέτει τηλίκος ἔστιν.”
90
"Ὡς φάτο, τοῦ δ’ ἥκουσέ περίφρον Πηνελόπεια,
ἀμφίπολον δ’ ἐνενιπτεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαξεν
"Πάντως, θαρσαλέη, κύον ἄδεες, οὗ τί με λήθεις
ἔρδουσα μέγα ἐργον, ὃ σῇ κεφαλῇ ἀναμάξεις·
πάντα γὰρ εὖ ἥδησθ, ἐπεὶ ἔξ ἐμεῦ ἐκλένες αὐτῆς
ὡς τὸν ξείνον ἔμελλον ἐνὶ μεγάροις ἐμοῖσιν
ἀμφὶ πόσει εἰρέσθαι, ἐπεὶ πυκνῶς ἀκάχημαι.”
95
"Ἡ ρα καὶ Εὐρυνόμην ταμίαν πρὸς μῦθον ἔειπεν
"Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶς ἐπ’ αὐτοῦ,
ὅφρα καθεξομένος εἰπή ἔπος ἦδ’ ἐπακούσῃ
ὁ ξείνος ἐμέθεν· ἔθελο δὲ μιν ἔξερέσθαι.”
234
wear mean raiment on my body, and beg through the land? Aye, for necessity compels me. Of such sort are beggars and vagabond folk. For I too once dwelt in a house of my own among men, a rich man in a wealthy house, and full often I gave gifts to a wanderer, whosoever he was and with whatsoever need he came. Slaves too I had past counting and all other things in abundance whereby men live well and are reputed wealthy. But Zeus, son of Cronos, brought all to naught; so, I ween, was his good pleasure. Wherefore, woman, beware lest thou too some day lose all the glory whereby thou now hast excellence among the handmaids; lest perchance thy mistress wax wroth and be angry with thee, or Odysseus come home; for there is yet room for hope. But if, even as it seems, he is dead, and is no more to return, yet now is his son by the favour of Apollo such as he was—even Telemachus. Him it escapes not if any of the women in the halls work wantonness; for he is no longer the child he was.”

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

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

With this she spoke also to the housewife Eurynome, and said: “Eurynome, bring hither a chair and a fleece upon it, that the stranger may sit down and tell his tale, and listen to me; for I am fain to ask him of all things.”
Ως ἐφαθ’, ἦ δὲ μᾶλ’ ὀτραλέως κατέθηκε φέρουσα δίφρον ἐξέστον καὶ ἐπ’ αὐτῷ κόδας ἐβαλλεν· ἐνθα καθέζετ’ ἐπείτα πολύτλας δῖος Ὀδυσσεύς. τοῖσι δὲ μύθων ἤρχε περίφραων Πηνελόπεια· "Εἰσε, τὸ μέν σε πρῶτον ἔγων εἰρήσομαι αὐτῇ τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδε τοκῆς;" 105
Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· "Ὤ γύναι, οὐκ ἂν τίς σε βροτὸν ἔπ’ ἀπείρωνα γαίαν νεικέοι; ἦ γάρ σεν κλέος οὐρανὸν ἐφύγων ἱκάνει, ὡς τὲ τευ ἡ βασιλῖσσι ἄμωμονος, ὡς τε θεοῦδης ἀνδράσιν ἐν πολλοῖς καὶ ἰσθίμωσιν ἀνάσσων εὐδίκιας ἄνεχρις, φέρρῳ δὲ γαία μέλαινα πυρόως καὶ κριθάς, βρίθησι δὲ δένδρα καρπῷ, τίκτη δ’ ἐμπεδα μῆλα, θάλασσα δὲ παρέχῃ ἵχθυς ἐξ εὐηγεσίης, ἀρετῶς δὲ λαὸς ὑπ’ αὐτοῦ. τῷ ἐμὲ νῦν τὰ μὲν ἄλλα μετάλλα σφ’ ἐνὶ οἶκῳ, μηδ’ ἔμον ἔξερεεεινε γένος καὶ πατρίδα γαίαν, μηδ’ ὅλλον θυμὸν ἐνυπλήσης ὀδυνῶν μυσσαμένῳ μάλα δ’ εἰμὶ πολύστονος· οὐδὲ τί με χρῆ οἶκῳ ἐν ἀλλοτρίῳ γοῦντα τε μυρόμενον τε ἦσθαι, ἐπεὶ κάκιον πενθήμεναι ἄκριτον αἰεί· μη τίς μοι δμοῦν νεμεσήσεται, ἥ σύ γ’ αὐτῇ, φη δὲ δακρυπλάειν βεβαρητά με φρένας οὐφ.’
Τὸν δ’ ἢμείβετ’ ἐπείτα περίφραων Πηνελόπεια· "Εἰσίν’, ἦ τοι μὲν ἔμοι ἄρετῆν εἶδος τε δέμας τε ὀλέσαν ἀθάνατοι, ὡτε Ἰλιὸν εἰςανέβαιον Ἀργείοι, μετὰ τοῖσι δ’ ἔμοις πόσις ἤν Ὀδυσσεύς· εἰ κεῖνος γ’ ἔλθων τὸν ἕμον βίον ἀμφιπολεὺς, μεῖζον κε κλέος εἰπ’ ἔμοι καὶ κάλλιον οὔτως.

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120
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So she spoke, and Eurynome speedily brought a polished chair and set it in place, and on it cast a fleece. Then the much-enduring, goodly Odysseus sat down upon it, and the wise Penelope spoke first, and said:

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

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

Then wise Penelope answered him: "Stranger, all excellence of mine, both of beauty and of form, the immortals destroyed on the day when the Argives embarked for Ilion, and with them went my husband, Odysseus. If he might but come, and watch over this life of mine, greater would be my fame and fairer.
HOMER

νῦν δ᾽ ἀχομαι· τόσα γὰρ μοι ἐπέσευεν κακὰ δαίμων. 130
ὅσοι γὰρ νήσουσιν ἐπικρατέοσιν ἄριστοι,
Δουλεῖσθαι τε Σάμῳ τε καὶ ὑλῆντι Ζακύνθῳ,
οἳ τ' αὐτήν Ἰθάκην εὐδεξέλον ἀμφινέμονται,
οἳ μ’ ἀεκαζομένην μνάνται, τρύχουσι δὲ οἶκον. 1
τῷ οὖντε ξείνων ἐμπάζομαι οὐθ’ ἱκετάων
οὐτε τὶ κηρύκων, οἳ δημοσεργοὶ ἔσειν' 135
ἀλλ’ Ὀδυσσῆ ποθέουσα φίλον κατατήκομαι ἢτορ.
οἳ δὲ γάμον σπεύδουσιν ἐγώ δὲ δόλους τολυπεύων.
φάρος μὲν μοι πρῶτον ἐνέπνευσε φρεσὶ δαίμων,
ὑπηρεσίαν μέγαν ἵστον, ἐνα μεγάροισιν ὕφασιν,
λεπτὸν καὶ περίμετρον ἀφαρ δ’ αὐτοῖς μετέειπον. 140

"Κοῦροι, ἐμοὶ μνηστήρες, ἐπελθόντα δίδος Ὀδυσσέως,
μὴ μνημευσομεν τὸν ἐμὸν γάμον, εἰς δ’ ἐκ φάρος
ἐκτελέσως—μὴ μοι μεταμόνια νήματ’ ὄληται—
Δαέρτῃ ἡρωί ταφήνων, εἰς ὅτε κέν μνι
μόρ’ ὀλοί καθέλειη τανυλεγέοις θανάτοις.
μὴ τίς μοι κατὰ δῆμον Ἀχαιάδων νεμεσήτησης,
αἷ πετ οὐκ ὄπείρον κῆται πολλὰ κτετάσσας."

"Ὡς ἐφάμην, τοῖς δ’ ἐπεπεθέτο θυμὸς ἀγήνωρ.
ἐνθα καὶ ἡματία μὲν ὕφασιν ἕκαν ἵστον,
νῦκτασ δ’ ἀλλυσκοῦν, ἐπελ δαίδας παραθαινην. 150
διὸ τρίετες μὲν ἔληθον ἐγὼ καὶ ἐπειθοὺν Ἀχαιοῖς.
ἀλλ’ ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλθον ὄραι,
μηνῶν φθινότων, περὶ δ’ ἡματα πόλλ’ ἐτελέσθη,
καὶ τότε δὴ μὲ διὰ δίμοιρας, κύνας οὐκ ἄληγούσας,
εἴλον ἐπελθόντες καὶ ὅμολκῆσαν ἐπέεποισιν. 155
διὸ τὸ μὲν ἐξετέλησα, καὶ οὐκ ἐθέλουσ᾿, ὑπ’ ἀνάγκης.

1 Lines 130–3 (cf. i. 245–6 and xvi. 122–3) were rejected by Aristarchus.

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

"'Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes against the time when the fell fate of grievous death shall strike him down; lest any one of the Achaeans in the land should be wroth with me, if he were to lie without a shroud, who had won great possessions.'

"So I spoke, and their proud hearts consented. Then day by day I would weave at the great web, but by night would unravel it, when I had let place torches by me. Thus for three years I kept the Achaeans from knowing, and beguiled them; but when the fourth year came, as the seasons rolled on, as the months waned, and the many days were brought in their course, then verily by the help of my maidens, shameless creatures and reckless, they came upon me and caught me, and upbraided me loudly. So I finished the web against my will perforce. And now
νῦν δ’ οὔτ’ ἐκφυγεῖν δύναμαι γάμον οὔτε τιν’ ἄλλην μὴν ἔθεν εὐρίσκω, μάλα δ’ οἱ ὁμοιότους τοιχίας γῆμασθ’, ἀσχαλάς δὲ πάις βίοτον κατεδόντων, γυναῖκας· ἡδη γὰρ ἀνὴρ ὁδὸς τε μάλιστα οἴκου κήδεσθαι, τῷ τε Ζέως κύδως ὀπάξει. ἀλλὰ καὶ ὅσ’ ἦν κις ἐντερ γένος, ὅππόθεν εἴσῃ· οὐ γὰρ ἀπὸ δρυὸς ἐσσι παλαιφάτου οὐδ’ ἀπὸ πέτρης.

Τὴν δ’ ἀπαμειβόμενος προσέφη, πολύμητις Ὅδυσσεύς· "Ὤ γύναι οἰδοίχ Δαερτίάδεω Ὅδυσσεώς, 165 οὐκέτ’ ἀπολλήξεις τὸν ἑμὸν γόνον ἐξερέουσα; ἀλλ’ ἔκ τοι ἔρεω· ἢ μὲν μ’ ἀχέεσσι γε δώσεις πλέοσιν ἢ ἐγομαι· ἢ γὰρ δίκη, ὁππότε πάτρης ἢς ἀπέξησιν ἀνήρ τόσσον χρόνου ὄσσον ἑγὼ νῦν, πολλὰ βροτῶν ἔπτι ἀστε’ ἄλομενος, ἀλγεῖα πάσχον· 170 ἀλλὰ καὶ ὅσ’ ἔρεω δ’ μ’ ἀνείρεαι ἢδὲ μεταλλᾶς. Κρῆτη τε γαί ἐστι, μέσῳ ἐνὶ οἴνοπι πόντω, καλὴ καὶ πλέειρα, περίρρυτος· ἐν δ’ ἀνθρώποι πολλοί, ἀπειρέσιοι, καὶ ἐννήκοντα πόλις.

ἀλλή δ’ ἄλλων γλῶσσα μεμνημένη· ἐν μὲν Ἀχαιών, 175 ἐν δ’ Ἐτεόκρητες μεγαλήτορες, ἐν δε Κύδωνες, Δωρίες τε τριχάκεις διὸ τε Πελασγοῦ.

τῆς δ’ ἐνὶ Κυνόσος, μεγάλῃ πόλις, ἐνθὰ τε Μίνως ἐννέωρος βασίλευε Δίος μεγάλον ὀδριστής, πατρὸς ἐμοίο πατήρ, μεγαθύμου Δευκαλίων Νικιδικίων δ’ ἔμε τίκτη καὶ Ἰδομένη ἀνακτᾷ· ἄλλ’ ο μὲν ἐν νήσοις κορωνίσιν Ἄιλων εἰσώ φοίησθ’ ἀμ’ Ἀτρείδησιν, ἐμοὶ δ’ ὄνομα κλυτῶν Ἀλθων, 180

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1 The phrase appears to be a quotation from older folk-poetry. The meaning here is: "You have not a merely casual origin, as though you were sprung from an oak or a stone; you have human ancestors; tell me of them." The phrase recurs in II, xxii, 126; Hesiod, Theog. 35; and in Plato, Apol. 34 D, and Repub. 544 D.
I can neither escape the marriage nor devise any counsel more, and my parents are pressing me to marry, and my son frets, while these men devour his livelihood, as he takes note of it all; for by now he is a man, and fully able to care for a household to which Zeus grants honour. Yet even so tell me of thy stock from whence thou art; for thou art not sprung from an oak of ancient story, or from a stone.”

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

2 Some render, less strictly, “for nine years” or “through periods of nine years”; others, taking ἐνετα as a round number, “when he was come to full maturity.” See the note on x. 19.
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ὅπλότερος γενεύῃ· ὃ δ' ἄρα πρότερος καὶ ἄρείων.
ἐνθ' Ὅδυσσῷ ἐγὼν ἴδομην καὶ ξέωνι δῶκα.
καὶ γὰρ τὸν Κρῆτην δεῖκναγεν ἵς ἀνέμοιο,
ἵμενον Τροίῃνε διαπλάγξασα Μαλειών·
στῆσα δ' ἐν Ἀμνισῷ, ὅθε τε σπέος Εἰλειθύνης,
ἐν λιμέσιν χαλεποῖσι, μόνος δ' ὑπάλυξεν ἀέλλασ.
αὐτίκα δ' Ὅδυσσῆς μετάλλα ἁστυδ' ἀνελθὼν·
ἐξεῖν οὐρα νέοις οἱ στείροντες ἰδόμενοι χορηχοῦσιν Ἱλίου ἐνω.
τὸν μὲν ἑγὼ πρὸς δώματ' ἄγων ἐν ἐξείνισσα,
ἐνυκέως φιλέων, πολλών κατὰ ὀικον ἑόντων·
καὶ τὸ τός ἄλλος ἕταρος, οὗ ἄμ' αὐτῷ ἔποντο,
δημόθεν ἁλφίτα δῶκα καὶ αἰθοτα ὅνιν ἁγείρας
καὶ βοῦς ἰρεύσασθαι, ἵνα πλησίασοι θυμόν.
ἐνθ' δυόδεκα μὲν μένων ἴδουτα δἰοὶ Ἀχαιοὶ·
εἶλεν γὰρ Βορέης ἀνεμος μέγας ὡδ' ἐπὶ γαῖῃ
ἐρ' ἰστασθαι, χαλεπὸς δὲ τὸς ὄρος δαίμων.
τῇ τρισκαίδεκάτῃ δ' ἀνεμος πέσε, τοῦ δ' ἀνάγοντο.

"Ἔσε συνείδεις πολλὰ λέγων ἐτύμοιοιν ὀμοῖα·
τῆς δ' ἄρ' ἀκούοντος ρεε δάκρυνα, τήκετο δὲ χρώσ·
ὡς δὲ χιών κατατήκετ' ἐν ἀκροτόλοισιν ὀρεσσῶν,
ἡν τ' Ἐυρος κατέτηξεν, ἐπὶ δὴν Ζέφυρος καταχεῖη·
τηκομένης δ' ἄρα τῆς ποταμοὶ πλῆθουσι βέοντες·
ὡς τῆς τήκετο καὶ παρῆδα δάκρυ χεούθης·
κλαίοντος ἐδν ἄνδρα παρήμενον· αὐτὰρ Ὅδυσσεος
θυμῷ μὲν γοῦσιαν ἐν ἑλειάρε γυναῖκα,
my famous name is Aethon; I was the younger by birth, while he was the elder and the better man. There it was that I saw Odysseus and gave him gifts of entertainment; for the force of the wind had brought him too to Crete, as he was making for the land of Troy, and drove him out of his course past Malea. So he anchored his ships at Amnisus, where is the cave of Eilithyia, in a difficult harbour, and hardly did he escape the storm. Then straightway he went up to the city and asked for Idomeneus; for he declared that he was his friend, beloved and honoured. But it was now the tenth or the eleventh dawn since Idomeneus had gone in his beaked ships to Ilios. So I took him to the house, and gave him entertainment with kindly welcome of the rich store that was in the house, and to the rest of his comrades who followed with him I gathered and gave out of the public store barley meal and flaming wine and bulls for sacrifice, that their hearts might be satisfied. There for twelve days the goodly Achaeans tarried, for the strong North Wind penned them there, and would not suffer them to stand upon their feet on the land, for some angry god had roused it. But on the thirteenth day the wind fell and they put to sea.”

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

1 Many take ἔς to mean merely “said” or “uttered,” not “made like.” cf. xxii. 81.
όφθαλμοι δ' ός εἰ κέρα ἐστασαν ἢ σίδηρος ἀτρέμας ἐν βλεφάροις· δύλῳ δ' ὦ γε δάκρυα κεύθεν. ἡ δ' ἐπεὶ οὐν τάρφη πολυδακρύτου γόοιο, ἔξαυτός μιν ἐπέσσειν ἅμειβομένη προσέειπε·

"Νῦν μὲν δὴ σευ, ἠεἶνε γ', ὦν πειρήσεσθαι, εἰ ἐτεῦν δὴ κεῖθι σὺν ἀντιθέοις ἐτάροις ἰείνισας ἐν μεγάροισιν ἐμὸν πόσιν, ὡς ἀγορεύεις. εἰπέ μοι ὁπποὶ ἄσσα περὶ χροὶ εἴματα ἔστο, αὐτὸς ὃ' οἶος ἦν, καὶ ἑταῖρος, ο' οἱ ἐποντο." 215

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις 'Ὀδυσσεύς· "Ὡς γύναι, ἀργαλέον τὸσσον χρόνον ἁμφὶς εόντα 221 εἰπέμευ· ἢδ' ἡ γάρ οἱ ἑκυκοστὸν ἔτος ἐστίν εξ οὗ κεῖθεν ἐβη καὶ ἔμης ἀπελήλυθε πάτρης· αὐτάρ τοι ἐρέω ὅσ μοι ἱδαλλήσαι ἑτορ.

γλαίναν πορφυρένην οὐλην ἐχε διὸς 'Ὀδυσσεύς, διπλήν· αὐτάρ οἱ περόν χρυσοῖο τέτυκτο ἀυλοίσιν διδύμοις· πάροιθε δὲ δαίδαλον ἰεν· ἐν προτέροις πόδεσσι κύων ἐχε ποικίλον ἐλλόν, ἀσπαίροντα λάων· το δὲ θυμαμάξεσκον ἀπαίνεις, ὡς οἱ χρύσεοι εόντες ὁ μὲν λάε νεβρὸν ἀπήγχων, 225 αὐτάρ ὃ ἐκφυγεῖν μεμαῖς ἦσπαίρε πόδεσσι. τὸν δὲ χιτῶν' ἐνόησα περὶ χρόν συγαλώντα, οἷον τε κρομύσδοι λοτὸν κάτα ἵψαλεόι τῶς μὲν ἐν μαλακὸς, λαμπρὸς δ' ἦν ἡλίος ὡς· ἡ μὲν πολλαὶ γ' αὐτῶν ἐθήσαντο γυναῖκες. 230 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνι φρεσὶ βάλλεο σήσιν.

1 With Ameis and Monro I have given the verb a meaning which seems demanded by the context. An alternative view
weeping wife, but his eyes stood fixed between his lids as though they were horn or iron, and with guile he hid his tears. But she, when she had had her fill of tearful wailing, again answered him and spoke, saying:

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

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

is that it means "gazed at." The scholiast gives three meanings, ἀποδείκνυς, βλέπων, and ἀδείκους, attributed respectively to Aristarchus, Crates, and "others."
οὐκ οἶδ' ἢ τάδε ἔστο περὶ χροὶ οἴκοθ' Ὄδυσσεύς,
ἡ τις ἔταρων δῶκε θοῆς ἐπὶ νήθος ίόντι,
ἡ τίς που καὶ ἔξεινος, ἐπεὶ πολλοῖς Ὄδυσσεύς
ἐσκε φίλος· παῦροι γὰρ Ἀχαιῶν ἦσαν ὁμοίοι.
καὶ οἱ ἐγὼ χάλκειον ἄπορ καὶ δίπλακα δῶκα
καλὴν πορφυρένην καὶ τερμιόεντα χιτῶνα,
αἴδοιος δ' ἀπέπεμπον ἔφησέλμοιν ἐπὶ νήθος.
καὶ μὲν οἱ κήρυξ ὀλίγον προγενέστερος αὐτοῦ
εἴπετο: καὶ τὸν τοίς μυθῆσομαι, οὖς ἦν περ.
γυρὸς ἐν ὁμοῖοις, μεθανόχροος, οὐλοκάρηνος,
Εὐρυβάτης δ' ὅνομε' ἐσκε· τίεν δὲ μιν ἔξοχον ἄλλων
ἀν ἐτάρων Ὅδυσσεύς, ὅτι οἱ φρεσίν ἄρτια ἔδη.

"Ὡς φάτο, τῇ δ' ἔτι μᾶλλον ὑφ' ἱμερον ὀρσε γόοιο,
σήματ' ἀναγνώσῃ τὰ οἱ ἐμπεδὰ πέφραδ' Ὅδυσσεύς. 525
ἡ δ' ἐπει οὖν τάρφηθα πολυδακρύτου γόοιο,
καὶ τότε μιν μύθοισιν ἁμειβομένη προσέειπε:

"Νῦν μὲν δὴ μοι, ἔξεινε, πάρος περ ἐδών ἐλεείνοις,
ἐν μεγάροισιν ἐμόισι φίλοις τ' ἔση αἰδοῖος τε
αὐτῆ γὰρ τάδε ἔματ' ἐγὼ πόρον, οὐ ἄγορεύεις,
πτύξασ' ἐκ ἀναμόν, περόν ἵπ τ' ἐπέθηκας φαεινὴν
κείνη ἀγαλμ' ἔμεναι· τὸν δ' οὖχ ὑποδέξομαι αὐτὸς
οἰκαδε σοντής φίλην ἐς πατρίδα γαίαν.
τῷ ρὰ κακῇ αἰσὶς κοίλης ἐπὶ νήθος Ὅδυσσεύς
ἀχετ' ἐποψόμενος Κακοίλιον οὖκ ὄνομαστήν." 260

Τῇ δ' ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς:
"Ὡς γύναι αἰδοῖθα Δαέρτιάδεω Ὅδυσσήθος,
μηκέτι νῦν χρόα καλὸν ἐναιρεῖο, μηδὲ τὶ θυμὸν
τῆκε, πόσιν γοώσα. νεμεσσῷμαι γε μὲν οὐδέν." 246
Odysseus was thus clothed at home, or whether one of his comrades gave him the raiment when he went on board the swift ship, or haply even some stranger, since to many men was Odysseus dear, for few of the Achaeans were his peers. I, too, gave him a sword of bronze, and a fair purple cloak of double fold, and a fringed tunic, and with all honour sent him forth on his benched ship. Furthermore, a herald attended him, a little older than he, and I will tell thee of him too, what manner of man he was. He was round-shouldered, dark of skin, and curly-haired, and his name was Eurybates; and Odysseus honoured him above his other comrades, because he was iike-minded with himself."

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

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

Then Odysseus of many wiles answered her, and said: "Honoured wife of Odysseus, son of Laertes, mar not now thy fair face any more, nor waste thy heart at all in weeping for thy husband. I count it indeed no blame in thee; for any woman weeps
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καὶ γὰρ τίς τ’ ἄλλοιον ὀδύρεται ἄνδρ’ ὀλέσασα ἔναν κουρήδιον, τῷ τέκνα τέκνη φιλότητι μυγείσα, ἡ 'Οδυσσῆ', ὥν φασι θεοὶς ἐναλήγκιον εἶναι. ἀλλὰ γόου μὲν παῦσαι, ἐμεῖο δὲ σύνθεο μῦθον νημερτέως γὰρ τοῦ μυθήσομαι οὐδ' ἐπικεύσω ὅσ' ἦδη 'Οδυσσῆς ἔγαγεν περὶ νόστου ἄκουσα ἀγχοῦ, 'Θεσπρωτῶν ἄνδρῶν ἐν πίοιν δήμῳ, ζωοῦ' αὐτὰρ ἀγεί κειμήλια πολλὰ καὶ ἐσθλὰ αὖτίζων ἀνὰ δήμου. ἀτὰρ ἐρήμας ἐταίρους ὀλεσε καὶ νῦμα γαλαφυρήν ἐνὶ οἰνοπι πόντῳ, Ὁμικακίνη ἀπὸ νύσου ἱών ὀδύσαντο γὰρ αὐτὸ. Ζεύς τε καὶ Ἡλίος· τοῦ γὰρ βῶς ἔκταν ἐταίροι. οἱ μὲν πάντες ὀλοντο πολυκλύστρῳ ἐνὶ πόντῳ. ὁ τό δ' ἄρ' ἐπὶ τρόπιοι νεὸς ἐκβάλε κῦρ' ἐπὶ χέρσου, Φαιήκων ἐς γαίαν, οἱ ἀγχίθεοι γεγάσιν, οἱ δ' ἐν μὲν περὶ κήρι θεόν ὃς τιμήσαντο καὶ οἱ πολλὰ δόσαν πέμπειν τέ μὲν ἥθελον αὐτὸ οἰκαδ' ἀπήμαντον. καὶ κεν πάλαι ἐνθάδ' Ὅδυσσεύς ἦν· ἄλλα ἀρα οἱ τὸ γε κέρδιον εἰσατο θυμῳ, χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαίαν ἱών· ὡς περὶ κέρδεα πολλὰ καταθυτῶν ἄνθρωπων οὐδ' Ὅδυσσεύς, οὐδ' ἣν τις ἐρισσείεν βροτὸς ἄλλος. ὡς μοι Ἡθεσπρωτῶν βασιλεὺς μυθήσατο Φείδων· ὁμονοι δὲ πρὸς ἐμ' αὐτόν, ἀποσπένων ἐνὶ οἴκῳ, νῦμα κατειρύσθαι καὶ ἐπαρτέας ἐμὲν ἐταίρους, οἱ δ' ἐν μὲν πέμψας φίλην ἐς πατρίδα γαίαν. ἀλλ' ἐμὲ πρὶν ἀπέπεμψε· τύχῃς γὰρ ἐρχομένη νῆς ἄνδρῶν Ὁθεσπρωτῶν ἐς Δουλήσιον πολυτυρον. καὶ μοι κτήματ' ἔδειξεν, ὡσα ἑυναγείρατ' Ὅδυσσεύς· καὶ νῦ κεν ἐς δεκάτην γενεὴν ἐπετέρον γ' ἐτὶ βόσκοι.

1 Lines 275-7 are omitted in some MSS.
2 Lines 291-2 (= xiv. 334-5) are omitted in some MSS.
when she has lost her wedded husband, to whom she has borne children in her love, though he were far other than Odysseus, who, they say, is like unto the gods. Yet do thou cease from weeping, and hearken to my words; for I will tell thee with sure truth, and will hide nothing, how but lately I heard of the return of Odysseus, that he is near at hand in the rich land of the Thesprotians, and yet alive, and he is bringing with him many rich treasures, as he begs through the land. But he lost his trusty comrades and his hollow ship on the wine-dark sea, as he journeyed from the isle Thrinacia; for Zeus and Helios waxed wroth against him because his comrades had slain the kine of Helios. So they all perished in the surging sea, but he on the keel of his ship was cast forth by the wave on the shore, on the land of the Phaeacians, who are near of kin to the gods. These heartily showed him all honour, as if he were a god, and gave him many gifts, and were fain themselves to send him home unsathed. Yea, and Odysseus would long since have been here, only it seemed to his mind more profitable to gather wealth by roaming over the wide earth; so truly does Odysseus beyond all mortal men know many gainful ways, nor could any mortal beside vie with him. Thus Pheidon, king of the Thesprotians, told me the tale. Moreover he swore in my own presence, as he poured libations in his halls, that the ship was launched and the men ready who were to convey him to his dear native land. But me he sent forth first, for a ship of the Thesprotians chanced to be setting out for Dulichium, rich in wheat. And he showed me all the treasure that Odysseus had gathered; verily unto the tenth generation would it feed his children
HOME

όσα οἱ ἐν μεγάροις κειμήλια κεῖτο ἀνακτος. 295
τὸν δὲ ἐσ Δωδώνην φάτο βῆμεναι, ὅφρα θεοὶ
ἐκ ὄρους ὑψικόμοιο Δίὸς Βουλῆν ἐπακούσαι,
ὅππος νοστήσειν φίλην ἐς πατρίδα γαῖαν
ἤδη δὴν ἀπεών, ἢ ἀμφαδόν ἢ κρυφηδόν.

"’Ως δὲ μὲν σοῦ στί σόος καὶ ἑλεύσεται ἡδη
ἀγχὶ μαλ’, οὐδ’ ἐτι τῆλε φίλων καὶ πατρίδος αἰθή
δηρὸν ἀπεσεῖται ἐμπής δὲ τοῦ δρκία δόσω.

ἐστὶν γὰρ Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἁριστος,
ἰστή τ’ Ὀδυσσῆος ἀμύμονος, ἦν ἀφικάνω.

ἡ μὲν τοι τάδε πάντα τελεῖται ὡς ἀγορεύω.

τοῦδ’ αὐτοῦ λυκάβαντος ἑλεύσεται ἐνθάδ’ Ὅδυσσεῦς,

τοῦ μὲν φιλόνοτος μνήμος, τοῦ δ’ ἑσταμένοιο.”

Τὸν δ’ αὐτές προσεέτπει περίφρων Πηνελόπεια:

“Αἱ γὰρ τούτοι, ξεῖναι, ἐπος τετελεσμένοι εὖ
τῷ κε τάχα γυνὸς φιλότητα τε πολλά τε δῶρα
ἐς ἐμεῦ, ὡς ἂν τίς σε συναντόμενος μακαρίζῃς.

ἀλλά μοι ὡδ’ ἀνὰ θυμόν ὀίτεαι, ὡς ἔσται περ’

οὕτ’ Ὅδυσσεῦς ἐνικὼν ἑλεύσεται, οὕτε σῦ πομπῆς

τεῦξῃ, ἐπεὶ οὐ τοῖοι σημάντορες εἰς’ ἐν οἴκῳ

οἶος Ὅδυσσεῦς ἔπεκ μετ’ ἀνδράσιν, εἰ ποτ’ ἐγν γε,

ξεῖνους αἰδοίους ἀποπεμπόμεν ἢδὲ δέχεσθαι.

ἀλλὰ μιν, ἀμφόπολοι, ἀπονύγατε, κάθετε δ’ εὐνήν,

δέμνα καὶ ἠλαίνας καὶ ρήγας συγαλόεντα,

ὡς κ’ εὔ θαλπίον χρυσόθρονον Ἡδων ἱκηται.

ηδθεῖν δὲ μαλ’ ἢρι λοέσσαι τε χρὶσαί τε,

ὡς κ’ ἐνδον παρὰ Τηλεμάχῳ δειπνοίομεν πέμηται

ἡμενοι ἐν μεγάροις τῷ δ’ Ἀλγιον ὅς κεν ἐκείνων

τοῦτον ἀνιάζῃ θυμοφθόρος’ οὔδε τι ἐργον

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

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

Then wise Penelope answered him: "Ah, stranger, I would that this word of thine might be fulfilled. Then shouldst thou straightway know of kindness and many a gift from me, so that one who met thee would call thee blessed. Yet in my heart I forebode it thus, even as it shall be. Neither shall Odysseus any more come home, nor shalt thou obtain a convoy hence, since there are not now in the house such masters as Odysseus was among men—as sure as ever such a man there was—to send reverend strangers on their way, and to welcome them. But still, my maidens, wash the stranger's feet and prepare his bed—bedstead and cloaks and bright coverlets—that in warmth and comfort he may come to the golden-throned Dawn. And right early in the morning bathe him and anoint him, that in our house at the side of Telemachus he may bethink him of food as he sits in the hall. And worse shall it be for any man among them who vexes this man's soul with
Ευθάδε ητε πρήξει, μάλα περ κεχολομένοις αινῶς.
πώς γὰρ ἐμεῦ σύ, ξείνε, δαϊσεαι εἰ τι γυναικῶν
ἀλλάων περίεμι νόν καὶ ἐπίφρονα 1 μῆτιν,
εἰ κεν αὐσταλέος, κακὰ εἰμένος ἐν μεγάροισιν
dαινή; ἀνθρωποὶ δὲ μυρνθάδιοι τελέθουσιν.
ὅς μὲν ἀπηνήσας αὐτὸς ἐγε καὶ ἀπηνέα εἴδη,
τῷ δὲ καταρῶνται πάντες βροτοὶ ἄλγε ὀπίσσω
ξῶφ, ἀτὰρ τεθεωτὶ γ᾽ ἐφευράωνται ἀπαντες,
ὅς δ᾽ ἂν ἀμύμων αὐτὸς ἐγε καὶ ἀμύμωνα εἴδη,
τοῦ μὲν τε κλέος εὐρύ διὰ ξεῖνοι φορέουσι
πάντας ἐπ᾽ ἀνθρώπους, πολλοὶ τέ μιν ἀσθλὸν ἔστινον."  

Τὴν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσέως.

"Ω γύναι αἰδοίη Δαερτιάδεω Ὀδυσσήος,
ἡ τοι ἐμοί χλαίναι καὶ ὅρρεα συγαλόεντα
ἡξθεῆ, ὅτε πρῶτον Κρήτης ὄρεα νυφόεντα
νοσφισάμην ἐπὶ νηός ἱῶν δολιχηρέτμοιο,
κεῖω δ᾽ ὡς τὸ πάρος περ ἀύπνους νῦκτας ἱαυνον
πολλὰς γὰρ δὴ νῦκτας ἀεικελὼ ἐνι κοίτη
ἀστα καὶ τ᾽ ἀνέμεινα ἐνθρονον Ἠῶ διὼν.
οὐδὲ τί μοι ποδάνυττρα ποδῶν ἐπιήρανα θυμῷ
γλυκεῖαν τί δε γυνὴ ποδὸς ἄψεται ἡμετέρου
τάων αἱ τοι δῶμα κάτα δρήστειρα ἐασιν,
εἰ μὴ τις γυνῆς ἐστὶ παλαίη, κεδυλα ιδνιὰ,
ἡ τίς δὴ τέτικε τόσα φρεσκυν ὅσα τ᾽ ἐγὼ περ
τῇ δ᾽ οὐκ ἄν ἄκαμπται ποδῶν ἄψαθαι ἐμείο." 2

Τὸν δ᾽ αὕτε προσέειπε περὶθρον Πηνελόπεια:
"Ἐξίνε φίλ̣.' οὐ γὰρ πώ τις ἀνὴρ πεπνυμένος ὅδε
ξείνων τηλεδαπῶν φιλίων ἐμὸν ἱκετο δῶμα,
ὅς σὺ μᾶλ᾽ εὐφραδέως πεπνυμένα πάντ᾽ ἄγορευες;

1 ἐπίφρονα: ἐξίδρονα.
2 Lines 346-8 were rejected by Aristarchus.
pained; naught thereafter shall he accomplish here, how fierce soever his wrath. For how shalt thou learn of me, stranger, whether I in any wise excel other women in wit and prudent counsel, if all unkempt and clad in poor raiment thou sittest at meat in my halls? Men are but short-lived. If one be himself hard, and have a hard heart, on him do all mortal men invoke woes for the time to come, while he still lives, and when he is dead all men mock at him. But if one be blameless and have a blameless heart, his fame do strangers bear far and wide among all men, and many call him a true man."

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

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

... έχουσα, της κείμου όστην έτροφος έτοιμη, αργότερος, δεξιότατος... ή σε πόδας νίψει, ὅλη γεννητικός περί ἔμπνης. ἀλλ' ἄγε νῦν ἀντίκεισε, περὶ Εὔρυκλεια, νίψην συν άνακτος ὁμήρικα. καὶ ποὺ Ἐδώσεις Ἦδη τοιὸσ' ἔστι πόδας τοιάσθε τε κείρας.

"Ως ἂρ' ἐφη, γηγήν δὲ κατέσχετο χεραὶ πρόσωπα, δάκρυα δ' ἐκβαλε θερμά, ἔπος δ' ὠλοφυδύν ἐειπεν'.

"Ὡς μοι ἔγω σέο, τέκνων, ἀμήχανος. ή σε περὶ Ζεὺς ἀνθρώπων ἠχοθερε θεούδα θυμοὺ ἔχοντα.

οὐ γάρ πό τις τόσσα βρατών Διὶ τέρπικεραίνω πίονα μηρ' ἐκή οὖν ἐξαίτους ἐκατωπήσας, ὅσα σὺ τῷ ἔδιδος, ἀρώμενος ἢ κ' ἰκοῖο γηρᾶς τε λυπαρὸν θρέψαι το ταῖνίων νιών

νῦν δὲ τοι οἶκο πάμπαν ἀφείλετο νόστωμα ἤμαρ.

οὗτω ποὺ καὶ κείμφα εφεψιοῦντο γυναῖκες

ξείνων τηλεδαπῶν, οτὲ τε κυνήδα δῶμαθ' ἵκοιτο, ὡς σέθεν αἰ κύνες αἴδη καθεδρισάται ἀπασαί, τάντον νῦν λάβην τε καὶ αἰσρχεα πόλλ' ἀλεείνων

οὐκ εἰς ἄνθρακτος νῖκην ἐμὲ δ' οὖν ἄλεκουσαν ἀνώγη κυρή Ἰκαρίου, περὶ Πηνελόπηα.

τῷ σε πόδας νῖψω ἀμα τ' αὐτῆς Πηνελόπηας καὶ σέθεν εἴνεκ', ἐπεὶ μοι ὀρφεταὶ ἐνδοθι θυμὸς κήδεσιν. ἀλλ' ἄγε νῦν ἔνυψε ἐπος, όττι κεν εἶπω πολλοί δῆ ξεύνοι ταλαπείρου ἐνθάδ' ἵκοντο,

ἀλλ' οὖ πώ τινα φημι εὐκότα ὁδε ἴδεσθαι ὡς σὺ δέμας φωνήν τε πόδας τ' Ὁδυσση ἐοικας."  

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

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

"Ah, woe is me, child, because of thee, for that I can do naught. Surely Zeus hated thee above all men, though thou hadst a god-fearing heart. For never yet did any mortal burn to Zeus, who hurls the thunderbolt, so many fat thigh-pieces or so many choice hecatombs as thou gavest him, with prayers that thou mightest reach a sleek old age and rear thy glorious son. But lo, now, from thee alone has he wholly cut off the day of thy returning. Even thus, I ween, did women mock at him too, in a strange and distant land, when he came to some man's glorious house, as these shameless creatures here all mock at thee. It is to shun insult now from them and their many taunts that thou dost not suffer them to wash thy feet, but me, who am nothing loath, has the daughter of Icarius, wise Penelope, bidden to wash thee. Therefore will I wash thy feet, both for Penelope's own sake and for thine, for the heart within me is stirred with sorrow. But come now, hearken to the word that I shall speak. Many sore-tried strangers have come hither, but I declare that never yet have I seen any man so like another as thou in form, and in voice, and in feet art like Odysseus."

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Τὴν δ’ ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς·
“Ὡς γρηγορός, οὕτως ἀληθινός ὄνομα ὁ φθαλμός,
ημέας ἀμφότερος, μάλα εἰκέλω άλληλοιν
ἐμμεναι, ὡς σὺ πέρ αὐτῇ ἐπιφρονεύοις’ ἀγορεύεις.” 385

“Ὡς ἀρ’ ἔφη, γρηγορὸς δὲ λέβηθ’ ἔλε παμφανώντα,
τοῦ πόδας ἐξαπένυεσιν, ὅδωρ δ’ ἐνεχεύατο πουλῦ
ψυχρόν, ἐπείτα δὲ θέρμον ἐπήφυσεν. αὐτὰρ Ὀδυσσεύς
ζεν ἐπ’ ἐσχαρόφιν, ποτὶ δὲ σκότον ἑτράπετ’ αἶψα·
αὐτίκα γὰρ κατὰ θυμὸν δίσατο, μῆ ἐλαβόσα
οὐλὴν ἀμφράσσατο καὶ ἀμφαδὰ ἔργα γένοιτο.
νῦε δ’ ἀρ’ ἀσσοὶ λοῦσα ἀναχθ’ ἐόν· αὐτίκα δ’ ἐγνω
οὐλὴν, τὴν ποτὲ μιν σὺς ἡλασε λευκὸ δύώντι
Παρνησίου’ ἔλθοντα μετ’ Αὐτόλυκον τε καὶ υλας,
μητρὸς ἑς πάτερ’ ἐσθλὸν, ὃς ἀνθρώπους ἐκέκαστο
κλεπτοσύνη θ’ ὄρκῳ τε· θεὸς δὲ οἱ αὐτὸς ἔδωκεν
Ἑρμίας· τῷ γὰρ κεχαρισμένα μηρία καὶν
ἀρνῶν ἥδ’ ἔριφων’ ὅ δὲ οἱ πρόφρων ἄμ’ ὀπῆδει.
Αὐτόλυκος δ’ ἔλθὼν Ἰθάκης ἐς πίονα δήμων
παιδα νέον γεγαώτα κιχήσατο θυγατέρος ἦς·
τὸν ρά οἱ Εὐρύκλεια φίλοις ἐπὶ γρύνασι θήκε
παυμένῳ δόρποιο, ἔπος τ’ ἐφατ’ ἐκ τ’ ὄνομαξεν·
“Αὐτόλυκ’, αὐτὸς νῦν ὅνομ’ εὗρεο ὅτι κε θηαί
παιδα̈ς παιδὶ φίλοις πολύρρητος δέ τοι ἔστιν.”

Τὴν δ’ αὐτ’ Αὐτόλυκος ἀπαμειβέτο φώνησεν τε· 405
“Γαμβρὸς ἐμὸς θυγάτηρ τε, τίθεσθ’ ὄνομ’ ὅτι κεν εἰπω·
pολλοῖσιν γὰρ ἐγὼ γε ὀδυσσάμενος τὸν ἱκάνω,
ανδράσιν ὃδε γυναιξὶν ἀνὰ χθόνα πολυβότειραν.”

1 Πολυβότειραν: Βωτίδειραν.

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Then Odysseus of many wiles answered her, and said: "Old dame, so say all men whose eyes have beheld us two, that we are very like each other, even as thou thyself dost note and say."

So he spoke, and the old dame took the shining cauldron with water wherefrom she was about to wash his feet, and poured in cold water in plenty, and then added thereto the warm. But Odysseus sat him down away from the hearth and straightway turned himself toward the darkness, for he at once had a foreboding at heart that, as she touched him, she might note a scar, and the truth be made manifest. So she drew near and began to wash her lord, and straightway knew the scar of the wound which long ago a boar had dealt him with his white tusk, when Odysseus had gone to Parnassus to visit Autolycus and the sons of Autolycus, his mother's noble father, who excelled all men in thievery and in oaths. It was a god himself that had given him this skill, even Hermes, for to him he was wont to burn acceptable sacrifices of the thighs of lambs and kids; so Hermes befriended him with a ready heart. Now Autolycus, on coming once to the rich land of Ithaca, had found his daughter's son a babe new-born, and when he was finishing his supper, Eurycleia laid the child upon his knees and spoke, and addressed him:

"Autolycus, find now thyself a name to give to thy child's own child; be sure he has long been prayed for."

Then Autolycus answered her, and said: "My daughter's husband and my daughter, give him whatsoever name I say. Lo, inasmuch as I am come hither as one that has been angered with many, both men and women, over the fruitful earth,
τῷ δ᾿ Ὅδυσσεύς δὸνομ ἐστὼ ἐπώνυμον· αὐτὰρ ἐγώ γε,
ὁπὸν ἁπὰ ἡβῆςας μητρὼιον ἐς μέγα δῶμα
ἔλθη Παρνησιόνδ᾿, οἴδι ποῦ μοι κτῆματ᾿ ἔασιν,
τῶν οἱ ἐγὼ δῶσω καὶ μιν χαίροντ᾿ ἀποπέμψω.”

Τῶν ἔνεκ᾽ ἠλθ᾽ Ὅδυσσεύς, ἵνα οἱ πόροι ἀγλαὰ δῶρα.
τῶν μὲν ἃρ᾽ Αὐτόλυκὸς τε καὶ υἱὲς Αὐτόλυκοιο
χερσὶν τ᾿ ἦσπάζοντο ἐπεσσὶ τε μειλιχίοισιν·
μήτηρ δ᾿ Ἀμφιθέα μητρὸς περιφύος Ὅδυσσῆι
κύσσα ἁρα μιν κεφαλὴν τε καὶ ἁμφω φάεα καλὰ.
Αὐτόλυκος δ᾿ υἱόσιν ἐκέκλητο κυδαλίμουσι
δεῖπνον ἐφοπλίσαι· τοι δ᾿ ὀτρύνοτοι άκουσαν,
αὐτίκα διαίσαγαγον βοῦν ἄρσενα πενταέτηρον·
τὸν δὲρον ἁμφὶ θ’ ἔσον, καὶ μιν διέχειν ἀπαντα,
μίστυλλον τ’ ἁρ’ ἔπισταμένως πείραν τ’ ὀβελοῖσιν,
ὁπτησάν τε περιφραδέως, δάσσαντό τε μόρας.
ὅτε τότε μὲν πρόσαν ἡμαρ ἐς ἥλιον καταδύντα
dαίνυντ’, οὔδε τι θυμὸς ἐδεύετο δαιτὸς ἐτέρης·
ἡμος δ᾿ ἥλιον κατέδυ καὶ ἐπὶ κνέφας ἠλθεν,
δὴ τότε κοιμήσατο καὶ ὑπνοῦν δῶρον ἠλοντο.

Ἡμος δ᾿ ἑρνήνεια φάνη ῥοδοδάκτυλος Ἡώς,
βὰν ἅ ἢμεν ἐς θῆρην, ἠμὲν κύνες ἤδε καὶ αὐτοὶ
υἱές Αὐτόλυκοι· μετὰ τοῖς δὲ δῖος Ὅδυσσεύς
ἡιεν· αὐτὸ δ᾿ ὄρος προσέβαιν καταειμένον ἱλη
Παρνησοῦ, τάχα δ᾿ ἱκανον πτύχας ἡμερόσασας.
Ἡλίος μὲν ἐπειτὰ νέον προσέβαλλεν ἀροῦρας
ἐξ ἀκαλαρρεῖται βαθυρρόου ὦκεανοίο,
οῖ δ᾿ ἐς βῆσαν ἱκανον ἐπακτήρες· πρὸ δ᾿ ἅρ’ αὐτῶν
ἐχυν ἐπευνώτες κύνες ἥσαν, αὐτὰρ ὅπισθεν
υἱές Αὐτόλυκοι· μετὰ τοῖς δὲ δῖος Ὅδυσσεύς.
therefore let the name by which the child is named be Odysseus. And for my part, when he is a man grown and comes to the great house of his mother’s kin at Parnassus, where are my possessions, I will give him thereof and send him back rejoicing.”

It was for this reason that Odysseus had come, that Autolycus might give him the glorious gifts. And Autolycus and the sons of Autolycus clasped his hands in welcome and greeted him with gentle words, and Amphithea, his mother’s mother, took Odysseus in her arms and kissed his head and both his beautiful eyes. But Autolycus called to his glorious sons to make ready the meal, and they hearkened to his call. At once they led in a bull, five years old, which they flayed and dressed, and cut up all the limbs. Then they sliced these cunningly and pierced them with spits, and roasted them skilfully and distributed the portions. So, then, all day long till set of sun they feasted, nor did their hearts lack aught of the equal feast. But when the sun set and darkness came on they lay down to rest and took the gift of sleep.

But as soon as early Dawn appeared, the rosily-fingered, they went forth to the hunt, the hounds and the sons of Autolycus too, and with them went goodly Odysseus. Up the steep mountain Parnassus, clothed with forests, they climbed, and presently reached its windy hollows. The sun was now just striking on the fields, as he rose from softly-gliding, deep-flowing Oceanus, when the beaters came to a glade. Before them went the hounds, tracking the scent, and behind them the sons of Autolycus, and among these the goodly Odysseus followed, close

1 Or “Child of Wrath”; see the note on i. 62.
Η ιεν ἄγχη κυνῶν, καρδασῶν δολιχόσκιον ἑγχος. ἕθα δ' ἄρ' ἐν λόχιῳ πυκνῇ κατέκειτο μέγας σύς. τὴν μὲν ἄρ' οὖτ' ἀνέμων διαει μένος ὑγρὸν ἀέντων, 440 οὔτε μὲν Ἡλίους φαεθὼν ἀκτίσσων ἐβαλλεν, οὔτ' ὄμβρος περάσκε διαμπέρεσ' ὡς ἀρα πυκνῇ ἦν, ἀτάρ φύλλων ἐνέθη χύσις ἠλθα πολλή. τὸν δ' ἀνδρῶν τε κυνῶν τε περὶ κτύποι σκληρῶν, ὡς ἐπάγαντες ἐπῆσαν· ὅ δ' ἀντίος ἐκ ἔνυλόχου φρίξας εὐ λοφήν, πῦρ δ' ὀφθαλμοὶ διδορκώς, στῇ ρ' αὐτῶν σχεδόθεν· ὃ δ' ἀρα πρωτιστος 'Οδυσσεὺς ἔσσυτ' ἀνασχόμενος δολιχὸν δόρον χειρὶ παχείῃ, οὔτάμεναι μεμαῶς· ὃ δὲ μιν φθάμενος ἐλασεν σὺς γονύς ὑπερ, πολλῶν δὲ διήφυο σαρκὸς ὀδόντι λικριφίς αἶξας, οὐδ' ὅστεον άκετο φωτός. 450 τὸν δ' 'Οδυσσεὺς οὔτηςς εὐχὼν κατὰ δεξιὸν ὄμον, ἀντικρυ δὲ διήλθε φαείων δουρῶν ἀκοκή· καὶ δ' ἔπεσ' ἐν κοινῆςι μακῶν, ἀπὸ δ' ἔπτατο θυμός. τὸν μὲν ἄρ' Ἀυτολύκου παιδείς φίλοι ἀμφεπένοντο, 455 ὕτειλήν δ' 'Οδυσσέας ἀμώμονος ἀντιθέοι δήσαν ἐπισταμένος, ἐπαινεῖ δ' αἴμα κελαινοῦ ἐξρηθοῦν, ἄλγα δ' ἰκονὸς φίλου πρὸς δῶματα πατρός. τὸν μὲν ἄρ' Ἀυτολυκὸς κει καὶ νιέες Ἀυτολύκου εὖ ἴσαμενοι ἦδ' ἀγλαὰ δώρα πορόντες 460 καρπαλίμως χαῖροντα φίλην ἐς πατρὶδ' ἐπεμποῦ εἰς Ἰθάκην. τῷ μὲν ρα πατὴρ καὶ πότνια μήτηρ χαῖρον νοστήσαντι καὶ ἐξερεύνων ἔκαστα, οὐλήν ὄτι πάθουν· ὅ δ' ἀρα σφίσιν εὐ κατέλεξεν ὃς μιν θηρεύοντ' ἐλασεν σὺς λευκὸν ὀδόντι, 465 Παρνησοῦν ἐλθόντα σὺν νιέσιν Ἀυτολύκου. Τὴν γρήγος χείρεσσι καταπρηνεῦσι λαβοῦσα

1 φίλην ἐς πατρὶδ': φίλοις χαῖροντες.
upon the hounds, brandishing his long spear. Now thereby a great wild boar was lying in a thick lair, through which the strength of the wet winds could never blow nor the rays of the bright sun beat, nor could the rain pierce through it, so thick it was; and fallen leaves were there in plenty. Then about the boar there came the noise of the feet of men and dogs as they pressed on in the chase, and forth from his lair he came against them with bristling back and eyes flashing fire, and stood there at bay close before them. Then first of all Odysseus rushed on, holding his long spear on high in his stout hand, eager to smite him; but the boar was too quick for him and struck him above the knee, charging upon him sideways, and with his tusk tore a long gash in the flesh, but did not reach the bone of the man. But Odysseus with sure aim smote him on the right shoulder, and clear through went the point of the bright spear, and the boar fell in the dust with a cry, and his life flew from him. Then the dear sons of Autolycus busied themselves with the carcase, and the wound of noble, god-like Odysseus they bound up skilfully, and checked the black blood with a charm, and straightway returned to the house of their dear father. And when Autolycus and the sons of Autolycus had fully healed him, and had given him glorious gifts, they quickly sent him back with joy to his native land, to Ithaca. Then his father and his honoured mother rejoiced at his return, and asked him all the story, how he got his wound; and he told them all the truth, how, while he was hunting, a boar had struck him with his white tusk when he had gone to Parnassus with the sons of Autolycus.

This scar the old dame, when she had taken the
γνώρ' ἐπιμασσαμένη, πόδα δὲ προέηκε φέρεσθαι·
ἐν δὲ λέβητι πέσε κυήμη, κανάκχησε δὲ χαλκός,
ἀψ δ' ἐτέρωσ' ἐκλίθη· τὸ δ' ἐπὶ χθονὸς ἐξέχυθ' ὕδωρ. 470
τὴν δ' ἀμα χάρμα καὶ ἄλγος ἐξε φρένα, τῶ δὲ οἴς 
δικρυόφι πλήσθεν, θαλερή δὲ οἱ ἐσχέτο φωνή.
ἀψαμένη δὲ γενείου Ὀδυσσῆα προσέειπεν·

"Ἡ μᾶλ' Ὀδυσσεὺς ἔσσε, φίλον τέκος· οὖδὲ σ' ἐγὼ γε
πρὶν ἔγγον, πρὶν πάντα ἀνακτ' ἐμὸν ἀμφαφάσσαθαί." 475

'Ἡ καὶ Πηνελόπειαν ἐσέδρακεν ὀφθαλμώισι,
πεφράδεειν ἐθέλουσα φίλον πόσιν ἐνδοῦ ἔόντα.
ἡ δ' οὐτ' ἀθρῆσαι δύνατ' ἀντὶς οὔτε νοῆσαι·
τῇ γὰρ Ἀθηναίη νόον ἐτραπεν· αὐτὰρ Ὀδυσσεὺς
χείρ' ἐπιμασσάμενος φάρνυσος λάβε δεξιτερῆφι,
τῇ δ' ἐτέρῃ ἐθεν ἀσσον ἐρύσατο φώνησεν 

"Μαῖα, τήν μ' ἔθελες ὀλέσαι; σοὶ δὲ μ' ἐτρεφες αὐτή
tῷ σῷ ἐπὶ μαξὶν νῦν δ' ἄλγεα πολλὰ μογήσας
ἡλυθον εἰκοστῷ ἐτεί ἐς πατρίδα γαῖαν.
ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἔμβαλε θυμῷ,
σίγα, μή τις τ' ἄλλος ἐνὶ μεγάροις πῦθηται.
ἀδε γὰρ ἐξερέω, καὶ μὴν τε τετελεσμένον ἔσται·
eὶ χ' ὑπ' ἐμοί γε θεὸς δαμάςῃ μυστήρως ἄγανοις,
οὔδε τροφοῦ ὑσης σεῦ ἀφέξομαι, ὀπτὸτ' ἀν ἄλλας
dημῶς ἐν μεγάροις ἐμοῖς κτείνωμι γυναῖκας." 485

Τὸν δ' αὐτὲ προσέειπε περὶφροι Εὐρύκλεια·

"Τέκνον ἐμὸν, ποῖον σε ἔποιοι φύγειν ἔρκος ὀδότων.
οἴσθα μὲν οὐν ἐμὸν μένους ἔμπεδον οὐδ' ἐπιεικτόν,
ἐξω δ' ὡς δὲ τε τις στερεὴ λίθος ἥ σίδηρος.
ἄλλο δὲ τοι ἔρεω, σοὶ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·" 490

_1_ καὶ μὴν: τὸ δὲ καὶ.
limb in the flat of her hands, knew by the touch, and she let fall the foot. Into the basin the leg fell, and the brazen vessel rang. Over it tilted, and the water was spilled upon the ground. Then upon her soul came joy and grief in one moment, and both her eyes were filled with tears and the flow of her voice was checked. But she touched the chin of Odysseus, and said:

"Verily thou art Odysseus, dear child, and I knew thee not, till I had handled all the body of my lord."

She spoke, and with her eyes looked toward Penelope, fain to show her that her dear husband was at home. But Penelope could not meet her glance nor understand, for Athene had turned her thoughts aside. But Odysseus, feeling for the woman's throat, seized it with his right hand, and with the other drew her closer to him, and said:

"Mother, why wilt thou destroy me? Thou didst thyself nurse me at this thy breast, and now after many grievous toils I am come in the twentieth year to my native land. But since thou hast found me out, and a god has put this in thy heart, be silent lest any other in the halls learn hereof. For thus will I speak out to thee, and verily it shall be brought to pass: if a god shall subdue the lordly wooers unto me, I will not spare thee, my nurse though thou art, when I slay the other serving-women in my halls."

Then wise Eurycleia answered him: "My child, what a word has escaped the barrier of thy teeth! Thou knowest how firm my spirit is and unyielding: I shall be as close as hard stone or iron. And another thing will I tell thee, and do thou lay it to
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eί χ' ύπο σοι γε θεὸς δαμάςη μυηστήρας ἀγαυοῦς,
δὴ τότε τοι καταλέξω ἐν μεγάροις γυναῖκας,
ἀλ' τέ σ' ἀτιμάζουσι καὶ ἀλ' νηλείτιδες εἰσί.

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς
"Μαία, τή δὲ σοὶ τὰς μυθήσεις; οὐδὲ τὶ σε χρή. 500
εὖ νυ καὶ αὐτὸς ἐγὼ φράσομαι καὶ ἐξομ' ἐκάστην
ἀλλ' ἔχε σιγή μύθον, ἐπίτρεψον δὲ θεοῖσιν."

"Ὡς ἀρ' ἔφη, γηρῆς δὲ διέκ μεγάρων βεβήκει
οἰσομένη ποδάνιπτρα: τὰ γὰρ πρότερ' ἔκχυτο πάντα,
ἀυτὰρ ἐπει νύψει τε καὶ ἤλειψεν λπ' ἔλαιῳ,
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ἀυτις ἁρ' ἀσσοτέρω πυρὸς ἔλκετο δίφροι Ὅδυσσεὺς
θερσόμενος, οὐλὴν δὲ κατὰ βακέβεσί κάλυψε.

Τοῖσι δὲ μῦθων ἠρχε περίφρων Πηνελόπειας" 510
"Εἰςειν, τὸ καὶ σ' ἐτί τυθὸν ἑγὼν εἰρήσομαι αὐτῇ:
καὶ γὰρ δὴ κοίτοι τάχ' ἔσσεται ἥδεος ὠρη,
δὲν τινά γ' ύπνοι ἐλοί γλυκερός, καὶ κηδόμενον περ.
ἀυτὰρ ἐμοὶ καὶ πένθος ἀμέτρητον πόρε δαϊμῶν
ἡματα μὴν γὰρ τέρπομ' ὀδυρομένη, γοῦσα,
ἐς τ' ἐμὰ ἔργ' ὀρῶσα καὶ ἀμφιπόλων ἐνι οἰκῳ:
ἀυτὰρ ἐπὴν νυξ ἔλθῃ, ἐλησί τε κοίτος ἄπαντας,
515
κεῖμαι ἐνι λέκτῳ, πυκνωὶ δὲ μοι ἄμφ' ἀδινὸν κηρ
δὲξει διαλεδούνες ὀδυρομένην ἐρέδουσιν.
ὁς δ' ὅτε Πανδαρέου κοῦρη, χλωρῆς ἀηδῶν,
καλὸν ἀείδησιν ἔραω νέου ἵσταμένοιο,
δενδρέων ἐν πετάλουσι καθεξομένη πυκνοῖσιν,
520
ἢ τε θαμά τρωπῶσα χέει πολυχέα φωνήν,
παΐδ' ὀλοφυρομένη 'Ἰτυλον φίλον, ὃν ποτε χαλκῷ
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heart. If a god shall subdue the lordly wooers unto thee, then will I name over to thee the women in thy halls, which ones dishonour thee, and which are guiltless."

Then Odysseus of many wiles answered her, and said: "Mother, why, pray, wilt thou speak of them? Thou needest not at all. Of myself will I mark them well, and come to know each one. Nay, keep the matter to thyself, and leave the issue to the gods."

So he spoke, and the old woman went forth through the hall to bring water for his feet, for all the first was spilled. And when she had washed him, and anointed him richly with oil, Odysseus again drew his chair nearer to the fire to warm himself, and hid the scar with his rags.

Then wise Penelope was the first to speak, saying: "Stranger, this little thing further will I ask thee myself, for it will soon be the hour for pleasant rest, for him at least on whom sweet sleep may come despite his care. But to me has a god given sorrow that is beyond all measure, for day by day I find my joy in mourning and lamenting, while looking to my household tasks and those of my women in the house, but when night comes and sleep lays hold of all, I lie upon my bed, and sharp cares, crowding close about my throbbing heart, disquiet me, as I mourn. Even as when the daughter of Pandareus, the nightingale of the greenwood,\(^1\) sings sweetly, when spring is newly come, as she sits perched amid the thick leafage of the trees, and with many trilling notes pours forth her rich voice in wailing for her child, dear Itylius, whom she had one day slain with

\(^1\) So the scholiast, ἥ ἐν χλωροῖς διατριβοῦσα. Others understand the word of the colour of the bird itself.
κτείνε δὲ ἄφραδίασ, κοῦρον Ζήθοιο ἀνακτος,
δος καὶ ἐμοὶ δίχα θυμὸς ὑρὼμεται ἐνθα καὶ ἐνθα,
ἡ μένω παρὰ παιδὶ καὶ ἐμπεδα πάντα φυλάσσω,
κτῆσιν ἔμην, δμῶς τε καὶ υφερεφές μέγα δώμα,
ἐννήν τ’ αἰδομένη πόσιως δήμοιο τε φῆμιν,
ἡ ἡδὴ ἄμ’ ἐπωμαι Ἀχαιῶν ὅς τις ἀρίστος
μνάται ἐν μεγάρισι, πορὼν ἀπερείσια ἔδνα.
παῖς δ’ ἐμὸς ἤτοι ἐνν ἐτε νήπιος ἴδε χαλίφρων,
γήμασθ’ οὐ μ’ εἶα πόσιος κατὰ δῶμα λιποῦσαν:
νῦν δ’ στε δὴ μέγας ἐστὶ καὶ ἱβθης μέτρον ἰκάνει,
καὶ δὴ μ’ ἀράται πάλιν ἐλθέμεν ἐκ μεγάρου,
κτῆσιος ἀσχαλόων, τὴν οἰ κατέδουσιν Ἀχαιῶι.
ἀλλ’ ἄγε μοι τὸν ὅνειρον ὑπόκριναι καὶ ἀκουσσα.
χήμες μοι κατὰ οἰκον ἐείκοσι πυρὸν ἐδοῦσιν
ἐξ υδατός, καὶ τε σφιν λαίνομαι εἰσορῶσα.
ἐλθὼν δ’ ἐξ ὀρεισ μέγας αἰετὸς ἀγκυλοχείλης
πάσι κατ’ αὐχένας ἤξε καὶ ἐκτανεν’ οἱ δ’ ἐκέχυντο
ἀθρόοι ἐν μεγάροις, ὁ δ’ ἐς αἰθέρα διαν ἄερθη.
αὐτᾶρ ἐγῶ κλαίον καὶ ἐκάκυνον ἐν περ ὅνειρον,
ἀμφὶ δ’ ἐμ’ ἑγερέθουντο ἐὐπλοκαμίδες Ἀχαιᾶς,
οἴκτρ’ ὀλοφυρομένην ὁ μοι αἰετὸς ἐκτανε χήνας.
ἀψ δ’ ἐλθῶν κατ’ ἄρ’ ἐξετ’ ἐπὶ προύχοιτε μελάθρως,
φωνῇ δὲ βροτέη κατερήτυνε φώνησεν τε·

"Τάρσει, Ἰκαρίου κοὐρῆ τηλεκλειτοῖο:
οὐκ ὄναρ, ἀλλ’ ὑπαρ ἐσθλῶν, ὁ τοι τετελεσμένον ἐσται.
χήνες μὲν μυητήρες, ἐγὼ δὲ τοι αἰετὸς ὄρνις

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the sword unwittingly, Itylus, the son of king Zethus; even so my heart sways to and fro in doubt, whether to abide with my son and keep all things safe, my possessions, my slaves, and my great, high-roofed house, respecting the bed of my husband and the voice of the people, or to go now with him whosoever is best of the Achaeans, who woos me in the halls and offers bride-gifts past counting. Furthermore my son, so long as he was a child and slack of wit, would not suffer me to marry and leave the house of my husband; but now that he is grown and has reached the bounds of manhood, lo, he even prays me to go back again from these halls, being vexed for his substance that the Achaeans devour to his cost. But come now, hear this dream of mine, and interpret it for me. Twenty geese I have in the house that come forth from the water¹ and eat wheat, and my heart warms with joy as I watch them. But forth from the mountain there came a great eagle with crooked beak and broke all their necks and killed them; and they lay strewn in a heap in the halls, while he was borne aloft to the bright sky. Now for my part I wept and wailed, in a dream though it was, and round me thronged the fair-tressed Achaean women, as I grieved piteously because the eagle had slain my geese. Then back he came and perched upon a projecting roof-beam, and with the voice of a mortal man checked my weeping, and said:

"Be of good cheer, daughter of far-famed Icarius; this is no dream, but a true vision of good which shall verily find fulfilment. The geese are the wooers, and I, that before was the eagle, am now

¹ Others take ἅμα ἀραίοις closely with πυρήν, "eat wheat out of the water-trough."
Η ΠΑΡΟΣ, ΒΝΩΝ ΑΥΤΕ ΤΕΟΙ ΠΟΙΣΣΙ ΕΙΛΗΛΟΥΘΑ,
ΟΣ ΠΑΣΙ ΜΝΗΣΤΗΡΩΝ ΑΕΙΚΕΑ ΠΟΤΜΟΝ ΕΦΗΣΟ·
""ΩΣ ΕΦΑΤ', ΑΥΤΑΡ ΕΜΕ ΜΕΛΙΤΗΔΗΣ ΨΟΝΟΣ ΑΝΗΚΕ-
PΑΤΤΗΝΑΣΑ ΔΕ ΧΗΝΑΣ ΕΝΙ ΜΕΓΑΡΟΙΣΙ ΝΟΗΣΑ
ΠΥΡΟΝ ΕΡΕΠΤΟΜΕΝΟΥΣ ΠΑΡΑ ΡΥΕΛΟΝ, ΉΧΙ ΠΑΡΟΣ ΠΕΡ."
ΤΗΝ Δ' ΑΠΑΜΕΙΒΟΜΕΝΟΣ ΠΡΟΣΕΦΗ ΠΟΛΥΜΗΤΗΣ 'ΟΔΥΣΣΕΥΣ·
""Ω ΥΝΝΑΙ, ΟΥ ΠΩΣ ΓΕΣΤΙΝ ΥΠΟΚΡΙΝΑΣΘΑΙ ΩΝΕΙΡΟΝ
ΑΛΛΗ ΑΠΟΚΛΙΝΑΝΤ', ΕΠΕΙ Ή ΡΑ ΤΟΙ ΑΥΤΩS 'ΟΔΥΣΣΕΥΣ
ΠΕΦΡΑΔ' ΟΠΩΣ ΤΕΛΕΕΝ ΜΝΗΣΤΗΡΙΟΝ ΔΕ ΦΑΙΝΈΤ' ΩΛΕΘΡΟΣ
ΠΑΣΙ ΜΑΛ', ΟΥΔΕ ΚΕ ΤΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΚΗΡΑΣ ΑΛΥΞΕΙ.""
ΤΟΥ Δ' ΑΥΤΕ ΠΡΟΣΕΕΙΠΕ ΠΕΡΙΦΡΩΝ ΠΗΝΕΛΟΠΕΙΑ·
"'ΕΕΙΝ', Ή ΤΟΙ ΜΕΝ ΩΝΕΙΡΟΙ ΑΜΗΧΑΝΟΙ ΑΚΡΙΤΌΜΥΘΟΙ
ΥΓΥΝΟΝ', ΟΥΔΕ ΤΙ ΠΑΝΤΑ ΤΕΛΕΙΕΤΑΙ ΑΝΘΡΩΠΟΙΣ.
ΔΟΙΑΛ ΓΑΡ ΤΕ ΠΥΛΑΙ ΑΜΕΝΗΝΩΝ ΕΙΣΙΝ ΩΝΕΙΡΩΝ·
ΑΙ ΜΕΝ ΓΑΡ ΚΕΡΆΘΟΣΙ ΤΕΤΕΥΧΑΤΑΙ, ΑΙ Δ' ΕΛΕΦΑΝΤΟ
ΤΩΝ ΟΙ ΜΕΝ Κ' ΕΛΘΩΣΙ ΔΙΑ ΠΡΙΣΤΟΥ ΕΛΕΦΑΝΤΟΣ,
ΟΙ Ρ' ΕΛΕΦΑΙΡΟΝΤΑΙ, ΕΠΕΙ ΑΚΡΑΝΤΑ ΦΕΡΟΝΤΕΣ·
ΟΙ Δ' ΔΙΑ ΞΕΣΤΩΝ ΚΕΡΆΩΝ ΕΛΘΩΣΙ ΘΥΡΑΞΕ,
ΟΙ Ρ' ΕΤΥΜΑ ΚΡΑΪΝΟΥΣΙ, ΒΡΟΤΩΝ ΟΤΕ ΚΕΝ ΤΙΣ ΙΔΗΤΑΙ·
ΑΛΛΙ' ΕΜΟΙ ΟΥΚ ΕΝΤΕΥΘΕΝ ΘΩΜΑΙ ΑΙΝΙΟΝ ΩΝΕΙΡΟΝ
ΕΛΘΈΜΕΝ· Ή Κ' ΑΣΠΑΣΤΟΝ ΕΜΟΙ ΚΑΙ ΠΑΙΔΙ ΓΕΝΟΙΤΟ.
ΑΛΛΩ ΔΕ ΤΟΙ ΕΡΕΩ, ΚΩ Δ' ΕΝΙ ΦΡΕΣΙ ΒΆΛΛΕΟ ΣΗΣΙΝ
ΗΔΕ ΔΗ ΉΔΟΣ ΕΙΣΙ ΔΥΣΩΝΥΜΟΣ, Ή Μ' 'ΟΔΥΣΣΗΟΣ
ΟΙΚΟΥ ΑΠΟΣΧΗΣΕΙ· ΒΝΩΝ ΓΑΡ ΚΑΤΑΘΗΣΟ ΑΘΘΛΟΝ,
ΤΟΥΣ ΤΕΛΕΚΕΑΣ, ΤΟΥΣ ΚΕΙΝΟΣ ΕΝΙ ΜΕΓΑΡΟΙΣΙΝ ΕΟΙΣΙΝ
ΙΣΤΑΣΧ' ΕΞΕΙΗΣ, ΔΡΟΦΟΧΟΥΣ ΏΣ, ΔΩΔΕΚΑ ΠΑΝΤΑΣ·
again come back as thy husband, who will let loose a cruel doom upon all the wooers.'

"So he spoke, and sweet sleep released me, and looking about I saw the geese in the halls, feeding on wheat beside the trough, where they had before been wont to feed."

Then Odysseus of many wiles answered her and said: "Lady, in no wise is it possible to wrest this dream aside and give it another meaning, since verily Odysseus himself has shewn thee how he will bring it to pass. For the wooers' destruction is plain to see, for one and all; not one of them shall escape death and the fates."

Then wise Penelope answered him again: "Stranger, dreams verily are baffling and unclear of meaning, and in no wise do they find fulfilment in all things for men. For two are the gates of shadowy dreams, and one is fashioned of horn and one of ivory. Those dreams that pass through the gate of sawn ivory deceive men, bringing words that find no fulfilment. But those that come forth through the gate of polished horn bring true issues to pass, when any mortal sees them. But in my case it was not from thence, methinks, that my strange dream came. Ah, truly it would then have been welcome to me and to my son. But another thing will I tell thee, and do thou lay it to heart. Even now is coming on this morn of evil name which is to cut me off from the house of Odysseus; for now I shall appoint for a contest those axes which he was wont to set up in line in his halls, like props of a ship that is building,

\[1\] The play upon the words κέρας, "horn," and κράτω, "fulfil," and upon ἀλέφας, "ivory," and ἀλέφαρμαι, "deceive," cannot be preserved in English.
στὰς δ’ ὅ γε πολλὸν ἀνευθεῖ διαρρήπτασκεν ὁιστῶν. 575
νῦν δὲ μνηστήρεσσιν ἄθλου τοῦτον ἔφησι
δς δὲ κε ῥήτατ’ ἐνταύσῃ βιῶν ἐν παλάμυσι
καὶ διοιστεύσῃ πελέκεων δυοκαίδεκα πάντων,
τῷ κεν ἀμ’ ἐσποίμην, νοσφίσσαμεν τὸδε δῶμα
κουρίδιον, μάλα καλὸν, ἐνίπτειον βιότοιον:
τοῦ ποτὲ μεμνήσεσθαι ὁτομαί ἐν περ ὄνειρῳ.”

Τὴν δ’ ἀπαμειβόμενον προσέφη πολύμητις Ὅδυσσεώς:
“‘Ω γύναι αἰδοῖν Δαερτιάδεω Ὅδυσσήν,
μηκέτι νῦν ἀνάβαλλε δόμοις ἐνὶ τούτον ἄθλοιν
πρὶν γὰρ τοι πολύμητις ἐλεύσεται ἐνθάδ’ Ὅδυσσεώς, 585
πρὶν τούτους τὸδε τὸξον ἐὖξοιν ἀμφαφώντας
μενήρ ν’ ἐντανύσαι διοἰστεῦσαί τε σιδήρου.”

Τὸν δ’ αὐτὲ προσέειπε περὶφρων Πηνελόπεια:
“Εἰ κ’ ἐθέλοις μοι, ξείνε, παρῆμενοι ἐν μεγάροισι
τέρπειν, οὐ κέ μοι ὑπνοὺς ἔπι βλεφάροις χυθέση.
ἀλλ’ οὖ γάρ πως ἔστων ἀυτοὺς ἐμμενεὶ αἰεὶ
ἀνθρώπους· ἔπι γάρ τοι ἐκάστῳ μοίραν ἔθηκαν
ἀθάνατοι δυντοῖς ἐπὶ ξείδωρον ἄροιραν.
ἀλλ’ ἦ τοι μὲν ἐγὼν ὑπερώϊον εἰςαναβάσα
λέξομαι εἰς εὖνην, ἡ μοὶ στονόεσσα τέτυκται,
αἰεὶ δάκρυς’ ἐμοίσει πεφυμένη, εἴ οὐ ’Οδυσσεύς
ὡχετ’ ἐπορφόμενος Κακοίλιον οὐκ ὀνομαστήν.
ἐνθὰ κε λεξαίμην σὺ δὲ λέξεω τῶδ’ ἐνὶ οἴκῳ,
ἡ χαμάδις στορέσας ἢ τοι κατὰ δέμια θέντων.”

1 We are to understand, first, that in a trench dug in the earthen floor of the μέγαρον twelve axes were set up in a row, their appearance suggesting the blocks or props on
twelve in all, and he would stand afar off and shoot an arrow through them. ¹ Now then I shall set this contest before the wooers: whosoever shall most easily string the bow in his hands, and shoot an arrow through all twelve axes, with him will I go and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks, I shall ever remember even in my dreams.”

Then Odysseus of many wiles answered her, and said: “Honoured wife of Odysseus, son of Laertes, no longer now do thou put off this contest in thy halls; for, I tell thee, Odysseus of many wiles will be here, ere these men, handling this polished bow, shall have strung it, and shot an arrow through the iron.”

Then wise Penelope answered him: “If thou couldest but wish, stranger, to sit here in my halls and give me joy, sleep should never be shed over my eyelids. But it is in no wise possible that men should forever be sleepless, for the immortals have appointed a proper time for each thing upon the earth, the giver of grain. But I verily will go to my upper chamber and lay me on my bed, which has become for me a bed of wailings, ever bedewed with my tears, since the day when Odysseus went to see evil Ilios, that should never be named. There will I lay me down, but do thou lie down here in the hall, when thou hast strewn bedding on the floor; or let the maids set a bedstead for thee.”

which the keel of a ship was laid in shipbuilding; further, that the metal heads of the axes were so shaped as to leave a hole of some sort (such axes have actually survived from Mycenaean days); and lastly, that an expert archer could shoot an arrow through all twelve holes, the axes being carefully placed in line, as through a sort of tube.
"Ως εἴπονει ἀνέβαιν ὑπερώια συγαλόεντα,
obκ οὐκ ὡς, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.
ἐς δὲ ὑπερῴ ἀναβάσα σὺν ἀμφιπόλοις γυναιξὶ
κλαίειν ἐπειδ' Ὅδυσσα, φίλον πόσιν, ὡφρα οἱ ὑπνον
ἡδὸν ἐπὶ βλεφάροις βάλε γλαυκώπις Αθήνης."
So saying, she went up to her bright upper chamber, not alone, for with her went her handmaids as well. And when she had gone up to her upper chamber with her handmaids, she then bewailed Odysseus, her dear husband, until flashing-eyed Athene cast sweet sleep upon her eyelids.
Αὐτὰρ ὁ ἐν προδόμῳ εὐνάξετο δίος ὁ Ὄδυσσεύς·
κἀ μὲν ἀδέψητον βοήθησ᾽ στόρεσ᾽, αὐτὰρ ὕπερθε
κῶσα πόλλα ὅπως τοὺς ἱρέυεσκον Ἀχαίοι;
Εὐρυνόμῃ δ᾽ ἂρ᾽ ἐπὶ χλαῖναν βάλε κοιμηθέντι.
ἐνθ᾽ Ὁδυσσεύς μνηστήρακακὰ φρονέων ἐνὶ θυμῷ
καὶ ἐγκαθ᾽ ἐγρηγορῶν τάλ᾽ ἐκ μεγαρίῳ γυναῖκες
ηὔσαν, αἱ μνηστήρας ἐμμυγέσκουτο πάρος περ,
ἀλληλοῦσι γέλω τε καὶ εὐφροσύνην παρέχουσαι.
τού δ᾽ ὠρίνετο θυμὸς ἐνὶ στήθεσσι φίλοισι·
pολλὰ δὲ μερμήριζε κατὰ φρένα καὶ κατὰ θυμόν,
η᾽ μεταῆς θάνατον τεῦξειν ἐκάστην,
η ἔτ᾽ ἐφ᾽ μνηστήρας ὑπερφιάλουσι μνημήν
ὑστάτα καὶ πύματα, κραδίη δὲ οἱ ἐνδόν ὑλάκτει.
ὁς δὲ κύων ἀμαλησίᾳ περὶ σκυλάκεσσι βεβώσα
ἀνδρὶ ἀγνοήσας ὑλάει μέμονέν τε μάχεσθαι,
ὁς ρα τοῦ ἐνδόν ὑλάκτει ἀγαλομένου κακὰ ἔργα·
στῆθος δὲ πλήξας κραδίην ἠνίππατε μύθῳ·

"Τέτλαθι δὴ, κραδίη καὶ κύντερον ἀλλο ποτ᾽ ἑτλης.
ἡματι τῷ ὅτε μοι μένος ἀσχέτος ἦσθιε Κύκλως
ἴθυμους ἑτάρους· σὺ δ᾽ ἑτόλμας, ὁφρὰ σὲ μῆτις
ἐξάγαγῃ ἐξ ἀντροιο διόμενον θανέσθαι."  

"Ὡς ἐφατ', ἐν στήθεσσι καθαπτόμενος φίλον ἦτορ·
tῷ δὲ μάλι ἐν πείσῃ κραδίη μένε τετληνία.
BOOK XX

But the goodly Odysseus lay down to sleep in the fore-hall of the house. On the ground he spread an undressed ox-hide and above it many fleeces of sheep, which the Achaeans were wont to slay, and Eurynome threw over him a cloak, when he had laid him down. There Odysseus, pondering in his heart evil for the wooers, lay sleepless. And the women came forth from the hall, those that had before been wont to lie with the wooers, making laughter and merriment among themselves. But the heart was stirred in his breast, and much he debated in mind and heart, whether he should rush after them and deal death to each, or suffer them to lie with the insolent wooers for the last and latest time; and his heart growled within him. And as a bitch stands over her tender whelps growling, when she sees a man she does not know, and is eager to fight, so his heart growled within him in his wrath at their evil deeds; but he smote his breast, and rebuked his heart, saying:

"Endure, my heart; a worse thing even than this didst thou once endure on that day when the Cyclops, unrestrained in daring, devoured my mighty comrades; but thou didst endure until craft got thee forth from the cave where thou thoughtest to die."

So he spoke, chiding the heart in his breast, and his heart remained bound within him to endure.

1 So the scholiast, who renders by ἐν δὲ σωμάτι. Others connect πελογί with πελομάι, and render "in obedience."
νωλεμέως· ἀτὰρ αὐτὸς ἐλίσσετο ἑνθα καὶ ἑνθα. 25
ός δ’ ὅτε γαστέρ’ ἄνηρ πολέως πυρὸς αἰθομένοιο,
ἐμπλεύειν κνίσης τε καὶ αἶματος, ἑνθα καὶ ἑνθα
ἀιώλη, μάλα δ’ ὅκα λιλαίεται ὑπτερῆμαι,
ὡς ἂρ’ ὅ γ’ ἑνθα καὶ ἑνθα ἐλίσσετο, μερυμρίζων
ὀπτως δὴ μυστήρως ἀναιδέσι χείρας ἐφήσει
μοῦνος ἑών πολέσι. σχεδὸθεν δὲ οἱ ἦλθεν Ἀθηνή 30
οὐρανόθεν καταβάσα. δέμας δ’ ἦκτο γυναικῆς
στῇ δ’ ἂρ’ ὑπὲρ κεφαλῆς καὶ μν πρὸς μῦθον ἔειπεν·
“Τίπτ’ αὐτ’ ἐγρήγορος, πάντων περὶ κάμμορε φωτῶν;
οίκος μέν τοι ὁδ’ ἐστί, γυνὴ δὲ τοι ἦδ’ ἐν ὦκρ
καὶ πάῖς, οἶδον ποὺ τις ἐξελέται ἐρμενεῖν νιὰ.” 35
Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“Ναὶ δὴ ταύτα γε πάντα, θεά, κατὰ μοῖραν ἔειπες·
ἀλλὰ τί μοι τὸδε θυμὸς ἐνὶ φρεσὶ μερυμρίζει,
ὀπτως δὴ μυστήρως ἀναιδέσι χείρας ἐφήσω,
μοῦνος ἑών· οἱ δ’ αἰὲν ἄολλας ἑών ἔασι.
πρὸς δ’ ἔτει καὶ τὸδε μεῖζον ἐνὶ φρεσὶ μερυμρίζω·
εἰ περ γὰρ κτείνατι Δίὸς τε σέθεν τε ἐκητῇ,
πὴ κεν ὑπεκατονόμουμ; τὰ σε φράξεσθαι ἄνωγα.” 40
Τὸν δ’ αὐτὲ προσέειπε θεὰ γλαυκώπης Ἀθηνή·
“Σχέτλε, καὶ μεν τίς τε χερείουν πείθεθ’ ἔταιροί,
ὅς περ θυητός τ’ ἐστι καὶ οὐ τόσα μῆδεα οἶδεν·
αὐτὰρ ἐγὼ θεός εἰμι, διαμπερές ἢ σε φυλάσσω
ἐν πάντεσσι πόνοις. ἐρέω δὲ τοι ἔξαναφανδόν·
εἰ περ πεντήκοντα λόχοι μερόπων ἀνθρώπων
νῦι περισταίεν, κτείναι μεμάδτες Ἀρηι, 45
καὶ κεν τῶν ἐλάσσαι βόας καὶ ἱφια μῆλα.

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steadfastly; but he himself lay tossing this way and that. And as when a man before a great blazing fire turns swiftly this way and that a paunch full of fat and blood, and is very eager to have it roasted quickly, so Odysseus tossed from side to side, pondering how he might put forth his hands upon the shameless wooers, one man as he was against so many. Then Athene came down from heaven and drew near to him in the likeness of a woman, and she stood above his head, and spoke to him, and said:

"Why now again art thou wakeful, ill-fated above all men? Lo, this is thy house, and here within is thy wife and thy child, such a man, methinks, as anyone might pray to have for his son."

And Odysseus of many wiles answered her, and said: "Yea, goddess, all this hast thou spoken aright. But the heart in my breast is pondering somewhat upon this, how I may put forth my hands upon the shameless wooers, all alone as I am, while they remain always in a body in the house. And furthermore this other and harder thing I ponder in my mind: even if I were to slay them by the will of Zeus and of thyself, where then should I find escape from bane? Of this I bid thee take thought."

Then the goddess, flashing-eyed Athene, answered him: "Obstinate one, many a man puts his trust even in a weaker friend than I am, one that is mortal, and knows not such wisdom as mine; but I am a god, that guard thee to the end in all thy toils. And I will tell thee openly; if fifty troops of mortal men should stand about us; eager to slay us in battle, even their cattle and goodly sheep shouldest thou drive off. Nay, let sleep now come over thee.
HOMER

"Αλλ’ ἔλετο σε καὶ ὑπνος’ ἀνίη καὶ τὸ φυλάσσειν πάνωποι έγρήσσοτα, κακῶν δ’ ὑποδύσει κηδη.’

"Ως φάτο, καὶ ρά οἱ ὑπνον ἔπει βλεφάροισιν ἔχενεν, αὐτὴ δ’ ἄψ’ ἐσ’ Ολυμπον ἀφίκετο διὰ θεάων.

Εὔτε τὸν ὑπνος ἐμαρπτε, λύων μελεδήματα θυμοῦ, λυσίμελης, ἀλοχος δ’ ἂρ’ ἐπέγρετο κεδνα ἰδυία: κλαῖε δ’ ἄρ’ ἐν λέκτροισι καθεζομένη μαλακοῖσιν. αὐτὰρ ἐπεί κλαῖουσα κορέσσατο ὑν κατὰ θυμόν,

'Αρτέμιδι πρότιστον ἐπεύξατο διὰ γυναικῶν'

"’Αρτεμι, πότνα θεά, θύγατερ Δίος, αἰθέ μοι ἤδη ὅν ἐνὶ στήθεσι βαλοῦσ’ ἐκ θυμὸν ἔλοιο αὐτίκα νῦν, ἢ ἐπειτα μ’ ἀναρπάξασα θύελλα οἶχοιτο προφέρουσα κατ’ ἥρωετα κέλευθα, ἐν προχοῖς δὲ βάλοι ἄφορρόου 'Ωκεανοῖο.

ἀ ως δ’ ὅτε Πανδαρέου κούρας ἀνέλοντο θύελλαι τῆσι τοκῆς μὲν φθῖσαν θεοί, αἱ δ’ ἐλπὸντο ὄρφαναι ἐν μεγάροισι, κόμισσε δὲ δι’ 'Αφροδίτη τυρφ’ καὶ μελιτι γλυκερφ’ καὶ ἤδει οἶνῳ.

"Ἡρη δ’ αὐτῆςιν περὶ πασέων δῶκε γυναικῶν εἶδος καὶ πινυτῆν, μῆκος δ’ ἐπορ’ 'Αρτεμις ἀγνή, ἐργα δ’ 'Αθηναὶ δέδει κλυτά ἐργάζεσθαι. εὐτ’ 'Αφροδίτη διὰ προσέστιχε μακρὸν 'Ολυμπον, κούρας αὐτῆςουσα τέλος θαλεροῖο γάμῳ—

ἐς Δία τερπικέραυνον, δ’ γὰρ τ’ εὗ οἴδειν ἄπαντα, μοιράν τ’ ἀμμορίνη τε καταβητῶν ἀνθρώπων—

τόφρα δὲ τὰς κούρας ἄρπναι ἀνηρεύαντο καὶ ρ’ ἔδοσαν στυγερῆιν ἐρυνύσιν ἀμφιπολεύειν

ὡς ἐμ’ αἰστώσειαν 'Ολυμπία δῶμαι ἔχοντες,

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There is weariness also in keeping wakeful watch the whole night through; and even now shalt thou come forth from out thy perils."

So she spoke, and shed sleep upon his eyelids, but herself, the fair goddess, went back to Olympus.

Now while sleep seized him, loosening the cares of his heart, sleep that loosens the limbs of men, his true-hearted wife awoke, and wept, as she sat upon her soft bed. But when her heart had had its fill of weeping, to Artemis first of all the fair lady made her prayer:

"Artemis, mighty goddess, daughter of Zeus, would that now thou wouldest fix thy arrow in my breast and take away my life even in this hour; or that a storm-wind might catch me up and bear me hence over the murky ways, and cast me forth at the mouth of backward-flowing Oceanus, even as on a time storm-winds bore away the daughters of Pandareus. Their parents the gods had slain, and they were left orphans in the halls, and fair Aphrodite tended them with cheese, and sweet honey, and pleasant wine, and Here gave them beauty and wisdom above all women, and chaste Artemis gave them stature, and Athene taught them skill in famous handiwork. But while beautiful Aphrodite was going to high Olympus to ask for the maidens the accomplishment of gladsome marriage—going to Zeus who hurls the thunderbolt, for well he knows all things, both the happiness and the haplessness of mortal men—meanwhile the spirits of the storm snatched away the maidens and gave them to the hateful Erinyes to deal with.1 Would that even so those who have dwellings on Olympus would blot me from sight, or that fair-tressed

1 Others render "to be their servants."
Ηέ μ’ εὐπλόκαμος βάλοι ΐντεμις, ὀφρ’ Ὀδυσσήα ὀσσομένη καὶ γαῖαν ὑπὸ στυγερὴν ἀφικοίμην, μηδὲ τι χείρονος ἀνδρὸς εὐφραίνοιμοι νόημα.

ἀλλὰ τὸ μὲν καὶ ἀνεκτὸν ἔχει κακῶν, ὀππότε κέν τις ἡματα μὲν κλαίῃ, πυκνῶς ἀκαχῶμενος ἕτορ, νύκτας δ’ ὕπνος ἔχησιν—ὁ γὰρ τ’ ἐπέλησεν ἀπάντων, ἐσθλῶν ἦδε κακῶν, ἐπεὶ ἄρι βλέφαρ’ ἀμφικαλύψῃ—

αὐτὰρ ἐμοὶ καὶ ὅνειρατ’ ἐπέσσευεν κακὰ δαίμων.

τῆς γὰρ αὐ μοι νυκτὶ παρέδραθεν εἰκέλος αὐτῷ, τοῖς ἐὼν οἴος ἦν ἅμα στρατῷ. αὐτὰρ ἐμὸν κῆρ χαῖρ’, ἐπεὶ οὐκ ἐφάμην οὐνα ἔμμεναι, ἀλλ’ ὕπαρ ἤδη.”

“Ὡς ἐφατ’, αὐτίκα δὲ χρυσόθρονος ἦλθεν Ἡώς.

τῆς δ’ ἁρὰ κλαίοντος ὅπα σύνθετο δίος Ὀδυσσεύς’

μερμήριζε δ’ ἐπείτα, δόκησε δὲ οἱ κατὰ θυμὸν ἦδη γυγώσκουσα παρεστάμεναι κεφαλῆ. 95

χλαῖναν μὲν συνελῶν καὶ κόσα, τοῖς ἐνεύδεν,

ἐς μέγαρον κατέθηκεν ἐπὶ θρόνον, ἐκ δὲ βοεῖν

θῆκε θύραιε φέρων, Διὸ δ’ εὐξάτο χεῖρας ἀνασχών.

“Ζεῦ πάτερ, εἰ μ’ εἴθελοντες ἐπὶ τραφερὴν τε καὶ ύγρῇν ἤγετ’ ἐμὴν ἐς γαῖαν, ἐπεὶ μ’ ἐκακώσατε λάθυν,

φήμην τὶς μοι φάσθω ἐγειρομένων ἀνθρώπων ἐνδοθεν, ἐκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω.”

“Ὡς ἐφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε μητέστα Ζεύς,

αὐτίκα δ’ ἐβροῦτησεν ἀπ’ αἰγυλήντος Ὀλύμπου,

ὑψόθεν ἐκ γεφέων· γήθησε δὲ δίος Ὀδυσσεύς.

φήμην δ’ ἔξ οἴκου γυνὴ προφητευεν ἀλετρίς

πλησίον, ἐνθ’ ἀρα οἱ μῦλαι ἦστε ποιμένι λαῶν,

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Artemis would smite me, so that with Odysseus before my mind I might even pass beneath the hateful earth, and never gladden in any wise the heart of a baser man. Yet when a man weeps by day with a heart sore distressed, but at night sleep holds him, this brings with it an evil that may well be borne—for sleep makes one forget all things, the good and the evil, when once it envelops the eyelids—but upon me a god sends evil dreams as well. For this night again there lay by my side one like him, even such as he was when he went forth with the host, and my heart was glad, for I deemed it was no dream, but the truth at last."

So she spoke, and straightway came golden-throned Dawn. But as she wept goodly Odysseus heard her voice, and thereupon he mused, and it seemed to his heart that she knew him and was standing by his head. Then he gathered up the cloak and the fleeces on which he was lying and laid them on a chair in the hall, and carried the ox-hide out of doors and set it down; and he lifted up his hands and prayed to Zeus:

"Father Zeus, if of your good will ye gods have brought me over land and sea to my own country, when ye had afflicted me sore, let some one of those who are awaking utter a word of omen for me within, and without let a sign from Zeus be shown besides."

So he spoke in prayer, and Zeus the counsellor heard him. Straightway he thundered from gleaming Olympus, from on high from out the clouds; and goodly Odysseus was glad. And a woman, grinding at the mill, uttered a word of omen from within the house hard by, where the mills of the shepherd of
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daòdeka πάσαι ἐπερρώντο γυναίκες ἀλφίτα τεύχουσαι καὶ ἀλείατα, μυελόν ἄνδρων. αἱ μὲν ἄρ’ ἂλλαι εὐδον, ἐπεὶ κατὰ πυρὸν ἀλεσθαν, ἢ δὲ μὴ ὄψιν παύετ’, ἀφαυροτάτη δ’ ἐτέτυκτο; ἢ ῥὰ μύλην στήσασα ἐπος φάτο, σῆμα ἄνακτι. “Ζεῦ πάτερ, ὃς τε θεοὶ καὶ ἀνθρώποισιν ἀνάσσεις, ἢ μεγάλ’ ἔβροντηςασ ἀπ’ οὐρανοῦ ἀστερόειντος, οὐδὲ ποθὶ νέφος ἔστιν τέρας νῦ τεφ τὸδε φαίνεισ. κρήνον νῦν καὶ ἐμὸ δειλὴ ἐπος, ὅτι κεν εἴπω· μνηστήρες πῦματον τε καὶ ὑστατον ἦματι τὸδε ἐν μεγάροις Ὀδυσσῆος ἐλοίατο δαι’ ἐρατεινήν, οὐ δὴ μοι καμάτω θυμαλγεῖ γούνατ’ ἐλυσαν ἀλφίτα τευχοῦσῃ νῦν ὑστατα δευσπήσειαν.” “Ὡς ἄρ’ ἐφῆ, χαῖρεν δὲ κλειδώνι δῖος Ὀδυσσεὺς Ζηνὸς τε βροντῆ: φάτο γὰρ τίσανθαι ἀλείτας. Ἀἱ δ’ ἂλλαι δήμαρ κατὰ δώματα καλ’ Ὀδυσσῆος ἀγρόμεναι ἀνέκαιον ἐπ’ ἐσχάρη ἀκάματον πῦρ. Θηλεμαχος δ’ εὐνήθεν ἀνίστατο, ἵσθθεος φῶς, εἴματα ἐσσάμενος· περὶ δὲ ξίφος οὐχ θέτ’ ὀμφ’ ποσὶν δ’ υπὸ λυπαροῖς ἐδήσατο καλὰ πέδιλα, εἶλετο δ’ ἂλκιμον ἔγχος, ἀκαχμένον οὐχ ξαλκή: στὴ δ’ ἄρ’ ἐπ’ οὐδὸν ἰῶν, πρὸς δ’ Εὐρύκλειαν ἔειπε: “Μαῖα φίλη, τὸν ξείνον ἐτιμήσασθ’ ἐνι οἴκῳ εὐνῆ καὶ σίτῳ, ἢ αὐτῶς κεῖται ἀκηδῆς; τοιαῦτη γὰρ ἐμι μήτηρ, πινυτῆ περ ἐουσά: ἐμπλήγην ἐτερόν γε τίει μερόπων ἀνθρώπων χείρονα, τὸν δὲ τ’ ἄρειον’ ἀτιμήσασ’ ἀποπέμπει.”

1 ἀγρόμεναι: ἡγρόμεναι.
the people were set. At these mills twelve women in all were wont to ply their tasks, making meal of barley and of wheat, the marrow of men. Now the others were sleeping, for they had ground their wheat, but she alone had not yet ceased, for she was the weakest of all. She now stopped her mill and spoke a word, a sign for her master:

"Father Zeus, who art lord over gods and men, verily loud hast thou thundered from the starry sky, yet nowhere is there any cloud: surely this is a sign that thou art showing to some man. Fulfil now even for wretched me the word that I shall speak. May the wooers this day for the last and latest time hold their glad feast in the halls of Odysseus. They that have loosened my limbs with bitter labour, as I made them barley meal, may they now sup their last."

So she spoke, and goodly Odysseus was glad at the word of omen and at the thunder of Zeus, for he thought he had gotten vengeance on the guilty.

Now the other maidens in the fair palace of Odysseus had gathered together and were kindling on the hearth unwearied fire, and Telemachus rose from his bed, a godlike man, and put on his clothing. He slung his sharp sword about his shoulder, and beneath his shining feet he bound his fair sandals; and he took his mighty spear, tipped with sharp bronze, and went and stood upon the threshold, and spoke to Eurycleia:

"Dear nurse, have ye honoured the stranger in our house with bed and food, or does he lie all uncared for? For such is my mother's way, wise though she is: in wondrous fashion she honours one of mortal men, though he be the worse, while the better she sends unhonoured away."
Τὸν δ’ αὐτὲ προσέπειτε περίφρων Ἐυρύκλεια:
"Οὐκ ἂν μν ὑν, τέκνον, ἀναίτιον αἰτίοφο.
οἶνον μὲν γὰρ πίνει καθήμενος, ὁφρ’ ἐθελ’ αὐτὸς,
σῖτου δ’ οὐκέτ’ ἐφι πεινήμεναι: εἴρετο γὰρ μν.
ἀλλ’ ὅτε δὴ κοίτιοι καὶ ὑπνον μμυνήσκοιτο,
ἡ μὲν δὲμν’ ἀνωγεν ὑποστορέσαι δμωήσιν,
αὐτὰρ ὡ’ γ’, ὡς τις πάμπαν ὀξυρός καὶ ἄποτμος,
οὐκ ἐθελ’ ἐν λέκτροις καὶ ἐν ῥήγεσιν καθεῦδειν,
ἀλλ’ ἐν ἀδεψητῷ βοή καὶ κόβεις οἶνον
ἐδραθ’ ἐνι προδομῷ: χλαίναν δ’ ἐπιτείσαμεν ἡμεῖς.”

"Ὡς φάτο, Τηλέμαχος δὲ διέκ μεγάροιο βεβήκει
ἐγχος ἐχου, ἀμα τῷ γε δύω κόντες ἁργολ ἐποντο.
βῇ δ’ ῥ’ ἐσι ἀγορήν μετ’ ἐκκυκήμας Ἀχαιόυς.
ἡ δ’ αὐτὴ δμωήσιν ἐκέκλετο δίᾳ γυναικῶν,
Ἐυρύκλει’, Ὡπος θυγάτηρ Πεισινορίδαο.

"Ἀγρείθ’, αὶ μὲν δῶμα κορήσατε ποινύσασαι,
ῥάσσατε τ’, ἐν τε θρούνοις εὐποιήσοιτε τάπητας
βάλλετε πορφυρέους: αἰ δὲ στόγγοισι τραπέζας
πάσας ἀμφιμάσασθε, καθήρατε δὲ κρητῆρας
καὶ δέπαι ἀμφικύπελλα τετυμενα: ταὶ δὲ μεθ’ ὦδωρ
ἐρχεσθε κρήνυδε, καὶ οἰσετε θᾶσον λῦσαι.
οὐ γὰρ δὴν μνηστηρες ἀπέσονται μεγάρωι,
ἀλλ’ μάλ’ ἤρι νέονται, ἐπέλ καὶ πᾶσιν ἐορτὴν.”

"Ὡς ἔφασθ’, αἱ δ’ ἀρα τῆς μᾶλα μὲν κλύνον ἢ’ ἐπίθοντο.
αἰ μὲν ἐείκοσι βῆσαν ἐπὶ κρήνηι μελάνυδρον,
αἀ δ’ αὐτοῦ κατὰ δώματ’ ἐπισταμένως πονέοντο.

‘Ες δ’ ἤλθον δρηστηρες Ἀχαιῶν. αἰ μὲν ἐπείτα
εῦ καὶ ἐπισταμένως κέασαν ἦπα, ταὶ δὲ γυναικεῖς
ὁλθον ἀπὸ κρήνης: ἐπὶ δὲ σφισιν ἤλθε συβώτης
τρεῖς σιάλους κατάγον, οὐ ἐσαν μετὰ πᾶσιν ἀριστοί.

1 δῶ οἶνος: κόνες πόλας; cf. ii. 11; xvii. 62.

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Then wise Eurycleia answered him: "In this matter, child, thou shouldest not blame her, who is without blame. He sat here and drank wine as long as he would, but for food he said he had no more hunger, for she asked him. But when he be-thought him of rest and sleep, she bade the maidens strew his bed. But he, as one wholly wretched and hapless, would not sleep on a bed and under blankets, but on an undressed ox-hide and flescees of sheep he slept in the fore-hall, and we flung over him a cloak."

So she spoke, and Telemachus went forth through the hall with his spear in his hand, and with him went two swift hounds. And he went his way to the place of assembly to join the company of the well-greaved Achaeans, but Eurycleia, the goodly lady, daughter of Ops, son of Peisenor, called to her maidens, saying:

"Come, let some of you busily sweep the hall and sprinkle it, and throw on the shapely chairs coverlets of purple, and let others wipe all the tables with sponges and cleanse the mixing-bowls and the well-wrought double cups, and others still go to the spring for water and bring it quickly here. For the wooers will not long be absent from the hall, but will return right early; for it is a feast-day for all men."

So she spoke, and they readily hearkened and obeyed. Twenty of them went to the spring of dark water, and the others busied themselves there in the house in skilful fashion.

Then in came the serving-men of the Achaeans, who thereafter split logs of wood well and skilfully; and the women came back from the spring. After them came the swineherd, driving three boars which were the best in all his herd. These he let be to
καὶ τοὺς μὲν ῥ’ εἶλασε καθ’ ἐρκεα καλὰ νέμεσθαι, αὐτὸς δὲ αὖτ’ Ὀδυσσὴν προσηῦδα μειλιχίοισιν.

"Εἰεῖν, ἦ ἄρ τι σε μᾶλλον Ἀχαῖοι εἰσορώσων, ἥε δ’ ἀτιμάζουσι κατὰ μέγαρ, ὡς τὸ πάρος περ;"

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:

"Αἱ γὰρ δή, Ἕμμαν, θεοὶ τισαίατο λώβην, ἤν οἴδ’ ὑβρίζοντες ἀτάσθαλα μηχανῶνται οἴκῳ ἐν ἀλλοτρίῳ, οὐδ’ αἰδοῦς μοῦραν ἔχουσιν."

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, ἀγχύμολον δὲ σφ’ ἦλθε Μελάνθιως, αἰτόλος αἰγῶν. αἰγας ἀγων αἱ πάσι μετέπρεπον αἰτολίοις, δεῖπνου μηστήρεσσι. δύο δ’ αὖ ἐποντὸ νυμῆς. καὶ τὰς μὲν κατέδησεν ὑπ’ αἰθούσῃ ἐρίδούρῳ, αὐτὸς δ’ αὖτ’ Ὀδυσσὴν προσηῦδα κερτομίσει.

"Εἰεῖν, ἔτι καὶ νῦν ἐνθαδ’ ἀνίσεις κατὰ δῶμα ἀνέρας αἰτίζων, ἀτὰρ οὐκ ἔξεισθα θύραζε; πάντως οὐκέτι νωὶ διακρίνεσθαι ὅτω πρὸν χειρῶν γεῦσασθαι, ἔπει σὺ περ οὐ κατὰ κόρμον αἰτίζεις. εἰςίν δὲ καὶ ἄλλαι δαίτε Ἀχαῖων."

"Ὡς φάτο, τὸν δ’ οὖ τι προσέφη πολύμητις Ὀδυσσεύς, ἄλλ’ ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων."

Τοῖς δ’ ἐπὶ τρίτος ἦλθε Φιλοίτιος, ὀρχαμος ἀνδρῶν, βοῦν στείραν μνηστήρυσιν ἄγων καὶ πίονας αἰγας. πορθμηὺς δ’ ἄρα τούς γε διήγαγον, οἳ τε καὶ ἄλλους ἀνθρώπους πέμπουσιν, ὅτις σφέας εἰσαφίκηται, καὶ τὰ μὲν εὐ κατέδησεν ὑπ’ αἰθούσῃ ἐρίδούρῳ, αὐτὸς δ’ αὖτ’ ἔρεεινε συβῶτην ἄγχη παραστάς."
feed in the fair courts, but himself spoke to Odysseus with gentle words:

"Stranger, do the Achaeans look on thee with any more regard, or do they dishonour thee in the halls as before?"

Then Odysseus of many wiles answered him, and said: "Ah, Eumaeus, I would that the gods might take vengeance on the outrage wherewith these men in wantonness devise wicked folly in another's house, and have no place for shame."

Thus they spoke to one another. And near to them came Melanthius the goatherd, leading she-goats that were the best in all the herds, to make a feast for the wooers, and two herdsmen followed with him. The goats he tethered beneath the echoing portico, and himself spoke to Odysseus with taunting words:

"Stranger, wilt thou even now still be a plague to us here in the hall, asking alms of men, and wilt thou not begone? 'Tis plain, methinks, that we two shall not part company till we taste one another's fists, for thy begging is in no wise decent. Also it is not here alone that there are feasts of the Achaeans."

So he spoke, but Odysseus of many wiles made no answer, but he shook his head in silence, pondering evil in the deep of his heart.

Besides these a third man came, Philoetius, a leader of men, driving for the wooers a barren heifer and fat she-goats. These had been brought over from the mainland by ferrymen, who send other men, too, on their way, whosoever comes to them. The beasts he tethered carefully beneath the echoing portico, but himself came close to the swineherd and questioned him, saying:
"Τόσο δὴ όδε ξείνος νέον εἰλήλουθε, συβῶτα, ἧμετερον πρὸς δῶμα; τέων δ' εὖ εὐχεται εἶναι ἄνδρῶν; ποῦ δὲ τούτω ὁ γενέτης καὶ πατρὶς ἄρουρα; δύσμορος, ἣ τε ἐσοκαί δέμας βασιληῇ ἄνακτῃ ἀλλὰ θεοὶ δύνωσι πολυπλάγκτους ἄνθρώπους, ὅπποτε καὶ βασιλεύσων ἑπικλώσωνται δίξιν." 195

"Η καὶ δεξιερῆ δειδίσκετο χειρὶ παραστάς, καὶ μιν φωνῆσας ἔπεα πτερόεντα προσηύδα:

"Χαίρε, πάτερ ὦ ξείνε; γένοστο τοι ὡς περ ὀπίσω ὄλβος· ἀτάρ μὲν νῦν γε κακοῖς ἔχει κατολέεσσι. 200
Ζεύ πάτερ, οὐ τις σείο θεῶν ὀλοκλένους ἄλλος· οὐκ ἐλεάριες ἄνδρας, ἐπὶν δὴ γείνειι αὐτός, μισημέναι κακότητι καὶ ἀλγεῖι λευγαλέουσιν. ἰδιον, ὡς ἐνόησα, δεδάκρυται δὲ μοι ὅσει μνησαμένω 'Οδυσῆς, ἐπει καὶ κεῖνου ὁτώ τοιάδε λαίφε' ἔχοντα κατ' ἄνθρώπους ἀλάλησθαι, εἰ ποὺ ἔτι ξώει καὶ ὅρα τὰς ἡλίους.

εἰ δ' ἦδη τέθνηκε καὶ εἰν 'Αἴαος ὀδυμοισιν, ὃ μοι ἐπειτ' 'Οδυσῆς ἀμύμονος, ὃς μ' ἐπὶ βουσιν ἐσο' ἔτι τυθὼν ἔποτα Κεφαλλήνων ἐνὶ δήμῳ. 205
νῦν δ' αἰ μὲν γύγρονται ἄθεσφατοι, οὐδὲ κεν ἄλλος ἄνδρες ὑποστάχυντο βοῶν γένος εὐρυμετώπων· τὰς δ' ἄλλοι μὲ κέλονται ἀγνέμεναι σφισιν αὐτοῖς ἐδμεναι· οὐδὲ τι παιδὸς ἐνὶ μεγάροις ἀλέγουσιν, οὐδ' ὀπίδα τρομέουσι θεῶν· μεμάσαι γὰρ ἦδη κτήματα δάσσασθαι δὴν οἰχομένου ἀνακτος. 210

αὐτάρ ἐμοὶ τόδε θυμὸς ἐνὶ στήθεσσε φίλοις.
THE ODYSSEY, XX. 191–217

"Who is this stranger, swineherd, who has newly come to our house? From what men does he declare himself to be sprung? Where are his kinsmen and his native fields? Hapless man! Yet truly in form he is like a royal prince; howbeit the gods bring to misery far-wandering men, whenever they spin for them the threads of trouble, even though they be kings."

Therewith he drew near to Odysseus, and stretching forth his right hand in greeting, spoke and addressed him with winged words:

"Hail, Sir stranger; may happy fortune be thine in time to come, though now thou art the thrall of many sorrows! Father Zeus, no other god is more baneful than thou; thou hast no pity on men when thou hast thyself given them birth, but bringest them into misery and wretched pains. The sweat broke out on me when I marked the man, and my eyes are full of tears as I think of Odysseus; for he, too, I ween, is clothed in such rags and is a wanderer among men, if indeed he still lives and beholds the light of the sun. But if he is already dead and in the house of Hades, then woe is me for blameless Odysseus, who set me over his cattle, when I was yet a boy, in the land of the Cephallenians. And now these wax past counting; in no other wise could the breed of broad-browed cattle yield better increase\(^1\) for a mortal man. But strangers bid me drive these now for themselves to eat, and they care nothing for the son in the house, nor do they tremble at the wrath of the gods, for they are eager now to divide among themselves the possessions of our lord that has long been gone. Now, as for myself, the

\(^1\) The Greek word refers properly to ripening grain.

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πόλις ἐπιδινεῖται· μάλα μὲν κακὸν ύλος ἔόντος ἄλλων δῆμον ἱκέσθαι ἰόντ᾽ αὐτῆς βοέσσιν, ἄνδρας ἐς ἀλλοδαποῦς· τὸ δὲ ρίγιον, αὐθὶ μένοντα 220 βουσίν ἐπ᾽ ἀλλοτρίησι καθήμενον ἀλγεά πάσχειν. καὶ κεν δὴ πάλαι ἄλλῳ ὑπερμενέῳ βασιλῆων ἐξικόμην φεύγων, ἐπεὶ οὐκέτι ἄνεκτὰ πέλονται· ἀλλ᾽ ἔτι τὸν δύστημον ὀἴομαι, εἰ ποθεν ἔλθον ἄνδρῶν μυστήρων σκέδασιν κατὰ δώματα θείῃ." 225

Τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· "Βουκόλʹ, ἐπεὶ οὔτε κακῷ οὔτ᾽ ἄφροιν φωτὶ ἐσώκας, γηγνώσκω δὲ καὶ αὐτὸς δ᾽ τοῖς πινυτῇ φρένας ἵκει, τοῦνεκά τοι ἔρεω καὶ ἔπι μέγαν ὅρκων ὁμοῦμαι· ἵστω νῦν Zeus πρῶτα θεῶν ξενίῃ τε τράπεζα ἱστή τ᾽ Ὀδυσσῆς ἀμύμονος, ἢν ἀφικάνω, ἣ σέθεν ἐνθάδ᾽ ἔόντος ἐλεύσεται οἰκαδ᾽ Ὀδυσσεύς· σοὶς ὤφθαλμοίσιν ἐπόψεαι, αἰ κ᾽ ἐθέλησθα, κτεινομένους μυστήρας, οἶν ἐνθάδε κοιρανεύσων."

Τὸν δ᾽ αὐτὲ προσέειπε βοῶν ἐπιβουκόλος ἀνήρ. 235 "Αἱ γὰρ τοῦτο, ξεῖνε, ἐποὺς τελέσειε Κρονίων γνωῖς χ' οὐ ἐμὴ δύναμις καὶ χεῖρες ἐπονται."

"Ὡς δ᾽ αὐτῶς Εὐμαιος ἐπεύξατο πᾶσι θεοῖς νοστήσαι Ὀδυσσῆα πολύφρονα δύνη δύμονε. Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόριεν, μυστήρες δ᾽ ἄρα Τηλέμαχος θάνατόν τε μόρον τε ἅρτυν· αὐτὰρ ὁ τοῖσιν ἀριστερὸς ἦλθεν ὄρμις, αἰετὸς ὑψιπέτης, ἔχε δὲ τρήρωνα πέλειαν. τοῖσιν δ᾽ Ὄμφινομος ἀγορήσατο καὶ μετέειπεν. 240

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heart in my breast keeps revolving this matter: a very evil thing it is, while the son lives, to depart along with my cattle and go to a land of strangers, even to an alien folk; but this is worse still, to remain here and suffer woes in charge of cattle that are given over to others. Aye, verily, long ago would I have fled and come to some other of the proud kings, for now things are no more to be borne; but still I think of that hapless one, if perchance he might come back I know not whence, and make a scattering of the wooers in his house.”

Then Odysseus of many wiles answered him, and said: “Neitherd, since thou seemest to be neither an evil man nor a witless, and I see for myself that thou hast gotten an understanding heart, therefore will I speak out and swear a great oath to confirm my words. Now be my witness Zeus above all gods, and this hospitable board, and the hearth of noble Odysseus to which I am come, that verily while thou art here Odysseus shall come home, and thou shalt see with thine eyes, if thou wilt, the slaying of the wooers, who lord it here.”

Then the herdsman of the cattle answered him: “Ah, stranger, I would that the son of Cronos might fulfil this word of thine! Then shouldest thou know what manner of might is mine, and how my hands obey.”

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

Thus they spoke to one another, but the wooers meanwhile were plotting death and fate for Telemachus; howbeit there came to them a bird on their left, an eagle of lofty flight, clutching a timid dove. Then Amphinomus spoke in their assembly, and said:
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“...Ω φίλοι, ούχ ἡμῖν συνθεύσεται ἦδε γε βουλή, 245
Τηλεμάχοιο φόνος· ἀλλὰ μυθοσώμεθα δαιτός.”

“Ὡς ἐφατ’ Ἀμφίνομος, τοῖς δ’ ἐπιήνδανε μῦθος,
ἐλθόντες δ’ ἐς δόματ’ Ὀδυσσῆος θέλοιο
χλαίνας μὲν κατέθεντο κατὰ κλισμοὺς τε θρόνους τε,
οἱ δ’ ἱέρευον δ’ μεγάλους καὶ πλοῖας ἄγας,
ἵρευον δ’ σύς σιάλους καὶ βοῦν ἀγελαίην
σπλάγχνα δ’ ἀρ’ ὅπτησαντες ἐνόμων, ἐν δὲ τε οἶνον
κρητηραίν κερώντο· κύπελλα δ’ νείμε συβώτης.
οἶτον δ’ σφ’ ἐπένειμε Φιλοτίος, ὥρχαμος ἀνδρών,
καλοῖς ἐν κανέοισι, ἐφυοκόει δὲ Μελανθεύς.
οὶ δ’ ἐπ’ ὠνείαθ’ ἐτοίμα προκείμενα χείρας ἴαλλον.

Τηλέμαχος δ’ Ὀδυσσῆα καθίστω, κέρδεα νωμῶν,
ἐντὸς ἑυσταθεός μεγάρου, παρὰ λαίνων οὐδόν,
δίφρον ἀνεκέλιου καταθεῖς ὅλγην τε τράπεζαν.
πάρ’ δ’ ἐτίθει σπλάγχναν μοῦρας, ἐν δ’ οἶνον ἔχεινεν 260
ἐν δέπαι χρυσέῳ, καὶ μιν πρὸς μύθον ἔστειν.

“Ἐνταυθοὶ νῦν ἴσο μετ’ ἀνδράσιν οἰνοποτάξουν
κερτομίας δε τοι αὐτός ἐγὼ καὶ χείρας ἀφέξω
πάντων μυστήρων, ἐπεὶ οὐ τοι δήμος ἐστίν
οίκος δ’, ἀλλ’ Ὀδυσσῆος, ἐμοὶ δ’ ἐκτήσατο κείνος. 265
ὑμεῖς δ’ μυστήρες, ἐπίσχετε θυμὸν ἐνιπής
καὶ χειρῶν, ἵνα μὴ τις ἔρει καὶ νεῖκος ὁρηταί.”

“Ὡς ἐφαθ’, οί δ’ ἅρα πάντες ὅδαξ ἐν χείλεσιν φύντες
Τηλέμαχον θαύμαζον, ὡς θαρσάλως ἀγόρευε.
τοίς δ’ Ἀντίνοος μετέφη, Εὐπείθεος νιῶς.
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“Καὶ χαλεπῶν περ ἐόντα δεχόμεθα μῦθον, Ἀχαιοί,
Τηλεμάχου μάλα δ’ ἡμῖν ἀπειλήσας ἀγορεύει.”

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“Friends, this plan of ours will not run to our liking, even the slaying of Telemachus; nay, let us bethink us of the feast.”

So spoke Amphinomus, and his word was pleasing to them. Then, going into the house of godlike Odysseus, they laid their cloaks on the chairs and high seats, and men fell to slaying great sheep and fat goats, aye, and fatted swine, and the heifer of the herd. Then they roasted the entrails and served them out, and mixed wine in the bowls, and the swineherd handed out the cups. And Philoctetius, a leader of men, handed them bread in a beautiful basket, and Melanthiplus poured them wine. So they put forth their hands to the good cheer lying ready before them.

But Telemachus, with crafty thought, made Odysseus sit within the well-built hall by the threshold of stone, and placed for him a mean stool and a little table. Beside him he set portions of the entrails and poured wine in a cup of gold, and said to him:

“Sit down here among the lords and drink thy wine, and the revilings and blows of all the wooers will I myself ward from thee; for this is no public resort, but the house of Odysseus, and it was for me that he won it. And for your part, ye wooers, refrain your minds from rebukes and blows, that no strife or quarrel may arise.”

So he spoke, and they all bit their lips and marvelled at Telemachus for that he spoke boldly; and Antinous, son of Eupeithes, spoke among them, saying:

“Hard though it be, Achaeans, let us accept the word of Telemachus, though boldly he threatens
ού γὰρ Ζεὺς ἐξασε Κρονίων· τῷ κὲ μιν ἦδη
παύσαμεν ἐν μεγάροις, λιγύν περ ἐόντι ἀγορητὴν.”

"Ὡς ἔφατ’ Ἀντίνοος· ὁ δ’ ἄρ’ οὔκ ἐμπάξετο μύθων. 275
κήρυκες δ’ ἀνὰ ἀστιν θεῶν ἱερὴν ἐκατόμβην
ἡγοῦν· τοι δ’ ἀγέρουντο κάρη κομόωντες Ἀχαιοι
ἄλσος ὑπὸ σκιερὸν ἐκατηβόλου Ἀπόλλωνος.
Οἱ δ’ ἐπεὶ ὁπτήσαν κρῆ ὑπέρτερα καὶ ἐρύσαντο,
μοῖρας δασσάμενοι δαίνυντ’ ἐρικυδέα δαίτα· 280
πάρ δ’ ἄρ’ Ὀδυσσῆι μοῖραν θέσαν οὓς πονέοντο
ἰσην, ὅς αὐτὸι περ ἐλάγχανον· ὡς γὰρ ἀνώγει
Τηλέμαχος, φίλος νῦός Ὀδυσσῆος θείοιο.
Μνηστήρας δ’ οὐ πάμπαν ἀγήνορας εἰά Ἅθηνη
λόβης ἰσχεσθαί θυμαλγεός, ὁφρ’ ἔτι μᾶλλον
δύῃ ἄχος κραδήν Δαερτίάδην Ὀδυσσηα. 285
ἐν δὲ τις ἐν μνηστήρων ἀνήρ ἀδεμβίστια εἰλῶς,
Κτῆσιππος δ’ ὄνομ’ ἔσκε, Σάμη δ’ ἐνι οἰκία ναϊν
ὁς δὴ τοι κτεάτεσσι πεποιθῶς θεσπεσίοις
μνάσκετ’ Ὀδυσσήος δὴν οἰχομένου δάμαρτα. 290
ὅς βὰ τότε μνηστήρων ὑπερφιάλοις μετηύδα·

"Κέκλυτε μεν, μνηστήρες ἀγήνορες, ὁφρα τι εἴπω
μοῖραν μὲν δὴ ἤεινος ἐχει πάλαι, ὡς ἐπέοικεν,
ἰσην· οὐ γὰρ καλὸν ἀτέμβειν οὐδὲ δίκαιον
ξέινους Τηλεμάχου, ὃς κεν τάδε δώμαθ’ ἢκηται. 295
ἀλλ’ ἄγε ὦ καὶ ἔγω δῶ ἤεινοι, ὁφρα καὶ αὐτὸς
ἡ λοιπροχορ δῶῃ γέρας ἦ τῷ ἄλλῳ
δμῶν, οὐ κατὰ δώματ’ Ὀδυσσῆος θείοιο.”

"Ὡς εἴπων ἔρριψε βοὸς πόδα χειρὶ παχείᾳ,

1 θεσπεσίοις: πατρὸς ἵδια.
us in his speech. For Zeus, son of Cronos, did not suffer it, else would we ere now have silenced him in the halls, clear-voiced talker though he is.”

So spoke Antinous, but Telemachus paid no heed to his words. Meanwhile the heralds were leading through the city the holy hecatomb of the gods, and the long-haired Achaians gathered together beneath a shady grove of Apollo, the archer-god.

But when they had roasted the outer flesh and drawn it off the spits, they divided the portions and feasted a glorious feast. And by Odysseus those who served set a portion equal to that which they received themselves, for so Telemachus commanded, the dear son of divine Odysseus.

But the proud wooers Athene would in no wise suffer to abstain from bitter outrage, that pain might sink yet deeper into the heart of Odysseus, son of Laertes. There was among the wooers a man with his heart set on lawlessness—Ctesippus was his name, and in Same was his dwelling—who, trusting forsooth in his boundless wealth, wooed the wife of Odysseus, that had long been gone. He it was who now spoke among the haughty wooers:

“Hear me, ye proud wooers, that I may say somewhat. A portion has the stranger long had, an equal portion, as is meet; for it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Nay, come, I too will give him a stranger’s-gift, that he in turn may give a present either to the bath-woman or to some other of the slaves who are in the house of godlike Odysseus.”

So saying, he hurled with strong hand the hoof of
κείμενον ἑκ κανέοιο λαβών· ὁ δὲ ἀλεύατ' Ὀδυσσεύς 300 ἠκα παρακλίνας κεφαλήν, μείδησε δὲ θυμὸ σαρδάνιον μάλα τοῖον· ὁ δὲ εὐδημητὸν βάλε τοῖχον. Κτήσιππον δ' ἀρα Τηλέμαχος ἦν παπε μύθῳ·

"Κτήσιππ', ἢ μάλα τοι τόδε κέρδιον ἐπλετο θυμῷ· οὐκ ἔβαλες τὸν ξεῖνον· ἀλεύατο γὰρ βέλος αὐτῶς. 305 ἢ γὰρ κέν σε μέσον βάλον ἔγχει ὀξύνευτι, καὶ κέ τοι ἀντὶ γάμου πατὴρ τάφον ἀμφιπενείτο ἐνθάδε. τῷ μή τίς μοι ἄεικέλας ἐν ὁικῷ φαϊνέτω· ἢδη γὰρ νοέω καὶ οἶδα ἔκαστα, ἐσθλά τε καὶ τὰ χέρη· πάρος δ' ἔτι νήπιος ἦν. ἂλλ' ἐμπης τάδε μὲν καὶ τέτλαμεν εἰσορόωντες, μῆλων σφαζόμενων οίνωι τε πνομένωι καὶ σίτου· χαλεπὸν γὰρ ἑρυκακέειν ἐνα πολλοὺς. ἂλλ' ἄγε μηκέτι μοι κακὰ ρέξετε δυσμενεύοντες· εἰ δ' ἢδη μ' αὐτῶν κτείνω μενεαίνετε χαλκῷ, καὶ κε τὸ βουλοῖμην, καὶ κεν πολὺ κέρδιον εἰη τεθνάμεν ἡ τάδε γ' αἰὲν ἀεικέα ἔργ' ὀράσθαι, ξείνως τε στυφελιζομένους δμωάς τε γυναίκας ῥυστάζοντας ἄεικελῶς κατὰ δῶματα καλά."

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἂκην ἐγένοντο σιωπῇ· 320 ὡʃ' δὲ δὴ μετέειπε Δαμαστορίδης Ἀγέλαος: "Ὡ φίλοι, οὐκ ἂν δὴ τις ἐπὶ ῥηθέντι δικαῖς ἀντιβίους ἐπεέσσι καθαπτόμενος χαλεπαίνοι· μήτε τι τὸν ξεῖνον στυφελίζετε μήτε τιν' ἀλλον δμώον, οἵ κατὰ δῶματ' Ὀδυσσῆος θείοιο. 325 Τηλεμάχῳ δὲ κε μῦθον ἐγὼ καὶ μνηρί φαίην ἦπιον, εἰ σφῶιν κραδή ἀδοι ἀμφοτέροιν.
an ox, taking it up from the basket where it lay. But Odysseus avoided it with a quick turn of his head, and in his heart he smiled a right grim and bitter smile; and the ox’s hoof struck the well-built wall. Then Telemachus rebuked Ctesippus, and said:

“Ctesippus, verily this thing fell out more to thy soul’s profit. Thou didst not smite the stranger, for he himself avoided thy missile, else surely would I have struck thee through the middle with my sharp spear, and instead of a wedding feast thy father would have been busied with a funeral feast in this land. Wherefore let no man, I warn you, make a show of frowardness in my house; for now I mark and understand all things, the good and the evil, whereas heretofore I was but a child. But none the less we still endure to see these deeds, while sheep are slaughtered, and wine drunk, and bread consumed, for hard it is for one man to restrain many. Yet come, no longer work me harm of your evil wills. But if you are minded even now to slay me myself with the sword, even that would I choose, and it would be better far to die than continually to behold these shameful deeds, strangers mishandled and men dragging the handmaidens in shameful fashion through the fair hall.”

So he spoke, and they were all hushed in silence, but at last there spoke among them Agelaus, son of Damastor:

“Friends, no man in answer to what has been fairly spoken would wax wroth and make reply with wrangling words. Abuse not any more the stranger nor any of the slaves that are in the house of divine Odysseus. But to Telemachus and his mother I would speak a gentle word, if perchance it may find
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όφρα μὲν ὕμων θυμὸς ἐνὶ στήθεσιν ἔωλπεν νοστήσθειν Ὄδυσσηα πολύφρονα δυνὸ δόμοιν, τόθρ' οὗ τις νέμεσις μενέμεν τ' ἤν ἵσχεμεναὶ τε μνηστήρας κατὰ δόμων', ἔτει τόδε κέρδιον ἦν, εἰ νόστηρ' Ὅδυσσεύς καὶ ὑπότροπος ίκετο δώμα·

ών δ' ἥδη τόδε δήλου, δ' τ' οὐκέτε νόστιμος ἔστιν. ἀλλ' ἀγε, σῇ τάδε μητρὶ παρεξόμενοι κατάλεξον, γήμασθ' δ' τις ἄριστος ἄνήρ καὶ πλεῖστα πόρησιν, 335 ὕφρα σὺ μὲν χαῖρων πατρώια πάντα νέμηαι, ἔσθων καὶ πίνων, ἢ δ' ἀλλον δώμα κομίζῃ.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένοις ἀντίον ἤδα·

"Οὐ μὰ Ζῆν', Ἀγέλαιε, καὶ ἄλγεα πατρός ἐμοίο, ὡς ποι τῇ' Ἰθάκης ἢ ἐφθιται ἢ ἀλάληται, 340

οὐ τι διατρίβω μητρὸς γάμον, ἀλλὰ κελεύω γήμασθ' ὃ κ' ἐθέλη, ποτὶ δ' ἀσπετα δώρα δίδωμι. 

αἰδέομαι δ' ἀέκουσαν ἀπὸ μεγάροιο διέσθαι μύθοι ἀναγκαῖοι· μὴ τοῦτο θεὸς τελέσειν.

"Ὡς φάτο Τηλέμαχος· μνηστήρdepartments δὲ Παλλᾶς Ἀθηνῆ ἄσβεστον γέλω ὄρσε, παρέπλαγξεν δὲ νόημα. 

οἱ δ' ἡδη γναθμοῖς γελοίων ἀλλοτρίωσιν, αἰμοφόρυκτα δὲ ἡ κρέα ᾧθιον· ὅσσε δ' ἄρα σφέων ἀκρυφίν πίμπλαντο, γόουν δ' ὠίετο θυμός. 346

οἰσὶ δὲ καὶ μετέειπε Θεοκλύμενος θεοειδής·

"Α δεῖλοι, τί κακὸν τόδε πάσχετε; νυκτὶ μὲν ὕμεων ἥλωσαι κεφαλαὶ τε πρόσωπα τε νέρθε τε γόνα.

1 The portents here mentioned—both those narrated as caused by the intervention of Athene and those seen in the prophetic vision of Theoclymenus—are familiar from the
favour in the minds of both. So long as the hearts in your breasts had hope that wise Odysseus would return to his own house, so long there was no ground for blame that you waited, and restrained the wooers in your halls; for this was the better course, had Odysseus returned and come back to his house. But now this is plain, that he will return no more. Nay then, come, sit by thy mother and tell her this, namely that she must wed him whosoever is the best man, and who offers the most gifts; to the end that thou mayest enjoy in peace all the heritage of thy fathers, eating and drinking, and that she may keep the house of another.”

Then wise Telemachus answered him: “Nay, by Zeus, Agelaus, and by the woes of my father, who somewhere far from Ithaca has perished or is wandering, in no wise do I delay my mother’s marriage, but I bid her wed what man she will, and I offer besides gifts past counting. But I am ashamed to drive her forth from the hall against her will by a word of compulsion. May God never bring such a thing to pass.”

So spoke Telemachus, but among the wooers Pallas Athene roused unquenchable laughter, and turned their wits awry. And now they laughed with alien lips, and all bedabbled with blood was the flesh they ate, and their eyes were filled with tears and their spirits set on wailing. Then among them spoke godlike Theoclymenus:

“Ah, wretched men, what evil is this that you suffer? Shrouded in night are your heads and your faces and your knees beneath you; kindled is the sagas and folk-poetry of various peoples as indicative of death and destruction.
οἰμωγὴ δὲ δέδηε, δεδάκρυνται δὲ παρειαὶ, αἵματι δὲ ἐρράδαται τοῖχοι καλαὶ τε μεσόδιμαι, εἰδώλων δὲ πλέον πρόθυρον, πλεῖς δὲ καὶ αὐλῆ, ἰεμένων Ἑρεβόσδε ὑπὸ ζῷον· ἥλιος δὲ οὐρανοῦ ἔξαπτόλοικε, κακή δὲ ἐπιδεδρομεν ἀχλύς.

"Ὡς ἔφαθ', οὖ δ' ἄρα πάντες ἐπ' αὐτῷ ἑδὶ γέλασθαν. τοὺς δ' Ἐυρύμαχος, Πολύβου παῖς, ἦρχ' ἀγορέων. "Ἄφραίνει ξεῖνος νέου ἀλλοθεν εὐηλουθῶς. ἀλλά μιν ἀλφα, νέοι, δόμον ἐκπέμψασθε θύραξα εἰς ἀγορῆν ἔρχεσθαί, ἐπεὶ τάδε νυκτὶ εἴσκειν."

Τὸν δ' αὐτὲ προσέειπτε Θεοκλύμενος θεοειδὴς: "Ἐυρύμαχ', οὐ τί σ' ἄνωγα ἐμοὶ πομπῆιας ὁπάξειν· εἰσὶ μοι ὡφθαλμοὶ τε καὶ οὐνα καὶ πόδες ἄμφω καὶ νόσος ἐν στήθεσι κετυγγίνεις οὐδὲν ἀεικῆς. τοὺς ξειμὶ θύραξα, ἐπεὶ νοέω κακὸν ύμμιν ἐρχόμενον, τὸ κεν οὗ τις ὑπεκφύγοι οὐδ' ἀλεαῖτο μυηστήρων, οὗ δώμα κατ' ἀντιθέου ὁδυσθῆσο ἀνέρας ὑβρίζοντες ἀτάσθαλα μηχανάσθε.

"Ὡς εἰπὼν εξῆλθε δόμων εὖ ναεταόντων, ἱκετο δ' ἐς Πελάραιον, δ' μιν πρόφρον ὑπέδεικτο. μνηστήρες δ' ἄρα πάντες ἐς ἀλλήλους ὀρόωντες Τηλέμαχον ἑρέθιζον, ἐπεὶ ξεῖνοι γελώντες· ὅδε δὲ τις εἰπεσκε νέων ὑπερηνορέοντων.

"Τηλέμαχ', οὗ τις σεῖο κακοξεινώτερος ἄλλος· οἶον μὲν τινα τούτον ἔχεις ἐπίμαστον ἀλήτην, σίτον καὶ οὕνοι κεχρημένον, οὔδε τι ἐργον ἐμπαιον οὖδε βίης, ἀλλ' αὐτὸς ἄχθος ἀροῦρης. ἄλλος δ' αὐτὲ τις οὗτος ἀνέστη μαντεύεσθαι.
sound of wailing, bathed in tears are your cheeks, and sprinkled with blood are the walls and the fair rafters. And full of ghosts is the porch and full the court, of ghosts that hasten down to Erebus beneath the darkness, and the sun has perished out of heaven and an evil mist hovers over all."

So he spoke, but they all laughed merrily at him. And among them Eurymachus, son of Polybus, was the first to speak:

"Mad is the stranger that has newly come from abroad. Quick, ye youths, convey him forth out of doors to go his way to the place of assembly, since here he finds it like night."

Then godlike Theoclymenus answered him: "Eurymachus, in no wise do I bid thee give me guides for my way. I have eyes and ears and my two feet, and a mind in my breast that is in no wise meanly fashioned. With these will I go forth out of doors, for I mark evil coming upon you which not one of the wooers may escape or avoid, of all you who in the house of godlike Odysseus insult men and devise wicked folly."

So saying, he went forth from the stately halls and came to Piraeus, who received him with a ready heart. But all the wooers, looking at one another, sought to provoke Telemachus by laughing at his guests. And thus would one of the proud youths speak:

"Telemachus, no man is more unlucky in his guests than thou, seeing that thou keepest such a filthy vagabond as this man here, always wanting bread and wine, and skilled neither in the works of peace nor those of war, but a mere burden of the earth. And this other fellow again stood up to
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άλλ' εἰ μοὶ τι πίθοιο, τό κεν πολὺ κέρδιον εἰη
tou̱s ξείνους εν νηπ πολυκλητίδι βαλόντες
ἐς Σικελούς πέμψωμεν, θεν κε τοι ἄξιον ἄλφουν." 1

"Ὡς ἔφασαν μνηστήρες· ὁ δ’ οὐκ ἐμπάξετο μύθων,
άλλ’ ἀκέων πατέρα προσεδέρκετο, δέγμενος αἰεί,
οπότε δὴ μνηστήροις ἀναίδεσι χεῖρας ἐφήσει.

Ἡ δὲ κατ’ ἀντηστὶν θεμένη περικαλλέα δήφρον
κούρη Ἰκαρίου, περίφρον Πηνελόπεια,
ἀνδρῶν ἐν μεγάροις ἐκάστου μύθον ἄκουεν.
δεῖπνον μὲν γάρ τοι γε γελοίωντες τετύκουντο

ηδύ τε καὶ μενοεικῆς, ἔπει μάλα πόλλα ἱέρευσαν
δόρποι δ’ οὐκ ἂν πως ἀχαρίστερον ἄλλο γένοιτο,
οίον δὴ τάχ’ ἐμελλε θελ καὶ καρτερὸς ἀνὴρ
θησέμεναι· πρότεροι γὰρ ἀεικέα μηχανώντο.

1 ἄλφου Bokker: ἄλφοι MSS.
prophesy. Nay, if thou wouldst hearken to me it would be better far: let us fling these strangers on board a benched ship, and send them to the Sicilians, whence they would bring 1 thee in a fitting price."

So spake the wooers, but he paid no heed to their words. Nay, in silence he watched his father, ever waiting until he should put forth his hands upon the shameless wooers.

But the daughter of Icarius, wise Penelope, had set her beautiful chair over against them, and heard the words of each man in the hall. For they had made ready their meal in the midst of their laughing, a sweet meal, and one to satisfy the heart, for they had slain many beasts. But never could meal have been more graceless than a supper such as a goddess and a mighty man were soon to set before them. For unprovoked they were contriving deeds of shame.

1 ἄλφοι (i.e. ἄλφοιοι) is a conjecture of Bekker’s; the plural verb is demanded by the sense. Others change τῶν ξείνων in line 382 to τὴν ξείνων. It seems impossible to assume “the sale” as subject to ἄλφοι.
Τῇ δ’ ἀρ’ ἐπὶ φρεσὶ θήκε θεὰ γλαυκώπις Ἀθήνη, κόρη Ἰκάριοιο, περίφροι Πηνελοπεία, τόξον μηντήρεσσι θέμεν πολίων τε σίδηρον ἐν μεγάροις Ὀδυσσήος, ἀέθλια καὶ φόνου ἀρχήν. κλίμακα δ’ υψηλὴν προσεβήσετο οἰο δόμοιο, εἶλετο δὲ κληλίδ’ εὐκαμπέα χειρὶ παχεῖρ καλὴν χαλκεῖν.1 κόπη δ’ ἐλεφαντὸς ἐπῆν. βῆ δ’ ἴμεναι θάλαμον θεύν ἀμφιπόλοισι γυναιξὶν ἔσχατον, ἐνθά δὲ οἱ κειμήλια κεῖτο ἀνακτος, χαλκὸς τε χρυσὸς τε πολύκμητος τε σίδηρος. ἐνθά δὲ τόξον κεῖτο παλίντονον ἤδε φαρέτρη ιοδόκος, πολλοὶ δ’ ἔνεσαν στονὸεντες δίστοι, δῶρα τὰ οἱ ξεῖνοι Δακεδαίμονοι δῶκε τυχήσας Ἰφιτος Εὐρυτίδης, ἐπιεἷκελος ἀθανάτοιοι. τῶ δ’ ἐν Μεσσήνῃ ξυμβλήτην ἄλληλοιν 15 οἴκῳ ἐν Ὀρτιλόχοιο δαῖφρονος. ἡ τοι Ὀδυσσεύς ἠλθε μετὰ χρείος, τὸ ρά οἱ πᾶς δήμος ὑφελλομήλα γὰρ ἐξ Ἰθάκης Μεσσήναι άνδρες ἀειραν νησιὶ πολυκλήσι τρηκόσι’ ἢδε νομὴς. τῶν ἐνεκ’ ἐξεσθήν πολλὴν ὄδον ἠλθεν Ὀδυσσεύς παιδύνος ἐώς’ πρὸ γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες, Ὁ Ἰφιτος αὖθ’ ἵππους διζήμενος, αἳ οἱ ὀλοντο δώδεκα θῆλεια, υπὸ δ’ ἡμῖνοι ταλαεργοὶ.

1 χαλκεῖν : χρυσεῖν.
BOOK XXI

But the goddess, flashing-eyed Athene, put it into the heart of the daughter of Icarius, wise Penelope, to set before the wooers in the halls of Odysseus the bow and the gray iron, to be a contest and the beginning of death. She climbed the high stairway to her chamber, and took the bent key in her strong hand—a goodly key of bronze, and on it was a handle of ivory. And she went her way with her handmaidens to a store-room, far remote, where lay the treasures of her lord, bronze and gold and iron, wrought with toil. And there lay the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings—gifts which a friend of Odysseus had given him when he met him once in Lacedaemon, even Iphitus, son of Eurytus, a man like unto the immortals. They two had met one another in Messene in the house of wise Ortilochus. Odysseus verily had come to collect a debt which the whole people owed him, for the men of Messene had lifted from Ithaca in their benched ships three hundred sheep and the shepherds with them. It was on an embassy in quest of these that Odysseus had come a far journey, while he was but a youth; for his father and the other elders had sent him forth. And Iphitus, on his part, had come in search of twelve brood mares, which he had lost, with sturdy mules at the teat; but to him
αί δὴ οἱ καὶ ἐπείτα φῶνος καὶ μοῖρα γένοντο,
ἐπεὶ δὴ Δίὸς ύιὸν ἀφίκετο καρτερόθυμων,
φῶθ᾽ Ἡρακλῆα, μεγάλων ἐπιστόρωρ ἐργῶν,
ὅς μιν ξείνον ἐόντα κατέκτανεν φ᾽ ἐνὶ οἴκῳ,
σχέτλιος, οὐδὲ θεῶν ὅπιν ὑδέσατ᾽ οὐδὲ τραπέζαν,
τὴν ἢν οὶ παρεβηκένεν ἐπειτα δὲ πέφυς καὶ αὐτῶν,
Ἱπποὺς δ᾽ αὐτὸς ἔχει κρατερώνυχας ἐν μεγάροις.
τὰς ἐρέων Ὑdingsι συνήντετο, δῶκε δὲ τόξον,
τὸ πρὶν μὲν βὸ εὑρεῖ μέγας Εὐρυτος, αὐτὰρ ὁ παιδὶ
κάλλως ἀποδημησκόν ἐν δόμασιν υψηλοῖς.
τῷ δ᾽ Ὑdingsεὺς ξίφος ὅξυ καὶ ἀλκιμὸν ἔγχος ἔδωκεν,
ἀρχὴν χειροσύνης προσκηδεός, οὐδὲ τραπέζῃ
γνώτην ἀλλήλων πρὶν γὰρ Δίὸς ύιὸς ἐπεφευν
"Ὑφιτον Εὐρυτίδην, ἔπεικελον ἄθανάτοις,
ὅς οἱ τόξον ἔδωκε. τὸ δ᾽ οὗ ποτε δίος Ὑdingsεὺς
ἐρχόμενος πόλεμονδε μελαινάων ἐπὶ νηῶν
ήρειτ᾽, ἀλλ᾽ αὐτοῦ μνήμα ξείνου φίλοιο
κέσκετ᾽ ἐνι μεγάροις, φόρει δὲ μιν ἦς ἐπὶ γαίης.
"Ἡ δ᾽ οὔτε δὴ θάλαμον τὸν ἀφίκετο δία γυναικῶν
οὐδὸν τε δρύων προσεβῆστο, τὸν ποτε τέκτων
ξέσσεν ἐπισταμένως καὶ ἐπὶ στάθμῃ ἅθων,
ἐν δὲ σταθμοῦς ἄρσε, θύρας δ᾽ ἐπέθηκε φαενάς,
αὐτίκ᾽ ἅρ ἡ ἡ ἱμάντα θαῦς ἀπέλυε σαρώνης,
ἐν δὲ κληθ᾽ ἢκε, θυρέων δ᾽ ἀνέκοπτεν ὅχης

1 κέσκετ᾽: τέσκετ
thereafter did they bring death and doom, when he
came to the stout-hearted son of Zeus, the man
Heracles, who well knew\(^1\) deeds of daring; for
Heracles slew him, his guest though he was, in his
own house, ruthlessly, and had regard neither for
the wrath of the gods nor for the table which he
had set before him, but slew the man thereafter, and
himself kept the stout-hoofed mares in his halls.
It was while asking for these that Iphitus met
Odysseus, and gave him the bow, which of old great
Eurytus had been wont to bear, and had left at his
death to his son in his lofty house. And to Iphitus
Odysseus gave a sharp sword and a mighty spear, as
the beginning of loving friendship; yet they never
knew one another at the table, for ere that might
be the son of Zeus had slain Iphitus, son of Eurytus,
a man like unto the immortals, who gave Odysseus
the bow. This bow goodly Odysseus, when going
forth to war, would never take with him on the
black ships, but it lay in his halls at home as a
memorial of a dear friend, and he carried it in his
own land.

Now when the fair lady had come to the
store-room, and had stepped upon the threshold of
oak, which of old the carpenter had skilfully planed
and made straight to the line—thereon had he also
fitted door-posts, and set on them bright doors—
straightway she quickly loosed the thong\(^2\) from the
handle and thrust in the key, and with sure aim shot
the door, and, when the door was closed from the outside,
served as a means of drawing the bolt into its socket; the
thong was then fastened to a hook. To open the door from
without the thong was first unfastened, and then the bolt
was forced back by the key, which presumably fitted the slits
in the bolt with nicety; hence the phrase "with sure aim."

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άντα τιτυσκομένη, τά δ' ἄνεβραχεν ἥπτε ταῦτο
βοσκόμενος λειμώνι, τόσ' ἔβραχε καλὰ θύρετα
πληγέντα κληίδι, πετάσθησαν δὲ οἱ ὁκα.

η δ' ἁρ' ἐφ' ύψηλῆς σανίδος βῆ: ἐνθα δὲ χηλοὶ
ἐστασαν, ἐν δ' ἁρα τῇσι θυώδεα εἶματ' ἐκεῖτο.
ἐνθεν ορεξαμένη ἀπὸ πασσάλου αἴνυτο τόξον
αὐτῷ γυρυτῷ, δὲ οἱ περίκειτο φαεινός.

ἐξομήνη δὲ κατ' αὐθί, φίλοις ἐπὶ γούνασι θεία,
κλαίε μάλα λυγεώς, ἐκ δ' ἥρεε τόξον ἀνακτος.

η δ' ἐπεί οὐν τάρφθῃ πολυδακρύτου γόοιο,
βῆ: ὅ μεναι μεγαρόνδε μετὰ μνηστήρας ἀγάνους
τόξον ἔχουσ' ἐν χειρὶ παλώτοιον ἦδε φαρέτρην
ἰοδόκον· πολλοὶ δ' ἔνεσαν στονόλεντες οἴστοι.

τῇ δ' ἁρ' ἀμ' ἀμφύπολοι φέρον ὄγκιον, ἐνθὰ σίδηρος
κεῖτο πολὺς καὶ χαλκός, ἀέθλια τοῦ ἀνακτος.

η δ' οὗτε δὴ μνηστήρας ἀφίκετο δία γυναικῶν,
στῇ ρα παρὰ σταθμὸν τέγεος πῦκα ποιητοῖο,
ἀντα παρειάων σχοιμένη λυπαρὰ κρήδεμα.

ἀμφύπολος δ' ἁρα οἱ κεδυνή ἐκάτερθε παρέστην.

αὐτίκα δὲ μνηστήρισι μεθήβα καὶ φάτο μῦθον·

“Κέκλυτε μεν, μνηστήρες ἀγήνορες, οἵ τὸδε δῶμα
ἐχραῖτ' ἐσθίεμεν καὶ πινέμεν ἐμμενὲς αἰεὶ
ἀνδρὸς ἀποκομένου πολὺν χρόνου. οὐδὲ τιν' ἄλλῃν
μῦθον ποιῆσασθαι ἐπισχεσίν ἐδύνασθε,
ἀλλ' ἐμὲ ἐμενοὶ γῇμαι βέσθαι τε γυναικα.

ἀλλ' ἄγετε, μνηστήρες, ἐπεὶ τὸδε φαίνετ' ἄεθλον.

θῆσω γὰρ μέγα τόξον Ὡδυστήσος θείοιο.

δὲ δὲ κρήτατ' ἐνταύψῃ βιῶν ἐν παλάμησι
καὶ διοιχεύσῃ πελέκεων δυοκαίδεκα πάντων,
τῷ κεν ἀμ' ἐσποίμην, νοσφίςαμεν τὸδε δῶμα
κοιρίδιον, μάλα καλὼν, ἐνίπλειον βιότοιο,

τοῦ ποτὲ μεμνήσεσθαι οὔτοιμαι ἐν περ ὠνείρῳ.”

1 Line 68 (=xviii. 211) is omitted in some MSS.

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back the bolts. And as a bull bellows when grazing in a meadow, even so bellowed the fair doors, smitten by the key; and quickly they flew open before her. Then she stepped upon the high floor, where the chests stood in which fragrant raiment was stored, and stretched out her hand from thence and took from its peg the bow together with the bright case which surrounded it. And there she sat down and laid the case upon her knees and wept aloud, and took out the bow of her lord. But when she had had her fill of tearful wailing, she went her way to the hall, to the company of the lordly wooers, bearing in her hands the back-bent bow and the quiver that held the arrows, and many arrows were in it, fraught with groanings. And by her side her maidens bore a chest, wherein lay abundance of iron and bronze, the battle-gear of her lord. Now when the fair lady reached the wooers, she stood by the door-post of the well-built hall, holding before her face her shining veil; and a faithful hand-maid stood on either side of her. Then straightway she spoke among the wooers, and said:

"Hear me, ye proud wooers, who have beset this house to eat and drink ever without end, since its master has long been gone, nor could you find any other plea to urge, save only as desiring to wed me and take me to wife. Nay, come now, ye wooers, since this is shewn to be your prize. I will set before you the great bow of divine Odysseus, and whosoever shall most easily string the bow in his hands and shoot an arrow through all twelve axes, with him will I go, and forsake this house of my wedded life, a house most fair and filled with livelihood, which, methinks I shall ever remember even in my dreams."

1 She means herself, not the bow; cf. 106.
Ως φάτο, καὶ ἐν μνηστήρεσι θέμεν πολιόν τε σίδηρον.

dakrýssas δ' ἐν μνημοσύνος καὶ κατέθηκε·
κλαίε δὲ βουκόλος ἀλλοθ', ἐπεὶ ἰδὲ τόξον ἀνακτος.
'Αντίνοος δ' ἐνένυπεν ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζε·

"Νῆπιοι ἁγροῦνται, ἐφημέρια φρονέοντες,
ἀ δειλῶ, τί νυ δάκρυ κατείβετον ἢδε γνωαική
θυμόν ἐνι στήθεσσιν ὀρλετον; ἦ τε καὶ ᾠλλος
κείται ἐν ἀλγεσι θυμός, ἐπεὶ φίλον ὤλεσ' ἀκοίτην.
Αλλ' ἀκέων δαίμωνε καθήμενοι, ἦθεθύραζε
κλαιότων ἐξελθόντε, κατ' αὐτόθι τὸξα λυπόντε,
μνηστήρεσιν ἀεθλον ἀάτων· οὐ γὰρ ὅλω
ῥηδίδως τόδε τόξον ἐξέβουν ἐνταύνεσθαι.

οὔ γὰρ τις μέτα τοῖς ἀνήρ ἐν τοῖς δεῖποι πᾶσιν
οίος Ὀδυσσεὺς ἐσκεν· ἐγὼ δὲ μιν αὐτὸς ὅπωπα,
καὶ γὰρ μνήμων εἰμί, πάϊς δ' ἐτη νήπιος ἦα.'

"Ως φάτο, τῷ δ' ἀρα θυμὸς ἐνι στήθεσσιν ἐώλπει

νευρὴν ἐνταύνεσιν διοιστεύσειν τε σίδηρον.

Η τοι διόστοι γε πρῶτος γεύσεσθαι ἐμελλέων
ἐκ χειρῶν Ὀδυσσῆος ἀμύμωνος, δι τὸτ' ἀτίμα

ἡμενὸς ἐν μεγαρῶς, ἐτὶ δ' ὄρνυο πάντας ἐταίρους.

Τοῖς δὲ καὶ μετέειπ' ἵερι ἦς Τηλεμάχου·

"Α' πότοιν, ἢ μάλα με Ζεὺς ἄφρονα θήκε Κρονίων

μήτηρ μὲν μοι φησι φῆλη, πισυτή περ ἐσύσα,

ἀλλ' ἂμ' ἐφεσθαι νοσφισσαμένη τὸδε δωμα·

αὐτάρ ἐγώ γελόω καὶ τέρμοις ἄφρονοι θυμόδ. 105

ἀλλ' ἀγετε, μνηστήρες, ἐπεὶ τὸδε φαίνετ' ἀεθλον,

οὐ̣η νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιόδα γαῖαν,

οὔτε Πήλου ἱερῆς οὔτ' Ἀργεος οὔτε Μυκήνης·

οὔτ' αὐτής Ἰθάκης οὔτ' Ἦπιοροι μελαίνης·

καὶ δ' αὐτοὶ τὸδε γ' ἵστε· τί με χρή μητέρος αἴνου; 110

1 Line 109 (cf. xiv. 97-8) is omitted in many MSS.
So she spoke, and bade Eumaeus, the goodly swine-herd, set for the wooers the bow and the grey iron. And, bursting into tears, Eumaeus took them and hid them down, and in another place the neatherd wept, when he saw the bow of his lord. Then Antinous rebuked them, and spoke, and addressed them:

"Foolish boors, who mind only the things of the day! Wretched pair, why now do you shed tears, and trouble the soul in the breast of the lady, whose heart even as it is lies low in pain, seeing that she has lost her dear husband? Nay, sit and feast in silence, or else go forth and weep, and leave the bow here behind as a decisive\(^1\) contest for the wooers; for not easily, methinks, is this polished bow to be strung. For there is no man among all these here such as Odysseus was, and I myself saw him. For I remember him, though I was still but a child."

So he spoke, but the heart in his breast hoped that he would string the bow and shoot an arrow through the iron. Yet verily he was to be the first to taste of an arrow from the hands of noble Odysseus, whom then he, as he sat in the halls, was dishonouring, and urging on all his comrades.

Then among them spoke the strong and mighty Telemachus: "Lo now, of a truth Zeus, son of Cronos, has made me witless. My dear mother, for all that she is wise, declares that she will follow another lord, forsaking this house; yet I laugh, and am glad with a witless mind. Come then, ye wooers, since this is shewn to be your prize, a lady, the like of whom is not now in the Achaean land, neither in sacred Pylos, nor in Argos, nor in Mycene, nor yet in Ithaca itself, nor in the dark mainland. Nay, but of yourselves you know this—what need have I to praise my

\(^1\) Others render "deadly" or "terrible"; but see Monro.
HOMÉR

ἀλλ' ἄγε μὴ μύνησι παρέλκετε μηδ' ἔτι τὸξον
dηρὸν ἀποτρωπᾶσθε τανυστῶς, ὥφρα ἰδωμεν.
καὶ δὲ κεν αὐτὸς ἐγὼ τοῦ τὸξου πειρήσαμην·
ei δὲ κεν ἐνταυύωσν διοἰστεύσω τε σιδήρου,
oυ κε μοι ἄχρυμενο τάδε δῶματα πόνια μῆτηρ
λείποι ἀμ' ἄλλῳ ἱοῦ', ὦτ' ἐγὼ κατόπισθε λυποίμην
ὅς τ' ἦδη πατρὸς ἄεθλια καλ' ἀνελέσθαι.

'Ἡ καὶ ἀπ' ὀμοίων χλαίναν θέτο φοινικόεσσαν
ὄρθος ἀναίξας, ἀπὸ δὲ ξίφος ὤξυ θέτ' ὀμοιον.
πρῶτον μὲν πελέκεασ στήσεν, διὰ τάφρων ὄρυξας
πάσι μιὰν μακρὴν, καὶ ἐπὶ στάθμην ἔθυνεν,
ἄμφι δὲ γαίαν ἐναξε' τάφος δ' ἐξε πάντας ἔδοντας,
ὡς εὐκόσμως στῆσε' πάρος δ' οὐ πώ ποτ' ὄπωτεί.
στή δ' ἄρ' ἐπ' οὐδὸν ἵων καὶ τὸξον πειρήτιζε.

τρίς μὲν μιν πελεμίξεν ἐρύσεσθαι μενεαίνων,
τρίς δὲ μεθῆκε βίης, ἐπιελπόμενος τὸ γε θυμῷ,

καὶ νῦ κε δὴ ἰ' ἐτάνυσσε βίη τὸ τέταρτον ἀνέλκων,

ἀλλ' Ὀδυσσεὺς ἀνένενε καὶ ἔσχεθεν ἱέμενον περ.

τοῖς δ' αὐτὸς μετέειφ' ἱερὴ ἦς Τηλεμάχου.

"'Ω πότοι, καὶ ἐπειτα κακὸς τ' ἐσομαι καὶ ἄκικνος,

ἡ νεώτερος εἴμι καὶ οὐ πὼ χερσὶ πέποιθα

ἀνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνη,

ἀλλ' ἄγεθ', οὐ περ ἐμείο βίη προφερέστεροι ἔστε,

τὸξον πειρῆσασθε, καὶ ἐκτελέωμεν ἄεθλον."

"Ὡς εἰπὼν τὸξον μὲν ἀπὸ ἐο θήκη χαμάξε,
mother? Come then, put not the matter aside with
curses, nor any more turn away too long from the
drawing of the bow, that we may see the issue. Yea,
and I would myself make trial of yon bow. If I
shall string it and shoot an arrow through the iron,
it will not vex me that my honoured mother should
leave this house and go along with another, seeing
that I should be left here able now to wield the
goodly battle-gear of my father."

With this he flung the scarlet cloak from off his
back, and sprang up erect; and he laid his sharp
sword from off his shoulders. First then he set up
the axes, when he had dug a trench, one long trench
for all, and made it straight to the line, and about
them he stamped in the earth. And amazement
seized all who saw him, that he set them out so
orderly, though before he had never seen them.
Then he went and stood upon the threshold, and
began to try the bow. Thrice he made it quiver in
his eagerness to draw it, and thrice he relaxed his
effort, though in his heart he hoped to string the
bow and shoot an arrow through the iron. And now
at the last he would haply have strung it in his
might, as for the fourth time he sought to draw up
the string, but Odysseus nodded in dissent, and
checked him in his eagerness. Then the strong and
mighty Telemachus spoke among them again:

"Out on it, even in days to come shall I be a
coward and a weakling, or else I am too young, and
have not yet trust in my might to defend me against
a man, when one waxes wroth without a cause. But,
come now, you that are mightier than I, make trial
of the bow, and let us end the contest."

So saying, he set the bow from him on the ground,
κλίνας κολλητήσων εὐξέστης σανίδεσσιν,
αὐτοῦ δ' ὁκὺ βέλος καλῇ προσέκλινε κορώνη,
ἂν δ' αὐτὶς κατ' ἄρ' ἔξετ' ἐπὶ θρόνου ἔνθεν ἀνέστη.

Τοῖσιν δ' Ἀντίνοος μετέφη, Ἐὔπεμθεος νίος·
"Ορυνοθ' εξείης ἐπιδέξια πάντες ἑταῖροι,
ἀρξάμενοι τοῦ χόρου ὅθεν τέ περ οἰνοχοεύει."  
"Ὡς ἔφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνυδανε μῦθος.

Δειώδης δὲ πρῶτός ἀκιντατο, Οὐνοπος νίος,
ὁ σφί θυσικός ἔσκε, παρὰ κρητῆρα δὲ καλὸν
ἐξι μυχοίτατος αἶεν· ἀτασθαλία τε ὁι σφί
ἐχθραί ἐσαν, πᾶσιν δὲ νεμέσσα μυηστήρεσσιν·
ὁς ρα τότε πρῶτος τὸξον λάβε καὶ βέλος ὁκὺ.
στῇ δ' ἄρ' ἐπὶ οὔδον ἰδὼν καὶ τὸξον πειρῆτιξεν,
οὔδε μιν ἐντάνυσε· πρὶν γὰρ κάμε χείρας ἀνέλκων
ἀτρίπτους ἀπαλάς· μετὰ δὲ μυηστήρους ἔειπεν·
"Ὡς φίλοι, οὐ μὲν ἔγῳ ταὐτό, λαβέτο δὲ καὶ ἄλλος.
πολλοὺς γὰρ τοδὲ τὸξον ἀριστής κεκαθήσει
θυμοῦ καὶ νύχης· ἐπεὶ ἡ πολὺ φέρτερον ἔστι
tεθνάμεν ἡ ξώοντας ἀμαρτεῖν, οὐθ' ἐνεκ' αἰεὶ
ἐνθάδ' ὁμιλέομεν, ποτιδέγμενοι ἥματα πάντα.

νῦν μὲν τις καὶ ἔλπετ' ἐνι φρεσίν ἦδε μενοῦνα
γῆμαι Πηνελόπειαν, Ὄδυσσης παράκοιτων.
αὐτὰρ ἐπὶ τὸξον πειρῆσται ἢδὲ ἴδηται,
ἄλλῃ δὴ τιν' ἔπειτα Ἀχαιώδων εὐπτέπλων
μυάσθω ἐέδυνοις διηύκμενος· ἡ δὲ κ' ἔπειτα
γῆμαίθ' ος κε πλείοτα πόροι καὶ μόρσιμον ἔλθοι."  
"Ὡς ἄρ' ἐφώνησεν καὶ ἀπὸ δο τὸξον ἔθηκε,
leaning it against the jointed, polished door, and hard by he leaned the swift arrow against the fair bow-tip, and then sat down again on the seat from which he had risen.

Then Antinous, son of Eupeithes, spoke among them: "Rise up in order, all you of our company, from left to right, beginning from the place where the cupbearer pours the wine."

So spoke Antinous, and his word was pleasing to them. Then first arose Leiodes, son of Oenops, who was their soothsayer, and ever sat by the fair mixing-bowl in the innermost part of the hall; deeds of wanton folly were hateful to him alone, and he was full of indignation at all the wooers. He it was who now first took the bow and swift arrow, and he went and stood upon the threshold, and began to try the bow; but he could not string it. Ere that might be his hands grew weary, as he sought to draw up the string, his unworn delicate hands; and he spoke among the wooers:

"Friends, it is not I that shall string it; let another take it. For many princes shall this bow rob of spirit and of life, since verily it is better far to die than to live on and fail of that for the sake of which we ever gather here, waiting expectantly day after day. Now many a man even hopes in his heart and desires to wed Penelope, the wife of Odysseus; but when he shall have made trial of the bow, and seen the outcome, thereafter let him woo some other of the fair-robed Achaean women with his gifts, and seek to win her; then should Penelope wed him who offers most, and who comes as her fated lord."

So he spoke, and set the bow from him, leaning it
κλίνας κολλητήσων εὐξέστης σανίδεσσιν, αὐτόν δ’ ὕκῳ βέλος καλὴ προσέκλινε κορώνη, ἀψ δ’ αὐτίς κατ’ ἄρ’ ἔξετ’ ἐπ’ ἡρόνοις ἐνθευ ἀνέστη. Ἀντίνοος δ’ ἐνέμυπεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὄνομαζε· "Δειώδες, ποιόν σε ἔπος φύγειν ἥρκος ὀδόντων, δεινὸν τ’ ἄργαλέων τε,—νεμεσσωμαὶ δε τ’ ἄκοουν— εἰ δὴ τοῦτό γε τόξον ἀριστής κεκαθήσει ἰθυμοῦ καὶ ψυχῆς, ἐπεὶ οὐ δύνασαι σο ταῦτασαι. οὐ γὰρ τοι σὲ γε τοῖον ἐγείνατο πότνια μήτηρ οἶόν τε ῥυτῆρα βιοῦ τ’ ἐμεναι καὶ διστῶν ἀλλ’ ἄλλοι ταῦτους τάξα μνηστήρες ἀγανολ.” Ὡς φάτο, καὶ ρ’ ἐκέλευε Μελάνθιον, αἰπόλον αἰγῶν· "Ἀγρεῖ δή, πῦρ κήν ἐνὶ μεγάροις, Μελανθεῦ, πάρ δὲ τίθει δίφρον τε μέγαν καὶ κώας ἐπ’ αὐτόν, ἐκ δὲ στέατος ἐνεικε μέγαν τροχὸν ἔνδον ἐόντος, ὁφρα νέοι θάλποντες, ἐπιχρίοντες ἀλοιφῆ, τόξον περῴμεσθα καὶ ἐκτελεώμεν ἄθλον." Ὡς φάθ’, δ’ διης’ ἀνέκαιε Μελάνθιος ἀκάματον πῦρ, πάρ δὲ φέρων δίφρον θήκην καὶ κώας ἐπ’ αὐτόν, ἐκ δὲ στέατος ἐνεικε μέγαν τροχὸν ἔνδον ἐόντος· τῷ βα νέοι θάλποντες ἐπειρῶντ’. οὐδ’ ἐδύναντο ἐνταύσας, πολλὸν δὲ βίης ἐπιδεεύες ἔσαν. Ἀντίνοος δ’ ἐτ’ ἐπείχε καὶ Εὐρύμαχος θεοειδῆς, ἀρχολ μνηστήρων· ἀρετῆ δ’ ἐσαν ἐξοχ’ ἀριστοὶ. τῶ δ’ ἐξ οἰκον βῆσαν ὁμαρτήσαντες ἀμ’ ἀμφῶν βουκόλοις ἢδὲ συφορβὸς Ὁδυσσῆος θείου· ἐκ δ’ αὐτῶς μετὰ τοὺς δόμου ἦλυθε δῖος Ὁδυσσεύς. ἀλλ’ οτε δὴ ρ’ ἐκτὸς θυρέων ἔσαν ἢδὲ καὶ αὐλῆς, φθεγξάμενος σφε ἐπεσεὶ προσήδα μειλχίσει· 316
against the jointed, polished door, and hard by he
leaned the swift arrow against the fair bow-tip, and
then sat down on the seat from which he had risen.
But Antinous rebuked him, and spoke, and addressed
him: "Leiodes, what a word has escaped the barrier
of thy teeth, a dread word and grievous! I am
angered to hear it, if forsooth this bow is to rob
princes of spirit and of life, because thou art not
able to string it. For, I tell thee, thy honoured
mother did not bear thee of such strength as to
draw a bow and shoot arrows; but others of the
lordly wooers will soon string it."

So he spoke, and called to Melanthius, the
goatherd: "Come now, light a fire in the hall,
Melanthius; and set by it a great seat with a fleece
upon it, and bring forth a great cake of the fat that
is within, that we youths may warm the bow, and
anoint it with fat, and so make trial of it, and end
the contest."

So he spoke, and Melanthius straightway rekindled
the unwearied fire, and brought and placed by it a
great seat with a fleece upon it, and he brought
forth a great cake of the fat that was within.
Therewith the youths warmed the bow, and made
trial of it, but they could not string it, for they
were far lacking in strength.

Now Antinous was still persisting and godlike
Eurymachus, leaders of the wooers, who were far
the best in valianice; but those other two had gone
forth both together from the hall, the neatherd and
the swineherd of divine Odysseus; and after them
Odysseus himself went forth from the house. But
when they were now outside the gates and the court,
he spoke and addressed them with gentle words:
“Βουκόλε καὶ σὺ, συφορβέ, ἔπος τί κε μυθησάιμην, ἢ αὐτὸς κεύθω; φάσθαι δὲ με θυμὸς ἀνώγει. ποῦ κ' εἶτ' Ὀδυσσῆι ἀμνύμευε, εἰ ποθεν ἠλθοι ὡδε μαλ' ἐξαπίνης καὶ τις θεὸς αὗτὸν ἐνείκαι; ἢ κε μυητῆρεσσιν ἀμύνοιτ' ἢ Ὀδυσσῆι; εἰπαθ' ὅπως ὑμέας κραδή θυμός τε κελεύει.”

Τὸν δ' αὐτὲς προσέειπε βοῶν ἐπιβουκόλος ἀνήρ.

“Ζεῦ πάτερ, αἴ γὰρ τούτο τελευτήσειας ἔελδωρ, ὡς ἠλθοι μὲν κεῖνος ἀνήρ, ἀγάγοι δὲ ἐ δαίμων γνώνης χ' οὔ̄ ἐμὴ δύναμις καὶ χεῖρες ἐπονταί.”

“Ὡς δ' αὐτῶς Ἑὔματος ἐπευχέτο πάσι θεοῖς νοστῆσαι Ὀδυσσῆα πολύφρονα ὅνδε δόμονδε.

Αὐτὰρ ἐπεὶ δὴ τῶν γε νὸνν υἱερτεί ἀνέγνω, ἐξαυτίς σφε ἐπέσων ἀμειβόμενος προσέειπεν.

“Εὐνοῦ μὲν δὴ ὁδ' αὐτὸς ἐγώ, κακὰ πολλὰ μογήσας ἥλυθον εἰκοστῷ ἐτεί ἐς πατρίδα γαῖαν.

γυνάκω δ' ὡς σφῶιν ἑελδομενοισιν ἱκάνω οἰοἰσι δμῶν· τῶν δ' ἄλλων οὔτε τεν ἀκούσα εὐξαμένου ἐμὲ αὐτὶς ὑπότροπον οἰκαδ' ἱκέσθαι, σφῶιν δ', ὡς ἐσεταί περ, ἀληθείν καταλέξω. εἰ χ' ὑπ' ἐμοὶ γε θεὸς δαμάσῃ μυητήρας ἄγανος, ἀξομαι ἀμφοτέρους ἄλοχους καὶ κτήματ' ὀπάσω οἰκία τ' ἐγγύς ἐμειο τετυγμένα· καὶ μοι ἐπείτα

Τηλεμάχου ἐτάρω τε κασιγνήτω τε ἐσεθοῦν.

εἰ δ' ἄγε δή, καὶ σήμα ἀριφραδες ἄλλο τε δεῖξω, ὡφρα μ' εὖ γνώτον πιστωθήτων τ' ἐνθθθυμῷ, οὐλήν, τὴν ποτὲ με σὺς ἤλασε λευκῷ ὀδόντι Παρνησόνδ' ἐξηντὰ σὺν νιάσιν Αὐτολύκου.
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“Neatherd, and thou too swineherd, shall I tell you something or keep it to myself? Nay, my spirit bids me tell it. What manner of men would you be to defend Odysseus, if he should come from somewhere thus suddenly, and some god should bring him? Would you bear aid to the wooers or to Odysseus? Speak out as your heart and spirit bid you.”

Then the herdsmen of the cattle answered him: “Father Zeus, oh that thou wouldest fulfil this wish! Grant that that man may come back, and that some god may guide him. Then shouldest thou know what manner of might is mine, and how my hands obey.”

And even in like manner did Eumaeus pray to all the gods that wise Odysseus might come back to his own home.

But when he knew with certainty the mind of these, he made answer, and spoke to them again, saying:

“At home now in truth am I here before you, my very self. After many grievous toils I am come in the twentieth year to my native land. And I know that by you two alone of all my thralls is my coming desired, but of the rest have I heard not one praying that I might come back again to my home. But to you two will I tell the truth, even as it shall be. If a god shall subdue the lordly wooers unto me, I will bring you each a wife, and will give you possessions and a house built near my own, and thereafter you two shall be in my eyes friends and brothers of Telemachus. Nay, come, more than this, I will shew you also a manifest sign, that you may know me well and be assured in heart, even the scar of the wound which long ago a boar dealt me with his white tusk, when I went to Parnassus with the sons of Autolycus.”
"Ως εἰπὼν δάκεα μεγάλης ἀποφεραθεῖν οὐλῆς. τῷ δ’ ἔπει εἰσιδέτην εἰ τ’ ἐφράσσαντο ἐκαστα, κλαίον ἄρ’ ἀμφ’ Ὅδυσση δαίφρον χεῖρε βαλόντε, καὶ κύνεσν ἀγαπαζόμενοι κεφαλῆν τε καὶ ὀμοὺς ὡς δ’ αὐτὸς Ὅδυσσεὺς κεφαλᾶς καὶ χεῖρας ἐκυσσε. καὶ νῦ κ’ ὅδυσσεύσουσιν ἔδω φῶς ἑλλοιο, εἰ μὴ Ὅδυσσεὺς αὐτὸς ἐρύκακε φῶνησέν τε.

"Παύεσθον κλαυθμοῦ γόοιο τε, μὴ τις ἔδηται ἐξελθὼν μεγάρῳ, ἀτὰρ εἴπησι καὶ εἶσω. ἀλλὰ προμηντινοι ἐσέλθετε, μὴδ’ ἁμα πάντες, πρῶτος ἔγω, μετὰ δ’ ὑμμες. ἀτὰρ τόδε σήμα τετύχων ἄλλοι μὲν γὰρ πάντες, ὃσοι μνηστήρες ἄγανοι, οὐκ ἔσοσον ἐμοὶ δόμεναι βιὸν ἤδε φαρέτρην ἀλλὰ σύ, δι’ Εὐμαίε, φέρων ἀνὰ δώματα τόξον ἐν χείρεσσιν ἐμοὶ θέμεναι, εἰπεῖν τε γυναιξὶ, κληίσαι μεγάρῳ θύρας πυκνῶς ἀραιεῖς, ἥν δὲ τις ἡ στοναχῆς ἢ κτύπου ἐνδον ἀκούσῃ ἀνδρῶν ἡμετέρωσιν ἐν ἔρκεσι, μὴ τι θύραξ προβλόσκειν, ἀλλ’ αὐτοῦ ἀκὴν ἐμεναι παρὰ ἔργῳ. σοι δέ, Φιλοίτιε διε, θύρας ἐπιτέλλομαι αὐλής κληίσαι κληίδι, θῶδς δ’ ἐπὶ δεσμὸν ἤλαι.

"Ως εἰπὼν εἰσήλθε δόμοις εὐ ναιετάοντας ἔχετ’ ἐπέει ἐπὶ δίφρον ἡμῶν, ἐνθεν περ ἀνέστη ἐς δ’ ἁρα καὶ τῶ δομῶ ἤτην θείου Ὅδυσσης.

Εὐρύμαχος δ’ ἤδη τόξον μετὰ χερσὶν ἐνώμα, θάλπων ἐνθά καὶ ἐνθα σελα πυρός, ἀλλά μιν οὐδ’ ὡς ἐνταύσαι δύνατο, μέγα δ’ ἐστενε κυδάλμον κήρι οχθῆσας δ’ ἁρα εἰπεν ἐπος τ’ ἐφατ’ ἔκ τ’ ἄνομαι εν.
So saying, he drew aside the rags from the great scar. And when the two had seen it, and had marked each thing well, they flung their arms about wise Odysseus, and wept; and they kissed his head and shoulders in loving welcome. And even in like manner Odysseus kissed their heads and hands. And now the light of the sun would have gone down upon their weeping, had not Odysseus himself checked them, and said:

"Cease now from weeping and wailing, lest some one come forth from the hall and see us, and make it known within as well. But go within one after another, not all together, I first and you thereafter, and let this be made a sign. All the rest, as many as are lordly wooers, will not suffer the bow and the quiver to be given to me; but do thou, goodly Eumaeus, as thou bearest the bow through the halls, place it in my hands, and bid the women bar the close-fitting doors of their hall. And if any one of them hears groanings or the din of men within our walls, let them not rush out, but remain where they are in silence at their work. But to thee, goodly Philoetius, do I give charge to fasten with a bar the gate of the court, and swiftly to cast a cord upon it."

So saying, he entered the stately house, and went and sat down on the seat from which he had risen. And the two slaves of divine Odysseus went in as well.

Eurymachus was now handling the bow, warming it on this side and on that in the light of the fire; but not even so was he able to string it; and in his noble heart he groaned, and with a burst of anger he spoke and addressed them:
"Ω πότοι, ἢ μοι ἄχος περὶ τ' αὐτοῦ καὶ περὶ πάντων·
oὐ τι γάμου τοσσοῦτον ὁδύρομαι, ἀχνύμενός περ·
eἰς καὶ ἀλλαὶ πολλαὶ Ἀχαιδές, αἱ μὲν ἐν αὐτῇ
ἀμφιάλῳ Ἰθάκη, αἱ δὲ ἀλλησιν πολίεσσιν·
ἀλλ' εἰ δὴ τοσσόνδε βίης ἐπιδεινέεσ εἰμὲν
ἀντιθέου 'Οδυσσῆος, δ' τ' οὗ δυνάμεσθα τανύσαι
τόξον· ἐλεγχεὶς δὲ καὶ ἐσσομένοις πυθέσθαι."

Τὸν δ' αὖ Ἀντίνοος προσέφη, Εὐπείθεος νῦν·
"Εὐρύμαχ', οὖχ οὔτως ἔσται· νοεῖς δὲ καὶ αὐτὸς.
νῦν μὲν γὰρ κατὰ δῆμον ἡρτῇ τοῖο θεοῖ
ἀγνής· τίς δὲ κε τόξα τιταίνοιτ'· ἀλλὰ ἐκηλοὶ
κατῆτε· ἄταρ πελέκεας γε καὶ εἰ κ' εἰδομὲν ἀπαντας
ἔσταμεν· οὐ μὲν γάρ τιν' ἀναιρήσεσθαι οὔω,
ἐλθοντ' ἐς μέγαρον Δαερτιάδεω 'Οδυσσῆος.
ἀλλ' ἄγετ', οἰνοχόος μὲν ἐπαρξάσθω δεπάσσωι,
ὀφρα σπείσαντες κατακεύομεν ἄγκυλα τόξα·
ἡδεῖν δὲ κέλεσθε Μελάνθιον, αἰτόλον αἰγῶν,
ἀγας ἄγειν, αἰ πάσι μὲγ' ἔξοχοι αἰτπολτεῖσιν,
ὀφρ' ἐπὶ μηρία θέντες 'Απόλλων κλυτοτόξῳ
τόξον πειρώμεσθα καὶ ἐκτελέσωμεν ἂθλουν."

"Ὡς ἑφατ' Ἀντίνοος, τοῖσιν δ' ἐπιήνυδαν μῦθος.
τοῖσι δὲ κήρυκες μὲν ύδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητικες ἐπεστέψαντο ποτοῖο,
νόμισαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάσσωι.
οὶ δ' ἐπεὶ οὖν σπείσαν τ' ἐπὶ θὸ ὅσον ἤθελε θυμὸς,
τοῖς δὲ δολοφρονέων μετέφη πολύμητις 'Οδυσσεύς."

"Κέκλυτε μεν, μνηστήρας ἀγακλειτῆς βασιλείας."
"Out on it! Verily I am grieved for myself and for you all. It is in no wise for the marriage that I mourn so greatly, grieved though I am; for there are many other Achaean women, some in sea-girt Ithaca itself, and some in other cities; but I mourn if in truth we fall so far short of godlike Odysseus in might, seeing that we cannot string his bow. This is a reproach for men that are yet to be to hear of."

Then Antinous, son of Eupeithes, answered him: "Eurymachus, this shall not be so, and thou of thyself too knowest it. For to-day throughout the land is the feast of the god—a holy feast. Who then would bend a bow? Nay, quietly set it by; and as for the axes—what if we should let them all stand as they are? No man, methinks, will come to the hall of Odysseus, son of Laertes, and carry them off. Nay, come, let the bearer pour drops for libation into the cups, that we may pour libations, and lay aside the curved bow. And in the morning bid Melanthius, the goatherd, to bring she-goats, far the best in all the herds, that we may lay thigh-pieces on the altar of Apollo, the famed archer; and so make trial of the bow, and end the contest."

So spoke Antinous, and his word was pleasing to them. Then the heralds poured water over their hands, and youths filled the bowls brim full of drink, and served out to all, pouring first drops for libation into the cups. But when they had poured libations, and had drunk to their heart's content, then with crafty mind Odysseus of many wiles spoke among them:

"Hear me, wooers of the glorious queen, that I

\[1 \text{i.e. of Apollo, the archer-god; cf. I. 267.}\]
ὁφ' εἶπο τά με θυμὸς ἐνι στήθεσσι κελεύει· Ἐυρύμαχον δὲ μάλιστα καὶ Ἀντίνοον θεοειδέα λίσσομ', ἐπεῖ καὶ τούτο ἔπος κατὰ μοίραν ἔειπε, νῦν μὲν παύσαι τόξον, ἐπιτρέψαι δὲ θεοίσιν: ἥδην δὲ θεὸς δώσει κράτος φ' κ' ἐθέλησιν.

ἀλλ' ἄγ' ἐμὸ δότε τόξον ἔδοξον, ὄφρα μεθ' ὑμῖν χειρῷ καὶ σθένος πειρήσομαι, ἢ μοι ἐτ' ἐστὶν ἢς, οἴη πάρος ἔσκεν ἐνὶ γναμπτοῦσι μέλεσον, ἢ ἣδη μοι ὀλεσσεν ἄλη τ' ἀκομιστὴ τε.

"Ὡς ἐφαθ', ὦ δ' ἄρα πάντες ὑπερφιάλως νεμέσησαν, δεῖσαντες μὴ τόξον ἔδοξον ἐνταύσειν. Ἀντίνοος δ' ἐνένυπεν ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν·

"Α δεὶλα ἥρινων, ἐνὶ τοὶ φρένες οὐδ' ἡβαίαν, οὐκ ἄγαπᾶς δ' ἐκηλος ὑπερφιάλοιοι μεθ' ἡμῖν δαινυσαί, οὐδὲ τι δαιτὸς ἀμέρδεαι, αὐτὰρ ἀκούεις μύθων ἡμετέρων καὶ ῥήσιος; οὐδὲ τὸς ἄλλος ἡμετέρων μύθων λείνος καὶ πτωχὸς ἀκούει. ὦνος σε τράωει μεληδής, ὦς τε καὶ ἄλλους βλάπτει, ὃς ἂν μιν χανδὸν ἐλη μηδ' αἴσιμα πτήν. ὦνος καὶ Κένταυρον, ἀγακλυτὸν Ἐυρυτίόων, ἀσ' ἐνὶ μεγάρῳ μεγαθύμου Πειριδοῦ, ἐς Λαπίθας ἐλθόνθ' ὅ δ' ἐπεὶ φρένας ἀασεν οὖν, μανιὸμενος κάκ' ἐρέξῃ δόμου κατὰ Πειριδώωο-

ἡρως δ' ἄχος εἰλε, δεξιοὶ προθύρου δὲ θύρης ἐλκὼν ἀναίξαντες, ἂν' οὗτα νηλεῖ χαλκῷ 300 ῥινάς τ' ἀμήσαντες· οὐ δ' φρεῖν ἴσων ἀσθεῖς ἤτεν ἤν ἄτην ὀχέων ἀεσίφρονι θυμῷ.

1 Line 276 (=xvii. 469; xviii. 352), lacking in the MSS., is found in the oldest editions.
may say what the heart in my breast bids me. To Eurymachus most of all do I make my prayer, and to godlike Antinous, since this word also of his was spoken aright, namely that for the present you cease to try the bow, and leave the issue with the gods; and in the morning the god will give the victory to whomsoever he will. But come, give me the polished bow, that in your midst I may prove my hands and strength, whether I have yet might such as was of old in my supple limbs, or whether by now my wanderings and lack of food have destroyed it."

So he spoke, and they all waxed exceeding wroth, fearing lest he might string the polished bow. And Antinous rebuked him, and spoke and addressed him:

"Ah, wretched stranger, thou hast no wit, no, not a trace. Art thou not content that thou feastest undisturbed in our proud company, and lackest naught of the banquet, but hearest our words and our speech, while no other that is a stranger and beggar hears our words? It is wine that wounds thee, honey-sweet wine, which works harm to others too, if one takes it in great gulps, and drinks beyond measure. It was wine that made foolish even the centaur, glorious Eurytion, in the hall of great-hearted Peirithous, when he went to the Lapithae; and when his heart had been made foolish with wine, in his madness he wrought evil in the house of Peirithous. Then grief seized the heroes, and they leapt up and dragged him forth through the gateway, when they had shorn off his ears and his nostrils with the pitiless bronze, and he, made foolish in heart, went his way, bearing with him the curse of his sin in the folly of his heart. From hence the feud arose
εξ οὗ Κενταύρωι καὶ ἀνδράσι νεῖκος ἔτυχθη, οἴ δὲ αὐτῷ πρώτῳ κακῶν εὐρετο ὀνοβαρεῖν. δὴ καὶ σοὶ μέγα πῆμα πιθαύνομαι, αἰ κε τὸ τόξον 305 ἐνταύπθης· οὐ γὰρ τεν ἐπητύος ἀντιβολήσεις ἡμετέρῳ ἐνὶ δήμῳ, ἀφαρ δέ σε νη ἡμελαίη eἰς Ἐχετον βασιλῆ, βροτῶν δηλήμονα πάντων,1 πέμψομεν ἐνθεν δ’ οὐ τι σαώσεαι· ἄλλα ἔκηλος πινε τε, μηδ’ ἐρίδαις μετ’ ἀνδρᾶσι κοιροτέροις.

Τὸν δ’ αὐτὸ προσέειπε περὶφρον Πηνελόπεια· ἦν Ἀντίνο, οὗ μὲν καλὸν ἀτέμβειν οὔδε δίκαιον ξείνος Τηλεμάχου, δς κεν τάδε δώμαθ’ ἤκηται· ἐλπεῖαι, αι χ’ ο ξείνος Ὄδυσσης μέγα τόξον ἐνταύπθη χεραί τε βίφι τε ἤθη πιθήσεις, οἶκακε μ’ ἢξεσθαι καὶ ἤθη σθεσθαι ἄκοιτων; οὔδ’ αὐτός ποι τοῦτο γ’ ἐνι στήθεσθ’ ἐστιλπτ’ μηδ’ τις ὑμελῶν του γ’ εἶνεκα θυμὸν ἁχευόν εὐβάδε δαινύσθω, ἐπει οὐδὲ μὲν οὐδὲ ἔοικεν.”

Τὴν δ’ αὐτ’ Εὐρύμαχος, Πολύβου παῖς, ἀντίον ηὔδα· ὜πορ Ίκαρίοιο, περὶφρον Πηνελόπεια, οὗ τι σε τόνδ’ ἢξεσθαι οἰόμεθ’· οὔδε ἔοικεν· ἄλλοι αἰσχυνόμενοι φάτει ἄνδρον ἤδε γυναικῶν, μη ποτε τις ἐξήσει κακότεροι ἄλλος Ἀχαῖοι· Ἡ πολὺ χειρόνες ἄνδρες ἀμύμονος ἄνδρος ἄκοιτων 325 μῦνται, οὔδε τι τόξον ἐξθεον ἐνταύπθουσιν· ἄλλοις ἄλλος τις πιθαύνοις ἄνθρω ἀλαλήμενος ἔλθουν ῥηίδιος ἐτάνυσε βίων, διὰ δ’ ἴκε σιδήρου. ὄς ἐρέουν, ἢμιν δ’ ἀν ἐλέγχεα ταύτα γένοιτο.”

Τὸν δ’ αὐτὸ προσέειπε περὶφρον Πηνελόπεια· “Εὐρύμαχ’, οὗ πως ἐστιν ἐξκλείας κατὰ δήμον ἐμμεναι οἱ δ’ οἶκον ἀτιμάξοντες ἔδουσιν.”

1 Line 308 is omitted in some MSS.
between the centaurs and mankind; but it was for himself first that he found evil, being heavy with wine. Even so do I declare great harm for thee, if thou shalt string the bow, for thou shalt meet with no kindness at the hands of anyone in our land, but we will send thee straightway in a black ship to king Echetus, the maimer of all men, from whose hands thou shalt in no wise escape alive. Nay, then, be still, and drink thy wine, and do not strive with men younger than thou.”

Then wise Penelope answered him: “Antinous, it is not well nor just to rob of their due the guests of Telemachus, whosoever he be that comes to this house. Dost thou think that, if yon stranger strings the great bow of Odysseus, trusting in his strength and his might, he will lead me to his home, and make me his wife? Nay, he himself, I ween, has not this hope in his breast; so let no one of you on this account sit at meat here in sorrow of heart; nay, that were indeed unseemly.”

Then Eurymachus, son of Polybus, answered her: “Daughter of Icarius, wise Penelope, it is not that we think the man will lead thee to his home—that were indeed unseemly—but that we dread the talk of men and women, lest hereafter some base fellow among the Achaeans should say: ‘Truly men weaker far are wooing the wife of a noble man, and cannot string his polished bow. But another, a beggar, that came on his wanderings, easily strung the bow, and shot through the iron.’ Thus will men speak, but to us this would become a reproach.”

Then wise Penelope answered him again: “Eury- machus, in no wise can there be good report in the land for men who dishonour and consume the house
άνδρος ἀριστής· τί δὲ ἐλέγχεα ταῦτα τίθεσθε; οὗτος δὲ ξεῖνος μάλα μὲν μέγας ἥδε εὐπηγής, πατρὸς δὲ εἶ ἀγαθόν γένος εὐχεταί ἐμμεναι νίος. 335 ἀλλ' ἄγε οἱ δὸτε τόξον εὐξοῦν, ὅφρα ἴδωμεν. ὦδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἐσται· εἴ κέ μιν ἐντανύῃ, δώῃ δὲ οἱ εὐχοὶ ᾿Αὐτὸλλων, ἐσσω μιν χαλαίναν τε χυτῶνα τε, εἴματα καλά, δόσω δ' ὀξύν ἄκοντα, κυνῶν ἀκτήρα καὶ ἄνδρῶν, 340 καὶ ξίφος ἀμφηκες· δόσω δ' ὑπὸ ποσσὶ πέδιλα, πέμψω δ' ὅππη μιν κραδή θυμός τε κελεύει."  

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα· "Μήτερ ἐμή, τόξον μὲν ῾Αχαιόν οὐ τις ἐμεῖο κρείσσων, ὃ κ' ἔθελω, δόμεναι τε καὶ ἀρνήσασθαι, 345 οὐθ' ὡσοι κραναὶ ῾Ιθάκην κάτα κοιρανέουσιν, οὐθ' ὡσοι νήσοισι πρὸς ῾Ηλίδος ἵπποβότοιο· τῶν οὐ τίς μ' ἄκοντα βιήσεται, αἰ κ' ἔθελωμι καὶ καθάπαξ ξένῳ δόμεναι τάδε τόξα φέρεσθαι. ἀλλ' εἰς οἰκον ἱόσα τὰ σ' αὐτῆς ἔργα κόμιζε, 350 ἰστὸν τ' ἥλακάτην τε, καὶ ἀμφιτόλιοι κέλευε ἐργον ἐποίχεσθαι· τόξον δ' ἄνδρεσι μελήσει πάσι, μάλιστα δ' ἐμοι· τοῦ γὰρ κράτος ἔστ' ἐνι οἰκῷ."  

"Ἡ μὲν θαμβήσασα πάλιν οἰκόνυβε βεβήκει· παιδὸς γὰρ μῦθον πεπνυμένον ἐνθετο θυμῷ. 355 ἐσ ὑπερφ' ἀναβάσα σὺν ἀμφιτόλιοι γυναιξὶ κλαίειν ἐπειτ' Ὀδυσσά, φίλον πόσιν, ὅφρα οἱ ὑπνον ἠδὼν ἐπὶ Βλεφαρόις βάλε γυνακώπης ᾿Αθήνη.

Αὐτὰρ ὁ τόξα λαβὼν φέρε καμπύλα δίοις υφορβός.
of a prince. Why then do you make this matter a reproach? This stranger is right tall and well-built, and declares himself to be born the son of a good father. Nay, come, give him the polished bow and let us see. For thus will I speak out to thee, and this word shall verily be brought to pass; if he shall string the bow, and Apollo grant him glory, I will clothe him with a cloak and tunic, fair raiment, and will give him a sharp javelin to ward off dogs and men, and a two-edged sword; and I will give him sandals to bind beneath his feet, and will send him whithersoever his heart and spirit bid him go."

Then wise Telemachus answered her: "My mother, as for the bow, no man of the Achaeans has a better right than I to give or to deny it to whomsoever I will—no, not all those who lord it in rocky Ithaca, or in the islands towards horse-pasturing Elis. No man among these shall thwart me against my will, even though I should wish to give this bow outright to the stranger to bear away with him. But do thou go to thy chamber, and busy thyself with thine own tasks, the loom and the distaff, and bid thy handmaids ply their tasks. The bow shall be for men, for all, but most of all for me; since mine is the authority in the house."

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

Now the goodly swineherd had taken the curved

--- i.e. that the stranger should handle the bow.
μυηστήρες δ’ ἄρα πάντες ὦμόκλεον ἐν μεγάρουσιν

"Πὴ δὴ καμπύλα τόξα φέρεις, ἀμέγαρτε συβότα,
πλαγκτέ; τάχ’ αὐ’ σ’ ἐφ’ ὑψεσι κύνες ταχέες κατέδονται
οἶον ἀπ’ ἀνθρώπων, οὐς ἔτρεφες, εἰ κεν Ἀπόλλων
ἡμῶν ἴληκησι καὶ ἄθανατοι θεοὶ ἄλλοι.

"Ως φάσαν, αὐτὰρ ὁ θῆκε φέρων αὐτῇ ἐνι χώρῃ,
δείσας, οὐνεκα πολλοὶ ὦμόκλεον ἐν μεγάρουσιν.

Τηλέμαχος δ’ ἐτέρωθεν ἀπειλήσας ἐγεγώνει:

"Ἀττά, ἀρόσω φέρε τόξα· τάχ’ οὐκ εὐ πᾶσι πιθήςεις
μή σε καὶ ὅπλοτερός περ ἑών ἀγρόνθε δίωμαι,
βάλλων χερμαδίοις: βίηφι δὲ φέρτερός εἰμι,
αἰ γὰρ πάντων τόσσον, ὁσοι κατὰ δόματ’ ἐστὶ,
μυηστήρων χερσίν τε βίηφι τε φέρτερος εἰνη
tῷ κε τάχα στυγερώς τιν’ ἐγώ πέμψαμι νέεσθαι
ἡμετέρου εξ οἴκου, ἐπεὶ κακᾶ μηχανόντων.

"Ως ἐφαθ’, οἱ δ’ ἄρα πάντες ἐτ’ αὐτῷ ἵδου γέλασαν
μυηστήρες, καὶ δὴ μέθιεν χαλεποῖο χόλοιο

Τηλεμάχῳ: τὰ δὲ τόξα φέρων ἀνὰ δώμα συβώτης
ἐν χείρεσσ’ Ὀδυσσῆι δαίμονι θήκε παραστάσ.
ἐκ δὲ καλεσάμενος προσέφη τροφὸν Ἐυρύκλειαν

"Τηλέμαχος κέλεται σε, περὶφρων Ἐυρύκλεια,
κληῆσαι μεγάροις θύρας πυκνῶς ἀραγιάς.

ἡν δὲ τὶς ἡ στοναχῆς ἦν κτύπου ἐνδὸν ἀκούσῃ
ἀνδρῶν ἥμετέροισιν ἐν ἔρκεσι, μὴ τι θύρας
προβλώσκειν, ἀλλ’ αὐτοῦ ἄκην ἐμεναι παρὰ ἔργῳ.

"Ως ἐρ’ ἐφώνησεν, τῇ δ’ ἀπτερός ἐπλετοῦ μῦθος,
κλήισεν δὲ θύρας μεγάρων εὐ ναλεταόντων.

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bow and was bearing it, but the wooers all cried out in the halls. And thus would one of the proud youths speak:

"Whither, pray, art thou bearing the curved bow, miserable swineherd, thou man distraught? Soon by thy swine, alone and apart from men, shall the swift hounds devour thee—hounds thyself didst rear—if but Apollo be gracious to us, and the other immortal gods."

So they spoke, and he set down the bow, as he bore it, in that very place, seized with fear because many men were crying out aloud in the halls. But Telemachus on the other side called out threateningly:

"Father, bear on the bow—soon shalt thou rue giving heed to all—lest, younger though I am, I drive thee to the field, and pelt thee with stones; for in strength I am the better. I would that I were even so much better in strength and might than all the wooers that are in the house; then would I soon send many a one forth from our house to go his way in evil case; for they devise wickedness."

So he spoke, but all the wooers laughed merrily at him, and relaxed the bitterness of their anger against Telemachus. Howbeit the swineherd bore the bow through the hall, and came up to wise Odysseus, and put it in his hands. Then he called forth the nurse Eurycleia, and said to her:

"Telemachus bids thee, wise Eurycleia, to bar the close-fitting doors of the hall, and if any of the women hear within groanings or the din of men within our walls, let them not rush out, but remain where they are in silence at their work."

So he spoke, but her word remained unwinged; and she barred the doors of the stately halls.
ΟΜΕΡΟΣ

Συνή δ' εξ οίκου Φιλοτίτιος ἄλτο θύρας, κλήσειν δ' ἄρ' ἔπειται θύρας εὐερκέας αὐλῆς. κεῖτο δ' ὑπ' αἰθοῦση δῆπλον νεῦς ἀμφιελάσσῃ βύβλινου, φ' ρ' ἐπέδησε θύρας, ἐσ δ' ἦιεν αὐτὸς, ἐξετ' ἔπειτ' ἐπὶ δίφρον ἰών, ἐνθεν περ ἀνέστη, εἰσορόφῳ Ὀδυσσῆα. ὁ δ' ἦδη τὸξον ἐνώμα πάντη ἀναστρωφῶν, πειρόμενος ἐνθα καὶ ἐνθα, μὴ κέρα ἵπτες ἐδοεῖν ἀποιχομένου ἀνακτος. 395 ὁδὲ δὲ τῆς εἴπεσκεν ἵδιον ἐς πλησίον ἄλλοις.

"Ἡ τις θηηθήρ 1 καὶ ἐπίκλοτος ἔπλετο τόξων ἢ ρά νῦ ποιαυτα καὶ αὐτῷ οἴκοθε κεῖται ἢ δ' ὡς ἐφορμᾶται ποιησέμεν, ὡς ἐνὶ χερσὶ νωμὲ ἐνθα καὶ ἐνθα κακῶν ἐμπαῖσοι ἀλήτης." 400

"Αλλος δ' αὖ εἴπεσκε νέων ὑπερηφανοῦντων.

"Αἱ γὰρ δὴ τοσσοῦτον ὑψίσιον ἀντιάσειν ὡς οὔτος ποτε τοῦτο δυνῆσεται ἐντανύσασθαι."

"Ὡς ἂρ' ἐφαν μυστήρες. ἄταρ πολύμητις Ὀδυσσεύς, αὐτίκ' ἐπεὶ μέγα τόξον ἐβάστασε καὶ ίδιε πάντη, 405 ὡς ἂν ἄνηρ φόρμυγγος ἐπιστάμενος καὶ ἀοιδῆς ῥηνίως ἐτάνυσεν νέφω περὶ κόλλοπι χορδῆν, ἄψας ἀμφότερωθεν ἐπιστρεφόθην ἐντερου οίος, ὡς ἂρ' ἄτερ σπουδῆς τάνυσεν μέγα τὸξον Ὀδυσσεύς. δεξιερή δ' ἄρα χειρὶ λαβόν πειρήσατο νευρῆς. 410 ἦ δ' ὑπὸ καλὸν αἰείσε, χελιδόνι εἰκήλη αὐδῆν. μυστήρισιν δ' ἂρ' ἄχος γένετο μέγα, πᾶσι δ' ἄρα χρῆς ἐτράπετο. Ζεὺς δὲ μεγάλ' ἐκτυπε σήματα φαίνων ὁχθησέν τ' ἂρ' ἔπειτα πολύτλας δῖος Ὀδυσσεύς."

1 θηηθήρ: θηηθήρ.
But in silence Philoetius hastened forth from the house, and barred the gates of the well-fenced court. Now there lay beneath the portico the cable of a curved ship, made of byblus plant, wherewith he made fast the gates, and then himself went within. Thereafter he came and sat down on the seat from which he had risen, and gazed upon Odysseus; now he was already handling the bow, turning it round and round, and trying it this way and that, lest worms might have eaten the horns, while its lord was afar. And thus would one speak with a glance at his neighbour:

"Verily he has a shrewd eye, and is a cunning knave with a bow. It may be haply that he has himself such bows stored away at home, or else he is minded to make one, that he thus turns it this way and that in his hands, the rascally vagabond."

And again another of the proud youths would say: "Would that the fellow might find profit in just such measure as he shall prove able ever to string this bow."

So spoke the wooers, but Odysseus of many wiles, as soon as he had lifted the great bow and scanned it on every side—even as when a man well-skilled in the lyre and in song easily stretches the string about a new peg, making fast at either end the twisted sheep-gut—so without effort did Odysseus string the great bow. And he held it in his right hand, and tried the string, which sang sweetly beneath his touch, like to a swallow in tone. But upon the wooers came great grief, and the faces of them changed colour, and Zeus thundered loud, shewing forth his signs. Then glad at heart was the much-enduring, goodly Odysseus that the son of crooked-
ὅτι ὅ οἱ τέρας ἢκε Κρόνου παῖς ἀγκυλομήτεως·
ἐλετο δ' ὁκὼν διστῶν, οἱ οἱ παρέκειτο τραπέζῃ
γυμνὸς· τοὶ δ' ἄλλοι κοίλης ἐντοσθὲ φαρέτρης
κεῖστο, τῶν τάχ' ἐμελλὼν Ἀχαιοὶ πειρήσεσθαι
τῶν ῥ' ἐπὶ πήχει ἔλων ἔλκεν νευρήν γλυφίδας 
τε, αὐτόθεν ἐκ δίφροιο καθήμενος, ἢκε δ' διστῶν
ἀντα τετυσκόμενος, πελεκέων δ' οὐκ ἡμβροτε πάντων
πρώτης στειλείης, διὰ δ' ἄμπερ ἡλθε θύραζε
ἰδός χαλκοβαρῆς· ὁ δ' Ἰηλέμαχος προσέειπε·

"ΤΗΛΕΜΑΧ', οὗ σ' ὁ ξείνος ἔνι μεγάρωσιν ἐλέγχει
ἡμενος, οὔδε τι τοῦ σκοποῦ ἡμβροτοι οὔδε τι τόξων
δὴν ἐκαμον τανύων· ἐτι μοι μένος ἐμπεδὸν ἔστων,
οὐχ ὡς με μνηστήρας ἀτιμάζοντες ὀνονται.

νῦν δ' ὁρῇ καὶ δόρπον Ἀχαιοῖσιν τευκρέσθαι
ἐν φάει, αὐτάρ ἐπειτα καὶ ἄλλως ἐψιλασθαι
μολπῇ καὶ φόρμωι· τὰ γάρ τ' ἀναθήματα δαίτως."

"Η καὶ ἔπ' ὄφρυσι νεῦσεν· ὁ δ' ἁμφέθετο ξίφος ὅξυ
ΤΗΛΕΜΑΧΟΣ, φίλος νῦσ Ὀδυσσῆος θείοιο,
ἀμφί δὲ χείρα φίλην βάλεν ἐγχεῖ, ἄγχι δ' ἀρ' αὐτοῦ
πάρ θρόνυν ἐστήκει κεκορυθμένος αἴθοπι χαλκῷ.

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counselling Cronos sent him an omen, and he took up a swift arrow, which lay by him on the table, bare, but the others were stored within the hollow quiver, even those of which the Achaeans were soon to taste. This he took, and laid upon the bridge of the bow, and drew the bow-string and the notched arrow even from the chair where he sat, and let fly the shaft with sure aim, and did not miss the end of the handle of one of the axes, but clean through and out at the end passed the arrow weighted with bronze. But he spoke to Telemachus, saying:

"Telemachus, the stranger that sits in thy halls brings no shame upon thee, nor in any wise did I miss the mark, or labour long in stringing the bow; still is my strength unbroken—not as the wooers scornfully taunt me. But now it is time that supper too be made ready for the Achaeans, while yet there is light, and thereafter must yet other sport be made with song and with the lyre; for these things are the accompaniments of a feast."

He spoke, and made a sign with his brows, and Telemachus, the dear son of divine Odysseus, girt about him his sharp sword, and took his spear in his grasp, and stood by the chair at his father's side, armed with gleaming bronze.
Αὐτὰρ ὁ γυμνῶθη ῥακέων πολύμητς Ὅδυσσεύς, ἄλτο δ' ἐπὶ μέγαν οὐδέν, ἔχων βιὸν ἥδε φαρέτρην ἰὼν ἐμπλείην, ταχέας δ' ἐκχεύατ' ὀξυτοὺς αὐτοῦ πρόσθε ποδῶν, μετὰ δὲ μνηστήριων ἔστειπεν.

"Οὔτος μὲν δὴ ἀθλιός ἀάτατος ἐκτετέλεσται· νῦν αὐτές σκοπὸν ἄλλον, δὴν οὗ πῶς τις βάλεν ἀνήρ, εἴσομαι, αἱ κε τύχωμι, πόρη δὲ μοι εὔχος Ἀπόλλων." 5

"Ἡ καὶ ἔπ' Ἀντινόφ θιόνετο πικρὸν ὀξίστον.
ἡ τοι ὁ καλὸν ἀλεισὸν ἀναιρήσεσθαι ἐμελλε, χρύσεον ἀμφώτον, καὶ δὴ μετὰ χερσὶν ἐνώμα, ὁφρα πίοι οἴνου· φόνος δὲ οἱ οὐκ ἐνθύμῳ μέμβλετο· τίς κ' οἴοντο μετ' ἀνδράσι δαιμομόνεσσι μοῦνον ἐνὶ πλεόνεσσι, καὶ εἰ μᾶλα καρπερὸς εἰῃ, οἱ τεῦξειν θάνατον τε κακὸν καὶ κηρὰ μέλαιναν; τὸν δ' Ὅδυσσεὺς κατὰ λαιμὸν ἐπισχόμενος βάλεν ἵδι, 10 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἠλθ' ἀκωκή. ἐκλύνθη δ' ἐτέρωσε, δέπας δὲ οἱ ἐκπέσει χειρὸς βλημένου, αὐτικὰ δ' αὐλὸς ἀνὰ ῥίνας παχὺς ἤλθεν αἵματος ἀνδρομέοιο· θοῦς δ' ἀπὸ εἶο τράπεζαν ὡσε ποῦλ πλήξας, ἀπὸ δ' εἰδατα χεῦεν ἔραζε· 15 σίτος τε κρέα ἀπ' ὀπτὰ φορύνετο. τὸλ δ' ὁμάδησαν μνηστήριες κατὰ δῶμαθ', ὅπως ἵδον ἀνύσας πεσόντα, 20 σιτῶν τε κρέα τ' ὀπτὰ φορύνετο. τὸλ δ' ὁμάδησαν μνηστήριες κατὰ δῶμαθ', ὅπως ἵδον ἀνύσας πεσόντα, 336
BOOK XXII

But Odysseus of many wiles stripped off his rags and sprang to the great threshold with the bow and the quiver full of arrows, and poured forth the swift arrows right there before his feet, and spoke among the wooers:

"Lo, now at last is this decisive contest ended; and now as for another mark, which till now no man has ever smitten, I will know if haply I may strike it, and Apollo grant me glory."

He spoke, and aimed a bitter arrow at Antinous. Now he was on the point of raising to his lips a fair goblet, a two-eared cup of gold, and was even now handling it, that he might drink of the wine, and death was not in his thoughts. For who among men that sat at meat could think that one man among many, how strong soever he were, would bring upon himself evil death and black fate? But Odysseus took aim, and smote him with an arrow in the throat, and clean out through the tender neck passed the point; he sank to one side, and the cup fell from his hand as he was smitten, and straightway up through his nostrils there came a thick jet of the blood of man; and quickly he thrust the table from him with a kick of his foot, and spilled all the food on the floor, and the bread and roast flesh were befouled. Then into uproar broke the wooers through the halls, as they saw the man fallen, and from their high seats

1 Or, taking ἐσομαι as fut. of ἐμι, "I will make for another mark."
HOMER

ἐκ δὲ θρόνων ἀνάρουσαν ὁριθέντες κατὰ δῶμα, 25
πάντοσε παπταίωντες εὐδημίτοις ποτὲ τοίχοις;
oύδὲ πη ἀσπίς ἐγν οὐδ’ ἀλκιμον ἕγχος ἐλέσθαι.
νείκειον δ’ Ὀδυσσὴ καλωτοίσιν ἐπέεισιν.

"Εἰσίνω, κακὸς ἄνδρών τοξάζεαι· οὐκέτ’ ἀέθλων ἀλλων ἀντίασεις· νῦν τοι σῶς αἰτίσεις ὀλεθρος.
kai γὰρ δὴ νῦν φώτα κατέκτανες δς μέγ’ ἀριστος κούρων εἰν Ἰθάκη τῷ σ’ ἐνθάδε γυπτες ἐδονταί." 30

"Ἰσχεν ἔκαστος ἄνὴρ, ἔπει δ’ φάσαν οὐκ ἔθελοντα ἄνδρα κατακτεῖναι· τὸ δὲ νῆπιοι οὐκ ἐνόησαν,
ὡς δὴ σφιν καὶ πᾶσιν ὀλέθρου πείρατ’ ἐφηττο.1
tou ἐς ἄρ’ ὑπόδρα ιδῶν προσέφη πολύμητις Ὀδυσσεύς.

"Ὡς κόνε, οὗ μ’ ἐτ’ ἐφάσκεθ’ ὑπότροπον ὕκαδ’ ἰκέσθαι 35
δήμου ἀπὸ Τρώών, ὡς καὶ κατεκέρατε οἴκον,
δμωῆσθων δὲ γυναιξὶ παρευνάξασθε βιαίως,2
αὐτοῦ τε ἔρωντος ὑπεμνάσασθε γυναῖκα,
οὕτε θεοὺς δείσαντες, οἳ οὐρανῶν εὐρῶν ἔχουσιν,
οὕτε τι’ ἄνθρωπων νέμεσιν κατόπισθεν ἐσεθαῖν.3 40

νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πείρατ’ ἐφητταί.”

"Ὡς φάτο, τοὺς δ’ ἄρα πάντας ὑπὸ χλωρον δεός εἶλεν
πάπτησεν δὲ ἔκαστος ὅτῃ φύγοι αἰπ’ οὐλέθρου.4
Εὐρύμαχος δὲ μιν οἷον ἀμεβόμενος προσέειπεν
"Εἰ μὲν δὴ Ὀδυσσεὺς Ἰθακῆς ἔιλήλουθας,
tαῦτα μὲν αἰσιμα εἴπεις, ὅσα ρέξεσκου Ἀχαίοι, 45

1 Lines 31–3 were rejected by Aristarchus.
2 Line 37 follows 38 in many MSS.
3 ἐσεθαῖν: ἐσεθεῖν.
4 Line 43 is omitted in many MSS.
they sprang, driven in fear through the hall, gazing everywhere along the well-built walls; but nowhere was there a shield or mighty spear to seize. But they railed at Odysseus with angry words:

"Stranger, to thy cost dost thou shoot at men; never again shalt thou take part in other contests; now is thy utter destruction sure. Aye, for thou hast now slain a man who was far the best of the youths in Ithaca; therefore shall vultures devour thee here."

So spoke each man, for verily they thought that he had not slain the man wilfully; and in their folly they knew not this, that over themselves one and all the cords of destruction had been made fast. Then with an angry glance from beneath his brows Odysseus of many wiles answered them:

"Ye dogs, ye thought that I should never more come home from the land of the Trojans, seeing that ye wasted my house, and lay with the maidservants by force, and while yet I lived covertly wooed my wife, having no fear of the gods, who hold broad heaven, nor of the indignation of men, that is to be hereafter. Now over you one and all have the cords of destruction been made fast."

So he spoke, and thereat pale fear seized them all, and each man gazed about to see how he might escape utter destruction; Eurymachus alone answered him, and said:

"If thou art indeed Odysseus of Ithaca, come home again, this that thou sayest is just regarding all that the Achaeans have wrought—many deeds of

1 Or, "so guessed"; see the note on xix. 203.

2 Or the preposition may be local, "seized the limbs of all beneath them." The same ambiguity occurs in other passages.
πολλὰ μὲν ἐν μεγάροισιν ἀτάσθαλα, πολλὰ δ’ ἐπ’ ἄγρου.
ἀλλ’ ὁ μὲν ἡδὴ κεῖται ὡς αὖτιος ἐπλετο πάντων,
ʼΑντίνους’ οὖτος γὰρ ἐπίγλευν τάδε ἔργα,
οὐ τι γάμου τόσσου κεχρημένοι οὐδὲ χατίζων,
ἀλλ’ ἄλλα φρονέων, τά οἱ οὐκ ἐτέλεσσε Κρονίων,
ὅφρ’ Ἰθάκης κατὰ δὴμον ἐυκτιμένης βασιλεύοι
ἀυτός, ἀτὰρ σὸν παῖδα κατακτείνειε λοχήσας.
νῦν δ’ ὁ μὲν ἐν μολὴ περναῖ, οὐ δὲ φείδεο λαὸν
σῶν’ ἀτὰρ ἀμμες ὅπισθεν ἀρεσσάμενοι κατὰ δήμον, 55
ὁσσα τοι ἐκπέπτοται καὶ ἐδήδοται ἐν μεγάροισι,
τιμὴν ἀμφὶς ἀγοντες ἐεικοσάβοιον ἐκαστως,
χαλκὸν τε χρυσῶν τ’ ἀποδώσομεν, εἰς δ’ κε σὸν κήρ
ιαυθῇ’ πρὶν δ’ οὐ τι νεμεσσητὸν κεχολώσθαι.”

Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς:
“Εὐρῦμαχ’, οὖδ’ εἰ μοι πατρώια πάντ’ ἀποδοῖτε, 61
ὁσσα τε νῦν ὑμὶ’ ἐστὶ καὶ εἰ ποθεν ἄλλ’ ἐπιθεῖτε,
οὐδέ κεν ὡς ἔτι χεῖρας ἑμὰς λήξαιμι φόνοι
πρὶν πᾶσαν μνήσθημι ὑπερβασίνν ἀποτίσαι.
νῦν ὑμῖν παράκειται ἐναντίον ἦ μάχεσθαι
ἡ φεύγειν, ὃς κεν θάνατον καὶ κήρας ἀλύξῃ’
ἀλλὰ τιν’ οὐ φεύξεσθαι οἴομαι αἴτιων ὅλεθρον.”

“Ὡς φάτο, τὸν δ’ αὐτοῦ λύτο γούνατα καὶ φίλον ἤτορ.
τοῖσιν δ’ Εὐρῦμαχος προσεφώνεε δεύτερον αὐτις:
“Ὡς φίλοι, οὐ γὰρ σχησεί ἀνήρ ὃς κεῖρας ἀπτοῦσιν,
ἄλλ’ ἐπ’ ἔλλαβε τὸξον ἐβίσυν ἤδε φαρέτην,
οὐδοῦ ἄπο ξεστοῦ τοξάσσεται, εἰς δ’ κε πάντας
ἀμμε κατακτείνῃ’ ἄλλα μνησόμεθα χάρμης.

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wanton folly in thy halls and many in the field. But he now lies dead, who was to blame for all, even Antinous; for it was he who set on foot these deeds, not so much through desire or need of the marriage, but with another purpose, which the son of Cronos did not bring to pass for him, that in the land of settled Ithaca he might himself be king, and might lie in wait for thy son and slay him. But now he lies slain, as was his due, but do thou spare the people that are thine own; and we will hereafter go about the land and get thee recompense for all that has been drunk and eaten in thy halls, and will bring each man for himself in requital the worth of twenty oxen, and pay thee back in bronze and gold until thy heart be warmed; but till then no one could blame thee that thou art wroth.”

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: “Eurymachus, not even if you should give me in requital all that your fathers left you, even all that you now have, and should add other wealth thereto from whence ye might, not even so would I henceforth stay my hands from slaying until the wooers had paid the full price of all their transgression. Now it lies before you to fight in open fight, or to flee, if any man may avoid death and the fates; but many a one, methinks, shall not escape from utter destruction.”

So he spoke, and their knees were loosened where they stood, and their hearts melted; and Eurymachus spoke among them again a second time:

“Friends, for you see that this man will not stay his invincible hands, but now that he has got the polished bow and the quiver, will shoot from the smooth threshold until he slays us all, come, let us take
φάσγανά τε σπάσασαι καὶ ἀντίσχεσθε τραπέζας

75 ἀδρόσι, εἰ κέ μιν οὐδόν ἀπώσομεν ἢδὲ θυράων,

ἐλθομεν δ᾽ ἀνά ἄστυ, βοὴ δ᾽ ὦκιστα γένοιτο·

τῷ κε τάξι ὁὔτος ἀνήρ νῦν ὤστατα τοξάσασαι.

"Ὡς ἀρὰ φονήσας εἰρύσσατο φάσγανον ὅξυ

χάλκεου, ἀμφοτέρωθεν ἀκαχμένου, ἄλτο δ᾽ ἐπ᾽ αὐτῷ

80 σμερδαλέα ἱκών· ὁ δ᾽ ἀμαρτῇ δίος ὁ Ὀδυσσεὺς

ἰδὼν ἀποπρολεί, βάλε δὲ στῆθος παρὰ μαξῶν,

ἐν δὲ οἱ ἢπατι πήξε θοῦν βέλος· εκ δ᾽ ἀρὰ χειρὸς

φάσγανον ἱκὲ χαμάζε, περιρρηθῆ δὲ τραπέζῆ

κάππεσεν ἰδιωθεῖς, ἀπὸ δὲ εἴδατα χεῖν ἐραζέ

85 καὶ δέσας ἀμφικύππελλον· ὁ δὲ χόνα τύπτε μετώπῳ

θυμῷ ἀνιάζων, ποσὶ δὲ θρόνον ἀμφοτέρουσι λακτίζων ἐτύνασε· κατ᾽ ὀφθαλμῶν δ᾽ ἔχων ἀχλύς.

"Αμφινομος δ᾽ ὁ Ὀδυσσῆος εἰςάσατο κυδαλλόῳ

ἀντίσις ἄξιας, εἰρυτό δὲ φάσγανον ὅξυ,

90 εἰ πῶς οἱ εἰδείειε θυράων. ἀλλ᾽ ἀρὰ μιν φθη

Τηλέμαχος κατόπισθε θαλῶν χαλκῆρει δουρὶ

ὁμὸν μεσσηγύς, διὰ δὲ στήθεσφιν ἐλασσεῖν

dούπησεν δὲ τεσόν, χάνων δ᾽ ἦλασε παντὶ μετώπῳ.

Τηλέμαχος δ᾽ ἀπόρουσε, λεπῶν δολιχόσκιον ἐγχος

95 αὐτοῦ ἐν 'Αμφινόμῳ περὶ γὰρ διε μὴ τις 'Αχαίων

ἐγχος ἀνελκόμενον δολιχόσκιον ἢ ἐλάσειν

φασγάνῳ ἄξιας ἢ προπρηνεὰ τύπας.

βῆ δὲ θέειν, μάλα δ᾽ ὀκα φίλον πατέρ᾽ εἰσαφίκανεν,

ἀγχοῦ δ᾽ ἰστάμενος ἐπεα πτεροῦντα προσηῆδα·

1 ἰδιωθεῖς: διωθεῖς. 2 προπρηνεά: προπρηνέλ.
thought of battle. Draw your swords, and hold the tables before you against the arrows that bring swift death, and let us all have at him in a body, in the hope that we may thrust him from the threshold and the doorway, and go throughout the city, and so the alarm be swiftly raised; then should this fellow soon have shot his last."

So saying, he drew his sharp sword of bronze, two-edged, and sprang upon Odysseus with a terrible cry, but at the same instant goodly Odysseus let fly an arrow, and struck him upon the breast beside the nipple, and fixed the swift shaft in his liver. And Eurymachus let the sword fall from his hand to the ground, and writhing over the table he bowed and fell, and spilt upon the floor the food and the two-handled cup. With his brow he beat the earth in agony of soul, and with both his feet he spurned and shook the chair, and a mist was shed over his eyes.

Then Amphinomus made at glorious Odysseus, rushing straight upon him, and had drawn his sharp sword, in hope that Odysseus might give way before him from the door. But Telemachus was too quick for him, and cast, and smote him from behind with his bronze-tipped spear between the shoulders, and drove it through his breast; and he fell with a thud, and struck the ground full with his forehead. But Telemachus sprang back, leaving the long spear where it was, fixed in Amphinomus, for he greatly feared lest, as he sought to draw forth the long spear, one of the Achaeans might rush upon him and stab him with his sword, or deal him a blow as he stooped over the corpse. So he started to run, and came quickly to his dear father, and standing by his side spoke to him winged words:
“Ω πάτερ, ἢδη τοι σάκος οἶσω καὶ δύο δούρε
καὶ κυνέν πάγχαλκον, ἐπὶ κροτάφους ἀραρυίαν
αὐτὸς τ’ ἀμφιβαλεύμα μι ἰών, δῶσω δὲ συβωτῆ
καὶ τῷ βουκόλῳ ἀλλα: τετευχήσθαι γὰρ ἄμεινον.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς:
“Οἶς θέων, ἥδη μοι ἀμώνεσθαι πάρ’ ἄιστοι,
μὴ μ’ ἀποκινήσωσι θυράων μοῦνον ἔντα.”

"Ως φάτο, Τηλέμαχος δ’ φίλῳ ἐπεπείθητο πατρί,
βὴ δ’ ἢμεναι βάλαμονδ’, θ’ οἱ κλυτά τεύχεα κεῖτο.
ἐνθεν τέσσαρα μὲν σάκε’ ἑξελε, δοῦρατα δ’ ὅκτω
καὶ πίσυρας κυνέας ἤλεκτρῆς ἰπποδασείας.
βὴ δ’ φέρων, μάλα δ’ ὥκα φίλου πατέρ’ εἰσαφίκανεν,
αὐτὸς δ’ ἐπεί θανατησαία περὶ χροὶ δύσετο χάλκον’
ὡς δ’ αὐτώς τῷ δμῶε δυσθῆν τεύχεα καλά,
ἐσταν δ’ ἀμφ’ Ὀδυςῆα δαίφρων ποικιλομῆτην.

Αὐτάρ δ’ γ’, ὅφρᾳ μὲν αὐτῷ ἀμώνεσθαι ἔσαν ἵοι,
τόφρᾳ μνηστήρων ἔνα γ’ αἰεὶ ὁ ἐνὶ οἶκῳ
βάλλε τεινοκόμενος. τοι δ’ ἀγχιστῖνοι ἐπιπτοῦν.
αὐτάρ ἐπεὶ λύπον ἵοι διεστεύοντα ἄνακτα,
τόξου μὲν πρὸς σταθμὸν ἐνσταθέοις μεγάροιο
ἐκλιν’ ἐστάμεναι, πρὸς ἐνώπια παμφανώντα,
αὐτός δ’ ἀμφ’ ὁμοίους σάκους θέτο τετραθέλυμον,
κρατὶ δ’ ἐπ’ ἱφθίμῳ κυνέν ἐντυκτον ἠθηκεν,
ἀποπουριν, δεινὸν δὲ λόφος καθ’ υπερθεν ἔνενεν.
ἐ冱το δ’ ἀλκιμα δούρε δῦω κεκορυθμένα χαλκῷ.

‘Ὀρσοθύρῃ δὲ τὶς ἔσκεν ἐνδυμῆτο ἐνὶ τοῖχῳ,
“Father, now will I bring thee a shield and two spears and a helmet all of bronze, well fitted to the temples, and when I come back I will arm myself, and will give armour likewise to the swineherd and yon neatherd; for it is better to be clothed in armour.”

Then Odysseus of many wiles answered him and said: “Run, and bring them, while yet I have arrows to defend me, lest they thrust me from the door, alone as I am.”

So he spoke, and Telemachus hearkened to his dear father, and went his way to the store-chamber where the glorious arms were stored. Thence he took four shields and eight spears and four helmets of bronze, with thick plumes of horse-hair; and he bore them forth, and quickly came to his dear father. Then first of all he himself girded the bronze about his body, and even in like manner the two slaves put on them the beautiful armour, and took their stand on either side of Odysseus, the wise and crafty-minded.

But he, so long as he had arrows to defend him, would ever aim, and smite the wooers one by one in his house, and they fell thick and fast. But when the arrows failed the prince, as he shot, he leaned the bow against the door-post of the well-built hall, and let it stand against the bright entrance wall. For himself, he put about his shoulders a four-fold shield, and set on his mighty head a well-wrought helmet with horse-hair plume, and terribly did the plume wave above him; and he took two mighty spears, tipped with bronze.

Now there was in the well-built wall a certain
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ἀκρότατον δὲ παρ’ οὖνδον εὐσταθέως μεγάρου ἤν οἶδος ἐσε λαύρην, σανίδες δὲ ἔχον εὐ ἄραρια. τὴν δ’ Ὄδυσσεὺς φράξεσθαι ἀνώγει δῖον ύφορβὼν εὐστατ’ ἄγχ’ αὐτῆς. μία δ’ οὐ τῆ γυγνετ’ ἐφρημῇ. 

τοῖς δ’ Ἀγέλεως μετέειπεν, ἔπος πάντεσσι πιφαύσκων.

"'Ω φίλοι, οὐκ ἂν δὴ τις ἂν’ ὄρσοθύρην ἀναβαίη καὶ εἶποι λαοίς, βοὴ δ’ ὄκιστα γένοιτο; τῷ κε τάχ’ οὗτος ἄνηρ νῦν ὦστατα τοξοσσαῖο." 

Τὸν δ’ αὐτὲ προσέειπε Μελάνθιος, αἰτπόλος αἰγῶν.

"Οὐ πως ἐστ’, Ἀγέλαε διοτρεφείς’ ἄγχε γὰρ αἰνῶς 138 αὐλῆς καλὰ θύρετρα καὶ ἄργαλέον στόμα λαύρης: καὶ χ’ εῖς πάντας ἐρύκοι ἄνηρ, δς τ’ ἀλκίμος ἕη. ἀλλ’ ἀγεθ’, ὅμιν τεῦχε’ ἐνείκω κῦρηθήναι ἐκ θαλάμου’ ἐνδον γὰρ, ὃνμαι, οὐδὲ πη τῆ ἀλλῆ ἐνείκα κατησθήνη ’Οδυσσεὺς καὶ φαίδιμος υἷος."

"Ὡς εἰπὼν ἀνέβαινε Μελάνθιος, αἰτπόλος αἰγῶν, ἐς θαλάμους Ὄδυσσης ἀνὰ ῥώγας μεγάρου. ἐνθεν δώδεκα μὲν σάκε’ ἐξελε, τόσσα δὲ δοῦρα

1 The ὄρσοθρη appears to have been a door, in the innermost part of the hall, higher in level than the floor of the great hall itself (hence the name “raised-door”), and approached by a flight of steps (the πρόα of line 143). This door may well have been invisible from where Odysseus stood, and it opened upon a “way” leading into a passage (λαύρη). This last need not be further defined. The palace embraced many smaller buildings besides the main hall, and there may have been many such passages between them. The obscure phrase ἀκρότατον δὲ παρ’ οὖνδον I understand thus: assuming that the ground rose slightly from the front of the palace to the rear, I assume further that the floor of the hall itself was levelled, so that the οὖνδος (by which I understand the whole foundation upon which the walls rested),

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postern door, and along the topmost level of the threshold of the well-built hall was a way into a passage, and well-fitting folding doors closed it. This postern Odysseus bade the goodly swineherd watch, taking his stand close by, for there was but a single way to reach it. Then Agelaus spoke among the wooers, and declared his word to all:

"Friends, will not one mount up by the postern door, and tell the people, that so an alarm may be raised straightway? Then should this fellow soon have shot his last."

Then Melanthius, the goatherd, answered him: "It may not be, Agelaus, fostered of Zeus, for terribly near is the fair door of the court, and the mouth of the passage is hard. One man could bar the way for all, so he were valiant. But, come, let me bring you from the store-room arms to don, for it is within, methinks, and nowhere else that Odysseus and his glorious son have laid the arms."

So saying, Melanthius, the goatherd, mounted up by the steps of the hall to the store-rooms of Odysseus. Thence he took twelve shields, as many spears, and which was level with the threshold in front, was elevated to the ground level in the rear. Hence the fact that the ὤρη, opening upon a "way" outside, was itself above the floor of the hall, and had to be reached by steps. That the ὀστῖ, or foundation wall, was not itself level, but followed the slope of the ground, seems to me to offer no difficulty.

2 See the preceding note. Others understand the ὤρη to have been openings in the wall (one of which was the ὤρη itself) whereby one could climb up. But it is certain that the store-room was on the ground floor. The word ὤρη is, I take it, to be connected with ὤρητομε, and to call the steps "breaks" in an ascent is surely natural enough; see Monro.
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καὶ τῶσας κυνέας χαλκήρεας ἱπποδασείας. 1 145
βὴ δὲ ἢ μεναι, μάλα δὲ ὥκα φέρων μνηστήρων ἔδωκεν.
kαὶ τότ’ Ὅδυσσής λύτο γούνατα καὶ φίλον ἥτορ,
ὡς περιβαλλομένους ἑδε τεύχεα χερσί τε δύορα
μακρὰ τινάσσοντας, μέγα δ’ αὐτῷ φαίνετο ἔργον.
ἀφέα δὲ Τηλέμαχον ἔπεα πτερόεντα προσήνδα: 150

“Τηλέμαχ’, ἦ μάλα δή τις ἐνὶ μεγάροισι γυναικῶν
νωὶ ἐποτρύνει πόλεμον κακὸν ἢ Μελανθεὺς.”

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡδα: 165

“Ὡς πάτερ, αὐτὸς ἔγῳ τόδε γ’ ἡμβροτοὺς—οὕδε τὶς ἄλλος
αἰτίοι—δς θαλάμοιο θύρην πυκνῶς ἀραρυάν
κάλλιπον ἀγκλίνας, τῶν δὲ σκοτὸς ἦν ἄμελλον.
ἀλλ’ ἰθι, δ’ Ἕμμαι, θύρην ἐπίθες θαλάμοιο
καὶ φράσαι ή τις ἄρ’ ἐστὶ γυναικῶν ἢ τάδε ῥέει,
ἥ νῦὸς Δολίῳ, Μελανθεὺς, τὸν περ ὅδπ.”

“Ὡς οἱ μὲν τοιαύτα πρὸς ἄλληλους ἀγόρευον, 170
βῃ δ’ αὐτὸς θάλαμόνδε Μελανθιός, αἰπόλοις αἰγῷν,
οἶσων τεύχεα καλά. νόησε δὲ δῖος ὕφορμός,
αἰφ’ Ἡ Ὅδυσσῆα προσεφώνεεν ἐγγὺς ἐόντα:

“Διωγενῆ Δαερτιάδη, πολυμήχαν Ἡ Ὅδυσσεῦ,
κείνος δ’ αὐτ’ ἂν θαλαμὸν οὐκ ὄντ’ αὐτῷ, 180
ἐρχεται ἐς ἄνδρον σὺ δὲ μοι νηνερτῆς ἐνίστες,
ἡ μν ἀποκτείνω, αἴ κε κρείσσων γε γένωμαι,
ὅ ἐσ εὐθαδ’ ἄγον, ἵ ὑπερβασίας ἀποτίς ἐκ
πολλᾶς, ὅσια σύνος ἔμησατ σῷ εὐν ὅκορ.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεῦς:

“Ἡ τοι ἔγῳ καὶ Τηλέμαχος μνηστήρας ἄγανος 191
σχῆσαμεν ἐντοσθεν μεγάρων, μάλα περ μεμαῦτας.

1 Lines 144–5 were rejected by Aristarchus.
as many helmets of bronze with thick plumes of horse-hair, and went his way, and quickly brought and gave them to the wooers. Then the knees of Odysseus were loosened and his heart melted, when he saw them donning armour and brandishing long spears in their hands, and great did his task seem to him; but quickly he spoke to Telemachus winged words:

"Telemachus, verily some one of the women in the halls is rousing against us an evil battle, or haply it is Melanthius."

Then wise Telemachus answered him: "Father, it is I myself that am at fault in this, and no other is to blame, for I left the close-fitting door of the store-room open: their watcher was better than I. But go now, goodly Eumaeus, close the door of the store-room, and see whether it is one of the women who does this, or Melanthius, son of Dolius, as I suspect."

Thus they spoke to one another. But Melanthius, the goatherd, went again to the store-room to bring beautiful armour; howbeit the goodly swineherd marked him, and straightway said to Odysseus who was near:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, yonder again is the pestilent fellow, whom we ourselves suspect, going to the store-room. But do thou tell me truly, shall I slay him, if I prove the better man, or shall I bring him hither to thee, that the fellow may pay for the many crimes that he has planned in thy house?"

Then Odysseus of many wiles answered him and said: "Verily I and Telemachus will keep the lordly wooers within the hall, how fierce soever they be,
σφῶi δ’ ἀποστρέψαντε πόδας καὶ χείρας ὑπερθεν ἐς θάλαμον βαλέειν, σαφῶι δ’ ἐκδήσαι ὀπίσθε, σειρῆν δὲ πλεκτὴν εἰς αὐτοῦ πειρήμαντε κλον‘ ἀν’ ὑψήλην ἔρυσαι πελάσαι τε δοκοίςν, ὡς κεν δηθα ζωὸς ἐὼν χαλέπ’ ἀλγεα πάσχῃ.”

“Ὡς ἔφαθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλύον ἂδ’ ἐπίθοντο, βὰν δ’ ἴμεν ἐς θάλαμον, λαθήτην δὲ μιν ἐνδὸν ἐόντα. ἡ τοῖο ὁ μὲν θαλάμοιο μυχὸν κάτα τεύχε‘ ἐρεύνα, τὸ δ’ ἐσταν ἐκάτερθε παρὰ σταθμοῖς μένοντε. εὕθ’ ὑπὲρ ὅρδων ἔβαινε Μελάνθιος, αἰτῶλος αἰγῶν, τῇ ἐτέρη μὲν χειρὶ φέρων καλὴν τρυφάλειαν, τῇ δ’ ἐτέρῃ σάκος εὐρὸ γέρου, πεπαλαγμένον ἄξη, Δαέρτεω ἤρωος, σ’ κουρίξων φορέσκει. 185
dὴ τότε γ’ ἤδη κεῖτο, ῥαφαὶ δὲ λέλυντο ἰμάντων·
τὸ δ’ ἄρ’ ἐπαιξανθ’ ἐλέτην ἔρυσάν τε μιν εἰςω κουρίξ, εὖ δαπέδῳ δὲ χαμαλ βάλων ἀχυρύμενον κήρ,
σὺν δὲ πόδας χείρας τε δέον θυμαλγεῖ δεσμῷ
ἐν μάλι ἀποστρέψαντε διαμπερὲς, ὡς ἐκέλευσεν
νίδος Δαέρταιο, πολύτιλας δῖος Ὀδυσσεύς· 190
σειρῆν δὲ πλεκτὴν εἰς αὐτοῦ πειρήμαντε
κλον’ ἀν’ ὑψήλην ἔρυσαν πελάσαν τε δοκοίςν.
τὸν δ’ ἐπικερτομέων προσέφης, Ἐὔμαιε συβῶτα·

“Νῦν μὲν δὴ μάλα πάγχυ, Μελάνθιε, νῦκτα φυλάξεις,
eὖν ἔνι μαλακῇ καταλέγμενος, ὡς σε ἐοίκεν·
οὐδὲ σὲ γ’ ἡγεύεσθαι παρ’ Ὀκεανοῖο ὁρᾶον
λήσει ἐπερχομένη χρυσόθρονος, ἧνὶκ’ ἀγινεῖς
ἀγιας μνηστήρεσι δόμον κάτα δαίτα πένεσθαι.”

1 Line 191 is omitted in many MSS.
but do you two bend behind him his feet and his arms above, and cast him into the store-room, and tie boards behind his back; then make fast to his body a twisted rope, and hoist him up the tall pillar, till you bring him near the roof-beams, that he may keep alive long, and suffer grievous torment."

So he spoke, and they readily hearkened and obeyed. Forth they went to the store-room, unseen of him who was within. He truly was seeking for armour in the innermost part of the store-room, and the two lay in wait, standing on either side of the door-posts. And when Melanthius, the goatherd, was about to pass over the threshold, bearing in one hand a goodly helm, and in the other a broad old shield, flecked with rust—the shield of lord Laertes, which he was wont to bear in his youth, but now it was laid by, and the seams of its straps were loosened—then the two sprang upon him and seized him. They dragged him in by the hair, and flung him down on the ground in sore terror, and bound his feet and hands with galling bonds, binding them firmly behind his back, as the son of Laertes bade them, the much-enduring, goodly Odysseus; and they made fast to his body a twisted rope, and hoisted him up the tall pillar, till they brought him near the roof-beams. Then didst thou mock him, swineherd Eumaeus, and say:

"Now verily, Melanthius, shalt thou watch the whole night through, lying on a soft bed, as befits thee, nor shalt thou fail to mark the early Dawn, golden-throned, as she comes forth from the streams of Oceanus, at the hour when thou art wont to drive thy she-goats for the wooers, to prepare a feast in the halls."

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"Ὡς δ’ μὲν αὖθι λέλειπτο, ταθείς ὅλος ἐνὶ δεσμῷ· 206
tὸ δ’ ἐσε τεῦχεα δύντε, θύρην ἐπιθέντε φαινήν,
βὴτην εἰς Ὁδυσσῆα δαίφρονα, ποικιλομήτην.
ἐνθα μένος πνείοντες ἐφέστασαν, οἱ μὲν ἐπ’ οὐδοῦ
tέσσαρες, οἵ δ’ ἔντοσθε δόμων πολέες τε καὶ ἐσθολοὶ.
τοῖσι δ’ ἐπ’ ἀγχίμολον θυγάτηρ Δίος ἦλθεν Ἀθήνη, 205
Μέντορι εἰδομένη ἦμεν δέμας ἦδε καὶ αὐθήν.
τὴν δ’ Ὅδυσσευς γῆθησεν ἵδων καὶ μύθον ἔειπε·
"Μέντορ, ἄμμουν ἀρῆν, μυῆσαι δ’ ἐτάροιο φίλοιο,
ὅς σ’ ἀγαθὰ ῥέξεσκοι· ὁμηλική δὲ μοι ἔσσι.
"Ὡς φάτ’, οἰόμενος λαοσσόν ἐμμεν Ἀθήνην. 210
μνηστήρες δ’ ἐτέρωθεν ὄμόκλεον ἐν μεγάροις:
πρῶτος τὴν ἥ ἐνένπε Δαμαστορίδης Ἀγέλαος.
"Μέντορ, μὴ σ’ ἐπέεσσι παραπεπίθησιν Ὅδυσσεὺς
μνηστήρεσι μάχεσθαι, ἀμνύμεναι δὲ οἱ αὐτῷ.
οδε γὰρ ἡμέτερον γε νόον τελεσθαι ὅω· 215
ὅπποτε κεν τούτοις κτέωμεν, πατέρ’ ἦδε καὶ νίον,
ἐν δὲ συ τοίς εἶπετα πεφήσεια, οἰα μενοινὰς
ἐρδεν εν μεγάροις· σφ’ δ’ αὐτοῦ κράατι τίσεις.
αὐτάρ ἐπίν υμέων γε βιας ἀφελώμεθα χαλκῷ,
κτήμαθ’ ὅπόσσα τοῖς ἔστι, τά τ’ ἐνδοθι καὶ τά θύρηφι,
tοίς Ὅδυσσήσος μεταμίξομεν· οὐδὲ τοι νιᾶς
ζῶειν εν μεγάροις εάσομεν, οὐδὲ θύγατρας
οὐδ’ ἄλοχον κεδυνὴ Ἰθάκης κατὰ ἀστὶ πολεύειν.
"Ὡς φάτ’, Ἀθηναίη δὲ χολώσατο κηρόθι μᾶλλον,
νείκεσσεν δ’ Ὅδυσσή χολωτοῖς ἐπέεσσιν” 221
"Οὐκέτι σοι γ’, Ὅδυσσεύ, μένος ἐμπεδον οὐδέ τις ἀλκή.
οὴ δ’ ἄμφ’ Ἐλένη λευκωλενφ εὐπατερείη,”

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So he was left there, stretched in the direful bond, but the two put on their armour, and closed the bright door, and went to Odysseus, the wise and crafty-minded. There they stood, breathing fury, those on the threshold but four, while those within the hall were many and brave. Then Athene, daughter of Zeus, drew near them, like unto Mentor in form and voice, and Odysseus saw her, and was glad; and he spoke, saying:

"Mentor, ward off ruin, and remember me, thy dear comrade, who often befriended thee. Thou art of like age with myself."

So he spoke, deeming that it was Athene, the rouser of hosts. But the wooers on the other side shouted aloud in the hall, and first Agelaus, son of Damastor, rebuked Athene, saying:

"Mentor, let not Odysseus beguile thee with his words to fight against the wooers and bear aid to himself. For in this wise, methinks, shall our will be brought to pass: when we have killed these men, father and son, thereafter shalt thou too be slain with them, such deeds art thou minded to do in these halls: with thine own head shalt thou pay the price. But when with the sword we have stripped you of your might, all the possessions that thou hast within doors and in the fields we will mingle with those of Odysseus, and will not suffer thy sons or thy daughters to dwell in thy halls, nor thy faithful wife to fare at large in the city of Ithaca."

So he spoke, and Athene waxed the more wroth at heart, and she rebuked Odysseus with angry words:

"Odysseus, no longer hast thou steadfast might nor any valour, such as was thine when for high-born Helen of the white arms thou didst for nine years
εἰνάτες Τρώεσσιν ἐμάρναι τὸν ἐνερκὲς αἰεί,
pολλοὺς δ' ἄνδρας ἐπεφυσ ἐν αἷή δηιστήτι,
σῇ δ' ἡλια βουλὴν Πριάμου πόλις εὐρυάγυια.
πῶς δὴ νῦν, ὦτε σὸν τε δόμων καὶ κτῆμαθ' ἵκάνεις,
ἀντα μνηστήρων ὀλοφύρεαι ἄλκιμος εἰναι;
ἀλλ' ἄγε δεύο, πέπον, παρ' ἐμ' ἱστασο καὶ ἰδε ἔργον,
ὅφ' εἰδῆς οἴδος τοι ἐν ἄνδράς τι δυσμενέσσιν
Μέντωρ 'Αλκιμίδης εὐεργεσίας ἀποτίνευν.'

'Η ῥά, καὶ οὖ πω πάγχιν δίδου ἐτεραλκέα νίκην,
ἀλλ' ἔτ' ἄρα σθένεος τε καὶ ἄλκης πειρήτιζεν
ἡμεν 'Οδυσσήος ὦδ' νιῶν κυδαλλόμοιο.
αὐτῇ δ' αἰθαλόντος ἀνὰ μεγάρου μέλαθρων
ἐξετ' ἀναίξασα, χελιδόνι εἰκέλη ἄντην.

Μυηστήρας δ' ὀστρυνέ Δαμαστορίδης 'Αγέλαος,
Εὐρύνομος τε καὶ 'Αμφιμέδων Δημοπόλεμός τε,
Πείσανδρος τε Πολυκτορίδης Πόλυβος τε δαίφρων
ὁ γὰρ μνηστήρων ἁρετὴ ἐσον ἔσον ἔσον
δοσοὺ έτ' ἐξων περὶ τε ψυχέων ἐμάχοντο:

tοὺς δ' ἡδ' ἐδάμασσε βιὸς καὶ ταρφέες ἱοί.

τοῖς δ' 'Αγέλεως μετέειπεν, ἠτοσ πάντεσσι πιθανωσιον

""Ω φίλαι, ἡδ' σχήσει ἀνὴρ ὁδε χεῖρας ἀλπτους
καὶ δὴ οἱ Μέντωρ μὲν ἔβη κενά εὐγματα εἰπὼν,
οἱ δ' οὐοὶ λειτοῦνται ἔτι πρῶτησι θύρησι.

tὸ νῦν μὴ ἀμα πάντες ἐφίετε δούρατα μακρά,
ἀλλ' ἄγεθ' οἱ ἔξ πρῶτον ἀκοντίσετ', αἱ κέ ποθι Ζεὺς
dῶν Ὠδυσσῆα βλήθαι καὶ κύδος ἀρέσθαι.

τὸν δ' ἅλλων οὖ κῆδος, ἐπὶν οὔτὸς γε πέσησιν."

"Ως ἑφαθ', οἱ δ' ἄρα πάντες ἀκοντίσαν ὃς ἐκέλευεν,
battle with the Trojans unceasingly, and many men thou slewest in dread conflict, and by thy counsel was the broad-wayed city of Priam taken. How is it that now, when thou hast come to thy house and thine own possessions, thou shrinkest with wailing from playing the man, and that against the wooers? Nay, friend, come hither and take thy stand by my side, and see my deeds, that thou mayest know what manner of man Mentor, son of Alcimus, is to repay kindness in the midst of the foe.”

She spoke, but did not give him strength utterly to turn the course of the battle, but still made trial of the might and valour of Odysseus and his glorious son; and for herself, she flew up to the roof-beam of the smoky hall, and sat there in the guise of a swallow to look upon.

Now the wooers were urged on by Agelaus, son of Damastor, by Eurynomus, and Amphimedon and De- moptolemus and Peisander, son of Polycitor, and wise Polybus, for these were in valiance far the best of all the wooers who still lived and fought for their lives; but the rest the bow and the swiftly-falling arrows had by now laid low. But Agelaus spoke among them, and declared his word to all:

“Friends, now at length will this man stay his invincible hands. Lo, Mentor has gone from him, and has but uttered empty boasts, and they are left alone there at the outer doors. Therefore hurl not now upon them your long spears all at once, but come, do you six throw first in the hope that Zeus may grant that Odysseus be struck, and that we win glory. Of the rest there is no care, once he shall have fallen.”

So he spoke, and they all hurled their spears, as
 Homer

ίέμενοι· τὰ δὲ πάντα ἐτῶσια θήκεν 'Αθήνη.

τῶν ἄλλος μὲν σταθὼν ἐσταθέος μεγάρου
βεβλήκει, ἄλλος δὲ θύρην πυκνῶς ἀραρυίνων
ἀλλοῦ δ' ἐν τοῖχῳ μελὴ πέσε χαλκοβάρεια. 1

αὐτὰρ ἐπεὶ δὴ δούρατ' ἀλεύαντο μνηστήρων,

τοῖς δ' ἀρα μίθων ἠρχε πολύτλας δῖος 'Οδυσσεύς:

""Ωφίλοι, ἣδη μὲν κεῖν ἐγών εἴποιμι καὶ ἄμμι

μνηστήρων ἐς ὁμίλων ἀκοντίσαι, οὐ μεμάσσιν

ἡμέας ἐξεναρίζαι ἐπὶ προτέρους κακοίσιν."

"Ος ἐφαθ', οἱ δ' ἀρα πάντες ἀκόντισαν ἡξέα δοῦρα 2

ἀντα τιτυσκόμενοι. Δημοπτόλεμον μὲν 'Οδυσσεύς, 268

Εὐρυάδην δ' ἀρα Τηλέμαχον, "Ελατον δὲ συβώτης,

Πείσανδρον δ' ἀρ' ἐπεφυ βοῶν ἐπιβούκόλος ἀνήρ.

οἱ μὲν ἐπειθ' ἀμα πάντες ὀδὰξ ἔλον ἀσπετον ὁδῶς,

μνηστήρες δ' ἀνεχώρησαν μεγαρόι μυχῶνδε:

τοι δ' ἀρ' ἐπῆξαν, νεκύων δ' ε' ἐγχε' ἐλοντο.

Αὐτίς δὲ μνηστήρες ἀκόντισαν ἡξέα δοῦρα

ἰέμενοι· τὰ δὲ πολλα ἐτῶσια θήκεν 'Αθήνη.

τῶν ἄλλος μὲν σταθὼν ἐσταθέος μεγάρου
βεβλήκειν, ἄλλος δὲ θύρην πυκνῶς ἀραρυίαν

ἀλλοῦ δ' ἐν τοῖχῳ μελή πέσε χαλκοβάρεια.

'Αμφιμέδου δ' ἀρα Τηλέμαχον βάλε χείρ' ἐπὶ καρπὸ

λιγυθαν, ἄκρον δὲ βίνων δηλήσατο χαλκός.

Κτήσιππος δ' Ἑυμαῖον υπὲρ σάκος ἐγχεὶ μακρὸ

ἀμον ἐπέγραψεν· τὸ δ' ὑπέρτατο, πῦπτε δ' ἐραξε. 280

τοι δ' αὐτ' ἀμφι 'Οδυσσα δαιφρονα ποικιλομήτην,

μνηστήρων ἐς ὁμίλων ἀκόντισαν ἡξέα δοῦρα.

ἐνθ' αὐτ' Ἑυρυδάμαντα βάλε πτολύπορον θο 'Οδυσσεύς,

'Αμφιμέδουντα δὲ Τηλέμαχος, Πόλυβου δὲ συβώτης·

1 Lines 257–9 (=274–6) were rejected by some of the ancients.
2 ὁξέα δοῦρα: ὁξέ ἐκέλευθ; cf. 255.
he bade, eagerly; but Athene made all vain. One man smote the door-post of the well-built hall, another the close-fitting door, another’s ashen spear, heavy with bronze, struck upon the wall. But when they had avoided the spears of the wooers, first among them spoke the much-enduring goodly Odysseus:

"Friends, now I give the word that we too cast our spears into the throng of the wooers, who are minded to slay us in addition to their former wrongs."

So he spoke, and they all hurled their sharp spears with sure aim. Odysseus smote Demoptolemus, Telemachus Euryades, the swineherd Elatus, and the herdsmen of the cattle slew Peisander. So these all at the same moment bit the vast floor with their teeth, and the wooers drew back to the innermost part of the hall. But the others sprang forward and drew forth their spears from the dead bodies.

Then again the wooers hurled their sharp spears eagerly, but Athene made them vain, many as they were. One man smote the door-post of the well-built hall, another the close-fitting door, another’s ashen spear, heavy with bronze, struck upon the wall. But Amphimedon smote Telemachus on the hand by the wrist, a grazing blow, and the bronze tore the surface of the skin. And Ctesippus with his long spear grazed the shoulder of Eumaeus above his shield, but the spear flew over and fell upon the ground. Then once more Odysseus, the wise and crafty-minded, and his company hurled their sharp spears into the throng of the wooers, and again Odysseus, the sacker of cities, smote Eurydamas, and Telemachus Amphimedon, the swineherd Polybus,
Κτήσιτπον δ' ἄρ' ἔπειτα βοῶν ἐπιβουκόλος ἀγήρ 285
βεβλήκει πρὸς στήθος, ἐπευχόμενος δὲ προσηῦδα·
""Ω Πολυθερσίδη φιλοκέρτωμε, μὴ ποτὲ πάμπαν
ἐκών ἀφραδίς μέγα εἰπέω, ἀλλὰ θεοῖσιν
μῦθον ἐπιτρέψαι, ἐπεὶ ἤ πολὺ φέρτεροί εἰσι·
tούτῳ τοι ἀντὶ ποῦς ξεινηίου, ὃν ποτ' ἔδωκας
ἀντιδέω 'Οδυσσῆι δόμον κάτ' ἀλητεύωντι."

Ἡ ρα βοῶν ἐλίκων ἐπιβουκόλος· αὐτὰρ 'Οδυσσεὺς
οὔτα Δαμαστορίδην αὐτουχεδὸν ἑγχεὶ μακρῷ.
Τηλέμαχος δ' Εὐνορίδην Λειώκριτον οὔτα
δουρὶ μέσον κενεώνα, διαπρὸ δὲ χαλκὸν ἐλασσεν·
ηρυπε δὲ πρηνῆς, χθόνα δ' ἠλασε παντὶ μετώπῳ.
δὴ τὸτ' Ἀθηναὶ φθισίμβροτον αἰγίδ' ἀνέσχεν
ὑψόθεν ἐξ ὀροφῆς· τῶν δὲ φρένες ἔπτολμθεν.
οἱ δ' ἐφέβοντο κατὰ μέγαρον βόες δις ἀγελαίαι
τὰς μὲν τ' αἰόλος οἴστρος ἐφορμηθεῖς ἐδόνησεν
ἀρχ' ἐν εἰκασίῃ, διὲ τ' ἡματα μακρὰ πέλονται.
oi δ' ὡς τ' αἰγυπτινὶ γαμφώνυχες ἀγκυλοχεῖλαι,
ἐξ ὀρέων ἐλθόντες ἐπ' ὀρὺθεσι πόροι
ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτώσονται ἑνεκα,
oi δὲ τὰς ὀλέκουσιν ἐπάλαμενοι, οὐδὲ τὶς ἀλκη
γίγνεται οὐδὲ φυγὴ χαίρουσι δὲ τ' ἀνέρες ἄγρη·
δις ἂρα τοι μυστήρας ἐπεσοῦμενοι κατὰ δῶμα
τύπτων ἐπιστροφάδην· τῶν δὲ στόνοις ὠρυντ' ἀεικῆς
κράτων τυπτομένων, δάπεδον δ' ἀπαν αἴματι θόδε.

Δειώδης δ' 'Οδυσσῆος ἐπεσοῦμενος λάβε γούνων,
καὶ μὲν λισσόμενος ἐπεα πτερόεντα προσηῦδα·
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and thereafter the herdsman of the cattle smote Ctesippus in the breast, and boasted over him, saying:

"Son of Polytherses, thou lover of revilings, never more at all do thou speak big, yielding to folly, but leave the matter to the gods, since verily they are mightier far. This is thy gift of welcome to match the hoof which of late thou gavest to godlike Odysseus, when he went begging through the house."

So spoke the herdsman of the sleek cattle. But Odysseus wounded the son of Damastor in close fight with a thrust of his long spear, and Telemachus wounded Leiocritus, son of Evenor, with a spear-thrust full upon the groin, and drove the bronze clean through, and he fell headlong and struck the ground full with his forehead. Then Athene held up her aegis, the bane of mortals, on high from the roof, and the minds of the wooers were panic-stricken, and they fled through the halls like a herd of kine that the darting gad-fly falls upon and drives along in the season of spring, when the long days come. And even as vultures of crooked talons and curved beaks come forth from the mountains and dart upon smaller birds, which scour the plain, flying low beneath the clouds, and the vultures pounce upon them and slay them, and they have no defence or way of escape, and men rejoice at the chase; even so did those others set upon the wooers and smite them left and right through the hall. And therewith rose hideous groaning as heads were smitten, and all the floor swam with blood.

But Leiodes rushed forward and clasped the knees of Odysseus, and made entreaty to him, and spoke winged words:
“Γονοῦμαι σ’, Ὀδυσσεύ· σὺ δὲ μ’αἴδεο καὶ μ’ἐλέησον· οὐ γὰρ πῶ τινὰ φήμι γυναικῶν ἐν μεγάροισιν εἰπεῖν οὐδὲ τὰ ἐξαι ἀτάσθαλον· ἀλλὰ καὶ ἄλλους παύσεσκον μνηστήρας, ὅτις τοιαύτα γε ἐξείη. ἀλλὰ μοι οὐ πείθοντο κακῶν ἀπὸ χειράς ἐχεσθαίν· τῷ καὶ ἀτάσθαλίσθην ἄεικέα πότμον ἐπέσπενον. αὐτὰρ ἔγω μετὰ τοιοῦ θυσικός οὐδὲν ἔοργος κείσομαι, ὡς οὐκ ἔστι χάρις μετόπισθ’ εὐφρέγεων.”

Τὸν δ’ ἄρ’ ὑπόδρα ίδον προσέφη πολύμητις Ὀδυσσεύς· “Εἰ μὲν δὴ μετὰ τοιοῦ θυσικός εὐχειία εἶναι, πολλάκι ποι μέλλεις ἀρήμεναι ἐν μεγάροισι τῆλοι ἐμοὶ νόστοι τέλος γλυκεροῖο γενέσθαι, σοι δ’ Ἀλκόχον τε φίλην σπέσθαι καὶ τέκνα τεκέσθαι· τῷ οὐκ ἄν θάνατον γε δυσηλεγέα προφύγοισθι.”

“Ὡς ἄρα φωνήσας ξίφος εἰλετο χειρὶ παχείη κείμενον, δ’ ὢ ’Ἀγέλαος ἀποπροέχεις χαμάξε κτεινόμενος· τῷ τόν γε κατ’ αὐχένα μέσσον ἐλασσε. φθεγγομένου δ’ ἄρα τοῦ γε κάρη κοινήσων ἐμίχθη.

Τερπιάδης δ’ ἐτ’ ἀοίδος ἀλύσκανε κῆρα μέλαιναν, 330 Φήμιος, ὃς ὢ’ ἥειδε μετὰ μνηστήρας ἀνάγκη. ἔστη δ’ ἐν χείρεσσίν ἔχων φόρμιγγα λέγειαν ἄγχι παρ’ ὄρσοβυρήν· δίχα δ’ φρεσὶ μερμὴρίζεν, ἡ ἐκδύς μεγάροιο Δίδι μεγάλου ποτὶ βωμὸν ἐρκέλου ἱειτο τετυγμένον, ἕνθ’ ἄρα πολλὰ Δαέρτης Ὀδυσσεύς τε βοῶν ἐπὶ μηρὶ ἔκηναν, ἡ γούναν λίσσοιτο προσαίξας Ὀδυσσῆα.
"By thy knees I beseech thee, Odysseus, and do thou respect me and have pity. For I declare to thee that never yet have I wronged one of the women in thy halls by wanton word or deed; nay, I sought to check the other wooers, when any would do such deeds. But they would not hearken to me to withhold their hands from evil, wherefore through their wanton folly they have met a cruel doom. Yet I, the soothsayer among them, that have done no wrong, shall be laid low even as they; so true is it that there is no gratitude in afterward for good deeds done."

Then with an angry glance from beneath his brows Odysseus of many wiles answered him: "If verily thou dost declare thyself the soothsayer among these men, often, I ween, must thou have prayed in the halls that far from me the issue of a joyous return might be removed, and that it might be with thee that my dear wife should go and bear thee children; wherefore thou shalt not escape grievous death."

So saying, he seized in his strong hand a sword that lay near, which Agelaus had let fall to the ground when he was slain, and with this he smote him full upon the neck. And even while he was yet speaking his head was mingled with the dust.

Now the son of Terpes, the minstrel, was still seeking to escape black fate, even Phemius, who sang perforce among the wooers. He stood with the clear-toned lyre in his hands near the postern door, and he was divided in mind whether he should slip out from the hall and sit down by the well-built altar of great Zeus, the God of the court, whereon Laertes and Odysseus had burned many thighs of oxen, or whether he should rush forward and clasp
HOMER

δή δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
γούνων ἀφασθαὶ Δαερτιάδεω Ὀδυσσῆος.
η τοῖς δ’ φόρμιγγα γλαφυρὴν κατέθηκε χαμάζε
μεσσηγύς κρητῆρος ὑδὲ βρόνων ἄργυροϊλίου,
αὐτὸς δ’ αὐτ’ Ὀδυσσὴ ἐποσαίξας λάβε γούνων,
καὶ μιν λισσόμενος ἑπεα πτερόεντα προσήδα.

“Γοννοῦμαι σ’, Ὀδυσεῦ σ’ δέ μ’ αἴδεο καὶ μ’ ἐλέησον,
αὐτῷ τοὶ μετόπισθ’ ἁχος ἐσσεται, εἰ κεν ἀοίδουν
πέφυς, ὃς τε θεοὶ καὶ ἀνθρώπωσιν αἰείδω.
αὐτοδίδακτος δ’ εἰμί, θεοί δέ μοι ἐν φρεσιν οἴμας
παντολας ἐνέφυσεν ἔοικα δε τοὶ παραέδειν
ὡς τε θεοῖ τῷ μή με λιλαίεο δειροτομῆσαι.
καὶ κεν Τηλέμαχος τάδε γ’ εὖποι, σὸς φίλος υἱός
ὡς εὖω σοὶ τ’ ἐκὼν ἐς σὸν δόμον ὑδὲ χατίζων
πυλεύμην μνηστήριῳ ἀεισόμενος μετὰ δαίτας,
ἀλλὰ πολὺ πλέονες καὶ κρείσσους ἤγον ἀνάγκη.”

“Ὡς φάτο, τοῦ δ’ ήκουσ’aut’ ἐρή ὅς Τηλεμάχου,
αἴσα δ’ ἐν πατέρα προσεφώνεν ἔγγυς ἑώντα.

“Ἅρχεο μηδὲ τοῖ τοῦτον ἀναίτιον οὕτα τε χαλκῆς
καὶ κήρυκα Μέδουντα σαώσομεν, ὃς τε μεν αἰεὶ
οἴκῳ ἐν ἡμετέρῳ κηδέσκετο παιδὸς ἑώντος,
εἰ δὴ μὴ μὴν ἐπεφυ βίλοίτιος ἡ συβιώτης,
ἡ σοὶ ἀντεβόλησεν ὀρινομένῳ κατὰ δῶμα.”

“Ὡς φάτο, τοῦ δ’ ήκοισε Μέδων πεπνυμένα εἰδώς:
πεπτησ’ γὰρ ἐκείνο ὑπὸ θρόνων, ἀμφὶ δὲ δέρμα
ἐστο βοῖς νεόδαρτον, ἀλύσκων κήρα μέλαιναν.
αἴσα δ’ ἀπὸ θρόνου ὁρτο, θωὸς δ’ ἀπεδοῦ βοεῖν
Τηλέμαχον δ’ ἄρ’ ἐπειτα προσαίξας λάβε γούνων,
καὶ μιν λισσόμενος ἑπεα πτερόεντα προσήδα.”

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the knees of Odysseus in prayer. And as he pondered this seemed to him the better course, to clasp the knees of Odysseus, son of Laertes. So he laid the hollow lyre on the ground between the mixing-bowl and the silver-studded chair, and himself rushed forward and clasped Odysseus by the knees, and made entreaty to him, and spoke winged words:

"By thy knees I beseech thee, Odysseus, and do thou respect me and have pity; on thine own self shall sorrow come hereafter, if thou slayest the minstrel, even me, who sing to gods and men. Self-taught am I, and the god has planted in my heart all manner of lays, and worthy am I to sing to thee as to a god; wherfore be not eager to cut my throat. Aye, and Telemachus too will bear witness to this, thy dear son, how that through no will or desire of mine I was wont to resort to thy house to sing to the wooers at their feasts, but they, being far more and stronger, led me hither perforce."

So he spoke, and the strong and mighty Telemachus heard him, and quickly spoke to his father, who was near:

"Stay thy hand, and do not wound this guiltless man with the sword. Aye, and let us save also the herald, Medon, who ever cared for me in our house, when I was a child—unless perchance Philoctetius has already slain him, or the swineherd, or he met thee as thou didst rage through the house."

So he spoke, and Medon, wise of heart, heard him, for he lay crouching beneath a chair, and had clothed himself in the skin of an ox, newly flayed, seeking to avoid black fate. Straightway he rose from beneath the chair and stripped off the ox-hide, and then rushed forward and clasped Telemachus by the knees, and made entreaty to him, and spoke winged words:
"Ω φίλ', ἐγώ μὲν δ' εἰμί, σὺ δ' ἵσχεο· εἰπὲ δὲ πατρί
mὴ μὲ περισσθενέων δηλήσεται δὲξέι χαλκῷ,
ἀνδρῶν μυθστήρων κεχολομένος, οἴ οἴ ἐκείρων
κτήματ' ἐνι μεγάρους, σὲ δὲ νήπιοι οὐδὲν ἔτιον." 370

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις 'Οδυσσεύς:
"Θάρσει, ἔπει δὴ σ' οὕτως ἐρύσατο καὶ ἐσάωσεν,
ὀφρα γυνὴς κατὰ θυμόν, ἀτὰρ εἰπήσας καὶ ἄλλῳ,
ὡς κακοεργής εὐεργεσίν μέγ' ἀμελῶν.
ἀλλ' ἔξελθόντες μεγάρων ἔξεσθε θύραξ
ἐκ φόνου εἰς αὐλήν, σὺ τε καὶ πολύφημος ἀοιδός,
ὀφρ' ἄν ἐγώ κατὰ δῶμα πονησομαι ὄτε τό με χρὴ."

"Ως φάτο, τῶ δ' ἔξω βήτην μεγάροι μοι νῦν,
ἔξεσθην δ' ἄρα τῷ γε Διὸς μεγάλου ποτὶ βαμόν,
πάντοτε παπτάνοντε, φόνον ποτιδεχόμενον αἰεὶ.
πάπτητεν δ' Ὄδυσσεύς καθ' ἐδώμον, εἰ τις ἐτ' ἀνδρῶν
ξώδος ὑποκλοπέωτο, ἀλύσκων κήρα μέλαιαν.
τοὺς δὲ ἴδεν μάλα πάντας ἐν αἱματί καὶ κονίσοι
πεπτεώτας πολλούς, ὡστ' ἱχθύας, οὕς θ' ἄληθες
κολλοῦν ἐς αἰγιαλὸν ποληῆς ἐκτοσθε θαλάσσης
δικτύῳ ἐξέρυσαν πολυωπτῷ οἱ δὲ τε πάντες
κύμαθ' ἀλὸς ποθέοντες ἐπὶ γειμαθοῦσι κέχυνται
τῶν μὲν τ' Ἡλίους φάθων ἐξείλετο θυμόν,
δὲς τὸτ' ἄρα μνηστήρες ἐπ' ἀλλήλους κέχυντο.
ἡ τότε Τηλέμαχος προσέφη πολύμητις 'Οδυσσεύς. 380
"Τηλέμαχ', εἰ δ' ἂγε μοι κάλεσον τροφὸν Ἐυρύκλεαιν,
ὀφρα ἐπος εἴπωμε τὸ μοι καταθύμιον ἐστίν."

"Ως φάτο, Τηλέμαχος δὲ φίλο ϑεπεθέθετο πατρί,
κινήσας δὲ θύρην προσέφη τροφὸν Ἐυρύκλεαιν:
"Δεύρο δὴ ὄρσο, γρηγὺ παλαιγενὲς, ᾗ τε γυναικῶν 395
δμοῶν σκοπὸς ἔσσι κατὰ μέγαρ' ἡμετεράων
ἐρχο; κικλήσκει σε πατήρ ἐμὸς, ὃ φρο τε εἴπη."
THE ODYSSEY, XXII. 367–397

"Friend, here I am; stay thou thy hand and bid thy father stay his, lest in the greatness of his might he harm me with the sharp bronze in his wrath against the wooers, who wasted his possessions in the halls, and in their folly honoured thee not at all."

But Odysseus of many wiles smiled, and said to him: "Be of good cheer, for he has delivered thee and saved thee, that thou mayest know in thy heart and tell also to another, how far better is the doing of good deeds than of evil. But go forth from the halls and sit down outside in the court away from the slaughter, thou and the minstrel of many songs, till I shall have finished all that I must needs do in the house."

So he spoke, and the two went their way forth from the hall and sat down by the altar of great Zeus, gazing about on every side, ever expecting death. And Odysseus too gazed about all through his house to see if any man yet lived, and was hiding there, seeking to avoid black fate. But he found them one and all fallen in the blood and dust—all the host of them, like fishes that fishermen have drawn forth in the meshes of their net from the grey sea upon the curving beach, and they all lie heaped upon the sand, longing for the waves of the sea, and the bright sun takes away their life; even so now the wooers lay heaped upon each other. Then Odysseus of many wiles spoke to Telemachus:

"Telemachus, go call me the nurse Eurycleia, that I may tell her the word that is in my mind."

So he spoke, and Telemachus hearkened to his dear father, and shaking the door said to Eurycleia:

"Up and hither, aged wife, that hast charge of all our woman servants in the halls. Come, my father calls thee, that he may tell thee somewhat."
HOMER

Ως ἄρ' ἐφώνησεν, τῇ δ' ἀπτερος ἐπλετο μύθος, ὁίξεν δὲ θύρας μεγάρων εὐ ναιεταόντων, βῆ δ' ἴμεν· αὐτάρ Τηλέμαχος πρόσθ' ἤγερμόνεν. εὗρεν ἐπειτ' 'Οδυσσὴ η μετὰ κταμένουι νέκυσιν, αἶματι καὶ λύθρῳ πεπαλαγμένου ὡστε λέοντα, ὃς ὡς τε βεβρωκὼς βοὸς ἔρχεται ἀγραύλων· πάν ἄρα οἱ στήθος τε παρηίᾳ τ' ἀμφοτέρωθεν αἰματόεντα πέλει, δεινὸς δ' εἰς ὁπα ἴδεσθαν· 405 ὃς 'Οδυσσεύς πεπάλακτο πόδας καὶ χεῖρας ὑπερθεν. ἦ δ' ὡς οὖν νέκυνας τε καὶ ἀσπετον εὗσιδεν αἶμα, ἴθυσεν ἦ' ὀλολύξαι, ἐπεὶ μέγα εὗσιδεν ἔργον· ἀλλ' 'Οδυσσεύς κατέρυκε καὶ ἔσχεθεν ἰεμένην περ, καὶ μιν φωνήσας ἔπεα πεποίεντα προσηῦδα:

"Ἐν θυμῷ, γηῆ, χαῖρε καὶ ἵσχειο μηδ' ὅλολυζε· οὐχ ὅση κταμένουιν ἑπ' ἄνδρας εὐχετάσσαθαι, τοῦτθε ὃς μοιρ' ἐδάμασσε θεῶν καὶ σχέτλαι ἔργα· οὐ τινα γὰρ τίσκον ἐπιχειροῦν ἄνθρωπον, οὐ κακὸν οὐδὲ μὲν ἐσθλον, ὅτις σφέας εἰσαφίκοιτο· τῶ καὶ ἀτασθαλίσσων ἀεικέα πότμον ἐπέστον. ἀλλ' ἄγε μοι σὺ γυναῖκας ἐνι μεγάροις κατάλεξον, αἳ τέ μ' ἀτιμάζουι καὶ αἳ νηλείτιδες ἐστιν." 415

Τὸν δ' αὐτὲ προσέειπε φίλη τροφὸς Εὐρύκλεια· "τουγὰρ ἐγὼ τοι, τέκνου, ἀληθείην καταλέξω. πεντήκοντά τοι εἰσιν ἐνι μεγάροις γυναῖκες διματί, τὰς μὲν τ' ἔργα διδάξαμεν ἐργάζεσθαι, εὕρια τε ξαίνειν καὶ δουλοσύνην ἀνέχεσθαι· τάων δώδεκα πᾶσαι ἀναίδειης ἐπέβησαν, οὐτ' ἐμὲ τίνοςαι οὐτ' αὐτὴν Πηνελόπειαν.
Τηλέμαχος δὲ νέον μὲν ἀέξετο, οὔδὲ ἐ μῆτηρ 420

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So he spoke, but her word remained unwinged; she opened the doors of the stately hall, and came forth, and Telemachus led the way before her. There she found Odysseus amid the bodies of the slain, all befouled with blood and filth, like a lion that comes from feeding on an ox of the farmstead, and all his breast and his cheeks on either side are stained with blood, and he is terrible to look upon; even so was Odysseus befouled, his feet and his hands above. But she, when she beheld the corpses and the great welter of blood, made ready to utter loud cries of joy, seeing what a deed had been wrought. But Odysseus stayed and checked her in her eagerness, and spoke and addressed her with winged words:

"In thine own heart rejoice, old dame, but refrain thyself and cry not out aloud: an unholy thing is it to boast over slain men. These men here has the fate of the gods destroyed and their own reckless deeds, for they honoured no one of men upon the earth, were he evil or good, whosoever came among them; wherefore by their wanton folly they brought on themselves a shameful death. But come, name thou over to me the women in the halls, which ones dishonour me and which are guiltless."

Then the dear nurse Eurycleia answered him: "Then verily, my child, will I tell thee all the truth. Fifty women servants hast thou in the halls, women that we have taught to do their work, to card the wool and bear the lot of slaves. Of these twelve in all have set their feet in the way of shamelessness, and regard not me nor Penelope herself. And Telemachus is but newly grown to manhood, and his
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σημαίνειν εἴασκεν ἐπὶ δμφῆσι γυναιξίν.
 ἀλλ’ ἄγ’ ἐγὼν ἀναβάσσ’ ὑπερώια συγαλέοντα
eἰπὼ ση ἀλόχρω, τῇ τις θεός ὑπνον ἐπῶρσε." 2

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὅδυσσεύς.
"Μῆ πι πτύνσ’ ἐπέγειρε· σὺ δ’ ἐνθάδε εἰπὲ γυναιξίν 431
ἐξήμεν, αἳ περ πρόσθεν ἀεικέα μηχανόωντο.”

"Ως ἀρ’ ἐφ’ γην ὑδεὶς δὲ διέκ μεγάρῳ βεβήκει
ἀγγελεύσα σα γυναιξί καὶ ὕπρυνέουσα νέεσθαι,
αὐτάρ ὁ Τηλέμαχον καὶ βουκόλον ἦδε συβιῶτην
eἰς ὁ καλεσσάμενος ἐπεα πτερόεντα προσηῦδα:

"Αρχεῖτε νῦν νέκυας φορέειν καὶ ἀνωχθε γυναίκας:
αὐτάρ ἐπείτα θρόνους περικαλλέας ἦδε τραπέζας
ὑδατι καὶ σπόγγουισι πολυτρήτοισι καθαίρειν.
αὐτάρ ἐπην δὴ πάντα δόμων κατακοσμήσῃσθε,
δωρὰς ἐξαγαγόντες ἐὔσταθεος μεγάροιο,
μεσηγήσα τε θόλου καὶ ἀμύμονος ἔρκεος αὐλής,
θεινέμεναι ξέφεσιν ταυνήκεσιν, εἰς δ’ κε πασέων
ψυχὰς ἐξαφέλησθε καὶ ἐκλελάθωντ’ Ἀφροδίτης,
τὴν ἄρ’ ὑπὸ μνηστήριον ἔχουν μίσγοντο τε λάθρη.” 445

"Ως ἐφαθ’, αἱ δὲ γυναίκες ἀολλέας ἤλθον ἀπασάι.
αὖ’ ὀλοφυρόμεναι, θαλερὸν κατὰ δάκρυ χέουσαι.
πρῶτα μὲν ὕν νέκυας φόρεων κατατεθηνότας,
καὶ δ’ ἂρ’ ὑπ’ αἴθουσα τίθεσαν εὐερκέος αὐλής,
ἀλληλοισιν ἐρείδουσιν· σήμανε δ’ Ὅδυσσεύς
αὐτὸς ἐπισπέρχων. 2 ταῖ δ’ ἐκφορέου καὶ ἀνάγκη.
αὐτάρ ἐπείτα θρόνους περικαλλέας ἦδε τραπέζας
ὑδατι καὶ σπόγγουισι πολυτρήτοισι κάθαιρον.

1 ἐπάρσα: ἔχεις
2 ἐπισπέρχων: ἐπιστελχων.
mother would not suffer him to rule over the women servants. But come, let me go up to the bright upper chamber and bear word to thy wife, on whom some god has sent sleep."

Then Odysseus of many wiles answered her, and said: "Wake her not yet, but do thou bid come hither the women, who in time past have contrived shameful deeds."

So he spoke, and the old dame went forth through the hall to bear tidings to the women, and bid them come; but Odysseus called to him Telemachus and the neatherd and the swineherd, and spoke to them winged words:

"Begin now to bear forth the dead bodies and bid the women help you, and thereafter cleanse the beautiful chairs and the tables with water and porous sponges. But when you have set all the house in order, lead the women forth from the well-built hall to a place between the dome ¹ and the goodly fence of the court, and there strike them down with your long swords, until you take away the life from them all, and they forget the love which they had at the bidding of the wooers, when they lay with them in secret."

So he spoke, and the women came all in a throng, wailing terribly and shedding big tears. First they bore forth the bodies of the slain and set them down beneath the portico of the well-fenced court, propping them one against the other; and Odysseus himself gave them orders and hastened on the work, and they bore the bodies forth perforce. Then they cleansed the beautiful high seats and the tables with

¹ It is impossible to determine precisely what the θῆλες was, save that it must have been some dome-like structure within the αὐλῇ.
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αὐτὰρ Τηλέμαχος καὶ Βουκόλος ἦδὲ συβῶτης λίστροισιν δάπεδον πῦκα ποιητοῖο δόμῳ
ξύον· ταῖς ἐφόρεοι δμφαῖ, τίθεσαν δὲ θύραζε.
αὐτὰρ ἐπειδὴ πᾶν μέγαρον διεκοσμήσαντο,
δμφάς δὲ ἐξαγαγόντες ἐὐσταθέος μεγάροι,
μεσθηγός τε θόλου καὶ ἀμύμονος ἔρκεος αὐλῆς,
ἐῖλεον ἐν στείλει, ὅθεν οὐ πώς ἦν ἀλύξαι.

τοῦτο δὲ Τηλέμαχος πεπνυμένος ἠρχ’ ἀγορεύειν·
“Μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην τῶν,
αἰ δὴ ἐμὴ κεφαλῆς κατ’ ὀνείδεα χεῖναν
μητέρι θ’ ἡμετέρῃ παρὰ τε μιμητήρισιν ἰαινοῦ.”

“Ὡς ἀρ’ ἐφή, καὶ πείσμα νεῶς κυανοπρόφου
κλῖνος ἐξαίψας μεγάλης περίβαλλε θόλοιο,
ὕψος’ ἐπεταυνύας, μὴ τις ποσὶν οὐδὰs ἰκοιτό.
ὁς δ’ ὅτ’ ἂν ἡ κίχλαι ταυυσίπτεροι ἐλ πέλειαν ἔρκει ἐνυπλήξωσι, τὸ θ’ ἔστηκη ἐνὶ θάμνῳ,
ἀψὶν ἐσιέμεναι, στυγερὸς δ’ ὑπεδέξατο κοίτος,
ὁς αἰ γ’ ἐξείης κεφαλᾶς ἔχον, ἀμφὶ δὲ πάσαις
δειρῆσι βρόχων ἦσαν, ὅπως οἴκτιστα θάνοιεν.

ὁπαυρον δὲ πόδεσαι μινυθά περ οὐ τι μάλα δήν.

Ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρον τε καὶ αὐλῆς·
τοῦ δ’ ἀπὸ μὲν ρῖνας τε καὶ ὀυάτα νῆλεῖ χαλκῷ
τάμνου, μῆδεα τ’ ἐξέρυσαν, κυσὶν ὀμὰ δάσασθαι,
χεῖρᾶς τ’ ἠδὲ πόδας κόπτον κεκοπηθότι θυμῷ.

Οἱ μὲν ἔπειτ’ ἀπονυμαμενοι χεῖρᾶς τε πόδας τε
eis Ὀδυσσῆα δόμονδε κίον, τετέλεστο δὲ ἔργου·
αὐτὰρ δ’ γε προσέευτε φίλην τροφὸν Εὐρύκλειαν—
water and porous sponges. But Telemachus and the
neatherd and the swineherd scraped with hoes the
floor of the well-built house, and the women bore
the scrapings forth and threw them out of doors.
But when they had set in order all the hall, they
led the women forth from the well-built hall to a
place between the dome and the goodly fence of the
court, and shut them up in a narrow space, whence
it was in no wise possible to escape. Then wise
Telemachus was the first to speak to the others,
saying:

"Let it be by no clean death that I take the lives
of these women, who on my own head have poured
reproaches and on my mother, and were wont to lie
with the wooers."

So he spoke, and tied the cable of a dark-prowed
ship to a great pillar and flung it round the dome,
stretching it on high that none might reach the
ground with her feet. And as when long-winged
thrushes or doves fall into a snare that is set in a
thicket, as they seek to reach their resting-place, and
hateful is the bed that gives them welcome, even so
the women held their heads in a row, and round the
necks of all nooses were laid, that they might die
most piteously. And they writhed a little while with
their feet, but not long.

Then forth they led Melanthius through the door-
way and the court, and cut off his nostrils and his
ears with the pitiless bronze, and drew out his vitals
for the dogs to eat raw, and cut off his hands and his
feet in their furious wrath.

Thereafter they washed their hands and feet,
and went into the house to Odysseus, and the work
was done. But Odysseus said to the dear nurse
"Ολεο θέειον, γης, κακῶν ἄκος, οἴσε δὲ μοι πῦρ,
ὅφρα θεεῖσσον μέγαρον: σὺ δὲ Πηνελόπειαν
ἐλθεῖν ἐνθάδ' ἀνωχθεῖ σὺν ἀμφιπόλοισι γυναιξὶ:
pάσας δ' ὀτρυνον δημοῖς κατὰ δῶμα νέεσθαι."

Τὸν δ' αὐτὴ προσέειπε φίλη τρόφος Εὐρύκλεια. 485
"Ναι δὴ ταυτά γε, τέκνον ἐμόν, κατὰ μοῖραν ἔειπες,
ἀλλ' ἄγε τοι χλαϊνάν τε χιτώνα τε εἶματ' ἐνείκω,
μηδ' οὕτω ράκεσιν πεπικασμένος εὐρέας ὄμους
ἐσταθ' ἐνὶ μεγάροισιν νεμεσσητῶν δὲ κεν ἐκή."

Τὴν δ' ἀπαμειβόμενοι προσέφη πολύμητις Ὁδυσσεύς: 491
"Πῦρ νῦν μοι πρώτηστον ἐνὶ μεγάροισι γενέσθω.
"Ως ἔφατ', σὺδ' ἀπίθησε φίλη τρόφος 1 Εὐρύκλεια,
ἡνεκεν δ' ἄρα πῦρ καὶ θήῖον: αὐτὰρ Ὁδυσσεὺς
ἐν διεθέιοςεν μέγαρον καὶ δῶμα καὶ αὐλὴν.

Γρηγὸρ δ' αὐτ' ἀπέβη διὰ δώματα καλ' Ὁδυσῆος 495
ἀγγελέουσα γυναιξὶ καὶ ὀτρυνέουσα νέεσθαι:
αἱ δ' ἵσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι.
αἰ μὲν ἄρ' ἀμφεχέοντο καὶ ἡσπάζοντ' Ὁδυσῆα,
καὶ κύνεον ἀγαπαζόμεναι κεφαλὴν τε καὶ ὄμους
χεῖρας τ' αἰνύμεναι: τὸν δὲ γλυκὺς ἵμερος ἤρει
κλαυθμοῦ καὶ στοναχῆς, γύγνωσκε δ' ἄρα φρεσὶ πάσας.

1 φίλη τρόφος: περὶφρον.
Eurycleia: “Bring sulphur, old dame, to cleanse from pollution, and bring me fire, that I may purge the hall; and do thou bid Penelope come hither with her handmaidens, and order all the women in the house to come.”

Then the dear nurse Eurycleia answered him: “Yea, all this, my child, hast thou spoken aright. But come, let me bring thee a cloak and a tunic for raiment, and do not thou stand thus in the halls with thy broad shoulders wrapped in rags; that were a cause for blame.”

Then Odysseus of many wiles answered her: “First of all let a fire now be made me in the hall.”

So he spoke, and the dear nurse Eurycleia did not disobey, but brought fire and sulphur; but Odysseus thoroughly purged the hall and the house and the court.

Then the old dame went back through the fair house of Odysseus to bear tidings to the women and bid them come; and they came forth from their hall with torches in their hands. They thronged about Odysseus and embraced him, and clasped and kissed his head and shoulders and his hands in loving welcome; and a sweet longing seized him to weep and wail, for in his heart he knew them all.
Γρηγόρε, δὲ εἰς ὑπερφέρ, ἀνεβῆσετε καγχαλώσα, δεσπολὴ ἐρέουσα φίλον πόσιν ἔνδουν ἑόντα· γούνατα δ’ ἐρρόσαντο, πόδες δ’ ὑπερικταῖνοντο. στὴ δ’ ἂρ’ ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

“Εγρεό, Πηνελόπεια, φίλον τέκος, ὠφρα ἔθηκ’ ὀφθαλμοίσι τεοῦσι τά τ’ ἐλδεῖ τῷ τό μετὰ πάντα. Ἡλθ’ ὁ δ’ Ὅδυσσεὺς καὶ οἶκον ἰκάνεσθαι, ὡσε περ ἐλθὼν, μνηστήρας δ’ ἐκτείνειν ἀγήνορας, ο’ τ’ ἔδω οἰκον κηδεσκον καὶ κτήματ’ ἔδων βιόωντο πε τοῖαίδα.”

Τὴν δ’ αὐτῇ προσέειπε περίφρον Πηνελόπεια·

“Μαία φίλη, μάργην σε θεοὶ θέσαν, ο’ τε δύνανται ἀφρόνα ποιήσαι καὶ ἐπίφρονά περ μᾶλ’ ἑόντα, καὶ τε χαλιφρονεόντα σαφροσύνης ἐπέβησαν· ο’ σε περ ἐβλασφαν’ πρὶν δὲ φρένας αἰσίμη ἡσθα. τίπτε με λαβεὺεις πολυπενθέα θυμὸν ἐχουσαν ταῦτα παρέξ’ ἐρέουσα καὶ εξ’ ὑπνοιν μ’ ἀνεγείρεις ἠδεος, ὅς μ’ ἐπέδησε φίλα βλέφαρ’ ἀμφικαλύψας; οὐ γὰρ πω τοιόῦν ἔκατεδραθον, ἐξ’ ο’ Ὅδυσσεὺς φάγετ’ ἐπονόμενος Κακοίλιον οὐκ ὄνομαστήν ἀλλ’ ἄγε νῦν κατάβηθι καὶ ἄψ’ ἔρχεν μέγαρόνθε. ἐν γὰρ τὸς μ’ ἄλλη γε γυναικῶν, α’ μοι ἔστι,”
BOOK XXIII

Then the old dame went up to the upper chamber, laughing aloud, to tell her mistress that her dear husband was in the house. Her knees moved nimbly, but her feet trotted along beneath her;¹ and she stood above her lady’s head, and spoke to her, and said:

“Awake, Penelope, dear child, that with thine own eyes thou mayest see what thou desirest all thy days. Odysseus is here, and has come home, late though his coming has been, and has slain the proud wooers who vexed his house, and devoured his substance, and oppressed his son.”

Then wise Penelope answered her: “Dear nurse, the gods have made thee mad, they who can make foolish even one who is full wise, and set the simple-minded in the path of understanding; it is they that have marred thy wits, though heretofore thou wast sound of mind. Why dost thou mock me, who have a heart full of sorrow, to tell me this wild tale, and dost rouse me out of slumber, the sweet slumber that bound me and enfolded my eyelids? For never yet have I slept so sound since the day when Odysseus went forth to see evil Ilios that should not be named. Nay come now, go down and back to the women’s hall, for if any other of the women that are

¹ The meaning of ὑπερίκτανομαι has to be inferred from the context. The poet means apparently to mark at once the sager impulse of the old woman and the feebleness of age. I assume that the first element in the word is ὑπό, not ὑπέρ.
ταύτ' ἐλθοῦσ' ἤγγειλε καὶ ἐξ ὑπνού ἀνέγειρεν,
τῷ κε τάχα στυγερῶς μιν ἐγὼν ἀπέπεμψα νέεσθαι
αὐτὸς ἔσω μέγαρον, σε δὲ τούτῳ ὅτι γῆρας ὄνησεν.

Τὴν δ' αὐτὴ προσέειπτε φίλη τροφὸς Εὐρύκλεια:
"Οὐ τί σε λωβεύω, τέκνων φίλων, ἄλλ' εὕμορον τού
ἡλθ' Ὀδυσσεὺς καὶ οἶκοιν ἰκάνεται, ὡς ἀγορεύω,
ὁ ξεῖνος, τὸν πάντας ἀτίμους ἐν μεγάροις.
Τηλέμαχος δ' ἄρα μιν πάλαι ἤδεεν ἔνδου ἔόντα,
ἀλλὰ σαοφροσύνησι νοήματα πατρὸς ἐκεύθεν,
ὀφρ' ἀνδρῶν τίσαιτο βίην ὑπερηφανεῖντων."

"Ὅσ' ἐφαθ', ἡ δ' ἐχάρη καὶ ἀπὸ λέκτρου θοροῦσα
γρη' περιπλέχθη, βλεφάρων δ' ἀπὸ δάκρυν ἥκεν
καὶ μιν φωνήσας' ἐπεα περόεντα προσηύδα:
"Εἰ δ' ἄγε δὴ μοι, μαῖα φίλη, νημερτῆς ἐνίστες,
εἰ ἐπετῶν δὴ οἰκον ἰκάνεται, ὡς ἀγορεύεις,
ὅπως δὴ μνηστήριν ἀναίδεσθι χεῖρας ἐφήκε
μούνος ἐσών, οἱ δ' αἰέν ἀδλλέες ἔνδου ἐμιμνοῦ."
mine had come and told me this, and had roused me out of sleep, straightway would I have sent her back in sorry wise to return again to the hall, but to thee old age shall bring this profit."

Then the dear nurse Eurykleia answered her: "I mock thee not, dear child, but in very truth Odysseus is here, and has come home, even as I tell thee. He is that stranger to whom all men did dishonour in the halls. But Telemachus long ago knew that he was here, yet in his prudence he hid the purpose of his father, till he should take vengeance on the violence of overweening men."

So she spoke, and Penelope was glad, and she leapt from her bed and flung her arms about the old woman and let the tears fall from her eyelids; and she spoke, and addressed her with winged words:

"Come now, dear nurse, I pray thee tell me truly, if verily he has come home, as thou sayest, how he put forth his hands upon the shameless wooers, all alone as he was, while they remained always in a body in the house."

Then the dear nurse Eurykleia answered her: "I saw not, I asked not; only I heard the groaning of men that were being slain. As for us women, we sat terror-stricken in the innermost part of our well-built chambers, and the close-fitting doors shut us in, until the hour when thy son Telemachus called me from the hall, for his father had sent him forth to call me. Then I found Odysseus standing among the bodies of the slain, and they, stretched all around him on the hard floor, lay one upon the other; the sight would have warmed thy heart with cheer."

1 The spurious line 48, αἷματι καὶ λύθροι πεπαλαγμένον ὡς τε λέοντα (=xxii. 402), has been omitted in translating.
νῦν δ’ οἱ μὲν δὴ πάντες ἐπ’ αὐλείησιν θύρησιν ἀθρόου, αὐτάρ ὁ δῶμα θεεώταται περικάλλες, πῦρ μέγα κηλάμενος· σὲ δὲ με προέηκε καλέσσαι. ἀλλ’ ἐπευ, ὄφρα σφῶιν ἐὑφροσύνης ἐπιβήτον ἀμφοτέρω φῖλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέποσθε, νῦν δ’ ἦδη τὸδε μακρὸν ἐξελθὼρ ἐκτετέλεσται· ἦλθε μὲν αὐτὸς ξωὸς ἐφέστιος, εὗρε δὲ καὶ σὲ καὶ παῖδ’ ἐν μεγάροις· κακῶς δ’ οὐ πέρ μιν ἐρεβόν μνηστήρες, τοὺς πάντας ἐτίσατο φ’ ἐνι σῶκῳ.”

Τὴν δ’ αὐτὴ προσεύητε περὶφροι Πηνελόπεια·

“Μαῖα φίλη, μὴ τω μέγ’ ἐπεύχεος καγχαλώσα, οἴσθαν γὰρ ὃς κ’ ἀσπαστός ἐν μεγάροις φανεῖν πᾶσι, μάλιστα δ’ ἐμοί τε καὶ νιέ, τὸν τεκόμησθα. ἀλλ’ οὐκ ἔσθ’ οδὲ μῦθος ἐτήτυμος, ὡς ἀγορεύεις, ἀλλά τις ἀθανάτων κτεῖνε μνηστήρας ἀγανώς, ὑβριν ἀγασσάμενος θυμαλγεά καὶ κακὰ ἔργα. οὐ τινα γὰρ τίςκοιν ἐπιχθονίων ἀνθρώπων, ὁὐ κακῶν οὐδὲ μὲν ἔσθλον, ὡτὶς σφέας εἰσαφίκοιτο· τῷ δ’ ἀτασθαλίας ἐπάθον κακῶν· αὐτάρ Ὄδυσσεος ὀλεσε τηλού νόστον Ἀχαϊδώς, ὀλετο δ’ αὐτὸς.”

Τὴν δ’ ἠμείβετ’ ἐπειτα φίλη τροφὸς Εὔρυκλεια·

“Τέκνον ἔμον, ποιόν σε ἐποὺς φύγευν ἐρκος ὀδόντων, ἢ πόσιν ἐνδον ἔντα παρ’ ἐσχὰρῃ οὐ ποτ’ ἐφήσθα οἰκᾶ’ ἐλεύσεσθαι· θυμὸς δὲ τοι αἰέν ἄπιστος. ἀλλ’ ἄγε τοι καὶ σῆμα ἀριθράδες ἀλλ’ τε εἰπώ, οὐλήν, τὴν ποτὲ μιν σὺς ἦλας ἔνεκ’ ὀδόντι. τὴν ἀπονίζουσα φρασάμην, ἔθελον δὲ σοι αὐτὴν ἐιπέμεν’ ἀλλά με κεῖνος ἔλών ἐπὶ μάστακα χερσίν.
And now the bodies are all gathered together at the gates of the court, but he is purging the fair house with sulphur, and has kindled a great fire, and sent me forth to call thee. Nay, come with me, that the hearts of you two may enter into joy, for you have suffered many woes. But now at length has this thy long desire been fulfilled: he has come himself, alive to his own hearth, and he has found both thee and his son in the halls; while as for those, even the wooers, who wrought him evil, on them has he taken vengeance one and all in his house."

Then wise Penelope answered her: "Dear nurse, boast not yet loudly over them with laughter. Thou knowest how welcome the sight of him in the halls would be to all, but above all to me and to his son, born of us two. But this is no true tale, as thou tellest it; nay, some one of the immortals has slain the lordly wooers in wrath at their grievous insolence and their evil deeds. For they honoured no one among men upon the earth, were he evil or good, whosoever came among them; therefore it is through their own wanton folly that they have suffered evil. But Odysseus far away has lost his return to the land of Achaea, and is lost himself."

Then the dear nurse Eurycleia answered her: "My child, what a word has escaped the barrier of thy teeth, in that thou saidst that thy husband, who even now is here, at his own hearth, would never more return! Thy heart is ever unbelieving. Nay come, I will tell thee a manifest sign besides, even the scar of the wound which long ago the boar dealt him with his white tusk. This I marked while I washed his feet, and was fain to tell it to thee as well, but he laid his hand upon my mouth, and in
οὐκ ἔα εἰπέμεναι πολυϊδρέησιν 1 νόοιο. ἄλλ' ἔπευ ν' αὐτὰρ ἔγων ἐμέθεν περιδώσομαι αὐτῆς, ἀε' κέν σ' ἔξατάφω, κτείναι μ' οἰκτίστω ὀλέθρῳ." Τὴν δ' ἠμείβετ' ἔπειτα περίφρουν Πηνελόπεια: "Μαία φίλη, χαλεπών σε θεῶν αλειγενετάων δήνεα εἴρυσθαι, μάλα περ πολυϊδριν θοῦσαν. ἄλλ' ἔμπης ἱμεν μετὰ παῖδ' ἐμὼν, ὡφρα ἰδῶμαι ἄνδρας μενηστήρας τεθνήτας, ὧδ' δς ἔπεφευν." Ὡς φαμένη κατέβαιν ὑπερώϊα πολλὰ δὲ οἱ κήρ 85 ὀρμαίῳ, ἡ ἀπάνευθε φίλον πόσιν ἐξερεείνοι, ἡ παρστάσα κύσει κάρη καὶ χεύρε λαβοῦσα. ἡ δ' ἔπει εἰσήλθεν καὶ ὑπέρβη λαῖνον οὐδόν, ἐξετ' ἐπειτ' Ὀδυσσῆος ἑκατητῆ, ἐν πυρὸς αὐγῇ, τοίχου τοῦ ἐτέρου δ' ἄρα πρὸς κίονα μακρῆν Ἡστο κάτω ὀρῶν, ποτιδέγμενος εἰ τ' τι μιν ἔποι ἱφθίμη παράκοιτος, ἐπει Ἰδεν ὀφθαλμοῖς. ἡ δ' ἀνεὼ δὴν Ἡστο, τάφος δὲ οἱ θητὴν ἰκανεν ὑψεὶ δ' ἄλλοτε μὲν μιν ἐνωπαδίως ἑσίδεσκεν, ἄλλοτε δ' ἀγνώσσακε κακὰ χροὶ εἶματ' ἔχοιτα. 90 Τηλέμαχος δ' ἐνένυπεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαξεν. "Μῆτερ ἐμή, δύσμητερ, ἄπηνεα θυμὸν ἔχουσα, τίφθ' οὗτο πατρὸς νοσφίζεαι, οὔδε παρ' αὐτῶν ἐξομένη μῦθοις ανείρεαι οὐδὲ μεταλλᾶς; οὐ μὲν κ' ἀλλη γ' ὁδε γυνὴ τετλητοὶ θυμῆ αὐθρὸς ἀφεστίαν, δς οἱ κακὰ πολλὰ μογῆςας ἐλθοι εἰκοστῷ ἑτεὶ ἐς πατρίδα γαῖαν σοι δ' αἰεὶ κραδίη στερεωτέρῃ ἐστὶ λίθοιο." 100

1 πολυϊδρέησι: πολυκερδέσι.
the great wisdom of his heart would not suffer me to speak. So come with me; but I will set my very life at stake that, if I deceive thee, thou shouldest slay me by a most pitiful death."

Then wise Penelope answered her: "Dear nurse, it is hard for thee to comprehend the counsels of the gods that are forever, how wise soever thou art. Nevertheless let us go to my son, that I may see the wooers dead and him that slew them."

So saying, she went down from the upper chamber, and much her heart pondered whether she should stand aloof and question her dear husband, or whether she should go up to him, and clasp and kiss his head and hands. But when she had come in and had passed over the stone threshold, she sat down opposite Odysseus in the light of the fire beside the further wall; but he was sitting by a tall pillar, looking down, and waiting to see whether his noble wife would say aught to him, when her eyes beheld him. Howbeit she sat long in silence, and amazement came upon her soul; and now with her eyes she would look full upon his face, and now again she would fail to know him, for that he had upon him mean raiment. But Telemachus rebuked her, and spoke, and addressed her:

"My mother, cruel mother, that hast an unyielding heart, why dost thou thus hold aloof from my father, and dost not sit by his side and ask and question him? No other woman would harden her heart as thou dost, and stand aloof from her husband, who after many grievous toils had come back to her in the twentieth year to his native land: but thy heart is ever harder than stone."
Τὸν δ’ αὐτὲ προσέειπε περίφρων Πηνελόπεια: "Τέκνον ἐμὸν, θυμός μοι ἐνι στήθεσσι τέθησεν, οὔδε τι προσφάζθαι δύναμαι ἐποὺ οὐδ’ ἐρέεσθαι οὐδ’ εἰς ὥπα ἱδέσθαι ἐναυτίον. εἰ δ’ ἐτεὸν δὴ ἐστ’ Ὀδυσσεύς καὶ οἶκον ἱκάνεται, ἢ μάλα νῦι γυνώσμεθ’ ἀλλήλων καὶ λώον· ἐστὶ γὰρ ἡμῖν σήμαθ’, ἢ δὴ καὶ νῦι κεκρυμμένα ἰδοὺν ἀπ’ ἀλλῶν.”

"Ως φάτο, μείδησεν δὲ πολύτιλας δῖος Ὀδυσσεύς, αἴσα δὲ Τηλέμαχον ἔπεα πτερόεντα προσήθα: "Τηλέμαχ’, ἢ τοι μητέρ’ ἐνι μεγάροισιν ἔασον πειρᾶξεν εἰμέθεν τίχα δὲ φράσεται καὶ ἄρειον. νῦν δ’ ὅτι ρυπῶκ, κακὰ δὲ χροὶ εἴματα εἶμαι, τοῦνεκ’ ἀτμιάζει με καὶ ὅ πω φησὶ τὸν ἐνιαί. ἡμεῖς δὲ φραξάμεθ’ ὅπως ὧ’ ἄριστα γένηται. καὶ γὰρ τὸς δ’ ἐνα φῶτα κατακτεῖνες ἐνὶ δήμῳ, δ’ μή πολλοὶ ἐσών ἀναστηθῆς ὅπλοισι, φεύγει πηνοὺς τε προλιπῶν καὶ πατρίδα γαίαν. ἡμεῖς δ’ ἐρμα πόλης ἀπέκταμεν, οὐ μέγ’ ἄριστοι κοῦρων εἰν Ἰδάκη, τὰ δὲ σε φράζεσθαι ἀνώγα." 

Τὸν δ’ αὐ Τηλέμαχος πεπυμένος ἀντὶον ἱδά: "Αὐτὸς ταῦτά γε λεύσσε, πάτερ φίλε· σὴν γὰρ ἄριστην μῆτιν ἐπ’ ἀνθρώπους φίος’ ἐμμεναι, οὔδε κε τίς τοι 125 ἄλλος ἀνὴρ ἐρίσσεως καταθνητῶν ἀνθρώπων. ἡμεῖς δ’ ἐμμεμαότες ἀμ’ ἐψύμεθ’, οὔδε τι φημὶ ἀλκής δευνίσσεις, ὡθ’ δύνασις γε πάρεστιν." 1

Τὸν δ’ ὑπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς: "Τοιγὰρ ἐγὼν ἑρέω όσ’ μοι δοκεῖ εἶναι ἄριστα. πρῶτα μὲν ἄρ λούσασθε καὶ ἀμφίσασθε χιτῶνας, διμᾶς δ’ ἐν μεγάροισιν ἀνώγετε εἴμαθ’ ἐλέοσθαι αὐτὰρ θείος ἀοίδος ἐχον φόρμηννα Λιγειαν 1

1 Lines 127-8 are omitted in many MSS.
Then wise Penelope answered him: "My child, the heart in my breast is lost in wonder, and I have no power to speak at all, nor to ask a question, nor to look him in the face. But if in very truth he is Odysseus, and has come home, we two shall surely know one another more certainly; for we have signs which we two alone know, signs hidden from others."

So she spoke, and the much-enduring, goodly Odysseus smiled, and straightway spoke to Telemachus winged words:

"Telemachus, suffer now thy mother to test me in the halls; presently shall she win more certain knowledge. But now because I am foul, and am clad about my body in mean clothing, she scorns me, and will not yet admit that I am he. But for us, let us take thought how all may be the very best. For whoso has slain but one man in a land, even though it be a man that leaves not many behind to avenge him, he goes into exile, and leaves his kindred and his native land; but we have slain those who were the very stay of the city, far the noblest of the youths of Ithaca. Of this I bid thee take thought."

Then wise Telemachus answered him: "Do thou thyself look to this, dear father; for thy counsel, they say, is the best among men, nor could any other of mortal men vie with thee. As for us, we will follow with thee eagerly, nor methinks shall we be wanting in valour, so far as we have strength."

Then Odysseus of many wiles answered him and said: "Then will I tell thee what seems to me to be the best way. First bathe yourselves, and put on your tunics, and bid the handmaids in the halls to take their raiment. But let the divine minstrel with his clear-toned lyre in hand be our leader in
Ημῶν ἥγεισθοι φιλοπαίγμονοι ὅρχησμοι, 135
ὡς κέν τις φαίη γάμου ἐμμεναι ἐκτὸς ἀκούων,
ἡ ἀν' ὀδὸν στείχων, ἡ δ' περιώνετάουσι·
μὴ πρόσθετε κλέος εὐρύ φόνοι κατὰ ἄστυ γένεται
ἀνδρῶν μυστήρων, πρὸς γ' ἡμέας ἐλθὲμεν ἔξω
ἀγρῶν ἐς ἠμέτερον πολυβενδρεον· εὖθα δ' ἐπειτα
φρασσόμεθ' ὅτι κε κέρδος 'Ολύμπιος ἐγγυαλίξῃ. 140
"Ὡς ἔφαθ', οἳ δ' ἀρα τοῦ μάλα μὲν κλύον ἡδ' ἐπὶθοντο
πρώτα μὲν οὖν λούσαντο καὶ ἀμφίεσαντο χιτώνας,
ὅπλισθεν δὲ γυναῖκες· οἳ δ' εἴλετο θεῖος ἀοιδὸς
φόρμωγα γλαφυρὴν, ἐν δέ σφισιν ἵμερον ὠρασε
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὅρχησμοι. 145
τούσιν δὲ μέγα δῶμα περιστεναχίζετο ποσὶν
ἀνδρῶν παιξοῦντων καλλιξώνων τε γυναικῶν,
οδε δέ τις εἴπεσκε δόμων ἔκτοσθεν ἀκούων·
"'Η μάλα δὴ τις ἐγγίμε πολυμνήστην βασίλειαν·
σχετλή, οὔτε ἔτλη πόσιος οὐ κουριδίοιο
εἴρυσθαι μέγα δῶμα διαμπερές, ἦσος ἵκοιτο." 150
"Ὡς ἀρα τις εἴπεσκε, τα δ' οὐκ ἵσαν ὡς ἐτέτυκτο.
αὐτάρ Ὀδυσσῆα μεγαλήτορα φ' ἐνι οἰκῷ
Εὐρύνομῃ ταμῆ λούσεν καὶ χρίσεν ἑλαῖον,
ἀμφὶ δὲ μιν φάρος καλὸν βάλεν ἥδε χιτώνα·
αὐτάρ κἀκε κεφαλῆς κάλλος πολὺ χεῖν 'Αθήνη
μείζονα τ' εἰσιδεῖν καὶ πάσσονα· κἀδ δὲ κάρητος
οὐλας ἥκε κόμας, ὑκικὼνορ ἀνθεὶ ὅμοιας. 155
ὡς δ' ὅτε τις χρυσόν περιχεύεται ἄργυρῳ ἀνὴρ
ἵμπτι, δι' Ἡφαιστος δέδαεν καὶ Παλλᾶς 'Αθήνη
τέχνην παντοτην, χαρίεντα δὲ ἔργα τελείει·
ὡς μὲν τῷ περίχευε χάριν κεφαλῆ τε καὶ ὅμοιος.
384
the gladsome dance, that any man who hears the sound from without, whether a passer-by or one of those who dwell around, may say that it is a wedding feast; and so the rumour of the slaying of the wooers shall not be spread abroad throughout the city before we go forth to our well-wooded farm. There shall we afterwards devise whatever advantage the Olympian may vouchsafe us."

So he spoke, and they all readily hearkened and obeyed. First they bathed and put on their tunics, and the women arrayed themselves, and the divine minstrel took the hollow lyre and aroused in them the desire of sweet song and goodly dance. So the great hall resounded all about with the tread of dancing men and of fair-girdled women; and thus would one speak who heard the noise from without the house:

"Aye, verily some one has wedded the queen wooed of many. Cruel she was, nor had she the heart to keep the great house of her wedded husband to the end, even till he should come."

So they would say, but they knew not how these things were. Meanwhile the housewife Eurynome bathed the great-hearted Odysseus in his house, and anointed him with oil, and cast about him a fair cloak and a tunic; and over his head Athene shed abundant beauty, making him taller to look upon and mightier, and from his head she made locks to flow in curls like the hyacinth flower. And as when a man overlays silver with gold, a cunning workman whom Hephaestus and Pallas Athene have taught all manner of craft, and full of grace is the work he produces, even so the goddess shed grace on his head and shoulders, and forth from the bath he
ἐκ δ' ἀσαμένθου βη δέμας ἀθανάτουσιν ὁμοῖος· ἀψ δ' αὕτις κατ' ἄρ' ἔξετ' ἐπὶ θρόνου ἐνθεὶν ἀνέστη, ἀντίον ἦς ἀλόχου, καὶ μιν πρὸς μοῦδον ἔειπε· "Δαιμονί, περὶ σοὶ γε γυναικῶν θηλυτερῶν κὴρ ἀτέραμνον ἔθηκαν 'Ολύμπια δόματ' ἔχοντες· οὔ μέν κ' ἄλλη γ' ὠδὲ γυνὴ τετλητότι θυμῷ ἄνδρος ἀφεσταῖ, ὦς οἳ κακὰ πολλὰ μογῆσας ἔλθοι ἑικοστῷ ἐτεὶ ἐς πατρίδα γαῖαν. ἀλλ' ἂγε μοι, μαία, στόρεσσον λέχος, ὅφρα καὶ αὐτὸς λέξομαι· ἡ γὰρ τῇ γε σιδήρεσσον ἐν φρεσὶ ἤτορ." Τὸν δ' αὕτε προσέειπε περίφρον Πηνελόπεια· "Δαιμόνι, οὔτ' ἄρ τι μεγαλίξομαι οὔτ' ἄθερίζω οὔτε λήνην ἁγαμαί, μάλα δ' εὖ οἶδ' οἶος ἑσθα ἐξ Ἰθάκης ἐπὶ νῆσος ἰδὼν δολιχηρέτμοιο. ἀλλ' ἂγε οἳ στόρεσσον πυκιῶν λέχος, Εὐρύκλεια, ἐκτός ἐὐσταθέος θαλάμου, τὸν β' αὐτὸς ἐπολευ· ἐνθ' οἳ ἐκθείσαι πυκιῶν λέχος ἐμβάλετ' εὕνην, κάως καὶ χλαίνας καὶ ῥήγεα συγαλάετα." "Ὡς ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ 'Οδυσσεύς ὀχθήσας ἄλοχον προσεφώνεε κεδὼν ἰδύιαν· "Ὡ γὰρ, ἡ μάλα τούτο ἐπος θυμαλγῆς ἔειπες· τίς δὲ μοι ἄλλος δίκαι λέχος; χαλεπὸν δὲ κεν εὔθυν καὶ μάλ' ἐπισταμένως, στε μὴ θεός αὐτὸς ἐπελθὼν ῥηγίδως ἐθέλων θεία ἄλλη ἐνι χώρῃ. ἄνδρῶν δ' οὐ κέν τις χώδες βροτός, οὐδὲ μᾶλ' ἠβῶν, ἵππα μετοχλίσσεσσεν, ἐπεὶ μέγα σῆμα τέτυκται ἐν λέχει ἀσκητῷ· τὸ δ' ἐγὼ κάμον οὐδὲ τις ἄλλος. θάμνος ἐφ' ἀνυφφυλλός ἐλαίης ἐρκεος ἑντός, ἀκμηνὸς θαλέθων· πάχετος δ' ἦν ἥτε κίων. 386

1 οὔδὲ μᾶλ' ἠβῶν; οὔδὲ γυναικῶν.
came, in form like unto the immortals. Then he sat
down again on the chair from which he had risen,
opposite his wife; and he spoke to her and said:
“Strange lady! to thee beyond all women have
the dwellers on Olympus given a heart that cannot be
softened. No other woman would harden her heart
as thou dost, and stand aloof from her husband who
after many grievous toils had come to her in the
twentieth year to his native land. Nay come, nurse,
strew me a couch, that all alone I may lay me down,
for verily the heart in her breast is of iron.”

Then wise Penelope answered him: “Strange sir,
I am neither in any wise proud, nor do I scorn thee,
nor yet am I too greatly amazed, but right well do I
know what manner of man thou wast, when thou
wentest forth from Ithaca on thy long-oared ship.
Yet come, Eurykleia, strew for him the stout bed-
stead outside the well-built bridal chamber which he
made himself. Thither do ye bring for him the stout
bedstead, and cast upon it bedding, fleeces and
cloaks and bright coverlets.”

So she spoke, and made trial of her husband. But
Odysseus, in a burst of anger, spoke to his true-
hearted wife, and said: “Woman, truly this is a
bitter word that thou hast spoken. Who has set my
bed elsewhere? Hard would it be for one, though
never so skilled, unless a god himself should come
and easily by his will set it in another place. But of
men there is no mortal that lives, be he never so
young and strong, who could easily pry it from its
place, for a great token is wrought in the fashioned
bed, and it was I that built it and none other. A
bush of long-leafed olive was growing within
the court, strong and vigorous, and in girth it was


ΟΜΕΡ

tò δ’ ἐγὼ ἀμφιβαλῶν θάλαμον δέμον, ὃφρ’ ἐτέλεσσα, πυκνῆσιν λιθάδεσσι, καὶ εὐ καθύπερθεν ἔρεφα, κολλητὰς δ’ ἐπέθηκα θύρας, πυκνῶς ἀραρυίας.
καὶ τότ’ ἔπευτ’ ἀπέκοψα κόμην τανυφύλλου ἐλαιῆς, 195 κορμὸν δ’ ἐκ ρίζης προταμῶν ἀμφέξεσα χαλκῷ εὐ καὶ ἐπισταμένως, καὶ ἐπὶ στάθμην ἴθινα, ἐρμῶν ἀσκήσας, τέτρηνα δὲ πάντα τερέτρῳ.
ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὃφρ’ ἐτέλεσσα, δαιδάλλων χρυσῷ τε καὶ ἄργυρῳ ἦδ’ ἐλέφαντι· 200 ἐκ δ’ ἐτάνυσσα ἴμαντα βοὸς φοίνικες φαεινόν.
οὔτ’ τοι τόδε σήμα πιφαύσκομαι· οὔδε τι οἶδα, ἢ μοι ἔτ’ ἐμπεδὸν ἔστιν, γύναι, λέχος, ἢ τις ἦδ’ ἀνδρῶν ἀλλοσε θήκε, ταμῶν ὑπὸ πυθμέν’ ἐλαίης.” 204

“Ὡς φάτο, τῆς δ’ αὐτοῦ λύτο γούνατα καὶ φίλον ἢτορ, σήματ’ ἀναγνώσῃ τά οἱ ἐμπεδὰ πέφραδ’ Ἄδβοσσεύς·
δακρύσασα δ’ ἔπευτ’ ἴθις δράμεν, ἀμφὶ δὲ χεῖρας
dειρή βάλλ’ Ὀδυσσῆ, κάρη δ’ ἐκυσ’ ἠδ’ προσηύδα·

“Μή μοι· Ὀδυσσεύ, σκύζειν, ἐπεὶ τά περ ἀλλα μάλιστα
ἀνθρώπων πέπνυοσ· θεοὶ δ’ ὀψαξὼν δικῶν,
οὐ νῷν ἀγάπαντο παρ’ ἀλληλοὺς μένοντε
ἡβῆς ταρτῆναι καὶ γῆρας οὔδ’ ἵκεσθαι.
αὐτὰρ μὴ νῦν μοι τόδε χώροι μηδὲ νεμέσσα,
οὕνεκά ε’ οὐ το πρῶτον, ἐπεὶ ἴδον, ὅδ’ ἀγάπηςα.
αἰεὶ γὰρ μοι θυμὸς εὖν στήθεσσι φίλοισιν
ἐρρίγει μὴ τίς με βροτῶν ἀπάρκοιτο ἐπεσσα
ἐλθῶν· πολλοὶ γὰρ κακὰ κέρδεα βουλεύουσιν,
oύδε κεν Ἄργειῆ Ἑλένη, Δίὸς ἐγκυεγανία, 215

1 φοίνικες φαεινόν: Ἡφί κταμίνοι.
like a pillar. Round about this I built my chamber, till I had finished it, with close-set stones, and I roofed it over well, and added to it jointed doors, close-fitting. Thereafter I cut away the leafy branches of the long-leafed olive, and, trimming the trunk from the root, I smoothed it around with the adze well and cunningly, and made it straight to the line, thus fashioning the bed-post; and I bored it all with the augur. Beginning with this I hewed out my bed, till I had finished it, inlaying it with gold and silver and ivory, and I stretched on it a thong of ox-hide, bright with purple. Thus do I declare to thee this token; but I know not, woman, whether my bedstead is still fast in its place, or whether by now some man has cut from beneath the olive stump, and set the bedstead elsewhere."

So he spoke, and her knees were loosened where she sat, and her heart melted, as she knew the sure tokens which Odysseus told her. Then with a burst of tears she ran straight toward him, and flung her arms about the neck of Odysseus, and kissed his head, and spoke, saying:

"Be not vexed with me, Odysseus, for in all else thou wast ever the wisest of men. It is the gods that gave us sorrow, the gods who begrudged that we two should remain with each other and enjoy our youth, and come to the threshold of old age. But be not now wroth with me for this, nor full of indignation, because at the first, when I saw thee, I did not thus give thee welcome. For always the heart in my breast was full of dread, lest some man should come and beguile me with his words; for there are many that plan devices of evil. Nay, even Argive Helen, daughter of Zeus, would not have lain in love
ἀνδρὶ παρ’ ἄλλοδαπὸ ἐμόγη φιλότητι καὶ εὐνῆ, el ἥδη δ’ μιν αὐτὶς ἀρήιοι εἰς Ἀχαίων ἀξέμεναι οἰκόνιδε φίλην ἔσ πατρίδ᾿ ἐμελλὼν. τὴν δ’ ἦ τοι ρέεις θεὸς ὀροπεῖν ἐργον ἄεικές· τὴν δ’ ἀτὴν οὐ πρόσθεν ἐφ᾽ ἐγκάθθετο θυμῷ λυγρῆν, ἐξ ἤς πρώτα καὶ ἡμέας ἱκετὸ πένθος. 1 νῦν δ’, ἔπει ἥδη σήματ᾽ ἀριφραδέα κατέλεξας εὐφής ἴμετέρης, ἢν οὐ βροτός ἄλλος ὀπώπει, ἀλλ’ οἴοι σύ τ’ ἐγὼ τε καὶ ἀμφίπολος μία μοῦνῃ, Ἅκτωρις, ἢν μοι δῶκε πατήρ ἐτε δεῦρο κιοῦσῃ, ἢ νῦιν εἴρυτο θύρας πυκνών θαλάμου, πείθεις δὴ μεν θυμόν, ἀπηρεά περ μάλ’ ἐόντα.” 230

"Ως φάτο, τῷ δ’ ἔτι μᾶλλον ύφ᾽ ἵμερον ὥρσε γόοιο· κλαῖε δ’ ἔχων ἄλοχον θυμαρέα, κεδὼν ἵδυῖν. ὥς δ’ δτ’ ἄν ἀσπάσιος γῆ νηχομένους φανή, ὥν τε Ποσειδάων εὐεργέα νη’ ἐν πόντῳ ράσῃ, ἐπειγομένου ἀνέμῳ καὶ κύματι πηγῆ· παῦροι δ’ ἐξέφυγον πολεῖς ἀλὸς ἢπειρόνδε νηχομενοι, πολλὰ δὲ περὶ χρὸν τέτροφεν ἄλμη, ἀσπάσιοι δ’ ἐπέβαν γαῖς, κακότητα φυγόντες, δῶς ἀρα τῆ ἀσπαστός ἐνη πόσις εἰσορώως, δειρῆς δ’ οὐ πω πάμπαν ἄφιετο πῆχεε λευκῷ. 235

καὶ νῦ κ’ ὀδυρομένους φαύνη ῥοδοδάκτυλος Ἡὼς, εἰ μὴ ἄρ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθηνή. νῦκτα μεν ἐν περάτῃ δολικὴν σχέθεν, Ἡὼ δ’ αὐτε ῥύθατ’ ἐπ’ Ὄκεανῳ χρυσόβρονον, οὐδ’ ἔα ἱπποὺς θεύγηνος ὥκυπτος, φάος ἀνθρώποις φέρουτας, 240

Δάμπου καὶ Φαέθονθ’, οἱ τ’ Ἡὼ πῶλοι ἄγουσι. 245

1 Lines 218–24 were rejected by Aristarchus, and can hardly be defended in this context.
with a man of another folk, had she known that the warlike sons of the Achaeans were to bring her home again to her dear native land. Yet verily in her case a god prompted her to work a shameful deed; nor until then did she lay up in her mind the thought of that folly, the grievous folly from which at the first sorrow came upon us too. But now, since thou hast told the clear tokens of our bed, which no mortal beside has ever seen save thee and me alone and one single handmaid, the daughter of Actor, whom my father gave me or ever I came hither, even her who kept the doors of our strong bridal chamber, lo, thou dost convince my heart, unbending as it is."

So she spoke, and in his heart aroused yet more the desire for lamentation; and he wept, holding in his arms his dear and true-hearted wife. And welcome as is the sight of land to men that swim, whose well-built ship Poseidon has smitten on the sea as it was driven on by the wind and the swollen wave, and but few have made their escape from the gray sea to the shore by swimming, and thickly are their bodies crusted with brine, and gladly have they set foot on the land and escaped from their evil case; even so welcome to her was her husband, as she gazed upon him, and from his neck she could in no wise let her white arms go. And now would the rosy-fingered Dawn have arisen upon their weeping, had not the goddess, flashing-eyed Athene, taken other counsel. The long night she held back at the end of its course, and likewise stayed the golden-throned Dawn at the streams of Oceanus, and would not suffer her to yoke her swift-footed horses that bring light to men, Lampus and Phaethon, who are the colts that bear the Dawn.
Καὶ τὸτε ἀρ’ ἦν ἄλοχον προσέφη πολύμητις ‘Οδυσσεύς ὡς γύναι, οὐ γὰρ ποι πάντων ἐπὶ πειρατ’ ἀέθλων ἥλθομεν, ἀλλ’ ἐτ’ ὀπίσθεν ἀμέτρητος πόνος ἔσται, πολλὸς καὶ χαλεπός, τὸν ἐμὲ χρὴ πάντα τελέσαι. 250 ὃς γὰρ μοι ψυγὴ μαντεύσατο Τειρεσία ἡματὶ τῷ ὅτε δὴ κατέβην δόμοιν “Αἰδος εἶσω, νόστου ἐταίρισιν διζήμενος ἤδ’ ἐμοὶ αὐτῷ. ἀλλ’ ἔρχεσθε, λέκτρον ἱμενε, γύναι, ὡφρα καὶ ἡ ὑπνό ὑπὸ γλυκερῶ ταρτοπώμεθα κομηθέντε.” 255

Τὸν δ’ αὐτὸ προσέειστε περίφρον Πηνελόπεια: “Εὐνή μὲν δὴ σοὶ γε τὸτ’ ἔσσεται ὁππότε θυμῷ σῷ ἔθελῃ; ἐπεὶ ἂρ σε θεοὶ πολὺς ἴκεσθαι οἴκον ἐκτίμενον καὶ σὴν ἐς πατρίδα γαίαν: ἀλλ’ ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἐμβαλε θυμῷ, ἐπ’ ἁγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὀπίσθεν, ὅπως, πεῦσομαι, αὐτίκα δ’ ἐστὶ δαῆμενοι ὦ τι χέρειον.” 260

Τὴν δ’ ἀπαμείβομενος προσέφη πολύμητις ‘Οδυσσεύς: “Δαιμονί, τὶ τ’ ἀρ’ αὖ με μᾶλ’ ὀτρύνοσα κελεύεις εἰπέμεν; αὐτάρ εγὼ μυθήσομαι οὐδ’ ἐπικεύσω. 265 οὐ μέν τοι θυμὸς κεχαρῆσεται: οὐδὲ γὰρ αὐτὸς χαῖρω, ἐπεὶ μᾶλα πολλὰ βροτῶν ἐπὶ ἀστεῖ ἄνωγεν ἐλθεῖν, ἐν χείρεσιν ἔχουτ’ εὐήρες ἐρετῶν, εἰς δ’ κε τοὺς ἀφίκουσιν οὐ οὐκ ἵσασι θάλασσαν ἀνέρες, οὐδὲ θ’ ἄλεσσι μεμνημένοι εἰδαρ ἐδουσιν οὐδ’ ἄρα τοί γ’ ἵσασι νέας φοινικοπάρημος, οὐδ’ εὐήρε’ ἐρετῶν, τὰ τε πτερὰ νησί πέλοντα. σήμα δε μοι τὸ δ’ ἔστεν αἱρφράδες, οὐδ’ σε κεύσω· ὁππότε κεν δὴ μοι ξυμβλήμενος ἄλλος ὀδής φή άθηρηλουγον ἔχειν ἀνα φαινίμῳ ὄμοι, 270 καὶ τὸτε μ’ ἐν γαῖῃ πῆζαντ’ ἐκέλευν ἐρετῶν, ἔρξανθ’ ἱερά καλὰ Ποσειδᾶσοι ἀνάκτῃ, ἄρνειόν ταύρόν τε συνὸν τ’ ἐπιβήτορα κάρπον,
Then to his wife said Odysseus of many wiles:
"Wife, we have not yet come to the end of all our trials, but still hereafter there is to be measureless toil, long and hard, which I must fulfil to the end; for so did the spirit of Teiresias foretell to me on the day when I went down into the house of Hades to enquire concerning the return of my comrades and myself. But come, wife, let us to bed, that lulled now by sweet slumber we may take our joy of rest."

Then wise Penelope answered him: "Thy bed shall be ready for thee whenever thy heart shall desire it, since the gods have indeed caused thee to come back to thy well-built house and thy native land. But since thou hast bethought thee of this, and a god has put it into thy heart, come, tell me of this trial, for in time to come, methinks, I shall learn of it, and to know it at once is no whit worse."

And Odysseus of many wiles answered her, and said: "Strange lady! why dost thou now so urgently bid me tell thee? Yea I will declare it, and will hide nothing. Verily thy heart shall have no joy of it, even as I myself have none; for Teiresias bade me go forth to full many cities of men, bearing a shapely oar in my hands, till I should come to men that know naught of the sea, and eat not of food mingled with salt; aye, and they know naught of ships with purple cheeks, or of shapely oars that serve as wings to ships. And he told me this sign, right manifest; nor will I hide it from thee. When another wayfarer, on meeting me, should say that I had a winnowing fan on my stout shoulder, then he bade me fix my oar in the earth, and make goodly offerings to lord Poseidon—a ram and a bull and a boar, that
οἰκαδ᾽ ἀποστείχειν, ἔρδειν θ’ ἱερὰς ἐκατόμβας ἀθανάτωσι θεοῖς, τοῖς οὐρανοῖς εὐρύν ἔχουσι, πᾶσι μάλ’ ἐξείης: θάνατος δὲ μοί ἔξ ἄλος αὐτῷ ἀβαληχρὸς μάλα τοῖς ἔλευσται, διός κε μὲ πέφυν γήρα’ ὑπὸ λιπαρῷ ἀρημένων. ἄμφι δὲ λαοὶ ὀλβιοὶ ἔσσονται: τὰ δὲ μοὶ φάτο πάντα τελείωσαι.

Τὸν δ′ αὖτε προσέπητε περίφρων Πηνελόπεια: Ἐἰ μὲν δὴ γῆρας γε θεοὶ τελέουσιν ἄρειον, ἐπιπορῆ τοῖς ἔπειτα κακῶν ὑπάλυξιν ἔσσεσθαι.

"Ὅς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον τόφρα δ’ ἄρ’ Ἐυρυνόμη τε ἰδὲ τροφὸς ἐντυνον εὐνήν ἐσθήτος μαλακῆς, δαῖδων ὑπὸ λαμπρομενάων.

αὐτὰρ ἐπεὶ στόρεσαν πυκνῶν λέχος ἐγκονέουσαι, "γρήγορα τοῖς πόλεμοις πάλιν οἰκόνυθε βεβήκει, τοῖσιν δ’ Ἐυρυνόμη θαλαμηπόλοσ ἡγεμόνευεν ἐρχομένουσι λέχοςδε, δάος μετὰ χεῖρον ἐχοῦσα: ἐς θάλαμον δ’ ἀγαγοῦσα πάλιν κλέω. οἱ μὲν ἐπεῖτα 295 ἀσπάσιοι λέκτροι πολαιοὶ θεσμὸν ἱκονυμένοιν αὐτὰρ Τηλέμαχος καὶ βουκόλος ἦδὲ συβλήθη παῦσαν ἄρ’ ὀρχηθμὸν πόδας, παῦσαν δὲ γυναίκας, αὐτὸι δ’ εὐνάξουντο κατὰ μέγαρα σκίοντα.

Τὸ δ’ ἐπεὶ οὖν φιλότητος ἐστάρητην ἐρατεινής, 300 τερπέσθην μῦθοις, πρὸς ἀλλήλους ἐνέποντε, ἢ μὲν δ’ ἐν μεγάροις ἀνέσχετο διὰ γυναικῶν, ἀνδρῶν μνηστήρων ἐσορῶδ’ ἀδιήκουν διμιλοὺς, οὐ ἔθεμεν εἰνεκα πολλὰ, βόσας καὶ ἱφια μήλα, 1

1 This line, we are told in the scholia, was regarded by Aristophanes and Aristarchus as the end of the Odyssey.
mates with sows—and depart for my home, and offer sacred hecatombs to the immortal gods, who hold broad heaven, to each one in due order. And death shall come to me myself far from the sea, a death so gentle, that shall lay me low, when I am overcome with sleek old age, and my people shall dwell in prosperity around me. All this, he said, should I see fulfilled."

Then wise Penelope answered him: "If verily the gods are to bring about for thee a happier old age, there is hope then that thou wilt find an escape from evil."

Thus they spoke to one another; and meanwhile Eurynome and the nurse made ready the bed of soft coverlets by the light of blazing torches. But when they had busily spread the stout-built bedstead, the old nurse went back to her chamber to lie down, and Eurynome, the maiden of the bedchamber, led them on their way to the couch with a torch in her hands; and when she had led them to the bridal chamber, she went back. And they then gladly came to the place¹ of the couch that was theirs of old. But Telemachus and the swineherd and the swineherd stayed their feet from dancing, and stayed the women, and themselves lay down to sleep throughout the shadowy halls.

But when the two had had their fill of the joy of love, they took delight in tales, speaking each to the other. She, the fair lady, told of all that she had endured in the halls, looking upon the destructive throng of the wooers, who for her sake slew many beasts, cattle and goodly sheep; and

¹ Others render "rites," but this seems un-Homeric.
 homer

ἐσφαξον, πολλὸς δὲ πίθων ἥφυσσετο οἶνος· αὐτὸρ ὁ διογενῆς 'Οδυσσεύς ὄσα κήδε ἔθηκεν ἀνθρώποις ὄσα τ᾽ αὐτὸς οἰξύσας ἐμόγησε, πάντ᾽ ἔλεγ· ἥ δ᾽ ἀρ᾽ ἐτέρπετ᾽ ἀκούοισ᾽, οὐδὲ οἱ ὑπνοι πιπτεν ἐπὶ βλεφάροισι πάροις καταλέξαι ἀπαντα. 'Ἡράκλειο δ᾽ ὡς πρῶτον Κίκονας δάμας, αὐτὰρ ἐπείτα ἧλθ᾽ ἐς Δωτοφάγων ἀνδρῶν πλείραν ἄρουραν· ἡδ᾽ ὡς Κύκλωψ ἔρξε, καὶ ὡς ἀπετίσατο ποινὴν ἰβθίμων ἐτάρων, οὐδ᾽ ἤσθιεν οὐδ᾽ ἐλέαιρεν· ἡδ᾽ ὡς Αἴόλον ἠκεῖθ᾽, ὃ μιν πρόφρον ὑπέδεκτο καὶ πέμπτ᾽, οὐδὲ πω ἄλοσ φίλην ἐς πατρίδ᾽ ἤκεσθαι ἢν, ἀλλὰ μιν αὐτὸς ἀναρτάξασα θύελλα πόντον ἔπ᾽ ἱγθυβέντα φέρεν βαρέα¹ στενάχων· ἡδ᾽ ὡς Τηλέπτυλην Δαιστρυγονίνην ἀφίκανεν, οὗ νῆας τ᾽ ὀλεσαν καὶ ἐκύκνημιδες ἐταῖροις πάντας· 'Οδυσσεύς δ᾽ ὄλος ὑπέκφυγε νητ᾽ μελαίνην² καὶ Κύρκης κατέλεξε δόλον πολυμηχανίν τε, ἡδ᾽ ὡς ἐκ 'Αἰδεω δόμον ἔλυθεν εὐρόεντα, ψυκτὸς χρησόμενος Θηβαίου Τειρεσλαο, νητ᾽ πολυκλήδις, καὶ εἰσὶδε πάντας ἐταῖροις μητέρα θ′, ή μιν ἔτικτε καὶ ἐτρεφε τυτθὸν ἐόντα· ἡδ᾽ ὡς Σειρήνων ἀδινάων φθόγγον ἄκουσεν, ὅς θ᾽ ἤκετο Πλαγκτάς πέτρας δεινήν τε Χάρυβδιν Σκύλλην θ′, ἂν οὐ πώ ποτ᾽ ἀκηροὶ ἀνδρες ἀλυζαν· ἡδ᾽ ὡς 'Ηνείοιο βόας κατέπεφυν ἐταῖροι· ἡδ᾽ ὡς νητ᾽ θοὴν ἔβαλεν ἐσοβλέντες κεραυνῷ Ζεὺς ψυπρεμέτης, ἀπὸ δ᾽ ἐφθείθεν ἐσθλοὶ ἐταῖροι πάντες ὄμος, αὐτὸς δὲ κακὰς ὑπὸ κήρας ἀλυζεν· ὡς θ᾽ ἤκετ 'Ωγυγιὴν νητόν νύμφην τε Καλυφών,
great store of wine was drawn from the jars. But Zeus-born Odysseus recounted all the woes that he had brought on men, and all the toil that in his sorrow he had himself endured, and she was glad to listen, nor did sweet sleep fall upon her eyelids, till he had told all the tale.

He began by telling how at the first he overcame the Cicones, and then came to the rich land of the Lotus-eaters, and all that the Cyclops wrought, and how he made him pay the price for his mighty comrades, whom the Cyclops had eaten, and had shown no pity. Then how he came to Aeolus, who received him with a ready heart, and sent him on his way; but it was not yet his fate to come to his dear native land, nay, the storm-wind caught him up again, and bore him over the teeming deep, groaning heavily. Next how he came to Telepylus of the Laestrygonians, who destroyed his ships and his well-greaved comrades one and all, and Odysseus alone escaped in his black ship. Then he told of all the wiles and craftiness of Circe, and how in his benched ship he had gone to the dank house of Hades to consult the spirit of Theban Teiresias, and had seen all his comrades and the mother who bore him and nursed him, when a child. And how he heard the voice of the Sirens, who sing unceasingly, and had come to the Wandering Rocks, and to dread Charybdis, and to Scylla, from whom never yet had men escaped unscathed. Then how his comrades slew the kine of Helios, and how Zeus, who thunders on high, smote his swift ship with a flaming thunderbolt, and his goodly comrades perished all together, while he alone escaped the evil fates. And how he came to the isle Ogygia and to the nymph Calypso,
δὴ μην κατέρυκε, λιλαιομένη πόσιν εἶναι,
ἐν σπέσσι γλαφυροῖσι, καὶ ἐτρέφεν ἣδε ἐφασκε
θήσειν ἀθάνατον καὶ ἀγήραυν ἡματα πάντα·
ἀλλὰ τοῦ οὗ ποτὲ θυμὸν ἐνὶ στήθεσιν ἐπειδὴ
ηδ’ ὡς ἐς Φαίηκας ἀφίκετο πολλὰ μογῆσας,
οἱ δὴ μην περὶ κήρι θεόν ὡς τιμήσαντο
καὶ πέμψαν σὺν νητί φίλην ἐς πατρίδα γαίαν,
χαλκὸν τε χρυσὸν τε ἀλης ἐσθητὰ τε δόντες.
τοῦτ’ ἀρα δεύτερον εἰπεν ἔπος, ὅτε οἱ γυναῖκες ὑπνο
λυσιμελῆς ἐπόρουσε, λύων μελέδηματα θυμοῦ. 1

'Ἡ δ’ αὐτ’ ἄλλ’ ἐνόσησε θεᾶ γλαυκώπισ 'Αθήνη·
ὀπτότε δὴ ἑ’ Ὀδυσσήα ἐέλπετο δὺ κατὰ θυμὸν
eὐνής ἦς ἀλόχου ταρτημεναὶ ἦδε καὶ ὑπνον,
αὐτίκ’ ἀπ’ Ὀμεανοῦ χρυσόθρονον ἠργείειν
ἀρσεν, ἐν ἀνθρώποις φῶς φέρον ὤρτο ὅ’ Ὀδυσσεὺς
eὐνής ἐκ μαλακῆς, ἀλόχω δ’ ἐπὶ μύθου ἔτελλεν

"'Ο γυναί, ἡδ’ μὲν πολέων κεκορήμεθ’ ἄεθλων
ἀμφότερο, σὺ μὲν ἐνθαδ’ ἐμὸν πολυκηδέα νόστον
κλαίον’. αὐτὰρ ἐμὲ Ζεὺς ἀλγεσι καὶ θεοὶ ἄλλοι
ἐμένον πεδάσακον εὐμὴς ἀπὸ πατρίδος αὑρ’
νῦν δ’ ἔτει ἀμφότερο πολυηρατον ἱκόμεθ’ εὐνήν,
κτήματα μὲν τά μοι ἔστε, κομιζέμεν ἐν μεγάροις,
μὴλα δ’ α’ μοι κρήτηρες ὑπερφιάλοι κατέκειρε,
πολλὰ μὲν αὐτὸς ἐγὼ λητόσομαι, ἄλλα δ’ ἂ’ Ἀχαιοὶ
δῶσον’, εἰς δ’ κε πάντας ἐνυπλήσωσιν ἐπαύλους.
ἀλλ’ ἢ τοι μὲν ἐγὼ πολυδένδρεον ἀγρὸν ἐπειμι,
ὑφόμενοι πατέρ’ ἐσθόλον, ὦ μοι πυκνῶς ἀκάχηται·
σοὶ δὲ, γυναί, τά’ ἐπιτέλλω, πινυτὴ περ ἐνύσῃ.’

1 Lines 310–43 were rejected by Aristarchus.
who kept him there in her hollow caves, yearning that he should be her husband, and tended him, and said that she would make him immortal and ageless all his days; yet she could never persuade the heart in his breast. Then how he came after many toils to the Phaeacians, who heartily showed him all honour, as if he were a god, and sent him in a ship to his dear native land, after giving him stores of bronze and gold and raiment. This was the end of the tale he told, when sweet sleep, that loosens the limbs of men, leapt upon him, loosening the cares of his heart.

Then again the goddess, flashing-eyed Athene, took other counsel. When she judged that the heart of Odysseus had had its fill of dalliance with his wife and of sleep, straightway she roused from Oceanus golden-throned Dawn to bring light to men; and Odysseus rose from his soft couch, and gave charge to his wife, saying:

"Wife, by now have we had our fill of many trials, thou and I, thou here, mourning over my troublous journey home, while as for me, Zeus and the other gods bound me fast in sorrows far from my native land, all eager as I was to return. But now that we have both come to the couch of our desire, do thou care for the wealth that I have within the halls; as for the flocks which the insolent wooers have wasted, I shall myself get me many as booty, and others will the Achaeans give, until they fill all my folds; but I verily will go to my well-wooded farm to see my noble father, who for my sake is sore distressed, and on thee, wife, do I lay this charge, wise though thou art. Straightway at
αὐτίκα γὰρ φάτις εἶσιν ἂμ ἰηλὼ ἀνιόντι
ἀνδρῶν μυστήρων, οὐς ἐκτανοῦ ἐν μεγάροισιν
εἰς ὑπερφ’ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναῖξιν
ἦσθαι, μηδὲ τινα προτιόσσεο μηδ’ ἐρέεινε.”

’Ηρα καὶ ἀμφ’ ὄμοισιν ἐδύσετο τεύχεα καλά,
ὡρσε δὲ Τηλέμαχον καὶ βουκόλον ἦδὲ συβώτην,
pάντας δ’ ἐντε’ ἄνωγεν ἀρῆα χερσὶν ἐλέσθαι.
οἱ δὲ οἱ οὐκ ἀπίθησαν, ἐθωρήσοντο δὲ χαλκῷ,
ὁίζαν δὲ θύρας, ἐκ δ’ ἥιον ἦρχε δ’ Ὁδυσσεύς.

ηδὴ μὲν φάος ἦν ἐπὶ χθόνα, τοὺς δ’ ἅρ’ Ἀθήνη

νυκτὶ κατακρύψασα θοῶς ἤζηγε πόλης.
the rising of the sun will report go abroad concerning the wooers whom I slew in the halls. Therefore go thou up to thy upper chamber with thy handmaids, and abide there. Look thou on no man, nor ask a question."

He spoke, and girt about his shoulders his beautiful armour, and roused Telemachus and the herdsman and the swineherd, and bade them all take weapons of war in their hands. They did not disobey, but clad themselves in bronze, and opened the doors, and went forth, and Odysseus led the way. By now there was light over the earth, but Athene hid them in night, and swiftly led them forth from the city.
Εμής δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο ἀνδρῶν μυστήρων· ἔχε δὲ ράβδον μετὰ χερσὶν καλὴν χρυσεὶν, τῇ τ’ ἀνδρῶν ὄμματα θέλγει ὅν ἔθελε, τοὺς δ’ αὔτε καὶ ὑπωόντας ἐγείρει· τῇ δ’ ἄγε κινήσας, ταῦ δὲ τρίζουσαι ἔποντο. ὡς δ’ οὔτε νυκτερίδες μυχῷ ἀντρον θεσπεσίοι τρίζουσαι ποτέονται, ἐπεὶ κε τὶς ἀποπέσησιν ὁμαθοῦ εἰκ πέτρης, ἀνὰ τ’ ἀλλήληςιν ἔχονται, ὡς αἱ τετραγώναι ἀμ’ ἥισαν· ἥρχε δ’ ἄρα σφιν Ἐρμείας ἀκάκητα κατ’ εὐρώπεντα κέλευθα. πὰρ δ’ ἡσαν Ὁκεανοῦ τε ῥοὰς καὶ Δευκάδα πέτρην, ἦδε παρ’ Ἑλλαίοι πύλας καὶ δῆμον ὄνειρων ἥισαν· αἴγα δ’ ἱκοντο κατ’ ἀσφοδελὸν λειμῶνα, ἕνθα τε ναίοντι ψυχαί, εἶδολα καμὸντων. εὑρὼν δὲ ψυχὴν Πηληίάδεω Ἀχιλῆς καὶ Πατροκλῆσ καὶ ἀμύμονος Ἀντιλόχοιο Αἰαντὸς θ’, ὃς ἀριστος ἔην εἰδὸς τε δέμας τε τῶν ἄλλων Δαναῶν μετ’ ἀμύμονα Πηλείωνα. "Ὡς οἱ μὲν περὶ κεῖνον ὄμιλεον· ἀγχίμολον δὲ ἥλυθ’ ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρείδαο ἀγνυμένη· περὶ δ’ ἄλλαι ἀγγέληθ’ ὃσαι ἀμ’ αὐτῷ οἴκῳ ἐν Αἰγίσθοιο θάνου καὶ πότῳν ἐπέσηπον. τὸν προτέρη ψυχὴ προσεφώνες Πηλείωνος."
MEANWHILE Cyllenian Hermes called forth the spirits of the wooers. He held in his hands his wand, a fair wand of gold, wherewith he lulls to sleep the eyes of whom he will, while others again he wakens even out of slumber; with this he roused and led the spirits, and they followed gibbering. And as in the innermost recess of a wondrous cave bats flit about gibbering, when one has fallen from off the rock from the chain in which they cling to one another, so these went with him gibbering, and Hermes, the Helper, led them down the dank ways. Past the streams of Oceanus they went, past the rock Leucas, past the gates of the sun and the land of dreams, and quickly came to the mead of asphodel, where the spirits dwell, phantoms of men who have done with toils. Here they found the spirit of Achilles, son of Peleus, and those of Patroclus, of peerless Antilochus, and of Aias, who in comeliness and form was the goodliest of all the Danaans after the peerless son of Peleus.

So these were thronging about Achilles, and near to them drew the spirit of Agamemnon, son of Atreus, sorrowing; and round about him others were gathered, the spirits of all those who were slain with him in the house of Aegisthus, and met their fate. And the spirit of the son of Peleus was first to address him, saying:
"'Ατρείδη, περὶ μὲν σ’ ἐφαμεν Διὸ τερπικεραύνων ἀνδρῶν ἦρωων φίλου ἔμμεναι ἡματα πάντα, οὗνεκα πολλοὶς τε καὶ ἱψῆμοισιν ἄνασσες δὴμος ἐνὶ Τρώων, θὰ πάσχομεν ἄλγε Ἀχαιοῖ. ἥ τ’ ἄρα καὶ σοὶ πρῶτοι παραστήσεσθαι ἐμελλέν μοιρ’ ὅλη, τὴν οὖ τις ἄλευται ὃς κε γένηται. ὅσ δὲ φίλεις τιμής ἀπονήμενος, ἢς περ ἄνασσες, δὴμος ἐνὶ Τρώων θανατον καὶ πότεμον ἐπιστρεῖν τῷ κέν τοι τύμβον μὲν ἐπολίησαν Παναχαιοί, ἢδε κε καὶ σῷ παιδὶ μέγα κλέος ἤρα ὀπίσων νῦν δ’ ἄρα σ’ οἰκτίστωθα θανάτῳ εἴμαρτο ἀλώναι.

Τὸν δ’ αὐτὸς ψυχή προσεφώνεεν 'Ατρείδαυ: "'Ολβιε Πηλέος νιε, θεοὶς ἔπιείκελ' Ἀχιλλεύ, ὃς θάνες ἐν Τρώῃ ἐκας Ἀργεος’ ἀμφὶ δὲ δ’ ἅλλοι κτείνοντο Τρώων καὶ Ἀχαιῶν νιῆς ἄριστοι, μαρνάμενοι περὶ σεῖο. σοὶ δ’ ἐν στροφάλγῳ κοινής κείσο μέγας μεγαλωτεί, λειασμένοι ἐπισυνάψων. ἥμεις δὲ πρόπαν ἢμαρ ἐμαρνάμεθ’. οὐδὲ κε πάμπαν παυσάμεθα πτολέμου, εἰ μὴ Ζεὺς λαίλαπι πάνσεν. αὐτὰρ ἐπεί σ’ ἐπὶ νῆσα ἐνείκαμεν ἐκ πολέμοιο, κάθεμεν ἐν λεχέσσι, καθήραντες χρόα καλὸν ὑδατὶ τε λιαρφ καὶ ἀλεῖφατε: πολλὰ δὲ σ’ ἀμφὶ δάκρυα θερμὰ χέων Δαναοὶ κείροντο τε χαίτας. μήτηρ δ’ ἔξ ἀλὸς ἥλθε σὺν ἀθανάτης ἀλήσων ἀγγελίας ἀτουσα. βοὴ δ’ ἐπὶ πόντου ορώρει θεσπεσία, ὑπὸ δ’ τρόμος ἐλλαβε πάντας Ἀχαιοὺς καὶ νῦ κ’ ἀναίζαντες ἔβαν κοίλας ἐπὶ νῆσα.
“Son of Atreus, we deemed that thou above all other heroes wast all thy days dear to Zeus, who hurls the thunderbolt, because thou wast lord over many mighty men in the land of the Trojans, where we Achaeans suffered woes. But verily on thee too was deadly doom to come all too early, the doom that not one avoids of those who are born. Ah, would that in the pride of that honour of which thou wast master thou hadst met death and fate in the land of the Trojans. Then would the whole host of the Achaeans have made thee a tomb, and for thy son too wouldst thou have won great glory in days to come; but now, as it seems, it has been decreed that thou shouldst be cut off by a most piteous death.”

Then the spirit of the son of Atreus answered him: “Fortunate son of Peleus, godlike Achilles, that wast slain in the land of Troy far from Argos, and about thee others fell, the best of the sons of the Trojans and Achaeans, fighting for thy body; and thou in the whirl of dust didst lie mighty in thy mightiness, forgetful of thy horsemanship. We on, our part strove the whole day long, nor should we ever have stayed from the fight, had not Zeus stayed us with a storm. But after we had borne thee to the ships from out the fight, we laid thee on a bier, and cleansed thy fair flesh with warm water and with ointment, and many hot tears did the Danaans shed around thee, and they shore their hair. And thy mother came forth from the sea with the immortal sea-nymphs, when she heard the tidings, and a wondrous cry arose over the deep, and thereat trembling laid hold of all the Achaeans. Then would they all have sprung up and rushed to
ei μὴ ἀνήρ κατέρυκε παλαιά τε πολλά τε εἰδώς,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή:
δ σφιν εὔφρονεων ἁγορήσατο καὶ μετέειπεν:

"'Ἰσχεσθ', 'Αργεῖοι, μὴ φεύγετε, κόυροι 'Αχαιῶν:
μήτηρ ἔξ ἀλὸς ἦδε σὺν ἀθανάτης ἀλήσιν
ἐρχεται, οὗ παιδὸς τεθυμῆτος ἀντιώσασα.'

"Ως ἐφαθ', οἱ δ' ἐσχοντο φόβου μεγάθυμοι 'Αχαιοί·
ἀμφὶ δὲ σ' ἐστησαν κόυραι ἀλὸιο γέροντος
οἷκτρ' ὀλοφυρόμεναι, περὶ δ' ἀμβροτα εἴματα ἔσσαν.
Μοῦσα δ' ἐννέα πᾶσαι ἀμειβόμεναι ὑπὶ καλῇ
θρήνεοι: ἑνθα κεν οὐ τιν' ἀδάκρυτον γ' ἐνόησας
'Αργεῖων' τοῖον γὰρ ὑπώροφε Μοῦσα λύγεια. 1
ἐπτά δὲ καὶ δέκα μέν σε ὀμός νύκτας τε καὶ ἦμαρ
κλαῖομεν ἀθάνατοι τ' θεοὶ θυντοί τ' ἀνθρωποι;
οἰκτωκαίδεκάτη δ' ἐδομεν πυρὶ, πολλὰ δὲ σ' ἀμφὶ
μῆλα κατεκτάνομεν μάλα πίονα καὶ ἐλικας βοῦς.
καλεὶ δ' ἐν τ' ἐσθήτι θεῶν καὶ ἀλείφατι πολλῷ
καὶ μέλιτι γλυκερῷ; πολλοὶ δ' ἢρως 'Αχαιοὶ
tεύχεσιν ἐρρώσαντο πυρὴν πέρι καιομένου,
πεζῷ θ' ὑπηγὲς τε: πολὺς δ' ὀρυμαγδὸς ὀρώρει
αὐτὰρ ἐπεὶ δὴ σε φιλὸς ἠνυσεν 'Ἡφαίστοιο,
ὁδεῖν δὴ τοι πέραμεν λεύκ' ὀστὲς', 'Ἀχιλλεὺς,
οὐν ἐν ἀκρήτῳ καὶ ἀλείφατι: δῶκε δὲ μήτηρ
χρύσου ἀμφιφορῆς: Διωνύσοιο δὲ δῷρον
φάσκ' ἐμειν, ἔργον δὲ περικλυτοῦ 'Ἡφαίστοιο.
ἐν τῷ τοι κεῖται λεύκ' ὀστέα, φαίδιμ' 'Ἀχιλλεὺς,
μῦγδα δὲ Πατρόκλου Μενοιτιάδαοθανόντος,

1 Lines 60-2 were suspected in antiquity.
the hollow ships, had not a man, wise in the wisdom of old, stayed them, even Nestor, whose counsel had before appeared the best. He with good intent addressed their assembly, and said:

"Hold, ye Argives; flee not, Achaean youths. 'Tis his mother who comes here forth from the sea with the immortal sea-nymphs to look upon the face of her dead son.'

"So he spoke, and the great-hearted Achaeans ceased from their flight. Then around thee stood the daughters of the old man of the sea wailing piteously, and they clothed thee about with immortal raiment. And the Muses, nine in all, replying to one another with sweet voices, led the dirge. There couldst thou not have seen an Argive but was in tears, so deeply did the clear-toned Muse move their hearts. Thus for seventeen days alike by night and day did we bewail thee, immortal gods and mortal men, and on the eighteenth we gave thee to the fire, and many well-fatted sheep we slew around thee and sleek kine. So thou wast burned in the raiment of the gods and in abundance of unguents and sweet honey; and many Achaean warriors moved in their armour about the pyre, when thou wast burning, both footmen and charioteers, and a great din arose. But when the flame of Hephaestus had made an end of thee, in the morning we gathered thy white bones, Achilles, and laid them in unmixed wine and unguents. Thy mother had given a two-handled, golden urn, and said that it was the gift of Dionysus, and the handiwork of famed Hephaestus. In this lie thy white bones, glorious Achilles, and mingled with them the bones of the dead Patroclus, son of Menoetius, but apart lie those
χωρὶς δ' Ἀντιλόχου, τὸν ἔξοχα τις ἀπάντων τῶν ἄλλων ἑτάρων, μετὰ Πάτροκλόν γε θανόντα. ἀμφ' αὐτοῖς δ' ἐπείτα μέγαν καὶ ἀμύμονα τύμβου χεύαμεν Ἀργείων ἱερὸς στρατός αἰχμητῶν ἀκτῆς ἐπὶ προύχουσι, ἐπὶ πλατεὶ Ἐλλησπόντου, ὡς κεν τηλεφανὴς ἐκ ποιντόφιν ἄνδράσιν εἰς τοὺς οἱ νῦν γεγάσάς καὶ οἱ μετόπισθεν ἔσονται.

μήτηρ δ' αἰτήσασα θεοὺς περικαλλῆ ἀεθλα θήκε μέσῳ ἐν ἄγωνι ἀριστήσεσιν Ἀχαϊῶν. ἣδη μὲν πολέων τάφῳ ἄνδρῶν ἀντεβόλησας ἥρων, ὅτε κέν ποτ' ἀποφθιμένου βασιλῆς ξωνυμναί τε νέοι καὶ ἐπεντύνονται ἀεθλα· ἀλλά κε κείνα μάλιστα ἵδων θηήσαο τυμφφ, οἴ' ἐπὶ σοι κατέθηκε θεὰ περικαλλῆ ἀεθλα, ἀργυρόπεζα Θετίς· μάλα γὰρ φίλος ἥσθα θεοῖσιν. ὡς σὺ μὲν οὐδὲ θανῶν ὄνομ' ὀλέσας, ἀλλὰ τοι αἰεὶ πάντας ἐπ' ἄνθρωπος κλέος ἐσσεται ἐσθλόν, Ἀχιλλεύ, αὐτάρ ἐμοὶ τί τὸν ἢδος, ἐπεὶ πόλεμον τολύτευσα; ἐν νόστῳ γὰρ μοι Ζεὺς μήσατο λυγρὸν ὄλεθρον Ἀιγίσθου ὑπὸ χερᾶι καὶ οὐλομένης ἀλόχοιο." ὁς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, ἀγχίμολον δὲ σφ' ἦλθε διάκτορος ἀργείφουτις, ψυχᾶς μνηστήρων κατάγων ὁδυσσεί δαμένων, τὸ δ' ἀρα θαμβήσαντ' ίθ' κλον, ὡς ἐσιδέσθην. ἐγώ δὲ ψυχὴ Ἀγαμέμνονος Ἀτρείδαι παῖδα φίλον Μελαύνης, ἀγακλυτον Ἀμφιμέδουτα· ξείνος γὰρ οἱ ἐν Ἰθάκῃ ἔνων οἰκία ναιον. τὸν προτέρη ψυχὴ προσεφώνεεν Ἀτρείδαιον·
of Antilochus, whom thou didst honour above all
the rest of thy comrades after the dead Patroclus.
And over them we heaped up a great and goodly
tomb, we the mighty host of Argive spearmen, on a
projecting headland by the broad Hellespont, that
it might be seen from far over the sea both by men
that now are and that shall be born hereafter. But
thy mother asked of the gods beautiful prizes, and
set them in the midst of the lists for the chiefs of
the Achaeans. Ere now hast thou been present at
the funeral games of many men that were warriors,
when at the death of a king the young men gird
themselves and make ready the contests,¹ but hadst
thou seen that sight thou wouldst most have mar-
velled at heart, such beautiful prizes did the goddess,
silver-footed Thetis, set there in thy honour; for
very dear wast thou to the gods. Thus not even in
death didst thou lose thy name, but ever shalt thou
have fair renown among all men, Achilles. But, as
for me, what pleasure have I now in this, that I
wound up the skein of war? For on my return
Zeus devised for me a woeful doom at the hands of
Aegisthus and my accursed wife.”

Thus they spoke to one another, but the mes-
senger, Argeiphontes, drew near, leading down the
spirits of the wooers slain by Odysseus; and the two,
seized with wonder, went straight toward them when
they beheld them. And the spirit of Agamemnon,
son of Atreus, recognized the dear son of Melaneus,
glorious Amphimedon, who had been his host,
dwelling in Ithaca. Then the spirit of the son of
Atreus spoke first to him and said

¹ I have given to Ἀθλοι the meaning proper to Ἀθλοι; cf. viii. 108. Otherwise we must render “make them ready
to win the prizes,” i.e. “contend for the prizes.”
"Αμφίμεδον, τί παθόντες ἐρέμην γαῖαν ἔδυεν πάντες κεκριμένοι καὶ ὄμηλικες; οὔδε κεν ἄλλως κρινάμενος λέξαι τοια πτόλιν ἄνδρας ἀρίστους. ἦ ύμι' ἐν νῆσσι Ποσειδάων ἐδάμασσαν, ὅρσας ἄργαλεόν καὶ ἄνεμους καὶ κύματα μακρὰ; ἦ ποιν ἀνάρσιον ἄνδρες ἐδηλίμασαν ἐπὶ χέρσου βοῦς περιταμνωμένους ἦδ' οἴνῳ πώεα καλά, ἦ με περὶ πτόλιος μαχεύμενοι ἦδ' γυναῖκὼν; 1 εἰπέ μοι εἰρομένῳ. ξείνους δὲ τοι εὐχομαι εἰναί. ἦ οὖ μέμνην ὅτε κείσε κατηλυθον ὑμέτερον δῶ, ὀστρυνεόν Ὀδυσσῆα σὺν ἀντιδέω Μενελάφ Ἐλιον εἰς ἀμ' ἐπεθαί εὕσσελμων ἐπὶ νῆσῳ; μην δ' ἀρ' οὐλῳ πάντα περίσσαμεν εὐρέα πόλιν, σπουδὴ παρπεπιθόντες Ὀδυσσῆα πτολίσπορον.

Τὸν δ' αὐτὴ ψυχὴ προσεφώνειν Ἀμφίμεδοντος. "Ατρεΐθη κύδιστε, ἀναξ ἄνδρῳ Αἴγαμεμνον, 2 μέμημαι τάδε πάντα, διοτρέφεσ, ὡς αἰσχρεὔεσιν ὑμῖν δ' ἐγὼ εὖ μάλα πάντα καὶ ἀτρεκέως καταλέξω, ἠμέτερον θανάτῳ κακῶν τέλος, οἷον ἐτύχθη. μνώμεθ 'Οδυσσῆος δὴν οἰχομένοιο δάμαρτα· ἦ δ' οὔτ' ἠρέντο στυγερὸν γάμον οὔτ' ἐτελεύτα, ἢμῖν φρασμένην θάνατον καὶ κῆρα μέλαιναν, ἀλλὰ δόλων τόνδ' ἄλλον εἰπ φρεσὶ μεμηρίζεστ' στησαμένη μέγαν ἑστὸν εἰς μεγάροις ὑφαίνει, λεπτὸν καὶ περίμετρον ἄφαρ δ' ἦμῖν μετέειπε· 125 "Χοῦροι ἕμοι μυκητῆρες, ἐπεὶ θάνει δίος Ὀδυσσεύς, μίμνετ' ἐπειγόμενοι τὸν ἕμον γάμον, εἰς δ' κε φάρος ἐκτελέσω, μή μοι μεταμόνια νῆματ' ὀληται, Δαέρτη ἤρωι ταιφήιον, εἰς οὔτε κέν μιν

1 Line 113 is omitted in many MSS.
2 Line 121 is omitted in many MSS.
"Amphimedon, what has befallen you that ye have come down beneath the dark earth, all of you picked men and of like age? One would make no other choice, were one to pick the best men in a city. Did Poseidon smite you on board your ships, when he had roused cruel winds and long waves? Or did foemen work you harm on the land, while you were cutting off their cattle and fair flocks of sheep, or while they fought in defence of their city and their women? Tell me what I ask; for I declare that I am a friend of thy house. Dost thou not remember when I came thither to your house with godlike Menelaus to urge Odysseus to go with us to Ilios on the benched ships? A full month it took us to cross all the wide sea, for hardly could we win to our will Odysseus, the sacker of cities."

Then the spirit of Amphimedon answered him, and said: "Most glorious son of Atreus, king of men, Agamemnon, I remember all these things, O thou fostered of Zeus, even as thou dost tell them; and on my part I will frankly tell thee all the truth, how for us an evil end of death was wrought. We wooed the wife of Odysseus, that had long been gone, and she neither refused the hateful marriage, nor would she ever make an end, devising for us death and black fate. Nay, she contrived in her heart this guileful thing also: she set up in her halls a great web, and fell to weaving—fine of thread was the web and very wide; and straightway she spoke among us:

"'Young men, my wooers, since goodly Odysseus is dead, be patient, though eager for my marriage, until I finish this robe—I would not that my spinning should come to naught—a shroud for the lord Laertes against the time when the fell fate of
μοῖρ’ ὀλοή καθέλησι ταυτλεγέος θανάτοιοι,
μῆ τίς μοι κατὰ δήμον Ἀχαιάδων νεμεσῆς,
αἰ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.

"Ὡς ἐφαθ’, ἡμῖν δ’ αὐτ’ ἐπεπεῖθε τοῦμος ἀγήμωρ.
ἐνθα καὶ ἡματία μὲν υφαίνεσκεν μέγαν ἰστόν,
νῦκτας δ’ ἀλλύσανεν, ἐπεὶ δαίδας παραθείτο.
δεις τρίτες μὲν ἐλήθε δόλῳ καὶ ἐπειθεῖν Ἀχαιόις.
ἀλλ’ οὗτοι τε τέτρατον ἠλθεν ἔτος καὶ ἐπήλυθον ὄραλ,
μηνοῦν φθινότων, περὶ δ’ ἡματα πόλ’ ἐτελέσθη, 1
καὶ τότ’ ἡ τις ἐστε γυναικῶν, ἡ σάφα ἥδη,
καὶ τὴν η’ ἀλλύσοις ἐφεύρομεν ἀγλαδὸν ἰστόν.
δεις τὸ μὲν ἐξετέλεσα καὶ οὐκ ἐθέλουσ’, ὑπ’ ἀνάγκης.

"Εὖθ’ ἡ φάρος ἔδειξεν, υφήνασα μέγαν ἰστόν,
πλύνασ’, ἡμέλῳ ἐναλήξιοι ἡ σελήνη,
καὶ τότε δὴ Ὄδυσσης κακός ποθεν ἡγαγε δαίμων
ἀγροῦ ἐπ’ ἐσχατίην, ὧθε δώματα ναὶς συβώτης.
ἐνθ’ ἠλθεν φίλος νῦς Ὅδυσσῆσος θείοιο,
ἐκ Πύλου ἡμαθόντος ὅλων ὑπὲρ μελαίνη,
tὸ δὲ μνηστήρους θάνατον κακῶν ἀρτύναντε
ἐκοντὶ προτὶ άστι περικλυτὸν, ἡ τοι Ὅδυσσευς
ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ’ ἠγεμόνευε.
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τὸν δὲ συβώτης ὡς ἄκα ὑπὸ εἴματ’ ἤχοντα,
πτωχῷ λευγαλῆ ἐναλήγκιοι ἠδὲ γέρουτι
σκηπτόμενον: τὰ δὲ λυγρὰ περὶ χροὶ εἴματα ἐστο,
οὐδὲ τις ἡμέλων δύνατο γνώναι τὸν ἐντα
ἐξατίνης προφανείτ’, οὐδ’ οἱ προγενέστεροι ἤσαν,
ἀλλ’ ἐπεσίν τε κακοῖσιν ἔνισσομεν ἢδὲ βολήσιν.
αὐτὰρ ὁ τῆς ἐτόλμα ἐνι μεγάροισιν ἐοίσι

1 Line 143 (cf. x. 470) is omitted in most MSS.
grievous death shall strike him down; lest any of
the Achaean women in the land should be wroth at
me, if he were to lie without a shroud, who had won
great possessions.'

"So she spoke, and our proud hearts consented.
Then day by day she would weave at the great web,
but by night would unravel it, when she had let
place torches by her. Thus for three years she by
her craft kept the Achaians from knowing, and
beguiled them; but when the fourth year came, as
the seasons rolled on, as the months waned and many
days were brought in their course, even then one of
her women who knew all, told us, and we caught her
unravelling the splendid web. So she finished it
against her will perforce.

"Now when she had shewn us the robe, after
weaving the great web and washing it, and it shone
like the sun or the moon, then it was that some
cruel god brought Odysseus from somewhere
to the border of the land, where the swineherd
dwelt. Thither too came the dear son of divine
Odysseus on his return from sandy Pylos in his
black ship, and these two, when they had planned an
evil death for the wooers, came to the famous city,
Odysseus verily later, but Telemachus led the
way before him. Now the swineherd brought his
master, clad in mean raiment, in the likeness of
a woeful and aged beggar, leaning on a staff, and
miserable was the raiment that he wore about his
body; and not one of us could know that it was he;
when he appeared so suddenly, no, not even those
that were older men, but we assailed him with evil
words and with missiles. Howbeit he with steadfast
βαλλόμενος καὶ ἐνυσσόμενος τετληστὶ θυμῷ· ἀλλ’ ὅτε δὴ μὲν ἔγειρε Δίδοις νοοῖς αὐγιόχοιο, σὺν μὲν Τηλεμάχῳ περικαλλέα τεύχε‘ ἄειρας ἐς θάλαμον κατέθηκε καὶ ἐκλήσεν ὀχήμας, αὐτὰρ ὁ ἦν ἄλοχον πολυκερδείσιν ἀνωγε τόξον μνηστήρεσθι θέμεν πολιόν τε σιδηρον, ἤμων αἰνομόροισιν ἀέθλια καὶ φόνου ἄρχην. οὔδε τις ἁμαίων δύνατο κρατεροῖο βίοιο νευρῆν ἐνταύσαι, πολλὸν δ᾿ ἐπιδεεύεις ἤμεν. ἀλλ’ ὅτε χειρᾶς ἴκανεν Ὦδυσσῆς μέγα τόξον, ἐνθ’ ἡμεὶς μὲν πάντες ἐμοκλέομεν ἐπέεσσι τόξον μὴ δόμεναι, μηδὲ εἰ μάλα πολλ’ ἀγορεύοι. Τηλέμαχος δὲ μιν οἶος ἐποτρύνων ἐκέλευσεν. αὐτὰρ δ᾿ δέξατο χειρὶ πολύτλας δίος Ὦδυσσεύς, ῥηϊδίως δ᾿ ἐτάνυσε βίον, διὰ δ᾿ ἦκε σιδήρου, στῇ δ᾿ ἄρ᾿ ἔπ’ οὐδὸν ἱῶν, ταχέας δ᾿ ἐκχεύατ’ ὀίστοις δεινῶν παπταίνων, βάλε δ᾿ Ἀντῖνοον βασιλῆα. αὐτὰρ ἔπειτ᾿ ἄλλοις ἐφίει βέλεα στουόεντα, ἀντὰ τιτυσκόμενος· τοῦ δ᾿ ἀγχιστῖνοι ἐπιττον. γνωτὸν δ᾿ ἢν ὁ πά τίς σφὶ θεῶν ἐπιτάρροθος ἦν· αὐτίκα γὰρ κατὰ δόματ’ ἐπιστόμην μὲνεὶ σφῳ κτεῖνον ἐπιστροφάδην, τῶν δὲ στόνοις ὁρυντ’ ἀεικῆς κράτων τυπτομένων, δάπεδον δ᾿ ἀπαν ἀλματὶ θὺεν. ὅς ἡμεῖς, Ἀγάμεμνον, ἀπωλόμεθ’, ὃν ἔτι καὶ νῦν σώματ’ ἀκηδέα κεῖται ἐνὶ μεγάροις· Ὦδυσῆς· οὐ γὰρ πω ἵπποι φίλοι κατὰ δόμαθ’ ἐκάστοι, οἳ κ᾿ ἀπονίψαντες μέλανα βρότον ἔξ ὀτειλέων καθέμενοι γοαίοιεν· δ᾿ γὰρ γέρας ἐστὶ θανόντων.”
heart endured for a time to be pelted and taunted in his own halls; but when at last the will of Zeus, who bears the aegis, roused him, with the help of Telemachus he took all the beautiful arms and laid them away in the store-room and made fast the bolts. Then in his great cunning he bade his wife set before the wooers his bow and the grey iron to be a contest for us ill-fated men and the beginning of death. And no man of us was able to stretch the string of the mighty bow; nay, we fell far short of that strength. But when the great bow came to the hands of Odysseus, then we all cried out aloud not to give him the bow, how much soever he might speak; but Telemachus alone urged him on, and bade him take it. Then he took the bow in his hand, the much-enduring, goodly Odysseus, and with ease did he string it and send an arrow through the iron. Then he went and stood on the threshold, and poured out the swift arrows, glaring about him terribly, and smote king Antinous. And thereafter upon the others he with sure aim let fly his shafts, fraught with groanings, and the men fell thick and fast. Then was it known that some god was their helper; for straightway rushing on through the halls in their fury they slew men left and right, and therefrom rose hideous groaning, as heads were smitten, and all the floor swam with blood. Thus we perished, Agamemnon, and even now our bodies still lie uncared-for in the halls of Odysseus; for our friends in each man's home know naught as yet—our friends who might wash the black blood from our wounds and lay our bodies out with wailing; for that is the due of the dead."
Τὸν δ᾿ αὐτὴ ἔναντι προσεφώνεεν Ἡμτέναο.
"Ολυμπῆ Δαέρταο πάι, πολυμήχαν" Ὅδυσσει, ἦ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτων.
ὡς ἀγαθαὶ φρένες ἦσαν ἀμύμοι Πηνελοπεῖ, κούρη Ἰκαρίων· ὡς εὐ μέμνῃ Ὅδυσσῆος,
ἀνδρὸς κουριδίου· τῷ οἱ κλέος οὐ ποτ᾿ ὀλεῖται ἦς ἀρετῆς, τεῦξουσι δ᾿ ἑπιχθοῦντοι ἄοιδὴν ἀθάνατοι χαρίεσσαν ἐχέφρουν Πηνελοπεῖ,
οὐχ ὡς Τυνδαρέου κούρη κακὰ μήσατο ἔργα, κουριδίου κτείνασα πόσιν, στυγερὴ δέ τ᾿ ἄοιδὴ ἔσσετ᾿ ἐπ᾿ ἀνθρώπους, χαλεπὴν δὲ τε φήμιν ὑπάσσει
θηλυτέρησι γυναιξί, καὶ ἦ κ᾿ ἐνεργὸς ἔσσων.

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, ἐσταὸτ᾿ εἰν Ἡμτέναο δόμοις, ὑπὸ κέφθεσι γαίης·
Οἱ δ᾿ ἐπελ ἐκ πόλιος κατέβαν, τάχα δ᾿ ἄγρον ἱκοντο καλὸν Δαέρταο τετυγμένον, ὅν ρά ποτ᾿ αὐτὸς
Δαέρτης κτεάτισσεν, ἐπελ μᾶλα πόλη ἐμόγχησεν. ἔνθα οἱ οίκοι ἐν, περὶ δὲ κλίσιον θέε πάντη,
ἐν τῷ σιτέσκοντο καὶ Ἱζανον ἥδε ἰανον δμῶς ἀναγκαῖοι, τοῦ οἱ φίλα ἐργάζοντο.
ἐν δὲ γυνὴ Σικελή γρηγὺς πέλευ, ἢ ρα γέροντα ἐνδυκέως κομέσκεν ἕπ᾿ ἁγροῦ, νόσφι πόλησον. ἐνθ᾿ Ὅδυσσεΐς δμῶςσι καὶ νιεὶ μύθον ἔειπεν·

"Τμεῖς μὲν νῦν ἔλθετ᾿ εὐκτίμενον δόμοιν εἴσω, δειπνον δ᾿ αἱρα συνὶ ἱερεύσατε δς τις ἄριστος·
αὐτὰρ ἔγω πατρὸς πειρήσομαι ἡμετέροιον,"
Then the spirit of the son of Atreus answered him: "Happy son of Laertes, Odysseus of many devices, of a truth full of all excellence was the wife thou didst win, so good of understanding was peerless Penelope, daughter of Icarius, in that she was loyally mindful of Odysseus, her wedded husband. Therefore the fame of her virtue shall never perish, but the immortals shall make among men on earth a pleasant song in honour of constant Penelope. Not on this wise did the daughter of Tyndareus devise evil deeds and slay her wedded husband, and hateful shall the song regarding her be among men, and evil repute doth she bring upon all womankind, even upon her that doeth uprightly."

Thus the two spoke to one another, as they stood in the house of Hades beneath the depths of the earth.

But Odysseus and his men, when they had gone down from the city, quickly came to the fair and well-ordered farm of Laertes, which he had won for himself in days past, and much had he toiled therefor.¹ There was his house, and all about it ran the sheds in which ate, and sat, and slept the servants that were bondsmen, that did his pleasure; but within it was an old Sicilian woman, who tended the old man with kindly care there at the farm, far from the city. Then Odysseus spoke to the servants and to his son, saying:

"Do you now go within the well-built house, and straightway slay for dinner the best of the swine; but I will make trial of my father, and

¹ The reference may be to the labour of reclaiming the land, but we may also think of the property as having been given to Laertes as a γέφασ; in which case the toil of war is meant.
αἱ κέ μ’ ἐπιγνώσῃ καὶ φράσσεται ὀφθαλμοῖσιν,
ifecycle

"Ως εἰπὼν διμόσσων ἀρήμια τεῦχε ἔδωκεν.
 生命周期

οἱ μὲν ἔπειτα δόμονδε θοῶς κίον, αὐτὰρ Ὁδυσσεύς ἄσσον ἦν πολυκάρπον ἅλωνς πειρητίζων.
 生命周期

οὐδ’ εὗρεν Δολίων, μέγαν ὄρχατον ἐσκαταβαίνον, οὐδὲ τινα δμόων οὐδ’ νίων’ ἀλλ’ ἄρα τοῖς γε
 生命周期

αἰμασίας λέξοντες ἅλωνς ἐμμεναι ἔρκος ἔχοντ’, αὐτὰρ ὁ τοίς γέρων οὗδ’ ἡγεμόνευε.
 生命周期

τὸν δ’ οἶκον πατέρ’ εὗρεν ἐὐκτιμήνη ἐν ἅλων, ησπεφάντεστο φυτόν’ ῥυπόωντα δὲ ἔστο χιτῶνα
 生命周期

ῥαπτὸν ἀείκελλον, περὶ δὲ κυνήματι βοεῖας κυμήδας ῥαπτάς δεδετο, γρατύς ἀλεείων, χειρῆδας τ’ ἐπὶ χερσὶ βάτων ἐνεκ’
 生命周期

αὐτὰρ ὑπέρθεν ἀγείην κυνήην κεφαλή ἔχε, πένθος ἀέξων.
 生命周期

τὸν δ’ ὅσ’ οὖν ἐνόησε πολύτλας δίος Ὁδυσσεύς γήραι τειρόμενον, μέγα δὲ φρεσὶ πένθος ἔχοντα,
 生命周期

στὰς ἄρ’ ὑπὸ βλαθρὴν ὄγχυνη κατὰ δάκρυον εἰβε. μερμήριζε δ’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 生命周期

κύσσας καὶ περιφύνας ἐν πατέρ’, ἢδ’ ἐκαστα εἰπεῖν, ὡς ἠλθοὶ καὶ ἴκοι τ’ ἐς πατρίδα γαίαν,
 生命周期

ἡ πρῶτ’ ἐξερεύνοι ἐκαστὰ τε πειρήσατο. ὅδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἰναι,
 生命周期

πρῶτον κερτομίων ἐπέεσσαν πειρηθήναι. τὰ φρονέων ἱθὺς κίεν αὐτοῦ δῖος Ὁδυσσεύς.
 生命周期

ἡ τοῦ ὁ μὲν κατέχων κεφαλὴν φυτὸν ἀμφελάχαινεν τὸν δὲ παριστάμενος προσεφώνει φαίδιμον νιός.
 生命周期

"Ω γέρον, οὐκ ἀδαμημονή σ’ ἔχει ἀμφισπολεύειν ὄρχατον, ἀλλ’ ἐν τοῖς κομιδὴ ἔχει, οὐδὲ τι πάμπαν, ὁ φυτὸν, οὐ συκεῖ, οὐκ ἀμπέλος, οὐ μὲν ἐλαίη, οὐκ ὄγχυνη, οὐ πρασιῇ τοι ἀνευ κομιδῆς κατὰ κήπουν.

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see whether he will recognize me and know me by sight, or whether he will fail to know me, since I have been gone so long a time."

So saying, he gave to the slaves his battle-gear. They thereafter went quickly to the house; but Odysseus drew near to the fruitful vineyard in his quest. Now he did not find Dolius as he went down into the great orchard, nor any of his slaves or of his sons, but as it chanced they had gone to gather stones for the vineyard wall, and the old man was their leader. But he found his father alone in the well-ordered vineyard, digging about a plant; and he was clothed in a foul tunic, patched and wretched, and about his shins he had bound stitched greaves of ox-hide to guard against scratches, and he wore gloves upon his hands because of the thorns, and on his head a goatskin cap; and he nursed his sorrow. Now when the much-enduring, goodly Odysseus saw him, worn with old age and laden with great grief at heart, he stood still beneath a tall pear tree, and shed tears. Then he debated in mind and heart whether to kiss and embrace his father, and tell him all, how he had returned and come to his native land, or whether he should first question him, and prove him in each thing. And, as he pondered, this seemed to him the better course, to prove him first with mocking words. So with this in mind the goodly Odysseus went straight toward him. He verily was holding his head down, digging about a plant, and his glorious son came up to him, and addressed him, saying:

"Old man, no lack of skill hast thou to tend a garden; nay, thy care is good, and there is naught whatsoever, either plant or fig tree, or vine, nay, or olive, or pear, or garden-plot in all the field that
άλλο δέ τοι ἔρεω, σὺ δέ μὴ χόλον ἐνθεό θυμῷ·
αὐτῶν οὔκ ἀγαθὴ κομιδὴ ἔχει, ἀλλ' ἀμα γῆρας
λυγρὸν ἐχεις αὐχμεῖς τε κακῶς καὶ ἀεικέα ἔσσαι.
οὔ μεν ἀεργίης γε ἀναξ ἐνεκ' οὔ σε κομίζει,
οὔδε τι τοι δοῦλειον ἐπιπρέπει εἰσοράσθαι
εἰδος καὶ μέγεθος· βασιλῆι γὰρ ἄνδρι ἕοικας.
τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε,
εὐδέμεναι μαλακῶς· ἡ γὰρ δίκη ἐστὶ γερόντων.
ἀλλ' ἀγε μοι τόδε εἰπὲ καὶ ἄτρεκέως κατάλεξουν,
τεῦ δῶς ἔσ τῶν ἄνδρῶν; τεῦ δ' ὀρχατον ἀμφιπολεύεις;
καὶ μοι τούτ' ἀγόρευον ἐτήτυμον, ὄφρ' εὖ εἴδω,
εἰ ἐτεόν γ' Ἰθάκην τὴν' ἰκόμεθ', ὡς μοι ἔειπεν
οὔτος ἄνηρ νῦν δὴ ἕμπθλήμενος ἐνθαδ' ἱόντι,
οὔ τι μαλ' ἀρτίφρον, ἐπεὶ οὔ τὸλμησεν ἐκαστα
ἐπεὶ πύρ ἡ' ἐπακούσαι ἐμὸν ἔπος, ὡς ἐρέευων
ἀμφ' ξείνῳ ἐμῷ, ἡ' που ξόει τε καὶ ἐστὶν
ἡ' ἡδὴ τέθυηκε καὶ εἰν Ἀἰδαο δόμοισιν.
ἐκ γάρ τοι ἔρεω, σὺ δέ σύνθεο καὶ μεν ἁκοινον
ἀνδρα ποτ' ἐξείνισα φίλη εὖ πατρίδι γαῖῃ,
ἡμέτερονδ' ἐλθόντα, καὶ οὐ πω τις ὑπότοις ἄλλος
ξείνων τυλεδαπῶν φιλῶν ἐμὸν ἵκετο δῶμα:
εὐχέτο δ' ἐξ Ἰθάκης γένος ἐμμεναῖ, αὐτάρ ἐφασκε
Δαέρτην Ἀρκειαίδην πατέρ' ἐμμεναί αὐτῶ.
τὸν μὲν ἐγὼ πρὸς δόματ' ἀγον εὖ ἐξείνισα,
ἐνδυκέως φιλῶν, πολλῶν κατὰ οίκον ἐοντων,
καὶ οἱ δῶρα πόρον ξενηία, οία ἑφεκε.
χρυσοῦ μὲν οἱ δῶκ' εὐεργεῖος ἐπτὰ τάλαντα,
δῶκα δὲ οἱ κρητήρα πανάργυρον ἀνθεμὸντα,
δώδεκα δ' ἀπλοίδας χλαίνας, τόσους δὲ τάπητας,
THE ODYSSEY, XXIV. 248-276

lacks care. But another thing will I tell thee, and do thou not lay up wrath thereat in thy heart: thou thyself enjoyest no good care, but thou bearest woeful old age, and therewith art foul and unkempt, and clad in mean raiment. Surely it is not because of sloth on thy part that thy master cares not for thee, nor dost thou seem in any wise like a slave to look upon either in form or in stature; for thou art like a king, even like one who, when he has bathed and eaten, should sleep soft; for this is the way of old men. But come, tell me this, and declare it truly. Whose slave art thou, and whose orchard dost thou tend? And tell me this also truly, that I may know full well, whether this is indeed Ithaca, to which we are now come, as a man yonder told me, who met me but now on my way hither. In no wise over sound of wit was he, for he deigned not to tell me of each thing, nor to listen to my word, when I questioned him about a friend of mine, whether haply he still lives, or is now dead and in the house of Hades. For I will tell thee, and do thou give heed and hearken. I once entertained in my dear native land a man that came to our house, and never did any man beside of strangers that dwell afar come to my house a more welcome guest. He declared that by lineage he came from Ithaca, and said that his own father was Laertes, son of Arceisius. So I took him to the house and gave him entertainment with kindly welcome of the rich store that was within, and I gave him gifts of friendship, such as are meet. Of well-wrought gold I gave him seven talents, and a mixing-bowl all of silver, embossed with flowers, and twelve cloaks of single fold, and as many coverlets, and as
HOMER

tóssa de φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας, χωρὶς δ' αὐτὲ γυναίκας, ἀμύμονα ἔργα ἰδνίας, τέσσαρας εἰδαλλίμας, ὡς ήθελεν αὐτὸς ἐλέσθαι.

Τὸν δ' ἠμείβετ' ἐπειτὰ πατὴρ κατὰ δάκρυνον ἐβαυν· "Ἐκὼ, ἢ τοι μὲν γαῖαν ἰκάνεις, ἢν ἔρεελνεις, ὑβρισταὶ δ' αὐτὴν καὶ ἀτάσθαλοι ἄνδρες ἔχουσιν· δώρα δ' ἐτώσια ταῦτα χαρίζειν, μυρι' ὅπαξον· ei γάρ μιν ζώον γ' ἐκίδεις Ἰθάκης εὖν δήμῳ, τῷ κέν σ' εὖ δώροισιν ἀμειψάμενος ἀπέπεμψε καὶ ξενίη ἀγαθῇ· ἢ γὰρ θέμις, ὡς τις ὑπάργῃ. ἀλλ' ἁγα μοι τὸδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, πόστον δὴ ἔτος ἐστίν, ὅτε ξενισσας ἐκείνων σὸν ξεινον δύστηνον, ἐμὸν παῖδ', ei ποτ' ἐν γε, δύσμορον; ὃν ποὺ τῇλε φίλον καὶ πατρίδος αἷς ἥ' ποὺ ἐν πόντῳ φάγον ἰχθύες, ἦ ἐπὶ χέρσου θηρσὶ καὶ οἰώνοισιν ἅλωρ γένετ'· οὐδὲ ε ὑπέρ κλαῦσε περιστελλάσα πατὴρ θ', οἱ μὲν τεκόμεος θα· οὔδ' ἀλοχος πολύδωρος, ἐχέφρων Πηνελόπεια, κόκυν' ἐν λεχέεσσω ἔδω πόσιν, ὃς ἐπεφίκει, ὁφθαλμοὺς καθελοῦσα· τὸ γὰρ γέρας ἑστὶ θανόντων. καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὁφρ' εὖ εἰδῶ· τίς πόθεν εἰς ἄνδρῶν; πόθει τοι πόλις ἥδε τοκίες· ποῦ δὲ νησὶ ἔστηκε θον, ἢ σ' ἐγαγε δεύρο ἀντιθέους θ' ἐτάρους; ἢ ἐμπορος εἰλήλουθας νησὶ ἐπ' ἀλλοτρίης, οἱ δ' ἐκβήσαντες ἐβησαν;"
THE ODYSSEY, XXIV. 277-301

many fair mantles, and as many tunics besides, and furthermore women, skilled in goodly handiwork, four comely women, whom he himself was minded to choose."

Then his father answered him, weeping: "Stranger, verily thou art come to the country of which thou dost ask, but wanton and reckless men now possess it. And all in vain didst thou bestow those gifts, the countless gifts thou gavest. For if thou hadst found him yet alive in the land of Ithaca, then would he have sent thee on thy way with ample requital of gifts and good entertainment; for that is the due of him who begins the kindness. But come, tell me this, and declare it truly. How many years have passed since thou didst entertain that guest, that hapless guest, my son—as sure as ever such a man there was—my ill-starred son, whom far from his friends and his native land haply the fishes have devoured in the deep, or on the shore he has become the spoil of beasts and birds? Nor did his mother deck him for burial and weep over him, nor his father, we who gave him birth, no, nor did his wife, wooed with many gifts,¹ constant Penelope, bewail her own husband upon the bier, as was meet, when she had closed his eyes in death; though that is the due of the dead. And tell me this also truly, that I may know full well. Who art thou among men, and from whence? Where is thy city, and where thy parents? Where is the swift ship moored that brought thee hither with thy godlike comrades? Or didst thou come as a passenger on another's ship, and did they depart when they had set thee on shore?"

¹ Possibly "richly-dowered." Others render simply "bountiful." πολυδωρος occurs only in this phrase.
Τὸν δ’ ἀπαμειβόμενος προσεφή πολύμητις ὁ Ὀδυσσεύς. "Τοιγάρ ἐγώ τοι πάντα μάλ’ ἀπρεκέως καταλέξω, έιμι μὲν ἐξ’ Ἀλύβαντος, θεὶ κλυτὰ δώματα ναίω, νιῶς Ὁφείδαντος Πολυπεμονίδαιο ἀνακτος: 305 αὐτάρ ἐμοί γ’ ὄνομ’ ἑστὶν Ἐπήριτος: ἀλλά με δαίμων πλάγες’ ἀπὸ Σικάννης δεύρ’ ελθέμεν οὐκ ἐθέλοντα· νῆσ’ δὲ μοι ἦδ’ ἑστηκεν ἐπ’ ἄγρον νόσφι πόλης: αὐτάρ Ὁδυσσηί τόδε δὴ πέμπτον ἅτος ἑστὶν, ἐξ’ οὐ κείθεν ἑβη καὶ ἐμῆς ἀπελήλυθε πάτρης, 310 δύσμορος· ἢ τ’ οἱ ἑσθολ έσαν ὄρνιθες ἰάντι, δεξιόν, οῖς Χαλρων μὲν ἑγὼν ἀπεπεμπτον ἐκείνων, χαῖρε δὲ κείνος ἰών’ θυμὸς δ’ ἔτι νόιν ἐὼλπει μῆξον ηευκὴ ἦδ’ ἄγλακα δώρα διδόσειν."

"Ὡς φάτο, τὸν δ’ ἄχεος νεφέλη ἐκάλυψε μέλαια: 315 ἀμφοτέρησι δὲ χερσὶν ἐλὼν κόμων αἰθαλώσσαν χεῦατο κἀ’ κεφαλῆς πολιής, ἀδινὰ στεναχίζων. τοῦ δ’ ὁρῶντο θυμός, ἀνὰ ρίνας δὲ οἱ ἦδη ὄρμυ μένος προύπηψε φίλον πατέρ’ εἰσορόωντι. κύσσε δὲ μιν περιφύς ἐπιαλμένος, ἦδ’ προσηύδα: 320 "Κείνος μὲν τοῖς ὁδ’ αὐτῶς ἐγὼ, πάτερ, ὅν ὑμὶ

μεταλλῆς, ἡλιθοῦν εἰκοστὸ ἔτει ἐς πατρίδα γαῖαν. ἀλλ’ ἵσχεο κλαυθμοῖο γόοιο τε δακρυόεντος.

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1 The proper names in this passage are all fictitious, and all significant: Alybas is perhaps meant to suggest ἀλόμοια, "wander," or ἀλὼ, "rave," and has reference to the wanderings of Odysseus; Apheidas means "unsparing"; Polypeemon, if connected, as seems probable, with πολύμωι, means "rich in possessions"; and Eperitus, suggesting ἐρυ,
Then Odysseus of many wiles answered him, and said: "Then verily will I frankly tell thee all. I come from Alybas,¹ where I have a glorious house, and I am the son of Apheidas, son of lord Polypemon, and my own name is Eperitus. But a god drove me wandering from Sicania to come hither against my will and my ship lies yonder off the tilled land away from the city. But as for Odysseus, it is now the fifth year since he went thence, and departed from my country. Hapless man! Yet he had birds of good omen, when he set out, birds upon the right. So I was glad of them, as I sent him on his way, and he went gladly forth, and our hearts hoped that we should yet meet as host and guest and give one another glorious gifts."

So he spoke, and a dark cloud of grief enwrapped Laertes, and with both his hands he took the dark dust and strewed it over his grey head with ceaseless groaning. Then the heart of Odysseus was stirred, and up through his nostrils² shot a keen pang, as he beheld his dear father. And he sprang toward him, and clasped him in his arms, and kissed him, saying:

"Lo, father, I here before thee, my very self, am that man of whom thou dost ask; I am come in the twentieth year to my native land. But cease from "strife," seems clearly to refer to the meaning of the name Odysseus, "man of wrath" (cf. xix. 407-9, and the note on i. 62).

² It is commonly assumed that the reference is to the physical feeling immediately preceding a burst of tears, but I am inclined rather to take the phrase as indicative of passion in a more general sense. The dilated nostrils of an angry horse or bull may have given rise to such usage: see the imagery frequent in the Old Testament, and cf. Theocritus i. 18 and Herodas vi. 37 f.
HOMER

ἐκ γαρ τοι ἔρεω· μάλα δὲ χρῆ σπευδέμεν ἐμπης·
μυνητήρας κατέστεφον ἐν ἡμετέροις δόμοισιν,
λώβην τινύμενος θυμαλγέα καὶ κακὰ ἔργα.”

Τὸν δ’ αὖ Δαέρτης ἀπαμείβετο φώνησέν τε
“Εἰ μὲν δὴ Ὅδυσσεύς γε ἐμὸς παῖς ἐνθάδ’ ἰκάνεις,
σήμα τί μοι νῦν εἰπὲ ἀριφράδες, ὅφρα πεποίθω.”

Τὸν δ’ ἀπαμείβομενος προσέφη πολύμητις Ὅδυσσεύς·
“Οὐλὴν μὲν πρῶτον τήνυδε φράσαι ὀφθαλμοῖς,
τὴν ἐν Παρησίῳ μ’ ἐλασεν σὺς λευκὸς ὀδοντι
οἰχόμενον· σὺ δὲ με προθες καὶ πότιμα μήτηρ
ἐς πατέρ’ Ἀὐτόλυκον μητρὸς φίλων, ὃφρ’ ἄν ἐλοίμην
dώρα, τὰ δεύρο μολὼν μοι ὑπέσχετο καὶ κατένευσεν.
eι δ’ ἄγε τοι καὶ δενδρε’ ἐξεκτιμένην κατ’ ἀλώθην
εἰπὼ, ἀ μοι ποτ’ ἐδώκας, ἐγὼ δ’ ἡτέον σε ἐκαστα
παιδύδος ἐών, κατὰ κήτουν ἐπισπόμενος· διὰ δ’ αὐτῶν
ἰκνεύμεσθα, σὺ δ’ ὄνομασας καὶ ἔειπες ἐκαστα.
δήχησαι μοι δύκας πρίσκαδεκα καὶ δέκα μηλέας,
συκέας τεσσαράκοντ’· ὄρχους δὲ μοι ὤδ’ ὄνομινας
dώσειν πεντήκοντα, διατρύγιος δὲ ἐκαστος
ἡν—ἐνθά δ’ ἀνὰ σταφυλαι παντοῖαι ἔασιν—
ὅπποτε δὴ Δίος ὁραὶ ἐπιβρίσιειαν ὑπερθεν.”

“Ὡς φάτο, τοῦ δ’ αὐτοῦ λύτο γούνατα καὶ φίλων
ήτορ,
σῆματ’ ἀναγρύνος τά σοι ἐμπεδα πέφραδ’ Ὅδυσσεύς.
ἀμφὶ δὲ παιδί φίλω βάλε πῆχες· τὸν δὲ ποτὶ ὦ
εἶλεν ἀποψύχοντα πολύτλας δῖος Ὅδυσσεύς.

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grief and tearful lamenting, for I will tell thee all, though great is the need of haste. The wooers have I slain in our halls, and have taken vengeance on their grievous insolence and their evil deeds."

Then Laertes answered him again, and said: "If it is indeed as Odysseus, my son, that thou art come hither, tell me now some clear sign, that I may be sure."

And Odysseus of many wiles answered him and said: "This scar first do thou mark with thine eyes, the scar of the wound which a boar dealt me with his white tusk on Parnassus, when I had gone thither. It was thou that didst send me forth, thou and my honoured mother, to Autolycus, my mother’s father, that I might get the gifts which, when he came hither, he promised and agreed to give me. And come, I will tell thee also the trees in the well-ordered garden which once thou gavest me, and I, who was but a child, was following thee through the garden, and asking thee for this and that. It was through these very trees that we passed, and thou didst name them, and tell me of each one. Pear-trees thirteen thou gavest me, and ten apple-trees, and forty fig-trees. And rows of vines too didst thou promise to give me, even as I say, fifty of them, which ripened severally at different times—and upon them are clusters of all sorts—whenever the seasons of Zeus weighed them down from above." 1

So he spoke, and his father’s knees were loosened where he stood, and his heart melted, as he knew the sure tokens which Odysseus told him. About his dear son he flung both his arms, and the much-enduring, goodly Odysseus caught him unto him

1 i.e. made them heavy with fruitage.
HOMER

αὐτᾶρ ἐπεὶ ἐμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, ἐξαιτίς μύθουσιν ἀμειβόμενος προσέειπε· 350

"Ζεῦ πάτερ, ᾧ ἐς ἔστε θεοὶ κατὰ μακρὸν Ὀλυμπον, εἰ ἐτέον μνηστήρες ἀτάσθαλον ὑβριν ἔτισαν.
νῦν δὲ αἰνῶς δείδοικα κατὰ φρένα μὴ τάχα πάντες ἐνθάδ' ἐπελθὼσιν Ἰθακήσιοι, ἀγγελίας δὲ πάντη ἐποτρύνωσι κεφαλλήνων πολέσσι." 355

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Θάρσει, μὴ τοι ταῦτα μετὰ φρεσκή σήςι μελόντων.
ἀλλ' ἵομεν προτὶ οἶκον, δὲ ὁρχάτον ἐγγύθι κεῖται:
ἐνθα δὲ Τηλέμαχον καὶ βουκόλον ἢδε συβῶτῃ
προύπεμψ', ὡς ἄν δείπνουν ἐφοπλίσσωσι τάχιστα." 360

"Ως ἂρα φωνῆσαντε βάτην πρὸς δώματα καλά.
οἱ δ' ὅτε δὴ ἵκοντο δόμους εὐ ναιετάοντας,
εὐρον Τηλέμαχον καὶ βουκόλον ἢδε συβῶτῃ
ταμνομένους κρέα πολλὰ κερῶντάς τ' ἀἴθοπα οἶνον.

Τόφρα δὲ Δαέρτην μεγαλήτωρα ἤ ἐν οἴκῳ
ἀμφίπολος Σικελὴ λοῦσεν καὶ χρίσεν ἐλαίῳ,

μφί δ' ἄρα χλαίναν καλὴν βάλειν· αὐτῶν Ἀθηνή
ἀγχρ παρισταμένη μέλε' ἑλδανε ποιμένι λαῶν,
μείζων δ' ἥμε πάρος καὶ πάσσωνα θήκεν ἱδέσσαι.

ἐκ δ' ἀσαμύκον θῆθα βοϊμπαζε δὲ μιν φῖλος νῦς,

ὡς ἰδεὶ ἀθανάτουι θεοὺς ἐναλλυκιον ἄντυν·
καὶ μιν φωνῆσας ἐπεὰ πτερόεντα προσήπδα·

"Ως πάτερ, ἥ μάλα τις σε θεῶν ἀειγενετάων
eidös τε μέγεθος τε ἀμείνουνα θήκεν ἱδέσσαι.

Τὸν δ' αὖ Δαέρτης πεπνυμένος ἀντίον ηῦδα· 375

2 δὲ: ἦν.
fainting. But when he revived, and his spirit returned again into his breast, once more he made answer, and spoke, saying:

"Father Zeus, verily ye gods yet hold sway on high Olympus, if indeed the wooers have paid the price of their wanton insolence. But now I have wondrous dread at heart, lest straightway all the men of Ithaca come hither against us, and send messengers everywhere to the cities of the Cephallenians."

Then Odysseus of many wiles answered him, and said: "Be of good cheer, and let not these things distress thy heart. But let us go to the house, which lies near the orchard, for thither I sent forward Telemachus and the neatherd and the swineherd, that with all speed they might prepare our meal."

So spoke the two, and went their way to the goodly house. And when they had come to the stately house, they found Telemachus, and the neatherd, and the swineherd carving flesh in abundance, and mixing the flaming wine.

Meanwhile the Sicilian handmaid bathed great-hearted Laertes in his house, and anointed him with oil, and about him cast a fair cloak. But Athene drew near, and made greater the limbs of the shepherd of the people, and made him taller than before and mightier to behold. Then he came forth from the bath, and his dear son marvelled at him, seeing him in presence like unto the immortal gods. And he spoke, and addressed him with winged words:

"Father, surely some one of the gods that are forever has made thee goodlier to behold in comeliness and in stature."

Then wise Laertes answered him: "I would, O
"Αὖ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, οίος Νήρικον εἶλον, ἐὑκτίμενον πτολέμθρον, ἀκτὴν ἤπείροιο, Κεφαλλήνεσσιν ἀνάσσων, τοῖος εἶχον τοῦ χθείζος ἐν ἡμετέρῳ ὁμοίῳ τεύχε, ἔχον ὁμοίων, ἐφεστάμεναι καὶ ἀμύνειν ἀνδρας μνηστήρας τῷ κε οσφέων γούνατ’ ἐλυσα πολλῶν ἐν μεγάροις, σὺ δὲ φρένας ἐνδον ἐγήθεις.”

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, οἱ δ’ ἑπεὶ οὐν παύσαντο πόνου τετύκοντο τε δαίτα, ἔξειης ἐξοντο κατὰ κλίσμοις τε θρόνους τε· ἐνθ’ οἱ μὲν δεῖπνῳ ἐπεχείρεσαν, ἀγχιμολον δὲ ἥλθ’ ὁ γέρων Δολλος, σὺν δ’ υἱεῖς τοῦ γέρωντος, ἔξ ἔργων μογέοντες, ἑπεὶ προμολούσα κάλεσσεν μήτηρ γηῆς Σικελῆ, ἢ σφεας τρέφε καὶ ρα γέρωντα ἐνδυκέως κομέσκεν, ἑπεὶ κατὰ γῆρας ἐμαρχείν. 300

οἱ δ’ ως σὺν Ὄδυσσα ίδουν φράσσαντό τε θυμῷ, ἐσταν ἐνι μεγάροις τεθηπτότες· αὐτὰρ Ὄδυσσεος μειλιχίοις ἐπέεσσι καθαπτόμενοι προσέειπέν·

"Ὡς γέρον, ἐς εὖ δεῖπνου, ἀπεκελελάθεσθε δὲ θάμβευν·

δηρὸν γὰρ σίτῳ ἐπιχειρήσειν μεμαῦτες

μίμνουμεν ἐν μεγάροις, ὑμέας ποτιδέγμενοι αἰεί.”

"Ὡς δρ’ ἑφι, Δολλος δ’ ίδους κίε χείρε πετάσσας ἀμφοτέρας, Ὄδυσσεος δὲ λαβὼν κύσε χείρ’ ἐπὶ καρπῷ, καὶ μιν φωνήσας ἔτεα πτερόειντα προσηύδα·

"Ὡς φίλ’, ἑπεὶ νόστησας έελδομένουσι μάλ’ ἠμῖν 400

ουδ’ ἔτ’ οἰομένουσι, θεοὶ δὲ σ’ ἀνήγαγον αὐτοῖ.
father Zeus, and Athene, and Apollo, that in such strength as when I took Nericus, the well-built citadel on the shore of the mainland, when I was lord of the Cephallenians, even in such strength I had stood by thy side yesterday in our house with my armour about my shoulders, and had beaten back the wooers. So should I have loosened the knees of many of them in the halls, and thy heart would have been made glad within thee."

So they spoke to one another. But when the others had ceased from their labour, and had made ready the meal, they sat down in order on the chairs and high seats. Then they were about to set hands to their food, when the old man Dolius drew near, and with him the old man's sons, wearied from their work in the fields, for their mother, the old Sicilian woman, had gone forth and called them, she who saw to their food, and tended the old man with kindly care, now that old age had laid hold of him. And they, when they saw Odysseus, and marked him in their minds, stood in the halls lost in wonder. But Odysseus addressed them with gentle words, and said:

"Old man, sit down to dinner, and do ye wholly forget your wonder, for long have we waited in the halls, though eager to set hands to the food, ever expecting your coming."

So he spoke, and Dolius ran straight toward him with both hands outstretched, and he clasped the hand of Odysseus and kissed it on the wrist, and spoke, and addressed him with winged words:

"Dear master, since thou hast come back to us, who sorely longed for thee, but had no more thought to see thee, and the gods themselves have brought
ούλε τε καὶ μάλα χαίρε, θεοί δέ τοι ὀλβία δοῖεν.
καὶ μοι τούτ’ ἀγόρευσον ἐτήστω τού, ὅφρ’ εὖ εἰδῶ,
ἡ ἡδὴ σάφα οἴλε περίφρων Πηνελόπεια
νοστήσαντά σε δεῦρ’, ἢ ἀγγελον ὀτρύνομεν.”

Τὸν δ’ ἀπαμειβόμενος προσεφή πολύμητις Ὀδυσσεύς·
"Ὡς γέρον, ἦδη οἴδε· τί σε χρὴ ταῦτα πένεσθαι;"

Ὡς φάθ’, ὃ δ’ αὐτός ἀρ’ ἔξετ’ ἐξέστον ἐπὶ δίφροι.
ὡς δ’ αὐτῶς παῖδες Πολλίων κλυτόν ἄμφ’ Ὅδυσσῆα
δεικνύωντ’ ἐπέέσει καὶ ἐν χεῖρεσσι φύντο,
ἐξείς δ’ ἐξοντο παραὶ Πολλίων, πατέρα σφόν.

Ὡς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροις πένοντο:
"Οσσα δ’ ἀρ’ ἀγγελος ὅκα κατὰ πτόλιν φχετο πάντη,
μνηστήρων στυγερὸν θάνατον καὶ κήρ’ ἐνέπουσα.
οὶ δ’ ἀρ’ ὅμως αἰόντες ἐφοίτων ἀλλοθεν ἀλλος
μνησίμφ τε στοναχῆ τε δόμων προπάροιθ’ Ὅδυσσῆος,
ἐκ δὲ νέκων οἶκων φόρεον καὶ θάπτον ἐκαστοί,
τοὺς δ’ ἐξ ἀλλῶν πολλῶν οἰκόνει ἐκαστον
πέμπτον ἁγεν ἀλαυσί θοῆς ἐπὶ νηυσι τιθέντες·
αὐτοὶ δ’ εἰς ἀγορὴν κιόν ἄθροι, ἀχ νύμενοι κηρ.

αὐτάρ ἤτει β’ ἤγερθεν ὄμηγερες τ’ ἐγένοντο,
τοίς δ’ Ἐυπείθης ἀνὰ θ’ ἔστατο καὶ μετέειπε·
παιδὸς γάρ οἱ ἀλαστοῖν ἐνι φρεσὶ πένθος ἐκείτο,
Ἀντιόου, τὸν πρῶτον ἐνήρατο δῖος Ὅδυσσεύς·
τοῦ δ’ γα δάκρυ χέων ἄγορήσατο καὶ μετέειπεν·

"Ὡς φίλοι, ἦ μέγα ἔργον ἀνήρ δ’ ἐμῆσατ’ Ἀχαιόυς·
τοὺς μὲν σὺν νήσεσιν ἄγων πολέας τε καὶ ἑσθλοὺς
ἐλεσε μὲν νῆας γλαφυρὰς, ἀπὸ δ’ ὀλεσε λαούς·

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thee—hail to thee, and all welcome, and may the
gods grant thee happiness. And tell me this also
truly, that I may know full well. Does wise Penelope
yet know surely that thou hast come back
hither, or shall we send her a messenger?"

Then Odysseus of many wiles answered him, and
said: "Old man, she knows already; why shouldst
thou be busied with this?"

So he spoke, and the other sat down again on the
polished chair. And even in like manner the sons of
Dolius gathered around glorious Odysseus and greeted
him in speech, and clasped his hands. Then they
sat down in order beside Dolius, their father.

So they were busied with their meal in the halls;
but meanwhile Rumour, the messenger, went swiftly
thoughout all the city, telling of the terrible death
and fate of the wooers. And the people heard it all
at once, and gathered from every side with moanings
and wailings before the palace of Odysseus. Forth
from the halls they brought each his dead, and
buried them; and those from other cities they
sent each to his own home, placing them on swift
ships for seamen to bear them, but they themselves
went together to the place of assembly, sad at heart.
Now when they were assembled and met together
Eupeithes arose and spoke among them, for com-
fortless grief for his son lay heavy on his heart, even
for Antinous, the first man whom goodly Odysseus
had slain. Weeping for him he addressed their
assembly and said:

"Friends, a monstrous deed has this man of a
truth devised against the Achaeans. Some he led
forth in his ships, many men and goodly, and he has
lost his hollow ships and utterly lost his men; and
τοὺς δ’ ἔλθον ἐκτείνε Κεφαλλήνων ὁχ’ ἀρίστους, ἀλλ’ ἄγετε, πρὶν τούτον ἦ ἐσ Πύλων ὥσκα ἰκέσθαι ἦ καὶ ἔσ᾽ Ἡλίδα διὰν, θεῖ κρατέουσιν Ἐπειοῖ, Ίομεν. ἦ καὶ ἔπειτα κατηφέες ἐσσόμεθ’ αιεὶ. λόβη γὰρ τάδε γ’ ἐστὶ καὶ ἐσσομένουσι πυθέσθαι, εἰ δὴ μὴ πάϊδων τε κασιγνήτων τε φονῆς τισόμεθ’. οὐκ ἂν ἔμοι ὑπὲρ μετὰ φρέσιν ἥδι γένοιτο ἐξέμεν, ἀλλὰ τάχιστα θανῶν φθιμένουσι μετείην. ἀλλ’ ἴομεν, μὴ φθέωσι περαιώθέντες ἐκεῖνοι.”

"Ὡς φάτο δάκρυ χέων, οἰκτος δ’ ἔλε πάντας Ἀχαιοὺς. ἀγχίμολον δὲ σφ’ ἤλθε Μέδων καὶ θείος ἀοιδὸς ἐκ μεγάρων Ὀδυσῆος, ἐπεὶ σφεασ ὑπνὸς ἄνηκεν, ἐσταν δ’ ἐν μέσσοις τάφος δ’ ἔλεν ἄνδρα ἐκαστόν. τοῦτο δὲ καὶ μετέειπε Μέδων πεπυμένα εἰδώς.

“Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, οὐ γὰρ Ὀδυσσεύς ἄθανάτων αἰκητὶ θεῶν τάδ’ ἐμῆσατο ἔργα αὐτὸς ἐγὼν εἰδὼν θεῶν ἀμβροτον, ὡς Ὁδυσῆ ἐγγύθεν ἐστήκει καὶ Μεντορὶ πάντα ἔφκει. ἄθανατος δὲ θεὸς τοτε μὲν προπάροιθ’ Ὀδυσῆος φαίνετο ταρσύνων, τοτε δὲ μυηστήρας ὅριων θυνε κατὰ μέγαρον τοι δ’ ἄγχιστίνοι ἐπιπτον.”

"Ὡς φάτο, τοὺς δ’ ἄρα πάντας ύπὸ χλωρὸν δεός ἤρει. τοῖς δὲ καὶ μετέειπε γέρων ἤρως Ἀλιθέρσης Μαστορίδης, ο γὰρ ὦσ ὁρα πρόσω καὶ ὅπλισω δ’ σφιν ἐὑφρονεὼν ἀγορῆσατο καὶ μετέειπε.

“Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἴπων κακότητι, φίλοι, τάδε ἔργα γένοντο.”
others again has he slain on his return, and these by far the best of the Cephallenians. Nay then, come, before the fellow goes swiftly to Pylos or to goodly Elis, where the Epeans hold sway, let us go forth; verily even in days to come shall we be disgraced forever. For a shame is this even for men that are yet to be to hear of, if we shall not take vengeance on the slayers of our sons and our brothers. To me surely life would then no more be sweet; rather would I die at once and be among the dead. Nay, let us forth, lest they be too quick for us, and cross over the sea."

So he spoke, weeping, and pity laid hold of all the Achaeans. Then near them came Medon and the divine minstrel from the halls of Odysseus, for sleep had released them; and they took their stand in the midst, and wonder seized every man. Then Medon, wise of heart, spoke among them:

"Hearken now to me, men of Ithaca, for verily not without the will of the immortal gods has Odysseus devised these deeds. Nay, I myself saw an immortal god, who stood close beside Odysseus, and seemed in all things like unto Mentor. Yet as an immortal god now in front of Odysseus would he appear, heartening him, and now again would rage through the hall, scaring the wooers; and they fell thick and fast."

So he spoke, and thereat pale fear seized them all. Then among them spoke the old lord Halitherses, son of Mastor, for he alone saw before and after: he with good intent addressed their assembly, and said:

"Hearken now to me, men of Ithaca, to the word that I shall say. Through your own cowardice, friends, have these deeds been brought to pass,
οὐ γὰρ ἐμοὶ πείθεσθ', οὐ Μέντορι ποιμένι λαὸν, ὑμετέρους παῖδας καταπαυόμεν ἀφροσυνάων, οὗ μέγα ἔργον ἐρεξαν ἀτασθαλίσας κακῆς, κτῆματα κείροντες καὶ ἀτιμάζοντες ἀκοιτίν ἀνδρὸς ἀριστήρος τῶν δ' οὐκέτι φάντο νέεσθαι. καὶ νῦν ὦδε γένοιτο. πιθεσθέ μοι ὃς ἄγορεύω· μὴ ἱσομεν, μὴ ποῦ τις ἐπίσπαστον κακὸν εὑρῇ.”

"Ὄς ἐφαθ’, οἳ δ’ ἀρ’ ἀνήξαν μεγάλῳ ἀλαληθῷ ἡμίσεων πλείους· τοῖς δ’ ἀθρόοι αὐτόθι μίμνον· οὐ γὰρ σφιν ἄδε μύθος ἐνί φρέσιν, ἀλλ’ Ἐυπείδηι πείθοντ’ ἄσφα δ’ ἑπεν’ ἐπὶ τεῦχεα ἐσσεύοντο. αὐτὰρ ἐπεὶ ρ’ ἔσσαντο περὶ χρόν’ νῷροπα χαλκόν, ἄθροοι ἥγερέθοντο πρὸ ἀστεος εὐρυχόροιο.

τοῖς δ’ Ἐυπείδης ἥγεσατο νηπιέσιν· φῆ δ’ ὧ γε τίσεσθαι παῖδος φόνον, οὐδ’ ἀρ’ ἐμελλέν 470 ἂψ’ ἀπονερτήσειν, ἀλλ’ αὐτοῦ πότιον ἐφέσειν.

Αὐτὰρ Ἀθηναίη Ζῆνα Κρονίωνα προσηύδα: ""Ὅ πάτερ ἡμέτερε, Κρονίδη, ὑπατε κρειόντων, εἰπέ μοι εἰρομένη, τί νῦ τοι νόος ἐνδοθε κεῦθε; ἡ προτέρω πόλεμον τε κακὸν καὶ φύλοπιν αἰνήν τεῦξεις, ἡ φιλοτητα μετ’ ἀμφοτέροισι τίθησα;”

Τὴν δ’ ἀπαμειβόμενος προσεφή νεφεληγερέτα Ζεῦς: "Τέκυνον ἔμον, τί με ταῦτα διείρειν ἢ δε μεταλλάς; οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῆ, ὡς ἡ τοι κεῖνον Ὁδυσσεὺς ἀποτίσεται ἐλθὼν; ἔρξεν ὅπως ἐθέλεις· ἐρέω τε τοι ὡς ἐπέοικεν. ἐπεὶ δὴ μνηστήρας ἐτίσατο δίος Ὁδυσσεὺς,
for you would not obey me, nor Mentor, shepherd of the people, to make your sons cease from their folly. They wrought a monstrous deed in their blind and wanton wickedness, wasting the wealth and dishonouring the wife of a prince, who, they said, would never more return. Now then be it thus; and do you hearken to me, as I bid. Let us not go forth, lest haply many a one shall find a bane which he has brought upon himself."

So he spoke, but they sprang up with loud cries, more than half of them, but the rest remained together in their seats; for his speech was not to their mind, but they hearkened to Eumesines, and quickly thereafter they rushed for their arms. Then when they had clothed their bodies in gleaming bronze, they gathered together in front of the spacious city. And Eumesines led them in his folly, for he thought to avenge the slaying of his son; yet he was himself never more to come back, but was there to meet his doom.

But Athene spoke to Zeus, son of Cronos, saying: "Father of us all, thou son of Cronos, high above all lords, tell to me that ask thee what purpose thy mind now hides within thee. Wilt thou yet further bring to pass evil war and the dread din of battle, or wilt thou establish friendship betwixt the twain?"

Then Zeus, the cloud-gatherer, answered her, and said: "My child, why dost thou ask and question me of this? Didst thou not thyself devise this plan, that verily Odysseus should take vengeance on these men at his coming? Do as thou wilt, but I will tell thee what is fitting. Now that goodly Odysseus has taken vengeance on the wooers, let them swear
HOMER

ὁρκια πιστὰ ταμόντες ὅ μὲν βασιλευέτω αἰεί,
ἡμεῖς δ’ αὖ παῖδων τε κασιγνήτων τε φόνοιοι
ἐκλήσιν θέωμεν τοι δ’ ἀλλήλους ψιλεόντων
ὡς το πάρος, πλοῦτος δὲ καὶ εἰρήνη ἄλις ἔστω.

"Ὡς εἰπὼν ὄτρυνε πάρος μεμανίαν 'Αθήνην,
βῆ δὲ κατ’ Οὐλύμποιο καρήνων ἄξασα.

Οἱ δ’ ἔπειλ ὅτινι σίτοιο μελιφρονὸς ἔξ ἐρον ἐντο,
τοῖς δ’ ἁρὰ μύθων ἦρχε πολύτλας δίος 'Οδυσσεύς.

"Ἐξελθῶν τις ἴδοι μὴ δὴ σχεδὸν ὡσι κιντες."

"Ὡς ἐφατ’ ἐκ δ’ νιός Δολίου κλεὐν, ὡς ἐκελευν
στὴ δ’ ἅρ’ ἐπ’ οὐδὸν ἰῶν, τοὺς δὲ σχεδὸν εἰσίδε πάντας:
αἶγα δ’ 'Οδυσσῆα ἐπεα πτερόετα προσηύδα.

"Οἴδε δὴ ἐγγύς ἐσο’ ἀλλ’ ὑπλιξόμεθα θάσσων."

"Ὡς ἐφαθ’, οἱ δ’ ὅρνυντο καὶ ἐν τεῦχεσσι δύοντο,
tέσσαρες ἀμφ’ 'Οδυσῆ’, ἐξ δ’ νυείς οἱ Δολίωι
ἐν δ’ ἁρὰ Δαέρτης Δολίος τ’ ἐς τεῦχε ἐδυνοῦν,
καὶ πολιοῖ πέρ ἐόντες, ἀναγκαῖοι πολεμισταὶ.

αὐτὰρ ἔπειλ β’ ἐσαντο περὶ χροὶ νάροτα χαλκόν,

ωίξαν ρα θύρας, ἔκ δ’ ἱον, ἦρχε δ’ 'Οδυσσεύς.

Τοῖς δ’ ἔπ’ ἀγχίμολον θυγάτηρ Δίδω θλεῖν 'Αθήνη
Μέντορι εἰδομένη ἦμεν δέμας ἥδε καὶ αὐθὴν.

την μὲν ᾿Ιδῶν γῆθησε πολύτλας δίος 'Οδυσσεύς:
αἶγα δὲ Τηλέμαχον προσεφώνεεν δι’ φίλον νιόν.

"Τηλέμαχ’, ἥδη μὲν τόδε γ’ εἶσαι αὐτὸς ἐπελθὼν,
ἀνδρὰν μαρναμένων ἵνα τε κρίνωται ἄριστοι,

1 φόνοιο : φονία.
a solemn oath, and let him be king all his days, and let us on our part bring about a forgetting of the slaying of their sons and brothers; and let them love one another as before, and let wealth and peace abound."

So saying, he roused Athene, who was already eager, and she went darting down from the heights of Olympus.

But when they had put from them the desire of honey-hearted food, the much-enduring, goodly Odysseus was the first to speak among his company, saying: "Let one go forth and see whether they be not now drawing near."

So he spoke, and a son of Dolius went forth, as he bade; he went and stood upon the threshold, and saw them all close at hand, and straightway he spoke to Odysseus winged words: "Here they are close at hand. Quick, let us arm."

So he spoke, and they rose up and arrayed themselves in armour: Odysseus and his men were four, and six the sons of Dolius, and among them Laertes and Dolius donned their armour, grey-headed though they were, warriors perforce. But when they had clothed their bodies in gleaming bronze, they opened the doors and went forth, and Odysseus led them.

Then Athene, daughter of Zeus, drew near them in the likeness of Mentor both in form and in voice, and the much-enduring, goodly Odysseus was glad at sight of her, and straightway spoke to Telemachus, his dear son:

"Telemachus, now shalt thou learn this—having thyself come to the place of battle, where the best warriors are put to the trial—to bring no disgrace
μὴ τι κατασχύνειν πατέρων γένος, οὐ τὸ πάρος περ ἀλκήν τ’ ἥνορεὶ τε κεκάσμεθα πᾶσαν ἐπ’ αἰαν.”

Τὸν δ’ αὐ Τηλέμαχος πεπνυμένος ἀντίον ἡγόμα·
“Οὐ γειο, α’ κ’ ἐθέλησε, πάτερ φίλε, τόθ’ ἐπὶ θυμῷ
οὐ τι κατασχύνοντα τεδον γένος, ὡς ἀγορεύεις.”

“Ὡς φάτο, Δαέρτης δ’ ἔχαρη καὶ μύθον ἔνεπε·
“Τίς νῦ μοι ἡμέρῃ ἡδε, θεοί φίλοι; ἡ μάλα χαῖρων
νίος θ’ νιώνος τ’ ἀρετῆς πέρι δήμων ἔχουσιν.”

Τὸν δὲ παρισταμένη προσέφη γλαυκώπις Ἁθηνήν·
“Ὡ ’Αρκεισίδη, πάντων πολὺ φίλταθ’ ἐταῖρων,
εὐξάμενος κούρη γλαυκόπιδι καὶ Διὸ πατρί,
αἴσα μαλ’ ἀμπεπαλών προτεὶ δολιχόσκιον ἔγχος.”

“Ὡς φάτο, καὶ ρ’ ἔμπνευσε μένος μέγα Παλλὰς Ἁθηνήν,
εὐξάμενος δ’ ἀρ’ ἔπειτα Δίως κούρη μεγάλου,
αἴσα μαλ’ ἀμπεπαλών προτεὶ δολιχόσκιον ἔγχος,
καὶ βάλεν Εὔπεθεα κόρυθος διὰ χαλκοπαρῆν.
ἡ δ’ οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός,
δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεῦχε’ ἐπ’ αὐτῷ. 525
ἐν δ’ ἔπεσον προμάχοις Ὀδυσσεὺς καὶ φαίδιμος νίος,
τύπτον δὲ θείφεσι τε καὶ ἔγχεσιν ἁμφιγυώσει.
καὶ νῦ κε δὴ πάντας ὠλεσαν καὶ ἔθηκαν ἀνόστους,
εἰ μὴ Ἁθηναίη, κούρη Δίως αἰγόχοιο,
ἡσσεν φωνῆ, κατὰ δ’ ἔσχεθε λαὸν ἅπαντα.

“Ἰσχεσθε πτολέμου, Ἰθακήσιοι, ἀργαλέοι,
ὡς κεν ἀναμωτῇ γε διακρινθήτε τάχιστα.”

“Ὡς φάτ’ Ἁθηναίη, τοὺς δὲ χλωρὸν δέος εἴλεν
τῶν δ’ ἀρα δεισάντων ἐκ χειρῶν ἐπτατο τεῦχεα,
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upon the house of thy fathers, for we have ever excelled in strength and in valour over all the earth."

And wise Telemachus answered him: "Thou shalt see me, if thou wilt, dear father, in my present temper, bringing no disgrace upon thy house, even as thou sayest."

So said he, and Laertes was glad, and spoke, saying: "What a day is this for me, kind gods! Verily right glad am I: my son and my son's son are vying with one another in valour."

Then flashing-eyed Athene came near him and said: "Son of Arceius, far the dearest of all my friends, make a prayer to the flashing-eyed maiden and to father Zeus, and then straightway raise aloft thy long spear, and hurl it."

So spoke Pallas Athene, and breathed into him great might. Then he prayed to the daughter of great Zeus, and straightway raised aloft his long spear, and hurl'd it, and smote Eupeithes through the helmet with cheek-piece of bronze. This stayed not the spear, but the bronze passed through, and he fell with a thud, and his armour clanged about him. Then on the foremost fighters fell Odysseus and his glorious son, and thrust at them with swords and double-pointed spears: And now would they have slain them all, and cut them off from returning, had not Athene, daughter of Zeus, who bears the aegis, shouted aloud, and checked all the host, saying:

"Refrain, men of Ithaca, from grievous war, that with all speed you may part, and that without bloodshed."

So spoke Athene, and pale fear seized them. Then in their terror the arms flew from their hands and
πάντα δ’ ἐπὶ χθονὶ πίπτε, θεᾶς ὅπα φωνησάσης· 535
πρὸς δὲ πόλιν τρωπόντο λαλιάσμενοι βιότοιο.
σμερδαλέου δ’ ἐβόησε πολύτλας δῖος Ὀδυσσεύς,
οίμησεν δὲ ἀλείς ὡς τ’ αἴετὸς ψυπετήεις.
καὶ, τότε δὴ Κρονίδης ἀφίει ψολόεντα κεραυνόν,
καὶ δὲ ἔπεσε πρὸς τὸν γλαυκώπιδον ὁ βριμμοπάτης. 540
δὴ τὸτ’ Ὀδυσσῆα προσέφη γλαυκώπις Ἀθηνή.

“Διογενῆς Δαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
ἰσχεο, παῦε δὲ νείκος ὠμοίου πολέμοιο,
μὴ πώς τοι Κρονίδης κεχολώσεται εὐρύσπα Ζεὺς.”

“Ὡς φάτ’ Ἀθηναίη, ὁ δ’ ἐπείθετο, χαίρε δὲ θυμῷ. 545
ὅρκια δ’ αὐτ’ κατόπισθε μετ’ ἀμφοτέρους ἐθηκεν
Παλλᾶς Ἀθηναίη, κοῦρη Δίδος ἀλιγόχοιο,
Μέντορι εἰδομένη ἡμὲν δέμας ἥδε καὶ αὐδήν.

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fell one and all to the ground, as the goddess uttered her voice, and they turned toward the city, eager to save their lives. Terribly then shouted the much-enduring, goodly Odysseus, and gathering himself together he swooped upon them like an eagle of lofty flight, and at that moment the son of Cronos cast a flaming thunderbolt, and down it fell before the flashing-eyed daughter of the mighty sire. Then flashing-eyed Athene spoke to Odysseus saying:

"Son of Laertes, sprung from Zeus, Odysseus of many devices, stay thy hand, and make the strife of equal \(^1\) war to cease, lest haply the son of Cronos be wroth with thee, even Zeus, whose voice is borne afar."

So spoke Athene, and he obeyed, and was glad at heart. Then for all time to come a solemn covenant betwixt the twain was made by Pallas Athene, daughter of Zeus, who bears the aegis, in the likeness of Mentor both in form and in voice.

\(^1\) Possibly "baneful"; see the note on iii. 236.
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